

Rendered into English by
Shaikh Mir Asedullah Quadri

The Call of Discernment of Truth

WRITTEN IN URDU BY
HADHRAT MOHAMMED ABDUL
QADEER SIDDIQUI (رحمة لله عليه)

THE CALL OF DISCERNMENT OF TRUTH

صدائے معرفتِ حق

Written in Urdu By

**Hadhrat Mohammed Abdul Qadeer
Siddiqui (رحمة لله عليه)**

Rendered into English by

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Under the guidance and supervision of

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FOREWORD

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله رب العالمين، والصلاة والسلام على سيدنا محمد وعلى آله وصحبه أجمعين

Translation of every single book of Hadhrat Mohammad Abdul Qadeer Siddiqui's (رحمته الله عليه) opens new vistas of knowledge for English speaking people. This book will prove to be a treasure in your collection of books in the field of religion. It aims at explaining the truthfulness of Islam. Shaikh's style is simple, logical and convincing. He has replied convincingly almost all questions people ask about the authenticity of a religion. I am sure it will be useful to all those who seek the truth.

I am happy and thankful to Mir Asedullah Quadri who has taken up this task and is accomplishing it in an efficient manner. All my support, encouragement and good wishes are with him. He deserves appreciation from one and all for a good job well done.

May Allah (عَزَّ وَجَلَّ) and His Apostle Mohammad (صلى الله عليه و آله وسلم) bless him and us. And may Allah (عَزَّ وَجَلَّ) accept this work and let people all over the Globe benefit from it. Ameen.

AL-FAQEER

Ghouse Mohiuddin Siddiqui, Son and successor of Shaikh Mohammad Abdul Qadeer Siddiqui (عليه الله رحمة)

7th Jumada II, 1422 AH (September 6, 2001)

PREFACE

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله رب العالمين، والصلاة والسلام على سيدنا محمد وعلى آله وصحبه أجمعين

Since English has emerged as a dominant international language of communication, it was considered necessary to enlighten the English readers about Shaikh's works.

Shaikh has concentrated his entire work towards clearing the misconceptions about Islamic teachings and practices and at times has solved great puzzles in the light of imperatives in the Holy Quran and Ahadith.

The book, "The Call of Discernment of Truth" (صدائے معرفت حق), in essence, talks about Monotheism. Since the subject is difficult for general readers, I have explained the issue in the book in some detail. Therefore, this book is a translation as well as a guide on the subject. I hope, people who are reading the subject for the first will also be able to comprehend the subject matter easily.

During the description of a particular subject, Shaikh would refer from innumerable sources from Arabic, Persian, Urdu, English and Hindi literature. On many occasions he would correct the comprehension of the people about the authors whose works are being referred in his books. He would also cursorily mention several Islamic history episodes. You will enjoy reading Shaikh's books to the full if you are aware about the episodes he is mentioning.

Shaikh Mohiuddin Ibn Arabi (رحمته الله عليه) has also written on the subject of Tawheed. Shaikh Siddiqui (رحمته الله عليه) is different from Shaikh Ibn Arabi (عليه الله رحمة), in the sense that Shaikh Ibn Arabi (رحمته الله عليه) will quote not only from the written literature, but also heavily from the 'Unveiling' (كشوف), and from his spiritual experiences that are generally misunderstood by readers because they cannot grasp the subject.

Like Shaikh Ibn Arabi (عليه الله رحمة), Shaikh Siddiqui (رحمته الله عليه) also depends heavily on his practical knowledge, but the distinction is, he tries to keep the peoples' comprehension always in mind. He will support his arguments from Quran and Sunnah more and will provide logical explanations from peoples' day to day lives. This

makes Hadhrat Siddiqui (رحمته الله عليه) distinct from many reputed scholars of Muslim world who are often misquoted by ignorant people.

Shaikh is addressed and rightly so, as (بحر العلوم) the "Ocean of Knowledge" (بحر العلوم) by his contemporaries. When you read his books, you will also be impressed from the vastness of his knowledge and spiritual eminence and will agree that he was indeed (بحر العلوم) the Ocean of Knowledge.

I am thankful to Hadhrat Ghouse Mohiuddin Siddiqui, son and successor of Shaikh Mohammad Abdul Qadeer Siddiqui (رحمته الله عليه) for his support in these translations. His enthusiasm in bringing to light Shaikh's works to English speaking world is praiseworthy. He is a big source for my endurance in continuing to translate Shaikh's works one after the other.

I am also thankful to Professor Mohammad Muzzammil Mohiuddin, former Professor of Chemistry, Osmania University, Hyderabad for his ever willingness to read the draft of the translations and for his suggestions in simplifying the texts for the benefit of English readers.

I have tried to bring out the essence of Shaikh's text to full for which at times I had to use newer English terms. This was necessary as English language was developed in an environment totally alien to Islamic culture. It does not have the required terminology to express the meanings of the Arabic/Persian/Urdu terms used by the Shaikh. While translating his books, I realized that Shaikh also had to invent new terms in Urdu to explain the subject matter. It is important that readers keep this fact in mind while reading Shaikh's books in English.

Shaikh Mir Asedullah Shah Quadri

Jumadi at-Thani 9, 1422 AH (29th August, 2001)

CONTENTS

INTRODUCTION	1
ABSOLUTE AND CONTINGENT (با الذات و با العرض)	2
MONOTHEISM (توحيد)	3
THE BEING (وجود)	3
SEVEN PRIMARY ATTRIBUTES (سبع صفات)	5
THE ESSENCE OF EXISTENCE (ماه الموجدية)	6
DESTINY (تقدير)	6
SEQUENCE (استلزام)	7
SUPPLICATION (دعا)	8
NECESSARY TERMS (ضروري اصطلاحات)	9
DESCENTS (تنزلات)	10
SOLITUDE (تجرّد)	11
CONSCIOUSNESS ABOUT THE MAGNANIMITY OF ALLAH (حشنيّة الله)	12
PHILOSOPHERS' CONTENTIONS (فلسفيوں كے خيالات)	13
MUTATIONS OF THE WORLD OF SIMILITUDE (تغيرات عالم مثال)	16
TRANSMIGRATION OF SOUL (تناسخ)	17
TRINITY (تثليث)	18
IDOL WORSHIP (بُت پرستى)	18
THE DIFFERENCE BETWEEN THE RELIGION AND PHILOSOPHY (فرق مذهب و فلسفہ)	19
THE UNIVERSALITY OF ISLAM (اسلام كى ہمہ گيرى)	20

INTRODUCTION

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله رب العالمين، والصلاة والسلام على سيدنا محمد وعلى آله وصحبه أجمعين

Shaikh has written two Hemistiches below, the first in Persian, and the second in Urdu. Both these Hemistiches are about the insignificance of this world. These Hemistiches represent the believe of some people who claim that the world is a lie. Shaikh explains that this perspective is wrong.

دنیا ہمہ ہیچ ، درکار دنیا ہمہ ہیچ

The whole world is insignificant and all efforts for achieving worldly things are worthless.

جھوٹ تھا جو کچھ کے دیکھا ، جو سنا افسانہ تھا

Whatever I saw was not true and whatever I heard was nothing but fiction.

Is this world false or a mixture of garbled thoughts? Is everything fallacious? No. this contention is not true.

"I am seeing and knowing myself to be a human being. I do exist and I can touch myself and I know that my sight is also correct. Whatever is there around me is also true".

Our seeing and hearing is also true as we see everything around us has a purpose.

ABSOLUTE AND CONTINGENT (بِالذَّاتِ وَبِالْعَرَضِ)

The readers need to understand the terms 'Absolute (بِالذَّاتِ)' and 'Contingent (بِالْعَرَضِ)' as these are used extensively in this book. 'Absolute', means 'Independent' and 'Contingent', means 'Dependent upon the Absolute'. Like Allah (عَزَّ وَجَلَّ) is Independent (Absolute) and we, the creatures are (contingent) meaning dependent upon Him.

Let us understand this fact by an allegory (example). In a certain Class of a School, some students are seated. A student falls on the other student. The other student gets infuriated and inquires "why did you fall on me?". The student replies, "I did not fall by myself, the other student pushed me by falling on me." To whomever (of his classmates) he asks, everybody says the same thing that 'the other student has pushed him'. The boy who was pushed, does not believe this and says, definitely somebody has started this mischief. Unless somebody started this pushing game, this act of pushing would not have started. In other words, until there is an absolute (بِالذَّاتِ) cause, the 'contingent' (بِالْعَرَضِ) is not possible.

The existence of God Almighty

It is a known fact that always there is a Head of a family, King of a country, President of a Government or Principle of a school. A country where the government is without an executive head is a country in chaos. Similarly in the house, there are rooms for various purposes. Do you think there is no need for an efficient setup in the house or there is no need for a construction engineer to build an ideal house? Of course it does, you cannot deny it. A wise person understands that management of a system without a capable administrator is not possible.

In the same way, the movement of the planets also have a system. The sun rises at a particular time every day, and so does the moon. The lunar and solar eclipses also occur on a predictably accurate time. Any deviation in their occurrences is not possible.

Is there an administrator to keep this cosmos in an organized manner? We have just said that even a child will not accept that any contingent (relative/dependent) movement can occur without an absolute (original) causer. Therefore, it is not possible that this universe could run without a stimulating force? Who is behind this force? Even an Atheist will have to concede that it is God Almighty who is running this entire show. This is the truth and claims other than this, are spurious.

MONOTHEISM (توحيد)

It has been described above that without an absolute causer, the administration of this cosmos can never function. If there are several principal administrators and none has a right to oppose the other, then except one, all others will become useless. If everyone can object, then what is the meaning of having an Almighty who cannot rule. If everyone is capable of doing something; then one would do something, the other would like to do something else and in that conflict, the whole world would be annihilated.

Monotheism is a subject that deals with the oneness and absoluteness of God Almighty.

THE BEING (وجود)

We say human being is a social animal. A human is a specialized creature among animal Kingdom that possesses the capacity to think and deduce.

What is an animal? An animal is a living being that grows naturally in length, width, depth and height.

Every living being on this planet has the capacity to grow in height, width and dimension. Meaning, every thing which grows in dimensions during its life cycle is known as "Living" (نامی).

What is 'Living Being' (نامی)? The 'Living Being' is a body that possesses dimensions of length, width and depth that grows as per the demand of its nature.

When we look at a person and say, he is a human being; what do we mean? We mean that he is a human and his 'being' (existence) is there in front of us in a human body.

What is a body (جسم)? A body is a thing which has all the dimensions mentioned above. The body is made up of matter, therefore, the dimensions of a body are actually the attributes of matter.

What is matter? Matter is substance which has mass and occupies space. All physical objects are composed of matter. In our Cosmos, for anything to come into existence it requires matter in different formats.

This matter is termed as "Being" (وجود), or "Existence" (يست) or in a common terminology it is known as "Is there" (ه).).

As we have described above, when we say Human Being by looking at a person, we mean that he is Human who is existing in a human body which is his 'being' (وجود). Then what is human? It is the 'immortal soul' or 'life' associated with the body. Together we call it 'human being'. When this 'soul' or 'life' is taken away from this body, we call it dead body or lifeless body. We do not call it human being. Now we understand the Human is the Life (or soul) and Being is his body.

When we look at the cosmos, the planets and everything in it, we understand that all of it, is made up of matter in different formats. What is the hidden thing in this entire cosmos? As we have described above for human being, in the same way, 'Life' is hidden in the cosmos. The bodies of all planets and everything in this cosmos, together is the "Being" (وجود) of this Cosmos. Who has given life to this cosmos, it is the Almighty God. Meaning, the life of entire Cosmos is contingent, or dependent upon the Independent or Absolute immortal life of Almighty God.

There are three questions that come to our mind here. (i) What is opposite 'the being'? (ii) What is before 'the being'? (iii) What is after 'the being'?

Since Allah (عَزَّ وَجَلَّ) created this Cosmos, its 'life' and its 'being'; it all belongs to Allah (عَزَّ وَجَلَّ). There cannot be a duality here. There is no one who helped Allah (عَزَّ وَجَلَّ) in creation of this cosmos. Therefore, opposite the "Being", it is "Non-Being" or Non-Existence or Nothingness.

Is there anything before the "Being"? This question can be replied by anyone. It is God Almighty. Is there anything after the being? Anyone can reply that it is God Almighty.

This proves the Quranic verse - هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ - [He (Allah) is the first, He is the last, He is manifested and He is intrinsic.] (Al-Hadeed 3).

SEVEN PRIMARY ATTRIBUTES (سبع صفات)

The Person (ذات) of Allah (عَزَّ وَجَلَّ) is also termed as "Entity" (موجود) who is "Absolute" (بالذات) or Independent. And the entire cosmos is dependent on Allah (سبحانه و تعالی). This proves the Quranic verse - اللَّهُ الصَّمَدُ [Allah is independent] (Al-Ikhlās-2).

If you understand this fact about God, then you have identified our Creator in its proper sense.

If someone associates 'Divinity' with a human being, like Christians claim Prophet Jesus (عليه السلام) as son of God. Jews claim Prophet Uzair (عليه السلام) as son of God. They have faltered in the understanding of the true God. Similarly, Hindus, claim that there are several Gods who have wife and children like human beings. They are at fault. This understanding is not related to true Almighty. This is the reason they are treated as "Mushrikeen" meaning they associate creature attributes with God. The Salafis/Ahle Hadith and their like minded groups among Muslim sects claim that their God has a physical human like planet size body and he is physically sitting over the skies. This belief is also 'Shirk' and they come under the category of Idol Worshipers.

What is the exclusive attribute of God Almighty? It is to be 'Absolute' (existing on his own) and not to be dependent on anything. This is the reason that He is called 'Independent Being' (واجب الوجود) and 'true worshipable' (حق معبود). He has other attributes as well. He is 'living' (حي). Had he been dead, He would be of no use. He is living and the life prevailing in all the living things, all His creatures, in fact belongs to Him. If there is no water in the lake, then how will it come from water taps at our homes. He possesses 'Knowledge'. He is the origin of all knowledge. The one who is not knowledgeable, how will he rule. The one who is unaware of things will not be useful. He also 'sees' and 'hears'. As He sees us and hears our supplications. He has 'Omnipotence' (قدرت). A handicapped and useless cannot benefit others. He has 'will' (اراده) also. The one who works without a 'will' is helpless and senseless and is powerless. He also commands. The moment He commands, the thing comes into being (gets created) instantaneously.

It is in Quran - إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ [When He intends to create a thing, He commands 'Be' and it comes into existence instantaneously] (Yaseen - 82).

What has come out of the above description? Allah (عَزَّ وَجَلَّ) is 'Living' (حي), 'Knowledgeable' (عليم), 'Hearing' (سميع), 'Seeing' (بصير), 'Powerful' (قدير). He has 'will' (اراده), and He can speak (كليم).

THE ESSENCE OF EXISTENCE (مايه الموجوديت)

When we look at a person from a long distance, we realize that there is something moving. We cannot make out who he is. But when that person approaches us, we know it was one of our friends living in our neighborhood.

Similarly, when you analyze the compounds, and ignore individual characteristics of their elements, you will ultimately realize that it is nothing but just the matter in the shape of different elements. When you go further, it will be just protons, neutrons, and electrons; the essence of matter with which everything came into existence. What is left in our mind is just the existence, and nothing more. Therefore, if you start ignoring individual things and look at the reality of this cosmos, you will start observing 'the essence of Existence' which is dependent upon the Existence of Almighty God.

DESTINY (تقدير)

Think about a drama in your mind. For the drama, you write a plot, a story, and plan a few things in advance. Where were all these things? They were in your knowledge.

In your story, there is a King, a pauper, a man, a woman, and a thief, etc. And in your thoughts, with the strength of your imagination, you visualize a setup and make salient features and attributes of all characters of your drama. You create a thief and display theft from him. If you show the characters properly and display them with the required dramatic intensity, your drama is considered good. Negligence on your part makes the drama defective, unsound and worthless.

In the same way, consider that Allah (عَزَّ وَجَلَّ) has also made a drama of the whole world and exposes the deeds of everyone as per the demands of their nature. In your drama, if the thief does not steal, your writing of the drama will be incorrect. If you show all characters of your drama with their respective acts suitably exposed, then your drama will be praiseworthy. Thus, whatever Allah (عَزَّ وَجَلَّ) is showing in the cosmic set up is proper and correct. The world's drama is so excellent that there is no room for any change, whatsoever. Some ignorant people think that Allah (عَزَّ وَجَلَّ) makes a good person steal things and then punishes him. This consideration is baseless. Allah (عَزَّ وَجَلَّ) creates a thief. Stealing is part of his exigency and punishment is from the essentialities

of the act of stealing. This sequence of events is continuous and inseparable. It will be inappropriate if the essentiality is there but the resulting reaction is not there. When the theft is known, the police will be busy in arresting the thief and will make sure that he is produced in the court of law and the prosecutor will not take any changes in proving the crime. Other persons (the defense lawyers) will show their efficiency in trying to acquit the defendant. The Court will decide after hearing the arguments of both sides. The theft will become handcuffs of the thief and with the order of the Judge, he will be sent to prison. Look, in one crime, how many people are actively involved. After so many people's involvement, the part (episode) of theft is played. Similarly, whatever is happening in the world is sequenced by Allah (عَزَّ وَجَلَّ) and is unalterable. Did you understand it? This is known as destiny.

SEQUENCE (استلزام)

If whatever is there in destiny will only occur, then we do not wield any power to do anything. Is this not absolute overbearance (جبر محض)? Is it not like making a thing to happen and then punish the one who has done it? The ascertainment of this issue is that if there is an external power working for the occurrence of or stopping an act, we can call it overbearance (جبر). But here, 'B' is born to 'A' and 'C' is born to 'B'; it is a series of continuous cause and effect (علت و معلول) that is going on uninterruptedly. Here, is there any power which is stopping any work from its occurrence or forcing to perform it? None. Here it is 'Sequence' (استلزام). It is inevitable that the cause and effect are inseparable.

We have described that the 'will' of the person to do something is also a factor in the chain of actions. Man, who has the 'will' in mind is among the necessities of 'dispensation'. In any case, in consideration of the 'constant cause' (علت تامه), none has any power. However, in view of the 'deficient cause' (علت ناقصه), it looks people have power to perform an act. To the Judge, the doer of an act has power. The criminal is empowered and is liable to be punished. The obligacellent (the person of obligatory excellence - صوفی) or philosopher who view the entire episode, do not consider the doer of an act as empowered. Whatever is happening, they see at a glance, and considers that happening to be inevitable. Obligacellent (صوفی) is amazed. He sees everything and laughs. Those who are unaware of the whole sequence of events, object. To give the deserving whatever he deserves is precise wisdom. The Absolutely Generous (Allah عَزَّ وَجَلَّ) will manifest fully the traces of actual work as per the abilities of the individuals. If one wants to cry, he should cry on himself. The elephant has got a big head, and for smelling, holding and drinking, it has got a long trunk which is also useful as a hand. The one who is blessed with the penetrating eye looks and realizes that in view of its

nature and bulky structure, the elephant is provided with the long trunk and small neck. He praises the elephant as well as its trunk and neck.

We have described that Allah (عَزَّ وَجَلَّ) exposes theft only from the thief and not from any good nature person. The nature of the burglar is shrieking, O'Almighty, create me and show burglary from me and expose all the necessities of the act of burglary.

SUPPLICATION (دعا)

When, whatever written in the destiny is inevitable, what will be achieved with our supplication (دعا). The answer to this question is, if it is written in the destiny that you will pray and Allah (عَزَّ وَجَلَّ) will accept your supplication, then your supplication is also an ankle of the chain of events. People supplicate for various purposes. Someone prays for more rain, and the other prays that there should not be more rain because his clay house is old and may fall down in rain. Now, whose supplication Allah (عَزَّ وَجَلَّ) should grant; specially when He said: اُدْعُونِي اَسْتَجِبْ لَكُمْ [You pray and I will give you.] (Ghafir - 60)

If a person does not give the thing (you asked for) but gives you a better compensation, that also is called 'granting' or accepting the request. If your supplication is in accordance with the set up of the world, it is granted by Allah (عَزَّ وَجَلَّ) in this world only. The supplications which are not suitable with the set up of the world, compensation will be rewarded in the Hereafter. This compensation will be so huge that those whose supplications were granted in this world would say that alas their wishes were not fulfilled in the world. There is no comparison between the grants of this world and the grants of Hereafter. Thus, no supplication remains without acceptance as every prayer is granted. The secret behind this is that the one who supplicates considers himself to be an indigent. This is the real servanthood and therefore the Prophet (صلى الله عليه و آله وسلم) said - اَلدُّعَاءُ مُخُّ الْعِبَادَةِ - [Supplication is the essence of all prayers.]. This is the reason that no prayer is unheard. However, the supplication should be in accordance with the status of the one who is supplicating. If an ordinary person prays that he should be made a King, this is a useless and waste of time. One should ask what is needed.

NECESSARY TERMS (ضروري اصطلاحات)

Shaikh says that the reader should be aware of certain necessary terms so that nothing should look strange to his eyes and ears.

If you look at Allah's Unity (ذات الہی), without consideration of His attributes, He is one (احد). This state is called 'Infinity' (احديت). When you look at Him in consideration of His attributes, this state is called 'Actiplicity' (Active Multiplicity - واحديت). It is evident that Allah (عَزَّ وَجَلَّ) knows all the things (He has created). Illiteracy has no access to his Majestic Magnificence (ساحت عزت).

It is also evident that, with the knowledge, the known is also there. In our terminology, the 'Awareness of Allah' (معلوم الہی) is known as "Probate Archetype" (اعیان ثابتہ). A 'probate archetype' is a unit of information about every single creation of Allah. Where are 'Probate Archetypes' (اعیان ثابتہ) located? If it is knowledge of Allah (عَزَّ وَجَلَّ), it will remain in Allah's Unity (ذات الہی) only. Its separation from Allah's Unity is not possible.

The unfolding of 'Probate Archetypes in the knowledge of Allah (عَزَّ وَجَلَّ) is called 'Sanctum Beneficence (فیض اقدس). Remember, Allah (عَزَّ وَجَلَّ) knows everything distinctively. He knows elephant as 'elephant', horse as 'horse', infidel to be 'infidel' and Muslim to be 'Muslim' only. He will know a thing as the thing is. Whether it is fractional or individual, He will know it accordingly. He would know 'integral' as integral, 'general' as general and 'exclusive' as exclusive only.

In general things, there is room for many exclusive things. In tens, there is room for many ones; in hundred, there is room for many tens and in thousand, there is room for many hundreds. In the same way, the most-common Probate Archetype will have the capacity to accommodate all probate archetypes in Allah's awareness. We call it 'Archetypes Primeval (عینُ الاعیان).

Why is the colorfulness of this Universe? This is the net result of conformation of various 'divine epithets (اسماء الہی) among each other. All the attributes of Allah (عَزَّ وَجَلَّ) together (as a whole) are termed as Divinity Splendor (شان الوہیت). The Refulgence (تجلی) of Divinity Splendor (شان الوہیت) is gleamed on 'Archetype Primeval (عینُ الاعیان) which is known as 'Veracity of Prophet Mohammad (حقیقت محمدی). Allah (عَزَّ وَجَلَّ) is the one who gives and the Prophet (صلی اللہ علیہ و آلہ وسلم) is the one who takes it for distribution. We are eternally indigent on both of them.

It is in Hadith - [The Prophet (صلى الله عليه و آله) - قال رسول الله صلى الله عليه وسلم إنما أنا قاسم والله يعطي - (وسلم) said, Allah is the giver and I am the distributor.] (Bukhari, Muslim).

Always remember, on fractional and individual Probate Archetype (عين ثابتة), Allah's (عزَّ وَجَلَّ) refulgence will be individual. On 'Integral fact or Probate Archetype, the refulgence will be integral. Allah (عزَّ وَجَلَّ) gleams the refulgence of His attributes and epithets (اسماء و صفات) on the probate archetypes and commands the (probate archetype) "Be" (كُن), and there it comes into existence.

It is in Quran - [For anything which We (Allah) have willed, We say, 'Be' and it is there!] (An-Nahl - 40).

What is created by the command "Be"? First of all it is soul (روح) which comes into existence. The creation of soul in this fashion is called "Consecrated Beneficence (فيض مقدس).

The unfolding of Probate Archetype in the knowledge of Allah is termed 'Sanctum Beneficence' (فيض اقدس). And coming into existence of all the creatures by the refulgence of on the Probate Archetype is "Consecrated Beneficence (فيض مقدس).

DESCENTS (تَنْزِلَات)

What is there and what is not there in the soul? The soul has seven attributes. (i) Life (حيات), (ii) Knowledge (علم), (iii) Hearing (سماعت), (iv) Seeing (بصارت), (v) Omnipotence (قدرت), (vi) Will (اراده), and (viii) Speech (كلام). The sum of these seven attributes is also present in angels. Therefore, are we also angels? Certainly in the state of soul, you are like an angel only. the angels possess soul (روح), but they do not descend to other worlds. When a soul descends from the World of Angels (عالم ارواح) to appear in the World of Similitude (عالم مثال) or the World of Demarcation (عالم برزخ), or the World after Death, it has to adhere to a form or shape, but will remain free from time and weight considerations.

Look, in the World of Similitude, (in dreams) you go to Makka al-Mukarrama and Madina al-Munawwara in an instant; and the seekers of Las Vegas, Bangkok, Hollywood and Bollywood, also achieve their intents. The ones who descend from the World of Similitude (عالم مثال) to the World of Manifestation (عالم شهادت), they acquire corporeal body or physical body (جسم). The Angels live in Sublime World (عالم علوى) or

the World of Souls (عالم ارواح), therefore are free from 'form' and 'shape'. The Jinns live in the World of Similitude (عالم مثال) and therefore can take whatever shape they like and reach lengthy distances with swiftness. The human beings live in the World of Corporeal Bodies (عالم اجسام) or the World of Manifestation (عالم شہادت). That is the reason they are confined with period (time) and weight (mass) considerations. And when they become virtuous and free themselves from all confinements (مقیدات), they become superior and distinguished from angels. When the human beings forget about their ego, or relinquish it, Allah (عَزَّ وَجَلَّ) takes them to higher realms (worlds). Annihilation (فنائیت) is exclusive for the human beings. This quality is not present in angels or Jinns.

کونسی شے ہے ، نہیں جو مجھ میں

اک طلسمات کا پتلا ہوں میں

What is that which is not in me (Human). I am a creation of wonder.

SOLITUDE (تجرُّد)

The materialistic philosophers have different views about soul, spirit, etc. We are not concerned here about their materialistic or philosophical arguments. Today, they have some theory based on their hypothesis; tomorrow they will have a new theory by modification of their hypothesis. Our objective is the soul (روح) which is non-corporeal and whose embodiment include torment or recompense on the day of Judgement.

The human soul is related with what part of the human body? In the center of the human brain there is a 'descriptive place for the corporeal self' (محل توجیہی نفس انسانی). This place is the ruler of other organs of the human body. Or you can say that through this, the human soul rules the whole body. With religious elders (بزرگان ملت), other parts like heart, liver, lungs, etc., also have importance, in addition to the brain in the human body. The vocational invocators (ذاکر و شاغل), with their spiritual concentration, impulse

these places with the invocation of Islamic Cradle Testimony (كلمه طيبه) or with majestic epithet (اسم جلاله) Gradually, the human soul gets more acquainted with the sublime world (عالم علوى). When the human soul gets strongly connected with Sublime World and other 'virtuous souls' (ارواح طيبه), it will perform deeds which are not possible by the human body and it becomes easier for it to happily give up its life to its Creator and abandon the Corporeal body.

CONSCIOUSNESS ABOUT THE MAGNANIMITY OF ALLAH

(خَشْيَةُ اللَّهِ)

The philosopher never comes out of materiality whereas the religious person believes soul to be non-corporeal. In the eyes of the religion, the soul is non-materialistic. Recompense (ثواب), torment (عذاب), the day of judgement, the world of Hereafter and even to believe in God is dependent upon the acceptance of soul to be non-corporeal. In other words, the basis of religion is to believe in non-materialistic things and the approach of the religion is non-materialistic.

A person ate and drank whatever he liked without regard to the divine prohibitions, subjected others to tyranny and oppression; for all these wrong doings there is no cure in philosophy. But religion questions him and never sets him free. Even if he did not get the punishment in this world, with religious countenance he will definitely get the torment. Where will he get it? It will be in the Hereafter. No tyrant can escape from his accountability. Everybody will be accounted for his deeds. If you are interested in peace of this world, have a God fearing heart. How long the fear of police and the court could help in the prevention of crime. And what happens when the law enforcing individual and politicians go corrupt. Also, there are certain crimes for which neither is a witness nor anybody aware of its facts. Hadhrat Ali (رضي الله تعالى عنه) said to a Non-believer, "if there is no God, then we and you, both are acquitted. And if He is there, tell us who will be disgraced, we or you?"

Remember, personal essentialities are associated with everything. In religion, the sinner can never escape. Even a tiny particle of the cosmos cannot escape from God. Allah (عَزَّ وَجَلَّ) has created you and is aware of all your movements, thoughts and deeds. As Allah (عَزَّ وَجَلَّ) is well aware of your state, He will subject you to torment; certainly you will get the punishment for your wrong doings.

PHILOSOPHERS' CONTENTIONS (فلسفیوں کے خیالات)

The old philosophers defined solid as 'anything, which protects its form and appearance', like earth, soil, clay, etc. The thing which does not protect its form but protects its upper layer, they termed it as liquid, like water, etc. The thing which does not even protect its upper layer, is known as gasses or air. These three things were known to early philosophers as elements or earthly mothers (امہات سفلی). The light, the glimpse of the stars was called fire, flame or 'planetary fathers' (آباء علوی). Ether is also the same. When these Planetary fathers (Stars & planets) influence the Earthly mothers (elements), various things of the world are produced.

Shaikh Bu Ali Seena (Avicenna) believed that Allah (عَزَّ وَجَلَّ) created the balls of fire or 'ether' which were hot and burning. Gradually they cooled and developed gravitational pull. What are all these planets? They are still kindled matter. When these get cool, first air (gasses) appear, then the gasses become water (liquid), and then they become soil or solid. In view of specific closeness of the planets, the reflection of their lights influence the matter on earth, which results in specific conformation or birth of an egg or seed. Since the planets are revolving on the axis, as well as around each other, and their lights are neither identical nor reflecting constantly at one place; thousands of facts, thousands of seeds and thousands of eggs get invented continuously. By the same Planetary Fathers and Earthly mothers (elements) the growth, development and evolutionary process of many things is possible. Various types of trees grow, different types of animals are born and the seed of the human being also gets birth and takes various evolutionary forms. When things achieve their respective capabilities, a specific soul is sent to them from Allah (عَزَّ وَجَلَّ). This way the world produces variety of species. Some things get birth quickly and die quickly. Some insects or vegetation are born only for a few days, some of them continue their evolution and reproduction for a specific period. The fossils of the animals found in the archeological excavations are amazing. Strange tigers and rare snakes were found. Whatever is found, is different in form and shape and nobody knows what happened to them. Since the Earthly mothers and planetary fathers were there, and are still existing, things did not disappear totally. In view of the nearness of Earthly mothers and planetary fathers, variety of species were born, and are still taking birth. Even if the beast like human being annihilates the creatures of this planet it does not matter. Since the Earthly mothers and planetary fathers are existing, the world will re-appear in some or other form.

Some philosophers' theory is that the atoms and indivisible particles of the world can neither be increased nor decreased. They are formed or created in view of their mixture in different ratios or different shapes. Some particles are visible and some are invisible. The world is based on these visible and invisible particles of atoms.

Some people think that at first fire, air, water and soil was created and various things were formed by their combinations. A thing, by developing itself, gets transformed into another thing. Coral which is solid, has developed branches because of its proximity with marine vegetation. When vegetation develop, they achieve proximity with animals and 'touch-me-not' plant takes birth. When you touch it, it gets shrunk. Some vegetation are such that if an animal goes near them, they suck its blood. In trees also there are males and females, like Date, Pappita, etc. If you pour the flower pollen of the male date tree over the flower of the female date tree, it develops dates. Some animals develop to an extent that their shape get closer to human beings, like Gorila, black monkey, etc.

Remember, the religion is not concerned with the above arguments.

In religion, the splendor of the ruler Soul is non-materialistic, and it is like the rider, and the body is like a horse. The rider takes the horse wherever he wishes. The body and corporeality of a man are senseless, whereas human soul is knowledgeable and capable of perception. The responsibility of all deeds lies with the soul. Allah (عَزَّ وَجَلَّ) warns the human being and cautions them about their negligence. You will not escape if you commit sins. And good deeds shall be rewarded with innumerable bounties. Allah (عَزَّ وَجَلَّ) reminds the human beings repeatedly that 'you are made of clay and your initial state was mean. The one who gave you dignity after the disgraceful state has a power to revert your state as well. O' human being, ponder over your creation. You were a filthy drop of water (semen), then you became satchel of blood, then a lump of flesh and after a considerable time you were made capable of human soul.

Allah (عَزَّ وَجَلَّ) describes certain details about the 'World of Resurrection'. The day of resurrection will definitely come, a series of earthquakes will take place and in anxiety, the goat and tiger will come at the same place. The Earth will burst and lava coming out of it, will turn the oceanic water into vapor. A star shall fall on the earth and will break the sheath of the earth into pieces. All stars will loose their luster and become dark. Our Sun will also become dark. Sun, moon and other stars will loose their gravitational pull and will hit each other and break. The doubtfulness of the human eyes will become clear and it will turn from materialism towards spirituality and subtleties. Everyone will appear in the Court of Allah (عَزَّ وَجَلَّ). The Supreme Authority of Almighty will give recompense to the virtuous and torment to the evil. The place of recompense is Paradise and the place of torment is Hell.

Think about this fact. You eat food, drink water, and gulp so many things into your stomach and after that you also go to toilet. The sweat comes out of your body. When you breath, the useless parts come out of the body by becoming gasses. The new parts take the place of the dead parts. What is the result of this formation of new part and elimination of the dead part. The old and dead parts of the body are removed, and the new parts take their place. Which part of your body remains constant with you? None. In a span of 7 to 12 years, the entire body becomes new. Nothing remains which was

held by the body earlier. Think about it; did any difference come to your "I" or ego? Certainly not. It has existed the same all along.

Think, is a variable factor and constant one alike? Can the consistent soul and inconsistent body be treated alike? Certainly, not. Your "I" (ego) is consistent, and your body is a place of constant change. Therefore, you are non-materialistic. Your acceptance of the soul to be non-materialistic is the opening door to spirituality and non-corporeality. That is why it is said that if you understand yourself, you will understand Almighty God. Human soul is non-corporeal but rules the corporeal body and takes whatever work it wants from it.

Religion shows that the sensible and perceptible person should also believe in God, who is Just. The religion teaches that all your deeds should be rightful and balanced. Business dealings should be straightforward. Use correct balance in exchange of goods. Ensure a middle course in all your deeds. If you cannot decide correctly, ask the pupils of God, the ones who know. They will show you the right path. Do you know who are these pupils? They are the Apostles of Allah and Prophets. They are innocent. Allah (عَزَّ وَجَلَّ) saves them from wrong doings. Walk on their footsteps to get success. You will be able to come out happy and successful from the test of this world.

Religion is essential for salvation. Remember, religion is needed to maintain peace on this planet. Religion is very important. Alas, the religion which was meant to maintain peace, is used by the people as a battle ground and source of conflict and disputes. If you had understood and feared and expected only good from God Almighty, all these disputes would have never occurred. To fight in the name of religion is not the work of the people of Allah (عَزَّ وَجَلَّ) and His Apostle (صلى الله عليه و آله وسلم). To fight in the name of religion is the wonder work of Black Deity (Satan) who is a vowed enemy of the human beings. And his ally is human beings Corporeal Self (نفس).

Shaikh says, my childhood has passed, youth also has passed and now I am passing through the old age. But there has been no change in my ego. In old age, teeth fell. Sometimes limbs are severed in wars and in accidents, but "I" , the ego remains constant. I am the same, and my ego is the same. Therefore, it is clear that I am not materialistic. I remember what happened yesterday and what happened fifty years ago. If "I" (my ego) and my knowledge had been materialistic, I would have forgotten everything in a span of 12 years since the whole human body becomes new in about 12 years. But "I" and my ego remained the same. If people do not understand these simple things, we feel sorry. Allah (عَزَّ وَجَلَّ) only can help them

انسان جسے کہتے ہیں وہ لوگ جدا ہیں

To whom we call Human Beings are completely different people.

MUTATIONS OF THE WORLD OF SIMILITUDE (تغیرات عالم مثال)

We have described earlier about the 'World of Similitude' (عالم مثال) or the 'World of Demarcation' (عالم برزخ) between the World of Souls (عالم ارواح) and the 'World of Corporeal bodies' (عالم اجسام). The understanding of the 'World of Similitude' depends upon the understanding of 'Simile'. Explication of a dream depends upon the understanding of Simile.

Let us consider this example. We say that we have seen a tiger shooting an arrow. Here, the tiger is a parable for a brave man. We say, that is a fox, if one way is closed, it will find another. Here we mean that the person is cunning. The parable for cunningness is a fox. We also say, do not mind his talk, he is a barking dog. Meaning, the person has a foul mouth and its simile is dog.

Satan is a dog of the divine court, does not allow an undeserving to enter His court. The simile for gate keeper is also given by dog. We also say that he is a big thief, a black crow, no sooner he saw a free (unattended) thing, he grabbed it swiftly. A gamut of poetry is available on the beauty of this Simile. If simile is appropriate and an elegance is created in it, this is considered as a good poetry.

The human being progresses or regresses in his attributes. If he has good attributes, he will appear in good shape in the World of Similitude. With gradual changes in attributes and consequential alterations in shapes in the World of Similitude, the man attains the form of a human being. Having two ears, two eyes and one nose does not testify you to be human being. For salvation, development of virtuous attributes in a man are necessary.

TRANSMIGRATION OF SOUL (تناسخ)

Looking at the mutations of the World of Similitude (عالم مثال), and not knowing the fact behind these changes, some ignorant people started believing in 'transmigration of soul'. They are unaware that during the span of our life times in the world itself, these characteristics, parables and forms change and there is no need to die to accept it. After death, we will have to go to a different world altogether where different commands are drawn on us as per the requirements of that world. There is consistent evolution in our lives and no retreat. Do you consider it is logical that you receive the punishment but are unaware for what crime this new form was given? Do you think there is shortage of souls with the Almighty and therefore instead of a new soul, He will associate with you the used, second hand soul. when a tree attains capability, Almighty associates a vegetation soul with it. When an animal gets the required capacity, a suitable animal soul is provided to it. When the human body achieves supreme competence, the human soul is appointed as it ruler.

The believers of transmigration of soul have no proof that their present soul is not new but is a used soul. Soul has knowledge with it. If it was the old soul, the knowledge associated with it will be old. How is it possible that nothing is known about the past but it is claimed that everybody in this world has an old soul.

Somebody should ask the believers of the transmigration of soul that Hadhrat Ibrahim Bin Adham (رحمة الله عليه) was a King. He left royalty considering it to be inferior and became mendicant. What will he get in this world again? God forbid, the same world which he left considering it to be inferior. What was not given to Prophet Solomon (عليه السلام) by the Almighty. Do you consider him to come back to this world after death and become a king again? These are all the idle talk. Those were the seekers of 'Truth' (Almighty). When they did not find their beloved, the whole world became hell for them. In the next subtle world they will see their beloved (Almighty). His vision is antimony for their restless eyes. His talk is delightful comfort of their lives, and His company is repose for their satisfied hearts. Remember, the whole world is insignificant and all efforts for achieving worldly things are also worthless.

It is in Quran - *إِلَىٰ رَبِّهَا نَاظِرَةٌ . وَجُوهٌ يَوْمَئِذٍ نَّاصِرَةٌ* . [Some faces that Day (the Day of Judgment) shall beam (in brightness and beauty). Looking at their Lord (Allah - سبحانه و تعالی -)] (Al-Qiyamah - 22-23).

TRINITY (تثلیث)

We have described that when the refulgence (تجلی) of divine epithets (اسماء الہی) gleam on the probate archetype (اعیان ثابتہ), all things are created. And when archetype primeval (عین الاعیان), the phenomenon of Servant-hood of Prophet Mohammad (صلی اللہ علیہ و آلہ) (وسلم) receives the refulgence of the Splendor of Divinity which is the comprehensiveness of divine attributes, the integral fact (حقیقت کلی) gets manifested.

When Christians pondered over the above aspect, they understood it in terms of Father, Son and Holy Ghost. Let us interpret their contention.

What is Father? the purport of father is ' the Primordial Fact' or the Sustainer of the Worlds, God Almighty or the Essence of Infinity (ذات احدیت).

What is son? The purport of son is 'the Probate Archetype (عین ثابتہ) and splendor of servanthood (شان عبدیت).

What is Holy Ghost? The purport of Holy Ghost is 'the Refulgence of Divinity' (تجلی الوہیت).

The above three things are called 'Trinity' (تثلیث).

The Christians have a strange logic. They say that these three things are permanent and absolute entities (موجود با الذات); meaning existing on their own. But all the three are one. To consider Almighty having a son and considering the Holy Ghost as an affirmed being (existing independently) is erroneous.

IDOL WORSHIP (بُت پرستی)

The differences between the Monotheists and polytheists is from the times of Prophet Noah (علیہ السلام). The people of monotheism believe in solitary God and the people of polytheism believe in thousands of deities. Some earlier polytheists focused on stars and believed some specific planets to be their gods. they considered Mercury as god of knowledge, Venus as god of beauty and love, Mars as blood thirsty soldier, and Jupiter as the god of kids which was referred as 'Supremely auspicious' because there are 8

moons around it. Saturn was regarded as the god of 'misfortune'. A few years back two new gods Uranus and Neptune have been discovered. The Sun is also a god which is also worshiped. The smaller stars we see on the night sky are all suns, and in other galaxies there are trillions of stars and planets. This way, the gods are too many and the worshipers are too few. People call earth as mother god and worship it. In India, some people call India their mother. They have made an idol depicting mother India and worship it as 'Bharat Mata'.

Some people believe that the cosmos was originated from Shiv (Maha Dev), and Parvathi (his wife). Some people claim, Brahma is the creator, Vishnu is the Sustainer and Maheshwara/Shiv/Maha Deva is the obliterator. The establishment of this cosmos rests on these deities.

Some people consider in 'Audait' (unique God), 'Daudait' (the big god and the cosmos) and 'Taudait' (Paramatma), meaning the big soul (Shiva), Aatma (spirit) and 'Parakrati' or Maya or body. The cosmos depends on these three gods.

For some people, the origin of this cosmos is the human male organ, 'Penis'. They describe it as the creator of all. These guys carve a metallic/stone penis as pendant of a necklace and place it around their necks and worship it. Some people believe in both female and male sex organs as objects of worship. Some people worship everything excepting inorganic matter, vegetation and animals.

Only it is the unfortunate human being who does not deserve to be worshiped. Rather, the human being worships everything. To them who is the worst among creation, it is only the undeserving human being. This is the ultimate regard given to human being.

THE DIFFERENCE BETWEEN THE RELIGION AND PHILOSOPHY (فرق مذهب و فلسفه)

What is the difference between religion and philosophy? The philosophy originates from the mind and its theories keep on changing. Philosophy has nothing to do with God and Religion.

The Religion is received through the Prophets and it is a gift of God to the humanity to lead a life free from all shades of evil. The religion consists of commandments of Almighty. To claim receiving revelations of God is exclusive with the Prophets. Rather,

the Prophet cannot move on his own, cannot talk a word on his own as his utterance is the 'Word of God. The one who claims to belong to religion has to prove the tradition from himself to Almighty through the Prophet. If a person utters 'it is in our religion', then he has to prove his link with the Almighty. Terming of philosophy as religion is senseless and it is like attempting to prove 'the doubtful' as 'definite'.

The religion of all the prophets is the same, which is monotheism of Almighty. There are no differences of teachings among prophets with regard to Allah (عَزَّ وَجَلَّ), because all of them are honest and Allah (عَزَّ وَجَلَّ) is the same who is there from the beginning and who will remain existent eternally. However, the differences could be in the practices of prayers and in some imperatives which change due to change in time.

Idol worship is contrary to monotheism while philosophy can never be regarded as religion. One cannot prove religion by concocting stories. The claim has to be supported by evidence and without evidence, no utterance can be accepted as Truth.

THE UNIVERSALITY OF ISLAM (اسلام کی ہمہ گیری)

Look how clear are the teachings of Prophet Mohammad (صلى الله عليه و آله وسلم). How peaceful is the religion of Islam. Not to accept this supreme reformer, is misfortune and ill luck. Prophet Mohamad's (صلى الله عليه و آله وسلم) advent was the beneficence of Almighty on all the creatures. His door is open for the entire world. He is the 'City of Knowledge' whose door is very high and he is ready to embrace one land all. He teaches equality and no hatred on the basis of cast and creed.