

# REALIZATION OF GOD

By

SAIFULLAHI SULEIMAN (JIKAN-GWARZO)

مَدْرَسَةُ التَّيْقِيذِ الشُّبَّابِ لِدِرَاسَةِ الدِّينِ وَالْعَرَبِيَّةِ  
(شَيْخُ الْأَخِ عُمَرُ لَوَالِ جَبْدُوَا رَضِيَ اللهُ عَنْهُ وَعَنْتَابِهِ آمِينَ)

## Introduction

Realization of God is very important aspect and indeed the building blocks of Islamic religion, realization of God was been discussed by many Islamic Scholars likes; Maulana Sheikh Ibrahim Niasse (RTA), and indeed taught by many others prominent Islamic scholars like; Maulana Wahiduddin Khan (RTA) in all their tireless efforts to call in to the way of ALLAH. As been ordered in a sound Hadith<sup>1</sup>, The prophet (SAW) Said: Allah (SWT) said "Know Me before you worship Me, if you do not know Me, how would you worship Me?". From this particular quoted Hadith we can easily come to the conclusion of the fact that Realization of God is the first and foundation of Islam, for it's only by Realizing him (SWT) you can come to the answers of the following questions;

- As a Servant to the God who are you?
- Whom are you worshipping (with consciousness)?

---

<sup>1</sup> Hadithul Qudsii

At first position being a servant who is to worship Allah (SWT), you definitely need to know your very self and know who you are worshipping, this can be attained only by Realization of God.

So Realization of God, is the core of this sacred religion (Islam) and that's why most of those Islamic scholars like; Maulana Sheikh Ibrahim Niasse (who is prominent and known in Tijjaniya order), Maulana Wahiduddin Khan (RTAs) and etc, have been discussing about it and calling people into it boldly. Without realization of whom you Worship (God), then even the acts of worshipping him (SWT) may not be on his way.

In addition to the above, a servant who is in service of worshipping Allah, without realizing him (SWT), is like a traveler who is traveling back to his Hometown but he don't know how exactly the town is but he only knows the name of the town as been heard from peoples. Or in other words is like an Archer who is shooting the arrows without firstly realizing the target. Now what's the point of shooting the Arrows? In regards to the archer's case, and what's point of the travelling in regards to the traveler's case?.

So as a Muslim concerned, Realization of God is at the core/fore front when it comes to worshipping Allah (SWT). Now, Insha Allah! I am going to talk about the concept of Realization of God, what is Realization of God?, The need for realization of God, What does it mean to realized God?, Realization of God as reason for existence on the Earth, The need for guidance and counseling on the way to find God, Realization of God as the birth of the Soul, Realization of God as Solutions to all Sufferings and finally Realization of God as preparation for being with God.

### **The Concept of Realization of God**

In this particular quotation which says: “I was a hidden treasure, I wished to be known, so I created Man.” (Kashf al-Khifa, Hadith No. 2016). From this we can arrive to the conclusion that the point of our being (creation) in this *cosmo* (physical world) is to know Allah (SWT). This life is a journey which every individual being (creature) irrespective of living or not, shape or shapeless, weight or weightless, irrespective of it’s being are all involved in this journey. A journey which I can define it with three Questions; ***From? Presently Where? And Heading to Where?***

It's well known that we're all from Allah (where we came *from*): at this point we're all conscious of our being and very educated. The idea of *testing to know* (as from the above first quotation) was the reason of why we came here into this *physical world (Presently where)*: at this point where we found ourselves in every thing physical, **Physical World and Physical Body**, we all need to know where we're heading to, unlike the earlier realm where no other realm other than it. Now in all the way, we're *heading back to where we came from (Allah)* thus, it's the only place for all of us. So in this Journey of *From, and Back To*, one has to know where he/she heading to first, before making any necessary transactions to your way back. Someone in a journey without knowing where he/she is heading to (i.e the destination), then the journey is pointless and meaningless for there is no prior knowledge of where to go.

The above paragraph was in all striving to Explain the phrase "**Inna Lil-lahi Wa-inna Ilaihi Raji'uun** (إنا لله وإنا إليه راجعون) . However, in addition to it, the verse; **خَلَقْنَاكُمْ مِنْ نَفْسٍ وَاحِدٍ** which also explain our earlier being from a single being. Although, when it comes to this particular verse, some interprets it and referred the phrase **"النفس"**

"واحدا" as Prophet Adam (AS) while some referred it as Prophet Muhammad (SAW). So in any of the two cases, the phrase is telling us where our creation was sourced.

Realization of God isn't an innovative idea or something new when it comes matters related to religion of God. As a true and obedient servant to Allah (SWT), one who is in all to worship Allah in an ordered manner. Realization of Allah is highly essential at first or as foundation to all ones services to Allah.

So, Realization of God is a first important step to be taking towards going to Allah (SWT) in such a way that one become accepted by Allah.

## **What is Realization of God?**

Realization of God is a state wherein one's soul attains a state of *consciousness* by *contemplations* and *pondering* over *god centered arguments*, and *tearing* of *veils* upon veils till one arrive to the *truth* in which he/she *certainly convicted* with. Its an act of unveiling the truth from the walls of veils.

Realization of God also termed as *Ma'arifa* "معرفة" which simply means *Knowing God*. In this case, one who experienced this process

(Ma'arifa) is called *Aarif* “*العرف*” or *Aarif Bil-lah* “*العرف بالله*” which also means *The Knower of Allah*.

As from this Arabic proverb which says: “One who has recognized himself, has recognized his God also.” (Hilyat al-Awliya, vol. 10, p. 208), Realization to God can also be term as **Self-discovery**, wherein one realizes his limitations by being convicted and certain to the facts that he/she is in all dependent to Allah. In anyway, realization of god is centered to the subject about *knowing god*, the one you worship.

In view of the above paragraph, realization of God is an intellectual development of oneself in which all his/her daily activities are hued and colored with God Centered mind.

### **The Need for Realization of God**

One day you may encounter some questions from security personnel on your way when travelling, they usually asked questions like; “*from Where?*” (i.e where you came from), “*to where?*” (i.e where are you heading to), and *what do you carried?* But they won't ask you about *where you're?* i.e the place you meet them at the checkpoint, because there is not a place for you to stay longer no matter what, you must leave the place. So you may grasp the wisdoms behind these 3

**questions** which security personnel usually asked a traveler at their checkpoint. Its all about three points; **where you came?, Where to go?, And what do you carried?**

The phrase; **Inna Lillahi Wa'inna Ilaihi Raji'uun** 'إنا لله وإنا إليه راجعون' contained the answers to the questions (first 2 questions) similarly to the ones asked by security personnel at checkpoint. In this case the part of the phrase "**Inna Lillahi**" represent the answer to the first question "**from where?**" and the last part of it "**Wa'inna Ilaihi Raji'uun**" represent the answer to the second question "**to where?**".

However, if you look very well, you may observe that the place where we're at now (i.e World) wasn't included/omitted in the phrase and so the questioning about the place *where are you now* (i.e where you meet the security personnel at the checkpoint) is neglected, they're inattentive to it so they won't ask about it, because it's not what really matters. Answer to the first question "**from where?**" is well known and may be well answered but the second question "**to where?**" is what really matters, if you don't know where you are going and answer the question "**to where?**" with "**I don't know**" then definitely you'll be suspected and those security personnel at the checkpoint won't let you



go, they would retain you there and end of force you back to where you came from because undoubtedly you're lost hence you don't know where you're heading to. You must know there you are going to, so that they (security personnel) let you go in peace and at last even hopes you a safe journey.

Understand why this present place (the Earth) we're, was omitted in the phrase mentioned above, and try to map out the philosophy behind the fact that the security personnel at the checkpoint doesn't ask you "*where are you now?*". It's because we exist here on the Earth as temporary existence and for an allocated period of time, so also in the case of checkpoint where you meet security personnel.

How does all these explanation above bonds to *Realization of God?*, Well here are the facts, why is it that you mentioned "*Lil-lahi, لله*" in the first part of the phrase? Its because you're conscious and very wise about there (where you came) and why did you mention "*Ilai-hi, إله*" in the second part of the phrase? Its also because you're now somewhere (here in the Earth) been lost (unconscious, unawaken) and definitely "*Ilai-hi, إله*" you're heading to. So you have to realize and know the destination "*hi, ه*" you are heading to, as you have known it

in the first place before here (physical world), to the extent of realizing the “*hi, ه*” as “*لله*” as its in the first place, thus making the utterance of the phrase at conscious level as “**Inna Lil-lahi wa Inna Ilal-lahi Raji'un**, *إنا لله وإنا إلى الله راجعون*”. This implies the “*hi, ه*” is now been realized as “*l-lahi, لله*” as its in the first place (part of the phrase). So, there is need to remember who you are, where you came from and where you’re heading to?, But this present place (Earth) its just that you came to pass by or through. It appears to be part of your long journey you had been initiated to.

### **What does it mean to realized God ?**

Well, from Maulana Wahiduddin Khan in his translated (by Farida Khanam) book named “*realization of god*” In a paragraph sub-headed with “*An Obstacle in the Path of God Realization*”, Maulana made mentioned that “*In essence one who makes something his sole concern never allows his attention to deviate from that, he goes to bed thinking about it and he gets up in the morning thinking the same thoughts*”<sup>2</sup>.

---

<sup>2</sup> This was quoted from the English translation (*Realization of God*) of the Arabic book titled “*Kitab e-ma’rifat*” by Prof. Farida Khanam. Page 81-83.

From this particular quoted paragraph above, one may come to the point that to realized god means to have no option on whatever occasion else god and to have no concern on whatever else to god. For you realized that there is no any option else him alone to the extent that one has nothing to think of else god. He/she sees god in everything and through God he/she sees everything. God dominates his mind over all others things get eliminated from his mind. He/she submits all himself/herself to god and therefore he/she has nothing but god. In this kind situation one sees everything and everywhere in god. Therefore god is the only choice which he/she chose.

In view of the above paragraph, to realized god means to make god a sole concern of the one's soul and submits all your physical and psychological activities to god. Thus making the soul to become a God concentrated soul or God concentrated mind.

### **Realization of God, the reason for existence of creatures on the Physical World**

The existence of creatures of god on the earth can be subjected to this stated verse (51:56) in the Qur'an which said: " I created Jinn and Mankind only so that to worship me" and later explained by Abdullahi

Ibn Abbas (who is a companion to the prophet of Islam peace be upon him. Also a prominent for his contribution to Islam), So he explained that the word “worship” in the verse stated, means “Knowing” . Thus making the meaning of the verse (51:56) became “ I created Jinn and Mankind to Know me”.

In addition to that, there was sacred Hadith<sup>3</sup>, in which a phrase was quoted which also said: “I was a hidden treasure, I wish to be known, so I created man”. (Kashf al-Khifa, Hadith No. 2016). Now from this quoted Hadith it’s clear that Humankind exist to know God.

Remember that “neither the worship (service) of a servant to God can’t positively effects him and nor Not-worshipping him effects him negatively”. Now think of it, if your existence wasn’t meant to worship God, and your worship is worthless to bring any positivity to him then, the worship isn’t the main purpose of your existence, so what’s the purpose of the existence?

At this point you need an awakened, realized and conscious soul who already experienced the process to guides you through. In Faidhatut-Tijjaniyya Path, we dealt with permission (Izn) from a spiritual father

---

<sup>3</sup> Hadithul Qudsii

(a sound and responsible Sheikh) who will be the one to prepare and initiate one into it (realization of God), and then guides you through it. Believe me, it has to do with guidance because one who is been lost on the way and now looking for his destination must need a guidance from someone. In this case, the lost one is one who is at stage of unconsciousness and unawake, so if the the lost one want to spiritually move to state of consciousness and awaken. definitely someone who is already at this stage (consciousness and awaken) is needed to help him on the way.

### **Need for Guidance and Counseling on Your Way to Find (Realize) God**

It's necessary for one to attains or archive realization of god. There is also an essential needs for guidance and counseling from a sound and realized soul, one who'll guides and counsels you through out the process, from it's A to Z steps.

A realized Soul, had already experienced all the possible experiences to be face on the process. The phrase: **واتبع سبيل من أناب إلي...إلى** ... emphasized the act to follow the footsteps of those who already reached back to Allah. So this particular quoted verse shows the need for

guidance because if there is order to follow the same way that someone had followed, then there is need for his guidance and counsel too, and lead you back to Allah, the same way he/she did till one reaches the destination, which is truth (God).

### **Realization of God, The Birth of the Soul**

Realization of God, give birth to the Soul. Metaphorically, Humankind without realization of god is unconscious one and living unconsciously is like non-living one.

This was also explained from these words which said: “ he who is not born twice will not enter the kingdom of heaven and earth”. This saying is attributed to prophet Isah (A.S). The first birth in this case is known to all because it's a natural birth in which what to be born (newborn/child) gradually emerges from his mother's womb to the world. This birth takes place only after pregnancy resulted from the meeting of two parents of hetero (different) gender i e male and female. The second birth is referred to the birth of the Soul, in which one become alive by the life of the God. Similarly unlike the first birth, this birth also takes place after the meeting of two souls; the soul of the one (who in this case termed as disciple) who is trying to realize God, and

the soul of one (the Sheikh or Spiritual father) who would guides him through. In this meeting, gender variability is heedless. The later birth (first birth) give one unconscious soul; living like not living, while the second birth give birth give one conscious soul, awaken and living consciously by the life of the God.

### **Realization of God, The Solutions to all Worldly Problems and Sufferings.**

In this *cosmo* (world) of everything physical; physical world, and souls entangled within a physical body. We have no better solution to all our worldly problems except the realization of God. Only the realization of God can be the solutions to all human sufferings, because only by realization of god one can come to the fact that, God is the one in charge of everything happenings here and nothing bad comes to you from him (SWT). It's only by realization of God one come to the point that God has nothing to gain/enjoy from hurting/torturing you and nothing to loose from making all things ease for you.

At this when one realized God, then one reaches the apex stage of understanding the phrase “**فَسُبْحَانَ الَّذِي فِي يَدَيْهِ مَلَكُوتُ كُلِّ شَيْءٍ وَإِلَيْهِ**”  
”**تُرْجَعُونَ**” Whence one comes to this terms, then enjoying the goodness

of God would be the only thing we all have and nothing to suffer after all. One expects only good things from god to him/her.

### **Realization of God, Preparation for being with God**

The realization of God, prepare oneself for meeting God in the hereafter. Have you ever ponder to find what exactly the philosophy behind the question (s) in the grave after death ? Answering those questions to be ask in the grave matters to anyone of us (Humankind) and without realization of God, one cannot answer those questions correctly. The answers to those questions can only be obtains at this stage (pre death) which is prior to death by Realization of God.

Above all, why the question (s) ? Well, those questions are meant to measures and evaluates the extent to which the curriculum of your existence was achieved during your stay in this physical world (Earth). For one to be with god, firstly has to find or realize God to the extent that he (God) became everything of him physically and mentally.

### **Conclusion**

Realization of God isn't something new or an initiative idea (bid'ah) in aspects of religion. It's infact the core, foundation and backbone of the religion, without it then there won't be religion. If religion means to



worship God, then knowing or realization of God is the first step as stated in a sound and sacred Hadith (Hadithul Qudsi), from the sayings of Allah (S.W.A) in the Hadith which stated that “*Know me before you worship me, if you don’t know me then, how would you worship me?*” In other Words “Realize me before you worship me, if don’t realized me then, how would you worship me?” .

Clearly, an act of worship is an act of taking your way back to God, so in this case God is the destination where everyone wants to go back to, as you came from; “we came from him (Allah) and to him we should all return”. Here, knowing the destination (God) is everyone’s prior concern before starting to take your way back to him. However, Realization of God cannot be achieve without self-negation, It’s necessary for one to realize God has to negate his very self. It’s also proved even in mathematical aspects that for; digit 1 to exist, digit 0 (zero) has to maintain or hold the position of none (no thing) i.e arriving to one (1) happen when zero (0) accept the fact that it’s none (and that’s self-negation).

However, within the holy phrase which is an entrance into Islam “**La Ilah Illal-lah** لَا إِلَهَ إِلَّا اللَّهُ”, there exists two parts within it; the first part

is the “**La Ilaha** لا إله” part, the part of annihilation, negation and eradication of everything with no exception of very self in; First existed 'الأول', last 'الأخر' (Auwal wal Akhir), physical, and mental realm (Zahir wal Batin),. After being annihilated and eradicated in all the four (*Al-Auwâl, Âl-âkhir, Azzâhir and Al-bâtin*) mentioned, then the second part is the “**Illal-lah**، إلا الله” part, the part of confirming and testifying Allah in those four mentioned aspects of existence or being (i.e *Al-Auwâl, Âl-âkhir, Azzâhir and Al-bâtin*).

It's well explained that one cannot get realization of God by begging for it or automatically achieve it without paying the price of quest for it by pondering and contemplation over God centered Arguments, which later leads the ponder to the point of self-negation and in the end arrive to the point *baqa'u fil-Lah*.

Realization of God, is an act of mental self-finding or self-knowing, remember !, It was mentioned in an Arabic proverb which said “One who knows himself, undoubtedly knows his God also” (Hilyat al-Awliya, vol. 10, p. 208).

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ ❁ الْفَاتِحِ لِمَا أُغْلِقَ ❁ وَالْخَاتِمِ لِمَا سَبَقَ ❁ نَاصِرِ الْحَقِّ بِالْحَقِّ ❁

وَالْهَادِي إِلَى صِرَاطِكَ الْمُسْتَقِيمِ ❁ وَعَلَى آلِهِ حَقَّ قَدْرِهِ وَمِقْدَارِهِ الْعَظِيمِ ❁

**Wassalamu Alaikum.**