

The Qur'anic
Prescription for Life



Compiled by
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Publisher: Zahra Publications

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

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

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

<http://www.zahrapublications.pub>

First Published in 1999

Fourth Edition Published in August 2005

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Book Description

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

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

About 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.

Acknowledgements

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

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

Introduction

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Shaykh Fadhlalla Haeri

Chapter One: Qur'an

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Chapter Two: Allah

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Chapter Three: Allah's Ways

The verses in this chapter describe the patterns of existence and their meanings and destinies. All beings, in reality, seek the eternal Divine Perfection, either knowingly or not.

Allah's ways (*sunnah*) include His laws, His decrees and whatever governs the seen and unseen. Allah created all existences in pairs and opposites. Every entity in existence is balanced and rooted in its opposite. His decrees do not change, but individual societal destinies change according to the paths they take.

Allah has designed the basic human primal pattern so that it seeks Eternal Light and a state of paradise. All creation desires and adores Allah's Attributes as he is the Source and Sustainer of all existence, and all things return to him. Allah guides to Himself, for the truth is that there is none other than Him. There is no god but Allah, and Muhammad is His messenger.

The entire cosmos is based on divine unity (*tawhīd*). He has designed all creations in a manner that the realization of each one's potential and completion is through submission and celebration of His eternal presence. In every circumstance He knows the appropriate way to re-orientate anything towards Himself. His decrees are all-merciful and lead to Him by Him. The desired destiny is attained when we follow the original and ultimate purpose of existence, which is to know and worship Him.

The verses in this chapter describe the patterns of existence and their meanings and destinies. All beings, in reality, seek the eternal Divine Perfection, either knowingly or not.

1. Blessed is He who has the Kingdom in His hands, and He is able to do all things. He who has created death and life that He may try you, which of you is best in action. And He is the Almighty, All-Forgiving. Who has created seven heavens in layers? You cannot see any faults in the creation of the All-Merciful. Then look again, can you see any rifts? Look again repeatedly, your sight will return to you weakened and humbled. 7/1-4

2. ... Had Allah willed He would have made you one community, but He wanted to try you by that which He has given you; so compete in good works. To Allah you will all return, and He will inform you about that which you differed. 5/48

The Creator is one, the First before anything and the Last after everything. He is the most evident and yet veiled behind His Attributes. He has created all existential realities within time/space in pairs or opposites such as life and death, good and bad, night and day.

The way of Messengers, Prophets and the divine Books are the maps and pathways that are natural and enduring. Thus, they are to be followed by those seeking the truth, which is forever constant.

3. And for every nation We had appointed a ritual so that they may invoke the name of Allah over the provision of livestock that He had given them. And your God is one God, therefore surrender to Him, and give good news to the humble hearted. Whose hearts submit when Allah is mentioned, and who are steadfast in whatever afflicts them, establishing prayer (*salāt*) and spending of what We have bestowed upon them. 22/34-35

4. And if the truth had followed their whims, then the heavens and earth and whoever is in them would be corrupted. Indeed, We have given them their Reminder, but from their Reminder they turn away. 23/71

The purpose of all creation is to know the Creator and follow His light by surrendering to it and living joyfully by it.

Through the light of a pure heart, the Merciful will lead creation towards its fulfilled destiny.

5. If He wills, He can remove you, O people, and bring forth others. Allah is most able to do that. 4/133

6. Truly, the punishment of your Lord is stern. It is He who originates and regenerates, And He is the All-Forgiving, the All-Loving, Possessor of the Glorious Throne, Doer of what He wills. 85/12-16

7. ... These are the limits imposed by Allah so do not approach them. Thus Allah makes his signs clear to mankind so that they may be in cautious awareness. 2/187

8. *Alif Lām Mīm*. Do people imagine that they will be left to say 'We believe,' and they will not be tested with affliction? 29/1-2

He is the All Powerful, the Majestic, bestowing natural bounds and limitations for all of His creations.

Enlightened human beings with true insight witness the boundless within the limited, acknowledging the ever-present Lord of the Universe.

The purpose of human creation is to be at the altar of the One All-Encompassing, ever present Master, read His signs and follow His decrees.

9. When harm touches man he calls on Us; then when We have granted him a benefit from Us, he says: This has come to me through my knowledge. In fact it is a trial, but most of them do not understand. 39/49

10. Allah expands provision for whom He wills among His bondsmen, and He restricts it (for whom he wills). Certainly, Allah has knowledge of all things. 29/62

11. He punishes whom He wills and shows mercy to whom He wills, and to Him you will be returned. 29/21

12. Your Lord is the Forgiving and the Possessor of Mercy. If He had taken them to task for what they had earned, He would have hastened their punishment. But there is an appointed term from which they will find no escape. 18/58

He provides what is needed for the journey to Him, pardoning, forgiving, and ever-patient. He is all encompassing and to him all dominions return.

His laws and decrees prevail over His universe according to His perfect commands and perfect justice.

Thus no intention or action goes unheeded. As human beings we are responsible for what we do at all times.

13. And there is nothing hidden in the heavens or the earth but that it is in a clear Book. 27/75

14. O my son (Luqman's son), even if something weighs as little as the grain of a mustard seed and is inside a rock, or anywhere in the heavens or the earth, Allah will bring it forth. Truly, Allah is the Subtle, All-Aware. 31/16

15. Do you not see that whatever is in the heavens and the earth, and the sun, and the moon, and the stars, the mountains, the trees, the beasts, and many of mankind all bow in worship to Allah. Most of them are deserving of punishment. He whom Allah scorns will have no one to honor him. Certainly, Allah does what He will. 22/18

All heavenly and earthly bodies move and rotate in adoration of His Majesty. Creation aspires to His perfection, beauty and ever-presence.

The humbled self with a pure heart that strives towards Him with certainty of His mercy will be guided to witnessing His presence at all times and in all places.

Those who are most submissive to Him are the most noble in His eyes.

16. We desire to show favor to those who are oppressed in the earth, to make them leaders and to make them the inheritors. 28/5

17. ... Truly, Allah does not change the condition of people until they change what is in themselves. If Allah intends misfortune for a people, there is no averting it, nor will they have a protector apart from Him. 13/11

18. As for those who strive for Us, We will guide them to Our path. Truly, Allah is with those who do good. 29/69

19. I have not created the invisible entities (*jinn*) and mankind except that they may worship Me. 51/56

He is the original Light of all that is in the heavens and the earth. Human light or spirit has its source in the original Divine Light. Thus we all belong to Him and in all states are sustained by Him.

The human spirit is heavenly, caught in a terrestrial form seeking harmony, contentment and eternal joy. In this world we only experience glimpses of the desired states of perfection.

20. ... Whoever Allah has not given light to, for him there is no light. 24/40

21. Whoever is blind here will be blind in the hereafter, and yet further astray from the path. 17/72

22. And in the earth there are signs for the people of certainty, and in yourselves. Do you not see? And in the heaven is your provision and what you are promised. 51/20-22

This world is a small sample and prelude for the unseen worlds. Wherever we look and contemplate we witness signs and traces of divine power and presence.

23. Among His signs is that: He created for you mates from among yourselves that you might find tranquility in them, and He ordained between you love and mercy. Indeed, in this are signs for people who reflect. Among His signs is the creation of the heavens and the earth, and the difference of your tongues and colors. Indeed, in this are signs for those possessed of knowledge. Among His signs is your slumber at night and in the daytime and your seeking His bounty. Indeed, in this are signs for people who truly hear. Among His signs is that He shows you the lightning for fear and for hope; and He sends down water from the sky, thereby bringing life to the earth after its death. Indeed, in this are signs for people who understand. 30/21-24

24. It is He who originates the creation, then reproduces it, and it is easy for Him. His is the Exalted State in the heavens and earth. He is the Almighty, the All Wise. 30/27

Everything in existence occurs in pairs and opposites and seeks stability. The physical world is caught in His web of cause and effect energized by His unique Oneness.

He is the Most Generous and Just, but most human beings are veiled by their personal and cultural habits and misconceptions. Thus we deprive ourselves from the joy of witnessing His Glorious Presence.

Every creation is allotted its appropriate provision and time on earth according to His laws and decrees. All that is needed is to read and follow His signs.

Nothing ever occurs in existence unless it is according to His laws and prescribed ways. He is constant, the Ever-Present and the All-Knowing.

25. Truly, Allah does not wrong mankind in any way, but mankind wrong themselves. 10/44

26. There is no creature in the earth but that its sustenance depends upon Allah. He knows where it lives and where it dies. All is in a clear Book. 11/6

27. Allah made the night for you to rest and the day for seeing. Truly, Allah is full of grace to mankind, yet most of mankind does not give thanks. 40/61

28. So that the People of the Book may know that they have no power whatsoever over the Grace of Allah, and that His Grace is entirely in His hand to bestow upon whomsoever He wills. And Allah is the possessor of Great Bounty. 57/29

Constriction and limitation are aspects of His Mercy and Power to humble creation and to increase their awareness of His purpose and Might.

Although everyone will experience death and departure from this world, most people try to forget or ignore this certainty. For the believer, remembrance of the Hereafter lightens the burdens of this world and brings about greater faith, patience and spiritual growth and sensitivity.

29. Nothing occurs, either in the earth or in yourselves, without its being in a Book before We bring it into existence. That is easy for Allah. 57/22

30. And if We bestowed mercy on them and relieved them of the harm afflicting them, they would persist in their obstinacy, wandering blindly on. 23/75

31. And when We cause people to taste mercy after some adversity which afflicted them, they plot against Our signs. Say: Allah is quicker in plotting. Surely, Our messengers write down what you plot. 10/21

32. We shall try you with fear and hunger, with loss of wealth, lives and crops; but give glad tidings to those who are steadfast. 2/155

The All-Merciful brings about constriction and difficulty so that we are humbled and call upon Him for guidance and forgiveness. Afflictions are part of His mercy, which is recognized by those who trust and reflect with insight.

Those who love the material world and its fleeting pleasures will receive their share of its ease, but they reach the hereafter bereft and unprepared.

33. Every soul will taste death, and you will be given your reward on the Day of Resurrection. Then whoever is removed from the Fire and admitted to the Garden, has indeed triumphed. The life of this world is an illusory pleasure. 3/185

34. We shall try you till We know those of you who strive hard and are patient and steadfast. We will test your record of deeds. 47/31

35. Whoever desires the life of this world and its finery, We shall repay them by their deeds in it, and they will not be wronged. There is nothing in

the Hereafter for them but the Fire. What they have achieved here will come to naught; their deeds are in vain. 11/15-16

Arrogance and the illusion of independence in this world will only increase the darkness and veils for those who are misguided.

Allah's commands and channels of power are endless. His light illumines all existence, seen and unseen. Indeed, it is by Allah's light and knowledge that we discern darkness and ignorance in this transitory world and its deceptions.

36. He said, 'As for My punishment, I strike with it whomever I will and my mercy extends to all things. I will prescribe it for those who have cautious awareness (*taqwā*), purify by alms (*zakāt*), and believe in Our clear Signs. 7/156

37. Allah wants to explain to you and guide you by the example of those who were before you, and would turn to you in mercy. Allah is All-Knowing, All-Wise. 4/26

38. They ask you to hasten the punishment. If it were not a stipulated term, the punishment would have come to them already. It will come upon them suddenly when they are not expecting it. 29/53

The sincere seekers will constantly ask for and desire His mercy and act selflessly and with constant caution and awareness.

Those who are cautious, aware and patient will be guided through conflict and confusion towards knowledge and trustful submission.

Those in fearful awareness will experience the garden of inner contentment in this world and a boundless paradise in the next.

39. The evil plot only envelops those who make it. Then can they expect anything but the treatment of the ancients? You will not find any change in Allah's way, nor will you find any change in Allah's course. 35/43

40. Say: If the sea was ink for the Words of my Lord, the sea would surely be exhausted before the Words of my Lord finished, even though We brought the likes of it to help. 18/109

41. They desire to extinguish the Light of Allah with their mouths, but Allah will not allow (anything) except the completion of His Light, even though the disbelievers detest it. 9/32

42. And whoever has cautious awareness of Allah, He will open a way. 65/2

The Lord is in control of every moment and event and He guides illumined hearts. As for the arrogant ones, they follow their destiny of doom. His decrees and ways are infinite and no account can contain them.

Human beings always have inherent weaknesses and needs, and He is the One who gives and spreads His light.

43. Certainly, with hardship there is ease. Certainly, with hardship there is ease. 94/5-6

44. For he who fears the station of his Lord there are two gardens. Then which of the favors of your Lord will you deny? 55/46-47

45. By the brightness of the morning star, And by the night when it is still, Your Lord has not forsaken you, nor is He displeased. And truly the latter state will be better for you than the former, and truly your Lord will give you so that you will be content. Did He not find you an orphan and protect you? Did He not find you wandering and direct you? Did He not find you destitute and enrich you? Therefore, do not oppress the orphan, and do not drive away the beggar. As for the favors of your Lord, proclaim them. 93/1-11

He is the source and essence and all great attributes and qualities belong to Him. Our duty is to follow His decrees appropriately as the great prophets and enlightened ones did so that we come to recognize the Ever-Present one in all situations.

46. Then after the grief, He sent down safety for you, slumber overcoming a party of you, while another party, who were concerned about themselves, thought other than the truth about Allah, thoughts belonging to the Time of Ignorance. They said: Have we any part in the affair? Say: The affair belongs entirely to Allah. They conceal within themselves that which they do not reveal to you, saying: Had we had any part in the affair we would not have been slain here. Say: Even if you had been inside your houses, those of you who decreed to be killed would have rushed to where they would lie (dead). So that Allah might test what is in your breast and purge what is in your hearts. Allah is Knower of what is hidden in the breasts (of men). 3/154

Every experience or state is one of two opposites. There is no goodness without the seeds of evil in it. There is no generosity without the root of meanness in it. The enlightened being only witnesses Allah's generosity in all occurrences and thus is exposed to the two gardens of meaning and experience.

He does not wish to punish us. It is we who bring about that experiential conclusion by following inappropriate ways. His generosity is such that once we recognize our folly and waywardness, we can correct our ways. He is the Ever-Present, Ever-Forgiving.

47. Allah has promised those who believe and do good works that He will certainly make them successors in the land as He made those before them to succeed others. And He will establish for them their *dīn*, which He has approved for them, and will give them in exchange safety after their fear. They serve Me, and do not associate partners with Me. Those who disbelieve, henceforth, they have deviated. 24/55

48. We desired to show kindness to those who were oppressed in the land and to make them leaders and to make them inheritors. 28/5

49. Indeed, truly the friends of Allah do not fear, nor do they grieve. 10/62

The just and qualified leaders in this world are those who have groomed the lower self and transcended by guidance of the One Heavenly Leader.

The true lovers of Allah follow the path of eternal joy and happiness; they do not succumb to worldly attachments and disappointments. The nature of this world is uncertainty and affliction whilst the spirit seeks the abode of permanent joy and happiness.

50. He it is who blesses you and so do His angels, in order that He may bring you out of darkness into light; and He is Merciful to the believers. 33/43

51. And when My servant asks you about Me, surely I am near. I answer the prayer of the supplicant when he calls Me. Therefore, they should respond to Me and have faith in Me in order that they may be rightly guided. 2/186

52. Those who produce a good deed will receive tenfold like it, while those who bring an evil deed will only be compensated for the like of it, and they will not be wronged. 6/160

53. And when your Lord proclaimed: If you give thanks, I will give you more; but if you are thankless, then my punishment is severe. 14/7

Allah declares His presence and responds to the sincere caller. The awakened seeker restricts his plea to Allah only.

An evil action will bring about its equal and opposite reaction, whereas a virtuous deed will multiply many times. No thought, intention or action will pass without its impact and influence. Each being is the author of his book of records, which will be read and lived accordingly in the Hereafter. There is no escape from what we earn.

54. And everything they did is in the Writing. And every small and large thing is recorded. 54/52-53

55. That was a community, which has long since passed away. It has what it earned and you have what you have earned. You will not be questioned about what they did. 2/134

As every individual is accountable, so are societies and nations. These are dynamic relationships between the human being and the prevailing culture and society.

Chapter Four: Allah's Commands

Allah created time and space as a confined arena, for the spirits and souls of the family of Adam. All aspects of life are experienced as cause and effect, one leading into the other. Today is yesterday's child and the mother of tomorrow.

Allah's commands are the naturally intended direction of creation within the time-space dimension. By following these commands we are free of the many veils of misconception, deception and frustration. If we desire a life of grace with the least amount of personal and social affliction then we must act according to Divine intention and design. The sincere seeker is in a state of constant self-awareness, accountability, humility, and realization of the nearness of death and the ongoingness of life hereafter.

In a revealed tradition (*hadith qudsi*) Allah says: 'I was a hidden treasure and I loved to be known'. This condition can only be realized if one takes on higher attributes and sublimates the lower human tendencies. Allah has created human beings with lower tendencies they may maintain humility and take refuge in His mercy, forgiveness and perfection.

The sincere seeker is honest, forthright, and clearly sees his urgent need for spiritual growth and awakening. Thus he considers the Qur'anic verses, especially Allah's commands and prohibitions, as directed primarily to himself.

The goal of creation is stability. For the human being stability means inner contentment which is true happiness, not happiness based on outward fleeting satisfactions. The driving forces to achieve stability and contentment are the energies of attraction towards what is liked and repulsion away from what is disliked. If the self, however, is not educated and groomed so that these two energies are refined towards the higher aspects of the self, the individual will be left pandering to his or her lower desires. Allah's commands and prohibitions relate to this grooming of the self so that the highest potential – the spirit within – is illumined.

1. O you who believe, obey Allah and the messenger when He calls you to that which brings you life, and know that Allah comes in between a being and his own heart, and that to Him you will be gathered. 8/24

2. And hasten forth in the way that leads to forgiveness from your Lord, and Paradise as wide as the heavens and the earth, prepared for those who are cautiously aware. 3/133

3. O, you who believe turn to Allah in sincere repentance. It may be that your Lord will remit from your sins and bring you into Gardens under which rivers flow. (This is) a day when Allah will not disgrace the Prophet and those who believe with him. Their light will run before them and on their right hands. They will say: Our Lord, Perfect our Light for us and grant us forgiveness! Indeed, You are able to do all things. 66/8

The ultimate purpose of life is to know the truth behind existence, the meaning of death and the subsequent eternal life. This is knowledge of Allah.

The ultimate paradise is beyond physical measures and the cage of time and space. In this life, however, we experience aspects of both the garden and hell in preparation for the appropriate abode in the Hereafter. The prescription for this journey is avoidance of falsehood and evils and the constant striving for the perfection of truth and virtuous qualities.

4. Whosoever acts correctly, whether male or female, and is a believer, We will certainly make a good life for him or her, and We will certainly recompense them according to the best of what they did. 16/97

5. And seek the abode of the Hereafter in that which Allah has given you, and do not neglect your portion of the world. Seek to be excellent as Allah has given what is most excellent to you, and do not seek corruption in the earth, Indeed, Allah does not love those who do wrong. 28/77

6. Be patient for your Lord's judgment, for surely you are in Our sight. And glorify your Lord with praise when you rise. And in the night glorify Him at the setting of the stars. 52/48-49

7. A kind word of forgiveness is better than almsgiving followed by injury. Allah is Self-Sufficient, the Forbearing. 2/263

To turn to Him is to be guided by His Light towards the knowledge of His supreme Perfection and Glory. This depends on sincere selfless actions, submission, and constant awareness of His presence.

While preparing the self for departure, the seeker does not deny this world, for all that we experience here is a prelude to and example of the unseen worlds.

Patience is the foundation for illumined reflection. It is the door to the courtyard of knowledge and insight.

Generosity and giving to the needy opens the experience of His channels of boundless generosity and gifts.

8. O you who believe, spend of that which We have provided you before a day comes when there will be no trading, nor friendship, nor intercession. The unbelievers are those who obscure the truth. 2/254

9. The good deed and the bad deed are not alike. Repel the bad deed with one that is better, and then he, between whom and you there was enmity, will be as if he was a warm friend. 41/34

10. Therefore remember Me; I will remember you. Give thanks to Me, and do not be ungrateful to Me. 2/152

11. If Allah helps you, none can overcome you, and if He withdraws His help from you, who is there who can help you? Upon Allah let the believers depend. 3/160

A pure heart holds no hatred for anyone, not even for an enemy. It reflects His light of tolerance and understanding. A pure heart is the abode of the soul, which sustains all the perfect divine attributes and qualities.

Remembering Him always takes us away from the ever-changing world of uncertainties and afflictions. His Truth acts as a stabilizing reference point. Success is the extent of our dependence on His ever present perfection.

12. Call to the way of the Lord with wisdom and fair counsel, and reason with them in the best possible way. Indeed, your Lord knows best whoever strayed from His way, and He is the one who knows best those who are guided. 16/125

13. Listeners to lies and consumers of illicit gains! If they come to you, judge between them or turn away from them. If you turn away from them, then they cannot harm you at all. But if you judge, judge between them with equity. Indeed, Allah loves the equitable. 5/42

14. Remember Allah's favor upon you and His covenant with which He bound you when you said: We hear and we obey; and we have cautious awareness of Allah. Surely, Allah knows the innermost of hearts. 5/7

Realize that it is His power behind all existences and experiences. Beg Him for an agreeable destiny while being focused on His ever-presence.

Be just and equitable always. Remember His justice and mercy. Do not forget His Might and power of Compulsion and Majesty. Be in constant gratitude and in obedience to the natural laws that are His – the way of life.

Do not act lavishly or meanly – be considerate, moderate, equitable and in cautious awareness. He sees and knows all.

15. Do not keep your hand chained to your neck, nor stretch it to its full extent so that you become worthy of blame and destitute. Indeed, your Lord makes provision plentiful and restricts it for whomever He pleases. Surely, He is Ever-Aware, and the one who sees his servant. 17/29-30

16. It was by the mercy of Allah that you were lenient with them, for if you had been stern and hard hearted, they would certainly have left you. So pardon them and ask forgiveness for them, and consult with them about

affairs. When you have resolved which course to take, place your trust completely in Allah. Surely, Allah loves those who are in full trust. 3/159

17. And how many of the prophets fought (in Allah's way) and with them were many pious ones? But they never lost heart if they met with disaster in Allah's way, nor did they weaken nor give in. And Allah loves those firm and steadfast. 3/146

Be patient as He is with you. Counsel others, and go forth while depending upon Him.

Persevere during adversity with patient determination and reliance upon Him.

Strive, struggle and fight in His way with all you have. The universe belongs to Him. We are only His guests, sustained by Him to witness, adore and worship Him.

18. Those of the believers that stay behind, other than those who are disabled, are not the same as those who strive in the way of Allah with their property and lives. Allah has given a higher rank to those who strive with their property and lives than those who stay behind. Allah has promised the best to all, but He prefers those who strive above those who are sedentary. 4/95

19. Indeed, here you are, those who are called upon to spend in the way of Allah, yet among you are those who withhold. And as for he who withholds, his stinginess is against himself. And Allah is the Self-sufficient, and you are the poor. And if you turn back, he will bring another people in your place, and they will not be like you. 47/38

Creation is weak and in need of Him. We are from Him and to Him we return, therefore, we must reflect His great Attributes and Qualities.

Travel in the land and reflect. Where are they now? What is their reward?

Listen with your heart and be illumined. There is outer sight, insight, and above all, His Light, which is in the core of a purified heart. Stick to that which you know is true.

20. Say: Travel in the land, and see what the end was of those who were before you. Most of them associated partners with Allah. 30/42

21. Have they not traveled in the land so that they have hearts with which to understand or ears with which to hear? For indeed it is not the eyes that are blind, but it is the hearts in the breasts that are blind. 22/46

22. Hold fast to what We have given you, and remember what is in it that you may be in cautious awareness. 7/171

It is through the purified heart that you gain insight and enlightenment.

23. ... It is not righteous that you enter houses from the rear. But he is righteous who is in cautious awareness. So go into houses through their doors. Be cautiously aware so that you may be successful. 2/189

24. Those who consume usury do not rise except as someone overcome by *shaytān's* touch. This is because they say: Trade is just like usury. Whereas Allah has permitted trading, he has forbidden usury. So whoever has received a warning from his Lord and then desists, he shall have that which is past, and whoever returns (to usury), such are the companions of the fire. In it they will dwell perpetually. 2/275

Courtesy is to enter through the correct door in every situation. Failure and confusion are due to ignorance of the appropriate keys for the particular door. Courtesy is based on applying the proper mode or skill, to the situation at hand. This leads to success.

The world is disturbed when we transact unjustly and against the nature of things. Examples of this are usury and other tricky ways of dominance and control. This path of agitation will only lead to fire and destruction for all involved.

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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.

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.