

COSMOLOGY OF THE SELF

A Sufi view of Humanity and Spirituality within the self

Shaykh Fadhlalla Haeri



Publisher: Zahra Publications

ISBN (E-Book Version): 978-1-919826-34-9

<http://www.zahrapublications.pub>

First Published in 1987

© Haeri Trust and Shaykh Fadhlalla Haeri

All rights reserved. Except for brief quotations in critical articles or reviews, no part of this eBook may be reproduced in any manner without prior written permission from Zahra Publications.

Copying and redistribution of this eBook is strictly prohibited.

TABLE OF CONTENTS

Table of Contents.....	i
Book Description	iv
About Shaykh Fadhlalla Haeri.....	v
Preface	vi
Chapter 1: Where Heaven and Earth Meet	1
The Unknown	1
The Divine Spark of the Spirit (<i>Ruh</i>).....	2
The Heart	2
The Original Blueprint (<i>Fitra</i>).....	3
From the <i>Fitra</i> to the Perfect Man.....	4
From the Unity of Essence to the Unity of Actions	6
<i>Shari`a, Tariqa, Haqiqa</i>	7
Chapter 2: The Self (<i>Nafs</i>).....	10
The <i>Nafs</i> (Self) in the Qur`an	10
The Forms the <i>Nafs</i> Takes	14
Grooming the <i>Nafs</i>	15
` <i>Aql</i> (Faculty of Reason) and <i>Qalb</i> (the Heart)	20
Chapter 3: The Ways of the Heart	23
The Inner Heart – <i>Fu`ad</i> and <i>Lubb</i>	24
The Heart, Man and His Spirit.....	26
The Monitoring Self – <i>Raqib</i>	26
The Recording Companion – <i>Qarin</i>	27

Insight (<i>Basira</i>), Gnosis (<i>Ma`rifa</i>) and Unveiling (<i>Kashf</i>)	27
Gnosis – <i>Ma`rifa</i>	29
Chapter 4: The Four Facets of the Bondsman	31
The Bondsman (<i>`Abd</i>) of Allah	31
<i>Rububiyya</i>	33
Loyalty (<i>Birr</i>)	36
<i>Ruhaniyya</i>	37
<i>Insaniyya</i>	40
The First Man – Adam.....	41
Mankind.....	42
<i>`Ubudiyya</i>	43
From <i>Rabb</i> to <i>`Abd</i>	44
Action and Transformation.....	45
The Bondsman in the Arena of Action (<i>`Amal</i>)	46
<i>Salat</i> – Prayer.....	47
The Path to Knowledge	48
Conclusion	50
A Glossary of Key Terms	52
Appendix.....	58
Diagrams from the Cosmology of the Self (1993)	58
E-Books By Zahra Publications.....	71
General E-Books on Islam.....	71
The Qur'an & Its Teachings	71
Sufism & Islamic Psychology and Philosophy.....	73

Practices & Teachings of Islam	74
Talks, Interviews & Courses	76
Poetry, Aphorisms & Inspirational	77
Autobiography	78
Health Sciences and Islamic History	78

BOOK DESCRIPTION

For the serious seeker of Reality, the way to this transcendent knowledge has been clearly indicated by the Prophet: "Whoever knows himself, knows his Lord". Coming to know the inner landscape of the human self is one of the essential foundations for progress on the path of knowledge.

This book is a practical and accessible distillation of the *tawhidi* (unitive) Islamic teachings and insights into the map of the human self. Shaykh Fadhlalla Haeri has sought to furnish the reader with the fundamental elements and insights into the make-up of the individual self and how the various elements of spirituality and humanity interact within us.

ABOUT SHAYKH FADHLALLA HAERI

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

PREFACE

This book was drawn from a series of talks given by Shaykh Fadhlalla Haeri at a gathering in Sweden. The name of our location, was Hjartered, meaning heart's ease. For those of us that were there, the gathering was a cool drink of the sweetest water, amidst the beauty of the forests and lakes, which touched our hearts and inspired us.

CHAPTER 1: WHERE HEAVEN AND EARTH MEET

The Unknown

Creation is rooted in the mysterious. It includes the worlds of the spirits, the angels, the jinn, and myriad aspects of the spiritual realm. God describes those of us who accept this as true as ‘the ones who believe in the unseen’ (Qur’an 2:3). Just as the child needs to be told to groom itself, to wash its hands and tidy its room, we too, have to be constantly reminded of the vast, unfathomable unseen worlds that are far greater than our seen world.

From the unseen world of *haqiqa*, or Reality, Allah reminds us: ‘I was a Hidden Treasure and I loved to be known, so I created.’ The basis of creation is love. Its purpose is to know the foundation and essence of life, which is why we all love to know with absolute certitude. The mind will drive us on until we come to be sure. We are programmed to know.

Everything hinges on *tawhid*, unity. What we see as creation is a unified field that rests upon an unstructured, invisible foundation not subject to time and space as we know it. Human beings are the ‘middle people’; the interspace between what seems tangible and what is beyond. All systems of knowledge, all the true prophets and teachers, and every true religion acknowledge this; one aspect of us relates to existential realities on earth, which are to do with cause and effect, while another keeps us attuned to our origins before time. Being on what is called ‘the path’ teaches alertness and discrimination.

We are here to interact and deal with nature, with the world and its inhabitants, in a way that is best for us. If we do not want this, then we become escapists. If we do then we should know that we have access to more than just the material world that we see around us. A glimpse of this other realm of non-existence is obtained during sleep and that is why we love deep sleep - because we need to recharge ourselves and enhance that part of us which is beyond words.

The Divine Spark of the Spirit (*Ruh*)

There is within us a Divine spark that has no limitations. This is the *ruh*. Its origins lie in the realm of non-time and non-space. We yearn for infinite space, for endless stretches of land, seas, and vast oceans whose horizons are invisible; we long for peace and tranquility. It is that same zone within us that contains pre-existence, post-existence, as well as pre-cognition and post-cognition. Death demonstrates the point at which we will return material borrowed from the earth. We will continue to carry an aspect of ourselves into the timeless, space less zone after death, which will be the reverse of the way in which it manifests here. At death and beyond the body will not contain the *ruh* but rather the *ruh* will be imprinted with the image of the body. As we progress along the path of enlightenment, we know this as a fact rather than merely believe in it as a theory.

While the importance of rationality in this world of duality and opposites is undeniable, the *ruh* transcends the limits of reasoning. Since such knowledge is based on *tawhid*, it is not subject to dialectical reasoning. God says in the Qur'an: "They ask you about the spirit – say: "It is from the command of my Lord"" (Qur'an: 17:85), meaning it is from the unseen. Its nature is unknown.

The Heart

If the heart can be well enough to send us the right signals, the attainment of clarity of vision and an unfailing ability to discriminate between what is harmful and what is of benefit becomes easy. No one can judge another's heart, which can change; we can only hold each other accountable for our outer actions. However, the heart may become deadened to its spiritual reality, as a result of the thick layers of 'rust' we allow it to accumulate. At this stage it may not be possible to cure it of its ills; we cannot even chisel the rust off any more.

Many of us, however, need to make use of the chisel that Allah provides for us through hardship, illness and sometimes abrupt changes in our existential situation. Our nature is to immediately

ask ‘why? – why have I lost my job? why has my husband left me?’ - when shaken up in such a way. If we take it on trust that God has based His creation on mercy and love, then from our wondering ‘why’ will come the light of knowledge. With the aid of this light, it becomes clear that perhaps we were drowning in emotionalism and are now paying a price for it. Perhaps we were seeking results which would have been harmful and had too many expectations. We may have been reacting when we are meant to act.

Everyone wants results and if our objectives are real, necessary and within the framework of our existential reality, God will honor the seeker. If, on the other hand, the aim is to embellish our outer surroundings or forms, then our objectives are frivolous. The tailor may succeed in giving us a good image with an exquisitely tailored suit, but of what use is this to us if we remain misshapen and ugly inside? We all love perfection and even wanting to have a pleasing outer aspect is a facet of loving the Perfect Designer. However, our love of perfection need not mean fixed physical perfection. There is only disappointment if we stop short at the physical. This happens because no sooner do we place a certain value on anything that is sensory, at the expense of its meaning and ultimately its essence, than it decays and disappears. This is its natural reality.

The cosmic Big Bang that originated creation echoes the shock of awakening in the rise of human consciousness. We have come from non-existence and we will return to our origin. Just as there will be a collapse of the planetary cosmos, so will there be a collapse of our physical cosmos, our bodies. Indeed, the Qur’an speaks of two deaths, two events of importance for us. One is the individual end of this world - my individual world ends when I die - and the other, when the cosmic world ceases to be.

The Original Blueprint (*Fitra*)

Time is in motion and yet something within us yearns for a certainty that is before time and beyond time. We desire outer harmony in order to grasp its meaning within the original blueprint that is inherent in every created thing. This primal blueprint is called *fitra* in Arabic. The Prophet

said: ‘Every child is created with an intact *fitra* and is born in a state of submission, (*Islam*)’. He goes on to say, ‘but it is the parents, culture, and society that make it a Christian, a Jew, or a fire-worshipper.’ Environmental and other external influences modify the blueprint. This brings about an altered output. The original Divine Imprint with which each child is born has been tampered with.

One rather inadequate word that alludes to this blueprint is ‘conscience’. *Fitra*, however, is a more precise, neutral term which also means, amongst other things, ‘the original crack’ that brings about creation. We shall call it ‘the original self.’

From the *Fitra* to the Perfect Man

The discovery of our *fitra* plays a key role in the transformation and illumination of the soul. The *fitra* has come about as a result of a divine gift and encapsulates the complementary male/female principles. After four months the fetus in the womb has *ruh*, after which it develops a *nafs*. The *fitra* arises from what will become the *ruh*. So that original blueprint, the *fitra*, contains within it the entire plan of the *self*. While the lower aspects of this *self*, the human and animal aspects, pertain to the earth, the higher, spiritual aspects link us to what is beyond time/space.

This is the domain of *`alam al-ghayb*, the unseen world – the world of the angelic forces - which exerts considerable influence on us without our being fully aware of it. We have evidence of the existence of such forces by our crude interventions in physics, harnessing some of these powers without quite understanding the essence of the laws to which they are subject, electricity being just one example. The worlds these forces inhabit seem to overlap ours; their lowest zone being at the edge of our highest. References to space/time are a reflection of the limitations of language and are only an aid to understanding a reality beyond our comprehension.

A few decades ago we were less able to harness some of these energies in existence. Now, for example, we have a clearer understanding of the nature of many physical realities. We know that light travels in certain wave patterns and that it is formed in bundles of discrete quantities. Visible light is of only a limited spectrum, from red to violet. Beyond infra-red and ultraviolet,

light moves into other wave forms that are invisible. The world of the *arwah* – (spirits or souls, plural of *ruh*) and its relationship to the original self is the same as the relationship between the total spectrum of light and visible light: we can only speak of the aspect of light that is visible - the soul.

A part of man contains the world of spirit, *ruh*, which is *ruhaniyya*, while another part relates to the human world, called *insaniyya*.

During its journey through time and space, the original self develops into a persona, the so-called ‘you’ and ‘I’. If we aim to attain the higher values as shown and lived by our prophets, then *ruhaniyya*, the spiritual side of our nature, is developed. If, however, the higher is neglected, then the lower self is reinforced.

This is not a denunciation of our life on earth. We are a microcosm of all that is in existence; mineral, vegetable and animal, as well as our own unique human qualities. If all this is taken care of and given its due, then the original self will drive man towards the state of *insan al-kamil*, the complete or perfect man, denying neither spirituality nor humanity, and who is served by the angels.

There is a zone of the unknown, which we have named ‘Heaven’. This zone interacts with its inferior and opposite, which we call ‘Earth’. Where ‘Heaven’ meets ‘Earth’ or the *ruh* connects with matter, there arises this fusion in the field between them, which we defined earlier as the ‘original self’.

We may see how essentially unified the nature of the original self is by looking at references from the Qur’an and the prophetic teachings. Allah says: ‘I created you from one self’ (Qur’an 4:1). This means that there is one original design, one blueprint, one *fitra*. From this blueprint is developed the form of the individual self, which is the so-called ‘you’.

While each individual appears to be different from the other, this essential self is the foundation of each person’s reality. Our forms are different: men and women. This difference is essential, as

man without woman cannot embark on the journey of life and woman without man is equally only half the story. Even on a wider social scale, we need to complement each other as nations. God tells us in the Qur'an that He created us as different tribes and different nations so that we may interact and come to know and learn from each other. By acknowledging outer differences amongst people, the deeper realization is that we are the same in essence; that we are all seeking harmony, the aspect in us that never changes, that is always tranquil, and the source of divine reassurance. Allah is always there: 'I answer the call of the caller if he calls Me' (Qur'an 2:186).

From the Unity of Essence to the Unity of Actions

Creation began from the eternal void, which is referred to 'as the darkness of non-existence'. From this non-existence arise God's Divine Attributes (*al-sifat*) as symbolized by the ninety-nine 'most beautiful Names of Allah' (*al-asma' al-husna*), and His words. God says: 'If you take all the woods in the world to make pens and take all the oceans as ink, seven times over, My words will not be completed' (Qur'an 31:27).

All of creation, with its myriad forces and dynamism, points us towards the knowledge of God, so that we know why we are here and who we are. Manifested creations are the Divine Actions (*al-af'al*). These connect and relate to each other through a unifying force both known and unknown. The study of cause and effect, logic and other sciences are attempts to discover the unifying factors behind creational actions.

Actions and Attributes are from one Essence (*dhat*) which we cannot describe. All we know is that it is the source from which everything emanates.

As travelers to higher knowledge, the first requisite is to contemplate and understand ourselves in *tawhid al-af'al*, the unity of action in creation. We shall discover how actions relate with one another; how cause and effect link; how correct actions result in appropriate reactions, and so on. This is seeing the One behind the apparent 'two-ness' or duality of creation as an experiential reality and not just as a mystical quest. It is what drives us to want to know why we are unwell or

unhappy. Once we come to know the connection we are relieved because it enables us to unify diverse aspects of our world.

When we see that all of creation links up within a unified field, then we recognize *tawhid al-sifat*, the unity of Attributes. To demonstrate this let us take the example of a man who wishes to project an image of piety. He even lies and cheats to maintain a good reputation. This apparent contradiction in his actions may puzzle us. The man, however, is being true to his objective of maintaining his image and is therefore willing to go to any lengths to achieve this. He is concerned with appearance and not with reality so he is connecting and unifying with the image. Unless we first awaken to *tawhid al-af'al*, we find difficulty in seeing *tawhid al-sifat*. We can easily see that the attributes of Mercy, Generosity and Power are linked. So are the others.

Awareness of the unity of Essence, *tawhid al-dhat*, becomes spontaneous as a result of our awakening to the unity of Action and Attributes. We are conscious of the diversity in creation but at the same time are aware that all of these differences lead back to the One Essence. That is when we can truly say *la ilaha illa'llah*, that there is no reality other than God Alone; that He is the Doer and He is the Creator of all. Our intellects and experience fail us because of the veil of reasoning, but the truth of our hearts and faith will confirm it.

Shari`a, Tariqa, Haqiqa

We have seen how the *ruh* energizes the self to produce a 'person'. The person contains the original self, the human *fitra*, and the divine spark. First the human aspect is dealt with; for example, hunger. Then the sublime part of the self develops and matures with the aid of discipline and awareness. The person's will, patience, faith, commitment and honesty are all vital. The seeker on the path of self-transformation and awakening is like a zoo-keeper: he recognizes all the wild animals within the self, but confines them to their cages and is safe from their wildness! The design of the original self, the *fitra*, contains *shari`a* and *haqiqa*; that is, the natural laws and the ultimate truth. We can also see how the original self can develop positively,

remain under-developed, or become warped beyond the possibility of cure. We need to open our hearts to the divine light within and follow the natural laws as revealed by the Prophet.

To begin with one is concerned with oneself, and then we strive to improve the condition of our hearts. None of this however can be done in isolation. Real transformation and spiritual evolution occurs whilst serving others along the path. The overall cosmic drama has to be enacted constantly: microcosm and macrocosm; “I” and the world. One is the mirror image of the other.

The inner, microcosmic being needs to be groomed along the *tariqa* (path) and its ‘prescription’ which is the middle path. The *tariqa* offers the discipline of balance in a holistic way, in the *din* (the religion or life-transaction). It encourages diligence and commitment to the prescribed remedies, which are key elements in harnessing our lower, human *nafs* and enabling the higher to unfold. On the *tariqa* there must be a teacher, one who has traveled ahead, otherwise, as the Sufi masters say, your whims will be your teacher. The teacher can help to reflect us and become more aware. For years and years I have not moved an inch unless I thought my four main teachers were present; I did not sit, move eat, drink or speak unless I felt all of them were watching me, and this is the absolute truth. The speed and efficiency with which the microcosm is groomed depends entirely upon our commitment to correct action.

While *tariqa* teaches us inner discipline, our interaction with society at large must be governed by the *din* and *Shari`a* (code of conduct). We are held accountable by Allah for our dealings with other people. Our awareness must extend beyond the self and the immediate environment. *Shari`a* provides clear guidelines for what needs to be done and what should be avoided both on the individual and social levels.

The health of the human microcosm is ultimately dependent upon the wholesomeness of the heart but our interaction with society demands full use of our intellect. Yet there is always argument and conflict in society. Often this causes disappointment. However, this is part of being different; it has to be this way in this world of duality. That is why theologians argue, and why you can almost guarantee that any two mosques or churches will be at variance with each

other. However, it is clear that this is not enough; that the intellect with little or no inner light is incomplete.

If we see the unity of attributes, *tawhid al-sifat*, then we understand how the outer reality is an integral aspect of the inner reality, and not separate from it, despite the apparent difference. Otherwise everything conflicts and we cannot cope. Outer laws reflect the inner meaning:

- Whoever applies the outer law without the inner reality has lost the way.
- Whoever is concerned with the inner reality without accepting the outer law is a heretic.
- Whoever unites the two has realization.

We represent *haqiqa* inwardly, with all that entails of light, delight, reality and awareness; and we have to be courteous and bound by the *Shari`a* in our interaction with the world. These are the courtesies of the path. If we commit ourselves to following these prescriptions, then our own actions will transform us. We will be inwardly thrilled and content and outwardly in active service and struggle. We will be human outwardly, subject to making mistakes, and spirit and light inwardly, ‘light upon light’.

APPENDIX

Diagrams from the Cosmology of the Self (1993)

The diagrams in this appendix further elucidate what's been presented in this book.

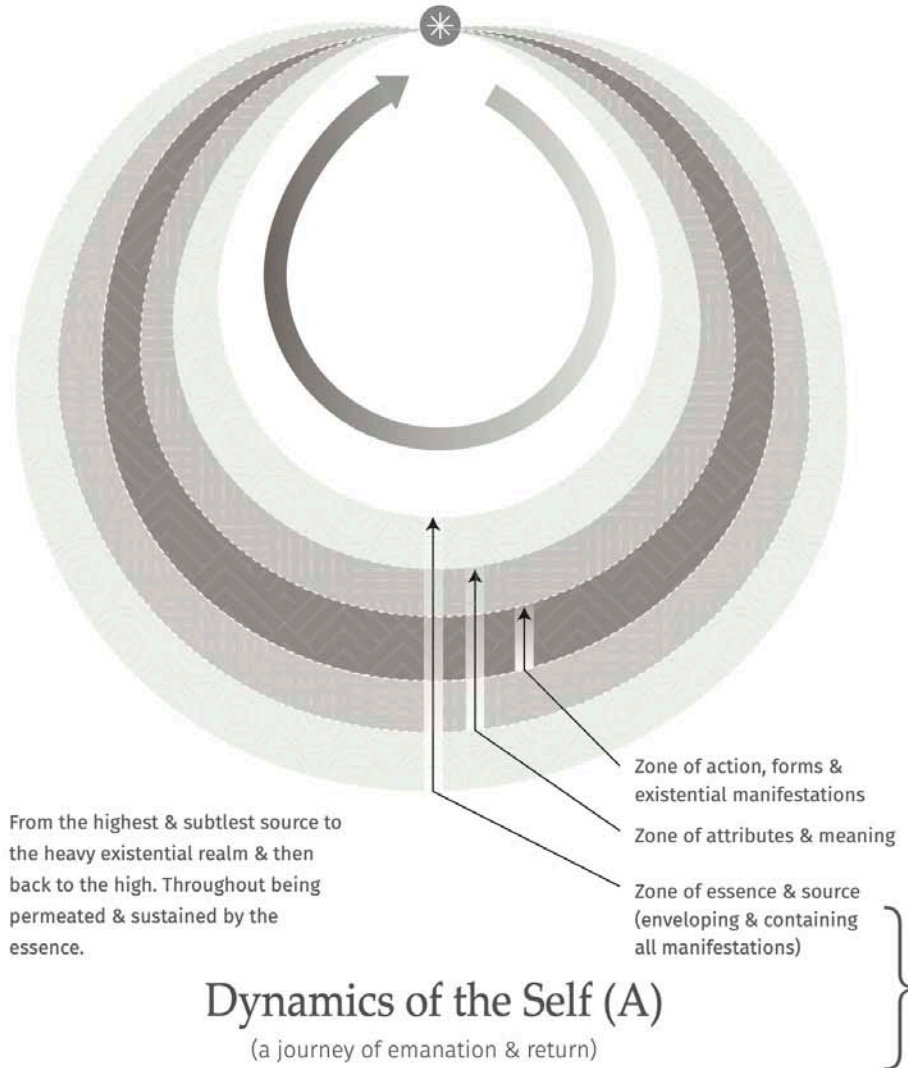
Notes on the diagrams

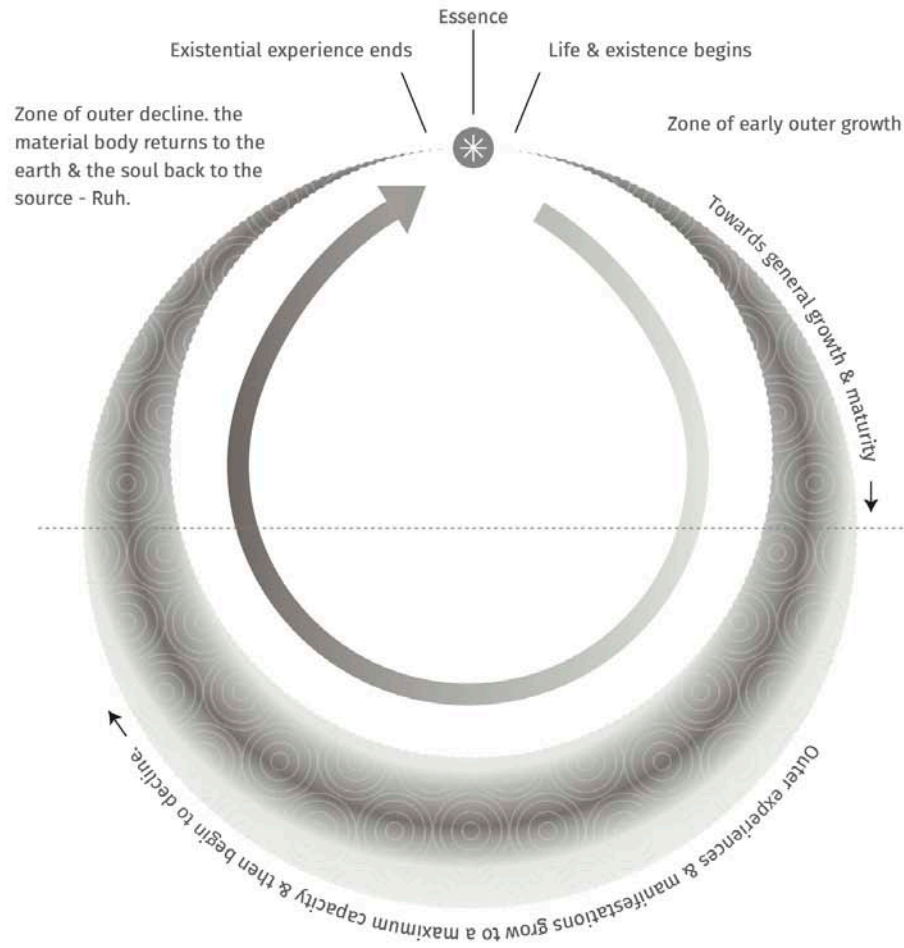
The following diagrams are condensed sketches of various aspects and dimensions of the self. They are only helpful after reading the text. They can only be understood fully if one looks at them in a dynamic and integrated fashion.

Our attempt in presenting these diagrams is to show the multidimensionality of the self. At one end it is earthy and limited. Yet at the other end (both ends in fact – the beginning & end) it is from a zone of limitless, boundless & undefinable aspect of light.

Zone of essence.

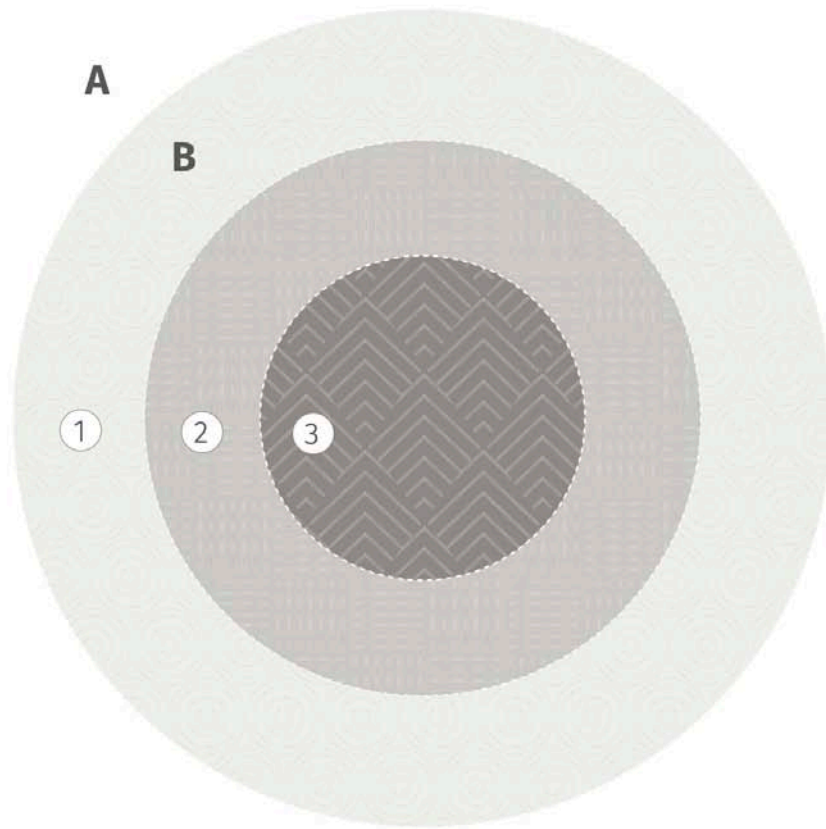
This is where it all begins and ends. This essence is undefinable & undescribable. Yet it is the root of all attributes & manifestations. All existential realities are based upon the all-pervading zone of essence that encompasses the world of seen & unseen.





Dynamics of the Self (B)

(emanation & return)



A. Unknown & unseen & pre existence & manifestation

B. Creational reality with its three main zones or dimensions.

1. Zone of essence & source. (Spirit)

This zone contains and controls 2 & 3. (Subtle & all encompassing).

2. Zone of attributes & meaning. (Soul)

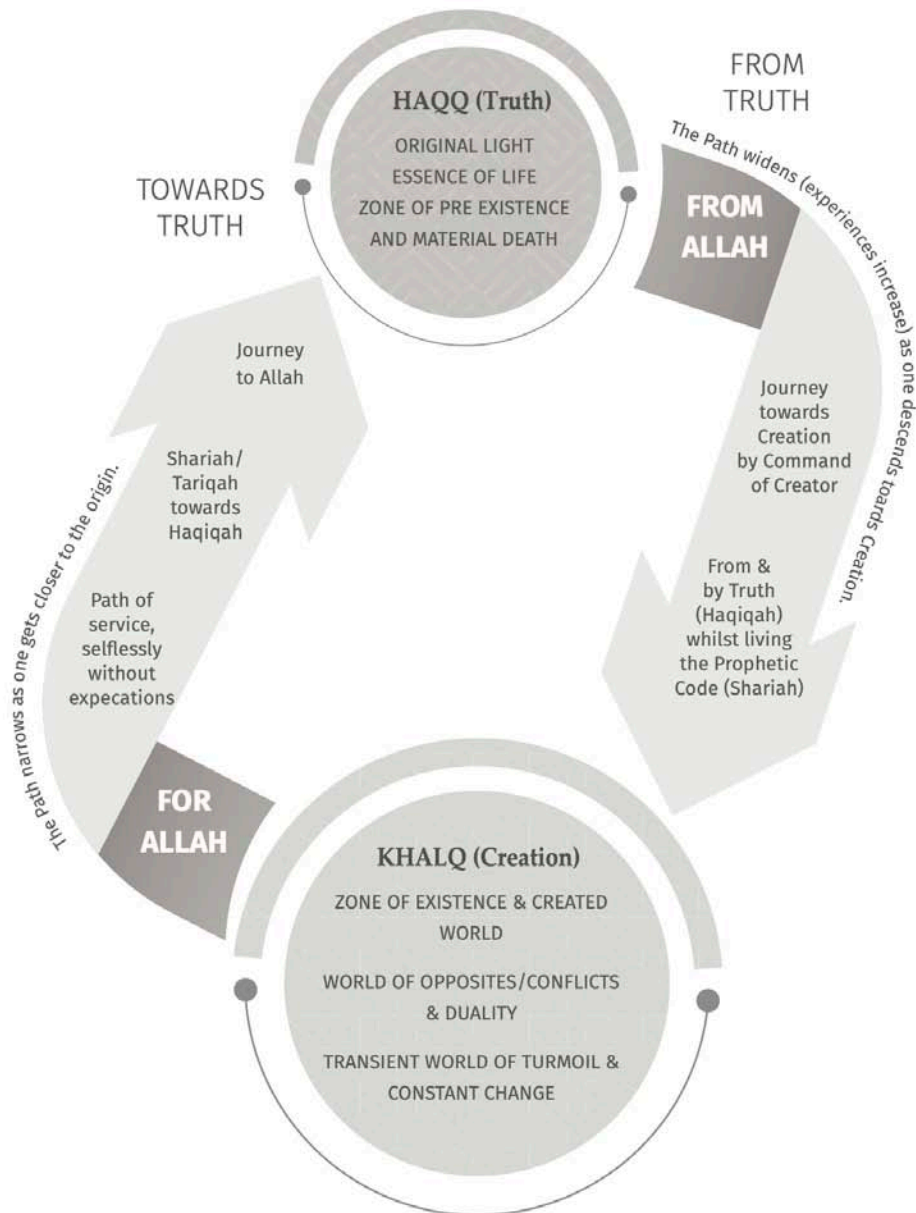
This is the zone of attributes & meanings which gives rise to form, structure & existential experiences 3.

3. Zone of action, forms & existential manifestations. (Persona)

This is the world of experiences, the outer senses & all physically and materially describable realities. It is dense & structured in its appearance.

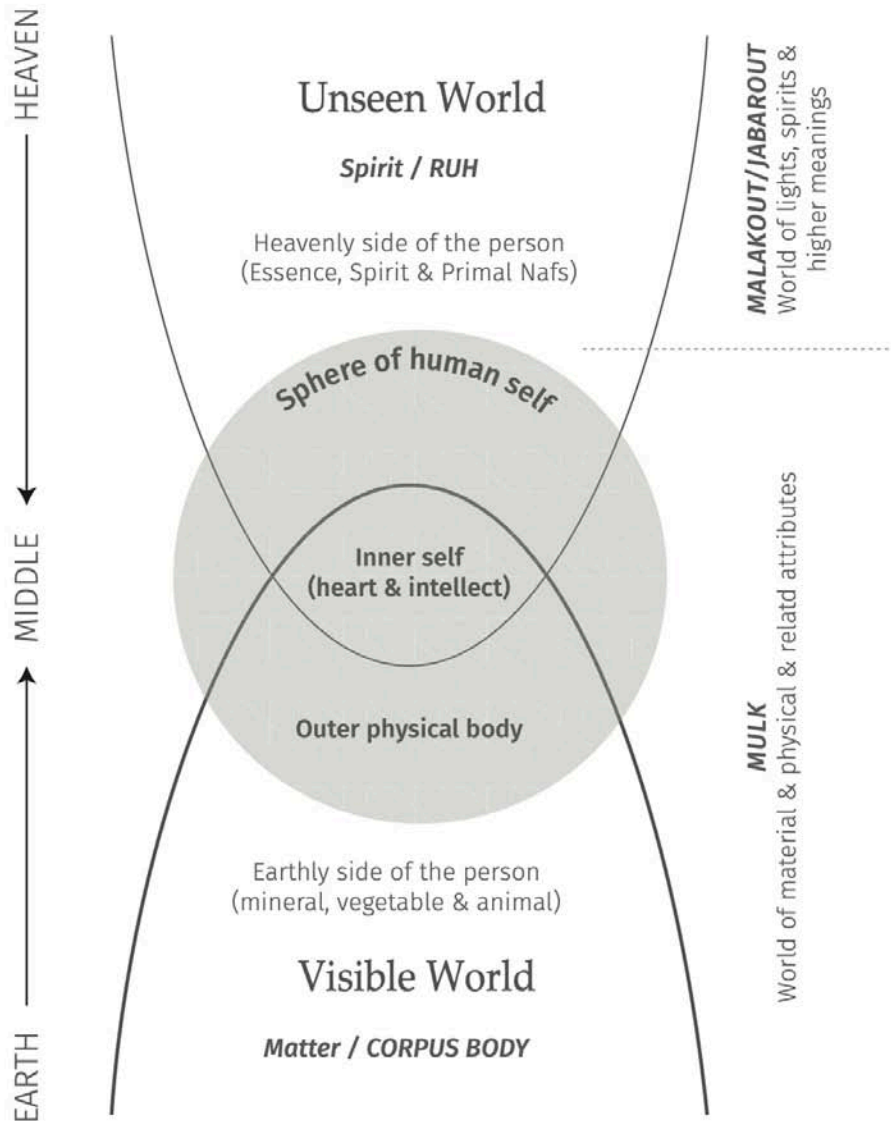
Dynamics of the Self (C)

(a cross section)



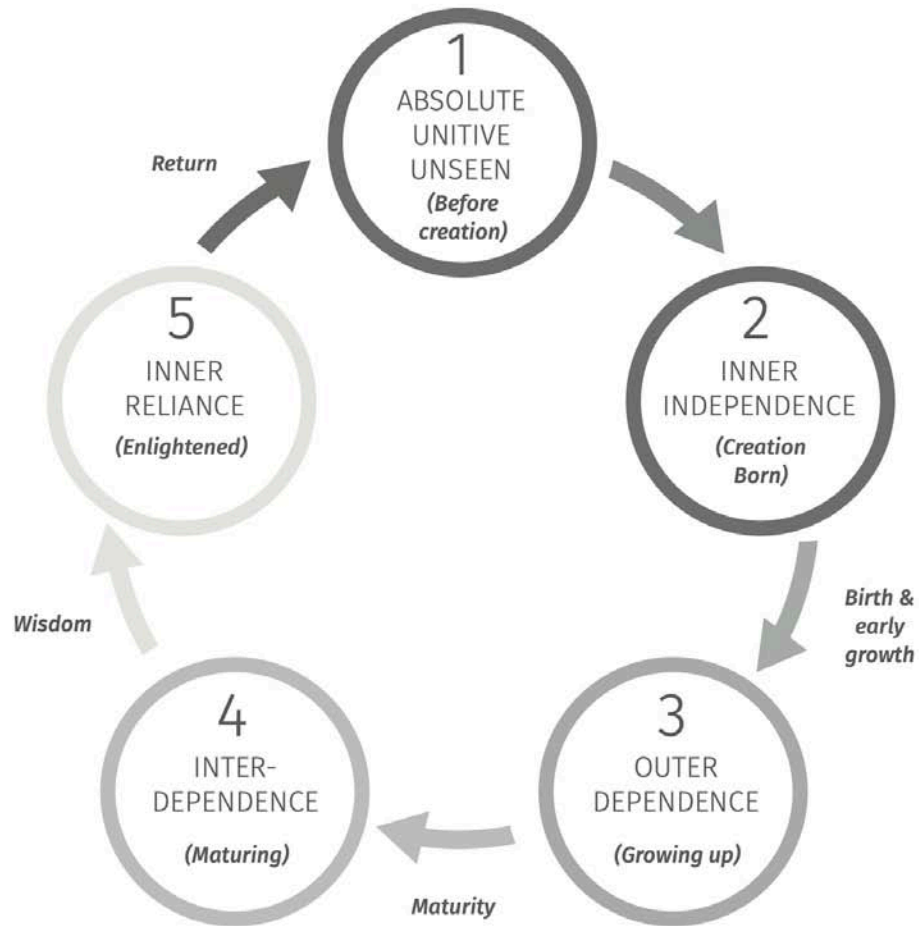
The journey of the Seeker

(from Creation to Creator & back without return)



The lights & designs activates matter to produce the interspace between the high & low, between the finite & infinite, the human self (nafs). The nafs arises when the spirit from the unseen world brings life to the body and soul of the material world.

Journey of Self

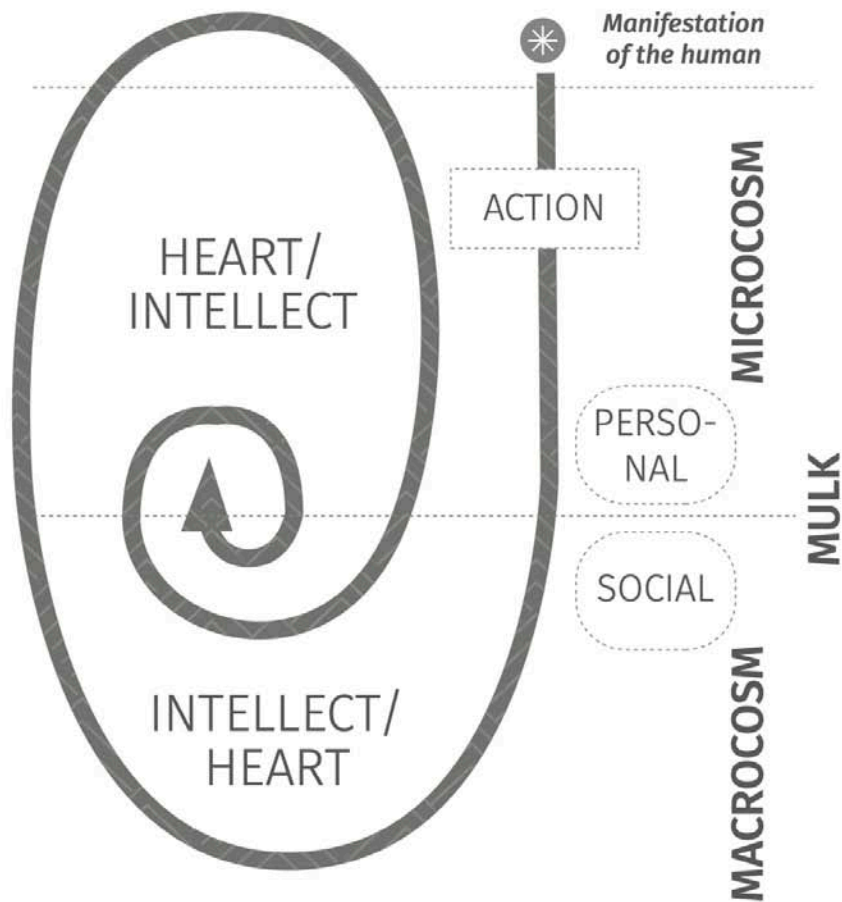


A

Process of Human Emanation & Evolvment

- Zone of lights & spirits
- Primal designs & patterns of energies

HIGHER COSM
JABAROUT

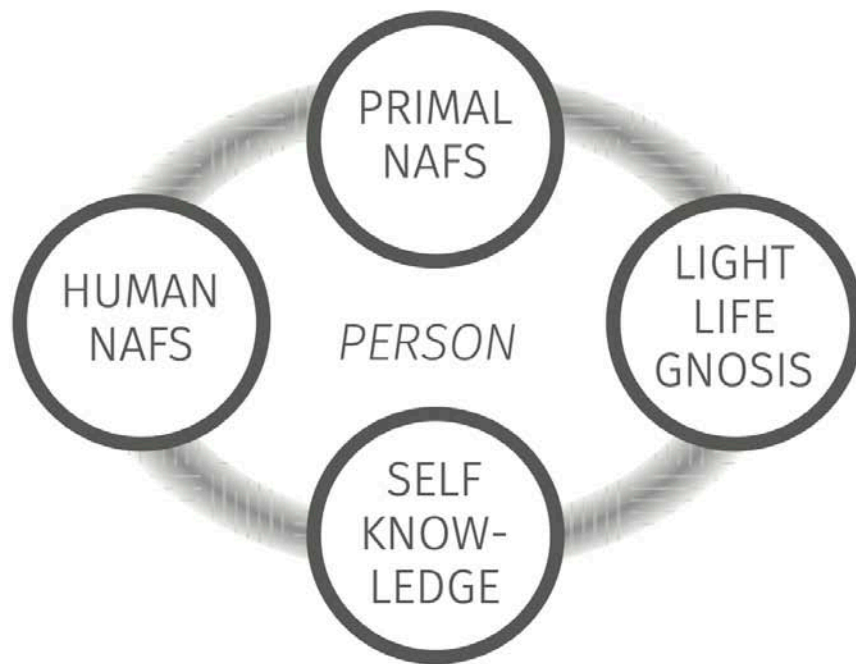


B

C

Essence

(DIVINE
REALITIES)



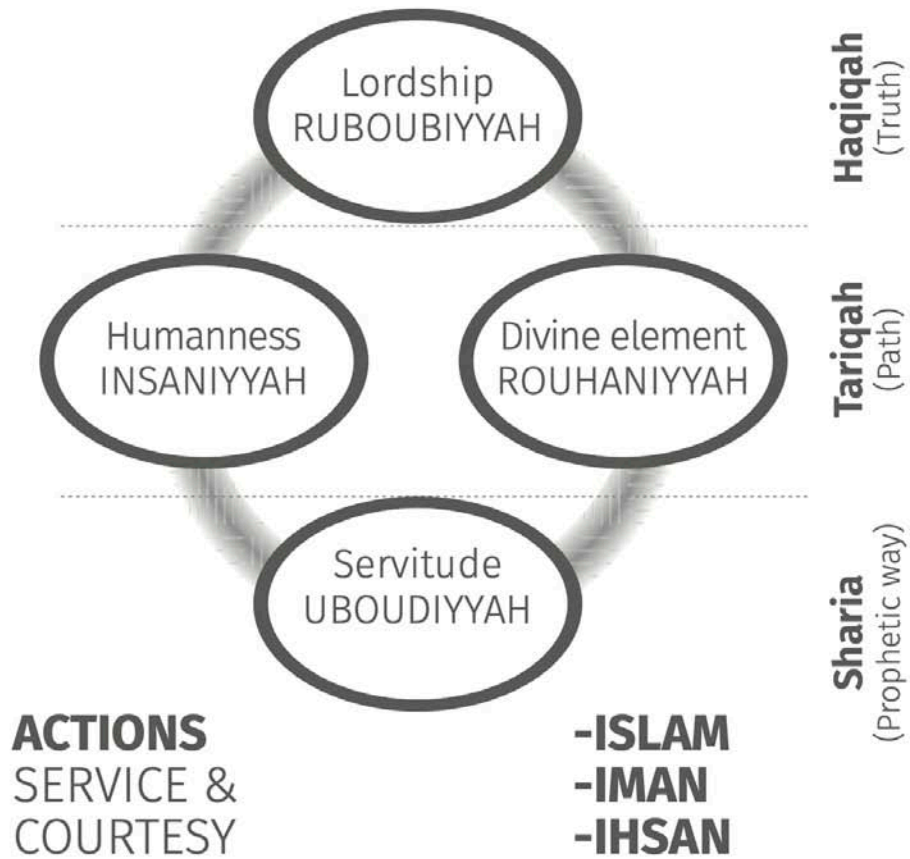
Form

(EXISTENTIAL
REALITIES)

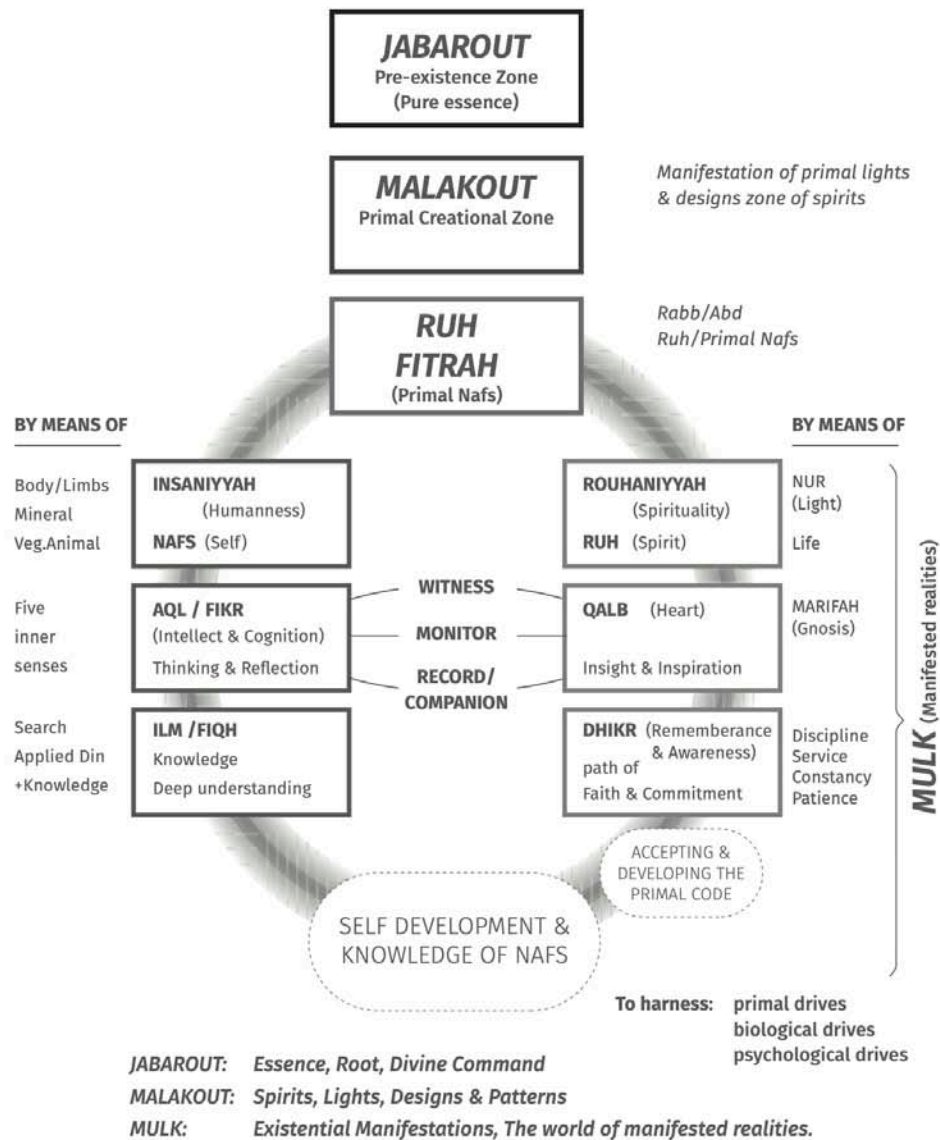
D

ATTRIBUTES

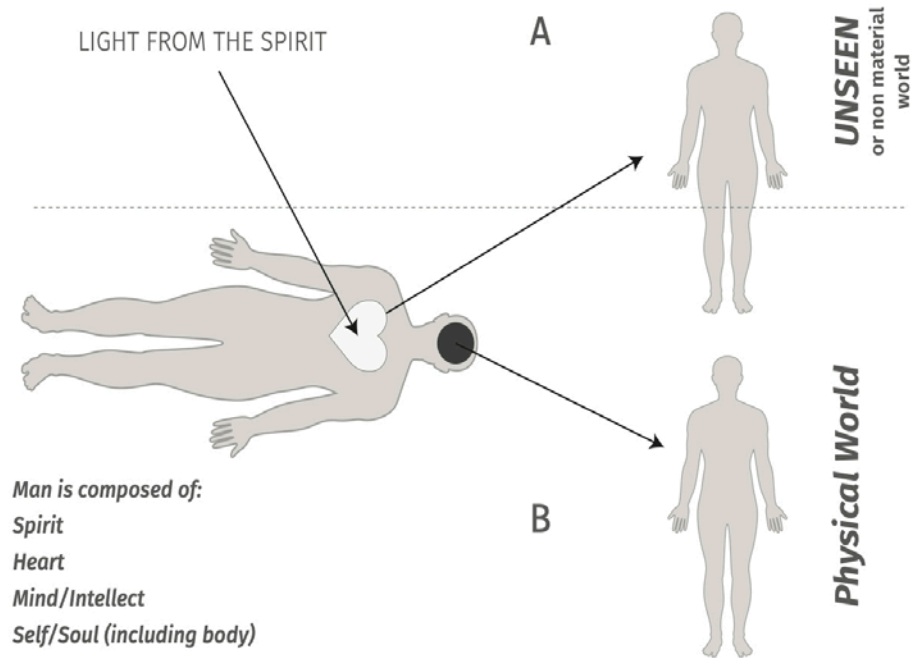
DHIKR &
AWARENESS



Prophetic Attributes



Basic Sketch of Cosmology of Spirit/Soul/Self & Heart



A. Person acting through heart:

This is the “middle path”. Head above earth & feet on earth.

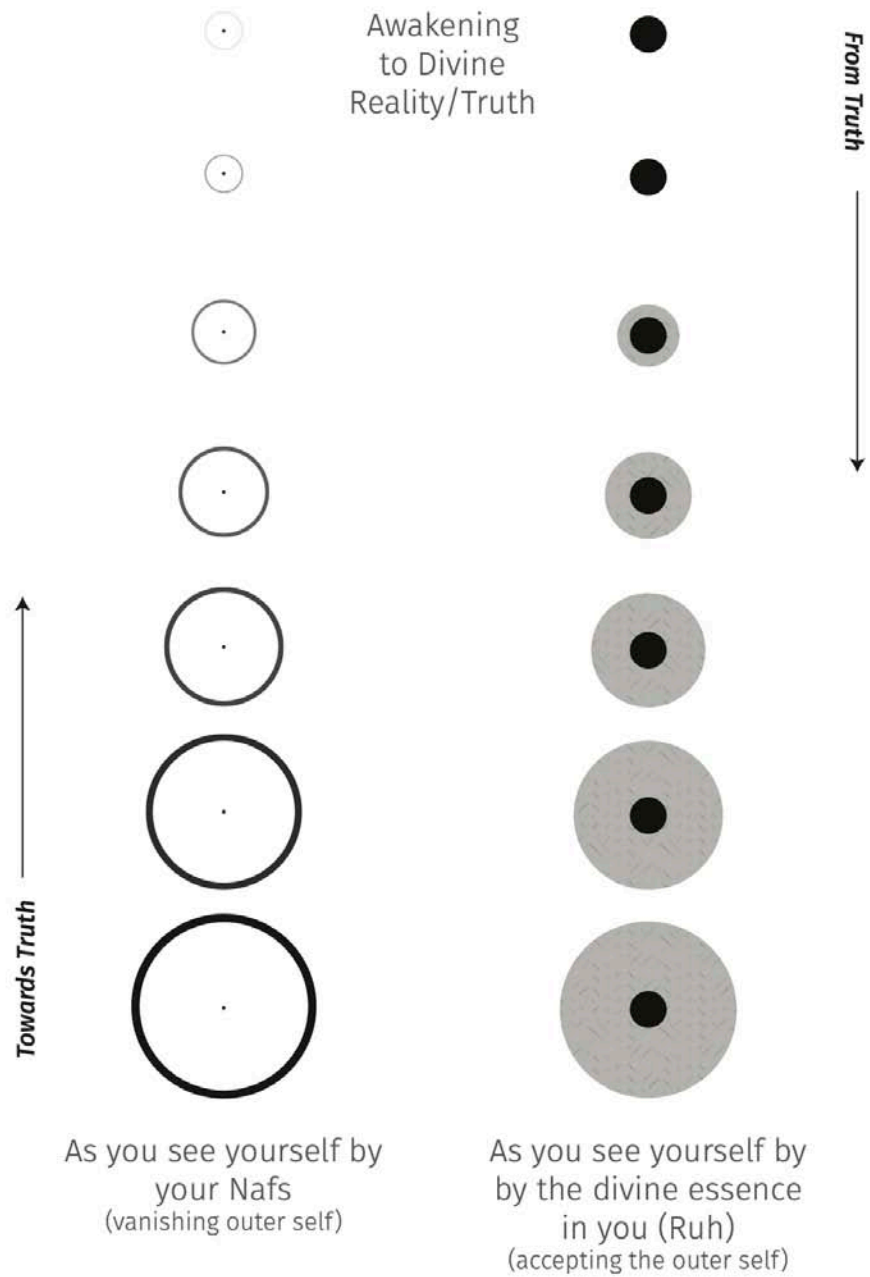
If heart dominates above head, then the resultant action produces a beingness that encompasses the seen & unseen. One is the world but not of the world

B. Person only follows head (calculation & reason)

If emotion emanates only from the head (i.e. reason & rationality) the resultant being is only earthly. No exposure to the unseen zone of light & the unseen world.

Living through heart/head
or head only

Appendix



You do not see other than what you see

E-BOOKS BY ZAHRA PUBLICATIONS

General E-Books on Islam

Living Islam – East and West

Shaykh Fadhlalla Haeri

Ageless and universal wisdom set against the backdrop of a changing world: application of this knowledge to one's own life is most appropriate.

The Elements of Islam

Shaykh Fadhlalla Haeri

An introduction to Islam through an overview of the universality and light of the prophetic message.

The Qur'an & Its Teachings

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.

Keys to the Qur'an: Volume 1: Commentary on Surah Al-Fatiha and Surah Al-Baqarah

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.

Keys to the Qur'an: Volume 2: Commentary on Surah Ale-'Imran

Shaykh Fadhlalla Haeri

A commentary on the third chapter of the Qur'an, the family of 'Imran which includes the story of Mary, mother of 'Isa (Jesus).

Keys to the Qur'an: Volume 3: Commentary on Surah Yasin

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.

Keys to the Qur'an: Volume 4: Commentary on Surahs Al-'Ankabut, Al-Rahman, Al-Waqi'ah and Al-Mulk

Shaykh Fadhlalla Haeri

The Shaykh uncovers inner meanings, roots and subtleties of the Qur'anic Arabic terminology in these four selected Surahs.

Keys to the Qur'an: Volume 5: Commentary on Juz' 'Amma

Shaykh Fadhlalla Haeri

Insight into the last *Juz'* of Qur'an, with the objective of exploring the deeper meanings of Qur'anic Revelations.

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 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 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 *Tawhīd* (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 Garden of Meaning

Shaykh Fadhlalla Haeri

This book is about two gardens, one visible and fragrant, the other less visible but eternal. The beauty and harmony of both gardens are explicated in this magisterial volume, linking outer to inner, physics to metaphysics, self to cosmos.

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 fearless and honorable life, 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.

Inner Secrets of The Path

Sayyid Haydar Amuli

In this book, Seyyid Haydar Amuli – an ibn `Arabi scholar and Gnostic from the 14th century – discusses the nature of unity, justice and prophecy as outlined by the Prophet Muhammad (peace

be upon him), and how spiritual travelers should walk on the path taking to their Lord using Shari`ah. It deals specifically with the roots and branches of Islam.

Pilgrimage in Islam

Shaykh Fadhlalla Haeri

This is a specialized book on spiritual journeying, offering the sincere seeker keys to inner transformation. **Note:** It was formerly titled, *The Pilgrimage of Islam*.

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 Shadhili 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

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

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 Sayings and Wisdom of Imam `Ali

Compiled By: Shaykh Fadhlalla Haeri

Translated By: Asadullah ad-Dhaakir Yate

Carefully translated into modern English, a selection of this great man`s sayings gathered together from authentic and reliable sources.

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, Interviews & 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.

The Connection Between the Absolute and the Relative

Shaykh Fadhlalla Haeri

This is a 1990 conversation with Shaykh Fadhlalla Haeri, in which he talks about wide-ranging topics on Islam and presents it as the archetypal, universal, Adamic path that began when humanity rose in consciousness to recognize duality and began its journey from the relative back to Absolute Unity.

The Spiritual Path: A Conversation with Shaykh Fadhlalla Haeri On His Life, Thought and Work

Professor Ali A. Allawi

In this wide-ranging conversation with Professor Ali Allawi, Shaykh Fadhlalla Haeri talks about his life story and the spiritual journey that he embarked on and the path he has been on ever since.

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.

Essential Teachings: Bhagvan Sri Ramana Maharshi – A Sufi Interpretation of Truth Revealed

Shaykh Fadhlalla Haeri

Truth is eternal and it is not subject to certain people, place, or time. The utterances of Bhagavan Sri Ramana Maharshi carry with them the potency of what is real.

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

Spiritual nourishment extracted 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.