THE HIKAM

The Wisdom of Ibn 'Ata' Allah

A translation & commentary

Shaykh Fadhlalla Haeri

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Book Description

The Hikam, or Wisdom, of the great Sufi Master Ibn `Ata 'Allah al-Iskandari has long been acknowledged as an essential and classic masterwork of the Islamic science of enlightenment. Ibn `Ata 'Allah exemplified the ultimate model of a Sufi master possessed of a deep foundation in the sciences of the Qur'an, the way of the Prophet and the Universal Laws of the Islamic way of life, both outer and inner.

Short but immensely thought provoking, dense in their significance and insightfulness, crisp and sharp in their elucidation, the aphoristic Hikam are a true manifesto for those who are sincerely on the path of knowledge and awareness. This wisdom strips away our conventional responses to events, actions and phenomena, and encourage us to concentrate on the only true Reality.

With the publication of Shaykh Fadhlalla Haeri's new translation and with the aid of his accompanying commentary, students and adepts alike can now gain a profounder understanding of these timeless teachings from the wellspring of the heart of Islam.

About the Translator and Commentator

Acknowledged as a master of self-knowledge and a spiritual philosopher, Shaykh Fadhlalla Haeri's role as a teacher grew naturally out of his own quest for self-fulfillment.

He travelled extensively on a spiritual quest which led to his eventual rediscovery of the pure and original Islamic heritage of his birth, and the discovery of the truth that reconciles the past with the present, the East with the West, the worldly with the spiritual – a link between the ancient wisdom teachings and our present time.

A descendant of five generations of well-known and revered spiritual leaders, Shaykh Fadhlalla Haeri has taught students throughout the world for over 30 years.

He is a gifted exponent of how the self relates to the soul, humankind's link with the Divine, and how consciousness can be groomed to reflect our higher nature.

The unifying scope of his perspective emphasizes practical, actionable knowledge that leads to self-transformation, and provides a natural bridge between seemingly different Eastern and Western approaches to spirituality, as well as offering a common ground of higher knowledge for various religions, sects and secular outlooks.

He is a prolific author of more than thirty books relating to the universal principles of Islam, the Qur'an, and its core purpose of enlightenment.

Acknowledgements

Zainab Hussain Haeri has been a prominent and invaluable help in the writing of this book, with her discipline, perseverance and commitment to bringing this book to its final completion for publication. Sadiqa Lake helped early on. Special thanks are due also to Muna Bilgrami for her editing and to Batul Ispahany for proofing. Encouragement and help also came from many friends and well-wishers. I offer my thanks to them all.

Editor's Note

Ibn `Ata 'Allah al-Iskandari was born in the middle of the 7th century AH/13th century CE and grew up in Alexandria during the Mamluk era. Although not much is known about his life, he had the best teachers in all branches of traditional sciences and became known as a great master of Islamic law of the Maliki school. His lifetime witnessed the great flourishing of several Sufi brotherhoods, including the Shadhiliyya, the Mawlawiyya, the Chishtiyya and the Ahmadiyya. His father was a student of Imam al-Shadhili, though it is unlikely he himself ever met him. Initially Ibn `Ata 'Allah was not so drawn to the Sufi path, preferring to concentrate his energies on jurisprudence. Yet, in spite of his early antipathies, he did become a disciple of Shaykh Abu 'l-`Abbas al-Mursi, (d. 686/1288). As his most important and principal work, the *Hikam*, attests, he had become a Sufi master in his own right, and was already a shaykh when al-Mursi died. He became the third great master of the Shadhiliyya order which grew from Morocco and spread throughout North Africa and beyond. With his career as a scholar in Cairo under the Mamluks in full flourish, he died at around 60 years of age in 709 AH/1309 CE and was buried there in the Qarafa cemetery.

Preface

I first came across the *Hikam* of Ibn `Ata 'Allah in an indirect manner. The first time was in the last 1980's. I was browsing in the City Lights bookstore, San Francisco's fading memorial to the Beat Generation, when I came across the "Letters" of Ibn `Abbad of Ronda. These "Letters" were in fact one of the first commentaries on the *Hikam*, but I couldn't relate them to the *Hikam* at that point. Ibn `Abbad only alluded to Ibn `Ata 'Allah and he assumed a familiarity with the *Hikam* on the part of the reader. My second encounter with the *Hikam* was when one of the accomplished people of the Way, Shaykh Hossam Raouf, gave me a copy of the commentary on the *Hikam* by the great Moroccan Sufi, Ahmed Ibn `Ajiba. This is a marvelous work. It is much more than a simple commentary and contains extraordinary insights for the wayfarer. It can even be read on its own as a classical masterwork of Islamic Sufi literature without any reference to the *Hikam.* To a large extent the *Hikam* had become a prompt for the outpourings of Ibn `Ajiba. It was only when Shaykh Fadhlalla Haeri began his own teachings on the *Hikam*, which I first experienced through the gatherings organized by Swedish adepts in the early 1990's, that I realized the signal importance of the *Hikam* to any person hoping to enhance his ability, as the Noble Prophet said, to "see things as they really are."

And therein lies the true significance of the *Hikam.* By stripping away our conventional responses to events, actions and phenomena, and encouraging us to concentrate on the only true Reality that is in, behind, and ahead of all manifestations, the *Hikam* are a true manifesto for those who are sincerely on the pathway to knowledge and awareness. The *Hikam* are short but immensely thought-provoking. They are all Shari`a-centerd but are clearly the expressions of a person in true *tawhid*. They are dense in their significance and insightfulness, but are crisp and sharp in their elucidation. Wayfarers and ordinary persons of *taqwa* can only benefit

from reflecting on them. Is it any wonder that there have been numerous commentaries on them, often from people of the highest station of realization?

I believe that I have read most of the commentaries on the *Hikam* in the Arabic language, and the various translations available in English. The translation and commentary of the *Hikam* by Shaykh Fadhlalla are in a class of their own for they combine three essential qualities that, collectively, distinguish them from others. Firstly, they are the work of a realized master of the Way, who has experienced and acknowledged the ever-present Hand of Allah in all. Secondly, Shaykh Fadhlalla understands the defining parameters of the modern era and mind, and can therefore address himself directly, in a language that is intelligible and relevant, to the concerns of contemporary men and women. Thirdly, he is an accomplished linguist in Arabic and English, and has rendered the translation in a meaningful and appropriate manner.

There are translations without commentaries; there are useful modern commentaries, but not in English; and there are classic commentaries, which are accessible to only a few with the specialist knowledge and language who could benefit. Shaykh Fadhlalla, by providing us with a modern, faithful translation and a penetrating insightfulness into the meanings of Hikam, has given the English speaking reader and adept the best possible introduction to this masterpiece that uncovers Islam's inner dimension.

Ali Allawi London September 2001

Introduction

Shaykh Abu Al-Fadhl Ahmed Ibn Muhammad Ibn `Abdul Karim, known as Ibn `Ata 'Allah al- Iskandari, is one of the great enlightened Sufi Masters of North Africa who influenced many generations after him along this path. Ibn `Ata 'Allah was an acknowledged *`Alim* and Imam of *Shari`ah* and the most influential man of light and gnosis of his day. He came under the transformative light of Abu Al-`Abbas al-Mursi, who had passed on to him the richest treasures of Shadhili teachings including much of the tradition of the founder of this *Tariqa*, Abu al-Hassan al-Shadhili.

The great Ibn `Ata ' Allah left this world the year 709 Hijra and is buried in the old cemetery in Cairo, where there is adjacent to his tomb a large and popular mosque in our present day.

Ibn `Ata 'Allah exemplifies the ultimate model of a Sufi Master with a deep foundation of Qur'an, the way of the Prophet and the Universal Laws of the *Deen* both outer and inner. His spiritual legacy is encapsulated in the dense form of the ***Hikam***, which is renowned as one of the most important Sufi texts, and certainly the earliest of Shadhili texts. Besides his illumined sayings of the *Hikam*, his books '*Lata'if-al-Munan, at-Tanwir fi isqat at-Tadbir*', 'Allah The Unique Name', '*Taj al-Arus*' and '*Miftah al-falah wa Misbah al-Arwah*', are well known and available to Sufi seekers of today. Most of these works are additions or embellishments or complementary to the ***Hikam***.

I was given a copy of these illumined wise sayings in 1977 with comments upon them made by a great Moroccan Shaykh Ibn `Ajiba. This work had been my companion at all times and I have been blessed with the opportunity to translate and make brief comments upon this

treasure over several years. Although there are numerous great and valuable commentaries on the ***Hikam*** in Arabic, there is none in English that makes them accessible for the serious seeker. Taking a cue from Shaykh Ahmed az-Zarruq, who produced at least seventeen complete commentaries, and possibly thirty in total (I have in my possession his seventeenth commentary), I have myself only produced seven different drafts and consider the present work as complete for now.

The ***Hikam*** represent a fully integrated composition along the highway of the eternal adoration of the One Creator. This symphony for the heart's revival contains many notes to do with the conduct, courtesies and purification of the inner as well as prescriptions on how to be established in the appropriate states and stations, whilst being transformed by the Divine Essence. There are many subtle treasures and hints for the enlightened beings as well as the serious wayfarer.

I have attempted to make the commentaries brief and suitable for deeper reflection and additional elaboration.

I pray to Allah that we can benefit and be further nourished from the rich banqueting table of the great Masters and carriers of the Muhammadi Torch. If we seek the Original Light, then we will be surrounded by spiritual lanterns and candles. It is Allah who guides unto Him those who are worthy of eternal joy of His Ever-presence.

August 2001

Shaykh Fadhlalla Haeri

The Hikam or Wisdom of Ibn `Ata 'Allah

Section 1: Hikam 1–16

Hikam 1

One of the signs of dependence on one's own actions is the lack of hope when mistakes occur.

If we assume that the Source of Power behind our actions is from ourselves, we will be disappointed when the results do not match our expectations. But when we are in true submission to the One, we will see the unity of the origin and motive behind our acts, our personal role in carrying them out, and their outcome. Faults will then be seen only as signs for us to heighten our awareness of Divine Will, Mercy and Generosity. For enlightened beings there is total unity in all actions and outcomes.

Hikam 2

Your desire for divestment, even though Allah has established you with means, is an aspect of hidden desire. And your desire to have means, while Allah has established you in [the state of] divestment, is a comedown from lofty aspiration.

If you are given obvious or steady means to earn your keep, it is discourteous to desire that your provision come to you through uncertain or unknown means. On the other hand, when one is in a situation where the means of provision are not known, the courtesy to the One is not to seek secure and constant means. Dependence on Allah requires acceptance of His Will, ways of provision and help. The wise seeker connects the outcomes and means with the Source of Power and creations.

Hikam 3

Competing endeavors will not breach the ramparts of destinies.

No matter how much energy you put into an intention or goal, it will not be realized if it is not in accordance with Allah's Decree. You cannot superimpose your will on His, for He governs both the seen and unseen worlds and our destiny. What is expected of a serious seeker is to focus intentions, attention and endeavors on the Unique One Essence behind all manifestations and occurrences.

Hikam 4

Let your self be at rest from self-concern. Do not undertake to do what someone else has carried out on your behalf.

Allah, the Creator and Sustainer, reveals that He is the One who satisfies needs, and establishes the ways and means of provisions. Thus the duty of the *mu'min* is to follow Divine Will with ease and confidence, and to be concerned with proper worship, heightened awareness and knowledge of His Will. Be Allah's guest and guard the courtesies worthy of the Lord.

Hikam 5

Your striving for what is guaranteed for you, and being remiss in what is demanded of you, are signs of blindness in your insight.

What the Creator has intended for us is to strive for enlightenment and readiness for the Hereafter. Emotional battles and material insecurity are only dark shadows that sidetrack and distract us from the path of success. Our basic provisions and evolvement are guaranteed and where our efforts and passion are needed is to dive into the ocean of Divine Unicity and follow our hearts' true insight.

Hikam 6

Do not despair when, in spite of intense supplication, there is a delay in receiving the expected gift. He has guaranteed that He will respond in what He chooses for you, and not what you choose for yourself, and at the time He chooses, not the time you desire.

Allah responds to the yearning *Du`as* and calls from a sincere heart. Calls for help are caused by His decree that we return to Him, thus the time and way of His response is in His loving hands. What is expected of creation is that it calls upon, depends on and trusts in the perfect ways of the Creator, for He always knows our true state and the appropriate remedy and provisions for the journey unto Him.

Hikam 7

Do not doubt the promise, even if what was promised and its timing had been determined, lest that [doubt] cloud your insight and extinguish the light of your innermost.

To maintain proper access to inner illumination we need to dispel all doubts regarding Divine Perfection, Justice, and the Wisdom behind the unfolding of events in their proper sequence and time. What matters most is our full submission and total trust in His Will and Purpose, even though we may have had a true inspiration and insight into an opening or event which does not take place.

Hikam 8

If He opens a door for you, thereby making Himself known to you, do not worry if your deeds do not measure up [to this]. For truly, He did not open the door for you, save that He desired to make Himself known to you. Do you not know that the knowledge of Himself is what He presents to you, whereas you presented Him with actions? What a difference between that which you present to Him and that which He brings to you!

We cannot measure Allah's total Generosity, or compare it with our (illusions) of sacrifices or pious actions. Whatever we present to the Creator is insignificant in comparison to what He has already endowed us with, based on the *Fitrah* and the Light of the *Ruh* (Spirit). For indeed, He is the Creator and Container of all that is within and around us, seen and unseen! Our needs and actions are only signs and preludes to the openings, which were already present, but from which we were veiled.

Hikam 9

Actions differ because the states and receptivity [of hearts] differ.

An action which emanates from a free and pure heart is not the same as that motivated by personal desires, fears and ambitions. Results of actions vary according to one's intentions and inner condition of one's heart. Actions are outer expressions of what is in the heart and reflect its state. Thus all existential conditions and experiences reflect the true state of the heart.

Hikam 10

Actions are [mere] constructed forms, but what endows them with their spirit is the presence of true sincerity in them.

Actions are the physical manifestations of our intentions and desires. Our outer experiences reflect our inner reality and state. Our actions fail when they are not in accordance with our intention, and are thus confused. The ultimate sincerity is the knowledge that we do not possess any 'independent' power or will. Depend on Him, read His Decree and expect the best of illumined outcomes.

Hikam 11

Bury your existence (your reputation or ambition) in the earth of obscurity, for whatever sprouts forth without being buried first will not complete its fruition.

Unless our actions are based on humble dedication and service in the way of Allah, they will not bear the fruit and freedom from falsehood and "otherness". When one is desirous of reputation or acknowledgment, then the fruits of such action are soured or ruined, because of the nature of the ever-changing world. The successful seeker is not concerned with what appears as final fruits of actions, for he experiences the benefits from the start of dedicated submission to Him.

Hikam 12

Nothing benefits the heart more than a spiritual seclusion, whereby it enters the domain of true reflections.

For spiritual health we need to turn away from desires and struggles, confusions and *shirk*. The heart needs to experience its stillness and be replenished by contemplation and increased awareness of the One. We need to balance outer experience with inner space and light until such time as we see all manifestations and experiences emanating from the One Divine Essence.

Hikam 13

How can the heart be illumined while the images of creations are imprinted in its mirror? Or how can it depart to Allah while shackled by its passions? Or how can it desire to enter the Presence of Allah while it has not yet purified itself of the impurity of its distractions? Or how can it expect to comprehend the subtle mysteries while it has not yet repented from its faults?

The heart is like a mirror which reflects what it faces and desires. This mirror moves towards attracting what is desirable and repulsing what is to be avoided. When a sincere heart faces the Divine Light, it reflects profound truth and when it faces the world of change and discord, it reflects the relevant disturbance and transient realities. The heart cannot be illumined by spiritual insight if it is veiled and tarnished by attachments, passions and desires. It must be exclusively dedicated to its original purpose, which is the path of absolute *Tawhid*. Allah is the only True Lord.

Hikam 14

Cosmos is all darkness which is illumined only by the manifestation of the Truth in it. Thus whoever sees creation without witnessing Him in it, or at it, or before it, or after it, is in need of Light, and is veiled from the suns of gnosis by the clouds of worldly manifestations.

Although all the worlds have been created from His Light, yet all manifestations appear as light and shadow, good and bad, day and night. If the seeker does not see the One Pervading Light behind all these flickering images, he is engulfed by the confusion of the existential shadow-play and the clouds of changing realities. Adamic creation has its meanings and purpose rooted in Original Light, which is the Ever-present Cause behind the apparent changes of worldly experiences.

Hikam 15

What points to the existence of His Omnipotence, may He be glorified, is that He has veiled you from Himself by that which has no existence alongside of him [yourself].

Anything other than Allah is a passing illusion and a veil of flickering images. Everything in the universe has emanated from Him, is sustained by Him and returns to Him. The sensory worlds are, however, a temporary mercy and the starting point from which to transcend. In truth there is none other than Him and everything else is a reflection or a creation which indicates His Unique Effulgence. It is said that he who recognizes that creations have no independent power to act has won, and whoever sees them as void of independent life has achieved, and whoever sees them as non-existent has arrived.

Hikam 16

How can it be imagined that something veils Him and it is He Who made everything manifest? How can it be imagined that something veils Him since it is He Who manifests <u>through</u> everything? How can it be imagined that something veils Him since it is He Who is Manifest <u>in</u> everything? How can it be imagined that something veils Him since it is He Who is Manifest <u>to</u> everything? How can it be imagined that something veils Him since He was the Evident before the existence of everything? How can it be imagined that something veils Him when He is more evident than everything? How can it be imagined that something veils Him since He is the One alongside of Whom there is nothing? How can it be imagined that something veils Him, when He is closer to you than anything? How can it be imagined that something veils Him since, without Him, there would have been no existence for anything? What a marvel it is that existence appears in non-existence, and how the contingent has been established alongside of Him Who possesses the attribute of timelessness.

The Truth has not come from some 'thing', nor is it in, or above, or below some 'thing'. If it had come from something it would have been created and thus have been limited in its life-span. If it were above something, it would be resting on something, and if it were in something it would have been contained, and if it were under something it would have been under its power. Whatever appears in the world of witnessing is an effulgence from the Eternal Divine Essence and is perceived in accordance with the state and sensitivity of the perceiver. Thus no created entity has an independent lasting reality and so in truth it is non-existent compared to its timeless Creator. When you compare the relative to the Absolute, the former vanishes and the latter remains as it has been forever.

Section 2: Hikam 17–31

Hikam 17

He has not abandoned any part of ignorance who wants to bring forth [something] in any time other than which Allah has made manifest [at that time].

The enlightened being simply accepts and confirms things as they are, and acknowledges them as they appear and manifest, with knowledge and contentment. It is the veils of ignorance, fantasy and illusion that make a person perceive other than reality as mirrored in his destiny. That is why it is said that the truth is only reflected through a pure heart in submission to Allah's Decrees.

Hikam 18

Your postponement of duties until the time when you have [free] time is one of the follies of the self.

The nature of the lower self is to seek expansion, ease and pleasure. Postponement of dedicated and selfless actions is one of the tricks of the self to perpetuate its ever-increasing demands and dominance. The excuse is lack of time or energy. It is the wise one who acts against the self, past mental habits, and acts purposefully towards the higher goal during times of ease and leisure, as well as during constrictions and difficulties. It is said that time is like a sword; if you do not cut it, you will be cut by it.

Hikam 19

Do not demand change of your state to a different one; for had He so wished you for something else, He would have done so, without extracting you from your present state.

The enlightened being sees the perfection within every state and situation that Allah has put him in. In good health, he is in gratitude and joy. If he is sick, he realizes Allah's Mercy and the benefits in patience and rest. Contentment with destiny is the foundation of courtesy towards Allah and thus a door to illumination and insights. All of this assures that the state and experience is within the boundaries of the proper path, for otherwise one must urgently repent and take the first exit from unacceptable disobedience.

Hikam 20

Whenever the yearning seeker attempts to stop at what has been revealed to him, then he is called along by the voices of Truth: 'What you seek is still before you'. And hardly do the external aspects of created beings display their charms than the voices of their inner realities call out, "We are only a trial, so do not deny [the Truth]!" [2:102]

The serious seeker may be distracted by insights and openings. Allah's call is for total and utter dedication to His Absolute Light and not to any secondary reflections. If you dedicatedly and relentlessly seek the Truth, then you will be lead to full unveiling. Otherwise you are caught in constant creational conflicts and afflictions due to subtle *shirk* and other veils.

Hikam 21

Your demand of Him is accusing Him [of not fulfilling His promise]. Your seeking Him is due to your absence from Him. Your seeking someone else is due to immodesty towards Him. Your looking for someone else is because of your distance from Him.

He who is preoccupied with Allah's remembrance and concern about His ways is on the path of arrival. Courtesy is to have a contented heart illumined with His Presence, and discourtesy is to have a list of demands from Him, spiritual or worldly. We all are in need to perceive His Mercy, Closeness and loving Lordship. Allah allows us to be in need so as to draw closer to Him, rely exclusively and confidently upon Him and His Perfect Decrees.

Hikam 22

Not a breath do you exhale unless it is according to a decree which will come forth.

All existence is subject to Allah's Laws and Decrees and thus all creations experience their destiny accordingly. It is said there are as many ways to Him as the breaths of human beings. The urgency of passing breaths leads us to transformative awareness, submission, contentment and knowledge of His Perfection and Oneness.

Hikam 23

Do not expect to be free from distractions [of otherness], for that will cut you off from attentiveness to Him in the state in which He has placed you.

The sincere seeker will always accept and acknowledge the state he is in whilst reflecting upon the meaning and perfection of the moment. Worldly occupations and distractions are false justification for lack of constancy of awareness and worship of Allah. Do not wait for ease and time to perform your spiritual duties in this life. Do not be like the sick one, who says I can only take the remedy when I am well and able. The devoted seeker will only reach true tranquility and inner certainty when he acknowledges the time and state he is in with contentment and total faith.

Hikam 24

As long as you are in this world, do not be surprised at the occurrence of sorrows. For indeed, they would not appear unless they belong to this world's character and nature.

All experiences and events in this world are in constant flux and change and oscillate between two opposite qualities. Thus there is no worldly state of reliable comfort and ease. It is said that whoever is seeking what is not created (i.e. a reliable world) will exhaust himself in deprivation.

Hikam 25

No quest which you seek by your Lord is ever withheld [from you], nor will any quest be easy if you rely upon yourself.

If you sincerely and truly rely on Allah's Generosity, Guidance and Perfection, persist in steadfastness and confidence in His Mercy; then the answer will be most satisfying. All personal endeavors will lead to disappointment and failure unless they are part of progress towards knowledge of Allah and His Will.

Hikam 26

Amongst the signs of success at the end is referring to Allah at the beginning.

Since He is the First, the Last and All-encompassing at all times, it is imperative that the seeker starts all endeavors by reference to His Decrees and acceptance. Humble devotion and constant awareness of His Grace will bring steady progress from beginning to end.

Hikam 27

He whose beginning is illumined, his end will also be illumined.

The reverse is equally true and perhaps more noticed by most human beings. When actions are motivated by basic desires and selfishness, the end will be disgrace and fruitlessness. A life's journey which starts with clear conviction and sincere yearning for Truth, and continues on this path, will most likely end with success and illumination. That which begins with light will end with light and delight, while that which is born in darkness belongs to the darkness of ignorance.

Hikam 28

Whatever is harbored in the hidden innermost will [inevitably] appear in the outer world.

Every vessel will ooze what is within it and the carrier of musk will be traced and discovered. For the insightful, appearance will reveal what is concealed and masks will ultimately wear off. Our reading of the outer world is an interpretation of the inner condition. The outer and inner worlds are connected by the unifying powers of the One Creator and Sustainer of all the worlds.

Hikam 29

What a difference between the one who is guided by Him from the one who seeks proof of Him. The one who is guided by Him knows the Truth as it is and has confirmed the affair by reference to its Origin. And seeking proof of Allah is due to not having reached Him. Otherwise, when was He absent so that one would have to seek proof of Him, and when was He far so that existential needs enable one to reach Him?

The majority of us always look for guidance, indications and proof of the Creator, so as to establish appropriate actions and responsibilities. Then there are those who are enlightened and act upon their inner inspiration and Divine guidance. The first group seeks evidence of light, the few awakened ones live by it. The latter experience life by referring to and understanding Allah's Perfect Ways.

Hikam 30

"Let him who has abundance spend out of his abundance!" relates to those who have arrived. "And whoever has his means of sustenance constricted, let him spend out of what Allah has given him," [65:7] relates to those who are voyaging towards Him.

The enlightened ones have been given boundless wealth of knowledge in their state of *Tawhid*. They know that all emanates from Allah and all returns to Him, and in truth He is in control. As for the majority of seekers who are still afflicted with a certain measure of *kufr* and *shirk*, they too must serve and sacrifice towards others, who are less fortunate in *Iman*. The more we exercise generosity and giving, the more we shall experience the presence of the All-Generous, the Ever-Giving, the One Giver. In truth, we are all takers.

Hikam 31

Those who are voyaging to Him are guided by the lights of orientation, and those who have arrived will have the lights of meeting. The former belong to their lights, while the lights belong to the latter, because they belong to Allah and to nothing else beside Him. "Say Allah! and then leave them immersed in their vain talk." [6:92]

The wayfarer's journey is illumined according to the quality of his intentions, appropriate actions and illumined worship. The enlightened ones are in unison with Allah's Will and thus do not experience any discord or confusion. The light seeks them, rather than them looking for it. They witness the Beloved constantly – in times of ease as well as during constriction. Their inner state is beyond that of gain and loss. They truly belong to Him and know that all emanates from Him.

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

Commentary on Four Selected Chapters of the Qur'an

Shaykh Fadhlalla Haeri

The Shaykh uncovers inner meanings, roots and subtleties of the Qur'anic Arabic terminology.

Journey of the Universe as Expounded in the Qur'an

Shaykh Fadhlalla Haeri

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

The Essential Message of the Qur'an

Shaykh Fadhlalla Haeri

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

The Family of `Imran

Shaykh Fadhlalla Haeri

This book is a commentary on the third chapter of the Qur'an, the family of `Imran which includes the story of Mary, mother of `Isa (Jesus).

The Heart of Qur'an

Shaykh Fadhlalla Haeri

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

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

`Allamah Sayyid M. H. Tabataba`i

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

The Qur'anic Prescription for Life

Shaykh Fadhlalla Haeri

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

The Story of Creation in the Qur'an

Shaykh Fadhlalla Haeri

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

Sufism & Islamic Psychology and Philosophy

Beginning's End

Shaykh Fadhlalla Haeri

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

Cosmology of the Self

Shaykh Fadhlalla Haeri

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

Decree and Destiny (Original and a Revised Version)

Shaykh Fadhlalla Haeri

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

Happiness in Life and After Death – An Islamic Sufi View

Shaykh Fadhlalla Haeri

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

Leaves from a Sufi Journal

Shaykh Fadhlalla Haeri

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

The Elements of Sufism

Shaykh Fadhlalla Haeri

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

The Journey of the Self

Shaykh Fadhlalla Haeri

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

The Sufi Way to Self-Unfoldment

Shaykh Fadhlalla Haeri

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

Witnessing Perfection

Shaykh Fadhlalla Haeri

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

Practices & Teachings of Islam

Calling Allah by His Most Beautiful Names

Shaykh Fadhlalla Haeri

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

Fasting in Islam

Shaykh Fadhlalla Haeri

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

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

Shaykh Fadhlalla Haeri

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

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

Translation & Commentary by Shaykh Fadhlalla Haeri

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

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

Shaykh Fadhlalla Haeri

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

The Lantern of The Path

Imam Ja`far Al-Sadiq (Translated By Shaykh Fadhlalla Haeri)

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

The Pilgrimage of Islam

Shaykh Fadhlalla Haeri

This is a specialized book on spiritual journeying, offering the sincere seeker keys to inner transformation.

The Sayings & Wisdom of Imam `Ali

Compiled By: Shaykh Fadhlalla Haeri

Translated By: Asadullah ad-Dhaakir Yate

A selection of this great man's sayings gathered together from authentic and reliable sources. They have been carefully translated into modern English.

Transformative Worship in Islam: Experiencing Perfection

Shaykh Fadhlalla Haeri with Muna H. Bilgrami

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

Talks & Courses

Ask Course ONE: The Sufi Map of the Self

Shaykh Fadhlalla Haeri

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

Ask Course TWO: The Prophetic Way of Life

Shaykh Fadhlalla Haeri

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

Friday Discourses: Volume 1

Shaykh Fadhlalla Haeri

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

Songs of Iman on the Roads of Pakistan

Shaykh Fadhlalla Haeri

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

Poetry, Aphorisms & Inspirational

101 Helpful Illusions

Shaykh Fadhlalla Haeri

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

Beyond Windows

Shaykh Fadhlalla Haeri

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

Bursts of Silence

Shaykh Fadhlalla Haeri

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

Pointers to Presence

Shaykh Fadhlalla Haeri

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

Ripples of Light

Shaykh Fadhlalla Haeri

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

Sound Waves

Shaykh Fadhlalla Haeri

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

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

Shaykh Abd al-Qadir al-Jilani

A collection of extracted spiritual nourishment from Shaykh Abd al-Qadir al-Jilani's existing works.

Autobiography

Son of Karbala

Shaykh Fadhlalla Haeri

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

Health Sciences and Islamic History

Health Sciences in Early Islam – Volumes 1 & 2

Collected Papers By: Sami K. Hamarneh

Edited By: Munawar A. Anees

Foreword By: Shaykh Fadhlalla Haeri

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