

The Connection Between the Absolute and the Relative



A Conversation with
Shaykh Fadhlalla Haeri



Publisher: Zahra Publications

<http://www.zahrapublications.pub>

Published in May of 2019

© Haeri Trust and Shaykh Fadhlalla Haeri

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

Copying and redistribution of this eBook is strictly prohibited.

Cover: Rasooli Center Mosque Dome, Pretoria, South Africa.

Table of Contents

Publisher's Note	i
About Shaykh Fadhlalla Haeri	ii
About John Giancarlo	iii
Introduction <i>by</i> John Giancarlo	iv
The Meaning of Islam and Muslims	1
One Unitive Source	2
Unity & Duality.....	3
God, Prophets and Religion	5
The Qur'an	6
Allah.....	7
Oneness of Humankind.....	8
History of Islam.....	9
Spiritual Revival.....	11
Finding True Happiness	13
After-Life in Islam	17
Islam & Science	19
Creation.....	20
Light & Joy	22
God Creates Light	23
Good & Evil	24
Causes of Evil	25
The Meaning of Suffering.....	26

Overcoming Greed	27
Compassion & Generosity	28
Islamic Guidelines & Practices	30
Trust in Allah	31
<i>Salāt</i> or Prayers	32
Islamic Rituals and the Hajj	33
The Purpose of Prayer	34
Answers to Prayers.....	35
Having Faith in God.....	37
Social Responsibilities	39
Faith, Love & Action	41
Justice.....	43
A Code of Justice	44
Restriction & Freedom.....	46
The Christian Trinity.....	47
The Prophets of Islam	48
Islam – A Choice Today	49
Personal Choice of Religion.....	50
eBooks By Zahra Publications	51

Publisher's Note

This 1990 conversation with Shaykh Fadhlalla Haeri, in which he talks about wide-ranging topics, is as relevant today as it was when it was first conducted, for it presents Islam 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.

It was first published as a free booklet in 1992. It is now being published as an eBook, with slight editing, for the sincere seeker who is searching for universality within Islam.

The introduction by John Giancarlo, who had this conversation with Shaykh Fadhlalla Haeri, is being kept in this eBook for historical context.

About Shaykh Fadhlalla Haeri

Acknowledged as a master of self-knowledge and a spiritual philosopher, Shaykh Fadhlalla Haeri's role as a teacher grew naturally out of his own quest for self-fulfillment.

He travelled extensively on a spiritual quest which led to his eventual rediscovery of the pure and original Islamic heritage of his birth, and the discovery of the truth that reconciles the past with the present, the East with the West, the worldly with the spiritual – a link between the ancient wisdom teachings and our present time.

A descendant of five generations of well-known and revered spiritual leaders, Shaykh Fadhlalla Haeri has taught students throughout the world for over 30 years. A prolific author of more than thirty books relating to the universal principles of Islam, the Qur'an, and its core purpose of enlightenment, he is a gifted exponent of how the self relates to the soul, humankind's link with the Divine, and how consciousness can be groomed to reflect our higher nature.

The unifying scope of his perspective emphasizes practical, actionable knowledge that leads to self-transformation, and provides a natural bridge between seemingly different Eastern and Western approaches to spirituality, as well as offering a common ground of higher knowledge for various religions, sects and secular outlooks.

About John Giancarlo

John Giancarlo, who passed away in 2018 at the age of 90, was an educator in Canada. He began his teaching career in Niagara with the Crowland Public School system in 1949.

In 1956 he was appointed Principal of Maple Leaf School in Welland, and continued his career as a Principal until 1967, when he accepted a position as the Chairman of Humanities at the newly constructed Niagara College, and went on to become Dean of Applied Arts as the College grew and developed.

His great curiosity about our world and the universe led him to enjoy reading books on many topics including science, philosophy, nature, health and medicine. He had a keen interest in other people and showed great thoughtfulness and generosity.

Introduction *by* John Giancarlo

This booklet is presented with the hope that it will help people to better understand the concepts of Islam and to lead them to a higher level of reverence for God and greater level of spiritual fulfillment. Islam signifies submission to God, and a Muslim is one who submits to God. Muslims, Christians and Jews are united by their belief in One Divine Being, variously named God, Jehovah or Allah, who enjoins us to respect life and to love one another. They also share the belief of the survival of the inner self or soul after the body dies.

Unfortunately, the popular media often report the tragic occurrences that tend to cause division among people of different religions, cultures and races, rather than those events which unite us. In this booklet, Shaykh Fadhlalla Haeri discusses the ideals and practices that, if followed, can enrich and unite all humanity. It was my good fortune to meet Shaykh Fadhlalla, to question him and hear the inspirational message that he delivered during my interview with him.

The initial meeting was arranged by Tayie Rahem, the producer of TV ISLAM INTERNATIONAL. On a rainy morning in May of 1990, I received a telephone call from Tayie to advise me that Shaykh Fadhlalla was visiting in the area, and asked me if I could meet with them.

As Director of Umma Television Productions based in St. Catherines, Ontario, Tayie wished to film my interview with television across Canada. Tayie and I had just returned from a trip to Italy and Spain where we had filmed a series of television documentaries on Islam in Rome and Granada. In Italy, we were invited by the Director of the Islamic Cultural Center in Rome, Abdul-Qayyum Khan, to visit the new mosque under construction just about 3 miles from the Vatican. An indication of the positive changes that are occurring among religious groups is that the Vatican now has an official representative, whose role it is to serve as the liaison official of the Catholic Church with the Muslim community. Our interview with Father Michel at the Vatican revealed the

sympathetic attitude of the Church that now exists towards people of other faiths and Muslims in particular.

As we travelled through countries of Europe by train, Tayie and I had a great deal of time to discuss such matters as religion, values, morality, ethics, the self, and many of the ideas that Shaykh Fadhlalla had written about in his book, *The Journey of the Self*. I had received a copy of this book almost a year before our trip to Europe and had read the book a number of times. It took me some time to get used to the style of writing, terminology and the original ideas it contained.

When Shaykh Fadhlalla talks about the heart being “empty”, for example, he does not mean it is devoid of feeling; rather, he refers to one’s heart being free of the anger, hatred, greed, or envy, that in actuality interferes with the bliss a person is capable of experiencing. The underlying theme of the book is the development of one’s inner-self, right action in this life and the unity of the self with the Infinite.

As we drove to meet Shaykh Fadhlalla in St. Catharines, I jotted down a few questions I wanted to ask him about the thoughts he had expressed in his book on the self. Shaykh Fadhlalla greeted us with very warm welcome. The peace and joy that he radiated put us immediately at ease and the conversation flowed freely between us. As a Sufi teacher, Shaykh Fadhlalla has many followers and has written extensively on the subject of Sufism in his book, *The Elements of Sufism*. There is some speculation on the origin of the word *sufi*, but according to some authorities the term is derived from the Arabic word ‘*safa*’, which means purity. A Sufi is a person who seeks the path of inner enlightenment and purification of the heart. Sufism is “the heart of Islam” according to Shaykh Fadhlalla, and its followers aim at the improvement of their character and behavior as part of their submission to God. Spiritual progress is achieved by abandoning attachments to the material world, and pursuing the awakening of the inner life as a necessary condition to achieving fulfillment as a human being. Shaykh Fadhlalla writes that, “The true art of Sufism leads towards the steady state of being contented, integrated, wise, courteous, kind and at peace”. These are the very qualities that I observed Shaykh

Fadhlalla to have during our meeting that day in May. It was these admirable qualities that he himself had achieved that drew me to a contemplation of his message.

The taping of my interview took place at Niagara-on-the-Lake at the home of Dr. Sahin, an eminent physician, and a major supporter of TV ISLAM. Tayie Rehem filmed almost continuously for about 4 hours, stopping only to reload the camera periodically.

No part of the interview was rehearsed. Shaykh Fadhlalla spoke completely extemporaneously and with great enthusiasm. Some of the questions I addressed to him were those that I had planned to ask, but as Shaykh Fadhlalla spoke most of my comments and questions arose spontaneously. The result was a message that came completely from the heart as sincere and inspirational as one could ever wish to hear.

When Tayie produced the tapes to be aired on national television during the month of Ramadan in 1991, I was amazed as I heard once again the voice of Shaykh Fadhlalla. His words had an even greater impact as I heard them again. It occurred to me that the tapes should be transcribed and made available in a booklet for convenience and easy reference so that one might read and reflect on the words of this renowned spiritual teacher. The idea received the unqualified support of Shaykh Fadhlalla and his friends.¹

Ultimately, a Sufi teacher has written, “enlightenment is a gift from Allah”. We can compare ignorance to darkness and knowledge to light or enlightenment. In the translation of the Qur’an by Abdullah Yusuf Ali we find the following commentary on Light: “So men of God who preach God’s truth are themselves illuminated by God’s Light and become the illuminating media through which that Light spreads and permeates human life”. Shaykh Fadhlalla is a Sufi teacher who has been given the gift of enlightenment, and in turn strives to illuminate the path for others.

Love and Peace were chosen as part of the title because of their prominence in Shaykh Fadhlalla’s thoughts. He has written, “It is by love that we are propelled towards contentment and fulfillment”. Love takes many forms but the most satisfying is the love of God. It is through this love that we achieve peace.

¹ At Shaykh Fadhlalla’s suggestion, it is now being published as an eBook under the title, *The Connection Between the Absolute and the Relative*.

One of the divine names of God is “As-Salaam”, or Peace. The achievement of true peace within ourselves is accompanied by a great joy and a love for all creation. The other equally important aspect of love is the love of humankind and indeed for all that God has created. It is written in the Qur’an that, *“Everyone in heaven and earth entreats Him; every day He is at work.”*²

In this passage we observe the word ‘shine’ which denotes God’s light. God is ever merciful and compassionate. Shaykh Fadhlalla notes that another of the divine names of God is “Al-Jamal”, the Beautiful. A prophetic Muslim proverb states: “Allah is beautiful and loves beauty”. Shaykh Fadhlalla is also realistic in acknowledging that the world, though beautiful, is beset by problems, tragedy, and strife. There is among its people competition for, as well as waste of, food, water, and natural resources. Poverty, ignorance and many evils abound. These problems, however, cannot be laid at the doorstep of God. They are the inevitable results of man’s inaction and unwillingness to work together with others in solving human problems. Shaykh Fadhlalla writes, “As long as there is injustice there will be agitation and turmoil preventing the possibility of lasting peace”. It behooves us, all enlightened persons of all faiths, therefore, to do all within our power to help in eliminating prejudice, hate, and injustice and promoting understanding, brotherhood, and peace. Such is the aim of Shaykh Fadhlalla as his words and actions testify. In the words of the Qur’an: *“But as for those who believe and do good deeds, their Lord will guide them because of their faith. Streams will flow at their feet in the Gardens of Bliss. Their prayer in them will be, ‘Glory be to You, God!’ their greeting, ‘Peace,’ and the last part of their prayer, ‘Praise be to God, Lord of the Worlds.’”*³

May the words of Shaykh Fadhlalla in this booklet bring light to your life, love to your heart and peace to your soul.

John Giancarlo, January 22, 1992

² Qur’an 55:29

³ Qur’an 10:9-10

The Meaning of Islam and Muslims

Q: I wonder if you could begin by giving us the definition of the words “Islam” and “Muslim”, for those of us who do not know the meaning of these words?

The Arabic language is one of those unusual languages that can communicate things that are not easily communicable. It is not unlike Aramaic or Sanskrit, and the roots of most terms are made up of three letter clusters. Whoever takes up Arabic for spiritual awakening or enlightenment, or for the unfathomable in the Qur'an, will find an incredible delight in its discovery. The word *islam* usually is thought to have originated from the three letters: “*sin, lam, mim*”, from “*salama*”; which means *to be at peace, to be saved, to be wholesome, to be in a state of tranquil submission – acceptable submissiveness*. It is the path of ease and of integration; it is the path of submission to reality because we are part of that reality, we are not separate from it. It is the way from time immemorial; it is not something that occurred some 1400 years ago. It is the “*din*”, it is the only way to be, which has been expounded by every prophet, messenger and sage. It is how to integrate into physical beingness, visible beingness, with the invisible, because we have emanated from it. It means to know in order to unify with the occurrence as we experience it and as we interact with it.

The outer courtesy of it is to have every creation safe for Muslims who practice Islam, to interact with the rest of creation courteously, harmoniously, joyfully, correctly, with barriers, not accepting transgression. It is not that everything is all right outwardly; everything is not all right outwardly: if I transgress, there must be containment and those containments are only in order to have nature and natural situations to take care of themselves, for us not to transgress.

One Unitive Source

Q: You speak of the law of opposites and complementarity. Would you elaborate on this law?

It is basically based on faith and trust, that there is one source, one essence from which every visible and invisible creation has emanated – one essence, which is beyond time and space, which encompasses experiential time and space, from that unitive source, which is God, which is the divine essence, Allah.

This passage in time and the realization of the other dimensions, such as space, begin to occur and in it all creation, visible and invisible realities have come about. They are all encompassed in that unitive totality. It is for this reason that we, even in our day-to-day existential experiences, want to relate, interact, connect, and understand.

Understanding is in fact a manifestation of the adoration of the unitive factor. We want to inter-link. The fact that we do not understand is a deterrent; it is something we do not like, which means that what we like is that which connects, understands, knows and relates. We do not like disconnection, we like connection, and this is a proof of that unitive force at play at all times.

Unity & Duality

Q: Regardless of our differences of religion, nationality, race, political beliefs, as people, we have derived from one source and that there should be a link and goodwill among human beings. What are your views on this matter?

If there is any deprivation or any negligence of that unitive awakening, it is because of our own lack of evolvement. In life we experience every physical or sensual situation as one of two. Anything that manifests, or has come about, been born or brought about, created in time and space, is one of two forces. There is always duality: man/woman, day/night, good/bad, healthy/unhealthy, breathing in/breathing out, sleep/awake, generous/mean, whether it is values or physical matters, such as hard/soft, and so on. Whatever manifests itself is one of two opposites, and we constantly seek a balance, constantly seek to be in the middle, whether it is in health or wealth. We constantly want to be in equilibrium. Therefore, outwardly there is a struggle, which is unavoidable, and yet inwardly we seek peace, tranquility, calmness, love, serenity, and centrality – what we call “beingness”. We all, as human beings, are inadvertently caught in what appears to be a contradiction: outwardly, we are subjected to these opposites; and yet, inwardly, we seek a state that transcends these opposites.

In your question, you say there are differences in religions: there are no differences if they have emanated from the same source. If they are pseudo-religions or human-made religions or human-made laws, then it is something else.

If they have emanated from that same original unitive source, then there are no differences in religions. There can be differences between religiosity and religious people, but it is us who have created them, either because of cultural, historical or linguistic differences.

As you know, even now, if what we are speaking about is translated or related by a third party it is bound to be, even with the best of will, somewhat changed – not necessarily completely distorted, but relayed with different emphasis, especially if that

Unity & Duality

third party comes from a different culture and language, from a language that was not a prophetically revealed one and therefore not a *transmittive* teaching.

Differences were to do with the presence of that prophetic being; they were not factually, describable, physical events, they were transformative realities. A being like the Prophet Muhammad (Peace be upon him), whose heart was beyond time and space and who functioned amongst people, to help them evolve to that inner reality is not something you and I can imbibe from a book or from a film made on him.

God, Prophets and Religion

Q: Shaykh Fadhlalla, you brought up a very interesting point, that there is only one God, and therefore, only one religion and the praise of that one God, and yet, we find religions such as Judaism, Christianity, Buddhism, Islam – these are major world religions. Why would God reveal these various religions? And how can a person choose among them?

There are no various religions. They are manifestations from the same source, they are revealed knowledges by these incredible beings, these ‘transformers of man’ called prophets and messengers. And incidentally, in Islam we are told that there were 124,000 of them, so we believe that there have been on occasions hundreds and hundreds of messengers in one locality. It is these beings who awaken to the inner reality that there is one source that has created all this, and that everything is returning to that source and is sustained by that one source, and the purpose of creation is none other than to adore, or worship, or to know that source, which is based on love and abandonment into it. Each and every culture, tribe and civilization had access to this sort of event.

Most of these civilizations and cultures had a prophet or a messenger or an awakened being. Now the differences are amongst the people, amongst the interpretations. There would be no differences between these prophets; they would all be together having a wonderful time and acknowledging the one source that they were plugged into within themselves, but it were the people around them who would create the misinterpretations. It is because of the club syndrome and the insecurity of human beings that we feel more secure with a certain backdrop, language, culture, diet or whatever.

The Qur'an

Q: You mentioned that there are certain Arabic words that convey meaning that is difficult to convey when it is translated into another language. Professor (Ibrahim) Stokes, one of your students, mentioned that he was studying Arabic so that he could appreciate the Qur'an better. I have read a translation of the Qur'an. Can the person who reads the Qur'an in translation really get as much out of it, or do you have to read it in the original?

There are, of course, degrees of how much we can get out of the Qur'an. The Qur'an is the book of knowledge, and the book of knowledge essentially also exists in the heart of the seeker of knowledge. The other side of the coin, the microcosmic aspect of the Qur'an, is in the human heart. Allah says, "*The heavens and the earth do not contain me, but the heart of he who has faith in me contains me.*" The Qur'an is Allah's word, so potentially we contain it, but the extent of that unveiling is dependent upon the extent of our ability to have that pure approach and the linguistic openings, so to speak.

There are various degrees of good and bad translations, but if one wants to really see the mosaic, the *transmittiveness* of the terms and of some of the sentences, then we have to go to the Arabic of that time, not necessarily the Arabic that is spoken nowadays. A lot of the terms that are in the Qur'an are now found in ordinary Arabic language but they are distorted; they do not mean exactly the same thing. In order to have that infinite vista we must go to the original Arabic, and it is not that difficult. It is not a difficult language, if one approaches it from this angle.

eBooks By Zahra Publications

General eBooks on Islam

Living Islam – East and West

Shaykh Fadhlalla Haeri

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

The Elements of Islam

Shaykh Fadhlalla Haeri

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

The Qur'an & Its Teachings

Journey of the Universe as Expounded in the Qur'an

Shaykh Fadhlalla Haeri

The Qur'an traces the journey of all creation, seeing the physical, biological and geological voyage of life as paralleled by the inner spiritual evolution of woman/man.

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

Shaykh Fadhlalla Haeri

The first two chapters of the Qur'an give guidance regarding inner and outer struggle. Emphasis is on understanding key Qur'anic terms.

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

Shaykh Fadhlalla Haeri

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

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

Shaykh Fadhlalla Haeri

Commentary on chapter *Yasin*. This is traditionally read over the dead person: if we want to know the meaning of life, we have to learn about death.

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

Shaykh Fadhlalla Haeri

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

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

Shaykh Fadhlalla Haeri

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

The Essential Message of the Qur'an

Shaykh Fadhlalla Haeri

Teachings from the Qur'an such as purpose of creation, Attributes of the Creator, nature of human beings, decrees governing the laws of the universe, life and death.

The Qur'an in Islam: Its Impact & Influence on the Life of Muslims

`Allamah Sayyid M. H. Tabataba`i

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

The Qur'anic Prescription for Life

Shaykh Fadhlalla Haeri

Understanding the Qur'an is made accessible with easy reference to key issues concerning life and the path of Islam.

The Story of Creation in the Qur'an

Shaykh Fadhlalla Haeri

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

Sufism & Islamic Psychology and Philosophy

Beginning's End

Shaykh Fadhlalla Haeri

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

Cosmology of the Self

Shaykh Fadhlalla Haeri

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

Decree and Destiny (Original and a Revised Version)

Shaykh Fadhlalla Haeri

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

Happiness in Life and After Death – An Islamic Sufi View

Shaykh Fadhlalla Haeri

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

Leaves from a Sufi Journal

Shaykh Fadhlalla Haeri

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

The Elements of Sufism

Shaykh Fadhlalla Haeri

Sufism is the heart of Islam. This introduction describes its origins, practices, historical background and its spread throughout the world.

The Garden of Meaning

Shaykh Fadhlalla Haeri

This book is about two gardens, one visible and fragrant, the other less visible but eternal. The beauty and harmony of both gardens are 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 honorable life, with no darkness, ignorance or abuse.

Witnessing Perfection

Shaykh Fadhlalla Haeri

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

Practices & Teachings of Islam

Calling Allah by His Most Beautiful Names

Shaykh Fadhlalla Haeri

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

Fasting in Islam

Shaykh Fadhlalla Haeri

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

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

Shaykh Fadhlalla Haeri

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

The Wisdom (Hikam) of Ibn `Ata'allah: Translation and Commentary

Translation & Commentary by Shaykh Fadhlalla Haeri

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

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

Shaykh Fadhlalla Haeri

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

The Lantern of The Path

Imam Ja`far Al-Sadiq

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

The Pilgrimage of Islam

Shaykh Fadhlalla Haeri

This is a specialized book on spiritual journeying, offering the sincere seeker keys to inner transformation.

The Sayings & Wisdom of Imam `Ali

Compiled By: Shaykh Fadhlalla Haeri

Translated By: Asadullah ad-Dhaakir Yate

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

Transformative Worship in Islam: Experiencing Perfection

Shaykh Fadhlalla Haeri with Muna H. Bilgrami

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

Talks, Interviews & Courses

Ask Course ONE: The Sufi Map of the Self

Shaykh Fadhlalla Haeri

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

Ask Course TWO: The Prophetic Way of Life

Shaykh Fadhlalla Haeri

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

Friday Discourses: Volume 1

Shaykh Fadhlalla Haeri

The Shaykh addresses many topics that influence Muslims at the core of what it means to be a Muslim in today's global village.

Songs of Iman on the Roads of Pakistan

Shaykh Fadhlalla Haeri

A series of talks given on the divergence between ‘faith’ and ‘unbelief ‘ during a tour of the country in 1982 which becomes a reflection of the condition occurring in the rest of the world today.

The Connection Between the Absolute and the Relative

Shaykh Fadhlalla Haeri

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

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

Professor Ali A. Allawi

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

Poetry, Aphorisms & Inspirational

101 Helpful Illusions

Shaykh Fadhlalla Haeri

Everything in creation has a purpose relevant to ultimate spiritual Truth. This book highlights natural veils to be transcended by disciplined courage, wisdom and insight.

Beyond Windows

Shaykh Fadhlalla Haeri

Offering moving and profound insights of compassion and spirituality through these anthologies of connections between slave self and Eternal Lord.

Bursts of Silence

Shaykh Fadhlalla Haeri

Inspired aphorisms provide keys to doors of inner knowledge, as well as antidotes to distraction and confusion.

Pointers to Presence

Shaykh Fadhlalla Haeri

A collection of aphorisms providing insights into consciousness and are pointers to spiritual awakening.

Ripples of Light

Shaykh Fadhlalla Haeri

Inspired aphorisms which become remedies for hearts that seek the truth.

Sound Waves

Shaykh Fadhlalla Haeri

A collection of aphorisms that help us reflect and discover the intricate connection between self and soul.

Sublime Gems: Selected Teachings of Shaykh Abd al-Qadir al-Jilani

Shaykh Abd al-Qadir al-Jilani

Spiritual nourishment extracted from Shaykh Abd al-Qadir al-Jilani's existing works.

Autobiography

Son of Karbala

Shaykh Fadhlalla Haeri

The atmosphere of an Iraq in transition is brought to life and used as a backdrop for the Shaykh's own personal quest for self-discovery and spiritual truth.

Health Sciences and Islamic History

Health Sciences in Early Islam – Volumes 1 & 2

Collected Papers By: Sami K. Hamarneh

Edited By: Munawar A. Anees

Foreword By: Shaykh Fadhlalla Haeri

Health Sciences in Early Islam is a pioneering study of Islamic medicine that opens up new chapters of knowledge in the history of the healing sciences. This two volume work covers the development of Islamic medicine between the 6th and 12th centuries A.D.