

Seasons of Wisdom

-Selected Talks from the Annual Sufi Conferences-

By

Shaykh Fadhlalla Haeri



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PUBLISHER'S NOTE

Seasons of Wisdom is mostly collated from the closing unscripted talks given by Shaykh Fadhlalla Haeri to seal the annual conferences held by the Academy of Self Knowledge in South Africa. Two talks from one year have been included, one from the closing talk, but the other given after the main *dhikr* event at the gathering, while another was the opening address. The transcripts have been edited for the purpose of print, with sub-headings added for ease of navigation or locating specific topics, and reflect the rich array of spiritual themes anchoring each gathering.

Established by Shaykh Fadhlalla Haeri in 2003, the Academy offered online courses, resource materials and workshops in self-knowledge, focusing on the cosmology of the human being by laying out the mapping of the self and soul according to the wisdom heritage of Islam and Sufism. For over 17 years annual gatherings were also held with participants joining in from all over the world, to explore themes, such as: Living Islam, Voices of Wisdom from our Past, Global Spirituality Today, Gnostics and Politics, the Power of Prayer, Devotion and Worship of the Unseen, Celebrating Life through Sacred Expressions, Celebrating the Universal Message of the Qur'an, Humanity and Divinity, and From Darkness to Light.

PREFACE

Some three decades ago I visited South Africa and realized it might be right destination for me to move to from England, as I was not interested in the Western state of culture or development. My natural attraction has always been for emerging countries, without denying the rise in human consciousness and the inevitable complexities that evolving life brings about.

It was my love for Qur'an that brought about a situation of regularly sharing commentaries and delights in the eternal Truth that whatever is known and unknown emanates from one Cosmic Source that is not subject to space or time. A few friends and students I had from the past and new ones in South Africa began to visit and that led to an annual gathering at the centre outside Pretoria, covering different aspects of human concern. The various themes of these gatherings emanate from the Eternal Light and lead to it. They are presented here with some minor editing and rearrangements.

Shaykh Fadhlalla Haeri

BOOK DESCRIPTION

Seasons of Wisdom is mostly collated from the closing unscripted talks given by Shaykh Fadhlalla Haeri to seal the annual conferences held by the Academy of Self Knowledge in South Africa. It was his love for Qur'an that brought about a situation of regularly sharing commentaries and delights in the eternal Truth that whatever is known and unknown emanates from one Cosmic Source that is not subject to space or time.

“Every living entity is a combination of a mysterious divine spirit or soul, which provides life and is eternal and boundless in nature, and a physical identity which connects the divine attributes of the soul with all earthly, transient realities and shadows. With intelligence and faith, you will realize how these descriptions will provide seeds of prescriptions. If you dwell on either, you realise they are two facets of the same reality. One describes and the other leads to responsibility and drive. From the inert to the dynamic and moving.”

Shaykh Fadhlalla Haeri

ABOUT THE AUTHOR

Shaykh Fadhlalla Haeri, Sufi mystic and visionary, is an enlightened spiritual master whose life and works serve as a reminder that spirituality is a science and an art vitally relevant to our times. He grew up in an environment where religious scholars and Sufis were part of his formative experiences. His love and understanding of the universality of the Qur'anic message has imbued him with respect for other religions, spiritual paths and the ability to discern the common elements in our collective journey towards awakening.

Zahra Publications' other books are listed at <http://www.zahrapublications.pub>.

1. LIVING ISLAM (GIVEN IN 2002)

- The Story of Zam Zam
- Entanglement with *Dunya*
- We Are Essentially Light
- Identity and *Rūh*
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- *Dunya*: Mimicry of the Divine
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- The Four Journeys
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- Love the Higher Self
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- An Unfolding Process
- Imam `Ali's Unveiling

Living Islam has many dimensions. You use your *`aql* (reason), you use your tongue, your heart, your state and your light. It is light upon light. If you do not do that, you are not alive. It is as simple as that.

Living Islam means living its full dimensionality. You have multi-faceted attentions – directions, objectives, needs, wants. However, ‘living’ implies being with the Ever-Living – *al-Hayy*. How do you delineate, how do you put bounds on, how do you define the Ever-Living? He has designed and created the definitions and boundaries. He is *al-Kāmil* – the Complete and Perfect. That is why all of us are desperately impassioned by the love of that perfection.

The great Moroccan *Walī*, Abu Madyan (1126-1198CE), whose influence has been most profound, says that to reach perfection we must use what is understandable by ordinary people. You will never be able to reach that perfection, for that perfection has already reached you. You will never be able to see Him, for He has seen you already. Stop seeing, and see *by* Him. He says, ‘My servant gets closer to Me by his deeds, his obligations, his service, his correct actions until I become the eye by which he sees.’

Sight is a minuscule aspect of the divine quality of seeing. Hearing is the same. Knowing is the same. Knowledge is a tiny aspect of His unfathomable knowing – which is beyond time and space. It is an immense affair. That is why we feel completely pulverised by the call of ‘*Allahu Akbar*’ (God is most great). Allah is greater than we can ever perceive, conceive, or imagine. So that is why the true living Muslim is humbled. Through that humility, Allah elevates your inner state such that it is illuminated.

The Story of Zam Zam

It is said that Hajar was desperate for water. By Allah’s mercy a bit of wetness at the foot of Ismail became a gushing stream of water. Rather than relief, Hajar’s anxiety as a mother surfaced even more. First, she was Allah’s creation, Allah’s manifestation in a human situation, then suddenly she became a mother and cried out, ‘Stop! Stop! *Zamzami*! Gather! Gather!’

Our Prophet said were it not for that, Zam Zam would have become a river running from Makkah to the Red Sea. We too experience the same anxiety. We too become overwhelmed; we stop the flow. Do not stop the *rahma*, the mercy or blessing, which comes to you because you want to tell somebody or want to be acknowledged. Allah has already acknowledged you. You have been created! What more is it that you are trying to prove and to whom?

Relax and let the main project take its course. The birds do it. The trees do it. The insects do it. Let the river take its course. Its fruit is the knowledge that though you do not know, you will come to know. So, relax! The work is already done. Enter that abode of inner sanctity, of eternal silence. Living Islam is to live beyond time and space and yet acknowledge time and space.

Do not deny physicality either. Do not deny that you are a human being in need of this shell. Do not deny the outer. If you deny the outer, you will be, by definition, denying the inner. There cannot be anything in this existence unless it contains both. Allah says in the Qur'an that of everything He has created a pair; therefore, there cannot be in this existence any experience or any aspect without its opposite.

Entanglement with *Dunya*

It is Allah's *rahma* (mercy) upon us that in this age people can take the time and trouble to get away from the enslavement and strangulation of the day-to-day demands of physical and material existence. It will become rarer and more infrequent because of the monolithic monoculture of *dunya* (the entangling material world). All of it is about this world, your education, your home. The sooner you get something, the more immediately you need something else, and this is how the spiral spins into its conclusion of self-destructiveness.

So, it is a big gift for us to be able to meet people who question the totality of this existence. What is death? Why do we want harmony? Why do we want well-beingness? From where do we get this desire? What are desires? What are good desires? What are not? How does one deal with one's inner confusion? How does one deal with other human beings? What is this 'thing' that is beyond us? Why did He create us like this? Where is perfection? Where is imperfection? Who am I? Who are you? What is the difference between us?

We Are Essentially Light

As Muslims, we have been gifted with all these answers. However, the answer must transform, not end up simply informing and creating more religious divisions. For centuries we Muslims have benefited from this discernment: that you are light. From that light emanates multiple, transformed and different versions of light (including even metals) – nothing other than light. What are these solids but electrons streaming around with enormous spaces in them?

We have been given all this. We have been shown this by the way and life of the great ones, by the Prophet and his followers, family, and the great enlightened beings. Before the glorious Prophet, thousands had discovered that they were essentially manifested in this realm of existence as Adamic beings, as a grace, a gift from this infinite, unfathomable, pure light called God, or Allah, or the Divine, manifesting and cascading into infinite creations. This has been so from time immemorial.

Why are we then under these tyrannical shadows of misconceptions, deceptions, illusions and delusions? It is because we have not ‘read.’ Allah commands us to read: ‘*Iqra!*’ To read the truth. The truth never changes. Every reality has in it an aspect of truth. It is real that we are sitting here, but in two hours’ time, it will not be true anymore as we will have moved. It is true that you are listening now, but close your ears, and you will *not* hear. Do not deny this reality. Do not deny the reality of the moment, but these realities change with time.

Identity and *Rūh*

You and I, he and she, and every creation on this earth, is driven towards the ultimate truth that does not change in time. Truth is beyond time and space and has brought about this basket of time and space that we are now experiencing. We are prisoners, and the prison is the divine precinct, and the master of prisoners is also the liberator and is called Allah. However, once you identify with the so-called I – I have an identity, I was born, I have a beginning, I have an end, I am this fellow, I am the father, I am the teacher – then you are veiled by that identity.

So, the path of Living Islam is to see that identity, embrace these so-called blockages and go *through* them. Do not let them become stumbling blocks. Step on them and go higher. Do not let the body be your final miserable destination. It is already dead! The cell is on its way to recycling and change. Indeed, no cell ever remains in the body for more than few years. Most cells renew themselves every few hours or every few days. Accept who you are, where you are now, and move according to Allah’s programme.

Allah’s programme says: ‘I was a hidden treasure and I loved to be known, and thus I created’ (*ḥadīth qudsī*). The programme is to know Allah. It is to start where you are, with the knowledge or the experience of your own state, and yearn for that inner awakening in you that is beyond description. This is what we call joy or bliss. It is the kind of happiness that is perpetually available to you. Allah’s *rahma* is to avoid misery. So, avoid it!

This programme means you are already sitting within the precinct of the inner garden. If you do not practice the gardenic state now, then you will be in turmoil after you leave the body, because you are not the body. So, we have this incredible cosmology which reveals that essentially all human beings are *rūh*, which is an energy or aspect of light which we cannot define or delineate. It is by grace, mercy, and the command of Allah that there is this *rūh*.

Rūh is related to the Arabic root of ‘perfume’ (*rā’iha*). It also shares the same root for ‘breeze’ (*rīh*), and the verb meaning ‘to depart’. In other words, it is pure spirit or light activating mud to create this full entity of the human being which contains within it multi-faceted forms (or paradigms, or holograms) of the entire cosmos. You would never be able to understand the bird diving down onto a worm for its breakfast, unless that model is in you. You would never be able to understand the cry of a mother who has lost her child, the grief of separation, unless that flavour is in you. You would never be able to see colours, never be able to hear, if all was not within you. However, because you have constantly been preoccupied with other things, this most important priority – understanding who you really are – has not been given attention.

Traditional Education

A hundred years ago in the Muslim world, any decent, wholesome being from a self-respecting God-fearing family would have by the age of eight or nine known the Qur’an. By the age of twelve, they would have known the *shari’a* and the way of the Prophet. By the age of sixteen, they would have moved onto other things, other skills, whatever they may have been. Amongst our greatest saints were carpenters, cloth-makers, perfumers. Their names give clues to their professions: Al-Hallaj (d. 922 CE), for example, was none other than the man who beat cotton to puff up the fibres. They were equipped with the cosmology of being-ness and therefore ‘living Islam’ for them was not talked about: it was lived.

Now we are in the most unfortunate situation where we have to dig everywhere to find the gems amongst the debris of disinformation, misinformation and a lot of other half-baked, half-regurgitated stuff. It is for this reason that so many of the young generation of Muslims are angry and disappointed. That is why so many of them want to believe in the hegemony of this *kufir* (denial of reality) system: there is only this life so go for it – more pleasure, yet more pleasure, and by the age of 24, if you haven’t made your millions, you are not cool. Burning hot inside, but

cool outside. You need connectivity every second so you don't miss something. Once you get it, you lose something else.

Look at people's lives; look at people you or your parents may have known, those who have gained wealth. You will find that they are never better off. Invariably they are worse off. Why? Where is Allah's mercy? Why is it people start off simple and generous? If you were to visit their village, you would see how generously they share. However, if you give the fellow a small house in Lahore, you'll then see a different side. Suddenly he wants a bigger house, two cars; then the children have to go to private schools, then he needs three cars. It never ends, until he ends up being the prime minister.

Flashes of Light from the *Rūh*

What causes this sliding scale whose end is burning inside and outside? The answer is already in our heritage. Allah says: *'To me belongs all that you are seeking, all of the great attributes are mine and I have created you in my image to yearn for these.'* [see e.g. 7:180, 17:110]

A flash of that light is already within us. Those flashes are in your *rūh* (soul/spirit). Your *rūh* knows what glory, wealth, and beyond wealth are. It knows what contentment is and what is beyond contentment. These are attributes of Allah. Allah has no needs. You and I have needs, so He hooks us into the zone of inner contentment. All of those great attributes have their flashes or reflections in our heart. I say the 'heart' because the heart is the home of the *rūh*. That is why the heart has to be clear and clean. Otherwise, your *rūh* will not rule over your *nafs* (ego-self).

All of these cosmologies are available to us. What you and I need is to spend a bit of time, to reflect upon them, digest them, and be transformed by them. The human makeup has light beyond description as well as attitudes, emotions or possibilities that are at the same time the lowest of the low. What an incredible entity this thing called 'self' is! It is a cosmic jelly that can contain all the infinite varieties of possibilities of emanations.

If you tune in to that waveband, it will come back to you. If you tune in to the ultimate waveband of light in you, you will be in delight! You will not even be able to talk about it, and that is the correct nourishment of the heart. If you do not produce that constant nourishment of the heart that goes beyond description, then you are sick. Otherwise, you will yearn for some outer pleasure to replace it.

We all love a bit more pleasure. We crave beautiful scenery but the air is now so polluted and the horizon filled with concrete that you can no longer see any ‘nice’ scenery! Now you have to look to the inner garden, because the outer is artificial. Several years ago, on a beautiful Hawaiian island they had to remove all the coconuts because everybody was suing the municipality – they would drop on peoples’ heads! So, they replaced them all with plastic coconuts. By now they may have replaced the human beings with plastic versions because the real ones can be so troublesome.

Dunya: Mimicry of the Divine

The reason we all run after *dunya* (this world) is that it mimics the divine. You love wealth because you love the Rich beyond need (*al-Ghani*). You love power because you love the most Strong (*al-Qawi*, or *al-Qadir*). So, it is a bit perverted: you’ve taken a wrong turn on the map, that’s all. Stop your vehicle, think, look back, reverse, and return. Allah is Ever-forgiving, Allah is Ever-there, but are *you* present? Are you aware of what you are doing? Why are you doing it? Blame yourself. Take responsibility. Stop blaming others.

Everyone seems to have a list of complaints. It shows that they are disappointed. Why are you disappointed? Why aren’t you re-appointed? You are seeking the right thing: bliss, constant access to joy, unconditional pure beingness – living Islam. It is because you are looking for the right thing in the wrong place. You are looking to your wife to save you from your own tyranny. You are looking to your boss to give you whatever you think you deserve.

The reason there is so much anger now amongst Muslims is because we have mixed up the Divine Pattern with a tradition, a culture, or with other religious inheritances.

Islam and Muslims

Separate Islam, and the perfection it offers to all the Adamic beings, from the conduct of Muslims, and you will then understand. We have collectively inherited a lot of past preconceptions, misconceptions, and all sorts of things that were appropriate at a certain time, but no longer. So, you can forgive your parents and the past generations and move on. If we do not forgive and move on, we will have millions of gatherings just condemning the past people,

their atrocities, the dreadful leadership of Muslims, the tyranny they have brought about and how they have deviated from the way of the Prophet.

That may have been so, but what can we do about it now? We are only responsible for delivering ourselves to our Maker. First deliver yourself to Him Who has created you. Deliver yourself to Him Who is ever-present, Who will remain after we have gone to Him, Who is before us and is uncontaminated, Who is the carrier of all perfections that we are passionate about. That is what you should care about. That is why, throughout the history of humankind, people took to the mountains and hills, to isolation, so that they could rekindle this original light that was already there.

Sufi Teachings

The most important qualification for gnosis, arrival, enlightenment, and awakening is sincerity and honesty. Once you read some of the books written by the great ones, you'll be confused at best. The great ones include Abu Madyan (d. 1198 CE) and Ibn 'Arabi (d. 1240 CE) because they have been truly, fully, and ultimately freed from illusions. They speak in the voice of *haqq* (truth), and *haqq* addresses everyone. It addresses the starter on the path and the one who is almost at its peak. Take what is appropriate for you. Do not get confused.

To share an example. So many of our great masters say, *'Do not be a beloved, be a lover.'* Equally, you find the reverse injunction: *'Be a beloved, do not be a lover.'* So, what do you do? Both are true. If you are starting, you must love. You must love those who are ahead of you in the knowledge of truth. You must love them, adore them, die for them because you cannot yet die for Allah. Die for that which you can perceive as a means, an example, and a possible lighter of your candle.

One of the great aspects of the Chishti *tariqa* is the practice of *fanā' fi'l-Shaykh*, or 'dying in your Shaykh'. Until 100 years ago, it was fully meaningful but not anymore. It is now comparable to replacing political or economic tyranny, or the bank's tyranny, with the Shaykh's tyranny, because our time is different. Therefore, you have to start as a lover of that which is higher than you, until you begin to have flashes of the knowledge that you are His beloved.

You are already loved by Allah, otherwise why would you be like this? He could have created you as a worm. You could have been a wasp. Why not? Instead, He has created you as Adam, and Adam contains all the different forms of knowledge that angels do not know. The angels

nearly went on strike, but there were no unions then. They said, 'What is this that you have created? This entity is going to cause havoc.' They knew what was going to happen. Everywhere you go, half of this world are people who can barely subsist. Then you have 5% who are barely able to deal with the luxuries they have.

Map of Our Times

How can there be justice in the world when there is such divergence between humanity? So, we as Muslims have to read the appropriate map of the day. I have some old maps of Africa which are more than 300 years old. The only roads you can find in them are elephant trails. These major elephant trails have now become the main highways because at that time the elephants made the road much straighter than people could. However, nowadays those maps are no good for me if I want to go to Lusaka.

You need a map that gives you the right direction, appropriate to the time that you are living in. The values, needs and desires do not change. The way to fulfil them changes. The Prophet used to have the best of mounts because he was the servant of Allah. He wanted to get from point A to point B with the least disturbance, so Allah made it possible for him to have the best of mounts. Now I would be foolish if I come to you every morning riding a horse. With traffic fumes, the poor horse will die. It is not about the horse or the car. It is about getting there. It is about using a vehicle that is going to cause the least disruption or trouble.

The values and objectives are the same. Clothes are there to cover us from the changing outer elements, so the inner remains more constant and steadier. The material may change. Unfortunately, all of us are now clad in these dreadful electric-shocking synthetics. The time we are living in is different to any other time before. There are a few radical changes that did not exist before.

Amongst these radical changes is the discontinuation of accountability to family and society. 50-60 years ago, members of Parliament and people who were elected to public office in Europe were held accountable by the people in their locality. They were accountable for the quality of their behaviour and conduct, charity, and goodness. However, once it became party politics, then this dynamic changed. You might be from the North- West of Britain but could be elected in Kent because your Parliamentary party wants you there; they have spotted you as a good politician. You can hide more lies without being caught by the law.

We are living in a time consisting of unique change. Parents have no more influence on children. There is no extended family to reflect human values. The grooming of the self and reforming of character is no longer important. The overwhelming *kufir* system now teaches the entire globe that you deserve the best, pamper yourself, love yourself. The bank is there to serve you: come and borrow and then be buried by your borrowing.

We are living in a different time. I consider it a time of emergency. The most important priority is to save yourself. But once you have taken that as a programme, you realise that you cannot do it alone. You must have other mirrors, ones that are a bit clearer, to enhance the spark in your heart, that original aspect of pure beingness. You need to have periods of loneliness or quietude to let your scorpions out. Don't become superstitious about whatever comes out of you. It is you! Whatever you perceive or conceive is from you. It is from your cosmology.

The Dream World

It is for that reason the world of dreams has always been very important. Dreams are free from this illusion of physicality and materialism. They are less solid. You think that the dream world is less real but, as far as the truth is concerned, it is far more real than this one. We think it less real because it is a little bit removed from this so-called concrete reality. That 'concrete reality' is only electrons whizzing around. It is all light. The dream is more real: if you look at your dreams, you'll learn more about your state.

If you see the Prophet in your dream, it could just mean that your state is such that you want to have the companionship of people who are perfect mirrors and perfect beings. If you have seen dreadful creatures, they are also from you: it is you who have become that creature. So do not make something big out of it – I've just had *such* a dream! Does it mean everybody has to bow down before you because your 'Excellency' had some dream?

Everyone has their world. The entire perception of the outer is because of your inner. It is as simple as that. There is no outer cosmology without your inner, personal cosmology. What is needed is balance between these two. Then go beyond both because you are already beyond but you do not realise it.

Reading the Context

In the age we live in, distances have diminished – through communication or physical accessibility. As a result of this phenomenon, this is also the era of presence. Presence is now! Your contact with reality and truth is now! When we say Allah is All-Forgiving, it means not to go to the past. Looking to the past will only be useful in a simple utilitarian sense, for example, to determine which day did we travel, or which day did I plant these seeds because I want to make sure of the season.

If you look at the past emotionally, you are doomed – they did this to me, they didn't respect me, and I was kind to them, but they didn't acknowledge my kindness. There are only so many streets that can be named after politicians. How many streets can you have in a town? How many airports can you have? It is not possible to be given this acknowledgement all the time.

I have a friend in Tangier. He is a very fine man who, for about three years, helped us tremendously with Ibn 'Ajība's work. Many of my letters to him received no reply, then it turned out that the name of his street had changed from an Arabic name to 'Washington'. Some representative from America had visited Tangier and they changed the street name because it was a main street. So, I was writing these letters which never went to 'Washington'. When my friend later explained how the street changed names, I asked, 'But didn't the people object?' He replied, 'Yes, since this Arabic name cannot be a street so it will be a Mosque. So now they have given the name to a Mosque.'

Humility

The path of Islam is based on humility, realising your nothingness. If you truly and fully realise your nothingness, then the light of everything-ness, which is in you, will beam. This is the secret to the door of the eternal garden. Shaykh Abdul-Qadir Jilani once said (paraphrasing), 'When I approached the doors that people were knocking on to enter into Allah's *rahma*, (such as) the door of worship (*ibāda*), there were so many people perfecting their worship, I couldn't get near that door. The same happened at the door of sacrifice and abandonment, as well as at giving and generosity. I couldn't get anywhere near those doors. Eventually I came near the door of humility and humbleness, and nobody was there, so I entered.'

How do you humble yourself? Remember death. Take heed. Do not be pompous, or seek more books, more of this, more of that. Allah sent the ultimate tyrannical man of the day, Hulagu Khan, grandson of Genghis Khan, in 1258 to Baghdad and at that time there was no place on earth as endowed with books as Baghdad. They made a whole bridge of about 2 km of books across the river Tigris. It is said that for 2 to 3 years the river still bled blood (ink) from the books.

Read Your Inner Book

Read His book: *Iqra!* Read, do not accumulate books. There are many books and Islamic studies, but Islam is buried amongst the real people of Allah. I'm not saying you may not need a book to remind you of the 'book' that is in you. It is useful, but do not be infatuated by how you produced one book, or two books. Are you free from your own tyranny? Are you free from your own illusions and insecurities? Are you free to let go of this world? Do you belong to another world? These are the key questions!

So, this gathering, if Allah wills, will give you some nourishment for the state you are in. Be free from this illusion that you are this or that. These are roles. Like every other role, they get consumed too. You are acting as a talker, as a speaker, as a father, as a friend, as a mover. This is fine, but who are you? If you are not a reflector of the ultimate Divine, all these other roles are lies upon lies because they change. A lie is that which does not last whereas the truth lasts. We need presence because presence lasts forever. Presence is the moment. If you truly enter into the moment, you have entered into the timeless zone of boundless realities, and that is the purpose of all of our *'ibāda* (worship). What is the ultimate meaning of *sajda* (prostration) other than disappearing from that which appears to your sight.

Disappearing to sight means you are in the zone of insight. Then you are perfecting your *'ibāda* (worship) in what gives you that nourishment, that recharge of your batteries. Allah has given us a self-charging battery which is called the *rūh* or soul, but we consume it all the time by demands of the *nafs* (ego-self) – I want more of this and yet more. Realise that the *nafs* will constantly make its demands until it yields to the *rūh*. The *nafs* must still recognize its animal side, that in it there are these lowest of the low tendencies. Laugh at it. Do not make a big thing of it.

Stop your illusion and you'll see wonder upon wonder. Stop blaming and criticizing others. Do you want to be content and read the present-day situation? Look at the misconduct of most of us amongst humanity. Whether so-called believers or unbelievers, look at our misconduct and infatuation with the world – ever-increasing worldliness, until we are choked with excess. It is all about abstention: abstention of the heart, of your inner zest, and inner appetite.

Feed the body, *bismillah* – in the name of Allah. Allah has given you this donkey, you have to look after it. It's all about awakening to the higher in you so that the lower is put in its proper place and you can move along the map of existence in perfection, which is reflective of His Perfection. You must then learn some of the basic laws, some of Allah's rules from the Qur'an, from the way of the Prophet, so that you know that everything is in its opposite, so that you realise that you are in between, caught between the ultimate and the very limited. Learn to read the situation.

Human Crises

What is going on in the world is atrocious – the hypocrisy, the dreadful massacres – because people are not accountable in the moment. Look at what is happening in Palestine or anywhere else. *We* are doing it. Allah is allowing us to create all of these fires so we call upon His *rahma* to get us out. It is very easy to blame somebody and label them but it is not going to change them. I've known so many Muslim countries where people had a simple life, a basic, decent family life, but from among these same families quarrels and killings arose.

This is a human dilemma. This is a basic dilemma due to lack of enlightenment. So, go to the highest and you will understand the lower and then you can deal with it. If you feel you can save some people's lives, do it. Then move on until you find that you know you are seeing it all because all is within you. There is nothing in the world that you can experience or think unless a reflection of it is within you.

Real *Tawakkul* and Living Islam

So, if Allah wills, each one of you will take what is appropriate for your state and station, until such time as you truly and utterly trust in Allah's ways so that you don't even talk about it. There is a big difference between talking about *tawakkul* (total reliance) and being in a state of

tawakkul. There is a big difference between talking about inner freedom and being free. Talking about it is an expression of yearning, which is good. Allah says that those of us who are most honoured by Allah are those of us who are most in awareness of Allah's presence. Everything you do or think is recorded in you. To where then do you escape?

It is about beingness. It is about living Islam, not discussing it. Living Islam means living *fitra* (original pattern). The *fitra* of Allah is the original crack: that there is none other than the eternal light, none other than eternal light *now*. So, bask in it. And there will be major changes globally because the way we have gone now is like the father who allows his children to play in the house, but once a few of the rooms are ruined the house will collapse. We are at the edge of that now. Beingness, inner human beingness, has collapsed. If the inner fortress has been completely eradicated there is no outer safety and security.

Prescriptions

I can only thank Allah for His mercy upon us at this time and age, to be here together, not looking at colour, nationality, and background, but looking only at that which is ever-present with love and trust between us, with trust that Allah will give us more than we deserve so that we are always put to shame. When he was put on the pedestal and admired for his incredible prophetic qualities, Imam 'Ali would always say, 'O Allah make me feel humble in my heart as much as they have exalted me and lifted me up.' So that is the balance.

These are the rules of the wayfarer and I pray to Allah that all of us be given these qualities. The giver is one and the takers are many, so be courteous. Let your inner be quiet and absorb. Remind the *nafs* (lower self) of its place because the *nafs* is very treacherous and clever. Remind yourself of death and place it in front of you. One of the biggest reminders is the willingness to die. If we could have collapsible coffins, it would be a great thing. In an instant you could press a button, and this thing opens and you go and lie in it. You must trick the mind, you must trick the self, for it is very tricky.

So have a good time through self-awareness. Be ashamed of yourself, if you've been childish and reacted stupidly and then regretted it. Stop that. But instantly be aware now. A gathering of people of love and light is like a room full of mirrors: even a small spark will get magnified.

Poem: Ocean of Light

*The hidden treasure is safe from intruders
The jewels reflect His perfection
and countless glorious manifestations,
dazzling sights and nourishing insights,
contained yet boundless.*

*Sharī`a perfecting Haqīqa,
Haqīqa manifesting as Sharī`a,
apparent and hidden, timeless and in time –
two facets of one face.*

*Sharī`a is rational, dutiful and honest performance
following the pen of acceptance,
yielding and reading all changes in perception,
then transcends self-protective resistance
and imaginal independent existence
to realise His glorious eternal presence.*

*Now to enter that zone,
ever true and effulgent,
we need to cross the dark ocean
of imaginal illusions, of dusks and dawns,
and flickering images adrift
in endless space fry His grace,
reading His book phrase by phrase
with no reference to veils of the past
or the reed bed that saved Moses,
disclosed fry his cry.*

*Every entity is endowed with its path of ease
and causal growth and flow,
reason, intellect and cognition of His Light and its glow.*

*The bush of Moses
with countless forms, sounds, and worshippers,
reflecting His will and cascading lights,
exuding timeless love and affection,
embracing with beauty and grace
Anyone who enters the abode of His perfection.*

*So please, O lover of the Real,
Give up and give in with joy and contentment,
for exhaustion is the door to relief
and the price of the eternal fruit is unconditional surrender;*

*accompanied by joyful knowledge
in the One Who is behind all,
the Hidden, the Evident, the First and the Last,
Encompassing and permeating all.*

*Drown in His infinite ocean
and re-live your foreverness
in this land of His boundlessness.*

Living *Barzakh*

Every part of the glorious Qur'an presents *haqq* (truth) in its appropriate way, moving it higher and higher. It takes us away from the lower side of existence, which has its nature and reality, as it deals with physicality and form, cause and effect. Allah says everything in existence is *barzakh*. Cosmos is none other than *barzakh*. *Barzakh* is a barrier or a bridge, an entity or a reality with one part in a certain state and the other part in another state.

Like a bridge, we human beings are living the *barzakh*: *in* this world and not *of* this world. Part of you knows what gatheredness is: when your heart is gathered and content, when your mind is gathered, and you can think clearly. And then the other side is dispersed. No aspect of life exists unless it is one of two, and the human being is the *barzakh* (barrier/bridge), able to understand both, with one leading to the other.

If you seek beauty, you will come to realise that the origin of beauty is in majesty. Beauty has to do with *zāhir* (that which is manifest), majesty has to do with the *bātin* (that which is hidden). Majesty is before the creational manifestation of Allah's *kun* (God's command 'Be!'). And you understand both: you have within you both majesty *and* beauty. The more you grow in knowledge and wisdom, the more you'll find that you will have majesty inwardly and beauty outwardly. Other aspects and states will reverse it for you. So, when there is chaos, you will exhibit majesty outwardly while your inner exhibits beauty. And it moves from one to the other, but one will not overcome the other.

Knowledge and ignorance are the same. Ignorance is majesty and knowledge is beauty because it is the outer. Allah says:

أَلَا تَطْغَوْنَ فِي الْمِيزَانِ

How can you transgress [all these dualities of] the balance (mizan)?' (55:8)

You are both. One aspect of you is beyond time and space; another aspect of you can understand all the animals and all the insects. If you deny one, you'll deny the other.

This is the ultimate gift that can be given by the Ultimate and the Most Generous Creator: all of that is encapsulated within us, in our heart. We must first remove all of these veils, which are essential earlier on, until such time as we are rendered with nothing, clear and simple. Then we see things as they are. Then we are truly *`abd Allah* (servant of Allah), a true *shāhid* (witnesser) and able to see.

For years while in Makka, the Prophet saw all the miseries and terrible discourtesies by his own family and everyone around him. He witnessed the truth. Those around him were ignorant. Once the woman who used to throw rubbish at the Prophet did not appear. The Prophet asked, 'Where is this woman?' They said she was sick, and the Prophet went to visit her. She was surprised and said, 'You've come to visit me because I'm not throwing rubbish at you?' Her astonishment made her realise the Prophet's behaviour was noble. Because he was *`abd Allah* (servant of Allah), meaning the witnesser of Allah's creation, so he was free from all of these trivialities.

Only Allah

Give them good news: there was only Allah and nothing else, and it is the same now. Allah is not contaminated by the ups and the downs. These are cascading lights from the *nūr al-anwār* (light of lights). Everything you witness is *nūr* and is connected by the eternal thread of Allah's unique One-ness. Give them the good news: you are eternal, here for a short while, returning to that in which you are already.

You are not travelling *to* Allah: there is only Allah and that is why we say Allah is All-Forgiving. Allah is now! The only contact you have is now. The past is your own fantasy, and the future is your own anxiety. This is the good news. Give them the good news and then equally the warning that if you don't do it now, it will be too late. Don't delay it. Don't think that some other time will be easier. It will not be. The urgency is now! Corner yourself in the *mihrah* (prayer niche). And then it all begins to come out from you.

No *Da`wa* without *Idhn*

Call people to Allah only if it overflows from you. These miserable people flogging *da`wa*, *da`wa*, *da`wa*. For what? If you are not content with everything that is happening and has happened, and you know the reason of it and origin of it, how can you invite others? This is the *idhn* of Allah, when your self is not there. When your *nafs* is not in the formula then Allah has given you *idhn*. When you are in it, then it is your own interference, your own project – another miserable project. If there is no one you just sing away. It does not matter. Dance your eternal dance for Allah, by Allah. Be in your *salāt*. The bird sings because it was programmed to acknowledge its Creator even if somebody was trying to shoot it. It does not matter. What matters is *you*. So, deliver yourself to the Creator and then you are in the company of the Ultimate.

We are most blessed in having openings or flashes of this journey to and in truth. Once you have flashes of this truth, you become hooked because it is in you, until these flashes and moods become nothing other than stations (*maqāms*). And then you move on and on.

The Four Journeys

The first facet is the journey from creation: running away from creation into the Creator. The next opening is being in the presence of the Ever-Present Creator. Then the next flash is the journey by the power of the Creator towards creation. Lastly, being amongst creation connected entirely and utterly to the Creator, without denying creation. These are the great four journeys and they do not necessarily happen in such a simplistic sequence.

Every one of us gets a glimpse of it every now and then. You suddenly see the map and realize that map is already in you. We are indeed blessed to be true ‘Muhammadis’ on the path of the one and only way of saving ourselves, our little planet and everything else worthy of being treasured. We are indeed blessed and should be in constant thanks and gratitude to Allah.

This is a Grand Affair

It is always said that the end is as good as the beginning. If the beginning is made with the right intention, with the right foothold or direction, then doubtless the end will be as good. Our

beginning and our end are encapsulated by Allah's light, by Allah's designs, by Allah's order to Be (*kun*)! If we believe that we are His creation, that we have been brought about to adore, worship, and know Him, then we truly know *lā ilāha illā 'llah* – meaning there is no source other than Him. No primal entity energizes the cosmos other than the Maker of the Cosmos.

We have a wonderful tradition from our glorious Prophet who says that all of the seven heavens and the earth and what is between them, and what is beyond them – as far as Allah's immensity, the unfathomable truth of *Allahu Akbar* is concerned – are like little rings at the edge of a desert that has no end. So, the affair is a grand one. And you, I, and everyone else will absorb it according to our ability and readiness.

We human beings have the potential of knowing the ultimate, knowing the truth of *Allahu Akbar* – which is mind-boggling, heart-blowing, illuminating, and flying beyond flying. The potential is in everyone, but the key issue is readiness. A two-year-old girl is a potential grandmother, but she will have to wait for another 60 years before that potential becomes evident. A whole set of teeth will have to change, hormones will alter, and many other things will need to change for the grandmother to be realised. The potential is there but not the readiness.

It is the same with each one of us. There is the potential in us to know that our Creator is the purpose of our creation, but the readiness is not there. We need to groom the self; we need to reform character. The entire business is based on changing the traits of our character, replacing the lower qualities with Allah's ever-shining, glorious, higher qualities; recognizing our meanness and constantly visualising Allah's immense generosity that covers it.

Allegory of the Map of Truth

The path of arrival to Allah is like the terrain on this earth: it differs from one country to another. There are valleys, rivers, canyons, deserts, oceans and so on. As a result, you find there are as many ways to Allah as there are creations, as many ways as there are breaths, according to the actual tradition. *Nafas* is breath or breathing and also means the self or soul. We come from Him, we are journeying to Him, by Him, by His mercy. The blockages are only part of His mercy for us to work at them to remove them, so that the readiness is there.

It isn't that any person has been given more potential than the other. Rather, we are given more readiness than another according to our *himma*. *Himma* is yearning to get to the point, which is already in us, which is that of truth, not changing realities. Reality, with capital R, is

that which never ever changes. Therefore, no matter how high the winds are blowing around you, you have access to that central pole in you that never ever changes, because you know that this is not the end.

Struggle as a Mercy

You die. It's not a big deal. As long as you don't cause a lot of trouble for people at an inconvenient time. Each one of us must struggle in a natural way, the same way as the moth or any other creature struggles to move into another phase of their lives. It is not 'struggle' in the way of being afflicted or tested for the sake of some punishing deity – there is no such thing. Allah does not want us to be punished. He wants us to have joy upon joy. After all, according to the Prophet (S) Allah said that 'He created us for eternal happiness'.

The reason we are unhappy is part of His mercy because we have deviated. There is also an element in us that causes that unhappiness. You feel guilty. Guilt is a simple measure of the distance between your action and what could have been an appropriate action. That's guilt, no more, no less. You've done something very stupid, you could have done better, but you didn't, so now you feel guilty. It is a distance between these two points. You feel greater guilt if the distance is greater, you feel less guilt if the distance is smaller.

All of these are His perfect creational patterns. The birds obey them, the trees obey them; and the seeds dissolve their outside shell so that the inner starts its chemical changes and a part of it grows up above the soil and a part of it grows down beneath. In no more than 2-3 years it starts fruiting and the birds will come to help perpetuate it. They are all worshipping *al-Bāqī* the Everlasting, which we also worship because we love eternity.

There was One, there is One, there will only be One, and the apparent two is only to return to the knowledge of the essence that has emanated from the One. Our path is a path of *tawhīd*.

Love the Higher Self

My advice to you is to love the higher self in you and despise the lower self in you. You hear many people say, 'Love yourself', while the Sufis say 'Hate [renounce] yourself'. Both are correct, but you should distinguish *which* self! The higher self in you is the generous, forgiving, patient, and selfless one. The lower self is the reverse. So, love the higher in you and let that be a

true reflector of the highest of all heights, Allah, and despise the lower, and see other people as better than you. And yet, do not look at others, just care for yourself. Care for the higher self in you and be respectful to others. There is room for every creation in this existence.

The only required urgency in this exercise is for you to be honest and realise that you have nothing of your own. That is why many of our great masters say, 'The garden is full of simpletons,' or, in other words, full of people who are simple at heart. They trust in Allah, they follow Allah, and that's it. But people like us who have been subjected to a bit of education, a bit of sophistication, a bit of this and that, have to rework our thinking to realise that the higher agenda is the knowledge of the divine zone within us. And that this will come about by removing the lower zone in us.

Grooming the Self

The most important step to take is reforming the self, refining it and improving our character. Spirituality is not possible if you do not work on getting rid of, or become increasingly in charge of, the lower aspect, which is in all of us. This is our duty. Allah will fulfil His part of the bargain, or of His contract, for His *nūr* is ever effulgent, but you and I must take care of the darkness.

Stop all the anger, rancour, and blame. Every difficult situation is an opportunity for us to blame *ourselves*. It's very easy to blame everybody else. But where does that leave you? You remain an older ego which is more difficult to get rid of. That is why those who have been fortunate enough in their youth to have someone to follow, to have a teacher, a master, or an enlightened father, are quite blessed.

I have seen the atrocious conditions of people in their middle age behaving worse than children. They talk about dignity but behave without it – no teaching, no *adab* (etiquette), no *tarbiya* (upbringing). Put that right first. Do not talk about your fancy dreams and visions of having talked with the prophets and so on. It is not interesting. These are mostly hallucinations. That is why Ibn 'Ata'ullah, our great master, says:

The source of every disobedience, indifference, and passion is self-satisfaction. The source of every obedience, vigilance, and virtue is dissatisfaction with one's self. It is better for you to keep company with an ignorant man dissatisfied with himself than to keep company with a learned man satisfied with himself. For what knowledge is

*there in a self-satisfied scholar? And what ignorance is there in an unlearned man
dissatisfied with himself?*

When you are in the company of someone who is considered to be the greatest *`ālim* (person of knowledge) and yet still fancies himself, run away. Whoever is supposed to be ignorant but despises the lower self knows – his knowledge is real. Our duty is to recognise our own meanness, our humbleness; and then we will see that His glory is there already.

An Unfolding Process

We are all at different levels. Some have only begun with half a step. Some are almost at the edge of total enlightenment. If Allah wills, as time goes by, if there are more people who desire to know their Creator before it's too late, then we can stream it. In previous times there were so many great *walis* (friends of God) among whom were many hierarchies of people who could train others. Today, however, we are living in times of emergency. That is why we must leave the doors open and say *bismillah*: whoever comes, everybody will get something. So, if you have noticed discourtesies, difficulties, or certain incongruities, it is because of that. The intention, however, is good.

We try to discover our Creator. What is life, what is death, why is there confusion, where is the fusion behind confusion, where is the order in chaos? This is what we want to know. We should also realise our own position and be respectful of those who know more than us.

Imam `Ali's Unveiling

Let me give you a small gift before parting. These eight lines are from Imam `Ali (AS), in which he says:

*'Your illness is caused by yourself,
And the remedy is within yourself.
You think that you are a tiny entity,
But within you is folded the entire Cosmos.
You are the evident book
By your alphabet, by the basic patterns in you
The entire Cosmos has been constructed*

*So, you have no need for anything outside of you
Because everything is already there, by Allah's rahma.'*

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'Allamah Sayyid M. H. Tabataba'i

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

The Story of Creation in the Qur'an

Shaykh Fadhlalla Haeri

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

Universal Qur’an: Selected Verses for all Times

Shaykh Fadhlalla Haeri

This book presents Qur’anic Universal renderings that connects the absolute and the relative in a unified voice that transforms and transports the reader to the eternal reality that is both transcendent and immanent. It is an essential reference for the inner technology guiding towards transformation that echoes in the hearts of the sincere seeker.

Sufism & Islamic Psychology and Philosophy

Beginning’s End

Shaykh Fadhlalla Haeri

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

Cosmology of the Self

Shaykh Fadhlalla Haeri

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

Decree & 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.

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 expounded 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.

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.

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 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.