

Preface

Dear readers I would like to share with you my daily reading experience of Zia un Nabi. Nowadays I am reading the sixth volume of Zia un Nabi. You will agree with me that one goes through various kinds of emotions while reading through Zia un Nabi.

The incident I am quoting here is from the Dark Ages of the West while the East was flourishing with knowledge and wisdom. This incident gives us food for thought as well! During the time of crusades, the injured and ill Christian soldiers always preferred to be treated by the Muslim physicians.

Once there were few patients seeking medical care, the Christian Commander requested the Muslim Commander to send a physician to treat the injured and ill Christian patients. On his arrival at the Christian army camp, two patients were brought to him. One was a man having a deep wound in his leg and other was a woman who was suffering from a feminine disease. After examining both the patients, the Muslim physician collected some herbs and made a paste and applied the same onto the wound of the man and told him that it will take time to heal. He prepared herbal syrup for the woman and advised her to start using it.

After two days a Christian physician appeared in the king's court and asked his permission to treat the patients and challenged that he will cure both the patients quickly. Hence the first patient was brought to him. He asked him that whether he required both legs or one. The patient told him that he required both legs but the physician said that it's long process and it's better to live with one. With no choice, the patient agreed to that. So the doctor asked for the strongest soldier in the army and a sharpest axe to cut one leg of the patient. He then put the patient's leg on a wooden table and asked the soldier to strike as hard as possible so that it should cut in one go. The soldier did his best but his force could not cut off the leg completely from its desired position. The patient was in severe pain. Some more soldiers were asked to hold the patient tightly and the soldier was asked to strike hard again. This time the blow was so forceful that even the bone marrow came out and after hours of agony and severe bleeding the patient died.

Later the woman patient was called in, by looking at the woman long beautiful golden hair; the physician said that she has been possessed by an evil spirit who is in love with her beautiful hair. He said the woman will be all right if her hair is shaved off completely.

Immediately a barber was ordered to shave the beautiful long golden hair of the woman. However, the woman did not feel any better. The Christian physician asked for a razor and some soldiers to get hold off the woman. He himself started shaving the scalp of the woman. The woman started screaming but he kept shaving, the blood started flowing from the scalp but the he continued shaving till the skull appeared. By this time a lot of blood had lost. The poor woman was in severe pain. The doctor then called for salt and sprinkled it on her head. The poor lady trembled like a hen before dying and took her last breath.

The Muslim physician, who in shock was observing these two incidents, could not resist any longer and asked for permission to leave.

That was the state of the affairs at that time...

The question to ask ourselves is that whether our condition is similar as the Christian physician of that time because instead of addressing the issues in a in a logical way at individual, national and international levels, we might be haphazardly worsening rather than rectifying it. Are we equipped with the right traits and manners to move in our individual and social lives in a way that we bring positive change in the society? Do we have the right qualifications and trainings to play a professional role in the progression and development of the society? How much of Islam is actually practiced in our daily lives at all levels? Are we ready for any sort of accountability whether it's internal or external? Or we are only brave enough to raise criticism just for the sake of criticism. I think and believe that in present times, it is obligatory for Muslims not only to read and contemplate on the teachings of Holy Qur'an, but also to read and try to follow the life pattern of the Holy Prophet Muhammad (May eternal Peace and Blessings be upon Him and His family). This is the right and complete guidance. May Allah Almighty give us the courage to understand and change our state of darkness and ignorance in the light and wisdom of Qur'an and Sunnah, amin.

Syed Ahmad Imam Bukhari
Principal Pakistan international school Cairo

THE ANGUISH

Dr-Zahid Munir Amir

Visiting Professor in Urdu Faculty- Al-Azhar University,
Cairo, Egypt.

**This anguish that has sedimented
Inside the junction of flesh and bone,
This absence of rest and repose,
This state of wakefulness curled within
The narrow range of dreams,
Shooting up from the boiling vein of the sun,
Has drifted into the uncharted
Depths of my sun-burnt self,
And created a niche of loneliness,
Wide as desert span,
These palpable perceptions
Dissolving in the baby prison,
These cluttered, thrumming
Juice-dried moments,
These colour-drained flower havens,
These drooping patterns of light and shade,
And these unclustered leaves,
In search of a spine and a binding,
Have strayed far away
Out of the scope of spring vision;
Yes, they have steeped too far to be
Remodeled and redesigned.
O Holy Prophet' (Peace be upon him)
Their scoring agony,
Their trickle-down unease
And the sleep-sapped state
Sneaking reflected
In wilted confines
Of their shredded dreams;
The heart-parched dazzle
Sealding frames of flesh,
Their tumbling flame-fanned fire.....
But a gesture or token of guidance
From your side will transform**

**Our fettered vision
Into untrammeled grace;
Your sense of direction
Will bless our grime-greased eyes
With fresh lubrication,
Metamor phosing our haphazard,
Thorn-studded passage:
Into a flower-flanked destination.**

The family of the Prophet Muhammad Sallallahu Alaihi Wa Aalihi Wasallam

Compiled by: Muhammad Jalal Raza
Fadil Jamia Nizamiya, Hyderabad
India

B.A Al Azhar University Egypt,
M.A Cairo University Egypt.

LADY RUQAYYA

Ruqayya was the daughter of Ali Al Reza, the son of Musa Al Kazim, son of Jafar As Sadiq, son of Muhammad Al Baqar, son of Imam Zainul Abideen son of Imam Hussain.

Some historians state that she is Ruqayya, daughter of Hazarat Ali (Razi Allahu Tala Anhu) son of Abu Talib. This would mean that she is actually the sister of Imam Hussain. But this theory is incorrect, as the daughter of Hazarat Ali (Razi Allahu Tala Anhu) was buried in Damascus. And there is a poem on the door of her shrine in Cairo which gives a brief introduction to Ruqayya. The meaning of the poem is :

This place was blessed by the presence of the Prophet Sallallahu Alaihi Wa Aalihi Wasallam's family.
Especially by Ruqayya, the daughter of Ali Al Reza.

THE MEANING OF HER NAME

Ruqayya is an Arabic word meaning progress of development. She was named thus in the hopes that she would progress both spiritually and materially.

ATIQA AND RUQAYYA

Near the grave of Ruqayya, is the grave of another lady named Atiaq. She was the wife of the governor of Egypt, Muhammad son of Abu Bakr. Atiq was married to Muhammad after her previous husband Zubair passed away. She entered Egypt with her husband Muhammad and remained there till her death. Some people are of the opinion that Atiq is the aunt of the Prophet Sallallahu Alaihi Wa Aalihi Wasallam. This however, is a mistake and can not be corroborated historically.

RUQAYYA, THE DAUGHTER OF THE PROPHET SALLALLAHU ALAIHI WA AALIHI WASALLAM

As was mentioned above, Ruqayya, the sister of Imam Hussain was buried in Damascus. On the other hand, Ruqayya, daughter of the Prophet Sallallahu Alaihi Wa Aalihi Wasallam and wife of the third Caliph Usma, son of Affan, was buried in Baqi in Madina.

LADY FATIMA

Fatima was the daughter of Imam Hussain, the son of Hazarat Ali (Razi Allahu Tala Anhu). She would therefore, be the sister of Lady Sokaina. However, their mothers were different. Fatima's mother was Umme Ishaq, daughter of Talha, the well-known companion of the Prophet Sallallahu Alaihi Wa Aalihi Wasallam and one of the ten companions who were promised Paradise by the Prophet Sallallahu Alaihi Wa Aalihi Wasallam.

THE MEANING OF HER NAME

Fatima is an Arabic word which has been derived from the word "Fetam" which means to wean or separate. She was named Fatima in anticipation that she would be separated from sins and evil deeds and would be preoccupied by righteousness.

HER BRITH AND UPBRINGING

She was born in 45 A.H. and was almost two years older than her sister Sokaina. She grew up under the loving care of her father, Imam Hussain and she inherited the righteousness and piety of her blessed father.

HER MARRIAGE

When she reached the age of marriage, she became famous for her beauty and purity. Her cousin Hassan, son of Imam Hassan came to his uncle Imam Hussain as was previously mentioned. Imam Hussain preferred Hassan to marry Fatima instead of Sokaina.

She entered Egypt along with her aunt Zainab in 61 A.H. after the tragedy of Karbala and remained there with her sister, Sokaina. She was married and blessed with children in Egypt.

She had a son from her first husband Hassan. His name was Abdullah Al Mahz, a great scholar and poet. He is the father of Ibrahim Al Jawwaad (Ibrahim the Generous), whose head is buried in Al Matariyya in Cairo. He is also the father of Zainab, who was titled "Fatima An Nabawiyya".

Her children apart from Abdullah Al Mahaz are Ismail Al Dibaj (Dibaj means silk garments and he was thus called for his striking beauty) and Hassan Al Musallas. Both these brothers died in prison during the caliphate of Al Mansoor. However, they were both survived by their offspring.

Fatima's second marriage was to Abdullah, son of Amr, son of Usman, son of Affan. She had two sons from him – Muhammad and Al Qasim.

HER SIMILARITY TO HER GRANDMOTHER FATIMA AZ ZAHRA

She was very similar to her grandmother, Fatima Az Zahra. She was eloquent and literate. Her generosity was famous like her grandmother. She was also very devout and pious.

She took care of all the orphans who lost their guardians and fathers in the battle of Karbala. For her act, she was sometimes called “Mother of the Orphans”.

HER NARRATIONS OF THE PROPHETIC TRADITIONS

She narrated some Hadith of the Prophet Sallallahu Alaihi Wa Aalihi Wasallam. She narrated the Hdith through the chains of narration going through her father Imam Hussain, her aunt Zainab, the daughter of Hazarat Ali (Razi Allahu Tala Anhu), Abdullah son of Abbas and Ayesha the wife of the Prophet Sallallahu Alaihi Wa Aalihi Wasallam.

She narrated Hdith indirectly through the companions of the Prophet Sallallahu Alaihi Wa Aalihi Wasallam, Bilal Al Habashi.

A number of scholars wrote Hadith from her. These include:

Abdullah
Ibrahim
Al Hassan
Umme Jafar
The sons of Hassan
Muhammad, son of Abdullah
Umme Hassan, daughter of Ziyad
Umme Hassan, daughter of Jafar, son of Hassan

HER NAME IN SAHIH AL BUKHARI

She has been mentioned in the famous book of Hadith, Sahih Al Bukhari by Imam Bukhari. Imam Bukhari states, “ After the death of Hassan, the son of Imam Hassan, the son of Hazarat Ali (Razi Allahu Tala Anhu), his wife (Fatima) set up a tent around his grave, and remained for a years therein. When it was lifted, a caller was heard saying “ Did they find what they have lost ?” Someone replied “NO” ! but they despaired and eventually returned.

HER DEATH

She died in 110 A.H. and was buried by the foot the Muqattam mountain in Cairo.

OTHER LADIES NAMED FATIMA

There are a number of Fatima’s belonging to the family of the Prophet Sallallahu Alaihi Wa Aalihi Wasallam, who died and were buried in Egypt. A few of them are mentioned below:

Fatima An Nabawiyya, daughter of Muhammad son of Ismail, son of Jafar as Sadiq. Her grave is situated in Mintaqatul Khulafaa in Cairo.

Fatima, daughter of Ahmad, son of Ismail, son of Muhammad , son of Jafar As Sadiq. Her grave is situated in Darbul As Sadat in Cairo.

Fatima An Nabawiyya, she was called “Al Aina” meaning a lady who has large and beautiful eyes. She was similar to her grandmother Fatima and a number of miracles are ascribed to her.

Fatima Al Mahaziya, her real name was Zainab, daughter of Abdullah Al Mahaz, son of Hassan, son of Hazarat Ali (Razi Allahu Tala Anhu). She was known as Fatima and her grave is in Cairo in Al Abbasiya.

THE TWO AMINA’S

LADY AMINA

Amina was the daughter of Musa Al Kazim, son of Jafar As Sadiq. She is therefore the sister of Ali Al Reza and the aunt of Lady Ruqayya (who was mentioned above).

Her grave is near the graves of Uqba, son of Aamer and Amr, son of Al Aas. Both Uqba and Amr are the companions of the Prophet Sallallahu Alaihi Wa Aalihi Wasallam. These graves are situated in the graveyard of

Quraish, east of the grave of Imam Shafae. However, the location of the grave of Lady Amina is unknown now.

LADY AMINA

She is another Amina to the one mentioned above. She was the daughter of Abdullah, son of Hassan, son of Abdullah. She was buried in the graveyard of Imam Al Laith near the graves of both Hassan and Muhassan, the sons of Qasim, son of Jafar As Sadiq (May Allah (Exalted be He) be pleased with them).

TWO OTHER SISTERS

There were two sisters from the family of the Prophet Sallallahu Alaihi Wa Aalihi Wasallam named Thana and Sana. Both were from the family of Jafar As Sadiq.

Whenever, they were free, they would recite the Qur'an. One of them would listen while the other recited. When the first had finished her recitation, the other sister would start recitation while the first listened. This practice of theirs continued till one of the sisters died. However, the other sister continued her practice of reciting the Qur'an as usual. She would recite it next to the grave of the dead sister.

When the sister completed the recitation of the Qur'an she also died and it seems as if she was waiting only to finish reciting the Qur'an before she joined her sister.

She was buried in the same graveyard as her sister near the Soutis tomb in old Cairo.

THE THREE BLESSED HEADS.

From historical sources, we learn that the heads of three members of the family of the Prophet Sallallahu Alaihi Wa Aalihi Wasallam of Allah (Exalted be He) are buried separate from the rest of their bodies. The heads belongs to the following members of the Ahlul Bait:

Imam Zaid, son of Imam Zainul Abideen, son of Imam Hussain. His head is buried in Cairo and the location of his body is unknown. His head is buried behind the locality of Lady Zainab.

He was a well-known Islamic jurist and the Zaidiyyah school of thought follows him. The Zaidiyyah sect is the nearest Shiite school of thought to the Sunni's.

His father, Imam Zainul Abideen was buried in Madina.

Ibrahim Al Jawwaad, son of Abdullah Al Mahaz, son of Hassan Al Musanna, son of Imam Hassan, son of Imam Hazarat Ali (Razi Allahu Tala Anhu).

He was murdered by the caliph. Al Mansoor in 145 A.H. and his head was carried and displayed in the cities till it came to Cairo. Eventually, it was put in the oldest mosque in Africa – the mosque of Amr, son of Al Aas (may Allah bless him). The head was taken by the Muslims of Egypt and buried in Al Matariya in Cairo. A mosque is affiliated to his shrine.

Some historians have mistaken the mosque as belonging to the famous ascetic, Ibrahim Ad Dasooqi. However, the tomb of Ibrahim Ad Dasooqi is situated in the village of Dasooq in Egypt. The mosque and shrine which exist in Cairo are the location of the buried head of Ibrahim Al Jawwaad.

A well which is beside the mosque of Ibrahim, son of Zaid, is said to have been used by the Prophet Isa. He used its water to bathe himself when he came to Egypt with his mother, Maryam, while escaping from the Romans.

Imam Hussain, son of Hazarat Ali (Razi Allahu Tala Anhu) has his head buried in Cairo and his body in Karbala. This was explained above.

LADY AYESHA, DAUGHTER OF JAFAR AS SADIQ

She is the daughter of Jafar As Sadiq and the sister of Yahya Al Mutaman, who was the husband of Lady Nafeesa and the governor of Madina. She is also the sister of Musa Al Kazim. There is no doubt that she entered Egypt with Idrees, son of Abdullah Al Mahaz.

HER MARRIAGE

She was married to the governor of Madina, Umar son of Abdul Azia, son of Abdullah, son of Umar son of Khattab.

HER WORSHIP OF ALLAH

She was a righteous and God-fearing woman, occupied with the worship of Allah . A virtuous lady she was blessed by Allah with many miracles. She died in Egypt in 145 A.H. and was buried in Cairo. Her tomb is located at the grounds of the fort on the way to the tomb of Imam Shafae.

AT-TAWHID

The Christian Approach According to Islam

Dr. Muhammad Muddassar

This work is the first of a series of efforts to express our point of view on Tawhid and certain aspects involved with the meaning of Tawhid. The biggest effort will be attempting directly explaining Tawhid, which is basically impossible because in our humble opinion Tawhid can only be explained by those who have effectively realized the intimate and sublime essence of Supreme Identity, an achievement reserved for few selected and elected. For those like us who can only speculate about Tawhid the only possibility is to express and reconcile different points of view. To start we will utilize a logic procedure to describe what cannot be described by human words and cannot be conceived without Divine Intuition thus the logic procedure is to establish what Tawhid is not by defining what Allah Almighty is not. Then we will pass to another specific form of negation and it consists to look where apparently there is no Tawhid: Christianity. In many Traditions proceeding by negation is a logic method to help comprehending¹ the Truth. We have utilized the adverb “apparently” because Christianity is a monotheist religion and there is a very big misunderstanding of the Muslims about the concept of Christian Trinity so much that has kept Muslims far away from Christians taking them for polytheists. But the curious issue is that Christians themselves have lost first than anybody else the real knowledge of what Trinity is, the tragedy is that they have tried and still try to explain it without fundamentals thus increasing the confusion in themselves and the others to the extent that Muslims cannot understand a God Who is One and Thrice at the same time and this concept cannot be understood unless placed in a perspective which is hierarchically inferior to the Supreme Being, Who is Untouched by any division and action. Moreover the confusion grows when the Christians are attributing to God a Son, who has been given by the prevailing Christian’s present days creed² the impossible part of being a kind of second God thus

¹ The tense “*to comprehend*” is used specifically here in the same meaning specified by René Guénon. “*To comprehend*” derives from the Latin *Cum-Prehendere*, which means literally to “acquire-with” or also to “acquire-within”. In this respect the tense “*to comprehend*” means an intimate process of assimilation between the subject and the object of learning. Therefore in this specific case those who comprehend At-Tawhid are those who have assimilated the doctrine in themselves and this, in our humble opinion, cannot be claimed by anyone else who has realized effectively the Supreme Identity, which indeed consists in the identification of the subject in the Object.

² The Christians of the Vatican of Rome have rejected Gnosticism and all the doctrines and sects proclaiming Jesus not son of God, showing a very early misunderstanding on this issue and starting the misunderstanding on the Holy

increasing the divide in an impossible (on this subject) dialogue between Muslims and Christians.

It is for this reason that we start discussing on Tawhid from the apparent negation of it. Apparent because the Holy Trinity is not what the Christians try to explain and not what the Muslims understand from the Christians as it is also written in the Holy and Glorious Qur'an. In fact the Holy and Glorious Qur'an condemns the interpretation of Trinity given by the Christians at the time of the Qur'anic revelation. The Holy and Glorious Qur'an particularly condemns the association to God of a supposed Son and a not well understood Holy Spirit³. Confusion reigns in those Muslims who adventure translating the Holy and Glorious Qur'an and plainly translate Trinity whereas the Arab word to translate is Three (see note 3 below). This is due because some of the Muslim translators assume Christian Trinity a plain error. And the assumption of this error is because Christians themselves do not know what their Holy Trinity in reality is. Christians are divided in sects and it would be really difficult and beyond the limits of this work to discuss about their individual view on the Holy Trinity. In order to simplify we refer to Catholicism as leading authority of the Christian world, in doing so we are not so far from reality because majority of present days sects originate from divisions from Roman Catholic Church, Church of England and Protestants in general have the roots in Roman Catholic Church. On the other side divisions remain between Catholics and Orthodox, especially the Russian Orthodox community, but in general we can say that already at the time of the

Trinity. The First Council of Nicea (in Bithynia present days Iznik, Turkey) convoked by the roman Emperor Constantine I in 325AC. The Church expressed against Arius position (saying that Jesus is of similar but not same substance of God) and established Jesus has the same substance of the God Father, which means considering Jesus the same as God.

³ Sûrah 4 Al-Nisa (The Women), ayat171 (4:171): "O People of the Book! Do not exceed the limits in your religion and do not say of Allah anything but the truth. No doubt, the Messiah, Jesus son of Mary is but an Apostle of Allah and His Word; which Allah cast towards Mary – and a spirit from Him. So believe in Allah and His Apostles; and do not say: Three (Gods). Forbear from saying so; it is best for you. Verily Allah is only one God. Far be it from His Supreme Holiness to have a son. To Him belongs whatever is in the heavens and whatever is in the earth. And Allah suffices as Disposer of All Affairs" [Jamal-ul-Qur'an, Pir Karam Shah Al Azhari, RA]. Sûrah 5 Al-Ma'idah, ayat 73: "Certainly they are infidels who said: "Allah is but the Messiah, son of Mary;" whereas the Messiah had himself proclaimed: "O Children of Israel! Worship Allah Who is my Lord and your Lord." Certainly whosoever associates any one with Allah, Allah has forbidden Paradise to him; and his abode is the Fire for the wrongdoers there are no helpers." [Jamal-ul-Qur'an, Pir Karam Shah Al Azhari, RA]. We prefer the above two translations which do not refer at all to Trinity but Three Gods and associating partners to One God.

revelation of the Holy Qur'an (beginning ca 610AC - ending 632AC) the Christian-Catholic galaxy had already lost the meaning of Holy Trinity⁴, since Allah Almighty warns about attributing Him a partnership with other two Gods as it is clearly stated in the ayah (verse) 171 of Sûrah Al-Nisa' (the Women, 4, see note 3). This fact should not surprise because Christians-Catholics have lost progressively their connection with the spiritual world until the time they have precluded by themselves⁵ the

⁴ According to the *farsi* (Persian *یسراف*) narration of His Holiness Hadzrat Salman Farsi, RA, one of the blessed companions of the Holy Prophet, SAWS, the Christian monk Buhera requested him that at his death he should have been buried in a manner that his grave could not be found by anyone because otherwise the Christians would have continued to honor his grave while he, being the last of the authentic Christians, was duty bound to leave all the honors to the new Prophet, SAWS. The monk Buhera was the one who recognized the young Muhammad, SAWS, when he was traveling with a the caravan of Makkans directed to Syria, it was a scorching day and Allah Almighty sent a cloud to give shadow to His beloved, the cloud was following the caravan and this did not passed unobserved by the monk, who then made enquiries about the young boy and remain convinced that he was the much waited Prophet, SAWS. It is curious to notice that large Jew and Christian families settled in the Arabic peninsula because they knew from prophecies that there was the land from where the new and last Prophet, SAWS, of Allah would have born, the Jew thinking that he, SAWS, would have born among them. His Holiness Hadzrat Moid Salman Farsi (the Persian), RA, was born as Rouzbeh near Isfahan in Persia in a fire-worshippers (Zoroastrian) family. He embraced Christianity but knowing that people were gathering in the Arabian peninsula to wait for the arrival of the last Prophet, SAWS, he settled for the planes of Hijaz (Arabia) and after suffering the indignities of slavery he met the Holy Prophet, SAWS, and went set free by him, SAWS, and embraced Islam. His Holiness Salman Farsi, RA, is the third in line of khilafat of the golden silsilah of the Naqshbandi order of tasawwuf, being His Holiness Hadzrat Muhammad, SAWS, the first and His Holiness Hadzrat Abu Bakr Al-Siddique, AS, the second. In his quest to find the new Prophet, SAWS, his Holiness Hadzrat Salman Farsi, RA, spent some time with the Christian monk Buhera, until his passing away. Sunni and Shiite respect and consider authentic the narrations of His Holiness Hadzrat Salman Farsi, RA.

⁵ The nefarious alliance of the Pope and the King of France to destroy the Templar Order (1119AC-1314AC), the last western spiritual organization enabling to be initiated (equivalent to bai'at) to the Major Mysteries, in other words beyond the center of the human state. What remains today of Freemasonry is supposed to provide an initiation to the Minor Mysteries giving opportunity to the being of elevating to the center of the human state. The finalities of the Templar Order were the same of that of Tasawwuf. The fact that Tasawwuf is still alive and well present through an uninterrupted chain of spiritual transmission is the guarantee of the freshness of Islam and its rites. After the destruction of the Templar Order the Vatican has reached the point of not recognizing Freemasonry and has resolved to excommunicate the members of Freemasonry showing in this action its total ignorance and proving that there is no infallibility of the Pope. In fact the spiritual

spiritual path and rely only on the Pope's Infallibility, but the Pope has basically lost every direct connection with the spiritual world bringing the entire Christian-Catholic community at the same level of a dead body⁶. These words may sound harsh but reality cannot be changed despite the sweetness of words of many authorized representatives of both, the Muslim and the Christian worlds. At the present times Christianity can only have relation with the intermediate and physical worlds, which are manifested while the spiritual, unseen and not manifested domain (al-ghaib) is totally precluded to Christians, this is fact reality. The fact that Christians have eliminated from their rituals their ritual languages - Latin and Greek - has dramatically reduced the efficacy of Christian's rites, therefore precluding the real action of the spiritual influences which are beneficial to the comprehension of the Truth⁷. What is a religion without the efficacy of its rituals and without the connection with the spiritual world? A religion in these worse condition is nothing else than a superstition in the exact meaning of its original Latin word "super-stare", i.e. remaining on the surface. In other words it is only a façade. Nobody can deny that particularly the Vatican masters generating emotional feelings in his followers⁸ but those emotions last temporarily and the sentiments provoked by them are transient and absolutely not permanent, it is not casual that Catholics perceive in what they call spiritual - but in reality is the soul -anything else than mysticism, which has nothing to do with the spiritual world because mysticism is in correlation with the subtle,

world is the closest to Allah SWT and is hierarchically superior to the manifested worlds, the subtle and physical worlds. Severing irreversibly the connection with the spiritual world has blinded the Church and its superior authority, the Pope (any Pope), towards the spiritual world. The fact that the Vatican excommunicates Freemasons is a consequence of its blindness and places the Vatican in the ridiculous position of an inferior attempting punishing a superior. It is like a blind captain does not recognize a general and pretends punishing him, the authority of a general cannot be challenged by any inferior until he is right.

⁶ Perhaps the unmistakable smell of "dead rat" one can find in majority of sacristies of Catholic Churches is not casual but a result of the total absence of Spiritual Influences in those places. The author, formerly Catholic stands as a personal witness of this smell, which has nothing to do with lack of cleaning.

⁷ The Rite is an essential element of any Tradition. It is through the Rite that human beings purify firstly themselves but also achieve a privileged connection with the Supreme Being through the spiritual hierarchy, which in turn blesses with the profusion of Spiritual Influences, which in turn act on the purified heart that illuminates intuition and the sacred gifts of partial knowledge are revealed.

⁸ We note incidentally that the Vatican "media-machine" needs a lot of money to organize conventions in order to "market and trade" those emotional feelings through well organized functions which have nothing of spiritual and in majority of cases do not leave anything to the participants than good memories.

psychical world whose characteristic, being still material, is that it is perishable and transient.

In his posthumous book *Reviews and Perspectives on Islamic and Taoist Esoterism* (1973) René Guénon writes: “ The doctrine of Unity, in other words the affirmation that the Principle of every existence is essentially One, is a fundamental point of all the orthodox traditions, and we can similarly say that it is on this point that their background identity surfaces neatly ...”. Therefore Christianity does not have any exception and as former Catholic we confirm that God is considered, above all, Unique by the Christians, but confusion arises when they have to accept as Dogma of the Vatican that “God is One and Thrice at the same time”. Unluckily the confusion among Christians and Muslims about Trinity has somehow attempted to spoil the Unitarian image of God to the extent that many Christians are perceiving confusion and this confusion is separating them from their own religion and from Muslims, this happens when the spiritual influences have left that religion and let the veil of ignorance obscuring Truth.

About At-Tawhid

In the web site of the University of California USC-MSA Compendium of Muslim Texts⁹ in the Glossary section it is reported that Tawhid is: <<confirming the Oneness of Allah. It is the basis of Islam.>> René Guénon in his posthumous book *Reviews and Perspectives on Islamic and Taoist Esoterism* (1973) dedicates a chapter on Tawhid asserting that “in effects, when it is matter of Unity, every diversity vanishes, and it is when one descends towards multiplicity that the differences of the forms appear ... But <<the doctrine of Unity is unique>> (from the Arab sentence At-Tawhîdu wâhidun), which infers that the doctrine is everywhere and always the same, invariable like the Principle, independent from multiplicity and change which can only influence the applications of the contingent order”¹⁰.

The doctrine of unity, At-Tawhid, perceived from human perspective can only be understood as an effacement of worldly multiplicity and resolution of oppositions, which appear at a lower level and disappear at a higher spiritual and metaphysical level. In this sense indeed it is a unique doctrine. As we learn from Sûrah Ya-Sin¹¹ Allah Almighty has created this

⁹ <http://www.usc.edu/dept/MSA/reference/glossary/term.TAUHID.html>

¹⁰ Chapter III of French Edition, Et-Tawhid, paper appeared for the first time in July 1930 at pages 512-516 of the revue *Le Voile d' Isis*. Note that the Arab transliteration reported here follows the French, Italian way of pronouncing vowels, thus for English the Et-Tawhid, should be written At-Tawhid.

¹¹ Surah Ya-Sin, XXXVI, ayat 36: “Glory be to Him, Who has created in pairs all things that the earth grows, and of themselves as well, and also of things of which

manifestation in pairs, thus affirming a principle of duality which relates exclusively to the manifested (physical and subtle domains) not in opposition to Him but “external” and “complimentary” to Him. This dualism is always resolved at higher, metaphysical (esoteric) level in the spiritual world regardless it is a dualistic form of complimentary pairs or it is an expression of dualistic opposition. It is the reflex in this world of the Doctrine of Unity that enables to elevate from duality at a lower rank to unity at a higher, spiritual level.

In the above Foreword we have mentioned that a logic method to understand Tawhid is to proceed to define what does not be the Unity of Allah. As a jewel of this logic process we report the following passage of the *Risàlatul-Ahadiyya* (Treatise of the Unity) written¹² by His Holiness Mohyuddin Ibn 'Arabî, RA: “Glory to Allah, Whose Uniqueness (al-Wahdaniyyah) does not have earlier (evidence) if not Him, Who is the First (Qablu); Whose Singularity (al-Fardâniyyah) does not have “after” if not Him, Who is the Next (Ba'du). Referring to Him (literally: with Him, Ma'ahu) in Him there is no before and after, there is no high and low, there is no near and far, there is no how, there is no what and there is not where; there is no status, there is no succession of instants, there is no time, there is no space, there is no being (Kawn: the being mutable, conditioned and temporal¹³): <<He is the Same as He has always been>> - <<He is the Unique, the Tamer (al-Wâhid, al-Qahhâr)>> without (the ordinary conditions of) the Uniqueness (al-Wâhidiyyah). He is the Singular (al-Fard) without singularity. (He) is not composed by name and named, because He is the name and He is the named. There is no name except Him. There is no named beyond Him. For this reason He is said to be the

they have (as yet) no knowledge at all” [from Jamal ul Qur'an, Justice Supreme Court of Pakistan, His Holiness Pir Karam Shah Al-Azhari, RA]

¹² In his commentary the Swedish painter converted Muslim 'Abdul Hâdî, RA, refers that the risalat is attributed to His Holiness Hadzrat Mohyuddin Ibn 'Arabî, RA, but some scholar pretend attributing the risalat to some other authors. Anyhow 'Abdul Hâdî, RA, firmly denies the existence of other authors. 'Abdul Hâdî, RA, born John Gustav Agelii, ([May 24, 1869](#) - [October 1, 1917](#)) also named Sheikh 'Abd al-Hâdî Aqhili ([Arabic](#): [يدلىق عى دامل دب ع خيش](#)) upon his acceptance of Islam, was a [Swedish-born](#) wandering [Sufi](#), painter and author. As a devotee of [Ibn al-Arabi](#), his metaphysics applied to the study of Islamic Esoterism and its similarities with other esoteric traditions of the world. He was the initiator of [René Guénon](#) into [Sufism](#)[1] and founder of the Parisian [Al Akbariyya](#) society. These information are retrieved from the Italian Review of Traditional Studies, issue No. 66 January – June 1988 (Rivista Italiana di Studi Tradizionali, RdST) from where we have translate into English the Italian version of the *Risàlatul-Ahadiyya*.

¹³ Mutable in the meaning of changing, conditional in the meaning of being transformed by circumstances and temporal in the meaning of being subjected to transformations related to the passing of time.

name and the named¹⁴. He is the first without anteriority. He is the Last without the ordinary conditions of finality, in other words without absolute finality. He is the Evident without exteriority. He is the Occult without interiority. What I mean to say is that he is the existence of the exterior Letters (hurûf: letters, in other words the spiritual elements. Confront the <<Sefer ha Zohar>>)¹⁵ and the interior Letters. Beyond Him there is no external neither internal, and without mutation of the Letters to become Him. A good comprehension of this arcane is important, otherwise one may fall in the errors of those who believe in the incarnation of Divinity¹⁶. He cannot be found in anything¹⁷ and nothing can be found in Him from any entry or any exit¹⁸. In this fashion one must know Him, and not by mean of science, by mean of intelligence, by mean of imagination, by mean of perspicacity, by mean of senses, by mean of external vision, by mean of interior vision, by mean of comprehension or reasoning. Nobody can see Him, except Himself. Nobody can know Him, except Himself. Nobody can seize Him, except Himself. From Himself he sees Himself (Nafsahu, literally His Soul, which is equivalent to: He Himself, His Oneself), from Himself He knows Himself. Nobody else than Him sees Him. Nobody else than Him can grasp Him. His unfathomable veil is His Own Uniqueness. Nobody else than Him hides Him. His Own veil is His same existence. He is veiled by His Own Uniqueness in an inexplicable

¹⁴ ‘Abdul Hâdî, RA, comments on this point: “He furthermore is <<the One Who gives the name>>, as it will be seen below where it will be dealt the Divine Lordship, *er-Rabbâniyyah*, or here especially, *al-Marbûbiyyah*.”

¹⁵ Note of the Italian translator belonging to the RdST adapted by us: “The <<sefer ha Zohar>> is the <<Book of Splendor>>, a treatise of the Judaic Esoterism, completed in the XIII century in Spain; in this treatise one can comprehend that the essence of everything is the spiritual force of the word, which does not only reside in sacred books but in everything exists in the visible and invisible world.”

¹⁶ This an explicit reference to those Christians who see in Jesus an incarnation of God and an indirect comment against the Three God assumption made by the Christians. It is also unfortunate that present day more or less all Hindu believe in a multiplicity of incarnations of Divinity. By absurd is like Muslims would hypothetically lose the concept of the 99 names of Allah Almighty and assume that each of them be represented by a god of divine nature, may Allah Almighty save the Muslims and this humble scribe from this nefarious error!

¹⁷ The Italian translator of the RdST writes here with some adaptations from our side: “Formal confutation of the pantheistic Western philosophies, which are wrongly attributed to the Oriental doctrines; at least in this case without any purpose. In reality this accusation is false in any case, provided the Oriental doctrines referred to are orthodox”

¹⁸ ‘Abdul Hâdî, RA, comments on this point: “In other words: He does not enter in nothing and nothing does enter in Him; He does not exit from nothing and nothing exits from Him”.

fashion. Nobody else than Him can see Him: no sent Prophet, no Apostle, no perfect Saint, no very close Angel (Holy and Glorious Qur'an IV, 17019). His Prophet is Himself. His Messenger (Apostle) is Himself. His message is Himself (what He send is Himself). His Word is Himself ...” As we can understand His Holiness Mohyuddin Ibn 'Arabî, RA, explains Unity as a solution of contrasting negations. Unity strictly denies multiplicity as the darkness of the night effaces the multiplicity of the vision during the daylight.

We will reserve another chapter exclusively to the commentary of the Risâlatul-Ahadiyya of His Holiness Mohyuddin Ibn 'Arabî, RA, and subsequently to the article At-Tawhid of René Guénon. We would like to add here an observation addressing those sectarian Muslims who accuse the orthodox ahle sunnah wal jamaat (Baraelvi) of association (Shirk) and innovation (Biddat) to the extent that they avoid mixing with those who practice tasawwuf, and whenever possible they even persecute them physically, privileging the ignorance of the brutal force to the beauty of patience (as-sabru jamilu) and love. What is more Unitarian than the above words written by men of tasawwuf like His Holiness Mohyuddin Ibn 'Arabî, RA, and René Guénon? Where is association and innovation in those words? Those words have been written by those who have the courage to admit their deep love for Allah Almighty and in this annihilating and intoxicating love they see the Lover and the Beloved, SAWS, in their otherwise unthinkable unification and reunion. Like it is unthinkable but not impossible to see reunited the Alif and the Ba, SAWS, in the domain of the apparent absence of the Letter, in the unreachable domain of the Absolute Supreme Identity of Allah-Hu, the izmi-e-Azam, the Supreme Name of Allah, which is the reunion of Allah and Hu. For those sectarians who perversely pursue the wrong statements of shirk and biddat we would like to remember here that His Holiness Hadzrat Hussein ibn Mansûr al-Hallâj, RA, wrote in his Tawasin that Shaytan-rajeem was profoundly Unitarian, and it is due to his firm believe in wanting to approach directly Allah Almighty without the intermediation (wasilat of al-Mustafa, SAWS) that he did not have the comprehension to bow himself, rather he succumbed to his pride, jealousy, arrogance and anger to become cursed forever. The difference between those who ride proudly the horse of shirk and biddat and the humble and silent orthodox ahle sunnah wal jamaat (Baraelvi) – identified with those who believe and practice tasawwuf – can be reassured by the same words of His Holiness Hadzrat

¹⁹ “O mankind! There has indeed come to you the Apostle with truth from your Lord, so believe in Him, that is best for you and if you deny, then surely to Allah belongs whatever is in the heavens and in the earth. And Allah is the All-Knowing, the All-Wise” Surah IV Al-Nisa’, ayat 170.

Hussein ibn Mansûr al-Hallâj²⁰, RA, while he, RA, was conducted to the gallows and Shaytan-rajeem asked him “Why Allah has conceded His Forgiveness to you, who has made an action of individuality²¹, while²² I have been cursed? ” to whom-rajeem His Holiness Hadzrat Hussein ibn Mansûr al-Hallâj, RA, answered: “Because you making an act of individuality had nothing else in view than yourself whereas I had in view exclusively the Supreme Being²³”. This should be the answer every walker of the sublime path of tasawwuf should reserve to those accusing of shirk and biddat.

About the Holy Trinity of Christians

A remarkable trait of Pope Benedict XVI is his perseverance in trying to establish that Christianity and particularly Catholicism is a religion of rationale while projecting Islam the opposite of rationalism exploiting the violence executed by a bunch of self declared Muslims, perhaps directed by a non-Islamic organization. We have used the phrase “self declared Muslims” because real Muslims do not indulge at all in violence as amply demonstrated in our discussion above. This comparison between the rationale of Christianity and the attributed emotional and irrational violence of Islam is basically the essence of the provocative speech of Pope Benedict XVI at the University of Regensburg.

We partially agree with Pope Benedict XVI regarding his perseverant attempt to establish an equation: <<Christianity = Rationale>>. Our agreement is conditioned by the fact that the equation must be extended to every religion and spiritual system derived from the Primordial

²⁰ His Holiness Hadzrat Hussein ibn Mansûr al-Hallâj, RA, was sentenced to death after complete progressive mutilation of his body (arms, legs, tongue and eyes) because he, RA, was found guilty of blasphemy because he publicly said “I am the Truth” (*Ana al Haqq*) paying his human weakness to have informed his folk of his spiritual achievement. Shaytan-rajeem from the misery of his ignorance and still fully immersed in his indefinitely enormous pride could see only in the words of His Holiness Hadzrat Hussein ibn Mansûr al-Hallâj, RA, the same pride of identifying himself with God for the sake of satisfying his luxurious pride. “We threw in the tests ibn Mansûr because he revealed Our Secret to non initiated persons” Allah Almighty said appearing in dream to one of the persecutors of His Holiness Hadzrat Hussein ibn Mansûr al-Hallâj, RA, a man nicknamed Shibli, who went to his grave and asked Allah Almighty “why you have punished him so harshly?” and suddenly went to sleep.

²¹ In other words “you did an action of pride”.

²² In other words “whereas Allah cursed me that I did the same act of pride”.

²³ In other words Allah the Most High. From the last page of the last chapter of the “Words of Sufi” (*Tadhkirat al-awlyā*) written by Farīd ad-Dīn al-‘Attār, RA, (between 1100 – 1200 AC).

Tradition²⁴. The reason of our agreement under the above condition is rather simple and concise: rationale is the reflex of human logic and in turn human logic is the reflex of Divine Logic. Allah is Pure Logic beyond our limits of time and space. His Logic is so pure that escapes human grasp and we benefit only of a part of it. Our statement cannot be challenged under any circumstance and as simple demonstration we quote one of the most important spiritual systems of the past: Hinduism. In Hinduism the first *darshana* (from Sanskrit, meaning “view” or “point of view”)²⁵ is the Nyâya, which means logic²⁶. We bring the example of the Hinduism because it is more evident in its doctrines the use of logic, use of logic that

²⁴ Judaism, Christianity, Islam, Confucianism and Taoism and Hinduism for example are indeed pure Traditions in their original forms. By Divine decree Islam is indeed the last complete religion in which the Spiritual Influences (*baraqat*) are still fully present and active through the exterior aspect of Shariah (involving body and soul of every Muslim) and the interior aspect of Haqiah (involving the spiritual sphere of the being, activated principally through the practices of *tasawwuf* reserved to an elite of courageous personalities).

²⁵ See René Guénon: “*General Introduction to the Study of Hindu Doctrines*”, chapter 8 “The points of view of the Doctrine”. Hinduism is a perfect spiritual system which does not require an external common form like Islam. The reason we quote Hinduism is because this tradition explains in detail the being and its becoming and the methods to achieve the Supreme Identity are traced very clearly and can be utilize to achieve a better comprehension of our own being. Original, ancient Hinduism is not at all the polytheistic system presently practiced by Hindus today who have lost their knowledge and practice of their sacred language: Sanskrit, which is one of the reasons why it is almost impossible even for Hindu to practice the pure Hinduism today. Hinduism is totally precluded to non-born Hindu because it has the pre-requisite of belonging to one of the three castes of the twice born (*varna*), being any non-Hindu an *ativarna* (outcaste). This is written as a warning to those – unluckily today even among Muslims! – who have the pretention of practicing Yoga, which is one of the six *darshana*, being each of them an external support suitable for those individual who are inclined towards the specific “point of view”. Yoga is a spiritual method that can only benefit those who are born in the caste system. Even if Yoga apparently can benefit outcaste this is only apparent because the senses of the outcaste (each of the non-Hindu) are limited to the soul, the intermediary world and cannot perceive the damages they make to their being in the spiritual world, which is totally unseen and unperceivable to them but not for this it is less real. Rather it is the contrary. We notice accidentally and hope to expand this concept in another study that for Muslim instead of practicing Yoga is more beneficial the practice of the five compulsory prayers (*salawat*), which can be seen as the Islamic equivalent of Yoga because they require specific postures along with the recitation of expression in a sacred language, Arabic of the Holy and LGlorious Qaur’an.

²⁶ There are six *darshana* usually quoted two by two, namely Nyâya and Vaishêshika, Sânkhya and Yoga, Mîmânsâ and Vêdânta. To some extent all the six *darshana* require use of logic, actually they are quoted in increasing order of metaphysical purity, being the Vêdânta the metaphysically purest.

has left in great part of the population of the Asiatic Subcontinent an unchallengeable predisposition and excellence for scientific disciplines, especially theoretical, like physics and mathematics. Indian and Pakistani scientist's contributions in various fields of science cannot be overlooked.

On the contrary it is ironically "logic" the major defect of Christianity and particularly Catholicism and we can prove this challenging the so-called dogma of Trinity and demonstrating now by virtue of a pure logic process that the following statements related with Trinity are false. In fact from the Catholic's definition of God we know that:

God is One and Thrice,

Jesus is Son of God,

The Holy Spirit is intermediary between God and His Son,

Let us use a logic²⁷ process. Let us state that "God" = A, "Jesus son of God" = B, "Holy Spirit is Trinity intermediary" = C

Now expressing in Logical terms that <<GOD IS ONE AND THRICE>> is equivalent to say that:

$$A = A \cup B \cup C \text{ or mathematically that } A = A + B + C \quad (1)$$

But the above two equations (1) are false for $B \neq 0$ and for $C \neq 0$.

On the contrary the above two identities (1) are true if and only if $B = 0$ and $C = 0$. In other words establishing that $B = 0$ and $C = 0$ is equivalent of stating that Jesus is not the son of God and the Holy Spirit is not the Trinity Intermediary. If Pope Benedict XVI accepts rationale and rationale ultimately derives from Logic he cannot deny the above logic demonstration of the falsity of the concept of Trinity, which is the fundament of present days Catholicism, but was not accepted by the Gnostic Doctrine of the early days of Christianity which was lately abandoned and rejected by the Church of Rome.

There are more considerations rising from the consequences of the logic statements (1) above. In fact if we assume a binary code true = 1 and false = 0 we have that:

$$1 = 1 + B + C \text{ if and only if } B \equiv C \equiv 0 \quad (2)$$

$$\text{Or } 0 = 0 + B + C \text{ if and only if } B \equiv C \equiv 0 \quad (3)$$

²⁷ The word "Logic" derives from the [Classical Greek](#) (λόγος [logos](#)) and has the meaning of *word, thought, idea, argument, account, reason, or principle*. Beside this "Logic" is the study of the principles and criteria of valid [inference](#) and [demonstration](#) and is based on the distinction of true and false. A sentence as well as a mathematical expression can be proven true or false accordingly to a logic process of inference and deduction which should prove true or false at the end.

²⁸ For those who are not familiar with the logic notation the logic and set-theory symbol " \cup " means union, like the three persons of the Trinity are united to form the "one and three" claimed by Roman Church.

²⁹ For those not familiar with the mathematical and logic symbolic notation the symbol " \equiv " means perfect coincidence

We can say that identity (2) is valid for believers while identity (3) is valid for atheists, which proves also indirectly the universality of logic because we live in a plane of manifestation, a world, that is characterized by duality as also stated in Sura Ya-Sin: “Glory be to Him, Who has created in pairs all things that the earth grows, and of themselves as well, and also of things of which they have (as yet) no knowledge at all”³⁰. But every couple has a positive and negative aspect prevailing in its nature as very admirably the symbol of spiritual Taoism, the Yin-Yang, shows so directly³¹. There are believers and disbelievers but as a matter of fact atheists are wrong, thus identity (1) and (2) are coincident and valid.

But authentic spiritual authorities like René Guénon adamantly state that Christianity is monotheist, and we agree to their statement too. For example in his book “General Introduction to the Study of Hindu Doctrines” at chapter 3 of section IV entitled “Science of Religion” René Guénon writes “...Judaism, Christianity and Islam, it is too much evident that they are purely monotheist³² ...” Conversely it seems that in large part of Christianity and in most of the Islamic world there is a lot of confusion in the concept of Trinity. From one side Christian theologians attempts of explaining Trinity do not succeed convincing Muslims and Muslims take it as a fact of polytheism. Muslims are adamant on the concept of Christian Trinity not only because of the incapability of understanding the quite abstruse explanations of theologians but because Allah Almighty several times warns Muslims in the Holy and Glorious Qur’an about the error of ascribing and associating partners unto Him³³ and ascribing a son or

³⁰ Sura (chapter) Ya-Sin XXXVI, ayat (verse) 36, translation in English available from the Urdu Jamal-ul-Qur’an (The Beautiful Qur’an) by Justice Pir Muhammad Karam Shah Al-Azhari, RA. Translated from Urdu into English by Gold Medalist Prof. Anis Ahmad Sheikh. Zia-ul-Qur’an Publications, Lahore – Karachi, Pakistan.

³¹ The Symbol of the Yin-Yang is surrounded by eight signs but the central figure is a circle where half is white and half black divided by a sinusoidal curve evolving across the vertical diameter to symbolize the interaction between positive and negative. But in the half white there is a small black circle and in the black half there is a white circle to symbolize that in this plane of manifestation even in a prevailing positive, white, side there is a minor, controllable negative, black, part. For a complete understanding of the symbolism of the Yin-Yang see René Guénon: “*The Great Triad*”.

³² As Catholic-born we confess that never had for a single moment the feeling of being in a polytheist religion. God is felt and perceived as One and Trinity is seen as a mystery of faith without possible explanation.

³³ It is almost countless (not less than 216) the number of verses (ayat) of the Holy and Glorious Qur’an where Allah SWT warns to do not ascribe partners against Him and specifically in Surah At-tauba (repentance), IX, in the ayat 30, 31 and 32 Allah SWT speaks about the attempt of ascribing partners to Him by Jews and Christians, namely: <<...(30) **And the Jews say: “Ezra (Uzair) is the son of Allah;” and the Christians say “The Messiah is the son of Allah.” This is just**

sons³⁴ to Him³⁵. Therefore Trinity is seen by Muslims as an error of partnership and paternity in the sense presented by Allah Almighty in the Holy and Glorious Qur'an and it is strictly in the same view that we have given the logic demonstration above. We have reported in the two footnotes the ayah of the Holy and Glorious Qur'an in order to show how is deep on this point the divide between Muslims and Christians and how the Trinity is seen and rejected as horrible mistake by the Muslims.

On this subject of the Holy Trinity and its exact meaning we strongly recommend reading the works of René Guénon, "The Great Triad" (chapter 1 "Ternary and Trinity") and "Man and his Becoming according to Vedanta" (chapter 14, regarding the ternary Sat, Chit, Ânanda). In the first note of the first chapter (Ternary and Trinity) of "The Great Triad" René Guénon writes that despite the different point of view between Hinduism and Christianity the Hindu ternary closest to the Holy Trinity is that of Sat-Chit- Ânanda despite the many attempts of Christians to relate all the ternaries of other traditions to the Holy Trinity. About the meaning of the words and the ternary René Guénon writes³⁶ "...The word Chit ... should be understood ... in a universal sense ... as total Conscience of "Self", considered in relation with its own object, which is Ânanda or the Beatitude. This object (i.e. Ânanda) ... is identical to the same subject, which is Sat or the Pure Being".

(a baseless) utterance of their mouths. They imitate the saying of those who disbelieved before – Allah confound them! Whether are they drifting away from the Truth. (31) They have taken their priests and their monks for (their) lords besides Allah, and also the Messiah son of Mary as their Lord, whereas they were not commanded to worship the partners but one God (only). There is no God but He; hallowed be he from that which they associate with Him! (32) (These people) seek to put out the light of Allah with their puffs; and Allah will not allow it but carry His Light to perfection even though the infidels may much dislike it...>> [from Jamal-ul-Qur'an].

³⁴ The following ayat (verses) of the Holy and Glorious Qur'an explicitly express what Allah SWT states about this subject. Surah Al-Nisā, IV, ayat 171: << ... **O People of the Book! Do not exceed the limits in your religion and do not say of Allah anything but the truth. No doubt, the Messiah, Jesus son of Mary, is but an Apostle of Allah and His Word; which Allah cast towards Mary-and a spirit from Him. So believe in Allah and His Apostles; and to not say: Three (Gods). Forbear from saying so; it is best for you. Verily Allah is only one God. Far be it from His Supreme Holiness to have a son. To Him belongs whatever is in the heavens and whatever is in the earth. And Allah suffices as Disposer of all Affairs. ...>>**

³⁵ We remember here also the hadith Qudsi saying: "I am so Self-Sufficient that I am in no need of having an associate. Thus he who does an action for someone else's sake as well as Mine will have that action renounced by Me to him whom he associated Me".

³⁶ Chapter 14 of "*Man and his Becoming according to Vedanta*".

Here following we will somehow resume some of the key points expressed masterfully by René Guénon but attempting to present them another form keeping the same identical perspective.

Let us use again logic symbolism trying to explain to Christians and Muslims the misunderstanding. If we rewrite identity (1) above as follows:

$$A \rightarrow A' + B + C \quad (4)$$

With the understanding that somehow $A > A'$, $A > B$, $A > C$, which translated into the spiritual world it means that from the Supreme Principle down to this manifestation A' , B , C are logically subsequent and hierarchically inferior to A , moreover the right oriented arrow means that A implies and contains (the logical symbol \subset can be used as contained) A' , B , C but not that their sum is coincident to A , i.e. $A \neq A' + B + C$. In other words expression (4) and its considerations infer that God is One and Unique in His Divine Nature and cannot be altered by anything, He is Supreme! But as also mentioned in the hadith Qudsi³⁷ the Infinite Love of Allah Almighty has generated a sublime chain of Divine differentiations towards the manifested world, whose best description is in the Hindu Veda. These Divine differentiations pertain to the different forms of dualities and ternaries at different level of proximity to the Supreme Immutable and Eternal Being, Who is beyond the manifested words. Dualities and Ternaries in effect resolve in the Supreme and Unique Nature of the One God, Allah Almighty. But human perspective is somehow upward respect the descent of indefinite manifestations of the Supreme Being, thus human process³⁸ of self-realization requires the symbolism of these dualities and ternaries in order to acquire their corresponding states and conditions³⁹.

It is in the above perspective that should be viewed the Holy Trinity. A Divine Principle, a differentiation of God, like the Pure Being or Sat of the Veda, is the subject or in other words “the One Who knows”, interacting with His Own unique object, like *Ânanda* of the Veda, who is “what is known by the One Who knows” and therefore “knower” and “known” produce the conscience of being, the “self”. But the “knower”, the “known” and the resulting conscience of being or “self” are in reality a sole “Self-Being”, which is the “Universal Spirit” and the principle of all the manifested and non-manifested states. In the case of the Holy Trinity God

³⁷ “I was a Hidden Treasure and I wanted to be known...”

³⁸ Except few cases of those who are blessed by a “descending realization” as described admirably by René Guénon in his book “*Initiation and Spiritual Realization*” appeared in 1953.

³⁹ For example those few selected and elected beings who really and effectively realize the center of the human state are in the exact condition represented by the Taoist ternary “Sky, Earth, Man” where Man is the primary perfect (without defects, i.e. like mythological Hercules between the column of virtue and vice). The same Man can be also the intermediary between Sky and Earth in the ternary “Sky, Man, Earth” in a perspective resolving the duality Sky and Earth.

is One but His reflex, still not manifested, towards the manifestation is the “Universal Spirit”, known in the Hindu symbolism as Âtmâ. The complexity of the Supreme Being complexity is synthetically explained by the ternary Sat-Chit- Ânanda.

This ternary Sat-Chit- Ânanda can be somehow utilized to understand the Holy Trinity, but with a quite essential difference. In fact in the Holy Trinity, as Christians describe it, the Christ is seen as an internal generation of the interaction between God and the Holy Spirit, while it should be considered an exteriorization of the same interaction, which confirms the condition of creation, as a product of the interaction between the two polarities. The “product” between “knower” and “known” is the manifestation in this world of divinity, a created being known as a Prophet, whose human name was Jesus, the Christ, or Isa, AS, for the Muslims. In this respect the Holy Trinity absolves to the purpose of explaining the Divine Nature of Jesus not as a material son but as a product of divine entities, thus placing Jesus as supreme example to follow and realize for every Christian, although this was possible for those who were Christians when Christianity was a spiritual, secret order and not a religion as it was forced to become by the circumstances.

It is for this reason that Prophets were sent in order to enable their selected and elected followers to effectively identify in them. It is what the Islamic tasawwuf defines as fanâ-e-rasool, which represents one of the highest stations of a sufi.

Jews and Christians have had always a misconception on the Prophets, AS and SAWS, attributing to them human qualities because they were physically seeing in them those qualities and honored them as perfect human qualities but except for few elected among Jews and Christians they could not perceive the Divine nature, which is peculiar of Prophets and can be easily understood accordingly to the Islamic tasawwuf, because a prophet is by definition in a condition of fanâ-e-rasool and therefore a prophet is also in the condition of fanâ-e-billâhi, Supreme Identity, accordingly to a spiritual hierarchy which corresponds to the progressive chain of manifestations of prophets from His Holiness Adam, AS.

Islam proclaims the profound Unity of God in the Supreme Essence of Allah Almighty, Islam professes that Jesus was Prophet Isa, AS, and the Holy Spirit was in reality Jibrail, AS, known to the Catholics and Christians as the Angel Gabriel, the Angel closest to Allah Almighty. Islamic tasawwuf enables to understand each of the ternaries of other Traditions, for example⁴⁰ “the “Transcendental Man” of the Taoism is the “Al-insân-ul-Kamîl” or “Universal Man”, who in the language of Islamic

⁴⁰ Note 3 of chapter XII (Sulfur, Mercury and Salt) of “The Great Triad” of René Guénon.

Hermetism is named “Red Sulfur” or in Arabic “Al-kibrît-ul-ahmar”⁴¹, who is also represented by the Phoenix; between him and the “True Man” or “Primordial Man” (in Arabic “Al-insân-ul-qadîm”) the difference is the same between the Alchemic “work to the red” and “work to the white”, which correspond respectively to the perfection of the “great mysteries” (along the axis of all universes, an angelic state) and “little mysteries” (center of the human state, mastering time and space).”

The ayah 171 of Sûrah Al-Nisâ does not allow compromise to Muslims as long as Christians do not mend and understand better the Holy Trinity as a congregation of three gods but as we have attempted explaining following the guideline traced by René Guénon, praying and hoping to do not have distorted his original works⁴². Christians, Pope heading them, should revise their position and interpretation of the Holy Trinity but it appears to us that they may be prevented by the fact that they totally refuse the existence of an hermetic, hidden path of Truth and prefer to persevere in their errors. On the other side Muslims should make efforts to better understand the Holy Trinity in its original form and meaning, which is just opposite to associate two gods to God but is a symbolic and true representation of Divine manifestation in this world.

The above demonstration based on logic and the subsequent discussions speak by themselves about the claims of “infallibility” of certain self-proclaimed spiritual authorities and about the complete disinterest of the Christians to behave rationally (i.e. seeking and pursuing the Truth) despite the claims of their leader, Pope Benedict XVI. There should be no wonder about the lack of “infallibility” of such an individual like the Pope, as a matter of fact the Church and Vatican are basically deprived of the abundance of Divine Blessings (baraqah) since quite long time thus they are forced to listen only to their own minds. It is perhaps due to this forced use of their minds that Pope Benedict XVI speaks continuously of Christianity being a religion of rationale. We love Islam because is a religion of heart inspired by Divine Blessing through Spiritual Influences whose source is in the sublime hands of His Holiness Muhammad Mustafa, SAWS, the first and the last of the manifested and non-manifested worlds.

⁴¹ It is worth noticing here that in the silsilah Chishti of Islamic tasawwuf disciples travelling and dwelling the sublime path recite daily the Darood (salutations and blessing to the Holy Prophet, SAWS) named as “Darood kibrît-ul-ahmar sharif ” (the noble salutation of the red sulfur), whose power is beyond human imagination and will bring sooner or later (in differed fashion at the time of death) those who recite it beyond the limits of human state, in the condition of “Al-insân-ul-Kamil” or “Universal Man”.

⁴² Any distortion or error in this respect is belonging exclusively to us only. May Allah SWT save and forgive us from the errors.

Sharia and its Application during the Delhi Sultanate Period (1210-1526)

Dr.Husain Kassim

Associate Professor and Director of Middle Eastern Studies
Department of Philosophy, University of Central Florida, Orlando,
Fl 32816 USA

The Sharia was introduced and enforced in India during the Delhi Sultanate period (1210-1526) ruled by the Mamluk dynasty (1206-1290) and then followed by the Khilji dynasty (1290-1320), the Tughlaq dynasty (1320-1413), the Sayyid dynasty (1414-1451) and, lastly, the Afghan Lodhi dynasty (1451-1526). As a result of this, Islam and its religious traditions have left a great legacy in the Indo-Pakistan subcontinent. However, the nature of their conquest of the territories of India was not because of the zeal of Islam and the doctrine of jihad as had been the case with the conquest of Sind by Muhammad ibn Qasim who incorporated it into the Abbasid caliphate of the Dar al-Islam (abode of Islam), classified the conquered Hindu population as dhimmis and levied jizya (poll tax) upon them. Rather the Delhi Sultans were forced to seek new homelands because of the recurring pressures of Central Asian nomads. For them jihad was not a collective responsibility of conquering the Dar al-Harb (abode of non-Muslim territory) and expand the territory of Islam, but simply to conquer and rule the conquered territory.

By the time of the conquest of north-west India by the Sultans of Delhi, the theory of the Caliphate was already crystallized as the spiritual authority of the Abbasid Caliphs. Thus,

Qutbuddin Aibak (1206-1210), the founder of Mamluk dynasty, after capturing Delhi in 1193, declared himself to be the Sultan of Delhi and the Sultanate was officially established in 1206. The administration of his Sultanate was based on the Abbasid tradition of institutions and was considerably strengthened by the appointment of Fakhruddin Isami, who had before coming to India served as a prime minister at Baghdad, the capital of Abbasid Caliphate. Consequently, the Abbasid tradition found a strong hold and sound footing in the Delhi Sultanate. Shamsuddin Iltutmish (1211-51) received official investiture of the Abbasid Caliph al-Mustansir as a legal sanction of his rule. As a matter of fact, Muhammad bin Tughlaq (1325-51) regarded his Sultanate as a part of Dar al-Islam and his successor

Firuz Shah Tughlaq (1351-1388) insisted on enforcing the strict sharia regulations in his dominions. The authority of the Abbasid Caliph was formally accepted throughout the Sultanate period as the source and sanction of the Sultan's legal authority as the Delhi Sultans who were more interested to gain legitimacy to rule rather than for purely religious zeal. Moreover, the jizya was a great source of revenues which strengthened and maintained their army that can keep internal security and order in their dominions and also a defense against external threat of the Mughals who had been a constant menace to the Sultans of Delhi. Thus to deal with this new circumstance in their newly conquered territories, the Sultans of Delhi, adopted the sharia and its traditions which forms the break drop, framework, background and foundation of sharia in the Delhi Sultanate.

After the death of Iltutmish, the 'Forty' came to power. However, Ghiyasuddin Balban was (1266-1286) successful in regaining the Sultanate, but the power of 'Forty' had caused a considerable damage to its dignity. Balban, in order to restore the prestige of Sultanate, introduced the Persian ceremonial that gave dignity and respect to it. With this, came the Persian Sasanid elements of theory of sovereignty which was reconciled with the concept of Sultan by linking it to the Caliphate system. As a result, the Sultan came to be regarded as the 'shadow of God on earth' (zill Allah fi al-ard). Similarly, the policy of levying jizya in the Sultanate period continued to be in force, but varied from one Sultan to another and from one dynasty to another. Alauddin Khilji (1294-1316) instead of levying jizya introduced a policy of taxation on land produce, setting it at the rate of fifty percent. In addition, he levied two more taxes: grazing tax (charai) and tax on dwellings (skunat-garhi), though these taxes are not sanctioned by the sharia. Ghiyasuddin Tughlaq Shah (1321-1325) followed a kind of balanced policy of taxation. This shows that the primary concern of the Sultans of Delhi was expediency in the collection of revenues, except Firuz Shah Tughlaq (1351-1388), who abolished all taxes that were not sanctioned by the sharia and levied only four taxes that were allowed, namely, kharaj, zakat, jizya and khums (one fifth of booty). These policies fluctuated according to the circumstance. For the Delhi Sultans, the distinction between Muslims and Hindus was not that much of importance as the distinction between the peaceful subjects and the rebellions. Their administrative policies were designed to that effect. On the whole, the Sultans of Delhi pursued the sharia as a matter of expediency and Firuz Shah Tughlaq was more of an exception than a rule. In fact, he forbade all practices that were contrary to the sharia regulations in his dominions and as to his relationship to the Abbasid Caliphate, he considered that it is by the authority of the Caliph that the power of ruler is sanctioned and a ruler must submit to his obedience. But in spite of such an instance, there was a wide gap between the sharia and the practices of the Delhi Sultans. This was the case not only with the Delhi Sultanate, but also with Abbasid

Caliphs, and, therefore, the ethos of Muslim rulers in India was not that much different from the rulers of different parts of Muslim world.

Regarding some of the discriminatory policies as practiced during the Abbasid period against the non-Muslims such as they must wear a certain kind of dress, pay homage and respect to the Muslims or should not insult the religion of Islam and its prophet in any respect, were rare and very unusual. In general, the Delhi Sultans left Hindus alone to practice their religion so long as they paid jizya and did not disturb any internal security in the Sultanate.

Theoretically, the general framework of sharia and the basic features of its institutions in the Sultanate period remain more or less the same as in the Abbasid Caliphate. The organizational structure of the administrative governance of sharia or the ministry of religious affairs was headed by the office of *sadr al-sadr* who was also the *qadi-mumalik* of the entire dominions (chief judge) of the Delhi Sultanate and the highest authority after the Sultan. *Sadr al-sadr* heading the ministry of religious affairs at the center was entrusted with the function of recommending qualified persons and institutions for the award of tax-free land grants from the Sultanate. In the list of beneficiaries of these grants drawn up by the *sadr al-sadr* included *qadis*(judges), *muftis* (jurist consult), *muhtasib* (inspector of market), *sufi* organizations and saint shrines. The Sultan considered his primary responsibility to maintain justice and administered this function through the *diwan al-qada* (office of justice) as an enforcer of law and through the *diwan al-mazalim* (office of crimes) acted as an arbitrator of disputes among the subjects in dominions.

Regarding the *diwan al-qada*, its main function was civil litigation dealing with the matters related to the marriage, divorce inheritance and disputes regarding trade and business dealings among the subjects of the dominion. The head of the office of *diwan al-qada* was *cadi mumalik* who was assisted by a *naib* (deputy) and was in charge of administrations of the functions said above. He was responsible to hear appeals from the local courts and to appoint local *cadis* whose main function was to adjudicate cases according to sharia.

Regarding the *diwan al muzalim*, the Sultan administered the arbitration. To this office was added the department of *diwan al-siyasat* that consisted of *muftis*, who gave the rulings and *mutafahhis*, who inquired into the facts. This office was traditionally well established during the period of Abbasid Caliphs who used to hear the cases personally and the *qadi mumalik* sat at his side to give his advice and to a greater this tradition was also followed by the Sultans of Delhi. The institution of *muharib* was also an important institution that was responsible for civil life and maintaining the purity of Islamic doctrines. Under it was the supervision of market and fixing of the prices of various commodities. Lastly, the office

of kotwal or sahib al-shurta (police) was meant to maintain the security in the various regions of the Sultanate.

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The Maqasid ul Saliqeen

Compiled by

Sheikh Zeya-ullah Naqshbandi

The Objectives of Traveling Towards Allah

Translated by:

Muhammad Jalal

Continuation---Part 2

In the Name of Allah the Most Merciful the Most Beneficent

Whatever gains have been achieved by the sincere followers of Shariah and the heroes of reality and the highest degree of friendship with Allah which they received and became among those who are loved by Allah, indeed all these graces are merely through the proper and sincere obedience of the noble Prophet (May peace of Allah and His blessings be upon him and his family). They have been risen to the top of the realization and sacred knowledge only through the steps of sacred Shariah, as the noble Prophet is undoubtedly the guide and role model of those pious and acceptable friends of Allah, whoever strives to follow the Prophet (may peace of Allah and His blessings be upon him and his family) and sacrifices himself to imitate the actions of him is lifted up from the state of loving to the degree of being loved, and gets the biggest share from the blessings and bounties of the Prophet (may peace of Allah and His blessings be upon him and his family) which surpasses all favors and graces. There is no wonder if a servant gets a part from the bliss of his master as a gift and charity, that is why the obedience of the Prophet (may peace of Allah and His blessings be upon him and his family) is sweeter to this righteous group than any other taste, and the state of imitation of him is higher for them than any other position.

O Dear! The motive which drives away the slaves of Allah from Allah is to follow the satanic and selfish temptations and desires, and the distance between realizations of the fact would be the same as the negligence in the practicing of traditions or throwing the commandments of Shariah.

The grand Imam (Abu Haneefah) (mercy of Allah be upon him) missed to observe one of the Prophet's Sunnah by mistake, then he repeated his prayers of 40 years back in the compensation for it.

Therefore a blissful person should be careful and remain vigilant and fearful if he misses any commandment of Shariah, or forgets any traditions of the Prophet (may peace of Allah and His blessings be upon him and his family) and should remember the sacred saying of the Prophet (may peace of Allah and His blessings be upon him and his family) "Whoever has missed my Sunnah, then my intercession has been prohibited for him"

And should mourn for his mistake, and try to correct the mistake so that he would not be ashamed and regretted before the noble Prophet (May peace of Allah and His blessings be upon him). The sacred saying of the Prophet (may peace of Allah and His blessings be upon him and his family) explains:

“Whoever accepted my Sunnah is among the successful, and whoever has deserted my Sunnah, is amongst the losers”

His holiness Bishr Hafi (mercy of Allah be upon him) narrated:" Once during a night when I was sleeping I was honored by the meeting of noble Prophet (may peace of Allah and His blessings be upon him and his family) in my dream, then he asked O Bishr! Do you know that why Allah (exalted be He) has selected you and honored you and lifted you to such high position? I answered humbly, No O Prophet of Allah! Then the Prophet (May peace of Allah and His blessings be upon him and his family) said:" You have devoted your self to my obedience and you remained careful of pious people's honor, in return Allah (exalted be He) has raised you to this high position"

In fact the spiritual purification, the manifestation of realities and the spiritual gains that come to a person through sincere following of the Noble Prophet (may peace of Allah and His blessings be upon him and his family) could not be achieved by a lot of hard spiritual exercises and practices alone. The sweetness of obedience, the pleasure of Allah, high status, stability in observance of religious commandments and the purification of interior and exterior are gained through the obedience of the Prophet (may peace of Allah and His blessings be upon him and his family) never could be achieved by any other kind of obedience or worship.

The writer of these pages once in the night saw in his afflatus, the Noble Prophet (may peace of Allah and His blessings be upon him) walking hurriedly to somewhere and Sheikh Shahabuddin Soharwardi (mercy of Allah be upon him) was walking behind him, and the spiritual mentor, this humble servant (the writer) was walking behind him, until the Noble Prophet (may peace of Allah and His blessings be upon him and his family) at a place there was no earth, no sky, no place, then the Prophet

(may peace of Allah and His blessings be upon him and his family) stood there then he put his blessed hand on the head of Sheikh (Soharwardi) and prayed saying: "O my Allah! O my Sustainer! This is Shahabuddin Soharwardi, he has exerted himself to the utmost in order to follow my Sunnah, he has carefully performed all of my traditions, I am very pleased with him, O Allah! May You be pleased with him also".

When I got up my mood was better than ever before, my heart was absolutely purified and calm.

It is great piety for a person to dedicate his soul and heart in the cause of renewing the traditions of the Prophet (may peace of Allah and His blessings be upon him and his family) so that he would be able to acquire the highest degrees of spiritual success. If a person is traveling towards Allah practices the traditions of the noble Prophet (may peace of Allah and His blessings be upon him and his family) wholeheartedly then the Prophet (may peace of Allah and His blessings be upon him) is pleased with him, and Allah (exalted be He) creates in his heart a special kind of spiritual light, and purifies his interior and exterior self with eternal light (Noor) of faith and replaces his bad habits with good and pleasant manners. His animal gratifications are changed into the seraphic actions.

O dear! If you realize what kind of spiritual meaning is bestowed and what kind of secrets are unveiled for the followers of the Noble Prophet (may peace of Allah and His blessings be upon him and his family) who truly and sincerely follow his footsteps then you will never deviate even a single hair breadth from his Sunnah. However a group of unfortunate people have tried to conceal the light of his Sunnah with the darkness of their own innovations. They never imagined how they will appear before the Noble Prophet (may peace of Allah and His blessings be upon him and his family) on the day of Judgment, and what will be their excuse for their deviation. In fact this is the result of their infelicity and half knowledge which has covered the beauty and charms of the Shariah to their eyes.

The celebrated reformer of the second millennium (of Islamic calendar) Ahmad As Sirhindi (may Allah bless his high secret) said: "Every favour related to the religion and every bliss belonging to Islam has been completed and bestowed on the leader of the world (may peace of Allah and His blessings be upon him and his family) according to the verse which means

"This day I have perfected your religion for you, completed My favour upon you. And chose for you Islam as your religion" (Surah 5: Al Maidah)

He has bestowed the religion and grown upon it the flowers of completion, since then every sort of personal innovation in the religious commandments and to deviate from the approved way of Ahl-e-Sunnah-wa-Jamaah (The Muslims who follow the tradition of the noble Prophet (may peace of Allah and His blessings be upon him) properly and sincerely) is absolutely wrong and loss.

In your persuasion of Allah, never accompany a person who does not follow the Sunnah or is careless about the commandments of the religion. Never be fascinated of their tricks and extra-ordinary acts, if they are deviated from the way of Glorious Quran and Noble tradition. As such tricks and super natural show do not represent a Karamat (the miracle which is bestowed on the pure friends of Allah) rather it is an act of Istidraj (an artificial miracle which is carried out by the satanic powers). Such may be seen on the hands of Hindus and non-Muslim ascetic devotees who practice a lot of hard spiritual exercises and desert their animal passions. Hence the spiritual incomings, super-natural gifts, miracles, afflatus, spiritual powers have no meaning if the person and his actions are not supported by the approvals of the trustworthy mentors and jurists with sincere obedience of the Noble Prophet (may peace of Allah and His blessings be upon him and his family). The righteousness of a true friend of Allah and his miracle both are dependant on the obedience of the Prophet (may peace of Allah and His blessings be upon him and his family).

If a righteous person turns his back to the obedience of the Prophet (may peace of Allah and His blessings be upon him and his family), his post of friendship with Allah and the state of nearness to Him will be cancelled at once. Although the friendship with Allah is attached to some specific conditions, every condition has its suitability but the most important, the perfect, the worthiest and the best condition of all is to follow the Noble Prophet (may peace of Allah and His blessings be upon him and his family) completely. It is the basis of every pure spiritual journey and the relation of friendship with Allah is always dependant upon it.

A tree can not be green, fresh and strong without it's roots, a roof can not stand without it's foundation, in the similar way, Shariah is the basis and root of Tareeqat (the way of spiritual exercises which are extracted from the glorious Quran and blessed tradition to realize the secrets of unseen worlds) and Haqeeqat (cognition and reality). If a spiritual seeker tries to gain the lofty degrees and the highest positions of nearness to Allah far from the guidance of Shariah then it is not but a foolish and mad act.

Whoever desires to attain the position of truthfulness and is fond of realizing the secrets of Tareeqat and Haqeeqat then it is must for him to make the glorious Quran and the blessed Sunnah criterion for his all actions and should remain careful and vigilant so that no action should be performed by him against it.

A group of so-called mystics claimed of gaining the nearness to Allah and their friendship with Him without adhering to Shariah's guidance and without passing through the stages of Haqeeqat and Tareeqat, rather through satisfying their own wishes, such kind of claim is absolutely baseless and their hopes are in vain. They are wandering in the darkness of their own self-interest and self-love.

There are countless people who are in the search of religious meetings and there are many who are fond of meaningless talks, beware of such people! Perhaps you will accompany them by mistake in return you would be deprived of the lights of Shariah, as some double-dealers decorate themselves with the dresses of pious people of Allah, their hearts are contaminated with covetousness and carnal desires, having spread their nets like the hunters to allure and entrap the pinheaded people and promote their business of leadership and consolidate their prestige among them, in order to fascinate them by a lot of tricks and frauds by showing them their dramas to gain their worldly causes, (may Allah protect us) indeed those are the worst creations who seek the worldly desires through the way of Allah and are themselves thrown far away from Allah.

Their exterior decoration is like the plant grew on a heap of the rubbish which has no use, every one who pretend as the pious but in fact deprived of good deeds then Allah will not give them His grace. May Allah (exalted be He) protect us from swank and bad reputation.

Some ascetics fail to complete their spiritual journey and taste no sweetness of the states of Fana (annihilation) and Baqa (permanence). They aspire to gain spiritual leadership among the masses, in fact such people are deceiving themselves and are deprived of crossing the distances of eternal bliss, Allah (exalted be He) says: "O ye who believe! Why say ye that which ye do not act? Grievously odious is it in the sight of Allah that ye say that which ye do not act"(Surah 61, Al Saff)

So without spiritual struggle and remembrance of Allah to dare to achieve seat on the pulpit of guidance is absolutely wrong act. In the same way to claim the leadership of the people among the heroes of this field without gaining of proper knowledge of reality is merely a great deception.

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