

DO YOU KNOW THE TRUTH OF ĪMĀN (FAITH)?



Sheihul Mufliheen
M.S.M.Abdullah(Rah)

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IN THIS BOOK

I have written this book for the benefit of the Middle Class after long years of Study, Research and Inference by the perusal of the Holy Quran, *Hathees* and *Kithabs* like '*Kalimathul Hakki*', '*Puthuhaathul Makkiya*', '*Fusoosul Hikam*', '*Inshaan Kaamil*' '*Kawaathimul Hikam*', '*Yawakeethwal Jawaahir*', '*Ibrees*', '*Thakreebul Usool*', '*Jaamiul Usool*', '*Aththathu Beerathunnajmiya*', '*Kareethathul Ajaayib*' and other similar ones. I have also researched on the books on '*Hinduism-Athvaitham*' '*Upanishads*', '*Old Testament*', '*New Testament*', books on '*Nazarenes*', '*Atheism*', '*Polytheism*', Transmigration or Rebirth and many other books authored by many Religionists. Having delved into these, I am penning what I consider truthful from my personal experience for the benefit of Humanity.

Your brother
M.S.M Abdullah

PRAYER

Ragam (Muakari)

Thokaira

Oh! The unimaginable', Merciful', Helpless beggar
I beseech you with my outstretched hands'
To protect me *Ya Raheem*' *Ya Kareem*' *Ya Allah*

Pallavi

Did you not save *Nooohu Nabi*
From the great floods
Did you not protect *Nabi Ibrahim*
From being roasted by fire

Anu pallavi

Did you not save *Nabi Moosa* from *Fraun*
By a pathway through the sea
Did you not save *Nabi Eesa* from the assassins
Ya Hakeem, Ya Kareem, Ya Allah

Saranam

Did you not answer the plea of *Ayoob* for rehabilitation
Did you not preach the *Furkhan* to the discerning populace
Did you not observe me following the exemplary *Muhammed* in
my life
Did you not say to ward off evil and request our wants in the Holy
hook.
With the assistance of the *Kalima*, I beseech you with outstretched
arms
To emancipate me from the bounden veils

Yaathal Jalaalival Ikraam, Ya Kareem, Ya Raheem , Ya Allah.

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9.1 How ‘ <i>WajibuUjooth</i> ’ (the truth) that is of pristine purity and beyond human knowledge and is an authentic entity become a physical matter that could be identified by all our senses - Touch, Taste, Smell Hearing and Sight could be identified by our knowledge? How could we believe that it has emerged as the entire universe remaining in the same state unchanged?	
9.2 Everyone is aware that the creations we observe in the dreams are all fictitious. But how could we classify the creations in the whole universe we see as truthful objects as fictitious or like fictitious?	
9.3 From the <i>Quran</i> and <i>Hathees</i> it is clear to us that the Creator is in need of nothing and is in a state of completeness or fullness. While being in this state, if he is emerging from	

himself means that he is in need and had not attained fullness? Why should one that have a need for nothing and in a state of completeness emerge out? Why should it emerge out in the form of dog, pig, faeces and urine. How could we accept this?

- 9.4 There are many *Ayahs* in the *Quran* that very clearly explains and the *Hathees* that states the Creator is separate, creations are separate (*Abth* is separate and *Rubh* is separate). Your explanations seem to oppose it. Hence this matter must be made clear in a manner that knowledge will accept it.
- 9.5 As pointed out by you, if in the matter of *Thowheed* it is the Creators *Shifath* that emerges as creations is true, then, is there any need of order and prohibitions? The compulsory acts of prayer and fasting need not have been proscribed. Those who perform the duties would be given ‘*Thavaab*’ and for those who failed to do so would be given ‘*Athaab*’ - fear and encouragement need not be instilled? There need be no *Halaal* or *Haraam*. If all is Him why should the partaking of swine and dog meat and marriage between sisters and daughters be prohibited? These seems not a part of human’s knowledge and confronts the explanations of the *Quran* and *Hathees*. All these had to be explained in a manner comprehensible to one’s knowledge.
- 9.6 *Kalima* has several meanings and ‘The Lord fit to be worshipped is none other than *Allah*’ is *Kalima*’s authentic meaning is the unanimous verdict (*Ijmau*) of our *Ulamas* of the old. My *Ummaths* will not join together or wrong guidance. Hence, you all hold on to the bigger groups, is the advice given by *Rasool (Sal)*. This appears in many *Hathees*. Hence disregarding the verdict of your former *Ulamas*’ *Ijmau*, how could you accept the views of a single or a group of persons?

- 9.7** If what you say is correct, are you saying that *Imaams* did not know or were ignorant of the meaning of *Kalima*? What was the reason underlying for some to express the view that the *Kalima* had many meanings? Why did they insert forced explanation to the *Kalima*? What was the reason behind changing the word *Ilahu* to (*Musthahakalil Ibaadah*) Lord fit to be worshipped and then provide a forced explanation that is (*Thowheed*)?
- 9.8** The God says in the *Quran* that, whoever says *Allah* is one of three are *Kafirs*. Is he? If so, why shouldn't those who say all are *Allah* be also *Kafirs*? Response to this question.
- 9.9** Could we accept a person, knowingly or unknowingly, voices the *Kalima*. This is by tongue says who recites the *Kalima* '*La Ilaha Illallah Muhammadur Rasulullah*' be considered a *Moomeen* or a *Muslim*?
- 9.10** Why should one with greatest difficulty become aware, understand, accept and thereby obtain *Iman* when ordinary man's laws relating to *Iman* suffice?
- 9.11** The description of *Thowheed* by you is factual, but it seems wrong to get this be made aware to the ordinary humans and speaking of it must be prohibited to them. This is because, unable to understand it, it will create many doubts in their minds leading them to wrongful practices bordering on irreligiousness. They may even forego daily prayers and fasting that are compulsory in *Islam*. Hence, even if what you say is true, it is best to be kept away from the ears of the common man. If this is openly expressed as it is, wouldn't the people lose the quantum of *Iman* they originally possessed.
- 9.12** If we consider the *Thowheed* you have been now discussing, it seems in contrast to the *Quran* (like opposing). This is against the principle of coldness being associated with water,

heat with fire, sweetness with honey, bitterness with *Neem* or *Margosa* and the like principles. Further, if the life is acted upon by the theory of Union of all or one in essence, opposing the enemies seems a non-event. But *Rasool (Sal)* has even gone to war?

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PREFACE

The ever living, nondestructive supporting the biodegradable beings and all matter of the whole universe, unseen to the perplexed humanity, apparent to the non-perplexed exalted one, all praise and grace belong to you The Omnipotent *Allah*. Further, in the name of ‘*Malharul Athammi*’ *Mohamed Mustafa Rasool (Sal)*, his kinsmen and companions who followed him, let there be peace, tranquility and *Salaams*.

I have written this book for the benefit of the Middle Class after long years of Study, Research and Inference by the perusal of the Holy *Quran*, *Hathees* and *Kithabs* like *Kalimathul Hakki*, *Puthuhaathul Makkiya*, *Fusoosul Hikam*, *Inshaan Kaamil Kawaathimul Hikam*, *Yawakeethwal Jawaahir*, *Ibrees*, *Thakreebul Usool*, *Jaamiul Usool*, *Aththathu Beerathunnajmiya*, *Kareethathul Ajaayib* and other similar ones. I have also researched on the books on *Hinduism-Athvaitham Upanishads*, Old Testament, New Testament, books on *Nazarenes*, *Atheism*, *Polytheism*, *Transmigration* or *Rebirth* and many other books authored by many Religionists. Having delved into these, I am penning what I consider truthful from my personal experience for the benefit of Humanity.

Dear beloved brothers and sisters!

Those who read this book I have written, I see you and me as different manifestation of one cardinal truth. Hence, I have united all of you to be called in the masculine gender as “Dear brothers”. This is because, I have through my personal experiences come to the belief held by many dignitaries that it is the wisdom that is masculine that shows the path of truth and only the brave man can befriend it. With a view to imprint my speeches in your minds, I have decided to refer to you in the first person singular. Pardon me with generosity.

Your brother
M.S.M Abdullah

ABOUT THE BOOK

This Book was authored by the Spiritual Leader His Holiness Sheihul Mufliheen M.S.M Abdullah (Rah) in Tamil in the year 1980 and due to requests from the English Readers this Book was translated to English by the Religious Society.

Ten years after the publication of this Book in Tamil All Ceylon Jammiathul Ulama, a group of Theologians issued a Religious Edict (Fatwa) against the Author castigating him as Murthath (One who has deviated from the Islamic path). To establish the Truth, a legal battle was initiated by the Author in the year 1990 in the District Court of Colombo and after a long hearing the Theologians realizing their vain attempt came to a settlement in the Courts and withdrew the (Fatwa) in the year 1996.

The Spiritual Leader along with his disciples had to encounter baseless criticism, senseless violence and persecution for many years; however, various acts by them to quash the Truth were successfully thwarted by him till his demise in the year 2006.

This Book clearly reveals for the first time in the History of Islam the true meaning of the Fundamental Principle in Islam, the *Kalimathuththayiba* “*La Ilaha Illallah*” – There is nothing (creation) but Allah based on the Holy *Quran* and *Hathees* for Humanity to attain eternal Peace and Tranquility.

N.B

For further clarifications please refer the original version of the Book in Tamil.



**HIS HOLINESS SHEIHUL MUFLIHEEN
M.S.M.ABDULLAH (RAH)**

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُوْلُ اللَّهِ

(La Ilaha Illallah)

“There is nothing (creation) but Allah”

DO YOU KNOW THE TRUTH OF *IMAN* (FAITH)?

The ever living, nondestructive supporting the biodegradable beings and all matter of the whole universe, unseen to the perplexed humanity, apparent to the non-perplexed exalted one, all praise and grace belong to you The Omnipotent *Allah*. Further, in the name of ‘*Malharul Athammi*’ *Mohamed Mustafa Rasool (Sal)*, his kinsmen and companions who followed him, let there be peace, tranquility and *Salaams*.

Chapter 1

SOME IMPORTANT FACTORS THAT SHOULD BE KNOWN

Dear beloved brothers and sisters!

Those who read this book I have written, I see you and me as different manifestation of one cardinal truth. Hence, I have united all of you to be called in the masculine gender as “Dear brothers”. This is because, I have through my personal experiences come to the belief held by many dignitaries that it is the wisdom that is masculine that shows the path of truth and only the brave man can befriend it. With a view to imprint my speeches in your minds, I have decided to refer to you in the first person singular. Pardon me with generosity.

(1)

My beloved brethren,

We are aware that in this world there are many multifarious people with many different principles and religions. Every human group follow a certain path or formulate a path of their own, or accept a true principle or religion or divide to believe in a part of it. Every one of them are of the opinion that their belief is the most genuine, truthful and authentic and follow their own path. Many researchers are of the opinion that there exists 73 major divisions of this nature in

this world as at present. Within these divisions, there may be many subdivisions and branches. In the exposition of the different principle beliefs of man there exists diametrically opposite views. However, their basis boils down to the existence of two important principles - this is what I have inferred. Even though to the ordinary human being these two seems opposed to each other, the aim of both are one and the same. (Positivism and Negativism are all attributes that confirm the actual truth) This is one fact that has been elucidated by me after many long years of complex research. *Insha Allah*, details of it would be provided later.

“Do men and motile beings are the only ones that are living”? If observed, the response to it is in the negative. All matters in the universe are in motion whether living or dead as per man’s understanding. This is well known to the knowledgeable researchers. *Quran* and *Hathees* too confirm this truthful contention. Let us take, in our view and observance living beings to research within our human capabilities to discover an important truth.

We observe that a seed germinates and becomes a small shrub which in course of time transforms itself to a mature tree. This after many changes produces flowers, small fruits which ripens to produce a mature fruit giving a seed again. Even grass entrapped by a large rock grows around it to show itself externally. The human body too in a similar fashion and acts likewise. The parent’s blood produces sperms and ova, they intermingle and fertilize to form an egg, the egg develops to a foetus and obtains life to form an infant. The infant grows into a baby, child, adolescent, youth, adult and terminates as an old man meeting death, and he observed as a corpse. Is this the Finale? No, the corpse rots to produce soil, water air and fire. These then gets into grasses, shrubs, cow, goat and reptiles, and after numerous changes becomes blood, sperm, ova, foetus and infant. Some believe this to be rebirth. Some others refer to it as transmigration and others call it evolution. Still others believe that you go to Heaven and Hell after death. Still another section are of the belief that the existence in Hell and Heaven are permanent. Those in Hell do receive punishment specific to the evil deeds they have

committed and finally end up in Heaven is a belief of another sector. It is not necessary to delve into the details of these, nor infer as to its authenticity. This is because, the subject of our research is that which concerns Thowheed, and if we genuinely understand its truthfulness, it will be easy for us to infer the authenticity.

(2)

Two very important truths emerge from the confrontational principles dealt above. It is an undisputed fact that motile beings will either be belated or speedy in their motion. In a similar vein, there should be an aim, regardless of it being right or wrong, if one is to act is the other fact. Our *Imaam*, the *Quran* and the *Hathees* expostulates that all actions are on the basis of an aim or objective (*Innamal Ahmaalubin Niyaththi*). Therefore, whatever the being or whatever the action, there would be an aim for its action is a cardinal fact. It is always for the attainment of an objective or aim. Like the grass emerging from under the rock in quest for sunlight, air and other needs, the creations too, whether knowingly or ignorantly live through their life to attain an objective is an indisputable fact.

Thus, why is man born? A very short response would be that it is for the attainment and fulfillment of his objective. If so, what is his objective? The answer to this would be to reach his original state of bliss, tranquility and peace. This is so of good man, men of evil and even of a person committing suicide (explanations would be given later, be patient).

All Creations excluding humans, in their actions to achieve their respective objectives tread a path that (*Dheen*) is not varying or partial, not to gain victory or suffer defeat, nor does it involve in any fight or battles. There is no confrontation or partiality when a cow eats the grass, and another eats straw for its food. In the case of men, his nationality, race and ethnicity, his traditions and way of life of one group is seen as falsity by another group. If one group finds fault with the other, it ends up in war between the two. We

observe war of words, and battles at all times, at all places. One who follows a certain principle rejoices in it as truthful and factual.

Surah 23:53

فَتَقَطَّعُوا أَمْرَهُمْ بَيْنَهُمْ زُبُرًا كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ

But the people have cut off their affairs (of unity) between them, into sects. Each party rejoices in that which is with itself.

Surah 31:21

وَإِذَا قِيلَ لَهُمُ اسْبِعُوا مِمَّا أُنْزِلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا وَحَدَنَا عَلَيْهِ ءِآبَاءُنَا أَوْ لَوْ كَانَ الشَّيْطَانُ يَدْعُوهُمْ إِلَىٰ عَذَابِ السَّعِيرِ ﴿٢١﴾

When they are told to follow the (revelation) that God has sent down they say, “Nay, we shall follow the ways that we found our fathers (following)”. What ! Even if it is *Satan* beckoning the penalty of the (blazing) fire? So asks the *Quran*.

What is the objective or aim of the people who being loyal to their own party, live according to their principles, regardless of it being right or wrong? If this question is deeply delved into, it becomes clear that every Creation begins its journey towards self fulfillment from an original state (unknown) of fullness. It is the fullness of the seed that begins its journey and undergoes many changes (*Marthabas*) before finally attaining the state of seed. But why should one in fullness attain fullness once again? If it is striving to attain fullness, its original state should not be in a state of fullness? Such doubts arise in the minds of the reader and these cannot be clarified instantaneously, unless a person correctly responds to the question - “What is a Creation”? He would find it difficult to reach the clarifications to this query or doubts. Therefore, before trying to clarify,

it is best to peruse my findings given in the form of question and answers under the caption ‘Clearance of Doubts’, that would, *Insha Allah* help you to understand without any doubt, and arm you with the knowledge that would help you to find the answer. Do not worry.

(3)

As stated before, let us take Man first. We act (doing *Amals*) only to obtain our fullness. Will we by knowing or being ignorant of our objective attain fullness? If so, are there men who succeeded in obtaining fullness? What are the ways of attaining fullness? These are questions that arise. These queries have to be answered extensively and clearly. I am of the belief that if you read and imbibe the truths, then I will in relation to *Thowheed*, *Insha Allah*, clear all our doubts. This would be of great help in your quest to achieve your objective (Fullness means the final achievement of tranquility and peace).

Tranquility and peace does not refer only to worldly matters. If man striving to attain tranquility even in worldly affairs, he does not attain it fully. He may be successful in a few of it, but not the whole and hence fail to obtain fullness. For instance, we need food to quell our hunger. Once we eat the food, our hunger is satisfied, but after a few hours the need for food comes up again. Likewise, it is so of many other matters in our livelihood. Hence, tranquility can only be obtained on a temporary basis and never permanent. Our striving for circumstantial tranquility is on the basis of an objective towards only that particular subject. Hence, full tranquility is a different kettle of fish. In the sphere of worldly affairs too, the objective is circumstantial and not whole. Hence, full tranquility depends on the knowledge, and the knowledge is dependant on what objective we intend pursuing. What truth is more superior than that of *Allah*? If so, the knowledge of trying to know and understand *Allah* would be the best of all knowledge and the attainment of it would definitely bring forth much happiness and would surely attain full tranquility. It is because of this that we refer to the attainment of tranquility in worldly affairs as a minor achievement and consider it temporary.

The tranquility you achieve by knowing *Allah* becomes the quintessence of achievement. Iman means the obtainment of this knowledge that would bring complete tranquility.

This complete tranquility has been achieved by *Nabis*, *Rasools* and those who followed them called *Walis*. Yet many men treading a wrong path due to blind faith, still assume and believe that they are in fact treading the correct path. This has to be delved into with patience and clear knowledge. *Nabis* and *Rasools* based on the times, circumstances and environment, with *Allah*’s grace, have successfully expostulated the correct path for the fulfillment to their own people. They made a few who followed, accepted and believed in them to attain tranquility. After the death of these *Nabis*, knowledge of it decreased, some who were intent on gaining fame, honor and fortune misdirected the people from the correct path. During these times *Allah* has sent down *Walis* who revived the correct path preached by the deceased *Nabis* and *Rasools*. This has been so after the demise of every *Nabi* or *Rasool*.

The last of the prophets *Kaathamun Nabiyyin Mohamed Mustafa Rasool A Kareem (Sal)* sent by *Allah* expostulated an authentic genuine correct path that is compatible for all times, all places, all environment, all communities and an easy path. He not only told of the correct path but also showed it to his followers by himself practicing it in real life. This path was shown by *Rasool (Sal)* has the name *Islam*. This name *Islam* too was not named by *Rasool (Sal)*. It was the prophet *Ibrahim (Al)* who named those who followed the path of *Islam* as *Muslims*. The facts and truthfulness of predeceased prophets were misinterpreted, so was it in the case of *Rasool (Sal)*, wherein people have been given misconstrued ideas. They have succeeded in misdirecting and making people believe in their own brand of exposition by the usage of methodologies that can make one believe easily. This is not known to many of the people who are living in the present times and are totally ignorant of the same. The innocent who is not fully aware of true knowledge and being so gullible is not surprising. But, the knowledgeable and majority of the *Ulamas* being ignorant of this is surprising. This is because

they obtained religious education only to gain a degree and name. Trying to find authenticity, truthfulness or falsehood was never in their thoughts. Let us therefore analyze it ourselves and elucidate the truth.

(4)

Hathees

The best of times were my time, then the period following my time, and another period following the latter. The lies and falsity would then prevail.

Reported by: *Ibnu Omar (Ra)*

Authority: *Thirmithy*

There are similar *Hathees* like the one above, related by *Rasool (Sal)*. We will delve with them at appropriate instances. The best of times as pointed out by the prophet was thirty years from the time of his demise. After that period, the truth was overturned, many untruths have been interpolated that are opposed to the *Quran* and *Hathees*. *Insha Allah*, let us get a clear clarification.

Hathees

I am frightened of few Dajjals that would emerge before the authentic Dajjal said Rasool (Sal). The Sahabas requested for their identity. He responded by saying that they were the Imaams who pushed the people towards waywardness (who these Imaams were would be dealt with in a later analysis)

Hathees

Oh Allah show the straight path to Imaams and pardon their sins.

Hathees

Islam will become insignificant and helpless as it was at the beginning. Let there be blessings to those helpless, so said Rasool (Sal). When queried who the helpless were, he said, those who developed what others destroyed in my religion.

There are many evidences similar to this to confirm that *Islam* and its basic principle has been turned upside down. Let us look into this later and divert our attention to the subject matter now.

(5)

The word *Islam* has been used with many meanings in the *Quran* and *Hathees*. This has been used depending on the level of knowledge prevalent in man. This too needs to be elaborated. Yet, for one who is thirsting for God's Grace, I wish to state a fact that is needed for you.

The Arabic word *Islam* has its origin from the base word "*Salaamun*" (*Salima*). Many researchers have explained so. *Salaam* means Peace. This consists of temporary and permanent peace. Hence *Dheenul Islam* means a path that would give peace. It has within it both temporary and permanent peace or the path to obtain both forms of peace. To those who aspire to obtain temporary or circumstantial peace, *Islam* bears the meaning of follower (*Muslims*). This is the external aspect of *Islam*. To a person in quest of complete permanent peace and striving to obtain peace and to be in union with God, *Islam* means those who have *Iman* (*Moomeens*). This is the internal aspect of *Islam* and the life of *Islam*. These two are called "*Laahiru & Baathin*".

Some who are wanting in researching the word *Islam* and are blind followers give *Islam* to mean the righteous path. Externally righteous path is opposed to non-righteous path. Righteous path is apt says some, but *Islam* encompasses both without expressing the

difference and would therefore give the meaning of peace and tranquility to the word *Islam*. There are many nuances within this and are unnecessary for the *Awaams* in want of knowledge. It is however very necessary for you who is intent on finding union with God and thus obtain peace and tranquility. At this stage, it is necessary for you to imprint in your mind that there is no difference in the two types of ways or path. It is only an illusion of the veiled knowledge that is entrapped by rules and regulations. This is because we arbitrarily take it for granted a basis to infer right and wrong good or evil and the like. The real truth and the details of obtaining peace are in the very far horizon. The details of the latter is given under the chapter on “What is *Islam*’s Objective” in this book. It is fully explained with supportive evidences.

We all know that by interrogation and speeches that *Islam* is not a fictitious religion formulated by blind rituals and foolhardy beliefs that is an empty path called *Islam (Dheen)*. To those who under the cloak of *Muslims* have entered the fold of *Islam*, a majority of them, is of the belief and knowledge that *Islam* of blind faith and blind rituals would fulfil. I observe that such people are of the belief that *Islam* is just the blind following, or the imitation of others who are said to be *Muslims*. This is because many are of the opinion that following and practicing the mode of dress, habits, practices and traditions of those who called themselves *Muslims* is the true religion of *Islam*. They have not understood or are ignorant that *Islam* is a code of conduct to imprint the principle of *Iman* in them. The rules and regulations that were essential part of *Islam* have been turned ‘topsy-turvy’ and the *Ulamas* are ignorant of the same. Some others have even gone to the extent of concluding that the true *Islam* is impractical in this present world.

Do get angry with me for my putting forth a question -“Could we the *Muslims* find fault in this manner”? To you who is striving to obtain God’s grace, and a person with common sense, please do listen, think it over with patience, and clear yourself, and then accept what I am going to state. Do have patience, as I want to explain how

the authentic basic principles of *Islam* has been turned topsy-turvy and made unrecognizable. Many who have alongside us living under the cover of *Islam* are existing an illusory life and false belief.

(6)

My beloved brothers!

Every *Muslim* knows that there are five compulsory practices that a *Muslim* must perform and none disputes this fact that these *Farl* has to be adhered to. The *Ulamas* of the ‘*Laahiru*’ and the *Ulamas* of the ‘*Baathin*’ are also unanimous in acceptance of this fact. It is further confirmed by the *Hathees* in ‘*Buniyal Islam Alaahamsin*’.

This *Hathees* has been reported by *Khalifa Umar A Farook (Ra)* and none contests it. The first of the five compulsory rituals is to bear witness to the *Kalima* ‘*La Ilaha Illallah Muhammadur Rasoolullah*’- this too is not contested. There seems to be certain nuances in this when one delves closely, and analyses the *Quran*, *Hathees* and the actions of *Rasool (Sal)* as regards the *Kalima*. There seems many reasons adduced for one to be accepted as a *Muslim*, if he voices the *Kalima* ‘*La Ilaha Illallah Muhammadu Rasoolullah*’. The most important reason is to accept such person to the fold of *Islam* with an intention of training him as a true follower later on. This concerns ordinary men, for one to obtain *Iman* many other *Farls* have to be performed. Hence, recital of *Kalima* even without understanding, was taken as the basis to accept him to the fold of *Islam*, and laws were enacted for this purpose. We also know that one who obtains *Iman* has to do so by understanding and bearing witness to the same. This would be explained later.

As per this basis of law, the eligibility by the voicing the *Kalima* would suffice for ordinary matters. It would however be not enough for the attainment of higher positions is undoubtedly true. This is because one cannot bear witness, if he is ignorant of the meaning of the *Kalima*. It amounts to falsity, if one gives a statement

or expresses something being ignorant of the same or not understanding it. Further, it actually amounts to deceiving oneself. For a person to obtain *Iman* four compulsory (*Farl*) practices has to be followed.

- 1st : Recital of *Kalima* without any flaw (this is what is allowed by the rule). This is not compulsory for the deaf and dumb.
- 2nd : To understand the *Kalima* recited by the tongue.
- 3rd : To imprint in the mind the meaning of the *Kalima*.
- 4th : To preserve what has been imprinted it is to enable us to do this that external rituals has been compulsorily stipulated.
(Explanation to this would follow later.)

Hence, saying one has obtained *Iman* without understanding is mere heresy and illusion. Our parents relations and our teachers (the *Ulamas*) have taught us the *Kalima* in our younger days. They have told us that the “*Thowheeth Kalima*” is Lord fit to be worshipped is none other than *Allah*. When we accept this, it amounts to us having truly obtained *Iman*. We believe that we have rid ourselves of “*Shirk*”. That is to say that if we accept the Creator as One, *Islam*’s foremost duty has been fulfilled, and that the acceptance of the principle of the union of all in one is accomplished and as such become a full-fledged *Moomeen*. What is the difference between the principle of One God, or Holy Trinity and Union of one in all or One in essence? Which of it is *Islam*’s factual authentic or genuine principle? These too, we are ignorant as none of the schools ever taught us the explanation of *Islam*’s basic principle.

We have been taught *Kalimathuthayiba*, *Kalimathussahathath*, *Kaleemathuthamjeeth*, *Kalimathuthowheeth* and *Kalimathul kufir* by the *Ulamas* in our younger days. The collective meaning of all these five *Kalimas* is that if one accepts the omnipotence of the only Creator, he becomes a full-fledged *Moomeen*. As we were ignorant of the *Arabic* language, we accepted the

description of the *Ulamas* who were proficient in *Arabic* and believed in it. We did not analyze such exposition nor its veracity.

However, if we were to analyze, and delve deeply into our *Imaam* Guide and religious mentor, The *Quran*, the meaning of the *Kalima* that we expressed, accepted, believed in and imprinted in our minds seems erroneous. Our acceptance has been due to sheer ignorance on our part. Further, we find that the *Kalima* is one and those in the garb of *Ulamas* having no knowledge deceived us. We have as a result judged ourselves erroneously as true *Moomeens*. Be patient. A detailed explanation would be provided later.

Hathees

There will come a time when the very name of Islam may disappear, its (authentic truth) will not exist the (very letters) of the Quran may disappear along with its true meanings. Their Masjids (Mosques) would be polluted treading a wrong path. Their Ulamas will be the most evil ones under the sky said Rasool (Sal).

Reported by: *Ali (Ra)*

Authority: *Byhaki Mishkath*

Hathees

In the last days there would appear inexperienced, ignorant and incapable fools. Externally they would appear devout, fasting, praying and performing all rituals that are commanded by Islam. But they would delve in (Shirk) and have foolhardy beliefs (blind faith) said Rasool (Sal).

Reported by: *Abusayithil Kuthri*

Authority: *Buhary*

Hathees

There would be different opinions in my community. A section would appear who would state good words but practise evil ways and recite the Quran. Their recital would not even pass through the very bones protecting the heart (will not be imprinted in the mind). They will stray away from religion like an arrow being thrust out of the stricken prey. They will not retrace their path towards religion. They would be the most evil until the arrow is placed in its sheath. May the life of these who murder them and those who have been murdered by them be blessed. They will always welcome you to the side of the Quran but they will have no connection with it. Whoever who kills them they would be considered the best among those who are in Allah's grace, so said Rasool (Sal). "Oh Prophet! What is their identity?" asked their companions. "Shaved head", said Rasool (Sal).

Reported by: Anas(Ra)
Authority: Abu Dawood

(A section of the Wahabies at present are supposed to shave their heads when obtaining Bayath from their Sheik. This could also signify and mean shaving off the truth and levelling of the graves)

(7)

Our Guides and teachers have extolled the Kalima, and its strength in so many ways. They continue to do so even now. It is sweet to hear and seems amazing. The Quran too, in so many places extols its virtues in many ways.

Surah 14:24

أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ

Seest thou not How God sets forth a parable? A goodly word like a goodly tree whose root is firmly fixed and the branches (reach) to the Heavens.

Surah 14:25

تُؤْتِي أُكْلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا ۚ وَكَضِبَ اللَّهُ الْأَمْثَالَ
لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٢٥﴾

It brings forth its fruits at all times, by the leave of its Lord. So God sets forth parables for men, in order that may receive admonition.

Surah 14:26

وَمَثَلُ كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ آجِسْتٍ مِنَ فَوْقِ
الْأَرْضِ مَا لَهَا مِنْ قَرَارٍ

And the parable of an evil word is that of an evil tree. It is torn up by the root from the surface of the earth. It has no stability.

The Quran describes the Kalima as above. Have our community in their life obtained any benefits by way of Kalima? It is largely felt that we have obtained none. This is because we have taken the sentences likened to a dead branch, and believed that it is the good sentences likened to a live branch. Details of the life of true servants show that many things have been wrought through Kalima as history relates. Even at present times there are certain amazing happenings in the life of a few through the Kalima.

يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي
الْآخِرَةِ وَيُضِلُّ اللَّهُ الظَّالِمِينَ وَيَفْعَلُ اللَّهُ مَا يَشَاءُ ﴿٢٧﴾

The Unbelievers say. “Why is not a sign sent down to him from his Lord?” Say, Truly God leaveth to stray, whom he will, but He guideth to Himself those who turn to him in penitence, so gives the Quran the description)

Hence why is it that reciting of the *Kalima*, and believing in it does not give any benefits to us? Analyzing and exploring avenues of obtaining benefits from the *Kalima* is a necessity for us. Our *Iman*, the *Quran* exposes an important and immense truth through the *Ayahs* 7:59, 7:65, 7:73, 7:75, 7:85, 41:43 and 21:25 and the like. It is very clear that the *Rasools*, Prophets and *Nabis* have all expressed and expostulated a specific principle and try to imprint it in the minds of their respective adherents by practice and instructing certain (*Amals*) rituals. I will give an extensive explanation in the chapter on “What is *Islam*’s Objective” regarding this aspect? Explanation of the principle is *Islam*’s life, and *Ibaadah* its body, is what emerges from the foregoing *Ayahs*. *Iman* is the explanation of the principle of *Islam*.

Due to the erroneous explanations regarding the principle of *Islam* expressed, and made to accept, and believe as authentic and genuine by a section of people have made us totally ignorant of the real, genuine, authentic and factual explanation regarding the principles of *Islam*. Due to our ignorance of this, we only practise the rituals blindly. If these rituals are not employed to strengthen and stabilize the principles of *Islam*, then it becomes dead wood. It could be likened to a dead corpse or a rootless dying tree. You do not have the wherewithal to understand the benefits you receive and why the *Kalima* was misconstrued to us by some, is what I have realised with *Allah*’s Grace. Be patient till I give its explanations.

(8)

Majority of the religious books and all our teachers have instilled into us that it is wrong, and a sin to indulge in evil practices, and doing so goes against the religion. How could we escape from the tentacles of Evil? This one question that remains unanswered. Some have given certain strategies to overcome, but it seems to have not succeeded in many, who followed it. Many give a strategy like suppressing or controlling our desires. This seems easy by word of mouth but not practice. Gaining success by this strategy is near impossible. This is because, we as human beings have become slaves to our senses from our younger days. When we tend to estimate that another object or matter is more beautiful, efficient, and sweeter than what we possess, knowing fully well it does not belong to us, still striving to grab, is not surprising. This is what has been ordained by *Allah* in all human minds, and hence remains a natural tendency. The thirst of the mind, if it is to be completely and compulsorily suppressed then it could only be achieved by the method of punishment that puts fear into the minds of the subject, or by compulsorily directing the mind of the subject towards another alternate ‘Goody’. This methodology only succeeds in suppressing the mind set of the subject, but cannot proclaim victory. It is also an indisputable fact, that suppression of this nature completely disintegrates when the occasion comes up. While thirsting for heavenly bliss, it is difficult to suppress smaller likes, but the knowledge would not accept this. But practising these types of methods would bring expected positive results in the case of common man, but would not quench the thirst of a person who is intent on gaining God’s grace and union with him. Hence, this aspect has to be analyzed and researched. This is because, if we do not find the strategies employed by the true servants in their success, we cannot follow them and emerge victorious in our quest for peace and tranquility.

(9)

Daily prayer is a pillar of *Islam*. One who does not perform the daily prayer is considered a *Kafir* or has become a *Kafir*- hence it is prayer that distinguishes a *Moomeen* from a *Mushrikeen*. It is a ritual that must be performed regardless of any other situation. Thus prayer is a compulsory ritual of a *Moomeen* and has to be strictly followed and performed, and if done so will cure all evils. This is the advice given by our teachers and respected dignitaries of the *Islamic* society and they even compel us to follow the same. Further, they admonish that it is *Haraam* to hear the speeches of the one who does not pray. Few other men of knowledge also express that to listen to one who does not perform *Sujooth* is wrong and that there is no prayer without *Sujooth*.

They are not aware that the doors of spiritualism will never open to one who does not perform *Sujooth* to *Allah* and to those who do not indulge themselves in true *Ibaadah*. These (supposed men of knowledge) who insist on the performance of the rituals do not possess the eyes to see the *Amals* performed by the ritual free personages. The actions and commands of these personages are only a fraudulent external act to mislead the world and themselves, who fail to understand as to under what regulations or law that allows them to give ear to the government servants who do not perform *Sujooth*. I fail to find any evidence to support their compulsory expostulations. I feel ashamed to see them acting as pseudo religious dignitaries with such stubborn disposition. It is opportune to remember that for every man of knowledge, *Allah* has said there is one above such man. "Recite", is the very first word *Allah* uttered to the humanity is one fact that must be made known to these supposed to be men of knowledge.

The *Quran* and the *Hathees* has no supporting evidence for such distortions, deceptions and transformations of ideas expostulated by these pseudo religious personalities. Such delusory speeches would only be likened to leading the innocent folks to the jaws of destruction.

Surah 6:123

وَكَذَلِكَ جَعَلْنَا فِي كُلِّ قَرْيَةٍ أَكْبَرًا مُّجْرِمِيهَا لِيَمَّكُرُوا فِيهَا
وَمَا يَمْكُرُونَ إِلَّا بِأَنْفُسِهِمْ وَمَا يَشْعُرُونَ ﴿١٢٣﴾

Thus have we placed Leaders in every town, its wicked men to plot (and burrow) therein but they only plot against their own souls and they perceive it not. (Mischievous is worst than Murder, says the Quran).

Hathees

Knowledge is a thing that has been missed by man of Iman. Hence if he obtains it from anywhere it belongs to him alone.

Reported by: *Abu Huraira(Ra)*

Authority: *Thirmithi*

Some intellectuals expostulate *Quran* and *Hathees* on their platforms, compatible to their own discordant knowledge (*Wahmu*) and in support of their own aims and objectives. If some knowledgeable person points to the discrepancies or flaw in their expositions with supporting evidences from the *Quran* and *Hathees* they reject it as false, and as the explanation of the wayward and hearing to them *Haraam*. Further, these pseudo religionists claim that they are the *Sunnathwal Jamaath* and they alone, are the chosen ones to reach Heaven. By such actions they deceive the innocents. If some person to clear his doubts queries, he is proclaimed a fraud and *Kufr Kalima* is recited to him. I fail to understand as to what these groups think of the *Kalima*, *Kufr*, and *Shirk*.

I could only state that every human being armed with the common sense should know to whom, and for what and at what times to be made aware of any matter of interest.

Hathees

The one who teaches knowledge, the one who hears it, the one who lends his ears to it and the one who pleasantly comprehends it are the four groups who will reap its harvest for their labours and that querying or questioning are the key to the chest of Knowledge. Hence, do interrogate and gain knowledge.

This is what *Rasool (Sal)* had stated. But the people who had come forward to guide us in knowledge and performance of *Amals*, not entertaining even acceptable interrogation is unfathomable. They classify such acts as Atheism. Yes, *Ingersoll* saying that Atheism does not reside in the caves occupied by foxes seems true. We must understand the fact that one who strives and assists a person for his benefit (personal) is either a fool who causes harm to him, or highly placed men of knowledge. We should also know that the difficulties affecting the people brought about by the knowledgeable is the Creator's grace or mercy (*Rahmath*) and that what was wrought by a fool is the Creator's punishment.

There are many conflicting religious discourses, with good intentions and evil aims, that have been included among our community. Do not think that I find fault with others with evil aims. I am finding fault with others only to clear your doubts and explain the truth regarding matters ignorant to you and about the ideas that you know of but find it difficult to accept. Further this matter of fault finding is an accepted methodology.

Excepting the honored *Ulamas* gifted with clear research and strength of the mind, many knowledgeable personages act like the blind men trying to identify an elephant, as regards matters concerning *Thowheed (Iman)*. The blind man touching the ear of the elephant likens the animal to be like a winnowing pan, little realizing he has touched only a part of the elephant. This is because he had lost his sight that would have helped him to recognize the elephant as a whole animal, and hence unable to picture the shape of a true elephant in his mind. In a similar vein, the blind man who felt the leg

of the elephant would say it is like a rice pounder, the one who felt the tail would say that it is like a broom or duster. Another blind man on hearing all these comes to imagine it to be like a House. Still another man hearing the description of the elephant by the blind extols the elephant, depending on the place and environment. He writes many books on it. Still another who actually viewed the elephant remains silent. This he does so for he feels it is not his duty to give the details of the elephant to the blind men and he is of the opinion that the blind men would not believe him. But certain others who view the elephant with their own eyes, get to know it and become familiar with it. They also are of the opinion that it is their bounden duty to tell the blind men the actual fact. They employ some principles that would assist them to make the blind men understand and with Gods grace accomplish their task to explain the authentic appearance of the elephant. They thus perform their duty. Such persons are just a few.

The elephant we refer to is compared to *Iman* or truthful *Thowheed*. Those who write books and *Kithabs* and the orators who base themselves on inferences are like the men having eyes, yet have not observed the elephant. These people who follow the writer and orators do dutifully engage themselves in prayers and other *Ibaadah*. The *Al-Hamthu Soora* hailed as *Ummul Quran* is recited over seventeen times in a day. Many of those in practice would have been performing prayers for over fifty or sixty years. Many of them during prayers beseech *Allah* to show them the path of those who obtained graciousness from *Allah*. Has this prayer been accepted? Or rejected? We do not even think over this aspect. This is because we assume the straight path to mean *Siraathul Musthakeem*, which is in *Aakira* and thus exist in illusion. We do not think that in this *Dunya* too, there exists a path like *Siraath*, and those who cross this in this world are the ones who will cross it in the *Aakira*, has not been announced to us. Hence we do not worry over it, nor think of it. These people who think many times over even a cent worth of matter in the *Dunya*, fail to do so in the case of the *Dheen*.

Those of us who for many years besought *Allah* to lead us in the straight path, utter blatant lies for an income of five rupees. If we become aware that another person has more than five rupees jealousy takes us over. If he has less money than us we degrade him. What is the state of worship we have been practicing for numerous years? What of the prayer of which this worship was a part? For fifty or sixty years having besought the straight path then opposes the *Quran*, and believing in the path shown by the foolhardy people as the straight path. Hence, what is the path he sought from *Allah* by worship? For what?

Think this over, as explanation would be expansive.

Surah 31:21

وَإِذَا قِيلَ لَهُمُ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا وَجَدْنَا عَلَيْنَا
ءَابَاءَنَا أُولَئِكَ كَانَ الشَّيْطَانُ يَدْعُوهُمْ إِلَىٰ عَذَابِ السَّعِيرِ ﴿٢١﴾

When they are told to follow the revelation that God has sent down, (Quran) they say, “Nay we shall follow the ways that we found our fathers following. What! Even if it is Satan beckoning them to the penalty of the blazing fire.”

Surah 2:171

وَمَثَلُ الَّذِينَ كَفَرُوا كَمَثَلِ الْإِذَىٰ يَتَعَقَىٰ بِمَا لَا يَسْمَعُ إِلَّا دُعَاءَ
وَبَدَأَ صَوًّا بَيْنَكُمْ عُمَىٰ فَهُمْ لَا يَعْلَمُونَ ﴿١٧١﴾

The parable of those who reject faith (Quran) and follow their ancestors is as if the herd (without understanding) follow

only the shouts and noise. They are deaf and blind and void of wisdom.

Surah 2:79

فَوَيْلٌ لِلَّذِينَ يَكْتُمُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ
اللَّهِ لِيَشْتَرُوا بِهِ ثَمَنًا قَلِيلًا ۖ فَوَيْلٌ لَهُمْ مِمَّا كَتَبَتْ أَيْدِيهِمْ
وَوَيْلٌ لَهُمْ مِمَّا يَكْسِبُونَ ﴿٧٩﴾

Then woe to those who write the book (Kithab) with their own hands, and then say “This is from God”, to traffic with it for a miserable price. Woe to them for what their hands do write, and for the gain they make thereby.

Surah 17:36

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ ۚ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ
أُولَئِكَ كَانَ عَنْهُ مَسْفُورًا ﴿٣٦﴾

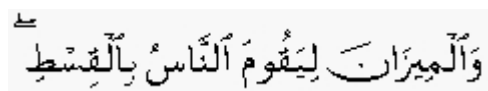
And pursue not that of which thou hast no knowledge, for every act of hearing or of seeing or of feeling in the heart will be inquired into on the day of reckoning.

(10)

We have wrongly gauged ourselves thus leading to illusion and haughtiness. We are deceiving ourselves by calling us true believers. Do ponder over whether we are actually following the religion of *Islam* that was accepted by our father *Ibrahim (Al)* who believed in a dream, saw it fit to accomplish it by getting ready to

sacrifice his own son. If we wanted to know the truth, and to follow those who sacrificed their own life to inculcate this truth, should not we turn the pages and analyze the contents contained in our *Imaam* the Holy *Quran*? We are ignorant of the fact that the scale *Meezan* is within us, the bridge of *Siraathul Musthakeem* is the path shown by *Kalima*'s details in *Dunya* and crossing it to mean getting stabilized in the principle of *Thowheed*.

Surah 57:25



.....and sent down with them the Book and the balance (right and wrong) that men may stand forth in justice.....

Beloved brother,

Do not believe that I find happiness in cursing others. May *Allah* protect us from such disgraceful acts? We cannot find truth without knowing what is false. We at first only try to get what is true. But the eyes that see what is true is blurred or blinded in many and to a certain extent have the ability to distinguish and identify falsity. This I am aware with the grace of almighty *Allah*. It is because of this that I decided to take a few easily recognizable falsities. Unless we identify the wrongs and infer the reasons behind it being false, we will not be in a position to identify and imbibe the truth within us. The birth place of these wrongs is *Islam*'s basic principle - Is it the theory of one God? The principle of the Oneness of the Essence? Theory of deities? Being ignorant of these, and the sheer ignorance of oneness so the correct interpretation of *Thowheed* is the root cause of this.

Many of us do not obtain timeful benefits of our *Amals* we perform due to us following blindly without understanding the truth in *Kalima* and thus not accepting its meaning. Details and evidences of

this would be given later. If a person correctly understands the truth, meaning and details of the *Kalima* and comprehends the spiritual truth of *Thowheed*, he will surely change himself into a true servant. Further all his *Amals* reaping its full benefits is an undisputable fact. Hence any man who wishes to attain complete tranquility must necessarily understand fully the meaning of *Kalima* and get himself stabilized in the correct interpretation of *Thowheed*. Only on getting a clear meaning and the truth of the *Thowheed* does one understands the actual truth behind the creations. The very instant one comprehends the truth of the creations, he begins to understand man's craving, and foolishness and all these would get ridden off him without himself being aware of the same. To suppress these cravings, use of force will not be necessary for one with common sense. These explanations are long and this would suffice. The rest of the explanation would be provided in the chapter on 'What is *Islam*'s objective'? Let us therefore analyze some aspects of *Kalima* within the purview of our comprehensive power and acceptable knowledge.

(11)

All are unanimous in that a *Moomeen* is one who understands and accepts wholeheartedly the *Thowheeth Kalima*. Its summary has been given before. There are four *Arabic* words in *Kalima*. *Muhammathur Rasoolullah* is a connective sentence to the *Kalima*. We will deal with this aspect later. If we translate the four words of the *Kalima* in situ, it would be in the reverse '*Allah* except *Ilah* none' - it would mean 'Except *Allah* no *Ilah*' or to make it comprehensible 'There is no *Ilah* except *Allah*'. The word *Ilah* is commonly used to mean all Deities Idols and even *Allah* in *Arabic*. This is the meaning carried in many places in the *Quran* and *Hathees*. All *Ulamas* and intellectuals agree in that the word *Ilah* referred to by *Allah* means the worshipped Idols. Yet some with discordant mind and in want of knowledge do have apprehension *Wahmu*, hence there are conflicts regarding this aspect.

These sections of people are of the view that the word *Ilah* referred to by the Creator means, the Creator himself who is fit to be

worshipped or ‘One to be worshipped’ are sentences that are not found in the *Arabic* version of *Kalima*. This aspect has to be explained in greater detail, and hence would be taken up and dealt with at the appropriate time. Give ear to my expostulations in order to discover a truth for you to comprehend if we point to what the true *Ulamas* (*Auliyas*) say, it means except *Allah* there are no Idols (nothing). In the opinion of the people short of knowledge and in *Wahmu*, *Kalima* would mean, ‘Except *Allah* there is no *Allah*’. The word ‘To be worshipped’ is a forced interpolation into the *Kalima* by some miscreant. We will explain this at a later instance.

Many of our people refuse to believe the meaning of *Kalima* enunciated by *Ulamas*, Researchers and *Auliyas* that says, except *Allah* there are no Idols or creation that had to be worshipped. This is because the *Kalima* signifies *Ilahs* that are creations to be worshipped are *Allah* and none other, all *Ilahs* are *Allah*, there is none but *Allah*. If *Ilah* is taken as a common name then it would mean that animals like dogs, pigs, faeces too become *Allahs*. This creates a disturbance in our knowledge. This is because our mother, father, social dignitaries, many of the *Moulvis*; books and *Kithabs* have all stated that the meaning of *Kalima* is directly opposed to the contention that except *Allah* there is none. This aspect is clearly emphasized. Further, if the creation that is an Idol, then why should the Creator prohibit the worship of Idols, queries our knowledge. As there is no answer to this query the meaning adduced by the intellects remains unacceptable. In addition, accepting the *Ilahs* that are creations of *Allah* amounts to *Shirk*, *Kufr* and a great sin as taught by our ancestors. Hence, our knowledge refuses to accept, and it is not a surprise. According to the usage of *Arabic* language norms, the contention of the *Ulamas* and intellectuals seems erroneous. Thus majority of the people form an opinion that vilifies it as *Bithath* and a great sin as regards the meaning enunciated by the *Ulamas*, *Auliyas* and intellectuals.

We our forefathers and our ancestors are fully imbibed in the belief that *Allah* is separate from the creations. This opinion was held by our forefathers, written so, in many *Kithabs* by religious

dignitaries and hence they believed in it. There are thousands of *Kithabs* that support this viewpoint. Our knowledge is not disturbed by the contention that the *Kalima*’s meaning is ‘The lord to be worshipped is none except *Allah*’. This allied within the ‘One God’ theory or monotheism seems compatible and acceptable to our own minds. Two truths emerge when *Kalima* is to mean ‘Lord to be worshipped is none other except *Allah*’. The one fit to be worshipped is *Allah* is one truth. The other is that none of the creations are fit to be worshipped. This is openly expressed by the sentence pattern (*Ifaarathunnas*). Why should we reject the creation from being worshipped? This is because the creations are not *Allah*, and both entities are separate and different. Hence, by the type of meanings (*Thalaalaththunnas*) too we clearly understand that the creations and *Allah* are separate and different from each other, The short description should be understood and comprehended clearly for us to discover the authentic truth. Hence, those in want of knowledge should read this once more.

SUMMARY

01. The *Walis* who are *Ulamas* have given the meaning of *Kalima* as per the principle of external sound *Ifaarathunnas* and as per the principle of meaning *Thalaalaththunnas* that whatever there is, whether good or evil are not separate from *Allah* or He is (*Hamawusth*) or without *Allah* there is none. This is called the principle of **UNION OF ALL** (*Allah* is One) or unity of all (**ONENESS OF BEING**).
02. Many of the *Moulvis* of the present vintage seems not to accept this explanation of *Kalima* that was rendered by the *Walis*.
03. This explanation has been opposed from the time of *Adam* (*Al*).
04. Highly placed social dignitaries, some *Ulamas* or *Moulvis* and many *Kithabs* give *Kalima* to mean, as per

Ifaarathunnas and *Thalaalaththunnas* that *Allah* is separate and different from other creations. To be more precise, *Abth* is different from *Rubh* and none of the creations are *Allah*. This is the principle of One God (Monotheism).

05. The above explanations have been opposed by some from time to time and have also written books on it. Many of them have been the target of opposition by the populace.

Let us now delve into the 'One God' theory taught to us by our parents and *Ulamas*. These people are of the view that Deity is separate and different from creations. If this is so, if the creations are not of *Allah* then these creations would have been produced by one who is not *Allah* and from raw materials that were produced by one who is not *Allah*. That is to say our Creator in creating his creations would have obtained the raw materials like Air, Water, and Soil by (borrowing) buying or on loan from someone and somewhere who had produced it. Then there would exist a place and time that has no *Allah*. If so, a place and time and raw materials exist without *Allah*. There would be one or many *Allahs* who would have produced raw materials. Hence, this theory is a blind one. If this is not so, the Creator would have produced his creations from the raw materials he himself has produced. That is to say if there is no time or place or raw materials except *Allah* is true then the Creator would have created or produced the creations from himself. Hence, whatever, whether Good or Evil cannot be different from or separate from *Allah*. Thus it would mean that there cannot be a separation of *Abth* from *Rubh* or from *Allah* or *Allah* from his creation. Thus the theory of separation of *Allah* from his creation would be erroneous.

SUMMARY

01. If the Creator is separate from his creations, then the creations would have been produced in a place that has no connection with the Creator by another entity or the Creator would have created from raw materials produced by another entity that has no connection with the Creator. This would

mean, there exists other entities other than the Creator. This would oppose the theory of One God. Person voicing the existence of One God or Deity would without his knowledge accept the existence of two or more Deities. This opposes the theory of One God. Hence, it is a wrong explanation.

02. If the Creator is One, and all creations are from Him the separation of the two - Creator and Creations would not hold any water. If the creations emerged from Him is factual, then we cannot say the creations possess power, other than the absolute divine power. There is only one universal theory of Union of All or Oneness of Being. We cannot say *Abth* is different from *Rubh* or that the Deity is separate from the creations or the existence of One God. The theory of Union or Unity of All in one or the Oneness of Essence is the authentic one. The view held by the *Auliyas* becomes the authentic and truthful interpretation. But the truth has to be carefully and patiently studied and understood clearly. *Insha Allah* we will get to know the same later.

One truth emerges from our short explanation. That is the principle of Universal God or One God is not the principle of *Islam*. This is a principle that has been interpolated into *Islam* and is evil in character. This One God theory opposes the *Quran* and the *Hathees* fully. Our common sense bears witness to this. So does the many references of support for it. Hence the *Kalima* we recite 'the Lord fit to be worshipped is none other than *Allah*' opposes the *Quranic* and *Hathees* concept of the *Kalima*, and only goes to confirm the view held by the *Mushrikeens*. Many of us are unaware of this aspect.

(12)

Our teachers and guides, many among them, say that the authentic and true principle of *Islam* is *Thowheed*. *Thowheed* to them is acceptance of one God. This too seems to oppose the reason and the viewpoint of the *Quran* and *Hathees*. The correct translation

of the *Arabic* word *Thowheed* in Tamil would be ‘*Athvaitham*’ or ‘*Aththuvitham*’ (doctrine of non-duality). Union of all (*Ekaththuvam*) is also the meaning of *Thowheed*. The former is connected to the *Sanskritised* northern dialect and the latter indigenous dialect. Details would be given later.

The root word of *Thowheed* is the *Arabic* word *Wahthath* (Awhatha) and phonetically originates from *Thabeelu*. There is no difference in meaning of *Thowheed* and *Athvaitham*. *Thowheed* means to unite, but some say it is union of all. This does not mean the acceptance of one God. It means to unite into one principle by reason all theories that are prevalent due to the illusions created by distortions (*Wahmu*). This is the gist of *Thowheed*. If this is true, then *Shirk* too should be an aspect diametrically opposed to it. That is to say, if the union of all theories as one is the authentic *Thowheed*, observing everything as separate, seeing God as separate, creations as separate, one god theory as separate would amount to *Shirk*. The word directly opposed to *Thowheed* is *Shirk*.

As per this discussion, our original acceptance or faith borders on *Shirk*. Many of us do not think of this. Our knowledge is painfully disturbed when we take this into our thoughts. The viewpoint of the intellectuals seems to disturb our viewpoint of the principle of *Islam*. We are unable to find the right and wrong of it.

Surah 50:5

بَلْ كَذَّبُوا بِآلِ الْحَقِّ لَمَّا جَاءَهُمْ فَهُمْ فِي أَمْرٍ مَرِيجٍ

Even then, the facts that were with them were made erroneous and thus created disturbances.

Many among our ancestors gave us a description that only helped to be fully disturbed by turning the facts of religion upside down. As a result, many of us know only to recite the *Kalima* by word of mouth but are ignorant of gaining any benefits from it. We

accept *Rasool (Sal)* as our party leader like the others of our ilk but have not done so in our hearts and minds. This is because the very first words of his seems to create a disturbance in our knowledge and seems erroneous and mischievous. Our minds are forced into thinking that the *Quran* he expostulated too would create the same problems. We only voice and boast that the *Quran* is *Muhjeesath*, *Allah's* own words and *Rasool (Sal)* was sent by *Allah* as *Rahmath* to the whole world's populace as we are party loyalists. As we have been fully brainwashed in the belief that is contrary to the expostulations of *Rasool (Sal)*, *Quran* and *Hathees*, we indulge in all the evil rituals and practices, totally unaware of the same. We will surely know of it at the time of our death, but that awareness is not going to bring forth any benefits to the dying person.

A person for over fifty years prays and worships but is totally ignorant of *Iman* or has not accepted it, has recited the *Ummul Quran* that is *Al Hamthu Surah* 310250 times during his prayers but has not obtained any benefits from it is a known fact. If his prayer has been accepted, then he would surely have benefited and would be amongst the true servants. Would a true servant say lies for a stipend of Rupees Five? Will he feel jealous? Will he live as a fool? Think it over. ‘*Al Hamthu Surah*’ is extolled in so many ways, but obtaining benefits from it is very doubtful. Think of the rest by yourself.

Hathees

Whatever prayers you perform without ridding yourself of evil acts and practices will only make you distance yourself from Allah.

Hathees

For those who pray there is nothing except discomfort and pain and there is no benefit.

Hathees

There is no good if one recites the Quran without analysis and thought. A prayer that is not understood is no prayer. The one who is most knowledgeable is one who prevents the people from losing Allah's grace, gives them strength to overcome Allah's displeasure, and those who strive to prevent people from turning towards things that are not in the Quran said Rasool (Sal).

Reported by: Ali (Ra)

Authority: Rajeen

You all perform by practice and traditions. For this you request from Allah for many things. Heaven was not created for those with worldly desires. It is a place to trade the good deeds of a person. Mohideen Abdul Quadir Jailani has stated if prayers and fasting and all your good Amals divide you from Allah, it would surely be a curse on you. Think and ponder that at present, those in the garb of Muslims, are directing the people in a direction away from the Quran and those people are only making their Amals as a curse to themselves.

When the majority of the people and their views are not synonymous with the principle of Islam, how could one obtain Iman and believe in it? If one does not understand the truth in Iman how could prayers and performance of other Ibaadah bring any benefits? Without understanding the meaning of the principles of Islam, how could one assume that he has obtained Iman, and what is the meaning of him saying that he has obtained Iman? We are only deceiving ourselves by saying that there is no Lord except Allah, we have obtained Iman, we have become Moomeens. Matter is otherwise. The one who sleeps with the dog will wake up with ticks. Gauge the position and think over the condition of the state of many of us. Do claim success by observing as to how Islam is journeying.

Surah 2:78

وَمِنْهُمْ أُمِّيُونَ لَا يَعْلَمُونَ الْكِتَابَ إِلَّا أَمَانِي وَإِنْ هُمْ إِلَّا يَظُنُّونَ

And there are among them illiterates who know not the book but see therein their own desires and they do nothing but conjecture.

(13)

Oh Brother!

Do think and compare some Ulamas with a pure mind and steadfast nature with the other Ulamas and Moulvis and others. These people graduated with many degrees, honored and respected by the society, but are cowardly and foolhardy when it comes to explaining Iman and the correct interpretation of the principles of Islam. Some of them knowing the actual details and the authentic meanings of the principles of Islam remain stoically silent in fear. They still have not cleared all their doubts and have not planned to live in truthfulness. Further, in the era when people consider Thowheed as Shirk, and Shirk as Thowheed, expressing truth may only end in receiving Kicks! Their place in society may be jeopardized, their earnings may come to nought and may earn the name of Mushrik and Kafir. All these make their fear a reality.

Another section are of the belief that changing and interpolating the matters in respect of Thowheed appearing in the Quran and Hathees to suit their own mode, norms and knowledge. Failing this would make Thowheed untenable as per their contention. Still another group fearing that if the truth is told to the common man, they will not perform their compulsory rituals (Prayers) and hence truth of it should never be told or revealed. Those who, to satisfy the ordinary man's foolhardiness cover up truth with falsehood, not only are unaware of the truth but are also unfit to express the truth would be my personal opinion. Another group view that Thowheed should only be accepted for recitation and need not be imprinted in the minds

of the recitalist and believing in the voiced *Thowheed* is a task that cannot be accomplished. Certain others feel ‘Silence is golden’ as regards *Thowheed*. There are similar number of *Moulvis*, intellectuals, guides and knowledgeable persons amongst us. We could go on describing in such manner. The *Kithabs* that are the treasure chest of knowledge too are in the same plight. Such is the ignorance. God says to honor the knowledgeable (Ulamas).

If a person is thirsting to become aware of the truth, and if he is lucky (Naseeb) or destined to quench his thirst, then the explanations thus given would suffice to motivate him in his quest. For a person who has no desire and unfit for such quest will always be deaf and dumb to it. The one who strives will always succeed is indeed factual. In the same vein the one who succeeds is the one who strives is also equally factual.

Surah 8:21

وَلَا تَكُونُوا كَالَّذِينَ قَالُوا سَمِعْنَا وَهُمْ لَا يَسْمَعُونَ

Not be like those who say, “We hear” but listen not.

Surah 8:22

إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الصُّمُّ الْبُكْمُ الَّذِينَ لَا يَعْقِلُونَ

For the worst of beasts in the sight of Allah are the deaf and the dumb, those who understand not.

These *Ayahs* signifies the act of seeking knowledge from those who are armed with it and to announce the known truth.

Oh Brother!

If you have good luck you will be able to understand the truth and become aware of it, and would live a life of a true believer (*Moomeen*). If you like to live so, you must strengthen your heart

and mind and with patience read from the beginning to the end the details I will provide you with. Do not take any final decision without reading it. I believe that you may not be in a position to understand it in the first instant and hence have to read it many times over. You may say that since I am well educated, reading it once over would suffice. I am proud of your standing and ability. The aspect of matters concerning the truth of *Iman* cannot be imprinted in the mind of the reader at the very first instant, and obtaining a clear doubtless *Iman* is a very doubtful and difficult task. However elevated you are in knowledge, until all the veils that surround you are gradually stage by stage removed, *Iman* cannot get imprinted in your heart and mind. Hence, without reading it a number of times, these veils cannot be removed, this is the view of those who researched into knowledge and my personal experience. Though the matter is bitter to hear, think of it in a positive way and clear yourself.

Surah 5:35

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ وَجَاهِدُوا

فِي سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ ﴿٣٥﴾

Oh! Believers! Fear God, search for the path to reach Allah. Do take great effort (*Feesabeel*) along its path.

Surah 29:69

وَأَنزَلْ عَلَيْهِمْ نَبَأَ إِبْرَاهِيمَ ﴿٦٩﴾

And those who strive in our (cause), we will certainly guide them.

The actual authentic details regarding these *Ayahs* would be explained later. The details of the pathways too will be shown. *Insha Allah* be patient.

My brother, if the omnipotent Creator had not gracefully helped you, you would not have got this book in your hand. And also you would not have got the chance to read the amazing facts, understood it nor get a clear picture of it. Hence thank *Allah*, the sea of mercy for the great help and give your ears. Even though obtaining *Iman* seems easy, the fact is otherwise. For *Iman* to overcome the discordant *Wahmu* that has saturated man's mind is indeed very difficult. It is because of this that *Rasool (Sal)* stated that it is easier for the camel to go through the eye of a needle than for *Iman* going into the man's *Kalb* (Heart). A difficult matter has to be analyzed with difficulty to get at the truth.

Hathees

If Allah had not blocked the man going towards hell fire none would have stated that there is no Ilah except Allah and bear witness with a pure heart that Muhammad (Sal) is his messenger so said Rasool (Sal) and was reported by Anas (Ra)

Authority: *Buhary*.

I have to provide you with some strategies that would help you in clearing off the many blockades (Veils) in your mind for you to be in a position to understand the descriptions and discover the real truth. If we were to do so for even the smallest of the problem, this book would have to consume over 1500 pages, hence we will stick to the bare minimum.

We are all aware that for supporting evidences, the *Quran* and *Hathees* would suffice. However it appears that the knowledge of the common man, many of the present day people of knowledge, *Moulvis*, graduates have not fully (100%) accepted the evidences provided by the *Quran* and *Hathees*. There are many reasons underlying this situation. The main reason being that discordant beliefs (*Wahmu*) have overawed the innocent nature of the common sense prevailing in the human kind. Hence many are in a state, unable to think for themselves, even if they do think, they are unable to draw

any genuine conclusions and are cowardly in their life. Therefore, the man has to first of all clear his own mind (*Kalb*) of the numerous blockades or veils that engulf it. If this is not done then he will not be in a position to believe in the supporting evidences of the *Quran* and *Hathees* and the explanations provided by learned *Ulamas*.

It is an unquestionable fact that to a man who does not believe in common sense, the exposition of learned *Ulamas*, *Auliyas*, *Hathees* and *Quran* will possess a *Kalb* that cannot be penetrated by *Iman*. He will not be able to achieve his objective, until one understands and stabilizes the *Iman* within himself in a genuine way, whatever *Amals* he performs to achieve his objective remains unaccepted. This is true even for those who are considered a high dignitary or an intellect with many degrees.

Hathees

What is the best among worships (Ibaadah)? When this query was put to Rasool (Sal), he responded by saying that it was the knowledge of Allah (Iman). When inquired as to what this knowledge was, his answer was that it was the Knowledge of Allah Subhanahuthaalah. When finally questioned as to why he is talking of knowledge when we question regarding Amals, Rasool (Sal) responded by saying only with the knowledge of Allah will even a minuscule of Amal would become acceptable. But if in ignorance of Allah's knowledge, no Amal (worship) will bring any benefits said Rasool (Sal). (This Hathees had been extensively dealt by Imam Gazzali in his Kithab Yahya Ulumutheen.)

Hathees

In a state of neutrality strive to achieve God's grace by praying in the morning, evening and in the late hours of the night (Ibaadah). Involve in religious discourses. Seek more knowledge. No amount of worship will succeed in one attaining Heaven said Rasool (Sal). When questioned "What about you"?

He responded by saying even himself, unless he obtains the pardon, mercies and grace of Allah, his worship too would be unacceptable

Reported by: Abu Huraira (Ra)

Authority: Buhary

In this *Hathees* emerges many truths. There are many more *Hathees* that have not reached the ears of the common man that supports this *Hathees*. We will analyze it at an appropriate instance. *Quran* too has many *Ayahs* supporting it. We will take it up later. The subject of forgiveness too would be dealt with later.

No man will accept anything or obtain *Iman* if his knowledge rejects it. To mistakenly understand the knowledge that is unacceptable to the knowledge of one, and falsely stating that he accepts and believes in it amounts to vain speech. If necessary doubts do not arise in man then he is ignorant of any truth. Belief is the laborer of *Inshaan*. If knowledge is not activated real doubts would not emerge. If doubts do not arise, truth will never emerge. It is because of this that man of blind faith and superstitious beliefs refuse to believe in genuine truth. Even the *Rasools* and *Nabis* were affected by this problem. The *Quran* describes many instances where many a *Nabi* who in trying to stabilize *Iman* within themselves have questioned certain aspects that created doubts, did have doubts and cleared it only by personal experiences. *Hathees* that relate such incidences galore.

Stratagem and basis are two aspects that are important in confirming a fact. By stratagem, it means common sense and intelligence. Basis here refers to religious revelations (*Quran*) and *Hathees*. In the case of religious revelations and *Hathees*, even if we were made to understand that they are genuine, authentic and true, man will not accept or believe in it if his knowledge does not comprehend it. Many men of the present generation are not mature enough to comprehend the religious revelations, the environment is such. Stratagem is different. In this state, the man feels his intelligence

is genuine. This makes him accept what his intelligence accepts and rejects what his intelligence rejects. Even though it is true and genuine, as his intelligence sees it as false he opposes or rejects it. It is because of this intellectuals of high learning do maintain the mistakes they make as not wrong but correct. The religious dignitaries and preachers do act and preach and misconstrue and misdirect due to this natural tendency. Even though they are religious dignitaries their maturity is not competent to interpret religious revelations correctly.

All this is because the discordant belief (*Wahmu*) completely overrides and covers or blots off the common sense in us to such an extent it becomes inactive. *Quran* and the *Hathees* are totally opposed to the discordant beliefs (*Wahmu*). *Quran* is called *Furkhan*. *Furkhan* means to analyze. What differentiates Good and Bad; Right and Wrong? It is the common sense. Hence to an unstinted clear common sense, *Quran* and *Hathees* would appear very genuine authentic and factual, *Mankhool* and *Mahkhool* refers to one and the same. Hence if we clear off our discordant ideas (*Wahmu*) the common sense would be activated and I am of the opinion that this would enable common sense to accept *Quran* and *Hathees* and the truth behind *Islam* and *Iman*.

All that I am providing is not a new discovery, nor does it oppose the revelations of the *Quran* or the statements of the *Hathees*. It is after long years of research and analysis of the *Quran*, *Hathees* and the views and explanations of true servants of *Islam* and practically experiencing the same ideas set them down after evaluating as authentic, genuine and factual. I attempt this in the way I know and understand.

Some men who are in thirst of union with *Allah* may find my explanations useful. I have come into contact with a variety of persons living in Sri Lanka. I found many who are thirsting to tread *Allah's* path, some who are ignorant of the truthful explanations and some others who are truly illiterate. There were also others who were indulging in singing ancient traditional songs of devotion and those who have not understood or ignorant of the authentic *Thowheed*.

They seem to have been blocked up in their search. I thought I was powerless to put this right. This is because I served as a teacher for a short period but not to be labeled as a teacher. In the same vein to know and understand the truth of the religion, I began the study of *Arabic* language - not to become or be recognized as a *Moulvi*. Thus having no name of a *Moulvi* or *Ulama* behind me, no person would listen or accept my explanations or expostulations, Thus I remained a silent sentinel.

May be the omnipotent, omniscient *Allah* had decided that it is through me that some men should be told the truth that I came to view *Rasool (Sal)* in my dreams and in my *Rooya* viewing. About eight years ago, I dreamt of *Rasool (Sal)* and was able to get to know many things from the prophet (Sal). This motivated me to make public the real meaning and truth of *Thowheed* that had been lying untouched and sunk in debris and to impart this knowledge to those with moderate knowledge of *Thowheed*. To accomplish this it became imperative that I should write a Book. With very great difficulty and *Allah's* guidance I completed my task. In the fear that making public my writing may unnecessarily bring about untoward disturbances I delayed the printing of this book, I did however, talked about the completion of the Book to a few knowledgeable folks. Some ordinary folks and *Moulvis* perused the book, some of them even copied certain sections of it and by expostulating it openly in public they became *Aarifeens*. One person came forward to publish the book naming it 'Why is man born'. Another person acted as if he had been transformed into a poet and a spiritualist. Still others taking certain sections of my manuscript deceived the innocent and ignorant folks. Due to such unseemly acts, some *Munaafikeens* wrongly accused me of many mistakes and portrayed me as an evil person and I became aware of this.

It is because I could not identify the *Munaafikeens* in the cover of *Muslims*, I taught them regardless. It actually amounted to casting pearls before a swine or wearing a diamond necklace around the neck of a pig. *Allah* exposed them to me. We are all aware of how a writer of *Rasool (Sal)* *Wahis* (revelation) calling himself a

prophet! This type of deception that prevailed during our mentor *Rasool's (Sal)* time does happen even during his student's time too. Otherwise we have nothing to prove that we are following *Rasool (Sal)*. I, as a result of those happenings, became heavy of heart and cut off all connections with the people who had no eyes to see my knowledge.

About two years ago, a friend of mine from *Kattankudi* came forward to publish my book. He wanted me to record a resume of it for his personal use. I acceded to his request and took over five hours to accomplish it. This audio tape is still in his possession. One of them who happened to listen to it was *Al Haj A. Rauf Moulvi* from *Kattankudi*. He imbibed my estimation of the present day *Moulvi* and he himself being well aware of the same began to go public about it by public orations. This made a section of them to come forward to publish my book. This *Moulvi* and his companions perused my manuscript for over 1 ½ months. They praised me for my efforts. *Moulvis* modus operandi of jumping the gun without expressing all aspects of my explanations created a stir among the public. This was because they had not understood my correct perspective of my arguments and explanations. I was in pain of mind and felt sorry for the happenings. I appealed to *Allah* my Creator. I was requested not to print the book through the *Moulvi* and that responsibility should be given to a person who would come and meet me. This was the dream I had in response to my complaint to *Allah*. (*Ishara* form of communication) Being affected in mind that I hadn't a title or the name of the *Ulama*, this *Ishara* strengthened and fortified my mind and *Allah* also gave me an opportunity to publish my book. *Alhamdulillah*.

Surah 2:207

وَمِنَ النَّاسِ مَن يَشْرِى نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَاللَّهُ رَءُوفٌ
بِالْعِبَادِ

And there is the type of man who gives his life to earn the pleasure of God, and God is full of kindness to his devotees.

Hathees

A section of my Ummath will always battle and perform Jihad in the name of truth. They will always be victorious against their enemies. In the final days those who are living will battle against the Dajjals.

Hathees

This religion would exist to the last day (Kiyamath). A section of Muslims will truly battle for their religion (Dheen) continuously.

Hence, I have permitted my students to print 1000 copies of the book. I am herewith expressing all the facts that I have known, understood and believed in and by doing so obeyed the omnipresent *Allah* and strengthened my belief in *Islam*.

I wish to put to your thoughts that it was only after many years of striving to gain fame and fortune that I decided it was a sheer waste. Only after this that I decided to unearth the sunken facts of *Islam* and attempted to make public the same. It is customary for those who publish books and *Kithabs* to include a forward, reviews by highly placed and acclaimed graduates and intellectuals. There were numerous such persons who in prose and verse gave kudos to this book. I felt it inappropriate to include the same for this book. I have many reasons for it. The most important being that what I envisaged to write in this book is what I elucidated from *Quran*, *Hathees*, from respected *Auliyas* and their expositions and from common sense and above all my truthful experiences. In order to announce these types of inclusions would amount to only showing off false pride. It is for saying falsehood that a person had to show an

exaggerated face. A truth can be stated even if you are naked, those who like it will accept and those who do not like it reject it.

(14)

Those who write books do stick to the subject matter they intend writing on, and do so without diluting it with other unimportant matters. This is the universal norm followed by the authors. This is only for the consumption of the knowledgeable and will not satisfy those of moderate knowledge who are wanting in knowledge.

This is because the style of writing in such manner will not be comprehended by those with moderate knowledge. It is because of this that I have delved very expansively and very repetitive in my presentation. The style I have employed is also in keeping with the normal oratorical style of the rural folks. My only intention in employing such methods is to make people understand and comprehend the given facts and not to show off many skills as a writer. Hence I request you to ignore my style of writing and other norms adopted by writers of repute, and instead delve deeply into the meanings enunciated in this book.

Hathees

(Leaving or excluding the meanings) Those who indulge in extolling the word usage, let them be ruined repeated Rasool (Sal) three times.

Reported by: *Ibnu Mashooth (Ra)*

Authority: *Abu Dawood*

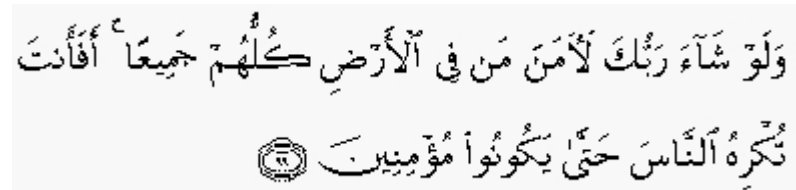
(15)

Oh Brother !

Accepting or rejecting the truths explained in the book is in you alone. We have no right to deny your right and independence or

freedom to force you on any matter. But do be a witness in God's grace for the efforts I took to explain the truth I possess in a manner that you would comprehend. That would suffice.

Surah 10:99



If it has been thy Lord's will, they would all have believed (Moomeens) all those who are on earth, wilt thou then compel mankind against their will to believe!

I am warning you. Do not lose patience at any stage while reading this book. Do not observe me with doubtful eyes. If you think that my explanation is false, do not reject it immediately and permanently, think that you were wrong and read my explanations many times over, think it over once more and clear yourself. A minute of right thought could raise you to a higher state than many years of worship. You may find my explanations regarding *Iman*; *Shirk* and *Kalima* may seem opposed to your views. You may even be taken unawares. I am sure that these truths will surely shock you. This I know by *Allah's* assistance.

I, who has taken the responsibility of explaining to you, have been waging a battle within myself for many years. To clear doubts and in finding solutions I have visited many *Ulamas*, knowledgeable men and intellectuals from all corners of Sri Lanka. They could only explain certain normal matters and problems. None have spiritually answered my queries or cleared my doubts, nor have they provided me with authentic supporting evidences to clear my doubts in a manner comprehensible to all. I even decided to commit suicide, if I failed to discover the truth and clear my doubts. Having my *Kalb*

being fully invaded by discordant beliefs (*Wahmu*) in my youth found the *Quran* and *Hathees* erroneous and detected sentences opposing one another. As none came to my rescue either to state the truth or to clarify my doubts, made me to tear the *Quran* and *Hathees*. I came to the conclusion that there is no God. I began to read books written by Ingersoll, William Moore and Darwin and analyze the same. My mind was not at peace. I researched on *Christianity* and *Saivism (Hinduism)*. I read books written by *Swami Vivekananda* and I found the answer in one of his books. Who ever strove himself, to them we will show our way said the Creator, Didn't he? Religions are authentic, true and genuine, it is the foolhardy, due to their lack of knowledge, misdirect the basic truth underlying the religions. This is what I gathered from it. Believing that I must plead for pardon from God for my sins brought about my being ignorant in knowledge, I begged for pardon and mercy from *Allah*. I beseeched him to show me the correct path. The sea of mercy, omnipotent *Allah* showed me the way, the correct path. I, who was enveloped by veils of darkness and light, gained some peace and tranquility. I carried the *Quran* and the *Hathees* in my head, I am living, surrendering my whole self to *Allah*, this I must tell you.

Oh brother!

I am advising you once again not to lose your patience or become militant at any instance. You may think that being patient is only in a brawl. This is not so, for you could become patient in defeat too (cowardice). The authentic and genuine patience is different. It is the patience you must possess in the course of the battle you wage in trying to elucidate the truth within the knowledge (war of knowledge). The *Feesabeel* (battle) between knowledge and ignorance is more dangerous and difficult than battles involving armaments, swords and guns. Hence, this *Feesabeel* is one battle that needs loads of patience is the appeal I would like to make of you. The *Quran* states that God is with the man of patience (*Saabir*). Man of patience (*Saabir*) is a man of principle (*Kaathir*) is an indisputable fact.

Hence, in any state of mind, you must show patience and place your belief in *Allah* while analyzing and searching for the truth in order to become a true servant. This will finally help you to be in the presence of *Allah*'s grace. It is also true that you will not be with the truth, until your mind is rid of all the veils that envelope your mind. This is the experience of my life. I have in this book arranged the chapters in a manner that would help you first rid yourself of all the veils that surround you before you attain the truth. Therefore it is best that you read the book chapter by chapter to ease your efforts.

Traversing in blind belief and equally blind rituals and blind following will only degrade and destroy your life of gold to one of rustic sand. This in *Aakira* would be like crying over spilt milk. The *Amals* you do without understanding may be the cause of your undergoing punishment.

Hathees

The difference between the worshippers (Amalalikal-those who perform Amals) and the intellects with Iman is like the one between my Sahabies lowest standing and me said Rasool (Sal).

This *Hathees* says that worshipping without knowledge brings no benefits and lowers the status of that type of worshipper and raises the status of the intellect with *Iman* to be comparable to the status of a *Nabi*.

SUMMARY

- 01.** Man is born to attain his fullness that is peace and tranquility. Yet many of the people are ignorant of this fact.
- 02.** The aim of all religions is to explain the details of this life and the life hereafter. This has been due to various reasons, been distorted, misconstrued and now has become lifeless and inactive and has

come down to a state where it cannot even guide a person along a straight path.

- 03.** *Islam* is the religion (*Dheen*) that has in it all the facts of all the religions collected up together. This religion of *Islam* existed in its most pure and pristine form for only 30 years after the demise of *Rasool (Sal)*. Due to certain reasons *Islam*'s basic principle has been tampered with. This has to be studied in patience.
- 04.** The *Islam* we were taught in our younger days, its basic principles and explanations are all in conflict with the *Quran*, *Hathees* and expressions of the devout followers.
- 05.** Many amongst us practice the compulsory acts (*Farl*) of *Islam* only by tradition and practice and gain no benefits or do not know how to gain benefits. Hence, let us with patience understand and follow the authentic practices so as to obtain benefits in both worlds.
- 06.** I am writing this book not to gain fame and honor. It is to do my duty and remain, my only objective.
- 07.** I have not compelled anybody to accept the explanations I have stated. Those who like it can accept and those who dislike it reject. It is the right of choice for anybody.
- 08.** One advice I wish to give our readers is that an ignorant man performing *Amals* brings no benefits, it is best to get to know the truth and the objective, understand, accept and believe in it so that we could succeed in finding our objective.
- 09.** The explanations given in the book may seem opposing your knowledge, traditional practices and queries. Do not lose your patience, instead study it many times over and clear yourself.

10. Those who were in want of knowledge of yore had given us explanations, advice and directions that opposed the actual truth and were unsupported imagination. Following them will only lead us astray and we may have to sulk over it in *Aakira*.
11. If we accept *Rasool (Sal)* as our mentor, *Quran* as our *Imaam*, common sense and the advice of the true servants as our witness, none will deceive us even a miscreant.
12. Striving to discover the truth is the best amongst all *Amals*.

Chapter 2

REMOVAL OF THE VEILS

(1)

If we are to observe the knowledge of all worlds' beings and man at the time of their birth, there seems to be certain subtle differences by nature. A lowly dog after giving birth to its young puppies, does not force its puppies to its nipples for the puppy to suck milk. The puppy on the other hand, whenever it needs milk, somehow finds its way towards its mother's nipples to obtain the same and has also the knowledge of drinking milk for its hunger. Further it also knows that it is mother's milk it must drink to satisfy its hunger. The puppy with its eyes still closed uses its sense of smell to reach the mother's nipple to drink milk. These puppies were never ever taught by their parents to walk, take its food, involve in fights or to howl nor did they train for it. They are not given training to howl in a sweet manner by anybody.

In a similar fashion, we have to think over the natural tendencies of the young ones of all living beings from birth. When we look into their development there too emerges a fact. That is, the natural tendency of the first of born into this world and the ones in existence at present show no change, whatsoever. The only change they have is in color, shape depending on the environment they live. The dog sleeps curled over a heap of debris in the past, it does so even now. It does not build a house, hut or a sofa to sleep in. This is so of all living beings.

The human baby's natural tendencies vary greatly from other worldly beings. It is born with different dispositions, lives and dies. The baby born out of the womb of the mother is ignorant of satisfying its hunger, it does not know what to take when it is hungry. It does not know where its mother's breasts are situated. It is the mother who, knowing that her child is hungry forces the nipples into the mouth of the child for it to suck and obtain milk. Similarly, the baby is

taught to eat, sleep, and laugh, speak, cry, write, crawl, walk, run, act, sing, study and read. All these are taught by gradual states and trained to do so. We have to teach him the good and evil, happiness and sorrow and right and wrong. We have to train the way of using the toilet and to be clean. Do ponder over all men's development in all spheres.

(2)

Do think closely. If to the newborn infant who is ignorant and innocent, is fed the milk of a buffalo, cow, goat or the milk of the lowly dog or pig, the milk of wild animals like bear, tiger or honey or any other liquid, the infant would assume it as its food and gladly inject it. Similarly, it would also accept the rice or the *rotti* made out of wheat, the meat of the goat, camel and cow, or even the meat of pig if trained to do so. It is the same with the mode of dressing, other habits, language, dwellings and the like. It is so of everything in our practices of tradition and other human acts. Think it over.

If a growing child is told that the sun appearing in the sky is your Lord the moon as the Lord or the cow as the Creator or some object as God by its parents, he or she would have accepted and fully believed in it. This being wrong or right, whatever food, dress, habits, or traditions we inculcate to the child, it would obey and act accordingly. Even in the case of religion (*Dheen*) the child would act in the same manner regardless of its authenticity. This short discourse brings out many facts. The Child's early development is dependant on its parents, brothers and sisters, kith and kin and the neighboring environment. Its habits are born here. This growing child does not know whether it is getting the correct training, whether it is good or evil, right or wrong. What would assist in his own aim and objectives and what would prevent him from achieving it? He is totally ignorant of all these aspects. These childhood practices would in the course of time gets permanently fixed and would form the normal habit of the child. The food habits, dress mode and other habits taught in the younger days would become his normal practice and would get imprinted in the mind. Hence its parents direct the child's future life.

Hathees

Every child that is born good with (Natural tendencies). Later its mother and father make him a Jew, Nazarene or Majoosis.

This is found in a *Hathees* purported to be from *Rasool (Sal)*. There are many other *Hathees* of similar nature. Let us confine ourself only to this.

Many truths emerge from this *Hathees*. Whether the mother is *Jew, Nazarene, Mushrik, Kafir, Munaafiq, Moomeen* or an Atheist, the child born to her does have same natural tendencies and is good and innocent. He or she is like a candle that can be moulded into any shape we wish, or like a white paper on which we can paint in any colour we like and it is so in every respect. It is born to accept any training, practice or knowledge. In later years it follows or imitates the habits of its parents, kith and kin and neighbors. It also learns their language. It then gets educated and gains book knowledge. The interaction of education, environment, habits and practices moulds the Child into a *Jew, Nazarene* or a *Majoosi*. Do fix this aspect clearly in your mind.

Though the newborn has certain diagnostic features of its own, the parents take great care to protect them from diseases and take care of them in that manner. However, they do not undertake or initiate anything to help the child in its psychological development. The only method employed by them for the psychological development and to obtain knowledge is to give practices and training in habits, traditions and learning in schools where he obtains book knowledge. Are these habits, traditions and book knowledge is founded on correct basis? This is mostly not cared for and is ignored. They indulge themselves in the growth of the child so that it would imbibe their known truths and aim to train them to act in their own mode and norms. Their intention and ambition in educating their children is that they should use it in their lives. If we were to be expansive, the child

whatever difficulties it comes across must discover the truth and live by it is not the education it receives nor is it the aim of the parents. The sole aim of the parents is to get the child to be able to read and write and become literate so that he could get a job. The Child should be brought up as a child. It should not be brought up as an image of ourselves for our own enjoyment and pleasure says the famous renowned psychologist Rousseau. In short, a child changes to be like a computer in the present world. Hence there are many reasons for an infant who is compared to wax or white paper to change into a bad or evil child. Of these reasons, three of them would take pride of place.

1st Reason :-

He becomes a slave to the habits and practices of his parents, relations and others living in the environment.

2nd Reason :-

He is fully entangled in the book knowledge (Books and *Kithabs*) and the knowledge and practices of his parents and the society.

3rd Reason:-

One who is a slave to what has been stated above will think only within this parameter. His likes too would be governed by it. He will also hold the view that his likes are correct and the knowledge he uses to attain his likes is the most genuine would be his judgment. Hence he becomes a slave to his mind's expectations.

These three reasons are collectively and singularly called 'Wahmu', discordant idea, veil or stamp. Thus, a good man becomes bad or evil because he becomes a slave to his traditions, practices and habits and book knowledge he has imbibed, makes him believe without analysis, and his mind is thus polluted and rules him over. If it is to be stated in another way - wrong habits, erroneous book

knowledge and wrong mind-set are the veils or blockages that envelopes him and makes his *Kalb* stamped out, existing in darkness, blind and wayward and totally ignorant of the pathways that are authentic and finally in hell fire.

If we take a pessimistic view of the above, there emerges another fact. If a *Mushrik*, *Jew*, *Nazarene* or *Majoosi* or a fool is rid of his traditions and practices, book knowledge and mind-set, then he would transform himself likened to a pliable wax or white paper in a state he was at the time of his birth. The learned *Ulamas* though being aware of these blockades or veils, do not take the trouble to get their students to rid themselves off these veils by teaching them the spiritual methodologies that would help them to do so. The first teaching to these students would be the methods by which they could rid themselves of these three veils. Anyone who does not succeed in this endeavour would be a *Moomeen* in the morning and a *Mushrik* in the evening and still a person with another attribute at a different time.

Hathees

Before the advent of the last day, there would be Fithnaas as dark as the darkest of the nights. In the morning he would act as a true believer, but would be an unbeliever in the evening, and an unbeliever in the morning and a true believer in the evening. They would barter their own religion for worldly objects, so said Rasool (Sal)

Reported by: *Anas (Ra)*

Authority: *Thirmithy*

There emerges another truth from the above *Hathees*. It says an infant born with natural tendencies that is *Islamic* and pure in nature like pliable wax or like a mirror that accepts any shape color or like a white paper. It does not mention that it is born a *Moomeen* or a person possessed of *Iman*. Hence *Iman* is not something that comes with birth, and the new born baby thus born would only acquire

Iman, Shirk or any other practice. His mind is amenable to all these. How could a child born to a *Moomeen* or *Mushrik* with foolhardy practices, erroneous book knowledge and mind set trapped within the three veils, evaluate his practices, traditions and habits as wrong or right? He is unaware of it, for him, traditions, habits and practices and mind-set he is living in is genuine, authentic and factual and fully believes so. He has no doubts regarding his life's habits, practices and traditions. This was also the case of our ancestors and parents.

Whoever has *Allah* decided to show the correct path, he would be blessed with good habits and an environment that would cast doubts on the existing traditions and practices. He is motivated to think. He is made to imbibe the authentic and genuine fact and is guided along a correct path to transform himself into a true servant. This true servant, learned personage or researcher would then attempt to inspire, implore and express the truth to the people, who are engulfed by the three veils of tradition, knowledge and mind-set. This would create an antagonism towards him by the listeners as they would not be in a position to accept it and they may become agitated and rebellious. Hence, if one points out that your practices are wrong, knowledge erroneous and in possession of a wrong mind-set it would create or start a big war.

Hathees

The speech made that could not be understood by the listening (crowd), would cause a danger to the speaker himself.

This state is found amongst people of all faith, but it is militantly so in *Muslims*. This is because our ancestors fearing that the community then would be lead in the wrong path, (they would go astray) and in believing in it, and with a view to prevent such happenings, have put forth very difficult handcuffs and dark veils enveloping them. Our being entangled in the veils is a fact, and our ancestors who were in want of knowledge introduced foolish practices and foolhardy explanations in order to change certain aspects of *Islam*

and that the knowledge they imparted has transformed us into ignorant ones.

Hathees

In knowledge exists certain falsehoods.

They are proven by the incidences shown above. It is also an undoubted fact that many ignorant people in want of knowledge (*Awaams*) have made into thoughtless people. Whenever, from time to time, some learned men have tried to bring about a change in their habits, knowledge and outlook, but every time they have been unable to comprehend it, and as such oppose the efforts and get back to their original ways. The reason being that the three veils have enveloped them and worst of all they are ignorant of this entanglement.

Let us take a short story to illustrate the veils that surround a man, to the benefit of the men with a moderate knowledge. A person who entered a shop selling *Attar* and other incenses suddenly fell down and became unconscious. Many people around him tried to revive him but in vein. Another high personage who entered the shop became aware of the incident. He inquired about the fainted man and his job. He was told that the person was a sanitary laborer. The high dignitary requested for a small piece of faeces to be smeared near the nose of the fainted man. They obeyed him. The affected person regained consciousness and woke up. This is the story. Is it true? Or false? This is not a problem nor is it necessary for us to know. However, a knowledge that we had become aware of has been told.

To a sanitary laborer, the smell of faeces is a normal experience; his nose has got acclimatized to its foul smell. He does not consider it as foul nor does he accept it as an evil smell. It is not surprising that he fainted due to the smell of the *Attar* and incense in the shop as its smell is foreign to him. It is his practice and job that made him such.

In a similar fashion a person experienced in a sweet smelling *Kalima Thayiba* and his practices (Practice of true servants) in the eyes of a person experienced in the foul smelling '*Kabeesa*', *Kalima* would surely make him faint. As the practices of true servants is very different from that of an ordinary man, these men would find it easy to oppose the true servants and their viewpoints. This is similar to the sanitary laborer being overawed by the smell of *Attar* and incense and his estimation of its smell as evil.

Like in the story related, any man on hearing that what he knows or hears some principles that he has accepted being false or reads in the books about its falsity, he becomes faintish. He is in the same state as the sanitary laborer of our story. Even though he cannot maintain that the principles he has accepted is genuine or false, he still begins to oppose and show his resentment towards it. This is because he is already enveloped by the principles (veils) he heard, knew and accepted. He would even call the opposer of his principles as a fool, erratic, *Shaitan* and *Kafir*. The principles he opposed would be classed as that of a *Bithath*, *Mushrikeen* and *Kafir*. This then is the present state of affairs amongst the *Muslim* community of the world.

Likewise a person with a wrong mind-set, if found fault with would react like the sanitary laborer. Hence any person with wrong practices, erroneous book knowledge and wrong mind-set has all his thought waves fully blocked up by these three veils and hence would be unable to imbibe the genuine and authentic facts. If he frees himself from these veils, then he would be just ripe to receive the truth and his mind too would be receptive to the same. Hence, a person who wants to tread a true and genuine path must first get rid of all the veils that surrounds him and also protect himself from the dangers of engulfment by the three veils. Many learned personages are unanimous in ridding oneself of evil association and create discussions and debates among themselves. This is a true experience in my life.

Hence, I am warning you. What is the truth of *Iman*? What is the truth of the *Quran* and *Hathees*? Why are they for? Is *Islam*

in a position to give us God's Grace, tranquility and peace? Is it the correct path? Is *Rasool (Sal)* a true prophet and the last of them? If you desire to know the descriptions and explanations of the real truth you must first and foremost clear yourself all the three veils that permanently engulfing you. Transform yourself into a state like a pliable wax, white paper or a mirror and keep your mind free. Failing this, you should bear in mind that you will never discover the truth nor would you attain peace and tranquility. Keep this always in your mind.

(3)

In today's world, in every religion there are many divisions, each having its own coterie of learned men. Let us take only our religion *Islam* and the learned who are within it. Under the common name of *Islam*, or its basis, there are many people of different ethnicity, with many traditions and practices and very many learned religious dignitaries and in addition over 70 '*Mathhabs*' that have risen and disappeared. In today's *Islamic* world there are only four *Mathhabs* - *Hanafi*; *Hambali*; *Shaafi* and *Maalik*. Among *Islamic* dignitaries (*Imaams*) there are only four who are remembered by the common man and respected. Every one of these *Imaams* has followers of millions behind them. Its followers do not know the principles, truth and lies of these four *Imaams*, but from times of old they have been honored and praised and millions of people believe and devoutly follow them. It is our belief that we need not cast any doubts about them.

These honored and respected *Imaams* have by themselves taken the *Quran* and *Hathees* as the base for their explanations and expostulations. They have also taken into consideration their environment, time and place, have enacted laws, regulations and practices and explained the subtleties and methodology to be employed in the analysis. They have joined up *Islam* and *Iman*, divided it into two major sections. They are the external aspect of *Islam* called it as *Laahir* and the internal one as *Baathin*. They have involved greatly explaining the external aspects of *Islam*. Only the learned religious dignitaries know these discourses and to the common man (*Awaam*) it remains forbidden (he is ignorant of it). These *Imaams* have taken

and shown different directions in their explanations of it. In certain aspects, they have conflicting viewpoints. In some other instances one *Imaam* has improved or rehabilitated the views of others. They have also followed each other in some cases (clarifications and explanation of it will be dealt with later). Their modus operandi of such kind has helped the common man a great deal.

As followers of these *Imaams*, the common man (person enveloped by the three veils) has no patience or the resoluteness to study the methodology and the reasons adduced for such is beyond the comprehensive powers of the common man. This has brought about each *Mathhab* praising them and deriding the others. One section praises the *Shaa'fi Mathhab* as genuine, authentic and easy to follow while another section opposes it and proclaim *Imaam Hanafi* and his *Mathhab* genuine, authentic and easy. Likewise, a section says reciting *Duaa* after daily prayers is acceptable while some others reject it. One section believes in Flag Hoisting but another group condemns it. Every one of them support their respective stand with evidences from the *Quran*, *Hathees*, *Ijmau* and *Kiyaas*. This then is the situation of the entire *Muslims* world over. It is so of the position of the *Islamic* countries.

Surah 23:53

فَتَقَطَّعُوا أَمْرَهُمْ بَيْنَهُمْ زُبُرًا كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ

But people have cut off their affair (of unity) between them, into sects. Each party rejoices in that which is with itself.

Like what the *Quran* says the *Christians*, *Jews*, and *Muslims* are all in the same plight. Ponder over the matters that arise within the human community for such problems, describing them would only prolong our discussion.

Those who are unable to think, reason and accept the traditions, practices and principles in the life of men, (many learned) turn themselves into party loyalists, terrorists and attempt to go to even war with each other. What truths underlie the *Quran* and *Hathees* and what is the aim of the *Mathhabs (Imaams)*? Many who cannot respond to these queries are of the view and belief that all men are in the same state, equal standing and level of knowledge. They even attempt to wage war; see each other as *Shaitans*. Matters concerning these are dealt with in many *Ayahs* and *Hathees*. I am not giving them in order to make my discussion short.

What is the basic reason behind such war of words and battles? This as I stated before, is due to the veils enveloping our minds. In addition to this, there is still another veil - that is the veil of ignorance that we are in fact engulfed by the three veils. They attain the state of the sanitary laborer entering a shop selling *Attar* (scent). A person with a moderate knowledge like you must understand these three veils very correctly. You must imprint it in your mind and to do so forces me to provide you with a few more advice.

A person who has received his knowledge by way of Books and *Kithabs*, Community, Parents, Personages, *Moulvis* and Teachers, listening to a diametrically opposite view or reading of the same, will respond negatively and oppose it or reject it as he is enslaved by book knowledge and engulfed in the three veils. He is ignorant in that he is in *Wahmu* - discordant view nor does he know under what basis he rejects or opposes it. The evil thoughts that were dormant in his mind is activated and assists his discordant views, he transforms himself into a terrorist. What is that which transforms him to a terrorist? He is unaware of even this. He is ignorant of the fact that his book knowledge blocks his clear thinking and that he opposes a truth without knowing what it is. Why? This is because he has fully accepted and believed in the knowledge he obtained from books and *Kithabs*, and from others speeches without analyzing and researching on it and that too he does without his own knowledge.

In general these people become violent and terroristic in matters of religion. A frivolous altercation between a *Tamil* and a *Muslim*, a *Muslim* and a *Sinhalese* or a *Tamil* and a *Sinhalese* at the end will transform to a communal or religious battle of a high magnitude resulting in loss of life of many. The greatest loss would be the strengthening of the existing veil of mind.

What is heard and understood, rituals and other *Islamic* (religious) rules and regulations, explanations of the principles whether wrong or right was strictly adhered, fully believed and accepted. But these were not analyzed nor did they like to do so. They even did not think of elucidating the truth and acting accordingly. This is because they seek book knowledge for their ease of life and not go for either analyzing or elucidating the truth. Further, they do not have the desire or the strength of the mind to do so. If their principles and explanation of their practice and actions are found to be erroneous and given with supporting evidences, they would still stubbornly fail to accept the same. If on a white paper a drawing is made, and if another drawing is made over the original drawing which of it would appear clear? None will do so. This is the situation of men with book knowledge. They would be like a paper on which are drawn many caricatures one on top of another and none being clear.

This is because when one hears things opposing to what he has been hearing and the knowledge he has previously obtained they falter. They get a clear understanding one minute, the very next minute they get covered over by the veil within them. Persons of this nature have to rid themselves of the book knowledge they have gathered over the years if they are to be receptive to the truth. The mixed up decorations on the paper (many over each other) has all to be erased off and made plain white paper once more. These men, if they are serious in accepting the truth, they have to first and foremost find whether the knowledge they possess already is genuine. If this is false then that knowledge must be eradicated and forgotten, if it is authentic and true then it needs stabilization and confirmation. The graduates too will have to compulsorily follow this.

These persons, when the *Quran*, *Hathees*, true servants and common sense proves logically the authenticity of the religion, refuse to accept the truth without any rhyme or reason. They oppose the truth. The genuine and truthful expositions of the *Nabis*, *Walis* and other learned who appeared from time to time in this world too were disregarded by them. Books and *Kithabs* about it were thrown out of circulation. They assassinated some of the *Nabis* and the learned. The reason underlying such heinous crimes was that these men were unaware that they are imprisoned by the book knowledge they had gathered previously. This is not only a happening in the past, it is so even at present. If a person expresses the truth with copious supporting evidences and attempts to teach it, then they would say 'What is this? It looks like a new religion'. They would get frightened and oppose it.

This is because even if there are writings in *Arabic* that opposes the *Quran*, *Hathees* and even common sense, there are people to accept it. The only reason being that it is written in the *Arabic* language - they believe it is a great treasure. If the authors of this writing are honorable and men of a string of degrees and if they are supposed to pray a hundred *Rakahts* (times) in one day then they would be hailed and judged as *Walis*. These authors, being followers of *Shaitan* do not bother them. They would find no fault in such author's writings nor would these writings get analyzed, checked, nor even the credentials of the author verified. There are hundreds of such books and *Kithabs* in *Arabic* and other languages filling the libraries of the schools, universities that are opposed to the teaching of the *Quran*, *Hathees* and common sense. The learned researchers and those whose veils have been removed know about this fact but not the ordinary folk who is engulfed in book knowledge. The non-researching graduates too are ignorant of this.

Surah 16:108

أُولَٰئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَىٰ قُلُوبِهِمْ وَسَمِعَتْهُمْ وَأَبْصَرَهُمْ
وَأُولَٰئِكَ هُمُ الْغَافِلُونَ ﴿١٠٨﴾

There are these whose hearts, ears and eyes God has sealed up and they take no heed.

Hence, these men would oppose anything that confronts their book knowledge.

Surah 10:39

بَلْ كَذَّبُوا بِمَا لَمْ يُحِيطُوا بِعِلْمِهِ وَلَمَّا يَأْتِهِمْ تَأْوِيلُهُ

Nay, they charge both falsehood that whose knowledge they cannot compare, even before the elucidation thereof hath reached them.

Surah 31:21

وَإِذَا قِيلَ لَهُمُ اسْبِعُوا مِمَّا أُنْزِلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا وَحَدَّائِنَا عَلَيْهِ
ءَابَاءُنَا أُولَٰئِكَ هُمُ الشَّيْطَانُ يَدْعُوهُمْ إِلَىٰ عَذَابِ السَّعِيرِ ﴿٢١﴾

When they are told to follow the revelation that God has sent down, they say, “Nay, we shall follow the ways that found our fathers following. What! Even if it is Satan beckoning them to the penalty of the blazing fire?”

Without research and analysis, one blindly following another’s writings that holds no water when logically analyzed and provides no

supporting evidences. Memorizing the same (Learned, *Moulvis*, Teachers and persons doing no research) is the present state of many. The reason behind it is that they are intent on earning money and striving to gain fame, honor and favor. For them education is not the seeking of knowledge, nor discovering the truth nor the attainment of peace and tranquility.

These types of graduates are like the parrots repeating what was told to them or like a recorded audio tape playing back what has been recorded previously. How could the audio tape that recorded voicing know whether what it contains is true or false. The *Inshaan* who listens to the recording, analyses it only to find the truth or falsehood. Parrots proficient in imitating human speech are ignorant of what they voice and cannot be aware whether what they say is true or false. These type of men are compared in the *Quran* and *Hathees* to that of a donkey carrying a load of *Kithabs*, I will just give you a small example on blind following.

Amongst the *Islamic Ummah*, possession of a book on daily prayers is quite normal that is known to all. This is mostly published in *Tamil* and *Arabic Tamil*. It continues to be published in this manner even at present. This describes in detail the postures one has to perform and the recitations that has to accompany each posture in great detail. Originally it was having a heading ‘*Tholukai Athabu*’. Somebody who published it at a later date by mistake printed a ‘*Nukath*’ under

the Arabic letter *Thaal* (ث). This made the “*Thaal*” change to “*Ta*”. Those who repeated the publications repeated the same mistake. This made the name of the book ‘*Tholukai Adavu*’ and not by its very original name ‘*Tholukai Athabu*’. I feel it would continue in the same manner. Even this very minute matter has not been taken seriously or attempts made to correct the same by the learned *Moulvis* or the *Arabic Madararas*.

If this small matter is being followed blindly, how will they deal with more complex matters. This needs deep thoughts. In a similar manner, many people who have got entangled in difficult;

complex; obstinate knowledge were researched by me and I have been in touch with them. There are many graduates, learned who have been entangled in *Wahmu*. If so, what would be the state of the ordinary folks who are entangled in *Wahmu*? Think it over.

Surah 39:22

أَفَمَنْ شَرَحَ اللَّهُ صَدْرَهُ لِلْإِسْلَامِ فَهُوَ عَلَى نُورٍ مِّنْ رَبِّهِ ۚ

Is one whose heart Allah has opened to Islam, so that he has received enlightenment from Allah.

Surah 5:16

يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانَهُ سُبُلَ السَّلَامِ وَيُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِهِ وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١٦﴾

Where with God's guidath all who seek his good pleasure to the ways of peace and safety, and leadeth them out of darkness, by his will to a path that is straight (*Siraathul Musthakeem*) unto the light - guide them. (Do not be disillusioned the *Siraath* in only in *Aakira*)

From my personal experience, I am of the view that to guide the people who are enveloped by book knowledge and hearsay is a matter that can never be handled by man. Only *Allah* can accomplish this task.

The highly acclaimed, praised and honored *Imaam Gazzali* was a professor in the university. He wrote many books in his very young days. He became an acclaimed author and learned professor without analyzing or researching on the subject he studied. During his time, he in the process of analyzing many perverse principles

prevalent then created doubts about his own education. It was this doubt that finally made him expostulate the meaning of the genuine *Thowheed*. He resigned his professorial post and authorship and began his spiritual journey along *Allah's* path. This is all history. Many who have obtained degrees in knowledge are in a similar strait. The only thing that prevents them from getting to know the genuine truth is their thought that being a learned degree holder or educationist-how could I accept an ordinary man's explanations? It is this arrogance that prevents them doing so. *Quran* itself expresses this book knowledge being a veil and thus confirms our contention.

“Knowledge is but the books you learned”

(4)

One who becomes a slave to his practices, who is enveloped in this veil, will reject and oppose any practice that is contrary to his practices. For example, to a person who urinates in the kneeling position observes another performing the same function standing - he immediately opposes it. He would even call him a *Kafir*. He is all the time ignorant of the reason behind the victim's mode of urinating in a standing position, and without knowing whether it is prohibited or not, he still names the victim a *Kafir*. He has heard or known that urinating in a standing position is prohibited. He himself urinates kneeling. This is so of his community. It is on this basis that he passes judgment and judges the victim as a *Kafir*. The evil thoughts that were otherwise suppressed in his mind gets activated. He thus transforms himself into a terrorist. It is the same case as regards many other practices.

In humans, many important matters are judged on the basis of our practices. The right and wrong are judged with this as our benchmark. The attire, beard, head gear and all other practices are judged in this manner. A person being a true servant is also adjudged in the same manner. In our areas we are aware that there are weddings for coconut trees; ceremonies for the piercing of ones ears; circumcision ceremony and even the marriage ceremony falls into

this category. If some person employs an amplifier for the ceremony to pierce the ears to run for seven days, another will do so eight days. If not the neighbors will consider it inferior and irreligious. Their voicing may even make one mentally unsound but we are unconcerned and forced not to desist from traditions- it rules the roost in our community. I observe these people as those who have become slaves to their traditional practices and are like children playing hide and seek in their day-to-day lives.

It is in the same vein that people enveloped by the veil of book knowledge consider *Iman*; *Islam*; the religion of *Dheen* being only prayers. *Muslims* in different parts of the world belonging to various ethnic groups do perform their prayers in a variety of ways and there exists amongst them multifarious traditional practices. Knowing all these, they proclaim that their traditional practices in the performance of prayers are the only authentic method. They do not even waste an atom of thought in this aspect. The lives of such people can only be compared to that of children in huts and none other.

(5)

In the case of people whose mind becomes a slave to their own strong desires, do reject and oppose anything that falsifies or is in contrast to their own desires when they hear or observe it. The child, while in the process of observance of their own mother and father judging them as fools or misers is the work of the primary stages of the veil. People who have thus got entangled even by 50% giving a hearing to the discourses of good knowledge or the norms of the learned would be really amazing. This is a major psychological disease. There are many types in it. I am in this instance, referring to the *Quran's* quotation that reads 'Whoever considers the desires of his mind'. All other desires that stand in the way of the attainment of the desires to obtain *Allah's* grace are all enveloped by the veil of the mind set. Let us now delve into what is necessary.

Men, regardless of their ethnicity, country or religion do not bring up their children with a view to understand and accept truth or

Thowheed nor are they interested in their child attaining fullness of life as they fail to educate them in such manner. Every family's desire is to lead a life far from poverty, with a secured job and in the eyes of others gain honor and recognition, The fullness of life in this type of mankind is having enormous wealth, high recognition and honor and a luxurious life. It is with this desire that they bring up their children. None bring up their children with the ambition that they must know the truth within themselves regardless of the difficulties their children encounter in this quest. This is because all the parents view their fullness of life to mean a life of luxury and wealth. I have said this before.

It is to achieve the luxury of life that (book knowledge) education and other arts and crafts are learned. The aim of life is to obtain degrees; fame; honor and favor in this world. In a growing child, their behavior too grows along with physical growth. One of the aspects of this behavior is his ambition to achieve something that others have not or never would achieve. This is because the child's natural tendency is to obtain praise from others, this they could achieve by attraction and this prompts him to have such ambitions. As none have instilled into him the norms, modes or type of attraction, he does so according to his likes, in his own way and style with the sole objective to gain attraction regardless of it being wrong or right.

If his fellow students pass in six subjects, he likes to pass with eight subjects. If his companion becomes a lawyer, he likes to become a judge. If his friend builds a 3 roomed house, he would like to build a 5 roomed one. If one performs a duet for 5 days, he likes to stand on his head for 8 days. If he hears of a person robbing a bank and escaping with a hundred thousand rupees, he would like to rob two banks and have a booty of four hundred thousand rupees. Hence regardless of it being good or evil one views of performing a feat that is best and living a life of fame and fortune is his ambition. This infatuation would make him attain his objective in life is his paramount belief.

To live in honor and comfort in Society, money or wealth is essential. To earn money or gain wealth regardless of it being right or

wrong, one has to attract others attention; act in a role (*Hila*) that would earn him money and possess exceptional achievement or records. He does not have the power to evaluate as to the state he would be pushed into in the course of trying to be wealthy. He is of firm belief that his methods are the most genuine and would definitely make him successful in earning money and wealth. This is because what is imprinted in his mind is to live for others praise. His pathway, whether right or wrong, his objective of achieving exceptional standards and the conditions that assist him achieving it all come together to formulate the mind's desire for achieving his objective. He has thus elevated his mind's desire to a position that could be compared to his temple or becomes his sole priority.

Due to his mind's desire being very subtle, cunning guileful abilities come to him along with it. This type of developmental knowledge is a gift of nature to mankind. Being ignorant of this nature's gifts, some youths misuse it. This is the result of these students being misguided by their mentors. The educationists have not taken the trouble to explain and illustrate to these young minds, the genuine and authentic facts of life. Holmes, a renowned psychologist has stated that the basis of honorable growth of a child is to make him be praised by others for his actions. To do this, we have to educate him to infer this knowledge and create a desire in him to act such. This aspect of child's growth as to how, into what branch of study and on what basis a child has to be educated by the public is something that is fully ignored by its parents. Even if they think of this, their thoughts do not come near the truth.

Whatever country or village we take into consideration, it would have a minority of learned and knowledgeable citizens, majority of them would be wanting in knowledge and illiterate. Hence to gain prestige, praise and honor from them we have to act according to their level of knowledge. If we in our efforts to express an exceptional achievement, even if it is authentic and genuine, to the major section of the population will not honor or praise him for it. It may even earn dishonor and a bad name. The *Nabis*, *Rasools*, *Walis* and the learned dignitaries experienced such punishments and dishonor in the course

of their preaching. A few of them were assassinated for the same actions. Hence, in this world, where majorities are in want of knowledge, the person who would obtain their praise, honor and prestige will not be a harbinger of truth but preposterously a fraud. If he is not a pretender, people will not accept him nor can he satisfy them.

If ordinary folks exclude or ostracize a person, he would either be an imbecile or a fool, or a person of great learning. None can doubt that one who pretends and attracts others attention will be in a position to gain praise from the ordinary folks. Hence, even in matters of normal interests a person imbued with a desire for praise to be praised, as he now assumes his mind's desire as God, his accommodating authentic and genuine facts would be unthinkable. He would only act to his mind's desire.

We have in our younger days read and learnt from books about *Iman* and *Islam*. We accepted these discourses as truthful. In a similar fashion we have learned from our parents, teachers and members of the public the very same discourses. Hence, book knowledge and hearsay seems the same. Hence, we harbor no doubts about it. Further, graduates, *Ulamas* and the learned wrote the books we perused. These very same personages have given expressions of the identical nature. Thus we will not harbor any doubts as our mind set has already been transformed to such thinking previously. In whatever form our development of knowledge grows, so does our mind-set. We have learnt and heard of *Rasool's (Sal) Mihraaj*. We also know that *Rasool (Sal)* was a human being like us. Yet, we do not desire to make a journey or *Mihraaj* like the prophet. This is because we have read and have been told that such feats are beyond our capabilities nor did we hear any other person repeating such experiences. Hence it is not surprising that such desires do not arise within ourselves.

(6)

The very short explanations given above confirm the fact that book knowledge, traditional practices and mind's desire are the primary handcuff or veils or seals that envelopes man and prevents him seeking truth or being ignorant of the same. This is because, these people never had an opportunity nor did they have the desire to do the same. In short, they say as we have been born to parents who were pure *Moomeens* for generations, a new *Iman* or *Islam* or improved practices are not necessary. Why should we do any analysis or research when we have been all these days followed the *Quran*, *Hathees*, *Anbiyaas* and their descendants? Thus it is not necessary for us to research in their conclusions. It is this stand that is responsible for our downfall and for the truth to have been buried and our foolhardiness.

The very same *Quran* we recite says in 70 places for us to pray and in more than 300 places impeaches us to analyze the *Quranic Ayahs*. Further the Creator who stated that he has given a complete and full religion, has also gifted every new born child with a thinking Brain and feeling Heart and Mind. He also creates an environment that makes thinking compulsory. If we need not think, why have organs of thinking? In *Aakira* we are being pushed to hell fire, we yell "Oh! God! I am not a sinner, my parents, my teachers, my community and my guides are the ones who transformed me to this state". The God would point to us and say "Didn't I tell you to think? I have given you the organs for thinking! I have created an environment for thinking! Did you think and decide"? If asked such queries, what would be your answer?

It is a fact that when we embark on a project and according to our knowledge and conscience complete it and then subsequently find it is evil and wrong, then we say to God- "Oh! *Allah!* I thought with the mind you gave and acted accordingly, therefore pardon me". This plea could be placed before *Allah* as we have the right to do so. The most compassionate and merciful *Allah* would surely

assist such pleas. Hence, until our knowledge accepts same it is essential to think and contemplate on every subject.

17:36 Surah

وَلَا تَغْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ لٍ
أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا ﴿٣٦﴾

And pursue not that of which thou hast no knowledge, for every act of hearing or of seeing or of feeling in the heart will be inquired into on the day of reckoning.

To evaluate and discover the truth, our mind necessarily must be free and independent. We who have to obtain the truth and use our thoughts to do so, being fully enveloped by the veils of Book knowledge, mind's desires and traditions are the primary blockade. We have to rid of these three veils and be free to think freely and use our common sense in quest of truth. We should be determined to perform such task. Foolhardiness and blind faith are the qualities that are fraudulent and false even if it brings peace. But bold research, analysis and elucidation of knowledge that is *Feesabeel* or struggle in itself, and the peace thus obtained is real and permanent. We cannot discover the true path or '*Siraath*' without engaging in the struggle to elucidate truth and knowledge. The desire to get at the truth, boldness is a necessary requisite. Only this will take us along the correct, authentic and true path of '*Siraath*'. The end result would be the fulfillment (purpose of being born) of our objective of obtaining peace and tranquility. Foolish beliefs and blind rituals will never ever give us peace.

Hathees

The people of Iman missed knowledge. Hence, wherever they see it, it belongs to them. (This Hathees was quoted before).

There are many amazing truths emerging from this *Hathees*. A necessary forewarning too seems hidden within it. What is the knowledge that the people of *Iman* want? When was this missed? Who were the people of *Iman* who missed the knowledge? Who are the people of *Iman* who will regain the knowledge? Give your deep thoughts to this and allied problems. Do not skip it over.

If the sweetness for the ear is melodious sound, pleasurable sight for the eye is good scenery; the sweetness for the nose is good smell, sweetness of touch (*sparisam*) is experience, pleasures of the soul (*Rooh*) is the seeking of knowledge. These matters you must be compulsorily aware of. Necessary matters, depending on its urgency if prevented from being thought over in a just manner, then the person who prevents the same is a Preposterous man who robs the man's right of using his common sense and is worse than a Pick-pocket. In a similar vein, necessary matters of importance are thought out in a judicious and logical manner with the necessary supporting evidences. The *Kithabs* that prevent such actions could be compared to thieves and weapons of the *Satan*. We will, *Insha Allah* prove this in a later chapter. Be patient.

The power of thinking is to some extent is present in all types of creations. Yet *Inshaan's* power of thinking is very special. He is able to understand matters that even *Malaks* cannot comprehend. Isn't *Inshaan Allah's* representative (*Khalifa*)? Yet matters of thought and methods of thinking are multifarious. Hence let us think of a matter that needs thought, and do so in a set manner of thinking and to only the required level. If the matter undertaken is still at a distance, boldly continue without tiring.

SUMMARY

01. All children are born innocent and good. Its parents, kith and kin and neighbors' association with the child makes or transforms him into bad one possessing evil habits and illiterate.

02. The new born child when genuinely guided and shown the correct path -That is to say if the parents, relations and education are all able to indicate the authentic truth to him, the child will definitely grow up to be good, full of knowledge and would in time to come would be in a position to direct others too in the correct path.

03. There are three important reasons that makes a man transforms himself into a good or evil person. They are :-

- (i) Habits, Practice and Traditions.
- (ii) Book knowledge and Hearsay
- (iii) Mind set-desires of one's mind.

04. Habits, Practice and Traditions, Book knowledge and the desires of the mind are all extremely difficult veils that envelope and engulf the man.

05. A person thus engulfed and covered over by these three veils is unable to obtain any truth.

06. If one desires to elucidate truth and live according to it, then it is compulsory that he rids himself of these three veils.

07. Association with evil will make one wayward and association with good people will show him the correct path. This must be imprinted in one's mind.

08. If you progress towards the truth, arrogance, desire for money and fame and fortune, honor and positions must all be set aside and begin to analyze with a free, independent and clear mind.

09. Strength of the mind, independent and free thought are necessary to discover truth and obtain success by uniting with the truth.

Chapter 3

THE MIND AND DIFFERENCES IN EDUCATION

Man's mind (soul) has been divided into seven sections by the *Aarifeens* who are *Nabis* and Spiritualists. They are 'Ammaara'; 'Louvaama'; 'Mulhimaa'; 'Muthmainna'; 'Raaliya'; 'Marliya'; and 'Kamaaliya'. They have even described these seven divisions. *Quran* and *Hathees* accepts them. It is beyond the scope of this book to describe each one of these stage (*Marthaba*) in detail as it will run into volumes. Further, the common man will not be in a position to understand or will find it very complex in his understanding. Like scholars on Psychology or experts in Hypnotism and Mesmerism explaining their own shop, our trying to explain all these amongst persons with moderate knowledge too would be a complex and difficult one. With this in view, I have collected all of them and summarized it in such a manner that it could be comprehended by all in a shortened form. Those who cannot understand it, will not be able to understand the aim of birth; the truth behind the primary *Amals* of prayers (worship) or the true description and the true meaning of *Thowheed*. Hence this necessary knowledge must first be easily understood and comprehended.

My beloved Youthful brothers!

The soul, mind and heart are all one and the same in man. This has got many names but we will confine ourselves to two of its stages. Of these two, one is the external mind and the other internal mind. The internal mind cannot be described and has unimaginable powers. This indescribable mind possessing great powers will not believe in any matter until it becomes aware of it, understands it and judges on its authenticity. *Karaamath*, *Muhjeesaath* and other great amazing feats are all work of the internal mind. Further *Ilhaam*,

Kasbu, *Ilmullathunni*, *Ruyaa* and other such subtle knowledge and scenarios are also the work of the internal mind. Hypnotism, Mesmerism and the like sciences and truthful dreams (excluding false dreams) are all the work of the internal mind. In addition subjects like 'Wasilaath' that is captivating the intricate creations and charms are also the work of the internal mind. Every one of these state is bounded in different stages of the internal mind. We will deal with it in a different place.

Knowledge which is common to both internal and external minds is divided into four types. These are called *Ilmul Ekeen*, *Iynul Ekeen*, *Hakkul Ekeen*, and *Kamaalul Ekeen* or *Vijithan*. They are called thus in the Arabic language. *Ilmul Ekeen* deals with inferences obtained from evidences in book knowledge; belief and *Iman*. This education is of the external mind. *Iynul Ekeen* is the knowledge obtained by seeing or observation and belief (*Iman*) and is the primary stage of the education of the internal mind. The third *Hakkul Ekeen* is the knowledge gathered by experience and belief (*Iman*). This is also of the internal mind. It is more correct to say experience means knowledge through realization or experimental wisdom. The fourth is *Wijthaan* or *Kamaalul Ekeen* which is a special form of education or knowledge (*Kasbu*, *Ilhaam*, *Wahi*) given by God to the internal mind. Its description cannot be made fit for you to comprehend, hence we would delay the same.

Summary

1st

Man's knowledge is of four kinds.

- (a) *Ilmul Ekeen* - The Belief, Loyalty, *Iman* that is originated by book knowledge. It belongs to the external mind.
- (b) *Iynul Ekeen* - It is the Knowledge, Belief, Loyalty and *Iman* that originated from observation of authentic supporting evidences and objects.

(c) *Hakkul Ekeen*- It is the Belief, Loyalty and *Iman* inferred from sensing or self-experienced knowledge. (This is also known as knowledge through realization or experimental wisdom). This is known as *Anuputhy* in Tamil.

(d) Wijthaan :-

This is a special gift given by *Allah*. This can only be understood by *Nabis*, *Auliyas* and a few *Anbiyaas* or learned dignitaries. It cannot be comprehended by the common man. Even among *Auliyas*, only a few (*Kuthub and Kaamil*) can understand this while others remain ignorant of it. *Wahi*, *Kasbu* and *Ilhaam* are all of this kind, they do have differences and subtleties. These descriptions are not necessary for the common man, *Sufis* of the primary stages or those who are treading God's path.

2nd

The knowledge specific to the internal mind is *Iynul Ekeen* and *Hakkul Ekeen*

3rd

The special knowledge of God given to man's internal mind is *Wijthaan (Kamalul Ekeen)*

The above summary must be repeatedly read and comprehended. Education, knowledge and *Iman* is owned by the internal mind. This initial stage is by observation (sensory organs). That is to say, it is the analysis and authenticity of the book knowledge and clearance of doubts arising from it with the assistance of supporting evidences. The truth that emerges as a result of the latter exercise, trust the truth; know the truth and obtain *Iman* of it would be the exact description of this kind. '*Thareekath*' is also this. There could be slight differences in positions. If this knowledge of observation is false, and has no supportive evidence then the matter in question will

not be accepted by the internal mind. This is its outstanding quality. If this internal mind is free from all the veils, not governed by our external senses and begins to act independent and free, we would then be able to find the truth of any matter. Man's common sense and analysis too are connected to this veil free inner mind. Whatever is the aim of man, his internal mind would succeed in attaining the fullness of the objective. Whether the aim is right or wrong, attainment of fullness is certain. The present day scientists are a good example of this process.

If the inner mind functions without any connections from the external mind in a free and independent environment, it will reach knowledge that are much above the common sense and attain knowledge of heavenly abode. It is in this free state that the inner mind obtains the complete truth from the *Quran* and *Hathees*. *Iman's* truth, firm belief in the state of a *Wali* are all the work of the inner mind acting freely. It is in this state of free movement that the inner mind brings forth the '*Hakkul Ekeen*' the knowledge of experience and *Iman* emerges. When this experience gets fully imprinted in the internal mind, knowledge of God comes to reside in it. This is called '*Wijthaan*'. We can only refer to this as a gift of God.

This internal mind having such powerful properties loses it when it becomes connected to the external mind. Further, discordant knowledge or *Wahmu* that always resides in the external mind invades the internal mind. This *Wahmu* is equivalent to a virulent disease that prevents the full function of the inner mind. This makes the inner mind inactive, and hence would not be able to experience or only partially experience its diagnostic properties. Whenever the external mind gets connected to the inner mind, the person in such state will be ruled over by the external mind by inactivating the working of the inner mind. He would thus be enslaved by *Wahmu* - the discordant ideas and knowledge. Such person, even if he is possessed of honor and high education in the matters concerning *Quran*, *Hathees* and common sense, will find no place nor will he give credence to it.

Thus, this type of a person who remain enslaved by the external senses and governed by the external forces will not be in a position to activate his common sense that belongs to the inner mind. His work and actions would not be the response of the common sense. This boils down to saying in this instance his inner mind's ability cannot be used by him. These people will judge any matter with this background of *Wahmu*. They will always maintain that their ideas are authentic or correct and will not be able to discriminate between truth and falsehood. When the inner mind begins to function freely and independently, all ideas it receives is called *Iklaas* or unpolluted or pure *Niyath*. That is *Niyath* that has not been affected by the external mind in any way is *Iklaas* or the thoughts of *Iklaas*. Any *Amal* that is performed with a concentrated mind whether right or wrong, will surely provide benefits. This is not *Allah's* anger or *Allah's* gift but nature's normal function. This is well known to those who do research in psychology.

The training for the inner mind to function independently are of many varieties and kinds but the most important of them is Prayers, Those who are ignorant of this underlying process are of the opinion that even if our *Iklaas* is not in the state of mind concentration, it would still provide some benefit. This would mean, even though it is spoken that the inner mind must be free of any influence while performing *Amals*, it is ignored in practice. *Islam* has formulated many duties for *Nabil*. *Nabil* means to singularize the man's inner mind to enable it to create *Hakkul Ekeen* the education and to achieve its special capability. This is not known to many and even to some teachers. We will get to know of this later with supporting evidences. It is very genuine and clear that *Allah* has through *Rasool (Sal)* introduced worship of the *Nabil* and *Farl* kinds so that we will be able to singularize and make our inner minds free to function on its own in order to attain heavenly abode.

Many of us to understand this fact have no ability, waste our time in the washing of hands, using the *Mishwaak* and practicing many other rituals (*Amals*) in the quest of obtaining benefits, but fail in it. None can doubt the fact if we are able to free our inner mind

from the external mind and perform *Amals*, regardless of whether it is wrong or right, he would obtain benefits depending on the quality of his *Amal* he has performed. While judiciously following all compulsory practices, at the same time indulging in interest on money lending; *Haraam (Zina)* and other forbidden evil practices is equivalent to living in darkness. He would become unbalanced and struggle only because the inner mind did not function on the premises of truth. It is true that man does perform the external aspects of the *Amals* in a very genuine way, but if his inner mind is not free and independent and function in concentration then all *Amals* is dead as dodo. It is only a corpse obtaining no benefits, whatsoever. What is worse is that the man in that state is totally ignorant of this and is deceiving himself by believing that his *Amals* are going to reap the benefits in *Aakira*. If this inner mind which has immeasurable potential stands alone and functions freely and recites '*Ithinas Siraathal Musthakeem*' or asks it, that man would surely be transformed into a true servant and would be guided in the correct path. Further his *Kalb* that was enveloped by the three veils would be ridden off him and thus freed *Kalb* is now in a position to act freely and discover the correct path. *Allah's* gift cannot be denied by any external forces or persons and it is very transparent and free. We by our very own ignorance are in a state of not knowing how to obtain it.

Hathees

By prayers many would suffer from discomfort and pain except this there is no benefit.

There are similar *Hathees* of this nature but this would suffice for now.

(2)

The external mind of the man consists of the sense of sight; interrogation, smell, taste and touch and the organs of these five

functions - eyes, ears, nose, hands and tongue along with the body that carries all these organs. This external mind is bounded by the five senses and they in turn are bounded by the external mind. As the external or outer mind is enveloped by the five senses, it is unable to evaluate or identify the truth or is ignorant of it. As the five senses only provide the power to discriminate color, appearance, smell and touch, the external mind being bounded by it can only infer and judge. Man's connection with the outside world consists of only inference and judgment. That is to say we become aware of worldly matters by inference and the knowledge we get of worldly affairs. The present scientific researches are all of this type. Much of the education we have obtained is from this type of education by inference. Teachers, *Ulamas* (a part of them) and graduates obtaining degrees and knowledge are all from this type of education.

The basis for the description of the book knowledge is this physical world. The discordant ideas or *Wahmu* too originates from this external mind. It is also the birth place of the desires '*Nafs*' and '*Ammaara*'. If this external or outer mind begins to act on its own without any connection with its inner mind (power of reasoning), his behavior would be akin to that of animals or even worse. If the desires and *Wahmu* or discordant ideas that are formed in the external mind are eradicated, we will then be in a position of not enjoying or experiencing the world's pleasures and sorrows or of any of its likes. Hence it is wrong for us to eradicate *Wahmu* completely. This is because if one were to rid him of *Wahmu* or common sense or both, then we will not experience the sorrows and pleasures of this world nor become aware of the same. The necessity of our being born to this world would become zero. Hence, *Allah* has made us with the ability of not being able to rid ourselves of both these completely.

However, this *Wahmu* or discordant nature could be made amenable to our common sense. *Allah*'s inclination is also this. To the *Wahmu* that originates in the outer mind, the physical world looks a paradise, but for common sense that originates from inner mind the world is a Hell. To this external mind religious revelations would be

as bitter as the seeds of *Margosa* whilst for common sense it would taste sweet as *Ambrosia*. The book knowledge that was formed by the inferences of the outer mind assisted by common sense would all be 100% true is an open question. Some of them may be 100% factual but this too is only known to common sense and *Wahmu* is ignorant of it. This education by inference and knowledge of it is obtained by us from Educational Institutes; *Madarasas*, Colleges and universities.

We have stated before that the book knowledge is mostly formed by using what is called evidence and infer what is not known. This conjecture or inference may not be truthful in all instances. If the inference or estimation has been on the correct basis then the knowledge we receive from it would be authentic. If the inference is partial or false then the knowledge would be false. This is not an unusual discovery. A few amongst our *Imaams* have provided details of *Iman* and *Islam*, specially the *Ilm* dealing with *Fiqh* are of this type. *Ilmul Ekeen*'s truth arises from this. This knowledge that is *Ilmul Ekeen* or the knowledge of *Muamalaath (Fiqh)* has not been formulated on the basis of genuine facts and this has led to *Imaams* having conflicting views, opinions and different explanations and varied and subtle legal arguments. This alone is enough to infer the weakness of the basis.

We do observe a book published by a person of knowledge being opposed, supported by or given different interpretations by others of his ilk. We are aware and know that the decisions of the Magistrate's court being overturned by a higher court. This is in normal course of events. In the case of *Iman* and *Islam* many do not accept this fact of experience. The reason for it lies in the three veils we mentioned previously. The common sense in the people does not act efficiently in people whose mind is engulfed in these three veils. It even stops completely. You must therefore at first understand that in the path of '*Assulookh*' you who is desirous of treading God's path there lies a great truth.

The fact remains that the explanations and descriptions of *Iman* and *Islam* by the learned, commentators and *Moulvis* who are bounded by the book knowledge (knowledge of experience or *Ilmul Ekeen*) are not true or fully authentic. This is the great truth I spoke of. It may, in some instances be true. However, we cannot come to any conclusions until we rid ourselves of *Wahmu*, only then we could analyze the *Quran* and *Hathees* with allied references and supporting evidences from the point of view of the common sense in order to arrive at its truthful teachings. The kind of knowledge or education you obtain from inferences at the beginning and its shortcomings are given for you to imprint in your minds. I will provide you with an explanation.

(3)

Imagine yourself strolling through a single pathway overgrown with shrubs in the dark twilight hours of the evening. You observe a venomous snake on the middle of your pathway. You get frightened and you get the courage to yell regarding the presence of the venomous snake. An old man hears your frightened yell and comes along with a lighted torch. In the light of the torch you observe what you thought as a snake being a mere rope. You inferred that the piece of rope as a snake in the darkness, you believed in it and obtained *Iman* about it and laid your trust in it. It is true that in the darkness a rope to you was a snake. But when the light was on the object, your suspicion of the rope being a snake disappeared. Further, with the disappearance of the suspicion, the truth of the object being only a rope emerged. The inference you made in the dark of the rope being a snake and the belief in it (*Iman*) is called *Ilmul Ekeen*. It is the knowledge of the snake you previously possessed that made you conclude the rope as a snake.

The belief you obtained after the light was brought was only a rope and not a snake - you name it *Iynul Ekeen*. After this incident, you feel ashamed and bashful of your false inference. Name this as '*Lavvama*' or vilifying conscience. This conscience has connections

with the inner mind. It is the *Wahmu*, the property of the outer mind, that made the rope look a snake. The basic cause for this is the environment of darkness. In darkness common sense cannot function. Once there was light '*Lavvama*' that has connection to the common sense gets activated and conscience begins to function. In a similar vein to the people struggling in darkness that is *Wahmu*, conscience never comes into play. The one who functions with the conscience and the subsequent *Mulhima*, *Muthmainna* the different stages of conscience will be able to somewhat discover the truth or will be fully engrossed with truth.

One who judges himself as having done wrong or making mistakes is one who is treading the path of truth and could be called a man of truthfulness. Pardon is one that is obtained by the working of one's conscience and not by word of mouth or by lengthy prayers (*Duaa*), is something that must be borne in mind and understood. The explanation of the example the twilight darkness in the story is *Wahmu* (take it as such). Blind belief could also be an appropriate explanation. Hence erroneous book knowledge, traditional practices, mind's desires collectively was responsible for this *Wahmu*, would summarize the whole incident. The *Iman* that inferred so is *Ilmul Ekeen*. The belief that it was not a snake but a rope is *Iynul Ekeen*. The old man is the Ustad or guide who assisted to find the real truth. The common sense is the lighted torch that gave light in the darkness. The pathway is the *Dheen* that is religion and the overgrowth is *Dunya*. Do think clearly of this parody and analyze it from different angles, view points and directions. Hence it is now clear to you that we by perusing erroneous book knowledge armed with degrees and honor and truly engulfed by these and in such positions what we infer or conceptualize on all subjects or ideas would all be not correct.

(4)

My beloved brother!

Now use your common sense. When we observe all the creations in the whole universe using our ordinary knowledge, it becomes apparent to us of certain details. Any creature will not create itself by itself or obtain its needs without the assistance of another. There we infer or conjecture from this that there exists some power or entity or principle that has created or creating these creations. This entity, principle or power is referred to as the Creator. If we give our thoughts to how the Creator has created the form, properties, principles, shapes and color of the creations, our knowledge will shudder to know the facts behind this process. From it, we infer that the Creator is omnipotent, omniscient, is of perpetual life, omnipresent has the power sight, interrogation and all other senses that can be imagined by us and we also fully and unconditionally believe in them. God's other qualities should also be included along with these qualities. Further description of this subject would be too expansive for this book. Hence, by our senses and with our knowledge if we give our thoughts to the world known to us, it becomes clear that there should definitely exist a Creator who is beyond our senses and knowledge; all powerful, all knowing, and in perpetual life. We believe in this by conjecture, inference or conceptualization. As the Human knowledge infers and passes judgment and the trust that arises from it is man's *Iman's* primary state.

The belief and *Iman* obtained by inference is accepted and there is no law to restrict us to this acceptance alone. There are many reasons for *Iman's* primary stage to gain acceptance. We will find them at the appropriate places. One who has obtained the primary *Iman* would earn the name of Believer but will however remain a person who cannot obtain full peace and tranquility or fullness. The person who found the rope to be a snake by trusting in inference

and *Iman*, obtained a benefit that was fright and fear and also frightened others. After receiving the light (knowledge - wisdom) the belief *Iman* he gained was the benefit of fright and fear disappearing from the victim and it being transformed into peace and doing the same to those who came to his rescue. Therefore the *Iman* we inferred by education is not the complete truth and that to obtain full tranquility we must obtain *Iman* by evidence or observation. This must be understood for we cannot accept that complete truth can be obtained by inference alone.

Surah 20:110

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ

He knows what appears to His creatures as before or after or behind them; But they shall not compass it with their knowledge.

Hence, using the knowledge we receive by inference we could attain the primary level *Iman* called *Ilmul Ekeen* but not the secondary level of evidential *Iman* called *Iynul Ekeen*. The latter cannot be got thus.

Let us think over the primary level accepted *Iman* at this juncture. Two truths emerge from this belief. One is the definite existence of a Creator of all world's creations. The second being the existence of the creations created by the Creator. We have to obey and worship the perpetual all powerful Creator, accept his commandments and refusing to do so will only prevent us from obtaining and fulfilling our needs and wants is our firm belief. We also live in fear that if we do not accept his commandments, we may be subject to punishment. In a similar vein if we live by his commandments, obey and worship the Creator we will be gifted and

our desire to enter paradise would be accomplished is our belief. This is the primary state of all the world's inhabitants. Though differing in religions, principles and rituals, the primary state is the same for all.

This short description is the religion of devotion. These men in the primary state (*Awaams*) fear the omnipotent Creator's punishment and desire to be rewarded by the Creator (Fear-Favor). Thus they are struck between the two. To the man in his primary state (*Awaams*), an explanation of the commandments of the Creator he believes in must be provided and they must be guided to attain a higher status by a religious text and by teachers (*Nabis*) who could explain the contents in the religious text. All these are very important exercises and a necessity. It is also necessary for the teachers to impart the religious texts in a manner that could be comprehended by the listener. It must be to the level of the knowledge the *Awaam* is already equipped with and also help him to attain a higher status by good guidance. If the explanations are not in keeping with his powers of comprehension, he will not believe in it nor will he accept it even if it is true. This is because he is in a state where his common sense is not fully activated as it is engulfed in discordant ideas or *Wahmu*. Hence his *Wahmu* has to be eradicated, and his common sense be activated fully and completely by employing strategies that would get him to a higher status. This becomes the sole duty of the religious books and its teachers. It is with this objective that religion has been revealed, and it is with this objective that *Nabis*, *Rasools* and Prophets have been sent down to this world.

Therefore the common aim of the religion and the prophets is to transform the man in his primary stage that is '*Athaalath*' to the stage of '*Thareekath*' which is the second stage of man; and to transform those in the second state to the third state of '*Hakeekath*' and those in the third state to the fourth state called '*Mahribath*'. By doing so he would attain fullness, peace and tranquility. It is in this state that prophets and revelations are expostulated (*Quran-Hathees*). They are formulated to motivate man's power of thinking. But the people in the early times, after the demise of the prophets, in

the form of pseudo-religionists have expressed and formulated ideas that has fully misdirected the people. The people have been given the descriptions of *Iman* and *Islam* that are totally opposed by the *Quran* and *Hathees* and as a result the actual objective of the *Quran* and *Hathees* has changed. By this, a person in the state of '*Athaalath*', however much he strives to climb to the second state of '*Thareekath*' he will never achieve it as he is enveloped by falsehood. Added to this he is also totally ignorant of the second state of '*Thareekath*', and he revile a person who is in the second state as wayward. Let us patiently understand and know about it.

Some people of yore, lacking in knowledge with a view to make the people accept them and their views have used prayers as a shield. They have not responded to the queries 'Why we pray'? 'What is prayer'? 'What are its secrets'? They did not care to teach them these responses even a bit closer to the truth. Whoever whose last words were '*La Ilaha Illallah*' will enter Paradise are the sayings of Prophet *Muhammad (Sal)* was their only teaching. What is its inner meaning? The commentators have failed to explain it. In addition they have given commentaries that are opposed to the aims and objectives of *Rasool (Sal)* and *Allah*. These pseudo-religionists, learned dignitaries have enacted selfish rules, and all that they preached to the innocent and ignorant folks was only the external aspect of the prayers as a means to enter Paradise.

This topsy-turvy and erroneous descriptions only stabilized one's primary state of being *Awaams* and hence continued living in darkness. By this they were forcibly denied the chance to attain a higher state. But the fact remains that *Rasool (Sal)* and *Allah* have enacted in every description of the state of *Athaalath* and thoughts of how to get to the higher state. The very first fact that is given to man is *Kalima*, which would instantly make man use his power of thinking but some people have turned it in such a manner that the man who knows *Kalima* is distanced as far as possible in his thoughts and hence suffers the inability to a higher status. If good gets spoilt even a dog will not need it.

(5)

Has the explanations that were expressed to the *Awaams*, the ordinary people lacking in knowledge motivated them to think? Let us delve into this subject. These *Awaams* have been taught that if they obey the Creator's commandments and perform good deeds they will go to paradise and if they do not do so, Hell will be their abode. They have also been taught that the Creator is not in need of anything. This person having believed in the former, the latter teaching motivates his thoughts. That is to say, if the Creator needs nothing from us, is it necessary for the Creator to send us to Heaven or be happy and to Hell, if he is angry? One who becomes happy and angry, should such person need good and bad deeds? If so, what is the meaning of the Creator not needing anything? His thought waves begins to act and seeks solutions to his own queries.

Likewise, if we say the Creator is omnipresent or is everywhere, then where does he actually live? If the Creator lives where creations live, then will the creations have a place to live? True. The Creator is '*Arupi*'-one who has no physical form, wouldn't it mean that he cannot emerge as '*Roopi*' (physical form)? If so, how could we believe that the Creator is omnipotent? Therefore would there be any other aspect or truths that we are not aware of? The *Awaams* begin to think thus. Do remember, it would be so in many other aspects too. Think it over. The primary thing that is taught to ignorant and innocent *Awaam*, many of it motivates his thinking and hence, transforms him to a person thirsting for knowledge and acceptable doubts are created within himself. To clear all these, he meets the learned in the social community, reads books or *Kithabs* in his attempts. But many of the learned in the society, books and *Kithabs* would block his train of thoughts and lead him in a wrong direction when they yell accusing him of treading a path of Atheism. The cowardly man's development of knowledge becomes '*Nihilist*'. A few, however pass over these obstacles and with the sole objective of discovering truth continues to analyze by the grace of *Allah*. If they are stopped, they seek help from the Creator whom they fully

believe in. The *Al-Hamthu* soorah that is recited at every prayer is done so with this objective.

This transforms himself into a true believer, but with a revolt within himself. Even while involved in worldly affairs, his mind continues to seek truthful knowledge and desires to seek the Creator. In addition, the *Dheen* he has been taught and matters arising from it also motivates his thinking. He is now overwhelmed by the desire to seek God, the Creator. In short this state is called '*Thareekath*'. This person will still harbor doubts, the most important doubt would be about *Kalima*'s true details, that is the case of *Thowheed*. At present these details and explanations on *Thowheed* causes no doubt nor does their thinking gets motivated. This is because the explanation of *Kalima* and the *Thowheed* that arises from it have all been completely distorted to such a state that it has succeeded in completely closing up the thinking.

But the people who have been shown the way, by their bravery and thirst for knowledge by the grace of the compassionate Lord the Creator who opens up the gates of wisdom assists them to progress in their path. The Creator leads them further by providing the environment and chance for them to continue, He explains truth and comes forward to confirm it.

Surah 22:24

وَهْدُوا إِلَى الطَّيِّبِ مِنَ الْقَوْلِ وَهْدُوا إِلَى صِرَاطِ الْحَمِيدِ

For they have been guided in this life to the purest of speeches. They have been guided to the path (Shiraath) of Him who is worthy of all praise.

"*Shareeath* means worshipping; *Thareekath* means seeking God; *Hakeekath* means to observe God and *Mahribath* means to unite or come in union with God", said *Abubucker Shibly (Ra)*. Whoever who harbors no doubts, his common sense is inactive is the

meaning of it. If the common sense does not function, he is ignorant of faith (*Iman*), and the truths underlying the *Dheen*. This is not only applicable to ordinary man, even *Nabis* did not confirm their *Iman* without doubting.

Surah 22:52

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَلَا نَبِيٍّ إِلَّا إِذَا تَمَنَّى أَلْقَى
الشَّيْطَانُ فِي أُمْنِيَّتِهِ فَيَنْسَخُ اللَّهُ مَا يُلْقِي الشَّيْطَانُ ثُمَّ يُحْكِمُ
اللَّهُ ءَايَاتِهِ ۚ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٥٢﴾

Never did we send an apostle or a prophet before thee but, he framed a desire, Satan threw some vanity into his desire, but God will cancel anything that Satan throws in and God will confirm and establish his signs for God is full of knowledge and wisdom.

Quran's contention is that doubts will find no shores. Needless doubts are the creation of the *Satan*. The doubts that emerge out of the thinking by common sense will always analyze the desires to extract the truth.

Justifiable doubts is a subtle weapon that is used to extract the real truth. Needless doubts never ever make us reach the shores is an established fact. To those who desire to seek truth and strive towards getting it, God's assistance will always be with them though not transparent. Hence, they are able to seek *Kalima's* truth and the secret of *Thowheed* in a clear doubtless fashion. These people belong to the third division referred to as *Hakeekath* and are personages or devotees of *Hakeekath*. The aim of those in the primary state is to attain the state of *Hakeekath*. Those who do not understand, express the view that *Hakeekath* is opposed to *Shareeath* and believe in it. This is because they have been taught so by his book knowledge. For

the man who is entangled in this manner, the second and third state's knowledge and explanation of a person would be different. This is true but cannot accept that it is opposed to each other. The truth is distorted in its primary state itself. Therefore, it seems confrontational. Hence, it is not correct to say all that we learned in the beginning were 100% genuine. I am fully aware that if I go public regarding this aspect, I will be the target of ire of these people who are ignorant when I do so in their presence. Yet, I have to explain all that I know regardless of anyone's likes or dislikes.

Rasool (Sal) or '*Thaabiyeens*' who followed his teachings or the '*Thabauth Thaabiyeens*' who followed the *Thaabiyeens* never founded any *Mathhab* or did they follow any. These *Mathhab* find their origin during the period *Rasool (Sal)* pointed out as the period when falsehood will spread amongst his *Ummath*. It is a fact that many good things from the *Mathhab* have arisen, but it also seems (contains foolish knowledge) very many dark corners do exist. We will get to know them at appropriate time. Some religious dignitaries living after the demise of the prophet when anarchy ruled the roost and the Caliphate was disintegrating took it upon themselves to preserve peoples religious welfare. To accomplish this they formulated the *Mathhab* taking *Rasool (Sal's)* life *Quran* and *Hathees* to support their contentions and with the knowledge each of them possessed. Men who were ignorant and their power of thinking low and lacking in the habit of research followed these *Mathhab* - believing them to be authentic and practiced as they believed it. To men who seek the truth and tread God's path *Mathhab* are not necessary. If any of the *Mathhab*, if it states the facts based on *Quran* and *Hathees* states facts that are compatible with our common sense then we have to believe in it and accept it wholeheartedly. We have to eradicate the ideas that oppose the *Quran* and *Hathees* including the '*Puraanas*' extolling barefaced lies. In this aspect, many *Kithabs* contain ideas that confront the *Quran*, *Hathees* and common sense.

To cite an example, a person by the name of ‘Hussain Hilmy Isk in his *Kithab* ‘Way of *Sunnath*’ has stated that a person who does not follow a *Mathhab* cannot be called a *Moomeen* or *Muslim*. This stand of his is wrong and foolish, so is the view of the learned but then how could the people in want of knowledge seek it? We do not know how these authors of *Kithabs* classify as to which *Mathhab Rasool (Sal)* and his *Sahabas* belonged to. In our country even some learned graduates and the learned, entwined in book knowledge and without any research seems to oppose the authentic truth with regard to religion. If the conditions we have enumerated previously (veils) that were the immediate cause of the minds being in discordance is eradicated by our common sense, then the person in question will transform himself into a seeker of truth and would surely succeed in reaching the truth. Matters that were true when our mind was ruled over by the veils having discordant views and knowledge would be found to be false, when common sense takes over our minds. A desire found to be correct in ‘*Nabus Ammaara*’ is found to be false in ‘*Muthmainna*’. A person classified as a mad man, erratic, wayward and a fool by people in *Wahmu* is considered a learned dignitary by people with common sense.

When man’s external mind is in connection with discordant knowledge, he gets entwined, enveloped and trapped by the three veils. In such condition, he is ignorant of being in this veiled state. He, in this state, would not accept or believe in any fact that he has not read about or known about. Whatever supporting evidences he finds, as his common sense is not acting independently, he will oppose and desist from calling it false. The reason for this is his acceptance and belief that what he learned is the only correct way.

Surah 10:39

بَلْ كَذَّبُوا بِمَا لَمْ يُحِيطُوا بِعِلْمِهِ وَلَمَّا يَأْتِهِمْ تَأْوِيلُهُ

Nay, they change with falsehood that whose knowledge they cannot compass, even before the elucidation there of hath reached them.

Surah 18:54

وَلَقَدْ صَرَّفْنَا فِي هَٰذَا الْقُرْآنِ لِلنَّاسِ مِنْ كُلِّ مَثَلٍ وَكَانَ الْإِنْسَانُ أَكْثَرَ شَيْءٍ جَدَلًا

We have explained in detail in this Quran, for the benefit of mankind, every kind of similitude. But man is, in most things contentions.

Chapter 4

(6)

WHY DID THE PEOPLE OPPOSE RASOOL (SAL)?

Many have lived and died before *Rasool (Sal)* who were renowned in Knowledge, Arts, Economic wealth, Bravery, Honor and other matters or vocations. History confirms this in a clear and factual manner. The title '*Al-Ameen*' has not been conferred on anybody on earth at any time and to no man except *Rasool (Sal)*. Was this nom de plume conferred to him by any University or Educational Institution, Kings or by politicians of that time? The answer is 'No'. Was he conferred this title after he became a prophet? The answer again is 'No'. Long before he attained prophethood in his younger days, the people who lived in his neighborhood, village or town gave the name *Al Ameen* and this is the authentic established fact.

Why did the citizens confer him the title, meaning one who could be believed or trusted to *Rasool (Sal)* when he was a youth, as the son of *Abdullah*, as a child of *Aameenah* as *Muhammath*? The *Arab* people of his birth place *Makkah* have not heard or seen him lying at place or time, not seen him engaged in robbery or stealing, nor has he deceived any person for his livelihood, nor has he engaged himself in evil practices. They neither heard it or seen it by themselves. This is the reason for all of them in unanimity confer him the title of *Al Ameen* with pleasure. Many problems arising among *Makkans* were settled amicably by this youth *Muhammath* using his personal acumen. This is because the *Makkans* had immense confidence in *Muhammath*. To confirm this we will relate just one instance.

The *Makkans* in the process rebuilding the '*Kahba*' had removed the '*Hajarul Aswath*' the gemstone that was in its wall. Time came for this stone to be fixed to the wall. The many clans in

Makkah claimed that each of their clan was the most suitable to do so. This created an insurmountable problem, none saw it being solved. A minor battle was brewing. It was then decided by all the clans that *Muhammath*, *Al Ameen* should adjudicate in the matter. All the clans agreed to abide by his judgment. *Muhammath* requested for a woolen carpet, spread it on the ground, he himself took the stone and placed it on the woolen carpet. He then addressed all the clans to hold on to the woolen carpet and lifted the black stone now lying on the carpet and *Muhammath* finally placed it in the wall. A near war was averted amongst the warlike and quick-tempered Arabs by this action of *Muhammath*. There are many instances of similar nature where *Muhammath* was the chief negotiator in solving the same and this alone will suffice. *Al Ameen* at this instant of time was not a wealthy youth, or a person of knowledge earning a place among his people nor was he a person who had achieved a feat praiseworthy of importance to be recognized by the people of *Makkah*.

If so, why did the *Makkans* honor him in such manner? He was one who did not get involved in matters other than genuine ones. The citizens too fully believed that he spoke no lies. His good habits of similar nature that made the *Makkan* citizens honor him in such manner. They all decided that he was a man of truth and genuine. It is that prompted *Muhammath* to take two long years to announce his prophet hood to the people of *Makkah*. He did this so wilfully because he felt that the *Makkans* would lose their confidence in him and may create many difficulties to his people. He was sure that the level of knowledge prevailing amongst the *Makkan* citizenry would not take kindly or believe in his expostulations and accept the same. This made him to reluctantly keep back the authentic and genuine gems of truth from going public for over two years. There are some who say it as four years.

The Creator's strict commandments then forced him to go public with his revelations. He inquired and obtained very many supporting evidences from the *Makkans* themselves before getting them to believe in his teachings. He made sure that the name of *Al Ameen* given to him by the *Makkans* was done in a genuine manner

and belief and only then *Rasool (Sal)* went public with his revelations. What was the revelation he preached to *Makkans*? He only preached the *Thowheeth Kalima* ‘*La Ilaha Illallah*’.

The *Arabs* speak their language *Arabic* in the normal case of events. They fully understood the meaning of the first sentence of *Thowheethul Kalima*. They knew that ‘*La Ilaha Illallah*’ meant that there is no *Ilah* except *Allah* and that all *Ilahus* are *Allah* is the truth emerging from it? They thought it over for long, none accepted it.

Surah 38:05

أَجَعَلَ الْآلِهَةَ إِلَهًا وَاحِدًا إِنَّ هَذَا لَشَيْءٌ عَجَابٌ

“Has he made the Illah (Gods) all one Illah (God)? Truly this a wonderful thing.”

The people of *Makkah* were surprised and were in disbelief. After this *Rasool (Sal)* promised “Who ever has the life of *Muhammath*, I promise on that Creator that if the bucket you use to draw water is tied to a rope and sent down into the depths of the well, it would surely fall on *Allah*”.

This *Hathees* is under the authority of *Thirmithi (Ra)*. This is supported by *Surah 57:03*.

Surah 57:03

هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ

He is the first and the last, the evident and the immanent and he has the full knowledge of all things.

This revelation and few others were revealed. But the *Arab* people’s knowledge came under great stress and trouble. This

is because the word (*Ilah*) used in the *Kalima*, to the *Arab* populace meant the idols that they worshipped and not *Allah*. They were of the view that to reach *Allah* or to get close to him they must get the assistance of these Idols or *Ilahs*. Hence the idols they worshipped were all *Ilahs*. The *Ilah* was a common word known to all the people living at that time and had been used for generations. They did not want to analyze closely its meaning as it was not necessary. In the *Arabic* language (in common parlance) ‘*La Ilaha Illallah*’ would mean Except *Allah* there are no *Ilahus*. It also indicates all *Ilahs* is *Allah*. But those people fully believed that *Ilahs* were not *Allah*. Hence, they refused to accept *Rasool (Sal)* preaching. They judged or concluded *Rasool (Sal’s)* very first words were false. They considered him a poet and a mad man.

Surah 37:35

إِنَّمَا كَانُوا إِذَا قِيلَ لَهُمْ لَا إِلَهَ إِلَّا اللَّهُ يَسْتَكْبِرُونَ

For they, when they were told that there is no Ilah except Allah, would puff themselves up with pride.

Surah 37:36

وَيَقُولُونَ إِنَّا لَنَارِكُوا إِلَهَينَا لَشَاعِرٍ مُّحْتَمِلٍ

And say, “What?” Shall we give up our gods for the sake of a poet possessed. (According to this revelation, Ilah means Idols who were being worshipped and this was accepted without any doubt by the Arab people. This must be well understood.)

Thus all *Ilahs* are *Allah* is explained by *Kalima*, and Idols should not be worshipped. This statement of *Rasool (Sal)* insisting on this revelation made the *Arabs* of *Makkah* very uneasy, their known knowledge was being challenged and trouble brewed. We are aware that *Rasool (Sal’s)* own uncle (father’s elder brother) *Abu Lahab* threw sand to express his vehement protest.

Hathees

Surely we did not make you a liar. But what you brought that we consider lies were the words of protest that Abu Jahil said confronting Rasool (Sal). At that moment Allah commanded Nabi:- “Oh! Nabi what they state worries you we surely know. They have not made a liar. But these wicked are disregarding Allah’s own statements. This Ayah was revealed in (Surah 6:35)

Reported by: Ali (Ra)

Authority: Thirmithy

Ponder over this Ayah and the *Hathees*. We will think over the supporting evidence later. Even *Abu Jahil* an avowed enemy of the prophet, fully believed *Rasool (Sal’s)* truthful character and found fault only with the revelations ‘*Huwal Avvalu*’ and *Kalima* that *Rasool (Sal)* preached as false. This Arabic word *Ilah* would denote the idols was the unanimous belief and view held by the Arabs. Further, all revelations of *Rasool (Sal)* and what *Kalima* indicated were similar or synonymous were understood by the *Arabs*. They were confused when told all *Ilahs* and all other creations were *Allah* and must be believed in it, and the idols should not be worshipped. What would the ordinary man’s mind react? They did not understand that God sent prophets to make ordinary folks understand what they know not. People who believed that all *Ilahs* were not *Allah*, and being told all *Ilahs* are *Allah* and their *Ilahs* should not be worshipped affected their knowledge. Would this be similar to our present day men?

Surah 39:03

مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ

Alihaths (Ilahs or Idols) are to get nearer Allah , except for it we do not worship them.

DO YOU KNOW THE TRUTH OF IMAN (FAITH)?

These people protested against *Rasool (Sal)* and opposed him. *Rasool (Sal)* in their eyes was considered a fool. The very people who called him *Al Ameen* now called him a liar. They judged him to be a mad man, a wayward and has no religion was the opinion of some others. The prophet underwent unspeakable, unbelievable cruelties. Did it stop there? No, they even decided to assassinate him.

Rasool (Sal) have never pointed to a person and wanted him to tell lies, to rob or to engage in any evil actions. He neither said nor did it. To the populace who regarded him as *Al Ameen*, praised and honored him, what he told was only to accept the saying ‘*La Ilaha Illallah*’.

Now think. Why did the people who regarded him as one who could be always believed cursed him as a liar and mad man? As stated before people enveloped, entangled and strangled by the three veils of book knowledge, traditional practices and wrong mind-set (foolish and stubborn) and hence in discordant knowledge or *Wahmu*, cannot think or seek the truth nor even listen to *Rasool (Sal’s)* orations of *Rahmath*. His common sense being in a state of inactivity is the main reason for this predicament. Persons in this bounded environment will not think or have the power of discriminating. In this state of *Wahmu* it is no wonder they even came forward to murder him.

Surah 8:22

إِنَّ شَرَّ الدَّوَابِّ عِندَ اللَّهِ الصُّمُّ الْبُكْمُ الَّذِينَ لَا يَعْقِلُونَ

For the beasts in sight of God are the deaf (listened not to the truth) and dumb (though listened unable to express) those who understand not.

Do not be under the illusion that only *Rasool (Sal)* was opposed in such manner. Prophets preceding *Rasool (Sal)* also underwent similar dangers and conflicts.

Surah 3:184

فَإِنْ كَذَّبُوكَ فَقَدْ كَذَّبَ رُسُلٌ مِّن قَبْلِكَ جَاءُوا بِالْبَيِّنَاتِ وَالزُّبُرِ
وَالْكِتَابِ الْمُنِيرِ ﴿١٨٤﴾

Then if they reject thee, (do not falter) so were rejected apostles before thee, who came with clear signs, books of dark prophecies and the book of enlightenment.

Surah 6:112

وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَاطِئِينَ الْإِنسِ وَالْجِنِّ

Likewise did we make for every messenger an enemy - evil ones.

Surah 6:123

وَكَذَلِكَ جَعَلْنَا فِي كُلِّ قَرْيَةٍ أَكْبَرًا مُّجْرِمِينَ لِّيَمْكُرُوا فِيهَا وَمَا
يَمْكُرُونَ إِلَّا بِأَنفُسِهِمْ وَمَا يَشْعُرُونَ

Thus have we placed leaders in every town its wicked men, to plot and burrow therein. But they only plot against their own souls and they perceive it not.

A few people of *Makkah* thought and believed that the prophet was preaching only to obtain some benefits, so they bargained the leadership of the town, wealth and beautiful women in place of him stopping the preaching of his religion. But *Rasool (Sal)* regardless of what he got, regardless of the vilifications he went through resolutely went on preaching and voicing his intentions strongly. Some who

heard this began to think. These persons managed to free themselves from the three veils which enveloped them and started engaging in serious thought. They understood the truth and obtained *Iman*. Certain others viewed prophet's amazing actions and practices and came to accept and believe in him. A few others regardless of viewing his amazing feats became more foolish. They were like the bats who lose their sight with the rising Sun and became blind. They thus decided to call the prophet's feat *Huniyam* (Black magic) and *Shihru*.

Man's knowledge depends on cause and effect and is bounded by it. For an action to take place there should definitely be a reason as the basis for the explanation of knowledge. Hence if an action takes place without reason, man's knowledge would refuse to believe it. Even though actions like *Karaamath*, *Muhjisaath* has reasons but these reasons are beyond human comprehension. Hence, when a miracle happens, man gives some imaginary reason known to him and calls it *Huniyam*, *Waasilath (Shihru)* or magic. Not only in the past, even now if some true servant is connected with some miracle, his opponents would view it and show opposition but the followers and his friends would wonder and praise it. Hence, it is not surprising that the rustic ignorant common *Arab* viewing prophet's miracles called it *Shihru*. It is also not surprising that they planned to assassinate the respected, sea of knowledge *Muhammath Rasool (Sal)*.

People like *Abu Jahil* believed that *Muhammath Rasool (Sal)* was a great charmer and hence made it a point not to see *Muhammath Rasool (Sal's)* face, nor hear his speeches and always kept a very safe distance from *Muhammath Rasool (Sal)*. Some others even plugged their ears with their fingers when *Rasool (Sal)* preached, Why? Because they believed that if *Rasool (Sal's)* speech was heard, he would charm them and direct them in the wrong path away from their religion and feared the consequences. Think over this short explanation with a clear mind. Think also of the *Nabis*, *Prophets*, *Walis*, learned *Kuthbus* and other dignitaries. Many of them were murdered, some were hit and chased away, some have been put into blazing fire and the people enjoyed the sight of them

getting charred and suffer various punishments. The writings and cyclopedia of some of the dignitaries have been burned to ashes and banned from publishing.

The true servants have been labeled *Kafirs*, *Mushriks*, Erratic, enemy of the people and various other evil names. Do not be under the impression that this was the handiwork of only the ignorant and illiterate. Even the learned who were strangled and enveloped by the three veils of book knowledge, traditional practices and distorted mind-set assisted in their handiwork. These people forgetting laws are made to stabilize truth, stabilized wrong laws and polluted truth. These educationists will only stoop to this. Why was prophet made to run away in the darkness of the night from the holy city of *Makkah* to the city of *Medina*? What harm did he inflict? What is the evil he has done? He only tried to preach the description of knowledge to the populace who lived like animals. The prophet never indulged in any evil acts. Do think not only of *Rasool (Sal)* but also about his followers and other learned men who emerged after him. Can you show a person of wisdom who has not been pushed away and labelled as *Kafir*, mad man and erratic by people born and bred in the same place where he was born.

Abayaseethul Busthami (Ra) writes of education by inference and about those (*Ilmul Ekeen*, book knowledge) who are imbibed in it as 'obtaining a corpse from a corpse' and of the knowledge of *Hakkul Ekeen* (*Auliyas* and true servants) as 'obtaining from the ever living that which is ever living'.

Brother ! Do you believe that they would not repeat it? No, never. They will repeat it now, and in later years. If a person with flawless supporting evidences comes forward to state a fact, how many amongst us will like to understand it and get a clear meaning? Graduates and the learned being under the impression that they are already in the correct path and that they have already got to know the truth, will ever listen to an ordinary man? When a truth emerges, instead of understanding and analyzing it, they oppose it by requesting the populace not to listen to it. Though they do not themselves know

who they are, but common sense will surely expose them. *Quran* and *Hathees* will give the genuine and correct judgment. The true servants of yore did experience great difficulties and vilifications from our ancestors. We, their descendants, now decorate the graveside of the very devout personages and fill the tills with coins and spend our time requesting to grant favors. Yet we do not for one minute spend our time thinking of their word, actions and meanings of their expositions and explanations. Why, many of us are in this state is because we are enveloped in the stranglehold of the *Wahmu* that prevents the correct understanding of *Islam's* basic principle of *Thowheed*.

Surah 43:37

وَالَّذِينَ يَصُدُّوهُمْ عَنِ السَّبِيلِ وَيَحْسَبُونَ أَنَّهُمْ مُّهْتَدُونَ

Such evil ones (Shaitans) really hinder them from the path, but they think that they are being guided right.

Surah 45:07

وَلِلَّكُلِّ أَفَّاكٍ أَثِيمٍ

**Woe to each sinful dealer in falsehoods. Surah 50:05
Being so they falsify and create problems to the revealed true (religion).**

Surah 54:40

بَلْ كَذَّبُوا بِآلْحَقِّ لَمَّا جَاءَهُمْ فَهُمْ فِي أَمْرٍ مَّرِيجٍ

And we have indeed made the Quran easy to understand and remember. Then, is there any that will receive admonition?

Hence, every man whose common sense remains dormant and whose power of thinking lacking in the ability will always oppose

even the truth. Man who expostulates beneficial knowledge is judged as a liar and the knowledge as false. This is because that man is himself unaware that he is enveloped and in the stranglehold of the veils or in *Wahmu*.

Surah 30:58

وَلَقَدْ صَرَّتْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ وَلَئِنْ جِئْتَهُمْ
بِآيَةٍ لَيَقُولَنَّ الَّذِينَ كَفَرُوا إِنْ أَنْتُمْ إِلَّا مُبْطِلُونَ ﴿٥٨﴾

Verily we have propounded for men, in this Quran every kind of parable. But if thou bring to them any sign, the unbelievers are sure to say “Ye do nothing but talk vanities”.

Who were those close to the *Nabi* referred to in this *Ayah*? Who opposed them? This would be responded to later.

Likewise, *Ayah* 10:39, “They charge with falsehood that whose knowledge they cannot compass even before the elucidation thereof”, so reveals *Allah*. It is the nature of the men entwined in the veils to maintain that what they knew and understood is the only true knowledge and oppose the truth that they are unable to know and understand and judge those who expressed it as wayward. There are many other reasons for men not to understand the truth or be helpless to do so and to oppose, deride and turn away from truth. This book cannot describe all of it. We will confine to that which is only necessary.

A devotee if he wants to meet in God’s sanctum (*Theethar*), he has to pass through seventy thousand veils of darkness, and seventy thousand veils of light. This was told to us by our ancestors. You may have read, studied or heard about it. According to ancient traditional Mathematics of *Arabs*, seventy thousand means uncountable number or near infinity. It only signifies very many. That is to say very many veils of darkness and light. Hence, to reach God’s sanctum or truth

that to be experienced you have to succeed in passing through very many veils of darkness and light. Only then will one receive complete peace and tranquility and fullness is the summary of it. There is a similarity in the dark veil and light veil. The similarity is the degree of difficulty in each veil - that is the second veil would be less difficult to rid than the first and the third being less difficult than the second and the like. The complexity of the covering eases as one progress. In this both the dark and light veil is the same in quality.

Want of knowledge, discordant outlook, stubbornness, and erroneous imaginary knowledge produces a veil that is called dark veil or veil of darkness. The meaning of the light veil or veil of light is the blind acceptance of the explanations found in *Kithabs* and books giving information that had not been verified as to its veracity or without any analysis. It is actually a block (veil) produced by such knowledge. Traditional practices, distorted mind; vain stubbornness join up to form the first and second veils. Book knowledge is the first and second of the veil of light. You can pass through the primary veils of light and darkness, know and understand truth as truth and finally reach God’s sanctum. If not understanding the meaning of *Kalima*, seeing the path of *Siraath*, traversing it successfully, seeing the *Meezan* Scale, weighing your actions, obtaining *Iman*’s fullness and thus attaining full peace and tranquility will not be attainable by you. Do ponder closely the above details.

(7)

There is a group that left us in darkness. Not only this, the blind followers who like new and old traditional practices by forced advice are pushing men in every village and country into darkness. Some of our ancestors to gain name, honor and wealth, basing all that they know as authentic and truthful express it to the people at large. They have even gone to the extent of writing and publishing *Kithabs* and books, with good as well as bad intentions. It has been made clear that majority of them did think that they were helping and assisting the populace by doing so. Whenever they wrote of any or on any matter they also warned the reader of being classed as a

Kafir if he reads, knows, hears and believes in certain specified actions. They even braved to pass judgments on such actions as it qualifies entry to Hell. Questioning; doubting or analyzing of some aspects were considered wayward and *Kufr*. All these literature singularly or collectively transformed the common man into a bridled bullock pulling under the directions of a carter. The end result of all these actions engulfs them in darkness. To satisfy the people who are made to believe falsehood as authentic facts are only stage acting isn't it? Lies needs dressing.

Surah 14:28

﴿ أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ كُفْرًا وَأَحَلُّوا قَوْمَهُمْ دَارَ

الْبَوَارِ

Hast thou not turned thy vision to those who have changed the favor (Nihmath) of God into blasphemy (Kufr) and caused their people to descent to the house of perdition?

Books of this type mentioned have mostly been destroyed, but we cannot say it all has been destroyed or been destroyed. Many of our parents and old men still know of these old books and *Kithabs* that has clouded their views and it still continues. They have helped us in our growth by using these knowledge they picked up from these books and *Kithabs*. They have educated us with those basics. Thus it is easier to instruct the youth, who has a penchant for the new but is difficult to do so to our parents to open the actual truth of the matter. It is indeed a difficult proposition.

Whatever *Kithab* or book, if we attempt at analyzing it or casting doubts on matters arising out of it and if doing so is prohibited as it is considered infallible, then we lose our own common sense and our knowledge becomes imprisoned. "Will you not analyze the *Quran*"? "Think and know of it"? Asks *Allah*. Hence, what wrong is there if we analyze and cast doubts on the *Kithabs* and books

written by ordinary men? Existence of plausible or acceptable doubts will surely stabilize its authenticity. If the common sense of man does not accept any matter or action then he would not trust it.

The benefits we obtained from our forefathers have to be acknowledged and thanked. The descriptions of the principles as enunciated by our forefathers have to be analyzed as to their authenticity. If their principles are based on facts that are not supported by any genuine evidences or in contrary to known knowledge it has to be necessarily eradicated in our quest to know the truth. To achieve this, freedom of thought is compulsory and independent thinking is a necessity. Isn't it a moral that 'Speakers will say anything, but the hearers must possess the intellect'.

Even at present there exists graduates and learned men engulfed in *Wahmu*, who like of old, have not understood the very things they say. They are involved in preaching and reforms. They believe that reforms have taken place. What I observed with the senses *Allah* has gifted, I am of the opinion that the state of the populace has remained static for the last 1,400 years in the sphere of knowledge of the religion. Be patient! I will give you the details later. Hence I am warning you, if you desire to discover the authentic truth, false incomplete book knowledge must be eradicated from your mind. How to forget the book knowledge? How do I get higher knowledge having forgotten the book knowledge? I will respond your questions. The book knowledge that I mean is the book that is wrongly interpreting the *Quran*, *Hathees* and the explanation of spiritualists. I will give the details of spiritualists later. A person has stated that like the one who does not know how to study, studying what is prohibited from studying will also lose his writing skills. Another person states we begin to study only after forgetting all that we have learnt before. Hence what is it that we do not study? This question to be responded, we have to get at the basics. We will find this later.

Therefore, if you have studied and understood a knowledge that confronts the *Quran*, *Hathees* and common sense you must necessarily and compulsorily eradicate it fully from your mind and

thoughts. If the knowledge is compatible with the *Quran*, *Hathees* and common sense it must definitely be accepted. If you become aware of, know, understand and accept *Thowheed* then the wealth *Iman* will come to reside in your mind. The book knowledge will easily get eradicated from yourself and would be completely forgotten. This will then make ‘*Wijthaan*’, the knowledge of the Creator begin to get established in your mind. If you reach this stage you will judge book knowledge you received as no knowledge at all. Therefore know and understand the details of *Iman* and the truth of *Thowheed* and make an effort to get clear thoughts and ideas.

Do not be of the belief that man’s inner mind can be explained by word of mouth or by writing books about it. The human mind must first free itself from the enveloping veils and regain its free original state. In this independent state it will have the ability to learn from ‘*Aalamul Malakuth*’ and ‘*Lowhul Mahbool*’. The knowledge of mind is of two kinds. One is transparent and the other hidden. This is called *Laahiru* and *Baathin*. The transparent knowledge belongs to the outer external mind. All the subtle knowledge of the world are of this kind. This is also the law that has accepted *Iman*. That is to state the *Kalima* by word of mouth or tongue.

The hidden knowledge has *Aakira*, Paradise, Hell and the ones that cannot be described by our vocabulary referred to as ‘*Nubuwwath*’ and all the knowledge complementary to *Wilaayath*. *Iynul Ekeen* and *Hakkul Ekeen* are of this type in *Iman*. All the types of knowledge we gave in short will definitely be found in the human being (whether good or evil person). But they are covered over or closed up by the veils and blemishes within us. If one can get free of these (veils), he will be able to obtain some knowledge or full knowledge according to one’s purpose, rituals and qualifications. These hidden knowledge will never become evident or emerge if his outer senses begin to obtain incomplete knowledge, or imagining himself to be learned and being arrogant over it in his thoughts or mind.

Allah sent down prophets to this world and their main qualification was that they did not know to read or write. This condition was the most suitable as they would have a free and independent mind not affected by their outer senses, books and incomplete knowledge of *Kithabs*. The external knowledge prevalent in the present world like Mathematics, Science, Medicine, Music and other arts were in the past history were learnt not by graduates or persons with book knowledge but by ordinary folks who had free and clear minds. These types of men by means of their free and independent minds with the assistance and grace of *Allah* have discovered many truths, all of it they have collected to provide the world with multifarious art and culture. When one refers to *Aalim*, learned or mystic does not mean they have book knowledge, they are people with clear minds.

“We from ourselves announced the knowledge to them” says, *Allah* pointing to these persons. These dignitaries with their free independent and clear minds brought forth many subtle details, whose analysis and dissection has given forth to the many development of the arts and culture of this world. Medicine and Science are good examples of this. Certain researchers of book knowledge, have used these Arts to earn their livelihood. In order to increase their earning capacity and power, they have provided confronting ideas totally opposed to each other. The ongoing confrontation in the world of wrestling and music are good examples of these. The inner knowledge and some of the outer knowledge revealed to the populace by the prophets with the assistance of the Creator has been without analysis or research by the learned of book knowledge, distorted and misconstrued blindly by them. The example of it is the description of *Thowheed*, and the basic principle of *Islam*. In addition to these, the actions within and between the socially different communities that which was absent during the prophet’s time and some other practices that *Quran* specifically does not permit. The ‘*Kaikooli*’ (Dowry) practiced by our community and the methods adopted in the division of assets amongst the male and female siblings are good examples. This is well known to the researchers but the ordinary folks are ignorant of it.

(8)

Let us now, at this stage, ponder over the details of *Rasool (Sal's)* life. *Rasool (Sal)* is called '*Kaaththamun Nabiyyin*'. We also accept that he was sent as a guide to the whole world. We cannot enumerate the number of people who were living during the prophet's time, those who came after him and those who have still to come in the future. All these people were not similar or identical in their behavior; knowledge; body shape or in many other ways. They will be so even in the future. *Rasool (Sal)* has expostulated and practically demonstrated all matters related to everyone who has to live till the last day in this world. It includes matters that are common to all, specific to some and examples to show by his practices. *Quran* is also formulated with this very same objective. If not, we cannot call or accept it as the last of the religions, and our prophet as *Kaaththamun Nabiyyin*. If looked with understanding, *Quran* and the prophets have explained and described all matters common to all, specific to some and as to how they should live by their own practical examples. *Quran* has fully and completely without leaving even an atom still continues explaining and describing.

I, therefore would like to compare *Rasool (Sal)* with the Mathematical Table. If you take the Mathematical Table we can add, subtract, multiply and divide and by using it find the answer. However, a complex problem may be it will not be above the ability of the Mathematical Table or the basics of it. *Quran* too is like that. In man's knowledge and in his life whatever a problem that arises and however complex it may be and in whatever type it may be *Rasool (Sal's)* words, actions and ideas and the *Quran* together would provide the answer to it. But in the process of trying to find the answer, we must be possessed with a very clear and free mind and common sense. Our forefathers accepted it by word of mouth but could not do so in their minds. They as *Quran* and *Hathees* were common to all, thinking everything is for everybody and fully believing in it gave their own explanatory commentaries. Mankind is divided into *Awaam*, *Kawaas*, *Kawaasul Kawaas* and to every one of them

separately or collectively are revealed religious discourses in the *Quran* and it is so even in the *Hathees*. This important aspect is not known or ignorant to many or missed their own knowledge. When they come across *Ayahs* that confront each other they judge it as being changed. We cannot say even a word of the *Quran* is changed. If one group judges it as being changed, the very same *Ayah* may become necessary to another group. Hence, the contention that *Quran's Ayahs* being changed is all false and holds no water. This idea is the result of ignorance emerging out of the inability to analyze correctly. Likewise, some of the *Hathees* that is not to their liking is declassified and called '*Layeeb*'. When one of the '*Raavees*' is considered a liar, his *Hathees* is not accepted. Some who preached it to the ordinary folks, have in their commentaries blacked out the advice given to the men of knowledge. They were of the view that if the latter advice are given to the ordinary man, the existing social fabric would disintegrate, hence they stuck to giving commentaries that would keep the common man within their control by employing strategies with that in mind in all their commentaries.

For example, it was in one of their commentaries that *Rasool (Sal)* and his companions praying regularly till their demise was mentioned. In their commentary they included that regular prayers is a compulsory duty for a *Moomeen*, and as the *Quran* says we must pray regularly till our death. The ones who do not do so would become a *Kafir* or already become a *Kafir*. To confirm their inferences in their commentaries, they selected and provided only the *Hathees* that supported their contention and did the same in the case of religious revelations. They completely blocked out any in the *Quran* or *Hathees* that in their opinion would cast doubts on their inferences in their commentaries. The common man innocently believed their contention without any opposition. In case of religious revelations (*Muthasaabihath* the sentence with many meanings and *Muhkamaath* being the sentence with only one meaning) were distorted to serve and support their contentions. What is prevalent in our society as at present is this, the *Kithabs* used in the present day

Madarasas conferring graduateships as texts. This matter must be diligently and patiently studied. We will in our discussion, take only the collection of the details for common understanding.

If to be told in short *Kithabs* written by those according to their *Wahmus*, of the many who have memorized them and gained graduations are either ignorant or seriously lacking in knowledge like *Usool Palaakath*, *Bayaan*, *Mantheek*, *Maani Thabsir*, *Nahbu* and the like. Without analyzing any, what was taught to them, repeated like a parrot what was told to them in the *Madarasas* to the innocent common folk. They still continue this practice. In the belief that their type of commentaries will be fully and firmly held by the populace and hence would not lose their way, they have also placed in addition very many restrictions on the people. But little did they realize such restrictions and frightful advice would not achieve the result they envisaged. The innocent ignorant common man following their commentaries do so blindly, and are of the belief that they have taken the correct path and fail even to think of it. The truth and explanation of the truth are disregarded by them. The common man affected by the commentaries of the pseudo believe that prayer alone is enough to enter paradise and can become a *Moomeen*. The commentators and reformists have used regular prayers as a shield in their efforts to submerge them in this fashion.

In short, asking an acceptable question to clear doubts arising from a matter itself was considered a big sin and the people were made to believe so. If we do not have the freedom to question and clarify doubts, what use is there for our common sense? One who says not to analyze and doubt is a thief who is robbing your common sense, says Ingersol. Recitation, education and study means getting to know about what we do not know. It is bounden on us to inquire from the knowledgeable what we are ignorant of.

Hathees

The one who imparts knowledge, one who seeks it, one who listens to it, and one who adores it are the four groups who receive the reward for it, while the key to the chest of knowledge

remains a question mark, hence ask for it and learn, so said Rasool (Sal).

It could be said that the majority of people in our society have lost their discernment due to their entanglement in our ancestors' rigid disciplines. Most of us have stuck to the belief that when we sport a beard, wear a head gear and indulge in prayers, we tread the true path. These blindfolded and incomprehensible acts have transformed man to a state of forgetfulness. When a *Kithab* says that anyone who opposes to what is written or expressed by me is wayward or what is said by me is the doctrine of *Sunnathwal Jamaath* and this group is only eligible to enter the paradise, the common folk tend to yield to their utterance, though this matter is beyond their comprehension.

Hathees

Shortly, there will arise difference in opinion among my people. Then a new group will emerge. They will voice sweet words, indulge in misdeeds and recite Quran. That will not go beyond their ribs. In the same manner as the arrow ejects from a game, they will be removed from the religion. They will never return. Till the arrow reaches its quiver. They will be the evil ones in Creation. May those who kill them or killed by them attain a life of bliss. They will be summoned towards Quran. But they will have no connection, whatsoever, in it. One who kills them will be close to Allah in a supreme state, so said Nabi (Sal). Oh Prophet! What is their symbolic feature, inquired his companions. The symbolic feature would be shaving of head, so said Rasool (Sal).

Reported by: *Anas (Ra)*

Authority: *Abu Dawood*

Similar *Hathees* exist. Are they our ancestors? Ponder.

As the political ideologies world over change from time to time, from one country to another, the fundamental principles and the culture of *Islam* too has changed from time to time. The reason being certain explanations by the interpreters are, contrary to the truth.

Hathees

Ignorance to some degree is evident in wisdom.

It is a fact that wisdom will not yield to ignorance, but certain words of wisdom as predicted in the belief that the people will not go astray will result in the emergence of evil deeds, is what is explained in this *Hathees*, says *Gazzali (Ra)*.

The general description is that the awareness among the common men is the renowned men revered by them, such as *Ulamas*, *Salaabs*, *Muhaththis*, *Mubassars*, *Mujthahids*, *Mukallids*, *Muthakallis* and *Muthabakkihs*, except a few great men in them with an analytical mind and clear understanding, the majority of them have blindly followed the *Kalima* and the descriptive *Thowheed*, twisted them contrary to the truth. This truth has been very clearly explained by the author of “*Kalimathulhakki*” *Mowlana Abdurahmaan Sheiyathna Kuthbussaman*. I too have found this to be one hundred percent authentic through my research and experience.

At present there are thousands of *Kithabs* on matters and details on and regarding *Islam*. Many thousands of *Ulamas* are beseeching people towards *Islam*. However, it cannot be observed, that these thousands of *Kithabs* or even one of the thousand of *Ulamas* detail and describe the basic truth in *Islam* or the *Thowheed* that authentically describes and explains the *Kalima*. Only a few *Kuthubs* who were living in different eras have taken the trouble to express some matters concerning *Thowheed* in keeping with the times and the level of knowledge of the common folk. This is not my saying, genuine *Ulamas* with clear minds are also saying the same things

through their *Kithabs*. Hence, some who should analyze and discover truth have to engage in archeological research.

Hathees

Best of times is my time. And the times after it, and the times after it. After which falsehood would will spread said Rasool (Sal)

Reported by: *Omer (Ra)*

Authority: *Thirmithy*

There are many *Hathees* of similar nature.

Hathees

My community's Khilaafath would last for thirty years. It would then become a monarchy.

Reported by: *Sabeena (Ra)*

Authority: *Abu Dawood and Thirmithy*.

Hathees

This religion will be vigorous and dominant until the period of 12 Kalimas. All of them will be Kuraishis. When Rasool (Sal) said so, he was queried as to what will happen after this. Mischief and confusion (in religion) will take place, he said.

Reported by: *Jaabir Ibnu Samura (Ra)*

Authority: *Buhari Muslim, Abu Dhawuth, Thirmithi*

We will consider *Hathees* of this nature in place of need.

“The *Amals* that were in existence during *Nabi (Sal's)* time, even one of it cannot be seen now” said *Anas (Ra)*. When queried “Why prayers exist?” He responded by posing an alternate query which was, “Even in it, haven’t you made many changes?”

Reported by: *Anas (Ra)*
Authority: *Thirmithi*
Similar *Hathees* exist.

Hence, it is clear that from time to time, not only the basic principles of *Islam*, but matters like the basic *Amal* prayer have been changed, depending on the prevalent knowledge and these are not known or the common man is ignorant of it.

The basic principle of *Islam* has been distorted during the period pointed by the above *Hathees*. It is during this time, that *Kalima* too was distorted. Even though the *Kalima* as it is, gave very clear, easily understood meaning, instead has been forcibly changed to one of complex nature difficult to be comprehended. *Kalima* belongs to the *Muhkamath* type of sentence, they have changed it to *Muthasaabihath* type that has many meanings. This change is spreading in this world at present. This has also made the authentic *Thowheed* as *Shirk*, the definite *Shirk* as *Thowheed* which seems to have spread into the knowledge of most *Muslims*. This fact was discovered after much painstaking, difficult and complex analysis with the assistance of the almighty *Allah*. All these we would find out in later chapters with supporting evidences.

(9)

We know that the *Quran* and *Hathees* do instruct and show all matters that are needed for man to live till the last day. In order to win over or to suppress a group that was engulfed in foolish acts and in the hope of turning them under their knowledge or in the hope of earning praise, honor and wealth from them, many *Kithabs*, contrary to one another has been written but none of it will show us the path of genuine truth. Except for a few, many of the *Sahabas* of *Rasool (Sal)* were short of knowledge, but were loyal and trustworthy. They all have without an iota of change collected written and memorized and given us every aspect of *Rasool (Sal's)* life. In it, even if what one says, contradicting another both are genuine. For example, one of them said praying with *Jamaath* is 26 times more beneficial than

performing prayers in solitude. Still another *Sahabi* says that there is no better way than performing *Sujooth* to *Allah* in seclusion and he had heard this from *Rasool (Sal's)* own mouth.

There are similar situations in very many *Hathees*. The commentators we referred to before, were in the know of such situation in the *Hathees* and its *Usools*. Since their knowledge did not accept the genuine meaning of *Thowheed*, and they were intent on leading the common man according to their own knowledge and belief, their mode of operation only expressed the external rituals and matters as compulsory to be followed and conveniently hid the rest in an effective manner from the common man. Men of the *Arabic Madarasas* of the present day also teach the *Kithabs* containing such explanatory commentaries and those who pass out have also been taught from such *Kithabs*. Such persons do not even know that there are many more nuances that are beyond their known knowledge. This is because being ignorant of the situation and in what context *Rasool (Sal's)* expositions to different people with different level of knowledge that confronted one another, they came to false conclusions if some one expressed ideas that seems opposed to theirs. They not only found fault with the exponent of the idea, they also adjudged him as wayward and thus hide the actual facts. This is because they have not studied *Usools*. They do not consider man's Knowledge, Status, Necessity, Place and Time of *Rasool (Sal's)* expositions as factual. This is because they fail to understand or think over closely on these matters.

Likewise, the *Quran* too remains unchanged and is in its original state even now. But there are distortions in explanatory commentaries and translations. Their distortion is the result of them not accepting the authentic exposition of *Kalima* that is true *Thowheed* and also their view point that the common man may be mislead by seemingly conflicting statements. This would be expansively dealt with in later chapters. The distortions have made very great evil inroads into the knowledge of the common man. A person voicing by word of mouth the *Kalima* and getting into the fold of *Islam* would remain static for the *Amals* he performs will never make him attain any

higher status. He hasn't even an atom of a chance to improve himself in the spiritual aspect. To put it in another way they have hidden from the people the gateway to paradise that was opened by the explanation of *Kalima* that is *Thowheed* never to be discovered.

At this juncture, it is appropriate to explain about *Thabseers* (translation of *Quran*) that is prevalent at present. *Rasool (Sal)* wanted his *Ummah* to be of pure clean heart and very clear mind. His *Sahabaas* have been trained under the basic principle and rules of the *Quran* that purified the erroneous and misguided meanings of the people. These *Sahabaas* and those who followed them (*Thabeens*, *Thabuaththabeens*) also possessed the facts that formed the basis of the principle and rules. This made them be singled out among the rest. Those who followed them acted differently. The *Quran's* truthful principles and regulations were diluted by Greek philosophy, Logic of the Greeks, ancient Persian folk tales. Christian testaments, Jewish scriptures and allied false tales and *Hinduism* influenced (*Iruk*, *Yajoor*, *Saamu*, *Atharvanam* and the like) ideas in the process of the *Quran* being translated into other languages. The truthful exposition of *Ilmul Kalaam* has been polluted by extraneous thoughts and ideas in the *Thabseers*. The author of the *Thabseer 'Feelilaavil Quran'* *Imaam Seyed Kuthub Assaheeth* has explained this flaw in a very clear form.

The best time for this truth is my period, the period following mine and the era after it. The lies will then overtake was *Rasool (Sal's)* statement. This was stated and well explained in an authentic *Hathees*. *Quran* too has expressed the same view.

During the period when such false ideas found a place in the *Thabseer*, it was also embellished with made up stories; imagination and falsehood. Many religious dignitaries, *Walis* and those well versed in the true meaning of *Quran* have expressed their opposition and exposed these erroneous ideas as unislamic and complete distortion of the *Quran*. By doing so, have established the authentic view of Islam during this period.

The *Thabseers* now in circulation like '*Tharjumathul Quran*', '*Anwaarul Quran*', '*Thabseer Aththurul Manthur*', '*Thabseer Ruhoolmaani*', '*Thabseerul Kurthubee*', '*Ghazin*', '*Thabseerul Saalabi*', '*Thabseer Mathaarik Aththabseer*', '*Thabseer Nasahbi*', '*Thabseer Jalaaline*' and *Ibnu Katheer* have in different places have distortions by the insertion of lies, illusions from the world of *Wahmu* and concepts arising from inferences obtained from them. *Thabseer Thanthaavi* and *Ibnu Abbas* have some authentic and truthful ideas. The *Kuthubs* who were living during the publication of these *Thabseers* have expressed their views and published the authentic ideas but their writings or books have not reached our country nor does any one possess them. It is observable that even *Ulamas* have not laid their hands on such literature.

The reason for them not to deviate from these polluted *Thabseers* even by an atom is because it serves their cause and thirst for honor, praise and wealth from the human society. One who nears or gets closer to God's creations moves away from *Allah*. The one who gets closer to *Allah* (truth) does distance himself from God's creations is a fact known to all of us. I am therefore warning you to desist from accepting the exposition of the praise loving *Ulamas* without clear research and analysis of their stand. Do not accept anything blindly.

How will truth be understood by those who memorize what is told? Those who have analyzed and researched on the truth could only understand it.

The color of the sunlight depends on the color of the lenses in your spectacles that was used to view the Sun. If we have to actually view the Sun and observe its color, we must view it with our naked eyes. For many, fail to understand that they are observing it through their spectacles. For some the Sun disappears the moment they remove their spectacles. Why? The bright light of the Sun blinds the onlooker. The Sun we refer to here is the *Quran*. Those who analyze and research the *Quran* obtain results depending on their *Wahmu*, common sense and the purity of their minds.

Irakki (Ra) has stated that the reflection of the sunlight on the crystal quartz produces the color depending on the hue of the crystal quartz. The clarity of the image of your face depends on the mirror you use. *Mowlana Jaami (Ra)* states all our mirror that is our mind, is covered over by rust. Hence in the quest for truth, you should not lay hands on the *Kithabs* and books authored by false pretenders. As stated previously, for one who is cleared off the veils, the *Quran*, *Hathees* and common sense is more than enough to attain truth. Due to lack of discernment, the *Quran* and *Hathees* may seem to contain conflicting ideas, it is not so if looked from a common sense point of view.

Surah 24:48

وَإِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ إِذَا فَرِيقٌ مِنْهُمْ مُعْرِضُونَ

When they are summoned to God and his Apostle in order that he may judge between them, behold, some of them decline to come.

Likewise we have persons maintaining the *Kithabs* they have in hand and studied is the correct version even though the *Quran* and *Hathees* express the most authentic truth.

Surah 24:51

إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَنْ يَفْعَلُوا سَمِعًا وَأَطَاعًا وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿٥١﴾

The answer of the believers when summoned to God and his apostle in order that he may judge between them, is no other than this, they say “we hear and we obey”. It is such as these as those that will attain felicity.

There are *Kithabs* in *Arabic*, *Urdu* and *Persian* that are compatible with *Quran*, *Hathees* and common sense like *Kalimathul Hakki*, *Puththuhaathul Makkiya*, *Busoosul Hikam*, *Inshaan Kaamil*, *Kawaathimul Hikam*, *Yawaakkeeth wal Jawahir*, *Ibrees*, *Thakreebul Usool* and *Jaamiul Usool*. They are treasures written by dignitaries with clear and pure minds, but none of these have been translated, nor has it been in the curriculum of the *Madarasas*. Hence it is not surprising that the citizens of our country remain ignorant of the authentic truth.

Do not be deceived by illusory words, expressions and expositions of those who have no capacity to analyze and understand the actual meaning of *Quran* nor use their common sense to perform the same. We do know of certain graduates who refused to believe that man went to the Moon. If only they had analyzed the *Quran* using their common sense, they would have considered it not only as a fact but a very ordinary happening and what man has invented or discovered thus far is only the tip of the ice berg. It will not be surprising that the sun itself can be made into a rest house. An *Inshaan's* mind will not consider it an amazing feat. The graduate who refuse to believe in the landing of man on the moon, we wonder, what they would have in their minds of *Rasool (Sal)* going to *Mihraaj* or whether they would accept it.

Surah 31:20

أَلَمْ تَرَوْا أَنَّ اللَّهَ سَخَّرَ لَكُمْ مَّا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ

That God has subjected to you all things in the heavens and on earth.

Haven't these graduates come across such revelations? Haven't they believed in it after seeing it? Will such pseudo-religionists be able to or capable of leading us to God's grace by expostulating to

us the intricacies, details and the meanings of knowledge that is as difficult and complex as the insertion of the camel through the eye of a needle? Do think it over.

I have up to now, orating to you without providing any supporting evidences, This is because I was confident that you would not believe without the provision of supporting evidences. You have now reached a level of understanding is my estimation. I would therefore expose to you the mistaken and erroneous ideas expostulated by much hailed and famous religious dignitaries as regards *Kalima* and the meaning of *Thowheed* with the assistance of the *Quran* and *Hathees* in a manner your knowledge would comprehend. Do use common sense to understand and clear your mind.

(10)

THE STATES OF THE MIND

1. *Thabakathus Soothur* - State at which *Islam* originates.
2. *Thabakathul Kalbi* - State at which *Iman* originates.
3. *Thabakathus Shihab* - State at which affection and love of God originates (*Isk*).
4. *Thabakathul Fuath* - State at which *Musaahitha* originates through which emerges Spirituality called *Kasbu*
5. *Thabakathus Muhabbathul Kalbi* -This is the state specific to God's *Muhabbath*. There is no illusion emerging of both worlds.
6. *Thabakathus Suvaiitha* - State at which spiritual grace and goodwill that is *Ilmullathunni* originates.

7. *Thabakkathul Issaththi* -This is the state of mind of *Akmals* who have attained complete *Iman* and are the true servants like (*Walis* and *Nabis*).

They do have divine secrets in their minds. The secret would not emerge externally nor will there be any emergence of evidences relating to this. This is a secret belonging only to *Rubh* and *Abth*. Those duty bound may in some environment express the emergence externally.

Chapter 5

DISTORTIONS BY SOME ULAMAS

Surah 2:1,2

الْحَمْدُ لِلَّهِ الَّذِي هَدَىٰ لِّلْمُتَّقِينَ
ذَٰلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

This is the holy book; it is guidance, without doubt, to (Muththakkeen) those who fear God.

The sweetness of the fruits of fig cannot be the food of the lowly bird (they cannot digest it). Likewise truthful religious instructions are not for those who do not have the capacity of imbibing it stated *Maznavi* (11-26).

We would converse only with those who have fully believed in the common sense and the expostulations of the devout *Walis*, the *Hathees* and the complete and truthful God's revelations - the *Quran*, We would not care even to listen to anyone, who without any supporting evidence blindly believes in traditions of new and old nor has the decency to provide the actual knowledge its due place. Hence Oh Brother! You are who thirsting to discover the authentic truth and have firm belief in the *Quran*, *Hathees* and common sense, do read to the end my explanations before you come to any conclusions.

(1)

Oh Brother!

Except for a few *Ulamas* who have fully understood the meaning of *Kalimathuth Thayiba* and comprehended the true and complete *Thowheed*, many *Moulvis*, *Ulamas* and *Kithabs* do state that 'La Ilaha Illallah', the Arabic words of *Kalimathuth Thayiba* has four or more meanings. This you have heard in the past. I have

read a *Kithab* that states there are as many as eight meanings for the *Kalima*. The book 'Shanthi Markam' and the book on prayers that the youths study does contain five *Kalimas* and each of them is given meanings. A few *Ulamas* are of the view that there are four types or classes of people -*Shareeath*; *Thareekath*; *Hakeekath* and *Mahribath* and there are four meanings of *Kalima* expostulation of it in such mode is the most appropriate. We will delve deeply into each of it when discussing *Thowheed*. Let us now investigate and find out whether *Kalimathuth Thayiba* having four or more meanings is true or false. Let us first closely study our judge and Imaam the Holy *Quran*.

Surah 3:07

هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ ءَامَنَّا بِهِ كُلٌّ مِنْ عِنْدِ رَبِّنَا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ ﴿٧﴾

He it is who has sent down to thee the book of religion. In it are verses basic or fundamental (of established meaning). They are the foundation of this religion, the others are allegorical. But those in whose hearts is perversity follows a part thereof that is allegorical, seeking discord and searching for hidden meanings. But no one knows its hidden meaning except Allah. And those who are firmly grounded in knowledge say, "We believe in the verses, the whole of it from our Lord" and none will grasp the message except men of understanding.

Note

In this *Ayah* the *Arabic* word *Kithab* has been translated as “*Vedam*” in *Tamil*. You may say that *Kithab* means a book. Yes, there is no doubt that this book is the Holy *Quran*. Similarly, there is no doubt that *Quran* means *Vedam* and it is the book of *Vedam*. Further, objection from any quarter may not arise, for this book is to reinforce the fundamental principle of *Thowheed*, and to give its explanation. Read this description and the *Ayah* repeatedly and comprehend it.

In the above *Ayah* the sentence with a single meaning is (*Muhkamath*), says God. Similarly a sentence with multiple meaning is (*Mudhasaabihath*), says God. We have to understand these sentences first.

What is the authentic meaning of **MUHKAMATH**?

01. Has only one specific meaning. It could be easily understood by the *Ummis* too
02. It is very clear and of firm evidence
03. It is made a law and *Hukum*.
04. Cannot be changed and should not be changed
05. Cannot and should not have many meanings.
06. The meanings of the external voicing and the inner meaning referred to as ‘*Thallalathunnas*’ and ‘*Ifarathunnas*’ would be one and the same.

Muhkamath type of sentence has the properties of the six points stated above. The voicing of it and the meaning give the same sense. The *Arabic* Dictionary too accepts this meaning. The *Ulamas* of *Laahiru* and *Baathin* too are unanimous in their acceptance. Please keep these in mind.

What is the true meaning of *Muthsaabihath*?

01. Has many meanings

02. Meaning is doubtful and not clear.

03. Meanings could differ depending on the place, time and environment.

04. Only *Allah* knows its true meaning.

05. All recognized educationists accept this contention.

06. Ignorant *Ummis* will never know its meaning.

Muthsaabihath has the properties of the above six points. It is accepted in unanimity by the *Ulamas* of both *Laahiru* and *Baathin*. The *Arabic* Dictionary too accepts this meaning. According to the *Hathees* reported by *Umar (Ra)* ‘*Buniyal Islam Alaahamsin*’ bearing witness to the *Kalima* ‘*La Ilaha Illallah*’ is understood and accepted by everybody. Every *Ulama* around the globe accept it.

Now think. The fundamental and basics of the religion is *Thowheeth Kalima* ‘*La Ilaha Illallah*’ and all are of the same view. God addresses in *Muhkamath* type of revelation by *Ayah* 3:07. We do know that the basic unit of religion that is *Kalima* is of *Muhkamath* type having only one meaning and hence cannot state that it has more than one meaning. We also know that by the principle of *Ifarathunnas* and *Thallalathunnas* that is the principle of voicing of the word and the real sense of it that the *Kalima* expresses only one meaning. The knowledgeable dignitaries and the ignorant *Ummis* too clearly understand the meaning it conveys.

Let us ponder a while. Is the prophet *Rasool (Sal)* who recited the *Kalima* an educationist? Was he an illiterate *Nabi* not known to read and write? Are the *Arabs* who learned the *Kalima* from him educationists? Were the *Ummis* the uneducated populace?

Surah 62:2

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ

It is He who has sent amongst the unlettered an Apostle among themselves.

The *Kalima* voiced by the *Ummi Nabi* towards the people could be having only one meaning and belong to *Muhkamath* type? Could it be of *Muthasaabihath* type having many meanings? It definitely has to be of *Muhkamath* type and can never be of the *Muthasaabihath* type if it has only one meaning. Can the common man understand and come to believe in it? It is because they clearly understood that the *Kalima* express only one meaning, they were able to oppose it. If it had been of the type having more than one meaning, how and what aspect could they oppose? We have therefore could clearly conclude that *Kalima* is only one and not five and it has only a specific meaning. Bear in mind that the religious revelation or *Mankhool* has been accepted by the *Mahkhool* the stratagem. Even though *Mankhool* and *Mahkhool* seems different, but in truth it is not so, they are the same. It is this that prompted the *Quran* to be also called *Furkhan*.

Let us once again analyze the *Ayah* 3:07. Whoever whose heart that is discordant, would discover new meanings and follow it in order to create confusion, says *Allah*. We have to employ our knowledge to understand what *Allah* says in the *Ayah*. Why are they trying to find many meanings? They are trying to find many meanings for the *Muhkamath* type of sentence must be borne in our minds. Further *Allah* says they search and follow. What is it to follow? It is to accept and believe in the sayings, writings and practices blindly following what others are doing without any thought, research, question or analysis - Blind following the Blind would be an appropriate simile. This blind following that views the *Kalima* as having many meanings began in the first days of the emergence of lies as predicted by *Rasool (Sal)* in a *Hathees*. This continues to this day. This distortion and misconception did not take place for approximately 30 years from the demise of Prophet (*Sal*). These distortions, misconception and discordant views began to take root and emerge strong after this thirty years. I have given an *Hathees* in support of this previously.

The *Mushrikeens* of yore stated that the idol worship they practiced was the religion of their forefathers. Blind following is similar

to this. These blind followers also state that as their ancestral leaders stated, they believed and accepted that *Kalima* has many meanings and there are five *Kalimas*.

Surah 5:104

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَىٰ مَا أَنزَلَ اللَّهُ وَإِلَىٰ الرَّسُولِ قَالُوا حَسْبُنَا مَا
وَجَدْنَا عَلَيْهِ ءَابَاءَنَا ءُفْوًا كَانُوا كَانُوا لَا يَعْلَمُونَ شَيْئًا وَلَا
يَتَذَكَّرُونَ ﴿١٠٤﴾

When it was said to them “Come to what God hath revealed; come to the Apostle”. They say, “Enough for us are the ways we found our forefathers following” What! Even though their fathers were void of knowledge and guidance,

Surah 31:21

وَإِذَا قِيلَ لَهُمْ اتَّبِعُوا مَا أَنزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا وَجَدْنَا عَلَيْهِ
ءَابَاءَنَا ءُفْوًا كَانُوا كَانُوا الشَّيْطَانُ يَدْعُوهُمْ إِلَىٰ عَذَابِ السَّعِيرِ ﴿٢١﴾

When they are told to follow the revelations that God has sent down, they say, “Nay, we shall follow the ways we found our fathers following” What? Even if it is Shaitan beckoning them to the penalty of the blazing fire?

Surah 4:61

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَىٰ مَا أَنزَلَ اللَّهُ وَإِلَىٰ الرَّسُولِ رَأَيْتَ
الْمُتَفِيعِينَ يَقُولُونَ عَظُمَ صَدُودًا

When it is said to them, “Come to what God hath revealed and to the Apostle”. Thou sees hypocrites avert their faces from thee in disgust.

Employ your common sense now. Isn't it a big lie that confronts the *Quran* and our common sense when we hear and accept that the *Kalima* is five in number and has many meanings, and fully well in the knowledge that the basis of the religion is *Kalima*, and as it is *Muhkamath* type would only have one meaning? Many of our predecessors have written and spoken that *Kalima* has many meanings. They have blindly followed descriptions that are opposed to *Quran* and *Hathees* (opposing *Allah* and *Rasool (Sal)* and by expostulating it, have disturbed us and guiding us in the wrong path. Isn't this the actual truth?

The *Ayah* 3:7 that reveals that whoever in his heart has discordant ideas would always cause disturbance, reveals us many more facts. We will analyze them in appropriate places. *Rasool (Sal)* has himself stated that he would not say anything contravening *Quran*'s revelations, but if any of his sayings seem opposed to *Quran* then take the word of the *Quran* as the most authentic and disregard his saying was the view of *Rasool (Sal)*.

Hathees

I am leaving with you two things. If you grasp these two, you will not miss your way. First the revelations. Second is the Apostle's tradition so said Rasool (Sal).

Reported by: *Imam Malik (Ra)*
DO YOU KNOW THE TRUTH OF IMAN (FAITH)?

Authority: *Muaththa Sunna*
(Tradition denotes principles)

Hathees

Surely you will never miss your way if you grasp what I leave with you. Of these one is superior to the other. That is God's religion (Quran) that encompasses the sky and earth. The other is my family referred to as Ahlul Bayth (Auliyas). Both these in 'Havlul Kawthar' will come to me. Hence do treat them well after my demise.

Reported by: *Jaith Ibnu Arkam (Ra)*
Authority: *Thirmithy*

Hathees

Whoever tries to say or insert that which is not found in the religion (Bithath), that has to be opposed, so said Rasool (Sal).

Reported by: *Ayesha (Ra)*
Authority: *Buhary Muslim*

According to Holmes, Sin, the cruel one has many weapons and all have reliable and fitting handles. The name of this handle is 'Lies'. Hence, do not be deceived by those in *Wahmu* who cannot differentiate between truth and falsity and are possessed of warped intellect and devoid of foresight. Hence the saying by *Imaam Malik* not to get disillusioned by the beard, as even the sheep has a similar beard.

Hathees

He (Allah) revealed the religion. In it are revelations in sentences that have only one meaning. They are the basis of this religion.....Rasool (Sal) recited Ayahs up to 3:7 said Ayesha (Rah) and continued reciting. There are revelations that have sentences having more than one meaning and those who

debate on it are the people whom you see are the ones of whom Allah points to, you should be wary of them so said Rasool (Sal) and warned.

Reported by: *Ayesha (Ra)*

Authority: *Buhary, Muslim, Abu Dawood, Thirmithy*

In the *Ayah* 3:7 God says of those possessing discordant thoughts in their minds, many other facts emerge. Who are these men with discordant minds? This we have to identify. This place is not appropriate to do so. This subject will be dealt with, *Insha Allah*, when we describe the *Kalima*.

If we closely examine the above *Hathees*, it becomes clear that during the times of *Rasool (Sal)*, they never debated on the *Kalima* being of the *Muhkamath* type of sentence and the prophet believed so. The prophet warned of the debate only on the sentence having more than one meaning fearing many pseudo peers would mislead people, yet this could not have been a matter *Rasool (Sal)* was not aware of.

(2)

Let us analyze with our common sense to confirm the fact as revealed in *Quran* that *Kalima Thayiba* has only one meaning by adopting certain formula containing the lingo specific to it in the diagnostic scriptures called '*Usoolbikhi*'. The religious revelations in the *Quran* has many types of sentences. One of them is referred to as '*Nalmulaahiru*'.

Description of *Nalmulaahiru*

This refers to a sentence pattern that does not follow the sequence of the meaning underlying in the *Quran* though the whole meaning is clearly understood and expressed. This pattern is called *Nalmulaahiru*. As per this description, *Kalima* cannot be of this type. This cannot be understood by the ignorant *Ummis*. Hence

revelations expressing description of *Thowheed* has to follow a direct sentence pattern in keeping with the sequence of meaning. This is a necessity or *Waaajib*. Thus *Kalimathuthayiba* is not of the *Nalmulaahiru* type.

Description of '*Nassu*'

This is a sentence pattern that provides its meaning transparently and very clearly, but also accommodates a special note called '*Thakseesu*' and compulsory supplementary note called '*Thahveelu*'. This sentence is called *Nassu*. *Kalimathuthayiba* does not belong to this group, nor could it be so. This is because there is the additional factor the inclusion of *Thakseesu* and *Thahveelu* cannot be taken to explain *Thowheed* and stabilize it. This too is ignorant to the illiterate *Ummis*. Hence, the *Kalima* is not of this type.

Description of '*Mubassaru*'

This is a sentence that gives direct and transparent meaning without the assistance of compulsory supplementary note *Thahveelu*, but is changed by another sentence called (*Mansook*). This sentence is called *Mupassaru*. *Kalima* would not come under or belong to this type. Should not be so. This is because *Mupassaru* is being changed by another sentence. We cannot stabilize *Thowheed* until on the last day by the usage of this sentence pattern that changes *Kalimathuthayiba*. Hence, the *Kalima* would not be of this type.

Description of '*Muhkamu*'

This is a sentence pattern that will not accept compulsory supplementary meaning called *Thahveel* (giving forced meaning) nor by *Mansook* (changing). It will be a sentence that would be complete, clear, concise and transparent and would be quickly understood by the *Ummis*. This type of sentence pattern is called *Muhkamu*. The *Sharh* or conditions of *Muhkamu* are as follows:-

01. The subject matter of it must be very transparent.

02. The sentence pattern must have the same sequence as its meaning.

03. There is no place for the inclusion of compulsory supplementary note *Thahveel*.
04. There is no place for *Thakssesu* additional note.
05. There is no place for *Nusk* change
06. The principle of *Ifarathunnas*, voicing of it, would give the intended meaning.
07. The principle of *Thalaalathunnas* that is the significance of it would also give the actual meaning that was expressed or voiced.
08. It should express the intended meaning, so that the ignorant *Ummis* too understand. (One should understand the meaning of it though his knowledge accept or reject).

If all the above conditions are fulfilled, then that particular sentence is classified as *Muhkamu*. Hence sentences appearing in the *Quran* and *Hathees* in the name of *Thowheed* would undoubtedly belong to the *Muhkamu* type having a single specified meaning. This is *Wajib*. Hence, we have now fully understood that the basis of religion that is *Kalima* is of the *Muhkamath* type of sentence as revealed by God is factual and truthful.

The *Ayah* in *Quran* says that a *Rasool* has been sent by *Allah* from amongst the *Ummis*, hence the *Ummis* cannot dispute it. It is to reiterate the above, that *Rasool (Sal)* made public the revelations of *Kalima* and to confirm the same recited '*Huwal Awwalu*' - he is the beginning and the end, he is everywhere, he is omnipotent, omniscient omnipresent and other similar *Ayahs*. As all these have been revealed after the revelation of the *Kalima* they too are of the *Muhkamu* type having only one specific permanent meaning. This is because the *Thaleel* that is given to support *Muhkamu* must also be a *Muhkamu* type having only one meaning. Hence, the meaning and the strategy need not be made supplementary to the *Kalima* as its meaning is only one. The view that *Kalima* has more than one meaning are blatant lies as it directly opposes the *Quran*, *Hathees* and our common sense.

Let us analyze it from a different angle. In *Ayah* 62:2 to the *Ummis* a *Rasool* was sent amongst them, says *Allah*. The Apostle

thus sent to the *Ummis* could not read or write. The greatest opposition came from his enemy *Abu Jahil*. *Abu Jahil* means the father of fools. Thus *Abu Jahil*, the father of fools, looks at *Rasool (Sal)* and exclaims "*Ya Muhammad*, we have not made you a liar, we only see what you have brought forth as lies".

Hathees

Surely we have not made you a liar, but that you brought is lies said Abu Jahil.

Reported by : *Ali (Ra)*

Authority: *Thirmithy*

Now think. The father of fools *Abu Jahil* understood the *Kalima* very clearly. He found this opposing his beliefs and hence classified it as lies. This prompted him to oppose the *Prophet (Sal)* of bringing false ideas. Thus even the fools were able to comprehend the meaning of *Kalima* and express their opposition to it. Hence how could this *Kalima* that was expostulated to the *Ummis* who had in their ranks even fools be said to have many meanings (that would be understood by only the knowledgeable and *Allah*)? This cannot be so. That is to say the *Kalima* cannot have many meanings. It is definite that the *Kalima* has only one meaning and that could be *Muhkamath*. This single meaning could be easily grasped by the ordinary man or *Ummis*. The graduates who have obtained higher ordinations, some of them, oppose it without giving an inkling of thought. How could we refer to them as *Ulamas*. We can only class them as graduated fools (there are many who had lost their knowledge by education).

There seems to be many other doubts and queries arising regarding this matter in many ways. They are as follows.

01. Taking that *Kalima* has one meaning, what harm is there if we make use of many meanings to explain it to one depending on his level of knowledge?

02. In the process of making people who believe in the multiplicity of idols, why not compel them to first accept the belief in one God and then express the truth step wise and then finally guide them in a straight path by expressing *Kalima* with many meanings.
03. Would such high dignitaries of yester years be ignorant of this truth in *Kalima*?
04. As *Rasool (Sal)* said to speak to people at the level of their knowledge, why shouldn't we educate them with many meanings of *Kalima*, considering their knowledge as done by their ancestors? What wrong is there?

Such doubts arise in our minds. In this matter there are matters that are directly opposed to *Thowheed*. We must first imprint the above doubts in our minds for us to clear them. Let us clearly understand this. We must imprint in mind what is exposed in volumes . It is then, that we could rid our doubts inculcated in our minds.

(3)

If our ancestors were correct in their interpretation, *Rasool (Sal)* could have imagined the very many meanings for the *Kalima* and in doing so, would have obtained the acceptance of all the people in the dark ages. Without doing so, *Rasool (Sal)* preached the *Kalima* to the people in want of knowledge (ignorant) in a clear and easily understandable language and in the process had to bear the wrath of the populace. *Rasool (Sal)* was branded as a mad man and a fool by these very people. *Rasool (Sal)* was sent down to this world (*Dunya*) to express the *Kalima* and explain the *Thowheed* so as to guide them in the correct path. His full time was spent in explaining *Thowheed* to those who were ignorant of it. Hence his sole mission was this and none can deny it nor could one say that he did not complete his responsibility. History too is a witness to this fact. *Rasool (Sal)* have at no time, or to anybody, for whatsoever the reason, did not say that *Kalima* has many meanings directly, secretly or

allegorically. There is no evidence either in the *Quran* or the *Hathees* to support the contention of *Kalima* having more than One Meaning.

I will never speak anything against the *Quran*, if you seem to feel that I have done so, then disregard my words and follow the *Quran* said the prophet. It is the same prophet who voiced the *Ayah* 3:7. This *Ayah* says *Kalima* has only one meaning. Would *Rasool (Sal)* oppose it? Would he have given many meanings to *Kalima*? *Rasool (Sal)* who said not to debate on the *Quran* for that would amount to *Kufr*, would he have spoken against the *Quran*? Would he have recited the five *Kalima*?

Hathees

Unnecessary debates on the Quran is compulsorily banned said Rasool (Sal).

Reported by: *Abu (Huraira)*
Authority: *Abu Dawood (Ra)*

Surah 10:17

فَمَنْ أَظْلَمُ مِمَّنْ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ
إِنَّهُمْ لَا يَفْلَحُ الْمُجْرِمُونَ ﴿١٧﴾

who doth more wrong than such as forge a lie against God, or deny his signs? But never will prosper those who sin.

I have discussed this extensively under the caption 'what is *Shirk* and clearance of doubts?' and cleared the many doubts in a manner your knowledge would accept. You who possess a moderate knowledge would find it difficult, so proceed patiently.

I cannot do anything to you who is stubborn in saying that you will accept only the expositions of your ancestors and *Imaams*

and not accept the clearly explained, transparent *Muhkamu* type of sentence giving the *Kalima* as having only one meaning. But my *Imaam* is the *Quran*. There is a *Hathees* reported by *Abu Samathu Kuthree (Ra)* under the authority of *Thirmithy* saying that people's fear would not prevent anybody saying the truth if he would have understood it as truth. The length of the *Hathees* is too long for this small booklet.

Hathees

Those who showed opposition excluded, the rest will attain paradise said Rasool (Sal). His companions wanted him to identify those who showed opposition. Whoever who follows would enter paradise. Whoever who follows me would enter paradise and whoever who opposes me would surely be prevented, Said Rasool (Sal).

Reported by: *Abu Huraira (Ra)*
Authority: *Buhary*

Who opposes and rejects? Think it by yourself.

Surah 25:52

فَلَا تُطِيعِ الْكَافِرِينَ وَجَاهِدْهُمْ يَوْمَ جِهَادٍ كَبِيرٍ

Therefore listen not to the unbelievers, but strive against them with the utmost strenuousness, with the Quran.

Surah 18:54

وَلَقَدْ صَرَّفْنَا فِي هَٰذَا الْقُرْآنِ لِلنَّاسِ مِنْ كُلِّ مَثَلٍ وَكَانَ الْإِنْسَانُ أَكْثَرَشَيْءٍ جَدَلًا ﴿٥٤﴾

We have explained in detail in this Quran, for the benefit of mankind every kind of similitude, but man is, in most things contentious.

When the truth is this, we in the *Madarasas* from the very inception teach that there exists five *Kalimas*, and the *Kalima* that has one meaning is taught of as having five meanings. *Islam's* beginning is taught in this form? I feel the responsible teachers tutoring the students in the *Madarasas*, socially respected persons, the graduated students have not given serious thought to this aspect. The curriculum employed in the *Madarasas* too have not been formulated according to *Quran*, *Hathees* and common sense. The education tutored from generation to generation is unchanged and blind following exists today. It is not taught with the basic truth. There is no mention of the existence of five *Kalimathuthayiba* in the *Quran* or *Hathees* but the students are taught with the basic stand that *Kalima* has many meanings. How could such a student accept the authentic truth? How could he expostulate truth?

This matter has many facts and nuances. We will delve with it at the appropriate time and place.

Hathees

Surely Allah protects you from three things.

- 1st Your prophet will not curse you to death and destruction
- 2nd *Allah* will not allow the liars to overcome the truthful
- 3rd Waywardness will not join all of you together

Reported by: *Abu Malikil Azhari (Ra)*
Authority: *Thirmithy*

(There are many nuances that would be dealt with later)

Hathees

A lady questioned Abubucker (Ra) as to how long after the age of ignorance will our life exist. He responded by saying until the time your Imaams be genuine and devoted. She then asked, who are these Imaams? To which he responded by asking aren't there amongst your community persons who would enact laws and make you follow it? They are the ones.

Reported by: Kais Ibnu Abihaashim (Ra)

Authority: Buhary

Hence, even if the religious guides Abu Hanifa (Ra), Shaafi, Hanbali and Maliki and the like Imaams state that Kalima has many meanings, it is one that has to be opposed. None have confirmed that Imaam's said so. Even if they have done so, it is only their ignorance and mistake. This is because even though recognized as Imaams, they are not infallible. They are also like us – it is human to err. Rasool (Sal) too has made mistakes in worldly life.

Surah 47:19

فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَاسْتَغْفِرْ لِذَنْبِكَ
وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ

Know, therefore, that there is no Ilah but God, and ask forgiveness for thy fault, and for the man and woman who believed for God knows how you move about and how you dwell in your homes.

Whatever the mistake, Rasool (Sal) too made mistakes is what this Ayah talks about. If there are no mistakes, then we cannot call him Kaamil.

Hathees

The people of Medina were pairing the male and female flower sheath of date palms. Rasool (Sal) inquired as to what they were doing. They answered that they were performing what they normally perform. Hearing this Rasool (Sal) told them to desist from doing so. They followed his advice. Due to this, the Date Palms did not bear fruits. When Rasool (Sal) was informed of this, he told them that they should follow whatever is ordered by him that concerns their religion. But, it is not necessary to follow his advice as he is also a human said Prophet (Sal). Follow your conscience and act accordingly.

Reported by: Ibnu Katheej (Ra)

Authority : Muslim

There are many other Hathees of this nature but this would suffice.

Kaaththamun Nabi Rasool (Sal) himself has made mistakes, his advice too has been erroneous, hence what prevents the ordinary men like Imaams fearing political environment of his time, in the hope of saving their own lives may have adopted the ruse that the Kalima has many meanings. It could be in respect to Prophet pleading that the expostulations must be on par with the level of the knowledge of the recipients, they may have expressed meanings according to their own Wahmu. Even some men of knowledge at present, as the Hathees reiterates, that descriptions must be comprehensive to the recipient, are of the view that it is best to take the stand that Kalima has many meanings. Hence, let us examine these Hathees.

Hathees

Every statement made that is comprehensible to the listener will only cause disturbance to the listener.

Hathees

Speak, what could be understood by the people and do not speak what they do not understand. Do not make us and Allah liars.

Hathees

We the Anbiaas have been taught to speak to people considering their level of knowledge.

Hathees

Every news that cannot be comprehended by a crowd would only become a danger to the speaker.

Do analyze the above *Hathees* with a clear common sense. All these *Hathees* only state to express in the language that could be understood by the common man, in a manner that can be understood, in a style and mode that would be compatible to the people. It does not say anything else. None of the *Hathees* states that, as the men are lacking in knowledge, the truths must be distorted or blacked out. But our discordant knowledge (*Wahmu*) believes that it must be distorted and concealed. As it is stated that the news that cannot be understood would only create disturbance, *Fithna* and as people are ignorant of the meaning of *Kalima*, we try to teach many meanings to *Kalima* and try to hide genuine facts. This is the work of our discordant mind. This discordant mind believes that by preventing disturbance and for the preservation of security to the people distortion of truth is correct and acceptable.

The very same *Hathees* also says not to make liars of *Allah* and *Rasool (Sal)*, hence the matters where distortion of truth and expostulation of revelations to the people considering their level of knowledge does not refer to this, is the inference drawn by our common sense. We should not forget the fact that the very *Rasool (Sal)* who

gave the above *Hathees*, did, without taking into consideration the protection and security of the people, express publicly, openly and transparently the common truths of the matter excluding the secrets of *Kalima*. It is also an open secret that *Rasool (Sal)* did take to the sword to force people towards accepting the truth of *Kalima* which they understood but refused to believe in it.

Hathees

I have been commanded to by Allah to go to war (Feesabeel) against the people until they believed in and bear witness that except Allah, there is no Ilah, perform prayers and give Zakah. If they do all these, they would save their souls and wealth even from me. Except the duties of Islam, their account is with Allah, said Rasool (Sal)

Reported by: *Abdullah Ibnu Umar (Ra)*

Authority: *Buhary Muslim.*

Hence, it is mere imagination and an illusion that the truth had to be distorted and misconceived for the sole protection and security of the people of that time. If it is distorted or misconceived, all of them till the last day would be treading a wrong path. It amounts to killing thousands of people in need for the sake of saving one man who is not in need. Hence, how could sending millions of people towards darkness be justified just to protect and give security for the fear of ignorant folks of the prevalent times. Hence, whenever the truth of the *Hathees* revealed by *Rasool (Sal)* is expressed, there would be disturbance and mayhem among the ignorant people who are unable to comprehend the truth. The person who expresses the truth will also undergo tremendous hardship, an indisputable experience *Rasool (Sal)* himself had in his lifetime. Therefore warnings have been in the *Hathees* that using compatible clear devices, in a language that could be understood by the recipients' facts must be told without

distortion so as not to make *Rasool (Sal)* and *Allah* liars. Failing in this would only bring us to face greater difficulties. Without using one's common sense to become aware of this, acceding to people's protection and security as a reason to hide the truth amounts to the imagination or illusion of *Wahmu*.

Hathees

Let one who indulges in extolling only the language leaving the essence be cursed said Rasool (Sal) repeating it three times over.

Reported by: *Ibnu Mashwooth (Ra)*

Authority: *Muslim Abu Dawood*

(4)

None, Muslims, *Moomeens*, any man or woman and even *Rasool (Sal)* has no right to hold an opinion opposed to *Quran*.

Surah 33:36

وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ ۗ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ صُلًى



It is not fitting for a believer, man or woman, when a matter has been decided by God and his Apostle, to have any option about their decision. If anyone disobeys God and his Apostle, he is indeed in a clearly wrong path.

Therefore, the pioneer *Imaams*, specially the first ever *Imaam Hanafi* was purported to have expressed the view that the *Kalima* has many meanings. If so, then we cannot accept him as our *Imaam*

DO YOU KNOW THE TRUTH OF IMAN (FAITH)?

on this viewpoint. This is because the name *Hanif* itself means the believer in truth. 'Abu *Hanifa*' means the father of the believers in truth or father of believers. Which is most authentic? The *Quran* is the most authentic genuine one as it is the word of God. Hence, instead of accepting the genuine *Quran*, viewing the *Kalima* as a *Muhkamath* type of sentence having only one meaning, accepting a view that says *Kalima* having many meanings cannot be said to carry the name of *Hanifa*-the father of believers. What supporting evidence we have to identify that the *Abu Hanifa* that *Rasool (Sal)* announced is this *Nuhman (Ra)*? Hence, it is clear that the *Imaams* who formulated the *Shafi*, *Hanafi*, *Hambali* and *Maliki Mathabs* are the authors of the view of *Kalima* having many meanings. Although this may be the truth, it is their *Wahmu* and blind following.

Hathees (Repeated)

“Oh God! Show the straight path and pardon the sins committed by the Imaams” recited a Duaa. This Dua was recited by Rasool (Sal), then how could we find evidence to support that the Imaams Can do no wrong?

It was during the *Imaams*, that lies and falsehood made inroads into the minds of men. According to a *Hathees* reported by *Umar A Farook (Ra)* that says the best of times were *Rasool (Sal's)*, an era after it and another after the latter era. Falsehood and Lies will take over after it. If so, the true *Iman* and the *Islam* existed in its purest form only for a period of thirty years. After this period *Islam* and its basic fundamentals *Thowheed* gradually got distorted and misconceived to a degree that made believe *Shirk* as *Thowheed* and vice versa. The analysts who would delve into it fully will know of it. More than 70 *Mathabs* and *Imaams* have appeared and disappeared, only four remain. *Abu Hanifa*, who was called *Nuhman Ibnu Thaabith (Ra's)* period was *Hijri* 80-150; the *Imaam* of the second *Mathhab* was *Malik* whose period was *Hijri* 95-179; the third *Mathhab* was *Shafi* 150-204 and the last one was of *Mathhab Hanbal* 164-241.

If we analyze the four *Mathabs* and the *Imaams* who formulated in a clear and transparent manner, in the matter of *Kalima* they have blindly followed one another. One cannot forget that these *Imaams*, though making a few mistakes, have done stupendous service to the common folk that needs praise. It is therefore very apt to elevate all of them to a position of very high respect and importance and dignity, and at the same time clear off their mistakes from their actions. They are human and not infallible.

Hathees

Be grateful to the good deeds of those of you deceased. Take no notice of their misdeeds, said Rasool (Sal).

Reported by: Umar (Ra)
Authority: Abu Dawood

Hussain Hilmy Isk and many others have in their *Kithabs* stated that Abu Haniffa (Ra) has stated that if you witness evidence on any matter contrary to what is recited by me, shun my words and embrace it. Hence, when we evidence the truth, accepting what is contrary to truth is sheer ignorance. In this context if you think that I am blaming the renowned intellectuals, it is your misconception and not a fault of mine because when the truth is elucidated accepting what is not true is justified, and not intended to cause insult or injury to any person.

Hathees

I fear most the other Dajjal's than the Dajjal who will appear during the last days, said Rasool (Sal). On hearing this Sahabas inquired, who these Dajjals were, he responded by saying that they are those who push towards waywardness or wrong path. Imaam Gazzali has described this in his treatise Ehya Ulumutheen (Repeated).

Surah 7:30

فَرِيقًا هَدَىٰ وَفَرِيقًا حَقَّ عَلَيْهِمُ الضَّلَالَةُ إِنَّهُمْ اتَّخَذُوا الشَّيَاطِينَ
أَوْلِيَاءَ مِنْ دُونِ اللَّهِ وَيَحْسَبُونَ أَنَّهُمْ مُّهْتَدُونَ ﴿٣٠﴾

Some he hath guided others have (by their choice) deserved the loss of their way in that they took the evil ones, in preference to God, their friends and protectors, and think that they have received guidance.

An author of a *Kithab*, or a person who gives commentaries on religion is believed as an *Auliyas (Oli)* if he is well versed in *Arabic*, obtained honor and praise and performs difficult *Amals* and sports a long beard and wears a large head gear. If this person guides them in a path, his believers accept and follow that path and accept that path as the only genuine and true path. They are ignorant that their path completely opposes the path of guidance as shown by the *Quran*. This, they do because the people believe in their tutor to be an *Auliya (Oli)* and care none for other matters of importance nor do they give their thought to it. The God's religion *Islam* consider them as *Shaitan*.

Surah 2:217

وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ

Tumult and oppression are worse than slaughter.

Except for a miniscule, many knowledgeable and much respected men of learning carry on their religious pursuits without any thought of present; future or the past times, follow blindly the explanations underlying the principles of *Islam*. As stated before, do

observe, query, think and get a clear view of the *Quran* after removing the veils of traditional practices, book knowledge and arrogance.

Surah 2:171

وَمَثَلُ الَّذِينَ كَفَرُوا كَمَثَلِ الْإِذَىٰ يَبْعِقُ ۚ مَا لَا يَسْمَعُ إِلَّا دُعَاءً
وَيَدَاءً ۚ صُمُّكُمْ عُمِّيٰ فَهُمْ لَا يَعْلَمُونَ ﴿١٧١﴾

The parable of those who reject faith is as if one were to follow like a Goat herd, to things that listen to nothing but calls and cries, deaf, dumb and blind. They are void of wisdom.

Surah 2:42

وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَأَنْتُمْ تَعْمُونَ

And cover not truth with falsehood, nor conceal the truth you know.

Surah 2:78

وَمِنْهُمْ أُمِّيُونَ لَا يَعْلَمُونَ الْكِتَابَ إِلَّا أَمَانٍ وَإِنْ هُمْ إِلَّا يَظُنُّونَ

And there are among illiterates, who know not the book, but (see therein their own) desires and they do nothing but conjecture.

Surah 7:179

وَلَعَدْنَا ذُرِّيَّتَهُمْ جَهَنَّمَ كَثِيرًا مِّنَ الْجِنِّ وَالْإِنسِ ۖ لَهُمْ قُلُوبٌ لَا
يَفْقَهُونَ بِهَا وَهُمْ أَعْيُنٌ لَا يُبْصِرُونَ بِهَا وَهُمْ أَعْذَانٌ لَا يَسْمَعُونَ
بِهَا أُولَٰئِكَ كَانُوا لَعَنًا مِّن قِبَلِ اللَّهِ ۚ هُمْ أَصْلُ أُولَٰئِكَ هُمُ الْغَافِلُونَ ﴿١٧٩﴾

Many are the Jinns and Men we have made for hell. They have hearts wherewith they understand not, eyes wherewith they see not; and ears wherewith they hear not, they are like cattle-nay misguided for they are heedless (of warning). They who disregard the *Quran*.

Surah 38:29

كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِّيَدَّبَّرُوا آيَاتِهِ وَلِيَتَذَكَّرَ أُولُو الْأَلْبَابِ

Here is the book which we have sent down unto thee, full of blessings that they may meditate on its signs, and that men of understanding may receive admonition.

Surah 54:17

وَلَعَدَّ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِن مُّدْكِرٍ

And we have indeed made the *Quran* easy to understand and remember. Then, is there any that will receive admonition.

Surah 47:24

أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ ۚ أَمْ عَلَىٰ قُلُوبٍ أَقْفَالُهَا

Do they not earnestly seek to understand the Quran, or their hearts locked up by them?

Surah 25:44

أَمْ تَحْسَبُ أَنَّ أَكْثَرَهُمْ يَسْمَعُونَ أَوْ يَعْقِلُونَ إِنْ هُمْ إِلَّا كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ سَبِيلًا ﴿٤٤﴾

Or think thou that most of them understand? They are only like cattle-nay they are astray in path.

Surah 30:58

وَلَقَدْ صَرَّفْنَا لِلنَّاسِ فِي هَٰذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ وَلَئِنْ جِئْتَهُمْ بِآيَةٍ لَيَقُولَنَّ الَّذِينَ كَفَرُوا إِنْ أَنْتُمْ إِلَّا مُبْطِلُونَ ﴿٥٨﴾

Verily, we have propounded for men, in the Quran every kind of parables, but if thou bring to them any signs, the unbelievers are sure to say, “You do nothing but take vanities”.

Hathees

Nabi (Sal) asked Muath (Ra) who was detailed to go into Yemen “If you are asked to judge cases brought to you how will you do it?” Muath replied “By Allah’s sacred book”. Rasool (Sal) continued “If you have not come across it, then how?” Muath replied “By the life style of Allah’s Apostle”. Rasool (Sal) queried, “If it is not in the life style of the apostle then How?” Muath replied “I will use my own analysis and pass judgement. I will analyze it fully and completely”. On hearing this Rasool (Sal) tapped Muath (Ra) on his chest and exclaimed “All praise be

to Allah” It is he who has satisfied Allah’s apostle through Allah’s Apostle’s messenger and blessed him.

Gathered it from Muath (Ra)

Reported by: Haaris Ibnu Amru (Ra)

Authority: Thirmithy, Abu Dawood

Hathees

I fear of the injustice of the Kings and that my Ummah will, without accepting Allah’s Kalaam (Quran) place their belief in imagination (vain belief) believe or have Iman on horoscopes, the three matters after my demise (Imaam Gazzali has given a commentary on this Hathees in his Kithab).

(5)

There are still many other *Hathees* and *Quranic Ayahs* in support, but these would suffice. If you place common sense as a priority, then use it to clear your doubts. Many among us, at present, have not read, analyzed and inferred the truth and cleared themselves of the *Quran* that was revealed 1400 years ago. It contains the present and future matters concerning every aspect, and explains and instructs us as to how we have to follow it. All worldly matters could easily be understood by the usage of our external senses. In case of spiritual matters, it is not as easy as some think. *Inshaan* is destined to climb without his *Nafs* and the power of reasoning to the world of *Malakuth*. These details will stun the common man, may disorientate him with subtle nuances and complex ideas. If the climb is not completed, man cannot attain his self fulfillment. The basis of this climb and reaching the apex has to begin from acting, understanding, accepting and believing in *Thowheed Kalima*. Therefore, if we completely distort *Kalima*, our climb will never reach the summit and our quest will not succeed.

Hathees

Allah created knowledge and ordered it to come forward. It came in front. He ordered it to go back, it did so. He then said, “I have not created anything as pleasant as you, I will only get you be carried by those who are most excellent” said Allah. This was stated by Rasool (Sal) as having been told by Allah.

Reported by: Ibnu Maswooth (Ra)

Authority: Rajeen

Man climbing up from one stage to another is only by knowledge and not by worship. Worship becomes useful only when knowledge is used. The only true knowledge is bounded by *Kalima*’s explanation - the *Thowheed*. If a person does not know, understand clearly, accept and believe in *Kalima*’s description and gets himself stabilized in *Thowheed*, then he would never become an *Inshaan* and cannot be called one. This is because the word *Inshaan* is from the basic word ‘*Unsiyath*’ and is a noun of action. Hence *Inshaan* means one who converses with the Creator. The conversation here refers to know, understand and comprehend the *Thowheed* and get stabilized in its belief. Hence, until a person, whatever his position in society may be, he must know, understand, accept and believe in *Kalima*’s description and get stabilized in it for him to be called an *Inshaan*.

Surah 8:22

إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الصُّمُّ الْبُكْمُ الَّذِينَ لَا يَعْقِلُونَ

For the worst of beasts in the sight of God are deaf (those who cannot understand the truth) and the dumb, those who understand (but cannot express the truth).

Says the *Quran*. It explains that when it is not known that one is a deaf and you cannot seek anything, you must seek one who

can explain. The people who have got entangled in worldly affairs cannot provide accurate information about the fortunes of *Kalima* that is reinforced by the divine verses of the Holy *Quran* and *Hathees* to attain a state of fullness. Those who are involved in these worldly affairs can provide external information on worldly affairs and rules and regulations on (*Fiqh*). However those who can explain the truth in *Aakira* and guide the man to attain fullness are the experienced *Ulamas* the true servants.

They are the renowned men of eminence the *Oli Ulamas* known as “*Ahlool Halliwal Akthi*”, who proclaim the genuine truth. You do not be deceived by the ignorant crowd sporting a beard believing them to be *Thableek* who follow the leaders path, as similar to the first born sheep that is followed by the herd without any thoughts, analytical knowledge and research, not knowing where they are heading to. One group in the name of *Islam* project prayers as a shield and drown the people into darkness hence this group can be called “*Thableek*” who proclaim ignorance among the people. When a few intellectuals with academic qualifications proclaim that *Kalima* has a multiple of meanings and there are five *Kalimas* and guide us as against the *Quran* and *Hathees* the people who are similar to the herd of sheep think with your common sense. What and how would they impart ! Don’t be deceived that the symbolic features of the group that impart knowledge are the head gear, beard and attire.

Surah 2:44

۞ أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنْفُسَكُمْ وَأَنْتُمْ لَا تَكْتَبُونَ
أَفَلَا تَعْقِلُونَ ﴿٤٤﴾

You recite prayers, forget yourself and ask the men to perform good deeds. Should you not know now ?

Hathees

The true spirituality is to know and comprehend the true untainted meaning of the Quran Ayah (Muhkamath), the Hathees that could stand the test of time till the last day and the compulsory religious virtues said Rasool (Sal).

This is why I am repeatedly expressing that you must grasp your common sense, the *Quran* and the *Hathees* in matters concerning *Iman* and *Thowheed* as these are the only ones that contains the authentic complements. After discovering the authentic truth, lay hands on *Kithabs* that have discovered the actual truth, books, songs, *Bayaths* and the commentary of the devout followers. Do reject anything written or expressed by even by people recognized as the most high *Sultanul Arifeen* that opposes the *Quran*, *Hathees* and your common sense. Let not his *Amals* or his play acting enthrall you in believing him. One who does not accept *Quran*, *Hathees* or speaks against it, even if he prays 100 *Rakats* a day, he would always be considered a follower of *Shaitan*. Do not be denied of your benefits in *Aakira* by wasting your time in blind beliefs. Accept only the *Quran* as your *Imaam*, *Rasool*, *Ustad*, your mother and father.

Surah 2:79

فَوَيْلٌ لِلَّذِينَ يَكْتُبُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ
اللَّهِ لِيَشْتَرُوا بِهِ ثَمَنًا قَلِيلًا ۖ فَوَيْلٌ لَهُمْ مِمَّا كَتَبَتْ أَيْدِيهِمْ
وَوَيْلٌ لَهُمْ مِمَّا يَكْسِبُونَ ﴿٧٩﴾

Then woe to those who write the book with their own hands and then say, 'This is from God'. To traffic with it for a miserable price woe to them for what their hands do write, and for the gain they make thereby.

In addition to the *Quran*, there are two other sources in *Islam*. They are *Ijmau* and *Kiyas*.

Ijmau means the unanimous view of the learned. The *Ijmau* is used at present, even though we imagine it to be unanimous, the actual truth of the learned is otherwise. *Ijmau* has few definitions. I have described it in the form of Question and answer under the chapter 'Clearing Doubts'.

One fact that must be borne in mind is that *Ijmau* and *Kiyas* seem to provide matters much in contrast to the authentic truth. Hence it is very necessary and compulsory to know clearly the real meaning of *Ijmau* and *Kiyas* before comparing it with *Quran* and *Hathees*. In ignorance of this, it is not appropriate for the common man of today to accept *Ijmau* and *Kiyas*. The truth behind *Ijmau* and *Kiyas* is different. Let us learn it patiently. It is to confirm and stabilize the authentic truth that the Creator and *Rasool (Sal)* formulated laws. *Quran*, *Hathees*, *Ijmau*, and *Kiyas*, belong to this group. How could we discover the authentic truth, when the truth is traded as the laws enacted by Man's *Wahmu*, that is discordant knowledge? It could only be classed as a terrorist activity to bring victory to a party. Today, in our country many people and *Ulamas* in want of knowledge adopt the usage of *Ijmau* that is unanimous, but all are not the authentic *Ijmau*. It is a unanimous decision of the wayward few. I will delve with it in detail in another place.

Surah 23:71

وَلَوْ أَتَّبَعَ الْحَقُّ أَهْوَاءَهُمْ لَفَسَدَتِ السَّمَوَاتُ وَالْأَرْضُ
وَمَنْ فِيهِنَّ ۚ

If the truth had been in accordance with their desires, truly the heavens and the earth and all beings therein would have been in confusion and corruption.

Hathees

Do give full and devoted interest to this Quran. It is because I swear on the hand of the person who has Muhammath's life that like a camel running away from its ropes that tethers him. This (Quran) too will run away from the heart and minds of the people, said Rasool (Sal).

Reported by : Abu Moosa (Ra)

Authority: Buhary, Muslim

As stated previously, according to Ayah 33:36 that whatever Allah and his Apostle commanded cannot be negated by any man or woman with *Iman*. If this is true, then *Kalima* having only one meaning according to *Quran* and *Hathees*, if contested by saying it has four or more meanings, would they who say so be learned or true believers? The unanimous view that opposes *Quran* and *Hathees* cannot be accepted as *Ijmau*.

Surah 34: 48,49

قُلْ إِنَّ رَبِّي يَقْذِفُ بِالْحَقِّ عَالَمُ الْغُيُوبِ ﴿٤٨﴾ قُلْ
جَاءَ الْحَقُّ وَمَا يُبْدِيُ الْبَاطِلُ وَمَا يُعْيِيُ

Say, 'Verily my Lord doth cast the Mantle of truth over his servants, he has full knowledge of (All) that is hidden'. Say, 'The truth has arrived and falsehood neither creates anything new, nor restores anything.

Note - You could question that in *Quran* there is stated *Kalimathuth Thayiba* and *Kalimathuth Kabisha*. How could you say there is only one *Kalima*? The response would be in 14:24 *Ayah*,

the Creator describes *Kalimathuthayiba*. *Thayiba* means smell, pure. When it is distorted, and as its meaning turned upside down, the *Kalima* becomes nauseating, erroneous and evil *Kalima*. It is this *Kalima* that is referred to in *Ayah* 24:26 and called *Kalimathul Kabisha*. Hence, the *Kalima* is distorted or turned upside down, it becomes evil and erroneous. And as such, there are no two *Kalimas*, The pure and authentic *Kalima* is the one and only *Kalima Thayiba*. By the method of following from the past, our ancestors have formulated 5 *Kalimas* whereas in truth there is only one *Kalima*.

(6)

My affectionate brother! I have to express one more fact. In the translations of the *Quran* and *Hathees* of today many *Ayahs* of the *Muhkamath* type had been translated in a forced manner. Therefore, if you want to get the authentic meaning of the sentences in *Quran* and *Hathees*, it is best you do so from a genuine *Ulama* and get a clear meaning of it. This need not be repeated to those who think and become aware of it, for they would understand the true meaning. To those who cannot think or become aware of this, advice need not be given for they will never become aware of the truth. It is however necessary to describe and explain in their own lingo to quench their thirst for knowledge and are capable of discernment. The populace of moderate knowledge deserve this. Hence, I am providing certain matters for clearing your mind. Do lend your ears.

Think of the screen you see in a cinema or theatre. It is white in colour. Why did they have a white screen? It is because none of the coloured screen would be able to function as clear as the white one. The onlooker will not enjoy the picture projected on the coloured screen, On this white screen we would be able to see Good, Evil, Sea, Mountains, Darkness and Light, Happiness and Sadness, Sand, Water, Fire and wind. This white screen remains so, whether it reflects good or evil, dark or light. Likewise, rid of discordant ideas that are *Wahmu*, our mind which is the white screen is the one that has to discover the truth from the *Quran* and *Hathees*.

Man's mind which is the white screen, has been discoloured and rusted by years of foolish traditional practices, erroneous book knowledge and arrogant disposition. The discolouration has formed many layers and darkened the mind and hidden and blotted its pure white colour which is the quality of the mind.

Surah 83:14

كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ

By no means! But on their hearts is the strain of the (ill) which they do.

Says the *Quran*. We would never be able to enjoy the picture of *Allah's* doings or discover his truth if we do not wean off the dark rusty layers that cover our minds. A learned man says, it is better to brush off repeatedly the rusted layers of our minds than dying with a rusted mind. If a person who has not weaned off the dark layers of his mind and not experienced the genuine scenes of God, nor discovered the truth, giving a commentary on *Allah's* action cannot be believed. This is of the person's ignorance of *Kalima*, *Iman*, *Aakira* and other matters giving or describing us about the scene

I felt disheartened when I involved myself in years of analysis and research on the description and explanations of matters concerning *Kalima* and *Thowheed*. In short, *Shirk* has been imprinted in the minds of the people as *Thowheed*, and *Thowheed* as *Shirk*. Even if the truth as prophesized by *Rasool (Sal)* is expressed to the people with reliable supporting evidence, many including the graduates are not capable of comprehending the actual truth. Further, in the process of expostulating the truth, many graduates are not mature enough to accept the same. It is after being subjected to many embarrassing and difficult circumstances that I am stabilizing this truth. Regardless of whoever says whatever, we will do our duty.

Surah 32:13

وَلَوْ شِئْنَا لَآتَيْنَا كُلَّ نَفْسٍ هُدًى وَلَٰكِنْ حَقَّ الْقَوْلُ مِنِّي لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ ﴿١٣﴾

If we had so willed, we could certainly have brought every soul its true guidance, but the word from me will come true, I will fill Hell with Jinns and men altogether.

Hathees

At the inception of Islam, it was insignificant and helpless. It may become so in the future too. Hence let there be happy consummation for the helpless, said Rasool (Sal), the companions asked him who they were. Rasool (Sal) responded by saying that those of my religion who will stabilize those that were distorted or changed, and those who prevented, improved and developed what has been damaged by others.

As per this *Hathees* what was it that was distorted and damaged? Who were responsible for it?

Hathees

Surely in every century's beginning there would appear one who would revitalize religion among my followers, said Rasool (Sal).

Reported by: *Abu Huraira (Ra)*

Authority: *Buhary Abu Dawood*

If the truth is forgotten and religion does not become dormant, then why should anyone be sent to revitalize ? Get clear. The one who revitalize the *Dheen* (religion) is called *Mohiyadeen*. Over thousand years ago rose a *Mohiyadeen* who according to the

knowledge of the people and their ability revitalized *Islam*. He was *Mohiyadeen Abdul Qadir Jailani*. There were many *Mohiyadeens* who have followed and revitalized *Islam* after *Mohiyadeen Abdul Qadir Jailani*. They too have expostulated matters regarding the truth. These will continue in the future too. Many among us do not take it seriously.

Surah 26:89

إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ

But only (will prosper) that brings God a sound heart.

(7)

Oh brother !

Continue to hear even if it be bitter and detestable without losing your patience. Shakespeare says 'Man is judged by his dress'. This phrase brings forth many meanings. There is a proverb that says lies will be always clothed, whereas the truth will be naked. This too has many truths embedded in it. Whether it is false or factual of a statement, is judged by narrator's habits, dress, honour, social position, wealth and the like. Many of us do not judge it from the basics as to its truthfulness or falsity.

If a person is considered a fool or imbecile amongst the people, his sayings are just ignored regardless of authenticity even if he is a genuine man of knowledge or a true servant. Even if a person recognizes its truthfulness he will be prevented doing so. We never think or analyse why people considered him a fool and an evil man. In contrast, if a person is learned or a graduate, or is respected in society, his statements whether it be far from the truth, wayward or negated by common sense, we tend to believe in it. Rarely, do we analyze these statements, even if we do, it is not to completion nor do we find the truth. Even if our knowledge considers it false, we still

believe it having some secrets in it. This is so of not only religious matters but any other matter that we experience in this world. Do think it over.

Why is it that we do not accept a statement of a man who is considered a fool or an imbecile? Why do we accept a blatant lie from a graduate, or a respected personage? This is due to us being entwined by ignorance or some veil that we consider a fact as false and false as fact. This is also because our ignorance (*Wahmu*) has overpowered or blotted out our common sense, thus making us cowards who cannot think clearly and straight. Being thus, we deceive ourselves by classifying ourselves as civilized and well versed. Truthfully speaking, what exactly is civilization is something we have still to define. It seems that we have not even reached the primary stage of knowledge. The *Mushriks* who lived in the dark ages 1400 year ago were like us.

The ignorant *Mushrikeens* refused to accept *Rasool (Sal)* as a *Nabi* and they opposed him. *Rasool (Sal)* was not an educationist, graduate, or a person who was considered learned. He was an *Ummi* who was unable to read and write. Hence, these *Mushrikeens* refused to accept *Muhammath (Sal)* as a *Nabi* or *Rasool*. *Rasool (Sal)* was not a wealthy man nor was he an inmate of a palace. He was not even a renowned military man during his youth, nor was he an acclaimed man of Arts. The *Kalima* he expostulated was considered a saying of an eccentric. They accused him of saying that idol worship which was their age old tradition and practice wrong. He was accused of saying that their religion was false and distorted. What he voices coming from heavenly immortal messenger called *Jibreel*, who cannot even be seen.

Oh Brother!

Would we have accepted that *Nabi*, if we lived in those days of the *Mushriks*? Would we have close attention to his sayings or prophecies? Do respond in an impartial manner. I am of the opinion that if we were living in those dark ages, we too may have not

accepted *Rasool (Sal)* as a *Nabi*, nor would we lend our ears to his preaching. You may say otherwise, but that would not be coming from your heart. This is because in this age of Science and Technology, living as learned, graduates and civilized beings, we tend to forget the truth by imagining others to be false, imbeciles and evil and ignore their sayings of truth. But in the name of learned graduates and civilized beings we consider lies waywardness as authentic and genuine. It is because of this that I am of the opinion that the *Nabi* and the holy religion's authentic truth was not accepted. You may be angry over this, but I had to state my true impartial state of mind. Do think over and clear your mind.

We do get perplexed when we see the long beard, a prominent head gear and long trousers. We take him to be an *Auliya*. If one has tucked up his sarong, we would consider him a person to be a fool or rowdy. The real fact is otherwise. As the person has to live amongst animals, he has to tuck up his sarong, he would put it down, if he meets a person to be respected. He has to act like this as per his environment. Being ignorant of this, he is considered a ruffian. The fact behind is that we are ignorant or in want of learning to evaluate his (Sarong man's) knowledge. It is like a monkey putting his tail to gauge the depth of a well. Likewise, it is sheer ignorance to evaluate a man's knowledge by ignorance.

If a person expresses a fact that he has experienced or inferred, instead of analyzing his expressed facts, its truthfulness and authenticity, we try to find whether the commentator is a graduate or an *Ulama*? *Moulvi*? Has he *Karaamath*? Wealthy person? Is he existing without food or sleep? Is he sporting a beard, wearing an headgear or praying regularly? We also conveniently forget his good qualities, find some peculiarities and confer him with a devious name de plume. We also plan and execute plots to defeat him and gain victory. The people who lived in the dark ages too would have been in the same frame of mind as we are. Let us look at the *Quran*.

Surah 25:7

وَقَالُوا مَا لِهَذَا الرَّسُولِ يَأْكُلُ الطَّعَامَ وَيَمْشِي فِي الْأَسْوَاقِ
لَوْلَا أَنْزَلَ إِلَيْهِ الْمَلَكُ فَيَكُوبَ مَعَهُ نَذِيرًا ﴿٧﴾

And they say, "What sort of an Apostle is this, who eats food, and walks through the streets? Why has not an angel been sent down to him to give admonition with him?"

Surah 25:8

وَيُلْقَى إِلَيْهِ كَنْزٌ أَوْ تَكُونُ لَهُ جَنَّةٌ يَأْكُلُ مِنْهَا وَقَالَ
لِظُلُمُوتٍ إِنْ تَتَّبِعُونَ إِلَّا رَجُلًا مَسْحُورًا ﴿٨﴾

Or (Why) has a treasure been bestowed on him, or why has he (not) a garden for enjoyment? The wicked say, "You follow none other than a man bewitched."

Surah 25:9

أَنْظُرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَالَ فَضَلُّوا فَلَا يَسْتَطِيعُونَ سَبِيلًا

See what kind of comparison they made for thee! But they have gone astray and never a way will they be able to find.

Surah 2:118

وَقَالَ الَّذِينَ لَا يَعْلَمُونَ لَوْلَا يُكَلِّمُنَا اللَّهُ أَوْ تَأْتِينَا آيَةٌ كَذَلِكَ
قَالَ الَّذِينَ مِن قَبْلِهِمْ مِثْلَ قَوْلِهِمْ تَشَبَهتْ قُلُوبُهُمْ قَدْ بَيَّنَّا
الْآيَاتِ لِلْعَوْمِ بُقُوتَ ﴿١١٨﴾

Say those without knowledge, “Why speakest not God unto us? Or why cometh not unto us a sign? So said the people before them of similar import. Their hearts are alike. We have indeed made clear the signs unto any people who hold firmly to faith (in their hearts).

There are many more *Ayahs* of this type for your evaluation and thought. It is that, is making me to conclude that we are still in the dark ages like that of the *Mushrikeens*. If we are actually living in a scientific world, and are modern day reformists, then it is our duty to discover the actual authentic fact, regardless of considerations of positions, attire, conduct and other mundane matters. We would not have distorted the truth established by *Rasool (Sal)* through engaging in wars. If we had truly and surely believed in the *Quran* and *Rasool (Sal)*, we would not have accepted the words of the miscreant that confronts *Allah* and *Rasool (Sal)*. Oh! Brother do not lose your patience. The learned and true servant who arose from time to time did not have all the luxuries in their life on earth. Few were given few chances, and the other totally different chances and still for all another few all the chances by the Creator. They, who unearthed the dormant facts in the minds of the foolish and ignorant men were always opposed and labeled as liars whenever they expressed their views to the people.

Those who cannot evaluate their own level of knowledge, judged these reformists as wayward, irreligious and ignorant. *Rasoolullah (Sal)* and his *Sahabas* were also judged as wayward

and those ignorant of religion. This emerges from certain *Ayahs* and *Hathees*.

Surah 88:32

وَإِذَا رَأَوْهُمْ قَالُوا إِنَّ هَؤُلَاءِ لَضَالُونَ

If they see them, they would surely say they have gone in the wrong path or wayward.

The foolish and ignorant people have even murdered the learned reformists, *Auliyas*, and *Nabis*. Some of them have moved away from communities and lived in forests. Only a few of them braved to face the people to tell the genuine faith to the commoner and considered it as a duty to do so. The people extolled and praised them only after their demise. This happened not only in the past but in the present era too and would do so in the future also. This is because they do know of *Auliyas* and true servants or learned only by the name, but unaware of their true nature and the level of wisdom. People expect *Auliyas* or learned to be sporting a long beard, wearing a prominent head gear, a *Tasbih* in hand and perform prayers. The people had been made to think in those lines and not interest themselves in learning, analyzing and accepting the truth extolled by the learned.

Prayers have been used as a shield by a few of our ancestors and have through ignorance guided us in the wrong path. This is not known to many of us. Many of us not having analyzed or studied the *Quran* and *Hathees* have not tried to find who we pray to and what its secrets are.

Surah 10:42

وَمِنْهُمْ مَّنْ دَسْتَمِعُونَ إِلَيْكَ أَفَأَنْتَ تُسْمِعُ الصُّمَّ وَلَوْ كَانُوا لَا
يَعْقِلُونَ ﴿٤٢﴾

Among them are some who(pretend to) listen to thee, but canst thou make the deaf to hear-even though they are without understanding?

Surah 10:43

وَمِنْهُمْ مَّن يَنْظُرُ إِلَيْكَ أَفَأَنْتَ يَهْدِي الْعُمْى وَلَوْ كَانُوا لَا يُبْصِرُونَ ﴿٤٣﴾

And among them are some who look at thee, but canst thou guide the blind - even though they will not see?

People like *Abu Jahl* saw me as *Abdullah's* son *Muhammath* and never as a *Rasool* or *Nabi* said *Rasool (Sal)*.

Surah 17:94

وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمْ الْهُدَىٰ إِلَّا أَنْ قَالُوا أَبَعَثَ اللَّهُ بَشَرًا رَسُولًا ﴿٩٤﴾

What kept men back from belief when guidance came to them, was nothing but this said “Has God sent a man (like us) to be (his) Apostle?

Surah 17:95

قُلْ لَوْ كُنَّا فِي الْأَرْضِ مَلَكًا يَمْشُونَ مُطْمَئِنِّينَ لَنَزَّلْنَا عَلَيْهِمْ مِنَ السَّمَاءِ مَلَكًا رَسُولًا ﴿٩٥﴾

You say. If the Malaks lived on earth and walked about in an ordinary manner we too would have send a Malak as an emissary.

Surah 6:9

وَلَوْ جَعَلْنَاهُ مَلَكًا لَّجَعَلْنَاهُ رَجُلًا وَلَلَبَسْنَا عَلَيْهِمْ مَا يَلْبِسُونَ

If we made it an angel, we should have sent him as a man, and we should certainly have caused them confusion in a matter which they have already covered with confusion.

Surah 36:30

يَلْحَسِرَةُ عَلَى الْعِبَادِ مَا يَأْتِيهِمْ مِنْ رَسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِءُونَ

Ah! Alas for (my) servants! There comes not an Apostle to them they mock him?

It is true that man ignorant of knowledge beyond his understanding will oppose it with arrogance with the sole aim of emerging victorious. The capable achieves, the incapable preaches and the aimless continue to debate.

When we closely examine the above *Ayah* it becomes very clear that the onus of sending personages to different places, for different purposes rests with *Allah* and his knowledge. It has nothing to do with our need, or thirst or for our happiness.

Hathees

None will be in the select band of elucidators of religion until he for Allah's sake elucidates all meanings expressed in the Quranic Ayahs and accepts them fully in spite of earning opposition from the public.

If this *Hathees* is taken up for discussion, the question arises as to how a person has to oppose the whole public if he is to understand, analyse, and accept the real truth. Think over this. If a person attempts to state a fact, some so called self-styled religious dignitaries or psuedo religionists instantly label him as a *Kafir*, *Qadiyani*, *Wahabi*, *Palasifa* or any other name they think it fit. They do so in total ignorance of their identity or their principles. Roosevelt is supposed to have said that if you sport a long beard and speak softly, you could go a long distance. Likewise, sporting a long beard and head gear they catch the attention of the public. The people do not have the chance to really judge a person's authenticity or the so called truth he preaches. Such types of people are still found amongst our social milieu. These people are like the eyes, closing for strong light, their hearts and mind get blocked off when they become aware of matters beyond their level of knowledge.

Surah 9:9

أَشْتَرُوا بِعَآيَتِ اللَّهِ ثَمَنًا قَلِيلًا فَصَدُّوا عَنْ سَبِيلِهِ ۚ إِنَّهُمْ سَاءَ مَا
كَانُوا يَعْمَلُونَ ﴿٩﴾

The signs of God they sold for a miserable price, and many have they hindered from His way; evil indeed are the deeds they have done.

Surah 10:39

بَلْ كَذَّبُوا بِمَا لَمْ يُحِيطُوا بِعِلْمِهِ وَلَمَّا يَأْتِهِمْ تَأْوِيلُهُ ۚ

Nay, they charge with falsehood that whose knowledge they cannot compost, even before the elucidation thereof hath reached them.

At this stage, I feel it is my duty to provide some advice. In our country, poverty is the yard stick for the recognition of people. Even a genuine religious dignitary or a learned person is considered being wayward and incurred the wrath of *Allah* if he is in poor circumstances. This is our sheer ignorance. A person treading along God's path has to pass over seven stages. One stage has to be successfully completed if he is to ascend to the next higher state. These stages are:-

- 1st *Mujaahitha* – Pure effort (attempt)
- 2nd *Thavakkal* – Belief in God
- 3rd *Husnekulk* – Good moral conduct
- 4th *Sukkur* – Gratefulness
- 5th *Saboor* – Patience
- 6th *Rila* – Acceptance of the will of God
- 7th *Siddeek* – Sincerity

If the above stages are all, step by step, fully completed then he becomes of maturity to be able to obtain the full union with *Allah*. *Allah* has ordained such difficulties only for them to succeed over it and acts as tests for them to attain higher stages. Poverty, face difficulties from others, are conditions that one must undergo if he is to pass the test of *Saboor*. If not he would have been ignorant of *Saboor*. Until a person undergo great losses and calamities he will not be aware of '*Rila*' - The acceptance of the will of God and be successful. In a similar fashion none can attain the state of *Aarifeens* (*Olis*) if they have not experienced and succeeded step by step, all these seven stages. On the successful completion of these seven stages, makes a person mature and responsible enough to protect God's secrets and act as a guide to the humanity at large. He is called an *Oli*. If a person wants to be a Barber, he must learn to use a razor knife. A person inexperienced in the use of a razor may cause immeasurable damage to himself, his customers and the razor itself. Hence the razor should never be given to an inexperienced person. In a similar vein, to the person whom God has decided to elevate to a state of *Oli*, the normal world seems Hell.

A person who is fully imbibed with thoughts of honour, praise and wealth considers himself as being going up the social ladder is ignorance. He thinks, the God has given him such luxuries only because of God's goodwill and compassion has been bestowed on him. He is ignorant in that, God is gradually, in small doses, giving punishment to him towards his final resting place, the Hell. *Quran* itself explains this in great detail. These folks do see the true servants from their level of ignorance. He sees them in his opinion, going down from high positions to lower standards and misconstrue it as a punishment from God. He disregards their words of wisdom or their actions nor does he see any truth in them. Even if they become aware that these true servants' sayings appropriate, their arrogant mind refuses to accept it. How could these fools understand that difficulties are tests given by God to his true servants so that they would be mature and responsible enough to be given the honour of guiding the people along the correct path by acting as God's representative.

Giving detailed descriptions of the seven stages would take volumes, hence not possible. The *Olis* have given us various descriptions of these in the past. Each of the stages have numerous stepping stones. A fool who is ignorant of these will never undertake it. A person said to *Rasool (Sal)* that he has affection towards *Rasool (Sal)*. *Rasool (Sal)* responded by saying, then expect poverty and humility. He then said, he loves *Allah*, *Rasool (Sal)* responded by saying then expect tests from *Allah*. Hence, poverty, maladies, sadness and the like are not the benchmark in judging a devout person.

Ayub (Al) suffered from serious diseases for over 18 years. The people of that time judged him for his sufferings to be a punishment from God for his misguidance. *Ayub (Al)* was kept away from society. His prophecies were never accepted. So is the case of *Noohu (Al)*, *Ibrahim (Al)*, *Eesa (Al)* and *Rasool (Sal)* and other *Nabis* and true servants. All these honoured dignitaries had to undergo disease, poverty, and other difficulties for them to get maturity. This was not known to the prevalent public. They were ignorant and these were bounties *Allah* gave to them. Hence people of their time reviled and

abused them. But today we say *Salawath* the moment their names are voiced and give praise to them, and extol with them with honour and power they sometimes did not possess. At present, if a true servant of these prophets gets into difficulties or living in difficult circumstances, the public judge him as a man who has lost his way and his position is God's punishment for his misdeeds. Even if we become aware that he says the truth, we arrogantly oppose or ignore it. Imagine the power of our *Wahmu*. Think to what extent we have become liars. What fools we are submerged in our writings, practices and doubts. Didn't you know that *Rasool (Sal)* placed a stone on his stomach to ward off hunger? Haven't you heard of *Mohiyadeen Abdul Cader Jailani* lived in starvation for over 25 years? He had no place to rest, no place to call his own. Didn't you know he stayed in a damaged house? Aren't you aware that *Shahul Hameed Nayagam* was refused by the people to offer water to drink? How is it that our minds and body have now built mausoleums over their places of burial and tills are placed and their places are visited in the hope of getting assistance? It is no use living as animals that do not give knowledge its due place hence rid yourself of foolishness and use your common sense to understand the truth.

Surah 2:214

أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ
قَبْلِكُمْ مَسَّتْهُمُ الْبَأْسَاءُ وَالصَّرَاءُ وَزُلْزِلُوا حَتَّى يَقُولَ الرَّسُولُ
وَالَّذِينَ آمَنُوا مَعَهُ مَتَى نَصُرُ اللَّهُ أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ ﴿٢١٤﴾

Or do you think that you shall enter the garden of bliss without such trials as came to those who passed away before you? They encountered suffering and adversity and were so shaken in spirit that even the Apostle and those of faith who were with him cried, "When will come the help of Allah" Ah! Verily, the help of Allah is always near!

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ
وَالْأَنْفُسِ وَالْثَمَرَاتِ ۚ وَبَشِيرِ الصَّابِرِينَ ﴿١٥٥﴾

Be sure we shall test you with something of fear and hunger, some loss in goods or lives or the fruits of your toil, but give glad tidings to those who patiently persevere.

All these *Ayahs* had to be closely studied and examined. As some in want of knowledge think it is that easy to get to paradise or heaven.

Some *Muslim* persons are giving commentaries that *Nabi* and *Walis* are not afflicted by detestable and serious diseases and believe in it. This is not supported by any strong evidence. If we delve into the *Quran*, it is normal for such diseases to afflict *Nabis* and *Walis* and we need not get perturbed about it, for, after all, they are human beings like us.

In the present world, those of the *Hindu* religion must be appreciated. It is because they have from time to time expostulating matters concerning *Thowheed* (*Athvaim*), even though they seem to be erroneous in some aspects. That community does not oppose or prevent it being disseminated. They also do not seem to find the principles of devotion to God, opposing their own self realization. For, in their view the real motive of devotion to God is for the success of self realization. In the case of *Muslims* whoever expressed an opinion regarding *Thowheed*, it creates a real full blown disturbance. This is because of the fact that *Thowheed* is the way to obtain self realization is completely blocked out and have concluded that there is no self-realization. They also project that self-realization is opposed to worshipping of *Allah*. There exists a situation where a learned cannot expostulate the truth to the people. This is because we are now fully sunk in the foolhardy descriptions related by our ancestors. Blind

rules and regulations makes man in want of knowledge, an ignorant one. This is the cause of the doubtful beliefs of the present time.

In this world, if a fact is discovered, the ones who would oppose it first and foremost would be a *Muslim*. They would consider it as a lie and a distortion. The reason being like some audio tape (the *Ulamas*) have taken away the thinking power of the common man. It is difficult to live as a true *Moomeen* or as an ordinary man with common sense in this world if imprinted in the mind the babbles of persons incapable of understanding worldly affairs nor discerning right from wrong, and imbibe in ideas that are erroneous and acting like *Shaitans*.

Hathees

One of you going in the morning to study a chapter of knowledge is more valuable than praying one hundred Rakahts of prayers.

Hathees

One chapter of truthful knowledge learnt by man is better than Dunya and all within it being owned.

Hathees

To be in the company of a learned man of knowledge or joining his society is better than attending one thousand Janazas, or praying a thousand Rakahts, or speaking to 1000 sick persons said, Nabi (Sal). One of the companions asked him, "Is it better than reading the Quran?" Prophet responded positively and said "Your reading Quran without knowledge would serve no purpose."

Hathees

In pursuit of stabilizing in Islam, person educating himself in Ilm dies, the difference between such person and Anbiyaas is just one post in the Heaven.

There are many more *Hathees* of this nature.

Surah 7:3

اتَّبِعُوا مَا أُنزِلَ إِلَيْكُمْ مِنْ رَبِّكُمْ وَلَا تَتَّبِعُوا مِنْ دُونِهِ أَوْلِيَاءَ ۗ
قَلِيلًا مَّا تَذَكَّرُونَ ﴿٣﴾

Follow (Oh! Man) the revelations given unto you from your Lord. And follow not as friends or protectors, other than him. Little it is you remember of admonition.

Surah 6:159

إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِعَاعًا لَّسَتْ مِنْهُمْ فِي شَيْءٍ إِنَّمَا
أَمْرُهُمْ إِلَى اللَّهِ ثُمَّ يُنَبِّئُهُم بِمَا كَانُوا يَفْعَلُونَ ﴿١٥٩﴾

As for those who divide their religion and break up into sects, thou hast no part in them in the least. Their affair is with God. He will in the end tell them the truth of all that they did. (This Ayah need to be analyzed at length)

Surah 2:176

ذَٰلِكَ بِأَنَّ اللَّهَ نَزَّلَ الْكِتَابَ بِالْحَقِّ ۖ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِي
الْكِتَابِ لَفِي شِقَاقٍ بَعِيدٍ ﴿١٧٦﴾

Their doom is because God send down the Book in truth but those who seek causes of dispute in the book are in Schism far from the purpose.

Surah 2:159

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أُنزِلَنَا مِنْ الْبَيِّنَاتِ وَأَهْدَىٰ مِنْ بَعْدِ مَا بَيَّنَّاهُ
لِلنَّاسِ فِي الْكِتَابِ أُولَٰئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ اللَّعِينُونَ ﴿١٥٩﴾

Those who conceal the clear signs we sent down and the guidance after we have made it clear for the people in the Book-on them shall be God's curse and of those entitled to curse.

Surah 10:17

فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ ۖ
إِنَّهُ لَا يَفْلَحُ الْمُجْرِمُونَ ﴿١٧﴾

Who doth more wrong than forge a lie against God or deny his signs? But never will prosper those who sin.

Hathees

Surely the truth will guide towards good or benefits. The God will always invite you towards paradise. If a man likes to speak the truth, he will be considered a man of truth by the almighty Allah. Lie guides to sin, sin invites you to Hell. If a man likes to lie, he will be considered a liar and would be so written said, Rasool (Sal).

Reported by: *Ibnumasooth (Ra)*

Authority: *Buhary, Muslim, Muatha, Abudawood Thirmithy*

Hathees

It is forbidden or Kufr to debate matters in the Quran, said Rasool (Sal).

Reported by: *Abu Huraira (Ra)*

Authority: *Abu Dawood*

What is the standing of the person who explained that there are 5 *Kalimas*, *Kalima* has many meanings and thus acted against.

Quran's regulation of *Kalima* being the *Muhkamath* type and expresses a single meaning, and thereby opposing *Quran* (opposed to *Allah* and *Rasool*) and knowledge? The *Ayahs* and *Hathees* would answer this, our judge and *Iman* is the *Quran*. It is only those who were honoured among our ancestors who discovered the truth and there aren't anybody at present who have discerned the truth is a misnomer. It is their ignorance that comes to this judgment. If a mistake of the former is pointed out, it does not mean that he is trying to insert new ideas (*Bithath*). Sharpening a knife to cut it off has no meaning, it is better to sharpen our knowledge.

SUMMARY

01. *Kalimathuththayiba* is a sentence of the *Muhkamath* type, that is a sentence having only one meaning. This has been confirmed by the *Quran*, *Hathees* and *Walis* and is an authentic truth.
02. It is a blatant lie to mean that *Kalima* has four or more meanings. This is contrary to *Quran*, *Hathees* and the knowledge of true servants.
03. There are copious evidences to support the contention that *Kalima* has only one meaning.
04. There is no evidence to say *Kalima* has many meanings. It is an insertion of the blind followers into *Islam* and is *Bithath*.
05. It is an unsupportive crime to say that there are five *Kalimas*. It is the handiwork of a few in the middle era of *Islam*. Many have believed in it without thought and has now become a tradition.
06. The insertion of 5 *Kalimas* and the contention of *Kalimas* having many meanings were accomplished in the era predicted by *Rasool (Sal)*.
07. The Educational Institutions and the majority of *Muslims* have not analysed the truth and meaning of *Kalima* and are blindly following traditional practices.
08. The *Imaams* recognized by the people have been *Ulamas* of *Fiqh* and true servants but have not attained the dignified status of *Aarifeens*. There is no evidence of such, as it would be fully explained in a later chapter.

09. The people are overawed by ones degrees, habits and attire and follow their views without understanding the authentic truth.
10. The distortion of *Islam* was predicted in *Quran* and *Hathees*. Even though dignitaries would come to the world to reform and purify *Islam* from time to time, the inactive and thoughtless society has not helped these reformist ideas to take root in the society and the truth has not got stabilized.
11. Even the few who accepted the truth continue to oppose it due to their penchant for honour.
12. *Kalima* can be understood clearly and gives direct meaning that could easily be comprehended, its subject matter however is opposed by knowledge. As a result, it is sheer ignorance to distort the truth to suit the man's knowledge. (This is fully explained in the chapter dealing with *Thowheed*)

Chapter 6

WHAT ARE THE DETAILS OF *SHIRK* (PARTNERSHIP)

What is the genuine description of *Shirk* or partnership? The response to this must be well understood for us to find out about what opposes it fully, that is *Thowheed* or *Athvaitham* (non-duality) or unity of all in one which is *Islam*'s authentic basis and its description. We could identify facts only if we know what is false. *Shirk* is somewhat different to *Kufr*. In our country *Shirk*, Partnership, Prohibition and *Kufr* are all taken to mean the same and the people believe so. Hence, let us consult our *Imaam* and judge, the *Quran* for us to enlighten us in *Shirk* or Partnership.

Surah 23:86

قُلْ مَنْ رَبُّ السَّمَوَاتِ السَّبْعِ وَرَبُّ الْعَرْشِ الْعَظِيمِ

“Who is the lord of the Seven Heavens, and the Lord of the Throne (of glory) supreme? Question the Mushrikeens. They would say, ‘Allah the Supreme’.

Surah 43:9

وَلَيْن سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ لَيَقُولُنَّ خَلَقَهُنَّ

الْعَزِيزُ الْعَلِيمُ ﴿٩﴾

If thou question them, “Who created the heavens and earth?” They would surely reply, “They were created by Him, Allah, the Azeez & Aleem.”

Surah 31:25

وَلَيْن سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ

If thou ask them Who created the Heavens and the Earth? They would certainly say, “Allah, who created them”.

Surah 29:61

وَلَيْن سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَسَخَّرَ
الْشَّمْسَ وَالْقَمَرَ لَيَقُولُنَّ اللَّهُ فَأَنَّى يُؤْفَكُونَ ﴿٦١﴾

If indeed thou ask them “Who created the Heavens and Earth and subjected the Sun and the Moon to his laws”? They will certainly reply, “Allah”, How are they then deluded away?

Surah 29:63

وَلَيْن سَأَلْتَهُمْ مَنْ نَزَّلَ مِنَ السَّمَاءِ مَاءً فَأَحْيَا بِهِ الْأَرْضَ مِنْ
بَعْدِ مَوْتِهَا لَيَقُولُنَّ اللَّهُ قُلِ الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْقِلُونَ

And if indeed thou ask them, “Who sends down rain from the sky and gives life therewith to the earth after its death?” They will certainly reply, “Allah,” Praise be to Allah but most of them understand not.

There are many more *Ayahs* of similar meanings in the *Quran*. Many truths emerge from these *Ayahs* if we closely analyse these *Ayahs*. None of the groups of human beings, whether it be

Mushrikeens, *Kafirs*, Evil men or men of Goodwill ever at any period of time refute the existence of *Allah*. Even the Atheist does not seem to refute this contention. We will delve into this later. The God himself tells us that the *Mushrikeens* (those of *Shirk*) and *Kafirs* (those who oppose) do know that the Creator of the Sky and Earth is God and there exists a God. The above *Ayahs* confirm the fact that the *Mushrikeens* have known and understood that the Creator of the Sky and Earth. He is omnipotent and one and only one. They, though in *Shirk*, still believed and accepted *Iman*-Belief-Faith, the Creator. The above *Ayahs* testify this.

The God points to those who believed that the Creator is one God, *Azeez* and *Aleem* who exists as one and only one, and ask who is to question the *Mushrikeens*. It is clear from this that even though believed in the oneness of the Creator and obtained *Iman* in it, they were living in *Shirk* as per our *Ayahs* in the *Quran*. These *Mushrikeens* too, obtained *Iman* and believed in the omnipotent *Allah* and considered *Allah* to be one entity and that they were treading the correct path. However, these *Mushrikeens*, according to the *Ayah* in the *Quran*, were living in *Shirk* which probably their knowledge were not even aware of. Do not imagine this *Shirk* they were in is idol worship.

Let us at this stage think over whether it is true or false, the explanation given by our graduates and *Kithabs* that we become *Moomeens*, having got rid of *Shirk*, if we accept that *Allah* is one and the one Creator to be worshipped is *Allah*. In a similar vein in the primary stage of man's existence they did not believe in many deities, and it is to get them to believe in one entity that the *Kalima* having many meanings was adopted by the then dignitaries, say our present learned men and graduates. Is this true or false? Think it over.

Since the Creator says the people as *Mushrikeens* who had accepted *Allah* as *Azeez* and *Aleem* Creator and Ruler of the Sun, Moon, Earth and Sky and all within it, it seems they have accepted and believed in the oneness of God, or one God ideology which is not

the basic principle of *Islam* enunciated by *Rasool (Sal)* or believed by *Moomeens*. It seems the preaching of *Rasool (Sal)* was opposed to this idea. If we delve further into this our line of argument may go astray, hence let us lay by for the time being.

Still another fact emerges if we look at these *Ayahs* from another angle. These *Ayahs* have been revealed by Allah through *Rasool (Sal)*. He was born, bred and lived in *Arabia* and became a *Rasool (Sal)* in his own land. God himself in certain *Ayahs* says that he was sent as a prophet to *Arabians*. Hence, these particular *Ayahs* are specific to the people of *Arabia* and to the world in general. This is evident using (*Usool*). For many centuries, the people of *Arabia* worshipped idols (*Ilahs*), but they never refuted or opposed the existence of Allah the omnipotent *Azeez* and *Aleem*. They said that their idol worship was only to get assistance of these idols to get close to Allah's grace. Their saying so was revealed in the *Quran* our *Imaam*.

Surah 39:3

مَا تَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ

We only serve them (Ilahs - Idols) in order that they may bring us nearer to Allah.

The people of *Arabia* never rejected Allah. Even then, Allah classed them as *Mushrikeens* and living in *Shirk*. Even the present day idol worshippers too say that their worship is to get closer to the Creator's grace. If so, would their *Shirk* be the worshipping of idols? *Quran* gives another subtle reason as response to this query. If, with the assistance of our common sense, we delve into *Quran* and *Hathees* there appears to be a main reason and other minor or sub reasons for the prevalence of *Shirk* - ascribing partners.

The emergence of *Shirk* or partnership, and the origin of evil principle that opposes *Islam* and *Iman* is due to six reasons. All these six reasons are bound to one important reason and if that is

removed, all others will die a natural death. Hence, we have to identify the six reasons and the main reason and rid ourselves of it. The details of this is very complex and complicated and could only be clearly and easily understood by the learned person. As it is the duty to explain to those with a moderate knowledge, we will delve into the true servants' utterance, with *Hathees* later and firstly with the *Quran*, hence observe without diverting your attention elsewhere.

The six reasons for *Shirk*.

1st Reason for *Shirk*

01. Worshipping of idols (*Ilahs*) and subtle forms of creations.

If this principle and action thereof is analysed, using the *Quran*, this does not figure so important a reason for *Shirk*, and hence may be downgraded to a minor reason. It is known that this is seemingly bounded by other important reasons that it change to *Shirk*. That is to say, if we rid ourself of idol worship, still the *Shirk* remains. Hence, idol worship is not the tap root for *Shirk*.

Surah 2:34

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ

And behold, we said to the angels "Bow down to Adam" and they bowed down, not so Iblis

We do not doubt that *Adam (Al)* was like us created by Allah. Those who were in *Sujooth* to Allah were neither *Mushrikeens* nor those in *Shirk*. The *Quran* and *Hathees* confirm it. Allah has cursed, done '*Lahnath*' only to *Iblis* for his refusal to do *Sujooth*. Let us not go into the details of this incident as it would change our attention. The very *Quran* that describes about the performance of *Sujooth* to *Adam (Al)* by *Malak*, says a few people did perform *sujooth* to

Yusuf (Al). At no place are these few people accused of being *Shirk* or as *Mushrikeen*. In a similar vein, to *Yakoob (Al)* too a few people performed *Sujooth*, and they too were not considered *Mushrikeens* by the *Quran*.

It is your *Wahmu*, if you say there exists difference between idols and *Adam (Al)*, *Yusuf (Al)* and *Yakoob (Al)*. As in the case of creations, there would be no difference between one another, nor would there be a reason being so. If you observe some creations not in motion but in truth it is not so, for every creation has motion. The explanation for this phenomena is not appropriate at this juncture. What you must understand is that the creations whatever its properties, they are made of the raw materials Soil, Water, Air, Wind and Fire. There could be changes in ratios amongst these elements but the basis of the raw materials are the same. Hence, there is no difference between creations in motion and that which is static. It is the *Allah's* creations that performed *Sujooth* to *Adam (Al)*, *Yusuf (Al)* and *Yakoob (Al)* and the idols (*Ilah*). If this was the main reason for *Shirk*, *Allah* would not have commanded us to perform this *Sujooth* and would not have done '*Lahnath*' to *Iblis*.

Yet for all we begin to doubt and many queries arise in our minds. If idol worship is not the main reason for *Shirk*-ascribing partnership, then why did *Allah* and the prophets who predeceased *Rasool (Sal)* and *Rasool (Sal)* prohibit the worship of idols? Why did *Ibrahim (Al)* break up the idols. *Quran* itself gives us the description. Further, *Rasool (Sal)* when he won over the *Makkans*, he did not visit the *Kahba* until all the idols were removed. Hence, how could we accept that Idols worship that is *Shirk* is not the main reason? This remains our doubt and query. Let us find the answer.

Answer:-There are many external and internal reasons for *Allah* and the prophets to prohibit idol worship. Let us delve into the external reasons.

01. *Allah*, the Creator, God are all '*Wajibul Ujooth*' that is indestructible (*Haq*) and basic. *Ilahs* are creations - those in

motion and static are only names and shapes. These that were all created by command, all exists in our knowledge, but are only illusory and in want (It is difficult to understand the truth behind the creations and hence described separately on 'What is Creation'). If *Allah* is the origin and creations its manifestations, then the latter cannot be worshipped. Only the origin should be worshipped.

- 02.** The authentic shape of *Inshaan* is formless. That is to say *Inshaan* is formless. The body is only *Inshaan's* vehicle. Idols are creations that also have forms or shapes and are in a very low position. Hence, the *Inshaan* that is in a higher status or pedestal should not worship the lowly idols.
- 03.** The *Wajibul Ujooth*, that is the authentic *Allah* is pervasive and boundless. To call him boundless is itself a great sin, such is his serenity and purity and omnipresence. The idol is a creation that is bounded by dimensions of length, breadth, thickness, weight, place time and shape. Hence, a thing that has boundaries or bounds should not be worshipped. If one of it is taken to worship, how could we say another similar one not fit to be worshipped. If all are to be worshipped, then we have to worship everything. Further, we will be accused of restricting God within (*Thasbeeh*) set boundaries. Idols are not *Allah*, it is only to remember him that idols are taken, then that idol would be equated to *Allah* as a single object (*Haq*). (This must be patiently understood later.)
- 04.** If the shape of the idols get embedded in the minds, those subtle creations that appear while in meditation would be in the form of these idols. We have to observe them in the shape that is already imbibed in our minds. This would also be an obstacle for the emergence of the true views. This would amount to a false imaginary happening. There are also very subtle reasons that is beyond your level of understanding. However, this would suffice to get at the truth.

05. The most important reason is that the idol worshipper believes that the idol is not *Allah* while in worship. This is the most important reason for *Shirk*. This would be explained more clearly in the sixth reason. Be patient. Now glance through *Quran*.

Surah 16:49

وَلِلَّهِ يَسْجُدُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ

And to God doth obeisance all that is in the Heavens and on Earth

Says the *Quran*. In this *Ayah* that referred to *Allah* 'Lillahiyyas Joothu' which means whoever in whatever form they perform *Sujooth*, it is all to *Allah* and none other. This is what *Quran* says. Think it over. When some men perform *Sujooth* to various kinds, good and evil, living and nonliving creations, how could the performance of *Sujooth* by men on Earth is to *Allah* be truthful? If what *Allah* says is true, then all the creations that man is worshipping is none, but *Allah* seems to be the truth. But man believes that he and the creation he worships or does *Sujooth* are different from and not of *Allah*. There are many similar *Ayahs* of this nature in the *Quran*.

To those in the middle class of knowledge, I have given a short reasoning using the *Quran* for you to surmise that idol worship is not the tap root cause for *Shirk*. It is only a sub or branch reason.

Surah 5:90

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَمُ
رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ﴿٩٠﴾

O! Ye who believe! Intoxicants and gambling (dedication of) stones, and (divination by) arrows are an abomination - of Satan's handiwork; eschew such (abomination) that ye may prosper.

Idol worship drinking alcohol and gambling are all of the same kind. Think and get clear. (Do not be deluded that I endorse idol worship).

2nd Reason for Shirk

Our Ilahus, the idols would do *Shafaath* is the belief of some. That is these idols will help or assist to help or make way for the worshipper to be in God's grace.

Surah 39:3

مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ

We only serve them in order that they may bring us nearer to God.

If this principle is examined, this too does not fall into the category of being the most important reason for *Shirk*. When we believe that *Allah* is different and *Rasool (Sal)* is different, to seek from *Rasool (Sal)* *Shafaath* or support is an admissible action. *Rasool (Sal)* is also a creation like any of us. We have stated earlier that there is no difference in creations. Hence, one creation obtaining help or assistance from another creation is not wrong. According to the principles of the non-clear learned men that *Allah* is different, yet a creation supporting another creation is not wrong. To escape the punishment from the courts or to obtain a job we seek the assistance of another employer. Hence, idol worshipers getting help from an idol is similar to a *Muslim* getting assistance of a movable or

immovable object to accomplish his project. In this sphere the *Muslim* and the *Mushrikeens* are equal. Hence, this principle cannot be the main reason for *Shirk* or partnership.

3rd Reason for Shirk

The naming of the idols as *Ilahs*. If this principle is examined this too cannot be considered a main reason for *Shirk* or partnership. How?

Surah 4:171

إِنَّمَا اللَّهُ إِلَهُ وَاحِدٌ

All that is Allah is one Ilah.

Surah 27:64

أَعْلَهُ مَعَ اللَّهِ ۚ قُلْ هَاتُوا بُرْهَانَكُمْ إِن كُنْتُمْ صَادِقِينَ

Can there be another Ilah besides Allah? Say, “Bring forth your evidence, if you are telling the truth”

Surah 43:84

وَهُوَ الَّذِي فِي السَّمَاءِ إِلَهُ وَفِي الْأَرْضِ إِلَهُ

It is He who is (Ilah) in Heaven and (Ilah) on Earth.

In these *Ayah Ilah* refers to the idols that are *Ilahs* and *Allah* as *Ilahs* and hence a common noun. The term *Ilah* is used as a common word for many objects. There is no doubt it is a common Noun. A name not only specific to the Creator being used to refer to creations is a permissible methodology.

Surah 22:65

إِنِّي اللَّهُ بِالنَّاسِ لَرَّءُوفٌ رَّحِيمٌ

For God is the most kind and the most merciful to man.

Surah 9:128

Now hath come unto you an apostle from amongst your selves: it grieves him that you should perish ardently anxious is he over to you to the believers is he most kind and merciful.

In these *Ayahs*, the name *Raufun & Raheemun* have been used by *Allah* for him and his creation *Rasool (Sal)*. Similarly *Allah's* names have been used in the *Quran* to other prophets as well. Similarly *Ilah* a common word for many objects being used to refer idols is not *Shirk* at all. *Arabs* believed *Ilah* to mean a creation to be worshipped and naming so is no *Shirk* at all. Hence, this principle too is not a main reason for *Shirk*.

4th Reason for Shirk

The principle that believes God bound in *Thasbih*. In this principle *Allah* is restricted by shape, colour, and by the appearance.

“Oh! *Muhammath!* Tell us, What was your god made of, is it of Silver or Gold?”

This principle too cannot be the reason for *Shirk*. The Jews and Christians who belong to the *Ahlul Kithaabi* have bounded *Allah* in '*Thasbeeh*' or in figured statues. The Jews called *Uzaru (Al)* as *Allah's* son and the Christians referred to *Eesa (Al)* as *Allah's* prince.

Surah 9:30

The Jews (Ehudus) called Uzair, a son of God, and the Christians (Nazarines) call Christ the son of God. That is a saying from their mouth, in this they imitate what the unbelievers of old used to say, 'God's curse be on them' how they are deluded from the truth.

This *Ayah* and other similar *Ayahs* if examined closely, *Allah* has not called them *Mushriks* anywhere. They are only called *Kafirs*. Hence *Kufr* and *Shirk* or partnership has a lot of differences. Further *Kufr* is pardonable, but *Shirk* or partnership is unpardonable. This is because from among the *Kafirs* –the Jews and Christians, matters like food and woman are not prohibited for the *Moomeen*, but all of the matters of the *Mushrikeen* is prohibited.

Surah 2:221

Do not marry unbelieving women (Mushrik) until they believe (Iman). A slave woman (Moomeen) who believes is better than an unbelieving woman, even though she allure you. Nor marry (your girls) to unbelievers, until they believe. A man slave who believes is better than the unbeliever, even though he allure you. Unbelievers do, but beckon you to fire. But God beckons by his grace to the garden of bliss and forgiveness and makes his signs clear to mankind that they may celebrate.

Surah 5:5

Lawful unto you in marriage are not only chaste women who are believers, but chaste women among the people of the book revealed before your time. When you give them their due dowers and desire chastity, and not lewdness.

Thus describes *Allah*. Do examine similar *Ayahs*. In *Ayah* 5:5 it is said the food you take and that taken by *Ahlul Kithabis* are *Halaal* to each other.

If you examine these *Ayahs*, the Creator being bound as *Thasbeeh form* is not the main reason for *Shirk*. This is because Jews and *Nazarenes* have bounded *Allah* in statues but *Allah* has made their food and women *Halaal* to *Muslims* and *Moomeens*. They claimed God has sons, made statues of him. *Muslims* proclaim *Allah* has no shape or physical form. That is to say Jews and Christians say *Allah* has shape. *Muslims* say *Allah* has no shape. *Moomeens* have to accept both '*Thanseeh*' and '*Thasbeeh*' (shape and no shape). This then is true belief.

Surah 57:3

He is the first and the last. The evident and immanent. And has full knowledge of all things.

Hence, the Creator being bounded by *Thasbeeh* is only a dent on faith but is not *Shirk* or partnership. When we say, God has no physical form, it could also mean that he has no power or energy to manifest with a physical form. Similarly, if the Creator has a physical form, then he could not transform himself into formless and not omnipotent. Both these principles are opposed to revelation '*Wallahu Ala Kulli Shayin Katheer*'- GOD is omnipotent. The Creator is formless. This formlessness of *Allah* is referred to '*Kunhu*' a matter referred to his self. *Allah* having a form refers to '*Asmaa*', '*Shifath*'

and allied matters. A *Moomeen* has to understand and accept *Thaath*, *Shifath*, *Laahir* and *Baathin*. We will get to know it fully in succeeding chapters. But amongst *Baathin* and *Laahir* accepting and having *Iman* only on one of it is a deficiency, but not a reason for *Shirk*. Similarly, a *Moomeen* has to accept *Allah's* sight, query, speech that are primary properties under conditions of the two qualities *Laahir* and *Baathin* (Evident & Hidden) which a *Moomeen* accepts. We have been from our childhood days taught the condition of *Baathin* only seeing without eyes, hearing without ears and speaking without the tongue. This is our ancestors perplexity and distortion. Accepting *Baathin* and *Laahiru* conditions is the pure *Iman*. Let us know about this later.

5th Reason for Shirk

The belief that these idols will have the qualities to give them profit, loss, good, sadness, happiness and the like. This too seems not to fall into the tap root for *Shirk* or partnership. This is because the created matter that are not *Allah* only gives different properties, this being the belief of many people. There is no doubt that the fire will burn or scald. Who doubts that the creation fire has the quality of heat in it?

According to *Quran's Ayah*, none of them are the cause for *Shirk* or partnership. A *Muslim* believes a particular medicine has its diagnostic properties. *Mushrik* too believes in it. *Quran* too mentions medicines in this form. Prophets too have mentioned a few medicines. Some have even practiced medicine. God has sent down medicine for every disease. *Rasoolullah* himself has said for us to practice medicine. Food satisfying hunger is a universal truth. *Muslims* and *Mushriks* are same in this aspect. In the same way a *Muslim* believes that creations have qualities of their own. *Mushriks* have idols as creations and believe each of them have a specific property. Hence this principle will not be the main reason or tap root for *Shirk*.

6th Reason for Shirk

The principle where *Allah* is separate and different from his creations. In this *Allah* is considered a separate entity and all his creations are not *Allah* and are separate bodies. To be more specific, *Mujarathu*, *Maathaakkal* the different *Ilahs* intricate or subtle, physical, good and evil are all different and separate from *Allah* as per this principle. If we analyse this principle with the assistance of the *Quran*, *Hathees* and our common sense, the authentic *Shirk* or partnership is originated by this theory of separation. Further, it is this that is turning the other five reasons as *Shirk* or partnership. Hence, it is this principle that remains as the tap root of *Shirk* and partnership, an unpardonable sin. If this principle is removed or eradicated, then the other five would not be *Shirk*. The prophets were sent down to rid us of this principle and guide us along the authentic pathway and *Kalima* was prophesized only to eradicate this principle. Prophets and *Nabis* were opposed because people did not understand these views. The explanation of the principles taught to us in our childhood seems opposite to this principle. Hence militancy, arrogance and thoughtless actions must be got rid of and patiently and clearly understand the truth. Patience is of utmost importance here.

It is now clear that if the principle of separation is eradicated, all other reasons for *Shirk* or partnership will disappear. If we take the view that there is no creation that is not *Allah*, then performing *Sujooth*, Obtaining support for *Safaath*, naming of *Ilahus*, believing that it would give specific properties, getting bounded in the forms and all other actions are to *Allah* alone. All power belongs to *Allah* would also become authentic. This knowledgeable will easily understand this but those with moderate knowledge may have to be given further explanation. Hence, be vigilant.

All the Creations in the whole universe are all from *Allah*, not separate elements and are only manifestations of the God's *Shifath* having different names and shapes. When we say that the fire has scalded or burnt us, it is *Allah* who burnt us considering the fact that the fire is not a separate element from *Allah* having its own characteristics. *Allah's* namesake it is fire, he who burnt, he who got burnt as all the principles are his and there is none except him but

Allah. Similarly if the idol is taken as not *Allah*, then the namesake *Ilahu*; belief of doing *Safath* and the performance of *Sujooth* all become *Allah*'s. This is because we believe there is nothing but *Allah*. All actions belong to him.

Even if this description is true, our normal knowledge would tend to oppose it. This principle would be opposed and found fault with, and would even be judged as deception and *Kufr*. Even if our common sense agrees with us, when our senses begin to function and observe the universe, then we see differences in the various creations. One would be big and another small and one would be white and the other black, one is *Halaal* and another *Haraam*. Hence man sees each of them as different and having diagnostic properties of its own. He also experiences it in the same vein. Not only does he see it, he experiences it by himself. He also observes that any creation sees itself as weak and powerless and depends on another for it to complete its needs. Hence, man's knowledge shudders and naturally opposes the contention that the dog, pig and faeces are all *Allah*, and therefore will not accept it. Further, if anyone says there is nothing except *Allah*, he would surely be classed a madman by man's knowledge.

Thus non-acceptable by knowledge, opposing the principle and being steadfast and stubborn in believing that *Allah* is different, creations are different, *Allah* is different from *Ilahus*, the *Mushrikeens* (those of *Shirk*) were addressed to and their false beliefs pointed out to them and explained by *Nabis* and *Rasools*. These prophets were sent down by *Allah* along with *Thowheeth Kalima* 'La Ilaha Illallah', the scriptures that would describe and explain it, *Karaamath* and *Muhjisath*. The principle of the union of one in all that is expressed by the *Kalima* is the life of *Islam*. If this principle was accepted by the people, then there is no necessity for *Nabis* and *Rasools* to be sent down to earth. To say *Allah* is one does not need such high dignitaries like *Rasools*. For those living at present, past and future would readily accept it. But if it is stated that there is none except *Allah*, then even the learned will not accept it without explanation.

It is because of this one *Abu Jahil* who wholeheartedly accepted Prophet *Muhammath (Sal)* as the one who deserve the name *Al-Ameen* in that he was not a liar but the *Kalima* and the revelations he brought to earth as false. This is because the prophet (*Sal*) proclaiming that there is none, but *Allah* could not be accepted by the knowledge possessed by the people at that time.

Hathees

Surely we have not made you a liar, but what you brought is false said Abu Jahil.

Reported by: *Ali (Ra)*

Authority: *Thirmithy*

There are two facts emerging from this *Hathees*.

1. The *Kalima Rasool (Sal)* preached belonged to the *Muhkamath* type having only one meaning. That could be easily understood by even those who have had no education.
2. When the meaning of *Kalima* and one's beliefs are compared, Man would always find the meaning of *Kalima* as false. Hence to the ordinary man's knowledge, the truth that emerges from *Kalima* is one that is opposed to his knowledge.

Hence, only when he understands and becomes aware of the truth of *Kalima* that the prophets preached and then accepts it without any doubts, only then he would know that there is only one principle. This is *Islam*'s authentic principle of union of one in all. This is the true summary of *Thowheed*. If this truth is without doubts understood and fully accepted by the mind, the end result of this is that he has therefore obtained *Iman* or faith. Until this *Iman* is obtained by man, he cannot achieve the state of '*Thajarruth*' (*Mowth Kabul Anthamowth*) be dead without dying. Unless a person attains this state he cannot achieve complete fulfillment. The '*Siraathul Musthakeem*' described as finer than hair and sharper than sword

and that is referred to as the straight path is the correct explanation of the *Thowheed Kalima*. Some learned personages are like the blind man seeing an elephant, have led us in the wrong path and we are quite unaware of it. Further, we are under the impression that we are on the correct path. Book knowledge and stubborn arrogance are the two conditions that prevent man from learning the actual truth. Until such time, he cannot tread a straight path that is *Siraath*, he would always fall into Hell. Man has, however, not been told what this straight path is. He also is unaware of what *Amal* is for and is under an erroneous belief that the one who indulges in excessive *Amals* are the *Auliyas*. Man has not understood that the majority of those who practiced *Amals* acted as *Shaitans* and send him down the wrong path.

Surah 7:30

Some He hath guided, others have by their choice deserved the loss of their way, in that they took the evil ones in preference to God for their friends and protectors, and think that they receive guidance.

As we wrongly believed in some blind followers ignorant in the actual truth as *Auliyas* and that our path is the correct one, we have been from our childhood made to tread a path that was much opposed to the authentic path by the *Shaitans*. Imagine how they have led us against the *Quran*, against the knowledge and thereby deceived us. By saying this we would make enemies for sure. We do not care for the discredit of those in want of knowledge. This is not our view but the judgment of the *Quran*.

Surah 2:257

Allah is the protector (Auliya) of those who have faith. From the depths of darkness, he will lead them forth into light. Of those who reject faith the patrons are the evil ones (Shaitans). From light they will lead them forth into depths of

darkness. They will be the companions of fire to dwell therein forever.

Mushrikeens are '*Najees*' says the *Quran*. *Najees* means evil odour; disgust and repugnant. *Kalimathuth Thayiba* means sweet smelling pure sentence. Hence, the evil odour of *Najees* can only be overcome by the sweet smelling *Kalima*. It is because of that the Creator has named *Kalima* as *Thayiba*. The *Mushrikeens* believed in the Creator being separate and different from his creations (*Ilahs*). They said that they worshipped *Ilahs* to get closer to *Allah*. They believed the Creator as one entity and his creations are apart from the Creator consisting of separate and different types and kinds (*Ujooths*). The *Malaks* and other spiritual beings and angels were believed to be the daughters of the Creator and *Uzair (Al)* and *Eesa (Al)* were believed to be the Creator's sons. As the creations (*Ilahs*) were separate entities (*Ujooths*) they believed to, each having a property and quality of its own. They named these as *Ilahs*. It is to these people who were in *Wahmu* that *Allah* was targeting the expostulation of truth.

The Creator does so by saying "*La Ilaha Illallah*", there is no *Ilahs* except *Allah*, all *Ilahs* are *Allah* or all is himself (*Hamawosth*). It is wrong to consider the shape, colour, name, time and place bounding our dreams as having different properties, giving *Safath* and separate entities from the dreamer. Every object or beings you experience in the dreams, the evil and the good ones are all is not different from the dreamer but a part of himself. What he sees in his dreams are all that was programmed in his mind and its manifestations. Hence, the dreamer and the creations he experiences in his dreams are all one and not different entities. This, the Creator, easily expresses by saying '*La Ilaha Illallah*' which means except *Allah* there aren't *Ilahs* that are to be worshipped and that the *Ilahs* are not different (separate *Ujooth*) entities. All *Ilahs* are *Allah* says the Creator.

Surah 16:22

Your *Ilah* is one and only one.

(The Creator unites himself and the *Ilahus* together in saying this)

In addition there are revelations like '*Huwal Awwalu*' which would assist one to understand and get a clearer meaning of the truth, the *Kalima* is trying to express. To assist the Prophets and *Nabis* to do the latter they were made by the Creator to have the ability of *Karaamath* and *Muhjeesath* that were feats beyond human comprehension. As a final attempt he made and commanded Prophet *Muhammad (Sal)* make war with the sword until the people accept *Kalima*.

The objective of sending prophets by the Creator is to make the people understand and accept the serene and pure *Thowheed* through the exposition of *Kalima*. This would in the beginning rid off the belief in man of seeing *Allah* as separate and different from all the creations in the whole universe and enlighten him of the '*Waqjibul Ujooth*' that is the one and only *Haq* that is *Thowheed* (This is for the man to clear his forgetfulness and become aware of who he is and then seek self- fulfillment). But for man, equating *Allah* with animals like dog and pig is a thought he would detest and will not understand this connection and would easily classify it as erroneous and prohibitive. Further, when the man reads the *Quran* with the external world in his mind, he would see that in very many *Ayahs* *Allah* is shown as a separate entity from his creations and would surely conclude that the theory of unity of all in one is opposed to *Quran* and *Hathees*, thus he would consider it the wrong route. This type of preaching belongs to *Dajjal* and our ears must not hear this would be his final estimation.

To these men who are fully imbibed in distortion are ignorant and unaware that the *Thowheed* remains unchanged in the *Quran* and *Hathees* even by a word. The reason for this is that he does not possess the knowledge to read the *Quran* and *Hathees* and comprehend it with and also the mind has been embedded in a belief that opposes *Thowheed*. It is an undoubted fact that the *Quran* and

Hathees hasn't even a small sentence that refutes the principle of *Thowheed*. If *Quran* was revealed to confirm *Thowheed*, how could it have matters opposing *Thowheed*? Hence, it is necessary for us to understand where appropriate in keeping with the knowledge we have. Please be patient.

It is quite justifiable for the populace to oppose and act against those knowledgeable who preached following the prophets, who proclaimed there is none except *Allah*, unifying *Allah* and the lowly, detestable creations. If *Thowheed* and obtaining *Iman* is easily understood and comprehended by the lowly and ordinary folks, then *Allah* need not have sent down prophets. The Prophet (*Sal*) need not have forced it with a sword. Why is it necessary that such numerous prophets were sent by *Allah* the Creator for a matter that could be understood by men using their own knowledge? If the man believed in the existence one God, if the prophets have expostulated the existence of one God, then why should they oppose them? Hence, God sent down prophets only to explain to the populace matters that they could not comprehend by the usage of their own knowledge.

Truth is mostly bitter for everybody. But however bitter it is, it has to be accepted says, a learned man. It is true that for an ordinary person in want of knowledge will have many serious doubts in matters concerning *Thowheed* (obtain *Iman*). Quick temper and arrogance are not qualities that would help you to understand *Thowheed*-patience and a clear mind are necessary requisites for one to understand *Thowheed*. The former attitude will only be missed out completely. Wasn't it *Rasool (Sal)* who said to imprint *Iman* in a person's *Kalb* is as difficult as sending a camel through the eye of a needle. Under the chapter Clearance of doubts, in a Question and Answer form on matters pertaining to *Thowheed (Iman)* would be dealt with, with supporting evidences. Patience is the key word. *Insha Allah* - Hence, be patient.

(2)

Oh my beloved brother!

It is totally unnecessary to enunciate that the Lord to be worshipped is none but *Allah*, by the usage of 124,000 *Nabis*, a total of 313 *Mursaleens*, 6 *Ulul Azmis*, 4 religions and other *Suhbuhs*. This is because every man's knowledge would easily grasp the meaning of the sentence the Lord to be worshipped is none but *Allah*. This has been accepted by the majority of the population now, and even before. Hence, the theory the Lord to be worshipped is none, but *Allah*, could be pleasantly accepted and believed as against the saying there is no *Ilah* except *Allah* which meaning our minds find it difficult to accept. Hence, it is *Haraam* to say so. So say certain *Shaitans* who guided us by the *Kithabs* like '*Rasaayul Medina*' and '*Thubha*' written in *Arabic*. Without any research, following each other blindly have made such utterances, we believe and hail them as *Imaams*, Guides and genuine *Moomeens*. The *Quran* on the other hand proclaim them as *Shaitans*. This proclamation has been found as *Haq* (truth) through investigations and experience.

This is because they pleasantly accept the *Mushrikeens* but judge the principles of *Moomeens* (Prophets) to be *Haraam*. Due to lack of knowledge, we have from childhood believed them as *Auliyas* and have imbibed their teachings that only shows a slippery path. Just think of how the truth is turned upside down and the path it is taking. Are they *Shaitans*? *Auliyas*? Analyse *Ayah* 7:30 and similar ones. They have found the revelations of the *Quran* and *Hathees* that was voiced by prophets as lies.

Surah 43:22

بَلْ قَالُوا إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا عَلَىٰ آثَرِهِمْ مُّهْتَدُونَ

Nay they say, "We found our fathers following a certain religion, and we do guide ourselves by their footsteps.

Surah 30:58

وَلَقَدْ صَرَّفْنَا لِلنَّاسِ فِي هَٰذَا الْقُرْآنِ مِن كُلِّ مَثَلٍ وَلَٰكِن جَعَلَتْهُم بِغَايَةِ لِّيَقُولَنَّ الَّذِينَ كَفَرُوا إِنَّا أَنتُمْ إِلَّا مُبْطِلُونَ ﴿٦٠﴾

Verily we have propounded for men, in this Quran every kind of parable but if thou bring to them any sign, the unbelievers are sure to say "you do nothing but talk vanities."

This *Ayah* was taken up before. Who are the rejectors? They are those who refuse to accept the truth. What is the truth? It is God's religion, *Quran*. What proof did the prophets bring forth? They are *Kalima*, Revelations, *Karaamath* and *Muhjeesath*. Who followed the prophets? They are their heirs and true servants the *Walis*. Now ponder. If the 'Lord to be worshipped is none but *Allah*', was the one preached by *Rasool (Sal)* as per the above *Ayah*, would the people have called him a liar or would have accused him of bringing a false message. *Rasool (Sal)* and his companions saying, "There is none to be worshipped except *Allah*" is *Shirk* and except *Allah* no *Ilah* is the genuine truth, and as such in the past and at present people label it as lies and those who say as liars. They said, it cannot be accepted in a pleasant manner. Why did they say so? This is because they rejected the (*Quranic*) sayings of the prophet. Analyse *Ayah* 2:13 and the like.

Surah 67:20

إِنِ الْكَافِرُونَ إِلَّا فِي غُرُورٍ

In nothing but delusion are the unbelievers.

Hathees

If Allah has not stopped a person going to Hell fire, there would have been none to witness that except Allah there is no

Ilah and Rasool (Sal) his messenger, said Anas (Ra) through Nabi. This Hathees was given before.

Analyse this *Hathees* closely. *Abu Jahil* stated that he did not call *Rasool (Sal)* a liar, but for stating that there is no *Ilah* except *Allah*, that what you brought forth we find as lies. Analyse this with a clear mind. The *Mushrikeens* to get close to *Allah* sought the assistance as an attorney of the idols, but they did know the one to be worshipped is *Allah*, but none other. It is because *Rasool (Sal)* confronted them and opposed their principle he was tabled a liar. This would have befallen anybody who brought forth the idea revealed by *Rasool (Sal)*. Hence, a truth that cannot be accepted by a commoner will always be considered a lie. Everything is He, is a fact that man's knowledge would find it extremely difficult to accept. It is to teach an ordinary person what he finds difficult to understand that a teacher is necessary. Such teachers are the *Nabis*. Their sayings must not be looked at from a very narrow angle, but with a veil free mind and genuine common sense, only then we would be able to understand.

If only you had taken the *Quran*, and the knowledge, and if you had understood the six reasons clearly, you would have identified what causes *Shirk*. It is the imagination of the presence of other truthful entities (*Ujooth*) along with the omnipotent, omnipresent truthful entity *Ujuth (Allah)* that is *Shirk*. When we believe that the creations are different and separate entities from *Allah* then there is an existence of things that are not *Allah's*. If the creations are not of *Allah* then they could have been created in a place other than *Allah's* and by another *Allah*. That would bring the question of having two *Allahs*. If we take the view that it is *Allah* who made the creations and there are no other entity except *Allah*, then everything thus created whether it be good or evil are all of *Allah*. If so, us calling that they are not of *Allah's* is erroneous. This then is the general summary of *Shirk Thowheed*.

When we say '*La Ilaha Illallah*', there is no *Ilah* except *Allah* which means all *Ilahs* are *Allah* and there is none except Him.

If this cannot be understood with our knowledge now, the *Kalima* stabilizing the existence of only *Allah* is very transparent and clear. This is the gist of *Thowheed*. Let us understand this clearly. If we say there is none to be worshipped except *Allah*, it seems to convey that the creation is a different entity from *Allah*. Hence a person saying this accepting the existence of one God by voicing it, there arises an existence of one or more truthful objects in his mind without his knowledge. Of this, he is unaware of. The secret of *Shirk* is this. This seems an ordinary matter, but the fact is otherwise. This is a serious psychological disease. We will delve into it later.

Surah 16:51

﴿ وَقَالَ اللَّهُ لَا تَتَّخِذُوا إِلَهَيْنِ اثْنَيْنِ إِنَّمَا هُوَ إِلَهُ وَاحِدٌ فَإِلَٰهِي فَآرَهُؤُنَ ۖ﴾

Allah has said, "Take not for worship two Gods (Ilahs) for He is just one GOD (Ilah). Then fear me (and me alone)".

Do analyse similar *Ayahs* like 6:22. When there are hundreds of *Ilahs Allah* commands not to take up two deities. The belief that the creation is different from *Allah*, imprints the existence of another Creator without our knowledge. The God directed his revelations to the people who sought assistance of the idols (*Ilahs*) to get close to the Creator who is *Azeez* and *Aleem*. It is to them *Allah* warns of two deities. He specifically says two deities instead of many. The reference to two deities brings forth many other facts. Without understanding our short description, if one says that there is a difference between a person saying there is none to be worshipped except *Allah* and the *Mushrikeens*, then he has neither '*Thakleeth*' nor '*Thahkeeth*'. The former accepts the religion and the latter would analyse deeply before accepting it.

Surah 28:74

وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَائِيَ الَّذِينَ كُنْتُمْ تَزْعُمُونَ

The day that he will call on them, He will say “Where are my partners whom you imagined”? Remind them of the day.

Surah 28:88

وَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا إِلَهَ إِلَّا هُوَ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ لَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ ﴿٨٨﴾

And call not besides Allah on any other Ilah. There is no Ilah except Him. Everything that exists will perish except Him. To Him belong the command, and to him will you be brought.

Surah 34-27

قُلْ أَرَأَيْتِ الَّذِينَ اتَّخَذُوا شُرَكَاءَ لِلَّهِ أَنْبَاءً بَلْ هُوَ اللَّهُ الْعَزِيزُ الْحَكِيمُ ﴿٢٧﴾

Say, “Show me those whom you have joined with Him as partners, by no means can you. No, He is Allah the exalted in power and the wise.”

Surah 37:35

إِنَّمَا كَانُوا إِذَا قِيلَ لَهُمْ لَا إِلَهَ إِلَّا اللَّهُ يَسْتَكْبِرُونَ

For them, when told that there is no Ilah except Allah, would puff themselves with pride.

Surah 37:36

وَيَقُولُونَ إِنَّا لَنَأْتِيَنَّكَ بِشَاعِرٍ يَمْحُجُّونَ

And say, “What! Shall we give up our Ilahs, for the sake of a poet possessed?”

Analyse Ayahs like 6:21 and 6:33

Surah 54:22

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ

“But we have indeed made the Quran easy to understand and remember. Then is there any that will receive admonition?”

SUMMARY

01. The belief that along with the Creator who is an authentic basic entity there exists many other entities is *Shirk*.
02. It is from this belief that idol worship, seeking assistance, naming, binding to forms (statues), expecting profit and loss and the like becomes *Shirk*.
03. Until the belief that there are basic entities other than *Allah* is eradicated from our minds, no benefits would accrue from *Amals* and attain union with *Allah*.

04. It is to completely erase off the wrong belief of the existence of others who are not *Allah* that prophets were sent down and *Kalima* was revealed.
05. The description of *Shirk* and *Thowheed* taught to us from childhood is erroneous and opposed to the authentic truth. (Enunciated by the *Quran* and *Hathees*).
06. In the description of the principles of *Islam*, without any research, and disregarding the strict instructions of *Quran* and *Hathees*, our ancestors through sheer ignorance have provided very erroneous descriptions that are well imprinted in our minds. This makes us oppose even authentic truths.
07. We must fully read and understand and comprehend and accept the *Quran*, *Hathees* and the meanings expressed by *Walis*. If we are to discover the authentic truth we have to do so with a clear, impartial untainted mind.
08. Without imbibing the Pretender's and *Shaitan*'s unsupportive sayings and writings, analyse with a steadfast, clear and transparent mind to discover the genuine truth. This is because the truth has been distorted many years ago.

Chapter 7

WHAT IS THE DESCRIPTION OF *THOWHEED* (UNIONIZE)?

(1)

True servants possessed of spiritual purity, knowledge and experience and dignified *Ulamas* excepted, a few *Moulvis* and learned men have differences in their contentions regarding *Thowheed*. To enumerate these differences in opinions would involve us in writing many books. We would select only three of them that are prevalent among the educationists and the learned and the community at large. I will also give you the descriptions that are opposed to the *Quran* and *Hathees* and then describe the details of the description of *Thowheed*. The God send down prophets to this world to oppose the wrong theory of the *Thowheed Kalima* '*La Ilaha Illallah*' that is *Shirk* or partnership and preach to the people the genuine truth. This is the unanimous view of all *Ulamas* and the Learned. Clash of views and opinions are restricted to the emergence of *Thowheed* through *Kalima*'s description unionizing and the Unity of all in one or one in essence.

A group of *Ulamas* are of the view that *Thowheed* means Union of All in One and it is so in '*Uluhiyath*'

The description of Unionising in "*Uluhiyath*"

This means the unionizing of the qualities of superiority. That is to say *Allah* is the Lord and his qualities of superiority not being joined in partnership with others and remaining alone in *Thowheed*. If this is factual then *Allah* is the Lord not being known and attempting to join another to his quality of supremacy is *Shirk*. *Thowheed* is directly opposed to *Shirk*. This idea was prevalent amongst Jews and a section of *Nazarenes* but not amongst the *Mushrikeens* (Those with *Shirk*) of Arabia.

Hence, *Allah* need not have ordered *Rasool (Sal)* to reject this view. This is because *Allah* says *Rasool (Sal)* was sent to the *Arabs* as no prophet has ever been sent to them and this was at that time *Rasool (Sal)* had openly prophesized *Kalima* to his people. It was long after this that *Allah* said, “I have send you as *Rahmath (Nabi)* to the whole world”. This is not our inference, but what the *Quran* says. Hence, one cannot doubt or argue that *Rasool (Sal)* addressed the *Mushrikeens* of *Arabia* when propounding the *Kalima*. The *Mushrikeens* were aware of the existence of one God and accepted the principle (power) of *Azeez* and *Aleem*, the Creator and did not join up others in partnership with Him. This is *Quran*’s view. Even then, *Allah* refers to them as *Mushrikeens*.

Surah 23:86

قُلْ مَنْ رَبُّ السَّمَوَاتِ السَّبْعِ وَرَبُّ الْعَرْشِ الْعَظِيمِ

Say, “Who is the Lord of the Seven Heavens, and the Lord of the throne of glory supreme?” Ask *Mushrikeens* and they will respond as, ‘The Almighty *Allah*’.

(Do analyse *Ayahs* 43:9; 31:25; 29:61; 29:63.)

By these *Quranic Ayah*’s description, the *Mushrikeens* accepted the supremacy of *Allah* and never attempted to join it up with any other. The God still labels them as *Mushrikeens*. Therefore, if *Thowheed* means getting united in *Uluhiyath*, then these *Mushrikeens* are also followers of *Thowheed*. This is opposed to the view of the *Quran*. Further as per details above, if there is no *Shirk (Israak)* among the *Mushrikeens* of *Arabia* in the supremacy (*Uluhiyath*) of God, then there seems to be no difference between *Moomeens* and *Mushrkeens*. According to this contention of these *Ulamas*, both the *Moomeens* and *Mushrikeens* have in their explanation of their principles would seemingly be equal and similar. Observe carefully. This then would oppose the view of the *Quran* and the God’s speech and therefore cannot be accepted as the genuine

meaning of *Thowheed*, unionise or being the union of all in one or one in essence. Hence this description is the result of the *Wahmu* created by the absence of analysis and research and nonacceptance of all that is in the *Quran*.

(2)

Another group of *Ulamas* are of the view that to do *Thowheed* in *Ibaadah* (Worship) is a part of *Iman* and that would more than suffice.

The description of this contention is :-

Thowheed means not to consider one or many as fit to be worshipped except *Allah*. Their view is that there is none except *Allah* to be worshipped and one must accept and believe in it and worship. This action of acceptance and belief is *Thowheed*, unionise or oneness of being. If one analyses it, this too opposes the view of the *Quran*. For the *Mushrikeens* were of the belief that worshipping of idols that are *Alihath - Ilahs* is only to obtain their assistance to get closer to the God. These *Mushrikeens* never worshipped believing it to be as *Allah* (Believing that the one fit to be worshipped is these *Ilahs* or idols). Hence, as stated by some of these *Ulamas* that believing and worshipping all that is not *Allah* as *Allah* is *Shirk*, the *Mushrikeens* are not in *Shirk* for they did not believe the idols as *Allah*.

Surah 39:3

مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ

“We only serve them (*Alihath*) in order that they may bring us nearer to *Allah*”

This is what *Mushrikeens* state as per the *Quran*. *Allah* specifically states in *Quran* that they are in *Shirk*. Hence, even though it appears correct for those in *Wahmu*, from the common

sense point of view it is opposed to the *Quran* and God's statement. It would be our ignorance if we follow a principle opposed to the *Quran* and God's revelations. It would be only our ignorance if we do so without analysis. The primary aim of the *Kalima* is that there should be no *Shirk* in every aspect of our daily life and not specific only to worship.

(3)

Still another group of *Ulamas* say *Thowheed* means that in every aspect not to join what is not *Allah* with *Allah*. If this is closely analysed, it would also be erroneous. If, as they say, not joining others with *Allah* is *Thowheed* and is factual, then it is not found even among *Moomeens* they mentioned. According to this principle, the *Moomeens* are of the belief that the whole universe and all creations in it are (different) *Mavujuthu* and not of *Allah*. Hence the *Moomeens* they refer are making partners of all that is in the universe (not *Allah*) with *Allah*. (There exists entities that are not *Allah*) becomes factual. Still another group is of the view that *Allah's Ujooth* is the most authentic and the rest of the *Ujooth* in the universe, is only temporary *Ujooth*. If this is analysed, it looks authentic externally, but it is erroneous making partnership in *Ujooth* (*Shirk*) which is an offence that cannot be easily erased off. Hence, this explanation too cannot be accepted. In addition to that man's fulfillment too cannot be attained. This is also the view of the '*Visiddathwaithies* of the *Hindu* religion. We will look into this later.

It is the above three view points regarding *Thowheed* that are prevalent amongst the *Ulamas* in our country. These had been accepted as factual and had remained so for generations. Every group thinks his view is the authentic one and debate it at their level of knowledge and attempt to be victorious or sulk in defeat. All these debates are opposed to the *Quran*, *Hathees* and our own common sense and experience. Hence, instead of indulging in vain debates, it is best we discuss the actual truth from our *Imaam* and judge the *Quran*, and the witnesses-the *Hathees*, common sense, and the explanation rendered by the respected *Walis*.

Hathees

Vain debates on the matters arising in the Quran amounts to rejection said Rasool (Sal)

Reported by: *Abu Huraira (Ra)*

Authority: *Abu Dawood*

An Important Announcement

Without clearly understanding the details I have explained regarding *Thowheed* and *Shirk* do not find fault with me that I am calling many *Muslims* and *Moomeens* openly or sarcastically as *Mushriks* and *Kafirs*. This is because a *Muslim* is one who with his tongue states '*La Ilaha Illallah*' is accepted by me. Rewarding for loyalty, benefits accruing from *Amals* are all *Allah's* work. As *Muslims* and *Moomeens* in the quest of achieving fulfillment, we have to strive and discover the authentic truth, accept and believe in it. Therefore we are only making known the viewpoints and their degree of authenticity so that you will with your own knowledge come to your own individual conclusions. I am not finding fault with any person.

(4)

Oh! My beloved brother,

'*Ishraak*' is an *Arabic* word born out of cantillating '*Ibhalu*' based on the word '*Shirk*'. *Thowheed* too is a word that has its origin from the base '*Tabeeelu*' that on cantillating becomes '*Tabeelun*' '*Ibaalun*'. These are causative verbs. Due to discordant view that is *Wahmu*, what we observe as many principles and multiplicity of views are transformed and conjunct to form with the assistance of our common sense into one principle or observing it as a union of all in one or one in essence is the meaning of *Thowheed*. This is called unity of all or union of all in one or one in essence. We have been taught that there are no multiplicity of deities but only one God or *Allah* and that it is the *Thowheed* and union of all in one is not the

meaning. There aren't many deities or God, but only one and acceptance of it is the *Thowheed* is what has been taught to us from our childhood. I have already stated that this viewpoint opposes the *Quranic* concept.

The Tamil equivalent of *Thowheed* is '*Athvaitham*', '*Ekaththuvam*'. The latter means that one that is all over or all in one or (single) principle (power). The former means not two but one. Some researchers lacking in full analysis take up the view that *Athvaitham* is an *Hindu* principle and *Thowheed* is the principle of *Islam* or *Muslims*. This is their sheer ignorance.

Matters regarding *Thowheed* is something that cannot be easily comprehended or understood by man. The authentic points in support cannot be understood instantaneously by man. Hence, it is best that we state matters that can be easily made aware at the beginning and then provide supporting evidence to confirm the same. Hence, let us first make use of our common sense.

We do understand that *Adam (Al)* is the father of Humanity of this world. This is so of the living, those who lived and those who are yet to live. Even if it was not *Adam (Al)* it has to originate from a man and a woman, from this children are produced and by numerous repetitions brought about the present world's population. Even though we know not who would arise from our generation but it is factual that many would populate the world. It is difficult to forecast what type of human being they would be but they do exist with us. In a similar fashion, we would have been with *Adam (Al)* even before our own birth.

What is not present cannot come, what is present cannot be *Nihil*. What is present can transform itself, but it cannot become *Nihil* or nothing. (Matter cannot be destroyed). According to this principle we were in a spiritual state and have come to a physical state. If we get ourselves out of this physical state, we go back to the spiritual state. Therefore, even if our body transforms itself into sand and water, we who recognize ourselves as 'I' will remain.

Those who are to come, and we who are now living and those who lived in the past, before our emergence into this world were with *Adam (Al)* without Time, Place, Colour, Name, Qualities and even without self-realisation of us living. This is so of those who are to come to this world and they too are unaware of themselves. This seems to be so to our knowledge. When time comes, they are born out of us and differ from us by time and place and live as a different entity realizing in itself. If that is so the awareness of 'I' of those to come should remain with us now with our realization of 'I'. This is so of the present, past and future generations too. The awareness of 'I' in all humans would at the beginning be united in one awareness. Hence, the original man would have had within himself all the individual "I" of his progeny.

Why is it that we who arose from the original man become aware and believe that we are different from him? This seems beyond our knowledge, but it has to be very intricate and would have a secret behind it. The secret is the Time and Place that are the great veils and (blockades). When we existed within the original man, we were free of all restrictions and boundaries of time and place as the original man was as well as the original man himself. When we emerged from the original man and became separate individuals we became to think that we were very different from our original man and that he lived many years before us. We believe that the original man lived in paradise and we live in this world. We also see every quality and property as different from him-by height colour, time and the like.

Why do we believe so? This is because we have now been bounded by or restricted by our senses, time and place and are unable to become aware of our original state by our own knowledge and we have forgotten it and have become ignorant of it. This is the state we refer to as *Wahmu*. The *Quran* and *Hathees* also refers to it as discordant knowledge, forgetfulness and illusion. Think further. Our planet Earth is the cooled portion of the many particles that broke off when the Sun broke up is the knowledge we have heard of regarding our planet. It does not matter whether it is true or false.

The matter we refer to as the Sun would have originated from another matter. If we think in this manner a gaseous Star has to burst to form other Planets, but the origin of the gaseous Star is not known in the view of the science world. This is the inference of the present day Scientists.

If we make use of our common sense (analyse to the limits of our knowledge) the origin would have been from an entity that our knowledge cannot fathom. It is from this entity that past ones that were destroyed, and the present living beings would have originated. The original entity that is unfathomable would have been a single one. It would be a lone sentinel having no other matter with it. To understand it we would, refer to it as matter. This matter, the original one, would not only have been an unknown single one, it would need nothing. What is in existence, what came into existence, what would come into existence are all engulfed within and would be a complete matter. This matter would not be bound by place, time, number and any other blocks or restrictions. Hence, it would be omnipresent, without boundaries. Calling this as One would be an error. We may use this word One would only be temporary to get an understanding of the phenomena. If this is so, then it is from this matter that all, good and bad, regardless of its properties would have manifested. Like the present good people, evil ones were all in the ancient man, as ancient man, the unknown matter in its original form would have engulfed within it what emerged and what is to emerge without any detail. This state is called 'Ama'. Details of this would be given later.

This unknown matter is beyond human comprehension, free from physical and other intricate properties, bound by none, not governed by length, breadth and height, colour, shape, name and culture, not bound by time or place and having all these stated qualities embedded within itself. Any matter that could be identified and evaluated by human mind would be in need, would be in want, and would have emerged from some other matter. Hence, naming this as matter itself is a misnomer. As it is beyond human knowledge, the *Hindus* refer to it as 'Kadavul' or God or "Anirvasaneeyam".

"Kadavul" means that which is beyond human mind's thought. "Anirvasaneeyam" means that which cannot be understood by reading, speech and dialogue.

Muslims refer to it as *Thaath*, *Ujooth* and *Haq*. As we should know the description of these words we would look into them later. As per our knowledge by whatever name we refer to, none of the names would be appropriate for the original state (*Marthaba*). Such is its purity and originality. This state is beyond human knowledge, as such the *Quran* and *Hathees* advise us not to try analyzing it. As we cannot surpass such state or become aware of it, we will confine ourselves to matters below it that are well within our comprehension and analyse the same. These aspects are within Human mind's purview.

This unfathomable original matter would only be a single entity and cannot be many. If it is more than one, then these too would in the end has to be from a single entity. If it was more than one, then the problem of stronger and weaker arises. Further, if it was a multiplicity - equal in size and shape, that too would be erroneous. Observe carefully. Hence, the unknown matter in the beginning was only a single entity is an undoubted fact. It is to describe it the number One was used, but this matter is beyond number and ever-pervading.

(5)

When we take all the creations in the universe into consideration, every one of these differ from one another and opposite to each other. Every one has a diagnostic property of its own. We also see these in different kinds, qualities and existing as separate individual entities. It is also clear that they have numerous different properties. What is not there cannot come. Hence, what is present now would have emerged from what was (beyond the senses and knowledge) there then, this was stated before. The human kind that is now different would be like the original man or the planets and all matter being from the gaseous Star, and the gaseous Star from an unknown original basic matter that had wrapped up all these. This is

the judgment of our common sense. Whatever, is at present, good or evil, would have existed in some form. Only the colour; shape, name time and place may be different. Observe carefully.

When we observe all the creations in the universe through our common sense, whether it be good or evil has its origin from the unknown, that existed, exists without any discordance as one or in union or united as short and tall, good and evil have we were without such differences were present in the original man. Similarly, all creatures also originated from an unknown matter without any difference. Due to the presence of time and place every object becomes aware of each others difference. If the subject of time and place are excluded or removed then it becomes apparent that at the beginning all were one. This could be accepted by our common sense. It is very difficult to rid time and place and to imprint this truth in our minds. *Insha Allah*, we will strive for victory in this difficult task.

Before the emergence of all these different matter, the place and time were created like all other creations. If so, before the creation of time and place and the creations, (imagine before as time has no nomenclature of that sort) unknown to each other, not different to the original basic matter would have existed as a single entity. Hence, the unknown basic matter has wrapped up within it all creations, time and place, and needing none, individually, and existed without time or place. If with such fullness and purity and needing none, why should it become evident as place and time, as a creation good or evil? If it becomes evident, then it would first have been hidden, isn't it so? Asks our knowledge. Let us find the answer with patience.

Hathees

Oh Prophet! Where was Allah before he created the creations? I asked. To which prophet (Sal) responded by saying that he was in Ama (the state where there is none but him). There is no wind below him or above him, he created his throne above water said, Rasool (Sal).

This *Hathees* has to be closely analysed. Do not come to the conclusion that there were places top and bottom that *Wahmu* would construe. (Be patient, details follow)

Ama means he has none with Him, according to *Yajeeth (Ra)*. There are others who say, it means darkness and some say it as a state of ignorance. These types of meanings give a very blurred view of the sentence, and is opposed to common sense. There are many other *Ayahs* and the *Hathees*, but this one would suffice for now.

I wish to give a further description to support my contention so that it would get imprinted in your mind permanently. My contention is that the original matter we referred to is one entity (all pervading) and not many. If only this is imprinted in your mind, you will get the authentic truth of *Thowheed*, Hence, listen.

(6)

According to the Christians of the present era, they have three principles or Holy Trinity-father, Son and Holy ghost. Some others say each of these as an individual principle. In *Hinduism* ignorant of *Athvaitham*, view that the creation, preservation and destruction as being done by three deities. If these are examined through our common sense, it would become clear that these were the result of man's (*Wahmu*) fear of the unknown. The three principles or three deities are engulfed in loss of energy and inability - two flaws. For the Creator is unable to destroy and preserve, preserver cannot create and destroy, and the destroyer cannot create and preserve. Hence, all work cannot be done by all, then how could they be referred to as deities or complete principles? (Power)

Let us take this same subject in a different perspective. Let us say that there were only two basic matter at the time of origin. One is Heat and the other Cold. When we refer to them as basic matter, they have loss of energy and inability as deficiency. This is because the Hot cannot become Cold and vice versa. One which

has loss of energy cannot be a complete entity. If Heat was a complete entity it would have the power of transforming itself to coldness and vice versa. Hence, what remains would only be a complete entity. The entity that remains at the end of this process would have been there at the time of origin. We cannot take either the heat or cold as complete entities but one that wraps up both and beyond with utmost purity as the complete entity. Although this would in one phase be Hot and in another Cold. It would never be two but only one.

In a similar manner, the present universe though seemingly opposed to each other, and if these are destroyed what remains would be the one that would be the unknown entity. Hence, the remaining unknown entity would also be the one that would have been present at the time of origin. If so, then all creations in the universe cannot and would not be separate from the original unknown entity. Hence, they cannot be stable individual entities like the original unknown entity. Hence, whatever, good or evil, would have arisen from the single unknown entity. Our mind is unable to grasp this as dog, pig and faeces, cannot be equated to other good things as our knowledge has already programmed it as two separate classes, but the fact remains the origin of all these is that unknown entity. As the truth seems bitter we do not even try to understand it. This illusion is the result of the supremacy of our own senses and the result of discordant views in us (*Wahmu*) and not the work of the common sense.

The truth must be made clear so that we could respond to the question - Who are we? *Kalima* was preached to ward off the veils or blockades of *Wahmu*, forgetfulness, time and place and obtain our original status. The *Kalima*'s truthful description is *Thowheed*, making it one, union of all in one. In order to preach this, from time to time he send down learned men, Teachers who are *Rasools* and Prophets to fulfill this mission. Even now from time to time, emerges truthful servants who follow the prophets in this respect. Scriptures were obtained from *Allah* by the prophets to describe to the people the details of the actions one has to take in imprinting in the mind of man and stabilize the *Thowheed*. These scriptures were the law books

that explained the truth. *Quran* is the one book that has wrapped up all such books into one. Hence, it is to our *Imaam* and judge - the *Quran*, that has to be referred to find out whether the inference we obtained from our knowledge is true or false.

Surah 57:3

هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ

‘He is the First and the Last. The evident and immanent and he has full knowledge of all things.’

Surah 7:85

مَا لَكُمْ مِّنْ إِلَهِ غَيْرُهُ

You have no other Ilah but Him.

Its description

The *Ilahs* that you believe are not *Allah* are not individual genuine *Ujooths* (entities). The authentic *Ilah* is the *Ujooth* that is *Allah*. *Allah*'s external manifestations (colour, shape, names, that which appears and disappears in our senses) not be named *Ilahs* or believe in giving different qualities or do not take them to be separate *Ujooths*, that would be *Shirk* as per this *Ayah*.

Surah 21:22

لَوْ كَانَ فِيهِمَا ءِلٰهٌ اِلَّا اللّٰهُ لَفَسَدَتَا

If there were, in the Heavens and the Earth other Ilah besides Allah, there would have been confusion in both!

Its description

If the creation you have named *Ilah* (idols) are individual entities that are not *Allah* (*Ujooths*) and are basic matter, then they would act on each other (one's energy would overpower the other) and the end result would be the destruction of all Earth and Sky. Hence, the external manifestation of the truthful *Ujooth* - the colour, name and all other qualities are all mere imaginations or illusions. They are mere idols and are not separate from *Allah* and nor are they individual *Ujooths*. It is the external manifestation of *Allah*, that is the only truthful entity. You believe in the creation as a separate entity away from *Allah* and give *Ilah* it's name. You believe they give special properties. This is *Shirk*. If this foolhardy belief is not destroyed, you will never become aware of the authentic truth nor will you attain fulfillment. Hence, get rid from your mind that they are individual *Ujooths* and believe in only *Allah*. Worship only Him. All powers belongs to him.

Surah 23:91

مَا أَخَذَ اللَّهُ مِنْ وَلَدٍ وَمَا كَانَ مَعَهُ مِنْ إِلَهٍ إِذَا لَذَهَبَ كُلُّ
إِلَهٍ بِمَا خَلَقَ وَلَعَلَّا بَعْضُهُمْ عَلَى بَعْضٍ سُبْحَنَ اللَّهُ عَمَّا
يَصِفُونَ ﴿٩١﴾

No son did God beget, nor is there any God along with Him (If there were many Gods) behold, each God would have taken away what he had created, and some would have lorded over others . Glory to God! (He is free) from that sort of things they attribute to Him.

Analyse this *Ayah* with a clear mind. It is the persons who have not correctly understood its details, are responsible for distorting the *Kalima* and *Thaleels* that have sentences carrying only one meaning or *Muhkamath* type.

Two principles (two basic entities) if present, they would act on each other has been made aware by the scientists and it is factual. God has through the *Quran* described this principle long before the scientists, but our ancestors could not become aware of it, have distorted revelations and even opposed it. If we become slaves to this distortions, there is no point in calling ourselves that we are a part of the present era of Science.

If the creations are not of *Allah*, or they are not *Allah*, then it signifies the existence of another deity that was responsible for the original basic entity - another '*Allah*'. This is *Shirk*. Let us use our common sense and keep aside the *Quran* and *Hathees* for now.

(7)

Even though the whole universe seems varied, using our knowledge, the original basic matter are the physical elements soil, water, air and fire that has gone to make it. Any creation would have these four constituents in some form or other. Hence, if all the creations get destroyed, what remains would be soil, water, air and fire. If each of these begin to react with one another what would remain would only be the sky. This has no shape. If it has shape then it would change. Observe carefully. Hence, do not believe that what remains is the sky. Even if you believe so, it would be (*Siththakayam*) your mind. You will not understand it now, hence keep it as the sky for the time being. Analyse this from the opposite direction.

Beyond our knowledge, having no shape or quality and being in the unbounded space (*Siththakayam*) transforms or becomes material sky (*Sadakkam*) (imagine to be sky). From the material sky the soil, water, air and fire, then by their interactions has brought forth all creations. Hence, whatever the differences there in the present objects it would have been produced by the unknown, unnamed *Siththakayam* (unbounded space). Now let us delve into the *Quran*.

Surah 29:19

أَوَلَمْ يَرَوْا كَيْفَ يُبْدِئُ اللَّهُ الْخَلْقَ ثُمَّ يُعِيدُهُ ۚ إِنَّ ذَٰلِكَ عَلَىٰ
اللَّهِ يَسِيرٌ ﴿٩٨﴾

See, they not know how God originates creations, then repeats it, truly that is easy for God.

Surah 6:98

وَهُوَ الَّذِي أَنشَأَكُم مِّن نَّفْسٍ وَاحِدَةٍ فَمُسْتَقَرٌّ وَمُسْتَوْدَعٌ ۚ قَدْ
فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَفْقَهُونَ ﴿٩٩﴾

It is He who hath produced you from a single spirit (Athma person, here is a place of sojourn and a place of departure. We detail our signs for people who understand.

Surah 76:1,2

عَلَى الْإِنسَانِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُن شَيْئًا مَّذْكُورًا ﴿١﴾
إِنَّا خَلَقْنَا الْإِنسَانَ مِن نُّطْفَةٍ أَمْشَاجٍ نَّبْتَلِيهِ فَجَعَلْنَاهُ
سَمِيعًا بَصِيرًا ﴿٢﴾

Has there not been over man a long period of time when he was nothing - not even mentioned? Verily we created man from a drop of mingled sperm in order to try him so we gave him (the gifts) of hearing and sight.

Surah 41:11

ثُمَّ أَسْتَوَىٰ إِلَى السَّمَاءِ وَهِيَ دُخَانٌ فَقَالَ لَهَا وَلِلْأَرْضِ ائْتِيَا طَوْعًا
أَوْ كَرْهًا قَالَتَا أَتَيْنَا طَائِعِينَ ﴿١٠٠﴾

Moreover he comprehended in His design the sky, and it had been as sky and to Earth “Come you together willingly or unwillingly”. They said, “We do come together in willing obedience”

In the above Ayah calling like the vapour in the water to come to me should not be comprehended as a separate entity from Allah. This is difficult for you to comprehend now. I will explain it later.

Surah 2:28

كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاكُم فَأَحْيَاكُمْ ثُمَّ يُمِيتُكُمْ
ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ ﴿٢٨﴾

How can you reject the faith in God? Seeing that you were without life and He gave you life. Then will He cause you to die and will again bring you to life and again to Him will you return.

Surah 21:30

أَوَلَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّمَوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا
فَفُتِّقْنَاهُمَا وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ أَفَلَا يُؤْمِنُونَ ﴿٣٠﴾

Do not the unbelievers see that the Heavens and the Earth were joined together (as one unit of creation) before we

clove them asunder? We made from water every living thing. Will they not then believe?

Do ponder over with your common sense. God who is *Azeez* and *Alim*, who created the Sky, Earth and all others in existence, and that all creations are created and formed and governed by *Allah* is a view that has been accepted by the *Moomeens* and *Mushriks*. If you ask “Who created the Sky and the Earth?” The response would be *Allah* the *Azeez* and *Alim*, would be the utterance of the *Mushriks*, says the *Quran* that conveys this truth. It was we who divided it into the Sky and the Earth when it was not there and with water made everyone live. Wouldn't they believe? Is the *Ayah* that creates a very great doubt! The *Mushriks* and *Moomeens* all believe that God created the Sky, and Earth, and all other creations. Yet for all God points to them when he queries ‘Wouldn't they believe? Hence, what is the belief God is asking?

The belief that *Allah* created everything, and is one and he exists is not the actual belief or *Iman*, instead it is something else, becomes clear. This is because the query “Wouldn't they believe?” is being put to those who were of the belief that *Allah* existed as a single entity. All creations, at the beginning were in the state of *Ama* in *Allah* and then temporarily emerged and finally get destroyed leaving only the Creator alone. Hence, all creations emerge from him for him and all are Him. Further, there is none except Him, and that these creations are not individual separate *Ujooths* from Him and wouldn't the people believe so is the actual meaning of the query. Hence *Iman* does not mean the belief in the existence of *Allah* who created all beings, for it is the natural tendency of the creations. The actual meaning of this *Ayah* is that there is none except *Allah* and believing in that he is everything and believing in this is the true meaning of *Iman*. This is the above *Ayah*'s explanation.

Do analyse this and other *Ayahs* from various angles. If we evaluate creations to be separate from *Allah*, and believe that individual *Ujooths* are independent entities, then these holy revelations would all be erroneous even to our common sense. *Ali (Ra)* says, ‘If I

speak out what is within me, you too will struggle like a rope being sent down a deep well. If I am to give the commentary on the *Ayah* 71:15 which says ‘Did you not see how *Allah* erected the seven Heavens?’ You will kill me by stoning was the comment of *Abbas (Ra)*.

Why did he say thus? For even those *Sahabies* were all engulfed in external rituals (primary state). There were only ten *Sahabas* who were specifically identified as having stabilized in the true *Thowheed*, and had comprehended, accepted and believed in the authentic *Thowheed*. It is because of this that stoning to death if I explain from a part of *Abbas (Ra)* saying. It is therefore clear that to understand *Thowheed* is a very difficult and complex matter.

There weren't many during the time of *Rasool (Sal's)* who were aware of, understood and accepted the full and complete truth behind *Thowheed*. It is because of this that, this aspect of truth began to be neglected and instead importance given to the external rituals of *Islam*. *Rasool (Sal)* too had given commentaries depending on the recipients' level of knowledge. He had, however, hidden the secret of *Thowheed* and explained it only to those whose level of knowledge was competent to understand and accept it. *Rasool (Sal)* has, however, explained the general meaning of *Thowheed* to all other without discrimination. This led the people in want of knowledge to give great importance and became spell bound by the external rituals of *Islam* thus ignoring the *Thowheed*. It is this that transformed *Thowheed* to be *Shirk* and *Shirk* to be *Thowheed*.

(8)

What I referred previously as ‘*Siththakayam*’ was to your *Kalb* that is your mind. It is true that understanding this is extremely difficult as at present. But do get to know it generally on the surface as it were. You believe that ‘I’ in you had colonized the biodegradable body, this is correct for the knowledge of the humans. But in actuality or ‘*Haq*’ truth, it is not so. Every thing, even your very own body is all in your *Kalb*. This may surprise you. Do not try to examine the

pros and cons of my explanation, instead just listen to me. Do not be misled into thinking that your blood and tissues are your mind and *Kalb*. The 'You' who is residing within your physical body, believing so, further believe that you and all other creations even God are different and separate from *you*. *Thowheed Kalima* was only to correct this erroneous belief and make you become aware of yourself. Until such time you become aware of yourself, you cannot become aware of your Creator nor can you achieve your fullness. The beginnings of you trying to understand yourself is said to be 'becoming conscious', 'getting rid of illusions'; 'being dead without dying' (*Thajarruth*) are the primary stages of attaining fullness.

'One who knows himself know his Lord' has been stated with this truth in mind. Buddha preached that the way to eternal life is to wake up from the stupor of illusions. *Eesa (Al)* Jesus preached that God is our father and mother and we live for and from him and becoming aware of this is the way for permanent perpetuity in life. *Swami Vipulananda* says, 'God is living, Soul is living, Spirituality lives on so grasp it'. Every religious dignitary of note or religion, in their own way, have tried to make it aware of this to mankind. Similar evidences in support of this contention appears on numerous instances in all religions. The *Quran* is the only one that explains logically in a manner that makes it understood and accepted.

The fact that must generally be known is that the common sense analysis and the support of the *Quran* has shown that whatever the basic entity, it is from it that all have emerged. But the doubts of man would not cease with it. When man analyses correctly, though beyond his knowledge, all creations are seen as being likened to a dream where the subjects appear and disappear. Like all the numerical (numbers) being engulfed by the number One, all creations are also wrapped up within a single unknown entity which forms the basis of all origin. But Man, using all his senses sees, experiences every creation as separate and different. This is because he has fully imbibed the discordant knowledge and has forgotten his real self. He believes each of them as a separate basic entity. As Man sees himself, the Creator and the Creations as separate bodies and becomes

aware of it as such, he is infected with a psychological disease *Shirk*. As this disease makes him ignorant of himself, he is unable to reach higher status nor attain *Kamaaliath* and peace. This is the secret of permanent Hell. It is because of this that *Shirk* is classed as an unpardonable offence.

(9)

Surah 14:30

وَجَعَلُوا لِلَّهِ أَنْدَادًا لِيُضِلُّوا عَنْ سَبِيلِهِ

And they set up idols as equal to God , to mislead men from the path.

Allah is a singular elemental entity, the creation is a separate basic entity - this is the principle of *Shirk*. If it is not *Shirk* then the revelation 'they make comparisons' would be erroneous. The Arabic word '*Navuhu*' used for comparison mean one is similar to another. The *Mushrikeens* on the other hand never said that the *Ilahs* were similar to *Allah* or like *Allah*.

Surah 23:86

قُلْ مَنْ رَبُّ السَّمَوَاتِ السَّعْيِ وَرَبُّ الْعَرْشِ الْعَظِيمِ

Say, 'Who is the Lord of the seven Seas, and the Lord of the throne of glory supreme?' If you ask those Mushrikeens they would say 'Allah The Almighty'.

The Creator who created the *Ilahs* that are creations will not be similar to Him. This is a well known fact. This is because there isn't an entity to compare with Him. Hence, setting up idols and comparing them, that *Allah* refers, blurs our thoughts. This is because the *Quran* says that the *Mushrikeens* never compared the idols or *Ilahs*, they were in the habit of worshipping *Allah*. Hence,

we must get at the real meaning of *Allah's* revelation, 'As they set up idols as equal to God'. Setting up of idols could be of two types. One is called '*Paseethu*' and the other '*Murakkabu*' (this is as per *Arabic* grammar.) '*Paseethu*' means creation and is always needs only one object. The example from the *Quran* is this.

'He made light and darkness'

The other is *Murakkabu* that needs two objects. Inner creation and outer creation are the two types.

1. If the object exposes the doer (Subject) and the deed (Verb) then it is outer creation.
2. If the Object of the sentence does not expose openly (not transparent) the doer (Subject) and his deed (Verb) and hence the whole deed is within one's mind, then it is inner creation. An example for the outer creation in the *Quran* is:-

Surah 10:5

جَعَلَ الشَّمْسُ ضِيَاءً وَالْقَمَرَ نُورًا

It is He who made the Sun to be a shining glory and the Moon to be a light.

An example for inner creation in the *Quran* is :-

Surah 14:30

جَهَنَّمَ يَصَلُّونَهَا وَيَنَسُّ الْقَرَارَ

And they set up idols as equal to God.

In this sentence, the *Mushrikeens* in their minds think that *Ilahs* are different from *Allah*. Hence what they considered as one

entity in their minds has now made to become a multiplicity of entities. Like a squint eyed person seeing one object as two, one genuine single entity - *Haq* (Eternal Truth) is seen as two or more in their minds. The squint eyed seeing the Moon as two is in fact producing an equal to the Moon. He observes a Moon like with the actual moon in his mind. In a similar fashion *Mushrikeens* create in the *Ujooth* of *Allah* as equal within their minds. As *Ilahs* are *Allah's* (*Shifath*) manifestations, believing in them as separate individual real objects (*Ujooths*), brings forth entities like *Allah* as partners to him and equal to him in their minds.

If *Shirk* is, like seeing one entity as two, believing in your mind that the truthful *Allah* has another truthful entity with him, then *Thowheed* would directly oppose this contention. That is to say *Thowheed* is the observance of one genuine *Allah* as an entity and not a multiplicity of entities. Is the fact we understood true or false? Let us look at the *Quran* for our answer.

Surah 38:5

أَجْعَلِ الْآلِهَةَ إِلَهًا وَاحِدًا إِنَّ هَذَا لَشَيْءٌ عَجَابٌ

Has He made the (Ilahs) Gods all into one (Ilahu) God? Truly this is a wonderful thing!

This is what the *Mushrikeens* said. The correct interpretation according to their discordant thoughts would be does he think *Ilahs* are all one *Ilah*? Or all *Ilahs* are *Allah*? If this is true in his thought, then it is an amazing thing. Analysing this *Ayah* with our common sense, it means *Rasool* (*Sal*) was well aware, that all *Ilahs* are one *Ilah* or all '*Ilahs*' are *Allah*. As those with *Shirk* believing one real object as being many, the *Moomeens* who are diametrically opposed to the *Mushriks* see in their minds that the many false entities are the manifestations of one Creator, and the authentic basic entity is single. The inner creations of *Mushrikeens* are opposed to that of *Moomeens*. They only appear as many in their discordant view, but to the common sense all reflection of the

single entity. To the *Mushriks* with discordant minds this indeed would be amazing. Thus the *Moomeens* with common sense becoming aware that all manifestations of one entity, and confirming that there is only one principle that is the existence of only one entity is *Thowheed*.

Surah 67:20

إِنَّ الْكَافِرُونَ إِلَّا فِي غُرُورٍ

Is nothing but delusion are the unbelievers.

That what is not there being imagined to be there by those engulfed in *Wahmu* or delusion is the explanation of this *Ayah*.

Surah 26:213

فَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ فَتَكُونَ مِنَ الْمَعَذِينَ

So call not any other imaginary God with Allah or thou will be among those under the penalty.

Ponder over this, who is the imaginary god?

Surah 26:97

تَاللَّهِ إِن كُنَّا لَفِي ضَلَالٍ مُّبِينٍ

By God we were truly in an error manifest.

Surah 26:98,99

وَمَا أَصْلَنَا إِلَّا الْمَجْرُمُونَ إِذْ دُسَّوْكُمْ بِرَبِّ الْعَالَمِينَ

We held you as equal with the Lord of the worlds (Imagined an equal and different entity). Our seducers were only those who were steeped in guilt.

In this *Ayah*, what is the secret of equating the *Ilahs* with the Creator? *Mushriks* never took the view that *Ilahs* were the Creator or they were equal to the Creator. They only made use of the *Ilahs* to get their assistance to get closer to *Allah's* grace. *Ayah* 39:3 and the like do give explanations regarding this. Equating means creating an imaginary God in their mind believing that *Ilahs* are different from *Allah*. This illusiveness made them to believe that there are separate entities equal to *Allah* thus forming partners. Further, analyse verses 16:151, 4:50 and alike from *Quran*.

(10)

The *Arabic* word *Ujooth* and *Mavujooth* if analysed intricately, they only seem opposed to one another, but in truth it is not so, they are similar.

The words *Rubh* and *Abth* too are of the same kind. Those who have not analysed it well and being in *Wahmu* do not accept this at all. Hence, many men without understanding the basics tend to take the view that it is opposed to the actual truth. The reason for this being that *Rubh* is considered a single individual entity and *Abth* as an individual entity different from *Allah*. This view is fully imprinted in the minds of the believers. The actual fact is they are two different states having the names *Abth* and *Rubh*, but refers to one basic entity. But people with a discordant knowledge believe that these two words denote two different entities. Hence, they say *Abth* cannot be *Rubh*, and *Rubh* cannot be *Abth*. How could it be? What is there is only one thing, it obtains its name according to its state, but then how can it become two things? Observe carefully. If this was easily understood, prophets need not have been sent. Hence, what is creation? Let us analyse and comprehend with patience.

The meaning of the Arabic word 'Abth' is slave. *Rubh* means master. Hence, *Rubh* is the opposite of *Abth*. *Abth* means slave who is not free nor does he become aware of himself. Even If he is aware of himself he would not be called *Abth*, the slave. *Rubh* on the other hand is free and independent and needs nothing. All its needs (all that a slave needs) is within himself, hence it has the name *Rubh*, Master. Ponder over a little. *Rubh*, the Master is supportive or complementary to *Abth* the slave. *Abth* is in need of support from *Rubh*. This supported *Abth* is only a biodegradable (born and dies) namesake with colour and shape. Those that are born and die are only a manifestation and not supportive. The supportive entity could be *Rubh* and the manifestation *Abth*. To say further, the Master *Rubh* is the independent entity and the Slave *Abth* remains dependant. This is not confined only for man. It is the entire creations that remains *Abth*. To get a clearer view let us take a dream we experience. Keep your mind or soul in the place of *Rubh*, and *Abth* in place of the creations that appear in the dream. Now think. Your mind is fully independent and the creations in your dreams has no freedom and is acting like a needed slave to the mind. This is because when I wake up the creations of the dreams would definitely disappear. Why does it disappear? It is because it is not a true entity. It has only a name, colour and shape, but not real. It was only the mind that was a real entity, supportive object and its manifestation was the *Abth*. This *Rubh* was the mind. The complementary *Abth* was the creations viewed in the dream. The mind or the soul is the *Rubh* (master) in its true form and the creations produced by it appeared as *Abth* in the state of *Shifath*. Hence, it is only one entity that depending on the states becomes *Rubh* and *Abth* as namesakes but are not two entities or objects.

In the beginning the unknown entity way beyond our knowledge existed, exists and to exist is *Ujooth*. This *Ujooth*, the authentic entity stays unchanged in its own state, emerged from it and for it in the attire of 'Mavujooth' emerges as time, place and having other varied qualities and evidences itself to itself. Hence, the word *Ujooth* and *Mavujooth* differs only in tone and words but not in meaning. The meaning is only one and not two. The general

description of creation is that it is born, dies and degrades itself and is the imagination of the *Ujooth*. It is therefore not a single individual *Ujooth*. This needs patience to comprehend. What is amazing is that without analysis and logical discernment, opposing it instantaneously and not trying to understand its true meaning. It is this that is responsible for the imprinting in one's mind that *Rubh* is different from *Abth*. This is the direct result of Book knowledge.

Those who view *Rubh* as one and *Abth* as another are like a squint eyed one seeing all single objects as double, they too view one single authentic entity as many. Due to them construing in their minds, like the squint eyed observation, arrogantly say that *Rubh* cannot be *Abth* and *Abth* cannot be *Rubh*. Many dignitaries and learned men have fallen into this *Wahmu*. It is this idea that is in the mind of man that is *Shirk*. Getting rid of this idea or thinking and accepting and believing that there is none except one is *Eamaan's* truth. It is this *Iman* that is called *Thowheed*, what explains it is *Thowheeth Kalima*.

Is it right or wrong for a section, without supporting evidence, call *Rubh* as being different from *Abth*? This must first be understood here. We could get a clearer idea of it later with supporting evidence. We name an element soil. When the soil is moulded into a pot we use the term pot to describe it even though it is from the soil. This is 'Ifaarathunnas' differing vocally but 'Thalalaththunnas' the same in meaning - soil is the pot and pot is the soil. The basic element soil is appearing in two different states, but never as two elements. This cannot by any stretch of imagination be equated or compared to *Allah's* matter. It is because the soil transforms itself to become evident as pot. *Allah* never transforms himself nor does he obtain name, hence the example cited is untenable. However, this example would suffice for us to understand that words may differ but not the matter.

That which cannot be fully understood by man as a single basic entity, having its properties according to the different states may have *Rubh* and *Abth* as namesakes but in genuine truth it is only

one single individual entity. Hence, what we see as creations and its authenticity, even though our knowledge remains ignorant of it, are all biodegradable, subtly came into being from nowhere, all what appears and disappears must emerge from an authentic entity and submerge in it. Hence, all beings that exist and disappear, by whatever name we call it, would still belong to the basic entity. Observe carefully. We will describe it expansively elsewhere. Hence, the authentic entity, incomprehensible to human knowledge, has been called by names such as *Rubh*, *Abth*, Creator, Architect of Creation and Creation itself. This is not surprising or a thing to be opposed.

However, this fact seems opposed to the view we have been told, made to accept and believe for many generations. As we have been engulfed in blind faith, discordant ideas involved in traditional practices as regards *Iman*, we tend to refute and oppose this authentic contention. We are ignorant in that due to our erroneous book knowledge, traditional practices and arrogant attitude, we refute and oppose the authentic explanations. Those who lend their ears to this truth accept and believe in it, but oppose it immediately after. They are like the people who get caught for lightening. God describes this in the *Quran*. Man begins to walk in the light emitted by lightening, but stands still, the moment it becomes dark. The reason being behaving in this fashion is because they did not possess the thirst for getting to know the truth by ridding themselves of the veils covering over their minds, and not possessing the strength of their minds. It is therefore not surprising that many oppose the *Thowheed* as explained by *Kalima*.

Hathees

If Allah had not prevented a person walking towards hellfire, there would be none with a pure heart to witness that there is no Ilah except Allah, and prophet Muhammed (Sal) is his messenger so said Rasool (Sal) says Anas (Ra).

This was given before.

It is easier to insert the camel through the eye of a needle than explaining *Kalima* and accepting *Thowheed*.

It seems many graduates, learned and many others, like the statement of the author of *Kalimathul Hakki* by Mowlana Abthur Rahumaan Seyedshaa Kuthubuzamaan are arrogant and under a spell when it comes to matters concerning *Thowheed* and are all blind followers. Many of their *Kithabs* will lead man's mind along the wrong path showing it erroneously as the correct path of truth. Many *Moulvis* having memorized these wrong explanations and like the recorded audiotapes are guiding men in the wrong path at the present time. They preach without any thought of research or analysis. What an ignorance? This is because of being bound by selfish regulations.

At least you realize and believe in the authentic truth, that which has to be imprinted in your mind as it is the aim of human life. It is this understanding and obtaining a clear meaning of *Thowheed* that is *Iman* and the beginning of the status of *Wali*. An authentic entity that is beyond our knowledge's comprehension, remaining in the same unchanged state, has classified different stages (*Marthabas*) that seems different from each other in Time, Place and other conditions and exhibits 'itself for itself'. These differences and properties are identified and confirmed by our senses and hence we view it as erroneous and bitter.

There is a great shortage of *Kithabs* and learned who can guide the men along the correct path by emphasizing the truth and erasing off the very many strong doubts that arise in the human mind as regards matters concerning *Thowheed*. The very moment that doubts gets cleared, the discordant view that existed in *Wahmu* will die a natural death. The common sense accepts the genuine *Iman*. The man then gets stabilized in the *Iman* and attains complete fulfillment and tranquility. He gets united with *Allah*. This is the summary of paradise. It is this aspect that was explained and shown or guided along the correct path by the merciful *Allah* by sending down many prophets and the *Kalima*.

But due to us being taught from childhood, ideas that were not only erroneous but opposed to the authentic truth, has imprinted in our minds a principle opposed to the authentic truth. Hence, unless the authentic truth is understood with supporting evidences and clear and valid explanations adduced so that we would become aware, understand, accept and believe, we will not be in a position to tread *Allah's* path. This matter therefore has to be analysed by researching the *Quran* and *Hathees* and instances found to support our contention. There is no *Ilah* except *Allah*.

Surah 7:85

You have no other Ilahs except Him.

Surah 57:3

هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ ۖ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٣﴾

He is the First and the Last, the evident and immanent and He has full knowledge of all things.

Surah 21:22

لَوْ كَانَ فِيهِمَا ءَالِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا ۚ فَسُبْحَانَ اللَّهِ رَبِّ
الْعَرْشِ عَمَّا يَصِفُونَ ﴿٢٢﴾

If these were, in the Heavens and the Earth, other Ilahs besides Allah, there would have been confusion in both.

Surah 43:84

DO YOU KNOW THE TRUTH OF IMAN (FAITH)?

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وَهُوَ الَّذِي فِي السَّمَاءِ إِلَهٌ وَفِي الْأَرْضِ إِلَهٌ ۚ

It is He who is Ilah in Heaven and Ilah on Earth.

Surah 23:91

مَا أَخَذَ اللَّهُ مِنْ وَلَدٍ وَمَا كَانَ مَعَهُ مِنْ إِلَهٍ ۚ إِذَا لَذَهَبَ كُلُّ
إِلَهٍ بِمَا خَلَقَ وَلَعَلَّا بَعْضُهُمْ عَلَى بَعْضٍ سُبْحَانَ اللَّهِ عَمَّا
يَصِفُونَ ﴿٩١﴾

Nor is there any Ilah along with him; if there were many Ilahs behold! Each Ilah would have taken away what he had created and some would have Lorded it over others.

Surah 17:42

قُلْ لَوْ كَانَ مَعَهُ ءَالِهَةٌ كَمَا يَقُولُونَ إِذَا لَآتَيْنَعُوا إِلَىٰ ذِي الْعَرْشِ
سَبِيلًا ﴿٤٢﴾

Say, 'If there had been other Ilahs with Him, as they say - behold they would certainly have sought a way to the Lord of the throne.

Surah 21:99

لَوْ كَانَ هَتُؤَآءِ ءَالِهَةً مَا وَرَدُوهَا ۚ

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WHAT IS THE DESCRIPTION OF THOWHEED (UNIONIZE)?

If there had been Ilahs (other than Allah) they would not have got there! But each one will abide therein.

As the above types of *Ayah* were not understood and hence led to the distortion of the meaning of *Kalima*.

Surah 2:115

فَأَيْنَمَا تُولُوْا فَثُمَّ وَجْهُ ٱللّٰهِ

To God belongs East and West; wither so ever you turn there is the presence of Allah.

Surah 4:126

وَكَانَ ٱللّٰهُ بِكُلِّ شَيْءٍ مُّحِيْطًا

But to God belongs all things in the Heavens and on Earth, and He is it that encompasseth all things

(The encompassing here is not like being in a well, its explanation would be given later)

Surah 4:171

إِنَّمَا ٱللّٰهُ إِلَٰهٌ وَاحِدٌ

For Allah is one Ilah.

Surah 42:11

لَيْسَ كَمِثْلِهِ شَيْءٌ

There is nothing whatever like unto Him.

Surah 2:224

وَٱللّٰهُ سَمِيْعٌ عَلِيْمٌ

For God is one who heareth and knoweth all things.

Surah 2:186

فَإِنِّي قَرِيْبٌ مُّجِيْبٌ دَعْوَةَ ٱلدَّاعِ إِذَا دَعَا

I am indeed close to them. I listen to the prayer of every supplicant when he calleth on me.

Surah 6:162

قُلْ إِن صَّلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلّٰهِ رَبِّ ٱلْعَالَمِيْنَ

Say, truly my prayer and my service of sacrifice, my life and my death are all for God, the cherisher of the world.

Surah 9:40

إِنَّ ٱللّٰهَ مَعَنَا

Surely, God is with us.

Surah 57:4

وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ

And he is with you wheresoever you may be.

Surah 50:16

وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَكِنَّ اللَّهَ رَمَىٰ

We are nearer to Him than His jugular vein.

(The Inshaan nearer than the jugular vein can only be Him and none other.)

Surah 4:80

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ

He who obeys the Apostle obeys Allah.

(This type of *Ayah* being revealed to glorify an *Inshaan* is erroneous as would be explained in later chapters.

Surah 8:17

وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَكِنَّ اللَّهَ رَمَىٰ

When thou throwest a handful of dust it was not thy act but Allah's.

Surah 33:57

إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ

Those who annoy Allah and his Apostle.

Surah 8:17

وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَكِنَّ اللَّهَ رَمَىٰ

It is not you who slew them, it was Allah.

Surah 2:245

يُقْرِضُ اللَّهُ قَرْضًا حَسَنًا

Who is He that will loan to Allah a beautiful loan.

Surah 48:10

إِنَّ الَّذِينَ يُبَايِعُونَكَ إِذْ مَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ

Verily those who plight their fealty to thee do no less than plight their fealty to Allah. The hand of Allah is over their hands.

There are many similar *Ayahs* appearing in the *Quran*. These are *Kalima's* explanatory commentaries. The belief of the Creator being different and separate from creations has to be destroyed is the objective of the *Kalima*. These revelations would become erroneous if it was not the aim. *Allah* is not an errant player and a liar. The *Quran* belongs to *Muhjeesath*. It is factual. Hence, the fault lies in the wrong interpretation by our knowledge.

Some try to give wrong interpretation when explaining these *Ayahs* by saying that the actions related in these *Ayahs* and *Hatthees* are the acts of *Allah* concerning the secret '*Hakeekath*', and the source or object of all actions are *Allah*. It is to honour the servant

that these sentences are revealed in the *Quran* and *Hathees*. These illusory statements oppose *Uzool's Kaaitha* (views) and is erroneous even of dictionaries meaning. This is how it does:-

In actions, the one who actually performed the action is always the source or object of that action, but if the performer unwillingly (without desire) performed, it is only by customary civility he is the source of the action. But in reality, he is not the source of the action. This is the practice of the *Uzool's Kaaitha*. Taking this *Kaaitha* 's view has brought about divisions in *Fiqh Mussalabs*.

For example, if a person murders or robs without his own desire, the punishment for it would be rid of him (he is innocent). This description is prevalent and well known clearly amongst graduates of *Fiqh*. Though in the know of this, the distorting and misinterpreting the *Hathees* and the revelations of the *Quran* as regards this is amazing. Following blindly without any analysis or inquiry is the main cause. Let us analyse it a bit further.

Surah 28:30

فَلَمَّا أَتَتْهَا نُودِيَ مِنْ شَاطِئِ الْوَادِ الْأَيْمَنِ فِي الْبُقْعَةِ
الْمُبْرَكَةِ مِنَ الشَّجَرَةِ أَنْ يَمْوِسَ إِيَّيَ أَنَا اللَّهُ رَبُّ
الْعَالَمِينَ ﴿٣٠﴾

But when he Moosa (Al) came to the fire, a voice was heard from the right bank of the valley, from a tree in hallowed ground: "Oh Moses ! verily I am God, the lord of the worlds."

Analyse it with a clear knowledge. Calling and saying is the tree. Hence by *Ifaarithunnas* (principle of verbal sound), this tree is not different from *Allah*, and by *Thalalaththunnas* (principle of meanings) the tree is not different from creations. Some others are

of the view that it was not the tree that spoke but an entity spoke from the direction of the tree. As their minds cannot accept the belief - All is Him because their knowledge is otherwise. Now analyse. God's speech fell to the ear of his creation *Moses (Al)*. A speech by a creation can only be heard by a similar creation. Haven't they seen that the *Quran* saying that God does not speak in person, but through his *Malaks* or from behind the veils. Hence, why should one doubt if it is stated that it was from behind a tree - a veil that God called? Why should wrong explanatory commentaries be given? The mistake lies in not being aware of understanding the secrets of authentic *Thowheed*. It is this discordant knowledge that does not believe in 'Except Him there is none' that makes him unable to accept and has therefore prompted him to give wrong explanation.

Hathees

There is no Ilah without you.

Hathees

I swear on the Lord who is having the life of Muhammed that if you tie a rope around your drinking utensil and send it down into a deep depth of the earth, it would surely fall on Allah. Said Rasool (Sal) and then recited the revelation that said, 'He is the beginning, the end and the emergent and the hidden.'

Reported by: Abu Huraira (Ra)
Authority: Kareerathul Azaayib

This same *Hathees* has been related by *Lafeetha (Ra)*. The truth of the *Hathees* has to be obtained by experience, so says the *Kithab 'Thaavillathun Najmiya'* .

Hathees

Do not despise time. Time being surely Allah Himself.

Hathees

Do not say the grape fruit is honourable, do not say it is the curse of the untoward time. Surely Allah is time.

Reported by: Abu Huraira (Ra)
Authority: Bukhari, Muslim, Abu Dawood

Hathees

While we were on a journey, people were repeating Thakbeer loudly. Just then Rasool (Sal) said, ‘Do show mercy on your life for surely you all are calling the hearing and seeing one. He is with you. Further, whomsoever, you call, he is even closer than your own camel’s neck.

Reported by: Abu Moosa (Ra)
Authority: Bukhary, Muslim, Abu Dawood, Thirmithy

Hathees

The Hajarul Aswath stone is on earth, Allah’s right hand.

Hathees

I see Rahmaan’s Nafs in the direction of Yemen (Both these are from Yehiya)

Hathees

During the last day the God would query, O! Son of Adam (Al) I was ill, then why didn’t you inquire about me? To which the response was Oh! God, how could I inquire of your health for you are the Creator of the world giving food to all and administering them. Surely did you not hear of my True servant Inshaan ill? If only you inquired about his health, surely you would have got me from him, will you not know of it? This is a very long Hathees.

Reported by: Abu Huraira Ali
Authority: Muslim.

Hathees

I swear on God that I now witness the “Hawlul Kawthar” - the water pond.

Reported by: Ukthubnu Amar (Ra)
Authority: Buhary, Muslim

There are countless number of *Hathees* of this nature. They not only express the truth of *Thowheed*, they also have intricate facts. Some are of the view that these *Hathees* were to honour the devotee by *Allah*, and still others are of the view that it is meant only for prophets. This is their lack of research. People not having a pure and analytical mind distort as per their *Wahmu* the *Ayahs* and *Hathees* that give a clear explanation of the *Haq* and *Kalq* being in one union. In a similar fashion, they are also distorting to the maximum, the *Ayahs* revealed to stabilize the *Thowheed*. Yet it is not a matter that could be finalised by them. Even though the *Kalima* gives very clear meaning by itself, they place many devious blocks and methods to make inappropriate meanings and explanations. This is only because they are stubborn in their opposition to the belief that there is none except *Allah*. The *Quran* also says that this was the case that affected the *Mushrikeens* too. Hence their views and beliefs are only confirming the belief of *Mushrikeens*.

(11)

Rasool (Sal) in his *Hathees* stated, ‘*La Ilaha Hyruk*’ which means there is no *Ilah* except you. The distortionist changed this to suit their *Wahmu* by saying, ‘*Allah* is the *Ilah* to be worshipped’ and all other *Ilahs* are not fit to be worshipped, and the meaning of *Rasool (Sal’s)*, *Hathees* is the explanatory commentary of it. That is to say that the idols called *Ilahs* are not of *Allah* was the stand of *Rasool (Sal)* when he related the *Hathees* was their stand point and that this

made *Rasool (Sal)* expostulate ‘there is none fit to be worshipped but *Allah*’. The latter is the explanation of the distortionist. Have these distortionist forgotten the statements of *Mushrikeens* to mean that they worship the idols only to get their assistance to reach God’s grace; “What! Has he made all our *Ilahs* into one *Ilah*?”, and other revelations like *Huwal Awwalu* that were received by the Prophet and voiced by *Rasool (Sal)*. Where has religion gone? If so, what is the difference between the principles of the *Moomeens* and *Mushriks*?

O! Brothers!

There are amongst us some *Ulamas* who boast vociferously that they have for 1400 years protected *Islam* and have prevented any new ideas creeping into the principles of *Islam*. What is the truth behind this? Think it over. These *Ulamas* without an inkling of thought and in the garb of an *Ulama* are as bad as *Abu Jahil*. What they claim to have protected is not *Islam* but the principles of the *Mushrikeens*. These *Ulamas* in the process made the genuine truth preached by *Rasool (Sal)* into insignificance. Are these *Ulamas* belonging to *Rasool (Sal)*’s party or to that of *Abu Jahil*’s party? You better decide. Under the chapter on ‘Clearing of doubts’ all these are described. Hence, be patient and clear yourself.

If we view these people who are unable to understand the genuine truth and have therefore distorted the *Quran* and *Hathees* to another angle, these, then must be the ones referred to as *Munaafikeens* in the *Quran* and *Hathees*. This conclusion is arrived at because externally they resemble *Moomeens* in their conduct, attire, culture and performance of *Amals*, but internally their explanation of the principles and their view of the genuine truth are all diametrically opposed to that of the *Moomeen*’s. *Mushrikeens* believed that there were elemental basic units other than *Allah*. This has been confirmed with irrefutable supporting evidences by the explanatory commentaries by recognized *Walis*, by our common sense, *Hathees* and *Quran*. Hence, accepting *Mushrikeen*’s principle and practicing the external rituals of the *Moomeens* are the ideal candidates

for the label of *Munaafikeens*, as stated by the *Quran*. Thus bereft of both, still believe that they are on the correct path. Please see *Ayahs* 4:143 and 5:41 as I have no space to explain it.

There are five main reasons for the distortion of the religious revelations. It is difficult to make it known to the common man in want of knowledge. We would, after explaining easier descriptions, then find who the culprit who distorted, and why under the chapter ‘Clearing of doubts’. A section who have distorted *Kalima* according to their whims and fancies and *Wahmu* are of the opinion that *Amals* cannot be performed according to the meaning of these Muhkamu *Ayahs*. What ignorance? Distorting the very *Quranic* revelations making it compatible with their own ideas that are erroneous, imaginary and act accordingly labeling as genuine worship. How could we call it worship? How would the *Amals* bring any benefits?

Iblis prevailed on *Adam (Al)* to partake the forbidden fruit so as to gain eternal life. Considering this a beneficial aim that *Adam (Al)* ate the forbidden fruit and caused harm to himself by himself. Hence, his desire was due to the beneficial aim, but the way of attaining the aim was wrong. Hence, *Adam (Al)* had to suffer punishment. If the path of attainment (*Amals* like prayer) is from the basis of wrong premise, then how could the *Amals* bring any benefit. Use your common sense to evaluate. Where is this going to end?

Hathees

Whoever is chosen by Allah to grant benefits, Allah himself gives him the power of understanding the religion in its genuine form said Rasool (Sal).

Reported by: *Anas (Ra)*

Authority: *Bukhary*

Hathees

What is the best of worships? Rasool (Sal) was queried. The response was the knowledge of Allah. When he was questioned again by asking which knowledge, the prophet responded by saying that it is the knowledge of Allah Subhanahuthaalah. The prophet was queried again - "When we ask of worship, why do you answer about knowledge?" Rasool (Sal's) answer was "Knowing Allah would with the smallest of worship bring benefits, being ignorant of God would bring no benefit to one's worship (Amal).'

Hathees

No worship of Allah is better than understanding the religion. Man of understanding of the religion is more harder to the mischief of shaitan than a thousand worshippers (Aabid). The pillar of religion is better interpretation of religion as it is for every palace.

Hathees

A learned Moomeen has over seventy times the priority as compared to a Moomeen in worship.

Hathees

"Man versed in explanatory commentary on religion on being visited is better than attending a thousand Janaza or visiting a thousand sick persons or praying a thousand Rakats" said Rasool (Sal). Hearing this a person queried Rasool (Sal) "Is it better than reciting the Quran?", to which the response was "Would the Quran be of benefit without knowledge?".

All these *Hathees* are from 'Ehiya Uloomutheen' by Imaam Gazzali (Rah) and he has given very clear explanation about these.

There are many other *Hathees* but this would suffice. Even though some distort the *Quran* and *Hathees*, but those with knowledge are sure to get at the actual truth and meaning of the *Quran* and *Hathees*. This is definite. The reason for this type of distortion is because of the lack of understanding the correct meaning and truth of the *Thowheed*, and having not got the complete knowledge of *Ilms* like *Nahbu*, *Maani*, *Bayaan*, *Palaakath* and *Usool*. Those well versed in these *Ilms* have not been a party to these distortionist. If they have done otherwise, then they had been in *Wahmu* and blind following.

A person firm in *Thowheed* experienced in philosophical inquiry, may provide seasonal sayings that the unrefined man engulfed in the theory of duality would not become aware of it, hence, make your speech short. *Wassalaam* said *Mowlana Roomi* in his treatise *Maznavi*.

Those men who believed in *Allah* being separate and different from creations and in the theory of Duality are suffering from a psychological disease '*Shirk*'. This disease can only be cured by clear explanation of *Thowheed* by *Kalima*. The one who is not cured of it is not capable of absorbing genuine spiritual ideas and he may even refute it.

Surah 10:57

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ مَوْعِظَةٌ مِنْ رَبِّكُمْ وَنِفَاءٌ لِمَا فِي
الْصُّدُورِ وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ﴿٥٧﴾

Oh mankind! There hath come to you a direction from your Lord and a healing for the diseases in your heart. And for those who believe a guidance and a mercy.

Let us look at the *Quran* from another direction.

Surah 14:24

أَلَمْ تَرَ كَيْفَ صَرَّبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا
ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ

Seest thou not how God sets forth a parable? A goodly word (Kalimathuththayiba) is like a goodly tree, whose roots are firmly fixed and its branches to the Heavens.

Surah 14:26

وَمَثَلُ كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ اجْتُثَّتْ مِنْ فَوْقِ الْأَرْضِ مَا لَهَا مِنْ
قَرَارٍ

And the parable of an evil word is that of an evil tree. It is torn up by its roots in the earth. It has no stability.

From the above two *Ayahs*, we could observe that there is an evil *Kalima* and a good *Kalima*. It is generally accepted that the good *Kalima* is 'La Ilaha Illallah' which is *Kalima Thowheed*. There is also an evil *Kalima* which God is comparing to a dead tree. Which is it? We have to discover it. If we discover this evil *Kalima*, it would be easy to understand the opposite of it. First of all, if as per our learned *Ulamas* saying 'The Lord fit to be worshipped is none but *Allah* as the genuine sentence, the evil sentence would be opposing

this. That would be 'Except *Allah*, there are other gods to be worshipped'

Now think it over. *Mushriks* have been of the belief that the *Aalihaths* (idols) are used by them only to get nearer to *Allah* and for this they worship them. They have never stated that these idols are *Allah* who is fit to be worshipped, never believed so, or believed thus. If so, the evil sentence would be what our *Ulamas* say, 'The Lord fit to be worshipped is none other than *Allah*'. This is because the *Mushriks* are evil, and the evil sentences would be theirs. They have never said the Lord to be worshipped *Allah* is this *Ilah* as stated in the *Quran*. It is the same meaning they said in the sentence 'The Lord to be worshipped is none other except *Allah*.' Hence, how could we say it is the genuine sentence. What a *Moomeen* says must be the good and what a *Mushrik* says must be evil. If we confirm what the *Mushriks* say, then what is the difference between them and us? Many among us say creations are not fit to be worshipped and are separate from *Allah*. In a similar vein, the *Mushriks* say that they took *Ilahs* only to get nearer *Allah* and the idols are not *Allah*.

Rasool (Sal) opposed the stand of the *Mushriks* by saying there is no *Ilah* except *Allah* (All *Ilahs* are *Allah*). It was because of this saying of the prophet that prompted the *Mushriks* to become surprised and say "What! Has he made One *Ilah* out of all our *Ilahs*?" Hence, the genuine good *Kalima* should be what *Rasool (Sal)* stated - 'Except *Allah*, there is no *Ilahs*'. The evil one would be - There is no Lord to be worshipped except *Allah* and the meaning it conveys.

The good *Kalima* will give benefits forever and the evil *Kalima* will not confer any benefits says the Lord, the Creator. There are those who state and believe that He is not a separate individual entity, will one day be in union with *Allah* (*Anaaniyath*-gets destroyed) is definite. This is a thing our common sense would become aware. When this state reaches fullness, God's power would emerge. It is from this revered sentence that engulfed the Prophets, *Nabis*, *Rasools* and *Walis*, emanated *Karaamath*, *Muhjeesath* and other

benefits. This is happening in the present times too for a few true servants. They have never said or written anything to the effect that *Allah* is separate and different from the creations. Hence, it is the saying of such persons that must be genuine or good sentences. If this is the sweet smelling *Thayiba*, then the opposite to this would be a sentence '*Allah* is separate from creations'. The evil sentence should be *Allah* is separate, creations are separate. Have we heard of *Karaamath*, good benefits accruing to those who believed in the dictum *Allah* is different and separate from Creations? Have those who believed in *Allah* being separate and different from creations ever been elevated to exalted positions in spirituality? Whatever is required by the human beings are present in the *Quran* is factual. Knowing that *Kalimathuth Thayiba* will be transformed by man to *Kalimathuth Kabeesa*, *Allah* described both *Kailmathuththayiba* and *Kalimathulkabeesa* in detail.

The revelation 'He is the beginning, the end, emergent and the hidden is one of the *Thaleels* given to confirm the *Kalima*. All the learned men have agreed that *Rasool (Sal)* after preaching *Kalima* said to have recited this sentence as one of the *Thaleels*. This sentence mentions that creations are manifestations of *Allah*, and also confirms by the two evidences of *Ifaarath* and *Thalaalath* the fact that except *Allah* there is none. The sentence given as *Thaleel* (supportive) for *Kalima* is except *Allah* there is none or all is he. When the *Thaleel* says thus, how could *Kalima* make known that *Allah* is separate and different from creations? The *Thaleel* was given only to confirm there is no *Ilah* except *Allah*, all *Ilahs* are *Allah*. Hence the aim of *Kalima* is to rid the idea of the wrong belief that *Allah* is separate and different and to give the meaning All is He, is clearly seen.

Surah 3:18

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُوا الْعِلْمِ قَابِئًا
بِالْقِسْطِ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ ﴿١٨﴾

There is no Ilah but HE: That is the witness of god, his angels and those endowed with knowledge, standing firm on justice. There is no Ilah but HE, the exalted in power, The wise.

Let us recap some of the statements of the *Ulamas*, the true servants.

Translation of a Persian Bayth

Oh ! Teacher who arose to preach the religion of peace. I worship you by wrapping around your right side for having excluded me from the religion of the *Musalman* (who consider *Haq* and *Kalk* are separate) and the religion of the *Majoosis* (Dualists who consider the deities).

Translation of a Persian Bayth

Know that *Rasoolullah* who came as a messenger and the one who sent the message are no two entities. As a messenger, the source of message and the one conveyed to (*Kalk*) know that *Rasoolullah* emerged as a blessing.

Translation of a Persian Bayth

If you put the *Surma* from *Peeyapsoor* the light that around your dust filled eyes (principle of *Haq* different from *Kalk*), then from inside and outside, from top to bottom, from right and left there is no *Mavujooth* except himself when borne witness the *La Ilaha Illallah* will clear your face of the veils that surround it. Then you will know that *Allah's* face exist, and He is with you and will show his '*Theethaar*.'

Translation of a Persian Bayth

Allah the Seer and the Seen, the Magic and the Magician, the Diseased and the Doctor, the *Aashiq* and the *Mahsooq*. It is

from his splendorous energy that he emerges in the whole universe and function omnipresently. He himself becomes *Moosa (Al)* and attempts to visit the throne and requests God to show himself only to his ear and he himself said you cannot see me. Do know all these are for universal function to take place.

There are many more countless *Bayths* and songs of similar nature. These would suffice. In *Hindu* religion too, books like *Upanishads*, *Kaivalya Navaneetham*, *Paakavatham* by Arya poets, songs of *Sorupagnana Theiseekar*, *Thayumanavar Bhagavat Gita* and many others and prose like Summary of *Hindu* religion and many other treatises are in vogue. Though the rituals are different in *Athvaitham*, there are many books on *Hinduism* that accepts explanations of the authentic *Thowheed* in the *Quran*. There do exist minor errors in these books that you could discriminate after analysis.

If you think with a clear mind the contents of *Athvaitha* religious books, commentaries by *Walis*, revelations in the *Quran* and incidents in *Hathees* all point to only one entity that they cannot describe and that is *Waqjibul Ujooth*. We shudder to accept this because the difficulty our senses have in ridding itself of the *Wahmu* that envelopes them. We tend to therefore refute it, but it is to explain this aspect that *Kalima* was revealed. God sent *Rasools* and *Nabis* to ward off the darkness that envelopes the people who are fully engulfed in wrong beliefs that the attributes of the *Waqjibul Wujooth* that appears and disappears like the water in the mirage and dream in sleep as distinct and separate from *Wujooth*.

The principles and the truths we learned and believed in childhood seems opposed to the principles now enunciated. Further, it is very difficult to understand this principle as very many doubts arise in our minds about the principle. To overcome this, we have to first and foremost rid ourselves of the doubts. This we would do so by a question and answer method and then proceed to understand the *Kalima*.

Translation of a Persian *Bayth*

Brother! Your fleshy body is *Wahmu*. Hence, rid yourself of the discordant belief of considering it as 'I'. If not, it will follow as a shadow when you tread the path of spiritualism.

Hathees

Know that all are untruth (Baathil) except Allah.

Reported by: *Lafithu (Ra)*

Be aware that in the *Hindu Athvaitha* books that are prevalent in our villages contain many fallacies - mostly guiding men towards obtaining miraculous powers. Many of these books stress that God is in one's mind. It requests the person to observe himself and the Creator in it. This fully opposes the principle of *Thowheed*. This is a means to obtain *Siththu* (power), but not *Thowheed*. As long as Duality exists *Thowheed* is not feasible. This is the wrong concept of "*Hulul Iththihaath*". Do comprehend.

Chapter 8

THOWHEED (ATHVAITHAM) AN IMPORTANT ASPECT

When one looks impartially at all the principles of the different races and religions as regards *Thowheed*, there appears four important views as regards *Thowheed*. When we generalize all the people and religions, *Athvaitham* whether it be wrong or right appears in only two religions - *Islam* and *Hinduism*. All other religions seem to only contain explanations of devotional rituals and guidance and not even an inkling of any aspect concerning *Thowheed* even at this time. These four view points existed in this world even before *Rasool (Sal's)* time is a fact. It is to rid or erase off the erroneous view points of *Thowheed* that one hundred and twenty four thousand prophets appeared in this world and *Kathamun Nabi Rasool (Sal)* was sent to confirm the genuine and authentic points regarding *Thowheed* is one factor that must be taken into account. This supporting book, the *Quran*, gives, describes and enunciates reasons for classifying each view point of *Thowheed* as erroneous or factual. *Rasool (Sal)* and his *Hathees* and *Walis* who followed his teachings, commentaries and our own common sense bears witness to the *Quran's* revelations.

Hence, we have to identify and become aware of the erroneous *Thowheed* from the authentic and the merits and demerits of either. Among them are:-

1st Principle

Except *Allah* none is factual. This principle says that the Creator from his real self transforms himself and emerges as a Creation to this world. This is the belief of a few *Hindu* spiritualists and a few *Muslims* who lack in knowledge have also followed it. This principle directly opposes the principle preached by the Prophets, *Quran* and *Hathees* and the experience of *Walis* and the knowledge of Thinkers who have confirmed the authentic *Thowheed*. The word

'*Subahanallah*' would be the most appropriate response. This principle is not prevalent in big numbers in our country and needs no further explanation. The meaning of '*Subahanallah*' is that very pure entity that cannot be imagined by the Human mind, nor is it within bounds of our Human knowledge.

2nd Principle

Even though it is a fact that Creations are biodegradable - that is born, lives and dies and disintegrates, it changes into another basic matter and in every creation there resides *Allah* is the second principle. If this is generalized, *Allah* and with him exists another creation or matter. This according to the *Quran* and *Hathees* is pure *Shirk*. A person who believes and accepts this principle would never, ever reach or obtain any benefits or union with *Allah*. This is because the thought of 'I' existing is residing with him. Until this feeling of self or *Anaaniyath* exists within the mind of a person one cannot seek union with *Allah*. Why did the principle of this nature come about in man? The response would be to attain a stage of performing miracles that this principle came into vogue. This principle had been inserted by man in want of knowledge. Some of the *Hindus* who have this belief acclaim themselves as Mystics and have authored books of songs. There a few *Muslims* who have followed them blindly, believe in it and waste their life time. None have gained victory in following this principle. The spiritual songs in the hands of our *Muslims* in our country are of this class. This principle has two big fallacies:-

- (a) The belief in the existence of Creations other than *Allah* along with *Allah*. This is a very great unpardonable *Shirk*.
- (b) Binding the boundless entity the Creator into a Creation who is restricted in size and has boundaries. We are in the process of lowering the omnipresent, omniscient *Allah* into lowly entity and force it to reside within a bounded creation. That makes *Allah* small and insignificant. This is not only *Shirk*, we are also demeaning the status of *Allah* which is a great crime. It is sheer ignorance to believe in the universal

entity bereft of time, place and boundless being lowered and forced to reside in a lowly creation with bounden properties. These are persons who would never become aware of the truth behind creations. Those who are unaware of this would never accept Law of Nature or *Kalaqadir*. It is surely true that one who does not understand or become aware of *Kalaqadir*, would never know even an inkling of *Thowheed*. It is a day dream for one who cannot accept *Thowheed* or get stabilized in it to attain fullness. Hence, some of those who hail themselves as respected spiritualists or mystics would never attain the status of fullness nor can they get any benefits. The only benefit they would receive is from the common innocent ignorant folks who erroneously regard them as great mystics. It is those who have imbibed the songs of these mystics who among *Muslims* pose off as *Muslim* mystics. It is an authentic fact they have not even reached the beginning of spiritualism.

3rd Principle

Creation is a single unit. Creator is also another single entity. Both these are in one union and cannot be differentiated like when milk and water is fully mixed. This is so called '*Visiddaath Vaitham*'. This is somewhat connected and in keeping with the 2nd principle explained earlier. This too opposes *Islam*'s true principles and is *Shirk*. Many songs of mysticism and spirituality in our country borders on this principle and explains the same. Many *Muslims* too follow the principles behind these types of songs. The reason for them being in this sorry state of affairs is because they have no knowledge or strength of mind, or single-mindedness to tread the path of genuine truth. The authentic and pure *Thowheed* as expostulated by *Rasools* and *Nabis* is not prone to making people so ignorant. This has the quality of bringing to light (knowledge) those enveloped in darkness (ignorance). That is to say if a person accepts and believes in the authentic

Thowheed, he would become aware of the truth of the creations, he becomes aware of *Kalaqadir*, Good or Evil, Order and Exemption, *Adaab* and *Thavaab* and other such matters in a very easy way by themselves. Hence, if matters concerning *Thowheed* is got by man truly, the much wanted union with the Creator would undoubtedly be his. He would have no obstacles in his road to fulfillment. He would also be recipient of *Allah*'s secrets of which the ordinary man is ignorant. He would within his lifetime benefit a *Marthaba* of a *Kuthub*.

My beloved brother !

If you want to truly obtain union with *Allah*, you must rid yourself of blind following, arrogance, imagine yourself to be a learned (pseudo intellectual) and instead study and understand the authentic *Thowheed* patiently and accept it completely, believe in it and involve yourself in matters concerning *Thowheed* and gain victory in the end. In *Hinduism*, there are many books of songs of *Athvaitham* that accepts fully *Islam*'s principles. There are many *Upnishads* too. There are also many books giving very wrong and erroneous meanings. Many books on *Athvaitham* express many principles on anatomy. Their rituals too are in keeping with the matter concerning organs of the body. These explanations were before *Rasool* (*Sal* 's) time, and is complex and full of difficulties. *Rasool* (*Sal*) got rid of all these complex matters and instead gave easy to do methods and explanation that could be easily understood. In a similar manner the erroneous principle *Hulul Iththihath* has been successfully got rid of by *Walis* in their treatise '*Kalaayithul Akayith Nasaabi*', '*Fuththuhaathul Makkiya*', '*Pusoosulhikam*', '*Kalimathulhakki*' and other similar *Kithabs* and have given explanations for the errors in that principle.

Kithabs of this nature must be studied and by using our common sense analyse them to discover the authentic *Thowheed*. The *Quran* warns that if a person does not obtain the authentic meaning of *Thowheed*, he would not be capable of clearing his doubts and would trip himself at every stage of his journey towards fulfillment. This is 100% correct and is one that I have truly experienced. I have

seen many pseudo-mystics who are unable to find the truth or falsehood wandering in this land of ours.

Surah 26:224,225

وَالشُّعْرَاءُ يَتَّبِعُهُمُ الْغَاوُونَ ﴿٢٢٤﴾ أَلَمْ تَرَ أَنَّهُمْ فِي كُلِّ وَادٍ يَهِيمُونَ

**And poets, it is those straying in evil who follow them.
Seest thou not that they wander distracted in every valley?**

4th Principle

‘Ilmu Anna Thaalikal Vujootha Leissalahu Shaklun, Walaahaththun Walaahasrun, Wama Ahaathalahara Wajathalla Bishshakli, Walhaththi, Walamyathakayar, Ammaakaana Minathami Issakli, Waathamilhaththi Balhuwal Aana Kamaakaana Alaihi’

The above means:- Know you, That *Ujooth (Allah)* has no shape, no bounds, no time or restrictions whatever, while being thus emerged in shape and bounds. Even though emerging has not changed his original state (he never changes), he remains in the same state always.

All Creations are himself, while being so the Creator who manifested as Creation is pure.

This is the admissible explanation of the principle that is pure serene authentic *Thowheed*. It is this that is expressed by *Kalima* and its supporting *Thaleels (Quran and Haahees)* expressed by experienced *Rasools* and *Nabis* and *Walis* and confirmed by our common sense. This, *Insha Allah* we will analyse, become aware of it and clear our doubts. A small doubt is that if to obtain miracles, mystical songs are sung is factual, how could those with erroneous explanations of principles obtain miracles?

To answer this, it is common in our country to summarise all events of super natural power into one and refer to it as a miracle (*Siththu*). But miracles are of three divisions.

1st Division

Psychological achievement of note or miracles could either be happening in a person treading a correct path or to an evil man treading an erroneous path. Mesmerism, Hypnotism, *Waasilath* all come under this main subject. The *Hada Yoga* also belongs to this group. The secret behind all these are the training of the mind towards a single objective or aim, when the mind is thus modified, whether it is good or evil, towards an objective it will succeed. Even though these achievements appear amazing and wondrous, it is not so. All these are connected to cause and effect actions. The efforts along with some exercises or practices could make such achievements. Even though it seems *Karaamath*, it is not so. This could even be achieved in an evil way. This would be only for a short time.

2nd Division

It is a gift of God for a person treading the authentic path which results in miracles. These too are of different types and in different steps. The miracles appearing in this group of persons is called *Karaamath*. This could happen due to petitionary prayers (piety) Also due to perseverance. These type of miracles are used only for good beneficial causes and never with evil intentions or evil in nature. These miracles could also take place due to their wish or liking. In some instances these miracles could take place without the recipients own knowledge and with only *Allah's* knowledge. These types of miracles are used only for good beneficial causes and never with evil intentions or evil in nature. These miracles could also take place due to their wish or liking. In some instances these miracles could take place without his own knowledge with the knowledge of God only. These *Karaamath* would also be connected to cause and effect. This could be permanent.

3rd Division

This is called *Muhjizath*. This is a special gift from God to Prophets, *Rasools* and *Nabis*. This would also be connected to cause and effect actions. It could also be not connected to it. No more explanation is necessary. Hence, if some *Wali* is performing miracles, it does not mean that this *Wali* is treading an authentic path without analyzing it. The genuine and authentic miracle is connected to knowledge and would be difficult to be identified or understood by the common man lacking in knowledge.

Chapter 9

REDRESSING OF DOUBTS (CLEARING OF DOUBTS)

QUESTION AND ANSWER

FIRST QUESTION

How could *Waqjibul Ujooth* (the truth) that is of pristine purity and beyond human knowledge and is an authentic entity become a physical matter that could be identified by all our senses - touch, taste, smell, hearing and sight could be identified by our knowledge? How could we believe it has emerged as the entire universe remaining in the same state unchanged ?

ANSWER

One object emerging as another , there seems three reasons.

(a)

The object in question gets destroyed to form another. To explain this let us take a seed. The basic seed that we plant in the soil gets spoilt or germinates to a seedling, then a tree, shrub or creeper. It is this that is referred to as an object getting destroyed to form another. The *Waqjibul Ujooth* that was the basic entity did not get destroyed and emerge as universe. This is fully refuted and not acceptable to our common sense.

(b)

The object in question without getting destroyed, gets distorted (different changes) to form another object. To explain this, science of pottery is an example. The basic unit of clay without getting destroyed changes into earthenware utensils of various kinds and sizes. The basic matter is not destroyed by these transformations. The *Waqjibul Ujooth*, the basic unit does not change to form the

universe. This too is refuted and the common sense accepts it not. It seems there are a few songs that can confirm this principle of change are being put in vogue by a few *Hindu* mystics and a few *Muslims*. This view totally opposes the *Quran* and *Hathees* and is opposed to knowledge. This is an expression of a drug addict, fraudulent Mystic that is totally erroneous.

(C)

The basic reason or entity without getting destroyed or change activating is the third reason. This is described as compatible to cause and effect. It is by this means that the basic entity *Wajibul Ujooth* remaining in its original state (without destroying itself or changing) emerges all the universal creations from itself. To be more precise, the mind is beyond of all senses – seeing, hearing, tasting, touching and beyond the reach of our knowledge. Yet for all, all the universal creations that we become aware of by our senses appear, in our dreams in our minds. This mind however does not get itself destroyed or change to produce these objects. This mind did not go anywhere, see anything nor produce anything. The pristine pure mind that was beyond the reach of our senses and knowledge, remains unchanged in its original state, becomes aware of the whole universe and its elemental raw materials Earth, Water, Air and Fire and the Good and Evil.

All objects we see in a dream are experienced by our five senses. It is true that we eat and taste food and experience the trials and tribulations and enjoy the pleasantries and companionship of the women folks. The mind that was beyond our senses, shapeless without being bound or change, remains static and in its original state. This same mind observed the time, place and the creations bounded by these during dreams without leaving even an atom of an event. The dogs, pigs, faeces, urine water and men both good and evil and other creations like *Shaitan*, *Jinns* and *Malaks* all seen as different and separate in the dreams by the very same mind. Each of these were individually thinking of themselves or were in the state of self awareness of being ‘I’ (*Ananiyath*) and Arrogance were also created by the very same mind. These awareness were not of the

objects seen in the dreams, yet in the dreams it seemed that each of the object had senses of their own. The objects that appeared in the dream when became aware that I am an appearance of the mind and mere name and shape and that my awareness is that of the mind, the dream disintegrate. (Think deeply). Further, this sense is the mind’s knowledge and not of the creations that emerged in the dream.

Every creation that appeared in the dreams believed in ‘I’ as a separate entity, in that belief a man bitten by a dog, letting off of blood, the pain of the victim, are all true in the dream world. Once the dream is over and the dreamer is woken up, it is his mind that keeps reminding of the dream he had dreamed. It is this mind which acted as the witness to all the dreams. All the sceneries in the dreams and the participating creations that emerged, the mind was a permanent witness before, during, and after the dreams. This mind was also beyond the knowledge of the creations that became evident in the dreams. It is also this mind that supported the good, evil and all other matters that appeared in the dream. This mind in the beginning emerged as creation for itself in itself hidden from its creation and remained by itself. (The beginning, emergent, hidden and the end were all the mind.)

In a similar manner, the *Wajibul Ujooth*, the authentic basic entity without change, biodegradation in its own state (*Ahath*), without precedence emerged as time, space and the whole universe in itself for itself. If analysed closely and given deep thought, it does not become a matter that is beyond the aegis of the common sense. That is to say, it is a matter that is transparent to all humanity. It is only ignorant *Wahmu* that leads one to conclude that the entities that emerged during our dream were separate and different objects. Isn’t it so?

You, who is on a mission to tread God’s path should at present only be aware and accept the truth that there is a permanent basic entity that is non biodegradable, *Haq*, that neither change or transform, instead remains permanent and the whole universal

creations could emerge from itself. This matter must be understood in a clear and concise manner from all angles as it becomes necessary when one comes across more complicated and complex descriptions. The revelation ‘*Huwal Awwalu*’ and ‘*Kalima*’ there is no *Ilah* but *Allah*, must be compared with the dream for a clearer understanding. (Do not deviate your thoughts from your primary objective)

THE SECOND QUESTION

Every one is aware that the creations we observe in the dreams are all fictitious. But how could we classify the creations in the whole universe we see as truthful objects, as fictitious or like fictitious?

ANSWER

There are only twenty of his principles that function when one dreams in his sleep. He with these twenty principles with a spiritual body dreams only for a short while. This same man in a state of awakening with these 35 to 40 principles observe with his material body the whole universe for approximately a hundred years. It is the same man who experiences the dreams for a short while as well as observe the universe for a longer period. If we say the shorter period of observation as fictitious, why shouldn't the observation of the longer period be also fictitious? Why shouldn't we accept it so? Everything we observed during our dreams looked real. And it became fictitious, nonexistent only on awakening. It is the same when we experience the present world. We are going to classify the experience in the world as fictitious when we die and reach *Aakira*. At that instant we would consider *Aakira* as real and the rest as fictitious. This same man when he gets into union with the Creator (reaches *Liqaa*) will then consider *Aakira* too as fictitious. What surprise is there? The true servants, Prophets, *Rasools* and *Walis* while in their sojourn in this world with over 96 principles along with their material, spiritual and causal bodies, and also being away from this do observe *Aakira* (this would be dealt later). There is no difference between sleep and death. It is beyond doubt that after death man will accept that the

world is akin to an endless long dream. *Quran* and *Hathees* gives very clear description as regards these and many have experienced it so.

Surah 39:42

اللَّهُ يَتَوَفَّى الْأَنفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ تَمُتْ فِي مَنَامِهَا
فِي مِصْرٍ أَلَّتِي قَضَىٰ عَلَيْهَا الْمَوْتَ وَيُرْسِلُ الْأُخْرَىٰ إِلَىٰ أَجَلٍ
مُّسَمًّى ۚ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٤٢﴾

It is God that takes the souls of men at death, and those that die not (He takes) during their sleep. Those on whom he passed the decree of death, he keeps back (from returning to life) but the rest he sends to their bodies for a term appointed. Verily in this are signs for those who reflect.

Surah 10:45

وَيَوْمَ تَحْشُرُهُمْ كَأَن لَّمْ يَلْبَثُوا إِلَّا سَاعَةً مِّنَ النَّهَارِ يَتَعَارَفُونَ بَيْنَهُمْ
قَدْ خَسِرَ الَّذِينَ كَذَّبُوا بِآيَاتِ اللَّهِ وَكَانُوا مُهْتَدِينَ ﴿٤٥﴾

One day He will gather them together, it will be as they have tarried but an hour of a day, they will recognize each other, Assuredly, they would be lost who denied the meeting with God and refused to receive true guidance.

Surah 36:52

قَالُوا يَتَوَلَّيْنَا مَنِ بَعَثَنَا مِن مَّرْقَدِنَا ۚ هَٰذَا مَا وَعَدَ الرَّحْمَنُ
وَصَدَقَ الْمُرْسَلُونَ ﴿٥٢﴾

They will say, “Ah! Woe unto us!” Who has raised us up from our bed of repose? A voice will say, “This is what God most gracious had promised and true was the word of the Apostles.

Do analyse similar *Ayahs* and *Hathees*. Do get a very clear view of the contention that your life is one long dream, death is like sleep and *Aakira* is like being awakened after sleep.

THIRD QUESTION

From the *Quran* and *Hathees*, it is clear to us that the Creator is in need of nothing and is in a state of completeness or fullness. While being in this state, if he is emerging from himself means that he is in need and had not attained fullness? Why should one that have a need for nothing and in a state of completeness emerge out? Why should it emerge out in the form of dog, pig, faeces and urine? How could we accept this.

ANSWER

(1)

The *Waajibul Ujooth*, *Thaath* or *Haq* that we refer to as the basic entity or God has two types of fullness (*Kamaaliyath*). One of it is called ‘*Kamaalun Thaathiyun*’. This means the fullness concerning ‘God’s *Thaathu*’. If this is the fullness referred to above, then it means on contrary to the Creator emerges as an entity that is not He but another entity, for that entity, from that entity by that entity. That is to say, as there is no creation at this state, hence, He

emerged from himself, for himself by himself. For this fullness, there would be no necessity for another entity. The meaning of needing nothing is like all the jewelry –shapes, sizes and kinds is out of gold it is all within gold, so is *Allah’s Thaathu* that is ‘*Ahathiyath*’ that encloses fully everything in *Thaathu*. He, in himself as himself see with its wants and administration of it with rules and regulations that belong to supremeness, hence we say, he by his knowledge through realization need not be any from other.

Why do we say he needs no other is because he is besought of nothing by the emergence of whole of the universe in the scenario. Also he needs nothing by the emergence of the scenario of viewing (knowing) of the universes and the entire creations in it, because in his “*Wahthaniyath*” everything has been completely encompassed. Hence, he has the vision of the entire creation and its appearance. This vision is like seeing the tree and all its different parts in its seed, and hence it is a vision of knowledge (even if we say it is a hidden scene, to him it remains open and transparent). It is a spiritual vision wherein he observes and becomes aware of all the appearances that would appear from a single entity to the end all at once. This has to be understood with all its intricacies.

(2)

The other aspect is the fullness by name. The Creator sees in all the creations that emerged from himself as a manifestation of himself. It is like a scene where all kinds or class are compiled into one. Like observing in the seed the tree, branches, leaves and fruits, the scenario is the observance of all in one. The scenario that concerns the names depends on the emergence of the creations in the universe. For if it does not emerge or becomes evident, he cannot see himself within himself. At this juncture, a doubt arises as to using what is different from him at this place to search for completion. It is not so. It is a fact that the authentic ‘*Thaath*’ has the fullness to emerge without ‘*Malhar*’. This is because of the completeness or fullness of the creations and the ‘*Asmaa*’ and ‘*Suyoona*’ Names for the completeness of Affairs and not for his *Thaathu*. Hence, there

cannot be any doubt that fullness occur to *Thaathu* through another. Analyse with a clear mind.

Does his name's fullness or completeness comes about as a result of the emergence of the creations? If so, his name's completeness or fullness is not complete and would depend on another would be a doubt that would arise in one's mind. This too is erroneous. This would only be correct, if it is a compulsion that names would have obtained its fullness only after the emergence of the creations. It is an indisputable fact that names had obtained its fullness long before the emergence of creations. The names have fullness as same as the '*Thaathu*' has its fullness. Hence, what appears in the scenario depends on the emergence of creations, means only the fullness of the name that emerges in the creation. Hence, the *Thaathu* and the names associated with it are all in a state of complete fullness needing nothing from anybody or anything. It is indeed difficult to understand this aspect before knowing what are creations. A general awareness would suffice.

Let us examine this from a different angle. If what has been created, what is being created and what is to be created are all from Him, then what is creation? He, through his own imagination formulated '*Kun*', the word to signify it. If so, what is it that he hasn't? None. Everything is in Him, within his *Kalb* '*Luvhul Mahbool*' in completeness. In this condition who will ever want what? Even creations need, cannot be considered a need. This is because it is present within himself for himself, there is no need of any one. He creates within him what he needs - how could this be classified as a need? Let us now look at the *Kalima* that says, 'Except *Allah* none exists'. If so, who needs from whom? There is no one from whom, nor there is any need for anything. Why? If except Him, there is none is factual, then even the need of the creations is a sort of a delusion until bounded as creation but in reality there is no such need. An ordinary man bound by the discordant knowledge *Wahmu* who consider him as a creation will find it extremely difficult to grasp the truth of the matter. Hence, be patient, as you have to extricate the intricacies. Man who is bounded by the three stages of time and

three situations of place that are very strong veils and getting rid of this entanglement is indeed a very difficult task.

(3)

The Creator emerging as material things and material things being the Creator seemingly looks synonymous, but there exists an intricate difference. Both confirms *Thowheed*. The former points to the authentic, genuine and the latter points to the bounded regulated. This produces *Wahmu* and shortages in *Athabu*. Hence, the name *Allah* given to *Allah* alone being used to call other creations is not correct or civilized. The creation is only the name, shape and not the essence. We will become aware of it later. I have already described the names belonging to *Allah* also being used on the creations only with a view to give honour to the creations. No creation has ever been named *Allah* or called such. Hence, two facts emerge from this matter. One fact is that ordinary men (*Awaams*) as they see the creations as separate entities consider giving *Allah's* name to his entities is incorrect. The other fact is that the '*Kawaas*' who are well versed in religion and called spiritualists consider as creations by word, colour, and shape are imaginations that are not separate from *Allah*, and the properties are all that of the Creator (*Shifaath*),. Hence, it is not wrong to name the creation in *Allah's* names is the other fact. If you understand it with its intricacies, then you could be considered a philosopher of the calibre of '*Kamaal*'. These two different points of view depends on the level of one's knowledge but not opposed to each other. This is a philosophical explanation.

(4)

Let us now think again. All creations in this world, both good and evil differ in shape and colour but not in the substance they consist of. An entity that is beyond human knowledge that is unknown in every sense, is being given various names based on its states and attributes by human knowledge. They are demonstrative pronoun, names by quality and names without reason. These are creations. Let us for example take the pot - a creation. Hence, we name a state

of the clay transformed into a definite shape as a pot. We imagine by this, that the pot is different from the clay. But the name pot is the name of the clay and none other, and not a different matter. The sea produces waves and the foam that looks different from one another but in truth both are from one and the same sea. One of the state of the sea is called waves, and the white foam is another state of the sea. The waves and the white foam are both from the sea and not different matters. They are only names. Thus we name different shapes of the same entity by different names. We imagine the name, colour and shape as matter. These examples are taken for explanations sake and in no way connected to matters concerning *Allah*.

Now do think of all good and evil matters you observe in your dreams. They were all emanated by the mind's energy and were mere names, colour and shapes but were not separate individual entities, different and separated from the mind. Yet for all, we are made to believe it as separate entity due to our own knowledge being in want. We are deluded by it. It is the mind that made up the whole scenario of the dreams and not the creations that made the mind. Analyse with a clear "mind". Imagine the mind to be an object. This mind is a true object that is denoted by the word (name) 'mind'. That is the mind being word (name) and the object. In this mind the good and the evil objects that appeared and disappeared in dreams are mere words (names) and not real matter.

In somewhat similar fashion, *Waqjibul Ujooth* that is the genuine entity called *Allah* or *Ujooth* that is genuine, both by name and matter. In this genuine entity or matter, there appears and disappears like in dreams all creations are matterless names, colours and shapes that remains with it as mere imaginations. It is because of this that the learned refer to all universal beings as 'Mumkinul Ujooth' (*Aatheyam*). *Aatheyam* means the need of the basic entity by mere name shape and appearance only. This is not a separate individual matter. The basic entity clay gives rise by transformations into pots and pans that are imaginary and our illusionary thinking (*Wahmu*) makes them be considered separate and different from

clay. In the alternative, the imaginary objects emerging from the very mind in the dream is observed by man as different and separate true entity from the mind.

If the fictitious shape pot is removed, there would be no name 'pot'. This name would get destroyed. This clay may again become a more rounded cistern. If the newly shaped cistern is removed, the name cistern too would be lost and what remains would only be clay again. The earthen pan or *Chatty* could be made from clay. This too would suffer the same fate as the other two utensils. It is therefore the clay that would be the remainder in all these utensils. If it is the clay that would remain so, where is the pot, pan, cistern? These are all names we give the basic entity of clay. The entity that existed before the making of pot, cistern and pan, and the entity that was left after their destruction were all clay. The *Wahmu* may doubt as to the different functions of the utensils and say the pot cannot do the function of the pan and the pan cannot do the function of the cistern, hence it should be called different. The response to this doubt would be it is the clay who does the different functions of the utensils and not the utensils. All energy belongs to the clay. In a similar manner all energy belong to the basic entity is the summary of this explanation. This is the principle that is the life of *Islam*. Let us examine this.

Surah 2:165

أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا

That to God belongs all power.

Surah 8:30

وَاللَّهُ خَيْرُ الْمَكِيدِينَ

They plot and plan, and God too plans but the best of planners is God.

The *Quran* also states that all strategies and guiles are with *Allah*.

Every creation in this whole universe, even an atom seems to posses energy. Each seems to have a different type of energy. If we give our thought to the Atomic energy man has got to know, it is really surprising. If every atom of the universe is having its own energy, the *Quran* stating all energy is *Allah's* seems erroneous. Think it over using your common sense. As every thing is the imaginary manifestation of himself, all energy belonging to *Allah* that the *Quran* reiterating is the most authentic and true. Then Creation being separate and different from *Allah* and is an entity by itself is the result of our discordant fright.

Delve into the *Quranic* revelations that states all guiles and strategies are *Allah's*. We have seen and well aware of the strategies of the cat in his quest to capture the rat. If the cat and the rat are separate from *Allah* then what the *Quran* says becomes erroneous. If you look at it with a clear and transparent knowledge, then *Quranic* revelation would be very correct. All Creations being different from *Allah* is erroneous and is *Wahmu*, In a similar vein, do clear yourself by analyzing the *Quranic* revelations and *Hathees*. Further expansion would only enlarge the book.

A strong doubt arises at this juncture. If all the powers guiles and strategies belong to *Allah* then why should man's good and evil deeds be given *Thavaab* and *Athab*. Wouldn't it amount to *Allah* doing injustice if one is below another? This is the doubt. The fifth question gives a very clear and expansive explanation for this doubt. Read it patiently and get a clear view.

Hence, whoever opposes the *Quran*, *Hathees* and common sense by saying *Allah* is separate from his creations, then he has neither accepted the *Quran* nor has he analysed and obtained a clear idea. It is these types of people who indulge in blind following and in the process bury the *Thowheed's* truth. Today 90% of the graduates still are not aware of the truth but preaching and guiding

the people armed with this ignorance. They give the meaning of the *Quran* as per their *Wahmu*.

Hathees

Let the man who gives commentaries in the Quran without being educated in spiritualism would surely make hell his permanent residence.

Reported by: *Ibnu Abbas (Ra)*

Authority: *Thirmithy*

Hathees

When (the trust) inhumanity is being destroyed expect the life after death, said Rasool (Sal) when he was queried as to how it would be destroyed, he responded by saying that awarding powers to ineligible persons.

Reported by: *Abu Huraira (Ra)*

Authority: *Buhari*

Highly incompetent persons coming forward to teach, results in the destruction of trust. This type of contrary evolutionary explanations would never lead us to God's grace. This we must be well aware of.

Surah 53:23

إِنْ هِيَ إِلَّا أَسْمَاءٌ سَمَّيْتُمُوهَا أَنْتُمْ وَءَابَاؤُكُمْ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَمَا تَهْوَى الْأَنْفُسُ وَلَقَدْ جَاءَهُمْ مِنْ رَبِّهِمْ الْهُدَى ﴿٢٣﴾

These are nothing, but names which you devised, you and your father for which God has sent down no authority

whatever. They follow nothing but conjecture and what their own souls desire. Even though there has already come to the guidance from their Lord.

This *Ayah* must be thought from very many angles, and bodily desires means the governance of the senses.

Surah 55:26,27

كُلُّ مَنْ عَلَيْهَا فَانٍ وَيَبْقَىٰ وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ

All that is on earth will perish, but will abide forever the face of thy lord.

Surah 27:64

أَعْلَهُ مَعَ اللَّهِ ۚ قُلْ هَاتُوا بُرْهَانَكُمْ إِن كُنْتُمْ صَادِقِينَ

Can there be Ilahs besides God? Say, “Bring forth your argument, if you are telling the truth!”

Many of this type of *Ayahs* appear in the *Quran*. Hence, what appears as individual entities and creations are all mere appearance and names and are not separate individual entities from *Allah*. What is Matter? Those who do not know the response to this question will find it difficult to comprehend it. More advice is very necessary if you want to get a clear idea of it in your mind. Just analyse a cinema show you witnessed. All that falls on the screen is made out of light and darkness. They are all imaginary scenes and not true or real ones. If this point is clearly understood, the Creator being most serene and pure not bounden by names or appearance would be easily understood. It is also true that whatever name we

ascribe to him, he would be very competent to carry such names. The explanation is very necessary if one were to understand the *Thowheed* very clearly. Hence, let us analyse it from another point of view. Be attentive.

(5)

The Creator wanted to manifest himself in the screen called His *Shifaath* or attributes. The screen (Attribute) in which *Thaath* emerged is called *Ismu* (Name). For example, in the screen called “*Hayaath*” He is “*Haiyoo*” possessor of life. In the screen called knowledge He is “*Aleemun*” the knowledgeable. In the screen called Power he is “*Katheerun*” the powerful. In a similar vein the rest of the *Shifaaths* must be thought out. Likewise, all these qualities (All forms - Screens - *Shifaath*) are called “*Asmaa*” *Ilah* (Names) or “*Muzamma*”. This is like all the jewelry items are called Gold jewelry or like all the names appearing in a dream all bearing the name of the mind. The ring, bangles, chain, earring are all names of jewelry items before being transformed were all gold. After being converted to different items of jewelry they bear different names. It is the name of Gold that is the Ring. This is Gold’s “*Muzamma*”. What was voiced by the tongue is the name for the real name Ring. This is the “*Muzamma*” of *Muzammas*. The word voiced by the tongue as Ring is not the ring. It is the name, the real name of the object indicated by the word Ring. Analyse with a clear mind.

When the Creator gets the attribute of knowledge that is a *Shifaath* (screen), then what ever becomes evident in his knowledge is called *Ismu* (*Muzamma*) that is the real name of the true *Thaath*. The voiced word learned (*Aleemun*) is the name for the real *Thaathu*’s name. Likewise, the Creator’s many attributes would act the same way. It must be understood that the dress or the screen means emerging in *Shifaath* of the *Thaathu*. In whatever *Shifaath* the Creator thinks fit to emerge or become evident, that particular appearance (*Surath*) is the *Asma* that is *Ilah* and is the Creator’s authentic name. The Creator by his knowledge sees himself as sand, that *Surath* is called the real (*Hakiki*). But what we voice as sand is

the name to the real name (*Hakiki*) is called the real (*Hakiki*) name of exalted.

What by our knowledge is seen as good or evil, has no name if it is not in the knowledge of the Creator. Whatever that is within his knowledge of numbers and boundaries are not known to us. This is not a matter that would be within the purview of man's knowledge. Hence, the names of the Creator has no numbers or bounds. Even if we use the seven seas of ink and all the trees as pen, we cannot write the names of his attributes or his *Ismu* and that taking several such oceans as ink will not suffice according to the *Quran*. This is because even an atom that is in his knowledge would bear his name (*Ismu*). Even though he has no specific name, all names are his. If the man sees it as good or evil it is his name. The evaluation of good and evil is the result of laws based on traditions and book knowledge.

The truth (*Hakikath*) of all creations is the appearance (*Surath*) of the *Asmaas* (Name) of what is called *Asmaas* that are *Ilah*. That is to say whatever emerges in the whole universe and the creations in it (also as creations) are the *Asmaas* and its attributes. Every atom in its *Asmaa* (*Marthaba*) state emerges in a specific state continuously. Allah's *Thaath* in its knowledge knows every atom separately and collectively as it wanted. In this fashion, as collated everything, he has in his knowledge a particular *Surah* (appearance) integrating the entire *Asmaas*. This specified appearance that the Creator see himself in his knowledge, the name (*Ismu*) of which is "*Hakeekath Inshaani*" - the genuine *Inshaan*. The external appearance of this *Inshaan* (physical body) is the appearance of the real appearance of *Hakeekath Inshaan*. It is *Inshaan's* *Muzamma's* *Muzamma*. Like the tree having all its parts collected up with it, the *Inshaan* too has collected up all *Ismu* into one *Hakeekath*, a true object. If this *Ismu* becomes an *Ilahi* or *Kowni*, both are correct. This is the secret of *Khalifa* and *Malhar*. Analyse with a clear mind.

I have told you in short a truth that would be useful to you who want to tread God's path and that is not given in the many

Kithabs and books. Many people in their *Wahmu* refused to accept the fact that all good and evil matters are manifestations of the Creator's names. This is forgetfulness. This had to be clearly understood and accepted fully. If not the voicing by the tongue to bear witness that there is no *Ilah* except *Allah* or until '*Ashhadu AnlaIlaha Illallah*' would become a lie. It is because of this that the *Kalima* is stated by word of mouth, but indulge in actions not in keeping with one's sayings and tread the wrong path. While doing so, thinks he is in the correct path. Until man fully becomes aware of and understands very clearly the *Kalima*, he cannot attain his goal. Hence, a person liking to tread God's path must become aware of the truth and understand clearly even if it take years to do it, as it is very necessary for him. This needs further clarification, let us examine further.

(6)

In man's identification of impure matter, faeces is amongst them. In the form of faeces, it has the quality of evil smell and detestable sight, is a fact. Yet this same object, selected by us yesterday as fish, meat, vegetable, rice and other dry rations have all collected together to form this object is also a well known fact. When these were cooked to provide tasty meals with the pleasant aroma we partake it with great relish and feel happy having filled the stomach with this food. It is this very same food we partook that undergoes certain changes and transform itself to provide you with the evil smelling and detestable faeces. After a few days it will become compost or fertilizer. Thus the fish, meat, vegetable, rice and spice that were in this state (*Marthaba*) having such names transforms itself to produce yet another state (*Marthaba*) named compost or fertilizer. What is the truth behind this?

As we have been bound by our own senses, we begin to like one state (*Marthaba*) and detest another state (*Marthaba*). We observe one as pleasant but see the other as evil. This is our fault and not of the object in question or our observation. This is because we ourselves classify some as good and others as evil, but the objects of

our observation is neither good nor evil. Likewise, think of the dog, pig, *Shaitan* and other good and evil objects or matter. If your normal eyes were given the power of a magnifying glass, what you see as a six footer would be observed through the glasses as a sixty foot man. If your taste buds were changed, what you tasted as sweet would be tasting bitter. If your nose is given a change, even a sweet smelling thing would smell evil and vice versa. Hence, imagine the other senses of the human .

What is it that we have to understand the truth of it? All Creations are evaluated or classified by us by the senses we have been endowed with. It is our senses that classify the objects or matter in question as evil or good. The truth of the matter is that we are ignorant of the actual truth behind every Creation. We hate an object but like another using our senses. Even judging, classifying and identifying an object or matter is by comparison with a fixed norm but not by its authenticity. Hence, we fail to see the truth as truth. It is to make use of our knowledge within the limits of our conditions and regulations that are given to us, basing everything on an authentic and correct basis, that we rid ourselves of the falsity (*Wahmu*) and attain fullness (complete peace and tranquility). It is to accomplish this that God has sent down prophets, *Rasools* and *Nabis* with *Kalimathuth Thayiba*. Will this *Kalima* reiterate the truth and guide us? Many do not give thought to this. *Kalima* guiding us, is without doubt factual.

One become aware of flour by word of mouth from others or from a book but he has not seen flour nor is aware of its properties like shape or colour. He got a *Rotti* (Bread) one day. You who know fully about flour and its truth *Rotti*, look at the *Rotti* and say that the *Rotti* in question is made of flour. Hearing this, the man with the *Rotti* responds immediately by saying “No, your statement is wrong”, Flour is not *Rotty* and the *Rotty* is not flour. You would on the other hand say that there is no *Rotti* without flour and all *Rotties* are made of flour. In a similar vein, it is to the people who were in illusion that all *Ilahs* that were idols and the Creations are separate from *Allah* that *Kalima* ‘*La Ilaha Illallah*’ was pointedly revealed (the correct

explanation with supporting evidence will be given later). If this truth is clearly understood and accepted, then the gates of his *Kalb* would open wide. All stamps on his *Kalb* would have broken down. The enveloping veils would be cleared off.

Surah 7:40

إِنَّ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَاسْتَكْبَرُوا عَنْهَا لَا تُفَتَّحُ لَهُمْ أَبْوَابُ
السَّمَاءِ وَلَا يَدْخُلُونَ الْجَنَّةَ حَتَّى يَلِجَ الْجَمَلُ فِي سَمِّ الْخِيَاطِ
وَكَذَلِكَ نَجْزِي الْمُجْرِمِينَ ﴿٤٠﴾

To those who reject our signs and treat them with arrogance, no opening will there be of this gates of Heaven, nor will they enter the garden, until the camel pass through the eye of the needle, such is the reward for those in sin.

Surah 4:126

وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ مُّحِيطًا

But to God belong all things in the Heavens and Earth and He it is that encompasseth all things.

So says, the *Quran*. The encompassing is not like water surrounded by a well. If so, it would amount to water being in the well, and well being where there is no water. Likewise, if the creations are surrounded by the Creator, then where there is Creator there would be no Creations, where there are Creations there would be no Creator. The encompassing revealed in the *Quran* is different. The important vehicle of the human senses are the sight, taste, touch, speech and hearing. Man encompasses all these five senses. Man continues to live even in the absence of sight (Blind men) and speech (Dumb). Senses being destroyed does not destroy man. Hence, we

refer man encompassing his senses, we know that sight and speech (*Shifaath*) are senses in *Inshaan*. Thus *Inshaan* encompassing the senses is not like the inner ones surrounded by an outer one.

Is it true that hearing is by the ear and seeing by the eyes? It is not so. It is the *Inshaan* who used these sense organs to hear and see. Hence, this sight and hearing are all completely encompassed by *Inshaan*. These senses are not separate from him. Hence, it is only our imagination to identify *Inshaan* and his senses as separate and different.

The truth of the matter is, the authentic entity *Ujooth*'s qualities (*Shifaath*) in the name of the Creations, emerge as a shape that could be recognized by our senses. Instead, they are not separate individual *Ujooths*. Hence, we need not be perplexed by the shape or names of dog, pig, or faeces, nor is it necessary to be so.

Another moot point that has to be emphasized is the fact that a person is in total ignorance if he considers *Abth* as an object separate and different from *Rubh* (two separate entities). The instant he observed that there are different entities other than the Creator, he without his knowledge opposes all the qualities of the Creator (*Shifaath*), and he forgets the *Quran*, *Hathees* and his common sense. It is because, if there exists other basic entities other than *Allah*, then *Allah* becomes an entity that is in need. This would mean all *Allah's Shifaath* (qualities) would be destroyed to smithereens. That is to say although this man has accepted *Allah* by word of mouth, he becomes totally opposed to him in his mind. Men in wanting of knowledge would be ignorant of this. It is this ignorance that creates the perplexity which gives the name *Shirk* or Creation of partners. Until this perplexity remains, none can attain fullness, hence, would be in Hell forever.

Surah 10:101

قُلْ أَنْظَرُوا مَاذَا فِي السَّمَوَاتِ وَالْأَرْضِ وَمَا تُغْنِي الْآيَاتُ وَالنُّذُرُ

عَنْ قَوْمٍ لَا يُؤْمِنُونَ ﴿١٠١﴾

Say, "Behold all that is in the Heaven and on Earth, but neither signs nor warners profit those who believe not".

To know and be aware of light, darkness is necessary. To know darkness, the awareness of light is necessary. On this same basis, the Creator by his inclination is desired to confirm one, with its direct opposite. For instance, imagine that you desire a woman who is *Haraam* (prohibited) to you. You judge your desire by first thinking that it is one of the sins of the greater degree and the punishment for it is very severe, and getting rid of this desire, the benefits are great. It is your mind that was responsible for both your evil and good thoughts. The state that made you originate the desire could be labeled as *Shaitan*. The goodness of thought that emerged in your mind would be the knowledge or *Malak*. Think it over now. You have only one mind. It is the one and only mind that originates desire, discussed the desire and passed judgment on the desire. This mind in different stages (*Marthabas*) had different qualities and each of it had a name of its own.

When *Aarifurabbani Abooyaseethinil Harraas (Kuththisasirroohu)* was queried as to with what and how he became aware of *Allahuthaala*, he responded by saying by the existence of opposing properties in him and recited '*Huwal Awwaloo Wallahiru' Ayah*. The mystics and other religious dignitaries have given copious descriptions and space does not permit to put all of them down and describe them.

Even though the response to the 3rd question is in oratorical fashion, you need to analyse it in many angles for you to get a clearer idea. This is because it is very important if you intend obtaining a

clear understanding of *Thowheed*. You must understand that the explanation of the *Thowheed* is totally opposed to the principles *Ulul Iththihath* of some *Hindu* mystics.

SUMMARY

1. It is a complete truth that the Creator is in need of nothing
2. It is the *Shifath* of the Creator in one state gets the name of the creations.
3. Man bounded by his senses, engulfed fully in discordant ideas and is perplexed to believe that the creations are entities that are separate and different from *Allah*. This is a very wrong premise. This belief is *Shirk*.
4. Man employs his senses and the basic norms of law to evaluate Good, Evil, Right and Wrong. This, though seems authentic for the common peoples' thinking, the authentic genuine truth is beyond this process. Laws are tenable only with the existence of common sense. Peace and tranquility are beyond laws and regulations.
5. God emerged is a nomenclature used only for the explanation. Its intricacies are different. God remains in the state, he is forever- future.
6. The observation of the existence of other matters other than *Allah* and his actions depend on ones capability of knowledge. To the common man it may be correct but could be wrong for the mystics and spiritualists.
7. *Allah* being present in all creations is an erroneous explanation and is Dualistic principle. The manifestation of *Allah's Shifaaths* are the Creations.

FOURTH QUESTION

There are many *Ayahs* in the *Quran* that very clearly explains and the *Hathees* that states the Creator is separate, Creations are separate (*Abth* is separate and *Rubh* is separate). Your explanations seem to oppose it. Hence, this matter must be made clear in a manner that knowledge will accept it?

ANSWER

(1)

Nowhere in the *Quran* or *Hathees* is directly or indirectly stated that the Creator is separate and different from his Creations. The language style and the lingo or jargon used in the *Quran* and *Hathees* beats the explanation of some, and hence creates doubts. These, be they graduates or otherwise as they are in *Wahmu* tend to understand it erroneously. As they and their knowledge refuses to accept *Thowheed*, they tend to give explanations in keeping within their own principles of religion, when giving commentaries on *Quran* and *Hathees*. The general view is that pseudo-religionists have not got enough knowledge to understand *Quran* and *Hathees* as it is. Let us analyse these with a clear mind.

Allah's curse (Lahnath) is upon liars (Quran)

Surah 2:98

فَاِنَّ اللَّهَ عَدُوٌّ لِلْكَافِرِينَ

God is an enemy to those who reject faith

Surah 26:77

فَاِنَّهُمْ عَدُوٌّ لِّيَ اِلَّا رَبَّ الْعَالَمِينَ

For they are enemies to me not so the Lord and the Cherisher of the worlds

Surah 21:98

إِنَّكُمْ وَمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ حَصَبُ جَهَنَّمَ

Verily, you unbelievers and false Gods that you worship besides God, are but fuel for hell to it you surely come!

Surah 2:7

حَتَّمَ اللَّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ

God hath set a seal on their hearts and on their hearing and on their eyes is a veil , great is the penalty the incur.

This and many other *Ayahs* are found in the *Quran*. *Hathees* too has similar statements. Some persons think that these *Ayahs* clearly differentiates *Abth* from *Rubh*. These *Ayahs* do not even by an atom opposes the *Thowheed*. It only explains different types of matter. For example the sentence ‘*Jiffry* hit the cows’ neither equates *Jiffry* and the Cows nor does it separates it. Explanation of it is also not provided. The purpose of the explanation of the statement is that the one who hit the cow is *Jiffry* and the one who got hammered is the cow.

The *Wahmu* that is discordant judges *Jiffry* and the Cows as not being one and the same due to the perplexity, finalises it as separate. Even if we take the view of *Wahmu* as correct, on the basis of both being bounded matter, then *Jiffry* and the Cows would be the same? But each has a different type of energy and as such cannot be the same, hence the *Wahmu* judges them as separate. From the point of energy, the energy of hitting is *Jiffry*’s, the recipient’s

energy of the hit are the cows, hence even though it seems both the same energy, *Wahmu* refuses to accept it. This deals with Creations.

As *Allah* is physically formless and omnipotent, the sentence *Allah*’s *Lahnath* is on the liars’ definitely separates the liar from *Allah* as per *Wahmu*’s view. *Wahmu* is however ignorant in that *Lahnath* is *Allah*’s energy, the recipient is the liar who accepts it and hence possesses the energy of acceptance. Hence, on the basis of energy both are the same, a view that is opposed by *Wahmu*. There are many reasons for it. Take note of the *Ayah* now with ridding the *Wahmu*’s discordant view. In this *Ayah*, the one who accepts *Lahnath* is the liar, and the entity that gives the *Lahnath* is *Allah*. The *Ayah* does not specify that both the liar and *Allah* are the same or different. In this state, it is the *Wahmu* that is responsible for judging the two as separate and not the knowledge.

Ponder over the other *Ayahs* of the *Quran* and *Hathees*. It is only by certain *Ayahs* in the *Quran* and *Hathees* that belongs to *Muhkam* that express the meaning in a clear and transparent manner based on the principles *Ifaarathunnas* and *Thalaalathunnas* that all in one or oneness has been explained. But not all the verses in the *Quran* that explain it is the same or different. In *Wahmu*, where *Abth* is separated from *Rubh* is fully endorsed, even the sentence of *Muhkam* type is attempted to be distorted to give many meanings. As this matter is necessary let us analyse a few more *Ayahs*. Let us try and conjoin *Allah*’s revelations.

They act cruelly on their Nafs (Quran)
They are cruel to their Nafs (Quran)

There are other *Ayahs* also that could be cited as examples. In both these sentences *Allah* says ‘Their *Nafs*’. Look at this clearly. Is their *Nafs* that appears in the sentence means different *Nafs*? Or is it you are a *Nafs* or *Nafs* is you? When one states my life, it does not mean I am different and the life is different and each separate from one from another. The actual meaning is I am life, life is mine. Similarly ‘*Allah*’s *Rasool*’, like my life meaning I am life. *Allah*’s

Rasool means *Allah* is *Rasool*. The *Wahmu* accepting my life to mean life is me, when told of *Allah's Rasool*, it does not accept *Allah* is *Rasool*. This is the result of our perplexity.

Let us point to the sentence *Allah* created you. This *Ayah* gives three points:-

1st Point:- In *Ujooth*, the Creator is existing apart from his creation.

2nd Point:- In *Ujooth*, the Creator exists as the creation.

3rd Point:- *Allah* is every entity's Creator.

The explanation of the 3rd point is the objective of this *Ayah*. It is the primary function of this *Ayah* to describe the 3rd point. Hence, other two points give meanings and description that are in *Wahmu* and perplexity. It is mere imagination and distortion.

Do analyse the other *Ayahs* in this fashion. In the *Ayah Allah's lahnath* in the name of liars has three points.

1st Point:- *Allah* is separate and different from liar

2nd Point:- Both *Allah* and the liar are one and the same.

3rd Point:- The maker of the *Lahnath* is *Allah*-the receiver of *Lahnath* is the liar.

The *Ayah* has been revealed to explain the 3rd point. 'Surely *Allah* is the enemy of *Kaafireens*'. "Excepting the custodian of the whole universe, surely all the idols will be my enemy" "Surely you and the idols you worship will be in hell." *Allahuthala* has stamped their sense of query and their *Kalb*.

The above *Ayahs* and other like ones have been used to explain different matters and not to describe or explain that the Creator and the Creation are one, nor to state that they are different from one another. When the objective of *Wahmu* is that the Creator is separate and different from Creations, the *Ayahs* emphasize that the Creator is not separate and different from Creation. My *Nafs* is my enemy. I

am opposing my *Nafs*. When we state thus, it is not to confirm *Nafs* and 'I' are separate or 'I' and *Nafs* are the same. In a similar vein, keeping the imagination of our *Wahmu* within our minds and expressing meanings of *Quranic* revelations and *Hathees* is a very great mischief. This has been revealed and reported in *Quran* and *Hathees* in many places and instances.

Therefore, if we have to find the authentic and genuine truth we have to investigate, infer and analyse with a clear mind without perplexity whether *Abth* and *Rubh* are one and the same or separate and different from one another. We also must know a little bit of *Arabic* grammar. It seems to be complex, difficult and intricate methodology to find connection amongst the *Quran*, *Hathees* and *Thowheeth Kalima*. It is the original explanations that was erroneous, was the cause of this complexity and difficulty. This research and analysis is not something that could be concluded in a day or two. This is because those who partake in this type of research are considered as trying to tread the wrong path by the present day pseudo-religionists and the social community at large and as such block such attempts. Hence, to discover truth is indeed a difficult task.

The *Quran* is not some book that has been compiled by us who are much wanting in knowledge. It is God's words. It belongs to *Muhjeesath* type. As we haven't the knowledge and capability of knowing and understanding the many *Ayahs* in the *Quran*, we give meanings to it as we like. This is a very great mistake. Further, there are sentences that outwardly seem to suggest that *Abth* being separate and different from *Rubh*. Even if for some *Abth* being different from *Rubh* is believed so, genuine common sense opposes it. For example,

Surah 39:64

قُلْ أَفَغَيْرَ اللَّهِ تَأْمُرُونِي أَعْبُدُ أَيُّهَا الْجَاهِلُونَ

Say, "Is it some one other than God that you order me to worship. O! You ignorant ones.

Will I hold as companion what is other than Allah (Al Quran)

The above *Ayah* seems to oppose *Thowheed* and the sentences like ‘*Minthooni*’ (apart from me), ‘*Minthoonillahi*’ (separate from Allah) and ‘*Minthoonihi*’ (different from him) are found all over Quran. That is to say outwardly, seems to express the Creator is separate and different from his creations. In truth these only confirm the authenticity of *Thowheed*, and express openly the principles of the *Mushrikeens*’ belief. When the *Usools* of these *Ayahs* are examined, these *Ayahs* are addressed to *Mushrikeens*. *Mushrikeens* never condoned or accepted the idols they worshipped or any other created objects as Allah, for these *Mushrikeens* believed them to be not of Allah. The Quran gives explanations for this.

Surah 39:3

مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ

“We only serve them in order that they may bring us nearer to God.”

Was what the *Mushrikeens* said but never mentioned that their *Ilahs* were Allah nor did they accept it. In *Ayahs* 38:5,6,7 and 8 in the Quran, express the *Mushrikeen*’s belief in their minds very clearly and concisely (*Aha akkal*).

Surah 38:5

أَجَعَلَ الْآلِهَةَ إِلَهًا وَاحِدًا إِنَّ هَذَا لَشَيْءٌ عَجَابٌ

“Has he made the Ilahs all into one Ilah? Truly this is a wonderful thing!

Was stated by the *Mushrikeens*. If this is analysed very deeply it becomes clear that their belief in Allah being separate and different from the Creations was stable and considered, and consistent in their minds. It is pointing to these people the revelation “Are you telling me to worship that which is separate from Allah, Oh! You fools!!” and other similar *Ayahs* were revealed. This revelation was given in their own way of expression to erase from their minds, their false belief that Allah is separate and different from creations. The actual meaning of the foregoing *Ayahs* is “You fools! Are you saying to me to worship and believe that Allah is separate and different from Creations” (that is imprinted in your thinking and mind). In this *Ayah* the sentence ‘In your thoughts’ is hidden. This is a practice that would be clearly understood by the prosody of Arabic language. It is true the half-baked educationists would never understand. Hence, the hidden words too must be included in inferring the actual meaning of the *Ayah*. The words Oh! Fools! Confirm our contention.

They have been referred to as fools (*Jahils*) only because they were thinking that Allah is separate from Creations. If for sentences of this nature the words ‘in their thoughts’ or their memory is added to give the correct meaning the *Wahmu* associated with it would be fully cleared, *Thowheed* too will get stabilized.

Still another doubt may arise at this state. It is the query that God himself could have added ‘in your thoughts’ in the revelation. What is the reason for God not to have said so? This is the doubt. The answer being as *Rasool (Sal)* and God were civilized in their speech. The God’s speech in the Quran on the whole has been bent on showing the difference between *Moomeen* and *Mushrikeens*. A *Mushrik* who is afflicted with a psychological disease of saying God is separate and creations are separate will always see and hear God’s revelations with the objective imprinted in the *Mushrik*’s mind. Hence, his *Shirk* increases. A *Moomeen* on the other hand hears it with a clear and transparent mind and understands and becomes aware of the truth. His faith too increases. Hence, Quran is revealed in a manner that increases the *Moomeen*’s faith to increase and the *Mushrikeens* *Shirk* too to increase. The Quran itself describes this.

يُضِلُّ بِهِ كَثِيرًا وَيَهْدِي بِهِ كَثِيرًا وَمَا يُضِلُّ بِهِ إِلَّا الْفَاسِقِينَ

What means God by this similitude? By it he causes many to stray and many to lead into the right path but He causes not to stray except those who forsake the path.

(Who are those who forsake the path? It is the one with *Shirk*.)

Hence the *Quranic Ayahs* given above does not differentiate or separate *Abth* and *Rubh* by sentence patterns or otherwise. It is our *Wahmu* that differentiates. If it has to be shown as being differentiated, 'These *Ilahs* are different from *Allah*' or 'This sky is not *Allah*' or 'Is separate from you' and the like sentences would have been used in the *Quran* and *Hathees*. These type of sentences have never been used in the *Quran* or *Hathees*. Hence, none of the *Ayahs* of the *Quran* or *Hathees* has the objective of differentiating *Abth* and *Rubh* nor opposed the *Thowheed*. Seeing to be thus is only *Wahmu* and not genuine. This explanation for a person with a moderate knowledge like you would suffice. If you want to research and analyse further, *Palaakath*, *Usool*, *Bayaan*, *Fiqh*, *Maani*, *Nahbu* and the like where you require special qualities and non-perplexity and the desire to tread God's path that is essential.

The summary of it is that some who do not have the knowledge or capability of understanding the intricacies and ignorant of the history, act according to their own *Wahmu* and blind following formulate and say 'that *Allah* is different' from his Creations. The truth of the matter is otherwise. There is not even a word that opposes *Thowheed* in the *Quran* and *Hathees*. We are gauging our own knowledge without any norms. The truth is otherwise. Prophets, *Nabis* and *Rasools* are the learned ones. They have a very clear knowledge that is pure and untainted, the others however much they are educated have a disturbed knowledge. Let us analyse this now.

Man, with his own knowledge had become aware of some aspects of the universe is a factual statement. What he has learnt about himself is very meagre. Further, many learned graduates and educationists too are in course of their lives become aware of certain aspects of life with a disturbed knowledge. Many of the men make their life spread over with very disturbed and vacillating knowledge. How this is brought about is that we normally use the word 'I', 'mine', 'my' very frequently too. I am able to see. I am able to hear and I am the one experiencing all points to the seeing, hearing and experiencing the universe that are separate and different from me. Thus the world and me, the person, are differentiated into two entities. I, who is experiencing as one entity, and the world as another. This we do without our own knowledge in a voluntary ignorant manner. The one who experiences the world that is me and that which is experienced, the world are naturally separated into two by our own knowledge.

Further, without our own knowledge, assume that we, who are the ones experiencing are superior to what is experienced, the world as inferior to us. If what we experience is great, then we accept the experience itself borders on greatness. Many of us are ignorant and unaware that we are the centre of the world that we see and experience. While as being in that state, we consider ourselves imaginatively as well versed and learned and show arrogance or pride in it. When we state "I", we do not know, or are aware as to what object within us that we are referring to. Yet the "I" that points to or become aware is very closely linked to us, all others are behind this unknown entity. If what we take is a dog, then we say 'Dog', it is true to state that it is different from me and a different object of my experience. When it is called 'My Dog', then it is no doubt that the dog is yours and that what you experienced is with your dog. Hence, when one refers to 'My dog', we would not say that the dog and myself are one and believe so. Such disturbed knowledge is not with us. If this dog bites us, there is none with disturbed knowledge to say I have bitten myself. Hence, we live with an undisturbed, doubtless

clear and firm knowledge that the dog is different from me and I am different from the dog.

In a similar vein, whatever matter we speak of, we do so with an undisturbed knowledge and a very clear and transparent belief that we are different and separate from the matter in question. Like saying my dog, if we state my body, then our undisturbed knowledge gets disturbed a little. If you consider it outwardly, my body means it belongs to me, I and my body are two separate entities would be the factual judgement of our undisturbed knowledge. My dog too as per our undisturbed knowledge are two separate entities, me and dog. These judgments are factual ones of our undisturbed knowledge. What then is the truth of the matter? This mostly fends away from our knowledge.

This is because, when we say “I was injured”, “I was diseased” our former undisturbed knowledge gets disturbed. As per our undisturbed knowledge the injury being on the body and my body being a different entity of my experience. But when I say “I was Injured”, we pass judgment as body is mine, I am the body. Likewise, saying I am diseased, I am sick, I am old, I am handsome, I am dark, we take it for granted that the body is mine and I am the body. Our undisturbed knowledge would pass judgment that being diseased, sick, old, handsome and dark is the body and not ‘I’. This becomes erroneous when we say, I am diseased. Similarly, when we say I am a male, I am a female our knowledge gets disturbed. This is because it is the body that is male and female and not “I” is the fact. This is the view of the undisturbed knowledge. Hence, even in this trivial matter, both the common man and the learned are living with a disturbed knowledge.

When we state my *Kalb*, it refers to our mind. From this sentence, it is clear that our mind is the object of our experience and is separate from ‘I’. Like observing, experiencing, and enjoying the events happening in the physical world, all the happenings that takes place in one’s mind too is observed, experienced and enjoyed by us. This is a factual experience. Hence, like all other objects, we should

consider our mind too to be a separate entity from ourselves that we experience. These meanings do not get imprinted in a clear form in our knowledge. If it had been clearly imprinted then my speaking, my laughing, my crying would all be erroneous. If it is the mind that spoke, laughed, and cried is true and if the mind being separate from me is true, how could we say I spoke? It would be a lie. Even though we say my mind is worried and I am worried, it carries only one meaning. Doesn’t this show how much our knowledge is disturbed and is in *Wahmu* when we consider the connection, relationship and the truth of our body and our mind? Am I the body? Is me and my body one? The responses to these questions itself is not known to us and we shudder to respond.

It is therefore an indisputable fact that we are not capable of understanding the truth of all that we speak with our tongue, and are engulfed by the discordant belief of *Wahmu* and our knowledge is in a state of disturbance. Therefore, how could the men wanting in knowledge, with unclear and disturbed knowledge become aware, or understand or comprehend the revelations of the omnipotent *Allah* that is the *Quran* and the clear, pure, *Wahmuleless*, knowledgeable speeches of *Rasool (Sal)*? How could they describe it? It is therefore very compulsory that the *Quran* and *Hathees* must be studied under a competent *Ulama* who is true and having a clear unbiased knowledge and not from those of honor and positions in the society. Do not be fooled that those of honour and positions are the *Ulamas*. *Ulamas* are those with good knowledge is the fact. The sentences in the *Quran* and *Hathees* that seem to mean the Creator is separate and different from the creations is for only those whose knowledge is perplexed and in *Wahmu* and is not the actual truth. It is therefore undoubtedly authentic to our discriminating knowledge that there aren’t any sentences that confronts or opposes the *Thowheed* either in the *Quran* or *Hathees*.

FIFTH QUESTION

As pointed out by you, if in the matter of *Thowheed*, it is the Creator’s *Shifath* that emerges as creations is true then is there

any need of order and prohibitions? The compulsory acts of prayer and fasting need not have been proscribed. Those who perform the duties would be given ‘*Thavaab*’ and for those who failed to do so would be given ‘*Athaab*’- fear and encouragement need not be instilled? There need be no *Halaal* or *Haraam*? If all is Him, why should the partaking of swine and dog meat, and marriage between sisters and daughters be prohibited? These seems not a part of Human’s knowledge and confronts the explanations of the *Quran* and *Hathees*? All these had to be explained in a manner comprehensible to one’s knowledge.

(3)

ANSWER

Many copious writings would be needed if we were to explain each one of the aspects under the question. Hence a short oratorical summary is given. Understand its intricacies. There is a very long and extensive *Hathees* on the response of *Rasool (Sal)* when one of his *Sahabas* queried the prophet with the same questions. It has been reported by *Abu Huraira (Ra)* and is related in *Abu Dawood* and *Muslim* and other scriptures. Those who are interested could find it in these scriptures. The summary of *Rasool (Sal’s)* response confirms *Kalaqadir* and stabilizes the *Thowheed* the explanation of which we have begun to express.

It is an indisputable fact that creations are different and opposite to each other, due to man’s feelings, appearance and qualities. This is something inactive, submerged in the Creator’s desire. That is to say the emergence of the treasures that are inactive called ‘*Kansul Makbiyi*’ bringing out the world in stages, sending Prophets, *Rasools* and *Suhbus*, *Kithabs* and revelations administering ‘*Amru* and *Nahyu*’ that is sanction and prohibitions awarding ‘*Thavaab*’ for good and ‘*Athaab*’ for evil deeds, activate ‘*Hukum*’ that is *Shariah* laws, being in union with *Allah* by the law ‘*Ilaihilmarjiuwalmaabu*’ are all depend upon the creations being different and opposite to each other by man’s knowledge and feeling.

Accepting the fact that according to the laws of *Quran Ayahs* there exist, differences in the names and appearances that is ‘*Wahmu*’ is authentic and pure *Iman*. But for all these discordant differences the ‘*Hakeekath*’ (Truth) is *Wujooth* and being clear of this fact is *Thowheed*. This is like ‘*Habbaar*’ (merciful pardoner), ‘*Kahhaar*’ (authoritative dictator), ‘*Naabiyu*’ (giver of profits), ‘*Laarru*’ (giver of loss) are all divine names, though directly confronting each other, all these are attributes that belongs to only a single entity *Ujooth* that we all should know. Hence, Order, Prohibition, Good, Evil, *Thavaab*, *Athaab*, are all aspects concerning creations. But this authentic entity is rid of all the blemishes and defects and exists in a pure and transparent state. How? You, who is experiencing a dream were not bound by your mind nor by the scenario of the dream instead remained static unperturbed without any change. Like the objects of the dream’s scenario appearing and disappearing as names and shapes, the whole world and all within it appears and disappears. This response would satisfy the learned but those with moderate knowledge would need further clarifications. As this deals with *Kalaqadir*, *Quran* and *Hathees* where it explains by ‘*Isaarathunnas*’, (gesture) many have got confused regarding these matters.

(4)

In the scenario of the dreams the mind observed the objects as itself and as alien to it. It is the mind that observes the dreams as itself, and considers the objects in the dream alien to it. Likewise, what appeared or appears in the mind as truth and alien to the truth are being in the name of creations. As all these Creations, each one of it exists permanently in inerasable and stabilized *Wahmu* (bounded by *Allah’s* word ‘*Kun*’) they consider themselves as individuals that are separate and different from the Creator, The cow in the dream butts you, but it does not butt you thinking you and me are one. The dog that bit you in the dream, did so under the premise that you and me are different and separate. In a similar manner, whatever objects that emerge in a dream do not realise that I am an appearance of the mind and the ‘*I*’ being the ‘*I*’ realised is by the mind. If it had been

known, then the dream would have disappeared. Further, such awareness is of the mind and not that of the objects that appeared in the dream. Like in a dream, every object being aware of itself in the dream, all the creations in the universe and other objects are all aware that they are different entities and the 'I' in them. The realization of 'I' or the egocentric thought in Tamil is called arrogance or in Arabic called '*Anaaniyath*.'

Until the existence of *Anaaniyath* (until annihilation), every creation would naturally have a feeling that 'I am a creation'. The creations with this feelings consider other objects with this feeling as opposed to or separate from the truth (*Haq*). This awareness being erased off looks simple when spoken about, but very difficult practically. The state in which this arrogance or feeling of *Anaaniyath* being annihilated is called unwinding '*Thajjaruth*' being dead without dying. An entity in the dream, when it realizes that I am the mind, the dream and the entity become completely lost, and the awareness awakens. Likewise those who annihilate this feeling become completely nonexistent. The mind in this state has no bounds or strictures. All worldly matters at this state would disappear. This state cannot be described further, nor should it be described. This state will not be immediately understood or comprehended by the ordinary man. The objective of man's birth is to attain this status. It is to reiterate this to the common man that *Nabis*, Prophets and *Rasools* were sent down and were needed. *Kalima* was their weapon. A man who does not attain this status will never be rid of the thought that he is an individual creation. Unless the latter is fully erased off he can never attain Bliss, Fullness, Peace, Tranquility, Heaven or *Liqaa*. This thought cannot be rid of in a day or months. It may take years. You may not attain it even before your death.

Likewise, man living with the self-realization of separate beings or ego centric considers the 'I' as being his physical body. He also considers the physical body of other creations as creations. These same thoughts were in *Iblis*, for he disregarded *Allah's* commands and was labeled as one who obtained *Lahnath* from *Allah*.

Surah 15:33

قَالَ لَمْ أَكُنْ لِأَسْجُدَ لِبَشَرٍ خَلَقْتَهُ مِنْ صَلْصَلٍ مِنْ حَمِإٍ مَسْنُونٍ

Iblis said, "I am not one to prostrate myself to man whom thou didst create from sounding clay, from mud, moulded into shape.

The man *Adam (Al)* was a body made from clay, and my body was made of fire. This wrongful belief of *Iblis* was responsible for him to be degraded from an exalted high position to a lowly one. Similarly, a man with the belief that he is a creation and his 'I' is his body, will continue to be in a lowly position. Man who has divided the place and time, lives in illusion. This man knowing who he is has to tarry permanently in his own state. This man has to traverse many a stage in knowledge (spiritual) to attain his original state. The qualities he has consists of the characteristics of an animal, *Shaitan* and *Malaks* in addition to certain diagnostic (qualities) specific only to him. As this man's knowledge is not transparent or clear, he is unable to live with his own characteristics. He is also ignorant of the fact that other characteristics in him had been given to assist him to elevate to a higher status. Hence, he is in the (dark) and ignorant, for him to attain higher status, he has to be assisted by explaining certain methods he needs to undertake and to stop that prevent him from seeking higher status. Isn't it necessary? Hence, the man who is trapped as a Creation that is in his quest to attain higher status must be taught command, prohibition, fear and assistance, Doing so is a just and needful aspect!

Laws, religion and guidance are necessary for a person in his primary state engulfed in perplexity. To instil in him fear and assistance are also important. These, however, must be based on authenticity and quantum of necessity. The *Madarasas* use books, many of it expressing rules and regulations that have been inserted by a selfish few and this forms the basis of their curriculum. This is what I got to know from my 25 years of research. Prophets and

Rasools were our guides, they gave us religions, just laws depending on its necessity but many amongst us being ignorant of it, forgetting their objectives have misconstrued the truths preached by the prophets and *Rasools* so as to oppose the very preaching, introduced excess fear and assistance. It is because of this that many present day men even if the knowledge accepts the truth they throw it out.

The primary state of man (*Iman*) could be compared with the growing of plants. For the growth of plants, water, air, fertilizer and fences are important. If it grows into a tall tree, the fence may not be important or necessary, as it would be in a position to save itself from its predators and we need not worry over it. Similarly, matured men of *Iman* could attain *Kamaaliath* without *Amals* is a fact.

(5)

Those whose mind is unclear and the unclear *Wahmu* affected men are of many kinds in the sphere of knowledge. This goes to even the learned and graduates. For example, a Sculptor observes a stone, he begins to query as to its suitability for his work. A Mason looks while observing the same stone, evaluates the quality of the stone and the quantity available for his project, which may be the construction of a house. A Chemist observing the same stone would like to measure its density and the compounds within it and its chemical composition. Thus the Archeologist, Scientist all will have their own objectives on observing the same stone. If we analyse each of their view points, it point to all doing the correct thing. This is because one genuine object in different environment, different levels of knowledge would give different descriptions and express different ideas and theories, yet that object has none of it. Nevertheless, according to each man's level of knowledge the expression of the truth differs. This is a fact.

It is this same difference that exists in worldly matters - political, religious, theoretical observations in the sphere of knowledge amongst men. Mankind could be divided into two - *Awaams* who are

men in want of knowledge and *Kawaas* who are men of knowledge. An ignorant man, until he is in a state of thought that he is a creation, his acts or actions and its results are all his-regardless of it being good or evil. No action, whether it be pleasant or sad, good or evil, healthy or mournful takes place that supersedes his actions. Man in this state, reluctantly accepts with his outer mind that all are *Allah's* work, but his knowledge and inner mind does not accept it. This statement is not compatible with his knowledge. This is because man sees himself - the creation and the Creator as two different entities. Hence, he is unaware of the self-realization 'I', the actions and the one involved in the action belong to *Allah*. Thus, he is only forced to accept all actions as *Allah's*, his knowledge and inner mind however does not accept it. Hence, saying all actions are the work of the Creator will undoubtedly cause a disturbance in his knowledge.

Surah 2:286

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا
اَكْتَسَبَتْ

On no soul doth God places burden greater than it can bear. It gets every good it earns and it suffers for every ill that it earns.

(This type of *Ayahs* are all addressed to ordinary *Awaams*)

The ordinary man is aware, or believes that he is a creation. This principle ends with the obtainment of *Thavaab* and *Adaab* depending on the good or evil deeds he indulges in. Hence, he cannot progress spiritually, further. This is because in the primary classes, the truth of the *Kalima* has not been clearly taught or explained. In addition, they have been provided with details to cover up or overcome spirituality. This has made the man traverse in the opposite direction, that is erroneous, and as such be in this state. If the spirituality without being hidden, had it been explained or made to understand

that there is spiritualism which is above what has been explained to them, then he would have obtained the ability to attain a higher status one fine day. When this man is made to understand and made aware that his education is final, whatever that is different or better explanation are considered erroneous, wayward. With this education imprinted in his mind, how could he aspire for higher status? Hence, this *Awaam* cannot obtain the status of *Kawaas* and he would consider their knowledge wrong.

Let us consider a tree. To the ordinary man a tree is a collection of millions of leaves, hundreds of branches, thousands of flowers, raw fruits and ripen ones. The collection of billions of creation, both good and evil and the Creator forms the universe. Believing in this and the tree are similar. Hence, the trees' leaves, branches, bark, flower and fruits and each of them are individual objects and every one of them has action of its own. We do not observe the bark doing the work of the leaves, or the leaf doing the work of the fruit. If the tree, on the other hand, is observed in a general way, the leaves, fruit and branches are all in a super structure, the tree. Even the different functions of the leaf, fruit flower and bark though seems different, it is the action of the tree. Thus the leaf, fruit, flower and all other parts of the tree gets bounded by the tree, without each being a free individual entity. If we note the millions of waves and the foam of the sea without being separate entities with different actions, gets bounded by the sea. In the knowledge of the *Kawaasis*, the whole universe, all within it is bounded over by the supreme structure - the Creator.

These learned dignitaries observe like leaves and branches being the superstructure of the tree, the wave and the foam in the sea as one entity, so does all the whole universe and its principles is in the super structure of the Creator in their observation, is seen as one single unitary entity. They do not see or observe any object as an individual entity nor do they see it as having a separate function or action. Except *Allah* and his manifestation and principles they do not even see or observe the awareness 'I' in them as an individual entity. *Ali (Ra)* says, except *Allah* he has not seen anything else. (Supporting evidence is not necessary now). In these dignitary's mind and

knowledge the untruthful imaginary objects gets hidden in the truthful objects. Like the one who sees the leaves and the branches, but not the tree, sees the waves and foam, but not the Sea, so is the case of one who sees the creations, but not the Creator. All is his handiwork is not accepted by him. This is because every part of the tree has its individual functions, so are the waves and the foam of the Sea. It is in this similar vein the observer sees and considers all creations having different functions and as different entities. Thus for those in want of knowledge, like the *Awaams*, necessitates having laws in keeping with their own standard and level of beliefs, commands and prohibitions. But these laws should not in any way hide the truth. These laws should not give descriptions that would overshadow the truth nor should it impose false restrictions.

Surah: 4:78

كُلُّ شَيْءٍ عِنْدَ اللَّهِ

All things are from Allah.

Surah: 64:11

مَا أَصَابَ مِنْ مُصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ

No kind of calamity can occur except by the imagination of Allah.

Surah 53: 43,44

وَأَنَّهُ هُوَ أَضْحَكَ وَأَبْكَى ۖ وَأَنَّهُ هُوَ أَمَاتَ وَأَحْيَا ۖ

That it is He, who granteth Laughter and Tears. That is He, who granteth Death and Life.

Surah 32:13

وَلَوْ شِئْنَا لَآتَيْنَا كُلَّ نَفْسٍ هُدًى وَلَكِنْ حَقَّ الْقَوْلُ مِنِّي لَأَمْلَأَنَّ
جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ ﴿١٣﴾

If we had so willed, we could certainly have brought every soul its true guidance. But the word from me will come true. "I will fill Hell with Jinns and men all together.

Surah 8:42

وَلَكِنْ لِيَقْضِيَ اللَّهُ أَمْرًا كَانَ مَفْعُولًا لِيَهْلِكَ مَنْ هَلَكَ
عَنْ بَيْنَةٍ وَيَحْيَىٰ مَنْ حَيَّ عَنْ بَيْنَةٍ وَإِنَّ اللَّهَ لَسَمِيعٌ عَلِيمٌ ﴿٤٢﴾

That Allah might accomplish a matter already enacted that those who died might die after a clear sign had been given, and those who lived might live after a clear sign had been given. And verily, God is, He heareth and knoweth all things.

Surah 8:44

وَإِذْ يُرِيكُمُوهُمْ إِذِ الْتَقَيْتُمْ فِي أَعْيُنِكُمْ قَلِيلًا وَقُلَلِكُمْ فِي
أَعْيُنِهِمْ لِيَقْضِيَ اللَّهُ أَمْرًا كَانَ مَفْعُولًا وَإِلَى اللَّهِ تُرْجَعُ
الْأُمُورُ ﴿٤٤﴾

And remember when you met, He showed them to you as few in your eyes, and He made you appear as contemptible in their eyes that God might accomplish a matter

already enacted. For, to God do all questions go back for decision.

By analyzing *Ayahs* of these types from different angles, one could understand the matters relating to *Kalaqadir*.

A man in his primary state is a man only by name for he is bounded by *Shaithan* and animal characteristics and is totally ignorant of his own true characteristics. He is therefore likened to an animal in man's clothing. This fact is revealed in the *Ayah* 'Innasarraththawabahinthallahi' and 'Ulayikalanaami' and a few *Hathees* that expresses this truth.

(6)

In their knowledge, the *Kawaas* who are *Sufis* and spiritualists have a clear understanding of the truth, the perception of the whole universe, that is imaginary appears and disappears, gets annihilated and the genuine truthful entity *Haq* and none other appears to be authentic. Hence, a mystic's knowledge gets hidden in God's knowledge. How could a fool know this? Asks *Mowlana Jalaludin Rumi*. *Sufi* who treads towards spiritualism gets hidden by one of God's *Shifaaths*. If that *Shifaath* is speech, the dignitary who is the *Sufi* speaks through the Creator's speech or in some instances, God speaks through the tongue of the *Sufi*. Observe patiently. Let your thoughts ponder over other similar characteristics. A person in this state, differs much from the ordinary man. This ordinary man to attain this state has to undergo many a varied training. The curriculum of this training is called 'Devotionary religion' which happens to be the duties of *Shariah* (*Athaalath*). Commands and prohibitions are very necessary for those who intend to reach higher status. This is for the ordinary man and the socio-political aspect too. The state of the *Sufis* who are *Auliyas* are different. Whoever is desired by *Allah* becomes engulfed in *Thajalli* and reaches the state of '*Thaayirathus Sirru*'. *Sirru* means secret. Spiritualists who are *Mashaihus* (*Auliyas*) have formed the word '*Sirru*' for every *Moomeen* as a sign to notify the

fruit of '*Hakeekath*' which is the essence of *Shariah* that has been sanctioned.

“There is a *Sirru* between me and my servants. The '*Mukarrab Malaks*' or '*Mursal Nabi*' will not be in it ” said *Rasool (Sal)* saying that it was told to him by *Allah*. In this *Riwaayath*, many intricacies lie within it hidden. These matters need not be taken into account at this juncture as the level of knowledge of the inexperienced is not mature enough to comprehend and accept the facts of the matter.

The *Inshaan* who is a tightly bound Creation and has three vehicles - Physical, Spiritual and Causative body along with their diagnostic characteristics that have been given by *Allah* and bound together by the word '*Kun*' to form the *Inshaan*. The *Inshaan* needs all these hidden in his treasure trove of knowledge for him to function in an orderly fashion. If these were not given, there would be no worldly affairs taking place and everything would be in a state of "*Amaa*" or static. All characteristics and the names of *Allah* would be in this static treasure trove. If the '*Malhar*' *Inshaan* had not taken part in the rituals (action), none of *Allah*'s names- '*Habbar*' or '*Qahhar*' (merciful, dictator) would become evident, its names as well as its characteristics. The '*Malhar*' *Inshaan* with his physical, spiritual and causative body along with its specific characteristics has to pass through many stages (*Marthabas*) to reach his fullness. With his present physical form, along with its characteristics experiences the universal physical world. This same *Inshaan* becomes a slave to his physical senses and organs, gets entangled in discordant knowledge. In this state, if he tries to live as he likes, this would definitely block up his progress towards the spiritual world. The blockade of the progress of the Causative body would follow suit.

For the man who is truly bounded by his senses, this physical world be true, so is his spiritual world of *Aakira*. Like the *Aakira* being genuine, the next world of causative too is a fact. You should not misunderstand when I refer to *Aakira* or spiritual world. It is a fact that what is at present is the spiritual world, would be at that

stage the genuine world. This has to be clearly understood. Like man with his physical body governing the physical world with his spiritual body, experiences the spiritual world that is called *Malakuth* and is capable of governing the same. Man's organs of senses in the spiritual world is much more intricate, effective and acute than in the physical world. In the manner he experiences good and evil actions in the physical world, so will he experience the good and evil in *Aakira*. As the organs of the man's senses in the spiritual world is more acute, effective and intricate, his experiencing of the good and evil will definitely be more intense and strict. After this, with his causative body and its senses (you may not understand this) progresses over many *Marthabas* in order to attain the state of fullness, peace, tranquility and '*Liqaq*'.

Surah 50:22

لَقَدْ كُنْتَ فِي غَفْلَةٍ مِّنْ هَٰذَا فَكَشَفْنَا عَنْكَ غِطَاءَكَ فَبَصَرُكَ
الْيَوْمَ حَدِيدٌ ﴿٢٢﴾

It will be said, “Thou wast heedless of this, now we removed thy veil and sharp is thy sight this day!”

From this short explanation, we could gather that Man in his primary state, if he begins to live according to his whims and fancies, he would not be able to reach higher positions or status. Even though man's knowledge may not accept it at present, like for today there is tomorrow, it is sure for life at present there is life hereafter. But Man is perplexed in his thoughts that the life hereafter, Hell and Heaven are all exclusive of the present life and different from it. To the ordinary man it seems authentic. For, he is going to experience Hell and Heaven only after his death. Hence, for his journey to be streamlined, the guidance of commands and prohibitions become very necessary and pivotal.

In the case of *Kawaas* who possess ‘*Iynul Ekeen*’ and ‘*Hakkul Ekeen*’ (That are spiritual knowledge) it is not so. They observe no difference of life at present with life in the hereafter or vice versa. This is because, they experience death without dying, they observe it thus. They have successfully rid themselves of the complex and difficult veils of time (past, present and future) and place. This scenario cannot be experienced by the common man nor by his knowledge but it is authentic.

Surah 102:5,6,7

كَلَّا لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ ﴿٥﴾ لَتَرَوُنَّ الْجَحِيمَ ﴿٦﴾
ثُمَّ لَتَرَوُنَّهَا عَيْنَ الْيَقِينِ ﴿٧﴾

If you possess the knowledge (Divine) that is *Iynulyakeen (Iman)*, you shall certainly see fire.

Surah 9:49

وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌ بِالْكَافِرِينَ

And indeed Hell surrounds the Unbelievers (on all sides)
Hathees

One day Rasool (Sal) after leading us in prayers, climbed to the altar and raising his hands towards the west said that whilst leading them in prayers he observed by the side of the wall the scenario of Hell and Heaven. Witnessing today of good and evil that he had never before seen.

Reported by: *Anas (Ra)*
Authority: *Buhary*

Hathees

One day Rasool (Sal) came out and prayed like what he partook in Janaza prayers for the martyrs of the battle of Uhad. He then came to a side and announced that he was a precursor to us. He swore by Allah and said he was observing the ‘Hawlul Kawther’ the water tank. He further announced the keys to the world’s treasure trove has been given to him. He then swore on Allah and said that for sure, you all will make no partners to Allah after my demise and he is not frightened by it. However, he shuddered with fright that you all will shroud yourselves with the love of the soil.

Reported by: *Ukbathibnu Aamir (Ra)*
Authority : *Buhary, Muslim.*

There are many more supporting evidences. Do not believe that scenarios of this nature is the sole property of *Rasools* and Prophets. *Rasools* and Prophets are also like normal human beings. Every entity of *Allah*’s creations have two qualities namely inward and outward (*Laahir and Baathin*). Ordinary man believes this to be two separate subjects. For the *Kawaas*, they observe that Hell, Heaven and all the creations inward and outward qualities depend on the level of knowledge possessed by the individual. Though our physical, spiritual, causative body have specific characteristics, one is not different from another. All these three forms depend on the awareness of ‘I’ of us. We, by believing that we are in the physical body of ours, are deceiving our own selves. In dreams, we observe our spiritual body in various forms of our physical body but during genuine meditation (*Dhikr*) seeing or observing our spiritual being is a fact.

Similarly, it is not surprising that certain true servants do observe certain secrets (*Sirru*) while in the causative body form and its allied senses. Ordinary man being bounded by his physical body

and its allied senses imagines that he knows the whole world. The fact remains that this particular man has only become aware of the world through his limited physical senses that has limits of its own, but has not therefore become aware or observed the authentic world. Hence, it is bounden on him to get to know descriptions that were beyond his knowledge's comprehension, commands and prohibitions. Though the state of *Kawaas* dignitaries seems to differ from that of ordinary man, but for the *Quran*, *Hathees* and common sense it is not so. The state of *Kawaas* is referred to as '*Hakeekath*' or '*Mahreefath*'. In the same way an ordinary man observing the physical world, so do the *Kawaas* dignitary, observes the *Aakira*. In the way they see the present world as imaginary, so do the *Kawaasi* see *Aakira*, Hell and Heaven as imaginary. Some of them do get rid of these and totally surrender to the basic elemental entity *Ujooth*. There are those who observe none (even themselves) but *Allah*. There are also dignitaries who see everything with none being blocked off. It is the latter personages into which falls *Rasools*, *Nabis* and Prophets. Further details are not necessary for now.

A doubt may now arise. Some *Ayahs* and *Hathees* mention that Hell and Heaven are permanent and static. Hence, what is stated by the author seems to confront it. The truth of the matter is that as these *Ayahs* and *Hathees* are addressed to *Awaams*' level of knowledge that Hell and Heaven are presented as permanent and static. It is not the truth. A creation emerging from nothingness must one day be destroyed. If it is not destroyed, then it is not a creation. Once destroyed, it has to reach the state where it originated (*Amaa*). Hence the '*Ahathu*', the true state of *Allah* excepting the rest of the manifestations of *Allah* one day gets destroyed. This is because all other characteristics of *Allah* are all created ones and must get destroyed. The state of *Ars*, *Kurs*, *Luvhoo*, *Kalam*, Hell and Heavens are all characteristics that has to face destruction at some time or other. Hence in the end only *Allah* will remain. This is the pivot of *Thowheed*. Further details are unnecessary, as this cannot be fully understood by all. The objective of our emerging as creation is to get stabilized (attain peace) in this truth. Wisdom is the process of understanding and getting a clear idea of this fact.

It is those who obtained knowledge or wisdom who were gifted with awakeness. They are like the people awakened from dream to their true state. Their matters are beyond that of ordinary man. Hence, let us not get our knowledge disturbed by joining it up with that of ordinary men. The laws and regulations that we apply to ordinary man becomes untenable to these dignitaries. It is like having a set of rules for Grade One and another for Grade Four students. It is not surprising that these may seem confrontational - the rules for Grade One is to enable him to reach Grade Four. Similarly, the descriptions of some of the actions of these dignitaries seemingly oppose and are confrontational with the *Quran* and *Hathees*. It is so when observed externally, the truth of it is otherwise. Some people belonging to blind followers, without discriminating these matters have indulged in vilifying and propagating discriminatory accusations on these dignitaries. As this subject is debatable and has to wade through many intricacies, it is expansively dealt with in the chapter on 'What is *Islam*'s objective'. It is to attain the state of these dignitaries that *Ibadahs* like commands, prohibitions, prayers, and fasting are made to be performed by the common man.

The lowly despicable qualities of Creations are not present in these *Kawaasi* dignitaries. Hence, what should a person without desire, anger or lust search? What would he like? He wouldn't desire anything nor search for it? Why? Because to desire or search he sees nothing but *Haq*. Hence, his search and desire is to be in unison with *Haq*. In short, what ever emerges in him would be a characteristic of *Allah*.

Hathees

An adulterer while engaging in adultery would give it up if he has obtained Iman; a thief while in the process of robbing will not do so if he obtains Iman; an Alcoholic would stop partaking in drinks if he obtains Iman; while the people are observing priceless jewels, a person who tries to take it over would not do so if he obtains Iman, so said, Rasool (Sal).

Reported by: *Abu Huraira (Ra)*

Authority: *Buhary, Muslim, Abu Dawood, Thirmithy, Naasai.*

The descriptions given thus are those who have obtained the most serene and pure form of *Thowheed*. Some who follow *Hindu* mystics who are of the view and belief that *Allah* is present in all Creations (*Hoolul Iththihad*) would never be considered under this, nor will they obtain the status of such personages. This is because these types of people are fully engrossed in the thought that awareness the 'I' is his physical body or with his own body.

Oh! Brother!

Your body is a mass of flesh in *Wahmu*. Hence, give up the discordant thought of thinking it as 'I'. If not, on entering spiritual world, this *Wahmu*'s shadow will always be with you (will be a block). This is the meaning of a *Bayth*. Hence, it is very erroneous to unify an ordinary person with a spiritual dignitary.

(7)

Partaking of Swine flesh and Dog meat and such other meats and the marriage of daughters and sisters results in evil effect in both worlds, hence they are prohibited. The general reason being that its benefits are overshadowed and outnumbered by the ills it would result in. These ills are capable of affecting his worldly life, body, matter and spirit disastrously. If his worldly life itself is badly affected, how could he lead a life in *Aakira*? If the man's life in this world is in disarray, this would be a stumbling block to his desire in uniting with *Allah*. It is because of this that worldly matters like food, dress, social, political and health are all included along with religion in the course of enacting laws governing the believers. This is very necessary for the advancement of human beings. It is *Wahmu* and perplexity to think that the true believers and acceptors of *Thowheed* are exempted from these enacted laws. For man to attain fullness,

laws and regulations, commands and prohibitions are all very necessary. These laws and regulations should in no way block the advancement of man's objective. Take *Ayahs* 6:145 and 5:3 for your research and analysis.

Hathees

There are two types in our community. They have no part in Islam. They are 'Murjiars' and 'Kathariyas' said Rasool (Sal).

Reported by: *Ibnu Abbas (Ra)*

Authority: *Thirmithy*

The '*Kathariyas*' referred to in this *Hathees* are those who say that benefits are from *Allah*, and all ills are from man. The '*Murjiars*' are those who totally deny sin being prevalent in anybody. The views of both these groups are far from that of the believers of *Thowheed* - do think and clarify. Further explanations would only drastically disturb ordinary man's knowledge, as this would lead to discussing matters related to *Kalaqadir*. The latter is a subject that cannot find a niche in the vocabulary of the common man's knowledge. Open explanations of this aspect is a crime.

Hathees

If you have not committed sins, then Allah will remove you and create another. He will pardon them said Rasool (Sal).

Reported by: *Abu Huraira (Ra)*

Authority: *Muslim, Thirmithy*

Sahabas like *Abu Huraira (Ra)* and the like have also reported *Hathees* of similar type. There are *Quranic Ayahs* too in support of this contention. Further, *Rasool (Sal)* swore by the one having his life, saying that he would be frightened, if none has sinned for it is more difficult than this. This is Arrogance (*Haughtiness-Anaaniyath*) This is found in an *Hathees* in *Rajini*. If one analyses

this from varied angles, very many more truths emerge. I see it best that we hide them for our own benefit. Yet, the explanation I could give is that in human life, knowingly or unknowingly sins have been committed. If it is not so, *the divine name (Habbar) the merciful partner (Habbar)* the quality of merciful *Allah* need not have been used, for it would lose its usefulness and would have no value. Hence, for the man who knowingly or unknowingly committing sins need or very necessary that commands and prohibitions are put in vogue.

(8)

This matter is *Kalaqadir*'s treasure trove. This matter of *Kalaqadir* is one that should be a hidden subject and that it can be only understood by very highly learned and experienced personages, hence it is complex and difficult. The general view is that until such time one feel 'I' being creation and man's knowledge exists, the truth of creations cannot be fully understood by man, his experience too will not make it possible. Hence, man in this state must act according to laws that are compatible with his knowledge.

This matter can be viewed from another angle. Every creation of the Creator has a (characteristic) of its own. All physical matter in the world consists of basic elements like Soil, Water, Air and Fire. Each of this has a diagnostic property of its own, is a well known fact. It is *Allah* who determines what quality or qualities that each of his creations must possess, which is covered by referring to it as natural property of the specific creation. These natural (qualities) are called one's *Kalaqadir*, *Thaktheer*, and destiny. For instance, fire has the quality of burning, it is its natural property. We could also refer to as its destiny. This is made stabilized. For, if we touch the fire we are for sure know of that it would scald or burn. If we are to overcome the property of causing burns, we had to employ another method to do so. If we assume this to be a medicine that has to be applied on the surface to prevent the burning effect of fire, then why doesn't it now cause burns? The medicine used has the natural property of preventing the burning from taking place. It is the strength of the qualities of both these entities (nature's quality, *Kalaqadir*,

Thaktheer). In a similar vein, if we look at all the world's objects, every one of them act according to their specific property without even an atom of change nor able to change and all the while remaining static or in action whatever its state it was. This is called destiny, natural law or *Kalaqadir* or *Thaktheer*.

Every atom that can be identified by our senses has its own set of laws or natural laws. Similarly, spiritual matters that are beyond our senses but within our knowledge, our qualities that are not matters and our actions all have natural laws of their own. For example, if a person is scolded by using demeaning words, the recipient gets angry. Your scolding or speech has the quality of producing anger, the recipient's mind has the quality of getting angry is a well known fact. Likewise, a man's good deeds would bring good benefits, evil acts would bring evil benefits or produce evil reactions are all natural laws governing the two deeds. These qualities were not produced by God's anger or happiness. But man wanting in knowledge or ignorant is given this explanation. There is no fault in doing so. These actions qualifying one to enter Heaven or Hell is also in this same category of explanations. This too does not come about due to *Allah*'s anger or mercy.

Now, what is the reason for you to do good or evil acts? Think it over. For one to do good or evil acts, the basic reason is the desire of your mind. This happens according to the mind's inclinations and is the natural or nature's law. The reason for the mind's inclination to act in such fashion depends on the environment, time, knowledge, intimacy and the specific laws governing it. Everyone of those will not change even by an atom from its specified natural laws. For one to discover these truths by oneself by his own thoughts and following the truth is an act that is beyond human capabilities. Man's (*Hayaath*) life span is insufficient for this stupendous task. It is because of this that exalted and holy *Rasools*, Prophets and *Nabis*, Religions and Stable laws and Regulations, Commands and Prohibitions have been sent down by *Allah*. These Commands and Prohibitions, Laws and Regulations and Religion becomes dormant and functionless, man's knowledge gets darkened, God from time to time sends true servants

of his liking to reactivate the obscure knowledge. But some who could be compared to dead corpses with foolish stubbornness and academic conceit, acting like *Dajjals* foolishly disturb the meanings contained in the *Quran*, *Hathees* and common sense and the preaching and commands and commentaries of the true servants. By such deeds they leave the common man in darkness searching in vain for peace and tranquility.

However, the *Quran* and *Hathees* has many descriptions and explanations that these fools cannot understand, in a language that is in keeping with one's own level of knowledge. The matter of *Kalaqadir* is given in three big parts in the *Quran* and *Hathees*. Men who are not capable of understanding it correctly, they combine all of it and disturb its actual meaning. As a result, a query "If I am destined to Hell, why should I pray?" Emerges. We have to fight shy of his ignorance. This is because, man who believes in destiny, so saying but in the case of material benefits or monetary transactions he prefers to forget it. The food that is destined to me must come, believes a man, but he does not stop searching for food to satisfy his hunger. Even though he is ignorant that his own knowledge is deceiving him, his state of helplessness would definitely come under the observation of those who have eyes.

Oh! Brother !

Imagination (Law, *Kalaqadir*, *Thaktheer*) is of two big divisions. One type is the general imagination or '*Thayunul Uulaa*' and the other type is descriptive imagination or '*Thayunoossaani*'. The General imagination cannot be comprehended or understood by you. This is because the common sense given to you is a created one. The general imagination is a non-creative one. A non-creative one cannot rest in the created common sense is a point that must be borne in your mind. The other type of imagination that is called descriptive imagination - the natural quality is a created one and could rest in your common sense. It is this descriptive imagination that is given to every creation, every quality and every action. The property of fire is to burn or scald, rotten matter emanating evil smells, fresh

ones like flowers emanating sweet smells, *Shirk* blocking the union with *Allah* and *Thowheed* producing union with God are all aspects of descriptive imagination. This natural tendency or destiny continues to function without even an inkling of change. The end product of this destiny does not force you or punishes you or praise or bless you. This is common to all, evil and the good ones. This is generally referred to as *Rahmath*. If you as per natural laws start acting (rituals) another natural law will surely reach you. Thus in this descriptive imagination you may achieve a natural tendency to change to your desires. This could be by meditations or by your spiritual strength or it could even be a special gift from *Allah* (meditation and spiritual strength are also special gifts) and is called *Raheemiyath*. Hence, no rituals or actions that are in confrontation with natural laws will ever take you to the truthful place. Therefore you have to practice and pay attention to the normal commands and prohibitions until you are mature enough to release yourself from the state of descriptive imagination (gain knowledge). You should, however, not be deceived by imagining that social practices are commands and prohibitions, instead follow your *Imaam* - the *Quran*'s commandments and prohibitions. Find them out from the *Quran*. Do get to know the *Hathees* of your *Ustad*, *Rasool (Sal)* and its traditions and practices. Try to understand the true servants or *Walis* their preaching and commentaries in your quest for victory.

The position of *Auliyas* is diametrically opposed to all those stated above. In their state, good or evil, commands and prohibitions, rituals or laws are all absent. This is similar to a state when a man awoken from a dream, the command and prohibitions, good and evil, laws and actions in the scenario of the dream become disintegrate. "We showed the imagination as it came, what was seen were all like a dream." One who braves to think will become a Mystic says a poem.

The truth of matters could only be found by experience, and is not by speech or explanation or could it be explained. If we attempt to speak, then we would be forcibly trying to open up a veil that *Allah* has put and that which should open naturally, the end result

would be to drive the man into darkness. Unless a person becomes aware of and understands the pure *Thowheed* fully and clearly cannot comprehend *Kalaqadir* or its true meaning. The one who is ignorant of *Kalaqadir*, obtaining union with *Allah* is an insurmountable task. Without wasting your valuable voice by talking philosophies and deceiving yourself, understand and become aware of the truth, you must partake in your duties, perform rituals in a genuine way so as to attain victory.

Surah 39:53

﴿ قُلْ يَاعِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ ۚ
 ٱللَّهِ إِنَّ ٱللَّهَ يَغْفِرُ الذُّنُوبَ حَمِيۡمًا ۖ إِنَّهُ ۖ هُوَ ٱلْغَفُورُ ٱلرَّحِيۡمُ ۝٥٣﴾

Say, “ Oh my servants who have transgressed against their souls? Despair not, the mercy of God forgives all sins: for He is oft forgiving, most merciful.

It is true that good and evil by word and law are different. The experience that good and evil create is one and the same. That is Knowledge. This can only be understood by the learned, spiritualists and the knowledgeable. The common man will find it very difficult to understand. The final statement I could make regarding this is that every single *Ayah* and every *Hathees* addresses itself to different people and types at different levels of knowledge. Hence, collecting them into a single basket will only disturb all of it - like turning an Apple cart. There would be a world of difference between traditional laws and practices as compared to the attaining of peace and tranquility.

The *Quran* and *Hathees* separates human beings into three types - when giving explanations. This must be kept in one's mind. These *Ayahs* are addressed to in a general way is a very wrong assumption. If anyone thinks so, he would be trapped within great

disturbances when *Kalaqadir* is discussed. The disturbance so created will lead him not to accept *Thowheed* and make him paint *Allah* as an entity indulging in injustice. As this is difficult to be understood in matters of *Iman*, the subject dealing with *Kalaqadir* is placed as the 6th *Rukuun*. Hence, it has to be patiently, acutely analysed and understood. When we delve into the *Ayahs* dealing with *Awaams* and *Kawaasi*, in man resides a perpetual doubt. That is the Creator takes actions according to his whims and fancies, if so how could we find fault with the ignorant original man? Why should he be punished for his sins? If so how could we refer to God as just? It is these doubts that prompted the ignorant and men in lower state of knowledge to call him meting injustice. The response to this doubt would be Is the Creator a just entity? Or else? To answer this we had to first find out what is Justice and Injustice. Obstructing or involving oneself in another person's freedom or on another's assets is injustice. This has been universally accepted including the common man and by all the countries of the world. It is on this basic premise that social, political laws and religious laws are enacted. If a person is affecting another's freedom, his property or trying to misappropriate another person's assets, is injustice. Justice would be diametrically opposed to all these matters. Hence, a person administering his freedom on his assets, rights and freedom according to his wishes would be Justice.

Now let us delve into *Islam*'s basic principle *Thowheed* and the sacred basis, the *Kalima*. If except *Allah* there is none, what exists is the Creator and his characteristics (*Shifaath*), then who does injustice? For injustice to be done we need a person to do injustice and another to receive or be the victim of the injustice. If there is none but *Allah*, then who has committed injustice? Who is the defendant of the injustice? If the Creator and his characteristics are the only ones, then how does his rights, his assets, his freedom are all administered according to his wishes be injustice? It is complete Justice. There is no place for injustice. Hence, in matters of *Thowheed*, perplexity and illusion originates only because of ignorance. If a man clearly and fully understands the *Thowheed*, the perplexity and doubts will surely disappear.

SUMMARY

01. Man's level of knowledge is in three stages. Hence, the *Quran* and the *Hathees* were revealed to these three levels of knowledge, individually to each stage of knowledge and general explanations for all three should not be confused putting all together.
02. *Awaam*, man in his primary level is low in knowledge and would possess animal instincts. Taking Social and political aspects and benefits, and to enable his own rise in status that commands, and prohibitions and laws were enacted for him.
03. As Man attaining the state of fullness is very complex and difficult, it is very necessary for the aspirants to follow the laws and regulations promulgated for him.
04. Not following the rules and regulations in one's life will blacken and retards one's aspiration towards attaining fullness.
05. One who is perplexed and not clearly understanding the truth of *Thowheed* and *Kalima* will not comprehend matters regarding *Kalaqadir*.
06. There are no confrontations of any sort amongst commands, prohibitions, laws and truthful *Thowheed*. Finding such is only due to one's *Wahmu* and perplexity.
07. Commands, prohibitions and law are all for creations bounded as creation and is a subject pertaining to creations. The Creator's matter is beyond these and the Creator is most serene and purest of pure.
08. The Creator being labeled as an entity of injustice is due to the perplexity brought about by sheer ignorance.

SIXTH QUESTION

Kalima has several meanings and 'The Lord fit to be worshipped is none other than *Allah*' is *Kalima*'s authentic meaning is the unanimous verdict (*Ijmau*) of our *Ulamas* of the old. My *Ummaths* will not join together on wrong guidance. Hence, you all hold on to the bigger groups, is the advice given by *Rasool (Sal)*. This appears in many *Hathees*. Hence, disregarding the verdict of your former *Ulamas*' *Ijmau*, how could you accept the views of a single or a group of persons?

ANSWER

This question has three matters. Let us take each one separately to understand them.

- 1st. Whatever matter the *Ulamas* collectively agree, it must be a subject relating to religious *Sarahu*.
- 2nd. To clear doubts regarding a subject and inferring the authentic truth and judging it as authentic must be the duty of very intelligent knowledgeable '*Ahlul Halliwal Akthi*' (*Ulamas*) who should meet together in one period, or succeeding periods and finalise.

The above two aspects together as one is *Ijmau*, joint view (must be remembered). Now let us think. The first thing, that is for a sentence of the *Muhkamath* type, there would only be one meaning. *Kalima* is of the *Muhkamath* type and has therefore only one meaning. Being thus, stating that it has many meanings and thus opposing the views of *Quran* and *Hathees* and trying to impose a forced meaning be considered to be part connected to religion concerning *Sarah*? It cannot be. It is not a matter concerning religious *Sarah*. The *Quran* itself says that the *Kalima* has only one meaning as it is of the *Muhkamath* type of sentence construction. How could we therefore accept the view that the *Kalima* has many meanings and how could it be a matter concerning *Sarah*? This is a matter that directly opposes

the *Sarah* and unbecoming for *Kalima* that is of the *Muhkamath* type having only one meaning; and instead giving it a different multiplicity of meanings in a forceful manner is unnecessary as per *Quran*'s explanations. To say something that opposes the explanation of our *Imaam*, the judge of our religion namely the *Quran* is not a matter concerning *Sarah*. None, whether it be a male or female or a *Moomeen* has any right to hold an opposing view or obstruct a matter over which a judgment has been already passed by *Allah's Rasool*. If so, how could saying things opposed to the *Quran* be connected to religious matter? It is surely opposed to religious path. Let us pay our attention to the *Quran* again.

Surah 3:7

هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ
الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا
تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ
وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ ءَامَنَّا بِهِ كُلٌّ مِنْ عِنْدِ رَبِّنَا وَمَا
يَذْكُرُ إِلَّا أَهْلَ الْكِتَابِ

He it is who has sent down to thee the Book; In it are verses basic or fundamental (of established meaning); they are the foundation of the Book; others are allegorical. But, those in whose hearts is perversity follow the part thereof that is allegorical, seeking discord, and searching for its hidden meanings, but no one knows its hidden meanings except Allah. And those who are firmly grounded in knowledge say: "We believe in the Book; the whole of it is from our Lord;" and none will grasp the Message except men of understanding.

35:36

وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ
لَهُمْ خَيْرٌ مِنْ أَمْرِهِمْ ۗ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا
بُعيدًا

It is not fitting for a believer, a man, or a woman, when a matter has been decided by Allah and his apostle to have any option about their decision. If anyone disobeys Allah and his Apostles, he is indeed on a clearly wrong path.

Surah 24:48

وَإِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ إِذَا فَرِيقٌ مِنْهُمْ مُعْرِضُونَ

When they are summoned to his God and his Apostle in order that he may judge between them, some of them decline to come.

Surah 24:51

إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ
أَنْ يَقُولُوا سَمِعْنَا وَأَطَعْنَا وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ

The answer of the believers when summoned to God and his Apostle, in order that he may judge between them is no other than this. They say, "We hear and we obey". It is such as these that will attain felicity.

Hence, *Kalima* having many meanings is a matter that opposes the religion, and is not *Sarah*, is now known to us. Further by inserting a predicate '*Maujoothun*' into the *Kalima* makes its meaning change - an authentic truth is transformed which again is a matter not of *Sarah*; it is also opposed to religion (explanations will be given whilst discussing *Kalima* later).

(2)

Let us now analyse the second matter.

The highly placed and respected *Ulamas* referred to as '*Ahlul Hallival Akthi*' have neither said, nor written in a period or succeeding periods that the *Kalima* has many meanings or is of the '*Muthsaabihath*' type of sentence, or has to be given forcible meanings. Further, these dignified *Ulamas* have only said and written that the *Kalima* is of the '*Muhkamath*' type of sentence having only one meaning and no forcible meanings be given to it. But those who were considered guides by men, weak in knowledge, have due to the following of their predecessors, formulated *Ijmau*. How could this be called a unanimous decision? How could we refer to persons writing things opposed to the *Quran* as '*Ahlul Hallival Akthi*'? How could those who did not know *Kalima* being of the *Muhkamath* type having only one meaning be considered *Ulamas*? How could those who guide in opposition to the *Quran* be labeled as *Moomeens*? Such persons meeting and making unanimous decisions that opposes the *Quran* cannot be accepted or called as *Ijmau*.

That is to say those who took the view that *Kalima* is not a *Muhkamath* type but belongs to the *Muthasaabihath* type having many meanings and its meanings have to be forced; and then writing in the same vein are according to the *Quran*'s *Ayah* 33:36, should be considered wrong guides and not *Moomeens*. If we accept the unanimous decision of those who are not *Moomeens* as *Ijmau* then we ourselves would be considered wayward or people in the wrong path and this also would be the judgment of the *Quran*. Accepting the contrasting views on the *Quran* and following it blindly, though

possessing honour and dignity cannot be called *Ulamas* from the point of view of *Ijmau*. Further they should be considered fictitious Guides. Those learned graduates who read their books could only be classed as *Kafirs* and none less.

Hathees

I am frightened of Dajjals who would appear before the actual Dajjal, who would come in the last days, said Rasool (Sal). His Sahabas queried as to who they were, Rasool (Sal) responded by saying that they are the Imaams (guides) who would push the people towards the wrong path (this was given before).

Hathees

There would come a time for man. During this time, the name of Islam would not be prevalent, and truth will have no place. The Quran's writing would remain, but not its meanings. Their mosques will be polluted by wrong pathways. Their Ulamas will be considered the most evil under the sky.

Reported by: *Ali (Ra)*

Authority: *Mishkaat Baihakki*

There exists many *Ayahs* and *Hathees* of similar nature. Lack of space prevents me from being expansive, so analyse them if you wish.

Those who are aware of *Thowheed*, the principle of infinite wholeness or oneness of essence understood, accepted, believed and preached it are the *Ulamas*, *Sufis* and *Auliyas*. These personages rightly came under the label '*Ahlul Hallival Akthi*'. It is these personages who could rightly be classed and called as *Ulamas*. It is for their unanimous decision of these *Ulamas* that the decision is considered *Ijmau*. *Rasool (Sal)*, their *Sahabas*, *Thaabiyeens* or their followers *Thabathaayeebeens* have never given many meanings to the *Kalima*, nor have they provided forced meanings to it. During their times none, and no where has the *Kalima* been given many

meanings, nor has it been given forced meanings. Could we say, being so, they have failed to describe and explain *Kalima*, the basic foundation of religion? If the *Kalima* had many meanings and if the *Kalima* needs to be given forced meanings, why is it that they did not do so before their demise? The reason for the coming of the Prophets to this world is to preach *Kalima*. If the *Kalima* is to mean 'The one fit to be worshipped is *Allah* and none other; these prophets need not have come to this world; for the ordinary folks - the *Mushrikeens* accepted this view even before the coming of *Rasool (Sal)*. This has been stated before.

World renowned and much respected dignitary *Jarullahsamaskari (Rah)* and *Ulamas* like him; *Ulamas* of the *Thareeka* and *Kuthubs* who have appeared from time to time have maintained that the *Kalima* has only one meaning, and is of the *Muhkamath* type of sentence that needs no forced meanings to be interpolated into it. This has been said, written and expressed by these personages and in the process forced great opposition from the pseudo religionists. There are many books, *Kithabs*, Songs and *Bayths* confirming this view. Instead of analyzing these, we deceive ourselves by imagining that the truth will come their way. It is we who have to search and discover the truth. When we say *Ijmau*, it is the unanimous decision of the *Auliya* and not of *Shaitans* whose views are in confrontation with the *Quran*.

Hathees

Ulamas amongst my Ummath would be similar to the prophets of Bani Israeli (these types are the genuine Ulamas)

Some *Sufis* who lived in our land have through Songs have expressed the truth even to the women folks. Hence, people who say *Kalima* having many meanings, and it needs forced explanations are not *Ulamas*; their *Ijmau* cannot be considered unanimous. All these distortions and misinterpretation are all the work of those in *Ulamas'* coat, being in *Wahmu*, not fully understanding the *Quran* and *Hathees*, or not having the capacity to understand them, and as

such ignorant of the true *Islam*. These miscreants have begun their work during the formative period of *Islam* and are the real culprits. If this is analysed intricately, political climate seems to be the main reason for these miscreants to distort *Islam* after the demise of *Rasool (Sal)*. The *Quranic Ayah* 3:7 says, 'To create disturbance' is a good example. History too gives evidence in support of our contention. It cannot however be correctly fixed as to when these happened as there are no evidences in hand to do so. (Could have happened during the war in *Karbala*).

This forced explanations, giving of multifarious meanings and similar fraudulent acts would have been initiated by one man. Those who came after him, without analyzing, would have taken it up blindly. It is this method of blind following that remains the fashion of the day up to now. As the blind followers being in *Wahmu* were not mature or capable of understanding and accepting the truthful meaning of *Kalima* and accepting *Thowheed*, they like the *Mushrikeens* have blindly followed their predecessors.

Surah 31:21

﴿وَمَنْ يُدْلِمِ وَجْهَهُ إِلَى اللَّهِ وَهُوَ مُحْسِنٌ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ

الْوُثْقَىٰ وَإِلَى اللَّهِ عَاقِبَةُ الْأُمُورِ ﴿٣١﴾

When they are told to follow the revelations that Allah has sent down, they say, "Nay, we shall follow the ways that we found our forefathers following. What? Even if it is Shaitan beckoning them to the penalty of the blazing fire?"

Similar *Quranic Ayahs* and the saying in *Hathees* needs conjecture.

(3)

Let us now examine the third matter.

Which is the big group *Rasool (Sal)* identified when he related in an authentic *Hathees* that his *Ummath* will not gather together in misguidance; hence advised his genuine populace to follow the majority. This majority has to be identified. Is this the group that is numerically in a majority amongst the *Muslims* or is it the majority of those in the sphere of knowledge? The full meaning of this authentic *Hathees* cannot be pin pointed if we cannot get at the full meaning of it. Whilst in the process of identification, many truths emerged (only the inferences are given here). The numerical majority is not bounded by the prophet's teachings. Hence, numerical majority group is not what the prophet refers to in his *Hathees*. It would therefore be the group that is well versed in the sphere of knowledge and spirituality that *Rasool (Sal)* would have had in his mind. This group consists of *Rasool (Sal)* himself, his *Sahabas*, *Thaabiyeens*, *Thabaththabiyeens* and *Walis* who are *Sufis*. Hence, the majority prophet refers to, is the group consisting of those well versed in knowledge. The *Quran* and *Hathees* gives explanation of it.

Surah 6:116

وَأِنْ تُطِيعِ أَكْثَرَ مَنْ فِي الْأَرْضِ يُضِلُّوكَ عَنْ سَبِيلِ اللَّهِ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ ﴿١١٦﴾

Wert thou to follow the common run of those on earth, they will lead thee away from the way of God. They follow nothing but conjecture; they do nothing but lie.

Surah 2:88

فَقَلِيلًا مَّا يُؤْمِنُونَ

Little is it who believe.

Surah 11:17

أَكْثَرُ النَّاسِ لَا يُؤْمِنُونَ

Yet many among men do not believe.

These *Ayahs* must be analysed from different angles. The misguided ones form the majority. They are engrossed in imaginary lies (*Shirk*). They follow mere empty conjectures. If they are followed, they would turn you away from *Allah's* pathway (*Thowheed*). And instead lead to the wrong path (*Shirk*). This has been explained in the *Quran* 1400 years ago. Hence, *Rasool (Sal's)* major group is not the group that is great in numbers, thinking through borrowed brains and void of discernment. The group that is great in knowledge is the authentic meaning of the *Hathees*.

Hathees

After a period of 180 years I have sanctioned it that to be in solitude and to hide themselves behind the top of the mountains, so said Rasool (Sal).

Reported by: Eesa Ibnu Waheed (Ra)
Authority: Rajeen

It is after this period of 180 years that *Mathhabs* and *Kithabs* in *Fiqh* originated.

In fear that many of the people would be misguided that this permission had been given. Lies began to originate 30 years after the

demise of *Rasool (Sal)* and after 180 years it became saturated is clearly identified by the researchers. As pointed out in *Hathees* by *Rasool (Sal)*, it is during this time that over 70 *Mathhabs*, *Imaams* and their commentaries originated. By and by, many of these disappeared and only 4 are now prevalent and so are their details.

Many *Hathees* and *Quranic Ayahs* describes these facts. These would suffice for I fear expansion.

Do the majority believe? If so, that matter must be investigated and analysed with great care, says Tolstoy. This is because the majority of the population have discordant beliefs and blindly follow blatant lies and imaginary conjectures.

Brother !

However, loud the voice of the erroneous knowledge that is, lies prevail, it cannot extinguish the flames of truthful knowledge.

Surah 2:159

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنزَلْنَا مِنَ الْكِتَابِ وَهُدًى مِّنْ بَعْدِ مَا يَبَيِّنُهُ
لِلنَّاسِ فِي الْكِتَابِ أُولَٰئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ اللَّعِينُونَ ﴿١٥٩﴾

Those who conceal the clear (signs) we have sent down, and the guidance after we have made it clear for the people in the Book - on them shall be God's curse. Of those entitled to curse.

SUMMARY OF THE ANSWER

1. Giving many meanings to *Kalima*, insertion of words not in the *Kalima* so as to change the meaning of *Kalima* and give forced explanations that confronts and opposes the *Sarahu*, *Quran* and *Hathees* is a glaring unbecoming act.

2. *Ijmau* is not the unanimous view that is in confrontation with *Quranic Ayahs* and *Hathees*. Those who do so are in total ignorance and fully misguided. *Ijmau* is the unanimous view of the *Ulamas* and *Auliya*, referred to as 'Ahlul Hallival Akthi'.
3. As numerically strong group remains misguided; it is the knowledgeable majority *Rasool (Sal)* refers to when he advises his genuine *Ummath* to join up with.
4. *Kalima* is of the *Muhkamath* type of sentence having only one meaning and needs no forcible explanations. *Kalima* is not five in number but only one is the unanimous conclusion of the *Quran*, *Hathees* and that of the *Auliyas* and hence is the authentic *Ijmau*. This cannot be hidden, refuted or opposed. It is the genuine truth.
5. Many of the books and *Kithabs* now in prevalence have been compiled in the fashion of blind following the views expressed by some of our predecessors. These have not been written with logical, analytical or well discussed ideas as the basis.

SEVENTH QUESTION

If what you say is correct, are you saying that *Imaams* did not know or were ignorant of the meaning of *Kalima*? What was the reason underlying for some to express the view that the *Kalima* had many meanings? Why did they insert forced explanation to the *Kalima*? What was the reason behind changing the word *Ilah* to (*Mustahakalill Ibaadah*) Lord fit to be worshiped and then provide a forced explanation that is (*Thahweel*)?

ANSWER

(1)

I have already pointed out that there are no supporting evidences of a genuine nature to pin point *Imaams* to have been the perpetrators of giving many meanings or saying so to *Kalima*. Even if they have said so, we cannot take the stand that they were ignorant of the true meaning of *Kalima* as it would be erroneous to do so. Though taking the view that the *Kalima* has many meanings, they being ignorant of it cannot be accepted as they knew the meaning of *Kalima* was ‘Except *Allah* there are no *Ilahs*’. *Imaams* authenticity cannot be verified, but taking the views of their followers, we could safely assume that they were in the know of the truth, but they were not stabilized in this truth.

(2)

Rasool (Sal) has said that it has been commanded to speak in keeping with the level of the knowledge possessed by the listener or the recipient. There are very many *Hathees* supporting this contention. A section believed that as the meaning of *Kalima* and the description of *Thowheed* is incomprehensible to majority of the people, in keeping with the level of knowledge of these people, *Kalima* has to be imagined to have many meanings for the consumption of the public. Failing which they feared the disintegration of the prevailing social fabric. To overcome this catastrophe and to keep the community united, they employed such methods. According to the *Hathees* of *Rasool (Sal)*, they believe the *Kalima* has to be given many meanings and forced explanation of it is necessary; and fully believed in their methodology. They feared, if the authentic meaning of *Kalima* was propagated, they may forego compulsory rituals like daily prayers and begin to partake in crimes that may eventually break up their very social fabric. Hence, they steadfastly believed in imparting ideas in keeping with the level of knowledge that people of that era possessed. This remains the view of the traditional followers. However, there appears 5 important reasons for some of the Guides

of yesteryear to maintain the imaginary multiple meanings adduced to *Kalima* and to give forced explanation to *Kalima*. The summary of these five reasons are that the sentence patterns of some of the *Quranic Ayahs* and *Hathees* seems to oppose or confront one another, thus creating doubts and blurred views. Some *Sahabas* who lived long after the demise of *Rasool (Sal)* and before the distortion of the *Kalima* have raised doubts as to some sentences found in the *Quran* and *Hathees* being confrontational to one another. These *Sahabas*, depending on the level of *Wahmu* they were in conjectured the *Kalima*. As this has to be clearly understood, we will delve into each one by one.

(3)

Let us first check the veracity of *Rasool (Sal)* saying that when speaking to men, it must be at the same level as their level of knowledge.

Rasool (Sal) who said to speak to people in keeping to their level of knowledge announced the *Kalima* ‘*La Ilaha Illallah*’ to a group classed as ignorant fools (*Jahils*), those who mercilessly buried female infants alive and having qualities akin to animals. This the *Rasool (Sal)* announced to them openly without metaphors or easier explanations. This, though known to us has to be reminded at this juncture. It is after *Rasool (Sal)*’s announcement that they protested and declared “Has he collected up all *Ilahs* into one? This indeed is surprising”. Doesn’t the *Quran* reveal this to us?”

Surah 38:5

أَجَعَلَ الْآلِهَةَ إِلَٰهًا وَاحِدًا إِنَّ هَذَا لَشَيْءٌ عَجَابٌ

“Has he made the *Ilahs* all into one *Ilahu*? Truly this is a wonderful thing”

This *Ayah* confirms our contention. When, after the announcement the people protested and refused to accept it, *Rasool*

(Sal) was commanded by Allah to wage war and force people to accept *Kalima* - a fact well known to us.

Hathees

The people must bear witness that there is no Ilah except Allah (Laa Ilaha Illallah) and Muhammath(Sal) as Allah's messenger. Further, they must pray, pay Zakah. Failing which they must be fought (Feesabil) commanded Allah. If they follow these, their life and property would be protected exclusive of me. Apart from Islam's duties, their account would be direct with Allah.

Reported by: Abdullah Ibn Umar (Ra)

Authority: Buhary, Muslim.

Though there are many, this *Hathees* would suffice. We now know that *Rasool (Sal)* propagated the *Thowheed*, the basis of religion, *Kalima* openly and transparently. We also know that his true servants were given the duty to make known *Rasool (Sal's)* preaching as it is without any blemish or additions to the people of their time. Preaching new ideas and beliefs is the sole duty of *Rasool (Sal)* and *Nabis*. Propagating these preaching to the people is the duty of the Guides and teachers (*Imaams*) Inserting new ideas and creating *Bith-hath* is not their duty or work.

It is a fact that there are intricate secrets in *Thowheed* that has to be hidden away from men in want of knowledge (Low in knowledge). This does not mean that the primary explanations of the meaning of *Kalima* and the general understanding of *Thowheed* be distorted to suit the level of knowledge of the common man. The general understanding of *Thowheed* that *Haq* is no different from *Kalq* that was preached by *Rasool (Sal)* to the people in want of knowledge with supporting evidences is one aspect that has to be compulsorily propagated everywhere and to all and sundry. If these were to be hidden away from the common man, and has to be spoken about at the level of his knowledge, then the *Kalima* and the

complementary *Thaleels*, prophets, *Rasools* and *Nabis* need not have been sent down to this world by Allah. *Rasool (Sal)* also would not have publicly preached its truth nor would he have gone to war to force the people to accept.

Further, Allah would not have ordered *Thavaabu* for those who accepted and *Athabu* for those who refused to accept *Kalima*. *Rasool (Sal)* was sent by Allah to preach the *Kalima* to the good and evil; high and low; learned and fools and for all regardless. When *Rasool (Sal)* announced the *Kalima*, the people shuddered in wonderment and disbelief. This forced *Rasool (Sal)* to face the people and swear again on God by saying, "I swear on the God that has the life of *Muhammath* that if the container you use to draw water..... in a *Hathees* and the first revelation '*Huvval Awwaloo*' as supporting evidence. It is to confirm this that he waged war. Hence, it is clear that *Kalima* and its general description and meaning could be said without hiding, turning or distorting in an open and transparent manner at all times everywhere to everybody and is an open secret. Thus when *Rasool (Sal)* said to speak at the level of knowledge of the recipient it did not include *Kalima* or *Thowheed* but some other matters.

Some people in *Wahmu*, having not even an inkling of research or analysis and blind following as their bibliography have written and spoken as they like in unison with their wayward mind. They even pronounce that *Thowheed* cannot be spoken by a man who has not attained a state of ecstasy? If we clearly analyse and infer the descriptions of *Rasool (Sal)* and his servants, *Thowheed's* fullness can be obtained by man if he makes an attempt and strenuously put in enough effort in his thinking. This is an experienced truth. Hence, to state that *Thowheed* cannot be propagated by those who had not attained the state of ecstasy and *Mansoor Ibnu Hallaj (Ra)* saying *Haq* and *Kalq* is the infinite wholeness must be accepted only in one's mind but in the open like *Nuhman (Rah)* and *Abu Hanifa (Rah)* be silent and to speak at the level of the recipient's knowledge by turning, twisting and hiding the facts are all mere foolishness and conjecture. *Thowheed* to be prohibited amongst men

wanting in knowledge and refuting the *Quran* and *Hathees* amounts to burying *Islam* and a definite coup against the religion of *Islam*.

Rasool (Sal) saying to speak at the level of the recipients knowledge in the *Hathees* is based on a basic idea that supports hiding and bringing out matters. If the matter in question has no supporting evidences or stratagems, then it has to be hidden. *Kalaqadir* is an example for this and has to be definitely explained at the level of the recipients' knowledge. This is because it cannot be substantiated by reason and revelations

Hathees

When Allah's Kalaqadir is being voiced or Astrology is spoken about or when my Ashaabs are spoken about do prevent hearing them by turning off your ears.

The matters that has been pointedly mentioned in the above *Hathees* has no supporting evidences, it has to be spoken to the level of knowledge possessed by the recipients. On the other hand, if the matter had been explained with supporting complementary evidences, then it is a matter of public interest and can be openly propagated. *Kalima* belongs to this group both its meaning and the general description of *Thowheed*. These need no hiding. To understand it clearly take one matter. To obtain *Iman* four *Farl* or compulsory acts have to be performed. They are:-

1. To say the *Kalima* without any mistakes in it (words) and with the correct pronunciation (dumb excluded).
2. To know and understand the truth behind the *Kalima*.
3. To accept and imprint in the minds of what you have become (aware of) and understood the *Kalima*.
4. The *Kalima* that is now imprinted in the mind to be protected at all costs.

If this is properly analysed, the third *Farl* is the basic and the fourth is a branched *Farl* as it arises from the third. That is to say, for example, if a married person practices prostitution, if it had been authenticated, then killing becomes a duty and this *Muslim* miscreant is permitted to be put to death because she/he has allowed his/her *Iman* to slip away from him/her. Hence, the third *Farl*'s branch is the fourth *Farl*. The first and second *Farl* when compared looks bounded by the third and has therefore been made *Farl*. This is because the first *Farl* is *Farl* for all other *Farls*. Hence, the first *Farl* has been made so by the third *Farl*. If the *Kalima* and its meaning are hidden and distorted, how could a person ignorant of these get to know of *Thowheed* or obtain *Iman*? Having not obtained the truth, how could he get stabilized in it? Hence the first three *Farls* slip away from him. He would only know and be aware of what he voiced as *Kalima*. Thus such person not knowing the truth could he be labeled a *Moomeen*? It is because of all these that *Kalima* has to be made aware and known to all people. It is their duty to do so; and for those whom it is a duty to propagate the *Kalima* must do so openly, clearly and transparently even if they are proclaimed as *Kafirs* and *Shaitan*. We will now find out why they employed forced explanation for *Kalima*.

(4)

This subject has been dealt within detail, extensively and clearly in a way that would brook no opposition, whatsoever in the book '*Kalimathul Haqi*' by *Mowlana Seyedsha Abdur Rahumaan (Rah)*. These descriptions cannot be accomplished by human knowledge but could only be done with the assistance of '*Ilhaamath*' is an indisputable fact. This is so complex that only people highly proficient in *Arabic* can explain it to another and that too with great difficulty. Therefore, I intend giving a short resume of their description to those with the knowledge of a middle class recipient. It is my contention that it would suffice. Those who say it is incomplete are free to delve into '*Kalimathul Haqi*' and clear himself.

The *Ilah* in *Kalima* is an *Arabic* word and some give it the meaning ‘the one to be worshipped’ that is *Thahveel* or forced explanation and there are five reasons for doing so.

FIRST REASON

The word ‘*La*’ in ‘*La Ilaha Illallah*’ which is the negating word conjoin with the Pronoun ‘*Ilah*’ for which the Noun ‘*Maujoothun*’ is construed as a clinging predicate and again construed to be ‘*Musthahakkaleel Ibaadah*’. The *Kalima* if not adapted as such was thought to be erroneous in their knowledge. If the clinging predicate *Maujoothun* has not been added to the sentence, the *Nabi*’s very first sentence itself seems opposed to their thinking. In the *Kalima*, the conjoining word ‘*La*’ that means Except or None, and to *Ilah* that follows it the word meaning ‘Be’ or ‘Have’ clinging predicate *Maujoothun* is added, then the *Kalima* would mean ‘Except *Allah* there exists no *Ilahs*.’ As their knowledge refused to accept it the *Kalima* appeared erroneous to them. This is because the *Laath*, *Uzza*, *Manaas* the idols *Mushrikeens* worshipped (*Ilahs*) are all *Allah*, would become its meaning. Hence, they believed that the word *Maujoothun* should not be added to the *Kalima*. Further, the word *Ilah* (*Musthahakkaleel Ibaadah*) was turned into to mean ‘Lord fit to be worshipped’. If the *Kalima* is left without the addition of *Maujoothun* then the *Kalima* would mean ‘there is no *Ilah* apart from *Allah*’. This was an idea they did not accept. This forced them to add forced explanation to the *Kalima*, for they still believed doing so would benefit the *Kalima*. The summary of the explanation is that the authentic idea that *Kalima* brought forward could not be accepted by their own knowledge.

SECOND REASON

Surah 21:99

لَوْ كَانَتْ هَتُؤَلَاءِ عَالِهَةً مَا وَرَدُوهَا

If the idols that are being worshipped are *Ilahs*, they would not come to Hell.

One of the *Thaleels* that confirm *Kalima* is in Surah 21:99. If there had been *Ilahs* that were being worshipped idols they would not have got there, but each one will abide therein. In this *Ayah* ‘*Aalihathan*’ is a word that has been given without the specific note ‘*Kairallahil*’ but in a general manner. This *Ayah* too was responsible for the forced explanation of *Kalima*. The word *Ilah* had to be changed into Lord fit to be worshiped. If it is not changed, the *Thaleel* would become lies. It is because according to *Qaida* of *Mantheek* an object that follows in a sentence that is related to it would make the object in the beginning of the sentence confrontational if it was negated. Hence, this *Thaleel* negate the object in the end of the sentence thus it makes confrontational the object in the battenning of the sentence. That is to say the true meaning of *Kalima* is ‘All *Ilahs* are *Allah*’. But this *Thaleel* refers to the idols as *Ilahs* not to be worshipped. Hence, the *Thaleel* confronts the *Kaleema*. Further, it confronts another *Ayah* in the *Quran*. That is ‘*Mushrikeens* worship others except *Allah* that neither give them profit nor loss’. In a similar fashion take notice of the *Thaleels* that refers to *Ilahs* that are worshipped. Hence, the *Ilah* in *Kalima* was changed to Lord fit to be worshipped. If this had not been done, the *Thaleels* would become erroneous, so they believed.

This is because it is necessary that ‘*Thaleel*’ and ‘*Mathaloolu*’ proof and proven should be conjoined with each other. In this *Thaleel* ‘*Luvkanaha Ulaee Alihathan*’, the word *Ilah* is without a special note ‘*Kairullah*’. Hence, the *Mathaloolu* of it - that is the *Kalima* the word *Ilah* in it should be made compatible to ‘*Thaleel*’. It is therefore to be taken as a common noun. But if taken so, the *Thaleels* become lies. Hence, keeping with their level of knowledge they changed the word *Ilah* to (*Musthahakkalil Ibaadah*) so as to make *Kalima* to mean Lord fit to be worshiped. This change or distortion brought them a benefit, that is all errors in *Thaleel* seems erased off. They believed that the word *Ilah* appearing in *Thaleels* and *Kalima* meaning there is no *Ilah* to be worshiped if

changed to mean *Ilah* fit to be worshiped then its end would make *Thaleels* non-erroneous.

THIRD REASON

Surah 21:22

لَوْ كَانَ فِيهِمَا ءِالِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا

If there were in the Heavens and the Earth, other *Ilahs* besides Allah there would have been confusion in both.

This *Ayah* too was one of the reasons for them to change the meaning of *Kalima*. They believed if the change ‘Lord fit to be worshiped’ had not been included, all *Thaleels* would seem erroneous. This is because unless one blocks the other, destruction or confusion would not occur. *Ilahs* that are creations would block *Allah* is inappropriate. Hence, if ‘Lord fit to be worshiped’ is not taken as its meaning the *Ayah* becomes erroneous. That is, instead of construing in the Heaven and Earth if there is *Ilahs* fit to be worshipped then it becomes clear there are no *Ilahs* in both. This becomes erroneous again. Hence, to protect the *Ayah* a forced meaning has been inserted.

FOURTH REASON

Surah 17:42

قُلْ لَوْ كَانَ مَعَهُ ءِالِهَةٌ كَمَا يَقُولُونَ إِذَا لَا تَدْعُوا إِلَىٰ ذِي الْعَرْشِ
سَبِيلًا

Say, “If there has been other *Ilahs* with him, as they say behold they would certainly have found a way to the Lord of the throne.

This *Ayah* too, in their view was the reason for the forced explanation of *Kalima*. As the entities with life are not capable of reaching the Lord of *Ars*, how could the *Ilahs* (Idols) made of base metals like gold, silver and stones find a way? How is it possible? Hence, those idols are entities that should not be worshiped. Hence, this *Thaleel* too should be considered erroneous. To protect this *Ayah* they believed in changing the *Kalima* to mean ‘Lord fit to be worshiped.’

FIFTH REASON

Surah 23:91

مَا أَخَذَ اللَّهُ مِن وَلَدٍ وَمَا كَانَ مَعَهُ مِن إِلَهٍ إِذَا لَذَهَبَ كُلُّ
إِلَهٍ بِمَا خَلَقَ وَلَعَلَّا بَعْضُهُمْ عَلَىٰ بَعْضٍ سُبْحَنَ اللَّهِ عَمَّا
يَصِفُونَ

Nor is there any *Ilah* along with him, behold, (if there had been many *Ilah*) each *Ilah* would have taken away what they had created.

This *Ayah* too created a reason for the forced explanation of the *Kalima*. Both creation and taking away are actions that the creations with senses cannot perform, if so how could lifeless *Ilahs* (idols) do it? Hence, idols cannot be worshiped. Hence, this *Thaleel* too makes the *Ayah* erroneous. Therefore, protection is needed like in other *Thaleels*. ‘Lord fit to be worshiped’ fills the breach. The total idea is that if *Kalima* is left alone as it is, it gives a meaning, all is Allah. Some *Ayahs* seem to express that all is not Allah. The *Thaleels* shown above being important examples for it. Hence, if both the *Ayahs* and the *Kalima* are considered - if one is true, the other is false or vice versa. So, in the process of trying to make the two have the same meaning, a forced explanation became necessary.

In their efforts to unify, prevent disturbance, this ruse was adopted. They, therefore changed it to be compatible with their knowledge. As some *Quranic Ayahs* seem to create conjecture in the minds and the knowledge of the recipient, they believed that some of the *Ayahs* are in confrontation to one another.

Even before these conjectured people, during the time of the *Sahabies* too, observations were made of *Quranic* verses having diametrically opposite meanings. We could gather this from the *Hathees*. If this conjecture prevailed during the time of *Sahabies*, it is not surprising it persisted even after their times. A very long *Hathees* from *Buhary* illustrates this aspect.

Summary of the *Hathees*

One person explained to *Ibn Abbas (Ra)* that there were conflicting *Ayahs* in the *Quran*. He queried as to what it was. He responded by listing out the *Ayahs* 23:10 being opposed to 37:50; 4:42 to 6:23; 79:27,30 to 41:9,11; 48:14 to 48:7; 4:58 to 123:10.

Ibn Abbas (Ra) responded by giving the correct interpretations and clarifications and then swore on the Questioner and said the *Quranic Ayahs* would seem to be such, but never so as it is *Allah's* own words.

Reported by: *Sayed Ibnu Zubair*
Authority: *Buhary*

The Creator says, there aren't any discrepancies whatsoever, in the *Quran*. If it had been from somebody other than *Allah* there would have been discrepancies. Many men due to ignorance and lack of knowledge, do not correctly understand the *Kalima* and therefore find mistakes in the *Ayahs*. To correct this they changed the meaning of *Kalima*.

Surah 10:36

وَمَا يَتَّبِعُ أَكْثَرُهُمْ إِلَّا ظَنًّا إِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا إِنَّ اللَّهَ عَلِيمٌ بِمَا يَفْعَلُونَ ﴿٣٦﴾

But most of them follow nothing but fancy, truly fancy can be of no avail against truth. Verily, God is well aware of all that they do.

Hence, the above stated *Thaleels*, seems to contain ideas confronting the true meaning of *Kalima*. If so, these doubts and confrontations must be investigated and analysed with the assistance of our common sense. If this is not done the authentic *Iman* and *Thowheed* cannot be accepted. Hence, we cannot change, transform or distort the basic element of the religion, the *Kalima* and its truthful meaning. Keeping it as it is, we had to explain and clear the doubts arising out of the many *Thaleels* by research and analysis and of course our common sense. As stated before, the five reasons adduced for the transformation of *Kalima*, of it four should first be taken account of, then the first reason would be easily clarified. Hence, let us take the second reason at first.

THE ANSWER FOR THE SECOND REASON TO BE OMITTED

The response to clear the doubt arising in the word *Ilah* in *Thaleel 'Lauvkana Ulai Alihaththan'* which is referred to, without a special note '*Kairullahi*' but generalised as in '*Lauvkaanfeehima Alihaththan Illallah*' in whichever *Thaleels* *Ilah* is denoted with a special note *Illallah* which has the meaning *Kairullahi* should include the generalised *Ilah*. That is to say, 'the *Ilah* not bound in *Ilah* that is not *Allah*' should also carry the meaning '*Ilah* that is not *Allah*'. If the meaning is taken as such, then the *Thaleels* that are *Quranic Ayahs* need not be observed to be erroneous. The *Kalima* also need not be distorted. This is what is

observed by experienced *Walis* and not by the ordinary man in *Wahmu*.

Meaning thus got need not be considered forceful explanation. The God himself declares that the *Quranic Ayahs* do not oppose or confront each other. Hence, if in this sentence '*Ilah* that is not *Allah*' is bounded, other *Ayahs* on the same basis also have to be considered bounded. Hence, it does not become a forced explanation. If not, doubts will arise and questions like God's reasons for not binding all *Ayahs*. *Quran* itself explains that the *Quran* is to stabilize the belief of those who have obtained *Iman* and to ward off or push away the frauds who have not obtained *Iman*, and send of those in the wrong pathways. It seems that the *Ayahs* we referred to may have been revealed with this aspect in mind. It is because that these specific *Ayahs* that pushes men along the wrong path and guide the others to *Allah's* grace have been revealed seems obvious.

Surah 2:26

يُضِلُّ بِهِ كَثِيرًا وَيَهْدِي بِهِ كَثِيرًا وَمَا يُضِلُّ بِهِ إِلَّا الْفَاسِقِينَ

By it, He causes many to stray, and many He leads into the right path. But He causes not to stray except those who forsakes the path.

THE ANSWER FOR THE THIRD REASON TO BE OMITTED

If we take that the *Ilahs* within the Earth and the Sky and *Allah* being different and separate is the reason for its ruin but not one confront the other, then the *Ayah* does not become erroneous nor need we distort the *Kalima*. That is to say if the *Ilahs* were separate individual *Ujooths* and are not *Allah*, then the Sky and Earth would degrade, then the *Ayah* does not become a lie, *Kalima* too need not be distorted. *Thowheed* will therefore gets stabilized. (This has been repeated under *Thowheed's* description.)

THE ANSWER FOR THE FOURTH REASON TO BE OMITTED

The Creator if considered different from creation, then it implies the Creator is one of the *Ilahs*. If so, the attributes of life desire, power, sight, query and speech will be possessed by the creation especially in the elements that also bears it. Then the seeking of the path to the possessor of *Ars*, the Creator will occur. That is to say, if the *Ilahs* have *Ujooth* and *Sifath* other than *Allah*, only then they can go to wage war with him. If this is given in detail then it would mean *Ilahs* are not separate *Ujooth* other than *Allah*. If this is understood then *Thaleels* need not become erroneous. Inexperienced and persons in *Wahmu* finding it difficult for comprehension is no surprise.

THE ANSWER FOR THE FIFTH REASON TO BE OMITTED

Amongst Creations, an *Ilah Eesa (Al)* performed the job of creating is a fact.

Surah 3:49

أَنِّي أَخْلُقُكُمْ مِّنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ فَأَنْفُخُ فِيهِ فَيَكُونُ طَيْرًا بِإِذْنِ اللَّهِ

In that I make for you with a sign from your Lord, in that I make for you out of clay the figure of a bird and breathe into it and it would become a bird.

So says, the *Quran*. We also know that he gave life to a dead body. It is also given in *Sahihul Buhary* that during the last days, a person by the name of *Dajjal* will bring death and give life to the dead. In fear of expansion prevents further description. *Dajjal* too is an *Ilah* of the creation. It is now clear that a creation that is *Ilah* can create another and take away another creation. Hence, God's revelation that every *Ilah* will take away another creation refers to *Nazaaras* and *Dajjal's*. It also specifies, that it is not in the name

of any other. This is because others do not believe that the job of the creating has not been performed by the deities (idols).

According to the above descriptions when the doubts raised in those four '*Thaleels*' have been cleared then the discordant belief the *Kalima* would be erroneous unless the predicate '*Maujoodun*' adapted to *Kalima* or the *Ilah* (*Musthahakkalil Ibaadah*) be changed to 'Lord fit to be worshiped' would vanish from the mind. However, it is a fact that what *Kalima* points to is directly opposed to the views held by man in his *Wahmu*, but it is not confronted by common sense. It is to make people understand the fact that is opposed to *Wahmu* but compatible to the knowledge the Creator had sent *Rasools* and *Nabis*. The gist of all this is that the pure and serene *Thowheed* has no opposing *Ayah* whatsoever from the *Quran* or *Hathees*. It is the cause of *Wahmu* that steadfastly maintained that the Creator and creations are separate and refute that the God is everything which finally brought about distortions and misconceptions. These personages in foolish *Wahmu* attempted with very great efforts to distort and misconceive but it failed, distorting of certain *Ayahs* too failed and certain others could never be changed or distorted. For example the *Ayah* "*Huvval Avvalu* ' would suffice.

Surah 37:35,36

إِنَّمَا كَانُوا إِذَا قِيلَ لَهُمْ لَا إِلَهَ إِلَّا اللَّهُ يَسْتَكْبِرُونَ
وَيَقُولُونَ إِنَّا لَنَارِكُوا إِلَهَ إِنَّا لَشَاعِرٌ مِّثْلَهُمْ

For they, when they were told there is no *Ilah* except God, would puff themselves with pride and say 'What! Shall we give up our *Ilahs* for the sake of a poet possessed.

Even though the *Quran* gives such clear truths, those who are not capable of close analysis and unable to unravel the intricacies; and being incapable of genuine truths in positions of Pandits, graduates and pseudo-religionists calling the experienced, well versed dignitaries who believed All is He as *Kafirs*, *Dajjals* and also judge them as

such. What could we say of them? The judgment could only be classed as cruel act of party loyalists. It is the common sense that has accepted to pass judgment on what party these cruel people are loyal to.

What is Creation? To undertake, analyse and understand knowledge of discernment is vital. When truth is finally discovered, the final goal points to *Allah* himself. The mind of many men are not capable of discovering the genuine truths. It is the mind that desires to discover truth from truth. *Allah* says. "In this (*Quran*) remembrance is hidden" is referring to those with clear and strong minds having *Quran* and *Hathees* as witnesses and supporting evidence. It is '*Akil*', knowledge of discernment that after being cleared becomes *Kalb*. When *Kalb* develops progressively it changes to "*Fana*" to mean, mind hidden within the truth. When "*Fana*" develops, it progresses to *Ujooth*. *Ujooth* is a state where the mind is filled up with truths. This state is called *Bakka*. This step by step stages would never develop amongst those who consider world as their survivor. It is not surprising that the latter class of people do not, or not able to discriminate between truth and falsity and trans forming truth to their liking. These persons labeling those true servants whose knowledge and act beyond their comprehension as misguided men and calling names cannot be considered a surprise.

EIGHTH QUESTION

Surah 5:73

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَالِثُ ثَلَاثَةٍ

Surely Allahuthala exists as the third among the three saith a group that will always remain *Kafirs*.

So says, *Allah* in the *Quran*. If so, what prevents a person who calls God as everything be considered as *Kafir*? Such questions may arise.

ANSWER

Surah 58:7

مَا يَكُونُ مِنْ نَجْوَى ثَلَاثَةٍ إِلَّا هُوَ رَاسِعُهُمْ وَلَا
خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ وَلَا أَدْنَى مِنْ ذَلِكَ وَلَا أَكْثَرُ
إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا

There is not a secret consultation between three, but He makes the fourth amongst them, nor between five but he makes sixth-nor between few or more but He is in their midst wheresoever they may be, in the end he will tell them the truth of their conduct.

Consider the *Ayah* in question and the *Ayah* in the answer, and if the two are closely examined many matters emerge. The *Ayah* appearing in the question clarifies and clears *Kufr*, the *Ayah* in the answer, explains *Thowheed*. How? The former gives the meaning of separation. That is in saying the third among the three which means except this one there exists none of the other two. Differentiating and seeing separately is *Kufr* is the explanation of this *Ayah*. In the *Ayah* in the answer, he is with them, and is in union with them. Hence, joining and unionizing into a single unit is *Thowheed* that has been clearly explained. Further, delve into *Ayah* 8:14. In this *Ayah*, one fifth of the war bounty belongs to *Allah*. It is *Wahmu* for one to say it is for “*Barakath*” as stated in some *Thabsheers*. All these *Ayahs* remain *Kalimas*’ explanatory commentary. The Messenger, kith and kin, orphans, poor, pilgrims are all not separate from *Allah*, hence everything is He, all parts of the bounty is for *Allah* is also the explanation of this *Ayah*. I was sick, why didn’t you inquire, I needed food to relieve my hunger and you didn’t give me - the *Hathees* of the like also needs analysis.

Similarly, conjecture over the other *Ayahs* in the *Quran*. What ever the sentence patterns may be used in the *Quran* and *Hathees*, none opposes or confronts *Thowheed*. Some wanting in explanation sees some of the *Ayahs* in the *Quran* as opposing or confronting *Thowheed*. With any of the principles ‘*Ifarathunnas*’, ‘*Thalaalathunnas*’, ‘*Isaarathunnas*’ and ‘*Iththilaunnas*’ nothing has been said in *Quran* or *Hathees* against *Thowheed*. This is because *Quran* and *Hathees* are given only to confirm *Thowheed*. Therefore how could they oppose *Thowheed*? It is only our *Wahmu* and the discordant view that opposes *Thowheed*.

NINTH QUESTION

Could we accept a person, knowingly or unknowingly, voices the *Kalima*. That is by tongue says, ‘*La Ilaha Illallah Muhammadur Rasoolullah*’ be considered a *Moomeen* or a *Muslim*?

ANSWER

Though it is insufficient only to state the *Kalima* by word of mouth, certain legal intricacies are seen. According to the intricacies of the law, for whatever reason a person says the *Kalima* with his tongue, we generally accept him as a *Muslim*. We also know a *Moomeen* is a person who becomes aware, understand, believe and gets stabilized in *Kalima*. Without knowing the *Kalima*, it is legally accepted if he understands and accepts wholeheartedly the sub sentence attached to the *Kalima* that says, ‘*Muhammadur Rasoolullah*’ and that *Iman* would suffice. This *Iman* is called *Iman* of *Hukoom* (legal *Iman*). This believer of *Iman* of *Hukoom*, though takes the creation and the Creator as separate in his beliefs does not make him ineligible. If looked from the point of view of authenticity this *Iman* could be accepted legally and hence valid for the worldly life but it would not stand the test of *Aakira* and matters dealing with it. *Sarahu*’s legality may for *Wahmu* cast doubts but for the common sense the authentic truth would definitely emerge.

To obtain *Iman* through the basic principles of *Islam*, *Thowheethu Kalima* will confront *Wahmu* but not for the knowledge, REDRESSING OF DOUBTS

If this *Kalima* was compatible with *Wahmu*, prophets and *Rasools* need not have been sent down to earth. This was mentioned previously too. It is because any man would accept without any thought that Allah and the creation are separate. I have explained before that *Mushrikeens* never refuted the Creator, but only rejected seeing the Creator and the creation as one. It is to stabilize facts that confronted *Wahmu* that Prophets and *Rasools* were sent down to this world. Knowing the difficulties and complexity of the process that was compared to a camel passing through the eye of a needle, God to wriggle it easily in the *Kalb* added a sub sentence “*Muhammathur Rasoolullah*” to the *Kalima*.

Surah 4:28

يُرِيدُ اللَّهُ أَنْ تَخَفِفَ عَنْكُمْ وَخُلِقَ الْإِنْسَانُ ضَعِيفًا

God doth wish to lighten your difficulties for man was created weak in flesh.

Says the *Quran*. Therefore a person believing in the separation of the Creator and creation saying with all sensibility ‘*Muhammathur Rasoolullah*’ and believes in it, then, without his knowledge, the *Kalima* ‘*La Ilaha Illallah*’ that makes an emergent truth ‘Everything Is He’ forces him to accept the pure and serene *Thowheed*. That is not understanding the full gist of the matter, still accepts *Kalimas* general summary. Such amount of *Iman* being obtained by him, then labeling a *Moomeen*, *Muslim* poses no problem. This is like nurturing a growing plant that could be encouraged to bear fruits. There are many examples to support this contention.

Surah 3:86

كَيْفَ يَهْدِي اللَّهُ قَوْمًا كَفَرُوا بَعْدَ إِيمَانِهِمْ وَشَهِدُوا أَنَّ الرَّسُولَ حَقٌّ وَجَاءَهُمُ الْبَيِّنَاتُ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٨٦﴾

How shall God guide those who reject faith after they accept it, ‘and bore witness that Apostle was true and that clear signs had come unto them? But God guides not a people unjust’.

According to this *Ayah*, believing in the message is the primary stage of obtaining *Iman*, and if by some means a person obtains *Iman* he will be guided to tread the correct path. There are many *Ayahs* of this nature, but this one would suffice. There was related an incident where *Rasool* (*Sal*) asked angrily and remorsefully, reprimanded and queried a *Sahabi* for having cut to death a person who only voiced the *Kalima* by saying, “Did you measure the Man’s *Kalb*?” In another incidence, where *Rasool* (*Sal*) asked a female slave as to where *Allah* was, she responded by saying he is in the Heavens. *Rasool* (*Sal*) then queried “Whom am I?” to which the woman responded by saying he is *Allah*’s *Rasool*. After a while, *Rasool* (*Sal*) expressed that surely that woman is a *Moomeen*. There are many similar *Hathees* that provides many explanations. ‘*La Ilaha Illallah*’, the first part of the *Kalima* meant to authenticate the *Iman* become hidden in the words ‘*Allah*’s *Rasool*’ of the woman. She has by then obtained miraculous *Iman*. It is because of this she accepted this *Iman* as sufficient. Hence, at the initial stages for the ordinary men it is the *Iman* that has been legalized and it was not *Farl* for them at that time. This is a matter for *Dunya* and legal explanations.

The woman mentioning *Allah* being in Heavens opposes fully the principle ‘Everything is He’, her saying was not taken seriously, he accepted her saying by stating the revelation. ‘He exists as *Ilah* even in the Heavens’ to legalise her stand. This shows how much *Rasool* (*Sal*) enamoured his subjects obtaining

Iman. It is this that led *Rasool (Sal)* to reveal *Allah* exists as *Ilah* in the Heaven and *Allah* exists in Earth as *Ilahs* to mitigate the woman's expressions. But God announces to *Rasool (Sal)* stating that *Rasool (Sal)* may evince great interest for his *Ummaths* to obtain *Iman* but many would not become *Moomeens*. Hence, these *Ayahs* gives us many descriptions.

Surah 49:14

قَالَتِ الْأَعْرَابُ ءَامَنَّا قُلْ لَمْ تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ وَإِنْ تُطِيعُوا اللَّهَ وَرَسُولَهُ لَا يَلِتْكُمْ مِنْ أَعْمَالِكُمْ شَيْئًا إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٤﴾

The desert Arabs say, “We believe”. Say, You have no faith but you only say, “We have submitted our will to God” for not yet has faith entered your hearts, But if you obey God and the Apostle, He will not belittle aught of your deeds, for God is oft forgiving, most merciful.

When we delve into this *Ayah*, it seems *Islam* is different and *Iman* is different. Many other *Ayahs* say both as one. *Insha Allah*, the truth of these will be known later,

Surah 5:41

يَا أَيُّهَا الرَّسُولُ لَا تَحْزَنْكَ الَّذِينَ يُسْرِعُونَ فِي الْكُفْرِ مِنَ الَّذِينَ قَالُوا ءَامَنَّا بِأَفْوَاهِهِمْ وَلَمْ تُؤْمِنْ قُلُوبُهُمْ

Oh messenger ! Some hasten (towards Kufr) do not be worried of those who reject. For they only gained *Iman* by word of mouth but their minds did not accept (it).

Surah 48:13

وَمَنْ لَمْ يُؤْمِنْ بِاللَّهِ وَرَسُولِهِ فَإِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَعِيرًا

And if they believe, not in God and his Apostle, we have prepared for those who reject Allah, a blazing fire!

Similar *Ayahs* must be analysed. Many truths emerge from it. Legally accepted *Iman* is sufficient for man to live in this world' but its authentic explanations seem otherwise. This will be dealt in the chapter on ‘What is *Islam*’s objective?’

Surah 12:103

وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ

Yet no faith will the greater part of mankind have, however ardently thou does desire it.

Surah 28-56

إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿٥٦﴾

It is true thou will not be able to guide everyone whom thou lovest, but God guides those whom he will. And He knows best those who receive guidance.

لَعَلَّكَ بِبَعْضِ نَفْسِكَ أَلاَّ يَكُونُوا مُؤْمِنِينَ

It may be thou frettest thy soul with grief, that they do not become believers.

All these *Ayahs* do confirm that *Rasool (Sal)* ardently desired in man's *Iman*. Hence to justify the sufficiency of legal *Iman*, distorting and misinterpreting and giving forced explanation to *Kalima* is not the solution. It is also not said that one should stop at legally accepted *Iman*. We had to find out why the law gave such exemptions.

TENTH QUESTION

Why should one with greatest difficulty become aware, understand, accept and thereby obtain *Iman* when ordinary man's laws relating to *Iman* suffice?

ANSWER

Though, those who voiced the *Kalima* are considered men of *Iman* legally, we cannot compare them with those who understand and accepted *Kalima* and then obtained *Iman*. Accepting *Iman* is factual but this being sufficient cannot be gauged. Let us take it that a person commits a murder. If it is not proved before the judge that he had committed the murder, then he is considered innocent. Likewise, a person who has not committed a murder, but before the judge it is proved that he did commit the murder, then rightly or wrongly he is considered a murderer and would be punished. Even though the judge does pass his judgment from the evidences before him and he was correct as per worldly matters, truth does not become lies nor lies become truth. In a similar vein, the laws of *Sarah* may judge a person as having obtained *Iman*, this would suffice for matters of worldly interests but would not stand in the process of attaining higher status. As this is the primary stage in the quest of discovering God's path to attain his objective, the laws only permits it but it does not mean that he has to continue in that state. It is because of this that *Rasool*

(*Sal*) has said that even if others pass judgment on you, it is your heart that should analyse it and come to some conclusion.

The origins of *Iman* could be compared to that of a growing infant. The legally accepted *Iman* by and by, step by step must grow up and attain its fullness. *Iman* is the explanation of principles, it is a way of obtaining knowledge. It is to grow the *Iman* that is knowledge, to stabilize it in one's mind duties are specified. It is a fact that actions (*Amals*) would surely stabilize ones objective. Hence, a person, even with the basic legally accepted *Iman*, if he practices the rituals and duties specified in *Islam*, by and by with time he would obtain authentic *Iman*. It is with this objective the legal *Iman* was made permissible.

Surah 2:208

يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السِّلْمِ كَافَّةً وَلَا تَتَّبِعُوا
خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ﴿٢٠٨﴾

Oh you who believe! Enter into Islam wholeheartedly and follow not the footsteps of the evil one for he is to you an avowed enemy.

This *Ayah* is addressed to those who possess *Iman* in their primary stages. He is advising them to enter into *Islam* wholeheartedly. *Islam* means to perform actions or rituals (*Amals*) and *Iman* is the explanation of principles. Hence the person voicing the *Kalima*, for him to enter into the explanation of the principles, that God advises him to perform rituals. Hence the aim of the law is to make *Iman* grow. If not, it would not have been classified as the first *Farl*, and to understand and become aware of *Kalima* as the second *Farl*.

Surah 4:136

يَا أَيُّهَا الَّذِينَ ءَامَنُوا ءَامِنُوا بِاللّٰهِ وَرَسُولِهِ ءَ وَالْكِتَٰبِ الَّذِى نَزَّلَ عَلَىٰ
رَسُولِهِ ءَ وَالْحِكْمَةِ الَّتِىْ أُنزِلَ مِنْ قَبْلُ ۚ وَمَنْ يَكْفُرْ بِاللّٰهِ
وَمَلَٰئِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ ءَ وَالْيَوْمِ الْآخِرِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا

Oh you who believe! Believe in God and his Apostle and the scripture which He hath sent to those before him. Any who denieth God, his angels, his book, his Apostle and the day of judgment hath gone far far away.

Do analyse this *Ayah* very closely, The God addresses “You who have *Iman*” which means God is addressing those who have already obtained *Iman*. Further, he is imploring them to obtain more *Iman*. If the quantum of *Iman* legally obtained is sufficient, then what is the necessity of God having to implore to gain more *Iman*? It is to gather up the party of those who voiced *Iman*, the legality of it was approved but not to command them to stop at that stage. Hence, we are deceiving ourselves and the society we live in, if we take the premise that legal *Iman* is sufficient. If we be stubborn in this, then attaining higher status is definitely taboo.

Surah 5:35

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ وَجَاهِدُوا
فِي سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ ﴿٣٥﴾

Those who have attained Iman! You fear Allah and find the path to reach him. Make a gigantic effort (Feesabil) on his path. You may succeed.

In this *Ayah*, God says to those with *Iman* to find the path to reach *Allah*. Hence, it is evident that the true servants referred to here are at the primary state and they need to take a gigantic effort to tread the path to *Allah*. But it appears as if we have not made such an effort with *Amals* because we have not researched adequately on this matter. The matter is not so. *Amal* is meant to acquire the power of concentration (*Ikhlas*). This state of mind is to stabilise in *Thowheed*. To stabilise *Thowheed Iman* is formulated. *Iman* is to comprehend *Kalima*. If this is analysed in a subtle manner this would be an arduous task than fighting with a sword.

It would be a difficult task to attain complete *Iman* for those who have inculcated in their minds what is contrary to the truth. Many of us grope in the dark today is due to this fact. If the truth of *Kalima* had been fed to the children at childhood, the knowledge then may not have been able to comprehend, however, there is no doubt that the child would have attained complete *Iman* reaching age. As told by *Rasool (Sal)* until the people recite *La Ilah Illallah* they are taught to fight with a sword, if they say so their body, matter and the soul will be protected and in the same manner the *Kalima* recited by tongue, which is legally accepted in the *Dunya*, the body, matter and the soul would be protected. Social status can be got. But it is a fact that this will not bring forth peace or any other use in the *Aakira*. An ordinary man, even if he does not yield to *Kalima*, accepting *Rasool (Sal)* wholeheartedly, he will without any doubt attain complete *Iman* one day. Because to accept *Rasool (Sal)* truthfully, details of him has to be known. In this process you will attain complete *Iman*.

Hathees

Oh Nabi! I queried as to who would be competent for your Safaath. The prophet responded by saying that having seen your enthusiasm as regards his Hathees, he thought that none would query him before me. He then said whoever with a very clear mind says, ‘La Ilaha Illallah’ he would in Aakira be competent for my Safaath, so said Rasool (Sal)

Reported by: Abu Huraira (Ra)

Authority: *Buhary*

This *Hathees* is confronted by another *Hathees*. When analysed closely both *Hathees* seems to mean the same and are not confrontational.

The state of those who fully obtained *Iman* after understanding it fully, accepting and believing in it and getting stabilized in it is beyond description. We will know of it later. The moment a person becomes aware, understand, accept and believe and gets stabilized in the meaning of *Iman*, he would be included in the list of true servants. He would have fully understood that the *Siraath in Dunya* is *Kalimas'* descriptive *Thowheed*. The general description of such person is that he obtains a state of death (*Mavoothu Kabul Antha Mavooth*) before his physical death. In this state, he sees himself in *Aakira*. They are of many stages. They are the ones who have been awoken, and their forgetfulness rid off themselves and are true servants. The veils enveloping their mind are gradually being erased or lifted off. There are a few who keep away from paradise itself in quest of union with *Allah* and becomes complete in *Allah's liqaa*. The legalized *Iman* cannot be compared to the quantum of *Iman* of these devotees, The trust (*Amaanitham*) man obtained from *Allah* is *Kalima* and descriptive *Thowheed*, In short it is knowledge.

Surah 33:72

إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا
وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا

We did indeed offer the trust to the Heavens and the Earth and the mountains but they refused to undertake it being afraid there of. But man undertook it, He was indeed unjust and foolish.

Those who have obtained complete *Iman*, and strong mind and stabilize themselves permanently are able to observe with their spiritual eyes, all actions in *Kiyamath* that God has announced. To them observing the paradise and Hell, listening to the sound of *Soor*, observing the *Malak*, trumpet the *Soor* all seems ordinary. These dignitaries, who are in full knowledge of the truth behind all creations and their transformation and their end sees the creations in the physical world as walking corpses. Those who became aware of the misdemeanors of the creations keep away from them when they become aware of Man's deficiency. Some of them journey to the forests and mountains and live amongst *Jinns* and *Malaks*. The *Malaks* and *Jinns* transform themselves to the likeness of human saints or traveller physically and begin to speak to these dignitaries. Hence, these dignitaries continue to gain knowledge in matters previously unknown to them. A few of them hate to see any objects of the creations. Their mind becomes disturbed, suffer from loss of knowledge and rid of peace. In this state of engrossment hands of mercy touches their inner self and stabilizes them. As they obtained the sweet smell of God's closeness, they become conscious. As they become engrossed in unpolluted truth and spiritualism, mercy and other high qualities gets organized in them and thus get permanently stabilized. They would then obtain the capability of seeing and observing the Creations in a normal fashion. They obtain the ability to carry the burdens of Creation. Hence they begin to converse with men and accept the responsibility of reforming them. They are mostly referred to as *Kuthub*. This state can never be attained possessing legal *Iman* and voicing the *Kalima* by tongue. Hence, it is a great mistake to compare the *Iman* of such dignitaries to that of an ordinary man.

ELEVENTH QUESTION

The description of *Thowheed* by you is factual, but it seems wrong to get this be made aware to the ordinary humans and speaking of it must be prohibited to them. This is because, unable to understand

it, will create many doubts in their minds leading them to wrongful practices bordering on irreligiousness. They may even forego daily prayers and fasting that are compulsory in *Islam*. Hence, even if what you say is true, it is best to be kept away from the ears of the common man. If this is openly expressed as it is, wouldn't the people lose the quantum of *Iman* they originally possessed.

ANSWER

(1)

It is a few of them possessed of blurred thinking who were responsible in burying the authenticity of *Kalima*. They thinking that their knowledge supersedes the *Quran* and *Hathees*, gave forced explanations and commentaries. They even believed that their actions were beneficial to the common man. They with their foolish knowledge labelled *Allah* and *Rasool* as ignorant fools and conferred themselves as highly knowledgeable dignitaries. To protect the common man who is innocent and ignorant, temporarily hiding necessary and important religious tenets and truths, distorting it and misconceiving it are ones who are not aware of the authentic truth nor are they capable or competent enough to expostulate the truth. They are very dangerous men to the mankind. Their wrongful and foolish laws and restrictions would surely lead the common man towards the wrong path.

Oh brother !

What do you think of the knowledge of *Allah* and *Rasools*? The Omnipotent , Omniscient God had sent 124,000 *Nabis*, and the very special *Rasools* amongst them and commanded them to openly preach *Kalima* and explain *Thowheed* to the *Ummis* and the men in want of knowledge and to innocent and ignorant folks. When this attempt failed He then used *Karaamath*, *Muhjeesath* to complete the work of these prophets and revealed religious norms. In the end, he commanded *Rasool (Sal)* to wage war to stabilize the *Thowheed*. Our *Rasool (Sal)* and prophets preceding him did expostulate and preach *Kalima* and *Thowheed* to ignorant and innocent common man.

Those who heard the *Kalima* from *Rasool (Sal's)* mouth did clearly understand the *Kalima* and they were amazed by it.

Surah 38:5

أَجْعَلِ الْآلِهَةَ إِلَهًا وَحِيدًا إِنَّ هَذَا لَشَيْءٌ عَجَابٌ

Has He made the Ilahus all into one God? Truly this is a wonderful thing!

It is to these men who were amazed that *Rasool (Sal)* recited the *Kalima* and expostulated the *Thowheed*. *Allah* and *Rasool* did not think reciting *Kalima* and explaining *Thowheed* will further misguide the common man. *Allah's* persistent objective was to guide the common man towards authenticity by the recitation of *Kalima* and explanation of *Thowheed*. It is because of its great importance that God commanded *Rasool (Sal)* to wage war to spread *Kalima* and truth. *Rasool (Sal)* did wage war . If public peace and protection was the criteria to hide, distort and misconceive authenticity as related by a few is factual, then *Rasool (Sal)* disturbed public peace to expostulate authenticity, he even waged dangerous wars over it. Why did he do it? Men of common sense need to think and respond to this query. The onus of preaching authenticity even at the cost of public peace was not only for *Nabis* and *Rasools*, this had been made a duty to a few others too. We will consider this in another place.

It is to either kill or put fear into and force them towards the acceptance of *Thowheed* and *Kalima* that God commanded *Rasool (Sal)* to wage war. Hence, making public the explanation of *Kalima* and *Thowheed* will misguide the common man, does not hold water. Any way what does it mean? A person in the correct path, slip and tread the wrong path. Hence, it is obvious that a man on the wrong path could slip and tread the correct path. If *Thowheed* cannot be explained to the common man, then why the numerous Prophets, Religions, *Karaamath* and *Muhjisath*? It looks as if *Allah* and *Rasool (Sal)* are blood thirsty fools and while they label themselves

as supreme saviours and exponents of knowledge. What could we say about their knowledge? - alas! They call them revivalists?

Foolish men who after listening to *Rasool (Sal)* preaching *Kalima*, understood, accepted and believed, later became highly recognized and knowledgeable dignitaries and *Walis* and lived, so says history. For example *Umar A Farook (Ra)*, *Khalid Ibnu Walid (Ra)* are some of the many that come to mind. Many of them, before accepting *Kalima* were not only foolhardy but also warlike and militant. Of them *Umar A Farook* and *Khalid Ibnu Walid (Ra)* were in the forefront of opposing *Rasool (Sal)* who brought forth the *Thowheed* and even went to the extent of planning to put *Rasool (Sal)* to the sword. Such people of rugged and of wild nature afterwards became judges, learned men and *Walis*. Why did they change? It is because they became aware, understood, accepted and believed it fully and clearly the explanations of *Kalima* and got themselves stabilized. It is because of this God sent down and commanded his prophets and *Rasools* to preach *Kalima* and explain *Thowheed* to the common men who were ignorant and innocent. Hence, to find fault with the omnipotent and omniscient *Allah* and taking the view that *Thowheed* should not be taught to the common man, what is our standard of knowledge? Conjecture it.

Oh brother!

Having known for the last 1400 years, the fact that by expostulating *Thowheed* among the ignorant men resulted in the emerging of very many learned and knowledgeable dignitaries, it has still not been recognized by us. Shouldn't we be in amazement over this? Without any plausible reason, one blindly following another, giving the protection of the common man as reason, preventing the expostulation of *Thowheed* by writing and speeches should never be even considered by us, for it has no meaning. This only amounts to unsupported rumblings. It is because of this type of warped intellect that many men have been left in the dark. Let us take and think of the opposite side of these ignorant men. The reason for man to be foolish and wild is because he has not understood the *Thowheed*

emerging from *Kalima* nor was he aware of it. Is it just to hide from the men in the dark after knowing the authenticity of *Thowheed* and experiencing it?

Father of Fools, *Abu Jahil* promised to award one hundred camels for the person who murders *Rasool (Sal)* for saying the *Kalima* and its supporting *Thaleels* and pushing the *Thowheed* amongst men, Why? It was to destroy *Rasool (Sal)* and his preaching that All is He, thus opposing *Abu Jahil's* principles that believed in *Allah* being separate from the creations; and he wanted to protect his community and uphold their ancient belief being run over by *Rasool (Sal)* preachings. It is that prompted the father of fools to offer such reward of a hundred camels. *Rasool (Sal)* preaching 'All is He'. If that is so, think of a certain person or group that says the preaching of *Rasool (Sal)* of 'All is He' (*Hamawusth*) and the *Thowheed* being buried should not be elicited and the truth must be hidden; for the protection of the welfare of the society. Do they actually belong to *Abu Jahil's* party or *Rasool's (Sal)* party?

It is without doubt, a fact, that, a person saying, that it is wrong to propagate the truth emerging from *Kalima* or prevent it being done so, however, a position he may hold, should be considered a person allied to *Islam's* enemy, *Abu Jahil* and his party. I am of the opinion if the same person understands and accepts our contention, and a person doing so would attain a state of *Kuthub*. This is because the victory's first step in the ladder of progress is the complete and full acceptance of the ignorance and the ensuing defeat before one's victory. Unless this vilifying mind be activated, the path of success cannot be achieved.

It is therefore pure conjecture to take the view that the group concerned is doing a good deed by making people become unaware by blocking the exposition of *Thowheed's* authenticity; and styling themselves as the chosen group of messengers like the *Tabliq* and calling themselves protectors of Religion. The fact is, it is this group of persons who are in *Wahmu* and fully responsible for

prevention of man's progress and growth. Non exposition of *Thowheed* opposes the *Quran*, *Hathees* and our common sense.

There are many *Quranic Ayahs* and *Hathees* that warns people from undertaking such actions.

Hathees

I fear three things that would occur to my Ummah after me - Injustice of the Rulers; belief in the horoscope and unacceptance of Allah's Kalaam (Quran), but believe in imaginations and falsehood.

(This is a repetition)

Hathees

There would come a time amongst men, when the name of Islam but not its truth exist, Quran's letters but not its genuine meaning, their Majlis without guidance will be treading a wrong path. Their Ulamas will be the most detestable evil beings under the sky.

(This is a repetition)

Hathees

There would be divisions amongst my Ummaths. There would arise a group of persons who would say good things, but partake in evil; they will recite the Quran but it will not pierce even the outermost bones of their ribs; they would wean away from religion like an arrow leaving its sheath. They would never return back. They are the worst among Creations.

(This is a repetition)

Hathees

In the end a group of people will emerge. They will distort the world religion. They will cover themselves with sheep clothing to revenge people. (They will make their external appearance to portray calmness like sheep. They will sport a long beard, a head gear, Rosary, Lungi and other costumes.) Their words will be sweeter than honey. Their (internal appearance) hearts will be like that of wolves.

Reported by : *Abu Huraira (Ra)*

Authority: *Kansul Ummaal Chapter 71, Page: 124*

There seems to be many other *Hathees* of this nature and so do hundreds of *Quranic Ayahs*. You must understand it is this type of groups who are intent on covering up and hiding the *Thowheed*, and attempt to oppose it. (*Tabliq* and others in the garb of *Ulamas*)

(2)

Oh brother!

Man has to control ones desires, not appropriate what belongs to others and consider *Halaal* and *Haraam* are actions known to all and is in every ones mouth. The advisors of these actions themselves have not obtained complete victory over these actions. Controlling one's desires seems easy to say but extremely difficult and complex; forcing it seems unnatural or not in keeping with nature. In this matter if we delve into with the assistance of *Quran* and *Hathees* for a man to wean himself away from such difficult and complex matter, the only sure solution for us to gain victory over it is to be aware of *Kalima*, understand and accept it and get stabilized in *Thowheed* that emerges from *Kalima*. All other methods used to control one's desire seems forceful and could only be practiced by a selected few. Fear and engrossing oneself in greater desires to

overcome are only temporary solutions but can never be permanent. It is not possible for one to attain fullness by temporary means. *Kalima* was revealed as the permanent cure for all these by *Allah*, and a sure foundation for man to attain fullness. It is with this objective that *Allah* commanded that the *Kalima* be propagated amongst even the foolish and ignorant men.

Like giving forcible explanations to *Kalima*, if *Thowheed* is also understood thus, even a thousand years of effort will not succeed in the control of man's desire nor will assist him to attain completeness. *Kalima*'s authentic explanation of *Thowheed* does not fall into this category. The moment a man becomes aware of *Kalima*'s description, he sees clearly the truth of Creations. He concludes that both the object of desire and the desired do not exist. The word desire itself would begin to wean away from him, the gates of sky would open for him, he gains the special quality to control all his desires. The once ignorant and foolish man transforms himself to a man of knowledge. The rustic and original man becomes a man of justice. For one to concentrate his mind and tread one's correct path, awareness, understanding, acceptance and contemplation of *Kalima* (*Murakkabah*) seems the only sure method and none other. So it is in any part or any time in this world. It is because of this that God sent every prophet to this world along with the *Kalima*. The fact is known to the experienced researchers and analysts of Psychology, Hypnotism Mesmerism and Ilm of this nature. There is none to compare with *Kalima* at any time or place, so it is said.

Surah 22:24

وَهْدُوا إِلَى الطَّيِّبِ مِنَ الْقَوْلِ وَهْدُوا إِلَى صِرَاطِ الْحَمِيدِ

For they have been guided in this life to the purest of speeches, (Kalimathuthayiba) they have been guided to the path of Him (Sirath) who is worthy of all praise.

Hathees

Allah has said, 'La Ilaha Illallah' as his fort and those who are in it are away from my Athaab and exists as a man free from fear so said Rasool (Sal).

Now think over, why do we feel jealous when a person is rich or in a higher position or above us in social status? It is because we think that he is separate from us. By observing all objects in the world as separate, and experiencing it, sees it, as different from us originates desire, anger, love, hate, jealousy and sympathy in us. If, on the other hand, himself and all other objects that originated, the desires are one and the same entity's like images, then what is there to desire? On whom does he find jealousy? A person who believes that he observes God in every direction or sees him so, could he rob? Could he be involved in prostitution? Unless he weans away from his belief, he cannot do any wrongs.

Hathees

The rejecters and their murderers will never meet each other in hell. The dust from the path of God and the vapours of Hell will never mix on any believer. In none of the believer's mind (Iman) will the belief and jealousy combine with each other said, Rasool (Sal).

Reported by: Abu Huraira (Ra)

Authority: Muslim, Abu Dawood, Nazaayi

Think over the evil matters that happens in the every day affairs of human kind. For all these I am different, you are all different, they are different and such self-egoistic beliefs are the primary cause. A person having in him such arrogance, regardless of his high educational status or such honour would always have in his mind the evil thinking or thoughts.

Rasool (Sal) has stated, a person who desires not for his brother what he desires for himself would never be a believer. If you are a believer do the same to your brethren what you desire from others - love thy neighbour as thyself, so said *Eesaa (Al)*. Do ponder over these sentences. If the Human society had to live as such, all must obtain awareness of *Thowheed* and the truth behind it. Hence, the duty bound must compulsorily use whatever method they could employ within their scope with the sole purpose of instructing the authenticity of the *Thowheed* to the public. The knowledgeable and the learned must take great efforts in this aspect even if the ignorant ones oppose it vocally or otherwise.

Hathees

Men for Allah's sake oppose the people and understand the many meanings underlying the Ayahs of the Quran and thus become the butt of all opposition, only then will he join the group of religious exponents, said Rasool (Sal).

If so, think how these people would have opposed those who attempted to give commentaries of the *Quran*.

Hathees

The insignificant and helpless position Islam was in its initial stages may be repeated again. Hence, may the helpless be blessed be so, said Rasool (Sal). His companions queried as to who these helpless were, to which Rasool (Sal) responded by saying those who revived and stabilized what was disorganized in my religion of Islam and those who nurtured that which was destroyed.

There is no law anywhere to the effect that the *Thowheed* should only be preached in *Arabic* or by those graduates who are well versed in *Arabic*. Everyone has the right to state the authentic, regardless of the language used, by anyone, to anybody at any time and place. The aim of the introduction of "*Adhan*" is not only to act as a call for prayers, but also with an objective to expostulate

Thowheed at all places and to all persons living in the world. The Omniscient *Allah* or the most dignified *Rasool (Sal)* never said or permitted the *Adhan* to be said or its translation be echoed in place of *Adhan*. If only the rule was relaxed even the genuine researcher would find it difficult to expose the truth or authenticity of the *Thowheed*. Why? Because each group, according to their level of knowledge would have distorted and the result would only be the complete destruction of the authentic truth. But the protection of truth is *Allah's* responsibility.

(3)

Exposition of *Thowheed* would lead to people keeping away from their daily prayers and other compulsory rituals of *Islam* is a very lame excuse. Even if it does so, it becomes beneficial for two reasons. An act (*Amal*) done to gain publicity may itself be the cause of punishment meted out to him. If so, then he himself and others of similar ilk are thus prevented from punishments and weeding out from the true *Moomeens*, the ones who weren't so, would be the two beneficial reasons. The *Iman* that is there may go away is the fear of some. The Dualist principle - a principle opposed to the principle of *Islam* and that which instead would stabilize and confirm the *Mushrikeen's* principle and hence the erroneous *Iman* too would be lost. This loss would enable the *Iman* on the pure *Athvaitha* principle of oneness of essence or infinite power to reside within Him. In a similar fashion, the prayers in order to confirm *Iman* have to be amended and performed.

The exposition of *Thowheed* bringing forth noncompliance of daily prayers is only a problem caused by mere perplexity. There is no evidence anywhere to pin point that being aware and understanding of *Thowheed* has been the cause of noncompliance of daily prayers, unless for a specific reason. People are not aware of the details of the fact that prayer has been as an assistance to get engrossed in the truth that is clear by understanding the *Kalima*. If this has been made known to the common man, he would have been very steadfast in his daily prayers, until the complete destruction of

Anaaniyath. Wouldn't it be so? The main reason for such foolish beliefs is the infusion of excess fear into the common man in the name of religion. As this infusion is growing day by day, many men do *Amals* with the sole reason of fright, and not to reap the fruits or benefit by the performance of these *Amals*. They have not even the basic knowledge of getting to know whether their *Amals* would be of any benefit to them. *Rasool (Sal)* saying not to completely rid of fear when advising never meant to infuse fraudulent fear confronting authenticity to man and thereby suppress their freedom and common sense.

There is no doubt that if man had been told as to the real reasons behind his practice of worship and performance of *Ibaadah* then it would only be a positive catalyst to continue his actions in a more steadfast and genuine way. Hence, the contention of *Thowheed* being the cause of nonperformance of daily prayers and other *Amals* amounts to only perplexity and nothing more

Surah 22:11

وَمِنَ النَّاسِ مَن يَعْبُدُ اللَّهَ عَلَى حَرْفٍ فَإِنْ أَصَابَهُ خَيْرٌ اطْمَأَنَّ بِهِ وَإِنْ أَصَابَتْهُ فِتْنَةٌ انْقَلَبَ عَلَى وَجْهِهِ خَسِرَ الدُّنْيَا وَالْآخِرَةَ
ذَٰلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ ﴿١١﴾

There are among men, some who serve God, as it were on the verge. If good befalls them, therewith, well contented but if a trial comes to them, they turn on their faces, they lose both this world and the hereafter: that is loss for all to see!

In the matter of *Thowheed*, the people who guided the community were of three distinct groups from the inception.

FIRST GROUP

Their view was that exposition of *Thowheed* was to be completely banned for all times and reasons. One group amongst them say it is erroneous, whilst another group amongst them say that God is different and separate from his creations. The *Wahmu* and blind following seems to be the basic reason for their position, for they have no logical or authentic evidences to support their point of view. They are neither acceptors, nor analysts of divine verses. The present day groups- *Tabliq*, *Jamath E Islam* and the *Ahmadiya* are of this group.

SECOND GROUP

These are people who truly accepted *Thowheed*. They are of the view that the pure *Thowheed* should not be exposed to the common man in want of knowledge, but could be to those who were eligible to understand it. Many men of knowledge who followed *Shafi*, *Hanafi*, *Hanbali* and *Maaliki Mathhabs* too are of this group. Many dignitaries including *Imaam Gazzali (Rah)* are of this group. When their fear, reliance, *Amals* are taken into consideration they are very consistent in the performance of their *Amals* and the *Ulamas* amongst them are of the *Laahiru* type. When their *Kithabs* are gone through, they seem to be very proficient in the external aspects of the religion and are experts in jurisprudence. In the case of internal knowledge (*Baathin*), their knowledge of it is wanting and have been so. As understanding the pure *Thowheed* is not compulsory on all, one or two in a village having its knowledge would suffice is their stand. This is correct according to the law. It is sufficient in dealing with matters in *Dunya*. It would, however, not show the correct path to attain fullness. Hence, when their writings are noted it is very clear that these *Ulamas* are of *Laahiru*.

Considering their very strict worships, fear and reliance some are of the opinion that they are *Walīs*. It is my view that to be a *Wali* the qualities of fear, reliance and strict ritual performance in the case of worships do not hold water and judging so is wrong. They may,

however, have become *Walis* in later years which I do not oppose. It is evident they were not *Walis* when they were writing their *Kithabs*. This is because they have been heaping praise on many *Sufis*., but in some instances they have been critical of them too. Due to lack of experience in the words of *Sufism* they have expressed wrong meanings. Certain *Walis* in the later years have explained this folly. *Mowlana Abdul Rahumaan (Rah)* in his *Kithab Kalimathul Hakki* has confirmed that the *Sufis* who are *Walis* and their expostulations are true and they are not against the religion. This, he has done with very many supporting evidences. In a similar vein many other dignitaries have also written and said so. Hence, this second group, though well within the laws, will not show the correct path to spiritual fulfillment. This second group also gave forced explanation to the *Kalima*. These *Imaams* have in some instances have had contrasting view points.

THIRD GROUP

This group is of the view that after excluding the aspects that had to be hidden in the *Thowheed*, the generalized version of it could be expostulated to all. They have only one reservation and that is the secrets of *Thowheed*. It must be exposed to those who can comprehend it. These are the *Walis* and *Ulamas* who have struck the correct string. These *Ulamas* who are in the state of *Hakkul Ekeen* as regards knowledge and *Iman*, and their expressing are in conformity with the *Quran*, *Hathees* and common sense. According to their unanimous opinion and my experience, if a person having purified his mind, by adjusting his life in conformity, to attain the fullness of life has to compulsorily understand and believe in the *Kalima* and get stabilized in *Thowheed*. With the removal of all doubts, he obtains *Iman*. Therefore, any one, anywhere, must believe in the meaning of the true *Kalima* and get stabilized in the generalized *Thowheed*. Doing so would be of great service to human kind. Censoring the truth of *Kalima* is the greatest wrong done to *Allah*, *Rasool* and to the mankind and it is against the religion *Islam*.

If only this truth had been taught at schools, the society would have accepted and believed in it. Due to their being ignorant of it, from the very beginning and instead being imprinted at the young age with ideas that is much against the truth, and in their maturity requesting them to know and accept the truth is indeed a difficult proposition. How could this be done? It is a fruitless debate to say that only the knowledgeable be exposed to the truth of *Thowheed*. Why does the social community oppose the truth? It is due to a few who by their *Wahmu* hide the real truth. This is not the mistake of the social community. It is the *Allah*'s responsibility of awarding benefits for one's *Amal*. Exposing the facts is the responsibility of the learned and the knowledgeable.

Surah 2:159

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَىٰ مِنْ بَعْدِ مَا بَيَّنَّاهُ لِلنَّاسِ فِي الْكِتَابِ أُولَٰئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ اللَّعِينُونَ ﴿١٥٩﴾

Those who conceal the clear signs we have sent down, and the guidance, after we have made it clear for the people in the book - on them shall be God's curse, and the curse of those entitled to curse.

Surah 7:181

وَمِمَّنْ خَلَقْنَا أُمَّةً يَتَّبِعُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ ﴿١٨١﴾

Of those we have created are people who direct others with truth, and dispense justice therewith.

Hathees

Allah will surely sent at every era of a century, one to rehabilitate this religion.

Surah 14: 52

هَذَا بَلَّغٌ لِلنَّاسِ وَلِيُنذَرُوا بِهِ وَلِيَعْلَمُوا أَنَّمَا هُوَ إِلَهٌُ وَاحِدٌ
 وَلِيَذَّكَّرَ أُولُو الْأَلْبَابِ ﴿٥٢﴾

There is a message for mankind; Let them take warning therefrom. And let them know of what he is no other than one Ilah. Let men of understanding take heed.

If all these *Nabis* are sent to reiterate the truth, then why should we hide the truth? Many more details have to be given in this regard. Be patient and lend your ears.

(4)

On the basis of *Thowheed* except *Ujooth*, all the other cause and effect and creations exist and are all separate individuals or *Mustahhkil* are the *Kasbu* of the *Olis* up to the fifth century and is written in *Kithabs* like ‘*Thabseer Ruhulbayaan*’ and ‘*Risaalathul Kusairiyah*’ by persons in blind following. *Sheik Zakkariyaavul Ansari* and *Sheik Ibnu Haajar* and others like them have in their *Kithabs* have expressed the idea that ‘*Abth*’ and ‘*Rubh*’ are different and separate and that the *Thowheed* will accept only this idea and only it will be accepted by the mind. The theory of there being no *Ujooth* except that of *Allah’s* and ‘*La Mavujooth Illallah*’ like *Thowheed* came into vogue only after the fifth century and as this *Thowheed* has no special benefits, it should not be spoken about and speaking it will only create opposition. The *Kithabs* like ‘*Roohoolbayaan*’ and ‘*Rasaayilul Madeena*’ and the like *Kithabs* and *Ibnu Haajar* in his *Kithab* ‘*Thuhaba*’ have called this *Thowheed* as *Haraam*. These types of people having wrong intellect; and without any self thought class themselves as Authors, *Imaams*

but write against the *Quran*, *Hathees* and common sense. It is not surprising that graduates who have memorized these ideas and *Fathwas* hiding the real truth from the common man is not surprising.

Surah 14:28

أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ كُفْرًا وَأَحَلُّوا قَوْمَهُمْ دَارَ
 الْبَوَارِ ﴿٢٨﴾

Hast thou not turned thy vision to those who have changed the favour of God into blasphemy and caused their people to descend to the house of perdition?

Many present day graduates are ignorant that in quest of money, fame and honour persons who could be classed as *Satans* or *Dajjals*, without analyzing deeply into the *Quran*, *Hathees* and following blindly those who preceded them. Many of the present day pundits have obtained degrees not for research but for jobs and money. Hence, it is indeed difficult to find and know the truth. Many of our ancestors have done us good on many matters but in the case of the *Kalima* and *Thowheed* they have followed like the *Satans* the belief of *Mushrikeens* is undeniable. The *Quran* gives explanations of this. We who believing in the wrong intellect and memorizing their *Kithabs* without any analysis and fully believing that they are leading us in the correct path have become religious extremists by distorting the *Quran* and misinterpreting the *Hathees*.

Surah 7:30

فَرِيقًا هَدَىٰ وَفَرِيقًا حَقَّ عَلَيْهِمُ الضَّلَالَةُ إِنَّهُمْ اتَّخَذُوا الشَّيَاطِينَ
 أَوْلِيَاءَ مِن دُونِ اللَّهِ وَيَحْسَبُونَ أَنَّهُم مُّهْتَدُونَ ﴿٣٠﴾

Some he hath guided; others have by their choice deserved the loss of their way; in that they took the evil ones, in preference to God, for their friends and protectors, and think that they receive guidance.

Similar *Ayahs* of the like could also be taken for analysis. There are thousands of *Kithabs* written in the *Arabic* language without even peeping into the authentic and logically truthful *Quran* and *Hathees* but we, due to our ignorance, believe those as having authored by *Mowlana*, *Sheik* and *Walis*. Further, if the writer of such nature announces that he has performed 1000 *Rakats* daily, we are not in a position to oppose or find the truth of it as we are bounded by our book knowledge. We measure their standing by their proficiency in the *Arabic* language, their attire, long beard, prayers and decent mannerisms and come to the conclusion that they are *Auliyas* or some such dignitary but never by their level of knowledge. We who are deceived by frauds are of many groups, many frauds too will be present.

Surah 6:123

وَكَذَٰلِكَ جَعَلْنَا فِي كُلِّ قَرْيَةٍ أَكْبَرًا مُّجْرِمِيهَا لِيَمْكُرُوا فِيهَا
وَمَا يَمْكُرُونَ إِلَّا بِأَنْفُسِهِمْ وَمَا يَشْعُرُونَ ﴿١٢٣﴾

Thus have we placed leaders in every town, its wicked men, to plot and burrow therein; But they only plot against their own souls, and they perceive it not.

Oh Brother!

1400 years have gone by after the death of *Rasool (Sal)*. There is no point or meaning in us leading a life of a blind, deaf and dumb men when we have been blessed with the *Quran* that shines brighter than the Sun, the *Hathees* like a full moon and the knowledge of an electric bulb. There is no necessity of crying over spilt milk in

the *Aakira*. *Amals* without knowledge is no use. We have to first seek the truthful knowledge and then performing *Amals* would surely show the way to victory. Blind following will never take us to the shore. I have, in the chapter on *Shirk*, have identified the miscreants, the *Satans* who deceived us. It is best you read it again. You must understand that those who oppose the *Thowheed* are of the group of *Mushrikeens*, those who hide *Thowheed* are those who had lost their way and those who make a few changes to the *Thowheed* are unbelievers. We will browse through a few *Quranic Ayahs* dealing with this subject.

Surah 2:8

وَمِنَ النَّاسِ مَن يَقُولُ ءَامَنَّا بِاللّٰهِ وَيَاۡلَوْمُۥرَآٔٓ اٰخِرٍ وَمَا هُمْ بِمُؤْمِنِيۡنَ

Of the people there are some who say: “We believe in Allah and the last day”; but they do not really believe.

Surah 2:9

تُخٰدِعُوۡنَ اللّٰهَ وَالَّذِيۡنَ ءَامَنُوۡا وَمَا تُخٰدِعُوۡنَ اِلَّا اَنْفُسَهُمْ وَمَا يَشْعُرُوۡنَ ﴿٩﴾

Fain would they deceive Allah and those who believe (Moomeens), but they only deceive themselves, and realize it not.

Surah 2: 10.

فِيۡ قُلُوۡبِهِمۡ مَّرَضٌ فَزَادَهُمُ اللّٰهُ مَرَضًا وَلَهُمۡ عَذَابٌ اَلِيۡمٌۢ بِمَا كَانُوۡا يَكۡذِبُوۡنَ ﴿١٠﴾

In their hearts is a disease; and Allah has increased the disease: and grievous is the penalty they incur because they are false to themselves. (The description of the disease referred to here is explained in this book under the title 'Meaning of Kalima'.

Surah 2:11

وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ

When it is said to them: “Make not mischief on the Earth,” They say: “Why, we only want to make peace!”

Surah 2:12

أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِنْ لَا يَشْعُرُونَ

Of a surety, they are the ones who make mischief, But they realize (it) not.

Surah 2:13

وَإِذَا قِيلَ لَهُمْ ءَامِنُوا كَمَا ءَامَنَ النَّاسُ قَالُوا أَنُؤْمِنُ كَمَا ءَامَنَ السُّفَهَاءُ أَلَا إِنَّهُمْ هُمُ السُّفَهَاءُ وَلَكِنْ لَا يَعْلَمُونَ

When it is said to them: “Believe as others believe” They say, “Shall we believe as fools believe? Nay, of a surety they are the fools but they do not know.

Surah 2:16

أُولَٰئِكَ الَّذِينَ اشْتَرُوا الضَّلَالَةَ بِالْهُدَىٰ فَمَا رَبَحَتِ تِجَارَتُهُمْ وَمَا كَانُوا مُهْتَدِينَ

These are they who have bartered guidance for error; but their traffic is profitless and they have lost true direction.

So says, the *Quran*. Further, when a person makes fire, he obtains light but *Allah* has put the fire out and brought darkness. They have now become deaf, blind and dumb. They would not regain. They are like the ones trapped in the rain, dark clouds with thunder and lightning sounds, down to Earth. The thunder frightens them to death and they close their ears with their fingers. This is how *Allah* describes them. As the truthful light of *Thowheed* blinds their eyes of knowledge they would surely find fault and oppose the truth without any evidence to support their stand.

Surah 22:3

وَمِنَ النَّاسِ مَن تَجَدَّلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَتَتَّبِعُ كُلَّ شَاطِئِنٍ مَّرِيدٍ

And yet among men there are those dispute about God, and without knowledge, and follow every evil one obstinate in rebellion.

Surah 2:176

ذَٰلِكَ بِأَنَّ اللَّهَ نَزَّلَ الْكِتَابَ بِالْحَقِّ ۖ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِي
الْكِتَابِ لَفِي شِقَاقٍ بَعِيدٍ ﴿١٧٦﴾

Their doom is because Allah sent down the book. In truth, but those who seek causes of dispute in the book are in a schism far from the purpose.

Surah 12:108

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَىٰ بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي
وَسُبْحَانَ اللَّهِ ۖ وَمَا أَنَا مِنَ الْمُشْرِكِينَ ﴿١٠٨﴾

Say thou, “This is my way. I do invite unto Allah-on evidence clear as those seeing with one’s eyes, I and whoever follows me Glory to Allah! And never will I join Gods with Allah.

Surah 3:18

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ ۖ وَالْمَلَائِكَةُ وَأُولُوا الْعِلْمِ قَائِمًا
بِالْقِسْطِ ۚ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ ﴿١٨﴾

There is no Ilah but he; That is the witness of Allah, His angels, and those endued with knowledge, standing firm on justice. There is no Ilah (worshipped creation) but he, the exalted in power, the wise.

Hathees

From the time Adam (Al) was created to the time of Kiyaamath, there is none does crime as great as the crime of Dajjaal.

Authority: Bukhary

In this *Hathees*, What is the truth behind *Rasool (Sal)* calling the *Dajjal*? If we analyse it very intricately, *Dajjal* does not refer to one single individual, it means the group that is wayward and those with ideas that would surely make others wayward too. This is confirmed by an *Hathees* reported by *Abu Huraira (Ra)* and the *Arabic* dictionary .

The *Hathees* reported by *Abu Huraira (Ra)* is as follows:-

Dajjal will appear in the last days. They will turn world’s religions upside down and inside out. To cause disturbance amongst men, they would be in cloak of goat’s skin (that is their external demeanor would be peaceful, but internally they would be like wolves). Their tongues will be sweeter than honey (they would talk so pleasingly). Their hearts will be like a wolve’s heart.

From the *Kithab Kansul Umaamaal* Volume 71 page 124.

Umar (Ra) too has reported a similar *Hathees*.

From this *Hathees* it is very evident that *Dajjal* refers to wayward group who also make others wayward. The *Arabic* meaning of *Dajjal* is, “A group of men journeying, taking things to do business”(Lein’s Arabic-English lexicon First Book, Third volume and page 583). There are some news of *Rasool (Sal)* seeing *Dajjal* during *Kasbu*. That is not against what we say of *Dajjal*. This is because what appears in *Kasbu* are only symbols signifying some other things. It is like a parable. The *Dajjal Rasool (Sal)* appeared during *Kasbu* need not appear to be like the real *Dajjal*. There is no evidence to

support it. *Rasool (Sal)* himself has said the objects appearing in *Kasbu* would symbolize a group. For instance *Dunya* was shown as an old woman. When one of the friends of the Prophet related that he saw a person in the like of a former king of *Arabia* known as *Nuhman Bin Almunzir*. *Rasool (Sal)* said that it refers to all the people of *Arabia*. Hence, *Dajjal* is the name of a group and not an individual. One of the quality of *Dajjal* is that he is one seeing with one eye. If we analyse this, the blind eye of *Dajjal* signifies the eye of his *Kalb* that sees the truths behind religion (the eye of knowledge is the right eye that sees the knowledge of *Aakira*.)

The *Quran* explains some matters in parables, so does *Rasool (Sal)* in some instances. Who is this *Dajjal*? If we pay our attention to this query, my response would be those who in their *Madarasas*, read and memorise *Kithabs* like *Thabseer Jalaaline*, *Ibnu Kathir*; *Thuhabah*, *Rasayilul Madeena* and *Kasasul* and *Ambia*. By doing so they consider *Thowheed* as *Shirk* and *Shirk* as *Thowheed*. The common folks refer to them as *Moulvi*, *Mowlana*, *Allaama*, *Aalahazarath* and *Ilmukkadal* which are well beyond their standing. They imagine themselves to such and oppose the *Thowheed*. They are ignorant that *Thowheed* is the subject that the *Rasool* went to war to stabilize it and to stabilize *Allah's Wahthaaniyath* and preached by them to all. This highly respected *Thowheed* is seen by them to be erroneous. They are even labeling those who expostulate the real truth of *Thowheed* as *Dajjals*. The knowledgeable however know it they who are small *Dajjals*.

These small *Dajjals* are ignorant in that many of the *Thabseer's* description have no supporting evidence and are assumptions. Those giving Greek and Persian philosophies are only blind followers. This is because these so called *Moulvis* have only memorized the *Kithabs* but have not analysed it or researched it to find the authenticity of the ideas expressed in those *Kithabs*. Hence, it is now clear any educationist or the learned who has not understood the truth behind the *Thowheed* and opposing it is *Dajjals'* ally. He is the student of *Satan*.

Hathees

One group amongst my Ummath will always be performing Jihad in the name of truth. They will always be victorious against their enemies. In the end the people who are living will battle with Dajjal

Authority: *Abu Dawood*

Hathees

This religion will exist till the day of Kiyaamath. One group will always be battling on behalf of the true religion.

There is a basis for a matter to be kept secret or be exposed. If the matter under consideration cannot be confirmed with supporting evidences, then it should be kept a secret, and be spoken about according to their level of knowledge and understanding. *Kalaqadir* falls into this category. There are no supporting evidences to confirm *Kalaqadir*. This matter has to be understood only by experience and it is not within the knowledge for us to understand. *Thowheed's* matter is otherwise. There are many evidences to confirm the authenticity of *Thowheed*. The *Quran* and *Hathees* give many evidences in support of *Thowheed*. Furthermore, with his knowledge is able to analyse and research and understand the truth of *Thowheed* very clearly.

Apart from this, there is a compulsory command to expose *Thowheed*. Therefore the non exposition of *Thowheed* is the demand of the *Mushrikeens* who followed *Abu Jahil* and not of the common man of knowledge and the *Ulamas*.

TWELFTH QUESTION

If we consider the *Thowheed* you have been now discussing, it seems in contrast to the *Quran* (like opposing). This is against the principle of coldness being associated with water, heat

with fire, sweetness with honey, bitterness with *Neem* or *Margosa* and the like principles. Further if the life is acted upon by the theory of Union of all or one in essence, opposing the enemies seems a non event. But *Rasool (Sal)* has even gone to war?

ANSWER

It is not the aim of the *Thowheed* to say that the Creations are there or not. All Creations being separate and different from each other is only an illusion and one's imagination is the view of *Thowheed*. Like the mind being responsible for our dreams, so is the basic entity *Haq* is responsible for all the worlds creations; And there is no other basic entity other than *Haq* and no other reason whatsoever. Acceptance of this is *Thowheed*. As per the *Quran*, there exists confirmed differences of names and appearance and they are in *Wahmu*. The truthful entity is *Haq* which is the basis of all and acceptance of it is the summary of *Thowheed*. It was thought and believed that all creations are separate and different individuals from *Allah*. That is those who believed every creation is a separate, true entity and *Allah* is a separate entity, also believed that *Allah*, He is *Aroopi* (formless) and his attributes different. *Thowheed* is to destroy this illusion and explain the fact that the truthful entity is one and its attributes emerges in different forms as creation. This *Thowheed* is not opposed to the *Quran* or *Hathees* or our common sense. Yet, it is a difficult or impossible task for the majority of people to differentiate between the awareness of the truth by the knowledge and the awareness by *Wahmu* of different names and appearance. But, to those men of knowledge who are aware of *Mankhool*, *Mahkhool*, *Suruthy* and *Yukthy* the truth becomes evident to them.

The other point of contention is that if one is to live by the theory of Union of all in one or one in essence he would not be in a position to oppose the enemies is only an illusion. We shave the hair from our arm pits, pubic region and face, cut nails, when afflicted with disease we drink bitter medicine and fast in order to cure the

disease. What for ? Are we doing this because we feel that we are separate; our organs are separate (principle of Dualism)? No. We perform all these with a pure heart so that our whole body remains healthy. Likewise, in theory of Union of all in one or oneness of being, living with these principles is not difficult for we oppose the enemies with a pure heart, we do not consider them as in the Dualist methodology where every one is separate and different from another. Prophet *Muhammath (Sal)* fought wars with a pure mind and with theory of one in essence. He never considered it with the Dualist mind.