

QUR'AN DISCOURSES

A COLLECTION OF JUM'UAH TALKS

BY SHAYKH FADHLALLA HAERI

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Qur'an Discourses

Discourses on Selected Chapters and Verses from the Qur'an

By

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EDITORIAL NOTE

This book is dedicated to the Jewels of Humanity, may peace and blessings be upon this heavenly family; the beloved Prophet Muhammad (S); Fatima Zahra (A.S); Imam Ali ibn Abi Talib (A.S); Imam Hassan ibn Ali (A.S) and Imam Hussein ibn Ali (A.S).

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Over a number of years, several people have assisted in bringing this compilation together.
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PUBLISHER'S NOTE

References in this text to *Allah 'Azza wa Jal* mean an honorific for Allah, referring to His Might and Majesty; references to Prophet (S) mean ‘May Blessing and Peace be upon him’ an honorific to the Prophet Muhammed and references to ‘(A.S)’ mean ‘Alayhi al-Salām (upon him be peace) an honorific to the Prophets.

BOOK DESCRIPTION

There is a purpose to this life. There is a beginning, and an end, and within it lies a light that has no beginning and no end. We are most fortunate to have been given the total package of truth, of *haqq*. We have come to this world in order to discover the qualities and attributes of the Creator of it, the Maintainer of it, the Sustainer of it; He who is within it, He who is before it, He who is after it. We have been bestowed with the ultimate purpose and meaning of our existence, along with the direction and way we must conduct ourselves to become in tune with the ever-present light of Allah.

Allah affirms in the Qur'an, "There is no secret conversation between three people where He is not the fourth, nor between five where He is not the sixth," (58:7); and "We are closer to them than [their] jugular vein." (50:16) (i.e., and certainly We created human beings, and We know what their minds suggest to them, and We are nearer to them than their life-vein.). Where is it that His *nūr* (light), or its trace and pattern, is not already there? We are most fortunate to have embraced the divine light of the Prophet Muhammad (S). We are truly blessed to have trust and love for the Qur'an and to have profound admiration for the conduct and all that which has to do with the perfect being of Prophet Muhammad (S). Why is it then, that this miraculous guide, this revealed knowledge, has not been in every way adored, used and internalised? The answer is simple. You may have the recipe for a meal, but if you don't put the ingredients together to cook it and eat it, you will not get nourishment from it. Similarly, simply possessing knowledge without implementing it will not illuminate your mind. And at a higher level, it will not enlighten your heart.

The Qur'an is a remarkable gift for us to use to change our attitude. The information contained within it has the power to lead to our transformation. The voice of truth from beyond time and space can be applied in our lives within time and space. In the following pages, we will dive into the Qur'an and its multi-layers of wisdom, knowledge and light. There are no ends to these horizons. As far as the Qur'an is concerned, it is the book of existence; it is the manual that any true believer in the One will find of immediate help in any situation and for any circumstance. One of the meanings of the Qur'an is that which gathers and has within it everything. The Qur'an has come with a language that surpasses the limitations of an ordinary terrestrial language. It contains terms that refer to the physical and material world, yet they also carry celestial connotations, evoking higher and subtler meanings.

ABOUT THE AUTHOR

Shaykh Fadhlalla Haeri is a spiritual philosopher and writer whose role as a teacher grew naturally out of his quest for self-fulfilment. Since childhood, he has been attracted to scientific investigation and intellectual pursuits. He was born in Karbala, Iraq, and is a descendant of several generations of well-known and revered spiritual leaders.

After a stint in industry and consulting, he transitioned to teaching, writing and meditation.

His awareness of global realpolitik compelled him to seek a truth that would reconcile the past with the present, the East and West. His discovery affirms that the One Cosmic Reality is the source behind all known and unknown states.

Shaykh Haeri's unifying perspective places emphasis on practical, actionable knowledge of self-transformation. It serves as a natural bridge between different approaches to spirituality, offering a common ground of higher knowledge for various religions, sects and secular outlooks.

His main work has been to make traditional *Islāmic* teachings more comprehensible and widely available to the modern seeker through courses and publications. Currently, Shaykh Fadhlalla Haeri lectures and writes books and commentaries on the Holy Qur'an and related subjects, with a particular emphasis on ethics, self-development and gnosis.

Drawing upon a lifetime of contemplation, research, and insights, Shaykh Fadhlalla Haeri offers teachings on what it means to live in the light of the Absolute in a relative world. He maintains that spiritual awakening is potentially available to all.

INTRODUCTION

There is a purpose to this life. There is a beginning, and an end, and within it lies a light that has no beginning and no end. We are most fortunate to have been given the total package of truth, of *haqq*. We have come to this world in order to discover the qualities and attributes of the Creator of it, the Maintainer of it, the Sustainer of it; He who is within it, He who is before it, He who is after it. We have been bestowed with the ultimate purpose and meaning of our existence, along with the direction and way we must conduct ourselves to become in tune with the ever-present light of Allah. The Qur'an affirms that *there cannot be two unless I am with you, there cannot be three unless I am the fourth* (58:7); *We created humankind – We know what their souls whisper to them: We are closer to them than their jugular vein* (50:16). Where is it that His *nūr* (light), or its trace and pattern, is not already there?

We are most fortunate to have embraced the divine light of the Prophet Muhammad (S). We are truly blessed to have trust and love for the Qur'an and to have profound admiration for the conduct and all that which has to do with the perfect being of Prophet Muhammad (S).

Why is it then, that this miraculous guide, this revealed knowledge, has not been in every way adored, used and internalised? The answer is simple. You may have the recipe for a meal, but if you don't put the ingredients together to cook it and eat it, you will not get nourishment from it. Similarly, simply possessing knowledge without implementing it will not illuminate your mind. And at a higher level, it will not enlighten your heart.

A child must be treated as a child for them to experience physical harmony. As the child progresses in age and grows in wisdom, mental harmony is essential and is developed through experiences. A mature adult needs spiritual wisdom. All of these levels of development achieve a state of completeness which has been activated by something spiritual. If our *dīn* (life transaction; way of life) does not lead to spiritual awakening and a subtle awareness of the light within us, then we practice the rituals without achieving their true essence. That is what *rahmatal lil 'aalameen* (mercy for all the worlds) signifies. In other words, we need to absorb our life transaction; our way of life, understand it at its various levels and be energised and nourished by it in every way.

The Qur'an does that for us. There are four levels at which the Qur'an may be read and understood. The first is the pronunciation and grammar, and there are intricate ways of understanding it. In Arabic, one word may have many different meanings. The second level, *ishāra*, involves understanding the signs in the Qur'an and their meaning. The third is *latifa*, which refers to a more subtle and higher level of understanding the Qur'an. Finally, the highest level is *haqīqa*, which is the realisation of the light of Allah within the text. If you approach the Qur'an with courtesy, you will discover these multiple levels, and ultimately you will discover the *nūr* (light) of Allah within it.

The Quran is a remarkable gift for us to use to change our attitude. The information contained within it has the power to lead to our transformation. The voice of truth from beyond time and space can be applied in our lives within time and space.

In the following pages, we will dive into the Qur'an and its multi-layers of wisdom, knowledge and light. There are no ends to these horizons. As far as the Qur'an is concerned, it is the book of existence; it is the manual that any true believer in the One will find of immediate help in any situation and for any circumstance. One of the meanings of the Qur'an is that which gathers and has within it everything. The Qur'an has come with a language that surpasses the

limitations of an ordinary terrestrial language. It contains terms that refer to the physical and material world, yet they also carry celestial connotations, evoking higher and subtler meanings. The Qur'an was revealed in the Arabic language, which originates from Aramaic and possibly Phoenician or an even older language. When it discusses a particular thing and connects it with its roots, it unveils deeper meanings related to that thing. Therefore, those who read the Qur'an and have the opportunity to study it in Arabic will find themselves constantly challenged yet refreshed. At all times they find themselves gaining new insights that inspire a love for the Qur'an and it gives them the energy they need for the journey of life.

In that light, what follows is a brief introduction to the Qur'an and other sacred revelations and unveilings. The past 10,000 years have witnessed many developments in the story of Homo sapiens. This includes the beginning of settlements, social interaction, agriculture, and the serious use of tools and metals. This culminated in tremendous effulgence in human history: the age of prophets. Prophethood was already in the gene of the first human being Adam (AS), who was also the first prophet.

A prophet was an earthly being who had a strong and direct heavenly connection. In modern terms, we could say that prophets were men of limited or conditioned earthly consciousness, who yearned for that which lasts forever, namely, limitless and sacred heavenly consciousness. Prophets were beings on this earth who were not content or satisfied with the world alone. When prophethood began to flourish, there were thousands upon thousands of prophets and messengers. This yearning for the divine is inherent not only in the prophets, but in all of us too.

Throughout history there have been events related to the nature of the earth, such as the Great Flood, which may have been caused by a meteor falling near Madagascar, creating massive flood waves. Many cultures have their own accounts of a Great Flood, with the earliest recorded account found in Gilgamesh, Iraq. The capital of Iraq at that time was called Uruq which means "root" in one of the ancient languages. As these events unfolded, humans began to ask fundamental questions about their existence: "Who am I? What is life about? What is death? Who is God? Is there a God? How can I have access to that which I constantly yearn for?" These questions were explored by cultures and tribes and in the communities of the Middle East, Central Asia and the Mediterranean. These groups interacted with each other while still maintaining different languages and cultures. These were nomadic tent dwellers and agriculture and the idea of settlement were new. With this way of life came new problems and issues such as intermarriage, inheritance, rights and wrongs, and duties and responsibilities. Around 15,000 years ago, nomads would migrate if the land they occupied became depleted of its agricultural value, or if they were affected with calamities such as famine or flooding. It was a precarious existence. Until about 5,000 years ago, people living then had reliance and trust in Allah. There was nothing other than *tawakkul* (reliance on Allah). They had few possessions, clothes or insurance policies so it came naturally for them to trust that something will come their way. Carry on. Don't worry! So indeed, they did carry on!

Humankind seems to have abandoned that *tawakkul*. We possess and grab and take because over the last 2,000 years we have become insensitive. Consequently, there have been more prophetic unveilings that attempt to shake us out of this lethargy of associating with matter, energy, money or status. Humans would benefit from seeing things in perspective. We are a product of a life that began some 500 million to 600 million years ago on earth. The earth, as far as we know, is about 4.5 billion years old and life on it began about 400 million to 500 million years ago. If we put that on a time scale of one day equalling 24 hours, then 5,000 years is

equivalent to one second. The reason we misunderstand our life transactions; our way of life to a great extent is because we do not have the right perspective, the right context.

In the same manner, we have abandoned context in our regard for the Prophet Muhammed (S) and his sayings. It is pertinent to ask – when we contemplate a particular *hadith* – when did the Prophet Muhammad (S) say it? To whom did he say it? For how long did he intend that order or request to apply? If we take a Prophetic saying out of context, we will fall into what the Qur'an also describes as taking only a portion of a revelation to justify our actions. We cannot do that! Life is whole. If we want to live wholesomely then we must accept all aspects of life.

As humans, we are composed of matter and minerals. We are also vegetative beings. We tend to be consumed with seen, visible, tangible and discernible things. Yet what drives us and gives us life, but more than that, what leads us, our battery, our source of life, is intangible: the *rūh* (spirit). Has anybody seen it? Touched it? Weighed it? There is no existence, whether it is tangible, material, discernible, or in meaning unless it is one of two. There cannot be matter as we know it, without having dark matter as we do not know it. In the cosmos, 99.9% of everything is called dark matter. There is no possibility for pleasure without displeasure. There is no security without insecurity. This is the law of Allah.

The only being that is unique and that transcends all dualities is *Al-Wāhid, Al-Ahad* (the One, the Absolute One). Everything else is one of two; it is endless and the pluralities are endless. Physics has similar laws which relate to symmetries or mirror images, where the left becomes the right and so on. Our present-day technologies are based on how these molecules fit with each other as a mirror image. Some turn this way, and some turn that way, according to the movement of the electrons within the atom.

A seeker must have this perspective before they can truly appreciate the Qur'an, and its depths. The Qur'an is the Book of books, which describes to us how things work, how they don't work, how things relate and why they don't relate, both in the seen and the unseen. The Prophet (S) said the Qur'an has numerous levels and layers. It commands us to read, apply and begin to understand that which is easy for us. Do not be fancy about it. We must have courtesy towards the Qur'an. We must come to the Qur'an, approach the gate of infinite knowledge, with humility and an acknowledgement that we don't know. Allah knows all and He will give us what we need to know – in the right way and according to our state.

Chapter 1: Ayat Al-Kursi

Qur'anic Verses

The Arabic text and the English translation of *Ayat al-Kursī*, verse 255 of *Sūrat al-Baqarah* follow immediately below. Thereafter, I will focus my commentary on selected phrases and words.

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُ الْقَيُومُ لَا تَأْخُذُهُ سِنَةٌ وَلَا نُوْمٌ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ
مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ
بِشَئِيرٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُهُ السَّمَاوَاتِ وَالْأَرْضُ وَلَا يَئُودُهُ حِفْظُهُمْ وَهُوَ
الْعَلِيُّ الْعَظِيمُ ٢٥٥

Allah – there is no deity save Him, the Ever-Living, the Self-Subsistent Fount of All Being. Neither slumber overtakes Him, nor sleep. His is all that is in the heavens and all that is on earth. Who is there that could intercede with Him, unless it be by His leave? He knows all that lies open before men and all that is hidden from them, whereas they cannot attain to aught of His knowledge save that which He wills. His eternal power overspreads the heavens and the earth, and their upholding wearies Him not. And He alone is truly exalted, tremendous. (2:255)

Commentary on Selected Verses

We who have faith, who believe and trust in Allah's mercy and His great revelation as the culmination of the story of the heavens and earth, of this life and the hereafter, we must internalise the transmission that emanates from the Qur'an. This will revive and rejuvenate us, enabling us to resonate with permanent life and live fully. As an example, the Prophet (S) has said that *Sūrat al-Ikhlas* comprises one-third of the Qur'an. By this, he meant that if we grasp its inner and outer meanings, we have comprehended a considerable portion of the unveiling that came upon Muhammad (S). Similarly, there are many other chapters in the Qur'an that are described as significant. *Sūrat al-Yā Sin* is described as 'the heart of the Qur'an', while *Sūrat al-Wāqi'ah*, *Sūrat al-Mulk* and up to 20 other chapters are noted for their greatness. If we consider and internalise the message of these chapters, we begin to move away from the myth and the illusion that we are separate from Allah. We begin discovering that Allah is with us. But are we listening? Are we hearing? If we are fully occupied with our own noise, with our minds, it is difficult to listen to that which is more subtle.

Ayat al-Kursī is one of the most renowned verses of the Qur'an. Translation of this verse into English or any other language is difficult. At best, it offers only a partial understanding of its meaning. During the time of the Prophet (S), *kursī* referred to the dominion of a king and was

known as *Kursī ul-Mālik*, which emphasised the extent of the king's power. For instance, the phrase ‘his Kursī was only up to Northern Turkey’, meant that the dominion of the kings’ governance or of his influence only extended to that point. Therefore, *Ayat al-Kursī* can be translated as ‘The Verse of the Dominion’ or ‘The Seat of Divine Power,’ which means ‘Where is it that the Divine Power is not operative, is not effective, is not totally in it, above it, before it, after it?’

This verse is also described by the Prophet (S) as ‘*Sayyidatu Ayat ul Qur’ān*’ which means the Queen, or the foremost Lady of all the verses of the Qur’ān. When Abu Dharr Al-Gifari asked the Prophet (S) to identify the greatest verse ever, he replied that it was *Ayat al-Kursī*. The Prophet (S) provided an elaborate explanation of the meaning of *kursī* and ‘*arsh* to Abu Dharr, saying the verse was the greatest of all and was given to him from the greatest of all treasures, from beneath the ‘*arsh*. This once again links the verse to the throne, which is the translation of both ‘*arsh* and *kursī*. The Prophet (S) said the *kursī*, in comparison to the ‘*arsh*, is like a ring flung at the edge of a vast desert.

The Prophet (S) also said that *Ayat al-Kursī* contains everything imaginable. It is the 255th verse of *Sūrat al-Baqarah*, and the verses preceding it discuss Allah’s signs and messengers, and how these lights emanate from the same source. *Ayat al-Kursī* is the culmination of this section. It has also been given other descriptions, such as the ‘Ultimate pinnacle verse of the Qur’ān.’ Like *Sūrat al-Ikhlās*, this verse refers only to the Ultimate Source, the Essence. As such, it is the connector, the collector and the compounder of all aspects of *tawhid* (Oneness). Meaning that, in truth, before manifestation, before many different lights, rainbows or shadows, there existed pure sacred light.

Ayat al-Kursī begins by saying ‘Allah, there is no god but He,’ meaning, ‘None other than He.’ Allah, the ultimate, is the God of gods, or Deity of deities. The early Arabs knew that name. In other words, a few hundred years before the advent of the Prophet(S), it was known that Allah was the God of gods. At that time, they still held the belief that gods ruled over our affairs. For instance, they believed in the God of harvest, the God of wealth, the God of plenty, the God of power or the God of winning a war. Before the advent of *Islām* (submission), corruption and confusion had set in. The Prophetic message was clear, there is only One God, and the other so-called gods are actually qualities and attributes that emanate from the One God.

Later on, a tradition emerged that if we know or acknowledge any of the 99 attributes we will be on our way to the discovery of the Garden. This would mean we are escaping our own darkness and confusion. Consider, for example, how Allah is *Al-Qawi*, (The Most Powerful), and we all want to be powerful. Yet, every intelligent person knows that he or she will never be powerful for any length of time. We spend a portion of each 24-hour cycle asleep. During this time, we have no power. What we love is sustained power, yet this is a description that belongs to Allah alone.

الله لا إله إلا هو الحي القيوم

Allah – there is no deity save Him, the Ever-Living, the Self-Subsistent Fount of All Being.

Many early commentators refer to *al-Hayyu al-Qayyūm* as the greatest of all names. *Hayy* means ever-living. *Qayyūm* means ‘in charge of, responsible for.’ You, I and most others occasionally have some responsibility towards something. When we are driving, or when we are

cooking, eating, or praying, we are responsible for our attention, our behaviour, and our outer conduct.

Allah is *al-Hayyu al-Qayyūm*. He is ever-living, meaning that He is not subject to time and space. It means ‘forever’ and we love that which is forever. If something is good, we want to have it forever. This is because the *nūr* (light) of Allah, known as the *rūh* (spirit), resides in our hearts forever. However, the ego-self, represented by the *nafs*, also craves the permanence of goodness. This shadow of the *rūh* is personified as you, me, he, or she. As one of the greatest attributes of Allah, *al-Hayyu al-Qayyūm* is considered one of the seven mother attributes and from it derive many names of actions such as *Al-Khāliq* (The Creator), *Al-Musawwir* (The Fashioner), *Al-Bā`ith* (The Resurrector), *Al-Mumīt* (The Death Giver), *Al-Jamīl* (The Beautiful, The Graceful), *Al-Jalīl* (The Majestic), *Al-`Adhīm* (The Magnificent), and *Al-Qawī* (The Most Strong). All these attributes relate to *Al-Qayyūm*.

Al-Hayyu al-Qayyūm encompasses almost all of the Divine names and attributes except for those of essence, like *Al-Quddūs* (the Most Pure, the Holy), which is even higher. *Al-Hayyu al-Qayyūm* is what we need all the time. An authentic tradition recounts that the Prophet’s (S) daughter Fatima (AS) asked him: “Tell me what I can hold on to in my mind and heart during times of difficulty.” He responded: “Every morning, noon and afternoon, recite ‘*Ya Hayyu Ya Qayyūm*’ and then say ‘Let me not ever rely on any entity or myself. Let me rely only on *Al-Hayyu al-Qayyūm*.’” This does not deny the need for means. On the contrary, we acknowledge the source of it. We do not deny that goodness comes to us from people, from nature, or other ways, but ultimately, all of it emanates from *al-Hayyu al-Qayyūm*.

The *ayat* continues with this description of the manifestation of the divine light, as close as possible to the source and essence of the sacredness.

لَا تَأْخُذُهُ سَنَةٌ وَلَا نَوْمٌ

Neither slumber overtakes Him, nor sleep.

This blessed sacred reality, *Al-Hayyu al-Qayyūm*, is never at rest or in slumber.

The Qur'an tells us in *Surat al-Furqān* (25:58): ‘Rely only on that essence of life that never dies and He is never inattentive.’ In *Sūrat al-Hadid* (57:4) it tells us that ‘He is with you wherever you are,’ which means that Power is what empowers you. The verses imply that He is never distracted nor is He absent. This relates to at least a dozen Divine names, including *Al-Raqīb* (The All Vigilant), *Al-Hasīb* (The Reckoner), and *Al-Muqīt* (The Sustainer).

The entire Qur'an can be divided into that which is similar and that which is unique. Allah is incomparable. We can participate a little bit in some of Allah's attributes, for example, with ‘The Ever Generous.’ Every one of us likes to be seen to be generous because generosity also takes us away from the selfish nature of the ego and opens up the ever generous within our hearts. We like to be generous, as much as we like to please others. These are little attempts along the ladder of returning to the Garden from where Adam (AS) was sent down to see the dualities. Each of us possesses a small measure of some of the attributes that we regard as the great virtues or the great names of Allah (*Asmā' al-husnā*).

The verse continues and gives us the story of this being, this reality, who is not seeable, not touchable, and not discernible when He says, ‘whatever is in the heavens and on earth belongs to Him.’

لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ

His is all that is in the heavens and all that is on earth.

It is recommended to recite this verse many times during the day. The Prophet (S) says that he who truly recites this verse after every prayer, no *shaytān* (satan; ego-self) can ever enter his house. He will always have harmony because when you say everything belongs to Allah, you belong to Allah.

Since everything we do belongs to Allah, why do we bother with fussing, quarrelling, accusation, greed, and anger? We all belong to Allah. When I recite this verse, I am asking Allah to forgive me, excuse me and remind me. It has been related that anyone who reads this verse at *fajr* (dawn prayer) and also attends to the cleanliness of the entrance to their room or home for 40 continuous days will not be overwhelmed with need or serious desires.

I recall an experience from my childhood when I wanted to excel in my exams, so I recited the verse for 40 days. I passed the exam but pondered the significance of it. My wonderful nanny said: “But look, your room has never been as clean as this before, isn’t that a good thing? And you were up earlier than any other day and full of energy, isn’t that a better thing? If you had not done all that, you would have not done as well.” One step towards wellness leads to another step. When we truly admit that all of it belongs to Allah, we see that our mistakes, while still our own, are allowed by Allah so that we could be more vigilant and diligent in the future. I pray and hope that I will remember to be more vigilant in my *dhikr* (remembrance of Allah) and more diligent in my *wudhū'* (ritual ablution) so that I do not repeat the same mistakes in the future.

This vigilance extends to all our conduct. Allah says, ‘He possesses what is in the heavens’ which means we are Allah’s guests and as a guest we have to abide by boundaries of good conduct. We do not behave discourteously in someone else’s home. Think of yourself as Allah’s guest and witness what this Magnificent Host is showing you. As unveiling increases, you know you are in Divine presence. It is for this reason the Prophet (S) reminded his friends on many occasions that the most important qualification in *salāt* (prayers), after all the other conditions are met, is the presence of the heart. What this means is that you have no anxiety, fear, jealousy, anger, or rancour.

Then it is declared:

مَنْ ذَا لَذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ

Who is there that could intercede with Him, unless it be by His leave?

Shafī is derived from the root word *sha-fa-'a*, which means ‘to double.’ The verb *shafa'a* means ‘to mediate, use one’s good offices, put in a good word, to intercede.’ If I want to raise a loan, for example, I may ask someone who knows me to put in a good word for me with the lender. There are up to 30 verses in the Qur'an that describe this concept of interceding. Allah is described as *Witr* (One), incomparable, and everything else is *Shafī* (in pairs). Allah says, ‘I created everything in pairs.’

The concept of *shafī* can also refer to a friend or a teacher, designated by Allah, who will guide you to the path. The *shafī* is that teacher who will give you an easier ascent back to the state of bliss of being in the Garden. However, Allah reminds us in *Surat al-Yunus* (10:3), ‘There is no intercessor except after His permission.’ This means that all affairs are organised perfectly,

and nobody can ever be a teacher or help you along the path of enlightenment except with Allah's permission. If I am in a mess, if my mind is confused and my body is sick, how can I ask anybody to show me how to enter into the delights of the Garden? This is not possible. If there is no *idhn* (permission), then it is out of line. It has to connect. That is why the Prophet (S) said: 'Even if you are hard-hearted, give a bit, cry a bit, soften your heart.' The head is easy: we exercise discipline in the world we are living in. But what about the heart? It is not possible to ascend higher unless the path taken is that of the perfect pattern, which has all of the requisite connectors. Without a proper connection, nothing will happen.

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ

He knows all that lies open before them and all that is hidden from them,

Allah knows whatever you are doing and whatever you have done. Some commentators say that this verse refers to this life and the hereafter. In other words, that which you are attending to now and that which will come later.

وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ

whereas they cannot attain to aught of His knowledge save that which He wills.

This means you and I can never attain any aspect of the vast knowledge of *Al-'Alīm* (The All-Knowing) except, again, where it connects: where Allah wills it. We are inspired most when we have no thought. Creative people or scientists, for example, are inspired when their mind is not cluttered with too many thoughts, objectives or concerns. Allah gives us what is appropriate for us according to our makeup and not what you and I hope and wish for. It is good for us to always hope for better, but what we hope for may not be better for us. I may fail at something, but those difficulties may open other doors.

We are preoccupied with our own silly little worldly project, but are we limited only to the physical world? Where do we go after we die? As human beings, we must acknowledge that we are essentially *arwāh* (souls or spirits) caught in bodies that are influenced by our genetic background, environment, and interactions. What we think will give us higher consciousness is not necessarily what we truly need. It is like a child who discovers a stash of chocolate and gorges on it until they become ill. In this case, stopping the child from consuming too much chocolate is an act of kindness.

At times, you and I may feel we are stopped in our tracks, and we may blame Allah, saying: 'Allah has given me difficulties. Is He punishing me?' However, Allah reminds us: 'You are only punishing yourself.' He is here acting, operating, and transmitting only in order for all of creation to know Him! That is the objective. Were we truly on the path of knowing Allah, or was it merely a project to accumulate more houses, cars or other world things. Life can be divided in two parts. One part is worldly, where more is considered better. But is that enough? When is enough? Then there is the other part, which is in all of us, where more is actually less. We perform the ritual ablution, then we open our arms, open our palms, and say *Allahu Akbar* (Allah is Great) with nothing in them, and we disappear into our *sajdah* (devotional prostration in prayer). We are both heavenly and worldly. With our heart and our mind, we must not deny either part of ourselves. Consider the following additional verses from the Qur'an in this context:

Sūrat ad-Duhā (93:11): ‘and talk about the blessings of your Lord.’

Surat al-Isra' (17:72): ‘Whoso is blind in this world, in the hereafter he shall be even more blind.’

Sūrat al-Qasas (28:77): ‘and forget not your portion of the present world;’

You cannot deny any of this. It is a stepping stone back to the ever-present eternal garden.

وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ

His eternal power overspreads the heavens and the earth,

It is from this part of the verse that *Ayat al-Kursī* gets its name. It means that the power of Allah, that Sovereignty and Supreme Lordship, encompasses the Heavens and the Earth. Whatever there is, Allah is before it, within it, and after it. There is a sacredness in all, and we are sensitive to that. From the verse above, *kursī* means that the Lordship is beyond limitations. That is why the Prophet (S) says: ‘the dominion and the throne are ever connected.’ He adds: ‘the *kursī* is the evident door and the ‘*arsh* is the subtle door.’ They are ever together. The Prophet (S) says: ‘If the Heavens and the Earth are represented as a ring and that ring is at the edge of an infinitely vast desert, the ring is like the *kursī* and the vast infinite space within it is like the ‘*arsh*.’ The soul belongs to the higher, subtler realms. The body is earthly; it is made originally from material: earth, water, air and fire. This is the cosmology of the human being and Allah holds it all in a way which is beyond our ability to fathom. It is perfection.

وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ

and their upholding wearies Him not. And he alone is truly exalted, tremendous.

The verse concludes that Allah is never exhausted in keeping this incredible Universe in a state of perfection. When we are occupied, we forget about some things. We will find that the water has run over, or the fire is suddenly burning out of control. We become focused on one task only to forget another. Allah is never preoccupied with just one thing. He never forgets and leaves something unattended to. He is an entity that is altogether incomparable. He is beyond definitions, and this verse captures His immensity. For this reason, it is said, ‘By remembering Allah, all things become insignificant’ and we are taught, when we are confronted with a major issue, again, to completely leave it in Allah’s hand. Trust in Allah and we will see wonders. There is no such thing as a big issue or a big problem, it is all in our minds. We built up our issues because we try to exert power over our home or business. It is a minor play. For this reason, in *Sūrat al-An`ām* (6:32) Allah describes this life as ‘play and amusement.’ We are actors in the theatre. We are acting because soon after it will no longer be there, so it was not the truth. The real truth is the eternal *nūr* (light) which by Allah’s *Rahma* (mercy) is a flash in our hearts.

Allah declared in a *Hadeeth Qudsi*: ‘Neither my Earth nor my Heavens can contain Me, but the heart of a *mū’mīn* (believer) can contain Me.’ Bistami explained that this means that even if the seven earths and a thousand more, and the seven heavens and a thousand more were to fall into the heart of a believer, they would not ever feel it because it is a sacred entity. For this reason, if we do not recognise the sacred light within other human beings, we cannot be truly

respectful towards them. That is why all talk about humanity and human rights without acknowledging this sacred relationship is superficial and an exercise in public relations. However, if we constantly remember that at any minute we may die, we can reflect on whether we have fulfilled our duty towards Allah or are still preoccupied with our own desires. Through this process, we begin to liberate ourselves from ourselves. The more we recite this great verse, the more we discover deeper layers of meaning in it and everything around us. We become reflective of the highest light, the Divine Light, which resides in our souls; and then we can truly begin to see the glory of *Islām* (submission) and the wonderment of *Imān* (certainty and security that Allah knows, and Allah sees) and the amazing bliss of *Ihsān* (inner and outer excellence in thought and conduct).

Chapter 2: Surat Al-Inshirah / Surat As-Sharh

Qur'anic Verses

The Arabic text and the English translation of *Sūrat al-Inshirah* (94) follow immediately below. Thereafter, I will focus my commentary on selected verses and words.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Merciful to all, the Compassionate to each!

١ أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ

1. *Have We not expanded for you your breast.*

٢ وَوَضَعَنَا عَنْكَ وِزْرَكَ

2. *And taken off from you your burden.*

٣ الَّذِي أَنْقَضَ ظَهِيرَكَ

3. *That weighed so heavily on your back.*

٤ وَرَفَعْنَا لَكَ ذِكْرَكَ

4. *and raise your reputation high?*

٥ فَإِنَّ مَعَ الْعُسْرِ يُسْرًا

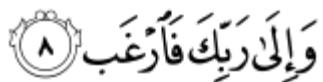
5. *So truly where there is hardship there is also ease.*

٦ إِنَّ مَعَ الْعُسْرِ يُسْرًا

6. *Truly where there is hardship there is also ease.*

٧ فَإِذَا فَرَغْتَ فَانصِبْ

7. *When your work is done, turn to devotion,*



8. and turn to your Lord for everything.

Commentary on Selected Verses

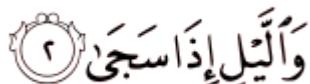
A considerable portion of the Qur'an, approximately 40% of all its verses, was revealed to Prophet Muhammad (S) in Makkah. At that time, the emphasis was on remembrance of the next life and on answering questions like: Who are you? Why are you here? What is death? The purpose was to awaken people from their lethargy and break free from the darkness of culture which existed at that time, and which continues to exist in varying degrees at all times. For this reason, the Makkan verses and chapters primarily address the theme of submission to Allah. Trusting that Allah's ways are perfect and recognising that Allah's *nūr* (light) is the source of existence and of the cosmos, reminds us of our own weakness. We are dependent on that light. Indeed, that light is within us in a form called *rūh* (soul). The verses remind us that we are the creators of our hell and heaven, through the ignorance and the layers of the *nafs* (ego-self) that cover the light of the soul. The majority of the Makkan verses and chapters give the immediate responsibility to the individual; to wake up to one's duties, to know the Creator, and the direction to accept and follow Allah's way and Allah's will.

After the revelation of *Sūrat al-Fajr* verse (89:1 to 89:2), there was a gap in revelation which led to questions about whether Allah had forsaken his Prophet (S). To address these concerns *Sūrat ad-Duhā* was revealed, followed by *Sūrat al-Inshirah*.

Before we begin with *Sūrat al-Inshirah*, it is worth setting up the context with a few verses from *Sūrat ad-Duhā*. Allah reminds His noble and perfect representative, Prophet Mohammed (S), that:



By the morning brightness (93:1)



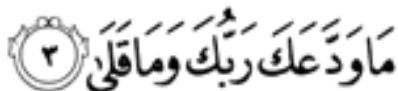
and the night when it settles (93:2)

By the Effulgent Day, by the height of midday's light and consciousness after the darkness has gone: darkness implies not knowing what your duty is, how to avoid the troubles that come to you or the path, boundaries, or knowledge of nature and *sharī'a* (revealed law or code of conduct).

He says, 'By the effulgent light,' now that you have discovered that you are '*Abd Allah* (a servant of Allah), you have discovered that you are only here to perfect your worship. Allah says elsewhere in the Qur'an, 'And I did not create *jinn* (invisible beings) and *insān* (humankind)

except to worship me.' How can you worship something you don't love? How can you worship something you don't adore? How can you worship something that you are not completely passionate about? That is the *mihrāb* (sanctuary, prayer niche), where you wage war against your ignorance and stupidity so that you worship He whose qualities can be worshipped.

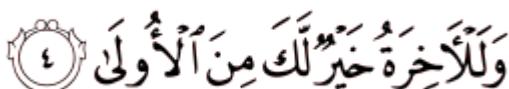
We all love the effulgence, the everlasting, the *Al-Awwal* (The First), and *Al-Ākhir* (The Last). He is the source of all power. He has no beginning and no end. He is the source of *shifā'* (healing). He is Al-Kabir (The Incomprehensibly Great, The All-Cognisant). He is *Al-Rahīm* (The Compassionate), and *Al-Rahmān* (The Merciful). We adore these qualities. Allah says, 'By what is already in your heart, as a soul, by the design of the Creator, the Perfect Creator, you as a created being, by my command, you have never been left alone.' How can you ever be alone in this World? Where did you get this energy? How do you know that you are now tired? How do you know you are now awakened? How do you know that you are now dying? By He who never dies! By He who has given in you a spark of His Divine Reality, which is called the soul. The ego-self is only there as a shadow for you to realise that it is not it. Your ego-self is moody. One minute you are happy, the next you are not. One minute you accuse, the next minute you do not. How can you know these moods unless there is in you a mood that is constant? Allah says: 'By the comings and the goings of light and darkness, there is in you something constant and that is the presence of your Lord.'



your Lord has not forsaken you nor disdains. (93:3)

Rabb is Lord, Supreme Being. Everything has a Lord, and everybody has a Lord. We believe that the ultimate Lord exists within each person's soul. If one fails to recognise their inner Lord, they may experience confusion. Know your real Lord, the ultimate Lord, the Lord of lords, through that which is in you. Once you do, you can discover that that which is in you is truly obedient. Allah says in the Qur'an that all the *arwāh* (souls) have been exposed to the Lord and bear the imprint of 'Am I not your Lord?' But we as human beings are like a veil or shadow that covers this connection to the divine. By connecting with our true Lord, we can discover a deep sense of obedience – and ultimately, our life's purpose.

Your Lord never takes time off. He never rests. He never sleeps. He is forever present. You need both rest and sleep, and you make mistakes. But your Lord does not make mistakes.



And surely what comes after is better for you than that which has gone before. (93:4)

The timeless nature of what existed before time and space makes it inherently superior. Whatever we do, whatever we like, we want it forever. We want to prolong it. Is it going to last? Even a child hides some of their sweets, hoping to savour and prolong the joy it brings. But is fleeting pleasure worth the long-term cost? We want joy. Yet true joy comes from a spontaneous connection with Allah. These moments are like divine breadcrumbs, leading us back to our source.

Our glorious father Adam (AS) resided in the eternal garden, yet he was unaware of its eternal nature. From this we can learn that we must come to the ephemeral to realise that we love the eternal. This is the essence of our journey. Allah has completed His work, and now it up to us to follow, imbibe it, and be transformed by it.

Now we can turn to the glorious chapter *Sūrat al-Inshirah*. I would like to journey with you through some of the Arabic terminology.

We access our soul with a clear heart, which is why we emphasise the importance of having a healthy body. If my body is sick, I cannot have a clear mind. If my mind is sick and too disturbed, I cannot talk about my heart. Verse 93:7 is a reminder to begin with our basic duties. Begin with what demands your attention. For example, you cannot sit in glorious reflection of the Qur'an if five or six children are bickering in the room. Take care of that disturbance first. Similarly, hunger and sickness are material concerns that must be addressed before we can focus on our spiritual growth. Consider this a "hierarchy" for your attention.

Care for your body. Make sure it is in reasonable order. Do not be abusive. Do not overindulge or under nourish. Similarly, it is equally important to clear your mind. Be willing to let go of your thoughts and start afresh, like rebooting a computer. Otherwise, it will affect you negatively: your health; your inner qualities, and your discipline will suffer.

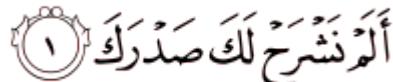
We strive to have a healthy body that is in unison and balance because we worship at the altar of constancy. Allah is ever-constant; but we are not. That is why it is called *Haqq*, the truth. The truth never changes, but realities change. A reality is nearest to the truth if it does not change (for example, the goodness of generosity). The more constant you are in your generosity, the more you can connect with *Al-Jawād* (The Generous).

When you call upon Allah, you are refining your own self, which is already there in a latent fashion. It is in your soul, in a pattern that now must be brought to life. It must become your operating system. However, you may not have switched it on because you were immature in body and mind in childhood. Once you attain spiritual intelligence (not IQ or EQ, but SQ), you realise truly and fully that you are made of two entities: a soul that reflects eternal truth and a personality that is a unique individual, shaped by genetic, cultural, and environmental factors. These are the lenses through which the so-called you – the soul, the ever-charging battery – see the world.

And you will find that the world you experience is a reflection of your inner state. What you and I experience of the outer world reflects the inner world. The same event can have different meanings for different people. How come? The soul is the same, but the lenses are different; One person may perceive something as a bad event while another may perceive it as a good event. I recall a story about a fellow whose dog died one night on his farm. His neighbours visited and inquired: 'How do you live, because we are all under threat every night?' He replied: '*Al-hamdu l'Llah*, I did my best, but the dog died.' The next day his donkey died. Again, he said: '*Alhamdu l'Llah*'. On the third day his family left him and he responded with: '*Al-hamdu l'Llah*' Days later thieves raided his village, and they were guided to homes by the bray of a donkey or the bark of a dog. However, his house was silent so everybody, with the exception of this fellow, was slaughtered.

Do your best, have faith and live. But faith must be transformative. See the world as a reflection of your inner state. The man understood that whatever Allah has done to him, despite his best efforts, was best for him. To achieve this, we must accept the will of Allah and unify our will with His. If we fail to do that, we are fighting with a being against whom we can never win. Allah is forever the winner. This is the submission that we must give in to. It is up to us to rise to

the occasion, be courageous, and say: ‘I tried my best, Allah is the winner always. May He make me realise what He wants so that it makes me want that because I want to be happy.’ Happiness and unity imply synchronicity.



Have We not expanded for you your breast. (94:1)



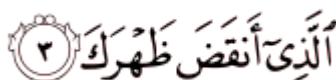
And taken off from you your burden. (94:2)

You come to the realisation that Allah is the doer, working through you and by you, whether through your judgement or misjudgement. All the weight that you have been carrying – the anxiety, concern, or sorrow about the past or fear about the future – vanishes. Allah is addressing the Prophet Muhammad (S), and therefore, Allah is addressing each of us who follow in the Prophetic footsteps.

Look back at your past, and the stumbling blocks you’ve encountered along the way. If I asked you what happened on this day one year ago, would you remember? Those memories are gone. It is worth remembering: if there is anything you can do about it, do it. If not, then leave it in Allah’s hand. He has brought the situation upon you to challenge you, to make you more submissive, to soften your heart, or to humiliate you because you have been arrogant. There is no room in this realm for arrogance. Allah is *Ya Dhū-l-Jalāli wa-l-Ikrām* (The Master of Majesty and Nobility) (see *Sūrat ar-Rahmān* verse (55:27). Humans cannot have *jalāl* (majesty) or *'izzat* (honour, prestige). Consider the leaders of Arab states. They crave honour and prestige, but they don’t deserve it. Allah will give honour and prestige to whomever he wills and loves. Our Prophet Muhammed (S) had honour and prestige, yet he maintained his humility. There are well-known stories of humble men like Hazrat Abu Bakr (AS) and Hazrat Omar (AS). Allah gave them honour and prestige because they comprehended their nothingness and Allah’s everythingness.



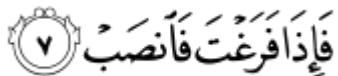
And taken off from you your burden. (94:2)



That weighed so heavily on your back. (94:3)

These verses describe the weight of how the Prophet Muhammad (S) is going to dispense with the message. Is he going to bring people to realise that they are all *'Abd Allah* (servants of Allah),

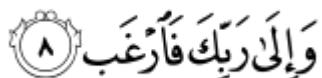
even if most of them deny it? What a responsibility upon the Prophet (S), when he suddenly realised the immensity of the *nūr* (light) that had descended upon him, that pulverised him, so that he could not take it anymore.



When your work is done, turn to devotion. (94:7)

When you have done away with your immediate responsibility (which is to do only that which you can) leave the rest to Him. You are Allah's instrument. Be His 'abd, His agent, and wake up to immense possibility and potential, rather than focus on titles: 'I am this man and this husband'. These things are never going to give you the nourishment and the connectedness to He who is forever connected, to you. Allah reminds us, repeatedly in the Qur'an: 'You cannot lie. Do not be a hypocrite. Do what you can, what is appropriate and if you cannot do something then apologise and be intact. Do not be shattered and all over the place, everywhere and nowhere.'

Once we are freed from our physical and material obligations, we are ready to stand in front of the One who has always been there.



and turn to your Lord for everything. (94:8)

Ultimately, there is nothing left to do but turn to your Lord, who is with you. Allah tells us: 'Do not deny the other responsibility.' All the things that mattered so much some time ago don't matter anymore. Use those experiential happenings, memories, and events to your advantage so that you are available and present. One of the prerequisites of *salāt* (prayer) – apart from the *sharī'a* (revealed law or code of conduct) such as *wudhū'* (ritual ablution) and *ghusl* (ritual bath) – is presence of heart. If your heart is somewhere else, if it is shattered, then what you are doing is just a bit of standing and sitting. This kind of *salāt* is not going to transform and recharge you. This is why the Prophet (S) says (in a *hadeeth* reported by Abu Huraira): 'Perhaps a fasting person will gain nothing from his fast but hunger and perhaps the one who stands up at night for prayer will gain nothing but tiredness.'

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

Decree & Destiny (Original and a Revised Version)

Shaykh Fadhlalla Haeri

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

Happiness in Life and After Death – An Islamic Sufi View

Shaykh Fadhlalla Haeri

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

Leaves from a Sufi Journal

Shaykh Fadhlalla Haeri

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

Pathways to the Garden

Shaykh Fadhlalla Haeri

"All quests and teachings lead to the realization that the soul, or essence of life, is eternal and that the moment radiates from timelessness. We are obsessed with that which is eternal and ever-present. In my lifelong search to uncover and share the dazzling lights of Truth, I have been propelled to make more accessible translations of specific seminal texts from the Sufi tradition available, as I have done with '*The Secret Garden*'. This book, '*Pathways to the Garden*' is presented as an update to key questions for today's time."

Shaykh Fadhlalla Haeri

Spectrum of Reality: Sufi Insights

Shaykh Fadhlalla Haeri

Spectrum of Reality synthesizes a comprehensive analysis of the human condition and the way we perceive reality.

Sufi Encounters: Sharing the Wisdom of the Enlightened Sufis

Shaykh Fadhlalla Haeri

Muneera Haeri

An unparalleled exploration of Sufism as it is practised around the world, describing meetings with today's enlightened teachers as well as including wonderfully inspiring translations of the great Sufi masters of the past.

Teachings from a Classical Sufi Master

Selected and Translated by Shaykh Fadhlalla Haeri and Shaykh Hosam Raouf

Extracts and abbreviations from '*Advice to the Seeker on the Path of Asceticism*' by Sidi 'Ali al-Jamal. Passages selected and translated for this anthology to inspire, guide and make accessible eternal truths to the contemporary seeker.

The Chishtis: Sufi Masters of India

Muneera Haeri

In this book, Muneera Haeri recounts the lives of six early Sufis of the Chishti order. She writes for readers who are interested in Sufism, leading them to the heart of the matter via a picturesque route which traverses a landscape of ardor and devotion studded with historical facts and folk lore. This book can prove to be a feast for the trusting reader who is not blocked by cynicism in his quest for spirituality.

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 exposed 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 honourable life, with no darkness, ignorance or abuse.

Witnessing Perfection

Shaykh Fadhlalla Haeri

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

Practices & Teachings of Islam

Calling Allah by His Most Beautiful Names

Shaykh Fadhlalla Haeri

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

Fasting in Islam

Shaykh Fadhlalla Haeri

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

Inner Secrets of The Path

Sayyid Haydar Amuli

In this book, Seyyid Haydar Amuli – an ibn ‘Arabi scholar and Gnostic from the 14th century – discusses the nature of unity, justice and prophecy as outlined by the Prophet Muhammad (peace be upon him), and how spiritual travelers should walk on the path taking to their Lord using Shari`ah. It deals specifically with the roots and branches of Islam.

Pilgrimage in Islam

Shaykh Fadhlalla Haeri

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

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

Compiled By: Shaykh Fadhlalla Haeri

Translated By: Asadullah adh-Dhaakir Yate

Foreword By: Seyyed Hossein Nasr

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

The Wisdom (Hikam) of Ibn ‘Ata’allah: Translation and Commentary

Translation & Commentary by Shaykh Fadhlalla Haeri

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

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

Shaykh Fadhlalla Haeri

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

The Lantern of The Path

Imam Ja`far Al-Sadiq

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

The Sayings and Wisdom of Imam `Ali

Compiled By: Shaykh Fadhlalla Haeri

Translated By: Asadullah ad-Dhaakir Yate

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

Transformative Worship in Islam: Experiencing Perfection

Shaykh Fadhlalla Haeri with Muna H. Bilgrami

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

Talks, Interviews & Courses

Ask Course ONE: The Sufi Map of the Self

Shaykh Fadhlalla Haeri

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

Ask Course TWO: The Prophetic Way of Life

Shaykh Fadhlalla Haeri

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

Friday Discourses: Volume 1: Jum`ah Talks at the Rasooli Centre

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.

Refinement of Character: Friday Discourses

Shaykh Fadhlalla Haeri

These discourses, offered by Shaykh Fadhlalla Haeri in South Africa, present a comprehensive and complete package of essentials regarding the self and its emergence, of the interplay between the ego and the soul (behaviour and personality dynamics).

Seasons of Wisdom

Shaykh Fadhlalla Haeri

Seasons of Wisdom is mostly collated from the closing unscripted talks given by Shaykh Fadhlalla Haeri at annual conferences held in South Africa.

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.

Seasons of Wisdom

Shaykh Fadhlalla Haeri

Seasons of Wisdom is mostly collated from the closing unscripted talks given by Shaykh Fadhlalla Haeri at annual conferences held in South Africa.

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.

Differentiated Sameness: A Collection of Sufi Poems

Shaykh Fadhlalla Haeri

These poems are like brush strokes indicating transitions between the boundless and the limited, within and beyond time and space, like flags on a temple reminding us of our transitory earthly journey and how magnificent it is if we are aware of its timeless grace.

Fulfilment Now

Shaykh Fadhlalla Haeri

A modern-day sage's indispensable insights into how to access true fulfilment.

Hikari: Lights and Shadows

Shaykh Fadhlalla Haeri

This booklet contains short bursts of insights presented as steps towards being at one with the light within the heart.

Look Again

Shaykh Fadhlalla Haeri

Look Again invites us to cast our sight beyond things as they appear to be – Insight

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.

Shades of Reality: Short Stories by Shaykh Fadhlalla Haeri

Shaykh Fadhlalla Haeri

Each of the stories in this collection contains an aspect that touched the Author's heart and invites the reader to reflect on the teachings they reveal.

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.

The Calling Heart: A Litany compiled by Shaykh Fadhlalla Haeri

Shaykh Fadhlalla Haeri

This litany (*wird*) is present to whomsoever desires access to the treasures of the Hereafter. There is no power and no strength except through Allah, the Magnificent.

The Four Journeys

Shaykh Fadhlalla Haeri

A Collection of Poetry from the works of Shaykh Fadhlalla Haeri along the Four Journeys of Mulla Sadra.

The Wisdom of Ramana Maharshi: A Modern Sufi Rendition

Shaykh Fadhlalla Haeri

Forty Verses on Reality by Sri Ramana Maharshi is a pithy and aphoristic short sacred work. This little book is full of the most profound revelations of Self-Knowledge. An essential text for all interested in Nonduality and the Maharshi's teachings.

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.

