

The Path to Monotheism

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**In the Name of God, Most Gracious, Most Merciful
Praise be to God, prayer and peace be upon the master of
messengers, his family and his companions**

Preface

For years, the community of the Unitarian Druze in our country and abroad pose the question: How do we guide our children and those who are interested from our youth and our educated to the path of monotheism and monotheistic traits? How do we offer them in a simple and concise manner what can be considered the fundamentals of the spiritual identity and the basis for belief and behavior that reassures their hearts and dismisses the obsession of uncertainty from their souls? Often the matter was resolved with the pledge for a reference text available for everybody and considered an introduction to the path of monotheism with all its accompanying moral and behavioral obligations. Many have pointed out the state of indifference that creeps into the minds of our youth and that often leads them to doubt and to be affected by various agnostic beliefs or to fall under the influence of deranged explanations or even those written with bad intentions and which lack validity and often are unfair towards the Unitarian Druze.

Since the Unitarian Druze are known for their vigilance of the cunning self which incites man to evil and the continuous attention to the obligation to discipline it and prepare it to receive the facts and get closer to the Almighty God.

For that reason and to cater to the need to respond to this basic necessity at a time of massive media invasion and intense psychological pressures and in an attempt to protect our children and youth, we worked in collaboration with our colleagues in the Consultant Committee and the Confessional Council to provide this simplified reference which we called “The Path to Monotheism”. We need to clarify that it’s a guide and an introduction to a vast and unlimited sea of knowledge. It’s a beginning for those who are interested and whose souls aspire to pursue the paths of perfection and elevation.

We thank all those who contributed in the research and the preparation for their efforts, asking the Almighty God to grant them good reward and merit.

Beirut, August 7, 2010.

**Sheikh Akl of Druze
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The Unitarian Druze

Introduction

The origin of the majority of the Unitarian Druze goes back to Arab tribes, dignified by their essence and noble by their glorious achievements of defending the nation and its dignity throughout history. These were tribes who settled before Islam in the Levant, among which were Lokhm, Ti'e, Tim Allah (Tim El Lat), Rabiha, Najdiah and Banou Jandal who belong to Tamim tribe, and other mentioned tribes. However, the Unitarian's kinship with the Druze is a historic mistake resulting from a misunderstanding that occurred because of the absence of historians' precision and objectivity.

With time, the Unitarians maintained their inherent belonging to the nation and their deep-rooted Arab traditions thanks to their morals, attachment to the ancestors' good traditions and accompanying habits, courtesy and chivalry rules, honor, ethics of conversation and hospitality. The History of these Arab tribes who came to the "Levant borders" since the second Hegira century, was linked and joined to the historic role known as "Fortification", i.e. defending the nation's borders against foreign occupiers throughout centuries. This mission, with all its historical dimensions, overshadowed the narrow confessional feeling in favor of the collaboration spirit with the group as witnessed by the Unitarians' national history and their important leaders' lives.

The Unitarian Druze were known through history by their Arab original habits, morals and refined manners, loyal intentions, cohesion, collaboration, ethics, moralities cooperation, agreement, self-confidence, belief in God, and strong reliance

The Unitarians were marked by the universal national spirit, the sense of wise politics, high moral character. They refuse injustice and bearing oppression, they are not afraid of imminent death if their land, honor and dignity were threatened. They are a nation that places right high above the logic of any power no matter how small the number of its supporters is, and they consider injustice a waste even if its supporters were numerous.

Some of the greatest poets praised what they knew of the Unitarian qualities and characters, so the Prince of Poets Ahmad Chawki said about BaniMaarouf:

The Druze were not evil guarantors even if they were treated according to a manner they don't deserve, but they were the protectors and the receivers of guests roughening and softening as Safa River. The great Arab Poet Hafez Ibrahim said in one of his poems:

They are impatient towards an injustice tried by a human tyrant or Elves despot.

The great writer Maroun Aabboud also has an important poem where he mentions their virtues and distinction from others ethically and behaviorally.

GhassanHalabi
Consultant of the Druze Unitarian
Confession Sheikhdome

Preface to the Monotheism Belief

Blessed is Allah, Lord of all the world, the Almighty, the creator and the producer, the One and Unique, Whom minds were unable to realize His essence, the exempted and omnipresent, Whom neither the mind nor the imagination can realize, no name or characteristic describes Him, **there is nothing like him; and he is the All-Hearer, the All-Seer**” (the Consultation 11); **“And to Allah belong the east and the west, so wherever you turn there is the face of Allah”** (the Cow 115).

The Almighty said in His Holy Book:

“All praises and thanks be to Allah, who created the heavens and the earth, and originated the darkness and the light” (The Cattle 1), He darkened their night and illuminated their day, **“And He it is who has created the night and the day, and the sun and the moon, each in an orbit floating”** (Prophets 33), His Grace which He Grants you is an argument and a sign of His great power, and to Him belongs the divinity and the absolute worship and not to anyone else (Tabari). He knows everything before it happens **“And with Him are the keys of the Ghaib (all that is hidden), none knows them but He. And He knows whatever there is in the land and in the sea; not a leaf falls, but he knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record”** (Cattle 59), is a sign of his global knowledge concerning generalities and particularities. He is the wise and the savant the only one who knows everything. He

created everything by his power and placed a great wisdom in all from the smallest to the biggest thing ever **“Verily, in these things, there are Ayat (proofs, evidences) for people who reflect”** (The thunder 4) **“They think and look to things with the eyes of their mind.”**

The Almighty God is the One and Unique and monotheism is worship of the One and Unique

God’s Commandments

Whereas the Almighty Instigator was recluse, and in no need of His creatures, exempted from his creatures’ characteristics, He made a reason for the whole existence so He will be exempted from initiating creatures Himself and it is the mind which is God’s order, and His will. The Almighty said: **“Verily, His Command, when He intends a thing, is only that he says to it, Be!- and it is. So glorified be he and exalted above all that they associate with him, and in Whose Hands is the dominion of all things: and to Him you shall be returned”** (Yasin 82/83)

In the mind Hadith attributed to the Prophet (God’s blessing and peace be upon him), he said: **“The first thing God created is the mind and he said through you I give and through you I forbid”** (Ghazali), and He is the Highest Mind meaning total obedience without polytheism.

Man the Object of Creation

It was the wisdom of God the Almighty to make the speaking human being the purpose of creation. He says: **“Then We made the Nutfah into a clot, then We made the clot into a little lump of flesh, then We made out of that little lump of flesh bones, then We brought it forth as another creation; So Blessed is Allah, the Best of creators.”**(The Believers 14) He made subservient to him what is in Heaven and on Earth, he made him an inherent essence, full of intent, at the best image, best estimation, and complete designing, as the Great and Almighty said: **“Verily, We created man in the best stature”**(The Fig 4). Then he taught him, by his will, what he needs from the religion and the world concerning the permissible and the forbidden, living and logic, as the Almighty said: **“He taught him eloquent speech.”** (The Most Gracious 4)

The Will of God the Great and the Almighty is behind the creation of the reasoning, mobile, speaking and living being distinguished from other creatures by habits and qualities that the creator attributed to him and not to others. He is wise having the gentle mind, he is alive having a soul, he is speaking with his ability to speak and talk and he is mobile because of his earlier works done with determination and his subsequent ones that will be achieved.

“Mankind were one community” (the cow 213), ready to accept good and evil equally in themselves in spite of the nature of valuable religion i.e. the straight without distortions, according

to which they were created as the Almighty said **“Allah’s Fitrah (i.e. Allah’s Islamic Monotheism) with which he has created mankind. No change let there be in Khalq-illah: that is the straight religion, but most of men know not”** (Romans 30), so they disagreed upon the occurrence of the choice exam between obedience which is the supreme act of reason, and sin which is the stubbornness not to accept the truth and the surrender of the soul to fantasies and unbridled desire.

By this occurred the differentiation in two ways without which punishment and reward are not possible:

- Unity to God according to knowledge and power
- Finding the balance in the soul’s moral constitution, undergoing of efforts and work for the predominance of good over fantasy matter.

The Celestial Messages

The Monotheistic education consists of a stable concept saying that God does not turn away from the world not even for a glimpse. Without this continuous help the creation would perish and disappear, the wisdom that controls the world would be interrupted but God all - powerful. God whose mention is glorious is more close to his creatures than the jugular vein, exempted at the same time from "initiation". He didn't deprive the world of the choice consisting of the conversion towards him leading to the truth, recalling the good, announcing that the verification of the sense of the book is the path to human perfection.

God's will wanted the intermediary to be the means to knowing him, by mercy towards his servants and by realization of his wisdom." **Verily, I am going to place (mankind) generations after generations on earth"** (The Cow 30), it is understood from this Sûrah that it is Adam (Peace be Upon him). The prophet is called by the monotheists a limit considering that he constitutes the light of the Unitarian knowledge in time and space.

The existence of the limit is a major mercy. Because if man was in contact with the divine science without progression he will be shocked by his inability to know what is beyond his power. Then it was God's wisdom to extend the limit with His utter sustenance, this is confirmed by what He said: **"And he taught Adam all the names"** (The Cow 31).

As well man cannot reach the spiritual grace except through the perfection that God overflowed on his people through the missionary and historic progression from one century to the other until the appearance of Islam, the end of the religions. The revealed Islamic laws are luminous rings attached to the blessed inspiration chain; if it is disjoined the whole organized chain will be dismantled.

The Almighty said: **"Verily, We have sent the revelation to you as We sent the revelation to Nuh and the Prophets after him; We sent the revelation to Ibrahim, Ismail, Ishaq, Yaqub and Al-Asbat, Isa, Ayyub, Yunus, Harun, and Sulaiman; and to Dawud We gave the Zabur"** and the Almighty said **"Messengers as bearers of good news as well as of warning in order that mankind should have no plea against Allah after the Messengers. And Allah is Ever All-Powerful, All-Wise"**. (Women 163 and 165)

Therefore, no century stopped to follow the words of God and the obvious proofs that include "The clear verses among the divine books that lead to the truth, and that compare between the good and the evil containing the divine knowledge and the convenient appreciations" (Spirit of senses).

It was mentioned in the Holy Book, **“Truly, the religion with Allah is Islam”** (The Family of Imran 19), also it was mentioned in the (Utterance spirit) book: “the truth of Islam religion is monotheism”.The majority of scientists agreed that a person cannot be Moslem for God without believing, it is not sufficient to admit by word without believing from the bottom of heart. This is similar to the Islamic law in defining the faith to “believe with heart, say with words, and act according to basis”.

Islam is the way to Faith, faith is the way to Monotheism.

Section One
Chapter One
Invariable Credos of the Unitarian Druze

Constants due on the Unitarian towards the Almighty God
Divine Justice

The Almighty said **“Surely! Allah wrongs not even of the weight of an atom (or a small ant)”** (Women 40).

The Almighty also said: **“Truly! Allah wrongs not mankind in aught; but mankind wrong themselves.”** (Jonah 44)

Justice is one of God’s attributes, the Unitarians repeat in their behavioral literature the expression “If you knew the hidden you would have chosen reality”, which is a sign to their faith in divine wisdom and its just essence, and that humans do not realize most of the time the secret that lies behind what affects them from the worldly situations. Whoever knew through his discernment the beauty of divine wisdom, wishes to see his soul through its mirror, so he won’t be unjust towards it by following disobedience, but he will achieve the virtue through abiding by what justice and honest obligations require.

Believing in divine justice requires absolute and complete faith, starting from the principle of full equality between mankind souls upon creation, and after that, with time, no matter how much the life conditions were different and diversified between humans, whatever affects the human being in his world for better or for worse and what is expressed by fatalism, the secret of the Almighty God’s justice is wise, not

only in the current world but absolutely also later in the afterlife, the Almighty said **“And Allah would never make your faith (prayers) to be lost. Truly, Allah is full of kindness, the Most Merciful towards mankind”** (the Cow 143).

Prophecy

Sight needs sunlight in order that the vision rightness shall be complete. At the same level, discernment needs the prophecy light so the “straight path” will be enlightened in front of it.

God was wise to have prepared humans for the science of rhetoric, so good was in manby nature, and He granted him the brain and the readiness by the soul’s powers to accept the commendable ethics, the honest ways, and to do good actions, however the need of the human mind, and the powers of the obedient soul to guidance, counseling and education, as well asto avoid falling in ignorance, is a necessary need to warn it and remind it of the good tidings and warning as stated in the verse **“Allah sent Prophets with glad tidings and warnings”** (The Cow 213).Science could not be gentle, illuminated and full of the Divine glory secret and divine wisdom except if it was arising from the ultimate limit, taking place through honest intermediaries, sent on the tongues of those chosen by the Almighty Omnipotent God, the wise and the merciful, to perform the mission, complete the call and achieve the promise, those are the prophets and messengers.

Imamate

The Almighty said **“And all things. We have recorded with numbers (as a record) in a clear book.”** (Yâsîn 12) and it is the “Source of all Books” for the majority of explainers, i.e. its totality, its origin and its knowledge. “Clear”, means showing all things that have been and will be. He was called Imam because he leads and is followed. In the Koran, the prophets were named Imams, and the books they brought Imams also, meaning that as much as the limit is supported in learning God’s knowledge and discerning the noble meanings, the imamate ascends accordingly and approaches its real meanings. In this sense, the imamate is a necessary obligation to every instruction firmly established in the principles of the different confessions no matter how different their perception of explaining the role of the imam is.

The Return

Return is the destiny of all things, and the afterlife is the return for people. The return day means afterlife, and it has many names such as Judgment Day, Doomsday, and Justice Day. The Unitarian believes that, on that day the whole creation will come on that Grand Day **“They may be shown their deeds”** (The Earthquake 6). when the Almighty God will be the judge between the servants. All creatures owe to God and to his Messenger obedience and docility. The Unitarian believes in his heart and feelings in the hour of judgment, and that **“So whosoever does good equal to the weight of an atom (or a**

small ant) shall see it. And whosoever does evil equal to the weight of an atom (or a small ant) shall see it.” (The Earthquake 7-8), as well as that **“And the weighing on that day (Day of Resurrection) will be the true. So as far those scale will be heavy, they will be the successful. And as for those who will lose their own selves because they denied and rejected Our Ayat (proofs, evidences..)”**. (The Heights 8-9).

And among what the faithful sheikhs said concerning that Grand hour, and as an invocation to God: Almighty God strengthen our feet upon presentation.

The Soul's Immortality

The soul is from “the light by which God made the creation alive” (Tarmazi). The Almighty said **“Then He fashioned him in due proportion, and breathed into him the soul”** (The Prostration 9) in addition to his soul as an honor to him, and a sign that he is a miraculous creation, and that he has an importance for the Divine Presence, and for him it was said: “He who knows himself, knows his God.” He meant by this that man is concerned by obedience leading him to know God according to his ability, and that in the secret of human creation, there is some gentleness that helpshim in his wellself-policy, and to do its proper duty worthy of its dignity. The soul is among the creations that existed by **“Be”** (Baidawi) through the act of the divine essence which is “the Fountain of the existence through the power it represents as the sunlight flows” (utterance soul).

The Unitarian recognizes firmly that **“The Ruh (the spirit) is one of the things, the knowledge of which is only with my**

lord”(Al-Isrâ 85) and because it is at this important level, and from this sacred illuminating origin, it is immortal and remaining, far to be put at the same level of the mortal body made as it is stated in the Holy Koran **“from sounding clay like the clay of pottery ”** (The Beneficent 14),that will perish when the elements will decompose, and collapse with time. Two mortals do not make a human being, and it is importantto man not to be unfair towards himself by neglecting the remaining essence, and being occupied by the mortal body. The Almighty said **“And those who believe and do righteous good deeds, they are dwellers of Paradise, they will dwell therein forever”** (The Cow 82).

Chapter 2

Monotheistic Faith Obligations

The purpose of obligations and duties is to attain the fruit of obedience for the Unitarian in this world and the other. We have already mentioned what Gabriel taught people through the Prophet, concerning the basics of religious beliefs and its commandments. However, these beliefs need physical actions and occupation of the mind with what is needed in order to reach the goal, as the commitment and loyalty to the rule of knowing and applying, so the Unitarian will realize and sense his connection to the truth and discover the gifts of God and the secrets of His Love.

Among the most important obligation beliefs:

Obedience

It is to obey God's orders through turning toward the good, turning away from evil, occupying oneself with what is satisfactory and getting close to the Almighty God. Obedience is the fruit of love, he who loves the truth, will act according to good behavior and will be led to the right path through the noble teachings' guidance and virtuous rules. The Almighty says: **“And whosoever obeys Allah and His Messenger, he has indeed achieved a great achievement”** (The Confederates 71), i.e. to fix his core and his heart which are under God's constant observation, to fix his appearance by good deeds and by following the guidance methods.

Worship

It is “A name that combines the perfect love of God and its end, the perfect supplication and invocation to God and its end”,so for this reason, it’s the idolization and the sanctification that only the One who has the glory and the power deserves, **“Lord of the heavens and the earth and all that is between them, so worship Him (Alone) and be constant and patient in His worship. Do you know of any who is similar to Him?”**(Mary 65).Obey God with your body, spirit, your heart, your entity and your soul, feeding on subtle knowledge and acquiring the benefits of the mind from the light of the wise reminding and the good actions of chaste, virtuous and trustworthy people. Worship will not be valuable without the absolute feeling of the only existing God as He said **“There is no Najwa (secret counsel) of three but He is their fourth, nor of five but He is their sixth, nor of less than that or more but He is with them wheresoever they may be”** (Al-mujadilah 7).Imam Ali (Peace be upon Him) said as it was mentioned in the explanations of rhetoric methods: “People who worship God because of a desire, is traders worship; People who worship god because of fear, is the slaves worship; People who worship God because of gratitude, is the free worship.”

Prayer

Besides being a time-specific prayer that contains speeches, supplication, praise, kneeling and prostration to God, prayer is an action of spirit done with supplication, humility and forgiveness to God, Lord of Humanity, and the end to all ends. The most beautiful prayer is the one that allows you to feel God to whom be ascribed all perfection and majesty as “you see him”, infallible, and **"There is nothing like him"** (The Consultation 11). It was mentioned in the Prophet Tradition: “the slave will be closest to His Creator by prostrating.”

Good Intentions

Intention is a sincere act of heart issued by the will directed toward the actions that are done seeking the face of God and abiding by His judgment. It was mentioned in the Prophet Tradition: “acts are identified by intentions, everyone has purposes”. Intention is the spirit of an action. It is purified and repented by sincerity; it is abortive and destroyed by dinginess, that’s why, the novices say: “a simple action can be considered a huge one, as well as a gigantic action can be considered as a small one and that is according to the underlying intention.”

The Unitarian repeats the prophet tradition: “God does not look at your body, neither at your appearance; He looks at your heart” and the place where God looks must be pure, innocent of

all defects in order to obtain success and to achieve the desired objective. Men worthy of confidence know the greatness of the pure intention. For them, the intentions are the center of actions and precede them, and there is no scale that tends to Right without an attached good intention.

Differences between Halal and Haram

Al Halal is what the law legalizes, while what it forbids and prohibits is Haram. Among the great religious principles is to know what is legitimate and what is prohibited according to what the religious principles inspired by God to whom he ascribed all perfection and majesty, described. He who can't differentiate between them, will not have the benefit of a fruitful path. The Unitarian admits the necessity of respecting Halal in his outward and inward acts, in his seeking for preserving heart serenity and conscience purity, as well as his conviction that hypocrisy comes from Haram according to His saying **“He allows them as lawful Al-Tayyibat (i.e. all good and lawful) and prohibits them as unlawful Al-Khabaith (i.e. all evil and unlawful)”** (The Heights 157).

Chapter Three

Choice in Actions

Knowing the Soul

The soul is the elite of creatures, from the immortal world, alive, substantial and transparent, savant, rational, disposed to good, rational by the mind traps, as well as ordering evil, powerless, ignorant, disposed to evil, threatened by the devil's traps.

The trustworthy sheikhs consider that ethics are in fact the traits of good in the same soul, i.e. in the essence of its inherent nature. If the human being does not achieve it effectively, the ordering soul will tend to what contradicts it, and wear the dress of dispraised ethics. While if man strives to nourish the traits of good by gentle honest education, and straight fair path, so will come out of it according to God's grace good acts, satisfactory ethics, morals and straight path all of them resulting from those "praised and happy" traits as named by the Virtuous Sheikh (Sheikh El Fadel), because they are "the siege and the essence of religion, and there is no stability in religion except through them". **"So whosoever does good equal to the weight of an atom (or a small ant) shall see it. And whosoever does evil equal to the weight of an atom (or a small ant) shall see it"** (The Earthquake 7-8).

Avoidance and Acquisition

The Virtuous Sheikh notes in his wise guidance “a genuine origin” in the obedience path, which is “that worship is of two halves, the first half is that of avoidance and the other half is that of acquisition. Acquisition is the result of deeds of obeying; while avoidance is refraining from committing sins and evil, and that is piety. The avoidance half is safer, more virtuous, better, and more honorable to the servant than the acquisition part. The discernment masters among the worshipers work on the avoidance half; it’s their mission to keep their heart away from tending to other than God, to preserve their stomach from overeating, their tongues from gossip, and their eyes from looking to what does not concern them.” The Virtuous Sheikh confirms that the achievement of the two halves is the completion of the matter, reaching the goal and achieving peace and salvation.

Commanding the Virtuous and Prohibiting the Reprehensible

The order of the Almighty Instigator was repeated in many of the Koran verses “**Prostrate Yourself before Adam**” (The Cow 34), as when the Almighty, created him to be a sample for the whole creation even to the whole existence, and a copy of what is in the spiritual and physical world. He ordered them to prostrate in humiliation for what they saw of His great power, brilliant verses, and be grateful for the graces he granted them through him” (El Baidawi). “**And they prostrated except Iblis (Satan), he refused and was proud and was one of the disbelievers**” (The Cow 34). The Unitarians describe this

disobedience as an antagonism, and attribute it to an essential difference in character being the basis of the differentiation between good and evil, the praised and the reprehensible, the accepted and the refused, in a more general sense between Monotheism and Polytheism.

This contradiction was materialized by Iblîs as being a malignancy and faraway from the truth, disobedience to the Almighty God, and some of his nature, according to his description in the dear book, is ordering fornication, misleading, resentment, seduction, disobedience, trouble and similar matters, therefore **“And Shaitan (Satan) is to man ever a deserter in the hour of need”** (The Criterion 29) i.e. “he lets him down from the truth, drives him far from it, uses him and calls him for unfaithful ends” (Ibn Kassir). He also “supports him until he leads him to destruction, then he leaves him and does not help him”. (El Baidawi)

The nature of the mind that is connected to the gentle realities is a governing nature, while the ordering soul running away from the way of truth must be governed, so the human behavior will be straight in the path of virtue. One of the wise men compared the mind to the leader of a cart lead by two horses. The cart is the body, and one of the two horses is the force of anger, and the other is the force of desire. If they go to the extremes and disobey the leader which is the mind, the cart will be far from reaching the end of the road, and will divert from the straight path reaching unfavorable consequences, **“Verily, that will be the manifest loss!”** (The Groups 15). It is enough that the mind clarifies the way of truth, Imam Ali (Peace be upon him) said in this meaning: “It is sufficient to you that your mind explained to you the difference between temptation and reason”.

Education and Work

The trustworthy sheikhs repeat a fundamental saying considering it an important wisdom in the place of the most exact and gentle advice: “Education without work is sterile, and work without education is invalid, education and work are a “straight path”. The obligation of essential link between education and work is a required basis on the way that is free from the calamity of inherent negligence. Al Amir El Sayyedsaid in one of his letters: “the most ignorant people are those who left working in what they know, and the most knowing are those who work in what they know, and judgment is absolute that if the educated does not work in what he knows so he is not educated.” Likewise the Virtuous Sheikh warned of the danger and great sin of education if it is not joined with work and loyalty to the Almighty God. Imam Ali (Peace be upon him) also said the science language expresses the allowed and the forbidden, the limits and the provisions, it is the grace and the virtue of the believer (seal of prophets). It was said that a wise man advised “let education be a knowledge request not a story request, whoever requires education to draw the attention of people towards him, or to sit next to princes, and boast with it before his homologues, or to catch the debris, so his trade is vain, and his transaction lost.” Among the advice of the virtuous people concerning the preference of good work over anything else is their saying “a little of education with practice, is better than a lot of education without practice.”

The World: An Unstable Passage Center

The almighty God created the world a complete system, given that this is His will, which is the Human Being, for wanting something from him. He made it in its appearance loved, requested, talented, taken, but he made in it paths and perils. In addition, he made to it different ways among which some are recommended and others dispraised. The human being needs the world which is indispensable to him; in it is the food for his body and the completion of his aim, and success was made in overcoming its obstacles.

This world was described in the Koran as being nothing than **“Only a deceiving enjoyment”** (Iron 20) because “it is exposed to vanish, it is neither lasting nor remaining, whoever requests it for itself gets his heart hardened, and the mirror of his discernment rusty. In addition, the ability to differentiate between the obligations of acquiring virtue from one side, and the requirements of the selfish interests on the other side become ambiguous in his mind. Whoever seeks the permissible, and takes this opportunity as a means to spread good, acquire necessities, and help people by doing favors, will attain through it, in it and from it a great happiness, and he will accede to his seat of heaven in the other world, because he made it the way to paradise, the racetrack, the following field, the gain store, the slogan of the men of understanding, the education position, the work duration and the beginning of reward, the opportunity of the determined, the essence of diligence, and the place of piety.

Repentance

The Almighty said: **“So set you your face towards the religion Hanif. Allah’s Fitrah with which He has created mankind.”** (The Romans 30) i.e. be sincere to God in your purpose, and keep your covenant with God, come to Him and be honest because God to Whom be ascribed all perfection and majesty created mankind and in its human nature the ability to accept the truth, the capacity to recognize it, and the fair preparation so he will be among **“Those who fulfill the Covenant of Allah and break not the Mithaq (bond, treaty, covenant)”** (The Thunder 20), this is what they undertook by recognizing His divinity when they said yes, or what the Almighty God entrusted to them in his books”. (El Baidawi)

Committing sins and offenses grants the wrongdoer the inability to recognize worship, exposes him to the physical world of sense and fantasy, gets him out of the meanings’ goals, and sends him away from intimate shade of moral blessings towards the confusion, artificiality and alienation as Al Amir El Sayyed explained it in the most eloquent terms. For this reason, repentance was one of the doors of God’s mercy which encompasses all things, and even among the doors to gaining his Love as the Almighty Said **“Truly, Allah loves those who turn unto Him in repentance and loves those who purify themselves”** (The Cow 222).

Repenting is leaving offence in the most beautiful way, i.e. by confession, regret, and renouncement. Repentance as stated in the Prophet's Tradition is: "To replace ignorance by education, forget by remembrance and disobedience by obedience." It is renouncing what is dispraised in Islamic laws for what is recommended in them, i.e. to switch from violation to approval, from nature to laws, from negligence of truth to seeking it, accepting the order of the Lord in his saying **"O you who believe! Turn to Allah in sincere repentance!"** (The Prohibition 8), the sincere repentance is the consolidation of determination provided that the person will not go back to something similar, it is "among the heart actions, i.e. purifying the heart from offenses, and it is marked by the servant hating disobedience and finding it repulsive, so he will not think of it, and it will never cross his mind. (El Tahanawi).

Chapter 4

Simple Spiritual Conduct

Honesty

The monotheists consider honesty as “the basis of everything and that through it all things are achieved.” The Almighty says: **“O you who believe! Be afraid of Allah, and be with those who are true (in words and deeds)”** (Repentance 119). It was said: They whose appearances and insides matched. The broader meaning of honesty for them is to believe in the only Creator of the universe, in His sincere prophets, in their monotheistic messages, in the Last day, to believe that goodness is the aim of the universe, that right is the purpose of human creation, that seeking to achieve goodness is the only way to God’s satisfaction and there lies happiness, the greatest reward. Therefore, perseverance in saying that the truth is the fruit of the good faith, the pure heart, the good intention and the glorious stability in yielding to the meaning of virtue and the commitment to its obligations.

Refining Ethics and Sensing the Creator’s Presence

Submission to God, according to Al Amir El Sayyed, is when the person undertakes an action after having accepted the covenant of God represented by good beliefs and the religious rules of commandments and prohibitions. Once he affirms that the first necessity for the novice is the self-knowledge considered as the way that leads to virtue and stability, he determines the basis that is the “greatest fountain” to obeying

and acting in compliance, and considered by the Virtuous Sheikh as “the foundation of all goodness”, which is “refining ethics and sensing the Creator’s presence”.

The highest ethical act for the monotheist is the favor i.e. the good act and charity towards God with good intention. The origin of favor is **“All the bounty is in the Hand of Allah; He grants to whom He wills”** (The Family of Imran 73). Honor, in the behavioral meaning, is to rise from the material goals in order to be attached to virtue and necessarily apply it in the heart. Chastity is to stop all prohibited acts, to stop asking chances, to control oneself from its excessive tendency to desire, to avoid wastefulness and to become moderate.

The fairest way to refine ethics is through piety; because “it contains all the good acts”, as is mentioned in the writings of the Virtuous Sheikh who listed the conditions required from whoever desires good, including: the knowledge of divine and religious obligations, good treatment, good ethics, staying away from embellishment, arrogance, jealousy, absenteeism and gossip, love of glory, prestige and presidency seeking.

“The believers are naught else than brothers” (The private apartments 10)

The spiritual fraternity is sponsored by religious ethics as well as their commandments and prohibitions. It is the group of attitudes expressed by the monotheist concerning the link between the mind effects which are the religious sciences, with the spirit and the acts shown by it, because the relationship between the believer and his brother requires keeping promises, preservation of conscience, service perseverance,

fulfillment of needs, pure love, financial, physical and moral protection, and realizing the distinctive trait through the caliber of science, actions and chastity. It is required also to give advice, to be far above malicious gossip, to know the rank of the beneficial and virtuous sheikh in order to follow the good example of “the believer is the mirror for the other believers.”

Therefore, the monotheists transcend the meaning of fraternity to the extent of considering it a real exam to know the scale of the spirit purification, and a final test to the extent of applying the achieved acts to the promising statements.

Education

The concept of marriage is defined when concluding a contract according to the Unitarian rituals to be “one of the prophets’ laws, and one of the survival regulations, preservation from indecency, and protection from the God of the Earth and the Heavens. Al Amir El Sayyed said, marriage is a great pillar in religion, it is based on satisfaction, and its goal is harmony. This is a fundamental matter for the first core of the society: the family. A rational person does not establish the picture and the future of his life on a collapsing precipice, but on a solid basis by good governance, with the most important aspect being awareness and unity of the heart and mind together.

The consolidation of the family bosom relations by intimacy, understanding, agreement, aware relationship exchange, and providing a calm and considerate atmosphere inside the family

house will strengthen the basis of a sound education contributing in building a stable human personality able later on to confront the challenges of the practical and intellectual life as well as its straight spiritual development. This will also help in preventing the dangers of corruption regardless of how advanced technical and scientific development theories reach on all levels.

The trustworthy and credible predecessors recommended teaching children since their earliest childhood to say **“In the name of Allah, the Most Gracious, the Most Merciful”** (The Opening 1) upon starting any action. Likewise they recommended also saying **“All the praises and thanks be to Allah, the Lord of the Alamin (mankind, and all that exists)”** (The Opening 2) when ending any action. This is the beginning of the guidance path. The acquisition of this solemn habit and what follows it of the constant reminding of the eminence of the praised ethical behavior, plants in the souls and the hearts the seeds for sensing God’s presence, and opens the door to the blessing and success opportunities, and helps the soul gain good, decency and morals, so it won’t slip easily, before the first temptation by imitating the bad company, and getting attached to desires that corrupt the honor and destroy the way of building the future as the Almighty said in the Holy Koran: **“Your wealth and your children are only a trail”** (Mutual Loss and Gain 15), which refers to the child that disobeys and the money that is collected from Haram.

The reasonable family education is the first bosom embracing the mature souls of our dear and loved children. It is the

upbringing that builds strong and firm bases to their human entity, and prepares the way for reason to take its place upon maturity, to understand the major issues related to the destiny of man and his responsibility before his creator. The most important aspect is self-judgment so a person will build a temple in himself before going to the temple. In order to achieve that, a complete education joining between feeding the body and feeding the soul is necessary. It is the two wings of a moral life, and whoever thinks that education takes place according to whimsical fancies and not governing rules is wrong.

Satisfaction

Linguistically, it means to choose and to be satisfied. If this meaning is realized as a monotheistic character, it will be considered a fruit of spiritual knowledge resulting from the right consciousness, leading to the sensation of the presence and the exemption of God. The knowledge at this level fills the believer's heart with love, fear and hope. The satisfaction becomes, as the followers say, "the joy of heart with fulfillment of destiny and its serenity under the achievement of the will of the one who is reigning". He who submits to God's will is among those who "**Allah will be pleased with them, and they with him**" (The Clear Evidence 8), the servant is satisfied from God by accepting his destiny, and God is satisfied from his servant by seeing him submitting to his order and staying away from his prohibitions.

Submission

Whereas satisfaction was the result of knowledge, love and acceptance, submission was its fruit. It is the act and the behavioral commitment of the spirit contrary to its character, as the necessity of wisdom instead of thoughtlessness, reason instead of ignorance, modesty instead of arrogance, and good manners instead of rashness, insistence and excessive desire. These honest acts will definitely lead, because of goodwill and heart sincerity, to closeness to God as He as the Almighty said: **“These will be the nearest (to Allah)”** (The events 11) “This means those whose ranks have gotten closer, their statuses promoted, and their pure souls elevated to heaven” **“And who can be better in religion than one who submits his face (himself) to Allah and he is Muhsin (a good doer)”** (The Women 125)

Submission to God through the sincerity of the soul, the acceptance of God’s judgment for better and for worse, the doing of good actions and moving away from bad ones, generally, as Koucheiry said: “Nothing is spared from God neither his money nor his body, his spirit, his parents or his child.”

Chapter Five

Conclusion of Unitarian Confession Concept

The Vision or Manifestation

Gabriel taught people their religion when the prophet was asked by a man: “What is faith? He said: faith is to believe in God, his angels, his meeting, his messengers, and to believe in mission. He said: What is Islam? He said: Islam is to worship God, without association, to pray, to perform the required Zakat and Fast during Ramadan. He said: What is beneficence? He said: to worship God as if you see him, if you don’t see him he sees you” (El Bakhari), and beneficence is monotheism.

Ibn El Kayem explained this saying: “It is not to stop watching ever, and not confuse anyone with your intention” (steps of novices). The truth that does not leave the heart of the Unitarian is that **“Allah is the Light of the heavens and the earth”** (Light 35) and **“And he for whom Allah has not appointed light, for him there is no light”** (Light 40). This soft kindness cannot be seen except by following the straight path, and achieving the honest virtues, and sacrificing oneself for good actions, and circumstances seeking **“Allah Countenance”** as He said **“so wherever you turn (your selves or your faces) there is the face of Allah.”** (The Cow 115), and given that the almighty said: **“That is the best for those who seek Allah Countenance”** (The Romans 38). This blessed seeking was named in the Holy Book **“Work”**, when he said in the Sundering Sûrah **“O man! Verily, you are returning towards your Lord with your deeds and actions, a sure returning, and**

you will meet (the results of your deeds which you did” (The Splitting Asunder6), Satisfaction is the greatest reward. The most sublime of which is in the afterlife as was mentioned in the wise book **“Some faces that Day shall be Nadirah (shining and radiant). Looking at their Lord (Allah)”** (The Resurrection 22-23).

The basis of the Unitarian belief is to admit in the existence of the Great and Almighty God creator of the existence, a true a pure existence always present by itself because He is the Eternal Living exempted from nothingness and being the One that disablement does not reach. The Almighty said: **“Say: He is Allah the One! Allah-us-Samad (Allah the Self-Sufficient Master, Whom all creatures need. He begets not, nor was He begotten. And there is none co-equal or comparable unto him.”** (At-Tauhid (The Purity).

Then the exemption of the Supreme self from substance, the consecration of His characteristics from nature, and that the existence won't be void from Him even for a twinkling of an eye and **“There is no Najwa (secret counsel0 of three but He is their fourth, nor of five but he is their sixth, nor of less than that or more but He is with them wheresoever they may be ”** (Al-Mujadilah 7), an existence beyond limit and quantity

The servant shall know who he worships, the creature shall praise his creator, and the fortunate shall thank his provider, a partial knowledge and a limited discernment concerning the human, so the proof shall exist and the grace be achieved. In the Unitarian path worshipping God the Great and the Almighty and looking forward to seeing Him in the eternal residence is the greatest goal of worship as the Lady of allwomen Fatmeh El Zahraa said at the time of Agony: To you my Lord and not to fire, and she didn't say to Heaven.

Chapter Six

The Issue of Halal and Haram

Many ancient populations knew a lot of permissions that contributed at the end to its degradation and collapse of its structures. Then came the heavenly messages **“a law and a clear way”** (the Table Spread with food⁴⁸) and lead whole populations from the darkness of ignorance to the light of the witnessed human civilizations. The matter of Halal and Haram as well as the differentiation between them were in each of the messages, the basis of religion, sign of faith, and balance of honesty through which Man either follows the straight path or becomes confused. God to whom be ascribed all perfection and majesty, wanted through permission and prohibition mercy to His servants, for an extreme wisdom concerning the good of people themselves, so He didn't allow except what is good, and didn't forbid except what is bad, **“Allah intends for you ease. He does not want to make things difficult for you”** (The Cow 185), **“truly, Allah is full of kindness, the Most Merciful towards mankind.”** (The Cow 143)

Among the legitimate duties of the Unitarian, is the preservation of the mind, preservation of the soul, prevention from prohibitions, religion preservation and money preservation because through these gifts life straightens, and through them man can be able to achieve the goal of his existence according to the saying of the Almighty **“He commands them for Al-Maruf (all that islam has ordained); and forbids them from Al-Munkar (i.e. disbelief, polytheism of all kinds, and all that Islam has forbidden);**

he allows them as lawful At-Tattibat (i.e. all good and lawful as regards things, deeds, beliefs, persons and foods), and prohibits them as unlawful Al-Khabaith (i.e. all evil and unlawful as regards things, deeds, beliefs, persons and foods)” (The Heights 157)

The rules of Halal and Haram are inspired from the Book of Allah which separates between the right and wrong, and which is **“a guidance for mankind and clear proofs for the guidance and the criterion (between right and wrong)”**. (The Cow 185),for this reason the Halal is what the Almighty, Wise and Omniscient God allowed, and the Haram is what the Almighty forbade, **“But Allah says the truth, and He guides to the (Right) Way”** (The Confederates 4).

Marriage

The vital Statistics law of the Druze Unitarian Confession included many rules related to engagement, marriage, divorce, guardianship, custody, will, heritage and others. The marriage regulations were based on what was mentioned in the holy Koran and the good verses, as well as what was said in the Prophet’s Tradition concerning encouraging marriage and its rules. The path of conservation and precaution in the matter of polygamy was chosen, so monogamy was adopted according to his saying **“but if you fear that you shall not be able to deal justly, then only one”** (Women 3) ,the Almighty said **“You will never be able to do perfect justice between wives even if it is your ardent desire”**(Women 129). Likewise the impossibility ofremarrying the divorcee to reach the possibility of an

irrevocable and final divorce was adopted after taking into consideration all the progression in solving the conjugal dispute according to the detailed verses in the Sûrah of Women (34-35).

Maharim or Unmarriageable Persons

The women that the Unitarian is not allowed to marry are mentioned in the Holy verse of Women Sûrah: **“Forbidden to you (for marriage) are: your mothers, your daughters, your sisters, your father’s sisters, your mother’s sisters, your brother’s daughters’ your sister’s daughters, your foster mothers who gave you suck, your foster milk suckling sisters, your wives’ mothers, your step-daughters under your guardianship, born of your wives to whom you have gone in- but there is no sin on you if you have not gone in them, the wives of your sons who (spring) from your own loins, and two sisters in wedlock at the same time, except for what has already passed; verily, Allah is Oft-Forgiving, Most Merciful”** (Women 23).

The married woman is also forbidden as long as she is still married to her husband, as well as the woman who did not complete her period (four months) either after her divorce from her husband or his death. Likewise, the step mother is forbidden unto her husband’s son as it is mentioned in the verse 22 of the Sûrah of Women.

The Unitarians consider adultery among the great sins with the commitment of which leading to excessive spiritual harm. Therefore, it is forbidden according essentially to the celestial

messages and the prophets' commandments, and also because of the consequences that may result as the mixing of lineages, families' dismantlement, ties breakdown, spread of diseases and also because of what it causes as the blindness of the awareness of the person committing it, who will not acquire spiritual benefit , "so he will not enjoy the words of truth and won't be pleased by it, even if he repeats it many times" as was mentioned by Al Sheikh El Fadel.

What is decent to the Unitarian woman, according to the ethics of the trustworthy, is to be reasonable, serious, virtuous, chaste, and honest, preserving her dignity with courage, avoiding everything that might offend her such as being alone with a man without a mahram, or wearing indecent clothes. She has to be committed to her religious and family duties, bound by the marriage, procreation, and good education conditions. In all cases, she should feel the presence of the creator, looking forward to acquiring good knowledge to enlighten the lamp of good in her spirit, so she will be able to understand the exalted meanings of the straight education.

The goal of freedom in the Unitarian concept is that the Human Being achieves the virtue of himself through the truth, as Jesus Christ said "Know the truth and the truth shall free you."

Among the matters that are considered Haram are all the abnormal relations as homosexual marriage, co-habitation and others. In general, the moral vision of the Unitarians, given that it is strongly and necessarily related to the progression in the fruitful sciences, adoption of the mind's subtle and elevated values, use of the organs for the purpose they were created for without falling in harmful excess, avoiding what destroys the awareness of the heart, is that all this contributes in making

decisions in many matters as the indecency in choosing clothes and costumes, especially for women, and the isolation between the two genders without the presence of a mahram or prohibitor, and the position in issues under the title of “medical ethics” such as abortion, euthanasia, cloning and similar matters. All those issues are considered a part of the Haram.

However, concerning children, their kinship goes back to their father, and the child shall be referred to his legally married parents. While concerning adoption it is refused by the Unitarian Druze, because of the family problems that may result.

Drugs

Drugs are a forbidden plague because of the health, mental, spiritual, moral, economic and social harms that they provoke. The prophet says: “neither harm nor malice”, for this reason the drugs and their derivatives are forbidden according to the rule of pushing away evil and repelling corruption excuses.

Many of the civil community institutions feel the dangers of this wide-spread plague in the contemporary societies. Specialiststalked about the extent of the danger resulting from the problem, as is said: “Drugs destroy lives and societies, ruin the human sustainable development and generate criminality. They affect all the society sectors in all countries influencing especially the freedom and the development of youth whichrepresent the most valuable wealth that the world owns. The problem does not only havea personal dimension but also economic, social, cultural and political dimensions so that the

execution of a strategy creating an anti-drugs culture becomes an integral part of the execution of the economic, social, education, health and cultural strategies”.

Many Islamic Conferences were held to solve the challenges of this plague. Their decisions were concentrated on the concepts of reforming the teaching and education system, calling the family to rise to its duty, and taking care of the youth, in addition to establishing a Scientific International center for research, and raising the voice when talking about smugglers, promoters, and traders asking for the execution of extreme sanctions against them.

From the Unitarian ethical point of view, the mind and the body are considered among the great gifts from God; for this reason, the duty to maintain their safety is among the necessary obligations because it is related to behavior correctness. What harms the mind, disturbs it, and willingly disables its mental movement, and its ability to conclude and analyze is not approved by religion and is refused by the law. As well the contamination of the body environment by using narcotics is a destruction of the grace granted to Man, a ruin of future life, a falling in an abyss from which nothing comes out safe except what the Almighty God took by His mercy. In any case, this matter requires joining everybody's efforts to prevent the danger of drugs, limit their spread, take care of their victims by making them recuperate the trust in life, and by punishing the traffickers and protecting the society from their evil.

Smoking

The hazards of smoking cigarettes and Narghile addiction are aggravating from two sides: the destruction and sickening of the body, as well as the waste and loss of money. Since it is scientifically and medically proven without any doubt that smoking harms the soul and the money that God consigned to every human, the responsibility between the hands of God for these two on the day of meeting Him is a great responsibility.

Social Matters

Concerning the social matters, the heritage and the patrimony of this honorable confession is the best witness to the deep attachment of the Unitarian confession children to the customs, traditions, deep rooted patrimony and noble human values. These values don't change neither in time nor in place either in ancient history or modern civilizations.

The teachings and morals of the Unitarians stressed on the necessity to abide by ethics, and commit to virtue behaviorally and practically, therefore avoid actions and words contrary to ethics, values and human morals: as murder (except to defend honor, life and money), suicide, stealing, perjury, oppression (prostitution), calumny, gossip, treason, espionage, bribery, cheating, hypocrisy, obscenity, lying, fanaticism, envy, interest, commission of sins, taking the money of orphans and endowments, are all forbidden for the Unitarian Druze, according to the Limits of Hanif religion.

Concerning organ donation it is left to the Unitarian to take the suitable decision through the rule of choice in actions and the basis of acquiring good and evil through human organs, after carefully considering and reviewing the recommendations of the legitimate medical conferences as a reliable and enlightening source.

Food and Beverage

The Unitarians stress on the necessity of working or seeking to gain food and legal properties according to the saying of God to whom be ascribed all perfection and majesty: **“O you who believe! Eat of the lawful things that we have provided you with, and be grateful to Allah, if it is indeed He Whom you worship”** (The Cow 172). Concerning what is prohibited to them in the food and drink matter is determined in holy verses among which:

“He has forbidden you only the Maitah (dead animals), and blood, and the flesh of swine, and that which is slaughtered as a sacrifice for others than Allah” (The Cow 173) and **“O you who believe! Intoxicants (all kinds of alcoholic drinks), and gambling, and Al-Ansab, and Al-Azlam (arrows for seeking luck or decision) are an abomination of Shaitan’s (Satan) handiwork. So avoid (strictly all) that (abomination) in order that you may be successful.”** (The Table Spread 90).

It is also an obligation for the Unitarian Druze to mention the name of Allah to whom be ascribed all perfection and majesty at the beginning of a meal, and in every situation where it should be mentioned, among which the slaughter of cattle and

livestock based on His saying: **“And why should you not eat of that (meat) on which Allah’s Name has been pronounced (at the time of slaughtering the animal)”** (The Cattle 119). The mentioning of His Almighty name at the beginning of a meal is a remembrance and thanks for the innumerable graces of the Great and Almighty God, and at slaughter because immolation is not permissible except in the name of God alone.

Bequest and Heritage

God to whom be ascribed all perfection and majesty said in His Dear Book: **“It is prescribed for you, when death approaches any of you, if he leaves wealth, that he makes a bequest to parents and next of kin, according to reasonable manners. (This is) a duty upon Al-Muttaqun (the pious)”** (The Cow 180).

The Unitarian Druze based on this verse see that the will or testament is an obligation to every Unitarian, and they are distinguished by the freedom of bequest according to the rule of choice in actions.

In case of the absence of a testament, the Unitarian Druze rely on the Hanafi confession for the distribution of the heritage. The article 171 of the law organizing the affairs of the Druze Unitarian confession issued on February 24, 1948 stipulated the following: **“In all matters that are the specialization of the confessional judge and where no special text was issued in the law concerning it, the mentioned judge shall apply the provisions of Islamic Law, Hanafi confession, and all the legal texts that do not contradict with the Islamic Law”**.

Chapter Seven

Universal Human Dimension

The truth is the mirror of the Unitarian in the objective of intent. For this reason, the Unitarian's heart, his tongue and all of his feelings are united in gentle harmony not disturbed by the compound confusion. This complexity comes from the contradiction resulting from the difference between science and reality of actions, the difference between the intentions and the appearance of behaviors and the reliance on the relativity of the vision in order that the suit of the truth shall become of a special measure. So, it is not surprising that honesty became the basis of the required good habits and fine ethics a principal rule to manners reform, heart purification and acquisition of noble characteristics.

The Unitarian learned with his mind, his heart and his senses to differentiate, understand and trust virtue, given that only according to it the soul's balanced unity shall be achieved; according to which a human becomes human based on the noblest meaning related to the purpose behind his existence. This noble achievement ought to grant him the power of awareness, conscience, sobriety, serenity of the assured spirit and internal stability which is a dear need inside an oscillating world passing through its most turbulent, and confused periods and characterized by a worrying tendency towards a swirl of

impetuousness, insistence and rush of instincts. The Unitarian knows the secret of the grace and favor of those who he **“and purifying them, and instructing them (in) the book and Al-Hikmah.”** (The Family of Imran 164) and he is aware that **“and he, to whom Hikmah is granted, is indeed granted abundant good”** (The Cow 269). For this reason he does not miss the opportunity to learn, ask for benefit, and acquire knowledge, not just to learn, but to follow the urgent human matter, enjoy the qualities of good that illuminate the heart and the mind, and affectionately and lovingly take the hand of man in any place and at any time, who in case of disappointment by the difficulties of life, and desolation by sorrows that disturbed him and made him live with worries, will find his shelter, support and salvation in the benefit of those manners.

The movement of benefiting and offering benefit in the Unitarian knowledge represents a firm principal of the correct path, where fruitful teaching grows through good education, study and good care. In general, in the heart of the educational goals is the maturity of the balanced human personality which is able by the power of its good character to confront the danger of the falling of the dear children in the abyss of vulgarity, superficiality, weak precaution, and loss of differentiation between what is good and what is harmful and hurtful.

Al Amir El Sayyed says in one of his letters to one of the virtuous people what means that there is no alienation except

by being separated from the truth, because the alienation of those who are right is their abstention from getting the lights of truth. Alienation is the stopping from knowing God, the abandoning of the benefits of the mind and relying on inadvertence. Coming back to the simple, sincere and essential concepts and seeking to wake up its meaning in the souls, is the noblest and the most valuable act, because the occupation of man in cultivating his soul and his feelings in good faith, reveals his awareness, leads his mind and consolidates his soul in the truth, and this is the goal of human perfection.

Chapter Eight

What does the Unitarian Belief offer to the contemporary youth?

Faith is the identity of the soul, the example of the virtue, the confirmation of the ethical values, the lessons in enjoying good manners, and a mirror in front of which the brave aspirant stands to judge himself and question it in seeking to educate it and lead it to achieve the aim of its existence.

However, there is a deeper level for the same answer that shows us an invisible side, very gentle, difficult and found difficult, because it has the secret to the key of life, meaning that man recognizes himself in time and place, knowing what he has between his hands, becomes aware of what is going on around him, attached to the reality of spiritual knowledge, alert to the value of the precious moment of the existence that he is living, and going forward towards the acquisition and achieving level. This is the way leading to awareness in the wise mind to recognize the significance of our existence in life, and consciousness by wisdom that shall guide us to the path of truth shining in the heart of the savant, which purpose is the stable and inherent happiness.

The Unitarian belief offers in every age and time ideals to the truth seekers, a light with which we walk between people, shining evidence to the human meaning and the purpose of his existence. The difficulty comes from the fact that man cannot see what is offered, except if he really and sincerely wanted the

truth. It is like a trip, where the seeker leaves his transient place and all negligence of the purpose for which the trip took place and seeks a remaining nation. This is an abandonment to a problematic lost.

In the light of those kind truths, we have to explore some of the real science that our minds can understand, with which the Unitarian table can flourish and offer us a luminous nourishment at all times.

The Mind

Among the most important talents that facilitate to us the understanding of the doctrine correctly, is truly knowing the concept of the “mind”. The exact realization of the meaning of the mind is totally confused with the impression prevailing among people. So what is the mind?

The mind is defined relatively, in the western dictionaries as the power to know and judge, the capacity of sound thinking to work and take decisions, especially with what is based on practical facts. It is the queen of thinking and the mechanism of its work. There is a noticeable distinction between the theoretical mind and practical mind. It was given that name because it prevents the reasonable from being involved in perils i.e. it imprisons him. It was also said it is the distinction, and for the sophists, it is a luminous essence, and in the general temporal concept it is the ability to understand matters, execute planning, and expand in useful sciences etc. In the general spiritual concept it is a shining light manifesting humanly to be a witness to the truth in every time and place.

Some stand astonished in front of the modern civilization achievements when they see the trade centers, the high towers, the builders of giant cities, the scientific institutes and the suspended bridges. All the arguments of the spirit essence will fall when people stand amazed in front of high tech products by the eloquence of design complexity and others. Recognizing the greatness of the “mind”, the witness will condemn the absence of its achievements from nations who are behind in scientific progress and development.

The question that the development mechanisms may ask us in contemporary life in confronting the search for spiritual verification is: what can the old wisdom grant to the human being’s heart? The Holy Quran has honored the mind and put it in the forefront, when it urged to think, meditate and activate the mind, as the Almighty said: **“Verily, in these things there are Ayat (proofs, evidences) for the people who understand”** (The Thunder 4).

In comparison what can the manifestations of “modern civilization” grant the human heart?

The doctrine does not divide the mind to theoretical and practical, but it teaches us that there are degrees (levels) so that the mind shall become a complete dimensions mind in the human heart (the mind is the heart according to one of its meanings mentioned by the Lisan Al Arab book, and this is in accordance with the truth). What pushes the child to shelter from fire is an instinct level, and what allows him to receive the letter and then learn reading is the natural level. The sciences related to nature (pure sciences, human sciences, acquisition of practical and technical experiences) are acquired through the attachment to this natural level of the mind. Many

aspects of our life are linked to it and to its skills, and through it the nations switch from material underdevelopment to progress and prosperity. Through it man wins the world. But! The rational must remember the golden recommendation: What profit will Man gain if he wins the world, i.e. the achievements of controlling nature and dominating its wealth, and loses himself when it is not fair?

Those are sciences that do not necessarily lead to knowing soul and the precisions of its controversies between the disposition to good and disposition to fancies. The soul is a living essence; you don't make progress in knowing it except by an essential living science, the science of the truth, which achieves a high status to the mind, making us aspire to the beauty of justice.

This level of the mind is only acquired as much as man is mastering himself, through his stability in honesty, love, avoidance and satisfaction, in a way that those exploits will be inherent virtues in the soul associated to the truth and not to seeing people.

The pure minds are as sound sight, no matter how sound the sight is, it can't see in darkness, and no matter how pure the human mind is; it is not guided except by the Holy Book. In case the disciplined mind is united to the blessed abundance of law, it will be mature and its instinct will develop and reach the goal.

Neglecting the distinction between the terms of the mind and the activation of thought concerning their effects shall aggravate the gap between the society classes, between those who neglect the natural exactness seeking the supreme under the slogan of spirituality, and those who neglect the supreme

for being occupied by the charms of science and standing on its goals under the slogan of time, while the truth imposes an equilibrium to the whole mind.

If the coming generation will know the secret of this equation as a result of their love and looking forward to what is good for their existence and future in the world, they will be able to overcome the labyrinths, avoid obstacles, and move forward to achieve what is impossible to be achieved in the current troubled situation.

The identity

The attempts to explore the depths of the ideas of the community members in general and their relation with the Unitarian identity under the form of a noble knowledge, not only concerning the religious subject, but also concerning culture, history, philosophy and politics lead to results that can be summarized by these abstracts requiring thorough study of their meaning, such as:

- a- The Hierarchy in the Unitarian society that was based on strict tribal rules in different places is overwhelmed with faith in many aspects, making the community very interconnected, in addition to the familial roots that have the greatest impact conforming to the Maaroufist identity through generations.
- b- The popular folklore and not the objective mind of the Unitarian history in Levant is what constitutes the

impressions conforming to the Maaroufist identity from generation to another.

- c- The faith concepts in the present era of globalization according to what is discussed in general, became, and better is to tell the truth, an ambiguous material where the approaches methods are mixed, and mingled with the contradictory information of opinions, measures or even with large imagination. We have explicative approaches built on pure relativity, extreme egocentrism and syncretism liberated from the rules of science and reason that rarely succeed in minimal serious research requirements and sound methodology. Moreover, we have compositional tendencies and (temptations) resulting from hybrid residues of the “market books”, that some persons are trying to confront through personal initiatives that are apparently influenced or misled by what is put in basements, and by letters and books published in different places. We must not also forget the publications on the internet that invent too many things against Bani Maarouf, while, the house remains unable to realize the depth of the gap that split the spiritual heritage vision for many of its descendants. This is a big and aggravating problem that should be resolved.

Identity awareness is stuck in the middle of development and cultural degradation, expressed in the manner of stumbling healthy and contemporary renaissance. Similarly, our alternation between traps of partisanship interactions, aggravation of individualism and the relativity in point of

views in various aspects of our daily life, contribute to the disturbance of the concept of identity in the minds and hearts of young generations. It is a position resulting from tiredness, confusion and hearing contradictions and not a strict opinion concerning a comprehensible issue.

Conforming to the Unitarian identity is staying away from racism, dogmatism, and iconic salafism because then we will have access to the truth that liberates, given that faith is getting out of rhetoric figures of the language and its embellishment to the spiritual world of the meaning of the text, which constitutes an emancipation of the captivity of the formalist performance toward a behavioral verification, which means a heart union between mind, language and physical action. For this reason, the Unitarian identity is a link in the meaning of existence and an attempt to understand the depth of its devolution according to the human power without falling prisoner of laws.

Identity awareness is the solid core of human personality. Likewise, the Unitarian identity is human by excellence if we can impress the pace of its sweet balance in the global sense of the various human civilizations. Moreover, our contemporary society does not need sessions in ShambhalaMaharashi, esoteric meditation and ethereal body but it needs a loving heart, a logical and calm approach, an objectivity of knowledge and a reliable tutor, and then some smart readings. All this surely leadsto the conservation of the Unitarian especially the female Unitarian in an excellent way in the competition of what is known by contemporary civilization. It is another secret thatif our youth discover with a mentality that goes beyond the current problems, they can then illuminate the future.

Self-Knowledge

It is well-known that Socrates through his permanent checking throughout his life of the meaning of Delf Temple Slogan “Know yourself”, put the immortal steps of the philosophy structures, given that it is the science of wisdom, i.e. that man searches for knowledge, which would make him present in life and death at the same level, as Plato said: “Man does not have to ask only for a virtuous life but also a virtuous death” i.e. well acquire his existence and destiny at the same time.

Disregarding this issue is like standing on the brink of absurdity, if not a waste of the continuously decreasing time capital. The Human Being cannot know the meaning of his existence without stopping to know “that which made the wise men tired” and that is self knowledge.

Among what Jesus Christ said: “Not that which entereth into the mouth defileth the man; but that which proceedeth out of the mouth, this defileth the man.”

The reality of courage is self-confrontation. It is a tendency towards the goodness existing in it, but also its transformation to the contradicting tendencies, and its secret predisposition to narcissism, and steering towards glory and domination; as well as favoring opinion, measurement and exclusivity even at the expense of the truth in addition to its comfort with fancy, dissolution in boredom, and indignation from the length of assiduity and endurance. Given that it is subject to images, the criteria of beauty became ambiguous to it, so it did not give importance except to what is sensationally brilliant, amazes the mind and incites the character. The self- by its stubborn

persistence to deem easy “comfort and indecency” – seized the mirror of our discernment, and became a veil between us and its reality.

The mirror of faith makes the self-respect its limits, so it won't bend without any restraint to flaming desires that pierce it with holes, so nothing from the reality facts will be established in it. The heart of the willing novice must burn with the passion of searching for the truth without sensorial emotions (in order not to say desires), but from inside the movement of the rational act by which we graduate in the scale of knowledge and verification. The more the human knowledge increases, the more he will delve in his procession and attitude towards God.

How shall the contemporary youth look in this mirror, if he does not find a useful and guiding tutor to speak to him about “the mental signs from his own self”? On the one hand the tutor must know the anxiety of the spirits in the current life, and be aware of the controversy of the labyrinth planted by the shiny and brilliant images inside hearts. He has to approach the human instinct, with love and kindness as the “compassionate brother” meaning that the tutor must not be only a religious man, but also, in terms of spirit, the mother, the brother, the friend, the doctor, the shelter and the example that does not speak about the act unless he executes it. On the other hand, it is more suitable to the contemporary youth not to fall the victim of wrong ideas about his belief, the disfigured impressions, and the ambiguities resulting from hybrid emissions issued by the rancorous and biased people, and not to rush to repugnance as a reflection to some prevailing phenomena, renouncing to the soft characters and the expansion of their horizon. It is obvious for us to know the

conditions of our existence (the nature of the place where we were born, what it owes and what is due to it and what we owe) in a way void of ambiguity or confusion. It is absolutely not normal at all, even it is an offensive and treacherous paradox that the novice attains spiritual knowledge, and the idea about his spiritual heritage from books the least to say about them is that they were written in darkness with treacherous names or from books whose reference was “market goods” without approaching the rhythm of monotheism in the heart of a faithful Unitarian.

This is another secret that if the young generations knew its meaning, the doors of grace will be opened to them, and there would be firmly established a protective shelter, a broad fort, and a useful edifice to protect them from the storms of changing times.

Here lies the secret of succeeding in finding the basis and connection between the novice, the guide and the truth. We have to differentiate between the hearts that followed the path of faith for faith and those who progress on the scientific paths towards the truth.

Global Culture

The Holy Koran joined the science of the firsts and lasts and the Unitarian heritage. It is the good that exists in every human civilization. If man understands the significance of this issue, he will infer that the cultural reserve of religion is a total reserve for now and for always. The Unitarian (male and female) has in the closet of faith the key of the harmonious rhythm among all these treasures of knowledge, by which monotheism is

confirmed and a holy wisdom is reflected. The Unitarian has a methodological equivalence of interaction, a deduction of true meaning and a detection to penetrate the temple of the philosophy of science structure despite the multitude of concepts and programs continuously resulting from the latest proposed theories.

What is the nature of this property?

It is the belonging. When the novice wishes to realize the connection of all these heritages and their relationship with the truth because it is connected and attached to it as it is shown in the adage, he will realize the existence of a unit controlling the whole, a balanced harmony that matches its pure reality, as well as a global secret that was behind the universality of spirit. What separates between it and the applicant vision of the one wanting it is stopping at the superficiality of things their formalist applications as well as the depletion of their meaning which are supposed to be alive and always renovated, based on the original, understandable, non-denied by the mind, so they don't block the mind movement without having as principle the continuous research for legal sources and persistent research in its light path.

When the novice discovers this truth, he realizes the vast horizon of the vision spread before him and to which he belongs. Then he will understand "his center of reason", and the verification meaning of his "human perfection" will be clear to him. In this sense, we realize that the globalization of right is held by the core of knowledge on the contrary of the globalization of overwhelming conflict of our time, where the world is transformed into a field of consecutive wars whose purpose is to destroy every human identity trying to maintain the ethical standards from the invasive indecency torrent.

The Truth

Man cannot perceive the truth, but he has to seek it. This matter differentiates between the absolute truth and the human truth. This distinction does not affect the meaning, as far as it tries to determine the limit according to which life straightens. The limit in the faith is the intermediary between the Only and Unique and the creation world, whereas the rush of the spirit out of the limit is a fall in contradiction.

The Unitarian faith offers to our seeking souls a countless number of versions of the one human truth. The approach to answer the essential question in a concrete and real manner may be an eloquent proof to the good horizons, revealed to those who seek Unitarian knowledge in request of the virtue. This version was represented by asking the question to a number of persons wishing to touch the facts of this way, and persevering to connection in a way that illuminates the paths of this road.

One answered saying: “Monotheism teaches me to access a system of habits, making me aware of a path in life that is more prestigious and more touched by happiness than all what I knew away from monotheism. This awareness puts me in a situation, where I discover that there is absolutely no difference between my reality as a human being and the monotheism which is the existence itself.

I studied abroad, and I knew all what the contemporary life offers, but my soul from inside did not discover the dimensions of love, tranquility, intimacy, indulgence, and harmonious language except in monotheism. I knew that what I was experiencing was nothing else than senses confusion. Monotheism pushed made me to know a human period closer to the possibility of serenity and verification”.

Another said, “Monotheism taught me that in the absence of the ethics factor, it is absolutely impossible to plant anything fruitful in the heart of man.”

Another one said: “Monotheism is the twin of contemporariness because it is always the awareness of existence. I learned that I should live the advice before I tell it to others. Monotheism offered me a human rights charter not resulting from lack or a bloody revolution, the latter is a charter that organizes the chaos and allows the indecency, whereas the monotheism charter warned me about the real nature of existence. We have to learn from it because it is the existence and not wait what it offers us without doing anything. It is the fruitful freedom, respect, belonging and justice. The paths of the virtuous are an incomparable school of justice and complete equality based on a human spirit that does not repel except from sinking into selfishness and forgetting the right.”

The truth was the activator of minds and hearts, given that monotheism extended in front of it the field of awareness to

interrogate the spirit, and aspire to its position in place and time, and beyond both of them. Man needs in this field a courage through which he confronts the reality of his situation in today's world. A confrontation expressed by someone who explicitly said when he revolted to the question saying: what does civilization offer to contemporary youth? And he hurried to answer himself saying: it offers him an inevitable voidance from the meanings of existence, the fall of the systems in vanity fancies, fanaticism and transformation of the world from the simple to complicated problems, from the wisdom of the mind to the labyrinth of ignorance. Monotheism made me see the equilibrium, and I have to ask myself: "what did I offer to deserve it?"

It is the road that should be drawn for future generations between the essence of creativity and the integrity of verification.