
HOLY QURAN'S JUDGEMENT

PART - III

**HOW DO WE
RECOGNIZE
THE
SUNNATHWAL JAMAATH
DESTINED TO ENTER THE HEAVEN**

**By
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Holy Quran's Judgement
Part - III

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Thirukkuran Theerpu - Part III)

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ABOUT THE BOOK

A unique Book that reveals amazing facts about Prayers and provides the Reader with a clear and comprehensive explanation to the Question, “What is meant by Sunnah?” Also, to identify the people of Sunnathwal Jamath foretold by Rasool (Sal).

Vital information hitherto unknown such as the true meaning of Ibadah, the fundamental principles and its benefit to Mankind are explained in a brilliant manner.

The First Bith-hath (novelty) introduced into Islam was an interpolation of the meaning of the Kalima – the basic principle of Islam, that “there is none worthy of worship, but Allah”, “there is no God, but Allah” or “there is no God, but God”. This had led to a great misconception of Islam, spreading confusion and chaos world over, particularly in the Muslim world.

The Author has expounded this noble truth elegantly, based on Quran and Hadhees – the traditions of Prophet Mohamed (Sal).

ALL CEYLON THAREEKATHUL MUFLIHEEN.

All praise be to “Allah”, the omnipotent and the merciful. The tranquility and peace be bestowed upon the great Rasool-e-kareem Mohamed Musthafa(Sal), the Malharul Athami and his companions, the genuine followers of the Sunnathwal Jamaath and the Moomins who followed them and their followers.

CHAPTER - 1

WHO IS THE SUNNATHWAL JAMAATH

DESTINED TO ENTER THE HEAVEN?

Dear Readers,

Hadhees

When Prophet Mohamed (Sal) said that the Israelis had divided among themselves into 72 groups and his followers would divide among themselves into 73 groups, all but one would be destined to Hell. The companions asked Rasoolullah which group it was? He replied that it was whoever who took the same Sunnah meant to be the way or tradition as he and his companions followed.

*Informant: Ibnu Umar (Rali)
Source: Aboodawood, Ibumaja*

There are similar *Hadheeses* like this one. These could be examined step by step. The above mentioned *Hadhees* has indicated the general character of the *Sunnathwal Jamaath* group that is destined to Heaven. We have accepted that all people who lived and about to live from the time of *Muhammad (Sal)* to doomsday are the followers of *Rasool (Sal)*. Even if some dispute it, if only the Muslims are considered, its multitude in billions too cannot be gauged. If we take it that 72 groups are destined to Hell and only one group to Heaven, it would be fallacious to say 1/73 of the world’s population would reach Heaven. This is because, couldn’t each of the 72 groups destined to Hell consists of much greater number than the group destined to Heaven?

Hence, the number of *Moomins* destined to Heaven may be a very few, whereas those destined to Hell would be very much more.

Quran 2:88

A minority will be the believers.

Quran 11:17

Yet majority among men do not believe.

(And in addition to these, examine the following *Quranic* verses 5:49, 12:103, & 6:116)

Hadhees

If Allah had not stopped one from Hell, (if one had not been adjudicated to Heaven) there would have been none to declare that there is no Ilah (creation) except Allah and that Prophet Mohamed is his messenger. This was mentioned by Anas (Rali) from the quotations of Prophet Mohamed (Sal)

(Source: Buhary)

Quran 7:40

To those who reject our signs and treat them with arrogance, no opening will there be of the gates of Heaven, nor will they enter the garden, until the camel can pass through the eyes of a needle. Such is our rewards for those in sin.

Considering such verses and *Hadhees* it is obvious that the entry to the Heaven is a very difficult task and that only a few go there. If it is only *Sunnathwal Jamaath* who goes to Heaven, presently it is impossible to recognize and follow them. Among *Muslims*, all of the 73 groups in the current world proclaim themselves to be the members of *Sunnathwal Jamaath*. If so, how are we to identify the genuine members of *Sunnathwal Jamaath*? We are compelled to find out the fact in consultation with *Ijma*, *Kiyas* and the inferential knowledge without rejecting the *Ayah* in the *Surah 7:40* of the *Quran* and *Hadhees*, its explanation and interpretations but accepting them wholeheartedly.

When I examined a number of books giving the answer to the question who belongs to the *Sunnathwal Jamaath*, I found them to have been written by people who are following one another blindly at random on inference and not to have been proved so logically as to be accepted by our knowledge. The intellectuals who are able to throw light on this subject are so scarce that I found it my obligation to enlighten it with such conscience that would pave the way for our knowledge to accept it in consultation with the *Quran* - our *Imam*, *Hadhees*, *Ijma*, *Kiyas* and intelligence. I have written this book so as to complete my task methodically and satisfactorily. Whether to accept or reject it depends on your discretion. So, first of all let us find out *Rasoolullah's Sunnah* as already indicated in the *Hadhees*.

CHAPTER - 2

WHAT IS SUNNAH?

Let's find out the *Sunnah* of *Rasool(Sal)* and his comrades destined to Heaven. According to the religious books available to us, there are four kinds of explanations in *Rasool's Sunnah*. I give them here briefly.

1st - It is the suggestion of one section that whoever has taken those adopted by *Rasool(Sal)* such as the prayer, the obligatory *Amal* and those optional *Amals* as growing of the beard and the tooth brushing stick (*Miswak*) belong to *Sunnathwal Jamaath*.

2nd - It is the suggestion of another section that whoever utters the *Kalima*, "*La Ilaha Illallah Muhammad-ur-Rasool-Allah*" and adopts the obligatory and the optional prayer belong to the *Sunnathwal Jamaath*.

3rd - The suggestion of another section is that whoever utters *Kalima* orally as already mentioned and observes *Farl*, *Nafil*, Options, Art and Culture, and all other examples adopted by *Rasool (Sal)* belong to the *Sunnathwal Jamaath*.

4th - The suggestion of another section is that whoever instills into his mind the *Thowheed* (The ideology of oneness of being) explained by *Rasool(Sal)* with strong conviction, even though he is weak in the obligatory and the optional *Amal* as belonging to the *Sunnathwal Jamaath*.

As thus, several opinions with certain differences are provided by our guides, it is difficult to find out the truth. Hence, let us consult our *Imam* - the Holy *Quran* to obtain an answer to the question "What is *Sunnah*?"

Quran 33:62

That was the way of Allah in the case of those who passed away of old; and you will not find any change in the way of Allah.

(The word *Sunnah* in this *Ayah* used to mean habit, path, scheme, rule or custom).

Quran 40:85

But their professing the faith when they (actually) saw our punishment was not going to profit them. (Such has been) Allah's way.

(The word *Sunna* in this *Ayah* too is used to mean habit, ways, plan, rule or custom).

Quran 48:23

(Such has been) the practice of Allah already in the past: No change wilt thou find in the practice of Allah.

(In this *Ayah* too the word *Sunnah* is used to mean habit, way, plan, (natural) rule or custom).

Whoever, accept the *Quran* cannot negate this fact. If it is necessary, examine all the *Quranic* verses containing the word *Sunnah*. It is the very same word *Sunnah* in the *Quran* that is used in the *Hadhees* previously mentioned. So, we have understood that the word *Sunnah* is used in the *Quran* in terms of ways or tradition. So, now it is necessary for us to find out what *Rasool Sal's* *Sunnah* (habit, way, plan, rule or custom) was?

If you read the above mentioned verses once again, *Allah* categorically says that the *Sunnah* was same even for your ancestors. Who are the ancestors? All messengers and their people. If so, it is obvious that all the messengers unanimously go with the same *Sunnah* (habit). What is *Sunnah* (habit, way) in which all the messengers were united? What was the *Sunnah* that was revealed with grace to the messengers by *Allah*?

Quran 17:77

(This was our) way with the messengers we sent before thee: thou wilt find no change in our ways.

According to this *Ayah*, isn't it clear that the *Sunnah* (habit) for both *Allah* and prophets are one and the same? So, when people

plunge into the ignorance of *Shirk*, it is the *Sunna* of *Allah* to offer the *Kalima*, “*La Ilaha Illallah*” to the messengers and command the people to perform *Ibadah*. We cannot contradict it.

Quran 2:38

We said “Get ye down all from here; and if, as is sure, there comes to you guidance from me, whosoever, follows my guidance, on them shall be no fear, nor shall they grieve.

As per these *Ayahs*, it is *Allah’s Sunnah* (habit) to bestow the right path, send prophets with *Kalima* when people plunge into the darkness of *Shirk*. The prophets in turn, having received the *Kalima* from *Allah* revealed it to the people and inspired them on *Ibadah* (perceive all as one) in order to unite with the truth. This has been the normal course of prophet’s *Sunnah*. It has also been the habit (*Sunnah*) of the majority of the people to oppose the slogan, the doctrine of *Kalima* proclaimed by the prophets. We all know that the right path is the ideology of oneness of being explained by *Kalima* and that a number of human societies that negated this doctrine were destroyed. It is also the *Sunna* of *Allah* to guide (*Hidayath*), the people who accept this doctrine and make others lead a wrong path (*Lalalath*) who negate it. When we observe all the demerits in the world, we can find out what *Allah’s Sunnah* is?

Hadhees

Once three Kafirs came to Prophet Muhammed (Sal) and said, “Will you not accept any other Ilah with Allah?” Then he said “I was sent as a messenger with the Kalima “La Ilaha Illallah” meaning that there is no Ilah except Allah and lead the people to it. In this connection the verse “Kul Ayyusayyin Akbaru Shahadathan” was revealed.

Informant: Abbas (Rali)
Source ; Durrul Manthoor

Hence, we should accept that the *Sunnah* or way of the messengers is the revelation of *Thowheed* by means of *Kalima* and the right path is the ideology of Oneness of Being or *Thowheed* explained by *Kalima*. We cannot deny this.

Quran 12:108

Say thou: This is my way; I do invite unto Allah, with a certain knowledge and whoever follows me, Glory to Allah! And never will I be a Mushrikeen (Unfaithful)

(Examine the following *Quranic* verses 41:43 and 21:25)

All the prophets were enthroned with *Kalima* and as such 124,000 messengers strove to disentangle their respective people from *Shirk* by means of the revelation of the *Kalima* to them. So, there is no doubt that the *Sunnah* of all the prophets was to strengthen the *Thowheed*, the ideology of oneness of being. The provision of all the *Amals* adapted in each period was to make it easy for the people to travel along the right path (*Sirath*) of “*La Ilaha Illallah*”. As such, the main aim of the call of the messengers was the instilling in the mind of the people the meaning of *Kalima (Iman)*. We cannot negate that the “*Sirath*”, the right path is doctrine-oriented and not *Amal*-oriented.

Now if there is a question “Which is the *Sunnah* of *Rasool (Sal)* and his comrades”? We can answer that it is the preaching of *Kalima* and the persuading the people to perform *Ibadah*. Most of our ancestors not only believed that *Ibadah* is only praying but also made us to believe their misunderstanding. Worship includes all *Amals* including prayers. We superficially mean *Ibadah* as worship but its real meaning is not prayers. The true meaning is unifying; perceive as one. I have clarified this in the 1st and 2nd parts of my book “*Holy Quran’s Judgement*”. *Abbas(Rali)* has categorically stated that the word *Ibadah* in the *Holy Quran* wherever it occurs means unifying or an act of *Thowheed*.

The fact that the *Sunnah* of 124,000 prophets is to wholeheartedly accept the *Kalima* and indulge in the act of unifying (*Ibadah*) cannot be rejected by us. The following verses in the *Quran* substantiate this fact:- 7:59, 7:65, 7:73, 7:85, 41:43, and 21:25. The word *Ibadah* cannot be accepted to mean the prayer and other *Amals* classified in the *Shariah* that was the *Sunnah* (habit) of *Rasool(Sal)*. Because the *Shariah* and *Amals* followed by *Rasools* and prophets who were bestowed with divine revelations differed from one another.

Quran 22:67

To every people (to suit their ages) have we appointed rites (worship) which they must follow to reach the nearness of God. Let them not then dispute with thee on the matter, but do thou invite (them) to thy Lord: for thou art assuredly on the right way.

From these verses it is clear that the messengers brought different types of *Shariah*, *Amals* and *Fiqhs*. Thus, how can we accept it as *Sunnah* when the *Amals* and the *Shariahs* of the messengers were different? Hence, it is as clear as crystal that the way expressed by the word *Sunnah* is not *Amal*-oriented and what *Sunnah* expresses is the doctrine of *Thowheed* explained by *Kalima*. According to the *Hadhees* I have mentioned at the inception, it is necessary for us to know, if we want to follow *Rasool (Sal)* and his comrades, which and how much of the doctrine, *Amals* and mundane affairs should be adopted by us as they were adopted by *Rasool(Sal)*. Because it is impracticable and irrational to say that we have to follow all words, actions and doctrines of *Rasool (Sal)*. We can adopt the *Amals* such as the prayer being a practice to the confirmation in his doctrine. Even *Abu Jaheel* has followed *Rasool(Sal)* in Art, Culture, Fashion, Language and Food. So, what we have to follow is the doctrine.

As all the *Amals* ranging from prayer are obligatory, not *Sunnah* and they differ from period to period, we cannot regard it as a habit or *Sunnah*. Therefore, it is clear that the *Sunnah* like beard growing and head gear is different; the obligatory *Amals* is different and the *Sunnah* to follow *Rasool(Sal)* and his comrades is different. Hence, it is obvious that the *Sunnah* mentioned in the *Hadhees* is not *Amals* but doctrine.

Considering *Rasool Sal)*'s beard growing, wearing a head gear and the use of *Miswak* stick as *Sunnah* is part of the procedures belonging to the mundane social affairs called "*Athalath*". There are two divisions of *Sunnah*: *Afhalu Sunnah* and ornamental *Sunnah*. The *Sunnah* denoted in the *Hadhees* that "whoever takes the same *Sunnah* as me and my comrades took is destined to the Heaven" does not refer to both types of the above mentioned *Sunnah*. *Rasool(Sal)* and his comrades had grown beard. How can we say that a man and a woman without moustache should follow this *Sunnah* of beard growing? Whoever does not follow the *Sunnah* cannot go to Heaven! If so, it goes that beardless man or woman of *Moomins* cannot enter Heaven.

What we understand from this is that the *Sunnah* mentioned in the *Hadhees* does not refer either to the obligatory *Amals* or the *Afhalu* and the ornamental *Sunnah*. The *Sunnah* indicated in the *Hadhees* refers to only the doctrine - “*Iman*”. The word *Sunnah* used in the details of *Athalath* - the jurisprudence, concerning mundane affairs means “if observed that will be rewarded and no harm will befall if not observed”. These are the *Afhalu Sunnah* and the ornamental *Sunnah*. It is contrary to the truth what our ancestors have said that whoever follow completely and absolutely the *Sunnah* found in the clothes and other mannerism of customs of *Rasool (Sal)* belong to *Sunnathwal Jamaath*. This cannot be followed or practised hundred percent. On the basis of *Rasool(Sal’s)* examples (*Kiyas*) in the mundane affairs, we could follow them with certain modifications as and when necessary to suit the situation and circumstances. Such good modifications had been employed by “*Thabiyeens*” and the “*Thabauththabiyeens*”.

Further, it is necessary to draw our attention to find out who the companions mentioned in the *Hadhees* are? Because we cannot conclude that all those who embraced *Islam* by pronouncing the *Kalima* during the time of *Rasool(Sal)* were companions. According to *Quran* some who pronounced *Kalima* to *Rasool (Sal)* and embraced *Islam* had been *Munafikeens*. Even some had acted completely in defiance of *Rasool(Sal)*. How can we follow those people? Therefore, we have to know who are companions mentioned in the *Hadhees*.

If we are to find out the truth of anything, we must know its contradiction also. In order to confirm the color white, it is necessary for us to know the color black. Likewise, to conclude the *Sunnathwal Jamaath* destined to enter the Heaven, is it not necessary for us to know their opposite who are destined to Hell? Only if we know how, in which respect and how much we should follow *Rasool(Sal)* and his companions and whom we should not follow, we can arrive at a rational conclusion. On the contrary, it is wrong to conclude that since *Rasool(Sal)* possessed all the examples required by us, we should follow him hundred percent and it is impossible for anyone to do so.

It is sheer ignorance for some one to have mentioned that observance of all the affairs of *Rasool(Sal)* is the true following and it is *Bith-hath* (should be avoided) to make modifications in certain affairs of him from

time to time. If we want to follow suit of *Rasool (Sal)* completely, there arises the necessity of calling us prophets; creating the same *Quran* as was brought by *Rasool(Sal)*; engaging in wars like him for which using the weapons like bow, arrow and swords; observing polygamy; tying stone to the belly to tolerate hunger; riding the animals such as horse and camel; taking *Rasool(Sal's)* language, food and clothes. If not so, all men should be adjudged as men of *Bith-hath*. Who can accomplish this? How can we obtain a daughter *Fathima (Rali)* and a son-in-law *Ali (Rali)*? We cannot definitely say that even the *Thabiyeens* and the *Thabuaththabiyeens* being the companions of *Rasool(Sal)* had completely followed all *Rasool(Sal's)* practices in all their mundane affairs.

For example in the times of *Rasool(Sal)* men and women had performed prayer together at one place. The system was brought under modification by *Umare-e-Farook (Rali)*, and then by *Uthuman (Rali)* and *Ali (Rali)* succeeding him with certain modifications in that too. Such is the way in which our society continues. We cannot regard all those modifications as *Bith-hath*. We should understand the difference between the *Bith-hath* actions in “*Dheen*” and in the *Amals* because *Thabiyeens* and *Thabuaththabiyeens* had made certain modifications in the procedure of some of these. All those activities were only in actions and *Amals*. They had not made any change or modification in “*Dheen*”. All their modifications centered only on the mundane affairs with a view to strengthen “*Dheen*”.

Quran and *Hadhees* were neither printed nor published in the times of *Rasool(Sal)* or in the times of *Thabiyeens* and *Thabuaththabiyeens* but was first printed in 17 A.D (1694). As what we did was not done by *Rasool(Sal)*, we cannot regard it as *Bith-hath* created in Religion. Such activities are helpful mundane things to stabilize *Dheen*, and are concerned with such mundane affairs. Therefore, we regard them as “*Bith-hath Hasana*” the beautiful novelty. We cannot find out *Islam* today without these activities. Did *Rasool (Sal)* and his companions make “*Kuthba*” (*Oration*) in Tamil Language? No! They did not do so, but we do. Can it be regarded as *Bith-hath*? If not, there is no mistake in regarding it as “*Bith-hath Hasana*”.

CHAPTER - 3

WHAT IS BITH-HATH?

Hadhees

Whoever inserts into our religion what is not in it, then it must be deniable as “Bith-hath”, according to Rasool (Sal).

Informant: Ayisha (Rali)

Source: Buhary, Muslim

Current groups such as *Wahabis* and *Thableeq Jamaath* who do not give room for thoughts argue that all the novelties are *Bith-hath* and must be denied on the basis of the above *Hadhees* and the *Hadhees* that says all *Bith-hath* should be avoided. This indicates their ignorance. Their stubbornness is at the bottom of their ignorance of what “*Dheen*” is? If we examine this *Hadhees* closely it bears evidence to the two types of *Bith-hath*: the deniable and the undeniable. If we understand what religion or “*Dheen*” is we can find out what the deniable novelties (*Bith-hath*) is? *Arifeens*, the religious intellectuals divided *Bith-hath* into “*Hasana*” (beautiful novelty) and “*Shyyia*” (Bad novelty) and explained them in order to enlighten on it. *Thabiyeens* and *Thabauththabiyeens* had handled several activities falling under “*Hasana*” (An example already has been given).

It is *Dheenul Islam* that is the religion! What is it that is not in *Dheenul Islam*? What is not in *Islam* is only *Shirk*. The actual meaning of this *Ayah* is that inserting anything new that is not in the religion amounts to introducing *Shirk* into a *Shirkless Islam*. The first *Bith-hath* smuggled into *Islam* after the demise of *Rasool(Sal)* was the infusion of the *Kalimathulkabeesa* (stinking *Kalima*) by means of misinterpretation of the *Kalimathuththaiba* (fragrant *Kalima*). The real *Bith-hath* is the *Kalima* created by man to mean, with *Allah* there is creation other than him, equal and parallel, by turning over the true meaning of *Kalima* that there is nothing with *Allah* other than him, equal and parallel, that confirm *Thowheed*. About 30 to 200 years after the demise of *Rasool(Sal)* this prevaricated disease became endemic throughout the world by mutual adoption.

Hadhees

The best of time is mine; then that of my successors; after that of the next successors. Thereafter, lie will spread - Rasool(Sal).

Informant: Ubnu Umar (Rali)

Source: Thirmithy

The period mentioned in the *Hadhees* is about 30 years. What is lie? It is said that “*Shirk*” itself is the lie. Even though several *Hadheeses* could be cited, suffice it to say this one. Prophet *Muhammed(Sal)* is said to have said the prayer. “Oh God! Pardon the *Imams* (Leaders) for their sins, lead them to right path. The *Imam* as we are aware, is the leader guiding the people religiously.

(To distinguish between the *Kalimathuththayiba* and the *Kalimathulkabeesa*, examine the following *Quranic* verses 14:24, 25, and 26)

The misinterpretation of the meaning of *Bith-hath* is an attempt to conceal the truth.

Hadhees

Rasool (Sal) said three times, let those immerse into the beauty of words, not paying attention to the meaning be destroyed.

Informant: Ibnu Maswood (Rali)

Source: Muslim, Aboodawood

Examine once again the *Hadhees* mentioned earlier as told by *Ayisha (Rali)*. The word *Bith-hath* is mentioned only in singular sense as regards to what is avoidable and non-existent in our religion. So the real *Bith-hath* and what is deniable is equating (*Shirk*). Anything in *Amal*, if it is to create “*Shirk*” in word, action and meaning is necessary to be eschewed. The word *Bith-hath* has been mentioned in some *Hadheeses* in plural sense. Such *Hadheeses* individually explain the *Bith-hath* in word and action. The *Bith-hath* in doctrine has been expressed in singular, and *Bith-hath* in word and action has been expressed in plural.

Hadhees

The best of the words is Allah's religion. The best of practices is Mohammed (Sal's). The worst of actions is Bith-hath. All the Bith-hath are aberrations. All aberrations will lead to Hell.

Informant: Ibumaswood (Rali)

Source: Buhary, Muslim

The same *Hadhees* that is found in *Nasayee* and was mentioned even by *Jabir (Rali)*. Note that the word *Bith-hath* is mentioned both in singular and plural.

Hence, if a word or an action cherishes and stabilizes *Iman*, it is to be welcomed. "*Bith-hath-Hasana*" falls under this category. Therefore, we regard as "*Bith-hath-Shyvia*" the word, action and meanings invalidating the "*Dheen*" - *Thowheed*, and as *Bith-hath Hasana* those stabilizing *Thowheed - Iman*.

Bith-hath is only one, that is *Shirk* (equating in whatever form and content). If *Shirk* occurs in word, action and meanings, it should be avoided. There are so many evidences to prove *Bith-hath* to be *Shirk*-oriented. The *Quranic* verse 4:6 and the *Hadhees* that says "Anyone whose last words are *La Ilaha Illallah* would enter the Heaven" are sufficient evidence for it.

Hadhees

Rasool(Sal) is reported to have said that it was written at the gate of paradise as, "INNANI ANALLAHU LA ILAHA ILLA ANA LA UHATHIFUMANKALAHA". This means only I'm Allah, there is no Ilah other than me and I will not torture whoever utters this Kalima.

Informant: Abbas (Rali)

Source: Dhurrul Manthoor

Rasool(Sal) said quoting from Allah: surely, it is I who is Allah, there is no Ilah except me; obey me (do Ibadah). If anyone of you come to me with the evidence of La Ilaha Illallah and with a pure heart, he

has entered my fort and whoever has entered my fort has escaped my punishment.

Informant: Ali (Rali)

Source: Dhurrul Manthoor

The divine grace and compassion is insurmountable by any laws. It is the *Quranic* statement that *Allah* may forgive all other sins of whomever he wish to, all except *Shirk*. It is reported in another *Hadhees* that God tortures only those who reject the *Kalima La Ilaha Illallah*. If we take into account such and such novelties handled by *Thabieens*, *Thabauththabiyeens* and some of the virtuous next to them, you can accept the truth mentioned by me. Most of the neo-reformers are deep-rooted in the monotheistic doctrine that there is only one God worthy of being worshipped, and their fundamentality is the genuine *Shirk* (*Bithathsaviya*) explaining that *Allah* and the creation are separate. They find *Shirk* and *Bith-hath* only in the praying procedures such as folding the arms, intonation of *Dua* and reciting of *Thalkeen*. How worst this ignorance is? If we take into account the argument of such with clear thought, it is obvious that they not only plunge into confusion, misinterpreting the words such as “*Dheen*”, “*Sunnah*”, *Bith-hath* and *Shirk*, but also make others to do so. Hence, it is a mistake to estimate that certain procedures handled by *Rasool*(*Sal's*) great people and some of the successive virtuous are anti-religious or *Bith-hath*.

There are certain affairs that does not come under commands and prohibition and if such are to strengthen *Dheen* helpfully, we are entitled to handle them, keeping in mind the time factor. For instance, *Hatham*, *Dua* and feast are the procedures not commanded or prohibited. But they were created by some intellectuals in order to strengthen the *Iman* of the people. However, it is true that some successive imposters misuse them. Feeding the poor and providing feast are good and laudable acts, but is a mistake the people of our society pooh-poohing the poor and giving priority to the rich (Take for granted other social functions). It is a mistake to handle words such as *Haram*, *Halal*, *Bith-hath*, *Shirk* and *Kufr* without elucidation, but with the persistence that what they have learnt is true.

The words “*Dheen*” and “Religion” are denoted to mean *Thowheed* expressed by *Kalimathuththayiba*. The *Thowheed* being the doctrine of oneness of being is the right path - *Sirath* and *Amals* are the practices contributory to lead us in that path, without slipping. We must realize that *Amals* include the obligatory and the optional and also defecation, urination, eating and sleeping. Therefore, we cannot arrive at any conclusion without examining the details of *Rasool(Sal)* and his negators. It is a difficult task to excavate what was buried 1410 years ago. Therefore, you should be patient without being exhausted.

CHAPTER - 4

WHO ARE DESTINED TO HELL?

Hadhees

When it was told by Rasool(Sal) that all his people except negators would go to Heaven, his companions asked him who the negators were? And he replied that whoever went in compliance with him would go to Heaven. Whoever, went in defiance of him would be his negator.

Informant: Aboohuraira (Rali)

Source: Buhary

In this *Hadhees*, who are those mentioned to Hell, the one negated *Rasool(Sal)*? This must be understood clearly by us. There had been one opponent, negator, defier for every apostle (*Rasool*) to whom religion was revealed.

Quran 6:112

Likewise, did we make for every messenger an enemy, evil ones, among men and Jinns inspiring each other with flowery discourses by way of deception. If thy Lord had so planned, they would not have done it. So, leave them and what they forge.

We cannot deny that it was only *Abu Jaheel (Abulhikam)* who negated, opposed and defied our *Rasool(Sal)*. He was the leader and the *Mushrikeens* and *Kafirs* were his followers. According to some *Hadheeses* *Rasool(Sal)* has said that his *Firavun (Abu Jahil)* is more vicious than *Musa (Alai's)* enemy *Firavun*. So, we shall employ our reasoning in order to find out in which cases both *Abu Jaheel*, the leader of those destined to the Hell and *Mohammed (Sal)*, the leader of those who are destined to the Heaven, agree and disagree.

CHAPTER - 5

AGREEMENT AND DISAGREEMENT

(1) Rasool(Sal's) doctrine

The *Ilah* (existing *Mavjoothun*) in “*La Ilaha Illallah*” (there is no *Ilah* except *Allah*) is not separate from *Allah*. With *Allah* there is nothing that is not He. The consideration that every thing existing is not *Allah* is *Shirk* (equating). Our ancestral messengers and I do not equate anything with *Allah*. Equating is the worst unpardonable sin. This is the living essence of *Rasool(Sal's)* doctrine. This is *Thowheed* or oneness of being. The *Kalima*, the complementary supporting *Thaleels* that is the *Ayahs* in *Quran* and the *Hadhees* that explain these *Ayahs* are all clearly prove beyond any doubt about *Thowheed*, oneness of being. The *Quran* is still administering a challenge regarding this.

Quran 27:64

Or, who originates creation then repeats it and who gives you sustenance from Heaven and Earth? (Can there be another) Ilah beside Allah? Say, “Bring forth your argument, if ye are telling the truth”!

Upto now none has given evidence. None will submit in the future as there is no evidence. The *Quran* insist this very firmly. (Here, take for granted the divine attributes of *Jayees* and *Wajib*). In brief, the living essence of *Rasool(Sal's)* doctrine is that with *Allah* there is nothing else.

(2) Abu Jaheel's doctrine

According to *Abu Jaheel*, *Allah* is one. The *Ilahs (Alihath)* - the creations we worship are separate from *Allah* and are not *Allah*. The *Kalima* and the *Quranic* verses uttered by *Mohamed* are false. *Mohamed* says, all *Ilahs* are *Allah*. Never before had we heard of it even from our ancestors. (This is *Abu Jaheel*, the *Mushrikeen's* doctrine).

Quran 38:5

“Has he made all Ilahs (Gods) into one Ilah (God)? Truly this is a strange thing!

Quran 38:6,7

And the leaders among them: go away (Impatiently), (Saying), “Walk ye away, and remain constant to your Ilah (Gods)! For this is truly a thing designed (against you) “We never heard (the like) of this in the last religion. This is nothing but a made up tale”

This is the evidence given to us by *Quran*. Compare some similar verses such as 37:36 and 37 with this.

Hadhees:

Abu Jaheel said that he had not definitely falsified the prophet but found it false what he had brought. In the wake of it Allah says, Oh prophet, We have definitely known that what they say regrets you. They have not falsified you, but the wicked try to falsify the divine verse. Thus Allah revealed the verse 6:33 in this regard on the eve of the incidence.

Informant: Ali (Rali)

Source: Thirmithy

According to the *Hadhees*, *Abu Jaheel* negated, opposed and rejected the *Kalima* preached by *Rasool(Sal)* and the divine verses evidence to it (*Thaleel*).

Quran 23:44

Then sent we our messenger in succession, every time there came to a people their messenger, they accused him of falsehood. So, we made them follow each other (In punishment) we made them as a tale (that is told), so away with the people that will not believe.

According to this verse it is confirmed that not only *Abu Jaheel* but also the opponents of the bygone messengers falsified only the doctrine.

In brief, it is *Rasool(Sal's)* doctrine that only *Allah* exist ubiquitously. *Abu Jaheel's* doctrine is that there is one God. However, with him there is also *Ilah* (creation) that is not He. *Rasool (Sal's)* doctrine is the *Thowheed* under which he finds God ubiquitous. *Abu Jaheel's* doctrine is *Shirk* under which he finds that God is one and with him there is everything that is not He. None, having accepted *Quran* and *Hadhees* can gainsay it.

(3) *Rasool(Sal)* cited the following verses in support of his doctrine:

57:3, 16:22, 16:51, 7:85, 21:22, 43:84, 23:91, 17:42, 21:99, 2:115, 4:126, 4:171, 42:11, 9:40, 50:16 and 2:86. Let's explore only one of them.

Quran 57:3

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

Of this verse *Abu Jaheel* had rejected only one of the five components of this verse but accepted the remainders that *Allah* is the first, the last, all knowing and the invisible for creation. The one of the four attributes that was rejected by him is the divine appearance. He never accepted that *Ilah* is divine appearance. He was greatly surprised at that matter. He, who believed that his idol (*Ilah*) was separate from *Allah*, found untrue the *Kalima* that say the *Ilah*, the creation, is inseparable from *Allah*.

The citation from Quran 38:7

"We never heard (the like) of this in the last religion, this is nothing but a made up tale!"

In brief *Abu Jaheel's* doctrine was that with *Allah* there is creation that is not *Allah*.

(4) *Rasool(Sal's)* worship

Rasool(Sal) in striving to get closer in union with *Allah* adopted *Amals* like prayer and *Dhikr*. He has taken up prayer as *Wasila*. He prayed to *Allah* considering him in a formless state (*Bathin*). To worship

God considering him in a form is *Kufr*. It is legitimate to worship God imagining him in a formless state. Because when it is said formless it cannot be limited. Hence, it is considered infinite wholeness. This is not contrary to *Thowheed*. But it becomes *Kufr* to worship a bounded and limited object as God. This is because if we believe a particular object represents God, then the rest of the objects have to be considered as not God. If all the objects are taken as God then all have to be worshipped. This is something impracticable. It is *Shirk* to consider the object worshipped as not God. (This is *Abu Jahil's* worship). It is very clear that *Rasool(Sal's)* prayer is acceptable to knowledge. The aim of the prayer is to obtain divine love or paradise.

(5) Abu Jaheel's worship

He believed that *Allah* is formless and took idols as *Wasila* to get closer to him. His and *Rasool(Sal's)* common aim (*Niyath*) was to obtain the divine love or paradise. In spite of the similarity in their aim, *Rasool(Sal's)* worship aimed at the confirmation of *Thowheed*, whereas *Abu Jaheel's* at the confirmation of *Shirk*. However, the *Ahlul Kithabees* who accepted prophets and the *Kalima* not only said *Usayir (Alai)* and *Easa (Alai)* to be the sons of God but also resorted to idol worship. In the *Quran Allah* declares them to be *Kafirs*, not *Mushrikeens*; on the contrary, those like *Abu Jaheel* to be *Mushrikeens*, not *Kafirs*. *Allah* revealed many verses to us in order to distinguish between *Mushrikeens* and *Kafir*.

Quran 5:5

This day are (all) things good and pure made lawful unto you. The food of the people of the book is lawful unto you and yours is lawful unto them. (Lawful unto you in marriage) are (not only) chaste women who are believers, but chaste women among people of the book, revealed before your time, when ye give them their due dowers and desire chastity not lewdness, taking them as lovers. If any one rejects faith, fruitless is his work. And in the hereafter he will be in the ranks of those who have lost (All spiritual good).

We observe through these verses that *Allah* who made lawful to us the food and women of "*Ahlulkithabis*" who having accepted

Kalima worshiped God limiting him in a form, made the women and the food of *Mushrikeens* unlawful to us.

Quran 2:221

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

Why should *Allah* allow us something like food and women of “*Ahlulkithabs*” though *Abu Jahil* and *Ahlulkuthabis* were idolators but forbid us the food and the women of *Mushrikeens* like *Abu Jahil*? There is sharpness in it. The *Ahlulkithabis* believed that except *Allah* there is nothing equal to him and that only he abides in each *Malhar* - the creation. They were the believers of the *Quranic* verse that God is evident (*Lahir*) and that creation is an illusion of appearance. This is pure *Thowheed*. However, when they consider a particular object to be *Allah*, their *Iman* is concealed. That is why *Allah* regards them as *Kafireens* (concealers or hidiers of the truth). So, it is clear that this is a pardonable sin. “*Kufr*” means concealment or hiding.

Quran 5:90

Oh ye believe! Idolization and gambling, sacrificing to stones and (divination by) arrows are an abomination of satan’s handiwork. Eschew such (abomination) that ye may prosper.

Idol worship in the belief that creation and *Allah* as inseparable is a sin that is equal to alcoholic drinks but not an unpardonable sin. This is the status of idolatry. But *Abu Jaheel’s*, *Mushrikeen’s* idol worship differs. He believed that the idol (*Ilah*) worshipped by him is a *Wujooth* similar to *Allah* but different from him. His belief was *Allah* is an object and the creation (*Ilah*) an object other than him. Therefore, due to his ignorance, he believed that with *Allah*, the real *Wujooth*, there are separate *Wujooths* other than *Allah*. He formed in his mind many imaginary *Wujooth*. This misbelief is *Shirk*, equating. Even though actions are almost similar, it is only by the distinction of doctrine that

Kafir is distinguished from a *Mushrikeen*. A *Moomin* is distinct from those of these two classes. The distinction lies only in doctrine, not in worship.

The tap root of *Shirk* is the belief of an idolater that the idol he worship is something that is not *Allah*.

Quran 4:48

Allah forgive not that partners should be set up with him, but he forgive anything else to whom he pleased, to set up partners with Allah is to devise a sin most heinous indeed. (Consider the verse 4:116 also)

According to this verse if *Allah* is pleased he will indemnify the mankind from the sinful acts as alcoholism, gambling and idolatry or offer them salvation even after the infliction of hellish torture on them according to the seriousness of sin. Anyone who is plunged in *Shirk*, considering the existence with *Allah* anything that is not *Allah* or considering equal with him is to dwell in the Hell forever.

(6) Some details of the faith Rasool(Sal) had

The argument of the *Quran* and the *Hadheeses* is that *Allah* is omnipotent and there is no power except him. This was *Rasool(Sal's)* faith.

Quran 2:165

To Allah belongs all power.

But, *Abu Jaheel* believed that omnipotence belong to both *Allah* and the *Ilah*, the creation that is separate from *Allah* and that creation possess power. Further, he believed that since creation is separate from *Allah* it possess power same as *Allah* as an individual *Wujooth*. He made parallel in power, therefore he sought help from “*Ilah*” - the creation and had them as *Wasila*. *Quran* throws light on it in detail.

Quran 10:31

Say: “Who is that sustains you (in life) from the Sky and from the Earth? Or who is it that has power over hearing and sight? And who is that brings out the living from the dead and the dead from the living?”

And who is it that rules and regulates all affairs”? They will soon say “Allah, say Will ye not then show piety (to him)”?

Likewise, pay attention to the following similar verses in the *Quran* 23:86, 29:6, 10:31, 43:9, and 23:87. Those *Mushrikeens* like *Abu Jaheel* and his companions had also believed that *Allah* is one and omnipotent.

Quran 39:3

Is it not to Allah that sincere devotion is due?. But those who take for protectors other than Allah (say), We only serve them (Ilah) in order that they may bring us nearer to Allah. Truly, Allah will judge between them in that wherein they differ. But Allah guides not such as are false and ungrateful.

Such verses are the evidence given to us by *Allah*. Therefore, it is absolutely clear that the *Mushrikeens*, the negators had surely known that *Allah* is one; he is the creator and the omnipotent. We have understood that they worshipped *Ilah* in order to approach God and obtain his grace. The aim of the worship is good, however, why does it become *Shirk*? It is because the fundamental principle (*Iman*) is wrong.

(7) Rasool(Sal) and his companions waged several wars in order to strengthen their doctrine - Thowheed and established their self-protection.

(8) Abu Jaheel and his friends waged wars in order to stabilize their doctrine, the Shirk, contradictory to Thowheed and establish their self-protection. Rasool(Sal) and Abu Jaheel engaged in war in order to stabilize their respective doctrines.

(9) Abu Jaheel and his companions were almost similar to prophet and his companions in language, clothes, place, art, and culture.

Quran 23:33,34

And the chiefs of his people who disbelieved and denied the meetings in the hereafter and on whom we had bestowed the good things of this life, said “He is no more than a man like yourselves, he eats and

drinks of what ye drink. If ye obey a man like yourselves, behold, it is certain ye will be lost.

(This is *Mushrikeens* declaration.)

It is certain that not only *Abu Jaheel* but also the negators of the bygone messengers opposed the doctrine but they, including the messengers and their negators, used the same language, food and clothes. Similarly, if we take into account such matters as vehicle and polygamy in a comparative manner, it was only *Abu Jaheel* who followed *Rasool(Sal)* 98% more than we, the *Muslims* and *Moomins*. Therefore, it seems that the distinction between *Rasool (Sal)* and his opponent *Abu Jaheel* lie in two aspects. They are:

1st - Interpretation of doctrine

2nd - Such practices to stabilize the doctrine.

What was the reason why the acts committed by *Rasool (Sal)* became *Thowheed* and those same acts committed by *Abu Jaheel* became *Shirk*? It was only the direct contradiction between *Rasool(Sal's)* doctrine and that of *Abu Jaheel*.

Apart from *Abu Jaheel*, comparatively take into account the opponents or negators of the messengers - *Namrooth* and *Firawn*. All those negators negated only the doctrine, but not such things as Art, Culture, Language, Food, Clothes, Beard and Turban. There was no dissimilarity among them in the mundane affairs, however, it was only by means of doctrine (*Iman*) that all *Abu Jaheel's* acts turned *Shirk* and *Kufr* and that of *Rasool (Sal)* turned *Thowheed*. If man wants to lead a *Shirk*-free day to day life in all aspects, he should verify clearly the meaning of the *Kalima* (Principle) "*La Ilaha Illallah*" and live for it. This is very important. Otherwise, even the great pundits, in spite of their being regarded so by the people, cannot escape from *Shirk*. This must be believed by us.

I summarize below the details given above briefly.

1st -It is proved that according to the verses in the *Quran* and *Hadhees* I quoted above, the term *Sunna* was used in terms of Habit, Way, Programs, Rule and Custom.

2nd - It is proved that the truth realized by the term *Sunna* is the *Thowheed*, the principle of oneness of being.

3rd - On the basis of *Ijma*, we know that the *Ijma* of prophets occupy the first rank and the *Ijma* of *Walis* the second rank. According to the *Quranic* verses 7:59, 7:65, 7:73,7:85, 41:43 and 21:25 the *Ijma* of prophets and *Rasools* is to reveal to the people the truth of *Thowheed*, the theory of oneness of being realized by *Kalima* “*La Ilaha Illallah*”. It is confirmed that this is the *Sunnah* - tradition, habit, way, plan, rule and nature of prophets and *Rasools*. (The *Ijma* of prophets was to accept *Kalima* as unanimous opinion and reveal to the people). We do not need any other *Ijma*. It is not wrong to say as *Ijma* the word that comply with *Quran*.

4th - *Rasools* and prophets revealed to their respective community of people the truth of ubiquitousness or oneness of being realized by *Kalima* “*La Ilaha Illallah*”. To confirm this truth they have resorted to different types of *Sharia* (*Amal*). Therefore, it is confirmed according to the rule of *Kiyas* that whoever accepted *Thowheed* are those accepted the *Sunnah*. (Let’s take into account the obligatory rites later.)

According to the fundamentals of *Islam* such as *Quran*, *Hadhees*, *Ijma* and *Kiyas*, whoever accepted *Thowheed* realized by *Kalima* “*La Illaha Illallah*” are the people who belong to *Sunnathwal Jamaath*, following *Rasool*(*Sal*) and his companions. This we have clearly understood.

However, there remains another fundamental aspect among *Islamic* fundamental principles. That is inference coupled with reasoning.

Quran 2:62

Those who believe (in the Quran), And those who follow the Jewish (scriptures) and the Christians and the Sabians any who believe in Allah and the last day, and work righteousness shall have their reward with their Lord, on them shall be no fear, nor shall they grieve.

(Consider *Ayah* 2:112 also)

According to this verse it is clear that the *Moomins* of the *Sunnathwal Jamaath* who are destined to Heaven are among the people of the book, Jews and Christians. *Rasool(Sal's)* several *Hadheeses* confirm this subject and I offer one of them here even though it has been already given.

Hadhees

When it was told by Prophet Mohammed(Sal) that the Israelis had divided among themselves into 72 groups and his group would divide into 73, only one of them would be destined to the Heaven while others would be destined to the Hell, his companions asked him which group thus enters Heaven and he replied that whoever took the same Sunna that he and his comrades took.

Informant: Ibnu Umar (Rali)
Source: Aboodawood, Ibumaja

It was told in another *Hadhees* that *Moosa (Alai's)* group was 71, *Easa (Alai's)* 72 and *Rasool(Sal's)* 73, but it is sure that one of the group among them would be destined to Heaven. However, according to the *Ayah* 2:62, we cannot reject that the group among the *Nasaras* of *Ahlul Kithabs* that goes to Heaven and the group of *Rasool(Sal)* that goes to Heaven are the *Sunnathwal Jamaath*.

If the *Sunnathwal Jamaath* is the only group destined to Heaven, how can we deny that the group of the *Ahlulkithabis* who are destined to Heaven is also the *Sunnathwal Jamaath*? So, it is sure that every group of people ranging from *Adam (Alai)* to those living till doomsday accepting the *Kalima* is sure of entering Heaven. Whoever goes to Heaven is of *Sunnathwal Jamaath*. The people of *Sunnathwal Jamaath* shall be in the world from the beginning of the human generation to

its end. Until anyone who belongs to *Sunnathwal Jamaath* lives in the world, the doomsday will not come to pass. Because this is the *Sunnah* (Habit) of *Allah*. We can find no change or contradiction in it. The similarity between Jews and Christians of *Ahlul Kithabis* and the group of *Rasool (Sal)* lies only in doctrine, not in *Amals*. The verse 22:67 confirms it. The methods of worship and laws of *Fiqh* of the *Ahlul Kithabs* are different from our system of worship and *Fiqh* Law. If so, what makes them and us enter Heaven? We cannot say it is the external *Amals*. It is the doctrine that makes to enter Heaven. If this is correct, a question arises as to why the *Amals* are for? I have already given the answer.

Entry to Heaven is not by *Amals* but by the special divine grace, which could be obtained by our sins being forgiven. *Shirk* is only the sin and the doctrine - the *Mantra "La Ilaha Illallah"* is bestowed to exonerate from this *Shirk*. In order to sustain stability in the explanation of the principle, the *Amals* were provided suitable to each period.

Although it is true what we have said with evidence, our knowledge influenced by tradition and book knowledge is not prepared to accept it. It seems contradictory to the belief we hold for the last 1,410 years. We have either read or heard in certain books that for man there is no state without prayers and that a non-praying man does not belong to *Sunnathwal Jamaath*. Further, it appears there are many words emphatically stated that the first question *Allah* would ask his servant is about prayers. Also, pay heed to *Hadheeses* that say it is only the praying that differentiate between *Muslims* and *Kafirs*. Further, it seems that some of our ancestors regarded as righteous have observed prayers until death. *Sahabas* too are included in this. Therefore, we are confounded and unable to be firm though we are aware of the truth.

The truth illuminated by the *Kalima* is there is nothing except *Allah* and he is omnipresent. If we take into account as *Amals* such as prayer from the point of view of most *Moulvis*, it appears to us that with *Allah* there is also me that is not he. What is more, there is a direct contradiction between their doctrines and *Amals*. Therefore, it is necessary to understand and illuminate this matter very patiently in such a manner as to our knowledge accept it, in consultation with *Quran* and *Hadhees*. Let's illuminate it with proofs.

Hadhees:

We sat around Rasool(Sal). Aboobakar and Umar were with few others. Rasool(Sal) got up and went away from us. He was getting delayed. We got up fearing that he may have got into difficulties with his enemies. I was the first to do so. We all went in search of Rasool(Sal) and reached a garden belonging to an Ansari, the “Banin Najjar”. I could not find the entrance to the garden. I noticed a drain from a well outside going into the garden. I scraped through this like a cunning fox and reached Rasool(Sal). I told Rasool(Sal) that all the people are outside the walls.

Rasool(Sal) called me by name Abu Huraira and gave me his two slippers and said: “Abu Huraira” take the two slippers of mine and if outside the wall you meet anyone else bearing witness to “La Illaha Illallah” and confirming it spiritually, tell him this good message of paradise.

As I walked outside, it was Umar (Rali) that I first met.

Umar (Rali) looked at me and said ,“Abu Huraira what are these two slippers?”

I told him that it was Rasool(Sal’s) slippers and he gave me this with a message to be conveyed to all outside.

Whoever I meet bearing witness to “La Illaha Illallah” confirming it spiritually, I will convey a message of paradise to him; was the message. Umar (Rali) dealt me a blow on the chest and I fell backwards.

Umar (Rali) then called me “Abu Huraira! Go back,” I went back and reached Rasool(Sal’s) presence with a crying face shedding tears. Umar (Rali) too followed me.

Rasool(Sal) interrogated me as to my condition. I responded to Rasool(Sal) thus: “When I met Umar (Ral), I told him what you wanted to be conveyed, but he assaulted me on my chest making me fall backwards” and requested me to go back.

Rasool(Sal) looked at Umar (Rali) and questioned as to why he took such drastic action and what was the reason Behind Umar (Rali) action.

Umar (Rali) responded:- “Oh messenger of Allah” my parents are dedicated to you. Have you sent him with your slippers in sign of you in order to convey your good message of paradise that anyone else bearing witness to “La Illaha Ill Allah” confirming it spiritually would be admitted to paradise?”

“Yes” said Prophet (Sal)

“Oh Allah’s messenger! Don’t do so, because the people will abide by it without observing Amals. Let them do Amals and keep aloof”. Said Umar (Rali)

Allah’s messenger said “Leave them alone”

Informant : Aboohuraira (Rali)

Source: Muslim.

There is some essential sharpness in this *Hadhees*. However, we look into the necessary one. Several reasons can be attributed to *Umar (Rali’s)* rejection of *Rasool(Sal’s)* order. As the *Iman* of most of the people then - the primeval *Moomins* and *Muslims* were immature, the prophet (Sal) accepted *Umar (Rali’s)* suggestion so as to allow them to obtain an absolute *Iman (Hakkul Yakeen)*. He was aware of the ebb and flow of *Iman*. The verses 9:124, 33:22 and 3:173 attest it. *Umar (Rali’s)* aim is the continuation of such practice for the people to acquire perfection in *Iman*. When I looked into the period, circumstances and situation mentioned in this *Hadhees*, it was only one or two years after the prayer was ordained that this *Hadhees* was mentioned. Prayer came into force when prophet (Sal) was about 52 years old. It was at the age of 52 that he went to *Medina* and one or two years after it the *Hadhees* was mentioned in *Medina*. So, there is no contradiction between *Rasool(Sal’s)* statement; the request made by *Umar - e- Farook (Rali)* and *Rasool(Sal)* acceding to his request. *Rasool(Sal’s)* order aims at the *Kawas - intellectuals*. *Umar (Rali’s)* suggestion and *Rasool(Sal’s)* consent to it was at the innocent people - *Awam*. Hence, it is a miscalculation to consider that *Umar (Rali)* transgressed or negated *Rasool(Sal’s)* order.

Take into account this *Hadhees* once again. *Omar (Rali)* did not argue to hide the promise *Rasool(Sal)* gave to *Abu Huraira (Ral)* or not to convey to the ordinary ignorant people. Even *Rasool (Sal)* did not impose any restriction on *Abu Huraira(Ral)* conveying it in the future. *Umar - e - Farook (Rali)* was a genuine *Moomin*. He argued with the prophet in the interest of the brethren, with a desire to foster *Iman* and prophet offered his consent to it. In response to the request of *Umar - e - Farook (Rali)* to allow them to go on with *Amals*, *Rasool(Sal)* too said the same. The aim of *Rasool(Sal)* and *Umar (Rali)* was the human perfection in *Iman*. The reason for our illusion is the consideration that *Amal* is only the prayer. The statement “Let them do *Amals*” does not mean to conceal the truth and insist on prayer.

The period mentioned in the *Hadhees* was when the religion was incomplete. There was compulsion prior to the perfection. The *Hadhees* mentioned by *Rasool(Sal)* that “until they adopted prayer on the pronouncement of *Kalima*, *Allah* commanded him to wage war (*Jihad*) with them”, was one mentioned on the eve of the declaration of prayer. The reason for the insistence was that the evidences regarding *Dheenul Islam*, *Thowheed* was not fully given at that time. Factors of *Thowheed* were not explained fully at that time.

Take a note of this *Hadhees* once again. Only the word *Amal* was mentioned in that *Hadhees*, not the obligatory *Amals* such as Prayer, Fasting, *Zakah*, and *Haj*. The word *Amal* used collectively in terms of obligatory, optional and the *Nafil* acts, words and meanings. Coming to a conclusion that a person who does not pray is a *Kafir* is a mistake, based on misunderstanding. There is no strong case for the conclusion that a person who does not pray is *Kafir* and aberrant. In the same manner *Umar-e-Farook (Rali)* requested sanction from *Rasool(Sal)* and succeeded. He has also failed or succeeded on certain occasions requesting sanction from *Rasool (Sal)* on other matters. We cannot reject the fact that *Rasool(Sal)* and his companions endeavoured very hard to accomplish *Iman* in every man. Also, we cannot reject the fact that when *Rasool(Sal)* refused certain suggestions put forward by his exalted companions, even they had looked at him with suspicion. The *Huthaibiya* treaty, an evidence sufficient for it.

Quran 26:3

It may be thou will kill thy self with grief, that they do not become believers.

Quran 12:103

Yet no faith the greater part of mankind have, however ardently thou dost desire it.

Without understanding clearly some *Hadtheeses*, it is ignorant to compel the people forcefully for prayer, misinterpret the *Hadthees* and say one should observe prayer till his death; call the non-praying people as *Kafirs* and ostracizing them. Judging that whoever practices prayer is of *Sunnathwal Jamaath* is a mistake. The reason for such illusive arguments is the adoption without due consideration of the books written by our ancestors. We should clearly understand what was *Rasool(Sal)* and his companions *Sunnah* or tradition and what the purpose of their call was?

Quran 2:256

Let there be no compulsion in religion: Truth stands out clear from error: Whoever rejects Satan (Evil) and believes in Allah hath grasped the most trustworthy Hand-hold, that never breaks. And Allah heareth and know all things.

It is an error to pronounce judgement on some problems based only on *Kiyas*.

We can judge by *Kiyas* only on some problems for the solution, which are not in *Quran*, *Hadthees* and messenger's *Ijma* or those that cannot be understood.

Quran 15:99

Engage in Ibadah until Iman is instilled in the mind.

The above *Ayah* commands thus:

Hadthees will never contradict the *Quran*, therefore it is also an error to employ only *Kiyas* as a criterion to understand *Hadthees* on the strength of our knowledge, discarding *Quran*. What emanates from a

person who becomes firm in *Yakeen* (certainty), is not the act of the creation (*Abdh*).

None is empowered to impose compulsion in religion owing to its enlightenment with the strong evidence. (Take account of the *Quranic* verses like 10:99). We cannot identify as *Ijma* the opinion of all who are regarded as religious leaders by the people. Consider the *Hadhees* given below deeply.

Hadhees

In my days when the religious exponents and wise are more and the reciters and the preachers are less Amal is greater than knowledge, but in the days to come when the religious exponents and wise are less and the preachers and the audience are more knowledge will be greater than Amal.

Source: Ihiya Ulummudin

The knowledge mentioned in the *Hadhees* is the spiritual knowledge that is programmatic and necessary to know *Allah*. That is the knowledge being mentioned in the *Hadhees* is one directed towards “*Iman*”. Many *Hadheeses* can be cited for it. The *Kalima* being completely accepted by one’s heart depends upon the acquirement of *Hakkul Ekeen*. In order to acquire it diverse *Amals* were given. It is our obligation to be enlightened that even though a man prays for thousand years making the *Kalima* to be *Kabeesa*, he cannot acquire victory and bliss.

Hadhees

Prophet Muhammed(Sal) said, Engage neutrally in Ibadah morning and evening and in the latter part of night for the sake of divine presence and preach accordingly. Further, note that none’s worship shall help him in entering Heaven. The people asked, “even your worship”. “Yes even mine. But unless Allah’s forgiveness and grace is available to me, even my worship will never lead me to Heaven” said he.

Informant: Aboohuraira (Rali)

Source: Buhary

Wherever the term *Ibadah* is found in *Quran*, it is used in terms of unifying with ubiquity (performing *Thowheed*). We must pay attention to this statement made by *Abbas(Rali)*. What is the purpose of the observance of worship? You must pay close attention to this and the statement that entrance to Heaven not by means of worship, but by *Allah's* destiny and willing. The crux of this matter will be clear if we understand what is mentioned as *Ibadah* in the morning, evening and latter part of night. It cannot be taken that *Ibadah* refers to praying.

Hadhees

“Which is the best of Amals”? They asked from Rasool (Sal). “The knowledge about Allah”. Said Rasool (Sal) “which knowledge”? They asked again. “The knowledge about Allah Subahanahuathalla (Iman)” said Rasool(Sal) “When we asked about Amals such as prayer, fasting, and Zakah why are yourself explaining about knowledge”? They said. It is of no use doing any Amals without the knowledge of Allah, but will be of use doing any minor Amals with the knowledge of Allah” said Rasool (Sal).

Source: Ihihya Utumudin

This *Hadhees* witnesses that the *Amals* devoid of *Iman* are of no use.

Hadhees

There is no worship but the emotional restrain and the physical salutation.

Source: Ihihya Utumudin

The above *Hadhees* teaches us that the purpose for which worships were ordained is to bring forth *Ihlas*, concentration of mind. What use will it bring forth the *Amals* performed by him who has imbibed *Shirk* in his mind?

Hadhees

Rasool(Sal) quoted Allah as saying that Allah is far away for the need of being equalized. If anyone after having done any Amals and

equates anything with him, Allah abandons him and what equalizes with him.

Informant: Aboohuraira
Source: Muslim

This *Hadhees* stresses that if one is ignorant of the *Thowheed* expressed by *Kalima*, no *Amal* will be of any use to him.

Hadhees

Iman is absolute faith (Ekeen). One should learn to open the doors of his mind to Yakeen and instill it in his mind.

Source: Ihiya Utumudin

The above *Hadhees* confirms that the aim of the *Amals* is to instill *Iman* in the mind. What benefit would be forthcoming of the *Amals* of a man who has instilled *Shirk* in his mind.

There are a lot of *Hadhees* similar to it. According to such *Hadhees* it is clear that the *Amals* such as prayer were declared in order to instill *Iman* into the mind; that *Iman* is an aim (*Sharthu*) of the *Amals* and that any *Amal* without *Iman* is of no avail. Hence, we cannot assume to be the *Sunnathwal Jamaath*, a person engaging in the *Amal* such as prayer without knowing *Iman* nor understanding it. *Yakeen* is knowledge (*Iman*), and not death. To interpret it as death is a prevarication.

Hadhees

I heard Rasool(Sal) expressed that there will come a group (Jamaath) in the last period comprising of children and ignorant fools and you will find your prayer, your fasting and your Amals negligible to all theirs. They will do Amals more than you. They will go out of Islam as fast as the arrow shot from a bow.

Informant: Aboosaheedul Quthri (Rali)
Source: Buhari

According to the above *Hadhees*, how can we judge that all those who observed *Amals* such as prayer and fasting belong to *Sunnathwal Jamaath* destined to *Heaven* ?

Hadhees

I heard the prophet (Sal) to say, “In the last period there will arise a group consisting of children and fools. Externally they will tell what is good but internally their Iman won’t go down their throat. There will be no Iman in their mind. They will go out of Dheen like the arrow going out if its bow”.

Source: Ihiya Ulumudeen

Groups mentioned in the *Hadhees* are the *Wahabis* and that of *Tableeq* born out of it.

Quran 107:4

So woe to the worshippers

Quran 107:5

Who are neglectful of their prayers?

Quran 107:6

Those who (want but) to be seen.

Quran 4:142

When they stand up to prayer, they stand without earnestness, to be seen of men.

(Quran says thus).

Hadhees

Being far away from Allah will be the result of the prayer which prevent not from misdeed.

Source: Ihiya Ulumudin

Hadhees

It is no use reciting Quran without researching on it. A worship that is not understood is not worship.

Informant : Ali (Rali)

Source: Rajeen

It is no doubt that the above verses and *Hadheeses* were revealed 1410 years ago when *Rasool(Sal)* was alive. If so, many of *Rasool(Sal's)* contemporaries had spoilt prayers. We can't deny it. So, if this is the state of praying of the people then, can we judge the present people to be the *Sunnathwal Jamaath* destined to Heaven, on the basis of their *Amals* such as prayer? No! We can't.

Quran 49:14

The desert Arabs say, "We too Moomins", say: Do not call yourself Moomin, for not yet has faith entered your hearts. Yet, call yourselves Muslims (those who submit).

It is clear from the above verse that All Muslims are not *Moomins* and that *Iman* is one imbibed in the mind. Also, we can't find out the men of *Sunnathwal Jamaath* either by words or acts.

Quran 5:41

Oh messenger! Let not those grieve thee, who race each other into disbelief (whether it be) among those who say "We believe" with their lips but whose hearts have no faith.

This verse also depicts to us the position of *Rasool(Sal's)* contemporaries. If so, can we ascertain based on a person who claim to be a *Moomin* or *Amals* such as prayer may make a person belong to the *Sunnathwal Jamaath* destined to Heaven? No! We can't do so. Another sharpness in the verse is that even though they call and believe themselves as *Moomins* and Muslims they hasten towards *Kufr*, proves that they are more and more deep-rooted in *Kufirs*, hence *Kafirs*.

Quran 48:13

And if any believe not (truly) in Allah and his messenger, we have prepared for those who reject Allah, a blazing fire.

It is true that the disbelievers are destined to the Hell, but by the sentence “believe not truly”, it can be taken that there are the insincere believers who are destined to Hell. There is another sharpness in the above verse that believing *Allah* and *Rasool(Sal)* is a mental act. How can we judge a person who pronounced *Kalima* orally and prays to be a sincere or insincere believer? Hence, we can regard a person as a *Muslim* but not as a *Moomin*, for having pronounced *Kalima* orally or for having observed *Amals* like prayers.

Hadhees

Whoever prays like us and directs towards Kibla in the course of prayer and eats the flesh of the animal slaughtered by us is a Muslim.

Muslim means the acceptor or the guided. He might have turned a *Muslim* either in fear of the world and the next world or in favour of them. So, we cannot judge, even them to be the *Sunnathwal Jamaath* men destined to *Heaven*. It is only the *Moomins* that go to the *Heaven*.

We can explain it by means of several *Quranic* verses and *Hadheeses* like this. This evidence suffices for the people of knowledge. If we examine such verses and *Hadheeses* deeply, we can't identify the *Sunnathwal Jamaath* men only by the *Amals* like the prayer of the worshippers engaged or by the beard, the head gear and the rosary. Likewise, we cannot definitely judge to be the men of *Sunnathwal Jamaath* who mostly engage in meditation (*Dhikr*) in the *Jubba* of the great *Sufis* and proclaiming themselves to be *Sheiks* and *Seyads*, but prevaricating *Kalima*. Because 90 percent of the people say the meaning of *Kalima* is that except *Allah* there is none worthy of being worshipped. If those who have not understood *Kalima* duly; do not distinguish between *Thowheed* and *Shirk*; pronounce themselves to be *Sufis*; it is not a mistake for us to call them as imposters, as they are ignorant of the doctrine. If you ask me whether I oppose the *Sufis*? I shall reply to it. “I am always ready to be a martyr for the sake of the doctrines of the de-facto *Sufis* and *Avuliyas* of greatness, but always oppose those exploiting such for their subsistence and prestige. I write this book in order to convey to the world the theory of righteous servants and at least the future children know about the truth. It is not to gain fame or contempt. They are both same to me”.

Then how can we identify *Sunnathwal Jamaath*? Be patient. I will tell shortly, *Insha Allah*.

Iman (Doctrine) is a rule (*Sarth*) for *Amals*. *Amals* without *Iman* cannot be named *Amal* and such are of no avail.

Whoever believes the meaning of the *Kalima* is that except *Allah* there is none worthy of being worshipped, not only proclaim that creation is separate from *Allah* but also imbibe it in his mind. So, he confirms *Abu Jaheel's* doctrine that there are equals to *Allah*. How can we regard him as a *Moomin*, in consideration of his *Amals*. All the *Amals* done by such are confirmation of *Shirk*.

Whoever believes the meaning of *Kalima* is that there is nothing with *Allah* except himself is a *Moomin* accepting *Allah* and *Rasool(Sal)*, because he abides by only *Allah*. As he is the one who understands the soul of *Islam*, the *Iman*, though he is short of *Amals*, one day he is destined to the *Heaven*. We can say it definitely.

However, even though he utters the actual meaning of *Kalima*, we cannot find out what is in his mind. So, judging only from his oral statement we cannot come to any firm decision that he belongs to the *Sunnathwal Jamaath*, because what is available to us from him is only the evidence of an oral statement. The judgement only on the strength of the evidence of statement cannot be treated as an ultimate judgement, because such witness may be insane or imposters for the physical and material benefits. However, only this evidence suffices in the mundane affairs. This is the evidence to say that whoever pronounces *Kalima* orally is a *Muslim*. But we cannot come to an ultimate conclusion that the oral pronouncer is a *Moomin* and in the *Sunnathwal Jamaath*. The *Quranic* verse 49:14 is an evidence.

So, to arrive at a firm conclusion we need another evidence in addition to the oral pronouncement. That is his act. If he is inveterate in the meaning of *Kalima (Iman)* after he bears witness to it although he has to face the acid tests such as the bereavement or loss of body, materials, soul and prestige, even life threats or death without turning a *Munafic*, *Kafir* or *Mushrikeen* to avoid such tests, then we have the evidence to judge him to be a genuine *Moomin* because he has witnessed by *Kalima*.

For example, among those messengers put to acid test were *Ibrahim (Alai)*, *Yunoos (Alai)* and so on. Among those *Sahabas Bilal (Rali)*, *Kebbab (Rali)* and *Abootar Kifaar (Rali)* and so on. In addition to them there were people who made martyrdom for the sake of truth and they were in their thousands. The reason for the stable aim of such was their awareness that it is a great bonanza to sustain *Islam*, notwithstanding their personal destruction. Even today people who bear such thoughts are in the world and there is no hesitation for our acceptance of them as the *Sunnathwal Jamaath* men in spite of their defects in *Amals*. We do not know the facts beyond this. As *Allah* is omniscient, the onus of rewarding rests with him. Our intervention in it is wrong. There are some additional evidences found in *Quran* and *Hadhees* with the two evidences already mentioned in order to recognize the genuine *Sunnathwal Jamaath*. I give them briefly.

Those virtuous servants were firm in the belief that *Quran* is the ultimate evidence and that *Hadhees* are the treatise on it. So they would not have followed at random any *Imam* negating *Quran* and *Hadhees* or misinterpreting them. Their adherence was that only the *Quran* is their leader (*Imam*), the *Hadhees* is its treatise and the procedures exemplified by prophet (Sal) during divine trial in the mundane life is the behavioral pattern, *Kiyas*. Such virtuous will not give room for (*Thakleeth*) inferential decisions contrary to reasoning, *Quran* and *Hadhees*. Because they absolutely believed the *Quranic* verses 4:59, 6:149, 16:64, 33:36, 24:51. Further, they will not give room even for the random imitation, the superstition effected by their ancestors. They accepted the following *Hadhees* wholeheartedly.

Hadhees:

Rasool(Sal) said “I have left two things to you. Whenever you adhere to them, you will not resort to aberration. One is Allah’s religion other is my Sunna” (tradition or procedure).

Informant: Malik Ibnu Anas (Rali)

Source: Mu-aththa

The *Sunnah* mentioned in the above *Hadhees* aims at *Rasool (Sal’s)* doctrine and the procedure adopted by him to implement it in his life. It includes all types of *Amals*. Our above mentioned two proofs

are very clearly explained in this *Hadthees*. As *Rasool(Sal)* called upon the people to the *Kalima* pronouncing it orally, he tried to translate his words into action. This is apparent evidence. He lived at *Allah's* behest, in concord with human knowledge when faced with all afflictions generated during the implementation of *Kalima* on its pronouncement. This is the meaning of his procedure. It is ignorance and folly to believe that *Rasool(Sal's)* procedure, habit and life are only prayers, Fasting, *Zakah* and *Haj*. It is a barrier created by our book and aural knowledge. The aim of *Rasool(Sal's)* word, action and meaning was that people should obtain *Iman* firmly abiding in *Kalima* in spite of innumerable inflictions faced by him. Many among us have not realized this. No one seems to take any effort to find out what the theory that was brought by the prophets.

Quran 7:85

There is no Ilah for you except Allah.

Quran 4:171

It is He who is Ilah (all pervading).

Quran 43:84

It is He, Ilah in Heaven and Ilah on Earth.

Quran 27:64

Can there be any other Ilah besides Allah? "Bring forth your argument, if you are telling the truth".

Quran 16:51

Allah has said, "Take not (for worship) two Ilahs. For Ilah is just one (all pervading). Then fear me (and me alone)".

Quran 16:22

Your Ilah (all pervading) is unique.

We cannot reject that when these verses were revealed there were multitudinous *Ilah* and idols (worshipped creations). No intellect can reject that the word *Ilah* used in *Kalima* is a common noun referring collectively to the creator and the creation. There are verses and

Hadheeses in their hundreds proving it. Although the matter has been clearly explained, those who say without hesitation that with *Allah* there is *Ilah* that is not *Allah* can be neither *Moomins* nor belong to *Sunnathwal Jamaath*. Such people do not deserve the title *Ulamas*. When it is said that creation is not *Allah*, they do not realize how the equal or partner occurs. Such foolish people believe that “*Atham*” meant to be void exist with *Allah*. “*Rabh*” is the direct contradiction to “*Abdh*” and on this basis “*Atham*” - void, never rests with *Allah* but only with man. He is free from “*Atham*” nor does he become deficient because of it. One of his attributes is “*Samad*”, the eternal and absolute one who is in need of nothing . Therefore, the people are puzzled that when he created from nothingness signifies his having done so from void. They do not know it to be pure *Shirk*.

“*Atham*” (void) is a word given to explain to the human knowledge. The purpose of the word is to make man realize the state of “*Ahad*” that was with “*Wujooth*” as “*Wujooth*” beyond human knowledge, and not to emphasize that there is void with *Allah*. It is necessary for the pseudo *Sufis*, *Mowlanas* and *Ulamas* to realize that the word *Atham* (void) is used in the *Quran* in explanation of the fact that before gaining self-consciousness, man was in a state unaware of what object he was; because he is bound by time and space, sees himself as separate from me, which is *Shirk*; but he is not separate from me, which is *Thowheed*. What is not cannot be what is, and what is cannot be what is not. Therefore, the word (*Bathil*) lie or void is used in explanation of a state beyond human comprehension. It is necessary for the *Ulamas* to examine the words “*Bathil*” and “*Atham*” sharply. It is ignorance to believe that the Dictionary is our *Imam*. *Atham* (void) *Bathil* (Lie) have for the creation believed to be true by man who is bound by his senses but not for *Wujooth*.

Quran 76:1

Has there not been over man a long period of time, when he was nothing (not even) mentioned?

Quran 76:2

Verily we created man from a drop in mingled sperm, in order to try him. So we gave him the gifts, of hearing and sight.

A physical appearance and a name are necessary for us to identify what a thing is. If there is the name ring and its peculiar physical appearance, then we can call a thing a ring. If it is that it was in a state in which it was inexplicable before gaining the name and the *Surath* (form), it is meant that it was really gold. Before and after acquiring a name and an appearance the ornaments are genuine gold. Is it not ignorance for the disillusioned man to consider that the ornaments like ring are separate and gold is separate? The man, believing that there is a thing called ring and another thing called gold, says that they are both separate. He does not know that ring is a mere name attributed to an appearance or a form of gold. In a similar manner the above verse, one of the “*Dhaleels*” of *Kalima* is given realistically to explain that the creation and their appearances are mere names but not real individual entity separate from *Allah*. The *Quran* and the *Hadhees* are given in explanation of this essence. Here let’s examine what is necessary.

The origin of man, the creation is the real *Wujooth* and all creations are the names of this *Wujooth* in a particular state. As gold ring does not realize that it is an appearance of gold and not a raw material separate from gold, the man too does not realize that he is also one of the appearances of eternal *Wujooth - Allah*. In the event of such a realization he will remain in the real origin. This is the essence realized by the terms “*Liqa*”, Bliss, Heaven and salvation (*Mukthy*).

If man realize this truth, he is victorious both in this world and in the next. So if we want to obtain the rewards of this world and the next completely, it is obligatory for every one of us to examine *Kalima* in various angles in consultation with *Quran* and *Hadhees*, discarding the superstitions traditionally believed and adopted by us blindly, and obtain the real *Iman*. It is an ignorance to believe whoever who accepts and believes that God is one is a *Moomin*. Even *Abu Jaheel*, one of the *Mushrikeens* had faith in such monotheism. We should realize this.

Quran 47:19

Know, therefore, that there is no God (Ilah) but Allah and ask forgiveness for thy fault, and for the men and women who believe: for Allah knows how ye move about and how ye dwell in your homes.

Such verses were revealed when there were existing *Alihaths* (idols) in millions in the world. Examine the above verse in comparison with that of 27:64

According to these *Ayahs Rasool(Sal's)* doctrine - *Sunna* was there is no *Ilah* but *Allah*, and *Mushrikeens* like *Abu Jaheel's* doctrine is that there is *Ilah* with *Allah*. The difference is in the doctrine. But today many people calling themselves as *Ulamas* openly say and write *Allah* is separate and the creation that is not *Allah* is separate. Can we call them *Ulamas*? There are *Alims* and *Sufis* among us who claim *Rasool(Sal's)* faeces and urine are not filthy (*Najees*). If asked why *Rasool(Sal)* cleaned himself after the defecation and why observed ablution, they say questioning is forbidden. Can we accept them as guiding *Ulamas* of *Sunnathwal Jamaath*? The main reason for this disillusionment is blind following of one another on certain false myths written by some as religious treatises not based on *Quran* and *Hadhees*. A considerable time is necessary to go into details of the foolish intention of such people. What is worthy of adoption is only *Quran*, *Hadhees* and inferential knowledge. Some evade taking knowledge as basis. We must realize that *Allah* has given the foremost place for reasoning out of all basis. *Rasool (Sal)* has explained that any divine verse or *Hadhees* will be of no avail if what they explain is not acceptable to our knowledge. Some even argue that whoever follow not an *Imam* (leader) is a *Kafir*. They never realize which *Imam Rasool(Sal)* and his companions followed? Most of them do not realize that they disregard *Quran*, *Hadhees* and knowledge by reading something written by someone. It is a great insult to mankind to be like cattle that follow the sound.

It is nothing but empty sound that some claim themselves to be *Sunnathwal Jamaath* and mislead others and themselves to dip in the darkness of such illusional adoptions. They proclaim that they are struggling against *Wahabis* but *Wahabis* say they are struggling against the *Imams*. But according to the *Quran* and *Hadhees* it is proved that these two groups are not of the *Sunnathwal Jamaath*. The most important reason is that these two groups have accepted *Shirk* as *Thowheed* and *Thowheed* as *Shirk*, by turning *Kalimathuththayiba* into *Kalimathulkabeesa*. The evidence for it is their declaration that *Allah* is different and the creation that is not he, is different.

CHAPTER - 6

A DOUBT

Quran 47:19

Know, therefore, that there is no Ilah but Allah, and ask forgiveness for thy fault, and for the men and women who believe.

Such verses were revealed when there were *Alihath* (idols) in the world. Compare the verses such as 27:64 with this. According to the *Quranic* verse 2:62: believers, Jews, Christians and Sabians, whoever believes in *Allah* and the last day and does what is right shall be rewarded by their Lord. They have nothing to fear nor to regret (this was given before).

Some suspect that a person without the right deeds (right *Amals*) cannot be judged to be *Sunnathwal Jamaath* destined to enter the Heaven. Let's dispel the doubts after explaining it. First of all, we should take note that in this verse the *Moomins* who followed *Rasool(Sal)* and those of *Ahlukithabis* and *Sabians* were unified and separated in some aspects, the details of it is not necessary. The argument here and what should be taken into account is about the right deeds. If you consider the verse sharply once again, it should be noted that only the singular word "Right deed" is mentioned, not the plural "Right deeds". So we should know what the right deed is. There are numerous differences among the worshipping procedures of *Ahlukithabis* and *Moomins*. Why do *Allah*, disregarding these worshipping procedures, aim only at the right deed. What is the right *Amal*?

Most of us believe that the right deeds are the obligatory prayer and virtuous deeds. It appears according to most of our *Imams* that the obligatory rites such as prayer is obligatory and most of the day-to-day affairs are non-obligatory. But this is not the right deed (*Amals Saleh*) mentioned in the verse 2:62. Since it will take a long time to explain , I give it in brief.

Hadhees

When asked what is the best of Amals? Prophet (Sal) replied that it was believing Allah and Rasool(Sal). Then, which the next was? Asked and he said that it was waging religious war in Allah's way. Then it was asked which is the next best was? And the reply was that it is the Haj that is accepted.

Informant: Aboohuraira (Rali)

Source: Buhari

We cannot find any *Amal* equal to that of having faith. The real meaning of the war (*Jihad*) mentioned in the *Hadhees* is the mental struggle between *Thowheed* and *Shirk*. This is done by meditation (*Murakabah*) of *Kalima*. The accepted *Haj* has a hidden meaning.

As *Iman* and the right deeds (*Amal Saleh*) are shown separately in the *Ayah* 2:62 quoted above, it appears that *Iman* is a precondition (*Sarth*) for the right *Amal*. But in this *Hadhees* as it is mentioned that *Iman* is the best of *Amals*; *Jihad* the next and the accepted *Haj*, next to that, it seems to be that this *Hadhees* is a treatise to that *Ayah*. Further, this *Hadhees* explains a spiritual wisdom. The right deed (*Amal Saleh*) is a mental act to be performed to perfect *Iman*. The true meaning of right *Amal* is an act that would satisfy the heart and mind (bring mental peace and satisfaction).

Quran 13:28

Those who believe and whose hearts find satisfaction in the remembrance of Allah, For without doubt in the remembrance of Allah do hearts find satisfaction.

According to this verse if man has to achieve peace he has to destroy the "I", the ego the *Wujooth* (*Ananiyath*) in the sea of true *Wujooth* like a drop of water mingling with sea, destroying itself. One has to be deep-rooted in *Thowheed* realized by *Kalima* to achieve this. To gain *Thowheed*, *Murakabah* (research and observation) is essential and to gain *Murakabah* such rites as prayers are essential. These obligatory tasks are being formed as various stages in accordance with the level of the human knowledge. (Such details have been given in our

previous books). Obligatory (*Farl*) and many optional (*Sunnah*) rites are included in this. Therefore, it is our tradition to collectively call it right deed (*Amal Saleh*). The right deeds mentioned in the *Ayah* is the attempt to obtain a mental state to deeply look into (*Murakabah*) the true meaning of *Kalima* and get enlightened. To say it otherwise, the right deed or the *Amal Saleh* is the mental act to obtain purification of mind (being extricated from the mentality of *Shirk* - observing differentiation) that leads to abstinence from any act detrimental to others and oneself in this world and the next. Therefore, the virtuous cannot be devoid of the right deeds but we may not be aware of it. Unless there is *Amal Saleh*, the right deed - *Iman* will not be stable.

Quran 39:22

Is one whose heart Allah has opened to Islam, so that he has received light from Allah, (no better than one hard-hearted?). Woe to those whose hearts are hardened against the remembrance of Allah! They are manifestly wandering (in error).

The true essence of *Salath*, the prayer is to indulge in conversation, *Dhikr* (remembrance) with *Allah* believing to be close to him by completely abstaining from all worldly affairs. This *Salath* includes all the physical and mental acts (*Dhikr*). A man among *Awams* (ordinary man) also indulge in *Dhikr* during prayers. When a man of *Qawas* or *Qawas-ul-Qawas* indulge in *Dhikr* or supplication without praying, he too indulges in prayers. But a man unaware of the inner secret of the religion comes to a conclusion that he is a *Kafir* who does not pray. This is absolutely wrong. The *Moomins* will never be without *Amal* but they do not do it to display to others. Therefore, it is wrong to consider him a man without *Amal*.

Quran 6:52

Send not away those who call on their Lord morning and evening, seeking his face. In naught art thou accountable for them. And in naught are they accountable for thee. That you shouldn't turn them away, and thus be (one) of the unjust.

A person who does not indulge in prayers (*Salath*) but in *Dhikr*, meditation or supplication, he actually performs *Amal* or prayer. If it were anti-religious God would have commanded *Rasool* (*Sal*) to disperse or

prevent them from doing so, but God has forbidden him not to disperse or prevent them and warns if he does so he will be one among the evil doers. None has the right to disperse or prevent not only *Moomins* or *Muslims*, even anyone who belongs to any other religion or race who indulge in *Dhikr* or supplication seeking love and acceptance of *Allah*. Doing so is a transgression. Worshipping in fear of Hell and worshipping with a desire for Heaven is one thing and performing Amals seeking God's presence (*Wajhu*), his love and acceptance is totally a different thing. Right deed (*Amal Saleh*) is aimed towards *Wajhu*.

Hadhees

Rasool(Sal) recited the Quranic verse 40:60, on saying that it is worship supplicating (Dua) to Allah.

Informant: Nuhuman Ibnu Thahir (Rali)
Source: Aboodawood, Thirmithy

Any *Amal* that is obligatory, *Nafil* or optional is not equal to the *Amal Saleh* performed by contemplating (*Murakaba*), the truth realized by *Kalima*. *Inshan* (Man) was created to know. The act of knowing is *Ibadah*. Awareness of oneness is its essence. All the acts performed to achieve this consciousness or awareness is right deed (*Amal Saleh*).

Hadhees

No Amal will supersede the Kalima "La Illaha Illallah"

Informant: Ummuhani (Rali)
Source: Ibumaja

This *Hadhees* also brings forth the fact that for all *Amals* *Iman* is *Sarth* (Compulsorily Complementary).

According to the details indicated by me briefly, we are compelled to accept that we cannot judge or identify the men of *Sunnathwal Jamaath* men only on the strength of their external *Amal*, specially the obligatory rites.

Hadhees

Prophet Mohammed(Sal) said, “Resort to neutrality and reach the presence of God; engage in Ibadah morning and evening and sermonization. However, take note that anyone’s worship will not lead him to Heaven”. Then the people asked “Oh prophet even your worship”? He said, “Yes”, even mine. Even my worship will not lead me to Heaven, until the divine grace and forgiveness is available to me”

Informant: Aboohuraira (Rali)

Source: Buhari

(The above *Hadhees* has been given already)

We have to think which is the *Ibadah* mentioned in this *Hadhees*? And which is the worship? The *Amals* such as prayer were ordained for us to seek the divine forgiveness by purging our hearts of *Shirk*. Where the divine forgiveness is available, there the special grace too is available. Whoever obtains the special grace is sure to go to Heaven. It is certainly a truth that any worship that does not confirm or stabilise *Iman* is of no avail and sometimes such faulty worship may be a cause for punishment. *Quran* declares that prayer will save from disgraceful acts. Why are most of the people who prayed for 40 to 50 years indulge more and more in disgraceful acts? Because their prayer has become a punishment for them.

Hadhees

What distinguishes Kafir from Muslim is prayer?

Hadhees

The key to paradise is prayer.

Understanding some of these *Hadheeses* superficially they argue that they cannot accept a person as *Moomin* or belongs to *Sunnathwal Jamaath*, if he does not pray. It is because of the illusion created by their inability to grasp the true meaning of the *Hadheeses*. A man who has accepted *Abu Jaheel’s* doctrine (specially a *Mushrikeen* who understand clearly all the aspects of prayers and the *Arabic* language) can we call him a *Moomin*? Or confirm he is not a *Mushrikeen*?

One that prays for the sake of *Allah* (specially seeking divine satisfaction) is a genuine *Moomin* and belong to *Sunnathwal Jamaath* who followed *Rasool(Sal)*. The verse like 11:56 is evidence of it. A man who prays for the sake of Heaven or in fear of Hell, both are creations, is a *Muslim* (a beginner *Moomin*). However, he has not completely extricated from *Shirk*. His prayer is constituted to remove *Shirk*. The prayers observed with the intention of hoodwinking the people and gain a good image in the society is neither of a *Moomin* nor a *Muslim*. Such prayer is of a *Munafik*, a *Satan* and *Mushrikeens*. The superficial meaning of the *Hadhees* is that the external appearance (body posture) of the prayer is what distinguishes a *Muslim* from *Kafir*. We have to think and come to a clear understanding that the meaning implied by *Rasool's Hadhees* also indicated the purpose or aim of prayer. That is, a *Kafir* gets this name *Kafir* (one who cover it up) because he worship God limiting him in a form. Therefore, it is not the meaning of the *Hadhees* that a man without prayer is a *Kafir*.

Some of the *Sunnathwal Jamaath* men having accepted the genuine truth of the theory of oneness of being - *Thowheed* strive hard to *Fana* (destroy the ego) in *Allah*, although they are short of external *Amals*. They attempt to stabilise only *Allah* by destroying egotism (*Ananiyath*). Some of their habits and customs (way of life) may appear to differ from ours and book knowledge. This will not be contradictory to *Shariya* but to our knowledge. The closer examination of the argument between *Moosa (Al)* and *Khidr (Al)* may enlighten us as to the essence of it. Some of the actions emerge from the virtuous, though contrary to our knowledge, will never be against the *Quran* and *Hadhees*. God inform them of a great deal of truth which we do not know.

Hadhees

Reciting the verse 15:75 that says that there are a lot of evidences surely for the fact-finders, Rasool(Sal) said, "Be afraid of the wisdom of the believers or the people of Iman. They really see with the great divine light.

Informant: Abusaheed (Ral)

Source: Thirmithy

Hence, it is wrong to try to identify the man of the *Sunnathwal Jamaath* on the strength of the external *Amals*. I offer some additional *Hadheeses* here in order to make this matter deep-rooted in your mind.

Hadhees

Once Aboodhardha (Rali) came to me angrily and I asked him, “why are you angry?”, He said “By Allah, I can find none of the Amals of Rasool(Sal) except the people praying in congregation”.

***Informant: Ummudhardha (Rali)
Source: Buhari***

According to such *Hadhees*, we know that many of *Rasool (Sal)* acts sank into oblivion after his death.

Hadhees

Anas (Rali) said “I have not seen any Amals that existed in the times of Prophet (Sal)”. Others said, “There is prayer”. He said, “Have you not done a lot of alterations even in it”.

***Informant: Anas (Rali)
Source: Thirmithy***

Anas (Ral) is one among the *Thabiyeens*. In the times of *Thabiyeens* some of them even had made insertions and interpolations in the *Amals* such as prayers. If it is true that they had carried out such *Amal* with certain alterations, can we able to identify the *Sunnathwal Jamaath* men based specially on prayers of the contemporary people

Hadhees

The firmness and inevitable certainty (Yakeen) were given to you in less degrees but everyone who has obtained this divine endowment sufficiently, need not fret about his non-night long worshipping and non-day long fasting.

Source: Ihya Ulumudeen

Here, we should consider why *Iman (Yakeen)* was emphasized in preference to *Amal*.

Hadhees

When prophet (Sal) said that Gibril (Alai) came to him and conveyed the message that whoever died without making equals to Allah would go to Heaven, I said “What if he is a debauchee or a thief”? Then prophet (Sal) said,

Irrespective of his debauchery or theft.

I asked again “Whether he is debauchee or a thief”?

He said, “Yes, irrespective of his being a debauchee or a thief”

Then the same was asked fourth time and he said, “Even if Abooshar’s nose is cut”

***Informant: Abooshar Kifari (Rali)
Source: Buhari, Muslim, Thirmithy***

Take notice that in the above *Hadhees* there is no reference to *Amals* but to the *Shirk-free Iman*.

Several *Hadheeses* provide information that when one is involved in such crime as debauchery and theft, one’s *Iman* goes away and comes back again after the acts were committed. What we understand from it is that no sin is equal to *Shirk*. Most of the contemporary people without understanding the essence of doctrine believe that the “*Amals*” which is to assert oneself in the doctrine is the totality of the *Dheen*.

There are four divisions in *Quran*. Those are:

- (1) *Thowheed* or Doctrine of oneness of being. This is “*Dheen*” or religion.
- (2) *Ruboobiath* (details on *Abdh* (creation) and *Rabh* (creator))
- (3) *Rahmath* (details on the divine endowments)
- (4) *Athalath* (Justice and Administration)

Most of the people are blindly deep-rooted in the fourth step. The justice and the administration - *Athalath*, were given in order to stabilize *Thowheed*. *Dheen* does not end but continues with other steps until we surmount them all to be perfect in *Iman*.

Making equal to *Allah* is due to a disbelief in the mind. This foolish belief is that changes our external deeds into *Shirk*. Whenever the true belief that there is nothing with *Allah* become embedded in the mind of a man, all the *Shirk* proceeded from all his deeds will be completely destroyed. Therefore, it is right to take up the ideology and resort to *Amals* to stabilize in it, leaving behind all the blind following. This is the true opinion of the people of *Sunnathwal Jamaath* and this is also the judgment of *Quran* and *Hadhees*.

We can identify the *Sunnathwal Jamaath* only by the doctrinal explanation, not by their miracles, because we need the sharpness to distinguish between the *Karamath* emerged from the righteous and the miracles from the ordinary people. To identify the righteous by their external miracles only, then we have to call the Hypnotist, Mesmerist and Sorcerer also as righteous. This cannot be accepted. Some of the people who are devoid of *Thowheed (Iman)* are miracle-workers. Can we call all such the *Sunnathwal Jamaath* men? It is certainly a truth that the righteous of the *Sunnathwal Jamaath* possess miracles (*Karamath*) but it will not be the strong case for us to identify them by their miracles. We can't have a strong proof for such miracles but those who believe can believe it. Others can leave it. It is ignorance to try to identify the *Sunnathwal Jamaath* by the miracles.

Even today most of the people entangled in illusion are hoodwinked into believing many hypocrites who have not known the meaning of *Kalima* as righteous people. I request you to find out the truth in consultation with *Quran* - our leader, *Hadhees*, *Ijma*, *Kiyas* and knowledge, discarding all such illusion.

Quran 16:64

And we sent down the book to thee so that thou should make clear to them those things in which they differ, and that it should be a guide and a mercy to those who believe.

This is definitely a truth that we may seek a solution for all our problems in consultation with *Quran* and *Hadhees*. Further, the people who reflect can find out the evidence of *Ijma* and *Kiyas*, that is found in *Quran*. We do not need the *Ijma* of the ordinary people like us but if it goes in compliance with *Quran*, it is not wrong for us to accept it.

CHAPTER - 7

ANOTHER DOUBT

Rasool(Sal) said that we should adhere to the larger group. As such it is evident that only a few number out of 5000 million people in the world is of the Sunnathwal Jamaath. So our doubt is that following either an individual or a few number of people instead of larger number seems to be contradiction or defiance to Rasool(Sal).

Answer:

Quran 6:116,

If you follow larger number of the people of the world, they will divert you from Allah's way. They do not follow truth but the mere groundless inference. They are absorbed only in falsehood and fiction.

According to this verse we know that a larger number of the people of the world are not worthy of being followed. Here, the larger number of people means the numerical increase. A group of people take an issue on this *Ayah*. When the verse was revealed, most of the people who existed then might have been immersed in aberration and fancy and unworthy of being followed. Further, the verse is aimed at the *Rasool(Sal)*. Therefore, we cannot accept the argument of some that this is inappropriate to the present time. We can give two justifications for this.

1. It is *Wahmu* to consider the word "You" mentioned in the verse aims only at prophet (*Sal*). *Quran* is common to all. Hence the *Quran* says, "You" to whoever take this *Ayah* individually. Therefore, it is very clear that ordainment is not only for the prophet (*Sal*) but for all collectively.
2. Even though we assume that the ordainment is only for the prophet (*Sal*) there is a tremendous truth hidden in it. Prophets are virtuous servants who are firm in *Iman*. Being firm in *Allah's* path they invited the people to the same path. Even then it is said that following people who are submerged

in imaginations and inference would turn them away from *Allah's* path. Therefore, it is clear that following the majority of the people who are submerged in imagination would confound even the prophets and *Volis*. It is obvious that the people who are submerged in imagination are majority forever. It is confirmed that this verse is not only appropriate to the time of prophet (Sal) but all the time. These details are confirmed by some other verses.

Quran 2:88

Only a few shall believe.

Quran 11:17

Majority of the people shall not believe.

Quran 12:103

However, you like, majority of the people shall not believe.

Quran 12:106

And most of them believe not in Allah without associating (others as partners with him!)

Such verses proclaim that those who are believers, who are to believe and those who are to believe in the future are totally very few. Those absorbed in deviation and hallucination are totally very high. We have known that the group, which is numerically high, is aberrant.

The purpose of *Hadhees* is the corroboration of the *Quranic* statements. Therefore, *Hadhees* cannot contradict *Quran*. The *Hadhees* mentioned by *Rasool(Sal)* that you should adhere to the larger group creates a confusion. As the innocent man believes that the larger group refers to the numerical quantity, he does not accept any truth uttered by an individual or a few. I know that even many graduates are plunged in such illusion. If it is right for those illusive graduates to say that we should adhere to the larger group, we shall happen to adopt the Christians who are numerically greater than others in the world. So, the larger group mentioned in *Rasool(Sal's)* *Hadhees* does not refer to the people of numerical greatness but to the intellectual greatness, knowledge gained by the divine endowment called "*Dharaja*".

A man of greatness does not refer to his physical size or figure. When we say that *Allah* is great, it does not mean that he is bulkily great. The words great, larger used in great man and larger group convey the meaning according to place, knowledge and necessity. Based on this language tradition *Rasool (Sal)* has said to follow the larger group pointing to *Anbiyas* and *Avuliyas* known as *Ahlulhallywalakthys* who achieved great heights and stations in the knowledge of the creator.

CHAPTER - 8

IMPORTANT THING TO WHICH OUR ATTENTION SHOULD BE DRAWN

Do not come to the conclusion that I criticized the *Amals* such as prayers and request you to be away from such practice by reading the facts and objectives I have given in the book. Those who misunderstood me have blamed me in the past. I write this book in order to dispel their misunderstanding.

In today's world, a sector, taking prayer as a shield, mislead the people. Such groups are in progress today. It is natural the children get deceived by sweets but they are unaware that these sweets are coated with poison. Similarly, the innocent people get deceived by the sweets - The Prayer. They believe that the teaching of their *Ameers* to be the revelation and thus they are unaware that they are plunging more and more into *Shirk*. Most of them do not understand that these *Ameers* lead them to the extent of calling *Rasool(Sal)* as *Mr. Mohamed* at the end. My aim is to remove this misconception and instil the truth, not to degrade the *Amals* such as prayer and prevent people from praying. My intention is that the people should understand the truth without being deceived by the site of *Amals* such as prayer. I have written this book to make it clear that *Amals* without *Iman* will be of no avail and the purpose of the *Amals* is to confirm *Iman*. Further, my intention is to assert that with the external *Amals* such as prayer it is not possible to find out the men of *Sunnathwal Jamaath*, and the people should attain the benefits of both worlds by obtaining *Thowheed*.

Islam is not a religion of blind faith and foolish rites. It is a perfect natural path that consist of all aspect that are necessary for this world and the next with rules and regulations. Yet, the contemporary *Islam* does not seem to be alive with its own soul. As a lot of insertions and revisions are made into it, it is difficult to find out what distinguishes between the doctrine of other religion and that of *Islam*.

About 30 years after the demise of *Rasool(Sal)* the falsification in *Islam* began to spread and reached its perfection within 180 years.

Most of the graduates might have not known about it. Even though I can give a lot of evidence in support of the prevarication, I give only a few *Hadheeses* here.

Hadhees

The best of times are mine, then that of my successors, the next that of the successors to them. After that the falsification will spread, said prophet (Sal).

Informant: Ibnu Umar (Rali)

Source: Thirmithy

The same was told by some other *Sahabis* like *Labeeth (Rali)*. The lie mentioned in the *Hadhees* refers to *Shirk*. We have proved in our previous books that *Shirk* is the *Bathil* or lie.

Hadhees

The greatest of the people are those of my time, then those of the time following mine. The informant did not know whether Rasool(Sal) mentioned two or three generations next to those mentioned secondly. Then the group next to them will give evidence without being called to do so, and commit treachery. Then they will not be the trustees but the promise breakers if any such promise is made. Further, their growth and bulk will be visible. This was told by Rasool (Sal).

Informant: Imran Ibnu Hussain (Rali)

Source: Buhari, Muslim, Aboodawood

The evidence mentioned in the *Hadhees* refers not only to that in the mundane affairs but also to that of pronouncing the *Kalima*: “*Ash-Hathu Un La Ilaha Ill Allah*”. Examine even the other sentence of this *Hadhees*.

Hadhees

When Rasool(Sal) told that he feared some other “Dhajjals” than one that would come in the last day, the companions asked him who they

were and he told that it was the Imams (Leaders) leading the people astray.

Informant: Thouban (Rali)

Source: Aboodawood

(Another *Hadhees* refers *Imams* as *Ulamas*)

Similar *Hadhees* as above found in *Ihya Ulumuddin* gives details. *Imam* means leaders, good or bad who lead the people. The *Imams* mentioned in the *Hadhees* refer collectively to all, who are leading the people to an evil path (*Shirk*). Even *Abu Jaheel* was the leader of his group. We must realize that whoever misinterpret the word “*Ilah*” in *Kalima* to mean God worthy of worship that confirms the false ideology of equating which the *Mushrikeen Abu Jahil* had in his mind, were the *Imams* compared with *Dhajjal*. The first *Bith-hath* inserted to *Islam* was turning into *Kalimathulkabeesa* that confirms *Shirk* by inserting a forced meaning to *Kalimathuththayiba*.

Hadhees

Islam will become helpless as it was in its beginning. So salvation is due to such helpless. When this was narrated by Rasool (Sal), one inquired who the helpless person will be. The Prophet responded that it will be those who will organize and develop what was disorganized by others in his religion

Informant: Ibnu Umar (Rali)

Source: Thavilathun Najmiya

The same *Hadhees* was also mentioned by *Amru Ibnu Ahfu (Rali)* in *Thirmithy*. According to this *Hadhees* it is proved that the essence of the religion was prevaricated. The terms religion or *Dheen* are denoted to mean *Thowheed*, the oneness of being. The reason why this *Thowheed*, appears to be *Shirk* and *Shirk* appears to be *Thowheed* among 90% of the people of the world is a group of people who did not understand the true essence of *Islam* misinterpreted the meaning of *Kalima* as per their knowledge and restricted the people to reflect by bluffing the answers to their questions. I am not aware that even in this

20th century the majority of the people have completely accepted the *Kalima* the tap root of “*Dheen*”.

Hadhees

There will come a time when there will be only the name of Islam, not its reality or truth the Thowheed. There will be only the Quranic words not its real meaning. Their mosques will go astray without the right path and their Ulamas will be the wicked beasts under the sky.

Informant: Ali (Rali)

Source: Bihakki

(This is found on the 38th page of *Mishkath Babul Ilm*)

There is evidence in this *Hadhees* itself that it does not refer to the true *Sunnathwal Jamaath Ulamas*. What is the truth of *Islam*? It is *Thowheed*. We cannot dispute the fact that according to this *Hadhees* *Thowheed* was converted into *Shirk* and all verses in proof of it were misinterpreted in the translation (*Thabsirs*) of *Quran*. On the contrary, if we argue that the essence of *Islam* and 100% of the *Quran* bear the correct meaning, then we shall be the negators of *Rasool(Sal's)* *Hadhees*. Several other evidences can be given but I think this is enough for the right thinkers.

What we should understand from such *Hadheeses* is that the *Islamic* doctrine *Thowheed* has been prevaricated and blemished by some ignorant people years ago. *Thowheed* is only one. However, a group has divided it into four divisions. But, in spite of it, the meaning of their *Thowheed* is that *Allah* and creation are separate. Imbided in the book and audio knowledge, convention and persistence, they conclude that what they have learnt is right and others are wrong. Such hasty conclusion is the greatest defect in the human society. What I have mentioned in this book may seem either correct or incorrect or astonish the people imbided in such darkness. Therefore, I request the people to consider the contents of the book in a different angle to discover the essence, free from being entangled in partisanship but being indifferent to victory and defeat, using their conscience intelligently.

Further, there are many *Hadheeses* about the honorable people of *Ulamas*. We absolutely accept that the *Ulamas* of the *Sunnathwal*

Jamaath who followed *Rasool(Sal)* are similar to the messengers of the *Ahlulkithabis*. Such *Hadheeses* are well known. Therefore, I do not mention them here. *Ulamas* are the heirs to *Rasool(Sal)*. They have to accept the same *Sunnah* as that was of *Rasool(Sal)* and his companions and implement it by calling the people to the same *Sunnah*. This is their bounden duty and responsibility which they cannot deny. If they do so, we cannot say they are *Ulamas* of *Sunnathwal Jamaath* who followed *Rasool (Sal)*. Because *Rasool (Sal)* and his companions, the forgone prophets had called all the people of the world towards “*La Illaha Illallah*”, the *Thowheed Kalima*. They explained that was the straight path called “*Sirath*” and performed many acts of miracles to confirm their contention. In the end *Rasool(Sal)* waged many wars and confirmed the truth. Can we deny it?

Have anyone or group of *Ulamas* in this period of time with lengthy titles, who brag about being the *Sunnathwal Jamaath* that follow the same *Sunna* of *Rasool(Sal)* and his companions, invited the people towards *Kalima*? Many of them in the garb of *Ulamas* only invite the people towards prayer but never towards *Kalima*. They don’t know that the worship without *Iman* is a curse and never attempt to explain about the *Kalima* and its meaning. If anyone raises any question regarding it they consider him as *Satan* and reiterate the meaning (*Shirk*) as *Allah* and the creations are separate. Is it wrong if I say it is a blatant lie the declaration of those who do not know what is *Sunnah*? And claim they are *Ulamas* of *Sunnathwal Jamaath* following *Rasool(Sal)*? Such evidences as *Quran* and *Hadhees* prove them to be *Mushriks* of *Abu Jaheel’s* group, even though through their ignorance call themselves as *Rasool(Sal’s)* *Ulamas*. I, once again give the same *Hadhees* as has been already given.

Hadhees

Once three Kafirs came to Rasool(Sal) and said “Oh prophet Mohammed(Sal) shall you not associate any other Ilahs with Allah?” Then prophet (Sal) said “I was made a prophet with the Kalima La Illaha Illallah. I divert the people towards it. The verse “Kul Ayyu Shyyin Akbaru Shahadathan” was revealed in connection with the above matter

Informant: Abbas (Rali)
Source: Durrulmanthoor

Let's examine the verse that proves the above *Hadhees*.

Quran 6:19

“What thing is most weighty in evidence? Say, “Allah is a witness between me and you. This Quran has been revealed to me by inspiration. That I may warn you and all whom it reaches. Can ye possibly bear witness that beside Allah there are other “Aliha”? Say, “Nay! I cannot bear witness! Say, “But in truth Ilah is one (All pervading). And I truly am innocent of (your blasphemy of) joining others with him.

Quran 27:64

Or, who originates creation then repeats it, and who gives you sustenance from heaven and earth? (Can there be another) Ilah besides Allah? Say, “Bring forth your argument, if ye are telling the truth”.

Look into the verses given now and the *Hadhees* given before from various angles. If we retain in mind that such verses were revealed only when there were *Ilahs* in many millions, we can easily understand the doctrine or *Sunna* of *Rasool(Sal)* and his companions, the messengers prior to him and the *Rasools*. We know now that the doctrine of those like *Abu Jaheel* who were against the messenger is the genuine *Shirk* and that the messengers aimed their call to their people towards *Kalima*.

To believe that with *Allah* there is nothing, not even void and firmly abide by it in the mind that only *Allah* exist is *Thowheed*. *Shirk* is to believe that with *Allah* there are entities (*Wujooth*) that are not him which amount to equating. Disbelief such as this is the cause to create *Shirk* in words and action of the man. Most of the people who are ignorant of this truth have interpreted the *Kalimathuththayiba* to mean “Except *Allah*, there is none worthy of worship” and write, say so even today. They do not realize that such interpretation paves the way for the conversion of the *Kalimathuththayiba* into *Kalimathulkabeesa* and further reiterate *Shirk*. Such people proclaiming themselves as *Ulamas* of *Sunnathwal Jamaath* of *Rasool(Sal)* for the past 1,410 years is a tremendous mistake. Because the evidence such as *Quran*, *Hadhees*,

Ijma, Kiyas and knowledge prove to the hilt that *Rasool (Sal's)* doctrine is with *Allah* there is none other than him forever and *Abu Jaheel's* doctrine is with *Allah* there is that is not him. The groups that claim they are firm in the belief that *Quran* is the last testament and accept it as their guide, but say *Allah* is different and the creation is different, can we call them as *Rasool(Sal's) Ulamas*? Or belongs to *Sunnathwal Jamaath*?

Abu Jaheel's argument is that *Ilah* is not *Allah*. *Rasool (Sal's)* argument is that *Ilah* is not something but *Allah*. Therefore, whoever has accepted that *Ilah*, a creation is not *Allah* will be a foolish *Alim* among the *Abu Jaheel's (Mushrikeen)* group and not belong to *Rasool's* group or *Alims*.

Therefore, it is necessary to consult an intellectual and be enlightened about *Quran* and *Hadhees*, if one desired to be among *Rasool(Sal's) Ulama*. If a man relieves himself from the dark veils of ignorance and light veils of Book and Audio knowledge, throw away the garb of "*Riya*" - self-conceit, vainglory and have a heart as pure as a white screen, God who is with him as his life will make him a lion. He will never be afraid of anything but *Allah*. They realize that it is their obligation to struggle hard to dispel *Shirk*, the *Abu Jahil's* doctrine from him and others. They will invite people of the world towards *Kalima* as was done by *Rasool(Sal)* and his companions who were the genuine *Sunnathwal Jamaath*. We can accept them wholeheartedly as the honourable and eminent *Ulamas* who followed *Rasool(Sal)* and adjudge them to be men of *Sunnathwal Jamaath* who enter Heaven. Therefore, the majority of the people who has taken the garb of *Ulamas* at least from now onwards understand clearly *Quran* and *Hadhees* based on true philosophies and enlighten the people who are submerged in darkness. This is my earnest request. You can realize, if you consider only the *Muslims* in the world, that they suffer innumerable infliction because of their unstableness in the doctrine. The origin for all the evils in the world is *Shirk*. The origin for all goodness, peace and tranquility is *Thowheed*. Therefore, it is the bounden duty of those who are under the cloak of *Ulamas* to lead the people so as to accept in their knowledge what is *Shirk* and *Thowheed* and show them the straight path of God. I like to say that whoever neglect this obligation will be liable to divine punishment both in this world and in the next world.

(Remember the groups of *Aath* and *Samuth*)

Quran 54:17

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

Quran 38:29

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

Hadhees

The spiritual knowledge is what is amiss for the Moomins. Therefore, wherever it is, it belongs only to them.

Informant: Abu Huraira (Rali)

Source: Thirmithy

Sheihul Mufliheen M.S.M.Abdullah(Rah)'s Other Publications

- 1. Do you know the truth of Iman?**
- 2. Al-Quran on oneness of being**
- 3. The Court of Reason**
- 4. Holy Quran's Judgment - Part II**
- 5. Holy Quran's Judgment - Part III**
- 6. Spiritual Songs with CD**
- 7. Whiplashing of the truth for Bith-ath - Part I**
- 8. Whiplashing of the truth for Bith-ath - Part II**