

Work of
Cheikh Ahmadou Bamba

Masalik-al-Jinân



English translation by S. Sam Mbaye
<http://www.majalis.org>

Dahira Mame Diarra Bousso Touba Stockholm
talibé Yai Aminta <http://mamediarra.org>

Masalik-al-Jinân *(The Ways of Paradise)*

auteur de la traduction:
S. Sam Mbaye

Masalik-al-Jinan (The Ways of Paradise)

Part 1 • Muqadimat

Chapter 1 • 79 verses

1 - FOREWORD

*IN THE NAME OF ALLAH, MOST GRACIOUS, MOST
MERCIFUL May ALLAH bestow His Peace and His Blessings
upon our Master Muhammad... "Whoever expects to meet his
LORD, let him work righteousness and, in the worship of his
LORD, admit no partner" (Qur'ân xviii. 110)*

*ALLAH is my LORD and I assign Him no partner... There is no
Power, no Means but in Him.*

*O my LORD! Rank us amongst those who really fear Thee,
those whose deeds Thou acceptest... Never rank us among
"those whose efforts have been wasted in this life, while they
thought that they were acquiring good by their works" (Qur'ân
xviii. 104).*

*And deprive not us of the reward of this versified work or that of
any other deed, by the name of our Noble Master Muhammad -
may he be granted Peace and Blessings...*

1- The [servant] named Ahmad Al-Mbackiyu, disciple of his own father - may ALLAH, the ETERNAL ABSOLUTE, let him enter the loftiest Paradise

2- ...In the company of any sincere Muslim and all who profess that worship must exclusively be devoted to the Only GOD - Amen...

3- That one says this: ?Praise be to ALLAH Who requires from us genuine actions and the observance of the rules of pious Propriety (Adab) ,

4- That Who considers through us the heart and spiritual qualities but not mere appearances?

5- Then be Peace and Blessings upon who that shall intercede for us Tomorrow [in the Hereafter],

6- Who that is adorned with the virtues of rectitude and that is free from any peril-leading vice:

7- ...[The Prophet] Muhammad, who that relieves us of pain... [May, likewise, such Peace and Blessings be bestowed] upon his Family, his Companions and all the Muslim Community

8- And may that so be as long as any that strives hard against Satan, his basic drives and his lust shall gain at length [right to dwell aye in] Heaven...

9- And as long as whosoever endeavours to cleanse his soul of any vice shall gain Light and achieve ALLAH's Satisfaction...

10- And as long as any that devotes not himself to the affairs of

this present life shall get closer to ALLAH, the Only Truth...

11- Thereupon, do know that Science of ALLAH's Unity (At-Tawhid) may be divided into two sorts; thence does it exist two kinds of Tawhid

12- The first one is just verbal, consisting in a profession of faith whereas the second one consists in knowledge [of ALLAH's Attributes] and in deep understanding - question not my larification...

13- The first sort is quite widespread whilst the second one is reserved [to just few people]

14- As regards that which is widespread we have already consecrated thereto a previous work put into verse

15- [Taking up in fact] a former book written in prose by As-Sanusi, the great-grand-son of the Messenger of our LORD, the HOLY ONE

16- May ALLAH be Satisfied with him [As-Sanusi] and impart to [the Prophet] Peace and Blessings equivalent with the number of existing creatures...-

17- As regarding that which is reserved [to the Elite], we are going to devote this present versified work thereto

18- [Do realise, nonetheless, that] the Virtuous [Masters] have already written thereof books of merit which are all endowed with secrets [of benefit]

19- Such as our Sheikh, the Regenerator [of Islam], the Great

Imam Al-Ghazâli , as the Eminent Ibn 'Ata Lâh

20- Such as our Master Sidi Mukhtâr, related to the Kuntiyu family, who that is endowed with Pure Lights, the Ghawth of the creatures, the Eminent Qutb,

21- Such as our Sheikh named Muhammad [Kuntiyu], the Caliph leant on the Truth coming from the LORD of the creatures

22- Such as our Sheikh Muhammad, related to the Deymani tribe, the great commentator of the Qur-ân

23- And others amongst the honourable Masters- may ALLAH gather us with them on the Resurrection Day...-

24- Nevertheless their works, due in part to their voluminous sizes, have been deserted by most of the people of this generation...

25- As for me, I have chosen, relying only on the Assistance of the SUPREME HELPER, to put in verse Al-Yadâli's prose book [The Seal of Mysticism]

26- For that book embodies, verily, the Seal of Mysticism inasmuch as it gathers everything that has been written by the Virtuous Ancients thereon...

27- I composed thereof a work that contains remedy for any such whose heart has been dulled by earthly lusts [which have thus made it ill]

28- ...And verses that enable to improve the spiritual state of

any novice or even experienced person [in mysticism] if not, naturally, filled with jealousy...

29- For an envious person shall never profit from the advantages imparted to his contemporary and never shall he follow him

30- And nothing would ever rejoice him but learning that one's demise without delay!

31- May ALLAH protect us from a jealous and from any evil caused by an enemy filled with hatred or by a denier...

32- I have enlivened in this book the lights of knowledge people have rendered dead letter in their errant ignorance

33- Hoping to be granted as a reward, for my brother Al-Yadāli and I, lofty degrees in Paradise

34- I, therewith, do solicit prayers from all who will cast their eyes over [our book], or that will leaf through it and mostly from any who will read it [entirely]

35- May any that will cast a glance over it intend for us the Most Excellent Prayers ever been meant for a servant

36- For prayers are, of a certain, beneficial as well to the dead in the grave as to the living and [there is no doubt about their] entailing Reward...

37- I entitle this book : "THE WAYS UNTO HEAVEN through the versification of Al-Deymani's prose work "

38- For I have put here in verse everything that one has made mention of in his book called Khātimatu-t-Tasawwuf (The Seal of Mysticism)

39- And I have drawn afterwards, from another book of mysticism entitled A-Dhahabu-l-Ibriz (The Pure Gold) , further useful complements liable to enhance the merit of [The Seal of Mysticism]

40- I have also happened to add other developments quoted from other books different from both of these so as to supplement their contents

41- Such as Ihyā Ulumi-d-Din (The Re-enlivening of Theological Sciences) [of the Imam Al-Ghazāli] and Junatu-l-Murid (The Shield of the GOD-seeker) of our eminent Master [Sidi Mukhtār Kuntiyu]

42- Therein whenever I shall happen to write "he said" with no further particulars do infer that I am quoting Al-Ghazāli, the famous [Master]

43- But as regarding [quotations from] any other author amongst these Noble Sheikhs, I shall mention explicitly his name

44- And whenever thou see the phrase "I say" do know that it would be an inference I have drawn from their texts

45- Thence everything that is in this book is authentic; so have faith in it and do follow its recommendations

46- May not my low renown in this generation divert thee from

giving credit to this pious deed!

47- And never be, likewise, dissuaded from holding it in due regard by my belonging to the black race...

48- For [as quoted from the Book] the most esteemed human being before ALLAH is, without any possible doubt, who that fears HIM the most

49- Thence black skin never implies insanity or ill understanding...

50- O thou that art shrewd! Never desert my verses on the [alleged] pretence that I myself do not apply their contents...

51- And do not grant the Ancients the exclusive prerogative of the Favours bestowed by ALLAH - wouldst thou then be led astray...

52- For it sometimes happens that a man living in modern times know secrets which were ignored by men living in ancient times...

53- Drizzle may well precede pouring rain, however superiority is imparted to pouring rain, nay to drizzle"...

54- Do call to thy remembrance, thou that art scorning my work, this Prophetic maxim (hadith): "My community is like a rain, [no one knoweth which part thereof is the best; the first part or the last part...]?"

55- I have composed these verses in the sole order to serve

my Muslim Brethren, hoping to obtain thereby the Satisfaction of the MOST GRACIOUS

56- And it is solely from ALLAH, my LORD -HE is verily the MOST BOUNTIFUL! - we do solicit for acceptance of our pious deeds and from Whom we do seek the favour to attain our aim

57- I do also beseech HIM to grant His Oft-forgiveness, His Compassion and His Mercy to the entire Muslim Community, in life here below as in the Hereafter

58- I do hope that HE - HE is verily the MAJESTIC LORD Who holds grace for His devotees! - will lead, through this work, unto guidance [any who reads it]

59- And from HIM solely I also expect the favour of rendering these verses as a shield from Blame for their readers

60- And that this book may entail for us, once in the grave, Salvation from its trials and from the Panic of the Great Gathering Day

61- And that it bring unto us, by Heavenly Mercy, the two Lights of the two Houses

62- May likewise the MOST HIGH enhance, through its recommendations, our uprightness, our esoteric knowledge and our benefits...

63- And that is solely with HIM I do seek safeguard from shortcomings and from Blame

64- And from HIM do I, too, hope the Fortitude to always act in conformity with the Tradition (Sunnah) of the Elected Messenger, the Best in adoring the LORD

65- May ALLAH impart Him Peace and Blessings as well as his Family, his Companions and all that have followed his footpath...

66- We seek refuge in ALLAH - in the name of [Muhammad], the Head of the Prophets - from the mischief of Satan, the Head of the damned

67- We seek His Safeguard from any other rebelling creature and from the "mischief of the envious as he practises envy" (Qur-ān cxiii. 5)

68- We ask for His Protection from any sort of evil stemming from man's eye or man's tongue or from any creature liable to cause harm

69- That is from Him, the MAJESTIC LORD, Who That grants complete Satisfaction to any who makes longingly his way towards Him

70- ...I do, furthermore, solicit Salvation for any such that will read our book or that will meditate on its content

71- ...And for any that will acquire it, either in possession or through renting, and for any that will write it out or that will borrow it

72- [I beseech my LORD for this] in the name of our Beloved

Prophet Ahmad, the Accredited Intercessor - may Peace and Blessings be ensured, for aye, to him

73- ...As to his Family, his Companions and all that will follow in his footsteps until the Day of Trials...

74- - This work is made up with three main chapters preceded by a preamble; they have, nonetheless, to be considered altogether [as forming a whole]

75- The first chapter is devoted to the creatures and their respective relations with [ALLAH], enumerated and thoroughly examined [by the Masters]

76- The next one goes into human vices, those which are discernible or hidden, wherever they may be found

77- The third chapter deals with the rules of Pious Propriety (Adab) and some beneficial practices of worship; mind to tell them apart so as to draw profit therefrom...

78- Now that is time to enter the heart of the matter and, for such a purpose, ALLAH's Assistance do we beseech...

79- So - after having first said the Basmalah , rendered thanks to ALLAH, asked for Blessings upon the Prophet and testified that "There is no Power, no Means but in ALLAH" - do we say this...

Masalik-al-Jinan (The Ways of Paradise)

Part 1 • Muqadimat

Chapter 2 • 72 verses

2 – SOME USEFUL ADVICE

80- According to the Masters, religious knowledge is divided into two sorts:

Exoteric knowledge ('Ilm Zāhir)

Esoteric knowledge ('Ilm Bātin)

81- The exoteric one is in charge of improving man's action while the esoteric one deals with his spiritual moods

82- The first one is known under the name of Fiqh [Islamic Law] whilst the second one is called Tasawwuf [Mysticism]

83- It behoves to any believer to try to comply first with the Rules of Fiqh prior to practising Tasawwuf

84- Thence whosoever disregards the Legal Rules of Worship (Fiqh) [and undertakes the practising of Tasawwuf] shall perish in this world by the sentence of the Doctors of the Law ...

85- Any such that neglects the mystical and inner aspects of religion (Tasawwuf) shall perish in the Next World by the Will of the MAJESTIC LORD...

86- So is it considered as compulsory for any servant to combine respect for the established Rules of Worship [Fiqh] with concern for mystical aspects [Tasawwuf] so as to obtain reward...

87- Know thou that who that conforms to the apparent modes of worship whilst giving no credit to inwardly considerations is assuredly a thorough rascal!

88- As for who that does quite the reverse [focusing on Mysticism so as to deny any importance to the rules of worship], his case is ranked among the heretics'

89- But as regards who that succeeds in combining both of them [Fiqh and Tasawwuf], that is a fine model [of balance] thou hast to pattern thyself upon

90- This award has been passed by the Imam Mālik - may [ALLAH], the ABSOLUTE SOVEREIGN (Al-Mālik) impart him Mercy and be Satisfied with him...

91- Do know that knowledge and action constitute both the way unto Bliss, yea!

92- So devote resolutely thyself to both of them, do cleanse thyself of any failing and remain in absolute purity (Ikhilās)

93- Endeavour to always conforming to [seeking for godly knowledge and to putting it into practice], in sincerity and pure-heartedness - so shalt thou gain fine qualities

94- ...And shalt be ranked amongst those who follow the Tradition of the Chosen [Prophet] - be upon him Peace and Blessings from [ALLAH], the MAKER of the earth and the heavens

95- ...As upon his Family, his Companions and all that are

following in their footsteps and are taking them as models...

96- Be thou steadfast in always fulfilling the hard actions relating to [knowledge and its putting into practice] and do flee from laziness!

97- Behave as thou wouldst do if thou knew that thy death was impending - as recommended [by the Holy Prophet]

98- If, in accomplishing such two principles, thou bear patiently the hardships befalling on thee during the short stay thou wilt spend on earth

99- ...Shalt thou, o my Dear Fellow!, obtain Salvation and dwell for aye in the Garden of Delight

100- Know however that far-reaching knowledge and many actions of worship while one is full of shortcomings [constitute an delusion]; however giving up both of them

101- ...Lest one should have one's effort besmirched by [unavoidable] failings, or their [absented-mindly] fulfilment without any true reverence in the heart, are among the most dangerous illusions...

102- As for delaying one's repentance, lest one should relapse into similar offences [against ALLAH], that is naught but a Snare of Satan, the Rebel

103- Do know, o my Brother!, that knowledge is superior to action, being its principle and root - bliss to whom is endued with it!

104- Nevertheless, knowledge could not bear fruit and bring profit without its subsequent putting into practice; so try to combine both of them...

105- Few actions based on definite knowledge will, of a surety, entail more Reward than a host of actions performed with ignorance

106- Useful knowledge - discern thou it - is only that which has been learnt and taught for the Sole Countenance of the MAJESTIC LORD, the ONE

107- But not that which has been learnt for debates, making parade and searching for glamour - know thou this!

108- Nor that which has been acquired for worldly purposes as the liking for authority and high responsibilities

109- Nor that which has been got in order to fill people's hearts with admiration -think thou about...

110- Whosoever makes a great effort to acquire knowledge for just such kinds of purposes

111- ...And who repents not thereof before his death or his old age, and who tries not hard to make up for his errors of youth,

112- ...That one shall get, on the Day of Questioning and Reckoning, naught but Misfortune, Blame and Chastisement!

113- For his vast knowledge will become an argument against

him on that Day; one has verily to fear such an argument...

114- Useful knowledge is that which fills its bearer with Fear (Taqwā) of ALLAH, the CREATOR of the servants

115- That which inspires humility, asceticism, Pious Propriety (Adab), self-effacement and the awareness of one's weakness [before ALLAH]

116- That which purifies the heart, helps in mastering one's lust and prevents man from transgressing the Orders of the MAKER

117- As for such knowledge that has not such virtues, it can save no one from our LORD's Hell, yea!

118- Best knowledge is indisputably that which treats of Theology and ALLAH's Unity ('Ilm Tawhid)

119- Come afterwards the Exegesis of the Qur-ān (Tafsiru-l-Qur-ān) and the Science of Prophetic Tradition (Hadith) - as conveyed by Al-Daymāni

120- After these three [main disciplines] come Islamic Law (Fiqh)

121- ...And literary sciences serving as tools for these chief disciplines

122- Such as grammar, prosody, rhetoric, Arabic and the like...

123- The best deed one may performed is assuredly that which

is liable to entail the most widely spread profit [to society] like knowledge

124- ...Which helps in removing ignorance and in keeping men far off mischief and which, moreover, is beneficial to any upright person

125- Or any action that helps to purify the heart, as trifling as it may appear, provided it is regularly and firmly accomplished - so put it the Wise

126- Or any act which is hard-doing for the Soul - as spending money [in ALLAH's Cause] for any miserly person

127- As fasting for the greedy one or discretion and concealment of one's good deeds for any who is eager for celebrity and praises...

128- The worst transgression is, most certainly, that which hardens the heart and makes it forget ALLAH's worship

129- The best Dhikr [ALLAH's Remembrance] a servant can perform is reading meditatively and thoroughly ALLAH's Holy Book [the Qur-ān]

130- A single verse read with thoughtfulness is indeed more beneficial than the heedless reading of the entire Book

131- And little does it matter that [such a reflective reading] is made during a prayer or with the Text before one's eyes, were it in a low or in a loud voice - [this last mode being however preferred] if one feels safe from ostentation ...

132- Performance of Nawāfil (voluntary prayers) indoors is also credited with well-renowned advantages, mostly those accomplished in the night, particularly during its last part

133- [O my Brother! know that] the greatest wish of the dead is coming back to life

134- ...So as to spend on earth were it only the slightest lapse of time and to perform a single good deed liable to entail some benefit for them once back to the Hereafter ...

135- Do thence make the most of the rest of thy life, regretting past times [misused in trivialities] without adoring ALLAH, and race thou towards good deeds before it become too late!

136- Forget not to improve thy inmost heart [in keeping a watchful eye on thy defects]

137- Strive thou, o Dear Brother!, in always mastering thy senses and be among "those who take care of their breath"...

138- For any time [as brief as] a human breath will be worth a precious jewel

139- ...With which one would be able to buy a Wondrous and Eternal Treasure [on the Last Day] - wake thou up!

140- Losing such a time without adoring [ALLAH] shall entail great loss on the Last Hour

141- But if ever thou spend it in transgressing [the Heavenly

Commandments], that is an irretrievable disaster - do know it

142- So devote thyself in enlivening thy lifetime with due fulfilment of Canonical Obligations (Farāid) out of any heedlessness

143- Accomplishment of voluntary deeds (Nawāfil)

Regular fasting

Wird daily practice

Remembrance and utterance of ALLAH's Holy Names (Dhikr)

Meditation on ALLAH's Signs (Fikr)

144- Spending in alms and in aid for the needy, just for the Satisfaction of [ALLAH], the SUPREME PROTECTOR...

145- Always perform good deeds], especially on the Favourite Days , in favour of thy kin and for the Men of Merit

146- Persevere in always acting with good intentions and never be weary thereof...

147- Is likewise [held as valuable] conveying good tidings and joy to our fellow Muslims but not bad news or evil

148- Keep for thyself "provisions" [for Future Life] in regularly practising one of the accredited wird

149- ...Were it little, likely to be of some benefit for thee on the Day of Distress and Sorrow

150- Do make a point of performing it in purity and in discretion, without people knowing - so wilt thou be praised on the Day of

Rewarding

151- For most of pious deeds which are openly accomplished will not be meritorious enough on that Day once disclosed...

Masalik-al-Jinan (The Ways of Paradise)

Part 1 • Muqadimat

Chapter 3 • 32 verses

3 – TRUE KNOWLEDGE

152- Satan, the Damned - I tell you - has deluded people; the reason for which they continually concern themselves in only what will bring to them adversity...

153- They cease not seeking for knowledge of things devoid of any sort of benefit, neither in the grave nor during the Great Gathering of the Resurrection...

154- They devote themselves to [worldly affairs] which are unable, on the Day of Anguish and Affliction, to ward off the Hellish Chastisement; they entirely throw themselves into heedlessness and pleasures...

155- Is not any knowledge useful and - thence - all "learned" persons are not comparable...

156- There are certain kinds of knowledge which harden the heart, which entail pride and the forgetting of the LORD

157- So will be amongst "learned" persons many who will receive as a reward Tomorrow naught but ruin and

reprimanding!

158- We may read [in this instance] in some Al-Hilāli's poem - may ALLAH, that Who holds all Majesty, be Satisfied with him -

159- True knowledge is that which fills the heart with Fear of ALLAH, the ALL-KNOWER; any that is not endued with such knowledge is a blameworthy ignoramus, of a certain!

160- Will not be of any benefit - I tell you - such knowledge which has been learnt for the sole sake of being continually admired and praised

161- The same for that which has been acquired just for competition and rivalry - as a Pharisee would do

162- [Useful knowledge is] neither that which has been learnt [in order to be consecrated Mufti] so as to rush at Fatwas (juridical opinions) and awards likely to cause harm

163- Nor that which has been searched in aiming thereby to enslave one's brethren

164- Or knowledge with which man spends his whole time in sport and amusement - [weigh ye up the relevance of these remarks], o ye my Brethren!

165- Or that which fills the heart with envy, resentment, arrogance and going astray

166- Or that which incites unto animosity, controversies and endless verbal sparring

167- Or that which prompts unto presumptuousness, self-praising and aggressiveness

168- Or that which leads unto quarrelling, quick-temperance, deceitfulness and struggling

169- Or that with which one is aiming earthly goods through hoarding and denying [to spend on ALLAH's Cause] or that which incites unto vain chattering...

170- Nay! Nay! But useful knowledge is that which, first, shows to any that is endued with it his own failings

171- That which drives unto patience, generosity, kindness, purity of worship and sense of decency

172- That which leads unto loving the Truth, spiritual retreat, meditation, contemplation and thought

173- Such knowledge which instils fine spiritual virtues and other discernible qualities

174- Such knowledge which inspires fear of ALLAH and which prompts unto putting one's entire trust in HIM; that which incites unto asceticism, unto well-founded hope and withdrawing from society so as to devote one's time to the LORD

175- Such knowledge which leads out of excessive desires and out of relying on the creatures [disregarding so their Very CREATOR]

176- Such knowledge which cures from jealousy, arrogance, going astray, hatred and self-conceit

177- And which encourages unto assisting and maintaining good relationship with one's Muslim brethren for the Sole Countenance of the ETERNAL-ABSOLUTE...

178- Indeed thus is the true nature of knowledge : either does it lead unto uprightness who that is endued with it or shall it unavoidably lead him down towards profound perdition...

179- [Al-Ghazāli] added that: "Whosoever helps who that is seeking for knowledge, in his aim or in any of his worldly affairs,

180- ?...Will share with him aught he might be imparted as a reward, just the way any such that knowingly sells a sword to a brigand should be involved in the crimes perpetrated by this one..."

181- Knowledge does not consist in a great number of reports and quotations, nay! but that is a Pure Light brightening with true understanding the heart [of whom that is endued with it] ...

182- Thence do seek thereby the only Countenance of the MAJESTIC - o thou Dear Fellow! - thus permanent delights shalt thou be granted...

183- Indeed any who fears not the LORD of the Worlds is far from being "learned"; had he mastered all the branches of knowledge!

Masalik-al-Jinan (The Ways of Paradise)

Part 1 • Muqadimat

Chapter 4 • 8 verses

4 – PIECES OF WISDOM

184- If thou ever persist in using the Sustenance provided by ALLAH while permanently disobeying HIM

185- ...And never repent thereof [and seek steadfastly for His Forgiveness], shalt thou, of a surety, be thrown into Hell...

186- Thence never, in thy life, [commit the offence] to always using the spiritual and material means of subsistence granted by ALLAH while adoring something else

187- Do multiply instead thy good deeds for the only Sake of ALLAH, the ONE, [with a determination] equivalent to thy very need of His Assistance...

188- And act thou for this present world just according to the [short] stay thou wilt dwell therein - o thou that art clear-minded!

189- And act thou for the Future World according to the [eternal] sojourn thou wilt abide therein; whosoever distorts this principle is, of a surety, done for...

190- Do act with a view to ALLAH's Hell [in resisting temptations] with a patience and a resistance as great as it would be weak in withstanding its dreadful heat once thrown therein ...

191- If thou fear duly thy LORD, the ONE, will fear thee any other creature, just owing to such GOD-fearingness...

Masalik-al-Jinan (The Ways of Paradise)

Part 1 • Muqadimat

Chapter 5 • 32 verses

5 – SOME USEFUL DEVOTIONS

192- Nāfila A: performing a supererogatory prayer of 2 or 6 rak'a , shortly after the canonical sunset prayer (Maghrib), is strongly recommended by the Best of the Prophets - May ALLAH Bless Him

193- Are also prescribed:

Nāfila B: 4 rak'a before the soon afternoon prayer (Zuhr) and 4 other rak'a after it

Nāfila C: 4 rak'a before the late afternoon prayer ('Asr) but not after it

194- Nāfila D: the 2 rak'a called Tahiyatu-l-Masjid (Salutations to the mosque, performed by who that enters the sanctuary)

195- Nāfila E: just as the supererogatory rak'a after the Night prayer ('Ishā) called Witr, which is commonly held as the most emphasised traditional practise

196- Nāfila F: the 2 rak'a of Fajr (preceding the morning prayer) are also highly valued [an evidence thereof is] their being the only optional prayers liable to be made up for [after their appointed time], according to what is reported

197- Indeed Fajr prayer can be made up for within the complete faint of dawn light and noon - as stated by Khalil, who that is endowed with favours

198- And whosoever recites successively during these two rak'a the two Surā Inshirāh and Al kāfiruna will be safeguarded [all that day long] against any enemy that would try to harm him

199- Nāfila G: praying 2 or 6 or 8 rak'a after sunrise (Duhā) is also highly regarded

200- Nāfila A: Any that performs 2 rak'a shortly after the canonical sunset prayer (Maghrib), his act will be ranked amongst the deeds of the Elected Ones

201- Any who fulfils, on that time, 6 rak'a without interrupting them with aught that is not proper

202- ...Will be imparted as a reward the equivalent of twelve years of worship which are all accepted by ALLAH

203- Nāfila B: Whosoever performs 4 rak'a before the soon afternoon prayer (Zuhr) and 4 other ones thereafter

204- ...His body will be preserved from Hell tomorrow and he will be rapidly ushered in Paradise

205- Nāfila C: If thou art in the habit of doing 4 rak'a before the late afternoon prayer ('Asr) Who That holds Whole MAJESTY will impart thee mercy - be then amongst those who follow [ALLAH's Path]...

206- Nāfila F: All who observe regularly the sunrise prayer (Duhā) will be under the Protection of the SUPREME RULER Who will, furthermore, improve his lot

207- Because that prayer will appear on the Resurrection Day and will say: "O LORD ! Do grant Salvation to this one

208- ...For he always abode by my observance during his lifetime, so do keep him under Thy Safeguard today , thence will that person be delighted of his effort

209- But if ever thou wert heedless with it, will that prayer say: "O LORD! This one neglected me in the past, do therefore belittle him today..."

210- [Do also note that] some amongst the Scholars consider as blameworthy to perform more than 8 rak'a [within sunrise and noon]

211- For, according to them, that is not conform to the tradition of Whom that is Lofty [the Prophet] - may He be granted the Purest Blessings by the SUPREME PROTECTOR

212- ...As to his Family, his Companions and all the Muslim Community, as long as who that follows the Straight Path will be higher in degree than the mischievous...

213- When performing Nawāfil in the night, thou hast to recite in loud voice [the Fātiha and the following Surah]; but during the day lower thou thy voice

214- It is held as blameworthy to talk within the meantime beginning at the Morning Prayer until complete sunrise, and most prejudicial to sleep within it

215- If thou fulfil the Morning Prayer (Subh) in a group and, just in seeking for thy LORD's Satisfaction, thou stay thereat to remember and to utter ALLAH's Names (Dhikr) until complete sunrise

216- ...Thou hast gained during that period Benefits equivalent to those due to whom has performed concurrently the major and minor pilgrimage (Hajj and 'Umra)

217- If thou stay in due reverence for [ALLAH], the ABSOLUTE MASTER, in the two extreme points of the day , HE will protect thee from any harmful constraint within these two points...

218- There is however some divergence amongst the Scholars as to know what is the most valuable act in supererogatory prayers: whether it is drawing out standing postures or performing numerous prostrations...

219- Some give preference to the first, while others hold the second in higher regard but any of them put forward convincing arguments...

220- A great number of prostrations entail the annulment of our sins - as reported it the sound Master

221- For whenever the believer bends forward or prostrates in humility and in reverence

222- ...Will his sins fall from his shoulders and his nape - bliss to him!

223- The other side uphold that the finer way to pray consists in performing long standing postures as a sign of submission to ALLAH...

Masalik-al-Jinan (The Ways of Paradise)

Part 1 • Muqadimat

Chapter 6 • 43 verses

6 – FASTING

224- As regards fasting that is definitely one of the most efficient means of seeking ALLAH's Satisfaction and Favours

225- For there is one Heaven's gate which will be reserved to those who were regularly striving in fast...

226- Our Eminent Imam Mālik had the habit of fasting three days out of any month

227- Which entails to his benefit the particular Favour owed to an unbroken fasting, thanks to the Grace of the MAJESTIC LORD that multiplies [any good deed] by ten ...

228- Are specially regarded as beneficial the fasting of seven particular days scattered throughout the year :

229- **The 3rd and the 10th of the month of Muharram**

The 27th of Rajab

The 15th of Sha'bān

230- The 25th of Dhu-l-Qi'da
The 8th and the 9th of Dhu-l-Hijja

231- Whosoever of fasting these days takes the habit will
achieve all his purposes...

232- It has been quoted from the Prophet, the Chosen Par
Excellence - may bless Him [ALLAH] WHO has guided and has
elected him -

233- ...That there are so many advantages in fasting these
days that one is unable to enumerate all of them - so devote
thyself thereto...

234- It is likewise considered as amiable the fasting of the
entire month of Rajab, the same with the first month Muharram,

235- ...The first nine days of Dhu-l-Hijja and the whole month of
Sha'bān

236- [The Scholars] are nevertheless unanimous in granting
preference to the day of 'Āshurā...

237- For the reward attached to its fasting is far more
considerable - strive thou well to fasting all these days during
thy lifetime!

238- Certain practices [during the day of 'Āshurā] have been
recommended from what is taken from [the Prophet], the Head
of Mankind

239- May the ETERNAL-ABSOLUTE impart Him Peace and Blessings, as to his Family, his Companions and all that are upright-

240- [Such practices are:]

- 1- Fasting
- 2- Praying
- 3- Consolidating kinship bonds
- 4- The ritual bath
- 5- Giving charity
- 6- Nails cutting
- 7- Applying antimony around eyelids

241- 8- Paying visit to the ill

9- Paying visit to the Righteous

10- Fondling kindly the head of a little Muslim Orphan

242- 11- Reciting the Surah Al-Ikhlās one thousand times

12- The making of a copious meal for one's family

243- It has been said that bathing on that day has the faculty to ward off ill health and that the applying of antimony safeguards against blindness

244- As for the feasting of our kin, that increases our means of subsistence by the Permission of the SUPREME PROTECTOR

245- [Do moreover know that] the day of 'Āshurā is endowed with certain [historical] particularities - as reported by who that knows

246- That is, notably, the day on which our LORD forgave

Adam, the forefather of Mankind and the first Messenger ...

247- From what is reported to us, that is on that same day Noah's Ark drew alongside Mount Judi ...

248- On that day was the red sea cleft for Moses and took place the miraculous birth of Jesus ...

249- On that day Pharaoh was drowned, as the Prophet Jonah was withdrawn from the entrails of the fish

250- ...Who obtained [on that same day] the Forgiveness of our LORD, the MOST FORBEARING; likewise, the Honourable Prophet Joseph was put out of the well [he had been thrown down by his brothers], by Heavenly Mercy

251- On the day of 'Āshurā did [ALLAH] prevent the fire from burning His Friend Abraham and so was this one secured ...

252- On that day was elevated the Prophet Idris , who that is imparted highness [by his LORD]; on that day ascended Jesus, the Spirit of ALLAH, the God-fearing Prophet

253- On that day, likewise, did our LORD grant complete remission to David from aught he had committed in the past ...

254- The ritual covering of the Sacred House [the Ka'ba] is also periodically performed on the day of 'Āshurā - may Peace and Blessings be granted to all these Messengers...

255- Now, do realise that fasting consists not in only abstaining from eating and drinking - delude not thyself...

256- How many that are fasting with people and who will derive therefrom naught but mere hunger and thirst!

257- In fact real fasting consists in preventing all thy limbs from aught that might entail heedlessness [vis-à-vis ALLAH's Reverence]...

258- Do then refrain from casting thy eyes at what is prohibited to look at [as indecencies], from walking towards it [as dens of vice], from uttering or lending thy ear [to outrageous remarks]

259- ...And from turning over improper thoughts in thy mind, just the way thou abstain from eating and drinking - hold thou that in mind...

260- Fill not up thy stomach with an ill-considered dish, neither at sunrise nor at sunset , for that would deprive thee of much reward

261- For any who weights down his stomach with a heavy meal, who soaks therewith much drinks and who deeply sleeps

262- ...May be ranked amongst mere animals [which are only bound to behave so]; for much good has he lost and no doubt he will perish [if he amends not]...

263- There are however some who overeat like oxen, at the beginning and at the breaking of their fast

264- ...Who load down their stomachs until their hearts become "obstructed"

265- ...And diverted from the Remembrance of their LORD!
Though believing they have duly fasted, such people will obtain
naught therefrom on the Resurrection Day...

266- May ALLAH preserve us from delusions and from aught
that may cause harm...

Masalik-al-Jinan (The Ways of Paradise)

Part 1 • Muqadimat

Chapter 7 • 32 verses

7 – WIRD PRACTICE

267- If ever thou art unaware of the principle of wird practice ,
do know that its purpose is most valuable

268- [An evidence thereon is] its ranking amongst the most
eminent of well-established pious deeds by all [that know]

269- Its definition is "an act of worship regularly performed at a
given time of the day"

270- Its etymology is connected with the desert travellers' habit
to make regular stops at watering points for supply

271- Each of the wird shall lead, with no deviation, towards
ALLAH's Neighbourhood (Hadratu-l-Lāh) any servant that
performs it daily [in accordance with the special rules related to
its practice]

272- And it matters little that that wird originated from Sheikh
Abd-al-Qadir Jilāni or from Sheikh Ahmad Tijāni

273- ...Or from any amongst the other eminent Qutb ; for all of them are in the Right Path

274- And all of them prompt spiritual novices unto worshipping the LORD OF THE THRONE

275- ...And unto what is upright; thence beware of ever belittling any of the accredited wird and never denigrate one of them ...

276- The true provenance of a wird is either the Revelation or the Inspiration reserved by [ALLAH], the SOURCE OF PEACE, for the servants HE has chosen

277- In case of Revelation (wahy) that concerns a Prophet but if conveyed through Inspiration (Ilham) that is intended for a Saint ...

278- As for the wird content, it consists in gathered extracts taken from ALLAH's Revealed Book [the Qur-ān] and in Prophetic pleas transmitted through a chain of accredited reporters...

279- Know thou that every Saint holds on to the tail of a Prophet sent by [ALLAH], the TRUTH, the ONLY ONE

280- Thenceforth any miracle (Mu'jizat) accomplished by a Prophet may well be repeated in the form of a marvel (Karāmat) by a Saint

281- For this one [the Saint] represents the true heir of that one

[the Prophet]... As regarding the Prophets, they stand for our LORD's arguments against HIS creatures - know thou that...

282- Whilst the Saints constitute the evidence that HIS Words are Truthful and that HIS Religion is authentic...

283- The Prophets of the MOST HIGH are held impeccable whereas HIS Saints are granted Protection and Worthiness...

284- Thence all the Prophets and the Saints are under the Safeguard of the MOST GRACIOUS - as we hold it from those who are versed in Gnosis...

285- Nonetheless the kind of Safeguard ensured to the Prophets is necessary [given their mission and status] unlike that of the Saints...

286- These clarifications are given by the Sheikh Sayd al-Mukhtâr Kuntiyu, in his work called "Al-Kawkab-al-Waqqâd" (The Luminous Planet) - mistrust not his words...

287- If thou happenst to go for a wîrd, perform it with consideration and due regard for its special conditions - so wilt thou gain greatest advantages...

288- As for he that denigrates any importance or usefulness of wîrd practice, mocking thereto out of reluctance or scorn

289- ...Such a one is, of a certain, a narrow-minded ignoramus - as conveyed by the witty remarks of the Distinguished Ibn 'Atâ, in his work entitled "Al-Hikam" (Pieces of Wisdom)

290- Any such that resolves not to perform a wird and, so, goes on dissipating his lifetime [in some less profitable activities]

291- ...Shall win naught, on the Day of Rewarding, but sorrow, pain and sadness

292- For no one would disdain the advantages deriving from wird practice but such a one that is filled with jealousy, hatred and resentment [for true worshippers]

293- [What!] How can one scorn the Utterance of ALLAH's Fine Names, regularly and continuously performed by one of His Servants!

294- All who have not been trained by a competent Master will assuredly come up against terrible ordeals

295- For any that is deprived of an enlightened Guide, Satan shall unavoidably lead him [headlong unto the Depths of Perdition], whatever his wish may be

296- If thou art prevented from going for a wird out of laziness, do not run down its merit [or look down those who practise it] out of resentment

297- If thou feel unable to cover the gap towards the watering point, try not to dissuade others from going and quenching their thirst, my Brother...

298- Know moreover that the magnitude of thy Rewarding depends on the number of wirts thou performed in reverence and meditation...

Masalik-al-Jinan (The Ways of Paradise)

Part 1 • Muqadimat

Chapter 8 • 110 verses

8 – DHIKR PRACTICE

299- As for Dhikr regular performance, that is indeed the best deed to which a GOD-seeker (Al- Murid) may devote himself...

300- And I do openly say this without any mysterious periphrasis or the least concern for deniers...

301- To any such that would question me about, I have in my possession this plain answer:" [Read thou this verse]:" **The remembrance of ALLAH (Dhikr) is the greatest thing without doubt."**

302- I do assert that whosoever gives up the Remembrance and the Utterance of ALLAH's Holy Attributes, in return for the remembrance of aught else, such a one is a whimsical fool, for certain!

303- What! How can the creatures forget or show heedlessness for the Recollection of Whom has created them and has given them shape!

304- **Remembering ALLAH's Attributes represents the first step toward Saintliness and its giving up is the height of going astray**

...

305- May ALLAH rank us among His Servants who spend their whole lifetime in meditating on His Signs and in repeating His Fine Names ...

306- There are however differing opinions amongst the Honourable Masters as to know whether it is preferable to utter ALLAH's Names in a low or loud voice...

307- Some give preference to the lowering of the voice in their concern to not lapse into ostentation and to concentrate better for any that is intending to accomplish Dhikr

308- Whilst other Masters prefer the raising of the voice so as to transmit its echo to one's neighbouring fellows who might be tempted to imitate so [the Dhikr performer]

309- For whenever someone else happens to do the same, twofold Reward wilt thou be imparted owing to [thy prompting other people unto good deeds]

310- Moreover, given that all human senses have to take part in the Remembrance of the LORD and CHERISHER of Mankind [thy tongue must partake therein as well]

311- Other Scholars have adopted the happy medium of such a divergence in giving these following particulars:

312- If man fears to lapse into ostentation, it behoves to him to lower his voice and to conceal his performance in so doing

313- For, in this case, his act of worship will be safeguarded against annulment only if fulfilled in discretion and secrecy

314- But if man is free from that danger, owing to his firmness and his inner purity [conferred by long habit]

315- ...His duty is then to raise his voice so as to gain benefits deriving from imitation...

316- This [justly balanced] opinion is that of our Sheikh Al-Mukhtâr Kuntiyu - may ALLAH, the MAKER, be Well-Pleased with him...

317- Refer - o my Fellow! - to the "Shield of the GOD-seeker " of that Upright Leader [for other questions relating to Dhikr]...

318- Are likewise counted amongst the rules of Dhikr:

319- Its performance in a clean place

Sitting cross-legged or squatting down, as during the prayer

Having one's face turned towards the Ka'ba

320- Wearing scent seeing that places where Dhikr is performed

321- ... Are necessarily frequented by Angels and Muslim Jinns, that come and listen - as agrees on the Consensus [of the Doctors of Islamic Law] (Ijma')

322- Belong also to [Dhikr requirements] the entire dedication of the deeds to ALLAH ; the servant has so to prevent aught that is not proper to mix therewith - know thou that...

323- If thou art a beginner, the phrases of negation [of falsehood] are more suitable to thee

324- Such as "Lā ilāha illa Lāh " (There is no god but ALLAH);

as for who that is experienced in Dhikr, he may content himself in repeating the word "ALLAH"...

325- The unveiling of the Wondrous Secrets [ensuing from such a practice] would not be proper here for they are as vast as a boundless Ocean...

326- Any one that would like to penetrate such Secrets has to renounce for good to worldly vanities...

327- Its Secrets are too sacred to be openly written in a book accessible to anyone

328- One may obtain some of them in conversing [with a regular Dhikr performer] but not through vain disputing

329- We achieve them by True Submission to ALLAH and great effort, but not through disparaging and dissension

330- One acquire them in impeding one's basic drives and lust, nay by belittling those who have been imparted Pre-eminence [by ALLAH]...

331- The best speech that can be uttered is indisputably the Islamic Profession of Faith (Shahādah) (There is no god but ALLAH) Lā ilāha illa Lāh "

332- Whoever pronounces it, strongly convinced of its meaning, shall enter Heaven...

333- Should suffice thee [as an evidence thereof] its calling "The Price of our LORD's Heaven", owing to its shielding from

Trials

334- It is also called "ALLAH's Fortress"; do then pronounce it constantly...

335- Another proof of its importance in Islam is that any such who refuses resolutely to pronounce it [in a Muslim Community] will have no excuse

336- ...And [in accordance with the Shari'a] he will be put into death because of unbelief and not under the conditions appointed for Muslim offenders...

337- The Masters do likewise hold in high regard these following phrases:

Phrase A: the Basmalah (In the Name of ALLAH, MOST GRACIOUS, MOST MERCIFUL) "**Bismi-lāhi Rahmāni Rahimi**"

Phrase B: the Hawqala (There is no Power, no Means but in ALLAH, the SUBLIME, the INCOMMENSURABLE) "**Lā Hawla wa lā Quwwata illā bi-Lāhi-l-'Aliyi-l-'Azim**"

Phrase C: the Takbir (ALLAH is the GREATEST!) "**Allāhu Akbar**"

Phrase D: the 'Adhbala (I seek refuge in ALLAH against Satan, the Damned) "**A'udhu bi-Lāhi mina-Shaytāni Rajim**"

Phrase E: the Hamdalah (Praise be to ALLAH!) "**Alhamdu li-Lāh**"

338- Phrase F: the Salāt alā Nabi (Calling for Blessings upon the Holy Prophet)

Phrase G: the Hasbala (To us ALLAH sufficeth and He is the Best GUARDIAN!) "**Hasbunā Lāhu wa ni'ma-l-Wakil**"

Phrase H: the Istighfār (I ask for ALLAH's Forgiveness...)

"Astaghfiru-Lāh"

339- Each of these phrases grant particular benefits to any Believer who perseveres in uttering it

340- Each of them is endowed with Secrets about which the Erudite Masters have given extensive clarifications in their books

341- Each of them yields good fruits of which any such that picks one shall surely obtain his wish...

342- The fruit of "Lā ilāha illa Lāh "(There is no god but ALLAH) is a keen conscience and a solid Faith in ALLAH's Unity (Tawhid), like that of the True Knowers ('ārifin) - so explained it who that comprehends

343- [This kind of solid tawhid is quite different of] that which just consists in verbal testimony and which is equally shared by all Believers and Muslims ...

344- The fruit of the Takbir (ALLAH is the GREATEST!) is a deep feeling of ALLAH's Grandeur; as for the profits deriving from the Hamdalah (Praise be to ALLAH!), that are a profound gratitude towards the MOST HIGH [for His countless Bounties]

345- ...A strong hope in ALLAH and a great love for Him - is not any benefactor loved?

346- As for the fruits of the Hawqala (There is no Power, no Means but in ALLAH, the SUBLIME, the INCOMMENSURABLE) and the Hasbalah (To us ALLAH

sufficeth and He is the Best GUARDIAN!), they are - according to The Noble Congregation of Scholars -

347- ...Putting one's trust in ALLAH, surrounding entirely one's affairs to Him and always relying on His Help - hold thou to these clarifications of mine [so as to gain profit]...

348- As regarding the Salāt alā Nabi (Calling for Blessings upon the Prophet) - may He be imparted the Purest Blessings by the LIVING...-

349- ...Its fruits are a deep love for the Messenger, perfect conformity to his Tradition (Sunna) and the obtaining of innumerable Advantages...

350- [Concerning the Istighfār (Asking for ALLAH's Forgiveness), know that] whenever thou ask for thy LORD's Forgiveness, the ONE will increase thy uprightness (Istiḳāmah) and thy fear of Him (Taqwā)

351- Thou wilt also be granted Fortitude to keep in accordance with the conditions of true Repentance

352- But the essence of all these phrases - according to [Al-Ghazālī], the Guide - is included in one phrase which is compulsory to say

353- That phrase is: "There is no god but ALLAH, Muhammad is ALLAH's Messenger" "Lā ilāha illa Lāh, Muhammadu Rasulu Lāh"

354- May ALLAH impart him Peace, Blessings and Honour, as

to his Family and his Companions...-

355- Its content is the height of [Saintliness] and the "End of the Road" for the Upright Servants...

356- O my Fellow! If thou recite in the morning ten times the Basmalah and once the Hawqala (phrase B)

357- ...Thou wilt be cleansed off any sins and wilt be [as "neat"] as at thy birth - according to what is established

358- The MOST HIGH LORD will, furthermore, close seventy-two doors of misfortunes that were facing thee

359- ...Among which leprosy and elephantiasis are the least serious harm! - this is unanimously agreed on

360- The ABSOLUTE SOVEREIGN will moreover entrust thee, from thy waking, to the Safekeeping of seventy Angels

361- ...Who will ask forgiveness for thee until nightfall - this has been taken from the Best of humankind (Peace and Blessings be upon him)

362- That plea will also set a barrier between thee and [malicious] Jinns - as conveyed by the Leading Lights of science...

363- Whoever recites fifty times the Basmalah before an oppressive person, in fearing of his harm,

364- ...Will be safeguarded against his injustice, for the LORD

of Mankind will humble [that tyrant]

365- Whosoever recites [the Basmalah] twenty-one times when going bed

366- ...Will be secured overnight from sudden death, from any housebreaking

367- ...And from any spiteful demon - we seek refuge in ALLAH, the ONE, against any harm stemming from Satan or from any other evil spirit...

368- Whenever thou recite the Basmalah once, thou wilt acquire for each of its distinct letters

369- ...Four thousand (4000) Benefits and thou wilt be remitted off as many sins - without any miscount

370- And thou wilt be raised in [spiritual] degrees accordingly if thou say [the Basmalah]pure-heartedly in feeling keenly its significance

371- The number of its letters, distinctly spelt, corresponds to nineteen (19), which is also that of the Zabāniyya [the Angels appointed before Hell's Gates]

372- Any who convincingly utters it will be saved from such Dreadful Warders - as quoted from the Best of the creatures

373- Upon him the Finest Peace and Blessings, as long as any who recommends good will attain Success...-

374- Whenever a child reads the Basmalah at school, will the PROTECTOR grant

375- ...To his parents as to his teacher Salvation from Hell - do then take advantage [of this Divine "facility"]!

376- If thou recite the Basmalah and the Hamdalah (Praise be to ALLAH!) when getting on a mount

377- ...ALLAH's Angels will inscribe in thy favour a number of Benefits equivalent to the number of steps [accomplished by that mount]

378- [Let us end here with the Basmalah] for its Secrets are too numerous to be written in this book and, indeed, no one can enumerate all its Advantages ...

379- As regards Calling for Blessings on our Beloved Prophet Muhammad, the Best of Lu'ay's offspring

380- That is, save the Canonical Obligations, the most valuable practice thou canst concern thyself in - do realise it...

381- Our eminent Sheikh As-Sanusi, the Noble descendant of the Prophet - may our LORD, the ALL-SUBTLE be Satisfied with him for aye... -

382- ...Has put that **Salāt alā Nabi** can well take the place of a Spiritual Master, on account of its leading the Believer spiritually close to the Beloved Prophet Ahmad

383- It has also the virtue to veil man's failings before people

and, thanks to its steady practice, ALLAH erases the sins committed by His servant

384- [Know also that] Salāt alā Nabi grants a Reward equivalent to that obtained through the freeing of a slave; it also helps in answering any need of the servant who calls assiduously for Blessings upon the Prophet

385- Salāt alā Nabi leads the Servant of ALLAH unto Heaven the way it takes him away from Hell

386- Salāt alā Nabi enlightens as well man's outside [his actions and other outwardly features] as his inside [his heart and other inward features] - according to the unanimous assertion of the Scholars

387- It allows also, on the Day of Truth, to benefit from the Intercession of the Chosen [Prophet], the Best of the creatures

388- May the LORD impart him Peace and Salvation, as well as his Kin, his Companions and all who love him...-

389- It would be really presumptuous to try to list [in a single book] all the Benefits one may draw therefrom here below as in the Hereafter...

390- Do merely know that whosoever endeavours to recite it incessantly is holding to an Unbreakable Rope

391- The Virtuous Masters have composed therewith prize-books which are all in the Right Way

392- A book like that of our Distinguished Sheikh, I mean that work entitled "An-Nafh Tib "(The Exquisite Fragrance)

393- ...Sums up everything that has been written here and there by the Ancients

394- Bliss to who reads it off! For [the Salawāt gathered therein] will shelter him from the Horrendous Fright of the Great Gathering Day...

395- As for the "Dālāilu-l-Khayrāt" (The Archetype of Good) , one never gets weary of reading it on and on...

396- The book called "Al-Kunuz" (The Treasure) is, of surety, better than aught that may be read by a servant who aspires to Success

397- The piece of writing of the Holy Qutb Abdu-s-Salām is one of the best ways to seek for Satisfaction...

398- [In brief] any poem of the kind [composed with Salawāt] will provide thee with Benefits, if thou regularly read it

399- Each of these sets of Salawāt, if continually read, will bring thee finest Favours

400- For each of their authors is an Ocean of Knowledge whose foaming waves break all the time...

401- O thou my Friend! Do recite successively, in every night when going bed

402- - 4 times the Surah Fātiha [Qur-ān, i]
- 3 times the Surah Ikhḷās [Qur-ān, cxii]

403- - 4 times the Baqqiyātu-s-Sālihāt : Glory be to ALLAH!
Praise be to ALLAH! ALLAH is the GREATEST! (Subhāna Lāh,
Alhamdu li-Lāh, Allāhu Akbar)

404- - 10 times this Istighfār : I ask Forgiveness before ALLAH,
except Who there is no other god. He is the LIVING, the SELF-
SUBSISTING! ("Astaghfiru-Lāh Ladhi, Lā ilāha illā Huwa-l-
Hayyu-l-Qayyum")

405- - 10 times this Salāt alā Nabi:
"O LORD! Bless [the Prophet whose Splendour surpasses] the
Full Moon.
O LORD! Bless [the Prophet whose] Light rent darkness.
O LORD! Bless [the Prophet], who that is the Key of the Home
of Peace.
O LORD! Bless the Accredited Intercessor of all the creatures."
"Allāhumma salī 'alā Badrīn tamām. Allāhumma salī 'alā Nūrī
zalām. Allāhumma salī 'alā Miftāhi-d-Dāri Salām. Allāhumma
salī 'alā Shafī' fi-l-jamī'i-l-anām"

406- Thou wilt be imparted the Reward owed to who has given
4000 gold dinars in alms to a wretch

407- Thou wilt also be granted a happy end and thou wilt be
moreover regarded as one who has performed concurrently the
Major and the Minor Pilgrimage (Hajj and 'Umra) every year

408- Thou wilt be considered as having paid all thy [moral and
material] debts; indeed [in fulfilling that prayer] thou hast settled

thy " entrance fee" in Heaven - so reported it who that knows...

Masalik-al-Jinan (The Ways of Paradise)

Part 1 • Muqadimat

Chapter 9 • 53 verses

9 – MEDITATION (FIKHR)

409- Concerning meditation (Fikr), it is ranked amongst the most valuable exercises, if frequently practised

410- [Al-Ghazali] has said in "Ihyā 'Ulumi-d-Din"(The Re-enlivening of Theological Sciences) - do bear in mind this quotation of his-:"The most admirable fruits religious practice can yield in this present world are

411- ...the acquiring of Ma'rifa (True Knowledge) and of Uns (the feeling of Intimacy with ALLAH) deriving from Dhikr practice

412- Do know that such feeling to live in constant Neighbourhood with ALLAH (Uns) is achieved through regular practice of Dhikr, whilst True Knowledge (Ma'rifa) is acquired through continuous meditation (Fikr)..."

413- It has been also said that a single hour of profound meditation [on ALLAH's Signs] is better than a whole year of adoration [without meditation] - do thence combine both of them...

414- Know that meditation constitutes the most genuine mirror for any who believes truly in the MOST GRACIOUS

415- For that is through Fikr practice man can gaze forthrightly at himself and can discern his good deeds - to which he will be

delight - as well as his shortcomings -[he will have to put right]-

416- Such self-fairness constitutes a required quality for any servant that is seeking for Loftiness from our MOST GRACIOUS LORD - How MAJESTIC and ELEVATED He is! -

417- The fruit of meditation is admittance in ALLAH's Neighbourhood (Hadratu-l-Lāh) for he that has already got true Knowledge (Ma'rifa)

418- As for the meditation of the ascetics, it concerns the fading of this world and the flickeness of its affairs

419- Such a practice strengthens their determination and gives them enough heart to stand upright and to turn their backs on trivialities..

420- As for the [common] worshippers' meditation, it relates to the marvellous Reward promised by ALLAH [to His devotees] and to the countless Advantages [procured by Adoration]

421- ...Which augments their longing for worshipping and makes stronger their ardour thereto - do watch on thyself...

422- Concerning the meditation of the True Knowers ('ārifin) on the Gratification and the Delights emanating from the MAKER of the sky

423- ...That adds to their Love for ALLAH - Real Grandeur belongs indeed to the LORD of the creatures!

424- [We hold from] Ibn Abi Jamrah, the Champion of Piety -

may ALLAH be eternally Satisfied with him-

425- ...That unremitting meditation is the best occupation a Believer can spend his time on

426- For man can get sound and discriminating knowledge only in exercising regularly his reflexive reason in meditation

427- Likewise will not faith be firm and perfectly sincere until it is upheld by frequent meditation - this opinion is unanimously accepted

428- O Dear Brethren! Know that the kind of genuine faith and certainty following upon meditation

429- ...Is not similar to spontaneous and intuitive belief - the first is indeed more perfect...

430- It has been reported - and there is no divergence about - that a single while of deep thought [on Heavenly Realities] is far more valuable than endless acts of worship [with no actual meditation]

431- Such a preference is due to the fact that man's faith gains in vigour whenever he meditates

432- Because the Truth will appear crystal-clearly to him so and, fully convinced about Higher Realities, he will be able to foster his pure-heartedness and to gain more spiritual stability...

433- The vitality of thy faith reposes on the deepening of thy thoughts, Dear Brother...

434- Keep on thy gaze at the "mirror" of meditation in withdrawing often from people for many hours

435- Will so the Truth appear to thee, o my Friend! - Is it not so ALLAH's Friend [the Prophet Abraham] acquired his conviction [about the necessary existence of a Being transcending materiality]?

436- May the most excellent Peace, from the LOFTY ONE, be bestowed on the Beloved Prophet [Muhammad], on Abraham and on all their peers...-

437- Man can gain from a single hour of meditation [what will be highly beneficial] as far as his faith is concerned

438- ...And what he could not obtain in spending his whole lifetime in worshipping [unmeditatively]...

439- Through deep meditation will distinctly come to the view the Way towards Religion - as wrote it the Sound Master

440- I am referring to Ibn Sa'id, the keen mind related to the Deymān family - may the MOST GRACIOUS be Satisfied with him for aye...-

441- It has been once asked to a saintly man: "What gives thee such an [acute] knowledge of thy LORD?"

442- He replied: "I know HIM [through meditation which has enabled me] to grasp how disconcerting His manner to thwart our best arranged plans is! "- do meditate and so wilt thou

prosper...

443- Indeed the best themes a servant can meditate on are the earth and the skies - as reported

444- Then comes reflection about the Favours [granted by ALLAH] because of its breeding grateful love for the BENEFACTOR

445- Thinking about the Fine Reward held in store for the Believers enhances our longing for adoring ALLAH

446- ...And incites us unto redoubling our effort thereto; this is actually profitable to a servant...

447- Thinking about the Dreadful Chastisement in Hell, which threatens the wrongdoers, prompts us unto reforming

448- ...And increases our fear; so does it prevent man from relapsing into transgression - what a beneficial outcome!

449- Thinking about the Divine Kindness, which is hiding our failings before people, helps in always [confiding in ALLAH] and in expecting discretion solely from Him

450- As it increases our hope and our reliance on His Assistance; this out of any jeopardy...

451- Thou art also advised to study first and to meditate frequently on what has been created, nay on the Essence of Who has created ...

452- Think not too much over thy material poverty, for that would overwhelm thee with distress and sorrow

453- Neither meditate on an injustice committed against thee by an unfair person, for that would increase the hatred and the anger between you - do thou bear patience...

454- Do not [make endless plans for the future], leaning on thy hypothetical long life, for that leads unto prejudicial hoarding

455- [Such a reckless comportment], if persisting, will lead thee unto the irretrievable waste of thy lifetime and will incite thee unto postponing permanently thy resolution to worship duly the LORD...

456- Do know that man can attain real disregard for earthly matters and true self-restraint only if he devotes steadily himself to empty any falsity out of his heart

457- Indeed, the toughest Jihād (Holy War) consists in hindering one's mind from ever involving in aught that is not proper

458- This is indeed most arduous; but any who trains not himself to such self-constraint outside the time of prayer will not either succeed thereto during his prayer

459- O Dear Friend of mine! Persevere in meditating on [ALLAH's Signs through the Creation]: the earth, the sky, and the stars

460- ...The sun, the moon, the trees, water, fire, the hills

461- ...And other divine phenomena as day and night...- so wilt thy heart be brightened by the lights of True Knowledge and Certainty!

Masalik-al-Jinan (The Ways of Paradise)

Part 1 • Muqadimat

Chapter 10 • 65 verses

10 – CHARITY AND MUSLIM FRATERNITY

462- As regards spending on charity (Sadaqāt) and for ALLAH's Cause (Infāq), they encompass all the good things

463- The same with aught that can benefit a Muslim or any effort made to strengthen one's kinship bonds

464- It has been said that, on the Day of Reckoning, when Sirāt Bridge will be thrown over Hell

465- ...And when the creatures will restlessly stir into sorrow and anguish, a Herald will suddenly call out: "Where are those who kept on assisting Muslims?"

466- All who will be concerned will reply together: "Here we are!"; then they will be ordered to enter forthwith in Paradise

467- ...In telling them: "Enter ye all in Heaven, without any kind of pain or hardship..."

468- Be thou, thence, always helpful with all thy Muslim Brethren for the Sole Countenance of ALLAH out of any hurtful

remark, and do persevere thereto...

469- Do also conceal discreetly [aught that relates to them] and which is liable to be unsightly ; but as for anything that is likely to content them, display thou it...

470- And to all who come to thee in quest of help, provide them plentifully with gifts if thou art wealthy

471- But descend not to continually hoarding money for fear of poverty!

472- [And call to thy remembrance that] it is solely ALLAH - be His Magnificence celebrated! - Who has granted thee such a fortune...

473- And whenever thou spend generously in quest of His Satisfaction, He will return thee something else in place of what has been offered

474- The Advantages deriving from spending on ALLAH's Path (Infāq) and from giving charity (Sadaqāt) are innumerable - as admitted it the Consensus...

475- It has been quoted from a hadith that ALLAH, the MAJESTIC, will, on the Day of Torment and Dolour, usher some unto Paradise

476- ...Just owing to a crumb of bread, a handful of dates or whatever [largess] liable to profit to a needy person...

477- Giving charity can lead unto Paradise, by the Will of the

LORD, three kinds of person [who played a part therein]

478- 1-The master of the house who gave the order to perform it,

2-His wife who consented compassionately to accomplish it

479- 3-Their domestic who executed that action in their behalf; such a grace proceeds from the MOST GENEROUS indeed... - do ye ponder thereon!

480- Whenever an individual gives alms, will the MOST GRACIOUS protect him from any harm,

481- From an inauspicious death, from hardening in sins and from people's grievances

482- He will also be preserved from despair, from the breaking of his kinship bonds and from a sudden and brutal death

483- The giving of a single alm can ward off seventy sorts of awful death - retain ye that

484- That also softens ALLAH's Wrath and erases our misdeeds just the way water extinguish fire...

485- Who that has performed it will, on the Last Day, sit and rest under its "shade", while waiting for the Judgement of his fellow creatures - mind to hold its Advantages in high regard...

486- Charity can cure illness and, thanks to its giving, ALLAH pardons misdeeds - what a profitable loan !

487- It has also been clarified that giving alms sanctifies our fortune, fends off ordeals and diseases

488- For its arousing lasting relief and delight in the Believers' hearts

489- Charity enlarges our wealth, blesses it, and shields us from all causes of downfall

490- That makes easier our Calling unto Account (hisāb) on the Day of Agony, and makes heavier [our good deeds] on the Scales - do closely consider that!

491- That will make smoother our Crossing of Sirāt Bridge [overhanging Hell] and will raise us to lofty Degrees in Heaven...

492- Charity entails ALLAH's Satisfaction and irritates Satan, the Cursed Outlaw

493- That allows, any such that is steadfast therein, to benefit from the prayers of the needy and of the destitute

494- Charity will also multiply, if sincerely fulfilled, fine afterlife Recompenses...

495- Do however avoid ever giving it to any such that shows blatant lack of fearing ALLAH

496- It is said that some amongst the Noble Congregation [of the Righteous] were in the habit of giving everyday something

497- ...As meagre it may be, like a tiny biscuit - [because of the high significance of alms]

498- As for making discrimination in giving charity, it has been ascertained that repulsing unjustifiably a beggar in favour of another is a grave sin...

499- Never forsake thy needy kin and leave afar to give showily alms

500- ...As recommended by [the Prophet], the Flower of this Creation -fasten thou on him! -; that is to commence with ourselves, then will come our closer neighbours

501- Indeed we are ordered to support first who that are dependent upon us, after having settled our own basic needs of course

502- A Prophetic Maxim teaches [on that regard]: "Never will the ETERNAL-ABSOLUTE accept alms which are given in discrimination..."

503- It has also been reported from the Hadith that [the Noble Messenger has said]: "Were it seventy thousand persons that hand over successively the same alm , all of them aiming thereby the Divine Satisfaction

504- ...The Reward imparted to the last givers will be equivalent to that of the first givers."

505- The Grand Masters have stated that performing a pair of rak'a, at the beginning of the morning (Duhā prayer) , or

treating impartially two persons [in conflict]

506- ...Are considered as giving alms; a phrase of Glorification of ALLAH (Tasbih) or of Praise to Him (Tahmid) are held likewise

507- So is considered any footstep taken towards the mosque or sanding up a spit on the way - hold on to that hadith -

508- Speaking kind and upright words to one's fellow Muslim is also regarded as giving charity by the Ancients

509- The same with sweeping voluntarily the mosque or putting on a lamp therein

510- [All of these acts are likewise considered as giving charity]: commending good, forbidding evil , watching over thy Brethren's honour

511- As sitting one's face turned towards the Ka'ba, interceding [a just cause] on someone's behalf

512- Removing a harmful item off the way, guiding a blind man that has lost his way

513- Aught thou spend of thy property [for lawful purposes], aught in thy speech that entails a Believer's happiness

514- Displaying before him smiling face, welcoming him warm-heartedly

515- Greeting him with broad smile, congratulating him in case

of happy event

516- Giving him good advice liable to prompt him unto good deeds and to show him how to achieve his aims

517- [Are also held as equivalent to giving charity] helping thy Muslim Brother to answer a need insofar thou art able, living in friendly terms with him

518- Praying for him, beseeching ALLAH for his forgiveness, lending him money and other goods for the Face of the MAKER

519- Pouring water from thy bucket out to his receptacle amounts also to giving alms

520- Feeling sad at heart when he comes to thee seeking for some help thou art incapable of fulfilling

521- Providing a shoelace or an extra rope to thy Brother, helping him to get on his mount,

522- Loading his belongings upon his vehicle and other similar succours [are equivalent to giving charity]

523- Redoing thy prayer with him, even if thou hast already performed it alone before his coming

524- Quickening thy pace while going to help who that is calling for assistance

525- Lending some item to a Muslim, visiting the ill, walking in a funeral procession, taking part in the transportation of a

deceased

526- Offering thy sympathy to his family, paying visit to a [virtuous] Brother, keeping company to someone that is feeling alone [are all equivalent to giving charity] - as put it [Al-Yadāli], the Headman...

Masalik-al-Jinan (The Ways of Paradise)

Part 1 • Muqadimat

Chapter 11 • 74 verses

11 – THE READING OF THE QUR’AN

527- As for the Advantages ensuing from regular reading of the Qur-ān, they are held in great regard by the Stainless Master [Al-Yadāli]

528- Whoever wishes to draw nearer to his LORD, let him read the Qur-ān ceaselessly...

529- I do add for myself: "Whoever wishes to earn ALLAH's Satisfaction, let him read constantly the Qur-ān and meditate on its verses..."

530- Persist then in reading that Book, were it only three hizb everyday

531- And never give up such a habit as many students commonly do nowadays...

532- Some who claim to be Sufis (Mystics) declare that what they are practising [as a worship] is worthier than the reading of

the Qur-ān, [the reason for which they disregard it]

533- Know that such an allegation is groundless and erroneous; Satan has deluded such people - do bring thyself closer to ALLAH through the Book instead...

534- For the Sublime Qur-ān constitutes the very basis of any true knowledge in this world - as put it the Proficient Master

535- Never desert it, nay, but read thou it continually and ask for whatever sort of knowledge thou wish thereby

536- ...As did it the Virtuous Ancients; any of them has indeed quenched his thirst with the Waves of its Unfathomable Ocean...

537- Do endeavour earnestly to adopt any servant's exemplary attitude which has been praised therein by the LORD

538- And, conversely, any behaviour that has been blamed and forbidden to a creature therein, avoid it - so wilt thou show uprightness...

539- For He - the MOST HIGH - has only revealed it so as to be put into practice - do try to put its Message into practice ...

540- However few verses read with meditation and understanding are preferred to the thoughtless reading of many Surā

541- It has also been said that no one but who that meditates reflectively on its content will be rewarded thereof by the LORD

of Volition...

542- An exception has, nevertheless, been unanimously accepted by the Doctors: it concerns who that is learning the Qur-ān [by heart] ; apart from this case some Doctors differ about [such a rigorous opinion] ...

543- [Concerning that question of the importance of attentiveness in worship] we may quote Ibn 'Abbās - may the LORD of Mankind be Satisfied with him, as with his father 'Abbās...-

544- Who asserts that a single pair of rak'a performed with reverence and with the heart engrossed in contemplation

545- ...Are more meritorious than praying the whole night with neglectful and heedless heart - mind thou to be steadfast...

546- According to [Al-Yadāli] - the Man of the Deymān Tribe - the Rules of Propriety (Adab) relating to the reading of the Qur-ān are :

- Purity of body
- Cleanness of the place of reading

547- - Deep meditation on the meanings of the verses

- Calmness
- Prior using of toothpick

548- - Turning in awe one's face towards the Ka'ba

- Bending one's head in veneration for ALLAH, out of any kind of vileness

549- - Tafkhir reading, which is performed with solemn and manly voice, is preferred

550- ...to effeminate voice with singsong inflections or showy rhythms - think thou about this ...

551- One has also to seek through one's reading ALLAH's Satisfaction, out of any ostentation or material purpose

552- The reader must moreover comply with all the proprieties prescribed by his LORD and which relate to His Book

553- He must convince himself that He - the ABSOLUTE MASTER - is Present and is Speaking to him ; so has he to bear constantly in mind that what he is reading originates undoubtedly from his Very LORD...

554- The servant must read the Qur-ān as if he was actually watching the LORD - may He be Glorified! (Indeed on naught will we ever rely but Him...)

555- For [as quoted from the Qur-ān] even if no eye can grasp Him, as for Him, HE is watching on all His creatures...

556- [Now, regarding times appointed for the reading of the Qur-ān], there is actually no prohibited time for such a reading - according to the Reliable Masters

557- As for those who blame it within the Late Afternoon Prayer ('Asr) and the Sunset Prayer (Maghrib), one has to take in no account their banning

558- We have to refute, furthermore, their trifling reasoning: Jews are used to do their studies on that time [the reason why Muslims have to refrain from doing the same]...

559- The best time to read the Qur-ān comes during nocturnal prayer, mostly that performed in the last part of the night - do assent to this citation of mine -

560- ...Or within the Sunset Prayer (Maghrib) and the Night Prayer ('Ishā); reading the Book after performance of the Morning Prayer (Subh) is also exalted by the highly Skilled Master...

561- [As for its favourite days], know that Monday, Thursday and Friday [out of any week], and the day of Arafāt [the 9th day of the yearly Pilgrimage] are well esteemed...

562- Reading the Qur-ān from a book (Mushaf) plainly laid before one's eyes is preferable to its reciting by heart - look thou at the Text...

563- For whenever thou read from the Book, for the Holy Face,

564- ...Thou wilt relieved thy parents of some afterlife hardships, by the Leave of the MAJESTIC

565- Whosoever runs often his eyes over the Holy Book will also be granted good eyesight by the LORD of humankind

566- And his parents' chastisement in the grave will be lightened, were they giving partners to ALLAH (Mushrikin)...

567- Twelve out of the Noble Companions of the Prophet have unanimously asserted that such a way of reading the Qur-ān is more meritorious than accomplishing many other sorts of good deeds

568- Some Masters, construing this, say that such a pre-eminence is due to the fact that **reading from a tangible book keeps busy as well one's tongue as one's eyes**

569- **Such a way of reading is also [more liable] to monopolise the heart, the hands , the legs and so the mind**

570- However if thou feel more concentrated and if thou meditate better in reciting the Qur-ān by heart

571- ...Rather than in reading from a Mushaf, it is preferable for thee to recite it by heart

572- Staying a whole day without glancing at the Qur-ān is considered as blameful by the August Assembly

573- For, according to them, a single glance cast over the Book is counted as an act of worship

574- There is however a divergence as to know which mode of recitation is better:

-Tartil (uttering softly and clearly)

- Or fast reciting

575- Each side has put forward well-founded arguments... The main argument of the tartil-side consists in this Koranic Recommendation: "...and recite the Qur-ān in slow, measured

rhythmic tones (tartil) " (lxxiv. 4)

576- Their opponents have also taken their evidence from the Book: "[O ye who believe!] mention ALLAH abundantly" (xxxiii. 41)

577- [Just content thyself in knowing that whatever mode one might adopt], the basic principle and objective of such Heavenly Injunctions remains meditating and understanding the Koranic Message - yea!

578- All of them [the Masters] agreed that both modes of reciting are conform to the Prophetic Tradition (Sunna) - never then denigrate one of them...

579- [An evidence of the importance of the Qur-ān is this Maxim of the Best Creature]: "The best among you is he who learned the Qur-ān and then taught it"

580- Knowing by heart the Qur-ān constitutes a Community Obligation (Fard Kifāya) - as conveyed to us-

581- If there are enough members of the Community who know it by heart so as to ensure its right conveyance [to the next generation, others will be released from such a duty]

582- But in case that quorum of teachers is not reached then all the Community will be at fault..

583- Teaching the Qur-ān [is most valuable], were it in return for wages, for this has been judged lawful by the Imam Mālik

584- ...Basing on the Holy Prophet's words - may Peace and Blessings be bestowed upon him, upon his Family, his Companions and all that are following in his footsteps... -

585- The best work for which ye can receive wages is the teaching of ALLAH's Book

586- [Such a remuneration has been legitimated] for fear of losing ALLAH's Word for lack of reading and of right conveyance...

587- It is regarded as estimable the kissing of the Mushaf as one would do with his beloved little child

588- The same with putting it on a desk and perfuming it, out of respect - o Dear Brother!

589- But it is positively forbidden to lay one's head on it by way of a pillow for this is quite unlawful

590- The same with putting something on it as science books, pieces of wood and other weighty items

591- It is not convenient to stretch out one's legs towards the Holy Book or to carry it everywhere with oneself - do avoid all of this...

592- It is advisable to transcribe its Vulgate in attractive and legible handwriting

593- ...With accurate presentation and flawless correctness devoid of any clerical error or other mistakes; hence is

considered as blameful an excessively reduced writing

594- Or the use of small sheets of paper to make therewith a tiny Mushaf..

595- [Note that] the vocalisation of the Qur-ān and its marks of punctuation have been appended afterwards so as to safeguard the Book from later wrong meanings

596- An account taken from the Imam Mālik considers as blameful dividing up the Book into small portions (juz)

597- ...Basing on ALLAH's Sublime Word - Glory to Him! -: "It is for Us to collect it and to recite it." (Lxxv. 17)

598- Enumerating all that is relating to the Revealed Book would lead us too far...

599- Let us get back now to the core of this piece of poetry - may we be assisted on such a task by the LORD of Volition...

600- [All the more so since] the enlightenment above should suffice [as an incitement to seek for] the Benefits [deriving from the reading of the Qur-ān]...

Masalik-al-Jinan (The Ways of Paradise)

Part 1 • Muqadimat

Chapter 12 • 60 verses

12 – MUSLIM MYSTICISM (TASAWWUF)

601- According to our Wondrous Imam Al-Ghazāli: "Keeping pure one's heart and worshipping the LORD in accordance with the Rules of Tasawwuf constitute an individual obligation (Fard 'Ayn) for any Muslim..."

602- We may mention here seven main Pillars of such a way of life:

- 1- Keeping silent [out of any vain chattering]
- 2- Withstanding hunger
- 3- Departing from any falsity

603- 4- Genuine repentance

5- Night worship

6- Keeping often aloof from people

7- Perfect uprightness - what marvellous virtues!

604- To these seven qualities, our dear Sheikh Al-Yadāli added an eight one that is:

8- Fearing inwardly and outwardly ALLAH...

605- As regards withdrawing from people [the 6th point], it becomes compulsory if man has a definite ground to fear for the perversion of his faith in frequenting society

606- Or when people are plunged into deep confusion and disorder one is not capable of resolving - otherwise cutting oneself from one's fellow creatures is forbidden...

607- [It has been however wondered if], outside the two cases [above-mentioned], it would not be more profitable to a servant to mingle with people so as to benefit from the manifold advantages one may obtain [through services one can do to people]

608- ...Or if it would not be preferable, for any novice (al-Murid), to stay by himself so as to guard himself from ostentation and to benefit from the unremitting acts of worship [privacy allows to perform]...

609- Indeed this last alternative may be better if solitude leads us unto profitable meditation and if we cannot bear patiently harm stemming from mixing with people

610- ...And if furthermore we are not behaving so out of pride and if our help for social affairs is not required - surely!

611- But supposing that one succeeds in perfectly withstanding society drawbacks or that solitude entails for us no useful meditation and contemplation [of ALLAH's Grandeur]

612- ...Or if one keeps aloof just out of disdain [for the common herd] or in fearing selfishly to face social problems,

613- ...It would be then more advisable to take the habit of mingling with people - if, once again, one is able to steer clear of society vices - know thou that...

614- In case our assistance is called on to fulfil some social need or to put right a troublesome situation, joining people becomes then mandatory

615- And as long as that problem will remain unsolved [we will be compelled to stay at the Community's disposal]; we will, for instance, go on teaching people, attending congregational prayers and so - as conveyed it who that knows...

616- As for the definition of True Repentance [the 4th Pillar of Tasawwuf], that is: giving up sinning, remorsefully and without delay, in Awe of the LORD

617- Such a ceasing of transgressing has, however, to be done deliberately, but not against one's will; as a dumb person [prevented from scandalmongering by his disability] or [a debauchee prevented from fornicating] by some venereal disease and so forth

618- Nay! But one has to withdraw from transgression in the sole order to magnify ALLAH, the INCOMMENSURABLE, and for fear of His Grievous Chastisement

619- ...With keen remorse for having lapsed into sins and vices in the past

620- ...And sincere intention to never relapse into aught that displeases the ETERNAL-ABSOLUTE

621- [Another condition of genuine Repentance is] making up for material and moral damages we caused in the past to their rightful claimants - as I once said it in some verses...

622- Refer to one of our book based on an Al-Akhdari's work , ye will find therein other clarifications [on the conditions of true

Repentance] as bright as moonlight...

623- People of this generation - I tell you - disregard Tasawwuf practice; much good are they losing indeed!

624- For they know not that it constitutes the Kingly Way towards ALLAH's Neighbourhood (Hadratu-l-Läh): soon shall they fade away...

625- They know not that the practising of Tasawwuf constitutes the Best Provision [man can hold in store] for the Day of Great Loss and Fright

626- They know not that Mysticism is the best Knowledge on which man can spend his whole lifetime

627- They ignore that Tasawwuf leads unto Uprightness and takes away from the Divine Blame

628- Some of them, whose hearts are filled with disease and hatred, have even come to condemn its practising!

629- Some others, applying thereto the term of "extremism", hold it as groundless exaggeration of worship

630- Some amongst them criticise Tasawwuf practice just because of laziness, immoderate love for earthly pleasures and out of cowardice

631- Some others, deluded by their heedlessness, say: "This is obviously fanaticism!"

632- Certain people, quite convinced of its unlawfulness, have

decided to turn definitely a deaf ear to the Call of Mysticism, as if there were some seals cast in their ears...

633- Some never cease from letting fly scathing diatribes [towards Mystics] and from disparaging the books which are consecrated thereto...

634- [Woe to them!] For their total ignorance about the guidance [towards the Right Path] provided by Tasawwuf and about the obvious Benefits it entails

635- ...[Will alter in naught the Eternal Truth] because "The sun will not be really hazy just owing to a blind man that is unable to discern it overhead..."

636- The fog before a short-sighted person cannot hide really the full moonlight

637- A High Way will not be deserted just because of a trifling ant that consents not to walk therein...

638- Nay! He that is pure will never be sullied by the libellous remarks uttered by a sullied individual that exclaims, "He is not pure!"

639- The Great Masters' loftiness will not be lowered in the slightest by the envy of some experienced persons or the ignorance of some silly men...

640- What an incredible behaviour! How can one disparage such knowledge which leads the servant unto a Priceless Treasure!

641- How can a sensible person come to treat scornfully such knowledge one acquires through disregarding worldly goods and which lifts man towards Eternal Bliss!?

642- What! How can we denigrate an Authentic Knowledge which comprehends all the Advantages imparted to the Men of Merit?

643- ...A kind of Wisdom which has originated as well the Fine Qualities of the Prophets as the Saints' Uprightness and many virtuous creatures' kindness?

644- Whoever keeps on disparaging Tasawwuf all the time, without repenting

645- ...Shall irremediably perish, plunged into deadly sins by Divine Justice

646- ...Without even him grasping the true significance of his mistake - our Eminent Sheikh has given thereon explicit particulars - wilt thou not awaken?

647- We may, for further clarifications, refer to "The Shield of the GOD-seeker " (Junnatu-l-Murid) composed by our Saviour, the Upright Caliph [Sidi Mukhtâr Kuntiyu]

648- May ALLAH, the MAKER, be Satisfied with him as with any other kindly person amongst the Elect...

649- Now, concerning the etymology of the word "Tasawwuf ", differing theses have been put forward here and there

650- Some suggest "Sufah", others "Saff", some others "Suf" or "Safw" ...

651- Manifold other propositions have been suggested thereon; each of them being supported by plausible arguments

652- However such hypotheses, exceeding one thousand, appear to us irrelevant to be all enumerated here...

653- [Know only that] the true Sufi is an erudite that puts rigorously his knowledge into practice, out of any sort of transgression

654- ...So as to become free of any impurity and to have his heart filled with deep and wise thoughts

655- Turning his back [on worldly advantages arising from] his fellow creatures and making resolutely his way towards his CREATOR, he holds as equals gold coin and clod of earth...

656- He resembles [by his forbearance] to the ground on which any sorts of refuse are thrown but which produces in return only good things

657- A noble heart as well as a villain, a virtuous man as well as a sinner will trample it underfoot whereas it remains always impassive...

658- The True Sufi is like cloud whose shadow extends over every house or like rain that pours indiscriminately its showers over the lands...

659- Any that has reached such a stage [of detachment] is undeniably a real Sufi, but as for he who has not and who claims to be a Sufi, he is a real impostor!

660- Here will come to an end the preamble of this work, let us now get on to its first chapter ...

Masalik-al-Jinan (The Ways of Paradise)

Part 2 • Wâra

Chapter 13 • 3 verses

1 - MAN'S ENEMIES

661- Do know - may ALLAH preserve us from any source of peril and lead us all unto the Best Path -

662- ...That turning to the creatures [and relying on their help] sets a barrier between the servant and [ALLAH], the Only Truth

663- Among the creatures one must as well count Lust and Satan, the Cursed One - do thwart both of them, so wilt thou remain upright...

Masalik-al-Jinan (The Ways of Paradise)

Part 2 • Wâra

Chapter 14 • 3 verses

2 - LUST (HAWÂ)

664- Thy Lust has to be kept tightly under the control of thy reason; never let the reverse happen for thus wouldst thou bring thyself upon the Wrath of ALLAH, the SUPREME MASTER

665- True believer is who that proceeds towards his LORD [guided by his reason] not by his Lust

666- Bliss to he that is led towards his MASTER's Satisfaction by his intelligence, not by his passions...

Masalik-al-Jinan (The Ways of Paradise)

Part 2 • Wāra

Chapter 15 • 18 verses

3 - SATAN

667- As for [Satan], the Outcast - we seek refuge in the MERCIFUL against him and against any blameful transgressor

-

668- ...That is an implacable and indomitable brawler who assaults man ceaselessly and never consents to settle a "peace covenant"...

669- And whenever thou throw him down on the ground, he swiftly gets back on his feet and heads again for thee, more resolved and more dangerous than ever

670- He has committed himself to combating any servant of ALLAH, without any volte-face

671- [His first attack consists in] inciting the worshipper to give up adoring; if this one resists [in persevering bravely in acting], he will induce him unto performing expeditiously his devotions so as to spoil them

672- If the servant still persists in not submitting, Iblis will urge him unto displaying showily his good deeds in order to be admired by people; if man still escapes that danger and strives unto concealing his actions

673- ...The Stoned One will attempt to fill his heart with self-

conceit and to make him behave haughtily vis-à-vis his fellow servants and so forth - until the servant succumbs to his assaults...

674- [O my Brother!] do keep a watchful eye on Satan and always be ready to repel him and to defend gallantly thyself - so wilt thou be rid of trouble...-

675- When he inspires thee with evil suggestions repel him by the "Sword" of Dhikr , so wilt thou win Saintliness...

676- Do seek Protection against him from thy LORD, the BOUNTIFUL, Who will shield thee from his Mighty Snare

677- For - [never forget it] - Satan is naught but a dog urged onto thee by the LORD... Do call for his MASTER 's Help and delude not thyself!

678- For if ever thou undertake to battle against him without asking beforehand ALLAH's Assistance, thou wilt soon realise thy impotence...

679- If thou underrate him he will injure thee seriously and if thou commit the mistake to fight alone, no doubt he will slaughter thee!

680- Let us call to thy remembrance his famous story with the named Birsis

681- And that with the one called Bal'ām who was yet an Ocean of knowledge - indeed such stories should be sufficient as a piece of admonition ...

682- Then never feel safe and definitely secure from Satan's pitfalls until the very day when thy soul will split off thy body for good

683- For [it has been said that] he may appear [in a luring form] to a dying Muslim and try to deprive him of the fruits of his good deeds [with deceitful promises]

684- For my part, I do take shelter under my LORD's Safeguard whenever he assaults me ...

Masalik-al-Jinan (The Ways of Paradise)

Part 2 • Wâra

Chapter 16 • 10 verses

4 - HUMAN BASIC DRIVES (NAFS)

685- Thy Nafs (basic drives) belongs also to the creatures; do watch on her for she is man's most harmful enemy - as conveyed by the Prophetic Tradition

686- Never give in to her whims or satisfy her wishes, o Dear Fellow! Be thou harsh and austere with her instead...

687- For man's honour and tribute [in the Hereafter] will depend on the number of aversions he overcame and on the hardness of the troubles he made his Nafs undergo [in life here below]

688- Do struggle with her in accomplishing [in "rain or shine"] ALLAH's Command so as to uphold His Word above all, o thou that art shrewd!

689- Call her continuously to account so as to make easier thy Hisâb (Calling to Account) before the ETERNAL-ABSOLUTE on the Last Day

690- Remind her all the time death and the Formidable Dread following on it; let not her lead thee unto dissipating thy lifetime

691- Stay always watchful and on thy guard against her just as one would do if he meets a lion who is getting ready to leap over him...

692- There is no doubt that such a person would be afraid [and would stand extremely cautious!] because the slightest while of heedlessness would put him at the mercy of the wildcat

693- Nonetheless one can realise [on second thoughts] that such a situation is in fact a benefit from ALLAH...

694- For confronting with such a fierce enemy [as the Nafs] will incite man unto appealing to ALLAH's Help if naturally that person leans to cleansing his soul so as to lift it towards the LORD...

Masalik-al-Jinan (The Ways of Paradise)

Part 2 • Wâra

Chapter 17 • 33 verses

5 - THIS VILE WORLD

695- Amongst the creatures is this vile world that is regarded as worthless and highly negligible by ALLAH - to Whom

belongs True Religion -

696- Turn thy heart aside from it in practising asceticism (Zuhd) so as to be secured from the luring temptations it displays

697- True asceticism - according to who that examines - consists in ceasing from aiming in one's heart worldly purpose for ALLAH's Holy Face...

698- So neither be overjoyed by the obtaining of earthly goods nor be saddened by material deprivation

699- For the attachment to this present world is, of surety, the chief root of any peril but [unfortunately] this reality eludes often people...

700- All evils originate from concupiscence, the reason for which will any sensible and self-restrained person disregard earthly affairs

701- [Regarding these, they can be divided into three sorts]

702- 1- Unlawful things, which entail eviction [from the Sphere of Divine Mercy], chastisement, extreme spiritual destitution and veiling

703- 2- Things whose lawfulness is doubtful; their use will lead toward Divine Reprimand, darkness, altercation and blame on the Resurrection Day

704- 3- Lawful things whose use in arrogance will induce tough Calling unto Account (Hisāb) however; as for making use of

them just for rivalry and vain competition, that will bring about punishment on Doomsday

705- Any who utilises [licit goods] just for pleasure and sport will be subject to questioning and detention in the Hereafter - never doubt ye about...

706- However keeping lawful goods as a precautionary measure or seeking for them just out of compassion for one's fellow creatures or in the view to support oneself

707- ...So as to be able to manage without people and, thus, to safeguard one's faith and honour, [such noble motives] entitle to gain the finest reward

708- Know that having at one's disposal the bare essentials in this world is better than poverty and better than wealth kept to prepare for hard times

709- A wealthy person who shows true gratefulness to ALLAH is considered as superior to a poor person who shows patience ...

710- When consuming worldly goods, be as temperate as who that is compelled to eat a carcass out of necessity

711- [Do reside in this world] as a foreigner in exile that is imprisoned therein [and who is musing with nostalgia over the wonders of his paradisiacal "native country"]; then do endure stoically worldly adversities and hardships ...

712- For the misfortunes of this world - like poverty, diseases

and other unexpected ordeals

713- ...Such as disasters, calamities, hunger, painful situations and damages...

714- All of that constitute in fact a good proceeding from [ALLAH] Who that holds Majesty - thus explained it Al-Yadāli:

715- Any that is entirely exempt from Divine trials will undoubtedly enjoy staying in this world and thence will he hold it as an eternal paradise in which he would dwell blissfully forever

That one will be eventually averse to meeting ALLAH and will, in so doing, come to loathe death, wishing inconsequently to stay immortal!

716- Worldly misfortunes have also the merit to incite man unto turning towards our MAJESTIC LORD for alleviation and to treat despisingly life here below

717- Indeed the best state of mind for a believing servant consists in constantly humbling oneself and in feeling clearly the necessity to appeal to the ETERNAL-ABSOLUTE

718- For [facing insoluble problems] may lead him to realise that there are no means or absolute appearances one may rely on outside the MOST GRACIOUS, the ONLY ONE

719- ...[In Whose sole Help the servant must confide] as a solitary wayfarer lost in the desert or an isolated swimmer drowning deep into the water...

720- The worst state of mind for a human consists in confiding entirely in one's ability or esteeming too much the power of a creature

721- Or leaning on someone else, were it for his knowledge, his qualities or his outstanding deeds...

722- Indeed the feeling of humbleness deriving from sinning or from undergoing firmly a trial is more meritorious than exhilarating feeling of grandeur ensuing from one's uprightness or from one's gifts...

723- Because, in the first case, man is led to be aware of his own weakness and inadequacy; he also becomes afraid of sinning again and so will redeem himself

724- [Erring or suffering may also] prompt the soul unto turning definitely towards the Next World and unto aspiring after the Divine Reward, if of course man consents to amend rapidly

725- That may also urge the servant unto returning to ALLAH, worshipping in discretion and pure-heartedness, unto ALLAH's Remembrance and may cure his vices

726- O Dear Friend! Know that a good deed performed discreetly is worthier than that which has been performed publicly - this is unanimously agreed on

727- For such a concealment is harder to bear for the Soul due to its depriving her of praises...

Masalik-al-Jinan (The Ways of Paradise)

Part 2 • Wâra

Chapter 18 • 14 verses

6 – PEOPLE

728- Our fellow humans belong likewise to the creatures: never entrust thy hopes to them, o my Companion! And act not either out of fear of them - so wilt thou be honoured...

729- Never complain before the creatures about thy needs but do appeal to their Very CREATOR, the WILLPOWERED LORD

730- [Turn thy heart towards Him] and never towards them - be they behaving favourably with thee or not - and call ALLAH's Infinite Knowledge to witness [of thy acts]

731- Always look at them with two kinds of eyes:

732- 1- With the eyes of Shari'a , in commending them good, in forbidding them all kinds of evil, in sanctioning them if necessary and in thanking them for their kindnesses

733- 2- With the eyes of Haqiqah , in forgiving their faults, in never bearing them a grudge for their injustices

734- Or when thou art refused a service or even if they hurt thee...

735- For they are all ruled by the Absolute Decree of the MOST GRACIOUS and are constantly governed by His Command

736- Thence it is basically thy LORD MOST HIGH Who

prevented thee from obtaining thy wish and Who caused what harmed thee, nay the creatures!

737- So never hurt them, do acknowledge their rights and bear patiently their grievances

738- Be at any time ready to help them and to express thy affection and thy mercy to them out of any sort of envy

739- Show them virtuous and fine qualities outwardly while revering only the LORD in thy inmost heart - do combine both of these, [so wilt thou reunite Shari'a and Haqiqah]

740- Behave towards thy fellow creatures with solicitude, compassion and pure-heartedness, wish them good and safety

741- Do resort to thy LORD against their injustices, o my Friend! So wilt thou realise that such injustices are in fact Godsend!

Masalik-al-Jinan (The Ways of Paradise)

Part 2 • Wâra

Chapter 19 • 130 verses

7 – DEEDS AND DANGEROUS DELUSIONS

742- Are also counted among the creatures - listen thou to this exposé of mine! - deeds: never rely on them whatever they may be

743- Be not too confident in them, expecting thereby future rewarding and favours because of the likely minute

imperfections [liable to spoil them] which will appear on the Day of Hisāb (Calling to Account)

744- Because also, as considerable as they may be, they are not really thine; [thou hast not truly performed them] - let not thyself be deluded by [Satan], the Master of Snares...

745- Purify them in acting sincerely and, even if one day thou art let in the House of Truth [the "Paradise of thy good deed"], content thyself in saying:

746- Shall happen aught my LORD wills and, verily, there is no means or power but in ALLAH, the MOST HIGH!...

747- The Beacon of Religion, our learned Sheikh Ibn 'Atā' Lāh, has said in the beginning of his book called Al-Hikam (Pieces of Wisdom)

748- The fact that man's hope [in the future reward] lessens if he commits an offence is the evidence that he leans naturally on his acts...

749- I do add, as myself, that: " Is likewise a sign of man's natural reliance on his deeds his being quite convinced of his salvation because of his asceticism, his self-restraint and his acts of worship..."

750- O my Brother! Whenever thou realise fully what has been decreed by the LORD, accept it and behave resolutely according to such a Decree...

751- And neither lose hope because of a mistake nor let thy

abundant good deeds go to thy head

752- But stay within the limits of fear of ALLAH (khawf) and hope in ALLAH (rajā); because alternating these two feelings constitutes undoubtedly the best frame of mind for a believer

753- However the Masters advised us to nourish hope rather than fear at the point of death

754- For it has been said that ALLAH's Decision [Salvation or Chastisement] is taken according to the good or bad expectations of the servant..

755- How many acts of worship that have led their author unto self-conceit and narcissism!

756- So much so that this one perished in the end, by Divine Justice, because of his immodesty and his lack of discernment..

757- How many transgressions that have led their author unto repenting and achieving eventually Heavenly Favour!

758- So much so that this one went back in the Straight Path and stayed wise for the rest of his life, by Divine Mercy...

759- Indeed ALLAH's Plan appears very subtle and incomprehensible to any that endeavours to meditate on His Acts...

760- He draweth the day [of forgiveness] out of the night [of sinning] as He draweth the night [of self-conceit] out of the day

[of worshipping]

761- Take particular care to never failing to honour a covenant in regard to religion thou hast undertaken before the MAJESTIC

762- For aught that is lost may well be substituted [by something else] except thy CREATOR, Who that Rules all affairs

763- Then do thy utmost [to always abide by thy agreements with Him]; **always examine thy conscience and rid resolutely thyself of bad habits**

764- Such as vices, endless and distant projects, hoarding money, prohibited actions and laziness

765- Watch on thy members and prevent them from committing aught that is forbidden by the ETERNAL-ABSOLUTE

766- **Do always scrutinise thy own failings and try to cure them; repent thereof for fear of thy LORD**

767- Endeavour to **increase simultaneously thy knowledge and thy deeds for the Sole Countenance of the GREAT and MAJESTIC LORD**

768- For, verily, **a True GOD-seeker (Al-Murid) must never seek for anything but the Satisfaction of the MOST GRACIOUS, whatever he may do...**

769- We may read in the book of our Great Sheikh Al-Mukhtâr, the Shining Light, the Noble related to the Kuntiyu family, this

maxim:

770- Seeking for rest in this deceptive world will entail remorse and disgrace on the Resurrection Day...

771- So never be deluded by people's flattering speech: "This man is assuredly amongst the most clear-sighted and purest believers!"

772- Never be deluded by ALLAH's Nobleness that has concealed thy defects before people [so much so they hold thee in high esteem]

773- Never be deluded by their advantageous opinions and their respect for thee, for little do they really know about thee...

774- Never be deluded by their coming from remote places to solicit thy assistance as far knowledge is concerned,

775- Or their visits in order to obtain thy blessings or thy protection against some perils

776- Because such people are not in the least aware of thy secret or even obvious defects...

777- Never be mistaken by thy LORD's Nobility, by His Kindness and His Infinite Compassion

778- Feel modest and embarrassed before thy LORD, the ALL-KNOWING; indeed lacking sense of modesty and of humility when one is conscious of His Perfect Knowledge is a proof of false-heartedness...

779- Do thy utmost and rely on His Grace but never on thy sole effort and fear only Him

780- Turn all thy aspiration towards [ALLAH], the Only TRUTH - may He be Exalted! - and not towards the creatures...

781- Because perfect discernment and keen penetration of spiritual aspects (Basira) is like eyesight: the slightest speck can prevent it from perceiving...

782- Anything that has been created and so which is different from ALLAH HIMSELF can prevent lights of knowledge from entering the heart if such a thing engrosses it

783- Indeed escaping from all the dangerous delusions has always been, from time immemorial, amongst the hardest things!

784- For downfall may derive as well from knowledge as from ignorance - so asserted it the 'Ulemã...

785- It sometimes happens that a man is misled by his knowledge, his generosity or his holy war (Jihãd)

786- ...If he aims, for instance, through his far-reaching erudition people saying: "No doubt that such-and-such is the most learned person of this generation..."

787- That person will thus indulge in conveying here and there numerous information and bookish accounts without even anyone asking for his "lights"

788- He will, in so doing, wander among the Scholars so as to gather enough teachings enabling him to master the different branches of science and to be the top of his generation

789- ...So as to confound any opponent daring to discuss or to argue with him!

790- Whereas the most **beneficial knowledge** to the heart is, of a certain

- Science of 'Ubudiyyah, **which is the knowing of the duties ascribed to the servant and how to fulfil them all,**

- Science of Rububiya, which is the **knowing of the realities relating to ALLAH's Absolute Sovereignty...**

791- [Still about this subject of delusions], thou may see some people **persevering in giving generously their fortune without watching their spending**

792- ...While aiming only thereby others saying: " What a generous man! Never does he keep something for him..."

793- Such a person will then grow used to feed the poor and the indigent, and will shower with gifts as well youngsters as elders

794- ...**Though he would keep tight-fistedly his money and would never make the least gift were it not public praises - woe to him!**

795- Others have been deluded by their "holy war" (Jihād), for they wage war against human beings

796- They set themselves against their fellow creatures and make regular assaults in the sole order to gain more glamour and more spoils of war

797- They pretend thus raising ALLAH's Word whereas their sole objective is rising to fame and nay something else!

798- So do they come back from their so-called "Jihād" covered with sins and a host of misdeeds with all their troops...

799- Some other people have been deluded by their pilgrimage in ALLAH's House (the Ka'ba); little do they comprehend...

800- They go to the Holy Places in extorting illicitly Muslims' properties through corrupt public authorities

801- One may see them rushing over their doors in quest of plentiful provisions

802- So do they provide themselves with ill-acquired goods and leave for the Blessed Places

803- One of them may happen to forget just a single obligatory act of the Pilgrimage (fard) - out of tiredness for instance - that will be enough to nullify his deed

804- On his return from the Mecca, he will begin to exult and to pride himself amongst people on having performed a deed which has not been accomplished by many of his generation...

805- Thinking he will be imparted all kinds of fine Benefits on

the Last Day whereas he will get naught but disappointment on that Day...

806- He must certainly ignore that it would have been far better for him to stay at home and to muse longingly over the Holy Places!

807- Some others have been deluded by Satan - may ALLAH shield us from his Mighty Snare -

808- ...In driving them unto exaggerated asceticism, excessive self-restraint and tendency to deliver endless sermons and admonitions at any occasion

809- One may see them refusing to eat - in spite of that being quite lawful - so that people say: "How temperate [and virtuous] this man is!"

810- Such poor scoundrels know not that such a vice is in fact a malignant "tumour" which has taken root in their very hearts...

811- Consuming lawful and pure goods is surely more praiseworthy than seeking for praises so perfidiously...

812- For in naught people's praises will profit one of them as long as he brings himself upon the Divine Wrath

813- And, conversely, people's blames will harm him in naught as long as ALLAH regards him as clear-sighted

814- Using licit goods and stopping oneself from pursuing glamour, for ALLAH's Sake, is indeed more meritorious [than

such a tartufferie]

815- O my Brother! Whatever thou accept, do it to satisfy thy LORD, the ETERNAL-ABSOLUTE...

816- And whatever thou refuse - material goods and so - do it in fearing of His Wrath...

817- True asceticism (Zuhd) is just what we already defined in the first part

818- If thou wish to be self-restrained, endeavour first to always comply with Islamic Law (Shari'a) ...

819- Some of those preachers recommend people to make a great effort while themselves stay very idle...

820- Some of them warn solemnly against transgressing whereas themselves never cease sinning ...

821- They recommend others to act in sincerity and purity whereas themselves are always performing ostentatious deeds ...

822- Some pour forth brilliant and convincing sermons whereas themselves are not in the least convinced by their speech...

823- Some others have been deluded by their studies and their constant revision - fearing to show deficiencies [if questioned about religious matters] -

824- Some else by their great number of disciples or good

advice [they keep on giving people]

825- While themselves have not yet purified their hearts from vices such as arrogance, hatred and other numerous failings

826- They think however that they are raised unto lofty degrees over the "ordinary mortals" by the LORD!

827- ...Owing to the guidance towards Him they are providing people - no doubt that such persons are plunged in deep sleep and do not awake at all!

828- Their hearts have gone off the Right Way and they understand not that ALLAH, the MOST HIGH

829- ...Needs not to uphold or to make His Religion progress with the help of a hardened villain!

830- Their so-called knowledge has deluded them and what they are relying on is not ALLAH - no real effort are they making!

831- Well! In what use may a sickle be to a hungry person that consents not to go to the fields and to weed therein?

832- Is it useful - o Dear Friend! - to a thirsty man to have in his possession a rope and a buckle as long as he will be reluctant to go to the well and to draw water therefrom?

833- Wilt thou be exempted from the Obligation of Pilgrimage just because of thy having sold some provisions to a pilgrim?

834- Does it suffice - o my Brother! - to always perform ablutions without ever praying?

835- In what use is for thee a sword thou spend thy time in sharpening but with which thou wilt never cut something or fight? - [do tell me], o Dear Companion!

836- Alas! Never will avail to an ill person thorough knowledge of several medicines

837- ...As long as he uses not one of them to struggle against the disease which is sapping him - yea! - even if he has cured thousands and thousands of men with such drugs!

838- Whenever thou get more knowledge without thy becoming more upright and more detached of worldly goods

839- ...Know that thy progress is negative for thou hast thereby got farther from ALLAH - as quoted from a hadith of the Holy Messenger

840- May [ALLAH] Who has Sent him impart His Peace and His Blessings upon him, as his Family and his Companions that are Elected...-

841- Indeed only an ignoramus would go hunting without any kind of arm...

842- For such a behaviour is an unseemly attitude vis-à-vis ALLAH, the TRUE KING of every king

843- ...[And a breach of] the Heavenly Laws with which He has

ordained to rule His Kingdom - as we will demonstrate it further

844- Then never go hunting unarmed or arm thyself without ever going hunting

845- But take thou thy arm and [betake thyself to the bush] for hunting; then make therein thy utmost [to bring some game back home] - so wilt thou reach thy aim...

846- [Be that as it may], bear in mind that escaping from all the dangerous delusions is - I do swear it by my LORD's Life! - amongst the hardest things in the world...

847- We seek refuge in the MOST GRACIOUS from delusions and from aught that can lead unto ruin..

848- Our great Sheikh Al-Ghazāli, the Renowned Reformer of Islam, has given us clear and thorough remarks on them

849- Refer to his main work "Ihyā 'Ulumi-d-Din" (The Re-enlivening of Theological Sciences) thou wilt find that prose work really exhaustive...

850- Most of man's failings originate in fact from his natural self-esteem that makes him fear criticisms and love praises..

851- As for the love of this ephemeral world, we may enumerate here four of its "symptoms" - mind to stay far off them all...

852- 1- Greediness for wealth,
2- Fondness of eating,

3- Penchant for vain chattering

4- Inclination for excessive sleeping

853- Any that is fond of one of these - without any valid constraint -

854- ...Is considered as loving this fleeting life; because wealth, as far as it is concerned, leads [most of the times] unto arrogance and ill-founded self-assurance; that distracts man [from seeking for the Light] as sleep makes people forget ...

855- As for immoderate eating that hardens the heart [and makes it less "sensitive" to adoration]

856- Speaking too much makes the servant heedless and diverts him from remembering the MAJESTIC, so does it cause harm

857- Do know that the best provision man can keep in store here below is disregard for material goods and a heart deeply detached of worldly affairs (Zuhd)

858- Indeed any that is described as a true ascetic has been granted the most laudatory quality

859- One may count among the happy outcomes [of asceticism] peace of mind and rest in the Two Houses

860- Those who have turned definitely aside from worldly perishable things are, of a surety, the true kings - doubt not about!

861- They are those who have really contemplated [the Truth] and have reflected soundly; they are those who have meditated thoroughly over Immutable Realities - so are they imparted Pre-eminence...

862- It has been said in a Prophetic hadith that: "The least happy inhabitant of Paradise

863- ...Will have at his service one thousand servants and will marry seventy-eight Pure Maidens..."

864- Amongst the kinds of reasoning which may drive unto Zuhd let us enumerate five ones - mentioned by the Connoisseur [of Tasawwuf]:

865- 1- Deep reflection about the fleetingness of this world and its endless worries which lead unto vices and prevent from remembering ALLAH,

866- 2- Becoming aware that love for this present life lowers man

867- 3- And that withdrawing from it (Zuhd) brings closer to ALLAH - never rush lustfully towards it! -

868- 4- And that Zuhd will induce Lofty Degrees before ALLAH - what a fine Aim! - when "medals will be awarded" Tomorrow,

869- when the creatures will stand in a trying Wait, when all will feel scared and sorrowful, when explanations for the use of the advantages granted by ALLAH will be asked...

870- 5- Snapping one's fingers at worldly affairs brings also ALLAH's Satisfaction and secures from His Wrath as from any source of anguish

871- Had just asceticism the virtue to lead man unto ALLAH's Infinite Satisfaction, that should be enough to urge humankind thereto...

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Part 3 • Razâ'il

Chapter 20 • 14 verses

1 – ABOUT VICES

872- Do know that vices - may ALLAH impart us perpetual Safety against them all in the Two Houses -

873- ...Are transgressions which entail the hardening of the heart and its debasement

874- A great number of vices lead he that is sullied with unto perdition, unto tard (repelling from ALLAH's Neighbourhood), unto hirmān (deprivation of spiritual favours) and enmity

875- Their awful outcomes will appear abruptly to their author just before death - there is no doubt about...

876- Any misfortune that strikes such a person during his lifetime is in fact a chastisement of ALLAH, the ONE, [and not the kind of hardship occurring in a virtuous man's life]

877- And whatever he might be imparted as goods and delights

here below are only a subject of pride proceeding from the Plan of the MASTER of the Throne, yea! - naught else...

878- This, conversely to the Advantages given to the Righteous... I urge thee to never consider flippantly a sin, as trifling as it may appear, but return rapidly to the ETERNAL-ABSOLUTE

879- ...In repenting sincerely and in expiating thy misdeed

880- ...Through Salāt 'alā Nabi (Calling for Blessings upon our dear Prophet) - may the ONE ensure him Peace and Salvation for aye, as to his Family and Companions...-

881- Can likewise be of use [to atone for thy sin] spending night in worship and piety as doing services to the Virtuous and Upright Persons

882- Sitting with the Saintly Men for the Countenance of the MAKER - Glory to Him! - or saying a great number of Istighfār [pleas of forgiveness]

883- ...Mostly the finest and most famous of them , or saying a lot of Tasbih or meditating [can help in repentance]

884- However preference is given to Salāt 'alā Nabi (Calling for Blessings upon the Prophet) owing to its efficiency - as conveyed by the Accredited Reporter

885- The Master in Tasawwuf [Al-Yadāli] divide up vices into two sorts:

- Visible vices

- Hidden vices

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Part 3 • Razâ'il

Chapter 21 • 10 verses

2 – VISIBLE VICES

886- Know thou that **apparent vices are quite unlawful; do thou repent for having lapsed into...**

887- It is mandatory upon any person recognised as accountable for his actions (Mukallaf) to avoid, for fear of the MAJESTIC LORD of Mankind, such vices as

888- - Scandalmongering,

- Slander,

- Untruthfulness,

- Being pessimist and biased against others,

- Falsity,

- Turpitude,

- Any useless speech or act,

889- - Walking towards prohibitions,

- Looking at indecencies,

- Any unseemly remarks,

890- - Sinning with one's sex,

- ...Or through any other member ,

- Lewd remarks

891- It is as well forbidden

- To write what is unlawful

- To listen to it

- or to use it;

892- - It is positively prohibited to shed the blood
- ...or to misappropriate the good of a human being, be he a Muslim or not

893- - Treating coldly or turning aside from thy fellow Muslim for a reason not valid before Islamic Law (Shari'a) - avoid all of these...

894- - It is also interdicted to despise a Believer,
- To ridicule him,
- To behave hypocritically with him,
- Or to betray him,

895- - It is neither permitted to plot against a Muslim
- Nor to argue inordinately with him,
- or any other wrong-deed likely to spoil social relationship...

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Part 3 • Razâ'il

Chapter 22 • 1 verse

3 – HIDDEN VICES

896- As for hidden vices, they are defects which affect the Soul herself, wherever they may be found

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Part 3 • Razâ'il

Chapter 23 • 25 verses

4 – COMBATTING ONE'S EVIL SOUL

897- Any such that is wallowing therein risks having a painful and inauspicious death if he repents not before ALLAH

898- We seek refuge in the MOST GRACIOUS from such vices, from the evil of Satan and from aught that will entail ordeals...

899- Such vices will transform themselves into scorpions and snakes after death

900- They entail a chastisement more grievous than that caused by apparent vices, because of their originating from the Soul herself

901- So, giving up Godly Prohibitions is assuredly more meritorious than fulfilling Heavenly Prescriptions - as we hold it from the Masters

902- Hidden vices, as manifold as they may be, can be divided into three sorts - be thou shrewd!

903- [1- The insubordination of the Soul] : know that human Soul has been shaped with a strong aversion for any act of worship liable to satisfy ALLAH

904- She is, by nature, keen on resting and on pleasure although that runs counter to ALLAH's perfect adoration...

905- [2- Imperfections which besmirch man's worship] : if man strives hard to triumph over her and succeed in acting, the Soul will react in debasing his deeds with some imperfections until

their annulment

906- A result of this is the spoiling of one's Tawhid , for such vices [like ostentation and the like] are a kind of subtle Shirk - mind thou to stay upright...

907- [3- Self-conceit] : if man escapes from those traps, the Soul will then try to assure him of his merit until he lapses into self-conceit; so will he bring ruin upon himself ...

908- O Shrewd Man! Do realise that thou wilt never get nearer to ALLAH, the MAJESTIC, until thou overcome these three different stages...

909- [So do I advise thee first] to become aware of their existence and what relates thereto - this is unavoidable - then to get over them in curing the corresponding vices

910- Indeed this constitutes the greatest objective a servant can wish to achieve so as to get closer to his LORD - waken thou!

911- Endeavour to know all of them, o my Friend ! , by going and seeing frequently the great Sheikhs who will give thee judicious advice

912- I also suggest thee to keep company with sincere and trustworthy friends [so they may show thee frankly thy failings] and not to flee thy enemies' society [likely to enlighten thee by their wicked but pertinent remarks]

913- As for the way to get rid of all these vices, that is turning

resolutely towards our LORD in humility

914- For " it is far more reasonable to appeal to the master of the dog rather than trying to tame it by thyself..."

915- [May likewise help in curing hidden vices] absolute sincerity in striving against one's Soul -so as to gain the advantages deriving therefrom in using as "arms"

916- - Accustoming thyself to hunger,
- Depriving thy Soul of worldly pleasures and rejoicing she never ceases lusting after,

917- - Weighing her down with tough acts of worship,
- Keeping often company with Saintly Men in order to imitate them,

918- - Consuming only pure and licit goods, nay those of doubtful lawfulness or those that are quite illicit or alike...

919- O Dear Friend ! Eat what pleases thee, no doubt thou wilt act accordingly... Choose whomever pleases thee as a companion, no doubt thou wilt be like that person ...

920- [May also help in curing the heart debasement] fleeing every dens of vice and every sinning places, and seeking for an upright companion who worships the LORD

921- To be secured from Lady Hind and from her acolytes, one has to beware of ever going down to her dark valleys...

Masalik-al-Jinan (The Ways of Paradise)

Part 3 • Razâ'il

Chapter 24 • 1 verse

5 – SOME OTHER VICES AND THEIR REMEDIES

922- Here are certain other vices explained in detail and their respective remedies; [listen thou carefully to these "prescriptions" of mine, Dear Patient...]

Masalik-al-Jinan (The Ways of Paradise)

Part 3 • Razâ'il

Chapter 25 • 11 verses

6 – ARROGANCE (KIBR)

923- Of a certain, **arrogance is the most serious vice inasmuch as it consumes entirely the servant's faith**

924- As for the other vices [connecting thereto], they entail the spoiling of the deeds

925- Among these we count:

1- **Natural shame and amour-propre** [which incites man unto disliking to be corrected]

926- 2- **Concealing or dismissing the truth** [lest one should be belittled before people]

3- Scorning every human being - give up thou haughtiness !

927- The **remedy of arrogance consists in always calling in one's mind that we are physiologically shaped like every human being and we are not in the least primarily different**

928- Thou art superior to none, my Brother ! since thou know not which fate is held in store for thee after death...

929- One has also to bethink oneself and to remember ALLAH's Word which threatens any arrogant person with a grievous chastisement

930- One must recall that it is such a vice which ruined Satan, the Cursed - we seek refuge in the HELPER against him and against any sort of pride...-

931- Do remember that thou wert formerly naught but a vile sperm drop and even now thou art constrained to bear any sort of soils inside thy body !

932- Once in the grave thou wilt become [as renowned as thou might be] a rotten, stinking, abominable and trivial cadaver !

933- Ye are, all of you, simply "sons of Adam" and this latter was created from lowly earthy clay!

Masalik-al-Jinan (The Ways of Paradise)

Part 3 • Razâ'il

Chapter 26 • 7 verses

7 – SELF-CONCEIT ('Ujb)

934- [Self-conceit is another serious vice] whose remedy consists, for the servant, in knowing that

935- ...He is not in reality the true author of "his" good deeds,

for he only represents a tool in ALLAH's "Hands" [Who have urge him on to acting], and in knowing that "his" deeds are liable to be not accepted..

936- Its cure consists also in knowing that he has never ceased performing inappropriately his duty

937- And that he has not yet fulfilled even the equivalent of a naqir about what is incumbent on him vis-à-vis the MAJESTIC; not has he performed the equivalent of a fatil or even that of an atom !

938- [Do likewise help in curing self-conceit] the knowing that whosoever puts his trust in whatever thing but ALLAH HIMSELF shall be forsaken by that very thing and be humiliated on the Day of Distress..

939- For, oft times, a vast number of religious practices are all at once nullified at the slightest evocation by who has performed them

940- It is not proper that a servant of ALLAH speaks in praise of the adoration he is dedicating to his LORD, That Who holds all Favours..

Masalik-al-Jinan (The Ways of Paradise)

Part 3 • Razâ'il

Chapter 27 • 28 verses

8 – LOVE FOR FAME (SUM'A) AND OSTENTATION (RIYÂ)

941- As for the definition of Sum'a that is - according to the

Accredited Source - narrating to others one's fine deeds

942- ...Just for earthly purpose such as winning people's praises or admiration; this vice has indeed some similarities to ostentation...

943- As regarding ostentation it consists in performing good deeds and aiming solely thereby people's esteem

944- ...Or in order to acquire earthly advantages - as wealth - or to ward off some damage one is fearing [in disregard for the Divine Mightiness]..

945- There is however a divergence amongst the Masters as to know if who that acts for a worldly purpose but that has a laudable intention in his inmost heart is acting ostentatiously ...

946- However concerning an act which has been done without any earthly aim [and that has been performed for the sole Sake of ALLAH so], that is what we call Ikhlaṣ (Absolute Purity) - do fear the outcomes [of ostentation] ...

947- But as for any such that is aiming inwardly the creatures through his good deeds [and whose objective is not the LORD], his act is tainted by ostentation

948- Yea ! Was he acting in secrecy ... As for the servant who acts quite conversely, he is ranked amongst the Mukhlisin (Sincere Worshipers)

949- This even if his act has been performed publicly, because people's attendance has no effect in his heart...

950- Even the deeds which have been accomplished by a zealous worshipper with the view to attain ALLAH's Neighbourhood (Hadratu-Lāh) are likewise ranked among the ostentatious acts by the Elect

951- ...As well as the acts of worship performed just to derive therefrom pleasure of adoration or those which are fulfilled in the sole concern to get nearer to ALLAH (Wusul)

952- ...Or to be esteemed for one's godliness and miracles - which are in fact granted by our LORD, Who that bestows His Unbounded Grace on the servants..

953- Such behaviours as well as any other deeds of worship whose basic object is earning people's admiration and respect are called "imperceptible ostentation" - grasp thou this...

954- Belong also to that kind of hidden riyā the habit of bending modestly one's head when meeting people whereas one feels not in the least humble [before ALLAH's Majesty]..

955- So the fact of giving up some beneficial act of worship because of people or declining false-modestly their thanks in order to be praised more ...

956- The therapy of these two vices [seeking for celebrity and ostentation] consists in always calling in one's mind that everything depends on ALLAH

957- Indeed no creature can get something by his own self, then how could he entail some benefit to another creature by

his own self?

958- O my Friend ! Do recall the bitter warning of the MOST GRACIOUS concerning these two vices ...

959- Indeed any person who is acting showily may be compared to a gold digger who found a giant nugget

960- ...Whose price amounts to thousands and thousands of dinars but who traded it for a trifling coin!

961- Whereas he could have sold it for a fortune were he not so insane...

962- So, having the opportunity to obtain the ALMIGHTY's Satisfaction through his deed, he refused it and chose absurdly to please some poor fellow...

963- What about him if that poor fellow comes to reject him after his having been already disgraced by the ALMIGHTY ?

964- For as soon as that fellow will be conscious that [such a "valorous" man] was acting just out of ostentation there is no doubt he will disavow his deed and will despise him henceforth...

965- Act thou, [o my Friend!], for Whom that will never fail to be Satisfied with thee if thou act sincerely for His Sake ...

966- Act thou henceforth for Whom that will shield thee in the two Houses from aught that frighten thee if thou win His Satisfaction...

967- Act thou from now on for Whom that will suffice any such that seeks sincerely for His Countenance so much that he will no longer need anyone else...

968- Act thou for Whom that will impart thee Honour and that will grant all thy wishes if thou avoid His Prohibitions...

Masalik-al-Jinan (The Ways of Paradise)

Part 3 • Razâ'il

Chapter 28 • 15 verses

9 – ENVY (HASAD), HATRED (HIQD), AND DECEITFULNESS (HISH)

969- Wishing that an honest Muslim lose his benefits and advantages is called hasad (envy)

970- [That is assuredly an iniquitous feeling] because any person that is filled with it is strongly opposed that such advantages could entail profit or salvation for the object of his envy!

971- A jealous person is always bothered and upset by his brother's advantage; naught will ever rejoices him but his harm...

972- As for the criterion of what is known as hiqd (hatred) that is : treating an upright person as an enemy without any definite ground which is justifiable in the view of Islamic Law

973- As regarding deceitfulness, it concerns a person that

conceals deliberately his failings [in order to dupe] any that is not aware thereof

974- Were such failings relating to his religious practices or his everyday attitude - as written in the Texts...

975- Struggle thou against thy hatred in strongly hating it first; as thou shouldst do for all thy bad habits - so wilt thou gain profit...

976- [Do also regret] having committed thereby what is forbidden by the MAJESTIC LORD and act thou henceforth with benevolence towards the victim of thy hatred

977- Persevere in making sincere prayers for him without him even knowing and do thy utmost to wish him good, nay harm...

978- Know that whoever hates a servant that is loved and honoured by ALLAH, such a person incurs the Divine Wrath

979- His heart will never cease hurting and worrying for he has set himself up as an enemy of the Infinite and Eternal Mercy!

980- He will not cease behaving hostilely with that privileged person just because he feels not satisfied by such a situation [ordained yet by the ABSOLUTE LORD!]

981- Actually there are no defects more pernicious and harmful than [envy and hatred] - so never harbour a feeling of hatred for a human being...

982- But love and respect anyone ALLAH has chosen by His

Grace and avoid ever lapsing into wanton denigration

983- Never refuse to do him favours lest ALLAH should refuse thee His Bounties and Advantages too...

Masalik-al-Jinan (The Ways of Paradise)

Part 3 • Razâ'il

Chapter 29 • 6 verses

10 – E-GUILEFULNESS (ZAYN)

984- As for the vice of Zayn, it consists in displaying an attracting and estimable appearance before people whereas one's heart and mind are overrun by disreputable thoughts

985- Such a base tendency can be cured, o Dear Friend!, by regular performance of Dhikr in humility and reverence

986- Do brighten thy heart and make it finer instead of thy appearances for the heart is the place whereon focuses the Sight of the LORD of humankind

987- ALLAH considers rather our inner features whilst the creatures content themselves with our outward appearances

988- If thou improve thy inside without caring overmuch for thy outside thou wilt gain True Splendour, that which is devoid of any artful device

989- For whosoever succeeds in perfecting the state of his heart will see soon his behaviour improving too - thus will he attain Bliss...

Masalik-al-Jinan (The Ways of Paradise)

Part 3 • Razâ'il

Chapter 30 • 7 verses

11 – F – OTHER SUPERFICIAL ATTITUDES

990- Regarding now other defects, such as the pursuit of glory, of glamour and authority or the liking of competition

991- ...And any other sort of craving for eminence over people, they estrange the servant from the MOST HIGH

992- [Note however that] this is the case only if what is aimed thereby is just a worldly purpose; but [this is not condemned by the Masters] in case one seeks sincerely through such advantages the Holy Face ...

993- As for vain rivalling in knowledge just for showing off or aiming wealth thereby,

994- Or puffing up in arrogance because of one's erudition or seeking for supremacy through religious knowledge: all of these lead surely unto ruin and loss

995- Toughest Punishments are foretold thereon... - refer thou to the Holy Text

996- Do praise thy LORD - the MAJESTIC and MOST HIGH LORD - if He ranked thee amongst those who put sincerely their knowledge into practice, for He had then granted thee True Guidance

Masalik-al-Jinan (The Ways of Paradise)

Part 3 • Razâ'il

Chapter 31 • 26 verses

12 – RELYING IN CREATURES

997- As for some defects like servility, fearing thy fellow creatures, putting thy trust or expecting thy means of subsistence from them

998- ...Or complaining to them about thy misfortunes [in expecting their help]: know that people are incapable [of bringing either good or evil] to thee; they are naught but weak creatures...

999- Thou wilt obtain naught in thy life but what has been ordained by the ALMIGHTY LORD [whatever thy attempts may be]

1000- For "The Pen has got dried" ; the exact portions of wealth assigned to every being are already decreed

1001- In fact the ABSOLUTE MASTER has already done with four things:

1- Our life term (Ajal)

2- Our physical shape (Khalq)

3- Our basic nature and character (Khuluq)

4- What we will receive as means of subsistence (Rizq)

1002- So whosoever tries to obtain anything which has not been ordained for him will wear himself out in vain, for naught

shall he get!

1003- Thou wilt only obtain what pleases ALLAH whatever thy efforts may be, o thou GOD-seeker !

1004- And good as well as evil comes exclusively from Him; so endeavour to comply with His Orders and to avoid His Prohibitions

1005- Had all the creatures put their efforts together in order to bring thee some benefit they will never succeed therein as long as He wills not

1006- Mieux, had they all together gathered to move a single atom in the Dominion of the MOST GRACIOUS

1007- ...Without His Will, soon will they realise their impotence !

1008- Know that anything that affect us in our life, that is because ALLAH has ordained it not to miss us

1009- And [conversely] aught that miss us in our life, ALLAH has ordained it not to affect us

1010- Then do trust in Him and lean on Him; cease from bothering and entertaining doubts [about His Mightiness]...

1011- If thou put sincerely thy trusts in Him thou wilt be granted an unadulterated Satisfaction

1012- But if ever thou substitute Him for something else [and replace Him by a creature in thy heart] thou wilt bring surely

thyself upon an irretrievable loss - wilt thou not think?

1013- Never concern thyself overmuch with wealth at the expense of ALLAH's Adoration lest thou shouldst be deprived of Eternal Rest and of any Intercession in the Hereafter

1014- For [the LORD] has taken upon Himself to ensure our means of subsistence and to share them out amongst us

1015- Never be upset or feel in despair because of their shortage and may not that lead thee unto neglecting to worship duly ALLAH

1016- For the MOST HIGH LORD knows perfectly about the affairs of all His creatures and not in the least is He careless...

1017- He is too NOBLE to fail in His Promise and too MAJESTIC to forget or to be unable to do whatever thing

1018- Endeavour to acquire firm Faith in ALLAH and in His Eternal Word

1019- Lift up thy entire aspiration unto [ALLAH], the TRUTH, rely solidly on Him and never turn back toward the creatures [to satisfy thy needs]...

1020- Raise not in thy heart the rich person just owing to his wealth and turn not aside from the poor person

1021- Even the Holy Prophet, the Chosen Par Excellence - may the LORD grant him Peace and Blessings - underwent the Divine Reproach thereof

1022- O Poor Thing! Know that thou wilt obtain from such a wealth naught but what ALLAH has Himself assigned thee thereof!

Masalik-al-Jinan (The Ways of Paradise)

Part 3 • Razâ'il

Chapter 32 • 3 verses

13 – MAN'S NATURAL FONDNESS FOR PRAISE AND AVERSION FOR CRITICISM

1023- Thy fondness for delusive praising and thy aversion for well-founded criticisms, for fear of shame

1024- ...Are assuredly a sign of profound ignorance and stupidity; a proof of little shrewdness and a lack of clear-sightedness...

1025- Whoever relies on what people say flatteringly about him - without them even knowing him really - and who comes to forget what himself is absolutely certain of - concerning his own failings - such a one is indeed a sleeping fool...

Masalik-al-Jinan (The Ways of Paradise)

Part 3 • Razâ'il

Chapter 33 • 4 verses

14 – THE FEELING OF SUPERIORITY OVER PEOPLE

1026- Being fully convinced of one's superiority over people is - know that my Friend - amongst the most grave vices

1027- Being pessimist and biased against others while having a high opinion of thyself and thy deeds

1028- ...Is a sign of foolishness thou hast to cure in examining everyday thy conscience and in realising how unfair thou art...

1029- Be thou optimist instead and think highly of thy fellow creatures for only ALLAH is entitled to know exactly their fate, from now until the Resurrection Day...

Masalik-al-Jinan (The Ways of Paradise)

Part 3 • Razâ'il

Chapter 34 • 6 verses

15 – HEEDLESSNESS

1030- And from such diseases as lack of decisiveness, postponing endlessly good deeds performance, heedlessness and persistency in sinning

1031- ...Cure thyself in meditating on the Dreadful Chastisement [reserved to the idle] in the Coming World and on the Delights promised to those who are striving hard in adoration

1032- And call in thy mind that ALLAH, as far as He is concerned, is never heedless of aught thou may do, be it hidden or not

1033- And that He will some day call us unto accounts as slight as a fatil ; nought will He leave out concerning thee, be it a

great or a trifling act...

1034- Know that, on the Last Day, most of the moans and the tears in Hell will originate from idle persons regretting to have lacked decisiveness in worshipping duly ALLAH...

1035- Thou know even not if thou wilt be still living tomorrow or if thou wilt be as capable of performing what thou intent as thou art now - thence [do give up indolence] and hasten thou to adore...

Masalik-al-Jinan (The Ways of Paradise)

Part 3 • Razâ'il

Chapter 35 • 21 verses

16 – GIVING UP RATIONAL EFFORTS (KASB) ON THE PRETENCE OF TAWWAKUL

1036- Giving up rational efforts (Kasb) on the pretence of having "put one's entire trust in the LORD" (Tawakkul) while one expects people's assistance is an insane behaviour indeed...

1037- Do know that confiding in ALLAH (Tawakkul) and making rational actions are not mutually exclusive - waste not thy time [in such a misconception]!

1038- True Tawakkul consists, on that matter, in being deeply convinced that only the LORD of the Creation [is entitled to entail whatever effect and] to expect not thy means of subsistence from aught but Him...

1039- The most proper comportment consists to combine both of these [Tawakkul and Kasb], even if there is some divergence amongst the Masters about that question

1040- [The fact is that] ALLAH has ordained for aye that the effects He produces will always be connected somehow to the apparent rational causes proceeding from His creatures

1041- So He can decide, seeing that all the necessary rational causes are gathered, to use such causes as the "Gate" through which He will act; this because of His Infinite Wisdom...

1042- Thus did the LORD demonstrate, through such unchanging Laws , His Absolute Kingship and Sovereignty over the Creation - how GRAND and LOFTY He is!

1043- So any such that expects [ALLAH] producing some effects without "opening the Gate" of its rational causes - as, for instance, who that hopes to get nearer to Him without worshipping duly -

1044- ... Such a person is showing incorrectness and is behaving unseemly with his LORD; so nought shall he obtain!

1045- The main divergence amongst the Masters is to know what is the best between Tawakkul and Kasb; however such a divergence occurs not if one is totally unable to use normal means [in which case confiding in ALLAH without acting is preferred of course]

1046- If there is a definite possibility to use normal means, putting one's entire trust in ALLAH (Tawakkul) is still imperative

provide man can stop himself from expecting his means of subsistence from the creatures

1047- And provide that makes not him envious, disturbed, indecisive or distressed

1048- But if in committing himself to ALLAH, he cannot help from turning secretly towards the creatures, the Upright Masters enjoin him to combine Tawakkul and the using of normal means (Kasb)

1049- Such an attitude consists in emptying one's heart out of any negative feeling, in enjoying such a detachment and in accomplishing due actions

1050- [A definite evidence of Kasb relevance is that] ALLAH commands His servants to stay far from the causes of ruin and harm

1051- ...And to devote themselves to the causes of salvation - mind to eschew from what leads to Blaming...

1052- Avoiding the causes of evil signifies, to some extents, escaping from an ill fate [linked to wrongdoing] and coming to another fate [more favourable] of the LORD of Creation

1053- O Dear Brother ! act thou outwardly [to achieve thy objective] in using rational means while submitting inwardly thyself to ALLAH's Will and relying only on Him

1054- For He is Who that has created such means; confide always in Him and stand thou humbly before the "Gate" [of His

Acts]

1055- Thus wilt thou combine Shari'a and Haqiqah - this constitutes verily the most balanced attitude one may adopt...

1056- Giving up totally rational means is considered as an heresy [in contradiction with the Prophetic Sunna] but disregarding any concern for Tawakkul amounts to assigning partners to ALLAH (Shirk)...

Masalik-al-Jinan (The Ways of Paradise)

Part 3 • Razâ'il

Chapter 36 • 9 verses

17 – THOUGHTLESSNESS

1057- Making endless and distant projects prevents man from repenting, hardens his heart and leads him unto laziness [of worship] and shortcomings

1058- For such a habit drives unto neglecting worship and unto perpetuating lenient delusions

1059- Do remember that human life is too short and that, swiftly, time flies...Think thou about the Dreads of Death, o Worshipper!

1060- Thou know even not if, with all thy grandiose dreams, thou art not already on the shaky brink of Ruin !

1061- Spending one's entire life into idleness or into vain activities is assuredly most detrimental - [an irretrievable Loss]...

1062- [To cure such thoughtlessness] one has to know that man's lifetime is too priceless, so has he to spend it into precious activities...

1063- As for constant joviality and excessive liking for rest, we must repress them in thinking over [the uncertainty of the future] and in meditating on coming hardships

1064- ...As the illness which will lead us unto death, our mortal agony, the sojourn into the grave, the Great Gathering [and other hard Stages of Doomsday]- mind thou to stay in awe for its Dreads...

1065- Be aware of the shortcomings of thy good deeds and never forget that ALLAH, MOST HIGH, dislikes who that exults

...

Masalik-al-Jinan (The Ways of Paradise)

Part 3 • Razâ'il

Chapter 37 • 4 verses

18 – THE FEELING OF IMPUNITY

1066- Whenever thou commit a transgression without ALLAH punishing thee forthwith and [instead of repenting] that gives thee a feeling of impunity or incites thee to persist in sinning

1067- ... Realise that such an overlook is not a sign of the

LORD's slackening or carelessness - [He is indeed] too MAJESTIC [for that]...

1068- But that is merely [the way He acts with wrong-doers] and that is intended to make thee feel more secure so as to lead thee where thou dost not know... - wilt not thou ask for His Forgiveness!?

1069- Any time thou feel secure from His Unfathomable Plan, know that it would be [a sign of perdition] and of profound ill-appraisal of His [Mightiness] - naught else...

Masalik-al-Jinan (The Ways of Paradise)

Part 3 • Razâ'il

Chapter 38 • 1 verse

19 – DESPAIR ABOUT THE DIVINE MERCY (QUNÛT)

1070- To cure thyself from losing any hope [in the Divine Pardon], do meditate on the Signs of His Boundless Grace and contemplate His Infinite Mercy - so wilt thou find consolation...

Masalik-al-Jinan (The Ways of Paradise)

Part 3 • Razâ'il

Chapter 39 • 2 verses

20 – BIAS AGAINST OTHERS

1071- Regarding now that sort of "short-sightedness" which prevents thee from becoming aware of thy own failings but that shows thee others'

1072- ... Its remedy consists in forgiving thy fellow creatures and in always concealing indulgently their shortcomings so may the LORD veil thy mistakes on the Last Day too...

Masalik-al-Jinan (The Ways of Paradise)

Part 3 • Razâ'il

Chapter 40 • 5 verses

21 – LOVE FOR THIS CONTEMPTIBLE WORLD

1073- As for the immoderate penchant for this world - regarded as highly negligible by ALLAH to Whom belongs True Religion -

1074- May help in curing it : meditation on its contemptible destiny and its inexorable fading; [O Man! do ask thyself]: "Where are now the past generations?"

1075- "Where may be now the honours after which they were running [so greedily]? In what use are now for them the valuables [they were collecting]? Now, what about the delights they were savouring? ...

1076- Know that this world is not our true home, but a place of worry and constraint [for humankind]

1077- Indeed, is showing shrewdness only he who makes it his objective to enter the Home of Eternal Sojourn and who is making a great effort, night and day, to such an end...

Masalik-al-Jinan (The Ways of Paradise)

Part 3 • Razâ'il

Chapter 41 • 3 verses

22 – CONJECTURING ABOUT ALLAH'S DECISION

1078- As regards the habit of wishing that ALLAH's Decision had been different and disagreeing with His Acts, [one has to stop behaving so] and to submit fully to His Absolute Will!

1079- Thou know even not - o Dear Brother ! - if what thou art longing for would be really beneficial to thee or if it would not turn out as the cause of thy ruin...

1080- ...Or if it would not entail His Wrath - do surrender thy affairs to Him!

Masalik-al-Jinan (The Ways of Paradise)

Part 3 • Razâ'il

Chapter 42 • 2 verses

23 – CONDESCENSION

1081- To cure thyself from condescension and from feeling proud in spending [on charity or on other praiseworthy purposes], do recall that the Only One Who is actually bestowing His Favours [to the entire Creation]

1082- ... Is the BOUNTIFUL LORD! And thou art naught but His humble intermediary...

Masalik-al-Jinan (The Ways of Paradise)

Part 3 • Razâ'il

Chapter 43 • 3 verses

24 – QUICK TEMPERANCE AND INTOLERANCE

1083- As for tendency to hotheadedness, quick-temperance, animosity and intolerance

1084- They are the features par excellence of Satan, the Cursed [who inoculates them to his hellhounds] - we seek an eternal refuge in the HELPER from him... -

1085- Their remedy consists in being fully aware that any act [which is assigned rationally and outwardly to a creature] has been in fact accomplished by the MAJESTIC LORD ...

Masalik-al-Jinan (The Ways of Paradise)

Part 3 • Razâ'il

Chapter 44 • 2 verses

25 – IMPATIENCE

1086- In case thou art excessively impatient [I advise thee to] appeal humbly to thy LORD's Assistance so He may cure thee thereof

1087- For impatience may lead unto withdrawal of ALLAH's Favours, unto discouragement, regrets and transgression ...

Masalik-al-Jinan (The Ways of Paradise)

Part 4 • Adab wa-l-Fadâil

Chapter 45 • 7 verses

1 – IMPORTANCE OF ADAB

1088- Do know - may ALLAH MOST HIGH grant us the Lights of the Two Houses by His Grace -

1089- ...That the finest Ornament man can wear is, without any doubt, constant sense of Adab (Pious Propriety)

1090- Through Adab can a servant reach Heaven and accede to the Neighbourhood of the MOST GRACIOUS

1091- So any such that intends to attain ALLAH's Presence (Hadratu-l-Lāh) without it is assuredly an insane person who has not reflected in the least

1092- The Masters assert that sense of Adab constitutes nearly the two thirds of devoutness owing to its obvious advantages...

1093- The Rules of Adab may be divided up - according to the Sheikh kindred to the Deymāni tribe - into two kinds:
- Outward Proprieties (Adab Zāhir) that have to be practised with people

1094- - Inward Proprieties (Adab Bātin) one must practise vis-à-vis the LORD of the Creation; [it has been said that] inward Adab must necessarily come after the first kind

Masalik-al-Jinan (The Ways of Paradise)

Part 4 • Adab wa-l-Fadāil

Chapter 46 • 19 verses

2 – OUTWARD PROPRIETY TO OUR FELLOW CREATURES

1095- Concerning the rules of outward Adab, we count amongst them:

- Fine qualities,
- Sense of decency - do act with propriety, so wilt thou gain Elevation...-

1096- - Always using one's right side,

- Never forgetting to say the Basmalah before an act,

1097- - Respecting the proprieties of eating ,

- Using often a toothpick, which is strongly recommended by the Holy Prophet- Peace and Blessings be upon him - mostly before each prayer,

1098- - Shaking warmly, with thy two hands, thy fellow Muslim's hand,

- Reading often the Qur-ān,
- Greeting in a clear and audible voice,

1099- - Visiting ill persons,

- Greeting back one's Muslim Brother - mind to abide by such recommendations...-

1100- - Saying "Alhamdu li-Lāh " (Praise be to ALLAH!) when we sneeze,

- Saying "Yarahmuka-Lāh" (May ALLAH impart thee mercy) to a person that sneezed and that said "Alhamdu li-Lāh ",
- Putting our right palms on our mouths when we yawn ,

1101- - Breaking one's fast [the earlier possible] after sunset,

- Asking for permission before entering someone's room ,

1102- - Forgiving the offender ,

1103- - Giving to whom refuses to give thee,

- Becoming friends again with who has broken off with thee,

- Being kind with everybody - waken ye up, o my Brethren!, and conform to this...-

1104- Note that such last two principles are compulsory regarding your kin and mostly your parents , be they idolaters...

1105- - Bringing up one's children so that they become upright once having grown,

1106- To these classic rules of Adab Zāhir, I do add :

1- Compassion for youth

2- Respect for the elders

1107- 3- Act with thy peer as thou wouldst like him acting with thee... - there are indeed many other fine attitudes [relating to outward mannerliness]...

1108- [It has been related on that subject that] once some father, addressing his dearly son, gave him this valuable piece of advice:

1109- Be thou steadfast in acquiring fine qualities and in acting sincerely, out of any hypocrisy.

1110- [O my son!] Adab! Adab! Adab! ... That is respecting and treating kindly thy father as thy mother,

1111- ...Thy uncle, thy aunt, thy grand-brother and thy Sheikh -

indeed this one [the Sheikh] is worthy of respect and of kindness -

1112- And any that is older than thee, honour him, and any that is younger, treat him with compassion and gentleness...

1113- Here will come to an end the developments concerning outward proprieties; let us pass now to those which regard inward Adab...

Masalik-al-Jinan (The Ways of Paradise)

Part 4 • Adab wa-l-Fadâil

Chapter 47 • 1 verse

3 – INWARD PROPRIETY TOWARDS THE MOST HIGH

1114- O Man ! know that if ever thou show blatant lack of propriety (Adab) vis-à-vis the LORD thou wilt be repulsed and [parted from ALLAH] by Veils!

Masalik-al-Jinan (The Ways of Paradise)

Part 4 • Adab wa-l-Fadâil

Chapter 48 • 76 verses

4 – A MAN'S IMPROPRIETIES TOWARDS ALLAH

1115- Being repulsed from the Threshold of ALLAH's Sublime Gate and being parted from Him by Veils is the most grievous punishment [a worshipper can experience] indeed...

1116- [Are considered as signs of unseemliness towards the LORD]:

1117- - Criticising His Decrees through such conjecturing words as "If ever things were like this..." or "Were it not..." or "If perchance..." and so...

1118- - Disparaging His Essence or any of His Manifestations [even indirectly when, for instance] He causes some event [which suits not thee]

1119- - The same with the Acts He accomplishes through the Honourable Saints ; disparaging these ones, either inwardly or outwardly, is indeed considered as an impropriety [towards ALLAH Himself] - so do love them all...

1120- - Reserving the right to choose something else [although ALLAH already ordered]

1121- - Speculating on the "appositeness" of some Action decreed by the MOST GRACIOUS

- Trying to counter His Decision

- Confiding one's entire trust in the creatures

- Fearing them

- Complaining to them [about thy misfortunes] - Turn not towards His creatures out of need or of fear, but betake thyself unto the MOST HIGH LORD

1122- - Always choosing easy answers and more accommodating interpretations

1123- Know that any GOD-seeker (murīd) that gets used to always choosing easy ways in applying the Rules of Shari'a shall never succeed [in "finding" ALLAH]...

1124- - Using licit goods without intending thereby to adore ALLAH - Who that provides Favours

1125- - ...Or without aiming thereby to get nearer to Him - O Man ! have such intention whenever thou use His Favours, so wilt thou be granted a Fine Reward...

1126- - One has also to use those goods in order to content oneself thereof and to avoid searching for illicit goods; otherwise that would be blameworthy...

1127- - Sleeping during the day [unless one is absolutely compelled to do so] because, for instance, of one's having spent all the previous night in adoration

1128- - Sleeping [even during the night] unless one is exhausted ,
- ...Or during Thursday night - may ALLAH make our wishes true...

1129- - [It is likewise considered as improper, regarding His Mightiness] to say "This belongs to me..." or "This harms me..."
- Complaining continuously about thy hardships

1130- - Neglecting to take part in congregational prayers

1131- - Lack of reverence and meditation during prayer

1132- - Neglecting to pay regular visits to the Virtuous Persons

1133- - Misappropriating people's goods by means of Religion

1134- Such negligence shall indeed impoverish thee in the Hereafter - spend not the whole night lying in bed as a dead man!

1135- But waken thou up resolutely for ALLAH's Sake once people go bed and fight thou against drowsiness...

1136- It is not proper that a clear-minded servant sleeps overnight because such a habit will prevent him from achieving his spiritual objectives

1137- If thou wish to be ranked amongst the Elect, be among those who spend nights in adoration until dawn ...

1138- Staying wide-awake all the nights, for the Sole Countenance of the MOST GRACIOUS, will shield man from Hell on the Ultimate Day...

1139- O my Brethren! know ye that a single pair of rak'a performed in the dead of night

1140- ...Are more profitable than this entire world and all what is therein - as reported [from the Tradition of the Prophet]; accustom yourselves to them...

1141- It has been related that the Best of all Messengers - upon him the Finest Pair of Blessings...-

1142- ...Has said that he would have classed such two rak'a amongst the Farāid (Obligatory Acts of worship) were it not their difficult performance [for the common run of Believers] - indeed this shows how meritorious they are...

1143- Our dear Sheikh Junayd and our Master Ibn-al-Qāsim - may the LORD of the Worlds be Satisfied with both of them -

1144- ...Have appeared in a dream - each of them and separately - to some virtuous men who questioned them about their after-death situation

1145- Both of them gave the same answer : "Nought about my numerous good deeds has availed [for my Salvation] except the pair of rak'a I was regularly performing at dawn..."

1146- And that, although their both having spent their whole lifetimes in worshipping the MAJESTIC; [alas!] what about others that dissipate their lives in trivialities!...

1147- If ever thou prove thyself incapable of praying during the night and of fasting during the day, and if moreover thou persist in transgressing

1148- ...There is no doubt thou wilt be held in contempt on Doomsday - unless thou repent in stopping forthwith [such a thoughtless behaviour] and in regretting it...

1149- Whoever gets used to lengthening his standing stance while praying in the night, ALLAH will shorten in favour of him the Duration of the Last Day...

1150- If thou enliven a night in performing Dhikr, thou wilt be considered in the morning as pure and sinless as at thy birth

1151- Now regarding precautions which make it easier to keep

awake, we count:

1- Temperance in eating

1152- 2- Avoiding excessive strain [during the day]

3- Wasting not one's time in vain worldly affairs

4- Eschewing sins

1153- For sins entail the hardening of the heart and lead man unto ruin - as previously mentioned

1154- They intervene furthermore between man and his chances to benefit from the Divine Mercy - may ALLAH protect us from peril...

1155- Our Noble Sheikh Sufyān At-Thawri - may the RULER impart him an excellent Reward and be Satisfied with him - related us:

1156- I happened once to stay unable to wake up in the night and to worship ALLAH during five consecutive months

1157- ...Because of one single sin I had committed !; asked about that, he replied:

1158- I happened to meet some man that was crying [in fear and reverence of ALLAH]... Then I thought inwardly: '[Pooh!] Some ostentatious fellow...'

1159- And that was enough ! For evil will always entail evil as good always brings about good...

1160- Some quantity of each can cause much thereof - thence

never consider an offence as negligible ...

1161- It has been also said that whenever a Muslim misses a congregational prayer it is due to a sin he has committed somehow

1162- So his involuntary sleep in the night is considered as a punishment proceeding from ALLAH

1163- Except however - I do make this reservation - the sleep of the Combatants of Badr - may the MOST GRACIOUS be Pleased with them for aye...-

1164- For their dream was heralding the good tidings of their situation betterment and the removal of their affliction by ALLAH

1165- Any transgression shall prevent the servant from praying in the night - do give credit to this speech of mine!

1166- However, the most obvious cause liable to veil the heart so as to prevent the Believer from waking in the night - according to the Chosen Master -

1167- ...Is eating illicit food - unlike lawful and pure food which makes the heart purer

1168- How often bad food has prevented a servant from waking in the night and has led him unto ruin!

1169- How often a glance [cast over indecencies] has prevented a man from reading a Surah ! , the Masters

wondered...

1170- Now let us mention in verses some attitudes liable to facilitate night worship:

1171- 1- Listening to Koranic verses and other profitable stories so as to become aware of its Advantages and to have one's hope strengthened,

1172- 2- Preserving the heart from hatred,
3- From falsity

1173- 4- And from overmuch concern for these vain worldly affairs - so may ALLAH accept our deeds -

1174- For once such worries take hold of the heart, man will meditate during his prayer only on what is bothering him

1175- ...Nay on his prayer, even if apparently he recites the Qur-ān - do refrain from thinking too much over daily problems and beware of lost deeds..

1176- As for any person that is prevented from praying overnight by his irrepensible need for sleeping

1177- He has to perform his Nawāfil (supererogatory devotions) after the Sunset Prayer (Maghrib) and after the Night Prayer ('Ishā) - this is well-established

1178- He has also to strive hard so as to wake before dawn and to leave bed before sunrise

1179- Once awoken he must strive so as to perform his prayers at the two points of the day - act thou with steadfastness, o my Brother!

1180- In case he is incapable of behaving so - [owing to some other constraint] as illness

1181- ...He must wake during the night and [stay in devotion or in meditation] a time equivalent to that sufficient to perform four rak'a or to milk an ewe

1182- ...As conveyed from the Tradition of the Messenger - upon Him the Finest Blessings of Whom has sent Him...-

1183- If ever one is still unable to do so, just two rak'a will suffice

1184- In case [we are so unwell] to manage thereto, we have to sit and to invoke the ETERNAL-ABSOLUTE, the face turned towards the Holy Ka'ba,

1185- ...Meditating (Fikr) and uttering His Names (Dhikr) during some while - this is surely far preferable to sprawling stiffly as a buried body!

1186- Any person that claims to love the LORD and who spends however all his nights sleeping

1187- ... Such a one is assuredly a liar! - as revealed it ALLAH Himself to the Prophet David - upon him and upon all his Fellow [Prophets], Peace and Blessings...-

1188- [Other bad habits liable to prevent the servant from praying in the night are] - according to the Erudite -

5- Virulent disparagement [of Virtuous Muslims]

6- Putting forward legal excuses [that are quite untrue, so one may get rid of one's duty]

1189- 7- Too much concern for aestheticism, [physical appearance and the like]

8- Paying court to influential authorities in order to win fame [or wealth]

1190- 9- Claiming lofty spiritual degrees (Maqāmāt)

10- Or even aiming exclusively such Maqāmāt through one's night worship - be thou watchful!

Masalik-al-Jinan (The Ways of Paradise)

Part 4 • Adab wa-l-Fadāil

Chapter 49 • 2 verses

5 – MAN'S FOUR DUTIES TOWARDS THE MAJESTIC LORD

1191- Other Duties towards ALLAH have been set out by the Men of Faith; each of them being closely connected to a particular situation

1192- Mind to behave properly whenever thou art in one of these four situations, for they cannot be retrieved once past

Masalik-al-Jinan (The Ways of Paradise)

Part 4 • Adab wa-l-Fadāil

Chapter 50 • 3 verses

6 – (1) THE DUTIES OF WHO THAT IS WORSHIPPING

1193- 1- The Duties of who that is worshipping towards the MAJESTIC consist in :

- Knowing that all his deeds proceed from ALLAH's Will

1194- - Rendering thanks to ALLAH (Shukr) [for having ranked him among the good-doers]

- Worshipping naught but Him, in absolute purity (Ikhlas) and out of any self-conceit

- [Realising one's shortcomings and soliciting from His Kindness and His Nobleness] to veil them before our peers

1195- If thou succeed in considering ALLAH's worship through such two eyes [Shukr and Ikhlas], thou wilt certainly surpass any worshipper that does not so...

Masalik-al-Jinan (The Ways of Paradise)

Part 4 • Adab wa-l-Fadail

Chapter 51 • 11 verses

7 – (2) THE DUTIES OF WHO THAT IS GRANTED FAVOURS AND BENEFITS

1196- 2- Now regarding the Duties of who that is granted Favours and Benefits towards the LORD, they consist in :

1197- - Acknowledging that it is the MOST HIGH - Who that guides whomsoever He pleases - who has imparted such benefits

- Being fully convinced that He is the Only One who has granted them

1198- - Realising that all intermediaries and other rational means are totally subjected to the Will of the CREATOR

1199- So wilt thou conform simultaneously to Haqiqah and Shari'a - indeed ALLAH commands to combine both of these

1200- Any that neglects thanking ALLAH is guilty of unbelief but whoever disregards thanking the mediators is considered as ungrateful...

1201- [Another duty consists in]

- Being as well pleased with the benefits as with [ALLAH], the BENEFACITOR HIMSELF - mind to combine these

1202- For any benefit originates from His Kindness [and it is known that thinking over delights leads unto loving who that has granted them] - indeed from the MOST HIGH LORD do we hope entrance in Heaven...

1203- Be not delighted by the favours only because of their having satisfied thy needs, for such a behaviour may delude thee...

1204- [Is likewise considered as a duty]

- Making use of ALLAH's Advantages to adore Him better - so wilt thou be honoured once "beyond the veil"

1205- Now, as for ALLAH's granting benefits to some people whilst these persist in making mischief with

1206- ...And refuse to thank Him duly; know that such a "paradox" is naught but delusive well-being, not at all the fulfilment of their wishes!

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Part 4 • Adab wa-l-Fadâil

Chapter 52 • 7 verses

8 – (3) THE DUTIES OF WHO HAS COMMITTED A GLARING SIN

1207- 3- Concerning the Duties owed to ALLAH by a person who has committed a glaring sin, they are:

- Fearing His Grievous Chastisement,

1208- - Repenting forthwith, without any delay and crying one's heart out ...

- Beseeking ALLAH's Pardon,

- Imploring Him to give us the Fortitude to stay upright from now forth

1209- - Thanking however ALLAH because such a sin could have been more serious and because it has not lead us straight unto definitive ruin,

1210- - Calling however to one's mind ALLAH's Infinite Clemency and His Unfathomable Subtlety liable to conceal a benefit wherever [He pleases]

1211- For such an awkward situation can well shield from self-conceit [the servant who was nearly falling into because of his sinlessness]...

1212- And there is no doubt that self-conceit is far more dangerous than an unfortunate mistake for such a vice diverts definitively the servant from the Path towards ALLAH, the SUPREME JUDGE,

1213- ...And incites him unto deluding self-confidence due to his ignorance [of the True Realities] and his heedlessness...

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Part 4 • Adab wa-l-Fadâil

Chapter 53 • 15 verses

9 – (4) THE DUTIES OF WHO IS EXPERIENCING A MISFORTUNE

1214- 4- The Duties towards the LORD for the servant who is experiencing a misfortune are:

- Fine forbearance

- Keeping hopeful [in the Heavenly Rescue] so one may be praised [in the Hereafter by ALLAH]

1215- It is not proper that a servant blame the MASTER or show repulsion for one of His Acts, be it an ordeal

1216- For [even if thou feel some trouble to realise it fully] know that ALLAH is more MERCIFUL to the creatures than they may be for their own selves or their own parents may be for them...

1217- He "intends" [through all His Acts and Recommendations] nought but our good , the reason for which it is judged highly unfair to blame Him...

1218- - Beseech thou Him so that He remove thy harm and grant thee [material and spiritual]welfare
- Do feel satisfied of aught He might decide

1219- - Do feel satisfied of aught He might decide
- Cease not using rational means (asbāb) to the utmost of thy ability
- Give up complaining to the creatures about thy misfortunes;

1220- If ever thou happened to turn toward people and to moan about thy worries [disregarding so their Very LORD], do repent thereof and avoid henceforth such a common reflex...

1221- Any calamity which strikes us originates in fact from our misdeeds and is naught but the fruit of our own sins ...

1222- Hence it follows that abusing those who have done us injustices is itself an injustice - as agreed on all the Masters

1223- That is for this same reason the Wise Doctors consider that favours are often hidden into hardships ...

1224- - Thank ALLAH because such a misfortune could have been worst and could have weakened thy faith

1225- - Render Him thanks also for His having treated thee as He commonly does with His Noble Friends [in trying thy forbearance] - so wilt thou find Salvation

1226- - Feel grateful considering that He has chosen to punish thee now, in this world, without waiting for the Next One..

1227- [O my Brother!] I advise thee to take this recommendation as a motto:

"Endeavour to permanently asking for ALLAH's Forgiveness before His Wrath fall on thee."

1228- "Cease not praising Him and never admit that True Power and Effectual Means might be the prerogative of anyone but the LORD of Bounties!"

Masalik-al-Jinan (The Ways of Paradise)

Part 4 • Adab wa-l-Fadâil

Chapter 54 • 90 verses

10 – PATIENCE (SABR)

1229- O Brother of mine! Know that [there are different sorts of patience] among which we will mention:

1230- 1- Patience [in bearing steadfastly the efforts required by] the adoration of the MOST GRACIOUS - how LOFTY He is!

2- Patience in restraining oneself from transgressing; mostly at the first blow [of the ordeal or of the temptation]

1231- As put it the Upright One, our Master Muhammad - may the ETERNAL-ABSOLUTE grant him Eternal Peace and Blessings, as to his Kindred and his Companions...-

1232- A behaviour liable to make our patience finer consists, once the harm already stroke, in concealing it to people and in behaving as usual; as if we were in perfect peace...

1233- 3- Patience in resisting temptations and all forbidden pleasures - bear this in mind

1234- 4- Patience in avoiding bad thoughts

5- Patience in [practising extreme sobriety or even ceasing definitively from] using delightful food for the Countenance of the MAKER

1235- Moreover it has been noticed that the word sabr (patience) may be followed by three prepositions [implying three different situations during which the servant has to keep patience] - whoever succeeds in practising it in each of these cases will deserve the Divine Love indeed

1236- The first preposition is "while", the second is "notwithstanding " and the last one is "in" - according to whom that knows

1237- Concerning the first kind, that is patience while adoring ALLAH or while experiencing adversities - this is indeed among the finest attitudes one may adopt...

1238- Our LORD will raise more any that is endowed with such a virtue to three hundred (300) Degrees...

1239- Then comes patience notwithstanding worldly pleasures, notwithstanding bad thoughts and aught that is forbidden, for the Sole Sake of ALLAH, Who that grants Peace

1240- Whoever strives in such a kind of patience will be raised to six hundred (600) Degrees by ALLAH...

1241- [The last kind of patience is] patience in times of peace and happiness; this is assuredly the hardest and the most meritorious of them all

1242- For our LORD will raise [the wealthy person that forbears from forgetting heavenly purposes] to nine hundred (900) Degrees...

1243- Indeed only who that believes firmly in the future Reward [imparted to the patient servants] will stand patient while experiencing hardships

1244- Likewise man will never bear patience in times of peace unless he gives due credit to the Future Life [and its Tremendous Features]

1245- The most deserving and brave person is indeed who that manages to remain patient in times of peace and joy...

1246- Such patience consists in not confiding in one's material welfare, in not letting oneself deluded by one's goods

1247- ...And in not giving oneself up to their joys with sensual pleasure and constant exultation - indeed such thoughtlessness exposes man to terrible Trials ...

1248- That sort of patience consists also in not throwing oneself into sport and pleasures due to one's lacking of useful purpose in life

1249- It consists in not devoting oneself to lust and voluptuousness, and in regularly discharging the financial

duties [imposed by Islamic Law (Shari'a) and Love for ALLAH] - any that behaves so will, of a surety, gain profit...

1250- Fine forbearance implies also imprisoning the Soul in the "cells" of hunger so as to prompt her to seek for ALLAH's Light and to restrain from showing "bad manners" vis-à-vis the LORD of the Throne

1251- It implies to always abide by the rules of fine Adab (Pious Propriety) with the MOST HIGH...

1252- One has also to remain patient in facing expenses on ALLAH's Path, out of any fear of poverty

1253- In giving to any rightful claimant all their rights for the Holy Face

1254- In supporting one's family and in bearing serenely harm stemming from their acts and words

1255- For our kin represent a "path" which can lead unto the MAJESTIC LORD; o my Friend! know that the least we are compelled to do in their favour is caring about them

1256- The highest degree [of patience with our family] consists in feeling satisfied by the LORD having entrusted us such a burden and in always confiding in Him as far as their means of living are concerned

1257- The medium degree is meeting stoically one's household expenses, feeling compassion for them

1258- ...And resigning oneself to their demands without yielding to any bad influence

1259- Another feature of fine patience is the worshipper's stamina in withstanding temptations to accomplish miracles [before people] or to talk about the wondrous mysteries ALLAH might have unveiled to him through Kashf

1260- Patience also implies restraining oneself from loving public thanking

1261- ...And from liking for leadership and praises, in striving to perform discreetly and humbly one's good deeds

1262- Being patient means also staying in constant humility as a sign of preference for the Wondrous and Eternal Future World to this vile and negligible present world

1263- ...So as to get closer to the LORD thereby - Who that Satisfies any need outside of the creatures...

1264- In order also to achieve the virtues relating to the state of 'Ubudiyyah [the quality of authentic servant]

1265- Such Virtues thank to which man is raised to high Degrees and which incite him to no longer rebelling against the SUBLIME KING...

1266- Patience must also prompt thee unto concealing thy good deeds and unto subduing thy Soul

1267- In depriving her of succulent fruits, be they quite licit... -

waken thou!

1268- Patience implies also the concealment of thy kindnesses and thy discretion in giving alms - never cease acting with disinterestedness ...

1269- It has been said that the virtue of concealing one's pains and adversities , as the habit of hiding one's alms

1270- ...Constitute the most precious Treasure one may keep back [for the Coming World] before ALLAH

1271- Behaving with so much dignity that people could not guess about our poverty is most praiseworthy but that is indeed one of the hardest thing man can manage in...

1272- The highest stage of patience consists however in keeping perfectly patient during Mujālahah sessions with ALLAH

1273- ...In "listening" attentively to Him, in concentrating fully one's attention and interest in Him while alternating between a state of fear and that of hope...

1274- Patience in Loving ALLAH, in fostering one's sense of shame and of propriety towards Him [is also highly valued]...

1275- As for patience in taking delight from His Decisions, it consists in keeping composed whatever His Decree might be, be it "for better or for worse"

1276- ...And in being convinced that such an Act is a benefit

one may use to get nearer to the LORD

1277- ...And that it proceeds from His Infinite Wisdom which tries man thereby

1278- Know also that perfect patience involves many Advantages before the MAJESTIC

1279- We may count amongst them Salvation and the granting of our wishes here below and in the Hereafter out of any jeopardy

1280- Patience will grant Tomorrow lofty degrees [in the Garden of Bliss] and permits to triumph over one's enemies - mind to bear patience, o ye disciples!

1281- Patience takes man unto leadership and unto guiding his fellow creatures, it permits also to win honour and to achieve our LORD's Praising

1282- That drives unto loving ALLAH and grants eternal Rewards to any that devotes himself thereto

1283- That imparts Happiness, ALLAH's Blessings, Mercy and Salvation, here below as in the Beyond...

1284- The Prophet - Peace and Blessings be upon his Holy Person - said in a hadith : "Whomever the LORD of the Creation Wishes well, He maketh him undergo hardships."

1285- ... So as to give him the opportunity to win the great amount of Rewards relating to the forbearance of such

hardships - bear thou then patience...

1286- It has been also asserted [still in the Hadith] that : "No harm strikes a Believer - be it a "nasab" or a "wasab", some anguish or pain

1287- ...Or even the sting of a throbbing little thorn - unless ALLAH intends [through such a harm] to rid him of some sin he had committed."

1288- The clear-sighted Masters have construed the word nasab as : fatigue, strain...

1289- And the word wasab as ?illness? - this hadith has been simultaneously reported by the two Sheikhs [Al-Bukhāri and Muslim] ,

1290- Who have taken it from Abu Sa'id and Abu Hurayrah, who were both Companions of the Prophet - may the MOST GRACIOUS be satisfied with them...-

1291- It has been said that ALLAH tries His servants according to their faiths

1292- If He finds thee firm and patient, He will stiffens thy trials [until thy sins be totally atoned for]; but in case He finds thee overwhelmed or in despair, He will either cease trying thee or relieve thy pain

1293- So will never the patient servant get out of his hardships until he is totally cleansed of any kind of sins he committed...

1294- Indeed any one who spends an undisturbed and perfectly peaceful life in this world will deeply regret it in the Next World, in seeing those who have undergone ordeals

1295- He will then wish he had his body permanently torn into shreds in his past life

1296- ...Because of the Wondrous and Boundless Rewards which will be imparted to the suffering Believers on that Day

1297- [Thus may we understand why] the LORD often overburdens His believing and striving Servants with misfortunes on this earth ...

1298- Just the way a caring father looks after his children...

1299- Another hadith [supplements the above-mentioned in saying]: "ALLAH will try any of His servant He really Loves with many troubles;

1300- If that servant bears patience, He will rank him amongst the Elect. If, moreover, the servant shows satisfaction [of being tried by His MASTER], the LORD will raise him more and will rank him amongst the Chosen Par Excellence..."

1301- The hapless righteous will neither be submitted to [the deeds weighing] on the Scales nor will [their actions be thoroughly examined] through personal Records

1302- Nay, but their Rewards will be merely heaped up as mountains before them Tomorrow - Bliss to them!

1303- [So do hold to this advice of mine] : "Praise thou ALLAH during times of good fortune and do bear patience during times of misfortune..."

1304- It is said that there were among the Virtuous Ancients some who became sad if ever they stayed peacefully a certain time without any kind of trial...

1305- And if ever they remained a whole year without undergoing any sort of hardship

1306- ...Concerning their wealth, their progenies or their own persons, they became deeply afflicted thereof

1307- ...Owing to the great hopes [about the Future Life] their LORD's trials were arousing in them - there is no doubt that such men were People of High Wisdom!

1308- A true Believer stays never forty days without feeling any fear,

1309- Either by a very frightening prospect or by some other trial likely to increase his afterlife Rewarding...

1310- Amongst the numerous sorts of liquid there are certain which will be converted into Priceless Treasures once before the MOST GRACIOUS : two kinds of drop and two kinds of mouthful

1311- 1- A drop of tear shed in the dead of night by a striving worshipper who prostrates [in humility and awe]...

1312- 2- A drop of blood shed during an effort intended to [give victory] and to raise ALLAH's Word...

1313- 3- A bitter "mouthful of anger" man stifles in hiding his pain and in remaining good-hearted so as to obtain the Satisfaction of the ETERNAL-ABSOLUTE

1314- 4- A "mouthful of affliction" choked back in bearing patiently adversity...- be steadfast in patience, o my Brother!, so wilt thou gain Guidance...

1315- [Another significant feature of perfect patience] consists in praying ALLAH to give us the fortitude to always behave as a true servant, in showing plainly our weakness and our indigence to Him

1316- ...Without aiming thereby any specific Favour - lest one should be rebuked by the LORD, He who grants Favours...

1317- For, as regards Himself, He does aught He pleases, nay what pleases thee, o GOD-seeker!

1318- [Patience] is thus called "the Core of adoration" because of its great value - mind thou to hold it in high regard..

Masalik-al-Jinan (The Ways of Paradise)

Part 4 • Adab wa-l-Fadâil

Chapter 55 • 19 verses

11 – INVOCATIONS TO ALLAH (ÂDÂB)

1319- [The prior conditions] of effectual invocations are:

- 1- Avoiding illicit food and drink
- 2- Avoiding improper speech
- 3- Avoiding wearing indecent or soiled clothes

1320- 4- Worshipping sincerely and exclusively [ALLAH], to Whom belong flesh and soul as well...

1321- It is also recommended

- 1- To precede one's invocations by some pious deed [like giving alms],
- 2- To perform ablutions
- 3- To clean the invocation place

1322- 4- To accomplish two rak'a

- 5- To kneel down with one's face turned towards the Ka'ba - all of these are verily valued...

1323- [When beginning actually invocations] the servant has

- 1- To praise the MERCIFUL LORD
- 2- To call for Blessings upon the Holy Prophet - [Note that this Salāt 'alā Nabi] must be said as well at the beginning as at the end of the invocations -

1324- 3- To raise his hands wide-open heavenwards and level with his shoulders

1325- 4- To keep correct and in awe for ALLAH, as an imploring beggar

- 5- To call in his mind ALLAH's Wondrous Attributes
- 6- To feel infinitely humble and weak [in comparison with Him]

...

1326- Who that intends to make invocations has to use the Fine and Glorious Names of ALLAH (Asmāu-l-Husnā) and the pleas reported from [the Messenger], the Best of humankind

1327- ...Or other entreaties taken from the Virtuous Ancients, as the Companions of the Prophet and the Eminent Sheikhs

1328- He must also implore the LORD - Who that begins the process of creation (Al-Badiu) and that repeats it (Al-Mu'idu) - and pray through the intermediary of His Prophets and that of the Virtuous Servants (tawasul)

1329- ...In a low and humble voice; he must admit plainly all his sins and [whenever he asks for some favour] he will have to pray first for himself [before extending the prayers to the whole Community] - so as to not be deprived of benefits

1330- Concerning however an Imam, he is not allowed to give greater importance to his own person in his supplications; he has the obligation to make pleas for all the Congregation...

1331- Express thy wishes over and over, be thou steadfast and persevering , remain concentrated and hopeful [about the outcome of thy request]

1332- Do strive thereon, o thou that art shrewd!, and never make prayers for unlawful purposes,

1333- ...Or for something that is already and fully accomplished or which is outside the realms of possibility; make no restriction [in excluding deliberately a Muslim Brother from thy prayer] and never pray for aught that will entail dissension

1334- Show not haste or impatience and never say : "My prayer will not be answered certainly..." - never lose hope [in ALLAH's Mercy]..

1335- [The rules of invocations also imply]

7- Expressing any serious need

8- Saying "āmin" (amen) [at the end] by who is imploring as well as all who hear him

1336- 9- Passing one two palms on the face by way of a final touch...

1337- Whosoever complies perfectly with all these rules, while offering prayers to ALLAH, will obtain Satisfaction without any possible doubt...

Masalik-al-Jinan (The Ways of Paradise)

Part 4 • Adab wa-l-Fadāil

Chapter 56 • 13 verses

12 – TIMES WHEN PRAYERS ARE MOSTLY GRANTED

1338- Times when ALLAH is more likely to answer pleas are - according to the True Knowers ('ārifin):

1- The entire month of Fast (Ramadān)

1339- 2- The Day of 'Arafāt

3- The Night of Power and Honour (Laylatu-l-Qadr)

4- Every night of Thursday to Friday

5- Every Friday

6- Friday blessed time

1340- There is some divergence among the Erudite and Honourable Masters as to know when is exactly located such a blessed time

1341- Some assert that it takes place as soon as the Imam sits [in the Mihrāb prior to directing Friday Prayer] and ends when the prayer is completed

1342- Others say that Friday blessed time lapses during the reciting of the two Fātiha by the Imam - [but ALLAH wot better]...

1343- [Other times of Ijābah (pleas granting) are] :

7- Dead of night

8- The second half of night

9- Dawn (sahar)

1344- 10- The last two thirds of night

11- During performance of Canonical Prayers

12- While the public Call to prayer (Nidā) is performed

13- The interval of time within the Call and the Prayer Announcement (Iqāmah)

1345- 14- When the phrase "Hayy 'alā Salāh " is uttered [twice during the public Call] - such a moment is particularly favourable [for making a wish] for any strained, despairing or forceless person

1346- 15- When Muslims are forming rows during Holy War or before Canonical prayer

16- Just after Canonical Prayers

1347- 17- During the mêlée [when the battle against unbelievers is at its height]- pay ye attention to what we are saying...

1348- 18- Right after the reading of the Qur-ān, mostly during the recitation of the Khitm

19- When one is drinking Zam-Zam water

1349- 20- After the Imam has pronounced the last words of the Fātiha : "...wa la dālin." during a Muslim assembly on a [lawful] purpose

1350- 21- While closing the eyes of a just-dead person,

22- When rain is falling

23- When the cock is crowing

24- During Dhikr performance

Masalik-al-Jinan (The Ways of Paradise)

Part 4 • Adab wa-l-Fadāil

Chapter 57 • 5 verses

13 – PLACES WHERE PRAYERS ARE MORE LIKELY TO BE GRANTED

1351- Regarding such Blessed Places, we count:

1- All around the Ka'ba, when the tawāf is performed [during the Pilgrimage]

2- At Multazam

1352- 3- The place [in Makkah] from where one can see for the first time our LORD's Sacred House [the Ka'ba]

4- [Whenever thou read the Qur-ān] and reach the "Two Majesties" (Jalālatayn)

1353- 5- Inside the Ka'ba

6- In front of the well of Zam-zam

7- At the two Hills of Safā and Marwa

8- During the walk between those two places

1354- 9- Just after the Maqām Ibrāhim

10- In Mina

11- In 'Arafāt

12- During the three symbolic stonings (Jamrah)

1355- 13- At the graves of the Prophets, of the Saints and of the Virtuous creatures ...

Masalik-al-Jinan (The Ways of Paradise)

Part 4 • Adab wa-l-Fadâil

Chapter 58 • 7 verses

14 – PERSONS WHO'S PRAYERS ARE GRANTED

1356- As for persons whose pleas ALLAH is more likely to answer, one may count:

1- A [faithful] indigent

2- Any sincere Muslim

1357- 3- Any person victim of a glaring injustice [and that calls on ALLAH's Arbitration], be he an unbeliever... - so did they reported it

1358- 4- A caring father that is praying for his children

5- Any steadfast and virtuous person

1359- 6- A wayfarer

7- Who that is fasting

8- A fair and kind Imam

1360- 9- A devoted son praying for his Muslim parents

10- Who that has genuinely repented of his sins

1361- 11- A Muslim who is praying for the good of his fellow Believers out of any ostentation...

1362- By this comes to an end what concerns invocations... Let us now resume [in verses] the chapter devoted to our Master Al-Deymâni's prose work...

Masalik-al-Jinan (The Ways of Paradise)

Part 4 • Adab wa-l-Fadâil

Chapter 59 • 1 verse

15 – GRATEFULNESS TOWARDS ALLAH (SHUKR)

1363- True gratefulness to ALLAH - according to who that knows [Al-Deymāni] - consists in :

1- Testifying that all benefits proceed from the MAJESTIC LORD

Masalik-al-Jinan (The Ways of Paradise)

Part 4 • Adab wa-l-Fadâil

Chapter 60 • 15 verses

16 – THE FEATURES OF FINE GRATITUDE

1364- 2- Using such benefits, openly and discreetly, for [a lawful purpose] which entails ALLAH's Satisfaction

1365- 3- Feeling humble [before His Grandeur] and modest [before the needy],

4- ...While showing pride before an arrogant wealthy person,

1366- 5- Devoting exclusively one's deeds to [ALLAH] to Whom belong every being

1367- Know that Shukr is made up with three kinds; each of them leading to corresponding degrees:

- The higher degree
- The medium degree
- The lower degree

1368- The higher degree of gratitude consists in worshipping ALLAH in the sole order to magnify His Greatness; the medium

degree consists in worshipping Him to just comply with His Commands

1369- The lower degree of Shukr is worshipping ALLAH and aiming thereby [not exclusively His Holy Face] but some other purpose [even praiseworthy], as the Rewarding of the Garden of Bliss or Salvation from Chastisement

1370- [As for the other features of real gratitude, they are] :

6- Knowing that well-founded hope consists in feeling hopeful, [while relying in ALLAH (Tawakkul)], using in the same time normal means (Kasb) and performing good deeds

1371- As for who that gives up any kind of normal means and who hopes however to achieve his aim, such a one may surely be labelled as a thoughtless and unsound person!

1372- His hope is naught but daydream! There is no doubt that his laziness has led him unto ruin...

1373- 7- Feeling fearful and taciturn because of the uncertainty about one's real fate

1374- 8- Absolute sincerity while acting

9- Feeling satisfied as well by the benefits themselves as the BENEFACITOR HIMSELF

10- Confiding entirely one's affairs in ALLAH - never disregard these, o my Fellow!

1375- 11- Contemplating ALLAH [through His countless Manifestations]

12- Giving permanently heed to the LORD

13- Contenting oneself with the Assistance and the Perfect Knowledge of the LORD of Volition

1376- 14- "Polishing" and keeping pure one's faith with the "Waters" of Repentance towards the LORD of humankind

1377- 15- Consuming only licit goods

16- [O Man!] Do water thy "garden" with showers of devotions and [manure it] with good deeds..

1378- 17- Regular performance of Duhã prayer

18- Regretting past times lost outside worshipping the BENEFACTOR

Masalik-al-Jinan (The Ways of Paradise)

Part 4 • Adab wa-l-Fadâil

Chapter 61 • 1 verse

17 – AVOIDING CAUSES OF RUIN

1379- 19- Eschewing any cause liable to entail woeful end

Masalik-al-Jinan (The Ways of Paradise)

Part 4 • Adab wa-l-Fadâil

Chapter 62 • 6 verses

18 – SOME CAUSES OF PERDITION

1380- We seek refuge in the MOST GRACIOUS from an inauspicious end in the name of the Holy Prophet Ahmad, the Overlord of humankind

1381- Upon him, and upon his Eminent Kindred and Noble Companions, the Finest Peace and Blessings...

1382- [Among such causes of ruin one has to eschew and from which we ask for ALLAH's Protection, we count]:

1383- - Love for this vile world which takes entirely possession of man's heart

1384- ...And which throws him irremediably unto its nugatory affairs, in driving him unto devoting all his aspirations thereto,

1385- ...Unto amassing thoughtlessly goods and unto miserliness and which makes the heart constantly engrossed in seeking for wealth

- Man's persistency in transgressing, in blameworthy practices (bid'â), in hypocrisy and vices.

Masalik-al-Jinan (The Ways of Paradise)

Part 4 • Adab wa-l-Fadâil

Chapter 63 • 47 verses

19 – ABOUT THE SAINTS AND THEIR DISPARAGEMENT

1386- [Are likewise causes of damnation] - listen thou carefully to what I am saying -

- The fact of disparaging the Privileges granted to the Saints

1387- ...In rejecting their declarations about the marvellous Secrets ALLAH has entrusted to them

1388- For my part, I do assert that none denigrates them but a perfect ignoramus or a person devoured by jealousy though his being initiated...

1389- Indeed how can one condemn a servant who has turned aside from the creatures with self-restraint so as to worship better his LORD !?

1390- What! How can we come to run down who that fears duly ALLAH [as He ordered] and that has immolated all his desires [on the altar of Divine Love]?

1391- How can we despise who that is elected by the MAJESTIC LORD of Mankind and whose affairs [ALLAH] has taken upon Himself to take particularly care of?

1392- [Alas! art thou not aware - o ignoramus ! - of their Favours ?]; ALLAH shields, by His Mercy, His Saintly Friends from Satan and from any cause of scare and sorrow

1393- He gives them fortitude to master their Lust so much so she has no hold over them; thereby are they safeguarded from delusions ...

1394- ALLAH unveils to them His Unfathomable Secrets and other kinds of wondrous knowledge

1395- If ever their impenetrable speech disconcert thee - o thou layman! - content thyself with these words of the wise 'Abdu-l-Wadud:

1396- As myself I cannot comprehend the speech of the Saints for I am just who I am whereas themselves are who they are...

1397- Some of them may fulfil sometimes an act which seems to be outwardly in contradiction with Islamic Law (Shari'a); the reason for which the masses often censure them [whereas there is always a sound ground - were it esoteric - to the attitude of the wali]

1398- The Eminent Master Muhammadu-l-Ghalāwi - may the BOUNTIFUL LORD bestow plentifully His Favours on him - said:

1399- Any that criticises the poems of the Saints from a grammatical or prosodic view point is assuredly subject to a trial...

1400- Having faith in them is itself a proof of saintliness but disparaging them constitutes an offence...

1401- The story of the disciple of our Sheikh [Sidi Mukhtār Kuntiyu] narrated in his work "The Shield of the GOD-seeker ", is a sufficient evidence thereon

1402- Any who really likes to know the merit and the

importance of the Saints before the MASTER of the Throne

1403- ...Let him follow in their footpath [as described] in the work entitled "The Source of Lights in Defending the Dignity of the Saints",

1404- Written by Sidi Mukhtâr, the Sheikh endowed with Fine Secrets - may ALLAH, the MAKER, be Satisfied with him -

1405- Indeed it is harder to recognise a Saint Person than to recognise ALLAH HIMSELF...

1406- For ALLAH's Perfection is obvious [through His Manifestations and countless Signs in the nature], His Greatness is not hidden to any spirit that bothers to meditate deeply

1407- Whereas the Saint Man [as distinguished as he may be] is hiding among his fellow creatures

1408- Eating and drinking with people, he is physiologically subject to the same needs and is affected by harm like them

1409- His Saintliness is so covered under ALLAH's Veils than none can recognise him but one of his peers...

1410- Each of them has two kinds of Lights - as explained it the True Knowers ('Ārifin) -

1411- 1- A Light of attraction which draws towards them any person ALLAH grants mercy

2- A Light of repulsion which drives off them any damned

person

1412- Whoever gives them credit during their various spiritual states will benefit from ALLAH's Favours

1413- Disparaging them will entail naught but ruin and curse - do beware of these verses of mine...

1414- Know that the degrees and the behaviours of the Saints are as different as those of the Prophets

1415- There are some amongst them who never accomplish miracles although their having reached the Height of Saintliness...

1416- Some others display openly miracles without however having attained perfect uprightness

1417- Certain Saints can fly into the skies or walk on the water ...

1418- There are some who talk with the trees or with the stones...

1419- Some Walis can rescue their disciple from danger while this one is afar

1420- Others are capable of averting jeopardy only if who that is calling [in their names] is near them...

1421- But any disciple that is calling for help, in case he is keenly attached to the Saint he is turning to

1422- ...And cherishes a true hope in him, the MAJESTIC LORD will improve his lot [out of regard for his Sheikh]

1423- Certain Masters can better their disciple's situation through a single glance, so as to preserve him from ruin

1424- Others are even able to do so though their disciple is quietly sitting somewhere else...

1425- However the basic condition of any benefit and favour - and this is unanimously agreed on - lays in the disciple's perfect sincerity and pure intention,

1426- As in his resolved attachment to his Saint Master - Bliss to thee, o Resolute GOD-seeker !

1427- Any that fastens himself [to such Godly Men] with sincerity and love will rejoice in the Hereafter..

1428- Is there something surprising about ? Since those men have reached ALLAH's Neighbourhood thanks to their sincerity (Sidq), their exclusive and pure worship (Ikhlâs), and their perfect Propriety (Adab)

1429- May ALLAH rank us amongst those who have faith in everything they assert...

1430- And may He incite us to love them all as any who is following them

1431- ...By the Grace of the [Prophet Ahmad], the Master of

Humankind - Peace and Blessings be upon him for aye...

1432- Let us now resume the enumeration of the causes of ruin we started on ...

Masalik-al-Jinan (The Ways of Paradise)

Part 4 • Adab wa-l-Fadâil

Chapter 64 • 45 verses

20 – CLAIMING FRAUDULENTLY SAINTLINESS

1433- [One may also count among pernicious misconducts]:

- Pretending fraudulently to be a Saintly Person or claiming to work miracles in order to be revered by people...

1434- To any who sincerely wants to attain perfection, I advise him [to act clear-sightedly] and to keep company with the perfect and authentic Saints...

1435- For it is quite obvious that nowadays the most of the so-called "sheikhs" are deceitful rogues...

1436- Some of them, that are inordinately greedy for honours, rush towards worldly power without any scruple

1437- ...And without even their being in the least able to discriminate Farâid (Obligatory acts of Worship) from Sunān (Traditional acts); they are indeed misleading people straight towards sources of ordeals...

1438- Such villains, who pride themselves on perfection and saintliness, never cease showering people with endless and

idle quotations!

1439- Whenever thou happen to praise another Sheikh before one of them, he chokes of anger, out of envy and of liking for pre-eminence!

1440- Conversely, if ever thou disparage another Master he becomes delighted, even if that concerns a Master whose virtues are well-renowned...

1441- Naught would ever gladden his heart but remaining the only one to be mentioned and praised by his fellow creatures

1442- In case thou choose another Master to guide thee unto the Right Path, he feels irritated [and starts to belittle him]...

1443- Woe to him! If he was sincerely and solely interested in that disciple's Salvation

1444- ...He would certainly have been delighted by the prospect of his success, wherever he may find it, and he would not have been so bothered by his departure...

1445- Know that the "sheikhs" of this kind are just pursuing earthly purposes [as wealth and authority]- flee thou far from them!

1446- Any amongst the would-be "sheikhs" thou see behaving as he was superior to all the servants of ALLAH [is a swindler] - do keep away from him, o thou Murid [that is searching for a bona fide Master]

1447- [And call to thy mind that] ALLAH's Grace is not restricted or reserved [to just few creatures out of the rest]; He does impart His Gifts to whomsoever He pleases amongst the human beings ...

1448- There is indeed a valuable teaching in this popular maxim :**"Never will an envious man be superior to anyone"**

1449- How could he be superior [and achieve his aim] since such an aim is that all his believing brethren be deprived of their favours !

1450- Thou may often see some [of those tartuffes] turbaned with their faces meticulously veiled

1451- ...Trying thereby to look like the Virtuous Spiritual Leaders, that whose only concern at any time is gaining ALLAH's Satisfaction...

1452- [Such sanctimonious hypocrites] mention very often the Holy Name of ALLAH with their tongues whereas their very hearts remain among the most corrupt in the world ...

1453- They display showily rigorous asceticism through which they are only aiming at material goods [and at glamour] - waken thou [o Murid!]

1454- Some of those sham "masters" claim to eat not land produce and hide perfidiously their game

1455- Thus do they try to be likened to [the Virtuous Sufis] who are striving against their lust and whose sole objective is their

LORD...

1456- Nonetheless, if such rascals happen to be hungry and to remain alone before a bowl of bran, they would not hesitate to stuff up themselves therewith! - mind to beware of them...

1457- They ignore certainly that eating licit land produce - just as "the common run of people" do - is regarded as praiseworthy in Islamic Law (Shari'a) ...

1458- Thou may also see some of those Pharisees refusing to look at women and keeping their eyes modestly lowered

1459- ...Trying in so doing to impersonate the Eminent Masters - those who put rigorously their knowledge into practice, those who are self-restrained and upright because of their fear of ALLAH...

1460- However - were it not people's eyes - such libertines would not hesitate in the least to set dealings with those women-folk for fornication and other indecencies!

1461- Some others claim to have attained ALLAH's Neighbourhood (Hadratu-l-Lāh) : the reason for which they gave up any act of worship - so do they perish!

1462- They have been deluded by their lack of understanding and by the veil of their sins which hides the Truth from them...

1463- For they have misinterpreted the word "yaqin" of the last verse of the Surah Al-Hijr [in construing it etymologically; that is to say: "certainty"] whereas its true meaning here is "death"

...

1464- [O thou that is seeking for ALLAH!] as long as thou find not a True and Virtuous Master, do content thyself with the teaching handed on us by the Noble Ancients in their priceless works

1465- Such a Legacy is : [the perfect compliance] with the Law of the Messenger, the Chosen Par Excellence - may he be granted Peace and Blessings by the OFT-FORGIVING LORD...

1466- Then neither act under the limits of the Law [in fulfilling not the legal conditions of worship] (ifrāt) nor act beyond them [in exceeding thoughtlessly the legal restrictions out of zeal] (tafrit), but always remain justly balanced according to the Sunna of the Prophet

1467- It has been said that keeping perfectly upright within the strict limits of the Law is the Height of Virtue and Worthiness...

1468- Trust not any who appears under the features of a "sheikh" in our times...

1469- [Beware!] All that is round [and coloured] is not necessarily a cake and all spot of light is not the moon...

1470- Nay! Any water is not of Salsabil ... Indeed acid and honey are not at all alike... - o shrewd Man! [wilt thou not beware?]

1471- All that is glowing in the darkness of the night is not necessarily a fire with which a wayfarer can warm himself...

1472- Do always examine closely a man before keeping company with him and never choose an insane or self-interested person as a companion

1473- Thou canst happen to despise a servant who is yet endowed with priceless spiritual advantages

1474- Then never look down on a servant of ALLAH owing to his humble clothes or his lowly and slovenly appearance

1475- How many who appear insignificant although their being filled with the Lights [of knowledge] and with Wondrous Divine Secrets!

1476- And how many who appear worthy and meritorious before people's eyes and who are regarded, wherever they pass, as the "Poles of the Universe"

1477- ...And whose renown travels throughout the world whereas their actual spiritual degrees equal that of a monkey before the MOST GRACIOUS !

Masalik-al-Jinan (The Ways of Paradise)

Part 4 • Adab wa-l-Fadâil

Chapter 65 • 54 verses

21 – SOME BENEFICIAL PRACTICES OF WORSHIP (FADÂIL)

1478- [Are infinitely beneficial] the reading of ALLAH's clearly-detailed Verses and the repetition of the blessed accredited

pleas which are full of advantages - show thou good sense [o Companion of mine]!

1479- Such practices are all the more important since life is too short and that time, swiftly, flies...

1480- O Dear Friend! do persevere in imploring ALLAH's Salvation [by these] and eschew thou far from sources of harm...

1481- The reading of the Surah Al-Mulk (Dominion) [Qur-ān lxvii] in every night shall preserve man from any dread in the grave...

1482- Whosoever performs everyday, after his Night Prayer ('Ishā), two rak'a during which he recites successively

1483- a) the Surah As-Sajd (Adoration)

b) the Surah Al-Mulk (Dominion)

ALLAH MOST HIGH will forgive him Tomorrow any transgression he has committed here below.

1484- He will furthermore raise him to lofty degrees and will substitute a good deed for each of his sins.

1485- So will that man acquire unfathomable Gifts and Favours just owing to the regular performance of that pair of ra'kas...

1486- The reciting of the two following Surā

a) Al-Baqarah (The Heifer)

b) Āli 'Imrān (The Family of 'Imrān)

is sufficient as a valid evidence for man [once in the grave and

while facing the Questioning of the Two Frightful Angels Munkar and Nakir]...

1487- If ye recite the Surah Al-Baqarah in some room in fearing the mischief of Satan or that of the mischievous Jinns,

1488- Neither Satan nor a spiteful Jinn will enter that room for three days..

1489- Whosoever reads in the night both of those Surā [Al-Baqarah and Āli 'Imrān] aiming thereby to gain benefits,

1490- The MOST GRACIOUS will rank him amongst His devout creatures and never will he be humiliated ...

1491- For any person who reads the Surah Āli 'Imrān on Friday the Angels will pray devotedly,

1492- ...From the beginning of his reading until nightfall - according to the Reliable Sources...

1493- The Sublime Verse of the Throne (Āyatu-l-Kursiyu) [ii:255] is equivalent to one fourth of the Qur-ān

1494- Any who recites it a little after each of his Canonical Prayer (fard) is assuredly providing himself with the best viaticum [for Future Life]

1495- Naught but death prevents him from entering ALLAH'S Paradise

1496- If thou read in the night the last verses of Āli 'Imrān,

1497- ...Aiming thereby the Countenance of the MOST GRACIOUS,

1498- ...Thy LORD MOST HIGH will inscribe for thee a Reward equivalent to that imparted to an overnight worshipper...

1499- If thou read in the night the Surah Ad-Dukhān (Smoke or Mist) thou wilt wake up rid of any sins

1500- Because sixty-six thousand (66000) Angels will ceaselessly ask for thy forgiveness before ALLAH...

1501- Know thou that the Surah Ar-Rahmān (The MOST GRACIOUS) is called "The Queen of the Book" - [read it often] o Dear Companion!

1502- It has been also said that reading entirely the Surah Al-Hadid (Iron) amounts to the reading of one thousand verses of the Book...

1503- The reciting of the consecutive two Surā
a) Al-Kāfirun (Those who reject Faith)
b) An-Nasr (Help)
is equivalent to that of one fourth of the Qur-ān...

1504- Each of these consecutive two Surā
a) Al-Zilzāl (The Convulsion)
b) Al-'ādiyāt (Those that run)
equals the half of the Holy Book...

1505- The famous Surah Al-Ikhlās (Purity of Faith) is equivalent

to one third of the Qur-ān

1506- If thou accustom thyself to reciting it two hundred times (200) everyday

1507- ...Thou wilt be granted pardon for any sins committed during fifty years except debts thou hast not yet paid and whose creditors are asking for...

1508- Whenever thou recite it - during a prayer or not -

1509- thy LORD will grant thee Immunity against the Fire - get used to reading it frequently!

1510- Any that is in the habit of reciting it twelve times (12) after each performance of his Morning Prayer (Subh) is regarded as who that has recited four times the whole Qur-ān

1511- And he will be ranked amongst the Best Earthmen on the Last Day...

1512- The two Surā consecutive to Al-Ikhlās - which are the last of the Book:

a) Al-Falaq (The Dawn)

b) An-Nās (Mankind)

are indeed the best thing with which a servant can seek refuge in ALLAH

1513- One can find nowhere else chapters alike - neither in the Thaurat nor in the Gospels or even elsewhere in the Qur-ān...

1514- If thou read seven times each of these four Surā

- a) Al-Fātiha (The Opening Chapter)
- b) Al-Ikhlās
- c) Al-Falaq
- d) An-Nās

1515- ...Just after Friday Prayer, while still sitting and before talking to people, [ALLAH] will shield thee from aught that might be feared by a human;

1516- This until the next Friday - according to an unanimous reporting

1517- Reading the Surah Al-Kahf (The Cave) on Friday is the most effectual way to seek for benefits

1518- If thou read it on that day with the view of winning ALLAH's Satisfaction, it will "illuminate" the space between thee and the Ka'ba

1519- It enlightens also [the heart] of who has recited it until the next Friday...

1520- As for who that reads the Surah Yā-Sin
ALLAH will remit all his sins...

1521- O Dear Friend! If thou persevere in reading in every morning and evening

a) The Verse of the Throne

1522- b) The Surah Dukhān

c) The first three verses of the Surah Al-Ghāfir (He Who forgives)

1523- ALLAH will preserve thee from any cause of ruin within the two extreme points of the day...

1524- Any person who recites, for the Holy Face, the phrase of Glorification below - were it once everyday or once on Friday or once a month or once a year - [ALLAH], that is the LORD of Destinies, will forgive him any sin he has committed during that year - according to the Great Imam Al-Ghazāli. [The phrase in question is:]

"Glory to the KING of Material and Spiritual Dominion! Glory to the LORD of Power and Mightiness! Glory to the LIVING Who never dieth! How GLORIOUS and HOLY is the LORD of the Angels and of the Spirit [Gabriel]!"

1525- "Subhāna Dhi-l-Mulki wa-l-Malakut
Subhāna Dhi-l-'Izati wa-l-Jabarut
Subhāna-l-Hayyi ladhi lā yamut
Subuhun qudusun Rabbu-l-Malāikati wa-r-Ruhi "

1526- The following invocation, taken from the Prophetic Tradition, is called Saydu-l-Istighfār ("The Flower of pleas of forgiveness"); any that is used to reciting it every morning and evening will gain satisfaction [if ALLAH so wills]

"O LORD! Thou art my MASTER. I testify that there is no other god but Thee. Thou hast created me. I am Thy humble servant. And I promise to do my utmost to abide by Thy Covenant. I seek refuge in Thee against the evil outcomes of my wrong deeds. I appeal to Thine Aid so as to use duly the Favours thou hast bestowed on me. I beseech before Thee the redemption of my sins. [LORD!] Do forgive me, for there is no one but Thee Who can forgive sins..."

"Allahumma anta Rabbi Lā ilāha illā Anta Khalaqtani wa anā 'abduka wa anā 'alā 'ahdika mā-astata'tu A'udhu bika min sharri mā sana'tu abuu laka bi nihmatika 'alayya wa abuu bi dhanbi faghfirli fa innahu lā yaghfiru dhunuba illā anta..."

1527- O my Friend! Whenever thou art spoken to about vain futilities [keep thou silent and] devote thyself unto repeating these blessed phrases instead :

a)- The Tasbih : "Subhānah Lāh" (Glory to ALLAH!)

b)- The Tahlil : "Lā ilāha illa Lāh" (There is no god but ALLAH...)

1528- c)- The Hamdalah : "Alhamdu li-Lāh " (Praise be to ALLAH!)

d) Deny True Power and Effectual Means to anyone except thy LORD in repeating the Hawqala : "Lā hawla wa lā quwwata illā bi Lāhi-l-'Aliyi-l-'Azim" (There is no Power, no Means but in ALLAH, the SUBLIME, the INCOMMENSURABLE)

e) Ask for forgiveness in repeating often the Istighfār : "Astaghfiru Lāh" (I ask for ALLAH's Forgiveness)

f) Repeat night and day such phrases as:

"Glory and Praise be to ALLAH! Glory to ALLAH, the MOST HIGH!

"Subhānah Lāh wa bi-Hamdihi, Subhānah Lāhi-l-'Azim"

"Glory to ALLAH! Praise be to ALLAH!

There is no god but ALLAH! ALLAH is the GREATEST!

There is no Power, no Means but in ALLAH, the SUBLIME, the INCOMMENSURABLE"

"Glory to ALLAH! Praise be to ALLAH!

There is no god but ALLAH! ALLAH is the GREATEST!

There is no Power, no Means but in ALLAH, the SUBLIME,

the INCOMMENSURABLE""Subhānah Lāh wa-l-Hamduli-Lāh
wa lā ilāha illa Lāhu
wa Lāhu Akbar wa lā Hawla wa lā Quwwata
illā bi-Lāhi-l-'Alīyyi-l-'Azim""

1529- Such phrases are, of a surety, worthier than the earth and all that is therein!

g) Or call for ALLAH's Blessings upon the Holy Prophet, in repeating [one of the numerous and highly valuable Salawāt 'alā Nabi like this plain one]:

"O LORD! do grant Peace and Blessings to our Master Muhammad - ALLAH's Peace and Salvation be upon him - as to his Kindred and his Companions..." "Allāhumma sali 'alā Sayyidinā Muhammadin Sala Lāhu 'alayhi wa salam, wa 'alā ālihi wa Sahbihi wa salama tasliman"

1530- Devote thyself constantly to such phrases insofar thou art able...

h) Otherwise content thyself in keeping silent and in meditating deeply on ALLAH's Signs in the Universe (Fikr)...

1531- - [O Man ! Be thou steadfast in worshipping] and whenever drowsiness assaults thy eyelids, counter-attack in performing many rak'a - so wilt thou triumph...

Masalik-al-Jinan (The Ways of Paradise)

Part 4 • Adab wa-l-Fadāil

Chapter 66 • 32 verses

22 – SOME RECOMMENDATIONS OF THE PROPHET AS A PROLOGUE

1532- "O my Brother! Never be lazy for life flies swiftly...

1533- Do avoid waste of times and eschew thou from such vices as:

- Scandalmongering
- Ostentation
- Self-conceit
- Envy
- Arrogance

1534- - Behaving mercilessly with thy fellow creatures

- Liking for people's esteem and for superiority over thy generation...

1535- Any that is combining all of these vices, or that is even endowed with just one of them, will undoubtedly perish.

1536- For each of them entails ALLAH's rejecting every good deed back to his doer - thence have we to be mindful..."

1537- This hadith [can be found in a work] of our Master Al-Ghazāli - may ALLAH be Satisfied with him for aye -

1538- ...And has been reported from the Best of the Prophets by his Companion Mu'āz Ibn Jabal who wept at this speech...

1539- Its circumstances have been so detailed: " The Prophet - may the LORD MOST HIGH send Peace and Blessings on him-

1540- ...Took one day Mu'āz on the pillion of his mount - may ALLAH, Who preserves from disbelief and damnation, be

Satisfied with him too

1541- [During the journey] the Chosen Prophet looked heavenwards and [after some while] addressed a praise to ALLAH, the BENEFACTOR

1542- After a moment of meditation, he called his Companion "O Mu'āz!"; this one answered: "Here I am (Labayka), o Best of the creatures!"

1543- Then [the Messenger] told him: "I shall give thee some recommendation which will profit thee if thou put it into practice;

1544- But if thou disregard it, no excuse wilt thou have once before the LORD of the Heavens..."

1545- He gave him afterwards the advice above-mentioned; Mu'āz felt then a pang of anguish and of sorrow

1546- And his tears began to run down on his cheeks... - may ALLAH be pleased with him and with all that have followed him in Islam...

1547- We will now end this book in showing [at our turn] some propriety [vis-à-vis the MAJESTIC LORD]...

1548- For dealing with things to which our LORD grants importance and which lead unto fine end is indeed part of adab..

1549- After having finished in the finest way our undertaking here, now we do beseech the LORD to impart us too a happy

end Tomorrow

1550- ...By His Benevolence, His Nobleness, His Grace and His Infinite Kindness...

1551- Here comes to an end "THE WAYS UNTO HEAVEN" by the Grace and the Help of our LORD, the BENEFACTOR

1552- Praise be to ALLAH Who has allowed us to complete this work after our undertaking to carry it out

1553- [Thanks have to be rendered to Him] for these matchless verses whose beauty is beyond the Splendour of Hyacinth and Coral...

1554- This work can indeed purify the heart [of any willing person] and can cure it of vices...

1555- It is endued with so much wisdom about Tasawwuf (Muslim Mysticism) that it can assuredly suffice and replace all the books which have been written thereon

1556- ...By the Grace of [ALLAH], Who that holds whole Majesty and Honour - may Thou grant me thereby all my needs!

1557- May ALLAH rank this book among the Ways which lead truly unto Heaven for all that have committed themselves into His Straight Path...

1558- May He, by His Grace, impart me as a Reward His Satisfaction, His Forgiveness and His Pardon

1559- May He provide us Delight, Lights into the grave, Security and Protection against any peril on the Day of Dreads

1560- I pray Him to bestow everlasting Peace and Blessings upon who that has rescued us from the Depths of Darkness

1561- ...Muhammad, the Best of the Prophets, who that has bettered as well the lot of his neighbouring fellows as that of faraway creatures

1562- [May also such Peace and Blessings be lavished] upon his Honourable Kindred, his Valiant Companions - the True Worshippers - and all amongst the servants that are following in their footsteps

1563- This, as long as ALLAH will consent, by His Infinite Grace, to let the humble author of these verses benefit from True Knowledge and as long as He will vouchsafe to grant him, thereby, a Happy End...

