

ADORNMENT
OF
HEARTS



SHEIKH MUZAFFER OZAK AL-JERRAHI

CONTENTS

FOREWORD

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CHAPTER ONE

THE DUTIES OF MANKIND	1
Read	2
Love and Fear	4
Mankind	5

CHAPTER TWO

THE SPIRITUAL GUIDE	9
How Can We Recognize The True Guide	15
Qualities of a True Spiritual Guide	17

CHAPTER THREE

WHO IS CALLED SHEIKH	21
Different Types of Sheikhs	23

CHAPTER FOUR

THE LOWER SELF AND THE DIVINE SOUL	27
The Seven Degrees of the Self	29
The Domineering Self	30
The Censorious Self	32
The Inspiring Self	33
The Tranquil Self	34
The Contented Self	35
The Pleasing Self	36
The Pure Self	37

CHAPTER FIVE

THE TARIQA	
ESSENTIAL ASPECTS OF THE SPIRITUAL PATH	39

The Six Ways of Appropriate Conduct	
Four Ideals	
The Six Requirements	
The Six Pillars	39
The Six Structural Components	
The Five Companions	
The Seven Modes of Development	40
Names of the Angels Guarding	
The Divine Names	
Spiritual Progress	
Loci of Spiritual Experience	
States of Spiritual Experience	41
The Colors of the Divine Names	
The Seven Ranks	
The Seven Stations	
The Seven Degrees	42
CHAPTER SIX	
SUFISM	47
Purpose, Symbols, and Practices of Sufism	47
The Worlds in Sufism (Tasawwuf)	48
Divine Unity (Tahwid)	49
Symbols	50
Practices	53
CHAPTER SEVEN	
CHARACTER AND DUTIES OF A DERVISH	63
The Dervish's Duty To Obey His Teachers and to Teach His Children	70
The Daily Duties Of Dervish Lovers	72
CHAPTER EIGHT	
THE PROPHETS AND SAINTS	75
The Characteristics of A Saint	76
The Mediation of the Prophets and Saints	77

CHAPTER NINE	
CATECHISM OF RELIGIOUS KNOWLEDGE	83
CHAPTER TEN	
THE FIVE PILLARS OF ISLAM	89
First Pillar	91
Second Pillar	
Third Pillar	101
Fourth Pillar	
Fifth Pillar	102
CHAPTER ELEVEN	
FIFTY-FOUR OBLIGATORY DUTIES	103
The Fifty-Four Obligatory Duties	106
CHAPTER TWELVE	
CAUSES OF PASSING INTO THE HEREAFTER WITHOUT FAITH	111
CHAPTER THIRTEEN	
MYSTICAL PROPERTIES OF THE HOLY QURAN	117
The 114 Suras	117
CHAPTER FOURTEEN	
GIFTS FOR THE GRAVE	133
My Gifts To Dervishes And Friends	137
Prayer For Guidance	138
My Personal Prayer	140

ADORNMENT OF HEARTS

The purpose of treading the Sufi Path is to become satisfied with the Divine Truth, to seek and to find the pleasure of God. It is to become truth with the Truth. This is a state that cannot be expressed or defined. It transcends mind and thought. To be truth with the Truth means to attain the degree of Perpetuity with Allah. Those who attain to this degree know it by experience.

from *Sufism*
Chapter Six, p.47

CHAPTER ONE

Bismillahi-r-rahmani-r-rahim

In the Name of Allah,
All-Merciful and Compassionate.
Praise be to Allah,
Lord of All the Worlds,
And blessings and peace
Upon our Messenger Muhammad,
His family, his offspring, his wives,
His companions, his helpers
And all who love him.

THE DUTIES OF MANKIND

O you who wish to know your origin! In essence you are a sultan, yet you come naked! O human being, either become sultan of the eternal world or remain eternally naked!

In this world, our first and most important duty is to learn where we came from, why we came, and where we are going. We came from the Divine Truth, and thus we must believe and have faith in the Holy and Mighty Being Who brought us into this world in human form. We must seek to be grateful and to please Him in all that we do. We must submit to Him completely and live as He wishes us to live, seeking to understand the Book which He revealed to us through His Prophet. The quest for knowledge is therefore an obligation.

As our blessed Master Muhammad said: “Seek knowledge, even as far away as China. This is a religious duty for every Muslim man and woman” and “In this life, knowledge is the truest guide.”

READ

The Holy Quran, the last and greatest of the heavenly scriptures, contains the command: *Read!* (Iqra 96:1). As conscious human beings our primary commitments should be to reading and studying, for there is no comparison between those who know and those who do not know. As the Glorious One says in the Holy Quran:

Are they equal, those who know and those who know not? (39:9)

This Noble Verse was revealed concerning those who never ponder, digest or put into practice what they read. Some people read many books but cannot comprehend what they read, and some are unable to assimilate what they have come to know. Allah, Glorious and Exalted is He, says of these:

The similitude of those who were charged with the Torah but then failed to carry it out, is that of a donkey laden with huge books. (62:5)

There is no difference between those who read without comprehension and do not practice what they have learned, and the donkey carrying books. Testing our understanding is no simple task. Our blessed Master said that an hour of contemplation is dearer to Allah than sixty years of supererogatory worship. The illumined Turkish mystic, Yunus Emre, writes:

Knowledge is to understand knowledge,
Knowledge is to understand yourself,
Since you do not understand yourself,
What is the use of reading?

Uncontemplated knowledge causes equal discomfort as undigested food. Reading could simply mean scanning the page, but reflection and meditation require the reader to apply his power of comprehension. Reading is the practical skill of knowing the symbolic value of the letters, whereas true understanding requires the knowledge of what these symbols refer to.

The most noble Messenger was ordered to meditate in seclusion at Mount Hira prior to being given his mission of Prophethood. The Islamic sources agree that it was after this prolonged period of meditation that the blessed Gabriel brought him the Divine inspiration.

Man is in fact the crown of creation. Everything we see in this universe was created for mankind. In a sacred Tradition, the All-Glorious One says: “O Mankind, I created everything for you. And you I created for My Divine Essence.”

Man is thus the vicegerent of Allah.

When our Lord told the angels: I am placing a vicegerent on the earth. (2:30)

Sufism, Tasawwuf in Arabic, the science of the mystic path, teaches man his own true worth. “He who knows himself knows his Lord.” This noble Tradition makes us aware of the truth that if a human being knows his own impotence and mortality, he understands the power and strength, the splendor and majesty of his Lord, and experiences what it is to love and to fear that exalted Being. Man becomes truly human when he realizes that he was created with love, and that the fear of the Divine Truth is the beginning of wisdom.

LOVE AND FEAR

There are two possible attitudes. We may approach our duties either with love or with fear. There is no doubt at all about the superior merit of acting out of love rather than out of fear. The lover not only loves, but respects and obeys the object of his love. He recoils from angering, hurting or annoying his loved one. A person will lovingly and joyfully carry out the orders of the beloved, and thereby manifest the love and affection he feels for him or her. A person will not do things that are disliked or forbidden by the beloved in consideration of their being offended.

These examples refer to human beings in relation to each other, but what if a person's beloved should be the Divine Truth. Here it is obvious to conscious people what love and fear must mean. Without doubt, the blessed Messenger is the one who has the greatest love and affection, and the most fearful attitude toward Allah, Exalted is He, thus demonstrating ultimate closeness to the Divine Truth. The noble Prophet knows the Truth as the Truth wishes, loves Him and fears Him. Allah the All-Glorious is deserving of love and most worthy of fear.

There is no doubt that our blessed Master, the Glory of the Universe, is the one who knows best that everything in this world is perishable, that everything must be annihilated and destroyed, and that only Allah, Exalted is He, will endure forever.

Those who are aware, even to a small degree, of the Reality-of-Muhammad, also comprehend and taste that only Allah, Glorious is His Majesty, deserves to be loved, respected and obeyed.