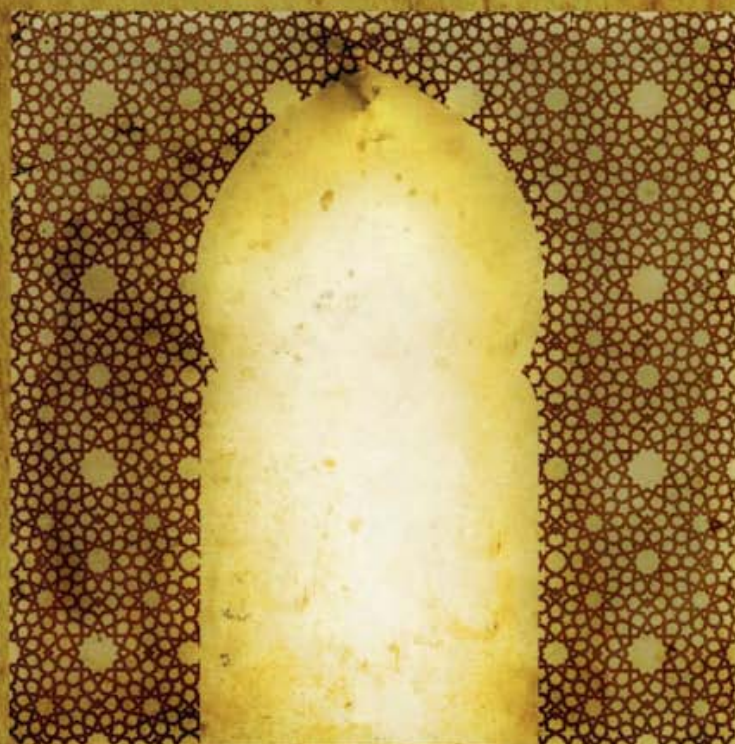


THE ESSENTIAL MESSAGE OF
THE QUR'AN



SHAYKH FADHLALLA HAERI



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Book Description

This book is written for anyone interested in the basic message and purpose of the Qur'an and its historical and religious framework. It highlights the important issues and topics of the Qur'an.

The Qur'an connects life on earth to its sacred essence and heavenly source which encompasses whatever there is in the universe.

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.

Editorial Reviews

Shaykh Fadhlalla Haeri's *The Essential Message of the Qur'an* invites the Western reader into a deep understanding of this important sacred text. As much misunderstood as the Qur'an is today, particularly in the popular media, so much more so does its wisdom and spiritual message offer insight on our present challenges. Major themes are the deeply ecological basis of sacred creation, the unity of understanding and including all of the world's religious ideals, and the simple message of justice and caring for those less fortunate than ourselves. Much of this has been overlooked or ignored by those who wish to extract a merely political message from a sacred book, similar to the way in which this has been done with the Bible, the Gita and other sacred treasures of humanity. Friendly on the reader, *The Essential Message of the Qur'an* offers a short commentary on each of the Qur'an's major themes, linked to a selection of passages illustrating it. As such, it is a wonderful introduction for any person who wonders how to approach the living book and experience the blessing and wisdom experienced by millions around the world today.

Dr. Neil Douglas-Klotz, author of *The Sufi Book of Life* and others

A treasure trove for every person eager to find balance, hope and, yes, light in the shadows of this world. It is a gift for every reader who is not content with the standard or one-dimensional view of Islam as another world religion, and the Qur'an as a closed book with no connection or message for those outside the orb of Arabia or Islam. Its message is as wise as it is welcome.

Dr. Bruce B Lawrence, Duke University

Shaykh Fadhlalla Haeri has written one of the most accessible, readable and informative

introductions to the Qur'an. The Essential Message of the Qur'an carries the imprint of a person who has spent a lifetime immersed in the study of the Qur'an, and can rightly be considered as one of its authoritative modern interpreters. The book provides all the necessary keys to the appropriate reading of the Qur'an and clearly demonstrates the spiritual significance of the sacred text and how it has inspired countless millions across the ages.

I can think of no better way to understand the meaning of the Qur'an than to begin with this valuable introduction.

Ali A. Allawi, Author of *The Crisis of Islamic Civilization* and *The Occupation of Iraq: Winning the War, Losing the Peace*

Prologue

In Karbala, my childhood Qur'an was calligraphed and block printed on 30 large glossy sheets, produced around 1920 in Lucknow, India. My father's Qur'an was presented to him in the year it was produced, and had four different commentaries in the margin. Printed Qur'ans were scarce at the time, often only available in chapters for memorization. Many Iraqi families had their own handwritten or block printed Qur'ans – and it was only from the 1930s that modern printed versions became available. The Muslim public had put up considerable resistance to the printing of the Qur'an due to fear of desecration, disrespect or contamination by the ink, which may have contained unclean substances such as alcohol. Early printing presses in Istanbul and Cairo were boycotted by Muslims for many decades during the 19th century due to these concerns.

In the cities of the newly formed state of Iraq during the late 1920s, government schools slowly began to replace the traditional Qur'an *madrassahs*. These were outdated and restricted to teaching the Qur'an by rote to children often by tutors with limited education, who were harsh towards youngsters. The secular western style education was fairly prevalent throughout the country during my childhood and learning Qur'an by heart was soon a practice of the past for young Iraqis. Local habits and customs – including the culture of Qur'anic Arabic and poetry recitation – were fast changing. Magazines and novels were imported from Egypt, Lebanon and the West as a prelude to radio and television distractions.

Several times a year, Karbala was visited by Bedouin camel caravans of various sizes to trade their goods and to visit the shrine of the martyred Imam Hussein and his brother, Abbas. As a child, I was fascinated by the intricate and unusual linguistic relationship between the members of the visiting nomadic tribe. The extent of the freedom of women and children were awarded was markedly different from us city folk. I would often tease Baba Mahmoud, my guardian, by playfully hiding behind camels or tents. The child in me was fascinated by the

immense differences between the ancient, dynamic ways of these free-spirited Bedouins and the sedentary habits of the conservative, settled urbanized people. The ancient Semitic language spoken by these Bedouins hadn't changed much over the centuries, and it differed drastically from the language and culture of us civilized folk. The gulf between the oral culture and the restrictive, literate ways left a lasting impression in my young mind.

Islam's key tenets lie in considering God as central to everything in existence and that this world and life on earth is only a preparation to the next. Personal earthly life will end with the death of the body, whereas the soul's life continues into the realm of the hereafter. All human beings are the offspring of Adam, as related in the Qur'an, and are equal in the eye of God although on earth there are obvious differences in power, wealth, knowledge, and so on. The ancient tribal democracy acknowledged outer hierarchy and authority but emphasized equality in the eye of God, openness in self-expression and freedom.

The difference between the ancient Arabs and today's Arabic-speaking people can clearly be witnessed in the modern Arabic usage as compared to Qur'anic Arabic. The Arabic in the Qur'an is considerably different to the modern versions used by ordinary folks. The Arabic language is rooted in the ancient Semitic tongue, which had remained unchanged for at least 2000 years. Classical scholars of the Qur'an often blame city folks for the corruption of the original Arabic. It is said that some of the Qur'an's language relate to camels, nomadic culture and its special worldview. Therefore, in order to truly understand the full depth of the meanings of the Qur'an, we need to visualize the way of life and mindset of people at that time. This is a major reason why the Qur'an cannot be adequately translated. In addition to the linguistic and cultural barriers related to the full appreciation of the Qur'an, the reader needs to reflect and resonate with its transformative energy. For the door of insights and lights to open upon the inner ear and heart, the approach to the Qur'an must be based on humility, faith and trust in God's ever-present mercy and grace. When opening up to the multidimensionality of the Qur'an, we need to leave behind personal credentials, knowledge and other aspects of identity or separation from Allah's cosmic light.

Many years after leaving Karbala, when I began to share the beauty and perfection of the Qur'an with non-Arabs, I realized how impossible it is to simply translate it into another language. The Qur'an is understood by one's total immersion in the Qur'an. My experience of trying to make the message of the Qur'an accessible to non-Arabs encouraged me to write this book. It is based on personal interpretations of key topics and issues drawn from the Qur'an's numerous references to them.

Foreword

This brief book is written for anyone interested to know the basic message and purpose of the Qur'an, and its historical, cultural and religious framework. It highlights the important issues and topics of the Qur'an for the serious Muslim as well as others interested in religion, spirituality or the search for meaning.

Muslims consider the Qur'an as the most essential and revered reference for all aspects of life of mankind. It is considered to be the last complete Divine Revelation and is totally devoid of any human interference. It reveals primary patterns and designs that are the essence of the entire universe and creation therein, all of which is held by God's unifying power and will – the sacred Oneness, which is not limited by space or time.

The Qur'an and the Prophet's conduct are the two main foundations of the path of Islam, which are used as guidelines regarding existential matters such as human relationships, interaction with the environment and other creations, and formal and transformative worship. The Qur'an describes the whole universe as being in total submission to God, following the perfect patterns of dualities and the cycles of limits and deaths in different ways. From the absolute Oneness emanates countless dualities and pluralities all interacting according to their innate ability or power. This is the soul of sentient creatures, with Adam's soul being the closest in the knowledge of God's light and spirit.

The Qur'an shows through symbols, metaphors and actual historical events the ideal behavior man needs to follow in order to be fulfilled and complete. It directs us how to transcend purely material concerns and deal with egotistic distractions so that we can arrive at the state of enlightenment and fulfillment at heart.

Historically, the Qur'an was revealed to the Prophet Mohammed during the year 610 (Christian era) whilst he was meditating in the cave of Hira, on the mount of light, during the month of Ramadan. It was the Prophet's habit every year to spend much time in seclusion and reflection. On this year, which was his fortieth, the angel Jibra'il appeared to him during the Night of Power (during the last 10 days of the month of Ramadan) and commanded him to read – *Iqra*, from which one of the names the Qur'an is derived.

This event was of a major significance to the life of the Prophet. It marked the revival of Islam (the surrender to God) and the culmination of a striving of the long line of Abrahamic cultures and traditions. Although the Qur'an in its entirety descended upon the heart of the Prophet like lighting, its actual manifestation through Jibra'il took twenty-three years connecting worldly situations with the message and its multifaceted meanings.

The Qur'an describes itself by numerous nouns and names, many of which are used interchangeably by Muslims. One of its names is Al-Furqan, the discrimination (between true and false). Other names include Al-Mushaf (collection of pages), Al-Dhikr (remembrance) and many others. Its language and style follows its own unique rules and is a combination of poetic and prose styles. It is unlike any other scripture in that it was wholly revealed to one human being who lived and practiced its message fully throughout his life. Its patterns, signs and injunctions have been reverently studied and followed by Muslims in every culture throughout the ages. The stories and parables in the Qur'an may relate to actual historical events but are also true and useful for all times and for all humankind.

The Qur'an is divided into 114 chapters, each is called a *surah* composed of several short or long verses, which vary widely in number called *ayahs* (signs). The Qur'an begins with the longest *surahs*, ends with the shorter ones and is divided into 30 almost equal proportions called *Juz*, for the convenience of reading one portion a day to complete it within a month. The *surahs* revealed at Mecca for 10 years before the Prophet's migration to Medina are called Meccan *surahs* and amounts to 86. These are generally short, powerful and passionate

in their call of mankind to heed God's unique sovereignty and hold over the whole universe.

Allah's cosmic light is the Truth, which brings about life on earth and the hereafter. The Prophet and books that came after Abraham confirm the path of submission – Islam and transformation through faith in God, selfless actions and sincere worship. The Meccan ayahs reveal transcendental truth and describe the relationship of the transient earthly experience as the human duty to realize the purpose of life and its sacred gift. Relativeness of time and space in creation is shown to be insignificant in relation to God's eternal supreme light.

The revelations after the migration to Medina, in the year 622, are called Medina ayahs. This year is also the beginning of the Islamic lunar calendar. The Medina chapters and verses cover many aspects of regulatory considerations, including relationships between people and laws to govern the affairs of the nascent community, which helped to define its cultural boundaries and proper conduct. Some verses (and chapters) may have been revealed more than once (in Mecca or Medina) and have been the subject of much scholastic debate among Muslim scholars. Although the order of revelations follow from Mecca to Medina, there are some Meccan verses placed in Medina *surahs*, probably by the Prophet himself.

During the time of the Prophet, most of those close to him tried to memorize what was revealed to him. The pre-literate Arabs, renowned for their oral tradition, had sharp memories and easy retention. Early recordings of the Qur'an were also undertaken using pieces of papyrus, flat stones, animal shoulder blades, leather and skins, wooden boards, silk cloth and other materials. Many of the verses descended in a specific place and time relating to particular circumstances. Some early verses and injunctions were subsequently abrogated because they were limited and applicable only to their own time. As circumstances changed, these earlier injunctions were changed accordingly and superseded the previous ones.

Soon after the death of the Prophet, in 632 AD, the natural differences and inconsistencies in narration and in the copying down of the Qur'an began to appear. The writers' and recitors'

backgrounds, personal opinions and vocal preference were obvious causes for differences. The original ancient Arabic script (called Kufi) was too basic and could only be read properly if instructed and trained by a teacher. Diacritical marks appeared many centuries later. By the time of the third caliph, Othman, it was quite obvious that there was an urgency to ensure authenticity and uniformity in the scripts that were copied and recited.

At this time, Islam was expanding fast and new people of different cultures and languages were embracing Islam. During Othman's time the original copies, especially those kept by order of the first caliph were collected and from these, five copies were calligraphed in Kufi script. These were sent to Damascus, Kufa, Basra, Yemen, Bahrain and two were kept in Mecca and Medina. Other manuscripts, which were in circulation from before, were destroyed. It is therefore correct to say that the Qur'an in our hand today is totally authentic and original with insignificant variations, if at all.

During the time of the Prophet only a few of the chapters were clearly titled; most of the others were named after a prominent incident, a person or a topic that is in the surah. After a few centuries most of the titles become traditionally accepted with some variations as we have them today. It was not until 200 years or so after the death of the Prophet that the diacritic marks began to appear – initially as black and red dots but within a century or so later much clearer versions appeared ending with a detailed marking as we have today.

The Qur'an contains moral stories such as those of the Prophet Abraham, and the sacrifice of his son, the teachings of the Prophet Moses by the mysterious Khidr and how Moses was brought up in the palace of the Pharaoh, his future enemy. There are also numerous descriptions of what happened to ancient peoples who transgressed, such as the Prophet Noah and the famous flood, and the Arabic people of `Aad and Thamud. Other miraculous events show how worldly measures are relative and can occasionally be suspended by unforeseen forces or events. The immaculate conception of Mary, the People of the Cave, the Prophet Jonah and the whale, the drowning of the Pharaoh and his people are examples of such events.

Many of the stories are similar to those in the Bible, with some differences such as the crucifixion of Jesus and other events. There are, however, differences with what appears in the Hebrew and Christian scriptures. For example, some stories are particular to the Arab people and thus are not referred to in Judeo-Christian teachings, such as the encounter of Moses and Khidr. The Qur'an is a single and integrated revelation and thus, it differs from the Bible, which is a collection of writings and inspirations relayed and not directly revealed. In Islam, the Prophet's teachings and utterances (called Hadith) are more like the Gospels.

The Qur'an describes the human condition, the path to salvation and happiness on earth as well as in the hereafter. As such, it links the unseen sacred state with that which is earthly and understandable by human beings. In this respect, the Judeo-Christian believers were given special respect and named as the People of the Book, implying they had a belief in God and the hereafter and were followers of a real prophet. The western-trained mind, which is conditioned to be specific and definitive finds much difficulty with the Qur'anic language and its power of transmission, which appear to the non-Arab as deliberately vague. God is referred to, in the Qur'an, as I or We or Am, etc. This clearly indicates that God is not a person. The apparent lack of linguistic clarity highlights the more important issue: God is a being beyond human comprehension. God is the only Truth and Reality; all else is an apparent overflow from His Grace.

The few reliable and respected reciters during the time of the Prophet passed on the mantle to the next generation, who produced several famous third-generation authorities on proper recitation and accurate rendering. They came to be regarded as the forefathers of the historical, classical seven recitations. Only two of these famous seven ways had remained in circulation today. One is called *Hafs*, recited in majority of Muslim countries, and the other is called *Warsh*, recited predominantly in Morocco and other parts of North Africa. Both recitations are named after the well-known reciters of those names. These were two of seven famous and traditionally acknowledged reciters, who were prominent in different cities of the Muslim world.

Recitation and memorization of the Qur'an had become the religious golden thread connecting all Muslim people up until our present day. Even if the reciter does not understand the meaning of what is read, he or she is awarded special status by Muslims. The sound of the Qur'an has a magical attraction and resonance to the human heart, irrespective of the scholarship of the producer of the sounds.

The Qur'an's language is unique as it connects worldly reason and discernment with higher consciousness and the spiritual domain. Therefore, it is not possible to translate it without a great deal of interpretations and explanations, thereby loosing much of the impact of its majestic beauty. For an Arabic speaking person, the roots of most words (often three letters) carry with them numerous vocal branches, which interrelate and resonate together. Therefore, the Qur'an's sounds are transformative and touch the listener's heart and deep essence.

The Arabic language is one of the ancient oral mediums of connecting discernible aspects of life with the unseen, whereas most modern languages have evolved to classify and differentiate all aspects of the tangible world. Many of the ancient Semitic or Aramaic terms meant the opposite at the same time whereas this apparent contradiction is rare in Indo-European languages. The language of the Qur'an deals with reason and human sensibility but relates them to transcendental realities and archetypes so a non-Arab scholar, who may be fluent in the Arabic language may still find many of the Qur'anic messages inconsistent and even contradictory. The word '*atrab*' implying 'to be like dust', for example, could mean a person who is so poor that he is common like dust. The same term, pronounced in the same way, could also indicate a person so wealthy that gold is like dust to him.

Traditionally, the translation of the Qur'an into other languages was frowned upon by formal scholars and doctors of Islam. The Qur'an remained un-translated until 1153 when a Latin edition appeared. Then in 1649, an English version (from French) was produced by Alexander Ross. This was followed in 1734 by George Sales, then a translation by J.M. Rodwell in 1861 and by E.M. Palmer in 1880. Even if some of these translations were not deliberately biased,

they were difficult to follow and understand. It was not until 1930 that Mohammed Marmaduke Pickthall produced his scholarly and sincere translation in Hyderabad using old language.

In 1934, Abdullah Yusuf Ali produced a translation containing many footnotes and explanations. In 1955, Arthur J. Arberry produced his translation followed in 1956 by N.J. Dawood. From thereon, numerous publishing houses, university presses and Muslim states began to produce their own versions. By the end of the 20th century, there were probably no less than 400 translations in different languages, with well over 100 in English alone.

Today, numerous other Qur'an commentaries and discourses continue to be produced in different languages for different purposes and audiences by academic and religious institutes. Interest in the language and grammar had been very common. Sufi or Gnostic commentaries have also occurred from classical times up to the present day. Naturally, there are considerable variations in the quality and depth of scholarship and research. The demand created by the thirst for Qur'anic knowledge is clearly on the increase throughout the world.

This book briefly tries to highlight some of the important topics mentioned in the Qur'an in a modern way so that it can benefit people from different cultures and backgrounds. Religious and Arabic terms have been deliberately avoided as the emphasis had been on the meanings of the messages. Also, a section on Qur'anic references has been provided listing the verses from which these essays have been synthesized. My emphasis in this book has been towards the inner meanings and transformative potential of the Qur'an rather than formal prescriptive aspects of it. I deliberately chose brevity and simplicity to highlight the connection between humanity and divinity, the seen and the unseen. The Qur'an's main emphasis is to highlight to humankind the understanding and knowledge of the sacred presence within the whole universe. The ultimate foundation of Islam is the declaration that there is no God except the One and only God and that the Prophet Muhammad is his messenger. Islam – submission to Truth – is not a new religion but the only reliable path trod upon by all the real Prophets and

enlightened beings of the past and present.

Chapter 1: Qur'an and Revelation

1. Introduction
2. The Book of Signs and Metaphors
3. The Book of Guidance and Truth
4. The Book of Discrimination and Wisdom
5. A Universal Book
6. The Descent of the Qur'an
7. Approach to the Qur'an
8. Other Prophetic Messages
9. Necessity of Faith
10. The Real and Other Realities
11. Submission to Truth
12. Natural Illusions
13. Ever-Present Perfection
14. The Qur'an Reveals Itself

Introduction

The Qur'an is considered by Muslims as the culmination of the revelations that began with Abraham and expanded with Judaic and Christian texts and practices. The Prophet Muhammad is the seal of Prophets.

The Qur'an was revealed to the Prophet Muhammad in a most unique manner. The entire Qur'an and its light descended upon the Prophet on the 'Night of Power' (*Laylat al-Qadr*) when he was 40 years old, while the actual words and verses (*ayat*), in human language, were gradually revealed over the following 23 years of his life. This process allowed the messages, teachings and spiritual wisdom to be related in practical ways, integrated in everyday life and applied.

The Prophet's close companions and a few relatives narrated and recorded the specific circumstances surrounding the revelation of many of the verses, thus enabling a contextual understanding of the revelation. The chapters that were revealed in Mecca generally address all of mankind and their relation to God, while the Medinan chapters relate to correct personal and social conduct, worship and other social, political and legal issues. Many verses were revealed in relation to actual events or situations, thus providing relevant guidance and direction.

Many of the Prophet's close companions memorized and recorded parts of the Qur'an during his lifetime, but the rapid spread of Islam necessitated the standardization of the original text. Othman, the third Caliph, undertook the task, using the Qurayshi dialect. The Othmani Qur'an was arranged mostly according to the length of the chapters and not according to chronology of revelation. This standard version was distributed to the main centers within the Muslim world and older variations were discarded or destroyed. A few years later, Caliph `Ali Ibn Abi Talib established the codification of the rules of Arabic grammar and orthography.

Since then, numerous Islamic scholars have excelled in diverse aspects of studies related to the Qur'an, from differing linguistic, historical, social and religious angles.

Qur'anic science covers its inimitability, exegesis or commentary, the historical context in which the verse was revealed, grammar, eloquence and traditional pronunciations and methods of reading. The Qur'an has also been referred to as the Book, the Light, the Balance, the Discrimination, the Guidance, and the Remembrance, amongst others. The Qur'an's power is due to its consistency regarding the truth that all of creation is held by God's unique cosmic will and Oneness; and its description of the patterns of creation, and the appropriate code of conduct by employing parables, historical stories and wise guidelines for personal and social wellbeing. The special language of the Qur'an bridges the gap between the unseen realm and the world of physical entities, logic and reason. It connects humanity with its essence of Divine Reality.

There are many levels of understanding the meanings of the Qur'an, from the common outer meanings to the deeper or subtler insights and lights with layers of subtle nuances of knowledge. Most verses (especially the Meccan *ayat*) have several such facets. The outer includes the recitation, the linguistic and cultural context, grammar, semantics, and historical understanding and references that are essential for proper comprehension. Numerous verses can only be fully understood by referring to other verses that highlight and clarify the intended meanings or injunctions.

The Qur'an contains the blueprint for the perfect manner of transaction with oneself, with society and the Creator. The Qur'an is like a universal Divine mirror that reflects whatever there is in the universe in a manner that can be understood and followed by any human being who seeks transformation and awakening to the everlasting source and essence that lies within the human heart. Much depends upon one's intention, faith and courteous approach to the sacred text. Indeed, wherever one looks there are signs of the Creator. We can only see due to His grace and generosity.

The Book of Signs and Metaphors

The Qur'an reveals patterns and maps of the universe, creation and the relationship to God of all that is known and unknown; it shines the truth upon what is in heaven and on earth; it connects the physical and material with unseen energies and realities; it draws analogies, similitudes and metaphors to patterns of connections based on the One field that pulsates throughout the universe; and it shows that human reason and logic are essential starting points that lead to subtler understandings, insights and higher consciousness.

The Qur'an affirms that all of creation glorifies Allah in subtle or obvious ways, consciously or otherwise, and clearly shows that there is meaning to all forms and events by referring to numerous created forms – from the smallest insects like bees and spiders to birds and other animals – and also elaborates upon key substances that are necessary for life, such as water, fire, earth and air. So, for instance, it highlights the flimsiness of the spider's web as a metaphor for the fragility of human life on earth. It narrates the lives and lessons of numerous people in history and the advent of prophets and messengers.

The Qur'an weaves a tapestry that shows us how the seen and the unseen connect and relate, and how, from God's eternal boundlessness, the universe and all of creation have emanated. It describes the human soul as earthly, but of sacred origin – the breath of God. Everything in existence is a sign of the ever-present Creator and His perfect, interactive design. All of these revelations show the faithful seeker a clear path towards the ever-present Divine light, which is the origin and destiny of the universe and all that exists within it. The Qur'an warns against heedlessness of the purpose of life and brings the good news of paradise – both here and the hereafter.

The Book of Guidance and Truth

Physical, worldly reality and appearances veil that which is the intrinsic nature or essence of existence and creation. Every form has a meaning and contains the essence – the spirit – that emanates from Allah. Thus, our earthly world is indicative of the subtler realm that becomes evident in the hereafter.

All human experiences relate to multiple strands of dualities and pluralities that connect causes and effects, and emanate from and ultimately return to God. Outer wisdom and understanding is part of evolvment, which may lead to insight and transformation that will have a lasting effect if it is internalized and assimilated.

The Qur'an is like a manual that explains the intricate connectedness of all forms and their energy fields – the highest of which is God consciousness. The human mind, heart and soul are instruments that can guide one out of earthly darkness to light. Numerous unseen powers, such as angels, also serve to guide us to a better destiny.

The spiritual seeker needs the guidance, teachings and examples of prophets and men of wisdom and knowledge as much as a child needs parental guidance for their personal and collective progress and wellbeing.

The Prophet and the Divine Revelations offer the ultimate, perfect guidance on earth – providing hope and contentment for people of faith who trust in God's infinite mercy.

With the correct intention and humbleness, whoever approaches the Qur'an will derive some benefit and will be exposed to higher horizons of consciousness and insights. Truth prevails within the entire universe and everything that exists carries a seed of that Truth.

The Book of Discrimination and Wisdom

The Qur'an reveals the intricate connections of the fabric of creation and the levels of causality. Every event or experience presents a challenge, from which we may grow in personal or spiritual wisdom.

Everything that we consider to be good is accompanied by the seed of that which we might judge as bad. Absolute goodness only belongs to God, as do all virtues and reliable qualities.

Clear reason, discrimination and justice are essential foundations for righteous actions, which may lead to openings of insights and spiritual wisdom beyond dualities and the interplay of light and shadows.

Humans can exercise justice by engaging in outer good deeds and reducing conflict and disruption. The path of wisdom implies the least distractions from the higher purpose of self-awareness and accountability. Thus, one might ideally reflect upon God's will and the perfection of the essence, meaning and purpose of life on earth.

Life on earth is like an intermediate state, between the state of pre-identity (before birth), and the return to non-identity (after death), where all of creation evolves towards higher consciousness. The Qur'an reminds human beings that the purpose in life is to remember their Creator and to awaken to His presence and governance on earth.

The Qur'an warns against denial or negligence in interacting with the physical world and urges people to do their best for all of creation with generosity and compassion. Our earthly life is a prelude to the next, subtler realm of the hereafter. Therefore living a balanced and wholesome life will lead to earthly as well as heavenly wisdom.

A Universal Book

The Qur'an not only encompasses all that concerns human life on earth, personally and collectively, but also universal issues. Its message bestows mercy and grace upon whomsoever absorbs it and lives accordingly.

Small issues are addressed alongside major ones. Everyday topics are connected to subtle, unseen roots, and put in proper perspective through the use of parables and the narration of historical events that highlight the human need to strive towards higher wisdom and judgment and the establishment of justice. It shows us that the treachery of the lower self (ego) is the inner *shaytan* (Satan) and how our self-justification and hypocrisy consistently lead to destructive outcomes.

God is incomparable beyond measure and the Qur'an reminds us to refer our earthly, discernible and measurable situations to that which is ever True and Real, yet unseen. The universe is like a womb woven by space and time, containing countless interacting entities, each bounded by birth and death, and restricted by other limitations. Discernment and discrimination come about whenever reason and causality take place within the confines of space and time, which in itself is a transient reality that floats in infinite timelessness. Humanity's earthly perch is an aspect of the universal realities.

The Qur'an emphasizes the basic patterns that govern earthly realities and connect them to their heavenly root, to which all return. It illustrates how relative time and space are so that we may see our earthly concerns in the proper perspective through the remembrance of eternity. Through God consciousness, all other misunderstandings stabilize appropriately.

Heavenly stars and galaxies are described as being held together by Allah's will, up to an

appointed time, after which they will disintegrate and return to the original singularity and nothingness.

The Descent of the Qur'an

The Qur'an in its entirety descended during the 'Night of Power' (*Laylat al-Qadr*) upon the Prophet's heart when his consciousness resonated with the Supreme consciousness. The Divine message of the Qur'an then began to unfold over many years as situations inspired the Prophet to speak out at the appropriate time and occasion. The verses of the Qur'an were thus revealed in the right context to illustrate the relevance of the sacred truth to human life and the challenges that people face under different circumstances. Gradually, the revelations began to weave a tapestry that showed the basic patterns that govern creation and the role and purpose of human beings on earth: to perfect worship of Allah.

Most of the revelations in Mecca relate to Allah as omniscient and omnipresent, the supreme actor, instigator and governor of whatever is contained in the heavens and earth. This powerful light of Divine unity dispels all notions of humans' experiential duality, separation and conflict. Supreme reality is the essence of all other realities, which derive their existence from it and seek it, knowingly or not.

In Medina, however, where a nascent community of Muslims began to emerge, it became necessary to have basic rules and regulations for conduct and transaction. Thus, we see that the mercy and justice applied and experienced on earth is a prelude to the perfect mercy and justice in the hereafter. Appropriate injunctions were revealed as problems arose in different times and places. Chapters and verses continued to descend for nearly 23 years to guide and reform the community of faithful followers of the Qur'an and the Prophet Muhammad, who memorized and recorded the specific reasons for their descent, as well as certain abrogations, many of which were simply a completion, addition or clarification of previous injunctions.

Approach to the Qur'an

In order to understand the Qur'an, it is a prerequisite to have the knowledge and capacity to grasp its multifaceted language. Its Arabic is unique and does not compare to any other tongue. The humble approach of the seeker, coupled with faith and trust in God, are necessary preconditions for absorption of the message and ultimately for personal transformation.

As the Qur'an relates the seen to the unseen worlds, both the head and heart need to be present. It is essential that one starts with humility, good intentions and appropriate attention then follows this up with the necessary change of attitude and action.

The numerous levels of light and knowledge contained in the Qur'an are a powerful force for human growth and evolvment. Therefore, it is essential for spiritual progress to reflect, ponder upon and remember the Qur'an. Serious intention, repentance and renewal of one's commitment help to retain key aspects and receive effective guidance.

It is recommended to recite the Qur'an with a good voice and according to the original Arabic pronunciations and linguistic rules. When heard in this manner and followed by understanding, reflection and contemplation of the Qur'an's inner meanings, one is exposed to the heavenly lights that are the cause of all that is on earth.

A clear mind and humble heart are necessary for God's words to be effective. Reverence, respect and love of the Qur'an create the necessary conditions for the purification, energizing and illumination of the trusting heart. In the presence of the Lord of the universe, all matters of doubt or human insecurities will vanish.

Other Prophetic Messages

From the time of the Prophet Noah and the great flood, there have been numerous prophets and messengers sent to different peoples and cultures, expressing the same truth about human life on earth and the hereafter.

The Qur'an mentions a number of messengers who were known in the Middle East and describes five in particular who had had a big impact upon their cultures: Noah, Abraham, Jesus, Moses and Muhammad. The Qur'an, however, mentions that no people or nations were left without a messenger from amongst themselves to teach and guide them towards salvation.

Many prophets pronounced laws, scriptures and books. The Qur'an makes special mention of David, Enoch, Moses and Jesus. The mischief of priests and some followers of prophets are also mentioned as a warning to future generations. Religions in history have been plagued by deviance caused by selective readings from the scriptures and pronouncements made out of context.

The one sacred Source of all revelations gives all the prophets and messengers equal status as far as the essence of their message is concerned. There are, however, natural historical differences due to the place and culture of people, their state of evolvment and maturity.

All prophets announced the good news of Allah's mercy and governance over all of life, warned against mischief or lack of submission to God's will, and advocated living with modesty, compassion, generosity and justice to the rest of creation. They also reminded humanity from different angles and perspectives of their ultimate accountability and resurrection after death.

Necessity of Faith

Faith and trust in the all-merciful God are required for proper understanding and absorption of the message of Qur'anic revelation. This Book of Treasures will only impact upon those whose hearts are ready to be illumined. The light of the Qur'an is barred from the skeptics and those in denial of the One God.

Many of the Qur'anic messages and revelations have several levels of meanings and depths. Most Arabic speaking people can understand the basic linguistic meaning, while a deeper understanding can touch seekers of truth – and a yet deeper impact awaits those who are absorbed in a life of religious observation and conduct. With a purified, believing heart, the listener can resonate with the insights and wisdom of the revelations.

Adam, in the Qur'an and the Bible, is allegorically described as a heavenly creation higher than the angels. But it was only when he was equipped with the essential spiritual knowledge, was he able to ascend back to paradise. The ropes of this ascent are made from Divine attributes and qualities such as mercy, knowledge, majesty, sanctity and power. Numerous desirable qualities overflow from the sacred essence of God that believers can see to some extent in creation.

Only the purified heart can be guided by faith towards higher levels of spiritual awareness and sensitivity until a level of certainty is reached that brings about God consciousness at all times.

Whoever believes in Allah's purpose and will and acts for the good of mankind and the rest of creation will progress along the spiritual path. Faith and Islam means leaving behind old ways, habits and even home and family. The struggle towards improving one's inner state as

well as outer conditions continues throughout one's life. Trust in Allah and living the Qur'an and prophetic teachings without any doubt brings many rewards in one's outer state, as well as an illumined and guided heart.

The Real and Other Realities

Absolute Truth or Reality are Divine attributes and are names of Allah. However, Absolute Truth and Reality manifest in myriad ways and to different extents in creation and human experience. God is the only Truth and Reality and every other entity is a minor reflection of this absolute state.

Allah knows the seen and unseen. Whatever is in the heavens and on earth is sustained and nurtured by Him and eventually returns to him. The revelation of this knowledge comes through a human being – the Prophet – who had the special capacity to connect with the highest and subtlest realms beyond earthly limitations. The Qur'an was revealed by Truth and as the Real.

During our lives, we experience special insights and states of higher consciousness that can be seen as aspects of the hereafter; we may also suffer setbacks and afflictions, comparable to small hells, or enjoy periods of wellbeing and joy, like samples of paradise. Although these states or experiences may be present at all times, we only feel and experience these openings on special occasions. It is like a flash of insight or a special energy that comes upon us.

Divine Reality is the source of whatever seems real in the transient universe. Without veils, God's light is too immense to be recognized at all. Our earthly life shields us from this absolute, awesome splendor.

Life on earth is like a space between what is absolutely perfect and eternally good and that which is hazy and confused. We love that which is boundless and Real, and we can access it through higher consciousness. The more we meditate and reflect upon the essence of earthly realities and truth, the more we are ready for greater exposure to the Real – and absolute

Essence. We perfect our worship by remembering the True origin of everything.

Submission to Truth

All of life's experiences are transitory and illusory; therefore, as human beings, we constantly endeavor to find a reliable reference point that may give us stability and lead to contentment and bliss.

The lower self, or ego, is ever restless and has to be occupied. For the ego or self to exist, it must attach itself to an activity or purpose. Eventually it becomes like a thirsty person lost in the desert, chasing mirages. Exhaustion and confusion may lead the lucky wanderer to surrender with good expectation and faith.

Only when we realize our self-delusions and glimpse a spark from the soul, do we begin to reflect deeply upon the nature of the higher self and submit to its truth. The faithful seeker will come to know that the entire purpose of knowledge is awareness of the ever-presence of Allah – the knower of all, who alone is worthy of worship and adoration. Avoiding falsehood and submission to truth brings about transformation and increases access to higher consciousness and inner guidance.

Guided by the illumined heart, the seeker will recognize the lower self and ego as covers for the higher self and soul. Divine guidance can only be accessed via the heart and the soul. God has placed His spirit within us – our soul – and all else are natural temporal veils of Reality and Truth.

God consciousness implies that a person acts justly and appropriately in every aspect of life. We can get closer to the truth by referring all intentions and actions, as much as we can, to the highest level of consciousness. Ultimately, total trust and submission will deliver us from worldly reliance and afflictions. What is with God is eternal; everything else is transitory and

false.

Natural Illusions

God's light manifests itself through veils and shadows. The human soul has emerged from the Real, and therefore human beings seek constant reality at all times whilst experiencing a whole range of what is false or true. Illusions conceal the Real and are therefore necessary conditions for existence and creation in the universe. Earthly life itself is a vast number of interlinked causalities that are all short-lived, and therefore elusive. Only God's original light is permanent.

Whatever is on earth or in the heavens will perish. Only the everlasting Perfection of the One shall remain. We all yearn for that absolute Oneness and seek via numerous avenues: knowledge, full awareness, perfect hearing, sight, everlastingness and other attributes. These can be referred to as the face of God, for they link us to the Divine Essence.

In the plant kingdom, the essence of a tree is passed on through the kernel within the seed. The truth of that species carries on through the kernel whilst the cover of the seed was a necessary protection and condition for the survival and integrity of the kernel. The human ego or lower self is such a cover: it veils the soul within the heart. With spiritual growth and evolvment, this false personal identity or ego will vanish naturally and the lower self will submit to the higher. This is the ultimate resting place or state for the ego to be at. This surrender heralds spiritual success.

Human experiences in this life are like moving waves, which widen as they recede from their initial point of occurrence. Each impulse leads to new waves and relates to them. God promises this continuous displacement and movement from the lower to the higher, where whatever is considered to be lost will be replaced by something better. For the faithful and diligent seeker of Truth, the ultimate goal is the perfect and sacred face of God, shining above all.

Ever-Present Perfection

Human beings are driven towards improving their physical, material and mental states. While the soul is ever-perfect, the self is driven towards durable perfections at all levels of life's experiences.

Adam was in a perfect state in boundless paradise – and eternally so. However, having only ever known perfection, he did not realize how unique or special the state of grace he was in. It took *shaytanic* distraction and his descent to earth, along with the conflict and challenges of complementary opposites, for him to willfully ascend back to bliss.

God is eternally perfect and has created in the most perfect fashion. Conscious creation, therefore, is intrinsically driven towards realizing perfection at all times and under all circumstances. Human beings have evolved through the stage of seeking survival and earthly maturity and growth. Once they fulfill that, they strive to ascertain life's true meaning and purpose. The only way to arrive there is to acknowledge the ever- presence of the Life-giver, and experience perfection beyond personal evaluations, expectations and judgment. This implies seeing perfection in every moment, irrespective of our relationship with it. Allah is ever-perfect and so is all that emanates from Him.

The believer trusts in the Divine presence and governance at all times, therefore through transformation by worship and God consciousness, one can see the ever-present perfection, irrespective of the event. This is also how the wise and insightful see grace and order, irrespective of what appears as good or bad. The awakened believer confesses by mind and heart that there is no truth except the one and only Truth, the ever-lasting perfection of His Presence – The True Lord of all.

The Qur'an Reveals Itself

The sincere, humble-hearted seeker will understand and assimilate the messages of the Qur'an in small increments that complement each other. At one level, there is much reason, logic and earthly wisdom that needs to be absorbed and mastered. Then there are levels that relate to personal experiences and others to do with group behavior and social life. Issues pertaining to relationships and leadership also impinge upon quality of life, and affect everyone within a community. There is always a strong thread of reason and wisdom that connects all issues that relate to quality of life on earth, human justice and responsibility.

All earthly events and experiences are relative and changeable. What is good for a healthy person may worsen the illness of a sick person. The state of one's body, mind and heart are different when one is fleeing from fire than when one is about to fall asleep.

Much of the teachings of the Qur'an are similarly contextual and require proper interpretation and relevant application. It is in these domains that the full meaning of the message and its relevance to a particular situation can become clearer by referring to a similar point mentioned elsewhere in the Qur'an. Some verses are clear and precise, whereas others can be fully understood only by reference to other verses that may define the appropriate context. In one instance, for example, the ego or lower self is referred to as something that can never be pure. Another verse, however, encourages the purification of the lower self – by submitting it to the higher.

Through patience, faith and intelligent application, the Qur'an will make perfect sense at all times except when one is looking for fault and confusion.

Chapter 2: God's Light

1. Introduction
2. The Supreme Light
3. The Incomparable One
4. Pervading Essence
5. God's Names and Signposts
6. Earth's Nursery
7. God's Commands
8. God's Prohibitions
9. Mercy and Forgiveness
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11. Remembrance of God
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14. Unity of Actions and Attributes
15. The Essential Reference
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Introduction

Allah is the true Reality that enables all created entities to appear for a while as real and independent entities. Allah is beyond what our mind or senses can even begin to describe, define or perceive. Nothing can be associated with Him or is like Him. We can only reflect upon Allah's great qualities and His Attributes, which we aspire to attain as part of our involvement in consciousness or spirituality.

Allah is the ultimate Divine name expressing Absolute Essence from which all higher Attributes and names emanate. The word Allah covers whatever is known and unknown in the universe. Thus, Lordship, Mercy, Beauty and all perfections are overflows from the Divine Grace and sacred essence of Allah, who remains independent of all qualities or disruptions.

Divine names mentioned in the Qur'an include the 99 Attributes below. Much of the depth of the meanings is lost in translation.

***Al Rabb* – The Lord.**

***Al Rahman* – The All-Merciful.**

***Al-Rahim* – The All-Compassionate.**

***Al-Malik* – The King.**

***Al-Quddus* – The Most Pure.**

Al Salaam – The Bestower of Peace.

Al-Mu'min – The Trustworthy.

Al-Muhaymin – The Protector.

Al-Aziz – The Mighty.

Al-Jabbar – The Compeller.

Al-Mutakabbir – The Supreme Great.

Al-Khaliq – The Creator.

Al-Bari' – The Maker.

Al Musawwir – The Fashioner.

Al-Ghaffar – The Coverer of all Faults.

Al-Qahhar – The Subduer.

Al-Wahhab – The Bestower.

Al-Razzaq – The Provider.

***Al-Fattah* – The Opener.**

***Al-Alim* – The All-Knowing.**

***Al-Qabid* – The Restrictor.**

***Al-Basit* – The Expander.**

***Al-Khafid* – The One Who Lowers.**

***Al-Rafi'* – The Exalter.**

***Al-Mu'izz* – The Honorer.**

***Al-Mudhill* – The Abaser.**

***Al-Sami`* – The All-Hearing.**

***Al-Basir* – The All-Seeing.**

***Al-Hakam* – The Judge.**

***Al-`Adl* – The Just.**

***Al-Latif* – The Subtle.**

***Al-Khabir* – The All- Cognizant.**

***Al-Halim* – The Clement.**

***Al-Adhim* – The Magnificent.**

***Al-Ghafir* – The All-Forgiving.**

***Al-Shakur* – The Grateful.**

***Al-'Ali* – The Most High.**

***Al-Kabir* – The Most Great.**

***Al Hafidh* – The Preserver.**

***Al-Muqit* – The Sustainer.**

***Al-Hasib* – The One Who Satisfies Needs.**

***Al-Jalil* – The Majestic.**

***Al-Karim* – The Most Generous.**

***Al-Raqib* – The All-Vigilant.**

***Al-Mujib* – The Responder.**

***Al-Wasi* – The All-Encompassing.**

***Al-Hakim* – The Most Wise.**

***Al-Wadud* – The All-Loving.**

***Al-Majid* – The Most Splendid.**

***Al-Ba`ith* – The Resurrector.**

***Al-Shahid* – The Witnessor.**

***Al-Haqq* – The Absolute Truth.**

***Al-Wakil* – The Guardian Trustee.**

***Al-Qawi* – The Most Strong.**

***Al-Matin* – The Firm.**

***Al-Wali* – The Patron.**

***Al-Hamid* – The Praiseworthy.**

***Al-Muhsi* – The Appraiser.**

***Al-Mubdi* – The Originator.**

***Al-Mu'id* – The Returner.**

***Al-Muhyi* – The Life Giver.**

***Al Mumit* – The Death Giver.**

***Al Hayy* – The Ever- Living.**

***Al-Qayyum* – The All-Sustaining.**

***Al-Wajid* – The Manifestor.**

***Al-Ahad* – The Absolute One.**

***Al-Samad* – The Self- Sufficient.**

***Al-Qadir* – The Most Able.**

***Al-Muqtadir* – The All- Powerful.**

***Al-Muqaddim* – The Expediter.**

***Al-Mu'akhir* – The Postponer.**

***Al-Awwal* – The First.**

***Al-Akhir* – The Last.**

***Al-Dhahir* – The Manifest.**

***Al-Batin* – The Concealed.**

***Al-Barr* – The Benefactor.**

***Al-Tawwab* – The Most Accepting of Repentance.**

***Al-Muntaqim* – The Avenger.**

***Al-Afu* – The Pardoner.**

***Al-Ra'uf* – The Most Affectionate.**

***Malik al-Mulk* – The Master of the Kingdom.**

***Dhul-Jalali wa al-Ikram* – The Master of Majesty and Nobility.**

***Al-Wali* – The Patron.**

***Al-Muta`ali* – The Most Exalted.**

***Al-Muqsit* – The All-Equitable.**

***Al-Jami* – The Gatherer.**

***Al-Ghani* – The Rich Beyond Need.**

***Al-Mughni* – The Enricher.**

***Al-Mani* – The Preventer.**

***Al-Darr* – The Bestower of Affliction.**

***Al-Nafi* – The Beneficial.**

***Al-Nur* – The Light.**

***Al-Hadi* – The Guide.**

***Al-Badi* – The Originator.**

***Al-Baqi* – The Everlasting.**

***Al-Warith* – The Inheritor.**

***Al-Rashid* – The Most Discerning.**

***Al-Sabur* – The Patient. *Al-Wahid* – The One.**

Allah's will, designs and decrees govern whatever is seen and unseen in the universe. Creation always appears in pairs and as complementary opposites. Every entity in existence is balanced and rooted in its apparent opposite – every 'bad' is connected to a 'good'. His decrees do not change, but individual and societal destinies change according to the paths followed. Human beings desire ease, harmony and contentment, which are the qualities within the soul; with true submission to Allah, all of these attributes can be realized.

Allah is the essence and source of all that exists. Human beings are guided to truth and light according to the extent of their individual readiness and ability to be transformed. The path of enlightenment begins with the intellectual search for the relationship between cause and effect, actions and events and their meanings, and ultimate purpose. The Real One Source behind all actions and attributes, both seen and unseen, will be realized only by transcending all dualities and causalities. To see the One essence at the root of every situation implies seeing total perfection in the moment. This happens when all 'otherness' fades away under the light of 'Oneness'.

Every human being is driven along the path of unity by the original primal desire for happiness. The Qur'an declares that only by remembrance of Allah does the heart become content and thus truly happy. Our real or perceived worldly needs will eventually drive us towards that direction and goal. For example, our need for health drives us to call upon 'The Healer'. Our need for guidance causes us to evoke 'The Guide'. We are in constant need of calling upon one or more of Allah's names but not always with sufficient faith and focus. The Prophet is the best earthly guide who consistently reflects the Universal Guide. The sincere seeker is constantly focused on a Divine Name or Attribute that is needed to bring about equilibrium and harmony in life. Human life can only reach completeness by appropriate

intention, timely action and constant trust in Allah's ever-present grace and mercy.

The enlightened believer aspires to the knowledge and consciousness of Allah's Attributes and light in everything and every situation. We aspire to witness Grace in everything that exists. Therein lies the essence of beauty in creation. In truth, there is only Divine light and the universe is shadows, reflections, and veils of this Truth. From Allah's Light creation emerges – by that Light, creation is sustained to experience life on earth and discover the sacred treasure of the soul within the heart, and unto that Light all shall return.

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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 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 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

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.

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.