

# CALLING ALLAH

BY HIS MOST BEAUTIFUL NAMES



Shaykh Fadhlalla Haeri



Publisher: Zahra Publications

ISBN-10 (Printed Version): 1-919897-03-8

ISBN-13 (Printed Version): 978-1-919897-03-5

ISBN (E-Book Version): 978-1-919826-60-8

<http://www.zahrapublications.com>

First Published in 2002

Second Printed in 2005

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## **Book Description**

The primal design of human beings is based on an intrinsic knowledge of perfection and its yearning and journeying towards it. Life's experience is based on polarities and opposites, all of which is founded on a zone of constancy that does not change. All needs and desires are drives toward the perfection of the highest. The intelligent human being has no choice other than calling on Allah, whose Most Beautiful Names and Attributes are perfect at all times. It is by that calling and worship that we achieve the fruits of existence.

*“In this book, we have presented a brief discourse on the doors of entry into the vast, boundless divine light created through supplication and calling upon Allah. Our hope is to facilitate its use, benefit and transformation for the traveler along the path. Thus, the repeated reading and use of this book by the seeker is recommended to open up the numerous horizons and subtleties of Allah's ways of grace.”*

– *from* the Introduction by Shaykh Fadhlalla Haeri

## **About the Author**

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.

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.

He is a prolific author of more than thirty books relating to the universal principles of Islam, the Qur'an, and its core purpose of enlightenment.

## **Editor's Note**

A standard form of transliteration has been used throughout the book, with only one exception: the letter ذ has been rendered as *dh* (Al-Adhīm, Al Hafidh, Al-Dhāhir), for though it may be mistaken for ð, it was felt that the standard *z* might be more misleading, especially as no diacritic dots have been included to distinguish it.

## **Acknowledgements**

This book was produced with the help of so many people over the course of several years. The following friends and family deserve a special mention: Zainab Hussein Haeri; Muna Bilgrami; Abdul Hadi Bengt Stendert; Aliya B. Haeri; Yahya, Ali and Ahmed Haeri, Azra Bilgrami Liden and, finally, Yunus Ismail. Special thanks are due to Sayyed Jafar Kashfi, master calligrapher, who produced the beautiful calligraphy exclusively for this book.



## PART I: FOUNDATIONS

### Introduction

Allah created in order to be worshipped, praised, glorified and thus known. He is the source and the destination, and He is the ever-present. Knowledge of Allah's ways, laws of creation and decrees are therefore essential for a harmonious journey towards an enlightened destiny.

In a divinely revealed tradition (*hadith qudsi*), Allah said:

*I was a hidden treasure  
and I loved to be known,  
so I created.*

Thus the ultimate station of life's journey is to discover the ever-present treasure through love and submission.

True understanding of Allah's ways and His will can be achieved through submission (*islām*) and faith (*īmān*), and by prayers, calling unto Him and supplication (*du`ā*). Allah in His perfect design and mercy created needs, shortages and desires. He did this so that people would be reminded of dependency and submission to their Creator and Sustainer, Who alone can alleviate shortcomings, ward off evils and afflictions and bring in desirable success. Returning to Him through submission, fearful awareness (*taqwā*), and illumined faith, we experience His great compassion and perfect decrees. With restrictions and afflictions, one is humbled and brought to experience the gift of patience and trust in Him. In this way harmony is established in life.

The realization of total dependence on Allah is the starting point in awareness of His unique and eternal supremacy and might, as well as His compassion and perfect design for humankind's sustainable happiness through worship (*ibādah*). The path will lead to the realization of the true nature of the human being: an eternal spirit (*ruh*) activating a soul or self (*nafs*) in need of grooming and sublimation.

Prayers, supplication (*du`ā*) and calling upon Allah are the foundation upon which we develop our faith (*īmān*) and excellence (*ihsān*), leading to heightened knowledge of Allah and transformative worship (*ibādah*). Through this joyful action, new horizons of understanding and the unveiling of truths and knowledges will take place. Thus transformation will lead to the discovery of our divine origin within, the spirit (*ruh*).

Allah reveals in the Qur'an and the way (*sunnah*) of His prophets and messengers that the path to happiness begins with fearful awareness, repentance and the return to Him. The human spirit in us has descended to the world of physical and existential realms to illuminate the self (*nafs*) and, through it, the body, mind and all the senses. Only then can the Adamic self ascend again to the abode of the Garden, both here and in the Hereafter. Transformation of the self occurs when it is restricted, purified, cleansed and emptied of its wayward, lower tendencies and then tethered to the tight rope of ascension, whose fabric is adoration, remembrance of God (*dhikr*), prayer, supplication, and sincere reliance and unconditional trust in Allah. This is called the religion (*Dīn*) of Allah: the natural way to be and interact.

Since the dawn of Islam, many Muslim scholars and shaykhs have written about supplication and have used the Divine Names and Attributes as invocations. The Qur'an reveals that all power belongs to Allah, and the qualities of majesty, glory and praiseworthiness are His. The truth of unity is that Allah is the source behind every manifestation and meaning of events. Appropriate and transformative worship will lead us to the supreme one source behind all creation, which appears in pairs, opposites and infinite diversities. The garden is one. The same water, the same sun and the same air produce infinite varieties of flowers and shrubs.

Allah's great Names and Attributes are clearly signposted doors to His effulgence, mercy and generosity. When one is suffering from physical illness, for example, it is quite natural to seek healing, thus calling upon the Healer, Al-Shāfi (Qur'an 26:80). When one is confused by different choices and possible conflicting action, one calls upon Al-Hādi, the Guide. Then the door of Al-Fattāh, the Opener, is knocked upon when one is confined by and restricted in life's possibilities. The courtyard of Al-Rahmān, the All-Merciful, is the widest and most open to all creation, at all times.

Over the past centuries several lists of Divine Names and Attributes have been popularized and circulated among Muslims. Most of these lists have their origin in a Prophetic tradition, which relates that to Allah belong 99 Names, and whoever counts them will enter the Garden.

There are, however, a few variations in the lists of the 99 Divine Names attributed to the Prophet, peace and blessings be upon Him.<sup>1</sup> Enlightened scholars and commentators emphasize, therefore, the importance of understanding the Name or the Attribute, and the appropriate supplication by it, rather than the list itself.

As supplication is a foundation of the religion of Islam, it is no wonder that many books and discourses on it have accumulated throughout the Muslim world. Supplications, prayers and remembrance of Allah and His Attributes have indeed become an integral part of everyday Muslim life. In this book we have presented a brief discourse on the doors of entry into the vast, boundless divine light created through supplication and calling upon Allah. Our hope is to facilitate its use, benefit and transformation for the traveler along the path. The chapters are brief, yet contain broad and profound dimensions. Thus the repeated reading and use of this book by the seeker is recommended to open up the numerous horizons and subtleties of Allah's ways of grace.

Although this is a new and original book written in the English language and for the modern reader, its content are rooted in Islam original: the true universal Prophetic path. The map of our path of Islam is based on the Qur'an, the Prophetic way, and the teachings from reliable and readily available source books, the Prophetic household and the great scholars and famous shaykhs of the path of sobriety. Ultimately the perfect model and universal being worthy to be followed is Muhammad (pbuh). References from the Qur'an and the Prophetic teachings are collected and listed in Part III of the book, rather than in the text of Parts I and II, to ease the flow of reading for the general reader.

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<sup>1</sup> It is customary, whenever the Prophet's name is mentioned, to invoke the traditional supplication of, "peace and blessings be upon him." In the remainder of the text, the invocation will appear in its abbreviated form, as (pbuh).

PART I: FOUNDATIONS

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Allah is the true guide and we submit to Him with joy and contentment. He is the originator and the destiny. By Him the wayfarer starts and to Him is the return. No strength and no power, except by Allah. There is no god, but Allah, and Muhammad is His Prophet. (*Lā hawlah wa lā quwwata illā billāh. La ilāha illa Allah Muhammadun Rasoul Allah*).

## Unity (*Tawhid*)

In truth there is none except the One – Allah. All other short-lived realities exist by the grace of the unique One. All creation is originated from Him, sustained by Him and to Him is their return, the supreme Light of lights.

Allah describes Himself in the Qur'an as:

*The Light of the heavens and the earth.  
Allah! There is no God but Him, the Ever-Living,  
the Self-Subsisting.  
Neither slumber nor sleep overtakes Him.  
To Him belongs whatever is in the heavens and in the earth.  
Who can intercede with Him except by His permission.  
He knows what is before them and what is behind them,  
while they cannot contain anything of His  
Knowledge except what He wills.  
His Footstool encompasses the heavens and the earth,  
and He is never weary of preserving them.  
He is the Most High, the Magnificent.  
(2:255)*

Allah is the unique name of God. A name is the means by which you point out an entity either because of an attribute specific to it or because it is singularly unique.

Allah is the absolute necessary being and the only constant truth behind all changing realities. All manifestations, experiences and existences are subject to change and uncertainty. By reference to the One, a better understanding of duality and multiplicity can be achieved. An easier journey and safer arrival will be experienced.

The significance and uniqueness of the Divine Name, Allah, is that it is the supreme essence described by the attribute of Divinity (*Ulūhiyyah*), and known by the quality of Lordship (*Rubūbiyyah*), characterized by the attribute of His oneness (*Ahadiyyah*) and singular unique unity, qualified by everlasting eternity, transcending all manner of description and comparison. He is sanctified beyond any point at which human intelligence can comprehend.

All of Allah's Names indicate His pure essence or an essence with an attribute in it, such as Al-Rahmān, the All-Merciful, indicating the root of mercy (*rahmah*), as well as the quality of mercy. The Names are either a pure Name or a derived Name. However, all the beautiful Names or Attributes relate and emanate from His essence (*dhāt*).

Allah says in the Qur'an:

*The seven heavens and the earth and everyone in them glorify Him.  
There is nothing which does not glorify Him with His praise,  
but you do not understand their glorification.  
He is All-Forbearing, Ever-Forgiving.  
(17:44)*

*Everything in the heavens and everything in  
the earth glorifies Allah.  
He is the Almighty, the All-Wise.  
(59:1)*

Thus every creation known and unknown is responding to its Originator's purpose for its existence and, by His plan and design, sings His glory.

In the case of human beings there are numerous ways and doors that open up for worship and glorification, and the seeker needs to knock at the most appropriate door, as the occasion arises. What matters most is sincerity, purity and presence of heart. For the contented and sensitive believer (*mu'min*), whatever manifests from the Beloved is a gift of love and mercy even though it may appear in the form of constriction or affliction. Every experience contains within it a reminder to remember Him.

The three main realms of unity relate to the zones of action, attribute and essence. Action and manifestation are based on causality, reasoning and intellect. The reflective believer will soon discover that all experiences are balanced by their opposites. There is no pleasure without displeasure, no health without illness, and the root of these realities lies in their opposite. Higher attributes reflect the divine qualities and are most desirable for us as they are doors to inner happiness. Essence is the indiscernible and hidden root – the Light of lights. When one is illumined, the state of excellence (*ihsān*) is experienced and tasted. Then the All-Merciful appears and you will see His light in every situation.

The highest and subtlest realm of creation is called the *Jabarūt*, and it is the realm of essence, of pure light, primal energy and power. The *Malakūt* is the realm of attributes, of the angels, devils (*shaytans*) and other invisible entities. The realm of the *Mulk* is the phenomenal world of action and manifestation – our discernible universe.

As life in our discernible world is based on action, it means we live with constant change; hence we are always seeking a reliable zone of reference so that we can understand change and deal with it with a sense of priority. We may desire a beautiful object, for example, but it can deteriorate and become ugly in time or under certain circumstances. Thus, what we really desire is the attribute of beauty, and not the object itself.

The realm of attributes is subtler than that of the realm of action and manifestation. Even subtler is the essence of Allah which is hidden in His attributes, which themselves are behind the actions and manifestations or physical existence. Therefore, witnessing and understanding the unity of action and manifestation comes before realizing the unity of attributes, all of which meet in the one essence. The Prophet (pbuh) said:

*I take refuge in Your forgiveness from Your punishment  
[unity of actions]  
and take refuge in Your mercy from Your anger  
[unity of attributes]  
and I take refuge in You from You.  
[unity of essence]*

*Oh Lord, do not let me rely upon myself,  
not even for a blink of an eye.*

Its meaning is that there is only ‘you’ behind all that appears, and within all that there is. ‘You’ are the outer and the inner.

Everything in existence has its potential capability and uniqueness which distinguishes it from every other creation. It is towards this potential that all creation is driven by the two forces of attraction (of desirables) and repulsion (of detestables). Everything in existence strives to reach its perfection through the realization of self-contentment and happiness by following its purpose and reaching its goal. In the case of human beings, it is the divine spirit within that is beckoning us to rise out of dense matter back to the subtle and heavenly origin from where we descended –

the abode of the lights and spirits. The Adamic descent, an apparent separation from the Divine essence, is the driving force behind awakening and the inner realization through illumined ascent, by the grace of Him Who was never separate and in Whose power lie the highest abodes as well as the lowest domains.

By Allah we have come into this existence and by Allah we travel unto Him. There is none other than Him and the multitudes of creation testify to His Supreme Oneness. Apparent multiplicity only proves His Unicity. The supplication of the believer is like the song of the reed, calling for and yearning for its original home, the reed bed. Human beings recall the original Adamic garden where the One Light shone and no shadows existed - the true eternal Garden.

All real spiritual endeavors and struggles relate to the secrets and metaphysical challenge of unity and oneness within infinite varieties of manifestation. The ocean is one, while the fish living in it are of infinite color and variety. There is no god but Allah, and Muhammad is His Prophet. *Lā ilāha illa Allah Muhammadun Rasoul Allah.*



### References from the Qur'an

The Qur'an is the revealed code, message and way of Allah regarding His Creation, it is His intention, will, commands, prohibitions, and patterns governing the cosmos. It is the 'gathered' depository of all knowledge, wisdom, remedies, tonics and secrets of lights and spiritual agencies. It is the divine treasury and the ultimate reference point in the journey to truth.

The Qur'an declares that Adam is Allah's deputy on earth and as such is responsible for his actions and will be rewarded accordingly. Thus we have a choice of godliness (*taqwā*) or depravity (*fujūr*), and as such prepare the way for the Garden or for Hell. Both of these states are also here on earth as a prelude and paradigm for the Hereafter.

To prepare ourselves for transformation and for the realization of the purpose of our creation we need to recognize the lower human tendencies and deal with these by grooming and controlling the self. Consistent disciplined actions according to the code of conduct (*sharī'ah*) are needed. Accountability to enlightened teachers and true followers of the Prophetic path will bring about reflectiveness and heightened awareness, both for individuals as well as society. The Qur'anic lights and wisdom and the Prophetic path prescribe Allah and the Prophetic practice (*sunnah*). These are the natural and primal latent patterns, the original, divine blueprint (*fitrah*), within the human soul.

Allah reveals in the Qur'an that the purpose of the Adamic creation, which is awakening to real life, will only be realized by humility, submission to the truth, and illumined faith, through acts of worship, such as prayer, fasting and supplication.

The Qur'an mentions the word supplication (*du`ā*) and its derivatives in numerous verses. The meaning of supplication relates to: calling, addressing, invoking and imploring. The relevant references to calling and supplication are listed in Part III of the book. The Qur'an contains numerous verses regarding different approaches and guidelines, as well as texts for supplication. A few of these are selected and included in Part III.

Allah enjoins His creation to call on Him and remember Him at all times. He commands to be called with humility and innermost sincerity and yearning. He also promises that if you call truly, He will answer.

Allah reminds the weak Adamic tribe on earth that they call on Him when desperate and desist when content. His mercy is such that He signals to His creation the need to submit and remember by bringing about scarcity, difficulties and tribulations. Otherwise creation will not heed and accept His will. Thus He created the needs for supplication and the appropriate preparedness for it, such as cautious awareness, reliance on and trust in His perfect nurturing and gentleness.

He also reminds us that rewards and openings are according to effort in the way of truth and that the purpose of this life is to strive towards knowledge of Him and towards the realization of His eternal presence. In this way supplication brings about heightened remembrance of Him.

As for calling upon His Glorious Names and Attributes, He commands us to call upon the gate of mercy. His mercy encompasses all manifestations, existences and experiences. Human affliction and trouble are marks of transgression, distraction and errors to be avoided. Thus repentance is the key to future ease and contented harmony with His decrees. His mercy covers adversity as well as good fortune. His mercy includes our realization of wrongdoing and repentance, and the ability to perform worship and supplication.

The Qur'an mentions numerous Names and Attributes of Allah. There is no fundamental difference between a name and an attribute, except that a name indicates an essence, such as Al-Hayy, The Ever-Living, and Al-'Alim, The All-Knowing, while an attribute implies action with essence in it, such as Al-Razzāq, The Ever-Providing, and Al-Hādi, The Guide. There is no doubt that the Divine Names and Attributes vary to the extent of the domain they cover and their specificity or generality. For example, Al-Rahmān, The All-Merciful, is the most comprehensive attribute, whereas Al-Nāsir, The Giver of Victory, is a very specific attribute both in terms of time and activity.

The Qur'an declares that all great, glorious and beautiful attributes belong to Allah, and that as part of human need and worship these qualities are to be called on as signposts towards human

fulfillment through protection and forgiveness (*ghufrān*). For example, when we call upon the All-Generous, or Al-Karīm, His Light will cover our meanness. His Attribute of patience, *Al-Sabir*, when called upon, can envelop all of our impatience.

Allah warns against extreme deviation and associating anything with Allah, and His injunction is to acknowledge shortcomings, needs and dependence upon the Creator, whose primary purpose of creation is knowledge and worship, based on unity.

Creation is at all times under the control of Allah, the All-Mighty, the Merciful and the Ever-Present. Allah draws us close to Him through our needs and inadequacies so that we may come to realize His perfection and absoluteness. The seeker's appropriate response is to call upon the desirable Name, Attribute or any appropriate supplication, that will take him or her close to the divine precinct from which all mercy emanates and engulfs creation.

Allah's purpose in creating is for Him to be worshipped, prayed to and known. We can progress on this path through a deeper knowledge of His ways and attributes through the doors that lead to Him. The Beautiful Names are the doors which will unlock with the keys of submission, genuine need, reliance and trust in His generous answer.

The Qur'an is the source book of unity and when we follow its light, and listen to it and yield to it truly, we begin to realize the depth and transformative light of "There is no god, but Allah and Muhammad is His Prophet" *Lā ilāha illa Allah Muhammadun Rasoul Allah*.

## **Prophetic Traditions**

In Arabic the word *nabī*, prophet, is from the root word which means news, view or insight. The word *rasoul* is from the root word meaning message, letter, instruction or commands. Our Prophet Muhammad (pbuh) was both a prophet and a messenger. His message was based on unity and his news was based on the truth which leads to self-realization, and to lasting inner contentment based on faith, fearful awareness, and the knowledge of Allah's perfect ways and designs. Muhammad's (pbuh) life, conduct and most perfect and natural ways were described as the 'Living Qur'an.'

The Prophetic teachings and practices are very rich regarding the importance of supplication and prayers to Allah and calling upon His Attributes and Beautiful Names. The Prophet (pbuh) recommended prayers and supplications for specific times and certain circumstances, which are described later in this chapter.

The Prophet (pbuh) has taught that:

- Supplication is itself worship.
- Supplication is the core of worship.
- Nothing will change one's destiny except supplication and prayers.
- Supplication from the slave to his Lord is one of his key duties and one of his greatest obligations.
- Supplication is the weapon of the believer and the foundation of religion and the light of the heavens and earth.

Supplication does not contradict the caller's state of contentment and inner ease. The blessed Prophet (pbuh) himself constantly called upon Allah, and encouraged repeating the supplication and persisting in prayer. He confirmed that Allah will deposit His gifts into the outstretched arms in prayer. He also discouraged people from asking of other human beings by saying that:

*You repel people by asking them,  
whilst you draw closer to Allah by asking Him.*

This does not imply that one is not grateful for human kindness and consideration. The believer regards all creation as means and instruments of the Creator, under His control. To realize this truth, first accept it on trust and then you will witness its truth and be transformed through surrender (*islām*), faith (*īmān*) and excellence (*ihsān*). We need the Prophetic example and perfection as a model to live by. Without loving the Prophet (pbuh) and believing in his just vicegerency (*Khilafah* of Allah) our progress will be faulty.

A useful paradigm is the hologram. If we groom the *nafs* on the model of the Prophetic conduct and *Dīn*, the hologram “I” is most prepared to be transformed by the truth, to be enlightened and witness the Light of The Supreme One – a small mirror reflecting the original Light of the Creator.

### ***Etiquette of Du`ā***

Regarding the etiquette (*adab*) of *du`ā* and calling Allah, the Prophet (pbuh) advised:

- Do not be hesitant or uncertain in your *du`ā*.
- Do not be disappointed if your call is not answered by the time you expect it; it may be saved for you. ‘Delay is not denial.’
- Repeat and persist in your calls, for he who knows Allah the most will ask Him for the most, and most frequently.
- Do not belittle the calls of others to Allah. He may answer the call of those you do not consider worthy of being answered.

As for unanswered calls we are told that the reason can include:

- The caller had not despaired from other people’s help and was not truly in need or desperate, and thus not single-minded or focused in his calling upon Allah. Lack in sincerity and dependence on Allah is a big barrier.

- A call is not answered because the caller is not in *tawhīd* and is not able to address or reach whom he is calling. This lack of deep courtesy will affect the appropriate transmission of the *du`ā*.

- The caller has a very short-term need or desire and does not know what is really best for him in the longer term. Allah declares in the Qur'an:

*And it may be a good thing for you,  
but you detest it,  
and it may be wrong for you,  
and you desire it.*

- The caller has not persisted enough in his calling, is impatient, or lacks certainty of the answer. He may also not be sure of, or clear in, what is needed.

### ***The Beautiful Names and Attributes***

Allah's most Beautiful Names have been endorsed in numerous books and compilations on the Prophetic tradition. One famous and popularly quoted Prophetic tradition of the Divine Names and Attributes is that: '*Allah has 99 Names and whoever counts them will enter the Garden.*' This tradition has often been quoted with slight variation by respected scholars, but essentially with the same meaning. These 99 Names are detailed in books by Tirmidhi, Ibn Majah, Hakim and others, and mostly originate from a tradition by Abu Hurayra, as well as others.

The Prophetic tradition does not restrict Allah's Names and Attributes to 99, but its emphasis is on counting, reciting, understanding, and recalling these Names. The Arabic word in this tradition is translated as 'counting' which also means to learn, memorize, reflect upon and gather (the meaning and connotation of these Names). Some commentators even highlight the need to apply the Name or Attribute to oneself, live by it, and visualize it so as to get closer to its deep meaning and implication for conduct.

The Prophet (pbuh) has said:

*No one will ever be grieved if he asks Allah by every Name that belongs to Him,*

*that He has called Himself by,  
or has brought down in His book,  
or has taught to any of His creation.*

This means that Allah's Names and Attributes are far greater in power than we know or can relate to.

### ***Best Times for Supplication***

Every aspect in life undergoes dual cycles which connect, such as ebbing and flowing, expansion and contraction, rising and falling, living and dying. The season to plant is spring, when growth and expansion are most conducive naturally. In winter most plants contract and stop growing. As every action has a favorable time; so too does supplication, the timing of which relates to the state of the caller as well as the circumstances. Also there are naturally occurring periods during the year when planetary positions, electromagnetic fields, and other conditions, are most favorable.

The following is a brief list of favorable 'calendar' times for supplication:

- The Night of Power or Determination (*Laylat al-Qadr*), during the Fasting month of Ramadan
- The Day of *`Arafāt* of the Hajj (Pilgrimage)
- The Month of Ramadan
- Any Thursday Night
- Any Friday, during the day
- The middle of the night
- Before dawn (*fajr*)
- The last third of the night
- When the prayer (*salāt*) is called – the short interval between the call to prayer (*adhān*) and beginning the prayer
- Immediately after the prayer (*salāt*)
- During prostration (*sajdah*)

- During a gathering for the remembrance of God (*dhikr*)
- During a rainstorm and other unusual earthly events such as earth quakes or tornadoes
- At the time of death of a believer (*mu'min*)
- At the time of birth
- And other occasions of special or personal significance

The Prophet (pbuh) has said that:

*Three supplications will be clearly answered:  
At the time when a person is breaking his fast,  
when a pious and just spiritual leader (imam) makes supplication,  
and when an unjustly treated person calls out to Allah for help.*

Ultimately the condition and state of the caller dictates the appropriate time to call. A pure heart, a clear and dedicated disposition, a sincere and desperate need, and high expectation of Allah, fear of Him and unconditional love and trust in Him all indicate a favorable 'time.'

The Prophet (pbuh) also said:

*No people sit to remember Allah unless the angels encompass them,  
and the All-Merciful surrounds them,  
and peace descends upon them,  
and Allah will remember them.*

### ***Special Places***

No doubt physical locations and places have their special influence, energy field and chemistry, which affect the power and efficiency of calling and, therefore, the result and effect. On places that have special merit the Prophet (pbuh) said, '*Supplications are acceptable when made at the side of the Ka`bah, the House of God in Mecca.*' There is also great merit in supplication made in the *Masjid Al-Haram* in Mecca and the Mosque of the Prophet (pbuh) in Medina. Also the Prophet (pbuh) has said '*There is great merit in worshipping inside Allah's house, at Zamzam and Safa and Marwa and behind Maqam Ibrahim, `Arafat, Muzdalifah, Mina and at the three places where the stoning is done.*' All of those sites are in Mecca or nearby and are stages of the pilgrimage.



There are, of course, many other places on earth that help to increase the power of calling and enhance the state of the caller. Jerusalem, special shrines and places of lesser pilgrimage, and special mosques are among them. Places where prophets, imams and enlightened beings are buried also have a special influence in helping the caller to be better attuned, prepared, focused and in a humble and pleading mode.

### ***When Supplication is Answered***

Allah says in the Qur'an:

*I will certainly answer the desperate when he calls.*

The Prophet (pbuh) has said that:

*He who has been treated unjustly  
will be answered even though an unbeliever.*

*The prayers of a father for his offspring will be answered,  
prayers of a just spiritual leader (imam),  
prayers of a virtuous man, of a virtuous son,  
the prayers of the traveler,  
and for a Muslim brother or sister when not present.*

*The fastest supplication to be answered  
is the calling of a stranger for a stranger.*

He who is calling knows his own state of serious need, desperation and urgency. He also knows the extent of his exclusive reliance on Allah. Amongst the signs that a supplication will be answered is the degree of faith, fearful awareness, a humble heart, weeping and a sense of last resort and desperation. It is also a good sign when the caller feels a relief and lightness as a result of supplication and prayer to Allah.

The Prophet (pbuh) has said:

*Actions are as good as their final outcome.  
Do not judge a person until you see how he seals his action,  
for it can be that a person acts virtuously only a short time before his  
death and that causes him to enter the Garden.*

*Also a person can act evil and die upon this action  
and that will be the cause for him being in the Fire.*

PART I: FOUNDATIONS

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*If Allah intends well for His slave  
He will put him to act virtuously before his death.  
Thus actions are as good as their final outcome.*

Ultimately victory for a believer comes when he is constantly aware of his self and its limitations and weakness, and thus recognizes Allah's glorious generosity and ever-present mercy which cover and overcome human frailty and needs. The knowledge of Allah is the key to success in worship and in living one's religion, in preparation for the departure from this world of uncertainty and change, and for the return to the eternal Garden of bliss and its perfection.

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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.

### **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.

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Unfolding inner meanings of the Islamic ritual practices towards the intended ultimate purpose to live a life honorable and fearless, with no darkness, ignorance or abuse.

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*Shaykh Fadhlalla Haeri*

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*Imam Ja'far Al-Sadiq (Translated By Shaykh Fadhlalla Haeri)*

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**

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*Compiled By: Shaykh Fadhlalla Haeri*

*Translated By: Asadullah ad-Dhaakir Yate*

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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*

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### **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**

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*Shaykh Fadhlalla Haeri*

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### **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.