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# THE ENCLOSED GARDEN OF THE TRUTH

SANAI



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The Enclosed Garden of the Truth by Sanai.

This translation by J. Stephenson was originally published in 1910.

This ebook edition was created and published by Global Grey in 2018,  
and updated on the 11th March 2023.

The artwork used for the cover is '*The Story of Haftvad and the Worm*'  
painted by Doust Muhammad.

This book can be found on the site here:

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# Contents

Preface

Abbreviations

Introduction

The First Book Of The Hadîqatu’-L-Haqîqat Of Sanâ’î

On The Knowledge Of God

On The Assertion Of The Unity

On God As First Cause

On Purity Of Heart

On The Blind Men And The Affair Of The Elephant

On The Above Allegory

Of Those Who Heed Not

On The Steps Of Ascent

On The Protection And Guardianship Of God

The Parable Of Those Who Give Alms

On The Cause Of Our Maintenance

Of The Right Guidance

On The Surrender Of The Self

In His Magnification

On The Earnest Striving

Of The Traveller On The Path

On Being Silent

The Parable Of Those Who Heed Not

The Parable Of The Eye Of The Squint-Eyed

Again The Parable Of Those Who Heed Not

In Praise Of His Omnipotence

On The Proverbs And Admonitions...

On The Need Of God, And Independence Of All Beside Him

On Self-Abasement And Humility

On The Justice Of The Prince And The Security Of His Subjects

On Celebrating The Praise Of God

Concerning The Pious Disciple And The Great Master

Concerning The House Of Deception

On Giving Thanks

On His Wrath And His Kindness

On His, Omniscience, And His Knowledge Of The Minds Of Men

Concerning His Beneficence,--And Verily He Is The Provider Of Provisions

A Story

A Story

On The Desire For God

On Affection And Isolation

On Renunciation And Strenuous Endeavour

On Following The Path Of The Hereafter

Of The Learned Man And The Fool

A Story

On Trust In God

On The Trust In God Shown By Old Women

On The Kalima

On The Interpretation Of The Dream

On Dreams Of Vessels And Garments

On Dreams Of Handicraftsmen

On Dreams Of Beasts

On Dreams Of Wild Animals

On Dreams Of Lights And Stars

On The Incompatibility Of The Two Abodes

The Parable Of The Schoolboys

On Striving In God's Path

On Charity And Gifts

Of The Story Of Qais Ibn `Âsim

On Intimate Friendship And Attachment

He Who Is Indifferent To The World Finds A Kingdom That Shall Not Wane. (Qur. 20:118)

On The Asceticism Of The Ascetic

On The Love Of The World And The Manner Of The People Of It

Of Addresses To God, And Self-Abasement, And Humility

On The Participation Of The Heart In Prayer

On Failure To Pray Aright

On Laud And Praise

On Poverty And Perplexity

On Being Glad In God Most High, And Humbling Oneself Before Him

On His Kindness And Bounty

On Turning To God

He Who Trusts In His Submission Suffers A Manifest Hurt

On Devotion To God

Of His Mercy

Of Him Who Feeds Me And Gives Me Drink

Of The Multitude; They Are Like Cattle--Nay. They Are More Erring

On The Desire For God

On His Decree And Ordinance And His Creative Power

To Remember The Words Of The All-Knowing Lord

On The Glory Of The Qur'ân

Of The Recital Of The Secret Of The Qur'ân

In The Recital Of The Miracle Wrought By The Qur'ân

Of The Guidance Of The Qur'ân

On The Greatness Of The Qur'ân,--Verily It Consists Not In Its Division Into 'Tens' And 'Fives.'

On The Allegations Brought Forward By The Word Of God

On The Sweetness Of The Qur'ân

On The Hearing Of The Qur'ân

The Comparison Of The Creation Of Adam And Of Jesus Son Of Mary (On Both Of Whom Be Peace!)

To Commemorate The Prophets Is Better Than Speaking Of Fools

# The First Book Of The Hadîqatu'-L-Haqîqat Of Sanâ'î

IN THE NAME OF GOD, THE MERCIFUL, THE COMPASSIONATE.

O Thou who nurtarest the mind, who adornest the body, O Thou who givest wisdom, who showest mercy on the foolish, Creator and Sustainer of earth and time, Guardian and Defender of dweller and dwelling; dwelling and dweller, all is of Thy creation; time and earth, all is under Thy command; fire and wind, water and the firm ground, all are under the control of Thy omnipotence, O Thou the Ineffable. From thy throne to earth, all is but a particle of what Thou hast created; the living intelligence is Thy swift messenger. Every tongue that moves within the mouth possesses life for the purpose of praising Thee; Thy great and sacred names are a proof of Thy bounty and beneficence and mercy. Each one of them is greater than heaven and earth and angel; they are a thousand and one, and they are ninety-nine; each one of them is related to one of man's needs, but those who are not in Thy secrets are excluded from them. O Lord, of thy grace and pity admit this heart and soul to a sight of Thy name!

Infidelity and faith, both travelling on Thy road, exclaim, He is alone, He has no partner. The Creator, the Bounteous, the Powerful is He; the One, the Omnipotent,--not like unto us is He, the Living, the Eternal, the All-knowing, the Potent, the Feeder of creation, the Conqueror and the Pardoner. He causes movement, and causes rest; He it is who is alone, and ha; no partner; to whatever thing thou ascribest fundamental existence, that thou assertest to be His partner; beware!

Our weakness is a demonstration of His perfection; His omnipotence is the deputy of His names. Both *No* and *He* returned from that mansion of felicity with pocket and purse empty. What is there above imagination, and reason, and perception, and thought, except the mind of him who knows God? for to a knower of God, wherever he is, in whatever state, the throne of God is as a carpet under his shoe. The seeing soul knows praise is folly, if given to other than the Creator; He who from earth can create the body, and make the wind the register of speech, the Giver of reason, the Inspirer of hearts, who calls forth the soul, the Creator of causes;--generation and corruption, all is his work; He is the source of all creation, and the place to which it returns all comes from Him and all returns to Him; good and evil all proceeds to Him. He creates the freewill of the good and of the wicked; He is the Author of the soul, the Originator of wisdom; He from nothing created thee something; thou wert of no account, and He exalted thee.

No mind can reach a comprehension of His mode of being; the reason and soul know not His perfection. The mind of Intelligence is dazzled by His majesty, the soul's eye is blinded before His perfection. The Primal Intelligence is a product of His nature,--it He admitted to a knowledge of himself. Imagination lags before the glory of His essence; understanding moves confined before His nature's mode of being. His fire, which in haughtiness He made His carpet, burnt the wing of reason; the soul is a serving-man in His pageant, reason a novitiate in His school. What is reason in this guest-house? only a crooked writer of the script of God.

What of this intelligence, agitator of trifles? What of this changing inconstant nature?, When He shows to intelligence the road to Himself, then only can intelligence fitly praise Him. Since Intelligence was the first of created things, Intelligence is above all choicest things

besides; yet Intelligence is but one word out of His record, the Soul one of the foot-soldiers at His door. Love He perfected through a reciprocal love; but intelligence He tethered even by intelligence. Intelligence, like us, is bewildered on the road to His nature, like us confounded. He is intelligence of intelligence, and soul of soul; and what is above that, that He is. How through the promptings of reason and soul and senses can one come to know God? But that God showed him the way, how could man ever have become acquainted with Divinity?