

The Qur'anic
Prescription for Life



Compiled by
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Publisher: Zahra Publications

ISBN-10 (Printed Version): 1-919897-27-5

ISBN-13 (Printed Version): 978-1-919897-27-1

ISBN (E-Book Version): 978-1-919826-65-3

<http://www.zahrapublications.com>

First Published in 1999

Fourth Edition Published in August 2005

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Table of Contents

Table of Contents.....	i
Book Description	ii
About the Author	iii
Acknowledgements.....	iv
Introduction.....	1
Chapter One: Qur'an.....	5
Chapter Two: Allah	10
Chapter Three: Allah's Ways	15
Chapter Four: Allah's Commands	26
Chapter Five: Allah's Prohibitions	32
Chapter Six: Allah's Creation.....	37
Chapter Seven: Prophets and Messengers	46
Chapter Eight: The Religion (<i>Dīn</i>)	57
Chapter Nine: Adamic Self.....	71
Chapter Ten: Nations and Cultures.....	82
Chapter Eleven: Believers	89
Chapter Twelve: Unbelievers	96
Chapter Thirteen: Hereafter	103
eBooks By Zahra Publications.....	109
General eBooks on Islam.....	109
The Qur'an & Its Teachings	109
Sufism & Islamic Psychology and Philosophy	110
Practices & Teachings of Islam.....	112
Talks & Courses	113
Poetry, Aphorisms & Inspirational.....	114
Autobiography.....	115
Health Sciences and Islamic History.....	115

Book Description

The Qur'an is the foundation of the *Deen*, containing as it does Allah's ways, patterns, purpose and direction of creation. The purpose of this collection is to make the Qur'an accessible, with easy reference to key issues concerning life and the path of Islam. By emphasizing the vital and transformative teachings of the *Deen*, this work offers the serious student the opportunity to awaken to the timeless message of the Truth.

Shaykh Fadhlalla Haeri is dedicated to making available the original Islamic 'prescription for life', and hopes that this selection of the Qur'anic verses will be a useful exposure for Muslims and seekers of Allah in their journey towards illumination and the realization of the Ever-Presence of Allah.

About the Author

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

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

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

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

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

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

Acknowledgements

Shaykh Fadhlalla Haeri would like to thank all who contributed towards making this book possible: Muna Haeri Bilgrami, Haroon Gabru, Haj Ahmed Mikell and Nusra Cassim.

Sahel Hughes, graphic design, and production assistance; Muna Haeri Bilgrami and Najma Ansari, editing. Special gratitude to all who have made this possible.

Introduction

The Qur'an means that which is to be read, or that which has been gathered, the known and the unknown. It connects and relates minute and mundane aspects of creation to the most subtle and divine realities. The Qur'an is the foundation of the religion (*dīn*¹), containing as it does Allah's ways, patterns, purpose and direction of creation. The way of the Prophet Muhammad (peace and blessings be upon him²) completes the *dīn*.

Through the Qur'an Allah reveals to us His unique Oneness and His Attributes. All facets of the knowledge of unity in creation, prophethood, the return to Allah, resurrection, heaven and hell, personal and social directives, and commands and prohibitions – all originate from the Qur'an. Furthermore it records for us many stories of the prophets and other beings with relevance to the path. The Qur'an lays the foundation of Islamic jurisprudence, which was elaborated and completed by the prophetic way (*sunnah*). From the early days, Muslims based their conduct on the Qur'an and the prophetic pattern of life. Throughout the centuries elaborate and diverse commentaries on the Qur'an have been produced, and much has been narrated regarding prophecies and miracles related in the Qur'an.

The Qur'an as it appears in the actual book form, which we read today, was perfected so as to preserve its pristine message. Originally the Qur'an was written in the 'kufic' script without vowelization marks. Vowelization was perfected almost two centuries after the Prophet's migration (*hijra*) to Medina (circa 9th century Gregorian calendar). Later on numbers were inserted at the end of each verse (*āyah*) and additional embellishments were added, such as division into thirty parts (*juz'*), and further subdivisions of each *juz'* into quarters (*hizb*), and markings and points of correct pronunciation (*tajwīd*), all in an effort to render the Qur'an more easily memorizable and to beautify recitation. The Qur'an first became available in print 150

¹ *Dīn* has a meaning, which is distinctly different from religion. The meaning is more akin to total life transaction. The true Muslim sees no separation between his *dīn* and his life. Islam is not a religion practised separately from life.

² It is customary to invoke peace and blessings on the Prophet whenever his name is mentioned.

years ago, and by the early 20th century printed editions had become widely popularized. Millions of beautifully printed copies of the Qur'an and dozens of translations are readily available today.

The purpose of this collection is to highlight key issues revealed in the Qur'an and to make these gems accessible and usable, with easy reference to key issues concerning life and the path of Islam. When the verses (*āyāt*) are gathered according to topics a clear and more comprehensive picture emerges, enabling us to contemplate on these topics more easily and in greater detail. An arrangement of verses as presented in this present work emphasizes the vital and transformative teachings of the *dīn*. By hearing or knowing the truth and acting upon it, transformation and awakening take place.

Until the early 20th century numerous Muslim communities in Asia, Africa and Europe lived in accordance with Islamic teachings in cultures and societies reflecting simple variations of the original Muslim communities. With the advent of Western material dominance and the fragmentation of the world of Islam along ethnic, national and geo-political lines, the old preserved Muslim enclaves began to erode and were replaced with rituals, ceremonies, nostalgia and sometimes anger and frustration. The path of Islam now needs to be earned by study, reflection, application and absorption.

Most people in our time lack exposure to the true meaning of Islam, which is the ultimate exposition of spiritual knowledge. Many Muslims who assume that their culture or School of Law (*madhhab*) is the only right path to enlightenment also need to be exposed to original Islam directly through the Qur'an and the prophetic example.

Muslims and non-Muslims alike are pressed for time nowadays and suffer from information 'overload' and other modern diseases, and thus need spiritual remedies prepared in a manner that can be acquired and assimilated more readily. With this collection, I hope to help overcome to some extent the lack of time and knowledge of Arabic, as well as the cultural, ethnic or theological barriers to the great Qur'anic fountainhead.

Allah's creation, its purpose and direction, is laid out according to perfect designs and patterns. In order for our innate nature (*fitrah*) to develop in recognizing and adhering to those inherently harmonious ways, we need to grasp the full code of the *dīn*. The Qur'an contains the foundational knowledge of that code. It unveils the way to Allah by Allah's mercy (*rahmah*) and equally identifies the cul-de-sac that draws us into confusion and destruction. It describes in detail the character, conduct and path of the believer and also the bleak picture of the non-believer. It highlights the pitfalls of the ego-self (*nafs*) and how one may sublimate and transform into an enlightened being. As well as addressing the individual, the Qur'an also addresses mankind on a social level through the many references to nations being destroyed by their wrong deeds.

The chapters on Allah, His ways, commands and prohibitions contain the most prominent regulatory patterns in natural creation. Everything in existence has been designed perfectly, and human endeavor is needed to uncover and apply the appropriate ways of interacting in the world.

In the chapter of Allah's creation, more specific general laws and decrees have been highlighted. These laws and decrees were revealed to the prophets and messengers – who were enlightened beings – with appropriate paths of leadership and governance for their times.

The chapter on the *dīn* includes matters of faith and transformative worship as well as appropriate codes of conduct. The prophetic character of Muhammad, may the peace and blessings of Allah be upon him, was the perfect example of living Islam.

The chapter on the Adamic self reveals the Islamic cosmology of the lower self and how it veils the divine spirit within, whereas nations and cultures amplify the point that following the intended natural way will result in prosperity and development. Denial or distraction from the practice of correct conduct will result in self-destruction.

The chapters on the believers and unbelievers clearly show how two different agendas and ways of life occur side by side in this transient world. The unbelievers are preparing themselves for an eternal hell by creating mini-hells on earth, while the believers are already accessing the bliss of the garden within.

The last chapter describes how each individual, as well as societies, will come to reap what they have sown in this world. Pure actions, prophetically guided, with spontaneous awareness of the Divine Presence, will result in illumination in this world in preparation for the Hereafter. Waywardness in this world will strengthen veils and obscure the Divine Presence, thus eliminating self-awareness and accountability – a recipe for confusion, disruption, and preparation for hell. Allah reminds us repeatedly in the Qur'an that the believer's responsibility is to perfect his or her worship by sacrifice, submission, inner contentment and constant striving. These are the ingredients of transformation for which every intelligent human being strives.

Human search, struggle and high aspiration for perfection and beauty will continue forever. Experiencing the Garden in this world is only a temporary reflection of paradise in the Hereafter. The *dīn* of Islam, based on the Qur'an and the prophetic way, is the map that will take us from this world of change and uncertainty to the abode of eternal bliss and happiness. This map reveals the boundaries and the direction that will lead us back to our home where Adam and Eve came into being.

This collection was put together in the name of the All-Compassionate Merciful, in order to enable us to recite, know, absorb and live the truth of “There is no god but Allah and Muhammad is His messenger” (*Lā ilāha illā Allāh, Muhammadun Rasūl Allāh*).

Shaykh Fadhlalla Haeri

Chapter One: Qur'an

The Qur'an is the revealed knowledge and light that encompasses the patterns, meanings and purpose of existence. Throughout the history of mankind, Divine Revelation descended on numerous occasions and several named prophets were known to have received and declared divine books. The final message that compasses all that went before is the Qur'an.

The root of the word 'Qur'an' is derived from the Arabic noun, which originally means 'collection'; *qara'a*, the verbal root, means 'to read' or 'to recite'. The Qur'an in our present day is considered by all accounts to be the most universally read book in the world.

The Qur'an first descended upon the Prophet on the Night of Power (*Laylat al-Qadr*) when he was forty years old, but was revealed gradually over the following 23 years. The specific occasions for the revelation of many of the verses (*āyāt*) has been narrated and recorded by the Prophet's companions and progeny. The chapters that were revealed in Makka generally address human beings and major creational issues, whereas most of the Madinan chapters relate to the revealed code of personal and social conduct, worship and other social and legal matters.

During the Prophet's lifetime the Qur'an was collected by several of his close companions. The rapid spread of Islam necessitated standardization to eliminate the possibility of corruption of the original text. The third Caliph, Uthman, undertook the task using the Quarayshi dialect. He had the standard distributed to the main centers within the Muslim lands. A few years later the codification of the rules concerning Arabic grammar and orthography was begun by the Caliph `Ali Ibn Abi Talib. From then on, numerous Islamic scholars have reviewed and excelled in all aspects of study related to the Qur'an, Allah's final and completed revelation.

Qur'anic science covers exegesis or commentary (*tafsir*), its inimitability (*i'jaz*), the historical context in which the verse was revealed (*asbab al-nuzul*), grammar (*nahw*), eloquence (*balaghah*) and readings (*qira'at*). The Qur'an has been also given other names such as the Book (*al-kitab*), the Discrimination (*al-furqan*), the Guidance (*al-huda*), the Remembrance (*al-dhikr*) and others. The Qur'an unfolds the knowledge of Allah's oneness and Attributes, prophethood, the return, the revealed code of conduct, numerous parables, prophecies and sustainable

guidelines for personal and social responsibility. Above all it illumines the way to freedom from the desires of mind and body and dispels darkness and ignorance.

There are many levels of understanding the meanings of the Qur'an. The book has common, outer meanings and deep inner meanings, which have within them many layers of subtle knowledge. Imam `Ali said that every verse in the Qur'an has four facets. One is the outer having to do with recitation and hearing. The second is understanding and comprehension. The third is acquaintance with the boundaries and injunctions relating to what is prohibited and allowed. The fourth is subtle and connects with what Allah desires from His servant and bestows upon him.

The Qur'an contains the blueprint for the perfect manner of transaction with oneself, society and the Creator. It is Divine Essence manifested in a manner that can be absorbed and followed by any human being who seeks transformation and awakening to the everlasting source within the heart. Indeed wherever one looks there is the sign of the Creator. We can only look due to His grace and generosity.

1. *Alif Lām Mīm* This is the Book; in it there is no doubt. It is guidance for those in awareness (*taqwā*). Those who have faith (*īmān*) in the unseen, establish prayer (*salāt*), and spend of what We have bestowed upon them, And who have faith in that which has been sent down to you and what was sent down before you, and are certain about the Hereafter (*Ākhirah*). They follow guidance from their Lord. They are the successful. 2/1-5

2. Certainly We sent it down on the Night of Power. And what will convey to you what the Night of Power is? The Night of Power is better than a thousand months. The angels and the Spirit descend in it, by the permission of their Lord, with all decrees. Peace it is until the rising of dawn. 97/1-5

Allah's Book contains the truth. Only those with insight can read and comprehend His Book. They are guided and thus successful.

Faith and belief are founded upon trust in the perfection of Allah's ways and the prophetic path.

Creation occurred through Allah's power and will before time and space. From this realm the original divine command beams forth and angels descend to reveal the Book of creation and the world of duality and plurality.

3. It is nothing but a reminder to the worlds. To those among you who wish to go straight. 81/27-28

4. Praise belongs to Allah who has sent the Book down to His slave and has not placed in it any deviation. (Guiding) aright, to give warning of severe punishment from Him and to bring to the believers who do good works the news that theirs will be an excellent reward. 18/1-2

5. It is indeed a noble Qur'an, In a Book (divinely) protected. No one may touch it but the purified. A revelation sent down from the Lord of the Worlds. 56/77-80

The Divine Book contains the primal alphabet of all creational realities, the transient world as well as the permanent abode of the Hereafter. Whoever follows His Book will progress and arrive. Those who don't are lost in the cosmic wilderness.

The most precious gift is His Book, which has descended from the most high and subtle to the world of physical creation and sensory experience as a reminder of the ever – present source and essence.

6. If We had caused this Qur'an to descend upon a mountain, you would certainly have seen it humbled, split apart because of the fear of Allah. Such parables have We set forth for mankind so that they may reflect. He is Allāh; there is no God but Him, the knower of the invisible and the visible. He is the Beneficent, the Merciful. He is Allah, there is no God but Him, the King, the Sacred, the Bestower of Peace, the Trustworthy, the Guardian, the Almighty, the Compeller, and the Supremely Great Glorified is Allah from what they associate (with Him). He is Allah, the Creator, the Maker, the Fashioner His are the most beautiful names. All that is in the heavens and earth glorifies Him, and He is the Almighty, the All - Wise. 59/21-24

Allah is He who knows whatever is the seen and unseen. It is He whose glorious Names and Attributes attract and sustain all His worlds.

It is His Essence that permeates all existences. His Supreme Power is beyond human comprehension.

His Book is the Highway Code for guidance and arrival at the Truth. This code encompasses all the levels and facets of manifestation and levels of consciousness.

7. We have sent down to you the book for mankind with truth. Then he who receives guidance benefits his own soul, and he who goes astray does so to his own detriment. And you are not a guardian over them. 39/41

8. Ta Ha. We have not sent down the Qur'an upon you cause you distress, but as a reminder to him who has fear. A revelation from Him Who created the earth and the high heavens. 20/1-4

9. An Arabic Qur'an with no distortion in it, so that they will be in constant awareness (*taqwā*). 39/28

10. ... We have revealed the Book to you to make everything clear, as guidance and as a mercy, and is good news for all who are in submission (Muslims). 16/89

His book is echoed in the hearts of the sincere seeker. Its light is primal, effulgent, and the source of guidance.

The manifested Qur'an is in the language of the people of the last messenger: Arabic. Its message and mercy are universal, for all people and for all times.

The souls of the prophets and divine beings witness and live this divine truth.

11. Whatever revealed verse (ayah) We abrogate or cause to be forgotten, We bring one better than it or its like. Do you not know that Allah has power over all things? 2/106

12. And when the Qur'an is recited, Listen to it and pay heed so that hopefully you gain mercy. 7/204

13. Will they not ponder upon the Qur'an? If it had been from other than Allah, they would have found much inconsistency in it.

14. Say: Truly! If both mankind and the invisible entities (jinn) should assemble to produce the like of this Qur'an, they could not produce the like of it, even if they were fully supporting each other. 17/88

His mercy can only be completely understood when we pay attention to the truth and turn away from falsehood. This implies purity of heart, presence of mind, utter sincerity, honesty and yearning for His perfections at all times.

The Truth is constant, consistent, and absolute. Enlightenment is access to it at all times and circumstances. This is the root of guidance and knowledge.

Chapter Two: Allah

Allah is the ultimate divine name expressing Absolute Essence from which all Attributes, names and manifestations emanate. The name Allah covers whatever is known and unknown, but cannot be limited by creational indications or attempts.

All great Attributes, which we desire and seek, belong to Allah and yet His Essence is independent of all qualities or descriptions. The most effulgent manifestation of Allah is the Lord (*Rabb*) of all kingdoms, before time and after.

Divine names mentioned in the Qur'an include the following one hundred:

Al-Rabb – The Lord. *Al-Rahmān* – The All-Merciful. *Al-Rahīm* – The All-Compassionate. *Al-Malik* – The King. *Al-Quddūs* – The Most Pure. *Al-Salaam* – The Bestower of Peace. *Al-Mu'min* – The Trustworthy. *Al-Muḥaymin* – The Protector. *Al-ʿAzīz* – The Mighty. *Al-Jabbār* – The Compeller. *Al-Mutakabbir* – The Supremely Great. *Al-Khāliq* – The Creator. *Al-Bāri'* – The Maker. *Al-Musawwir* – The Fashioner. *Al-Ghaffār* – The Coverer of all Faults. *Al-Qahhar* – The Subduer. *Al-Wahhāb* – The Bestower. *Al-Razzāq* – The Provider. *Al-Fattāh* – The Opener. *Al-ʿAlīm* – The All-Knowing. *Al-Qābid* – The Restrictor. *Al-Bāsīt* – The Expander. *Al-Khāfid* – The One Who Lowers. *Al-Rāfi'* – The Exalter. *Al-Mu'izz* – The Honourer. *Al-Mudhill* – The Abaser. *Al-Samī'* – The All-Hearing. *Al-Basīr* – The All-Seeing. *Al-Hakam* – The Judge. *Al-ʿAdl* – The Just. *Al-Latīf* – The Subtle. *Al-Khabīr* – The All-Cognizant. *Al-Halīm* – The Clement. *Al-ʿAdhim* – The Magnificent. *Al-Ghaffūr* – The All-Forgiving. *Al-Shakūr* – The Grateful. *Al-ʿAlī* – The Most High. *Al-Kabīr* – The Most Great. *Al-Hafīdh* – The Preserver. *Al-Muqīt* – The Sustainer. *Al-Hasīb* – The One who satisfies Needs. *Al-Jalīl* – The Majestic. *Al-Karīm* – The Most Generous. *Al-Raqīb* – The All-Vigilant. *Al-Mujīb* – The Responder. *Al-Wāsi'* – The All-Encompassing. *Al-Hakīm* – The Most Wise. *Al-Wadūd* – The All-Loving. *Al-Majīd* – The Most Glorious. *Al-Bā'ith* – The Resurrector. *Al-Shahīd* – The Witnesser. *Al-Haqq* – The Absolute Truth. *Al-Wakīl* – The Guardian Trustee. *Al-Qawī* – The Most Strong. *Al-Matīn* – The Firm. *Al-Walī* – The Patron. *Al-Hamīd* – The Praiseworthy. *Al-Muhsī* – The Appraiser. *Al-Mubdi'* – The Originator. *Al-Mu'īd* – The Returner. *Al-Muhyī* – The Life-Giver. *Al-Mumīt* –

The Death-Giver. *Al-Hayy* – The Ever-Living. *Al-Qayyūm* – The All-Sustaining. *Al-Wājid* – The Manifestor. *Al-Mājid* – The Most Splendid. *Al-Ahad* – The Absolute One. *Al-Samad* – The Self-Sufficient. *Al-Qādir* – The Most Able. *Al-Muqtadir* – The All-Powerful. *Al-Muqaddim* – The Expediter. *Al-Mu'akkhir* – The Postponer. *Al-Awwal* – The First. *Al-Akhir* – The Last. *Al-Dhāhir* – The Manifest. *Al-Batin* – The Concealed. *Al-Barr* – The Benefactor. *Al-Tawwāb* – The Most Accepting of Repentance. *Al-Muntaqim* – The Avenger. *Al-'Afu* – The Pardoner. *Al-Ra'ūf* – The Most Affectionate. *Malik Al-Mulk* – The Master of The Kingdom. *Dhūl-Jalāli wa al-Ikrām* – The Master of Majesty and Nobility. *Al-Wālī* – The Governor. *Al-Muta`āli* – The Most Exalted. *Al-Muqsit* – The All-Equitable. *Al-Jāmi`* – The Gatherer. *Al-Ghanī* – The Rich Beyond Need. *Al-Mughnī* – The Enricher. *Al-Māni`* – The Preventer. *Al-Darr* – The Bestower of Affliction. *Al-Nafi`* – The Beneficial. *Al-Nūr* – The Light. *Al-Hādī* – The Guide. *Al-Badī* – The Originator. *Al-Bāqī* – The Everlasting. *Al-Wārith* – The Inheritor. *Al-Rashid* – The Most Discerning. *Al-Sabūr* – The Patient. *Al-Wāhid* – The One.

The path of Divine Unity (*Tawhīd*) begins with the intellect searching for the relationship between outer events and causes, between actions and meanings. A subtler realm of unity occurs between Attributes such as the opposites of beauty and majesty, as well as between ease and difficulty, or the outer and the inner. The Ultimate reality of Essence is the One Source behind all actions and attributes, both seen and unseen.

Every human being is driven along the path of unity by the original primal desire for happiness. The Qur'an declares that only by the remembrance of Allah does that the heart become content and thus truly happy. Our real or perceived worldly needs indeed instigate and drive us toward that divine end. For example our need for health drives us to call upon 'The Healer' (*al-Shāfi*). Our need for guidance causes us to seek direction from 'The Guide' (*al-Hādī*). We are in constant need of calling upon Allah in every aspect of our lives, but not always clearly and intentionally. The sincere seeker is constantly focused on a divine name or attribute, which is needed to bring about equilibrium and harmony in life.

The enlightened believer aspires to a point of knowledge where he sees Allah's Attributes in everything and in every situation, realizing that he is truly witnessing his Creator as evident in everything that exists by His grace.

1. Allah, there is no god but Him, the Living, the Self-Sustaining. Neither slumber nor sleep can overtake Him. To Him belongs whatever is in the heavens and the earth. Who can intercede with Him except by His permission? He knows what is before them and what is behind them, while they have no access to knowledge except what He wills. His footstool encompasses the heavens and the earth, and He is never weary of preserving them. He is the Most High, the Immense. 2/255

2. He is the First, the Last, the Outward and the Inward; and He is the Knower of all things. It is He Who created the heavens and the earth in six days; then He established Himself upon the Throne. He knows all that enters the earth and all that emerges from it, and all that descends from the sky and all that ascends up into it. He is with you wherever you may be, and Allah sees all that you do. 57/3-4

Allah's name and Attributes are the invisible fabric that holds His creations together. His qualities are desired by all created entities. It is His perfection which is sought and adored by all creation. This love is the source of all worship.

His glorious Names and Attributes are numerous. They range from the subtlety of life and light to actions such as creation and provision. Mankind can experience many of these Attributes, such as generosity and patience. He is the Absolute Source of all that is praiseworthy.

3. Allah's are the most beautiful names, so invoke Him by them. Leave those who desecrate His names. They will be repaid for what they do. 7/180

4. Say: Call on Allah or call on the All-Merciful, whichever you call upon, His are the Most Beautiful Names Be not loud of voice in your prayer (salah), nor too quiet, but follow a way between the two. 17/110

5. Allah is the Light of the heavens and the earth. The metaphor of His Light is as a niche in which there is a lamp. The lamp is in a glass. The glass is as though it were a brilliant star kindled from a blessed tree, an olive tree, neither of the east nor of the west. Its oil almost glows though no fire has touched it. Light upon Light. Allah guides to His Light whomever He wills, and Allah strikes metaphors for mankind. Allah is the Knower of all things. 24/35

Worship of Allah is based on knowledge and love of His qualities, which we are in need of all the time.

Allah is the original and permanent Light of Lights. Creation comes about as result of movement and heat, which originate from His Will. His light remains unaltered and is the power behind all creations.

6. Allah is He Who created you, then provides for you, then causes you to die and then brings you back to life. Are there any of your false gods that do anything like that? Glory be to Him, and may He be exalted above what they associate with Him (*shirk*). 30/40

7. Allah eliminates what He wills and establishes what He wills. With Him is the source of the Book. 13/39

8. Whatever is in the heavens and the earth glorifies Allah, and He is the Almighty, the All-Wise. His is the Kingdom of the heavens and the earth; He gives life and causes death. He is All - powerful and able to do all things. 57/1-2

Every creational act is motivated by desire for contentment and tranquility. The ultimate garden of bliss, with its permanent joy, is what all creations desire. Seeking constant happiness originates from this primal motive, the longing for Eden.

No creation can ever fully realize the magnificence of the Creator or the extent of His glory, constant mercy and love. He is the All-Knowing and All-Forgiving, ever present and ever generous.

9. To Allah belongs whatever is in the heavens and whatever is in the earth; and to Allah all matters return. 3/109

10. They do not measure Allah with His rightful measure. Truly Allah is Eminently-Strong, Almighty. 22/74

11. ...Certainly your Lord is vast in forgiveness. He is most aware of you; He has created you from the earth, and you were embryos hidden in the wombs of your mothers. Therefore, do not claim purity for yourselves. He is best aware of whoever is in cautious awareness (*taqwā*). 53/32

12. The Forgiver of Sin, the Acceptor of Repentance, the Severe in Retribution, the Bountiful; there is no God but Him. To Him is the final destination. 40/3

This world is a brief abode and opportunity for the self to awaken to its origin of light beyond physical and material limitation. The end of life on this earth is the return of the soul and spirit to a zone of consciousness without veils or illusions.

The path to this awakening is based on denial of the ego and lower self by constant awareness and reflection.

13. It is Allah who made the earth for you as a dwelling place and the sky as a canopy; He fashioned you and perfected your shapes, and He has provided you with good things. Such is Allah, your Lord. So blessed is Allah, the Lord of the Worlds. 40/64

14. Say: He is Allah, the One. Allah the Eternal. He does not beget, nor is He begotten; and there is none comparable to Him. 112/1-4

15. They have not estimated and esteemed Allah with His true measure. The entire earth shall be in His grip on the Day of Resurrection, and the heavens will be rolled up in His right hand. Glory be to Him, and exalted is He above all that they associate with Him. 39/67

This earthly life is only a prelude for the return to our original heavenly abode.

Only when we see all existence emanating from Him, sustained by Him, and returning to Him will we realize His unique Oneness, Omnipotence and Omnipresence. Thus will we become truly content at heart with the perfect Lord.

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Shaykh Fadhlalla Haeri

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

Commentary on Four Selected Chapters of the Qur'an

Shaykh Fadhlalla Haeri

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

Journey of the Universe as Expounded in the Qur'an

Shaykh Fadhlalla Haeri

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

The Essential Message of the Qur'an

Shaykh Fadhlalla Haeri

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

The Family of `Imran

Shaykh Fadhlalla Haeri

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

The Heart of Qur'an

Shaykh Fadhlalla Haeri

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

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

`Allamah Sayyid M. H. Tabataba`i

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

The Qur'anic Prescription for Life

Shaykh Fadhlalla Haeri

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

The Story of Creation in the Qur'an

Shaykh Fadhlalla Haeri

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

Sufism & Islamic Psychology and Philosophy

Beginning's End

Shaykh Fadhlalla Haeri

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

Cosmology of the Self

Shaykh Fadhlalla Haeri

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

Decree and Destiny (Original and a Revised Version)

Shaykh Fadhlalla Haeri

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

Happiness in Life and After Death – An Islamic Sufi View

Shaykh Fadhlalla Haeri

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

Leaves from a Sufi Journal

Shaykh Fadhlalla Haeri

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

The Elements of Sufism

Shaykh Fadhlalla Haeri

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

The Journey of the Self

Shaykh Fadhlalla Haeri

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

The Sufi Way to Self-Unfoldment

Shaykh Fadhlalla Haeri

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

Witnessing Perfection

Shaykh Fadhlalla Haeri

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

Practices & Teachings of Islam

Calling Allah by His Most Beautiful Names

Shaykh Fadhlalla Haeri

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

Fasting in Islam

Shaykh Fadhlalla Haeri

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

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

Shaykh Fadhlalla Haeri

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

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

Translation & Commentary by Shaykh Fadhlalla Haeri

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

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

Shaykh Fadhlalla Haeri

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

The Lantern of The Path

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

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

The Pilgrimage of Islam

Shaykh Fadhlalla Haeri

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

The Sayings & Wisdom of Imam `Ali

Compiled By: Shaykh Fadhlalla Haeri

Translated By: Asadullah ad-Dhaakir Yate

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

Transformative Worship in Islam: Experiencing Perfection

Shaykh Fadhlalla Haeri with Muna H. Bilgrami

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

Talks & Courses

Ask Course ONE: The Sufi Map of the Self

Shaykh Fadhlalla Haeri

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

Ask Course TWO: The Prophetic Way of Life

Shaykh Fadhlalla Haeri

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

Friday Discourses: Volume 1

Shaykh Fadhlalla Haeri

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

Songs of Iman on the Roads of Pakistan

Shaykh Fadhlalla Haeri

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

Poetry, Aphorisms & Inspirational

101 Helpful Illusions

Shaykh Fadhlalla Haeri

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

Beyond Windows

Shaykh Fadhlalla Haeri

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

Bursts of Silence

Shaykh Fadhlalla Haeri

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

Pointers to Presence

Shaykh Fadhlalla Haeri

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

Ripples of Light

Shaykh Fadhlalla Haeri

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

Sound Waves

Shaykh Fadhlalla Haeri

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

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

Shaykh Abd al-Qadir al-Jilani

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

Autobiography

Son of Karbala

Shaykh Fadhlalla Haeri

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

Health Sciences and Islamic History

Health Sciences in Early Islam – Volumes 1 & 2

Collected Papers By: Sami K. Hamarneh

Edited By: Munawar A. Anees

Foreword By: Shaykh Fadhlalla Haeri

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