

Al-Quran on Oneness of The Being

A novel approach towards its research

**Sheihul Mufliheen
M.S.M.Abdullah (Rah)**

Copyright © 2012 by Sheihul Mufliheen M.S.M Abdullah (Rah).

Library of Congress Control Number:	2012908807	
ISBN:	Hardcover	978-1-4771-1290-8
	Softcover	978-1-4771-1291-5
	Ebook	978-1-4771-1292-2

All rights reserved. No part of this book may be reproduced or transmitted in any form or by any means, electronic or mechanical, including photocopying, recording, or by any information storage and retrieval system, without permission in writing from the copyright owner.

This book was printed in the United States of America.

To order additional copies of this book, contact:

Xlibris Corporation

0-800-644-6988

www.Xlibrispublishing.co.uk

Orders@Xlibrispublishing.co.uk

304180

BIBLIOGRAPHICAL DATA

- Title of the Book : ***Al-Quran on Oneness of The Being (English translation of the Book “Ekaththuvam Patri Al-Quran” in Tamil)***
- Author : **Sheihul Mufliheen
M.S.M.Abdullah(Rah)**
- Subject : ***Spiritualism***
- Language : **English**
- First Publication : **January 2011**
- Copy right : **All Ceylon Thareekathul Mufliheen**
- Publisher : **All Ceylon Thareekathul Mufliheen
Sri Lanka
www.mufliheen.org
mufliheen@isplanka.lk**
- Tel/Fax : **011-2713565, 011-4980227**
- Translation : **M.A.Abdul Razark
M.C.Abdul Hameed**
- Paper Used : **70 Gsm Bank**
- Size of the Book : **1/8**
- Number of pages : **300**
- ISBN No : **955 - 1212 - 04 - 5**

AUTHOR'S FORWARD

My beloved readers – *Asalaamu Alaikum*

Why did I put this down in writing?

Do not consider me an alien. Then you may not comprehend the truth of what the book contains. Do not consider me as someone close to you for you would lose the sense of evaluation of the truth. Hence, be neutral and judge it for what it is.

If anybody (individual or group) says that there is a different path to cure the mental anguish prevailing among humanity or contends that this path is wrong, then it will be tantamount to using what is described by *Nabi(Sal)* as *Shaitan's* home; the junctions or the bazaar to expound his view and he will be condemned as *Shaitan* incarnate. Instead, please do meet me personally and discuss matters. You are welcome to do so and my doors are always open.

All beings in the universe seek fulfillment, peace and contentment. If all actions are aimed at fulfillment, then the easiest way is that propounded by *Islam* via the medium of Holy *Quran*. With a view to achieve fulfillment and peace, humanity acts along three major categories of channels.

1st Category

Self-fulfillment or peace rests on economy, good health, honour and enjoyment of life and striving to achieve this is the long term pursuit or the vision.

2nd Category

Their belief is that the way towards peace is to give up mundane life and live as a recluse (*Brahmachari* or *Sanyasi*)

and they practice it. There are many types of individuals in this group too.

I have no connection, whatsoever, with these two divisions and this book is not written for their consumption.

3rd Category

People in this category believe that peace now and hereafter rests on the attainment of sublime knowledge. They strive to be at peace now and in the life hereafter in physical, material and spiritual aspects. Complete fulfillment lies in getting closer to the creator via the creator's path is the view of *Gawasees* - men of high spirituality or *Sufis*. There are many others who due to wrong guidance or partial comprehension fail to find explanations to their doubts and get bogged down in their quest for peace. They are unable to leave their guide and follow another guide. The followers of many *Tariqas* are of this kind. This is what I have found in my lifetime.

This book targets those who are seeking to be united with the God or creator. What does this mean and what is the pathway to attain the same? Would *Quran* and *Hadith* clear the doubts and lead us towards the true path – *Tawheed* by clearing off the many “Black Screens” of their minds and light it up with *Noor*. Hence, I am writing this book to those who are thirsting for knowledge and not for the ordinary folks. I beseech the ordinary folk to read but not speak about its contents.

The repetition of ideas is to assist the reader to comprehend it easily. My contention is that repetition makes ideas get fixed in minds. Please do review my idea from different angles and obtain a clear understanding towards striving for peace.

M.S.M. Abdullah

CONTENTS

1. Can <i>Quran</i> be understood by reasoning?.....	1
2. What is personal opinion?.....	4
3. What is power of reasoning or discernment ?.....	10
4. On what basis do we understand <i>Quran and Hadith</i> ?	17
5. What is <i>Muhkamu</i> ?	24
6. What knowledge did <i>Rasool(Sal)</i> and his companions possess?.....	31
7. What is to be a partner?	34
8. Five ways to understand <i>Quran</i>	37
9. Understanding of <i>Quran</i> through <i>Quran</i> itself	39
10. Is God one or oneness of The being (omnipresent)?	40
11. How many is <i>Rooh</i> ?.....	49
12. What is manifestation?.....	55
13. Is creation a fallacy?	65
14. What is <i>Wejh</i> (Face)?	69
15. Which is <i>Allah's</i> face?.....	73
16. How does <i>Allah</i> encompass his creations?	77
17. What is to encompass?.....	78
18. What is time?	85
19. What is " <i>Huroor</i> " (Illusion)?	88
20. Is <i>Rasool(Sal)</i> 's hand <i>Allah's</i> hand?	93
21. What is corporeal (matter)?	98
22. What is imaginary " <i>Ilah</i> "?	101
23. Could <i>Kalimah</i> rid <i>Shirk</i> called <i>Ananiyath</i> ?	109
24. Who were the prophets who warned by instilling fear?	112
25. Special thoughts for thinkers	122
26. What are <i>Rahmath</i> and <i>Risalah</i> ?.....	128
27. For your special thoughts.....	134

28. Let us analyze the <i>Quran</i> a little further	140
29. A doubt and clarification.....	150
30. Special clarification	157
31. Why is man born; why does he live, die and resurrect?	166
32. What is <i>Qelb</i> ?	175
33. The second method of understanding <i>Quran</i>	199
34. Time cycle.....	203
35. The third method of understanding <i>Quran</i>	204
36. What is <i>Kalimah</i> 's factual meaning?	207
37. Doubts and clearness of half-baked	228
38. The fourth method of understanding <i>Quran</i>	231
39. The fifth and sixth method of understanding <i>Quran</i>	235
40. The seventh method of understanding <i>Quran</i>	243
41. Is " <i>Thajalli</i> " that is "God consciousness" true?.....	245
42. Would <i>Kalimah</i> give God consciousness?.....	257
43. Stupid (foolhardy) propaganda for what?	267
44. Is <i>Shariah</i> opposed to <i>Tawheed</i> ?.....	269
45. <i>Deen</i> and <i>Shariah</i> – Is it one or different?.....	277
46. The pact between <i>Iblees</i> and <i>Allah</i>	282
47. The worth of knowledge of half-baked.....	285
48. Is there compulsion in Religion?	290

In the name of Allah, the most gracious and most merciful..... I begin in the name of Allah, the unimaginably compassionate. All praise to Allah! May peace prevail on the most revered Prophet Mohamed(Sal) and his disciples (Sahabahs) and the Mumins.

01. CAN QURAN BE UNDERSTOOD BY REASONING?

Could *Quran* be comprehended through reasoning? It is common knowledge that there are five methods employed in understanding and comprehending the Holy *Quran*. To accomplish this deep insight is important. Our *Ulamas* have been of the view for the last 1,400 years that the Holy *Quran* could not be comprehended by normal reasoning process. They are of the view that this is equivalent to being in Hell and quote *Hadiths* to support this view. But in 340 places the Holy *Quran* request us to analyze and research.

The Holy *Quran's* requirements and the contention of *Ulamas* are diametrically opposite. Man cannot formulate opinions or research without reasoning or using his common sense. If God sends a religion that could not be comprehended by common sense by humanity, how could humanity that possess common sense follow the same? The contention that the Holy *Quran* can be comprehended only through the *Arabic* Language is also unacceptable. There are millions of Jews and Christians whose mother tongue is *Arabic* and many who are well versed in the Language but they have failed to understand the Holy *Quran* and follow its teachings! Understanding the requirements of the Holy *Quran* and the viewpoints of the *Ulamas* is a vital need for us to investigate the five ways of research and investigation of the Holy *Quran*. (Man cannot accept any idea that he cannot comprehend or investigate). Hence, let us first investigate the *Ulamas'* view point.

Quran 32:13

وَلَوْ شِئْنَا لَآتَيْنَا كُلَّ نَفْسٍ هُدَاهَا وَلَٰكِن
حَقَّ الْقَوْلُ مِنِّي لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ
وَالنَّاسِ أَجْمَعِينَ

If we had so willed, we could certainly have brought every soul its true guidance. But the word from me will come true. "I will fill Hell with Jinns and men all together.

We could elucidate from this *Ayah* that knowledge is required to tread the straight path, and God's direction (*Hidayah*) is necessary for same. Holy *Quran* expounds the true path. If knowledge is necessary to understand the true path, then the ignorant man will definitely take the wrong path. Are we to believe the Holy *Quran* or the exposition of the *Ulamas*?

Hadith

Whoever expounds the meaning of Holy Quran from his own view, he has committed a crime of his exposition though it is true.

Reported by: *Joonthub(Ra)*

Authority: *Abu Dawood, Thirmithy*

Hadith

Rasool(Sal) has said that those illiterate who expound the meaning of the Holy Quran should make Hell his abode.

Reported by: *Ibnu Abbas (Ra)*

Authority: *Thirmithy*

All these *Hadiths* (prophetic sayings) reiterate the same view point. This view point has to be carefully understood. There are groups due to their ignorance accept as right what is wrong; and as wrong

what is right and thereby giving wrong interpretation to these *Hadiths* and attempting to confirm their misguided ideas. There are *Ulamas* who say that Holy *Quran* should not be investigated by reasoning and Holy *Quran* could not be understood thus; understanding by these means is *Haraam* (prohibited); instead we should accept only the meanings as expounded by the *Imams*; those who do not accept the *Imams'* exposition are *Kafirs*; it is wrong to accept the exposition of those who have no knowledge of the *Arabic* language and is a serious mistake. They also insist that no one should override the *Ulamas'* instruction. In my view, this can only serve to further aggravate men's religious ignorance. These *Ulamas* are employing the same weapons used by former religionists to suppress men into the realms of darkness.

The present *Islamic* society is in a perilous state due to this ignorant, foolish, wrongfully directed and suppressive expositions. In my opinion the moonstruck *Alims* wrongfully propagate as such only to sustain their honour and livelihood. Some men overawed by these *Ulamas* are only bathing the Holy *Quran* with incense instead of opening it or reading it. They are fully aware that if all read the Holy *Quran*, observe the *Tafseers* (*Quranic* translations) and compare the same with the *Hadiths*, they will shudder to show their faces to the public. If men become fully aware of religions, their livelihood will be destroyed. Hence, their sole aim is to prevent ordinary man from getting a clear view of religion. They misdirect us because we too are prone to misdirection.

It is best we use our brains instead of the borrowed brains of the *Ulamas* to elucidate the above *Hadiths*. In the matter of understanding the Holy *Quran* using your opinion instead of reasoning is what the *Hadiths* insist on. That personal opinion is synonymous with common sense is the popular understanding. This is the view of many *Ulamas*. The fact is otherwise. Common sense or reasoning is one, but the state varies where it makes judgment. In fact common sense does not make judgment. Let us delve further into this subject.

02. WHAT IS PERSONAL OPINION ?

Our main aim is to understand the meaning of Holy *Quran* through the five accepted methodologies. If we are to understand the main aim we have to emancipate ourselves from the blackened screen of ignorance and foolhardiness. It is best you give serious thought to my exposition instead of being wayward. In my opinion, an ordinary person cannot understand my exposition without emancipating himself from the screen of ignorance blocking his powers of thought. All right thinking men must, in my opinion, understand what I say.

Apart from those right thinking who follow the true path of *Allah* with his guidance, other *Ulamas* are caught in a complicated three tiered screen. The latter are unaware that they are caught up thus. These people form their opinion on any matter which would have been tainted by the three tiered screen we mentioned before. The knowledge of these people cannot be classified as common sense. Instead, it is foolhardiness. This state of knowledge or *Wahmu* is slave to customs and habits, book learning and mind's desire which signifies the three black screens of thought. This becomes his personal opinion. This opinion may be true or false. This opinion originates from what he has obtained through customs and habits, book learning and mind's desire. Blind following springs from *Taqleed*. This is not common sense, nor is it inference from research - "*Mahkool*". The people lacking in right thinking are misguided as they think that this is common sense.

A person of book knowledge believing the *Kalimah* to mean "There is no Lord to be worshipped except *Allah*" meets another who understands *Kalimah* as "Except *Allah* there is no *Ilah*", and says the latter is wrong, *Shirk* and wrongfully directed. This is an example of personal opinion. He is unaware that his opinion has its roots in his ancestors. He is of the belief that the path of his ancestors is the correct path, and stubbornly follows it. It is in this context that he would approach the Holy *Quran* and *Hadith* based on knowledge

gained through books and listening to others. He would try to give wrong interpretation to the explanations of the *Quran* and *Hadith*, wilfully hide it or sweep it under the rug, if it is contradictory to his own knowledge. What is the reason for this tendency?

It is the blind faith in book learning, customs and habits and mindset that is accepted without verification if it is right or wrong that is responsible for instant formulation of opinion or purpose that lead man towards following the wrong path. The real meaning of the two *Hadiths* is that one should not expound ideas and meanings by the use of one's own discordant knowledge in the study of *Quran* and *Hadith*. Let us observe the *Hadiths* again. In the words "Whoever in his own intention expounds" brings forth still another truth. Intention or purpose means *Niyyah*, desire or principle and hence the sentence indicates that it is expounding from the wrong intention of Shirk. If this is so, even if the opinion expressed is true as mentioned in the first *Hadith*, why should we consider him a wrongdoer? This type of doubt could emerge. Isn't it true that a person who in his opinion deems it correct to give the interpretation of a sentence or a group of sentences may attempt to do the same with other sentences? That is why it is considered as wrongful. It is a crime if one tries to expound a meaningful word of God from his limited knowledge.

Very many of the present *Ulamas* belong to this category and they sometimes even question *Hadiths* and the Holy *Quran*. They cite writings of *Imams* and other religious personages to support their contention. They even pronounce that if you do not follow a certain *Imam*, then you are a *Kafir*. However, if some person asks who is your *Imam*, he says Holy *Quran*. There is still another group who totally reject all *Imams* and their writings and say that one's *Imam* is the Holy *Quran*. If one brings up the Holy *Quran* to refute their respective standings, they back down. They are changing "*Muhkamu*" into a word of many meanings as in "*Mutashabihat*". Why is this? It is because even if they by word of mouth accept the Holy *Quran*, or say that they do not consider any *Imams*, in fact they accept *Thaimiya*, *Abdul Wahab* and the like as *Imams* and the opinions expressed in the books written by them. They do not pause to

ponder that while they say they do not to follow any *Imam* they do in fact follow other *Imams* and their wrongful path.

They argue that as *Abulahab* was the first person to celebrate *Meelad-un-Nabi*, none should do so as this person was a “*Mushrik*”. They also call it “*Shirk*” to celebrate *Meelad-Un-Nabi*. If so *Ramzan* Fast and *Hajj* were practised by *Abu Jahil* and we do the same. Hence, wouldn’t practices of *Mushrikeen Abu Jahil* be *Shirk* for us too? They stumble to respond and bluff. There is no place for questioning in *Islam*, they say and formulate *Fatwa* in response. They accept what has been told by someone, written by someone as true. They are stubborn in accepting anything otherwise. They do not seem to use their sense of reasoning and analysis to come to any conclusion. These people do not accept “*Mahkool* - the knowledge ordained by God to accept after reasoning, nor do they follow “*Mankhool*” - revelation of evidence from the divine book . They blindly follow others. We could refer to them as “*Imam Jamaat*” and never as “*Sunnathwal Jamaat*”.

Those who say that one should follow *Imams* and those who say that *Imams* should not be followed are both of the same make. These blind followers who say that they accept Holy *Quran* as their one and only *Imam* is sheer deception.

Quran 31:21

وَإِذَا قِيلَ لَهُمُ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا وَجَدْنَا عَلَيْهِ آبَاءُنَا أَوْ لَوْ كَانَ الشَّيْطَانُ يَدْعُوهُمْ إِلَىٰ عَذَابِ السَّعِيرِ

When they are told to follow the revelation that God has sent down, they say “Nay, we shall follow the ways that we found our fathers following”. What! Even if it is Satan beckoning them to

the penalty of the blazing fire.

(See also 5:104 and 4:61)

These *Ulamas* say that the above *Ayat* are for the “*Mushrikeen*” and *Kafirs* but *Ulamas* are also following their predecessors! *Mumins* will accept *Allah*’s and *Rasool*’s word and follow it without debating over it.

Abu Jahil too believed that he was following the religion of *Ibrahim(Al)*. As he followed his ancestors blindly he too worshipped an idol purported to be that of *Ibrahim(Al)*. It is this blind following that was responsible for him being a “*Mushrikeen*”. It is because he believed that he, like his ancestors, followed the true path that made him say Prophet(*Sal*) has not followed the correct path and is “*Murtad*”. The actual name of “*Abu Jahil*” is “*Abul Hikam*” which means father of intellects. *Abu Jahil* was born in *Arab* soil, grew up and lived there. He was well versed in the *Arabic* language. He understood the speeches of Prophet(*Sal*) and the sayings of Holy *Quran* very clearly. It is because of this he said to *Rasoolullah(Sal)* “I am not calling you a liar, but what you brought forth is false”.

Abu Jahil understood the spoken words of *Rasool(Sal)* and the words of the Holy *Quran* by “*Ifarath*” - external sound and “*Dalaalat*” - the meaning of the words in a very clear and accurate form, still refused to accept the same! *Allah* did not bestow on him the power of “*Isarath*” and “*Ithilath*” - the ability to understand by way of sign and comparison respectively. *Umar-e-Farook(Ra)* who was with him was able to comprehend by the grace of *Allah*’s *Hidayah* and become a *Muslim*. *Abu Jahil* could see the Holy *Quran* and *Hadith* only as a falsehood.

Hadith

“Ya Mohamed, truly we did not make you a liar”. Yet Abu Jahil stated that what you brought forth is false. “Ya Nabi, we know definitely that what they say is hurting you. They did not call you a liar. Yet these heathens are falsifying Allah’s own words” was

the saying of Allah (6:33)

Reported by: *Ali (Ra)*

Authority: *Thirmithy*

What was the reason for *Abu Jahil* to say that Holy *Quran* and *Kalimah* are false? It is because of the basis on which he investigated and thought about the Holy *Quran* and *Rasool(Sal)*'s exposition that was flawed. Holy *Quran* strengthens the *Iman* of *Mumins*, and exposes the *Shirk* of the *Mushrikeen*. Verse 2:26 states so. It is therefore certain that the meaning and understanding of the Holy *Quran* depend on the basis of your reasoning. Many high and important personages do not try to understand the meaning of the Holy *Quran* and *Hadith* from the correct perspective or true basis. Even many men of the past did the same.

Hadith

There is no benefit in reciting the Holy Quran without knowing its meaning. Prayer without comprehending is not prayer at all.

Reported by: *Ali (Ra)*

Authority: *Rajeen*

The researchers are well aware that the exposition, explanation and lectures by the so called *Ulamas* in their supposed quest to invite people towards the Holy *Quran* are in opposition to the actual and true meaning of the Holy *Quran* and *Hadith*. Still another group, instead of studying the Holy *Quran* and *Hadith* in a proper manner, blindly follow what has been wrongly taken as the correct basis. Due to this blind mode of study many of these moonstruck ones, tend to find some *Quranic* verses as being opposed to one another. The Holy *Quran* refutes this in *Surah* 4:82.

Quran 53:28

وَمَا لَهُمْ بِهِ مِنْ عِلْمٍ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ
وَإِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا

They are ignorant of religion except for baseless imagination they follow. Imagination cannot refute truth.

(See *Quran* 4:61, 5:104 & 31:21)

Hadith

There will appear people of no ability and experience during the last era. They will devoutly take part in prayers and Fast. Yet they would have wrong principles, full of Shirk and weak Iman, so said Rasool(Sal).

Reported by: *Abusayithulkuthri(Ra)*

Authority: *Buhary*

There are very many more *Hadith*. This would suffice. We would now delve into the question of how to use our power of reasoning. Does Holy *Quran* refute the power of reason? Let us examine what is true “*Mahkhool*”.

03. WHAT IS POWER OF REASONING OR DISCERNMENT? WHAT IS THE WORK OF ANALYTICAL KNOWLEDGE?

What many believe as reasoning is inclusive of tri-situational considerations. When reasoning gets blocked by dark veils it is called “*Wahmu*” (Discordant knowledge) and when bound by light screen is called “Acute Intellect”. It is called “*Noor*” when it leaves both screens. If we do not understand this carefully, we will not be able to grasp the truth. The aforesaid states of the knowledge are within certain boundaries. Let us see what is reasoning - the power of discrimination.

When there are different things or words or practices that are opposed to each other, the process of comparing them and elucidating their differences is called sense of reasoning (common sense). This does not signify truth or falsehood nor does it pass any judgment. It's work is only to differentiate. This is present in all beings of the universe, *Allah* has given it to all (even vegetation). Human beings cannot claim exclusive ownership. If this knowledge is to elucidate the truth or falsehood, then it needs a hypothesis. It can be the dark screen of tradition and custom. Or it can be the light screen of book-learning and learning through listening. Mind's desire is trapped within the screen of darkness and light. The power of reasoning could take either of these to judge right and wrong and like and dislike. Whatever the basis it adduces to consider likes and dislikes, it acts accordingly. This action could be correct or wrong. You cannot say that a Judgment on the basis of *Wahmu* is wrong and that on “*Aqil*” - insight or active intelligence - one hundred percent correct. Insight too is a screen.

The power of discrimination in passing judgment with the knowledge of “*Noor*” will have no errors. Hence, it is bounden on every human being to find the correct mode or basis to use this sense of reasoning to elucidate the truthfulness of Holy *Quran* and *Hadith*.

This is very important and has to be strictly followed. Failing which would make us not fully comprehend or understand the Holy *Quran* and *Hadith*.

The reason behind the people of the world, specially *Muslims*, getting divided into many groups, opposing one another vehemently and becoming enemies to each other is due to the failure to understand clearly the aim of *Quran* and on what basis *Quran* and *Hadith* should be approached.

Hadith

Allah created knowledge and ordered it to come forward. It came. He ordered it to go back. It went back. I have not created anything more pleasant than you. I will place you only on those who are most pleasant, so said Allah, says Rasool(Sal).

Reported by: *Ibnu Mashwood (Ra)*

Authority: *Rajeen*

In this *Hadith* the words forward and backward were said to signify ups and downs of knowledge. The forward knowledge is “*Aqil*” or “*Noor*” and the backward knowledge is “*Wahmu*”. Forward means getting closer to *Allah*, capable of ups and downs. Ups and downs depend on the basis that we take. Reason together with *Wahmu* would help to achieve Hell and reason with *Noor* would help to achieve *Jannah*. We obtain “*Noor*” by following *Nabis* and we obtain *Wahmu* by following others. Therefore, instead of following those who say that they are expounding the Holy *Quran*, it is better to follow the truthful Holy *Quran* and the giver of the *Quran* Prophet(*Sal*)’s *Hadith* and its explanations. This would be wisdom. “Those whom I like” in this *Hadith* refers to *Ins* and *Jinns*. Authority: *Quran* 52:56

Hadith

Soon there would be difference of opinion among my followers. One section will say of good tidings. They will do evil actions. They will recite the Holy Quran but it will not pierce the frontal

bones of their chests. It will not touch their hearts. They will renounce the religion like an arrow being pulled out of the body of the fallen animal. They will never rejoin the Ummah. They, like the arrow flying to find its prey continue their evil ways. Let those who kill them and those killed by them be blessed. They will invite others towards the Holy Quran, but they will have no connection with it. Whoever kills them will find an exalted place among those beloved by Allah, said Prophet(Sal). When the comrades inquired about their identity, Rasool(Sal) said, "The identity would be shaving of the head".

Reported by: *Anas (Ra)*

Authority: *Abu Dawood*

There are many truths emerging from this *Hadith*. We hear that a group of *Wahhabies* in the process of obtaining *Bayat* from the *Sheikh* shaving of the head. Yet, shaving the head may also be interpreted as blacking out the truth of *Islam* and shaving off graveyards. Our government during our times will not allow us to kill them. It is a travesty of justice to do so. Religion has no place for the use of force since religion has been made perfect. There is a *Hadith* which states that every *Mumin* should die performing *Jihad*. Thus *Mumins* like us must compulsorily perform *Jihad*. The easiest for us to do so is to oppose them in their exposition of *Quran* and *Hadith* by writing and speaking against them.

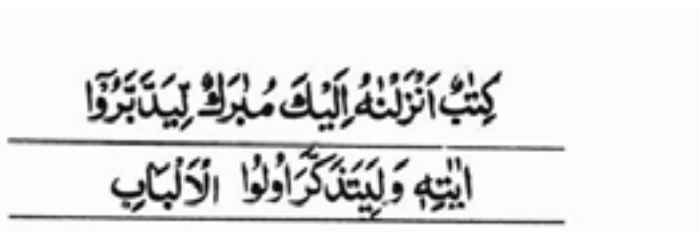
Quran 14:28

أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ كُفْرًا
وَأَحَلُّوا قَوْمَهُمْ دَارَ الْبَوَارِ

Did you not notice the action of those who changed Allah's munificence and threw them down the drains of destruction?

From this *Ayah*, we could safely assume that even during the time of Prophet(*Sal*) there were people who hid the truth and blocked it off. *Kafir* means a person who covers or hides. *Allah* refers to *Kafir* as persons who hid the truth of the former scriptures. Yet in many of the *Tafseer*, *Kafir* means a person who disagrees. The actual meaning is one who closes up or hides.

Quran 38:29

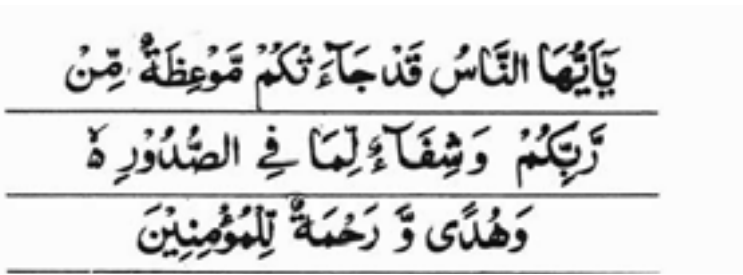


It is a very blessed religion that you have been given. Let the knowledgeable ones research on its verses and get inspiration.
(See 54:17, 47:24 and 30:58)

When *Allah* refers to men of knowledge, what does he mean? With what knowledge do we reason out or research? In short knowledge evolving from a wrong bondage is no knowledge. What originates from a basis of truth (philosophical truth) is knowledge, and those who use it are referred to as knowledgeable, says *Allah*. Philosophical principle unifies our investigation or research and hence it is incompatible to say it is a bondage. Every human being has the right to research *Quran* and *Hadith* from the viewpoint and pathway shown by the Prophet(*Sal*). I would say it is compulsory to do so. There are 73 clans among humanity, of this 72 are afflicted by one or the other types of psychological disease. Only one class of people have escaped this and are independent, and living a life of self-fulfillment. It is to cure this disease *Allah* has sent down 124,000 Prophets with *Kalimah*. This *Kalimah* is the elixir that cures this prevalent disease.

The mode of use of this *Kalimah* is explained by the Holy *Quran* and *Hadith*.

Quran 10:57



Oh! Mankind! There hath come to you a direction from your Lord and a healing for the disease in your hearts and for those who believe is a guidance and a mercy.

Specialists in Psychology say there are no human beings without psychological disorders. They are of eight kinds. Many among this type of disorders are overcome by the use of Hypnotherapy (Mesmerism). Further, it is also treated by using electromagnetic devices. The latter is referred to as brainwashing.

The *Ayah* I am placing before you is the only medicine for the ailing mind. It is reported that the cure for all human mind is *Kalimatuth Tayibah*. Hence, if we are to approach the *Quran* - the explanatory text and the basis of *Kalimatuth Tayibah*, it has to be done through *Kalimah*. To understand *Kalimatuth Tayibah* one has to have clear reason and research. The premise that Holy *Quran* cannot be understood by knowledge and, it is contrary to knowledge, and hence we cannot pass judgment on it by inferential knowledge amounts to “*Wahmu*” - discordant knowledge. *Allah* will not send down a religion that cannot be understood by human beings. If *Arabic* language is necessary to understand the Holy *Quran* and its true meaning then even *Abu Jaheel* would have believed (had *Iman*) in it. Holy *Quran* is also called *Furqan* meaning discrimination. What is this discrimination? It is the power of reasoning. If we use our com-

mon sense and examine the Holy *Quran* through the *Kalimah* it is “*Mahkool*” - the correct method of inference.

In the *Quran* we know that there are 70 instances of request for prayer and 340 instances where you are asked to contemplate. Isn't it stubbornly illogical to maintain that man with the power of reasoning cannot understand the Holy *Quran*? Knowing that man will not accept anything that he cannot comprehend, *Allah* has given the pride of place to “*Mahkool*” (Inference) than “*Mankhool*” (divine revelation). A person who cannot understand the truth by *Mahkool* (inference) cannot under any circumstances say that he has accepted the Holy *Quran* and the *Hadith*. In the *Hadith* referred to before, we have pointed out as inferential knowledge is tending towards “*Wahmu*” but in the Holy *Quran* what is referred to as inferential knowledge is tending towards “*Aqil*,” the *Noor*.

If the power of reasoning takes a wrong path it is *Wahmu*, if it takes the path of truth it is called “*Aqil*” or “*Noor*”. *Wahmu* resides and functions in the bondage of the foolhardy ignorant persons whereas “*Noor*” resides in the bondage of the men of knowledge. In case of *Nabis* the bondage is not a bondage at all. You may ask if getting entangled in the knowledge of the knowledgeable is not tantamount to having a borrowed brain. Yes! It is a borrowed brain but why should we seek it? For we are unable to comprehend the truth enunciated by the Prophets of intellect but tend to understand the doctrine of the *Mushriks*, who were opposed to the Prophets.

To use the power of reasoning or understanding correctly we must know the principles of the prophets. We have then to compare and contrast the principles of the prophet with that of the dissidents employing “*Aqil*”, the inferential knowledge and then only arrive at a judgment. It is then we could call ourselves men of knowledge. The Holy Prophet left us 1,410 years ago, and his disciples too are not with us. We believe that the Holy *Quran* was given to us through prophet(*Sal*) by *Allah*. This book of religion contains everything a man requires and also correct judgment has been given to all our contentions.

Quran 16:64

وَمَا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ إِلَّا لِتُبَيِّنَ لَهُمُ الَّذِي
اختلفوا فيه، وَهُدًى وَرَحْمَةً لِقَوْمٍ يُؤْمِنُونَ

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

We accept that the true path is *Tawheed* as explained by *Kalimah* and the Holy *Quran* expresses its meaning and nuances. On what did our ancestors debate? Our ancestors debated with prophet (*Sal*) and other prophets before him on the subject of *Tawheed* that is enunciated by *Kalimah*. Hence, the Holy *Quran* would definitely clarify the complications arising in understanding *Tawheed*. Holy *Quran* is our first witness, *Hadith* our second - that is by accepting *Mankhool* and *Mahkool*, and by using our power of reasoning as the Judge we could pass correct judgment on the truthfulness of our religion *Islam* and the true principles of the prophets. We will now find out what methodology is to be used in researching the Holy *Quran* and *Hadiths*.

04. ON WHAT BASIS DO WE UNDERSTAND *QURAN* AND *HADITH*?

Hadith

Why should you not participate in the war asked a person and I responded that Islam is founded on five basic practices.

They are:

- 01. I bear witness that there is no Ilah except Allah and Prophet Mohamed(Sal) is his slave and messenger.*
- 02. The practice of regular prayers.*
- 03. Giving of Zakat*
- 04. To observe Fast during the month of Ramadhan.*
- 05. Perform Hajj.*

I heard the Prophet(Sal) saying the above.

Reported by: *Abdullah Ibnu Umar (Ra)*

Authority: *Muslim, Thirmithy, Muaththa & Nazaayi*

There are many more *Hadiths* confirming these. Some *Hadiths* have interchanged the places of *Zakat* and *Fast*. Let us not debate about it. In *Islam* acceptance of *Kalimah* is the first and foremost priority. This confirms our contention. This has been stated by one of the very close friend of the Holy Prophet (*Sal*). As all *Muslims* have accepted this, it is not necessary to delve further into sayings of other men (*Ijma*). We will now try to find out whether the Holy *Quran* stands witness to this that was said by one of prophet (*Sal's*) friend and companion. We will try to clarify whether *Kalimah* is the basic belief in *Islam*.

Quran 41:43

مَا يُقَالُ لَكَ إِلَّا مَا قَدْ قِيلَ لِلرُّسُلِ مِنْ قَبْلِكَ .
إِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ كَرِيمٍ

Nothing is said to thee that was not said to the apostles before thee.

It is clear from this *Ayah* that Prophets have been spoken to and sent with a message. what was it?

Quran 21:25

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رُسُولٍ إِلَّا نُوْحِي
إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِي

Not an apostle did we send before thee without this inspiration sent by us to him: that there is no Ilah but I, therefore worship and serve me. “Do Ibadah to me”.

(Do see *Ayat* 7:59, 65, 73 and 85 for clear evidence).

The word *Ibadah* does not only mean Prayers and Fasting. This had been clearly dealt with in my book “The Holy *Quran*’s Judgment - Part 1”. From this *Ayah*, it is abundantly clear that all the prophets were united in the explanation, meaning and in expounding the *Kalimatuth Tayibah, La Ilaha Illallah*. All Prophets gave us this same *Kalimah*. They requested us to perform “*Ibadah*”. All

Prophets have acted in unison in these two aspects - *Kalimah* and *Ibadah*.

La Ilaha Illallah was expounded by all prophets. They have never stated about the existence of many *Kalimahs*. The *Hadiths* also refers to Prayers, Fasting, *Zakat* and *Hajj*. All these practices are to inculcate *Kalimah* that is voiced in our minds permanently. These practices differed during the time of past prophets.

Quran 22:67

لِكُلِّ أُمَّةٍ جَعَلْنَا مِنْكُمْ تَابِعًا لَهَا فَلا يُتَارَعَتُكَ

فِي الْأَمْرِ وَادْعُوا إِلَى رَبِّكُمْ إِنَّكُمْ لَعَلَىٰ هُدًى مِّنْتَقِينَ

Every tribe has been shown this path to the nearness of God (worship) depending on the time. You should not allow them to debate with you, instead you invite them towards Allah as you are truly in the correct path.

From this it is clear that prophets differed in the act of worship. Hence, the *Ibadah* does not signify prayer and fasting - the foremost *Amals*. Let us now examine *Ayah* 21:25 once again. *Ibadah* is the word used and not *Amal* or *Salat*. Hence, the contention that *Ibadah* signifies prayer and fasting as understood by a few, does not hold water and is *Wahmu*. Even though the prophets differed in the act of worship they were united in using *Kalimah* to invite men towards *Islam*, and have been *Muslims* and *Mumins*. This is confirmed by the *Quranic Ayat* 12:101, 6:84 and 10:72.

The fact that *Islam* points to the basic principle of the religion and *Amals* are the practices we adopt to confirm the principle is one point that cannot be disputed. Thus we have to accept the fact that it is *Kalimah* that is the life and essence of *Islam*. We have come to this conclusion comparing *Quran* and *Hadiths* based on *Mahkhool-*

discriminating and researching knowledge. To confirm our contention obtained through *Mahkhool* as correct let us refer to the religious revelations - *Mankhool*.

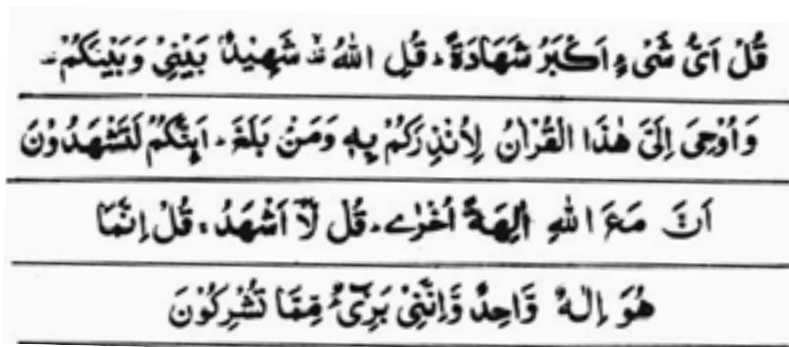
Hadith

On one occasion, three Kafirs approached the Holy Prophet(Sal) and questioned “Ya Mohamed, don’t you know of any Ilah other than Allah?” The Prophet responded, “I have been sent with the Kalimah La Ilaha Illallah, I am inviting the people towards this Kalimatuth Tayibah”. The Ayah “Kul Ayusaieen Akbaru Sahathathan” was revealed in this connection.

Reported by: *Abbas (Ra)*

Authority: *Thurrool Manthoor*

Quran 6:19



Ask them who is the biggest witness. Allah is the witness between you and me, the Holy Quran has been sent to me as Wahi to warn the believers. Ask them whether they will point to any Ilah other than Allah. I will bear no witness to your contention. Truly, it is Allah who is Ilah, he has no equals and I am not a part of your contention.

According to this *Ayah* there exists only one *Kalimah*. The prophets were sent with this *Kalimatuth Tayibah* to rid humanity of the *Shirk* - belief in partners to *Allah*.

Quran 12:108

قُلْ هَذِهِ سَبِيلِي أَدْعُوا إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا

وَمَنِ اتَّبَعَنِي وَسُبْحَانَ اللَّهِ وَمَا آتَا مِنَ الشَّرِّ كَافٍ

Oh Prophet! You say, this is my path, I am only inviting you along the path of Allah. Me and my believers are convinced of our path. Allah is most pure. Hence, I am not one among those who make partners with him.

Quran 23:73

وَأَنَّكَ لَتَدْعُوهُمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ

Oh Prophet! Truly you are inviting them to the correct path.

Prophet(*Sal*) has used the *Kalimah* to invite the people towards *Allah*, as we infer from the above *Ayat*. The true path is *Tawheed* as signified by *Kalimah* and *Kalimatuth Tayibah* is one and only one, a contention that cannot be denied. We also cannot dispute the fact that all 124,000 prophets sent to this world preached the same. If we dispute the latter we are unnecessarily arguing, leading us nowhere.

All these condensed supportive examples show that *Islam* was the religion of all prophets, *Kalimah* is the pivot from which they expounded *Islam*; the holy books and *Suhubs* brought forth by the prophets only explained the nuances of *Kalimah*; Prophet's *Hadith* only cleared these and classified the points in the holy books. The principles *Mahkhool* and *Mankhool* and the *Hadith* substantiate this clearly.

Holy *Quran* and *Hadith* has to be approached after learning the meaning of *Kalimah* and with *Kalimah* as the basis. It is a sheer waste of one's lifetime, if he, like *Abu Jahil*, stubbornly investigate in a laissez-faire attitude allowing the mind to roam. Hence, it is essential to study Holy *Quran* and understand *Hadith* through the *Kalimah*.
Quran 17:9

إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ وَيُبَشِّرُ
الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا كَثِيرًا

Truly the Quran proclaims the truest of the path. The believer doing good deeds would surely have gained.

(*Tawheed* that is signified by *Kalimah* is the correct path as enunciated by *Quran*).

To get a still clearer perspective let us closely notice Holy *Quran*.

Quran 3:7

هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ
هُنَّ أَقْرَبُ الْعَكْبِ وَأُخَرُ مُتَشَابِهَاتٌ. فَأَقْرَأَ الَّذِينَ
فِي قُلُوبِهِمْ ذُرِّيَةً فَيتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ
الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ. وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا
اللَّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ
كُلٌّ مِنْ عِنْدِ رَبِّنَا. وَمَا يَكْفُرُوا إِلَّا أُولَ الْأَلْبَابِ

He it is Who has sent down To thee the Book: In it are verses basic or fundamental (of established meaning); They are the foundation of the Book: others are allegorical. But those In whose hearts is perversity follow the part thereof that is allegorical, Seeking discord, and searching for its hidden meanings, But no one knows Its hidden meanings except God. And those who are firmly grounded In knowledge say: "We believe In the Book; the whole of it Is from our Lord:" and none Will grasp the Message Except men of understanding.

“*Muhkamu*” is the word used in this *Ayah* to refer to sentences having the same meaning and is the basis of religion . *Kalimatuth Tayibah* is single and unique. But, why does this *Ayah* refer to it in plural form? It is because the sentences used to confirm *Kalimah* are also single. They are all as important as *Kalimah*. Hence, the sentences confirming the *Kalimah* and *Kalimah* itself have all one and the same meaning. Let us now find out what is “*Muhkamu*” and its definition.

05. WHAT IS “MUHKAMU”?

Holy *Quran* and *Hadith* explain that *Muhkamu* should consist of six aspects. It will take a long time to prove this point. I would make it short as the 73 groups of *Muslims* have accepted my explanation, and so do the Dictionaries.

The six points attributed to *Muhkamu* are:-

01. Having only one meaning that could be understood even by the unlettered ignorant man. (Acceptance or rejection is an other matter)
02. Sentences that cannot be doubted as its meaning is very clear and confined to fixed criteria. The style of writing corresponds to the theme.
03. Proclaimed by *Allah* as Law - *Hukum*. It has no place for *Thahweel* - forced meaning.
04. Cannot be twisted or distorted. *Taqleed* has no place.
05. Cannot be ambiguous, nor can we assume so. No place for “*Nusk*”.
06. It must give the same meaning by the four basic evidences namely *Ifarathunnas* (evidence by sound), *Dalalaththunnas* (evidence by meaning), *Isarathunnas* (evidence by signs) and *Ihthilavunnus* (evidence by comparisons).

All sentences synonymous and compatible with all six points above is called “*Muhkamu*”. Those in conflict or differ from the above are called “*Muthasabihath*”. They have more than one meaning. The *Muhkamu* sentence has no place for imagination. The hand and face mentioned in a *Muhkamu* sentence refer only to the organs of the body and none else. In case of *Mutashabihat*, the words hand and face could signify other meanings depending on the situation or place. We should never forget this in our quest to investigate the Holy *Quran*.

Holy *Quran* has many types of *Ayah* - *Muhkamu*;

Mutashabihat; Lahiru; Nassu; Mubassaru are some. To confirm *Tawheed* a *Muhkamu Ayah* is compulsory. This is clearly explained in my book “Do you know the truth of *Iman*”. Let us not forget that *Kalimah* is classified under *Muhkamu*.

Those who know that the basis of *Islam* is *Kalimah* and is *Muhkamu* are *Alims*. They are fully aware that *Kalimah* has only one meaning. They will never say *Kalimah* has many meanings, or it contains *Lahir* or *Baatin*. It is our ancestors with long nick names and flowing *Jubba* who have written many books giving many imaginary meanings to the *Kalimah*. This is not known to their followers. This distortion is the first “*Bid’ah*” in *Islam*. It is with this imaginary meaning that the meaning of “*Ilah*” as “one who is worthy of worship” is propounded. This has been taken up and analyzed in my former books. Those who do not understand that *Quran* was revealed to confirm the *Kalimah*, without investigating the *Quran* through *Kalimah*, have expounded it through *Wahmu* and this has led to *Islam* being seen as dormant or even dead.

If it is the prime duty of Holy *Quran* and *Hadith* to confirm “*La Ilahu Illallah*” - *Kalimatuth Tayibah*, then there should not be a single sentence against it. If we are to understand the Holy *Quran* and *Hadith* truthfully, we have to investigate it via *Kalimah* as the base. If we imagine *Kalimah* as having many meanings and investigate *Quran* along the path of our minds, then the sentences in the *Quran* would be found to be in conflict with one another - especially the “*Muhkamu*” sentences. Hence, once again I would reiterate that the truth of *Kalimah* must be correctly understood to study Holy *Quran*.

While highly respected religious dignitaries are voicing and writing about *Kalimah* as having four or many meanings by blindly following their predecessors’ downright lies that are against the *Quran* and *Hadith*, men of knowledge should closely research and come to conclusions.

Quran 2:159

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلْنَا مِنَ الْبَيِّنَاتِ وَ
 الْهُدَىٰ مِنْ بَعْدِ مَا بَيَّنَّاهُ لِلنَّاسِ فِي الْكِتَابِ
 أَ وَلَيْكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ اللَّعُنُونَ

The true path and clear witness have been sent to men to explain the religion, yet there are those who blot out and hide the same; they will surely be cursed by Allah.

Quran 2:176

ذَلِكَ بِأَنَّ اللَّهَ نَزَّلَ الْكِتَابَ بِالْحَقِّ
 وَإِنَّ الَّذِينَ اخْتَلَفُوا فِي الْكِتَابِ لَفِي شِقَاقٍ بَعِيدٍ

The reason:- Hiding the truthfully revealed revelations and misdirecting it are surely far away from the straight path.

Muhkam sentences are made laws, and have only one meaning. In 47:20 *Ayah* the word “*Surathoon Muhkamathun*” and in the verses 68:36, 37:154 a word “*Kaybathahkamoon*” and other *Ayat* such as 22:52, 11:1, 47:20, 22:112, 38:22, 26, 4:65, 5:43, 3:79 and 5:50 could be read to clear the mind.

Let us take note of those who opposed our prophets like *Namrud*, *Firawn* and *Abu Jahil*. I have clearly explained in my book “How do we recognize the *Sunnathwal Jamaat*?” All Prophets have reiterated that there is no *Ilah* except *Allah* and there is none with *Allah* other than him. Hence, all prophets meant *Kalimah* to mean “Except *Allah* there is no (Creation) *Ilah*”.

Quran 7:85

وَالَّذِينَ كَفَرُوا قُلُوبُهُمْ مُّصَفًّوۥا
بِطِينٍ ۚ وَإِنَّ لَهُمْ عَذَابًا
عَظِيمًا ۚ قُلْ أَطِيعُوا اللَّهَ
وَاطِيعُوا الرَّسُولَ ۚ إِنَّ اللَّهَ
كَانَ عَلِيمًا ذَكِيًّا ۚ قُلْ
أَعْبُدُوا اللَّهَ مَا لَكُم مِّنْ
إِلَٰهٍ غَيْرُهُ ۚ قَدْ جَاءتْكُمْ
بَيِّنَاتٌ مِّن رَّبِّكُمْ فَأَوْقُوا
الْكَيْلَ وَالْمِيزَانَ وَلَا تَبْخَسُوا
النَّاسَ أَشْيَاءَهُمْ وَلَا تُفْسِدُوا
فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا
ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنْتُمْ
مُؤْمِنِينَ

There is no Ilah for you (worshipped creation) except Allah.

Quran 21:22

لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ
لَفَسَدَتَا ۚ لَسُبْحَانَ اللَّهِ رَبِّ
الْعَرْشِ عَمَّا يَصِفُونَ

The Earth and Sky would have been disordered if there are Ilah other than Allah.

Quran 27:64

أَمْ مَنْ يَّجِدُ الْخَلْقَ ثُمَّ يُعِيدُهُ
وَمَنْ يَزُوقُهُ مِنَ السَّمَاءِ وَالْأَرْضِ
مَلَأَهُ سَمْعًا وَقُلْ مَا نَكُنَّ
بِهَا نَكِمًا ۚ إِن كُنْتُمْ صَادِقِينَ

Are there any Ilah other than Allah? If you are truthful bring forth your argument.

Quran 43:84

وَهُوَ الَّذِي فِي السَّمَاءِ إِلَهُ وَفِي الْأَرْضِ إِلَهُ وَهُوَ الْحَكِيمُ الْعَلِيمُ

It is He Who is Ilah In Heaven and Ilah on Earth.

Quran 47:19

كَاعْلَمَ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَاسْتَغْفِرُ لِذَنبِكَ وَلِلْمُؤْمِنِينَ
وَالْمُؤْمِنَاتِ وَاللَّهُ يَعْلَمُ مُتَقَابِكُمْ وَمَثْوَاكُمْ

Know therefore, that there is no Ilah (creation) but Allah, and ask forgiveness for thy fault and for the men and the women who believe; for God knows how ye move about and your place of rest.

(Refer similar *Ayat*.)

According to these *Ayat* the principle of all prophets have been that except *Allah* there is no *Ilah*. The knowledgeable and those who accept *Quran* cannot oppose it. To our knowledge, this *Ayah* has been revealed at the time when people believed in hundreds of thousands of *Ilahs*. It is best to explain certain details about *Kalimah* to understand easily the meaning before delving into the real meaning of *Kalimatuth Tayibah*.

Quran 37:35, 36

إِنَّمْ كَانُوا إِذَا قِيلَ لَهُمْ لَا إِلَهَ إِلَّا اللَّهُ يَسْتَكْبِرُونَ
وَيَقُولُونَ إِنَّا لَنَأْتِيَنَّكَ يَا هَاهُنَا فَتَجِدُنَا

If it is told to them “There is no Ilah except Allah” truly will they in anger respond. What? Are we to rid our Ilahs for a poet who is

mad.

(Ayat 38:5, 38:7, and 39:3 could also be noted).

According to this, those opposed to prophets, like *Abu Jahil* were of the view that *Allah* is different from the *Ilahs* they worship. This cannot be disputed by the knowledgeable or by the believers of Holy *Quran*. The principles of *Mumin* is opposed to that of *Mushrikeen*. Let us give work to our knowledge. All 124,000 prophets except one or two were illiterate. Our Prophet(*Sal*) too was not literate. *Kalimah* was preached to men who are *Ummis* by all prophets. Our prophet(*Sal*) too preached amongst men who are *Ummis*.

Quran 62:2

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِسَابَ وَذُنُوبَهُمْ كَانُوا مِنْ قَبْلُ لَا يَعْلَمُونَ شَيْئًا

To the Ummis I sent a Rasool among themselves.

The illiterate folks fully understood the *Kalimah* and refused to accept it when *Ummi Nabi* revealed it to them. The word *Ummi* denotes some other nuances that is now not relevant. If the *Kalimah* has had different meanings, the illiterate folks would not have understood it. Hence, easily understood and having only one meaning was the reason for *Kalimah* being understood by them. This confirms on the basis of *Mankhool* and *Mahkhool* that *Kalimatuth Tayibah* has only one meaning. The *Ulamas* who give exposition and lead the believers should even at this stage must state the actual truth and enliven *Islam* and gain benefits now and in the hereafter. Failure to do so will surely subject them to the wrath of *Allah* now and in the hereafter.

Quran 6:39

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا صُمُّ وَكُفْمٌ فِي الظُّلُمَاتِ مَنْ يَشَأِ
اللَّهُ يُضِلَّهُ، وَمَنْ يَشَأِ يُجْعَلْهُ عَلَى صِرَاطٍ مُسْتَقِيمٍ

Whoever falsifies our revelations will be in darkness, deaf and dumb. Allah will lead some towards the wrong path and those he likes towards the true path.

(Darkness here means the screens of Traditions, Book Knowledge and desirous State of Mind).

If we note this with a clear mind, the prophet's main aim was to teach the people of the world that with *Allah* there is none except him exists, and *Abu Jahil*'s belief was that with *Allah*, there were *Ilahs* who were not *Allah*, existing. We have to judge this conclusion from a position of neutrality after understanding the views of the *Quran* and *Hadith*. Hence, none should harbor any suspicion.

06. WHAT KNOWLEDGE DID RASOOL (SAL) AND HIS COMPANIONS POSSESS ?

Abbas (Ra's) Hadith should once more be examined. If giving exposition of *Quran* without the correct knowledge that is “*Hikmah*” is a crime, then what knowledge did *Rasool(Sal)* and his companions had to do so? This we must find out. *Rasool(Sal)* and his companions had with them the knowledge of *Tawheed* that was confirmed by *Kalimah* and not the mundane education like in School, *Madrassa* and Universities. It is this knowledge the prophet(*Sal*) and his companions possessed and it is “*Hikmah*” or “*Taskiyah*” as mentioned in the *Quran*. The *Hadith* named it as *Ihsan*. *Arifins* and *Awliyas* named this as *Tasawwuf*.

Hadith

Prophet(Sal) before sending Maath(Ra) to Yemen questioned him as to how he would mete out justice to a person seeking justice. He responded by saying that I will do so by Allah's Quran. What if you do not find it there. I will make justice by following the practices of Allah's messenger. Prophet(Sal) then questioned what if you do not find it in his practice. He then responded by saying that he will do so with his own judgment . I will not fail to investigate fully before judgment. The Prophet(Sal) tapped on the chest of Maath(Ra) and said “All praises to Allah who blessed the messenger of Allah's messenger to the satisfaction of Allah's messenger”.

Haaris Ibnu Amru (Ra) obtained this through *Muaviya (Ra)* and reported.

Authority: *Abu Dawood, Thirmithy*

A truth as to what has to be examined on what basis is clarified by this *Hadith*.

The prophets of yesteryear, our prophet(*Sal*) and his com-

panions would have concluded that *Allah* has no equals from the basic truth of the *Kalimah* and comprehended previous religions and *Quran* through it. This cannot be opposed by knowledgeable men. Those possessing confounded knowledge; those with *Abu Jahil*'s principles will not be of assistance to us in the hereafter. In the event of our being found fault in the presence of almighty *Allah*, with the help of *Kalimah* and *Safath* (intercession) of *Rasool(Sal)* we could obtain some relief. Hence, it is most important to delve carefully into this.

Hadith

I inquired from Rasool(Sal) as to who is liable for his (Safath) intercession. Judging by the great interest shown by you regarding my Hadith I was of the view none will question me thus before you and said, "Whoever with a clear pure mind says 'La Ilaha Illallah', will be liable for my 'Safath' in the Akhira".

Reported: *Abu Huraira (Ra)*

Authority: *Buhary*

Clear mind and *Kalimah* are not necessary to say there is only one Lord to be worshipped. There seems to be a hidden secret in *Kalimah*. If we analyze as to who is, according to *Quran*, the greatest sinner, it definitely points to one who having received the *Kalimah* and still neglect it. Hence, it is compulsory to take close note of *Kalimah* and its meaning.

There are five methodologies to understand the Holy *Quran* says *Hadith* and *Quran*. As all *Muslims* accept this, it is not necessary to provide evidence. I give the five ways to understand Holy *Quran*. Let us not forget that *Quran* has to be approached from the basis of *Kalimah*. Forgetting this will make you go the way of *Abu Jahil*. Hence, we have to always keep in mind that *Kalimah* is the basis to understand the Holy *Quran*.

The pivotal position of *Islam* is not to partner *Allah* - a fact accepted by all world's *Muslims*. I find, in the matter of partners to

Allah (Shirk), many blindly follow the wrong path excluding the true servants. I have in my earlier books explained what *Shirk* is, delving into Quran, *Hadith*, *Ijma* and *Kiyas* and providing supporting evidence to complement my explanations. I am writing this book only to give a clearer idea of *Tawheed* among the people. The *Quran* and *Hadith* consider having partners with *Allah* a crime of great proportions that cannot be condoned unless the offender frees himself from this crime. Doing *Amals* for a thousand years will not erase off this crime and will never be of success in both worlds nor will he be able to attain peace and tranquility.

07. WHAT IS TO BE A PARTNER ?

If partner means equal, matching, similar and the like, then to get at its actual truth, let us describe a little and approach the methods of understanding *Quran*. Let us look to the creator's *Shifath* which is *Wajib* (necessary qualities).

1. *Allah* exists forever and indestructible
2. *Allah* sees
3. *Allah* hears
4. *Allah* speaks.
5. *Allah* has strength
6. *Allah* knows

Let us take all these. Think of these precedents when you consider other aspects. These attributes are present in all *Insans*. If we consider *Allah* separate from *Insan* (creation), then it amounts to *Allah* being a partner to *Insan*, on par, similar, equal and the like. We cannot dispute that the right hand is paired off with the left hand. Even though the appearance (*Surath*) of legs and hands are different, they are pairs, partners or on par. Their being apart make them partners. My spiritual life (soul) is different to my physical body and so are paired. It is so of the male husband and female wife. It is so with black and white color; water and fire and other things in the world. Even if they are opposed to each other still they remain paired. One being with another is a pair. Anger and Happiness are also a pair.

God exists; so do I. God is indestructible, so is my *Rooh* that perceives the "I". I am seeing, so is God. I am hearing, so is God. I see with my eyes; God sees without it. In this sense, I am paired with God. I hear with ears, God does it without. Yet both are paired. I speak with the tongue, God does so without it. I do have some strength, but God's strength is immeasurable. God comprehends fully, I comprehend less. God possesses *Lahir*, *Baatin* (evident, immanent), so do I. Anger and mercy are there in God, so are they in me. Consider other similar aspects. If we accept that although Black and White are

opposed to each other they are pairs, equal and partners, then wouldn't it amount to saying that I am - a creation with deficits, being a pair, partner equal to the diagonally opposite creator who is perfect. I proclaim that I am a *Mumin* and *Muslim*, but since I believe that God is different from me I am unwittingly equating, associating God with me in my mind (knowledge). This is *Shirk* - a disease of the mind. From the point of (existence) *Mawjud* two objects like water and fire though opposed to each other are equal. It is because of the dualistic belief that is differentiating that occurs in our minds, in our action too *Shirk* occurs. Once this dualistic thinking is erased off, *Shirk* will disappear. It is to free man from such *Shirk* (equating) that *Kalimah* and its compliments - *Quran* and *Daleels* (evidence) have been given to explain that *Allah* has no equals, comparison, partners and He is everpervading oneness of being.

If this cannot be clearly understood, man can never obtain self-fulfillment. Union with *Allah* will never be accomplished. This is the secret of permanent Hell. 99% of the *Ulamas* did not explain this. They say that it is they who can guide us towards attainment of paradise. These are all lies. The majority of them are already in the centre of the permanent Hell and how could they, who have thus distanced themselves from *Allah*, unify us with *Allah*? Hence, it is the duty of everyone to throw away our stubborn ideas and with *Quran* as our *Imam*, the *Rasool* (*Sal's*) exposition, explanation and guidance as our witness tread the true path of "*Sirat*" that would lead us to union with Almighty *Allah*.

Let us take the points relating to *Allah* being permanent and indestructible. If *Allah* is indestructible and permanent, he cannot be compared, nor paired off with anything. Existence of many things will lead to one attacking the other and the one destroyed in this process would be a non-entity and mere imagination. The illusionary sight that appears and disappears cannot be a substance. The Holy *Quran* explains this clearly by stating that *Allah* has no partners, no equals among the creation and the appearance and disappearance of the world is "*Huroor*".

Quran 23:91

مَا اتَّخَذَ اللَّهُ مِنْ وَلَدٍ وَمَا كَانَ مَعَهُ مِنْ إِلَهٍ إِذَا أَذَىٰ الذَّهَبَ كُلِّ
إِلَهٍ مِمَّا خَلَقَ وَلَعَلَّ بَعْضُهُمْ عَلَىٰ بَعْضٍ سُبْحَانَ اللَّهِ عَمَّا يُصِفُونَ

With him there exists no other Ilah. If so exist, those Ilahs with their creations would start to fight with each other.

Ayat 7:85; 21:22; 43:84; 17:42; 21:99; 57:4 and 50:16 should also be studied. There is none other than Allah. The existence of Allah alone is the principle of Islam (Tawheed). Even if the ignorant oppose this, Allah has no companion, equals and none exists except Allah and he is infinite in his wholeness. Let us delve into Quran with the precept of Kalimah.

08. FIVE WAYS TO UNDERSTAND *QURAN*

1. Using *Quran* to understand *Quran*

- 1.1. To clear the doubts in one, use another *Ayah* in *Quran* that explains the same.
- 1.2. Using the same doubtful *Ayah* to understand it.
- 1.3. *Ayat* that seems to confront the *Ayah* in question are used to understand the particular *Ayah* in question.

2. Understanding *Quran* through *Hadith*

3. Using *Arabic* literary traditions and practices to elucidate the meaning of *Ayah* in question. (This is very suitable for *Mutashabihat* type of *Ayat*).
4. To comprehend by research and inference without stepping beyond the three methods stated above. (To comprehend by research and analysis with inference and self-thought, without stepping beyond the accepted philosophical truth in the *Quran* and other sectors of education. Among *Mahkhool* and *Mankhool*, *Mahkhool* (knowledge by inference) ranks first. This knowledge must be obtained from *Aqil* free from *Wahmu*.)
5. Use *Wahi*, *Ilhamath*, *Ilmullaththunni*, *Kasfu*, *Rooya*, *Musahitha* and the like to understand.

Note: For easier understanding of item 1.2 and 1.3 they are explained in detail as separate methods 5 and 6 at the latter part of the book thus making seven in all.

Kalimatuth Tayibah has been confirmed by the above ways. It is because of this that in *Ayah* 27:64 anybody who could oppose *Kalimah* are challenged to put forth their explanations. The supportive book of *Kalimah* is the Holy *Quran*. Its clarifications and explanations being *Hadith* is an accepted fact. If this is not so, our saying that we believe in *Allah* and *Rasool(Sal)*, Holy *Quran* and *Hadith* is all empty. Many past men by not employing the above five methods have blacked out *Quran* and *Hadith* and led men to destructive ways.

Do not be surprised! The main reason behind 99% of the believers wrongfully understanding *Tawheed* as *Shirk* and *Shirk* as *Tawheed* is because of wrongful exposition of the meaning of some *Ayah* of Holy *Quran* and the *Kalimah* by ignorant moon struck ones and wrongful methodology used in research of *Quran*. It is very essential that the Holy *Quran* be studied not as a book of love story compiled by man, but as *Allah*'s own revelations that should be understood with a clean, clear mind. If not, we cannot reap the harvest of the goodies in this world and the hereafter.

Using the five ways can we explain through *Quran* and *Hadith* the *Kalimah*'s exposition of *Allah* having no partners? (I have used only one *Ayah* that has not been used in my former publications where the true meanings of *Ayat* that appear contradicting the *Kalimah* are given and clarified).

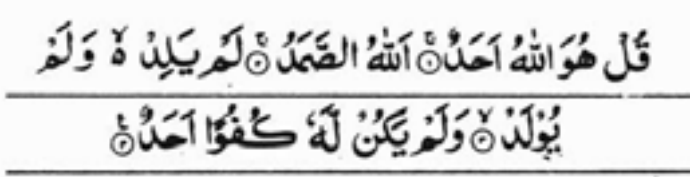
FIRST METHOD

09.UNDERSTANDING OF *QURAN* THROUGH *QURAN* ITSELF

Surah 112 in the Holy *Quran* is a very important sentence in confirming *Kalimatuth Tayibah*. It is said to be 1/3rd of the *Quran*. We have many supporting commentaries and books as to this *Surah*'s pre-eminence in our possession. It needs no further evidence in support of its importance. However, if we are to delve into the explanation of our former men and *Tafseers*, the 112th *Surah* seems opposed to *Kalimah* and seems to mean that *Allah* is different from his creations. Some persons who do not give due importance to our common sense are moonstruck and express that *Allah* is different from his creations and use that as a base to explain sentences which are "*Muhkamu*". They have not studied *Quran* with *Kalimah* as base. They only accepted the five ways by word of mouth but never ever studied the *Quran* and *Hadith* by way of *Kalimah*. Let us delve into this further and prove our contention.

10. IS GOD ONE OR ONENESS OF THE BEING (OMNIPRESENT)

Quran 112:1, 2, 3&4



Say: He is Allah, The One (Ahad). Allah, the eternally besought of all! He begetteth not, nor is He begotten; and there is none comparable unto Him.

Many *Tafseers* have given the above translation for 112th *Surah*. We have to accept the fact that this *Surah*'s sentence is *Muhkamu* having only one meaning. As *Surah* 112 is an important *Daleel* (evidence) in support of *Kalimah*, it has to be *Muhkamu*. Hence, it should confirm the meaning of *Kalimah* that there is no equals with *Allah*. But why should *Surah* 112 explain the Dualistic principle as against *Kalimah* that *Allah* and creation are two separate entities. This chapter is distorted and been given a forced meaning by moonstruck ones. Majority of the knowledgeable personages have not investigated into this nor have they given the factuals as of now. “*Ahad*” means one person, says the dictionaries. It is those who use dictionaries and language usage who have given the meaning for “*Ahad*” as One.

If “*Ahad*” means One, then the 112 *Surah* gives an erroneous and opposing view. This will only emerge as *Shirk*. What then is its actual meaning? It is necessary to investigate this using the five ways, otherwise we may never find the truth.

Some believed that *Allah* is in the 3rd person and is different from his creations. In the act of creation, preservation and destruc-

tion, creation has a place. Some believed as such. Some others believed that God transmigrate to forms such as grass, shrubs, cattle and goats. Still others believed, similar to a spider that emits the web, God externalized the creations in a place outside of him and later drew them back similar to the spider that draws back its web. Still another lot believed *Isa(Al)* to be a God (*Isa* or Jesus) and God's beloved son; *Usair(Al)* was considered to be God's prince; *Malaks* were God's female children. *Kalimah* and its *Daleel* that is *Surah* 112 was revealed to enlighten the people who have imbibed these imaginations and having blind faith to the actual premise that God has no partners or equals. If we do not accept this premise then we are also opposing the 112th *Surah* which reiterates *Tawheed*.

In the 112th *Surah* of the Holy *Quran* the word *Ahad* does not explain singular and plural nature. *Surahs* 10:31, 23:86, 87, 29:61 and 43:9 conform to this premise that even *Mushrikeens* accepted that God was one and all powerful. There is no evidence to the fact that any community opposed the existence of God. The Atheists too unknowingly support the view of God's existence. Hence, it is not necessary for us to be told that *Allah* is one. If "*Ahad*" was to confirm *Tawheed* then there is no *Shirk* attached to it. If it is to mean One, then this word implies *Shirk*.

1st -

To assess or to know one there should be two or more objects. We cannot ascertain One, if One and the place that is separate from one does not exist. If the One is taken as bounded, then there is an existence of a boundless one too. In short, for the One to be evident the existence of another place and direction become necessary, which amounts to saying if there is no place or directions the One in question ceases to exist and is nullified. It is this, the root cause, that is responsible for joining partners. It is to oppose this that *Kalimah* and *Surahs* like 112 which is *Daleel* of *Kalimah* have been revealed. It is *Bi`dah* to follow blindly when it opposes the principles underlying the Holy *Quran* and the meaning it gives to a word.

2nd

One of *Shifaths* (attributes) that is *Wajib* (essential) to *Allah* is that he exists as one in perpetuity not bounded by place, direction, number or the like. Hence, binding him in place, number and direction is erroneous. Hence it is wrong to express *Allah* as One.

3rd

In some *Tafseers* the word “*Ahad*” is given the meaning of “Loner”. Loner means nothing else is existent with him, hence this may appear to be correct, however, when it means he is alone without others it implies others too are with him leading to *Shirk*. It is a serious error to explain the meaning of *Muhkamu* sentence or word with doubtful multiple definitions when this word carries a clearly defined meaning. These distortions occur due to lack of knowledge and adequate research on the subject. If *Tawheed* means only *Allah* exists, *Shirk* - that is contrary to this would mean others too exist with him. If *Tawheed* establishes the fact that only *Allah* exists, what is contrary to this would be *Shirk* that says others too exist beside *Allah*. If so, who has proclaimed that there are many Gods! *Mushrikeens* too in their quest to get closer to *Allah* - the *Aziz* and *Alim*, considered *Ilah* as *Waseelah*. *Surah* 39:3 along with a few others support this contention. Our ancestors and religious personages not approaching *Quran* and *Hadith* through *Kalimah* have given explanations contradicting the truthful *Tawheed* in their *Tafseers*.

They have not cared to think as to why those who believed *Allah* is One are called *Mushrikeen* and hence not knowing this as *Shirk*, have without investigation began to study *Quran* and *Hadith* from the basis of *Allah* being One. The foolhardy blind belief that *Allah* is One and is the principle of *Tawheed* is the chief reason for this *Shirk*. It is not at all necessary to have all these prophets if it is only to state that *Allah* is One. The many varied revelations, *Muhjisath* and wars too were not necessary. None have protested over *Allah* being One, even now. It is only the prophets of Yore and the knowledgeable who have considered *Allah* being One as *Shirk*. They have always maintained that there is none but *Allah*. The world population oppose this, many prophets and knowledgeable wise men were assassinated and burnt to death. Many of the people who opposed this

have disappeared from the Earth. It is so even now.

I have stated previously that the word *Ahad* is there in *Surah* 112 not to differentiate or explain singular and plural forms. The reason behind using the word *Ahad* is to mean a supreme being who has no partner, neither beginning nor end, omniscient, everlasting who cannot be understood or comprehended within the boundaries of the human mind. Hence, the purpose of the usage of the word “*Ahad*” is to describe such a being. The meaning of omnipresence or ubiquity is that it has no state, place, direction, number and cannot be gauged. Whatever we find existing is within its realm. Let us now find out the difference between Oneness and Omnipresence.

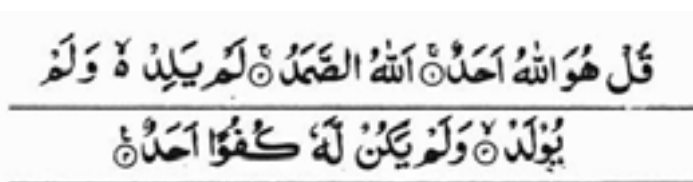
The *Surah* 112 substantiates the fact that it is revealed to erase off the ignorant belief of the *Mushrikeens* that he is in the Heaven and is one and differs from his creations. The word “You say” in this *Surah* means that *Rasool(Sal)* was made to say this *Ayah* at the insistence of *Allah* but not on his own. It also asks all of us too to say. The word “*Hu*” believed to be the third person by *Mushrikeen*, pointing to the God in *Arsh* and expressed as “That *Allah*” confirms that this *Ayah* is directed towards them. It is the bounden duty of the sentences in the chapter to explain to the people who believed *Allah* being the third person the true identity of him (whom they have imagined). If so let us examine to find out whether the five ways expressed support the sentences and words in the *Ayah* one another.

If we take the first way of trying to understand *Quran* through *Quran* itself there we see the word “*Ahad*” is clarified by the word “*Samathun*”. “*Samad*” means free from wants. That is the meaning accepted by everyone and the dictionary. What is it that is besought of all? That which needs nothing of others is “*Samad*”. If so that cannot have anything other than it. If there is anything, then it is wrong. If it cannot exist without others it amounts to *Shirk*. It therefore becomes of need. If there are many things, one interacts with the other. Those which affect one another will be of needs. We cannot gauge with our knowledge whether that is not of any need is in action or not.

Hence, *Ahad* is used to mean that which is beyond human knowledge, unbounded and has no others with it. We who state that *Abd* is opposed to *Rabb* philosophically could infer that we could observe *Abd*'s actions with our knowledge bounded within a circle but cannot observe *Rabb*'s actions with our senses.

We have derived the meaning “infinite wholeness” or omnipresent for the word “*Ahad*” by the word “*Samad*” that follows it. We looked at *Quran* through *Kalimah* and concluded that “Omnipresent” is the meaning of “*Ahad*” and in keeping with “*Mahkool*” and “*Mankool*” has to be accepted. Having understood thus we will reinvestigate *Surah* 112.

Quran 112:1, 2, 3, & 4



Say: He is Allah, The One (*Ahad*). Allah, the eternally besought of all! He begetteth not, Nor is He begotten; and there is none comparable unto Him.

The dictum “He neither gives birth nor is he born” is to ward off a wrong belief among *Mushrikeens* and to reiterate *Iman*. This is not known to many. Giving birth and being born are qualities of a creation. The one not born or given birth is the creator (*Rabb*). Hence, we cannot say that this is addressed to those who believed that *Isa(Al)* was the son of *Allah*. This *Surah* was not revealed to only one set of people, it is for the whole world. This *Surah* was revealed to the people of the whole world, and also to reveal the false belief of one set of people. If the omnipresence is equated with “Only one” we would be accused of turning “*Muhkamu*” into “*Mutashabihat*” and would be classified as those who hide - *Kafirs*.

“Neither born nor gives birth” is to confirm the contrasting nature of *Abd* and *Rabb*. Our knowledge “*Wahmu*” leads us to believe that if *Abd* and *Rabb* are opposed to one another, then *Abd* is separate and *Rabb* is separate. We are blurred in such inferences. If we now look at it with clear knowledge it only says neither born nor gives birth and not *Abd* and *Rabb* are different or both are one. The misguided gives us an erroneous meaning for the *Surah* thus: “The creation that is born and that gives birth is different from that which is neither born nor gives birth”. He does not understand that the main reason of the *Surah* is to explain the omnipresence of *Allah*. The revelation “There is none as partner to him” only clarifies the erroneous conclusion reached by some who could not infer the philosophical detail of the state of *Abd* and *Rabb* being opposed to each other. To understand this more clearly an example would be useful.

We know our physical body and nonphysical incomprehensible life are different from one another. Our body is born and can give birth. Our life cannot be born nor give birth. Hence, body and life are opposed to one another. The physical body is recognizable by all our senses. The life cannot be inferred and recognized by the same methods. It is recognizable by the self only. Hence, physical body and life are opposed to one another. We could stretch further and say our body is the external and the life our internal hidden aspect of ourself. Body is destructible but life is indestructible. The life is ever existent and body is not so. Life in the state of creation, preservation and destruction remains unaffected. Only the body is bound by time, place and direction but life “I” remains as it is without limitations of time and space.

Could we say our body is different and our soul is different when both are directly opposed to one another? Can I say I am an empty lifeless structure? Can I say I am a formless (without a body) soul or life? Body and soul together is “Me”. Hence, could I say my life is separate and body is separate in me? These are all misconceptions brought about by “*Wahmu*”. Our understanding of *Abd* and *Rabb* being separate is only illusory and not factual. All forms of energy belongs to *Allah*, states *Surah* 2:165, 2:224, 10:31, 53:43, and 44.

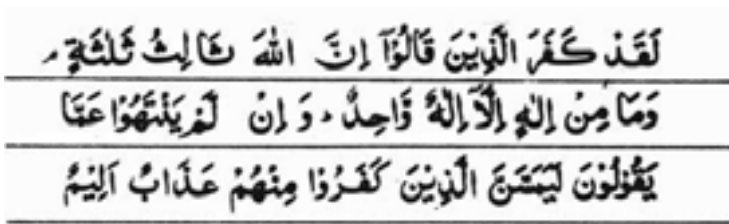
The consciousness of my being “I” bears various names. Man is one of them. The hands, legs, face, Stomach and other organs of my body are only appearances of my *Asma* (name). When all those are bundled together, it is called Man. It is also my full appearance. The hand, leg and face are only appearances of my specific *Asma* (name). Similarly, the singular appearance of creations are also *Surath* (appearance) of God’s *Asma* (Name). The collection of appearance is *Rabb*’s outwardness (*Lahir - Tasbih*). It is this appearance of *Arsh, Kursi, Lawh, Kalam*, Heaven, Hell and all universe (creation) that is God’s *Lahir* - complete *Surath*. We are not aware of its true boundaries. Hence, his full appearance cannot be imagined, seen or gauged. We see the universe through our limited senses. We cannot see *Rabb*. This same “*Rabb*” is the life of the entire universe. It is only *Allah* the life (*Wujud*) that would exist prior to the creation of the universe, during the existence and after the destruction of it. When the creation “*Abd*” is not in existence “*Rabb*” too would cease to exist but *Allah* will exist. Hence, the words “*Abd*” and “*Rabb*” denote two states of *Allah* (*Haq*) and not two separate matters. My actions are fully different to my bodily actions. My bodily action is recognizable but not of mine - the life in truth. My body does not possess any intrinsic movement. It is I who move my body to my liking. The power of movement rests with me and not with my physical body. Like me having power over my physical body’s actions, the creator has the power over everything. There isn’t anybody except *Allah*, the strength I possess too is *Allah*’s.

None can say my physical body is different from myself. If anyone says so, he is out of his mind. If we analyze the last sentence of *Surah* 112, it says there is none to compare with him. It only confirms our previous contention. If one thing is to be compared with another, we need more than one thing. If two things are to be compared, they must be in two different places. Me and my life are not in two different places, hence me and my life is one and the same and cannot be a pair. The *Kalimah* specifically states that there is nothing other than *Allah*; there is none other than He. If creations are not

Allah, then the creations (*Wujud*) could be compared with *Allah*. This is the root of *Shirk*. It is to clear this misconception that the *Surah* 112 was revealed. If there isn't anything to compare with him, the creation cannot be a separate one. Only if I and my body are separate that the two could be compared with one another. We have accepted the "I" and my body are one and boundless. How could my body be separate when I realize myself (life) and my body are boundless? How could I compare me with myself ?

If creation is separate from God, then we could compare the two. If creation is not separate from the creator, what object is there to compare him with? The whole universe and its life (*Abd* and *Rabb*) is boundless or oneness in essence. Hence, comparison is a folly. Whosoever understands this would clear himself from *Shirk*, and be a *Mumin*.

Quran 5:73



Truly they are Kafirs who say Allah is one of the three as there is no Ilah except the Ilah that is infinite whole. If they do not desist from saying this, they would suffer the pains of nonconformists.

The verse “*Allah* is one in three” in the *Ayah* expounds several truths. Father, Son, Holy Spirit or *Brahmma*, *Vishnu* and *Ruthiran* are three entities and if only one of them is the creator (God) the other two are not Gods. If we say that these three names are for three stages of the *Wujud* or the boundless then it becomes factual. It is therefore erroneous to limit God to one in number.

The verse “He neither begets nor begotten” in *Surah* 112 gives three meanings.

1st

Allah is separate. Creations are separate. This is an illusion brought about by *Wahmu*.

2nd

Allah and his creations are one. This is an illusion brought forth by inference.

3rd

Allah and creations are directly opposite. This is the finality reached without doubt and is the true meaning of the phrase.

Hence, the first two conclusions have come about due to the veil of ignorance - the dark veils and the knowledge - the light veils

11. HOW MANY IS ROOH?

Quran 15:29

قَالَا سَوِيَّتُهُ وَقَعَتْ فِيهِ مِنْ رُوحِي فَقَعَا لَهُ سَاجِدَانِ

“When I have fashioned him (In due proportion) and breathed Into him of My spirit, Fall ye down in obeisance Unto him.”

The *Rooh* referred to in the *Ayah* is God’s. This cannot be separated (Explained in my first book). The *Tafseer* says that the *Rooh* was pushed in. This would necessarily have to have many objects. The *Ayah*’s description is different. What we need to establish is that it is *Allah*’s *Rooh* which is human’s *Rooh*.

Quran 2:28

كَيْفَ كَفَرْتُمْ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ
ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ

Oh humans! How could you object to God, when He himself gave life to your lifeless form. He will also make you die. It is he who will bring back you to life again. You will be brought forth to him.

This *Ayah* confirms the fact that *Insan* is not a separate entity - *Wujud*, from *Allah*. For lifeless *Insan* life is given, he will at the end change to lifeless form (*Surath*) (*Asma*) and if *Allah* so willed come back to life again.

Quran 19:66 & 67

وَيَقُولُ الْإِنْسَانُ إِذَا مَا مَاتَ لَسَوْفَ أُحْيَا وَيُرَى أَنَّى
يَذْكُرُ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِنْ قَبْلُ وَلَمْ يَكُ شَيْئًا

Will I be given life after my death, questions man? Will humanity note that it was I who created them from nothing?

What was the state of not being any matter? Nothingness only with humans but not with God. The word nothing signifies a state beyond the human knowledge; in “*Thayanul Oola*” - a state of mere imagination in the will of God, he was without bodily form, but in union with God or as infinite wholeness. *Atham* points to the state of “*Kansulmahbiyi*”. Hence, it does not mean man was created from a vacuum but was created from nothingness. The fact is that what was in “*Ama*” that is beyond the human knowledge was made to emerge in the form or *Surath*.

Quran 9:40

إِلَّا تَنْصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذَا أَخْرَجَهُ الَّذِينَ
 كَفَرُوا ثَانِيَ اثْنَيْنِ إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ
 لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا فَأَنْزَلَ اللَّهُ
 سَكِينَتَهُ عَلَيْهِ وَأَيَّدَهُ بِجُنُودٍ لَمْ تَرَوْهَا وَجَعَلَ
 جَعَلَ كَلِمَةَ الَّذِينَ كَفَرُوا السُّفْلَىٰ وَكَلِمَةَ
 اللَّهِ هِيَ الْعُلْيَا ۗ وَاللَّهُ عَزِيزٌ حَكِيمٌ

Verily the God is with us.

When we say *Allah* is with us, it is similar to Gold being with the ring.

Quran 8:12

إِذْ يُوحِي رَبُّكَ إِلَى الْمَلَائِكَةِ أَنِّي مَعَكُمْ فَثَبَّتُوا الَّذِينَ
 آمَنُوا ۚ سَأَلْتَهُمْ فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ
 فَأَضْرِبُوا قُوقَ الْأَعْنَاقِ وَاضْرِبُوا مِنْهُمْ كُلَّ بَنَانٍ

Remember thy Lord inspired The angels (with the message): “I am with you: give Firmness to the Believers”.

Quran 50:16

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ وَتَعْلَمُ مَا تُوَسِّسُ
 بِهِ نَفْسُهُ ۖ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ

I am close to Insan than his jugular vein.

Think over these *Ayat* and get clarified. *Insan* has to be God himself if he is to be close to *Insan's* nerves. *Ilah* is a Common noun. If we look at *Kalimah* with the premise that *Abd* and *Rabb* as one (wholeness), then what is there (*Mawjud*) that appears, and what is presumably hidden beyond human knowledge is nothing but *Allah*. It is like my body being compared to the world and myself hidden in it, and my proclamation that my physical body is not separate from me. The true aim of the *Kalimah* and its *Daleels* is to emphasize that the *Abd*, that is the universe and *Rabb*, that is life, are not separate from *Allah*. The infinite wholeness *Allah* exists as creation and creator (*Abd* and *Rabb*) and none other.

Quran 27:64

أَفَمَنْ يَبْدُو الْخَلْقَ ثُمَّ يُعِيدُهُ وَمَنْ يَنْزِلُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ
 مَلَأَهُ مَعَهُ اللَّهُ قُلْ هَاتُوا بُرْهَانَكُمْ إِنْ كُنْتُمْ صَادِقِينَ ۝

Can there be another Ilah Besides Allah? (No). “Bring forth Your argument, if ye Are telling the truth!”

There are many supporting evidences confirming the principles of *Islam* that goes to prove that *Allah* has no partners. Those followers who ignored the *Quran*, *Hadiths* and the power of comprehension and imbibed the principles of *Mushrikeens* who proclaimed that *Allah* is different from his creations, due to a psychological disorder, came to the premise that the creations that could be compared with *Allah* is also with him. This psychological disorder is

Shirk. The medicine that could cure this *Shirk* is *Kalimah* and its *Daleels*. (See *Quran* 14:24, 25:26 and 22:24 for further evidence.)

SUMMARY

1st

Allah revealed *Surah* 112 through the tongue of Prophet *Mohamed* (*Sal*). (*Allah* speaks only behind a veil, never directly).

2nd

The word “that *Allah*” (the *Allah* you imagined) is said to address the *Mushrikeens* in their own language usage who were of the view that *Allah* is far away and separate from *Insan*.

3rd

That *Allah* is indivisible, infinite wholeness and cannot be bound by the human circle of knowledge. He cannot be differentiated.

4th

The meaning of “*Ahad*” is infinite wholeness or oneness of being. The word “*Samad*” that follows confirms it.

5th

It is to clarify “*Thath*” or “*Wujud*” implied by the word *Allah* that the phrase “He neither begets, nor begotten” has been revealed. This sentence use is to explain *Rabb* and *Abd* are diametrically opposite.

6th

It is to emphasize to man who is aware of the contradiction between *Abd* and *Rabb* not to revert back to the concept that *Abd* and *Rabb* is different, hence the phrase “There is none to compare with *Allah*” (none being partner, equal, pair and the like) .

7th

The main function of *Surah* 112 is to explain the meaning of “*Ahad*”. That is to state the two stages of *Rububiyath* and *Ububiyath* both belong to *Allah* and confirm the same.

8th

That God has transformed into a creation; *Isa(Al)* is the Lord; *Isa(Al)* is God's own son; *Uzair(Al)* is God's prince were the beliefs and illusions of many. We need to pay keen attention to this *Surah* that was revealed to explain *Allahs* factual state (*Tawheed*) and thereby abhor illusions brought about by ideas contrary to divine nature.

We have come to these conclusions only by analyzing , comparing and contrasting the sentences found in one *Surah* only. We analyzed and investigated *Quran* only through the *Kalimah*. Now let us analyze the *Quran* for any other evidence to the judgment we have arrived at on the basis of understanding *Quran* through *Quran*. We have analyzed only the first method of understanding.

12. WHAT IS MANIFESTATION?

Quran 57:3

هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ، وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ

He is the first and the last. The evident and the immanent. And has full knowledge of all things.

This *Ayah* is one of the *Daleels* (evidence) of *Kalimah*. The holy Prophet(*Sal*) began reciting this *Kalimah* and stating its meaning using this *Ayah*. This also comes under *Muhkamu*. This *Ayah* emphasizes five aspects.

1st

“*Awwal*” means Start, Beginning and First. The first here does not mean first to itself. It can become first only to another one. As the first is a word bounded by time, cannot say *Allah* has first. This can be only for creation that disappears after degradation. Hence, “*Awwal*” refers to “He is the first to creations”. *Awwal* is one of divine *Ilahi* names. How does this become synonymous with creations? In the form of creation he is in existence and hence synonymous. The body has the beginning and end but not life.

2nd

“*Akhir*” means End, Finish and Last. This is also similar to the above. *Akhir* cannot mean last in itself. It can be last only for another. As the word “*Akhir*” is confined to time which is limited it cannot be considered to refer to *Allah*. The meaning we infer is that it is he who is the end to creation. “*Akhir*” is one of the *Ilahi* names of the creator. This too is applicable to the creation. *Awwal*, *Akhir* (Beginning and End) is only to human body but not to human life. Hence, creation is his manifestation, a fact that cannot be rejected.

3rd

“*Lahir*” means the appearance, what appears externally and what is perceived by knowledge of the creation. This appears to be a matter directed towards the creation, the universe. We have no doubts that what we see or that appears to us is creation. What begets and begotten, what emerges anew and appears and at the end disintegrate and disappear are all creations. Can we deny this? What appears seems to be physical, bounded in three dimension and material, hence the creation is not the creator would be the conclusion. The word “*Lahir*” (evident-appears externally) is given to emphasize that this conclusion is wrong. It is sheer illusion to say what appears as material is not the creator. Similar to saying that my physical body is separate from me. I have explained in my previous books that *Mushrikeen* like *Namrud*; *Firawn* and *Abu Jahil* are the ones who said *Allah* is not evident and what appears (creation) is not *Allah*. No one can deny the words *Ahkir*; *Awwal*; *Baatin*; *Lahir* are the divine *Ilahi* names. All have accepted this. If so, what is the reason to have doubts about only on the word “*Lahir*”? Lack of clear thinking, shortness of knowledge and blind following are the reasons. If “*Lahir*” is one of the divine names of *Allah*, the directly opposite word “*Baatin*” is also one of his divine names, then how could we say the creation (universe) that appears outwardly is not him. We have accepted that “*Awwal*”, “*Akhir*”, “*Lahir*” and “*Baatin*” are divine names and of *Muhkamu* and have the same meaning. Some *Tafseers* say “*Lahir*” means one who is clear. Clear here is Illusory. One who appears is the correct meaning of “*Lahir*”.

4th

“*Baatin*” - (One who exists beyond the human senses). It is this hidden *Allah (Wujud)* who is not born or begotten explains *Surah* 112. I have mentioned before that “*Awwal*”; “*Akhir*”; “*Lahir*” and “*Baatin*” are the divine “*Ilahi*” names. If *Ilahi* names correspond with creations, could creations be separate *Wujud* from the creator?

5th

Let us comprehend the word “All knowing” with a clear mind. We have not seen the one that was the first for the creation, nor will we see the one that will be last for the creation. Why? If creations are not present at the first and the last, how could we, the creations become aware of it. We cannot. Do we become aware of it while being a creation? No. The God is invisible to us - his creation even now. If so, what is the manifestation, appearance, and *Surath* of God. All that we see and the *Suraths* must be his appearance and *Suraths*.

There will be numerous errors of great magnitude if it is considered that creations are not him. Considering that with the formless *Allah*, what appears externally is different or not him, would give rise to a partner to him which is *Shirk*. Formless *Allah* needs a place, creation (Form) which is not him needs another place. If both exist simultaneously, then this is impossible. Two entities at the same time cannot become one. Hence, *Lahir* and *Baatin* though differ in names are one and the same or infinite wholeness. *Baatin* is me and my physical body is *Lahir* and are one and the same. If my life is different to that of my physical body, the physical body cannot be where I am; my life cannot be where my physical body is. Two entities cannot exist simultaneously. Hence, it is I who is *Baatin* (life) and *Lahir* (body). *Baatin* and *Lahir* are not separate entities. They are two attributes of myself and denote two states namely *Lahir* and *Baatin*. If one is to hide then it needs another to hide it. If not, the word *Baatin* (Hidden) is not compatible. If creation is covering the hidden, that too is not possible. The one that covers must be equal or bigger than the hidden. If so, God and his creations may be equal or the creation should be larger than God. If creation is a singular object, then the infinite wholeness - God cannot be there. Why? If it is factual that creation cannot exist where creator is and vice versa, that is two entities cannot exist simultaneously - a philosophical truth, God would then become one with holes if creation too exist. The word “*Lahir*” - appearance, form or *Surath* and the word “*Baatin*” that is contrary to this should be closely investigated.

Some *Ulamas* are misconstruing this *Ayah* and leading man

towards the wrong path. They say that the first, last, appearance and disappearance are all known to *Allah* and that the physical form of creation is not *Allah*. This is a great misconception. The divine names *Awwal*, *Akhir*, *Lahir* and *Baatin* are all *Ilahi* names of *Allah*. This cannot be refuted by anybody or none will do so in future. The word “the all Knowing” is referred to God because these names belong to him. If these names do not belong to him then his knowing is open to question. This is because two things that differ from one another by place, time, appearance, attributes cannot be aware of each other. This is a known fact for the knowledgeable. It is because there is none but him that we refer to him as *Awwal*, *Akhir*, *Lahir*, *Baatin* and all knowing. If *Lahir* - the manifestation or the universe of creation is not him then there exists another that could be compared, which amounts to *Shirk*. If *Lahir* - the creation is not *Allah*, then *Allah* cannot be all knowing, for when we take the premise that creation is not *Allah*, we tend to bring *Allah* within a boundary - one that is governed by place and time. It would be creation that is within the boundaries of human knowledge and it cannot be *Allah*. One that is bounded by human knowledge, time and space is creation, hence will not know each other clearly. The man who believes the manifestation (the universe) is not God, restricts God to the state of a creation and name it as *Allah* to the *Ilah* (creation) in his imagination. A person of this nature is affected by imagination and mental disorder.

If the creation is not where *Allah* is and *Allah* is not where creation is, then to say *Allah* is infinite wholeness would not hold water. If God in *Ahad* (infinite wholeness) is true, then creation is one of his attributes or manifestation. *Lahir* (manifestation) belong to *Allah*. Based on the principle that two entities cannot exist at the same time, hence with *Allah* (infinite wholeness) there cannot be other with him. Like we made boundaries to the creation (*Lahir*), we do so to God (*Baatin*) unwittingly. *Lahir* and *Baatin* are *Wujud*'s undifferentiated dual *Marthaba* (states) and as such *Allah* is all knowing. *Allah* has none, but himself; he is omniscient, omnipresent and hence all knowing would be the appropriate dictum.

Quran 4:126

. وَ لِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ .
 وَ كَانَ اللّٰهُ بِكُلِّ شَيْءٍ مُّحِيطًا

All that is in the Sky and Earth belongs to Allah. Allah abounds all.

As much as I own my body - the manifestation (*Lahir*) and the internal hidden life - *Baatin*, all forms in the Space and Earth (*Lahir*) and their life (*Baatin*) are owned by *Allah*. *Quran* 2:165, 2:224 and 10:31 *Ayat* confirm this fact. Similar to me surrounding my body, gold surrounding the jewelry, *Allah* surrounds (*Muheeth*) all things in the universe.

In *Quran* 56:85 *Ayah* says, “You do not see me” and in *Surah* 7:7 “I was not hidden” says *Allah*’s revelations. He clearly explains that *Lahir* and *Baatin* are attributes that belongs to him. Hence, the first and last, appearance and disappearance are all my attributes (names) says *Allah* in *Surath* 57:3 and is confirmed by *Ayat* 56:85 and 7:7. There are still more evidences in support of this.

If a person debates that *Allah* is separate and his creation is separate based on the wrong understanding of *Quran* and *Hadith* then he is against the basic tenets “*Mahkool*” and “*Mankhool*”, and hence could be labelled as a *Mushrik* and dualist.

Quran 16:123

ثُمَّ اَوْحَيْنَا اِلَيْكَ اَنِ اتَّبِعْ مِلَّةَ اِبْرٰهٖمَ
 حَنِيفًا ۚ وَمَا كَانَ مِنَ الْمُشْرِكِيْنَ

Hence Oh Prophet! I sent down a Wahi for you to follow the religion of Ibrahim. Ibrahim was never a Dualist.

Many refuse to accept the truth because they do not understand the actual meaning of duality and *Shirk*. All those who struggle to attain unification with God must clearly understand the true meaning of *Shirk*, partner, equal, pair and comparison. One must firmly believe that it would not be possible to reach the goal without a clear understanding of these factors. One being with another is dualism, *Shirk*. It is not necessary for a pair to be equal and exact. For instance, if the physical world and the spiritual world are separate, then both are pairs or partners to each other. Similarly, if my physical body is separate from my life that is spiritual, then it amounts to my body is equal or pair to me. So is Black and White; Water and Fire; for physical, spiritual is pair. Even though their *Surath* - forms and attributes are different they are pairs, equal to each other, since they occupy a different place. Although *Surath*, Quality, Place and Time are different, they are to each other equal, pair, comparable.

The physical and spiritual objects are mere imaginative delusions and “*Wujud*” is the basis of it, and if “*Wujud*” is the basis, creation is only name and attributes. Creation appears and *Wujud* does not, hence it cannot pair. If creation and *Wujud* are considered separate entities, then it pairs. If fire is considered different from its *Surath* and the heat that emanates from it, then only it could be said that fire is pairing with *Surath* and Heat. Partner and pair refers to creation (attributes) and the opposite of it refers to *Wujud* (infinite wholeness). The attributes and the ascribed (essence) will never be separate. The belief that they are separate is *Shirk*, a psychological disorder. *Lahir* and *Baatin* are two states of *Wujud* (infinite wholeness). The belief in this would not lead to *Shirk* or partners.

The different organs or parts of my body can never be equated with myself, if me and my body and my life (energy) are not separate. If only my physical body is separate from me, and I am separate from my physical body, then me and my body could be paired. If my physical body is only an illusion or *Surath* of my imagination, then I fall into the category of being not born or giving birth, and the illusory appearance *Surath* falls into the category of being born and giving birth to. It is my *Surath* (body) that can be paired, has partners, equal,

has birth and death and not myself. My *Surath* can be male or female but not myself. Myself could not be male or female. My body needs space but myself never needs space. Myself is the place for my body. Myself is completely different from my body. My body is my *Surath* only and it is not different or separate matter from myself.

Awal, Akhir, (First and Last) means that between these two there is another. Both *Awal* and *Akhir* are for the *Lahir* (appearance) is a fact. It is the appearance that we call as creation. If creation is some entity other than God himself then it implies that with *Rabb* who is the first and last (*Aathi* and *Antham*) the creation (appearance) too exist. The appearance would be the manifestation of some entity beyond the comprehension of the human mind. It cannot be something different from that entity. Appearance is not an object. Because there is appearance (*Lahir*) the Hidden (*Baatin*) exist with it. Both *Lahir* and *Baatin* are bound by limitations. Hence, it is the attribute of *Wujud* which is infinite, eternal and have neither beginning nor end. These two states cannot be separate from *Wujud*. If the appearance is different from *Allah* it is not acceptable to our knowledge and *Tawheed* too would not be established.

“*Awal*”; “*Akhir*”; “*Lahir*” and “*Baatin*” are four words that signifies the second *Marthaba*, the “*Rububiyath*” of *Allah* - the *Wujud*. Before I was born or assumed a form, I had no name. *Quran* 70:12 states, man was in a state that could not be classified. Let us take this state as “*Wujud*”. When I obtain a physical form (*Surath*) I was called *Abdullah*. Let us call this state “*Rububiyath*”. After gaining the name, I am in a state of appearance and hidden, and as first and last to these two states. Having gained the four states and the names, I am being an *Insan*. Similarly, the one appears as the entire cosmos, the one hidden in it and the first and last is the *Rabb*. The aforesaid four states “*Awal*”; “*Akhir*”; “*Lahir*” and “*Baatin*” and the names refer to *Rabb*. *Allah* the *Wujud* that is beyond human knowledge when manifested becomes boundless to the two states *Rabb* and *Abd*. The name of this state is “*Allah*”. The manifested state is known as “the state of *Asma*” and the state inclusive of both and that beyond the circle of human knowledge is called “*Amaa*”,

“*Thaath*”; “*Wujud*”; “*Kunhoo*” and “*Haq*”.

Similar to the names “*Abdullah*” and “*Insan*” belong to me, the names “*Rabb*”, “*Abd*” and *Allah* denotes various states of the true *Wujud*. I am named as “*Abdullah*” when I am bound in an appearance or *Surath* and as “*Insan*” when accepting both appearance and nonappearance and as “*Rooh*” when I am without name before the above two states. All these states are within me, “*The Rooh*”. It is my *Wahmu* - foolhardiness that I see these states different from one another. It is described as separate entities for man to comprehend the truth and clear his mind but in reality only *Wujud* exists. It has no equal, pair, partners and similitude. It is inappropriate to say “*Omniscient*” (aware of all) unless he himself, in himself, for himself exist. Entities different from place, name, attributes and origin cannot fully understand each other. This is a true fundamental principle. I have explained this before. (Analyze in a subtle manner.)

It will confirm *Shirk* to misinterpret, misconstrue and hide Quran 57:3 *Ayah* by some. This *Ayah* was revealed and directed towards the *Mushrikeens* who believed that the creator is in a different place; his powers are different from ours; he is formless (*Arufi*) and not *Rufi* (with form). This not only expresses the falsity of their belief but also advises them against it. In “*Huwwal Awwalu*” the word “*Hu*” confirms this fact. The four words in this *Ayah* “*Awal*”; “*Akhir*”; “*Lahir*” and “*Baatin*” are used by the creator as being opposed to one another in meaning and contrasting with each other are all directed towards these *Mushrikeens*. “*Awal*” and “*Akhir*”, “*Lahir*” and “*Baatin*” are both pairs having opposite meanings within themselves. The paired words if independent of one another, then they by name and matter must be creations, and not *Wujud* (*Allah*). The very life of *Islam* is that *Allah* has no partners or equals. Hence, “*Awal*”; “*Akhir*”; “*Lahir*” and “*Baatin*” are all different states, *Marthabas* or attributes of the supreme, oneness of being and universal *Wujud*. It is because of this that these four names are confirmed as the “*Ilahi*” names of the creator.

If we surmise that first, last and *Baatin* is God and *Lahir* is

not *Allah*, then with non-appearing *Allah* the creation that is not *Allah* becomes a pair or partner. This is pure *Shirk*. If the appearance is mere *Surath* of *Allah* (*Wujud*) then the creation is the manifestation of the non-appearing entity. *Allah*, the *Wujud* the non-appearing entity without being destroyed or distorted appears as *Surath* in himself for himself would be the pure *Tawheed* that would be established. Hence, the non-appearing *Allah* is not different from his creations. This is the secret of unifying, merging or performing *Tawheed*. The analysis and investigation of this fact is called “*Muraqabah*” or “*Ibadah*”.

There is none but *Allah*, hence he has no partners. There is none like him, says *Ayah* 42:11. If *Allah* is alone, then similar, synonymous, partnership and equal are all non-existent. This is *Tawheed*, infinite wholeness or oneness of being. If the creation is different from *Allah* then there is another entity comparable to *Allah*. The main reason for misinterpreting *Quran* is instead of analyzing and investigating it through *Kalimah* and its meaning, depending on *Mushrikeen*'s belief of *Allah* being different from his creation.

The creation we see is not falsehood. Why? What is non-existent will not become existent. Similarly, what is existent will not become non-existent. This is a principle with firm evidence accepted by all people, religions and science. If so, the physical appearance of the creation we see is not a vacuum because there is nothing called emptiness. What is non-existent cannot appear. If so, we cannot say that creation becomes destroyed or go into emptiness. Why? What is existent cannot become non-existent. Therefore, creation is like the bubbles that appears and disappears; it is the appearance (*Surath*) of attributes (*Shifath*), name (*Asma*) of the hidden ocean like creator and that being mere bubbles. Where there is ocean there will be waves, and water bubbles. The ocean has recognizable boundaries. The creator has no boundaries, he is beyond it. The illusion created by our senses makes us become aware of the *Surath* of the creation. This is called “*Huroor*” *Maikai* or delusion. The ocean, unlike the creator, becomes bubbles by changing its form and appearance, but the creator without distortion and destruction being in the same state mani-

fest through the *Surath* of creation. The ocean makes waves and disturbances due to wind and gravity but the creator without being affected by another manifests himself through the creation.

“Ihlamu Annathaalikalvujootha Laisalahoo Shaklun Walahaslun, Walahasrun, Wama Ahathalahara Wajathalla Bshshakli, Walhaththi, Walamyathahiar, Ammakaana Min Adamissakliva Adamil Haththi Balhoovalaanakamahaana Alaihi”.

Meaning:- Know that *Allah's (Wujud)* has no shape and no bounds. He is not bound by time. Yet, from that state he is manifested in shapes and boundaries. Though manifested in this manner he remains unchanged in his original state. He is being the same forever.

This is *Islam's* lifeblood - The truth of *Tawheed Kalimah*. All creations are he himself. Being so, God who is manifested in it is pure. This is the opinion of *Mohiyideen Ibnu Arabi*.

13. IS CREATION A FALLACY?

Quran 16:3.

حَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ، تَعَالَى عَمَّا يُشْرِكُونَ

The Heavens and the Earth have been truly created with truth. High be he exalted above all that they associate (with him).

“*Haq*” means “Truth”. The Earth, The Heavens and all that are manifestation (*Lahir*) of the truth (*Haq*) that exists and not untruth. It is foolhardy to be stubborn in refusing to accept facts. The falsehood - “*Baatin*” is different from “*Huroor*” - illusion. The whole universe is “*Huroor*” - illusion and not falsehood (*Baatil*). *Baatil* - falsehood is the belief that the world of creation is separate *Wujud* other than *Allah*.

The physical matter that could be identified or comprehended by human senses and having three dimensions could be called creations. This is the secret of “*Rububiyath*”. This is called “*Huroor*”, “*Illusion*” and “*Wahmu*” in the *Quran* and *Hadith*. If our senses were to be in different formations, then the creations we see may be of different dimensions and shape. This is not to mean that the creations we see now are fully comprehended by us. The creation we see is merely an imaginary illusion and not a factual matter nor is it nonexistent. The creation is only an outward appearance (*Surath*), it is not matter. It is like a shadow that is only an illusion or image and is called *Surath*. When we see it as an object then it is *Huroor*. The world we see has life. The life which is mine, sees many a creation during my dreams brought forth by the machination of my mind. Everyone of them exists with their own identity with the ego “I” though differ in time and place in our dreams. The moment we wake up from our state of sleep, the dreams disappear. What is not in existence cannot come. The dream world has been within me before but I was unaware of it. The dream I experienced disappears after my encoun-

ter with it to the unknown. It only disappeared but did not get destroyed. It is in existence in my memory for ever.

The belief of the self “I” among all the individual creations I experienced in the dream belongs to my own life (soul) and not to the creations of the dream world. It is I who is present before, during and after the dream. Hence, how could it be wrong if I say that the creation (*Ilah*) emerged in the dream are none other than me. Similarly, isn't it wrong to consider as erroneous what the creator says in the *Surah* 20:14 that there is none except me (*Allah*). In my unseen life (soul) or the mind the dream world (*Shifath*) that appeared, existed and disappeared is my attribute, - *Shifath* and my *Asma - Surath* and I am the essence the *Wujud*. Similarly, it seems to us that *Allah* the *Wujud* is hidden and his attributes and names (*Asma* and *Shifath*) are evident. *Asma* - the appearance and *Shifath* - the energy are the creations. It encompasses the whole universe. Hence, all creations exist as *Abd* and that gives life to them is *Rabb*.

Quran 1:1

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

Praise be to Allah the cherisher and sustainer of the worlds.

Quran 19:93

إِنَّ كُلَّ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ إِلَّا آتِيَ الرَّحْمَنِ عَبْدًا

Not one of the beings, in the Heavens and the Earth, but must come to (God) most gracious as a slave (Abd).

The slave (*Abd*) referred to in the *Ayah* is like the mirror image or the *Surath* that I see which has no power on its own. Similarly, the entire universe is *Allah's Suraths* - slaves, like the mirror image, that has no power over itself. Like me having the physical

mirror where my *Surath* appears as the slave and I activate it as being life, *Rabb* in his own knowledge (*Noor*) as mirror activate all *Suraths* as being life - *Rabb*.

The *Ayah* 57:3 is revealed towards the human knowledge that is bounded by certain limits. It is the *Shirk* brought about by the erroneous belief that we who are bounded by our senses is different and separate from *Allah*, that is blindfolding us from him. The creator never ever hides himself (reasons to be given later). It is to clear man's doubt that the word "*Lahir*" is used. This *Ayah* has been revealed to emphasize the fact, that what appears as the entire universe and that activates it is *Allah* hidden behind it. Let us think now. He is alone before the creation, after the creation or when the creation exists. The essence of *Kalimah* is to proclaim that there is nothing besides him. *Daleels* are to substantiate this fact.

He is omniscient because all that appears exists and disappears (the universe) are all himself in himself. The one limited by time and space will never be all knowing or omniscient. My body is the *Surath* of my name which is not separate from me, hence is it not possible for me to be aware of all that is in my *Surath*? Similarly, the creator is aware of all since the universe is his *Surath* and not separate from him. *Abd* is diametrically opposed to *Rabb*. What I am aware of is the knowledge of *Abd* tainted with *Wahmu*. Hence, knowledge of the creator becomes aware in contrast to my awareness of me and my body. The four aspects in *Surath* 57:3 is confirmed by this fifth criteria. This could be confirmed scientifically by providing very supporting facts. This book is too limited for these explanations and clarifications. That which is differentiated in place, physically or spiritually, the bounded or limited will always remain a creation.

We have come to the conclusion that there is nothing besides him by employing the method of understanding *Quran* through *Quran* in *Surah* 112 and 57:3. He alone exists is the truth. We will find out whether other *Ayat* and *Kalimah*'s *Daleels* confirm our conclusions.

There are hundreds of *Ayat* in the *Quran* that are *Muhkamu* and confirms *Kalimatuth Tayibah*. We cannot at this instance cite all of them for you. It is the duty of man to follow the pioneers in their investigations. We have pioneered this analysis in all our books in a way that makes the reader accept our contentions very clearly with factual clarifications and plausible explanations. Only a few *Ayat* which has not been dealt with in other of my books has been selected for analysis in the text. I have given a start and it is now your duty to analyze and investigate the other *Ayat* of the *Quran*. I am always available to clear your doubts and assist you in your quest. I am only citing the “*Muhkamu*” *Ayat* that support the view that creation is *Allah’s Surath*. Let us now examine the second methodology of understanding *Quran*.

14. WHAT IS *WEJH* (FACE)?

Quran 2:115

وَلِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ ۚ فَأَيْنَمَا تُوَلُّوا فَثَمَّ
وَجْهُ اللَّهِ ۗ إِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ

To God belong the East and West. Whithersoever you turn there is the presence of God's face (Wejh).

This *Ayah* is *Kalimah's Daleel* or supports *Kalimah's* contentions. It is also a "*Muhkamu*" - a sentence that has only one meaning. This is not to be forgotten. We can clearly understand the blind following and misconceived ideas expressed in the *Tafseers* of our older folks about the above *Ayah*. These older folks have given the meaning of this *Ayah* by only following the norms of literary explanations without even an inkling of spiritual knowledge.

It is like the one who says figuratively looking into the creation and realizing the greatness of the creator that wherever I turn I see the face of *Allah* or listening to the songs of *Kannathasan* and say I have seen *Kannathasan* or seeing *Ahamed's* paintings and say I have seen *Ahamed's* hand. The commentators when giving explanations to this *Ayah* say it is similar to the above. This literary practice is suitable for sentences of *Mutashabihat* type which has many meanings but not to *Muhkamu* sentence which has only one meaning. It is against *Quran* to express its meaning based on literary practice. Forced meaning to "*Muhkamu*" is unacceptable. *Muhkamu* is that expresses the same meaning based on the principles "*Ifarath*", "*Dalaalat*", "*Isarath*" and "*Ithilav*".

One man or men having meter-long qualifications behind their names with blurred vision and total lack of worldly knowledge or education have by giving interpretations according to their own self

conceived ideas have wrongfully led ordinary men to consider the actual *Tawheed* as *Shirk* and actual *Shirk* as *Tawheed*. We should not be misdirected by these blurred confusion of thoughts and instead analyze and investigate the *Quran* as per the laid out principles of analysis.

Some persons with religious labels are diverting the ordinary men by stating that it is wrong to analyze the words “hand” and “face” as the *Sahabahs* have not shown or expressed any contrasting meaning to these two words and that analysis of these words are hence not necessary and borders on misdirection. This only exposes the dignitary’s lack of knowledge and effort to maintain his high position. There are 340 instances in the *Quran* that asks us to analyze and investigate the *Quran*. These dignitaries may have overlooked this. How could we conclude that the clarifications not being necessary for the *Sahabahs* with lack of scientific knowledge is so for the present day men of Science and Technology ? Has the *Quran* or *Hadith* specifically stated that these *Ayat* should not be analyzed and instead followed unquestioningly? Man should always be inquisitive! He should find the answer! But, there should arise no baseless and vain doubts. Clearing of doubts strengthens the truth. It is useless to recite *Quran* without knowing its meaning. Those who have memorized the *Quran* and *Hadith* are similar to a loaded donkey. Hence, we must investigate and analyze to understand the truth. *Hadith* specifically states that the first step in prayers is analysis. *Quran* gives much preference to “*Mahkhool*” - inferential knowledge. *Quran* has many instances in support of this.

Hadith

Rasool(Sal) said the best form of worship to Allah is to analyze and understand religion. The one who understands religion is a greater foe to Satan than a thousand men of prayers. The comprehension of religion is like a pillar of a palace for religion.

Reported by: *Abu Huraira (Ra)*

Authority: *Abu Dawood, Nazayi*

The religious explanation referred to in the *Hadith* is not what is taught in the *Madrassas* of today. *Deen* or path is *Kalimah*. What is being studied at present by the *Moulvis* are *Imam's* explanation of *Islamic* Laws and Jurisprudence and not religious knowledge.

Quran and *Hadith* maintain that the word “*Wejh*” in *Surah* 2:115 means “Face”. This is accepted by all Dictionaries. Those who forced the meaning too consider “*Wejh*” to mean “Face”. The absence of the correct interpretation of the word “Face” led to it being given meanings depending on the interpreters’ whims and fancies. It is therefore not necessary to prove that “*Wejh*” means “Face”. Let us find out what this “Face” is.

“Withersoever you turn upon, there is the presence of *Allah's* face”. Our veiled knowledge prevents us from accepting this divine statement. We do not observe *Allah's* face on any direction or place. Let alone *Allah's*, face, we do not even see the face of Man, Animals creeping and flying beings in the direction we turn. We have also not seen the face of Sky, Seas, Mountains, Globe, Fire, Water, Soil (Earth) or Wind. This has definitely blinded the long bearded, long labelled *Ulama's* knowledge. Isn't *Quran* radiant (*Noor*)? Weak knowledge surely leads to blind conclusions. Will those well known *Ulamas* who profess to be in *Sunnathwal Jamaat*, proficient and followers of the *Quran* and call the people towards the *Quran* say that they have seen *Allah's* face? They will never. Why? Because we will then challenge them to show the same to us. Can they show it? They cannot. Only a real *Mumin* will be able to do so. Please do listen to our speech carefully if you want to see the face of *Allah*.

If the meaning of the word “*Wejh*” is face, then *Allah's* face would resemble that of humans, *Jinns*, and of other beings. This is the opinion formed by many. This is the tendency brought forth by the veil of book knowledge, experience and traditions and many of us are not aware of this. It is common to feel uneasy and surprised when we come across religious discourses not in conformity with our traditions. We tend to oppose the same. We search for *Allah's* face imagining like that of our face with organs like eyes, nose, ears, mouth

,chin and forehead. We love to see it. But a face of this nature will never be conceivable. How could we see an imaginary falsehood that is only in our minds. We can never see. What is not cannot exist. *Quran* states not to believe in imaginary *Allah*. Hence, those who do not comprehend this *Ayah* oppose it and are stubborn in accepting the forced meaning.

We tend to forget that the creator and his creation are in direct contrast as stated in *Surah* 112 and hence it gets blurred in our opinion. If the face, eyes and ears are the organs of the creation, then *Allah's* face will be in direct contrast to it. If *Abd's* face occupies a fixed space, *Rabb's* face will not occupy a fixed place; instead, it will be an endless infinite wholeness. *Abd's* face will have direction but *Rabbs* will not have direction. Let us analyze other aspects too in this light. Those who oppose this are those who oppose *Surah* 112 and are *Kafirs*. To get a clear picture let us give an example. My body has a face, it can be seen and touched. My soul too has a face but it cannot be seen and touched. Hence, this is in direct contrast to actual face of the body. My body is physical, my soul is spiritual. Isn't the body in contrast with life? We could understand it easily if we take the body to be the world and *Rabb* as its life. If so, in whatever direction we observe where is *Allah's* face? How do you define it? Let us answer the question.

15. WHICH IS *ALLAH'S* FACE?

Space and time are requisites for the smallest of the creation of the size of an atom and for the biggest worldly creation to stay and exhibit. Man cannot observe or get to know a creation's existence if it has no dimension of space and time.

Given the tiniest of the creations - an atom or the atom's nucleus is bounded by space, it has six directions, namely: up, down, anterior, posterior, right and left. These can also be referred to as six sides or faces. We can increase these faces to our needs or likes. Let us only consider the six faces (sides or direction). If we were to analyze according to *Mahkhool* and *Mankhool* then there is no space or directions. This is confirmed by *Kalimah* and its complimentary *Daleels - Quran* and *Hadith*. Today's science too accepts this contention. (I will be delving into this under "What is Time and Matter"? in this book, *Inshallah*). Let us now investigate our subject from the premise that our veiled senses limit an object to only six sides or faces.

As mentioned earlier, everything has six directions, faces or sides. It is the directions, sides or faces that has been implied in "*Wejh*" and not eyes, ears, nose and mouth. We see only one side, direction or face of an object that is in front although it has six directions, sides or faces. The creation that we see in whatever form regardless of its whole length, breadth, circular, triangular, acute angled, spherical or flat shape, we see only one side of it. We cannot see all the six faces at any one instance. It is possible to see all faces together only by means of a contraption that would integrate all the six faces into one.

We see only the external face of what we see. If we take an atom for example, it would be the size of a lime if a drop of water is magnified to the size of this world. This atom, its nucleus and electrons that move around it all have six faces and occupies space. We humans cannot see or observe all these. If we do manage to see it through some other means, then we would see only one face (side).

We see or observe only the collection of one side of the living or nonliving creations of the universe. In whatever directions we observe these creations we could only see one collection of face or side of it. This is so for any in the universe. It is this face (*Wejh*) that is referred to in *Quran*. It describes the “*Lahir*” of the creation and not the organs of a body like Eyes, Nose, Ears and Mouth. We could easily understand when we differentiate the directions, side or the face into anterior and posterior. When we observe a creation directly, we see only its front side. We cannot at this instance observe its backside. In whatever directions we observe man - back, front or sideways, we still recognize him as Man. Why is it that when we see him in front we see the face but the face cannot be seen when we observe his backside? It is because we have believed that part of the head to mean face. The word face (*Wejh*) is used as per tradition and we have got this idea fixed in our minds. Anything otherwise blurs our thinking. This is “*Wahmu*”. Yet for all, we call ourselves learned.

The face that is referred to by the word “*Wejh*” means side or phase. If we see *Allah*’s face in whatever the direction we observe, then all creations in the universe must be his appearance (*Surath*). If so, we cannot observe anything other than *Allah*’s *Surath* (face) that is *Allah*’s *Lahir*, in whatever direction and wherever we lay our eyes on. Even if this is refuted by foolhardy “*Wahmu*” it is the actual truth. The blurring or misinterpretation of an *Ayah* is not the fault of the *Ayah*. A *Mushrikeen* whose idea of *Allah* being a separate entity from his creations cannot, till death, understand the actual basis of this *Ayah*. One who wrongly understands the basis of the *Ayah* will not accept the true meaning of it. Do understand and clarify this fully from my short explanation.

Hadith

We could not identify the direction of the Qiblah while we were on a journey in the dark along with Rasoolullah(Sal). We prayed in whatever position we were. We related this incident to Rasool(Sal). At this stage the Surah 2:115 revealed thus, “In whatever direction you look it is Allah’s (Wejh) face.”

Reported by: *Ameer Ibnu Rafia(Ra)*

Authority: *Thirmithy*

Since *Hadith* is consistent with *Quran* and interact in agreement with both in accordance with the principle *Mankhool* and *Mah-khool*, the word “*Wejh*” means direction, phase, side and in this sense referred to as face which cannot be denied. (*Wejh* is the word used in *Surah* 2:115)

A CLOSER LOOK

The word “*Wejh*” (Face) in *Surah* 2:115 is used in the singular form and not in the plural form. This is a subtlety. We cannot say that all the world’s creations’ each and every face which are different from each other by kind, time and place belong to *Rabb*. What we observe is the face or side of the creations. They are countless. God in his infiniteness has all these as a single face. As this face has no direction, boundary or space and observed in whatever direction as a single face, it is in fact *Allah*’s face (*Wejh*). It is *Kufr* to refer to one individual face as *Allah*’s, but saying that it is not *Allah*’s is *Shirk*. It is factually true *Tawheed* when we say that in whatever direction we observe, we see *Allah*’s face.

As the word “*Wejh*” is in the singular form the whole universe and all that is in it is *Allah*’s face and it is wrong to say as *Allah*’s face one physically bound individual’s appearance. This is the explanation given in the *Surah*.

A physical object’s face occupy only one specific place. This is a truth experienced and accepted by all. Hence, a non-physical body’s face as opposed to the physical form’s face will not occupy one specific place but that of infiniteness - one single face besides it there is none. Observe how conveniently and aptly *Allah* has expressed “*Wejh*” in the singular form to express *Tawheed*’s *Haq*.

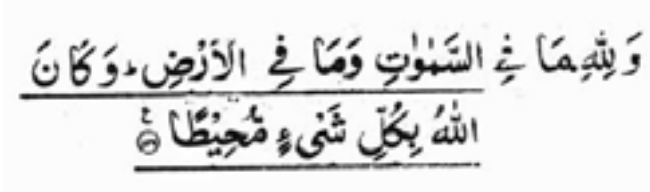
Another subtlety:

The direction is in the plural form and *Wejh* is in the Singular form in *Surah 2:115*. Why is this ? One face cannot at the same time appear in all directions. If so *Allah*'s saying must have another explanation. Time is boundless, it encompasses the place, and the place emphasizes direction. Hence, there is no direction from a scientific point of view. Man who is bounded by his senses recognizes direction from the place where his body exists. He also believes that the centre of the world is where his body exists. This is an illusion.

The *Rooh* (soul) that got released from the entanglement of the senses is the centre of the universe, boundless, and encompasses all the world's creations. Hence, it has no direction. This *Ayah* emphasizes this fact. It is only in Man's limited knowledge that many directions exist and are therefore illusory. Hence, the infinite wholeness that has no number is *Allah*'s *Wejh*. The *Ayah*'s main point is to scientifically express the fact that there is nothing called directions and it is only man's illusory invention. *Quran* has expressed this scientific truth 1,400 years ago that the *Muslims* who claim exclusive ownership of *Quran* have not known this fact only shows their lack of interest in the sphere of knowledge among themselves. Please bear with me, till I explain the absence of direction, place and matter.

16. HOW DOES *ALLAH* ENCOMPASS HIS CREATIONS?

Quran 4:126



Surely Allah encompasses all beings.

The word “*Muheeth*” is used to mean encompassment. According to *Wahmu*, it means that *Allah* is not present where the beings are, and beings are not there where *Allah* is and that *Allah* and creations are separate or different. The ignorance does not understand that this conclusion is *Shirk*. *Wahmu* likens “*Muheeth*” to Earth surrounding the Seas. Sides, Parts, Phase of the face is equalized to the face having eyes, nose and mouth. This is a wrong interpretation of the *Wahmu* in the same manner it construed the meaning to “Encompassing”. What the revelation expresses as encompassing does not mean this latter erroneous interpretation. (My earlier books give the explanation to this *Ayah* and I deal with it in short.)

17. WHAT IS TO ENCOMPASS?

Let us give thoughts to myself being surrounded by me; or like the iron encircling the knife or the Gold encircling the jewelry. The fact that I being surrounded by me is to mean that my body being surrounded by my life (soul) and that it is myself. The iron surrounding the knife is to mean that the knife is iron's *Surath*, likewise jewelry is the *Surath* of Gold. This encompassing or surrounding is not like an external material covering over another different body inside. Gold is the natural name, jewelry is the name given by us and is called "*Gowni*". One of Gold's *Surath* is chain, another is a ring. The chain and the ring are from the same Gold. Names and the different structures or *Surath* are in contrast with each other. Gold remains the same in both forms of Jewelry and only the names are different. "*Lath*", "*Ussa*" and "*Manas*" are also like chain and ring, different names but is the same "*Wujud*". By changing the shapes of Iron and Gold we get different *Surath*. In contrast to this *Allah* without change, without destruction, without transformation exists and manifests himself in all creations of the world. (Like me surrounding myself) I do not change, transform or get degraded when I am dreaming. All the *Surath* that appear in my dreams are all *Suraths* of mine. I am encompassing them in my dreams. Hence, all is *Allah's Surath*. This is an indisputable fact.

Allah's "omniscient" status is to be noted and remembered. All in the universe is his *Surath*, and hence he is all knowing. The creations of the universe that differ from place to place will be physically bounded and will not understand each other fully. Hence, the world of creation is omniscient *Allah's Surath*.

The *Daleels* of *Surah* 112 and sentences 2:15 and 4:126 confirm the meanings of *Kalimah*. Let us analyze a few more *Qur'anic* revelations.

Quran 95:1,2, & 3

وَالزَّيْتُونَ وَالرَّيْسُونَ وَطُورِ سَيْنِينَ وَهَذَا الْبَلَدِ الْأَمِينِ

By the fig and the olive, by the mount of Sinai and this city of security.

Quran 100:1,2,3,4 & 5

وَالْعِدْيَتِ ضَبْحًا وَالْمُورِيَّتِ قَدْحًا وَالْمَغِيرَتِ
ضُبْحًا فَكَرَنَ بِهِ نَقْعًا فَوْسَطَنَ بِهِ جَمْعًا

By the (Steeds) That Run, with panting (breath), And strike sparks of fire, And push home the charge In the morning, And raise the dust In clouds the while, And penetrate forthwith Into the midst (of the foe)

Quran 103:1 & 2

وَالْعَصْرِ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ إِلَّا
الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَّصُوا بِالحَقِّ وَتَوَّصُوا بِالصَّبْرِ

By the token of time (through ages), verily man is in loss.

There are many similar promises in *Quran*. Allah who banned promising on the creations, does promise on his creations. Why ? Through the methodology of “*Mantiq*” clarification can be found. Creation and creator are in contrast. Hence, if he ban promising on creations by his creations, he could do so as he is in contrast to his creations. This is only logical debate. This is only good for victory and

defeat but not to find the actual truth.

If, in the course of their play, one of the children robs, then he is punished by his other playmates. The accused child to maintain his innocence closes his eyes with his hands and promises thus: “Upon my eyes I did not rob it” or “Upon your head I did not rob it”. This, we have seen and observed. Like the child promising on his organs or on his *Surath*, God also promises on himself or on his creations. Do not take it amiss my comparing God to a child. When God has nothing other than him to promise on, what should he promise on? This is why God promises on his *Surath - Zaithoon*, horses and the like. The creation - *Lahir* (manifestation) is he himself and has promised on himself. “*Aththi*” (Fig) is a creation that is God’s manifestation, so is the whole universe and all that is in it. It is an error of understanding to conclude that I compare the child to God but in fact the child is *Allah’s Surath*. We need not get blurred in our belief as we accept *Ilah* as a common noun. These promises only assert that even nonliving matter is not separate from God. These *Ayat* are *Mutashabihat* type. These *Ayat* are expressing many spiritual acumen and ideas other than what I have explained about *Tawheed*. These are not necessary now.

The imaginary appearance that does not immediately fall within our reason is the universe. This universe is the attribute, the unseen *Wujud* is the basis or essence. The universe as per the senses of man is real and apparent, yet it changes and disappears from second to second. Hence, the creation (universe) in the understanding of man appears to be real and unreal. From *Allah’s* premise, the reality or truth means what is there, remains non-destructible. It has no opposite such as void or vacuum. Hence, in the human understanding the appearance and disappearance of the creation is *Huroor*, illusory, and illusion. Creator being the time indivisible, appearance and disappearance is irrelevant to him. All that exists forever with the creator is himself at all time. Nothing could disappear from him for ever. Hence, the universe that we see is the manifestation (*Lahir*) of the creator which we cannot deny.

A CLOSE LOOK

The creator has promised on time according to *Surah* 103:1 and 2. He has also promised on nonliving objects in the earlier *Surahs*. Creation is *Lahir* and time is *Baatin*. The creator has expressed both *Lahir* and *Baatin* as himself through these promises.

Hadith

Whoever when promising does mention Ilahs like “Lath”, “Ussa” and “Manas” must conclude their promise with “La Ilaha Illallah”. Whoever asks his brother to join him in gambling must respond by doing good, said Rasool(Sal).

Reported by: *Aboo Huraira (Ra)*

Authority: *Abu Dawood*

In this *Hadith*, two kinds of wrong doings are given and two kinds of solutions to ward off the same. Why was recitation of *Kalimah La Ilaha Illallah* requested if one includes *Lath*, *Ussa* and *Manas* - the Idols (*Ilahs*) when promising on them. It is to reiterate that *Lath*, *Ussa* and *Manas* that are idols are *Ilahs* and are the *Surath* of *Allah’s Lahir* and not separate “*Wujuds*”. It is *Shirk* to believe that *Lath*, *Ussa* and *Manas* are not *Allah* when making a promise. Believing them to be *Allah* and promising on them is *Kufr*. If what the *Kalimah* says - that there is none but *Allah* is true, which is then that appears as *Lath*, *Ussa* and *Manas*? It is to ward off the sins - *Shirk* and *Kufr* gained by promising *Lath*, *Ussa* and *Manas* - that the *Kalimah La Ilaha Illallah* is requested to be recited.

Quran 53:23

إِنَّ هِيَ إِلَّا أَسْمَاءٌ سَمَّيْتُمُوهَا أَنْتُمْ وَأَبَاؤُكُمْ مِمَّا أَنْزَلَ
 اللَّهُ بِهَا مِنْ سُلْطَانٍ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَمَا تَهْوَى
 الْأَنْفُسُ، وَلَقَدْ جَاءَهُمْ مِنْ رَبِّهِمُ الْهُدَى

Lath, Ussa and Manas are nothing but names which ye have devised, Ye and your fathers, For which Allah has sent down no authority (whatever). They follow nothing but conjecture and what Their own souls desire! Even though there has already come to them guidance (straight path) From their Lord!

What is the straight path or *Sirath* ? It is *Tawheed* as expressed by the *Kalimah*. The whole universe - creations are *Suraths* of the names that are *Ilahi* names of the creator. A fact whoever accepted *Quran* cannot deny. The phrase “nothing but names” reiterate the dual truth.

1st

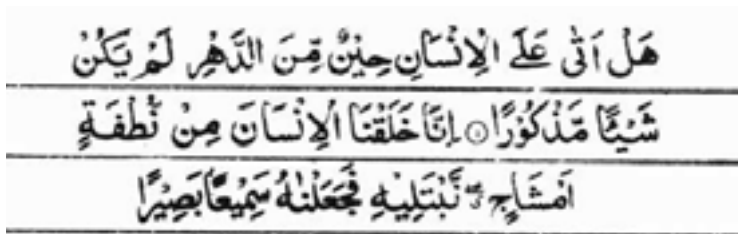
Every atom we observe in the universe is one of the *Suraths* of the *Ilahi* name of the creator. It confirms that the object we see as matter is the meaning of the name of the creator.

2nd

The names we give to the creations that we observe is called “*Gowni*” - name for the name.

It is clear to us that the creations we see are not separate *Wujuds* like *Allah*'s. The work of the *Kalimah* is to reiterate this fact. Although chain and ring are *Suraths* of Gold we call it by different names. Similarly, the entire universe being him and his *Surath* we call it by names such as *Lath*, *Ussa* and *Manas*. These names that we have given are merely names that are “*Gowni*” and not separate *Wujud* like *Allah*. (Analyze *Quran* 6:108).

Quran 76:1 & 2



Has there not been over Man a period of time when he was nothing - (not even) mentioned. Verily we created Man from a drop of mingled sperm, in order to try him , we gave him of hearing and sight.

There are many clear truths emanating from this *Ayah*. It is only in the 20th Century that science has found that a child is brought forth by the mingled sperm of male and female. The *Quran* has stated this fact in the 7th century. Wouldn't this be enough to believe in *Quran*. Let us take the necessary details of this *Ayah*.

It is true that a period of time has elapsed before Man is born. Let us analyze the *Ayah* once more. When it is nothing, it means that he has no *Surath*. We could name it only if it has a physical appearance or *Surath*. There is no matter without word and vice versa. The meaning of the word is the matter that is to be clearly understood. If there was no one or many unnamed *Suraths*, it will not appear as a named *Surath*. Why ? What is not cannot come, nor what is become none. This is a principle. It is on this principle that the creator declares in this *Ayah* that man was not in a distinguishable state. If so, Man was in a state (*Marthaba*) when he had no *Surath* or name, before he appeared as a named *Surath*. What period of time was he without name and *Surath*? When ?

Man to calibrate time needs place and other matters. Place and matter are creations. The present matter and place should then have had neither *Surath* nor name at the beginning. Hence, not only Human but the whole universe would have been in the undifferentiated, boundless, non-recognizable, without parameters, dimensionless

and immeasurable time as time. The time referred to in this *Ayah* is beyond comprehension of the human mind and therefore *Allah* has stated the time within man's understanding by saying before and after in this *Ayah*.

18. WHAT IS TIME ?

The present day science does not recognize any definition of time, though we consider time as Seconds, Minutes by the Clock; Century, Era, Year, Month, Week, Day, and Night and Day by taking Earth's revolution round the Sun as base, or by chronological arrangement of the sequence of events into Past, Present and Future. Time cannot be bound by any means and remains unchanged as it is.

Even though time differs in the universe depending on the place, in truth it is not so. It is the blind faith that springs from "*Wahmu*" that differentiates time. It is only an illusion. Matter and its actions cause changes that are apparent that is called change of time but in fact it is not. For example some parts of the world experience Night and at the same time another part experiences Day, hence we consider time is different in both these parts of the world. This is only brought about by the rotation of the Earth and the Sun's light and not by time itself. Let us take another example. A day in the planet Earth is 24 hours. But in Jupiter a day is 9 hours and 50 minutes only. According to this when a day is completed on Earth 2 1/2 days would have passed in the Jupiter. We see the times differing in the two planets. Actually this is brought about by the rotational speed of the planet being different and this appears to us being changes in time, but time remains static without change.

Time remains static. Science too accepts this fact. All beings in the universe have arranged their concept of time according to their own in their life time. The time is infinite, static, non-destructible, non-opposed and remains unchanged. Human beings could be classified into *Awams* (Primitive men), *Gawas* (Thinkers) and *Gawasul Gawas* (*Arifins*). They have differentiated time according to their own knowledge.

1st

The ordinary man calibrates Time from the rotational movements of Earth and Moon. He differentiates Time as either Yester-

day, Today and Tomorrow or Past, Present and Future and lives by it. Religions accept this. This only shows the way for the physical body to live in a physical world. This will not bring any spiritual fulfillment. That is to say the life in this world can be well organized, coordinated by means of this calibration and knowledge. Hence, we do not disregard this but this will not provide peace and self-satisfaction.

2nd

Thinkers (some sections of Scientists) have calibrated time into Past and Future. Present Time is not there in their vocabulary. This is also true knowledge. As the first second ends, the next second begins, hence Present Time is non-existent. *Quran* has supporting *Ayat* for this. If we analyze the two worlds of Present and the next as expressed in *Quran* this can be confirmed. This too will not bring us peace and self-satisfaction. It could however, act as a positive catalyst for us to react quickly in our quest to get peace and self-satisfaction.

3rd

The *Arifins* and the Spiritualists, and those who have experience in spiritualism do not differentiate Time into Past and Future but only consider Time as Present. They have formed the opinion that man's differentiating of time as "*Huroor*" - Illusion. This is factually correct as there are many '*Mahkhool*' and "*Mankhool*" evidences in support. I shudder to elaborate and remain so. The moment one experiences the truth of this knowledge will obtain peace and self-satisfaction. This knowledge has no differentiation between Present and Future life. Unifying with the creator - *Thajalli* - are all experiences brought about by this knowledge.

The Human kind, having differentiated into three groups, have divided time into three groups and have also been differentiating the place into three.

1st Group

They have divided the place into First person, Second and Third person. This is book knowledge.

2nd Group

There is only First and Second persons. The Third person is something wrought about by imagination. Some others say the Third is like the First person. There are still others who say there is only First and Third person. Some argue the things not in the First person, if it is far or near it is the Third person. Both these two groups describe the same thing in different ways. This knowledge is the result of thinking.

3rd Group

There is no Second and Third person. Only First person is existent. They are *Arifins*. This knowledge is the result of the explanation of *Tawheed*. This knowledge is obtained by special blessings called "*Raheemiyath*".

The man who differentiated time and place into many types, and the basic matter that was taken to divide time and place must exist somewhere. Where? We cannot say it is in some vastness or space as place itself is a creation. This place, the universe before its appearance would have been at the beginning existed in time without Name and *Surath*. The *gist* of it is that the universe as a whole is nameless and without *Surath* existed as time; appears, lives and at the end disappears in time. Even though we separate time into Past, Present and Future there isn't anything like it. The Day which is Today - Present, will become Past Tomorrow, and Tomorrow will become Present. Hence, what is Present is only Present Time. What we call the Present time is boundless and infinite

19. WHAT IS “HUROOR” (ILLUSION)?

To understand the subject clearly, let us take an example. A Student asked a Teacher as to what is *Huroor* ? The Teacher replied that words cannot explain its meaning but if the Student comes along with him, he may be in a position to experience the meaning of it. Thus the two were walking along through a jungle path. After some distance, the Teacher said , “I feel you are thirsty, go and bring some water.” The Student left the Teacher in search of water. He found a well and a beautiful girl was drawing water from the well. The Student was overawed by the girl’s beauty and forgot his mission of taking water to the Teacher. He even forgot the Teacher. In the end he married the girl, brought forth many children. One day he came along the jungle path to go home, he saw the Teacher seated. The Teacher asked for water. Only now he remembered his Teacher’s bidding. He then realized getting married and having children is only a dream. He now became aware that while the Teacher was seated he has been wasting his time akin to a dream or delusion. This dream or illusion though appeared to be many years was only an instant. He also became aware that time cannot be bound.

Many truths appear in this example. If the Teacher for explanation’s sake is *Rabb* and the Student is *Abd*, water as knowledge and the period of wedding is taken as the state of the world. Look at the above in this perspective.

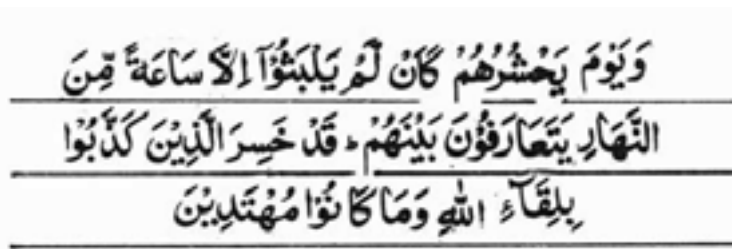
Quran 3:185

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ، وَإِنَّمَا تُوَفَّقُونَ أُجُورَكُمْ
يَوْمَ الْقِيَامَةِ، فَمَنْ رُحِزَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ
فَقَدْ قَارَءَ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعٌ الْغُرُورِ

This world's life will only provide illusory (Huroor) happiness and nothing else. (Analyze Surahs 7:22 and 17:64).

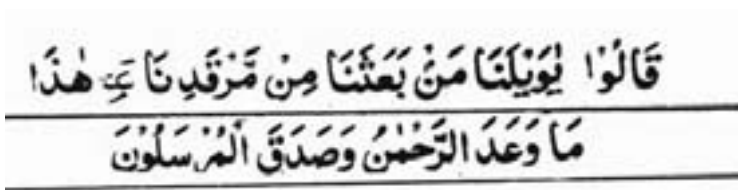
What is called this worldly life ? It is the life in the material world. The material world (*Huroor*) is an illusion, what we believe as material are all *Suraths* that appear and disappear and nothing else.

Quran 10:45



One day he will gather them together (it will be) as if they had tarried but an hour of a day. They will recognize each other, assuredly those will be lost who denied the meeting with God and refused to receive true guidance.

Quran 36:52



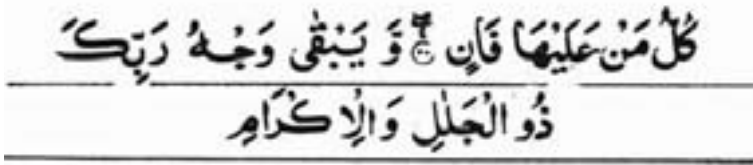
They will say Ah ! Woe unto us ! Who has raised us up from our beds of repose ? (A voice will say) “This is what God has promised and true was the word of the apostles”.

If we investigate the above *Ayat* and examples it is clear that Man bound in his senses also binds Time and Place. This is the base

for “*Huroor*” or illusion and could be realized by us.

Time is ever present as infinite wholeness and remains as same. Hence, the beginning, end and the present of the creation exist in Time is an indisputable fact. *Kalimatuth Tayibah (La Ilaha Illallah)* explains this fact. *La Ilaha Illallah*, if *Ilah* means no creation (No *Abd* and *Rabb*) then what is remaining ? That which is remaining is *Allah*, Time is another name for it. (Will support this, be patient).

Quran 55:26 & 27



All that is on the Earth will perish. But will abide forever the face (Wejh) of thy Lord full of majesty, Bounty and Honor.

In this *Ayah* “The *Rabb*’s *Wejh* that remains” brings forth many meanings. All perishing means the day of the end of the world. If all in the world perish, only the bare Earth will remain and the bare Earth must be *Allah*’s face (*Wejh*). Till “*Wejh*” exists *Rabb* too will exist. In the previous *Ayah* (2:115) *Allah*’s face is mentioned, and now *Rabb*’s face is mentioned. If we look at this closely we could understand that a spiritual secret is hidden in this. Let us delve into what is necessary.

It is evident that all that appears is from *Allah* the so called *Thaath*, *Wujud*, *Haq* and time, lives and disappears in it. Time or *Allah* was first, last and hidden for the creation that appeared, existed and disappeared. The universe (creation) is *Lahir* (appearance) of *Allah* or time. What is referred to as *Muheeth*, *Lahir* or *Wejh* is the fact that only *Allah* that appears and hidden. What we call *Allah*, Time or *Wujud* is beyond beginning, end, appearance, disappearance or destruction. Hence, appearance and disappearance, beginning and

end depends on the second *Marthaba* (state) called “*Rububiyath*”. The second *Marthaba* of *Thaath* or *Wujud* is *Rabb* and *Abd*. A clear human mind will accept this. It is because of this that words that could be comprehended depending on their state of knowledge is used. If we try to gain more knowledge than this it is beyond the circle of human knowledge. Hence, Time can only know the Time.

Hadith

Do not refer to grapes as being noble fruit, nor do you say it is Time’s infliction. Because truly Allah is Time, said Rasool(Sal).

Reported by: *Abu Huraira (Ra)*

Authority: *Buhary, Muslim, Abu Dawood*

Hadith

Do not curse Time. Certainly Time is Allah.

Authority: *Thawilathun Najmiya, Kalimathulhakki*

In accordance with *Quran, Hadith* and the knowledge gained by inference (*Mahkhool*) it is *Allah* the *Wujud* that is referred to as time. Hence, nothing can ever exist besides that time, the so called *Wujud*. Eternal life (*Haiyul Kayoom*) or “*Rooh*” are referred to this time. This is indivisible and infinite wholeness. Only this *Wujud* exists and its aggregate name is the universe and the energy that emanates from the universe belongs to it. It has no partner, pair or *Shirk* with it. If we consider the creations separate from God, then we get fully submerged in *Shirk* and could be compared to foolish *Jahils*. The universe or man would have been “Time” before their appearance in the world. *Wujud* that is Time from the instance that gets the name “*Insan*” (Man) appears as a *Surath* that is called Man. The nameless state is “*Ahad*”, the state that was before its appearance and being incomprehensible is called “*Uhad*”; the state that was after appearance in physical form as *Surath* is “*Wahid*”. If we look at this in a different form the first state is *Wujud* or *Kunhu* or *Thaath*; the second state is the *Thayanul Ula* or general imagination and the third state is called *Thayanussani* or descriptive imagination.

Eventhough we separate Time according to our restricted senses into three states, in truth it is undifferentiated, universal, *Wujud* that is Time. *Surah* 112 is revealed to express this. You could now analyze the word “*Ahad*” in that *Surah* in its appropriate perspective. Like our dreams, originating from us, being present in us and ends in us, *Wujud* that is Time originates the universe, lives in the Time that is *Wujud* and disappears or perishes in *Wujud* that is Time. Like the life (soul) being the basis for birth, life and death, *Wujud* or *Rooh* is the basis for appearance, presence and end of all universe’s creations. In my dreams, it was me who was the life behind the dreams. It was “I” who made all the characters in the dream appear, and through it experienced my individuality as “I” and lived so. The moment my state of sleep ends, the awareness “I” did not see the presence of another “I”. The consciousness “I” in my dream is called *Ananiyath*. The moment *Ananiyath* ends, a state of awakening occurs. The purpose of the *Kalimah* is to awaken the man who lives in a long dream world and tarry him in his true state. Hence, it is pure illusion to mean “He manifested” in a place other than him. *Kalimah* transforms the man who is in a long dream to a state of awakening that is real. Hence, it is pure illusion to mean he manifested in a place other than him. If we are to believe firmly that the creator himself, in himself for himself envisions the universe as “*Lahir*”, certain *Ayat* in the *Quran* that confuses our mind have to be clearly analyzed.

20. IS RASOOL(SAL)'S HAND ALLAH'S HAND?

Quran 48:10

إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ ، يَدُ اللَّهِ فَوْقَ
أَيْدِيهِمْ ، فَمَنْ رُكِبَتْ فَإِنَّمَا يَنْكُثُ عَلَى نَفْسِهِ : وَمَنْ
أَوْفَى بِمَا عَاهَدَ عَلَيْهُ اللَّهُ فَسَيُؤْتِيهِ أَجْرًا عَظِيمًا

Oh Prophet ! Verily those who plight their fealty to thee do no less than plight their fealty to God; The hand of God is over their hands, then anyone who violates his oath, does so to harm of his own soul, and anyone who fulfils what he has covenanted with God, God will soon grant him a great reward.

Some of those who have not analyzed the above *Ayah*, without a clear understanding, have given an explanation that it is mentioned metaphorically using literary traditions that *Rasool (Sal's)* hand is *Allah's* hand. Many *Ulamas* even now, especially the *Wahhabis* who say *Abd* is different and *Rabb* is different are giving the same meaning. They have even stated that whoever says *Allah* has a face and hands is a *Kafir*, and have written thus. We refer to only those who do not accept *Quran* as *Kafirs*. Unsubstantiated explanations are opposed to the *Quran* and *Hadith*. This *Surah* (48:10) is a strong *Daleel* of *Kalimah*. It is undoubtedly “*Muhkamu*” kind of sentence. This gives only one meaning in accordance with *Ifarath*, *Dalaalat*, *Isarath* and *Ithilaf* (word, meaning, synonymity and comparison) which are the four principles for a *Muhkamu* sentence. It is wrong to consider it metaphorically as it opposes *Quran*. Hence, it is best we analyze the verse in the *Ayah* taking into consideration that “*Allah's* hand exists” without resorting to a forced meaning.

From the previous *Ayat* we have confirmed that *Allah* is Time. The latter's appearance is the universe. The energy that comes out of the universe is *Allah's*. *Surahs* 2:165, 2:224 and 10:31 prove this

point. We cannot dispute the fact that everything that appears in the universe is *Allah's Surath*. If this is so, whose is *Mohamed(Sal's) Surath*? It is *Allah's*. If the hand of the body is that of the *Surath of Mohamed* - a "Gown" name which belongs to *Allah* why should we refute the body is not the *Surath of Allah*? Whose *Surath* is the entire universe when the hand or the body of *Mohamed(Sal)* - the *Abd(Rasool)* is not different from *Allah*? It is *Allah's*. If the external appearance of *Lahir* is of *Allah*, then the inner spiritual world of *Bathin* too is of *Allah*. If both belong to *Allah*, *Marthabas* (states) that we are unaware of too belong to him. The *Quranic* verse (based on the principles of *Ifarath, Dalaalat, Isarath* and *Ithilav* substantiates the *Kalimah* that expresses that with *Allah* nothing exists besides him.

I have believed in my body (*Lahir*) and my life (*Baatin*) without observing it differently. My hands are one of my organs, every atom in my body is my appendage. Every atom of my body's *Surath* is my appearance. All energy emanating from every atom in my body is my own. The recognition of this energy as good and bad belongs to Man's *Adaalat* - concerning jurisprudence. What we are now delving into is nothing but *Tawheed*. Taking this into consideration, we cannot dispute the truth emanating from the *Kalimah La Ilaha Illallah*. *Allah* openly states that there is none but himself. The fact that using simple meaningful words having only one meaning and through the *Kalimah* he states that the creations (*Lahir* and *Baatin*) and creator (*Abd, Rabb*) which are two *Marthabas* are mine, and none can be my pair, equal, synonymous with me. The *Daleels* of the *Kalimah* are revealed to confirm and explain this. Hence, there is no *Ayah* or phrase in *Quran* that is opposed to *Kalimah*.

Let us examine *Ayah* 48:10 once more. In this, it is stated that your promising to *Rasool(Sal)* is like promising to *Allah*. This is more than enough evidence to say *Allah* is *Rasool*. Based on *Kalimah* the word *Allah's Rasool* if taken grammatically as a possessive case, then, like me being my life, it is evident that *Allah's Rasool* is *Allah* himself. *Abu Jahil* has taken this word in the opposite sense. *Rasool(Sal)* opposed him and confirmed the word in its true sense.

We should not forget that we have to tread the path of *Rasool(Sal)*. The sentence revealed below this is not necessary, yet *Allah* has revealed it. There is a truth in it. Since *Allah* knows that man would be in doubt even with explicit explanation he has said that their hands are placed over *Allah's* hand to clear the doubt and establish the *Kalimah*. This is an important and conclusive truth, for it emphasizes *Tawheed*. The latter fact is not known to many.

We have learnt from grammar that the creations are of two kinds. The human beings, divine beings and beings in Hell are classified as superior beings as against other creations moving and non-moving. A man of superior group, even if he loses his hand, still belongs to the superior group, but the hand becomes an inferior object as soon as it is detached from him. Now in the sentence “*Rasool's* hand” and “*Allah's* hand” the words “*Rasool's*” and “*Allah's*” have been used in the possessive case grammatically. This is *Quran's* argument. *Abu Jahil*, the *Mushrik* held a diagonally opposite view of the above and that was his argument. Here *Allah* defeats the *Mushrik*. How? In the sentence “Who saw *Rasool's* body?” Or ‘Who promised’ he has mentioned only as hand - a part of the body as hand. Only a particular part of the body is mentioned as hand meaning it is irrational or immovable.

Mushriks believed that everything is a separate *Wujud* and not *Allah*. They also believed that the *Ilahs* they worshipped are irrational and immovable objects and *Allah's Malaks* and prophets are superior beings. It is also their belief that *Allah* is invisible. It is to clear this illusion the word “hand” was used by the creator. If *Allah* is invisible, his hand too would be invisible. *Rasool(Sal's)* hand was tridimensional and physical and the hands of those who swore on his hand were physically visible. *Allah's* nonphysical hands cannot touch a physical hand. Even if it touches it cannot be seen and felt. *Rasool(Sal)* and those who swore on his hand had seen each other face to face. *Rasool(Sal's)* hand being a physical irrational object is said to be *Allah's* hand and all physical and irrational objects are emphasized to be none other than *Allah*. Hence, it is clear that rational or irrational beings (matter, physical, spiritual) are all appearances

(*Lahir*) of the creator. Thus the creations though appears different from each other the *Wujud* - infinite wholeness is one for all.

Creation is that which lives as one wholeness - the life, the rational entity and the body, the irrational entity together without difference. The moment the rational entity - life ceases its control over the body, the body becomes a corpse or irrational entity. If we take as an example what has been described here, the creator - superior being or rational being and creation - irrational being (*Lahir* and *Baatin*) exist in union undifferentiated and undivided which we cannot deny. *Quran's* premise is that all creations are *Allah's* slaves. This could be easily understood when we consider the creation (*Abd*) is the image in the mirror and the mirror as the *Noor* - the wisdom, and the possessor of the wisdom - the life (*Rooh*) that perceive "I" as the one who sees and be aware of. The veil of darkness that creator is in the third person above physical and spiritual world would be removed at once when the fact that physical and spiritual world are not separate from the creator is firmly established in our mind. If the whole universe is his appearance - *Lahir* and *Baatin* then he and he alone exists as infinite wholeness without any difference with that appearance; *Surah* 8:12 and 9:40 confirms that whatever state you are in, *Allah* is with you. How could we classify our knowledge when we go in search of *Allah* to New *Delhi* and *Bangladesh* forgetting the fact that he is with us.

These *Ayat* are revealed to address the *Mushrikeens* that their belief that *Allah* exists away from his creation is a fallacy. These *Ayat* only confirm the *Tawheed* that is the true *Iman*. In 48:10 though the words used are all "*Muhkamu*", in order to clear the doubts of man commonly used words are employed by *Allah* to confirm *Tawheed*.

Quran 33:15

وَلَقَدْ كَانُوا عَاهَدُوا اللَّهَ مِنْ قَبْلُ لَا يُوَلُّونَ
الْأَدْبَارَ وَكَانَ عَهْدُ اللَّهِ مَسْئُولًا

And yet they had already covenanted with Allah not to turn their backs, and a covenant with Allah must (surely) be answered for.

The companions of *Rasool(Sal)* gave an undertaking to him that they will not turn their backs and run away in a battle. This *Ayah* becomes false if we take it that *Rasool(Sal)* is different from *Allah*. If *Rasool(Sal)* is not *Allah*, they giving an undertaking to *Allah* is erroneous. This *Ayah* does not use the word *Rasool(Sal)* but mentions only *Allah*. This should be analyzed with *Ayah* 48:10 where *Allah* and *Rasool(Sal)* are mentioned to be in unison. “*Mandra Aani Fakathra Alhaq*” - whoever had seen me surely had seen *Haq* is a *Hadith*. Let us find out how this *Hadith* confirms our earlier contention. The “*Haq*” in the *Hadith* is one of the divine names of *Allah* which has no contrariety. This should be borne in mind.

21. WHAT IS CORPOREAL (MATTER)?

What is corporeal? (Physical and Material)? What are First, Second and Third person ? Anything that has length, thickness and breadth or three dimensional is called Matter, Corporeal. This Matter could be comprehended with our own senses. The solid, liquid and gas are three states of Matter (*Marthabas*). The creator is incorporeal is the view of all the people in the world. This had been proved with supporting evidence by our ancestors. So have the *Arifins*. Many of the present day men have understood this differently and have placed their belief in it. Let us find out how ?

The ordinary man is of the opinion that Matter or Corporeal is different from *Allah* and it is not correct to call Matter or Corporeal as *Allah*. This is the opinion of *Mushrikeens* too. As Matter or Corporeal is only an appearance and an illusion (*Huroor*) without substance. *Allah* cannot be called Matter, physical or corporeal; says *Arifins*. They are of the opinion that there is nothing called Matter. This is also accepted by the scientific world. Yet there seems to be a difference between scientists and *Arifins*. Science has only used the principle of “*Mahkhool*” in support but the *Arifins* have employed both “*Mahkhool*” (inference) and the revelations - “*Mankhool*” in support of their view point. Yet there seems to be a difference between scientists and *Arifins*. Further, *Arifins* have accepted only the first person on the basis of the principle *Mahkhool* and *Mankhool*, whereas the scientists have not accepted or unaware of it. It is my belief that all the scientists would become true servants if science based on inference could accept revelations as well.

As Men, we have two eyes with limited power that could observe the existence of the tridimensional Matter. This would not be possible if we had only one eye, otherwise we could not have seen the three dimensional matter very clearly. As different creations have varied degrees and limitations in their sense of sight, some are color

blind. Certain other creations hear noises that cannot be heard by our ears. Some animals have the power of observing *Jinns* and *Malaks* but we cannot do so. Hence, all creations see the world according to their naturally built in capacities and also live by it.

We see creations as tridimensional matter. Even though we see them as real objects it is only an appearance or illusion that is not real or true. When we observe our image on a physical ordinary mirror, it looks real and three dimensional. In actual fact it is not three dimensional, nor is it matter or incorporeal. Hence, is it correct to come to the conclusion that all that we observe on the matterless spiritual mirror “*Noor*” as three dimensional Matter, as real and physical? No, it’s wrong. It is an illusion and *Huroor* that we observe through our knowledge limited by our senses, consider matter or material body existing. The universe that we see is similar to what we observe in our physical mirror as a tridimensional corporeal body which is a mere appearance or *Surath*; not like the *Wujud* the essence. Hence, what we see as matter is only an illusory appearance that is not real; seen only through our limited senses. Hence, matter does not actually exist. A supreme energy’s illusory appearance is the universe (creation) and the appearance is not different from the energy, a fact substantiated by present day science.

When the senses are subdued, the material body becomes nonexistent with the self or soul that perceive the “I”. If we take a fireball tied to a rope and revolve, we observe a circle or ring of flame, but in reality there is no such ring of flame and only the fireballs remain. The circular flame is a “*Huroor*”. Man who is bound by his senses and illusion believes as material body the different *Suraths* of appearances of the unknown infinite wholeness. But in fact there is no matter or material body.

The *Ayat* of *Surath* 48:10 saying that *Rasool’s*(*Sal*) hand is *Allah’s* hand only confirms that what we observe as matter that appears as *Surath* is not a different thing from *Allah*. None need black this out. Only a drugged person will say *Wujud* could be seen only by touching it.

The creation (whether it is an atom or Mount Everest), sees the world and experiences it differently. They do so with their own self "I" as the centre live, know and experience it. The self-awareness "I" is the centre of the universe that every creation has taken. Men cannot comprehend the number and kinds of creations existing in this world. Men of wisdom cannot deny the fact that all creations with their own nature live, considering themselves as centre and the moving and immobile entities having *Rooh* perform "*Tasbih*" and "*Salah*" - worship. *Quran* and *Hadith* confirm this. As I fear long explanation, I desist from doing so. Moving and immovable beings live with life, speech and other attributes. We are aware that mountains, date palms, tree trunks, camels, snakes and others have spoken to *Rasool(Sal)* and other Prophets. It was a tree that spoke to *Moosa(Al)*. Every atom depending on its nature are worshipping *Al-lah* all the time. This may not be known to Men, but firm believers do. If creations are mere appearances or "*Surath*", the self that perceives "I" individually in every "*Surath*" should belong to the one infinite wholeness whose manifestation is the entire "*Surath*". However, it is clearly evident that the self-awareness differs in each and every individual creation. But, the wise understand through inference that there cannot be many individual self, and if so, there will be interaction among the creations. The interaction takes place when it believes "I" and the other are separate. This is an experience in our daily life.

22. WHAT IS IMAGINARY “ILAH”?

Quran 21:22

لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا ، فَسُبْحَانَ
اللَّهِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ ﴿۲۲﴾

If there were, in the Heavens and the Earth, other Ilahs beside Allah, there would have been confusion in both.

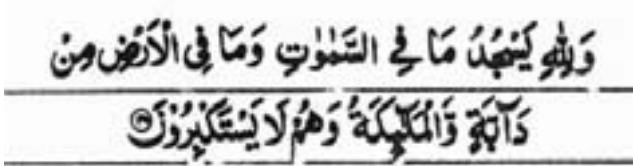
Interaction will take place, Sky and the Earth will be destroyed if the existing (*Mawjud*) creation (the universe) is a separate *Wujud* other than *Allah*. In short, creatures that are differentiated by place and time will interact with each other. The reason for interaction of the creation with each other is the individual self that perceive the “I”. The interaction continues due to this being mere imagination and illusion. This individual consciousness is the base for all the movements in the whole universe including an atom.

There is no contrariness to the self-consciousness of the creator - the *Mumin* who believes the consciousness of the entire creation in the whole universe is mine. Hence, no destruction or interaction. Thus the creator who perceives the “I” is the eternal being without destruction. *Quran* and *Hadith* substantiate the fact that there is no creation other than him and he conducts his affairs through the “*Surath*” - the *Ilah*. The belief that *Allah* and I are separate is the tap root of *Shirk* which should be clearly understood.

Investigate from different angles and get cleared what the *Mushrikeens* believed as *Ilahs*. Also the *Ayah* 21:22 where it is emphasized that there is no *Ilah* other than *Allah*. If only *Allah* exists in the *Surath* that is creation and only his will takes place in the universe, then there arises a question as to why it is necessary for

commands, prohibitions and interrogations. The answer to this question is found in my book “Do you know the truth of Iman” under the title “Redressing of Doubts” Question Number 09 with supporting evidence.

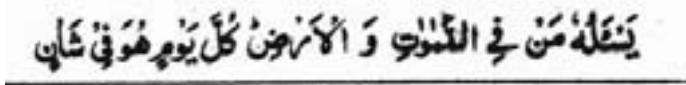
Quran 16:49



And to Allah doth obeisance all that is in the Heavens and on Earth, whether moving (living) creatures or the angels !

There arises a doubt in the above *Ayah*. When many of the men in the world are doing *Sujood* to *Ilahs* that are statues made of sand, stone, silver and gold, how could it be true to state they are doing *Sujood* to *Allah* in the present tense. If what *Allah* says is true, the *Sujood* to the statue that is *Ilah* is to *Allah*. Then, how could we dispute the fact that the whole universe is his attribute or appearance ? The person who does *Sujood* to statues of sand, stone, silver and gold does in the belief that they are different from *Allah*. This makes his other actions too to become *Shirk*.

Quran 55:29



Of him seeks (its need) every creature in the Heavens and on Earth. Everyday he is in a different state.

This again creates doubt. Let us stick to important aspects. I seek the help of a cobbler when my strap of the footwear breaks. For food, seek the assistance of money; to cook seek the wife’s assis-

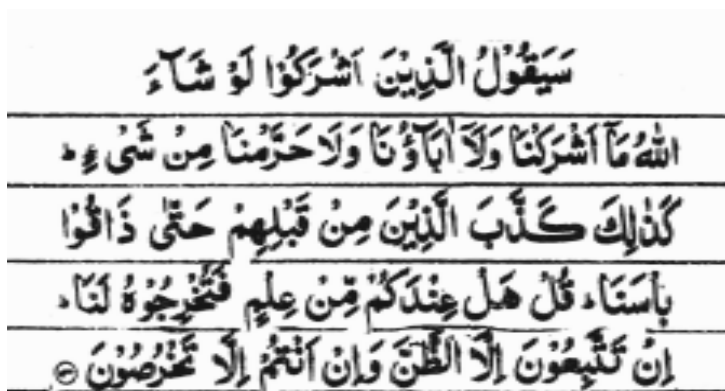
tance. The beggar with the assistance of a walking stick seeks the help of the rich man. Let us consider other actions of this sort. Considering the person who requests help and his material walking stick as two separate entities different from *Allah* amounts to not understanding the *Quran*. *Quran* is *Allah*'s spoken words. There cannot be fallacy or conflict. You cannot twist or turn it around. Whoever, wherever, from whatever one asks for help or assistance it amounts to seeking help and assistance from *Allah*. This is the meaning of this *Ayah*. The creation that is in the *Surath* or form seeking help, asking help and the *Rabb* without *Surath* or appearance in a state of *Baatin* giving help; doing help, refusing are all himself. There is none other than himself - the truth of the *Kalimah* that is explained and confirmed by this *Ayah*. The *Surah* 2:165 and other such *Ayat* expressing that *Allah* is omnipotent and omniscient is with regard to this truth.

Mushrik is classified as a person who in the state of "Ananiyath" (ego) believes that he seeks help from those who are not *Allah* and from that which is not *Allah*. We should understand that however high a person may be he cannot live at any time or place without the help and assistance of the rest of the creations (both living and nonliving) in the universe. Even when the strap of the footwear breaks we have to seek the help of *Allah*. We should know that the cobbler who mend the shoe is a *Surath* of *Allah* and the energy that emanates too is *Allah*'s. If this is not factual, then we cannot find a single person without *Shirk*. It is true that it is not *Shirk* to seek help from *Rasool*(*Sal*), *Awliya* or place our hope for their *Safath*. A *Mumin* who believes that the *Awliya* and good men are special *Surath* of *Allah* and the energy, help, and assistance emanates from them is *Allah*'s; then even seeking help from nonliving matter does not become *Shirk*. Let us analyze and compare the *Tawheed* in *Islam* and the present day monotheistic belief of *Wahhabis* and get clear of the truth. There are numerous supporting evidences to confirm that all the creations in the universe are the appearance - *Surath* of *Allah*.

There is still another fineness with regard to *Surath*. The

physical world we observe is *Lahir*. The non-appearing spiritual world of *Jinns*, *Malaks* and the spiritual creations are called *Bathin*. This is true to the ordinary man. The actual meaning is different. Even though the *Jinns* and *Malaks* and the spiritual world cannot be observed by our senses, they are also *Lahir*'s world. This is because if there is no *Surath*, there cannot be creations. Hence, even though we do not see the spiritual world as a material one, they do have *Surath*. In the spiritual world, their world is material for them. The definition of matter in this physical world is different from the definition of the matter in the spiritual world. Hence, both physical and spiritual worlds are included when it is said *Lahir*. If so what is *Baatin*? The state of *Baatin* is "*Tanseeh*", that is called "*Kunhu*"; "*Thaath*"; "*Wujud*" which states are beyond our normal comprehensibility. Investigating this is prohibited. The *Rububiyath* that consists of the state of *Abd* and *Rabb* are all referred to as *Lahir*. Human knowledge can perceive a part of it with all the senses and the other part with senses of knowledge (inference). Only the creator knows the state of *Tanseeh*, the *Kunhu* - his own self that is *Baatin*.

Quran 6:148



Those who give partners (To God) will say: "If Allah had wished we should not have given partners to him nor would our fathers nor should we have had any taboos. So did their ancestors argue falsely, until they tasted of our wrath. Say: "Have ye any (certain) knowledge ? If so produce it before us. Ye follow nothing

but conjecture; You do nothing but lie.”

Shirk, Ananiyath are only imaginary and lies (non-existing) that have no supporting evidence; obtained from book knowledge and habits. Lies non-existent at anytime, anywhere. Believing in such a non-existence is an illusion. Through ignorance man lives creating a lie that is *Shirk* and gets into difficulty. He cannot achieve peace in both worlds unless he gets rid of this wrong belief.

As the whole universe exists with an indivisible infinite life, every atom's self-consciousness the “I” is the consciousness of *Rabb*. Creations that do not fall into the category of man and *Jinns* have been made not to contravene their natural law (*Kalaqathir*). Men and *Jinns* have the freedom of thought or choice that are closely connected to *Shaitan* and *Haiwan* who possess the ability to override natural laws in Men and *Jinns*. Hence the “I” in them acquire a dual characteristic or role. The creator has made man his representative, hence man's knowledge has been formed to be bounded and expansive. Its bounded state is the consciousness “I” of the *Nafs*. It's boundless all pervading state is the knowledge of the universe. The *Quran, Hadith* and Science confirm the fact that the universe is constantly expanding. Hence, man's knowledge has no limits.

This knowledge encompasses the whole universe and could change every moment up or down. When it is in the lower level, it believes the creator is separate from it, hence its consciousness “I” is called *Ananiyath; Shirk* or duality. This knowledge in its imagination believes the creator is in a place away from it. A veiled state of this knowledge is called “*Nafs*” - mind. Human knowledge is one and infinite whole. This is called “*Rooh*” and “*Noor*”. When in the veil of “*Ananiyath*” this knowledge gets restricted; it acquires the names *Nafs* and creation. It is this *Nafs* that is born and that dies. This *Nafs* too is only one. Don't be surprised. *Surah* 6:98 and 7:189 confirm this contention.

When an earthworm is cut into two pieces, they live as two

individuals. It is evident that two worms live in a single *Nafs* (*Rooh*). Even though they become enemies to each other it confirms that they live under the domination of a single *Nafs*.

Quran 30:26

وَلَهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ كُلٌّ لَهُ قَانِتُونَ

To Him belongs every being that is in the Heavens and on Earth; all are devoutly obedient to Him.

Quran 6:98

وَهُوَ الَّذِي أَنشَأَكُم مِّن نَّفْسٍ وَاحِدَةٍ فَمُسْتَقَرٌّ
وَمُسْتَوْدَعٌ، قَدْ فَضَّلْنَا الْآيَاتِ لِقَوْمٍ يَفْقَهُونَ

It is He who hath produced you from a single being (Nafs); Here is a place of sojourn and a place of departure.; we detail our signs for people who understand.

As my body and all its appendages belong to me, it is all under my control. I am one among the others on the Earth. Me and all others in the world belong to him, then I must be one of his *Surath*. Hence, we must strongly believe that the entire universe is *Asma's Surath* of the creator. Since man's *Nafs* believes that God is in the third person and away from him he cannot see the creator, nor can he obtain God's union (*Thajalli*). This in short is permanent Hell. The *Kalimatuth Tayibah* and its complimentary revelations in the religious books are given to get rid of the mind and free it from the lies that is *Shirk* or *Ananiyath*. It is to expound this that 124,000 prophets appeared. Till the end of the world, *Walis* - the true servants of God will appear to reiterate this truth.

Quran 26:213

لَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ فَتَكُونَ مِنَ الْمُعَذِّبِينَ

Do not call on any other Ilah (Imaginary) with Allah, or thou will be among those under the penalty.

Quran 16:51

وَقَالَ اللَّهُ لَا تَتَّخِذُوا إِلَٰهَيْنِ اثْنَيْنِ ۚ إِنَّمَا هُوَ إِلَٰهٌ

وَاحِدٌ ۚ فَإِنِّي قَارِعُهُمْ

Allah has said, “Take not (for worship) two Ilahs. For Ilah is (one) infinite wholeness; then fear Me (and Me alone)

Let us analyze the word *Ilah* in the above *Ayah* from different angles. What is the meaning behind *Allah* requesting us not to take two *Ilahs*, whereas there exists lakhs and lakhs of *Ilahs*. Let us think over it, lend your ears for a while. “*Noor*” is the knowledge that has got rid of itself from ego and all bondages. This is also called “*Rooh*”. The “*Noor*” in a state devoid of any attachment, the self-awareness of itself is the consciousness “*I*”. This consciousness “*I*” when it takes the veil of “*Wahmu*”, this “*I*” becomes the reflection, *Shirk* and belongs to the outer mind (*Nafs*). The awareness “*I*” that of the outer mind called *Nafs* having believed in an *Ilah* out of itself, consider itself as an *Ilah* and the imaginative creator as another *Ilah*. This is a disease of the mind. These *Ayat* warn of dire consequences if the *Mushrikeens* get saturated by this foolish *Shirk*.

All the creations that appeared in my dream had individual

consciousness “I”. It is 100% factual in the dream, but the moment I am awakened I become aware that all the individual consciousness “I” of the creations that appeared in my dream are mine. Though this consciousness is one, I get deceived in my dream that all that creation appeared had individual consciousness. This consciousness “I” of the creations appeared in the dream is the reflection of my own self-consciousness. *Rooh* is the possessor of the consciousness “I” and “*Nafs*” is a “*Malhar*” that reflects this consciousness. The *Nafs* has taken over my right as a loan. This is *Ananiyath*, called *Shirk*. This is the secret of *Amanah* (something entrusted with confidence).

23. COULD *KALIMA RID SHIRK* CALLED *ANANIYATH* ?

The “*Nafs*” that is in delusion thinking that I exist gets annihilated when it is said “*La Ilaha*” - means no creation. That is to say the *Nafs* dies instantly the moment it believes that there is no creation. Its imaginary “*Ilah*” too gets annihilated. Now the “*Rooh*” without any connection to *Nafs* realizes that there is nothing except me. Hence, all the veils and restrictions imposed on it gets removed. Thus the self-consciousness of “*Rooh*” becomes the consciousness of the “*Rabb*” that is *Rooh’s Rooh*. Now the *Rooh* is unconscious of the thought that I am a creation, hence all the attributes of *Rabb* emerges. At the end the *Rooh* reaches the stage of a crystal of salt that gets dissolved in the sea. That is to say it attains union with God. Do not come to the conclusion that the *Rabb* has become a creation or the creation has become a *Rabb*. *Islam* is not Atheism or Non-Atheism. *Islam* is a natural way. *Surah* 58:22 confirms the fact that the creator firmly establishes the *Mumins* through God consciousness.

As far as the *Ananiyath* declines the attributes of *Shaitan* and *Haiwan* will be removed. The attributes of *Malakkani* and *Rahmani* will emerge. When these qualities get fullness, his *Surath* becomes apt for God’s special *Thajalli*.

Quran 21:29

وَمَنْ يَقُلْ مِنْهُمْ إِنِّي إِلَهٌ مِّنْ دُونِهِ فَذَلِكَ
نَجْزِيهِ جَهَنَّمَ كَذَلِكَ نَجْزِي الظَّالِمِينَ ۝

If any of them should say “I am an Ilah beside Allah”, such a one, we should reward him with Hell; thus do we reward those who do wrong.

It is the belief that I am an individual *Ilah* separate from the creator *Ilah* who is omnipotent is pure *Shirk* and Hell is the reward for it. We must understand that an *Insan* believing that he is a separate *Ilah* from the *Ilah* - the creator is a great sin. Sin here signifies words and deeds that prevent one from attaining the goal - peace and self-satisfaction. Compare the above details with *Kalimah* and get cleared.

Quran 5:72



Surely those who state Mariyam’s son Maseeh is Allah are all Kafirs.

Many do not realize the fact that this *Ayah*, though apparently is in contrast to our previous explanation, actually confirms it. If one who says *Isa(Al)* is *Allah* is a *Kuffar*, then why shouldn’t those who say *Mohammed(Sal)*, or all creations or oneself as *Allah* be termed as *Kafirs*? Our knowledge poses this question. In *Ayah* 21:29 quoted earlier the term “I too besides *Allah*” implies that it is *Shirk* (sin) to consider in the context of “besides *Allah*” I too an *Ilah*. Hence, it is evident that having the idea that “besides *Allah*” there is *Ilah* that is not him is *Shirk*. This has been said before. A *Hadith* describes those who say the *Kalimah* by word of mouth but gets imbibed in

Shirk are revisionists. “*Minthuni*”; “*Minthunillahi*” and “*Minthunihi*” are words addressed to those who believed that *Allah* and creation are separate, and to confirm the true *Tawheed*, pointing out the *Shirk* in their hearts and to remove it. The sentences having these words, the phrase “In your thought” is being a clinging predicate. This has been explained in my first book.

Let us clear doubts in *Surah* 5:72. Let us first look at the sentence in this *Ayah* “who says I am also an *Ilah*, I am also an *Allah*”. If it is said, “I am also *Allah*”, then it amounts to accepting *Allah* as an aggregate being. These sentences imply *Shirk* and *Kufr*. The reason is to perceive the infinite, omnipresent creator as separate and an aggregate of all. It is *Kufr* to consider only “*Lahir*” is *Allah* or only “*Baatin*” is *Allah*. *Tawheed* is the belief that *Allah* is both *Lahir* and *Baatin* and also beyond these *Marthabas*. Religion bans the use of the word *Allah* on any of his creations to ward off human beings from *Shirk* and *Kufr*.

This ban was proclaimed by *Rabb* to *Abd*. Isn't *Abd* in direct contrast to *Rabb* ? It is because of this *Allah* stated that the hand of the Man - *Rasool*(*Sal*) is his hand. It is to clarify the truth and make us witness to this that he has proclaimed it. The purpose of *Surah* 33:15 & 48:10 is to explain the fact that the body - *Mohamed* (*Sal*) is mere *Surath*, an appearance and not a substance and the *Surath* belongs to the category of “*Huroor*”, illusion. The understanding of the fact that the creations both physical and spiritual are the appearance of *Allah* is *Tawheed*. Interacting with the creations based on their appearance, nature and habits, abiding by “*Adaalat*” - the Law and Administration is laid down with a practical approach to implant the principle of *Tawheed* in the hearts and minds. This is the truth of *Deen*. The above *Ayah* is not to explain that *Allah* and creations are separate, but to point out that creation is not separate from *Allah*. *Ayat* 21:29 and 5:72 confirm each other of the facts. To get a clear picture let us delve into a few more *Ayat*.

24. WHO WERE THE PROPHETS WHO WARNED BY INSTILLING FEAR ?

Quran 53:56

هَذَا نَذِيرٌ مِّنَ النَّذِرِ الْأُولَىٰ ۖ

This is a warner who strike fear. The one who did before.

Many of the present day *Tafseers* have either blacked out or misdirected the meaning of this *Ayah*. This *Ayah* that was revealed to confirm *Tawheed*, has been misinterpreted by the revisionists to a state that can bring about *Shirk*. How?

They do so thus: “He is (also) a warner who strike fear, (similar) to those (to men) before him”.

By writing this within a parenthesis, they have blacked out *Tawheed* by the insertion of their own views. With the same breath, they proclaim loudly that those who give meanings to *Quran* on inference are Hell bound. Such is their ignorance. They have explained their *Iman*’s true nature.

If one analyzes why they black out, there are two reasons.

1st

They have not understood *Tawheed* to the extent of understanding the true meaning of the *Ayah*.

2nd

Fearing that this would support Hinduism’s Rebirth theory, they have done wrong insertions.

Though they knew that the theory of Rebirth is diagonally

opposed to Islam's *Tawheed*, they do not appear to possess the knowledge of clear understanding. It is surprising to note that certain *Mubassireens* have not understood that this *Ayah* refutes the idea of Rebirth and confirms *Tawheed*. *Ayat* 21:95, 36:31 and 21:101 completely dismiss Rebirth. The principle of "*Mahkhool*" - the knowledge by inference will not accept the theory of Rebirth.

In *Surah* 112 *Allah* is explained as being "*Ahad*" and "*Samad*". That to describe infinite wholeness the word "*Ahad*" is used and to describe the one besought of all the word "*Samad*" is used is a fact explained earlier. The word "*Samad*" (the one free from wants) connotes that there is no necessity to get involved in any activity. However, certain sentences in the *Quran* say that the creator made the creations and shows mercy and anger towards them. As there are many *Ayat* I do not intend listing them here. As these *Ayat* appear to give conflicting meanings, they create great doubts. The word "*Samad*", which means the one who is free from wants is mentioned towards creator's *Kunhu*, *Thath* and the word "created" (involved in activities) has been mentioned towards "*Rububiyath*" - the second *Marhaba*. Since this cannot be easily explained, be patient. *Inshallah* I will explain it shortly.

The three activities such as creation, preservation and destruction though appear to be different aspects to an ordinary man's knowledge, they are all same which has been clearly explained in my book titled "The Holy *Quran*'s Judgment - Part 1". Hence, I will only give the gist of it. We differentiate time into Past, Present and Future. What is the basis that was used to differentiate thus? It is by physical actions and their sequence. Time differentiated by various ways such as the clock, Sun, motion of the Earth as basis and by second, minute, hour, night, day, week, month, year, century, era, past, present and future, and whatever way we differentiate time, Time cannot be differentiated, divided or limited. It remains ever stable beyond any criteria and as infinite wholeness.

Let us carry out an experiment to easily understand this phenomenon. Exercise control over the senses, sight and hearing to a

certain extent and forget for a moment the universe and all what you have observed. It is only the consciousness “I” of the self “*Nafs*” will remain. When this consciousness becomes firm in its conviction, a state of deep sleep will occur. If this is attained by spiritual exercises or practice then this consciousness belongs to “*Rooh*”. This consciousness will have both the state of deep sleep and awakening simultaneously. The existence of sleep and awakening together will not be accepted by the knowledge of the ordinary man. If, for the sake of experiments, we close both our eyes and bring about forgetfulness for a moment, then we will be able to perceive only the “I” that exists. This perception will not be aware of anything about time. Why? Since the Sun, Earth, Clock, Events or movements are all non-existent with this perception only the consciousness “I” would remain as the time (knowledge). If we could unify the mind (bring about *Ihlas*) and also have the ability to forget about our body, we could become aware through experience that the “*Noor*” - the knowledge, the consciousness “I” that being aware that “I” exist, is the time. Even if it is so, the creator’s guidance and self-perseverance is necessary for this feat. *Quran* explains this truth.

Quran 58:22

لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ
 مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ
 أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ أُولَئِكَ كَتَبَ فِي قُلُوبِهِمُ
 الْإِيمَانَ وَأَيَّدَهُمْ بِرُوحِهِمْ ۚ وَيُدْخِلُهُمْ جَنَّاتٍ تَجْرِي
 مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ۚ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا
 عَنْهُ أُولَئِكَ حِزْبُ اللَّهِ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ ۗ

For such he has written faith in their hearts and strengthened them with a spirit from himself.

If the consciousness “I” is that of *Nafs* then it will be of *Haiwan*. If it is that of *Rooh*, then it will be of *Rahumani*. Hence, Time is what *Rooh* attains as its own awareness, knowledge or *Noor*. Time is limitless, beyond definition that cannot be understood by human knowledge; there is nothing besides it; undifferentiated; indestructible; undistorted; permanent, needs nothing and is called *Samad* and *Ahad*. The true awareness of “I” of every atom in the universe belongs to time - the *Samad*. This is not what is in the *Nafs* of men and *Jinns*. What I say is that of *Rooh*’s consciousness. Hence, we have to agree that the universe is the external appearance (*Surath*) of Time. Another name for this is *Noor*. *Noor* means light. This is not like the Sun’s ray. As the *Noor* - light has no contradiction, there is nothing physical or spiritual that could be an obstacle or prevent it. This light cannot be touched or seen. The reason is that we are only mere *Suraths*. Hence, *Noor* could only know *Noor*. The creation will never know.

Quran 24:35

اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ ۖ مِثْلُ نُورِ كَوْكَبٍ
 فِيهَا مِصْبَاحٌ ۖ الْمِصْبَاحُ فِي زُجَاجَةٍ ۖ الزُّجَاجَةُ
 كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ زَيْتُونَةٍ لَا
 شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِيءُ ۖ وَلَوْ لَمْ تَمْسَسْهُ
 نَارَةٌ نُورٌ عَلَى نُورٍ ۗ يَهْدِي اللَّهُ لِنُورِهِ مَن يَشَاءُ ۗ وَيَضْرِبُ
 اللَّهُ الْأَمْثَالَ لِلنَّاسِ ۗ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ۝

Allah is the light of the Heavens and the Earth.

This *Noor* is explained by the creator giving examples in this very *Ayah*. The *Noor* emanates in the world of creation as *Risalah* and *Vilayat*, as and when it is necessary in required quantities. Let us consider *Noor* - the knowledge as attribute (*Shifath*) for our convenience. *Noor* is *Allah*'s own knowledge called *Wijithan*. It is this *Noor* that differentiates *Abd* and *Rabb*, when creations are considered existing. Now the name of it is reason. If the creations are considered to be nothing (Imagination or thoughts) then it's name is *Noor*. In this there are no ups and downs and emptiness or fullness. But the human knowledge that is bound by *Huroor* (illusion) perceives ups and downs, involves in activities and has deficiencies and fullness. If we consider ourselves as creation according to the *Hadith* that states "the first to be created is my *Noor*", we could derive the fact that the word *Noor* is given to explain what is beyond our knowledge i.e. the "*Wujud's*" or "*Thath's*" second *Marthaba* that is *Rububiyath*. A section of the second *Marthaba* i.e *Rububiyath* (the section that is creation) could be reached by all human senses. The section that is spiritual (*Malakooth*) could be reached by inner senses. *Noor* is *Rooh* that could perceive its own experience. And also being "*Muheeth*" that encompasses all that was said before.

If *Noor* is considered creation then it comprises of many stages. One of *Noor*'s- (knowledge) stages is that as if separating us from the creator and the other stage is as if uniting us with the creator. It is this *Noor* that is the basis for the whole universe and also the universe itself. Similar to my body being the *Surath* of the manifestation (*Lahir*) of my life, the whole universe appears as the manifestation - *Surath* of the life that is *Noor*. What *Allah* in his state of *Ama* acquired first in particular is *Noor*. There is no first or last with *Allah* but for the sake of explanation it is mentioned as first. When it is said "my life", "My" is taken as a possessive case. Similarly, in the *Hadith* "first of creation is my *Noor*", "my *Noor*" if taken in the same context, then we could understand that the *Noor* - the possession and *Allah* - the possessor are not separate.

I am aware of some who refute the *Hadith* that states the

first of creation is my *Noor*. It is wrong to refute this, since *Ayat* 21:107 and 5:15 in *Quran* and many more similar *Ayat* confirm this fact. Was the *Hadith* narrated by a liar or a true person is not our concern. It is not wrong to accept the fact confirmed by *Quran* as authentic, whoever has said it. Our original evidence is the *Quran* - the *Imam*.

The knowledge that we referred to as *Noor* is the life of the whole universe; *Rahmath*; *Risalah* and *Rasool* - the messenger. The *Rahamath* and *Risalah* are neither before nor after the universe. From the moment *Wujud* obtained “*Noor*” as its name, *Rabb* (creator), *Abd* (slave) - *Rahmath* and *Risalah* have all emerged united into one infinite whole. The beginning and end is *Noor*. That which emanated from previous prophets and *Rasools* and also our *Rasool*(*Sal*) is the only *Noor* that exists permanently. This *Noor* emanates depending on the period of time and need.

Quran 35:37

وَهُمْ يَصْطَرِحُونَ فِيهَا رَبَّنَا أَخْرِجْنَا نَعْمَلْ
 صَالِحًا غَيْرَ الَّذِي كُنَّا نَعْمَلُ ۗ أَوَلَمْ نُعَمِّرْكُم مَّا يَتَذَكَّرُ فِيهِ
 مَنْ تَذَكَّرَ ۗ وَجَاءَكُمُ التَّنْذِيرُ فَذُوقُوا ۖ فَمَا لِلظَّالِمِينَ مِنْ نَصِيرٍ ۝

Therein will they cry Aloud (for assistance) “Our Lord! Bring us out, we shall work righteousness, Not the (deeds) we used To do!”- “Did We not give you long enough Life So that he that would should receive admonition ? And (moreover) the warner Came to you. So taste ye (The fruits of your deeds): For the Wrong-doers there is no helper.”

Let us look at this *Ayah* with a clear mind. This is a conversation of those in Hell with the creator. We are aware that Hell is the

place for sinners among people at the time of *Rasool(Sal)* and the previous prophets. About 124,000 prophets have come as warners among these people who enter Hell. Hence, in plural form the creator would have stated “Warners who strike fear had been to you”. But in this *Ayah* creator states in Singular form “Warner who strikes fear had been to you”. What is the purpose of it to say thus? In this a profound explanation has been given. *Ayat* 35:37 and 53:56 are given to confirm each other and to elicit the same truth. Let us analyze the explanation of *Abbas(Ra)*, one of the great *Sahabahs*.

THE EXPLANATION OF *ABBAS (RA)*

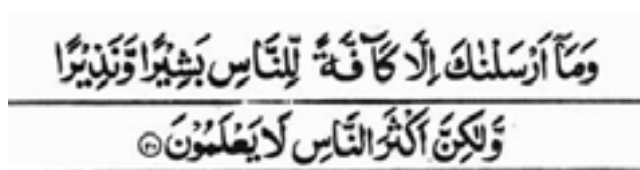
Hadith

In Ayah 35:37 the phrase “The warner had been to you”, Abbas (Ra) when giving explanation said it is the one who brought the Quran, the Prophet Mohamed(Sal).

Reported by: *Abbas (Ra)*

Authority: *Rajeen*

Quran 34:28



We have not sent thee but as a universal messenger - (Rasool) for the whole mankind giving them glad tidings, and warning them (against sin) but most men understand not.

The sentence “for the whole of mankind” clearly indicates that there is one and only *Rasool* from the beginning of mankind till the end - destruction. In this respect we could get the confirmation to this effect from *Ayah* 13:7 (*Innama Antha Munthirun Valikulli*

Kowmin Haathi) and similar *Ayat*.

In the *Quran* Allah refers to the word *Noor* to himself and *Rasool*(*Sal*), and the words *Raufun* and *Raheemun* in a common form. We should closely study the saying of Allah that *Rasool*(*Sal*'s) hand is his hand. Further, Allah says that he sent *Mohamed*(*Sal*) to warn and frighten and to deliver good tidings. Analyze the three actions - to warn, frighten and deliver good tidings. To frighten is directed towards ordinary human beings; to warn is directed towards the knowledgeable in the society and the good tidings are directed towards the true servants. If we direct our attention towards these three aspects together with the present world, the *Akhira* and the next world, we could realize the fact that only the *Noor* is being in various stages.

Quran 38:65

قُلْ إِنَّمَا أَنَا مُنذِرٌ وَمَا مِّنْ إِلَٰهٍ إِلَّا اللَّهُ الْوَاحِدُ الْقَهَّارُ

Say, Truly I am a warner.

If we look at the *Ayah* closely we have to accept the fact that *Noor - Rasool* that would guide all in the matters of this world and in the next by way of warning, frightening and foretelling good tidings is only the omnipresent, infinite wholeness the *Noor - the Rasool*.

Quran 21:107

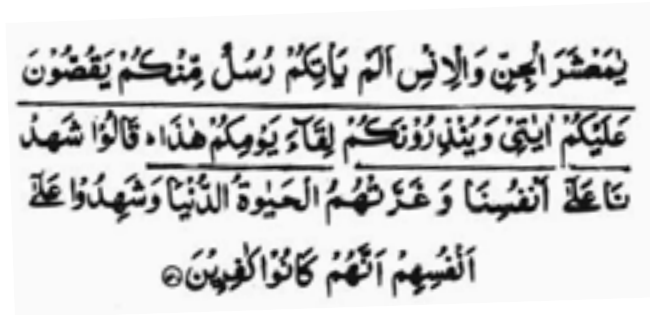
وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

We sent thee not, but As a mercy and as Rasool for all creatures.

At least now we have to accept what was and what is as *Noor; Rasool* for the whole of the universe. Also, analyze *Quran Ayat* 33:45, 46.

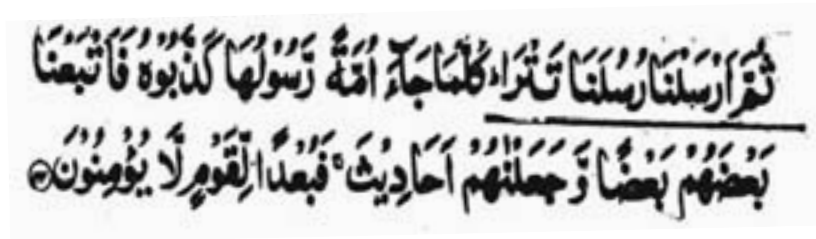
Let us now refer to *Ayat* that appear to be in contradiction to the above.

Quran 6:130



“Oh ye assembly of Jinns and men! Came there not Unto you apostles from amongst you. Setting forth unto you My signs and warning you Of the meeting of this day Of yours ?”

Quran 23:44



Then we sent our apostles in succession.

The prophets referred to in plural form in this and similar *Ayat*, differentiated by time and place and not in sequence refer to the *Surath* - the body of *Rasools* and prophets. This is “*Isthiyara*”, a borrowing practice. Take note that the human body of *Mohamed(Sal)* is called *Allah’s Rasool* in *Quran* 48:29. It is like calling a human body a man. Keep in mind that the human body and the whole universe is “*Huroor*”. The creator has used sentences to

suit the knowledge of men of illusion who have differentiated time as before and after. These sentences have been mentioned to all in general and specifically to those submerged in *Huroor* (Illusion). Hence *Ayat* 6:130 and 23:44 are not in contrast to *Ayah* 35:37. Analyze *Ayat* 10:47, 16:36 and 35:24.

In short from the beginning to the end that emerges in the *Suraths* of *Nabi*; *Rasool*; *Wali* and the intellects and that guides the people is none other than the “*Noor*”, which cannot be denied by us.

As all creations are appearance of this *Noor*, it emanates in every *Surath* in different ways according to the natural laws (*Kala*, *Hukum*) that govern the creation. Similar to the electrical energy that gives different effects in a bulb, fan, refrigerator and the like objects the knowledge *Noor* too appears to us having various definitions. Electricity and the electric bulb are different, but *Rooh* that is *Noor* (electricity) and the *Surath* (electric bulb) are not different.

Quran 17:95, 18:110, 6:9 and 14:11 confirm that *Rasool*(*Sal*), all *Rasools* and *Nabis* before him were all men. With respect to the creation the man - *Mohamed*(*Sal*) and other *Nabis* were not separate from *Allah*. If so, other creations including inferior irrational objects are also not separate from *Allah*. The fact that *Kalimah* reveals that there is none besides *Allah* is the life of *Islam*.

25. SPECIAL THOUGHTS FOR THINKERS

Let us ponder over *Surah* 53:56 again. “This too a warner who strike fear” confirms the fact that we have already explained. How? “This too” is a conjunct compound word. Hence, it gives the meaning that “This *Mohamed(Sal)* and those warners before him”. It is explained clearly that 124,000 prophets have lived independently in different periods and in different *Surath*. Hence, this sentence denotes the evident (*Lahir*), *Surath* - the physical body of the prophets. Now analyze the second phrase.

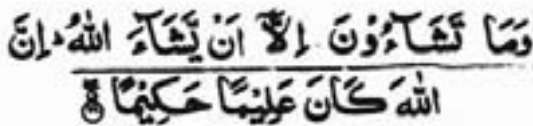
The phrase “the one who did warn before” indicates collectively that all the *Suraths* of the prophets that differed in time and place are the *Suraths* of this *Rasool Mohamed(Sal)*. Further it confirms differentiating the *Surath* - the physical body, and unifying the *Noor* that governed these *Suraths*, as one eternal whole not bound by time and space. Hence, the word “This” used in the phrase indicates the *Noor*, the *Rooh* that is *Haq*. The word “This” encompasses Past, Present and the Future. Hence, that appeared in the *Surath* of the prophets of the past and in the *Surath* of *Mohamed(Sal)* is *Noor*, the infinite whole that exists permanently. It is the “*Noor*’s *Surath* that we consider as corporeal and gets deluded. This *Ayah* confirms it. The whole universe is just an appearance created by *Noor*, lives in it and disappears in it. It is also confirmed that this very *Noor* is the “*Rooh*” (Life) of the entire universe. It is delusion in our knowledge to perceive the *Noor* as uniting and dividing. Two entities are needed to divide or unite. If only *Noor* exists that is infinite wholeness, then which one to divide or unite. *Ayah* 53:36 is one of the important *Daleels* of *Kalimah*. What exists in the creation *Mohamed(Sal)* and that of the prophets of the past as *Rooh*? That too is *Noor*. Hence, the “I” perceived by the self in every creation is that of “*Noor*”- the infinite wholeness. This fact cannot be denied. The purpose of *Kalimah* is to stabilize *Insan* in this truth.

A man who refutes a fact endorsed by the principles of “*Mankhool*” and “*Mahkhool*” cannot be considered to be one who ac-

cept the revelation or the true reason. A person who does not accept *Quran's* teachings is like a person who lives with borrowed brain and four legs. The worst among animals I created is the man who cannot think. *Allah* says thus, a point to be noted carefully.

Each *Surath* (specially man) when he believes that he is separate from the creator, the *Noor* - the knowledge that is with him become covered by many veils. This *Noor* with the veil - *Ananiyath* (*Shirk*) becomes *Nafs* or created life and its appearance (material body) is called creation. This material body and the *Nafs* experience death. The *Noor* being “*Thath*” to this material body and *Nafs* never perish or disappear. Hence, *Nafs* is a bounded state in the knowledge that is *Noor*. It is due to the veil - *Ananiyath* that the *Noor* seems to be hidden. *Noor* exists in the same state, forever. Man would realize the truth that his true state is *Noor* the moment he gets himself disentangled from *Ananiyath* - the *Shirk*. This man’s material body and the *Nafs* that revives from death becomes a “*Malhar*” where *Allah* emerges. This is the state of prophets and *Walis*. If we understand these details clearly we can realize the fact that the creator who sent the message and the *Rasool* (prophet) that was sent and the *Nafs* that accept or reject the message, each is a *Marthaba* of the *Noor*; the infinite wholeness.

Quran 76:30

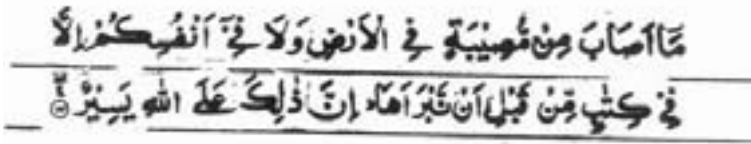


But ye will not Except as God wills;

As per this *Ayah* if the wish that arises in me is that of *Allah*, or the thoughts of *Allah*, then who is the “I” that perceives that I exist. Good thoughts, bad thoughts, good deeds and bad deeds are judged and implemented by *Adaalat* - connected to jurisprudence. What I am explaining here is *Tawheed*.

There are *Ayat* that seem to be in contrast to this *Ayah*. “Man desires, so does the creator, but it is the creator’s desire that is fulfilled”, explain some sentences. In these *Ayat* what is mentioned as the desire of man is referred to as the desire of *Nafsaniya*. And also referred to the evil thoughts and desires of a man who has the right to self-determination. Note deeply what *Quran* says that evil is from the creation and what is good is from *Allah*.

Quran 57:22



No misfortune can happen on Earth or in your Souls but is recorded in a diary (Louhulmahbool) before bringing it into existence, that is truly easy for Allah.

Note that “*Thayanuloola*” - common imaginations and descriptive imagination - “*Thayanussani*” are explained in this *Ayah*.

It is not necessary to oppose if it is said that not only the hands of *Rasool* but *Rasool*(*Sal's*) whole *Surath* is *Allah's*. To oppose it is a crime if it has not been analyzed and investigated. In *Ayah* 53:56 “one who did warn and strike fear” refers not only to *Mohamed*(*Sal's*) physical body, it also refers to the *Noor* that manifested itself (*Thajalli*) in his *Surath*. The phrase “one who did warn and strike fear” when it joins up with the previous sentence shows both Present tense and Past tense joined together. This has to be noted carefully. It is “*Isthiyara*” - a borrowing practice to call *Mohamed*(*Sal's*) *Surath* as *Rasool*. It is only the *Noor* ever existing that is infinite wholeness that has the *Surath* of *Mohamed*(*Sal*) as a veil, as well as the *Suraths* of *Moses*(*Al*), *Isa*(*Al*) and other prophets. Another name for *Noor* is *Rahmath*. God’s knowledge that is called *Noor* is being “*Muheeth*” that encompasses the whole that remains in itself (Time). To clarify this we need more explanation. When *Rasool*(*Sal*) was asked as to when he was made *Rasool*, his response was that I was made *Rasool* when *Adam*(*Al*) was between

life and body says a *Hadith*. Another *Hadith* says between water and sand. I have desisted for fear of expansive explanation.

We exist as *Abd* with the right to self-determination. This right is brought about by *Ananiyath* and the sense of duality - the false imagination. This is mere *Baatil* - non-existence. Even if it is so without permission from my own *Rooh* that perceives "I", the *Nafs* that has formed the *Ananiyath* cannot function. Not even an atom of the body can function without the permission of the *Nafs*. An example is the corpse (*Myath*). None will refute that "I", the life (*Rooh*) with *Nafs* as *Khalifah* activates the body. Hence, my body and *Nafs* are slaves to me as *Lahir* and *Baatin*, similar to creator having physical and spiritual worlds as slaves.

My body is my slave and I own it. If someone swears on my own body's appendage which is the hand, it amounts to swearing on me. How could we oppose this? *Rasool(Sal)* was an *Abd* without any right to self-determination. All his actions (right or wrong) was done with the approval of *Allah* who was close to him than his jugular vein. We do find some errors in his actions. This is brought about by veil of light - *Adaalat* and is only illusory. We should understand that the forgetfulness, mistakes that occurred in him was to show the straight path to men and to explain that he possessed human feelings that is *Insaniyat*. If there was no forgetfulness or errors we cannot accept him as *Kamil*. There are two kinds of *Abd*. One has the right to self-determination and the other has no right to self-determination. The former directed towards *Insaniyat* and the latter towards *Uluhiyah*. Both these states are specific only to *Rasool(Sal)*. The statement of *Rasool(Sal)* that "I am also a man like you, yet no one is like me" confirms this explanation.

The very moment human knowledge gets rid of *Najis* also known as *Shirk - Ananiyath*, it assumes the name of *Noor*. A special power of that knowledge(*Rooh*) is *Jibreel(Al)*. This is called *Roohul Kuththoos*. We could only classify this as the knowledge of *Allah* and no more details to be given. This knowledge to emerge depending on the necessity of time and measure the *Surath* - physi-

cal body - *Lahir* of *Mohamed(Sal)* was a *Malhar* which is a particular *Surath* of *Allah* . If so, why can't we accept that the hands of that man being *Allah's*? Here, who is *Allah*? Who is *Rasool*? Who is *Abd*? Who is *Rabb*? Think it over and get cleared.

Allah has revealed *Ayah* 53:56 and similar *Ayat* as *Daleel* of *Kalimah* to remove the ignorance and *Shirk* of the people who believed *Allah* is different, the man *Mohamed* is different, the *Ilahs* - *Lath*, *Ujja*, and *Manas* are different, and also to explain the fact that with *Allah* there is nothing other than him. Hence, these *Ayat* need not be flushed out or blacked out. These *Ayat* are revealed only to clear and correctly clarify the doubts arising in man but not to explain Rebirth.

If the *Surath* in which *Noor* has unveiled (*Thajalli*) is *Allah's*, where is the *Noor* or *Risalah* now? It is as it was, even now. Since we have divided time into three phases we are deluded to assume that the *Noor* (*Risalah*) is now absent. Further, what we believed to be *Rasool* was the physical body called *Mohamed(Sal)* - a *Surath*. The body that is the *Surath* is named as *Rasool* as per “*Isthiyara*” - Borrowing practice. The body - *Surath* that we gauged as *Rasool* has disappeared to our knowledge bounded by Time and Space. However, the *Noor* (*Risalah*) that ruled over it remains unchanged and permanent. This does not mean that there would arise Prophets and *Rasools*. But *Walis* will emerge (*Rasool's* *Ulamas*). In these *Walis* there are some who are aware of certain truths that the majority of *Rasools* are unaware of. What happened between *Moosa(Al)* and *Hilru (Al)* confirms this fact. A *Hadith* explains that there is a “*Shirr*” (secret) between me and my true servant which prophets of *Mursal* or Angels of *Mukarab* will not be able to achieve. Foremost among them who possess this *Sirr* is our *Rasool A Kareem Mohamed Mustafa Rasool(Sal)*.

As *Noor* is time it is neither new or old. Present day science too says Time cannot be defined. This I have stated before. Time has no other contradiction. It is the illusory nature of the human knowledge that is being the veil or obstacle. *Suraths* of *Adam(Al)*, *Moosa*

(*Al*), *Isa(Al)*, *Mohamed(Sal)* and others that were the *Malhars* where *Noor* manifested are bound by Time and Space and considered as material body that appeared, existed and disappeared. Instead *Risalah* and *Rahmath* being the names of *Noor* remained the same. Time, *Risalah*, *Rahmath* and *Noor* are one and the same. The phrase “This is the one who came before” in the *Ayah* 53:56 seems to explain rebirth to the human knowledge that is bound by time is *Wahmu*.

The idea of the *Ayah* is to refute Rebirth.

The final *Malhar* of *Allah* is *Insan*. I have said this before. If *Noor* begins to act (if attained a state of purity) in the *Surath* of *Insan* both (educated and ignorant) then, it is *Rasool* that came before appears in the *Surath* of this man. This is the state of *Kuthubs* who among *Awliyas* attained wholeness.

26. WHAT ARE RAHMATH AND RISALAH ?

Quran 21:107

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

Oh Prophet ! We sent thee not, but as a mercy for all creatures of the world.

This is the translation in most of the *Tafseers*. The more correct would be “We have sent you as *Rahmath* (benefaction) and as *Rasool* (Prophet) for the whole world”. Even though *Rahmath* and *Risalah* are two names and their boundaries are multifarious, it is only *Noor*. As per this *Ayah* *Rahmath* is forever existing, so is the universe. *Wujud; Rabb; Abd; Rasool* and *Rahmath* are denoted to each state (*Marthaba*) of the *Noor* that is *Haq*, indicated by the word *Allah*. *Allah* is the apex of *Marthabas*, a contention of the *Quran*. Many *Hadith* confirm *Quran*. It is this *Noor* that is called *Rooh, Haq* and *Allah*. This is nothing but knowledge. It is knowledge of *Iman* or *Tawheed* that is pointed out in the *Hadith* as “Knowledge is a thing lost by *Mumins* and wherever it is found should be obtained”. This *Hadith* is addressed to those who have stated the *Kalimah* by tongue. *Iman* is to stabilise in this knowledge. *Ekeen (Iman)* is wholly knowledge (about *Allah*) says many *Hadith*. “*Anaminnurillahi Wakullusayin Minnoori*” - “I am from *Allah’s Noor*, every creation from my *Noor*”, said *Rasool(Sal)*. There are many supporting evidence to confirm this *Hadith*.

Quran 5:15

يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ كَثِيرًا
 مِمَّا كُنْتُمْ تُخْفُونَ مِنَ الْكِتَابِ وَيَعْفُو عَنْ كَثِيرٍ
 قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ ﴿٥٦﴾

There hath come to you From Allah a light And a perspicuous Book.

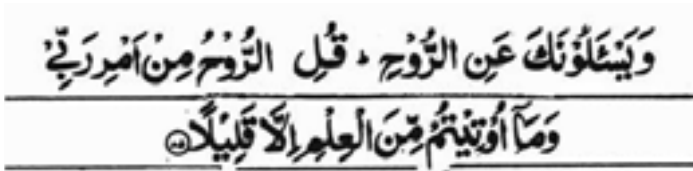
The (*Noor*) light in this *Ayah* refers to *Rasool*(*Sal's*) *Risalah* - the *Noor* (knowledge - *Rooh*). The *Shifath* - attributes that appear, exist and disappear in this knowledge is the energy that emanates in the entire universe. What and what names the *Noor* - knowledge had as its own is the collection of *Surath* of that names that we see as the universe, and the objects in the universe (Lend your ears a little further).

I experience a dream in my sleep. The duration of this dream is only 15 minutes by the clock that I had in the conscious state. But this 15 minutes would have appeared to cover 15 days or 15 years in my dream. Why this time difference? The basis of time calculated in the conscious state is different to the basis of time calculated in the dream by my mind. Thus the 15 minutes in the wakeful state appears to be 15 days or 15 years in the dream. If looked at it, in reality it is the methodology we use to infer time that has caused this illusion. *Kalimah* was revealed to remove this illusion and stabilise *Insan*, that perceive "I" entwined in time as time. It is to confirm this that *Ayah* 53:56 was revealed. Let us examine further.

Please ponder over "*La Ilaha*", the two words in the *Kalimah*. There is nothing; there is no creation is its true meaning. If there is nothing and no creation is true, then only the one that realized there is nothing will remain. The one that remains is "I". This "I" is not bounded by Place and Time (Yesterday, Today and Tomorrow), Past and Fu-

ture (First person, Third person). It will be only in the First person. Even if every atom existing in this universe believes the self “I” separately, the self “I” that recognizes “*La Ilaha*” would only exist. Hence, the consciousness “I” that exist would be that of the one boundless. What is boundless is “*Allah*”. “*Noor*”, “*Rooh*” which are the names of it. The *Rooh* is one and only eternal whole. It is for the purpose of understanding we call it one. One and infinite wholeness are different.

Quran 17:85



Oh Prophet ! They ask you regarding Rooh (spirit). You tell them that it is from the secret (Amru) of my Lord. Of this knowledge it is only a little that is communicated to you (O! men!)

The *Rooh* mentioned in this *Ayah* is the true *Wujud*. This cannot be comprehended by man’s knowledge. This matter belongs only to the creator. The universe is the true manifestation (*Lahir*) of this *Rooh*. The entire universe as body and the *Roohs* of the whole creation as his *Rooh*, *Allah* is in a special *Surath*, being himself, in himself as a *Khalifah* in the name of *Insan*. *Wujud* in the name of *Allah* or *Rabb* and the *Khalifah* in the name of creation (*Ilah - Insan*) are being in contrast to each other (*Lahir* and *Baatin*). This *Rooh* that is *Allah* emerged in the *Surath* of the creation *Adam (Al)* - the *Insan*. “*Kalakkallahu Adama Alasooraththir Rahman*”; *Adam* was created by *Allah* in the *Surath* of *Rahman*. This *Hadith* is sufficient to confirm the above. Who is *Rahman*? What is *Rahman*’s *Surath*? Ponder a little. Is *Rahman* (one who shows mercy to good and evil) the formless *Wujud*, or *Khalifah Adam(Al)* with a form? Ponder over this too. The little wisdom given to us in the above *Ayah* is directed towards *Rububiyath (Abd - Rabb)* and the wisdom beyond our knowledge is directed towards the creator’s self-state of

Wujud.
Quran 15:29

فَإِذَا سَوَّيْتَهُ وَنَفَخْتَ فِيهِ مِنْ رُوحِي فَقَعْوَاهُ لِمُحَدِّثِينَ ۝

When I have fashioned him (Adam) in due proportion and breathed into him of my spirit, fall you down in obeisance unto him. (This is the present translation.)

Many *Tafseers* have not given the correct meaning to the phrase “*Savvaithuhu Vanapathu*”. To blow and insert three things are important; a person to blow or insert; the matter that is to be blown or inserted and that which accepts the matter that is blown or inserted. The absence of any of these makes the whole process Nil. If this position is accepted then it becomes *Shirk* and brings forth “*Hoolul Iththihath*”. If *Allah* blows *Rooh* into *Adam* it will get smaller or lesser gradually and in the end the blower will not have any *Rooh* left ! But then *Rooh* cannot be separated , decreased or increased as it is infinite whole. Hence, to blow means “*Savvaithu*” and “*Nabaha*” means set right (equalized) which meanings as per Dictionary are appropriate.

However, it is necessary to understand the word “*Savvaithu*” very clearly. If we are to accept the meaning expressed by *Tafseers*, we have to accept the fact that as per the principle *Abd* and *Rabb* are in contrast, the creator’s blowing does not mean blowing like us.

What is the reason for our faintishness that this *Ayah* appears to contradict the principle of oneness of being? The reason is our forgetfulness. As we have forgotten a principle expressed in *Ayah* 112 to analyze the *Quran*, “*Kannaas*” the *Shaitan* causes doubts in our mind. What is the principle that we have forgotten? It is the principle that *Abd* is in contrast to *Rabb*. The doubts in the *Quran’s* *Ayah* is the result of judging the creator’s actions from the point of our experience. We being a creation, *Shaitan* uses our customs and habits, book knowledge and baseless thoughts as tools and deceives

us. When we look at *Quran* we have to analyze and understand it on the basis of the principles expressed in it. These details are sufficient to clear our doubts in this *Ayah*. However, in this *Ayah* very many more truths have been expressed that humanity has to be aware of. Since this *Ayah* is being a *Daleel* (proof) of *Kalimah*, we will analyze a little further.

A state in which creator knows himself and the creations (all that is in the universe) - the mere appearance (*Surath*) of his *Asma* (Names), that are unaware of themselves is called "*Thayanulula*" (general imagination). It is not wrong to call it "*Ama*" or even the 1st note. "*Ama*" and "*Thayanulula*" are both words used in *Quran* and *Hadith*. The first note is formed by human beings like us and it is used only for easier understanding and is not wrong to do so. Yet to confine in number is wrong. *Allah* (*Wujud* or *Thath*) who was and is in the state of "*Ama*", when he acquired the descriptive imagination called "*Rububiyath*" (*Thayanussani*) that was inherent in him, hence the name "*Noor*" (knowledge) and all the universe embedded in it were formed. Formed where? In the *Noor* itself that is his knowledge. This is explained in the *Ayah* 54:49,50 in *Quran*. Take the first note "*Ama*" or "*Thayanulula*" as "*Ahad*" and the second note "*Rububiyath*" or "*Thayanussani*" as "*Uhad*". The third note is "*Wahid*". These three states (*Marthabas*) are undifferentiated by Time and Space and is infinite whole. For us to understand and explain, we mention this as before and after, which fact is ever to be remembered.

The creator united all *Suraths* of his "*Asma*" (Names) and created the *Surath* of his name *Insan* as *Khalifah*. In other words he made the name *Insan* encompass all other names and made as *Khalifah* (*vicegerent*) - the *Surath* of his name *Insan*. This *Khalifah* is "*Insanun Kabeer*" that is *Adam(Al)*. The entire universe being *Lahir* - the body of *Adam* - the *Khalifah* and the self consciousness "I" of all the atoms in the universe being that of this *Khalifah*.

"*Kalakkallahu Adama Alasuraththirahman*" *Adam* was created by *Allah* in the *Surath* of *Rahuman*, and "*Innallaha Halaka*

Adama Ala Sooraththihi”- Allah created Adam(*Al*) in his *Surath* are two *Hadiths*. These are “*Sahih*” - *Hadith* that are truthful, can be genuine and acceptable to all. Hence, no more explanation is necessary. A *Surath* of one of his name (final name that is *Insan*) that was in his general imagination - *Thayanulula* is man. This man is not bounded by any of the limitations such as 6 feet in height or particular height or weight. His real *Surath* is universe and ever expanding. The one being the life (*Rooh*) to the whole universe is this very man.

Since the apparent (*Lahir*) - *Surath* of the *Khalifah* is a lifeless, motionless and mere imagination, to fulfil its needs - the purpose (creation to know himself and his *Rooh*) he, with his *Rooh* remains in that *Surath* of the *Khalifah*. He is *Rooh* that is *Baatin* and the entire universe is his *Lahir*. The *Rooh* is *Rabb* and the universe is *Abd* - *Surath* 51:56 and similar *Ayat* in the *Quran* support this contention. *Hadith* and experience confirm this.

Like me being the life of my *Surath* that I saw in my physical mirror, Allah in his mirror called *Nur* unveiled himself (*Thajalli*) with his *Rooh* in his *Surath* Adam(*Al*) - the so called *Insanunkabeer*, the *Khalifah* that appears in it. The physical mirror in which I saw my *Surath* is differentiated from me by Time and Space. The creator’s mirror called *Noor* is not separate from him and it is he himself. Attributes and the source (*Kuni* and *Kunam*) are not different. It is this short description that is “*Rububiyath*”. What is *Ubudiyath*? We will find out about it later.

27. FOR YOUR SPECIAL THOUGHTS

Will we ever say that the *Surath* that I see in my physical mirror and the *Surath* that you see in your physical mirror are not ours? If the *Surath* that appears in the physical mirror is mine, how did that *Surath* that was with me get into the mirror. I cannot be separated from my *Surath*. If the mirror is removed, we no longer see our *Surath*. Where is it now? I cannot say that it came and joined me. It is my mirror that showed my *Surath* separate from me and the *Surath* with me as one. This is a matter that concerns the creation.

In a state where there is nothing with *Rooh*, that is me that perceive "I" (in a state, me and my *Surath* and mirror are not separate) (in *Ama*), all *Surath* in the mirror of my knowledge are mine. Small man (*Insanunsakeer*) that is me; all the *Suraths* that I saw in my dream are my own *Surath* in my mirror - mind. I am in deep sleep while dreaming, where the state of deep sleep is *Amaa*; the state of dreaming is *Rububiyath*, the *Surath* that appear in the dream world is *Ububiyath*. If we imagine the states as laid down thus, understanding becomes easy. The creation from the state of deep sleep becomes transformed (downgrade) when it starts to dream. The creator does not go up or down like us to observe. He remains forever the same, all as one, as time infinite. He is time. Hence, before and after is irrelevant to him.

I being the *Rooh*, experienced the dream through the *Nafs*, though I am boundless, I see myself as a six footer in my dream. However, in the dream the six footer *Surath* (corporeal body) never senses that he is one of the *Surath* of the *Rooh* that experience the dream. If it senses it, then the dream comes to an abrupt end. Since the *Surath* emerged in the dream bounded by certain limitations (*Kalaqathir*), the mind believes that the dream world is my own place and I have no connection whatsoever with *Nafs* that experience the dream and the *Rooh* that is *Wujud* to the *Nafs*. (This is the example of *Shirk*).

Similarly (like the six footer emerged in the dream) the human beings live in this world. The creation cannot infer immediately that the world is a long dream. Prophets appeared in the world to announce to the man that they have to know their true self through experience in this world that could be compared to a long dream. Those who accepted their words when woken up from their dreams become aware that the seer, scene and the object of the scene - *Surath* are all me and stabilize in their own state. Those who ignored their words (those who are unable to wake up from the dream) make an imaginary *Ilah* according to their knowledge and searching fruitlessly. Many men are searching for the *Rabb* armed with the knowledge that the creator is in the third person; and is different from themselves. This is pure imagination. Man is living in a long dream world with his own five senses as media. If he lends his ear to and understand *Kalimatuth Tayibah*, he will become aware that I have been searching for myself and I am indestructible eternal life. This awareness is not that of the creation that lived in the dream world but of the awakened *Nafs*. The *Rooh* that was responsible for all those remains as it is. Only experience can respond to questions like who is man? Who am I? Analyze 20:14 of *Quran*.

I have given this wonderful, enlightening spiritual explanation that has been shortened to its bare limits. The *Hadith* “*Kalakkallahu Adama Alasuraththir Rahman*” and “*Innallaha Halaka Adama Alasuraththihi*” are to be studied closely. The one that remains with *Thath*, *Sifath*, and *Asma*, all three undivided, is the infinite wholeness who perceive “I”. The “I” perceived in the mind of the creation - the man is fallacy and *Shirk (Baatin)*. The majority of the population in this world have twisted this fact to the contrary.

The *Noor* that had no *Lahir*, *Baatin*, affirmation or negation the moment it took the form of *Adam*, both aspects *Baatin* and *Lahir* (appearance and nonappearance) became synonymous and compatible with each other. I, *Insanun Kabeer* with the whole universe in my knowledge and being its life, lived in Heaven in my natural state (a *Marthaba*). Yet according to *Thayunussani* - a descriptive imagination, the revolution of knowledge made us change into one of for-

getfulness (forgetful of myself). The *Jannah* in my knowledge where I lived appears to me - being *Insanun Sakir* (small *Insan*) as Earth (planet of the Sun family). The word “*Arlu*” is used for both Heavens and Earth in the *Quran* 2:30 and 2:36 are supportive evidence for the above truth.

Due to the revolution of knowledge we have turned into a small *Insan*, oblivious of our self and believe that the “*Jannah*” is hidden from us somewhere. Even though the “*Jannah*” is still present in our knowledge, maturity to experience it is absent in most of us. Due to forgetfulness man believes that he is in a corner of the world and have entered into this body. *Insan* is the one whose spiritual life (*Baatin*) and the apparent body (*Lahir*) are in union or united. Do analyze *Surah* 86:5, 6, 7, and 8 where physical body is referred to as *Insan*.

If we clear our forgetfulness and bring to memory we could stabilize in our original state. This could be achieved by following the path of “*Hurbun Nawabili*”. Contemplation, and engaging in *Dhikr* is the path. It is to ease this path that prayer and other *Amals* are given. *Quran’s Ayah* 20:14 and other *Ayat* substantiate this. The *Dhikr* you perform while praying is “*Shariah*” and the *Dhikr* you perform in solitude is called “*Tariqah*”. The path is one and the same, but the Stages are different. One cannot enter “*Jannah*” with forgetfulness. The purpose of *Kalimatuth Tayibah* is to erase off forgetfulness and bring about awareness.

The centre of the universe known and unknown to us is the awareness “I” of *Allah*. There is none other than this “I”. However, we observe in the moving and immobile things in the whole universe the awareness “I” individually. We do not know the awareness in the immobile things such as stone and sand.

Except *Insan* and *Jinn* all other creations remain within their individual natural boundaries (*Kalaqathir*), their awareness “I” is not termed as “*Ananiyath*” or *Shirk*. “*Jannah*” or Hell is not given to their awareness “I”.

Due to forgetfulness the consciousness of *Insan* and *Jinns* become *Shirk* and *Ananiyath*. It becomes the consciousness of the creation as opposed to true God consciousness. Like a squint-eyed person seeing two images of the same object at any one instance, having the wrong belief that is *Ananiyath* and that the creator is separate from him, forms in his imagination as having two “I”. In other words man’s mind (*Nafs*) in its imagination assume itself as an “I” and its creator as another “I”. Hence, among these two one is erroneous - *Baatil* and the other factual *Haq*. The creator explains in the *Quran* in *Surah* 26:213 and 16:51 not to form in this manner the “*Ilah*”, the “I” in your imagination. Doing so would bring about punishment, it says. The psychological sickness that is *Ananiyath* is the tap root of *Shirk*. If this is destroyed, *Shirk* will not take place in any of Man’s actions. Creator’s deep wisdom is hidden in relation to the *Ananiyath* in the creation. The detail of this is not necessary. The self-consciousness of the *Rooh* belongs to the creator, but not that of the creation. The self-consciousness of the *Nafs* is that belongs to the creation.

Very many doubts could arise from this. The important one is whether the creator forgetting himself became evident or appears as a creation ?

THE RESPONSE TO THE DOUBT

God is most pure, devoid of fatigue or oblivion. The very instance God observed the knowledge *Noor* under his control, the *Noor* becomes creation (*Shifath*). The *Noor* is the cause of the whole universe that exist in it. Hence the whole universe is creation. *Lahir* is the creation and *Baatil* is *Rabb*. *Abd* is directly opposite to *Rabb*. Forgetfulness is not relevant to God, but it is relevant to the creation. Hence, *Rooh* that is *Rabb* is being without forgetfulness and the creation that is *Insan* (the mind) is in forgetfulness. The creation exists, movement takes place because of the two contrasting *Rabb* and *Abd*. If not, only the state of speechless *Amaa* will remain, which the creation is unaware of. Hence, the creation is essentially being in

a state of forgetfulness for the will of God to emerge through it. The creation is given the quality of forgetfulness. In the *Nafs* there are many types of forgetfulness. This quality is given to the creation for its fulfillment but not for the fulfillment of the creator. All the world that we know - *Lahir* and *Baatin* - that appear and disappear is like a dream - *Huroor*. Hence the one who sees the dream is without forgetfulness or delusions and the imaginary creations that appeared in the dream have forgetfulness and delusions. Similarly, *Haq* is the *Rabb* being the one without forgetfulness and that created in his imagination - the creations are with forgetfulness and delusion. This has to be experienced.

Note - Actions of the creations that has the right to self-determination comes under the jurisprudence called *Adaalat*. The actions may be right or wrong. There may be rights or wrongs in the action. There should be. If there is no contrast creations cannot exist. Hence, with the creator there is no Right, Wrong, Memory and Forgetfulness (even the very words). *Adaalat* - the jurisprudence and the determination of Right or Wrong is with creations but not with the creator. All is the will of the creator. Let us come to the subject.

If man's knowledge becomes aware that I am the centre of the universe that I see and experience, then he becomes aware of *Jannah* being within himself. If it becomes clear to my knowledge without doubts that there is none except me, then this knowledge acquires the name "*Noor*". This knowledge becomes the own experience of *Rooh*. This experience is called *Iman* and *Ekeen*. This experience does not belong to creation. This experience will not occur as long as I realize that I am a creation. Hence, this experience is that of *Rabb* and not of *Abd*. The creator remains forever in this *Ekeen*. Hence, one of the names of the creator is "*Mumin*". *Quran* 59:23 *Ayah* confirms this. "*Mumin*", the name of the creator is given to the initial state *Mumin* - the *Insan* by the creator in a borrowing tradition called "*Isthiyara*". In a similar manner the king assigns his name "Administrator" to a citizen representative (*Khalifah*) the creator has assigned his name to his *Khalifah* - *Insan*. The name "*Wali*" of the creator is also assigned to *Insan* - *Khalifah* in the *Quran* in a

borrowing tradition.

The reason for *Ananiyath* is forgetfulness. If this is not present, there would be no universe or its action (movements). This forgetfulness can be called *Lahir* and the awareness can be called *Baatin*. The *Lahir* that is forgetfulness pointed to “*Abd*” and the awareness that is *Baatin* is pointed to *Rabb*. Awareness is *Rububiyath* and forgetfulness is *Ububiyath*.

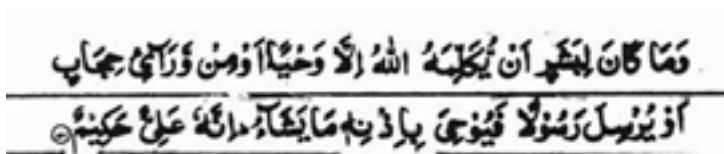
Both these stages have limits and boundaries. If we are to describe this, we would place the internal mind as *Rabb* and the external mind as *Abd*. For both these states of mind the *Rooh* is *Wujud* (essence). Till the external mind gets annihilated in the internal mind and the internal mind gets annihilated in *Rooh*, *Ananiyath* (*Shirk*) cannot be completely removed. It is not an easy task for the *Shirk* - *Ananiyath* to be cleared off and bring to memory our true state (origin).

God’s *Khalifah Adam(Al)* who was the *Surath* of *Rabb* in a state of non-forgetfulness, having the creator as the *Qiblah*; the creator directed Angels (*Malak*) to perform *Sujood* to himself who appeared in the *Surath* of *Adam(Al)*. This subject is clearly explained in *Quran Ayah* 15:29. The *Surath Adam (Al)* is the creation (*Abd*) and his *Rooh* is *Rabb* - the creator. The state (*Marthaba*) in which the *Surath* that appears (*Lahir*) and the *Rooh* that is hidden - (*Baatin*), were being non-differentiated (infinite whole) is the truth of *Khalifah* - *Insanunkabeer* (*periyamanidan, virappurudan*). If so, the one who by experience firmly believes that there is none but me, then who is the “me” he is referring to? Many do not understand that we are born in this corporeal world to find out who I am?

Note: The *Surath Adam(Al)* who was in *Jannah*, had been in union with the *Rooh* - the creator by the one that is *Nafs*. Both *Surath* and *Nafs* are creations. The *Nafs* - a creation was the one with forgetfulness and not *Rooh*. Concentrate deeply and realize the fact. Creations are paired. The *Nafs* is paired off with *Shaitan* - an energy. This *Shaitan Kannas* is the cause for *Naf’s* forgetfulness. This is his vocation.

28. LET US ANALYZE THE *QURAN* A LITTLE FURTHER

Quran 42:51



It is not fitting for a Man that God should speak to him except by inspiration, or from behind a veil, or by sending of a Messenger to reveal, with God's permission, what God wills; for he is most high, most wise.

This is one of the *Daleels* of *Kalimah*. We have to closely study the words *Wahi*, Veil and *Rasool*. This *Ayah* speaks about three ways by which *Allah* can communicate with man.

1st way

To speak through *Wahi* (*Ilkaoo*). This is directly revealed to the *Qelb*. The *Wahi* that is *Ilkaoo* has no veils.

2nd way

To speak from behind the veil (*Wahyukabi*).

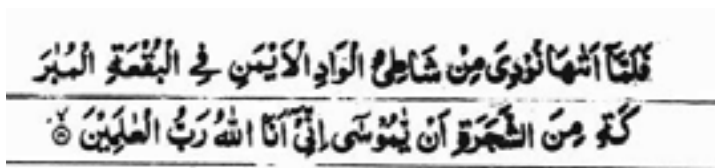
3rd way

To speak through a *Rasool* (Messenger) who is capable of announcing a *Wahi* (*Wahyulwasitha*, *Wahyujalli*).

The messenger refers to *Rasool*(*Sal*) and *Jibreel*(*Al*). If you insist that it refers only to *Jibreel*(*Al*) or only to *Rasool*(*Sal*), I accept both these contentions unreservedly. To understand these three types of communication fully and clearly let us take the second way of communication first. We could understand the other two clearly, if we know the truth of the second way. Is there any suggesting evi-

dence in the *Quran* to say that he speaks behind the veil? Yes.

Quran 28:30



But when he came To the (fire), a voice Was heard from the right bank Of the valley, from a tree In hallowed ground: “Oh Moses! Verily I am Allah, the Rabb the Lord Of the Worlds.....

This *Ayah* specifically states that the *Rabb* spoke from behind a tree. Since it is said, “I am *Allah*, the *Rabb*”, the word *Allah* has been used to denote the *Marthaba* (stage) of *Rabb*. This should be noted first. *Allah* is *Thath - Wujud*, indivisible and unopposed. *Rabb* has contrast. Its contrast is *Abd*. Since the name *Allah* is given to *Rabb* which has contrast and activity, it confirms the fact that *Rabb* is a stage bounded in the name *Allah*. By this it means that *Allah*, in the 2nd state or *Marthaba* called *Rububiyath*, using tree as a veil speaks to another of his creation *Moosa(Al)*. The one that spoke is the tree. That the creator speaks taking up a veil is sufficient as supporting evidence. If the tree is a creation that is physical and an irrational object, then *Moosa(Al)* a creation that is physical and rational too is a veil. We cannot refute this fact. Hence, *Moosa(Al)*-a physical man and all other 124,000 prophets through whom we received the *Kalimah* which the creator had been speaking to us using men like *Moosa(Al)*, *Isa(Al)* and *Mohamed(Sal)* as veil. To refute this is foolhardy.

The tree’s *Surath* and Prophet’s *Surath* are veils that are not true individual *Wujuds* but only imaginative appearances. Man believes this *Suraths* as material body. This belief is the veil. If the irrational object is a veil to the creator, the rational object *Insan* too is a veil which we cannot refute. Hence, the whole universe as veil, the creator converses in the universe, which fact is confirmed. The ordi-

nary man, the good and the evil, speaks to each other being in a veil. All of us speak, hear and see being in a veil. If so, who is *Rabb* and who is *Abd*?

We cannot believe that the creator who was the third person in the Heavens came down, went into the tree or hid by the sides of the tree and spoke. As the *Ayah* says that the voice spoke from behind a veil, only one veil is existent. The *Ayah* did not mention the veil in Plural but in Singular. If the creator exists in *Arsh* (sky) as a third person, he would have spoken through numerous veils. The ozone layer, magnetic layer and many other spiritual layers are there in the sky. The veil in the *Ayah* is singular because it says “behind the veil”. Which is the veil ? That is *Surath* (appearance) *Malhar*. The one who spoke from the *Surath* - the tree and the *Surath* of *Moosa*(*Al*) and *Mohamed*(*Sal*) is the creator himself who took the name “*Rasool*”, who warned and struck fear as mentioned in the *Ayah* 53:56. It is this creator who was closer to the jugular vein of *Mohamed*(*Sal*) - a physical man, and having *Mohamed*(*Sal*'s) *Surath* as a veil speak to us - the human according to our knowledge behind the veil.

Quran 20:14

إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي ۝

Verily I am Allah ! There is no Ilah but I; so serve thou (me) only, and establish regular prayer for my remembrance.

The *Ayah* was spoken by *Rasool*(*Sal*) on the insistence of *Allah*, that have been memorized and written on palm leaves, stones, leather and bones, preserved and collected to form the Holy *Quran*. Can we deny this? If we refute, it amounts to refuting the *Quran*. The one who refutes is termed as “*Mushrik*” and the one who covers up is termed as “*Kuffar*” (*Kafir*). If so, why cannot we accept that this revelation was sent down by the *Rabb* who appeared in the *Surath* of *Mohamed*(*Sal*). Refuting this is foolhardy.

3rd way:- Let us now investigate the aspect of the creator who speaks at his will the message (*Wahi*) through *Rasool* (prophets). Whom do we call *Rasool*? He is *Mohamed(Sal)* who was born to *Aminah*, the mother and *Abdullah*, the father in *Makkah* and having a *Surath* like ours and lived like us. It is not wrong to say that the physical body is *Rasool(Sal)* or to say that the knowledge (*Noor* or *Rooh*) that emanated from that body was the *Rasool*, which will also confirm our earlier statement. To comprehend knowledge we need a *Surath* which fact we may not be aware of. *Noor* and *Surath* or *Surath* and *Noor* (knowledge) are undivided and infinite whole which fact we have to accept. If so, like *Mohamed(Sal)* being a *Rasool* (prophet) for us, *Jibreel(Al)* who revealed *Allah's Wahi* was also *Allah's Rasool*; he was a *Rasool* for our *Rasool*. Similar to *Mohamed(Sal)* - a creation, being *Rasool* for us - creations, *Jibreel(Al)* - a creation, was the *Rasool* for our *Rasool(Sal)* - a creation, which is factual. There are many evidences in the *Quran* to this effect that *Wahi* was conveyed by *Jibreel(Al)*. I have not mentioned them here. *Rasool (Sal)* has on many occasions seen *Jibreel(Al)* directly in many different *Suraths* and twice seen him in his own *Surath*. There are many supporting evidences to this. Some *Sahabahs* who saw *Jibreel (Al)* in the form of an ordinary being speaking to *Rasool (Sal)* and questioning him about *Islam*, have reported the same. As this is known to all of us, it needs no supporting examples. We accept the fact that *Jibreel(Al)* is a creation. But he was created from light and we were created from the Earth. That is all.

If *Jibreel(Al)* is a creation and *Allah* is to speak to him, then does he need a veil? No, it is not necessary. Let us analyze it with patience. *Jibreel(Al)* in a form of *Surath* as *Malak* brings *Wahi* from *Allah*. From where could *Allah* give the *Wahi* to *Jibreel(Al)*? If the creator is closer to man than his jugular vein who was created from Earth, then what would be the life of *Jibreel's Surath*? That too could be *Rabbs*. The creation is *Huroor*, illusion, but not falsity.

Quran 16:3

حَقَّقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ، تَعَلَّى عَتَا يُشْرِكُونَ

He has created the Heavens and the Earth by that of Haq.

Whether it is physical or spiritual the creation is manifestation of the Truth (*Haq*) that exists and disappears and had emerged from *Wujud* - the *Haq*. If the word *Haq* is expressed towards *Allah*, then it has no contrast. *Haq* in respect to *Allah* means the one that exists and with respect to the creation it means an opposite word to “lie”. Hence, what exist are all his *Surath* and none is a partner to him. It now becomes clear that *Allah* has spoken to *Jibreel(Al)* without a veil and he has informed *Wahi* to the prophets through *Jibreel(Al)* as a veil. Hence, *Jibreel* has many unknown truths.

Note:

If the Heavens and Earth are created by *Haq*, then Heaven and Earth are *Thath* and *Haq* that can be recognized by touch; says some illusionists. This *Ayah*'s truth is still not within their reach. If it is realized that the world that is a creation is *Huroor*; then this illusion will not occur.

Sitharathul Munthaha is the last boundary of *Jibreel(Al)*. Beyond this, *Jibreel(Al's)* name is non-existent. *Rasool(Sal)* in his *Mihraj* passed over *Sitharathul Munthaha*. If so, *Jibreel* is a power of *Noor* that is knowledge that encompassed *Mohamed(Sal)* - a *Surath* of a man who has obtained *Risalah*. This power acts to activate a circle of *Insan's* knowledge.

Like the creator took the tree - an irrational object and the *Suraths* of *Adam(Al)* and *Moosa(Al)* - rational objects as veil, he had taken the *Surath* of *Jibreel(Al)* as a veil and spoken to the prophets. In the same manner he had spoken to us taking the prophets as a veil. The *Malaks* who did *Sujooth* to *Adam(Al)* were also creations. *Adam(Al's)* *Surath* is made of earth and that of *Malaks* (angels) from light. *Malaks* too have *Rooh*. What is their *Rooh*? That too is *Allah's*.

Since, *Suraths* of *Malaks* and their *Rooh* is *Allah*, *Adam(Al)* was created out of earth in whose *Noor* (knowledge) are *Arsh*, *Kursi*, *Lawh*, *Kalam* and the whole universe is settled and embedded. Think of this fact and get cleared.

Let's take an example. In the statement "It's my *Rooh*", if the word "my" is considered in the possessive case, "I am the *Rooh*" or "*Rooh* is me". To my knowledge, I have made many circles by my *Rooh* (knowledge). One of the circles is the sublime secret of *Jibreel (Al)*. *Jibreel(Al)* is a *Surath* of my bounded pure state. It is because of this that he is referred to as "*Roohulkuththoos*" which means pure *Rooh*. *Jibreel(Al)* is referred to as "*Naamoosul Akbar*" in the scripture *Torah*. In *Quran* 2:87 there is ample proof for the fact that *Kuthoos* is *Jibreel(Al)*. Although many names, and many *Suraths*, it is a special power of *Rooh* that perceive the "I" is called "*Jibreel*".

If you consider that I compare human, the creation, with the creator, it is due to your misunderstanding. Only If I consider myself separate from him, I will be liable to this accusation. When there is nothing except him and I am not separate from him, I will not be liable to this accusation.

Quran 41:53

سَأْمُرُوهُمْ آيَاتِنَا فِي الْأَقْطَابِ وَفِي أَلْفُؤِهِمْ حَتَّىٰ يَسْتَبِينَ الْقَوْمَ
أَلَمْ نَكُنْ أَوْلَىٰ بِكُلِّ شَيْءٍ مُّشَاهِدًا ۝

Soon will we show them our signs in the (furthest) regions (of the earth), and in their own souls until it becomes manifest to them that this is the truth.

The easiest way to understand the creator is analyzing by taking our life as *Rabb* and our body as *Abd*. This is the initial state of "*Muraqabah*". *Tariqat* is also the same. This type of analysis is approved by the creator. It is to discover ourselves that we have been born in this world as *Insan*, a creation. What is wrong in researching

Allah who is with me. It is wrong not to research. *Surah* 51:56 confirm this. Not attempting to discover ourselves is the truth of forgetfulness, *Shirk* and *Ananiyath*. No one can enter *Jannah* with *Najis*, the *Shirk*. The meaning behind the saying not to read the *Quran* without *Wudhu* (ablution) is not to analyze *Quran* on the basis of the principle of *Shirk*. The *Quran* was not printed during the lifetime of *Rasool(Sal)*. Hence, what is referred to as *Quran* is the meaning of the *Quran*.

“*La Ilaha Illallah*” which is the *Kalimah Tawheed* has a hidden subject in its phrase. If we analyze the meaning of the *Kalimah* from different angles the *Kalimah* cannot be recited by none (creations) other than *Allah*. It is because the *Kalimah* says that there is no *Ilah* except me - *Allah*, what exists is me and me alone. The man with *Ananiyath* or *Shirk* cannot understand nor can he accept the *Kalimah*. The truth behind the *Kalimah* is that it has to be perceived by *Rooh*. The initial stage of *Iman* is the recitation of the *Kalimah* by the tongue. Stabilizing in the experience is the fullness of *Iman*. Clarify by analyzing *Surah* 20:14 of the *Quran*.

If we look at the explanation above impartially, any *Ayah* in the *Quran* would confirm *Tawheed*. Whether the *Ayah* is of the type “*Muhkam*” or “*Mutashabih*” none opposes the *Tawheed*. Hence, one has to understand the *Kalimah* fully before delving into the *Quran* and analyze it. It is not necessary to give forced meaning to *Quran*. There is nothing wrong in seeking assistance of those knowledgeable if we do not understand anything. Many of our ancestors due to their *Wahmu* - speculative knowledge - have either blacked out or misinterpreted very many vital sentences of *Quran*. This is the main cause of *Islam* going in the wrong direction aimlessly and becoming lifeless. *Tawheed* is affirmed and confirmed by 50:16, 8:17, 4:80, 33:57, 57:14, 9:40, 2:186, 2:224, 42:11, 4:17, 17:42 and the like *Ayahs*. Clarify and clear by comparing this with the *Kalimah*.

Dogs interact and converse with dogs, so do ghosts with ghosts and animals with animals. This is so with inactive things too. This includes all creations. These creations too converse with their *Rabb*

and perform *Tasbih*. If so, why should we not call all of them *Insan* ? There are many reasons for it. Everything in the universe is a collection of atoms of the *Surath (Lahir)* of myself - *Insan*. We do not refer to our organs like hands and legs as *Insan*. The *Rooh* has created the universe by its knowledge and in its knowledge. Due to the reason of forgetfulness given to its *Surath* of *Insan* by *Noor*, I, the present *Insan* - a creation consider my body an atom in the universe and got deceived. I searched for my *Rabb*. I realized that he is the one who perceived the I in me. Now who is my *Rabb*? Who am I ? Who is an *Insan* ? Think over. Although the words *Abd* and *Rabb* seem to be contradicting each other the truth of the *Kalimah* is *Allah* alone being the eternal whole, which fact cannot be denied.

Quran 42:52

وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا مَا كُنْتَ تَدْرِي مَا
 الْكِتَابُ وَلَا الْإِيمَانُ وَلَكِن جَعَلْنَاهُ نُورًا نَّهْدِي بِهِ مَن
 نَّشَاءُ مِنْ عِبَادِنَا وَإِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ

And thus have we by our command, sent inspiration to thee ! Thou knowest not (before) what was revelation, and what was faith; but we have made the Quran a light, where with we guide such of our servants we will, and verily thou dost guide (men) to the straight way.

We must understand that it is *Tawheed* that is revealed by *Kalimah* and hence it is the life of the religion. Being in a state of ignorance of *Iman* and religion, *Rasool(Sal)* with the guidance of the creator, became a victorious full fledged *Kamil*. Hence, we being fools, think that we understand *Iman* and religion. This is self-deception. It is wisdom to understand each subject minutely and take into practice what is understood. The truth has been buried 1,400 years ago. It is our duty to contemplate and be clear.

There are many thoughts lingering in my mind. Some of them may be true; there could also be some thoughts that are wrong. The human mind takes a decision by applying one of the eight basis. Let us consider this decision as “Thought” “*Niyyah*”. The basis is that consists of *Shaitanya*; *Haiwaniya*; *Nabsaniya*; *Rahmaniya* which, though five, consists of eight numbers. The *Rahmaniya* consists of three more divisions. In actuality there exists only five principles.

From a legal point of view if our mind takes a decision and acts upon it, based on *Shaitan* and *Haiwan*, it is considered as wrong. Similarly, if the decision taken and acted upon based on *Malakani* and *Rahmani*, it is considered as just. If the mind is in solitude leaving the four basis, the other divisions of *Rahumaniya* takes place in the mind. In this state, the mind becomes aware of things hitherto unknown. The revelations such as “*Ilhamath*”; “*Ilmullathunni*” and *Wahy* are all of this kind. If the mind is in a state of solitude, free from attachments and a thought appears, then the energy that was responsible for this thought is called *Jibreel(Al)*. It is my *Rooh* that originated the thought and gave over to the power called *Jibreel(Al)*. Having obtained the thought the energy *Jibreel(Al)* - the creation is within the reach of our unveiled knowledge and also could be seen. The *Wahy* revealed to the *Nafs* (outer mind) from *Rooh* is conveyed by the power *Jibreel(Al)*, being as the messenger *Rasool*. The outer mind (*Nafs*) through the tongue of the physical body conveys the *Wahy* to the outside world.

Let’s now analyze with a clear knowledge. *Jibreel(Al)*, a power, had been a veil-free messenger of *Rooh*. Ponder over *Surah* 4:51 again. This *Ayah* specifies that none among man has the status to be spoken to by *Allah*. It does not say the same of Angels (*Malaks*). Hence, it appears that creations like *Jibreel(Al)* could be able to speak with *Allah* without a veil. If so, we have to accept the fact that the Angels (*Malaks*) means the power of the creator. In my mind I speak to myself without a veil. My mind without a veil becomes a *Jibreel*, a power to me. The outer mind, the *Nafs* becomes the messenger of this power and its messenger becomes the tongue. The tongue and

the world are physical. The messenger of the tongue, the *Nafs* is spiritual. The messenger of the *Nafs* that is *Jibreel(Al)*, a power, is far more spiritual and also the messenger of the *Rooh* that is *Rabb*. But, the mind being *Abd* (slave) devoid of the right to self-determination becomes the mirror of the *Rooh* to know itself through its creation. This mind is far more spiritual in its state. These physical and spiritual things and the entire creations and powers, having all in itself as *Muheeth* - encompassing the whole, beyond the knowledge of man, and being eternal whole the *Rooh* that perceives the “I” is the *Noor* - the knowledge of the creator. This is also called “*Wujud*”; “*Haq*”; “*Thath*”; “*Kunhoo*” and “*Allah*”. This belongs to *Rooh* and not to *Hywan*, the sense of touch. Instead of understanding and accepting it, going about and believing that *Allah* is different from me is *Ananiyath*, that is the tap root of *Shirk*. It is this that forms the base of the Good and Evil happenings in the world. If this *Ananiyath* - *Shirk* is removed peace and satisfaction could be achieved in our life. Until *Ananiyath* exists in us the peace and self-satisfaction could only be mere vocal but never a reality in the minds of men. (Refer *Surah* 50:16 for confirmation.)

What we explained was *Malakani, Rahmani's* description. You ponder over the *Shaithani* and *Haiwani* that is opposed to the above. These four “*Warithaath*” are sunken in me, myself that perceive “I”. The slave that has the right to self-determination takes the basis it likes. Depending on the basis it takes, the good or evil is obtained accordingly in both worlds. The slave that has no right to self-determination is something that cannot be grasped immediately by the knowledge. This is the meaning of servants possessing *Sirr* (secret). *Rasool(Sal)* is being the servant (*Abd*) with *Sirr*.

29. A DOUBT AND CLARIFICATION

Allah speaks through a veil (supporting evidence provided previously). Does only the creator speak through the veil ? No. *Insan* also speaks through a veil. He also speaks, sees, hears, acts and gets others to act through a veil. “*Unsiyath*” is the base of the word “*Insan*”. The word “*Insan*” also means “the one who converses” or speaks. *Insan* is the one, who in the state of *Abd*, converses with *Rabb*; in the state of *Rabb* with *Abd* and in the state of *Allah* (*Wujud*) converse with himself. The life that is me, with my body (*Surath*) as a veil speak. You in your state of *Surath* listen and hear my speech and see me. The bodies that were the veils for you and me to converse are material. *Moosa(Al)* also spoke to the tree that was a material body like us. If we consider *Noor* as a form of light in our world, that too is material body. The matter is, whatever the state (solid, liquid and gas) in all aspects a *Surath* and not a substance. The light *Noor* is different to physical light. It is not like sunlight.

I do not figure out how and where you speak from and you do not know how and where I speak from. Even after many attempts, though I got to know where my body is, I do not know where I am. The one that is closer to my jugular vein, being *Rabb* to me (to *Nafs*) and *Abd* to me (to *Rooh*) is me myself. You too the same. The one that is closer to man than his jugular vein; the “I” that is *Abd*; the “I” that is *Rabb* and similarly the one having the entire creations as a veil and perceives the “I” in every creation is the indestructible *Rooh* alone. *Rooh* is the *Rabb* and its *Surath* - the veil is *Abd*. It is the very same *Rooh* that is having in its entirety (wholeness) the physical body - the *Surath* that is *Lahir* and the *Rooh* that is spiritual without *Surath* (*Lahir* and *Baatin*). Give a hearing without confusion.

My body that is *Lahir* remain in its natural state (in *Kalaqathir*) which I the *Rooh* (unlimited wholeness) constituted for myself, being forgetful of my true self-state appear as a creation, six feet in height as a small *Insan* with the name *Abd*. The moment I get

disentangled from my bondage I will be the big *Insan* (God's *Khalifah*) having the whole universe as *Lahir* and also as *Rabb* - the life of the whole universe. Being *Wujud* having in itself the two *Marthabas* - the *Surath*, the creation and its life, the *Rabb* is *Rooh* that possesses the true awareness of "I". Except me - the *Rooh* - there is no *Ilah* at all. That which connects the physical world, the spiritual world and the *Rooh*, that is me, are my *Rooh* - the energy, such as *Jibreel*, *Meekail*, *Israeel*, *Israfeel* etc. These energies are the creations of the *Rooh*. These creations also has *Lahir* and *Baatin*.

Hadith

Men have the qualities of Shaitans as well as that of Malaks. The evil appearing as good, the lie appearing as truth are the qualities of Shaitan. The good being appreciated as good, and the lie being considered a lie is the quality of Malak. Those who obtain advice from the Heavenly beings will have to praise the creator as the advice they received was from the creator himself. They should seek protection from the creator from Shaitan if they observe any other. The Rasool(Sal) recited Surah 2:268 along with the above advice.

Reported by: *Ibnumasooth (Ra)*

Authority: *Thirmithy*

This *Hadith* clarifies many spiritual truths. We cannot give descriptive details of the *Malaks*, their number, type and the like. All these are (physical, spiritual and the rest that are beyond our comprehension) made by *Rooh*, that is me in myself. *Rooh* is not new or old. It has no match to it. It is permanent for ever. We see it as old and new because the *Rooh* that in itself had the created *Surath* that appear and disappear. Although this appears separately bounded by time - present, past and future; place and direction to the human knowledge that is bounded, in actual fact there is nothing but the *Rooh* that perceives the "I" being myself; its attributes; names and *Suraths*. What exists is only the *Rooh* that perceives the "I". There is no partner, pair or equals with *Rooh*. I have to compare me only with myself. The above explanation is the summary of the argument of the creator in the *Quran*. Hence, who is *Rooh*? Who is *Abd*? Who is the

one who perceive the “I” being myself.

(Imagine that the *Rooh* is speaking). *Abd* and *Rabb* are both my names. As I completely encompass myself (the whole) being “*Muheeth*”, whatever creation that exist in the universe, wherever they are, they are all appearances of my names. I created the Sky and the Earth by *Haq*, so say’s *Surah* 16:3. Hence, I am the *Haq* (*Rooh*) and there is none except me. Hence the “I” perceived in the whole *Suraths* is me and me alone .

FOR SPECIAL THOUGHT

The “I” is of two kinds. One is that which makes the physical body move called *Nafs*, that believes the body is the “I”. This amounts to *Shirk* (*Ananiyath*) and erroneous imagination (*Baatin*). The second kind is *Rooh* that is boundless, perceive the “I” being myself and is the basis for the body and the *Nafs* that activates it. This “I” is the true *Haq*. The “I” that I referred to in my explanation is the *Rooh* that perceives the “I” being myself. This “I” cannot be expressed by words. This consciousness “I” has no letters or sound. Hence, all that I said about “I” as the focal point is for the young *Sufis* to understand easily and not to announce to the world that I am *Allah*. Hence, it is foolhardy to be furious and trying to murder me like *Mansoor Ibnu Hallaji* (*Ra*). Killing our ignorance is wisdom. As I said before if it is clearly understood that God speaks from behind a veil, it means that you have understood the other two types of speech. Hence, let us not explain types 1 and 3.

Quran 50:16

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ وَنَعَلْمَا تُونُوسَ
بِهِ نَفْسَهُ ۖ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ ۝

For we are near to him than his (jugular) vein.

I am the one who is close to my jugular vein. Hence, the one who is *Insan(Rooh)* should be *Allah*, otherwise this *Ayah* is not compatible. The jugular vein is my body's appendage and the body is my own. It is I, the owner of that jugular vein and the *Surath* of that vein. Two things cannot exist at the same time is a philosophical fact. Hence, what is present is the *Rooh* that perceives the "I". Forgetting this fact and believing the "I" of the *Nafs* which is imaginary do not form a God in your imagination and this may lead to punishment, says *Surah 26:213*. Think of this *Ayah* deeply and get it clarified. Whether the word *Ilah* in the *Ayah* be considered as *Abd* or *Rabb* it will confirm the fact that only one "I" exists.

This is the gist of the *Kalimah* that we, the creation, recite by our tongue, become *Muslim* and then have the experience after analyzing and accepting it.

It is "*La Ilaha Illallah*" - There is no creation but *Allah*.

Quran 20:14

إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي

Verily, I am Allah; There is no Ilah (creation) but I: So serve thou me (only) and establish regular prayer for my remembrance.

Analyze this *Ayah* with a clear mind. This *Ayah*, in short, is addressed to *Abd* by *Rabb*. The moment the lifeless creation that was *Surath*, when given life, was longing to know him; his creator, converses with him and sees him. To quench this thirst to know him and his creator, *Kalimatuth Tayibah* was revealed to *Abd* by *Rabb*. *Ibadah* means "unifying", "his actions emerging" or "knowing". It is purely misinterpretation to ascribe the meaning "worship" to the word "*Ibadah*".

Quran 51:56

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِي ۗ

I have not created Jinns and Ins but for Ibadah to (me) only.

This is the correct translation of this *Ayah. Hadith* and our reason confirm this. It is *Wahmu* to ascribe the meaning “Worship”, “Prayers”, to the word “*Ibadah*”. Many of the present day *Moulvis* have followed this blindly and are thereby giving wrong information. I have given an explanation to this in my book “*Holy Quran’s Judgment - Part I*”. “*Ibadah*” means to know. Since gaining knowledge is the purpose of the actions of man, it is not wrong to ascribe the meaning for the word “*Ibadah*” as actions that spring from *Abd*. It does not mean *Allah* is to know himself. The knowledge acquired by *Abd* about itself and its *Rabb* is what is called the *Ibadah* that emanates from *Abd*.

Hadith

I was an unknown hidden treasure. I wanted to be known and therefore I created the creations. The creations became aware of me through me. This was told to us by Rasool(Sal) saying this is what Allah said to him.

Hatheesul Kuthsi

Authority: *Ekalul Himum Beesarhikam Thaveelathum Najmiya*

The *Wahhabis* say that it is a false and fabricated *Hadith*. As this is a blockade to their principles they have to conclude the *Hadith* as false. This cannot be a fallacious *Hadith* as it is compatible with *Quran*. This occurrence where the creation knows itself and its *Rabb* will not be completed all in a day. The creation was created in a veil that is *Wahmu*. It is because of this that the word *Insan* also means “foolhardy”, illiterate. The *Wahmu* becomes necessary for worldly life. Hence, to know myself without the worldly life being disturbed, there are three methods given in the *Ayah* 20:14.

1st

To understand *La Ilaha Illallah* and accept it is this *Iman*. This is the *Sarth* for all *Amals* in *Islam*. This is confirmed by *Surah* 2:62, 5:55, 5:69 & 4:124.

2nd

Prayers. This is the first exercise for the body. In this exercise, man imagining that the creator is in front of him, though he believes the creator is in the third person, converses with him and supplicates to him. This is *Dhikr* in prayer. The first step where *Abd* and *Rabb* converse in prayer.

3rd

To do *Dhikr* (Remembrance) of the creator by *Qelb*, immediately after prayers. The *Surah* 4:103 supports this. Doing *Dhikr* in solitude, or in a gathering is the 3rd way of the exercise.

4th

Performing *Ibadah*. The true meaning of *Ibadah* is to perceive as wholeness through analysis what is seen and being aware of as many and varied. This is more aptly called “*Muraqabah*” or analysis.

If we succeed in “*Muraqabah*”, it could be perceived that I being the same as ever, without destruction or change, I myself appear as whole. This perception or awareness belongs to *Rabb* that perceives the “I” and not of the creation that is *Nafs*. This is also referred to as *Thajalli*, or God consciousness. One must never forget that creation is mere appearance.

We obtain “*Ihlas*” or concentration of the mind by *Amals* such as prayer. Based on this “*Ihlas*” the analysis (*Muraqabah*) has to be done. When this *Muraqabah* becomes complete *Rabb*’s *Thajalli* will definitely occur. *Kalimatuth Tayibah* is the life for the beginning of all these. The man who understands this *Kalimah* and performs *Amal* with a goal of stabilizing in its truth will definitely obtain rewards of both worlds without any doubts. The first duty of a man who is keen to know himself and his *Rabb* is to recite the *Kalimah*,

understand it and firmly establish it in his mind. The true purpose of the *Amals* is to protect the truth that is established in the mind from slipping away.

30. SPECIAL CLARIFICATION

Quran 15:99

وَاعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ الْيَقِينُ ۝

Until you attain Ekeen (Iman, Belief) do Ibadah (unite).

“*Ekeen*” in this *Ayah* means *Mawt* (Death), and “*Ibadah*” means worship is the interpretation of some people and blacking out the truth.

To consider the meaning of “*Ekeen*” in the *Ayah* 15:99 in the *Quran* as death and *Ibadah* as worship (prayer) would amount to *Kufur* - blacking out *Quran* and *Hadith* and is opposed to “*Man-khool*” - revelation and “*Mahkhool*” - analytical and inferential knowledge. The word “*Ekeen*” appears in the *Quran* as a single word in certain places and also conjoined with other words. This word “*Ekeen*” appears in 32 places in the *Quran*. Refer to *Ayat* below for analysis and confirmation of the truth. 13:2, 2:4, 2:117, 5:50, 28:3, 28:72, 30:60, 31:4, 32:24, 45:20, 52:36, 28:14, 15:99, 28:22, 56:95, 69:15, 102:5, 102:8, 4:158, 32:12, 6:85, 26:24, 44:8, 51:20 and 45:32.

In none of these *Ayat* in the *Quran* the word *Ekeen* is used to mean death. So is it in the case of *Hadith*. The *Mubassireens* - our predecessors due to their ignorance were unable to accept *Tawheed*. Hence tried to black out *Quran*. Will not the intellectuals agree even now ?

Some refer to a *Hadith* to substantiate the explanation for the word *Ekeen* in the *Ayah* 15:99 and say it refers to death (*Mawt*). *Rasool(Sal)* is said to have mentioned on the death of a person as “he has reached *Ekeen*”. Hence, *Ekeen* means death, some argue. This is a sheer misunderstanding of the *Hadith*. The word *Ekeen*

referred to in the *Rasool*(*Sal's*) *Hadith* points to the explanation of the second stage of *Iman* whereas in the *Ayah* 15:99 the word “*Ekeen*” points to a state of complete wholeness (*Liqa*) in *Iman*. Hence, this *Hadith* cannot be taken to support the *Ayah* 15:99. This is also because in *Ayah* 55:26 it says “*Kulluman Alaihaphan*” that means all will perish and only *Allah* will remain. Hence, all perishable creations are *Huroor*, Illusory (*Maya*), Imaginary. The Paradise, Hell, *Inmai* (present world) *Marumai* (Future world) are all creations, and they too belong to *Huroor*. Whatever that has been created will one day return to a state they were before creation (state of nothingness or *Ama*). Hence, all those that appear and disappear are *Huroor* or Illusions (false images), only *Allah* is a real and truthful entity. Appearance and disappearance, birth and death, if considered *Huroor*, how could we say it is *Ekeen*, Firmness? To believe in both worlds, birth and death are the first and second stages of *Iman*. In *Surah* 15:99 the word *Ekeen* denotes the state of complete wholeness in *Iman*. That is to say, the word *Ekeen* in the *Ayah* 15:99 has been given to point out the firmness of the *Iman* through experience, on the awareness that there is nothing but *Allah*. This *Ekeen* belongs to *Rabb* and not to *Abd*. This is the state of *Fanafith Tawheed*. It is like a block of salt dissolving in the sea and becoming the sea itself, so is the state of the servant who annihilated himself in *Rabb*. The word *Ekeen* in the *Ayah* is used to denote this state.

Man, after death will see Hell or Heaven and experience it. Only then he will believe worldly life as a dream. Similarly, when he reaches *Liqa* - God's presence, he will consider paradise and Hell also as a dream. The terminal state of this awareness is *Thajalli*. This state belongs to the creator but not to the creation. When everything perishes, only God will remain, then how could a creation exist in the state of *Thajalli*? It can never exist. That *Ibadah* (understanding and analysis) has to be done till the last state is reached is the actual truth of *Ayah* 15:99. More details on this will be given later

If you should agree that the word *Ibadah* is used to mean to unify (as oneness) in the *Quranic Ayah* as well as *Hadith*, investigate the *Suraths* I give now. There are 275 *Ayat* of this nature, some

of them are 2:207, 3:15, 3:20, 3:30, 7:194, 21:26, 25:63, 36:30, 37:40, 37:74, 37:128, 37:160, 37:169, 40:31, 40:44, 40:84, 43:19, 44:18, 50:11, 26:6, 39:10, 39:16 and 39:17. Please refer to the *Quran* for the rest of the *Ayat*. In these *Ayat* the words “*Abd*”; “*Ibadah*”, and “*Abidh*” give the following meaning: *Abd* - slave, *Ibadah* - the action that takes place in the slave to know all as one, *Abidh* - the one endeavour to know all as one (performing *Ibadah*) respectively. The *Surath* is *Abd* (slave) and the action that emerges from it is awareness (to perceive as one wholeness) or the *Ibadah* (action). Understand this very minutely.

Abbas(Ra) in *Tafseer Majid* has stated that the word *Ibadah* bears the meaning of unifying or cause to unite, in all instances where it is mentioned in the *Quran*. Very many *Tafseers* confirm it. I am giving the correct translation of this *Ayah*.

Quran 51:56

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِي ۗ

I have not created Jinns and men but to know (themselves through me).

There are *Hadith*, *Ijma* and *Kiyas* to confirm this translation. A *Hadith* was given before. There is no evidence to prove that creations were created only to worship. It is ignorance to think so. According to the principles of *Mankhool* and *Mahkhool*, *Ibadah* means to know, to see all in union or cause to unite. “*Abith*” is the name of the person performing *Ibadah*. To perform thus “*Ihlas*” - control of mind is necessary. The exercises that would form “*Ihlas*” are *Amals*; such as prayers, Fasting, *Zakat*, *Hajj* and *Dhikr* which are explained by the word “worship”. Hence, “*Ekeen*” in the *Ayah* 15:99 refers to *Iman* and not death at all. Ponder still.

Quran 6:75

وَكَذَلِكَ نُورِي إِبْرَاهِيمَ مَلَكُوتَ السَّمَوَاتِ
وَالْأَرْضِ وَلِيَكُونَ مِنَ الْمُوقِنِينَ ⑤

For Ibrahim to have Ekeen (belief, firmness) we showed Malakooth in the Sky and Earth in this way.

How could we in this instance refer to *Ekeen* to mean *Mawt* or Death? Could we say he showed *Malakooth* to *Ibrahim(Al)* to have firmness in death? Those who believe in these are those who have not even understood the first way of understanding *Quran* through *Quran*. They belong to those who misinterpret *Quran*.

Man strives in this world to live in his body. In the end he loses his body. In the next world he will know that his body and even the world too were dream-like *Suraths* and his worldly life is only an illusion. Only when he annihilate himself in the presence of the creator that he will realize the whole of the universe and creations are God's imagination. He will now become aware through experience that all these are *Suraths* of various names of the creator and there is none, partner or pair except the creator who perceive the "I" being himself. This journey of knowledge is long, tedious and full of difficulties. The creator has sent a comprehensive scripture with a principle (philosophy) and various tactics to implant it firmly in the mind in order to achieve this in this world. Since man has forgotten his goal, his life of the physical body and the life of the soul become devastated. Hence, it has become necessary to make him understand the principles first. It is because of this *Allah* has revealed as the first obligation in Islam to have *Iman* with the help of the *Kalimah*.

When one recites the *Kalimah* and understands it, he becomes aware that there is none but *Allah* existing. This brings about a question in his mind "Who am I"? To get the correct response to this he has to organize his worldly life in an organized truthful way. For this necessity *Quran* has been revealed. Hence, it appears that man's life in this world is to find the answer to this question. Thus, it

is confirmed that the creations have been created to know temselves.

Hadith

I remained an unknown “hidden treasure”. I want to be known, so I created creations. The creations become aware of me through me, so said, Rasool(Sal) as told to him by Allah.

Reported by: *Theesulkuthsi*

Authority: *Eekaloolhimam Beesarh ,Thaveelaathunnajmiya*

If this knowledge on the basis of *Tawheed* unify all as one or indulge in *Muraqabah*, analysis or contemplation, at one moment this will achieve the true belief of “*Hakkul Ekeen*” instantly. Once a person obtains *Hakkul Ekeen* and stabilizes in factual *Iman*, he need not do *Ibadah* (unifying) any further. It is to explain this that *Surah* 15:99 was revealed. There is still another truth in it. *Abd* is a slave having no freedom of self-determination. It is only a mere *Surath*. This slave having the freedom of self-determination (with *Ananiyath*) was indulging in the process of unifying (awareness) to destroy *Ananiyath*, that is, I and *Allah* are separate. If this knowledge attains fullness (become *Hakkul Ekeen*), this slave becomes a perfect *Abd* (slave) without the freedom of self determination. The awareness (knowledge) of this *Abd* now becomes that of *Allah* (*Allah's* action). Hence “created to know” or “created for action to emanate” both points to the same meaning. This is because, as I said earlier, whoever involves in whatever action, is to know or become aware. Hence, to say pray and worship till death and showing *Rasool's Kiyas* to support the same is misinterpretation and a total blackout. This is in direct conflict with *Quran* and *Hadith* that is *Mankhool* and the factual reasoning that is *Mahkhool*. Hence, it is *Kufur*. This short explanation will be sufficient for the knowledgeable.

A Question

Why did our ancestors misinform and black out these *Ayat*?

Answer

Our ancestors tried to follow the way of Jews and Christians who like bears scrounged the people of their material wealth and tried to raise their social status by using high handed methods. Our ancestors too by giving *Fatwas* that was highly tainted with selfishness and enacting laws that were foolhardy, tried to gain honor and material wealth. It is the fear they had of people getting to know *Quran* may spoil their earnings and affect their social positions, that made them misconstrue, misdirect and even blackout certain *Ayat* of the *Quran*. To protect their interests, whoever tried to interpret the *Quran* correctly were called *Kafirs*, *Murtad* and were vilified and disgraced in public. Their only aim was to prevent the people from knowing the correct position. There is no compulsion in religion says the *Quran*. But to try and murder those who give the correct meaning of the *Quran* with supporting evidences amounts to naming them Religious bears as called by Ingersal and William Moore. What is the harm in this? These people using religion as a shield, are trying to force us to do their bidding. Hence, it is very essential that we analyze, investigate and obtain the correct meaning of the *Ayah* in the *Quran* instead of following those with dubious position and place. It is the exposition of *Kalimah* of these pseudo religionists that should be closely analyzed before accepting it. Let us get back to our point.

We will now investigate why the *Ayat* in *Surah* 51:56 and 15:99 were blacked out by the pseudo religionists.

Answer:-

There are two reasons for blacking out.

1st

Instead of analyzing the words “*Yaqeen*” and “*Ibadah*” independently, the present day *Ulamas* depend on the meanings given by *Tafseers* of the ancestors. They are following the explanations blindly and are stubborn enough to maintain it.

2nd

To protect the material gains the old pseudo *Ulamas* were enjoying and to move up the social ladder, they misinterpreted these two *Ayat* to their own advantage. They know if they do not take prayers as a shield they could not maintain their high position. These religious bears in support of their contention cited Prophet(*Sal*) and his companion and said they prayed regularly until their demise. See how ignorant this is. The word prayer (*Salat*) has not been even mentioned in these two *Ayat*. *Ibadah* is the word used. This means unifying, cause to unite. None is opposing that *Mumins* must compulsorily pray (*Salat*) till their death. *Ayah* in *Surah* 4:103 confirms this. To support it we could cite *Rasool(Sal's)* and his companion's *Kiyas*. When the word *Salat* or prayers is not mentioned in the *Ayat* in question, using *Rasool(Sal's)* *Kiyas* to confirm that we must pray till we die, is it a knowledgeable *Ulama's* action or is it the work of a misinterpreter? A man reading these misinterpretation tends to believe that regular prayers will make him a true follower of *Deen*. He believes that he could now enter paradise. He, as a result does not make note of the truthful advice revealed to him by *Allah* and suffers in both worlds. None is disputing the importance of *Salat* or prayers. I do not oppose it. There are over 103 *Ayat* that make prayers compulsory. The two *Ayat* in question 51:56 and 15:99 do not mention *Salat* (prayers) or death, nor do they have explanations regarding these. These two *Ayat* deal with the purpose of the creation of man, its goal and explanation of the way to achieve it. They explain these in great detail. The contention that these *Ayat* were revealed to worship and pray till death is a lie and goes against *Quran*, *Hadith*, *Ijma*, and *Kiyas* (*Mahkhool* and *Mankhool*). When we explain the true meaning of these *Ayah* it is sheer ignorance and foolhardy stubbornness to understand and explain that we insist not to pray. Based on these distorted translations, the *Ilyasist Thableek* that sprang up from *Wahhabism* led man to act like a flock of cattle and is continuing to do so even now. This movement has robbed man of his right to analyze and effectively blocked the path of attaining happiness in both worlds. See how disgraceful this is.

FOR SPECIAL THOUGHTS

The argument that Men and *Jinns* have been created to worship conflicts with knowledge. It is because none has the strength, or idea, or energy or power to defeat *Allah's* purpose. This is an accepted *Ijma* (unanimous opinion). If *Jinns* and Man were created only for worship, then both these groups, wherever they are must be always praying. If not, *Allah's* purpose would be nullified or blocked. A thing created for a purpose must perform only that special purpose. None can overcome *Allah's* purpose. For example, fire is created to produce heat, hence it cannot do the function of a block of ice. A block of ice cannot obtain the properties of fire. This is the law of nature (*Kalaqathir*). If man has been created only to worship, he should not do anything but worship. Hence, Man is created to “know” and not only for worship.

If Men and *Jinns* have to worship until death, then it also means there is no need of worship after death. It is a fact that those in Heaven and Hell do not conduct prayers. Men and *Jinns* are going to live in either Paradise or Hell as Men and *Jinn*. Hence, they must have been created to worship in this world and experience happiness or suffering in the next world. Does the *Ayah* in *Surah* 15:99 say this ? No! The *Ayah* only says Men and *Jinns* are created to do *Ibadah*. If what the *Ayah* says is the truth Men and *Jinns* wherever they are, how long they live (even trillions of years) have to do *Ibadah*. Are they doing it ? Yes! Men and *Jinns* are doing *Ibadah* always. They become aware of Good and Evil, Sorrow and Happiness; acquire knowledge of experience in both states - here and hereafter. When they become aware of these, they are unable to breach *Allah's* will and the purpose. To know, whether good or bad, both amounts to the same thing. Hence, the actual fact of this *Ayah* is that He created *Insan* and *Jinns* to know.

It is sheer stubbornness of the foolhardy ignorant to believe that creation was created only for worship. Until union with God is reached the life of Men and *Jinns* continues in the process of know-

ing. The moment union with God is attained the names *Men* and *Jinns* will no longer exist. The name at this moment is “*Ekeen*”; “*Iman*” and “Belief”. This *Iman* belongs not to *Abd* but to *Rabb*. This is used to *Abd* as a loan. It is because of this the *Ayah* prods us to analyze, to know (unify, do *Ibadah*) until “*Ekeen*” is attained. If *Ekeen* is attained there is no *Ibadah*. Why ? Because there is no creation. The names *Abd* or *Rabb* are no longer there. Only *Allah* exists. This is *Kalimah*’s terminus. Since he knows there is no necessity to know further. (Minutely understand).

Surah 51:56 is revealed to explain the reason behind creation (the goal of Man’s life) and *Surah* 15:99 is revealed to explain the ways and means of attaining that goal. It is not revealed to stress on worship.

31. WHY IS MAN BORN; WHY DOES HE LIVE, DIE AND RESURRECT?

Many things take place in our life; Good , Evil, Happiness, Sadness and the like which are in contrast to one another. Bundle all these experiences together and analyze. A child born out of the mother's womb, using its senses learns by experience in stages the nature's laws. The bitter taste of margosa, the sweetness of honey, the pungency of chillies, the sourness of salt is all learnt by experience by the child. Until death, experiencing the good or evil is the daily life. Wherever, whenever, whatever the work man is engaged in, knowing it by experience is his life and goal. But Man who likes sweetness hates bitterness. Man who likes happiness hates sadness. These take place due to man's everyday life practices, book knowledge and the desire of mind. In truth man obtains only knowledge when he experiences happiness and sadness, good and evil, fullness and emptiness. The state of deep sleep too is knowledge of the experience. Even a mad man's life is one knowledge of the experience. Death too is knowledge of the experience.

Even in the next world, to obtain the knowledge of the experience man goes to Hell and Paradise. (Dies and resurrects from the death). By suffering in Hell and happiness in Paradise man obtains only knowledge and none else. Man lives unaware of this truth. But, in whatever world, whenever and whatever the life he leads, that life is knowing by experience and none else. Man is created to know what he did not know. He lives to know. He dies to know. He is raised up from the dust in the next world also to know. So it is to know he goes to Hell and Paradise. Can we oppose this ? No! It is to confirm this that *Surah* 51:56 was revealed. It says creation is created to know. Trying to cover it up is impossible.

If so, when will human knowledge attain fulfillment; that is when will be a stage attained where it is not necessary to know? As long as being in the bondage of creation the knowledge will never attain fulfillment. Until the knowledge attains fulfillment the life will

remain somewhere. This may be here or hereafter, Hell or Heaven or an unknown world. Wherever, whenever, whatever he may live, in the world of creation the created man will always be imperfect. If he is to attain perfection and fullness in knowledge he has to annihilate himself in the creator who is *Samad* - free from wants and needs. There is no way of attaining fullness in knowledge as long as he remains in a state considering himself separate from *Samad* that is perfect. The moment he gets annihilated in *Samad* that is perfect, in a state of non-separateness, only then the life to know becomes complete and fulfilled. Man cannot achieve this state even if he lives for many long years. Hell could be one of suffering and paradise could be one of happiness. If we consider these two with “*Liqa*” - the God’s presence, even paradise will be like a Hell for a person seeking union with God. As the Hell is sorrowful and paradise is joyful, they are limited or bounded. One cannot obtain fullness in knowledge or experience in either. *Allah* who is with us has shown us an easy way to be victorious in such a long and difficult human life and obtain fullness (self-fulfillment). A man who successfully handles this method would achieve fullness (a state where no need to know). Like an incomplete raindrop falling into the sea that is complete, merge with it and become the sea itself, after losing its *Surath* and bondage, man too merges with the sea-like God. The purpose to reveal *Ayah* 15:99 is to explain the ways and means of achieving this.

The actual meaning of this *Ayah* is: do *Ibadah* (unification, perceive as oneness) till you obtain *Ekeen* (Faith, Firmness). *Iman* belongs to *Rabb*. The name “*Mumin*” belongs to him. The true explanation of this *Ayah* is that constantly unify till attaining firmness in this *Iman*; till achieving fullness in this *Iman*; till gaining union with the creator; till the belief that except the creator I am not a separate *Wujud* be firmly entrenched; till *Ananiyath* gets destroyed. God explains in this *Ayah* how one could achieve self-fulfillment (Fullness, *Kamaliyath*) in a short time in this world that could not be achieved even living for many eons. He explains that the way to achieve this is *Muraqabah* (*Ibadah*, analysis). Isn’t it a very great sin to black out a truth that is evident and to lead man to Hell? How could we call these people who for a pittance of personal gain have led him and

thousands of his followers into the flames of both happiness and sorrow for many eons? What is it that made him and his followers slip towards Hell? It is the blacking out of the meaning of the *Quran*.

This *Ayah* 15:99 was not revealed to confirm prayers. There are many *Ayat* revealed for this purpose. God has revealed this *Ayah* to explain the ways and means to achieve fulfillment in knowledge; obtain firmness in *Iman*; achieve union with God and relieve from the bondage of being a creation. This is the truth of the *Ayah* even though foolhardy men oppose this.

Hadith

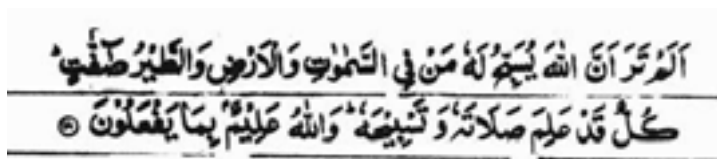
Iman is Yaqeen. Hence, learn and imbibe all that is needed to obtain Yaqeen, open your minds and hearts to fix it, said Rasool(Sal).

Authority: *Yahya Ulumudheen*

FOR SCHOLARS OF RESEARCH

In the case of prayers (worship), it does not belong only to Men and *Jinns*. In *Surah* 51:56 only Men and *Jinns* are mentioned. None of the other living beings are mentioned. If Men and *Jinns* are created to pray the other beings were created not to pray (not to perform *Salat*) or that they are ignorant of the way to pray is the meaning one would vouch for. This is opposed to the meaning of the *Quran* because:-

Quran 24:41



Seest thou not that it is Allah whose praises all beings in the Heavens and on Earth do celebrate , and the birds (of the air) with

wings outspread ? Each one knows its own (mode of) prayer and praise. And Allah knows well all that they do.

According to this *Ayah*, all beings (including birds) which are not Men and *Jinns* are also praying to *Allah*, doing *Tasbih* and performing *Salat*, the prayer. The word “*Salat*” is used to refer to worship (prayer). The word “*Ibadah*” is not used. The word “*Salat*” is found in 103 places in *Quran* to refer to prayer that is worship. The word *Ibadah* is used in 275 places. Hence, in respect of *Salat* that is worship, not only Men and *Jinns* but the entire creation (moving and non-moving) are equal and Men and *Jinns* do not have the monopoly on this act.

Tasbih, Worship, *Salat* and Prayer are common to all creations. It is not *Tasbih*, prayer or worship that Men and *Jinns* differ from other creations. It is only by knowledge. This knowledge is *Ibadah*. Even the wrongdoer - *Mushrik*'s life is to know. The *Mushrik* lives unable to break off the will (purpose of creation) of the creator. It is sheer delusion and distortion to say Men and *Jinns* were created to worship or pray. This is a method adopted by interested parties to control and keep people under their direction.

Even though our contention on *Ayat* 51:56 and 15:99 is the actual fact, some opined that for the benefit of the people it is appropriate to change the meaning of *Ibadah* as worship and that of *Ekeen* as death (*Mawt*). Isn't this a great misconstruction?

God who knows that the only way man can achieve peace and victory in both worlds is to attain knowledge, says he created to know. If we consider it wrong, then we consider us as *Allah* and *Allah* as lacking in knowledge as of the creation seems to be the meaning. Man cannot obtain benefits of both worlds by only praying. People of the world are undergoing severe hardship in the worldly affairs because of the delusionary opinion that happiness and suffering are permanent. Even though people follow different religions and rituals they worship according to their knowledge and practice. They are all the time searching for peace and harmony. By closing up the

way to obtain peace and harmony revealed by the creator and going up the path of evil, how could we evaluate our knowledge? Saying it is to help people for their benefit is a wrong idea.

Man belongs to the animal kingdom. If he is to live as Man, being a special creation, without living an animal life among animals, he needs a special knowledge that is not found in animals. Also, he has to use the animal instinct within himself to achieve his purpose. This special knowledge is “*Ibadah*”. These are of two kinds.

- 1st To perform *Ibadah* (to know) for the sake of the physical body. In this aspect man and animals are equal. Man is worse than animals in this respect.
- 2nd To do *Ibadah* (to know) for the sake of body and soul (life). This *Ibadah* (to know) belongs only to Men and *Jinns*. This is the *Ibadah* mentioned in the *Ayah* 51:56. Hence, to black out this truth amounts to making animals out of men. If it is to show the correct path the blacking out was performed, then religion is not necessary. *Allah* and *Rasool’s* direction is that this should be explained using sentence pattern, language, similes, depending on man’s level of understanding, so that they could easily comprehend, but not to cover up the truth. It is not true that people might go astray and the cover up of the truth is to help them, but it is a means only to maintain their social standing.

SUMMARY

Man lives in “*Huroor*”, an illusory world. He has to abide by in his original state, complete and in fullness by having removed the illusion. Man needs to have an aim if he is to be released from the illusion. The aim is *Kalimatuth Tayibah*. If one understands the meaning of it and accepts it, at that very moment illusion will disappear, he then would become aware of himself. In the environment of the present world, he is unable to be firm in this truth at once. Hence, certain practices are given to concentrate his thoughts and be in that

state to attain awareness. The practices are Prayers, Fasting, *Zakat*, *Hajj*, *Dhikr* and *Muraqabah*. These practices are given for man to perform depending on the environment, level of intelligence and quantum of knowledge that are in different steps and stages. All these are synonymous to one another and complement one another. They are not contrasting or opposed to one another. The aim of these practices is the same.

The basic element for these practices is the *Kalimah* that brings forth *Tawheed* which is the true *Iman*. The practices that confirm *Iman* are *Amals*. If these practices do not confirm *Iman* then the *Amals* arising from them have no use or value. It is sheer ignorance to say that the fruits of *Amals* will be known only in the next world. If one has the ability to analyze, the fruits of *Amals* could be known here in this world. Man is swimming in unfathomable ocean that is birth, death and life in both worlds. He is born in this physical world from the heavenly *Arsh*. He, then, from this world, will be born in the now spiritual world, that is *Akhira*. Until he reaches the presence of God he has to undergo many transformations (Birth and Death). Once he reaches the presence of God he becomes independent of all the shackles of birth and death, rise and fall and attain complete fulfillment. This is “*Liqā*” (God’s own experience). If one is to achieve this priceless state in this world, then one has to analyze and investigate *Quran* and *Hadith* with a clear mind and live with the truth of *Kalimah*. Those who deviate from this may suffer. It is to know Men and *Jinns* are born, live, die and raised up in the next world, go to Hell or Heaven. *Iman* is “*Sarth*” (compulsory) for *Amals*. It has to be reiterated that any *Amal* that is not in conformity with *Iman* is useless.

This becomes evident when one becomes aware that *Islam* is built on 5 pillars and begins with the recital of the *Kalimah*.

Hadith

Whoever with a pure mind (Qelb) does Dhikr (meditate Allah) for 40 days (with Ikhlās), Rasool(Sal) said from such person’s Qelb spring of wisdom (Hikmah) will come forth through his tongue.

Reported by: Ibnu Abbas (Ra)
Authority: Rajeen

Hadith

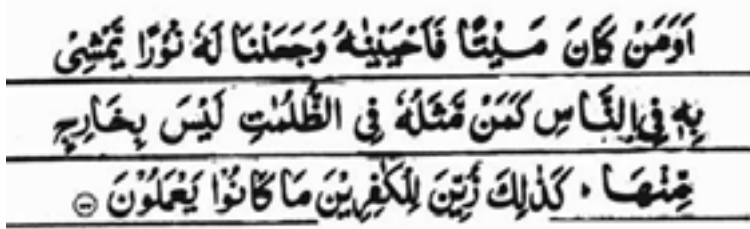
Whoever opposes my loyal followers I will caution him with war. My follower desired my closeness, accomplishing the duty imposed on him by me. My follower to reach me desired through Nabil till I likened him. The moment I come to like him I become his sense of hearing. He uses it to hear. I become his sense of seeing, he uses it to see. Further, I become his hands, he uses it to hold. I become his leg, he uses it to walk or move. Whatever he wants, I give it. If he seeks protection, I give him protection. Further, in no other I hesitate but to take the life of my follower. He gets no satisfaction in death, seeing him thus I too get disturbed, said Rasool(Sal). He said this was told to him by Allah.

Reported by: Abu Huraira (Ra)
Authority: Buhary

Let us think of this *Hadith* from many angles. Do remember the best of *Dhikr* is reciting “*La Ilaha Illallah*”, said *Rasool(Sal)*. To do *Dhikr* (remembrance) is to do *Nabil*. The revolution that takes place in the knowledge of a loyal servant who constantly indulges in “*Muraqabah*” - remembrance and investigation of *Kalimah* is the cause for *Thajalli* (the response to the question “Who am I” through experience). The knowledge that was “*Wahmu*” breaks its boundaries and stabilizes in its own state (*Noor*). Hence gets the response through experience to the question “Who am I”? Man was searching for his creator believing that he is in the third person. When it becomes clear, on investigation of the *Kalimah*, man realizes that the awareness “I” that is being *Abd* and *Rabb* is with me as me, myself. This realization of knowledge does not belongs to the “I” that was with *Shirk*, submerged in the belief that I am separate from the creator before investigating the *Kalimah*. This “I” being *Ananiyath* and mere delusion (*Shirk*) become extinct or dead. This is “*Thajarruth*” - that is to die before death . Hence, this awareness “I”, when in a state of true realization belongs to *Noor*, that is God’s knowledge but

not to the creation. All actions of the creation in this clear state will not take place but by the will of the creator. It is these men who are perfect *Abds*. *Rasool(Sal)* is *Kamil* who is complete and perfect in this respect (evidence given before). Now think. Who is *Abd*? Who is *Rabb*? Only the names are two but the essence is one single that is infinite wholeness. This singleton is “I”. *Abd* is only a mere appearance of *Rabb*.

Quran 6:122



Can he who was dead to whom we gave life and a light whereby he can walk amongst men be like him who is in depth of darkness from which he can never come out? Thus to those without faith their own deeds seem pleasing.

In this *Ayah* clear explanation has been given on the subject “*Mawuthukabool Anthamawuth*” that is free from bondage (death without dying). Man who is veiled off by book knowledge, traditions and habits is called a “dead man” and he who obtained *Noor* (light), knowledge is called one who has regained life among dead (from the society). This is also clearly explained.

To inculcate this truth to the human, *Kalimah* and its laws that is *Quran*, the details of it, that is *Hadith* have been provided. Hence, instead of turning the meaning of the *Quran*, we must turn our knowledge towards the right path. Words like *Wujud*; *Khaliq*; *Khalak*; *Abd* and *Rabb* though seemingly in contrast, these are two words expressing only one single truth. Water, ice cubes; gold and chain are also of the same type. We now know the second way that is spoken through a veil and the third way is speaking through *Jibreel(Al)*. We will now find out the first way of speaking through

Wahy.

“*Innaroo hukuthsi Nabathabiroohi*”, *Rasool(Sal)* has said thus. *Roohul Kuthsi* blew (revealed) in my *Qelb*.

Quran 2:97

قُلْ مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ بِإِذْنِ
اللَّهِ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَهُدًى وَبُشْرًا لِلْمُؤْمِنِينَ ﴿٩٧﴾

.....*for he brings down the revelation to thy heart. By Gods will.....*

According to this *Ayah* and *Hadith* what was the *Wahy* that was spoken into the *Qelb* of *Mohamed(Sal)* - a man we also call him *Rasool(Sal)*, through *Roohulkuthsi* [*Jibreel(Al)*]? Who is *Jibreel(Al)*? What is *Mohamed(Sal's)* *Qelb* - who is a man like us but differ in knowledge from us? What is *Qelb*? What was the *Wahy* the creator spoke to *Jibreel(Al)*? What was the veil between the creator and *Jibreel(Al)*. Let us see.

32. WHAT IS *QELB*?

Though a long explanation is necessary and as this moment is inappropriate, I will respond to it in short. The word *Qelb* is used in the *Quran* and *Hadith* in many different forms depending on the place and necessity. “Heart”; “Changing”; “Soul”; “Knowledge”; “Bravery”; “*Aqil*” (Intelligence, Acumen) are the meanings that is used. In certain places “to be conscious” or “to know” are also the meaning. It is also used in *Ayah 50:37* where it means “*Aklu*”, “Knowledge”, so says *Abbas(Ra)*. *Tafseer Abullaith* says so. *Qelb* can be classified into four groups.

- 1st *Qelb* that is bereft of desire (points out to the *Kafir*’s knowledge).
- 2nd *Qelb* that is locked (stamped out) belongs to *Munafiqeens*.
- 3rd *Qelb* that is in the process of achieving peace (belongs to *Mumins*)
- 4th *Qelb* that has no connection with created world (bereft of attributes of creation such as likes, dislikes and Fear) but a *Qelb* that is *Saleem* with the attributes of God. (This is a *Malhar* where God’s secrets of wisdom such as *Jalal* and *Jamal* emerge).

If we look at these four types, it is classified in proportion to its capacity of knowledge. Knowledge is *Rooh*, *Athma* and life. The *Rooh* as per God’s command (*Kalaqathir*) bounded in various limitations, appears in various forms. It is *Huroor* to know it is bounded. Even though the *Rooh* is pure, when it gets entangled (when we become aware of the entanglement) this state seems to be evident. We must be clear about *Rooh* getting entangled and bounded. What prevents the emergence of *Rooh*’s own quality is a veil or bondage. When *Rooh* gets entangled it does not mean that it gets spoiled. *Rooh* is always pure. The sunlight that fall on to unclean matter will never

get spoiled. Even though our body is unclean and is a latrine, our *Rooh* that rules the body will always remain pure. The veil and bondage formed in itself does not affect the purity of *Rooh*. It is because of man's knowledge (*Qelb*) changing from time to time, it is given the name "ever changing" *Qelb*. Formulating this state is purely a matter that depends on the wisdom (*Hikmah*) of the creator. The creation has no right to interfere in it. The four words *Rooh*, *Qelb*, *Nafs* and *Aklu* are words used to describe every state of the *Insan* - Man. Hence, not to be faintish over these words, but understand clearly the states (*Marthabas*) of Man's knowledge.

Quran 54:49

إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ

Verily all things have we created in proportion and measure (Kathir).

(Take for analysis *Surah* 33:38 and 65:3)

I am a creation with *Wahmu*, who cannot extricate myself from the bondage called *Kalaqathir*. Only the creator who imposed this bondage could release me from it. The *Hidayah* - guidance the *Rabb* could do to *Abd* is to release the knowledge from the bondage of *Kalaqathir* and give it full freedom. "*Lalalath*" - misdirection is to strengthen the bondage that was laid to *Wahmu*. It is between these two states that man's *Qelb* is stationed. *Rasool*(*Sal*) informs that man's *Qelb* is between two fingers of *Allah*, and he turns it to his liking as reported in a *Hadith*. Man who obtains *Allah's Hidayah* achieves the power to understand the *Kalimah* and accepts it. He, by the word "*La Ilaha Illallah*" forgets both worlds as well as himself (attain a state of deep sleep) or attain a state of "*Fanaa*", then the *Rooh* (*Qelb*) that was there frees itself from the veils and settle in its own state. This is then called pure *Rooh* or *Roohulkuthoos* or *Jibreel*, depending on the necessity. When this takes a *Surath*, it is called a creation. If there is no *Surath*, it becomes *Rooh* with *Rooh* and as a power of *Rooh*. The man's *Rooh* that settles firmly in the word "*La*

Ilaha” is as *Wujud*, as a power that is *Roohulkuthoos* and as *Noor* that accepts the message that emerged from it, the *Qelb* of *Insan* (*Mohamed* - the Man) thus established. This is called *Lawh*. Everything that concerns the whole of universe is there in it. There is none whatsoever that is not in it. Hence, what is not, cannot exist (cannot come or emerge) is the principle revealed in *Quran*. *Surah* 36:12, 80:13, 14,15, 16 and 6:59 support this contention. *Surah* 2:97 support the fact that *Quran* was revealed to *Rasool* (*Sal’s*) *Qelb*. Hence, there is no creation but only *Allah*, the *Rooh*. This is not the knowledge within bounds. This is easily and clearly explained by *Allah*, thus:

With the word “*La Ilaha*” the knowledge that destroys everything and perceives itself as *Illallah* becomes aware that my *Surath* - creation (being the Man) none but myself. It becomes firm in its knowledge with the help of *Ifarath* and *Dalaalat*. It comes to know the state unknown when being a creation. This is the *Dhikr* of *Sirr*. This is the state which was said thus: there is a *Sirr* (secret) between me and my servant, none of the prophets who are *Mursals* or Angels who are *Mukarab* will deserve to obtain it. Before reciting and accepting the *Kalimah*, the understanding that every Man’s *Rooh* is single and separate is now no more. The unveiled knowledge now becomes aware that every man is my *Surath* and I am the *Rooh* in all the *Suraths*. To redeem and bring to shore it’s *Nafs* (other men) it appeared in the *Surath* of *Rasool* (*Mohamed*, the Man). This man, the *Rasool* when stabilized in the *Kalimah* obtained the “*Wahy*” - revelation not from someone through someone else, but from himself (*Abd* obtained it from *Rabb*) without a veil. This is *Thajalli*. The *Rasool* who obtained this *Wahy* is the one who spoke with men from behind a veil of a *Surath* that is *Mohamed*(*Sal*). The *Wahy* conveyed to *Jibreel* (*Al*) and other Angels by the creator is similar to this *Wahy* without a veil. That *Wahy* when it is revealed, evidently the creator has spoken from behind the veil of the *Surath* of *Jibreel*(*Al*). Understand minutely.

The truth of what we have narrated up to now is that there is not a single sentence in *Quran* or *Hadith* that confirms *Shirk* against

Tawheed indicated by *Kalimah* that there is no *Ilah* except *Allah*. Some men have no capacity to analyse *Quran*. (They have not obtained the *Hidayah* of the creator). Men look into *Quran* based on the principle or belief each one holds onto. This is a big mistake. The reason why *Muslims* are being 73 groups is because they have not approached the *Quran* in the correct way.

Quran 23:53

فَنَقَطُوا أَمْرَهُمْ بَيْنَهُمْ زُبُرًا كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ ۝

But people have cut off their affair (of unity) between them, into sects. Each party rejoices in that which is with itself.

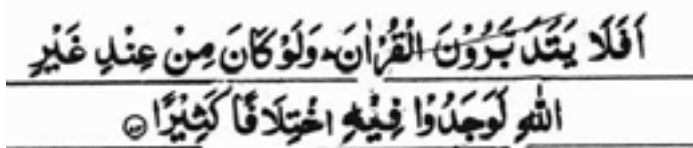
Quran 50:5

بَلْ كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ فَهُمْ فِي أَمْرٍ مَّرِيجٍ ۝

But they deny the truth when it comes to them. So they are in a confused state.

It is your duty to find out the Modus Operandi of the many *Ulamas* as to how they deal with *Kalimah* and other religious problems. Let us analyse some *Ayat* that give the greatest confusion in the minds of men who are reputed scholars of *Quran* and other thinkers. This exercise is done before embarking on the subject of understanding *Quran* by the second method, for this would make the reader understand the *Quran* better. I speak at length because the dear readers should have a clear understanding and firmness in this respect. Hence, do not fuss about it, but continue. If you do so, not only in *Akhira* but here too will never achieve peace.

Quran 4:82



Do they not consider the Quran (with Care)? Had it been from other than Allah, they would surely have found there is much discrepancy.

In this *Ayah*, if examined closely, there are four matters that have been cleared.

01. *Quran* has to be studied deeply and deep thoughts have to be applied in its study.
02. *Quran* has come from *Allah*, hence it has no contradictions. (This is explained by *Dalaalat*).
03. If the *Quran* had come from other than *Allah*, then there would be contradictions. (This is explained by *Ifarath* - evidence by sound).
04. It seems that with *Allah* there are others who are not *Allah*. This appears to *Wahmu* by *Isarath*-sign.

This is because it has not given a deep thought on this. Hence, this *Wahmu* believes that with *Allah* there are others that are not *Allah*. This appears to be in complete contrast to *Tawheed*. But the knowledge without *Wahmu* that gives a deep thought through *Isarath* accepts that in this *Ayah* pure truthful *Tawheed*, that is with *Allah* there is none other than him, has been explained. (Becomes firm in *Iman*).

We could without doubt fully believe in the first three points. The fourth point casts doubts on the other three. To understand this better, let us compare the *Ulamas* who are dualists and the *Mumins*.

Otherwise this cannot be finalised.

MUMIN

Those who approached *Quran* in the correct perspective and found that it has no confusion or conflict of ideas. Every sentence of the *Quran* only confirms *Tawheed*. As the veil in his *Qelb* has been cleared, his *Iman* is strengthened. *Quran* shows him the way. He gains the capacity to think deeply. He is even prepared to lay his life down for *Quran*.

MUSHRIK

He detects conflict and confusion in *Quran* as he has approached *Quran* in an incorrect way. He thinks *Quran* is similar to the discourse of *Mohammed*, a man like us. The veils in his *Qelb* become harder. He loses the capacity to think deep. Hence, even though he is in the *Surath* of man, his ways will be animal-like.

KAFIR

He will say that he accepts the scriptures. He sees conflict and confusion in the *Quran* due to his false approach. He accepts only the revelations that is true in his opinion. Those that are beyond his comprehension, he blacks it out or covers it up. Those that appear to him as conflicting and if someone gives their true meaning, he immediately brands him as a person who has lost his way - a *Murtad*, *Kafir* and formulate a *Fatwa* for the same. He does not for one moment feel that he is the *Murtad*, wayward and *Kafir*. Amongst them are some who pose off as *Muslims* among *Muslims*, and some as *Mushriks* amongst *Mushriks* in the belief that with *Allah* there exist that is not *Allah*. *Islam* classifies them as *Munafiqeen*. It is these people who have tugged several titles along with their names, being unable to understand the *Quran* tried to murder the true believers. Their position is very embarrassing. They are unable to ward off *Quran*, nor can they believe in it. They are covering themselves with religion, like a goat skin covering them, solely to protect their position

in society and live like foxes. The *Tawheed*, *Quran* and *Hadith* are for them like *Zakum* fruit - once it gets into the throat, it cannot be swallowed or expelled. They are hovering around uncertainty as they cannot digest the *Quran* nor can they falsify it. It is the readers' responsibility to identify them.

Surah 4:82 that we mentioned is one of the revealed evidences (*Daleel*) to substantiate *Kalimatuth Tayibah*. Let us throw off the borrowed brains and think through the true brain. This *Ayah*'s function is to unite the 72 groups (excluding *Sunnathwal Jamaat Mumins*) and explain to them the *Tawheed* and clear their doubts. Further, this *Ayah* takes up the doubts raised by *Mushrik*, *Kafir* and *Munafiq* and clarify and clear them by responding positively to all their queries. These three groups: *Mushrik*, *Kafir* and *Munafiq* all believe that there are beings other than *Allah* with *Allah*. The *Mushrik* directly support the view that *Allah* is different from *Mohamed(Sal)* and believe in it. They do not accept the *Quran*. *Abu Jahil* directly said thus, "What you have brought, I see it as lies". *Kafir*, even though they say that there is none but *Allah* by word of mouth, their minds do not accept it. It is because of this that he is blacking it out. *Munafiqeen* too belong to this category.

First of all we have to agree that the *Surah* 4:82 was addressed to people who opposed *Tawheed*. It also confirms the fact that there is no contradiction in *Quran*, for the *Ayah* says, "There would be contradictions if it had come from one other than *Allah*". The *Ayah* then points out the false belief in the minds of those whom it is addressed to. The man (*Mushrik*) addressed to by this *Ayah* believed that the *Quranic* verses came from the mouth of an ordinary human *Mohamed(Sal)*. He also believed that *Allah* is different from *Mohamed(Sal)*. *Allah* points out the truth to this man. How?

I am *Allah*, I use *Mohamed's Surath* as a veil in revealing the *Quran*. As I said it, there can be no conflicting ideas in it. If *Mohamed*, the man, was different from me, and revealed the *Quran* as he likes, then there would be conflicts in his saying. Hence, the person you see as *Mohamed* remained as my *Surath* and conflict is

absent in *Quran*. *Surath* has no action, I am activating this *Surath*, hence I am not different from himself. Even you are not different from me. You all have believed in your hearts that *Mohamed* is a separate entity from me. This thought is false. Do get away from this *Shirk*. There is no creation other than Me- *Allah*. Investigate and confirm by yourself. The good advice *Allah* gives through this *Ayah* is this. I have shortened my discourse to its very minimum. This *Ayah* makes us understand that on the basis of the principle *Ifarathunnas* the creation *Mohamed* is not separate from *Allah*, other creations too are not separate from *Allah*. There arises a doubt.

Question:-

If *Mohamed*, the man, is *Allah's Surath*, we are also *Allah's Surath*. If so, the man *Mohamed* voicing by his tongue sentences that are not confrontational, people like him voicing their sentences too would be non-confrontational. If ours is confrontational why should not *Mohamed's* too be confrontational?

Answer:-

It is true, if the man *Mohamed* and ourselves are equal in the status of knowledge and spirituality there will not be any contradiction in our and his discourse. Since others are not in equal status with the man *Mohamed*, definitely there will be contradictions. That is because the discourse of the man *Mohamed*, being a complete *Abd* bereft of the right of self-determination, was spoken to from its original self (from *Rooh's* original self), without the aid of *Shaitani* and *Hywani* - attributes of creation that follow *Nafsani*. As this saying comes out of *Thajalli* - God consciousness, that becomes noncontradictory and from *Rabb*. We are not a complete *Abd* without the right of self-determination. Most of our people, (except *Walis*) are all the time with the right of self-determination and the utterance that comes out from their mind is through the aid of *Shaitani* and *Haiwani*. Since *Shaitani* and *Haiwani* are flawed creations, that which is obtained from them will contradict each other. Hence, God's knowledge that takes itself as the basis without any other aid or basis, becomes non-contradictory. The knowledge that is in need of other aid will be con-

tradictory. Hence, God's knowledge such as *Wahy*, *Ilham* and *Imullathunni*, are in no way be contradictory to each other. This is because this type of knowledge will never emerge when *Nafsaniyath*, *Shaithaniyath* and *Haiwaniyath* in *Insan* are present. That is, a prophet or *Wali* at the time of obtaining *Wahy* or *Ilhaamath* is almost in a state similar to death and obtain same. These type of utterances will not contradict each other. Understand deeply. Now we come to our main point.

Mumins accept that *Jibreel(Al)* has from time to time brought the *Quran* from the creator. But the man *Mushrik* will not be convinced of this fact even with supporting evidence. The creator well aware of the fact that the *Mushrik* will deny that *Jibreel* brought *Wahy*, has said thus: "If this has come from any one other than *Allah* they will see contradictions". This clears another truth. Whether *Jibreel* brought it (revealed) or the Man *Mohamed* brought it, since there is no contradiction in *Quran*, it is confirmed that *Jibreel* and *Mohamed* are none other than *Allah* and they are one of creator's *Malhar*. Also it is confirmed that spiritual wisdom is *Tawheed*. Understand deeply.

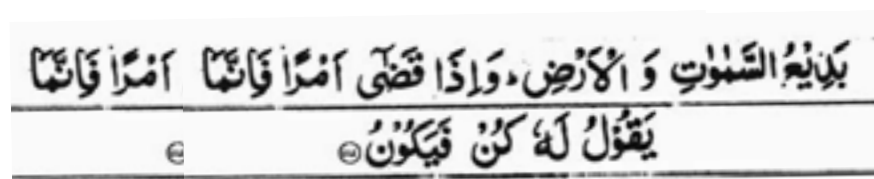
The sentence "*Hyrullahi*" used in this *Ayah* gives an explanation such as "From one other than *Allah*"; "From one different from *Allah*". Hence, the truth has been established that the creator *Allah* revealed the *Quran*, *Jibreel* and *Mohamed(Sal)*, and we who recite *Quran* are all not individual *Wujud* separate from the creator. If so, a doubt arises as to whether the books having contrasting ideas originate from one who is separate from *Allah*? Are there anyone other than *Allah*? First of all we have to accept that *Rabb* is in contrast with *Abd*. According to this if there is contrast in the acts of *Abd*, there will be no contrast in the acts of *Rabb*. We should always remember *Abd* is diametrically opposed to *Rabb*. Hence, if *Mohamed(Sal)*, the Man, a creation, has spoken as a person who is not *Allah*, then it will have contrasts. As *Mohamed(Sal)* has said with *Allah's* perfect *Thajalli*, it is *Allah's* speech and will have no contrasts. At this instance, *Rasool* was a perfect slave and that the speech emanating from him was not spoken with the right of self-determination

(*Ananiyath*) and with respect to creations one is not contrast to the other, not only *Rasool* but the entire creation is manifestation of God which fact is indicated through this *Ayah*. I have explained this before in a small measure since the same *Ayah* decrees to ponder the *Quran* deeply. It is important that everyone of us should do so. Not a sentence in the *Quran* will deny *Tawheed*. Even certain companions of *Rasool(Sal)* have found contradiction in the sentences in the *Quran*. In a *Hadith* narrated by *Saeed Ibnu Jubair(Ra)* this has been confirmed. A person queried *Abbas(Ra)* that 23:101 is in contrast to 37:50, so is 4:42 to 6:23; 7:27 to 7:30; 41:9 to 41:11, 48:14 to 48:7 and also still others are in contrast. *Abbas(Ra)* responded readily and clearly. As this *Hadith* is a long one I have not given it here. This *Hadith* is reported by *Said Ibnu Zubair(Ra)* and found in *Buhari*.

When people of the time of *Rasool(Sal)* had such doubts, how can we accept the explanation of most people of our time? We must understand that not a single letter in the *Quran* contradicts others.

Let us analyse a few more *Ayat*.

Quran 2:117



To him is due the primal origin of the Heavens and the Earth. When he decreeth a matter he said to it: “Be and is”.

The truths we understand by this *Ayah* are many:

- 1st It is the creator who made the Sky and Earth.
- 2nd For his creations a specimen is not necessary.

- 3rd The moment he decides, it will be, in accordance with his decision.
- 4th “Be”, he said. It appears that the creator has no need of a basis or appropriate cause and effect to create his creations. The word “be” is only given for the sake of explanation. God’s speech needs no word or sound. God knows that man judges only by his own experience. Creator’s speech has no sound or Alphabet. God’s will (*Iratha*), *Niyyah*, thoughts are not same as the will, *Niyyah* or thoughts of man. Isn’t *Abd* just opposite to *Rabb*? Hence he need not say “be”. It is only given as customary.

These are enough for us. The creator is God and needs no explanation. All have believed it. He needs no basis or specimen for his creations which also needs no explanation. As per the principle that *Abd* and *Rabb* are diametrically opposed, if *Abd* needs a specimen or base *Rabb* needs none. But as per the principle “What is not cannot come”, the creation caused by the word “be”, before having the *Surath* (before becoming a creation) would have been he himself in his “*Iratha*” (will) or thoughts, nameless and unidentifiable. (Understand deeply). The phrase “At once what the creator decided” means what he pointedly directed at what was in his state of general imagination (*Thaynuloola*) is called creation. As time is concerned there is no before or after with the creator. Since he himself being as Time, with him it is always “Present”. The *Surath* of his *Noor* is the universe that is creation. The moment *Noor* - the mark and name occurred, thence the second state *Thaynussani*- descriptive imagination is formed. That is to say the universe appeared. Hence, there is no before or after concerning the time. We use the term before or after only to understand the undifferentiated *Wujud*. When there is the name *Noor*, there is *Surath* too. If there is no *Surath*, there is no name. Hence, assume that the state where there was nothing with *Allah*, *Noor*, *Rabb* and *Abd* were all together as a whole is *Wujud* and the state *Abd*, *Rabb* and *Noor* as “manifestation” (*Asma* is *Surath* and the energy that emanates from it is *Shifath*). If this detail is true

then on what could he say “be”, when in this state there was nothing with him. *Baatin* and *Lahir* formed together as a whole is creation. If so the word “be” is not necessary. Yes, but is used only for easier comprehension by man and also is given in the traditional language usage. The creator’s speech has no sound or letters as mentioned earlier. To summarize, we know the creator’s *Surath* is creation and the moment the creator’s will was born, it becomes the *Surath* (creation). Also we know, as he is the infinite whole and *Samad*, there is none but he and needs no support; when he is his own support, he made *Noor* as a mark. Now the power that formed the *Noor* is “*Qadir*” (having power without basis). This we take as the first mark. Clarify and clear yourself by analysing 29:19 of the *Quran*. These *Ayat* explain *Thayanuloola*.

Quran 16:3

حَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ، تَعَلَّىٰ عَنَّا يُفِرُّكُونَ ﴿٣﴾

***He has created the Heavens and the Earth for just ends.
Far is he above having the partners they ascribe to him.***

This *Ayah* seems to be in contrast to the previous *Ayat*. To create the creation in agreement with cause and effect there must be intermediate reasons to do so. If not, cause and effect will not be in agreement. If so, the *Ayah* 16:3 expose the second state (*Thayunussani*) of descriptive imagination and the *Ayah* 2:117 mentioned before exposes the first state (*Thayanuloola*) of general imagination. Hence, *Ayat* are not in contrast to each other. Every *Ayah* is revealed to explain different subjects (*Marthabas*) but do not confront each other. *Quran* gives details in this manner for us to obtain spiritual wisdom that is *Tawheed*. In the second mark creator gets the name “*Qadir*”. It means “having power with basis”. Take *Ayat* like 21:30, 81:7 and 7:189 for analysis. The name “*Qadir*” is in respect of *Wujud*, that is the general imagination and “*Qhaadir*” in respect of “*Rububiyath*” that is the descriptive imagination that has

been mentioned.

Quran 11:7

وَهُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ
أَيَّامٍ وَكَانَ عَرْشُهُ عَلَى الْمَاءِ لِيَبْلُوكُمْ أَيُّكُمْ
أَحْسَنُ عَمَلًا وَلَئِن قُلْتِ إِنَّكُمْ مَبْعُوثُونَ مِنْ
بَعْدِ الْمَوْتِ لَيَقُولَنَّ الَّذِينَ كَفَرُوا إِنْ هَذَا
إِلَّا سِحْرٌ مُّبِينٌ ۝

He it is who created the Heavens and the Earth in six days.....

(*Surah 41:9, 41:12 and 25:59 could also be considered.*)

This *Ayah* seem to confront *Ayah 2:117* mentioned before. This is because the former describes something that takes place immediately or instantaneously but the latter points to something that takes place at a particular period of time (delayed). Hence, it appears contradictory to each other. The fact “Be and it is” is denied by this *Ayah*. The truth of the matter is that no *Ayah* contradict each other. The *Ayah 2:117* explains the first mark, the general imagination (*Thayanuloola*) and the *Ayat 16:3* and *11:7* explained the second mark (*Thayanussani*). These do not contradict each other. In the *Ayah 54:49* and *54:50* “*Oolaa*” and “*Saani*” both have been explained. The word “Day” (*Yawmu*) used in these *Ayat* means state, stage or part. We take a stage of time as day, considering the movement of the Sun and Moon as the basis. This could not take place before the existence of the creations - Sun and Moon. The day (*Yawmu*) would mean, in respect of the creator, a state or stage. Hence, there is no contradiction.

ANOTHER SALIENT POINT

It seems fallacious that he created the creation, if he is *Samad* - the one free from wants. This is because the creator becomes the one who has a desire or need to create. If so, is it correct to say the creator is free from wants? Or creator does need something. If he needs then the creator is like us, the normal creation, thus creating doubts in our mind. A brief response to this is that we assess the creator's profession of creating by being submerged in the foolish explanations of our ancestors with regard to creation that it is like us creating an object, God taking sand in his hand and kneading it created *Adam(Al)*. This is *Wahmu*, foolishness and blind following. We simply forget *Abd* and *Rabb* is diagonally opposite. How our mind in a dream forms the creation that emerged, almost similarly the creator forms his creations in his knowledge. But there is one difference. For the dream world, creations will not be formed unless there being time and place differences and other powers that make thoughts into forms. For the creator these are not necessary. Think deeply.

Similarly, when we say that the creator is functioning, he becomes a person of wants. If he cannot function then he possesses no energy. It is unacceptable if he is inactive. There are evidences of "*Mankhool*" and "*Mahkhool*" that he is active and functioning. For example, if we examine the sentences: he guides, misguides, shows mercy, shows anger and the like all of these actions indicate the state of "*Rububiyath*". "*Samad*" (The one free of wants) "*Subhanallah*" (*Allah* is pure) are the sentences that explain the creator's original state indicated by the words *Ama*, *Kunhoo*, *Thath*, *Wujud* and *Haq*. It is because of this that through *Surath* 112 and 41:9 it has been confirmed that the one having these two *Marthabas* undifferentiated and whole is "*Ahad*" or *Allah*. Hence, sentences of this nature only assist to easily obtain the details of the wisdom but do not confront each other.

Quran 4:78

أَيْنَ مَا تَكُونُوا يَدْرِكَكُمُ الْمَوْتُ وَلَوْ كُنْتُمْ فِي بُرُوجٍ مُّشِيدَةٍ ۗ
 وَإِن تَصِبُّهُمْ حَسَنَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِ اللَّهِ ۖ وَإِن
 تُصِبُّهُمْ سَيِّئَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِكَ ۗ قُلْ كُلٌّ مِنْ عِنْدِ
 اللَّهِ ۗ فَمَالِ هَؤُلَاءِ الْقَوْمِ لَا يَكَادُونَ يَفْقَهُونَ حَدِيثًا ۝

If some good befalls them, they say, “This is from God”, but if evil, they say “This is from thee (Oh Prophet)” say “All things are from Allah”. But what hath come to these people that they fail to understand a single fact.

This *Ayah* expresses that all good and evil are from God.

Quran 53:43, 44 & 45

وَأَنَّهُ هُوَ أَضْحَكٌ وَأَبْكِي ۖ وَأَنَّهُ هُوَ أَمَاتٌ وَأَحْيَا ۖ
 وَأَنَّهُ خَلَقَ الذُّرُوجَيْنِ الذَّكَرَ وَالْأُنثَى ۗ

That to thy Lord is the final goal. That is he who granteth Laughter and Tears. That is he who granteth Death and Life. That he did create in pairs - Male and Female.

This *Ayah* confirms the previous *Ayah*. These *Ayat* express general imagination “*Thayanuloola*”.

Quran 4:79

مَا أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللَّهِ وَمَا أَصَابَكَ مِنْ سَيِّئَةٍ فَمِنَ نَفْسِكَ وَأَرْسَلْنَاكَ لِلنَّاسِ رَسُولًا وَكَفَى بِاللَّهِ شَهِيدًا

Say, Whatever good (Oh Man!) Happens to thee, is from God. But whatever evil happens to thee, is from thy (own) soul.

Even though it seems to be in conflict with the other *Ayat*, in truth it is not so. This is classified under descriptive imagination or “*Thayanussani*”. Man finds these *Ayat* contradicting each other because of lack of understanding.

It is best for you to follow our lead and analyse other *Ayat*. We will now take up the case of sentences having many meanings - the “*Mutashabihat*” sentences. Do they support and confirm *Tawheed*?

Quran 96:1

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ

Read! In the name of thy Rabb and cherisher who created.

This belongs to “*Mutashabihat*”, a sentence having many meanings. This is the first *Ayah* to be revealed to *Rasool(Sal)* by *Jibreel(Al)*. “Oh! Read,” is a command. “In the name” means do it with the help of some name. It says the name for recitation belongs to *Rabb*. If this is arranged:

1st This was the first sentence revealed to us (to the World) through *Quran*. The *Ulamas* who are supposed to be well versed in “*Fiqh*” have given many explanations but to my knowledge they have not explained the word “Oh Read” with

relation to *Tawheed*.

- 2nd *Asma* means name is known to all of us. None of the *Fiqh Kitabs* have explained *Tawheed* in relation to *Asma*.
- 3rd It is said the names to be recited is *Rabb*'s. *Rabb*'s name is "*Bismillahirrahmanirraheem*". Hence, start the recital with this name; says *Fukahaks* and it is their conclusion. We too in a way accept this conclusion. There are certain evidences. But in the details given by *Fuqahaas* it does not appear that it comprises *Tawheed*. Only the benefits of "*Bismi*" have been explained but not *Tawheed* and its confirmation. Also "*Bismi*" has many meanings. But, in the *Ayah* it is mentioned only in Singular.

Confirmation of *Tawheed* is the purpose of *Quran*. We cannot accept that *Quran* says only about prayer and other such worship as a practice to stabilize in *Tawheed*. This is because *Quran* contains in it the divisions "*Rububiyath*"; "*Rahmath*" and "*Adaalat*" to confirm *Tawheed*. In this aspect having not even an iota of knowledge about *Tawheed*, neglecting the other divisions and considering only the Jurisprudence - *Adaalat* is inappropriate. Since *Adaalat* is necessary for Kings, Governors and Administrators, it cannot be considered only this part is sufficient. We cannot neglect *Quran* because it is the creator's speech. Hence, it is inappropriate that creator had said to recite with the sentence "*Bismillahirrahmanirrahim*". Since it has been said in the *Ayah* "by the name" it seems the name is some single name only. There are many names in "*Bismi*". Whatever the sentence in the *Quran*, it has these four aspects (*Tawheed*, *Rububiyath*, *Rahmath* and *Adaalat*) in it. But to understand this clearly it is necessary to have the guidance of the creator and the sight of *Noor*. I give briefly the three aspects in this *Ayah*.

- 1st
Oh! Read. This is a verb of command. This gives two meanings. One is that God implores the prophet (Through *Jibreel*) to read. In this

Ayah, it only says Read and not “Read what I tell”. Hence, God in the third person had spoken through *Jibreel* seems correct, but it is only an inference of our disillusioned knowledge. If “Read” is to mean “Say” then it means to say to others. Collate these two meanings. God implores to “Read and say” to others too is the meaning. Note that these two aspects are in union. Not only that there is a hidden command in it that those who accept *Quran* and live by it must tell others. Also note what has been said to *Rasool* by the creator: to speak (Read) to the people and speak by the name of *Rabb*. It is said as *Rabb*’s name, but not *Allah*’s name. One of the names of *Allah* is *Rabb*. I have explained before that *Rabb* is the second *Marthaba* of *Rububiyath*.

This sentence explains each aspect individually that God in the third person in *Arsh* is separate; *Jibreel(Al)* is separate; *Mohamed(Sal)* who was *Rasool* is also separate and every person to whom *Rasool(Sal)* spoke to are different. Hence, in this sentence man’s knowledge is unable to imbibe the essence of *Tawheed*. Man’s knowledge tends to get back to its original state. Since it has been explained individually our knowledge is unable to grasp the fact that the three divisions - *Rububiyath*, *Rahmath* and *Adaalat* is mentioned by the principle “*Ifarath*” (evidence by sound) and the *Tawheed* is mentioned by the principle *Dalaalat* (evidence by meaning). Our illusory knowledge fails to understand that even a single word in the *Quran* confirms *Tawheed*. God, knowing this very well has revealed the *Quran* using appropriate words and sentences to remove there itself any doubts that arises anywhere in the *Quran*. This we should understand clearly.

It is already mentioned that everything has been formed by *Noor*. This *Noor* encompasses all as *Muheeth*. I have already explained that creation is *Suraths* of *Asmas* that are God’s names. *Jibreel(Al)* is *Rooh*’s energy and *Rooh* is *Allah*. Evidences have been given.

If *Rasool(Sal)*’s *Surath* (the appearance of the man *Mohamed*) is *Allah*’s *Surath*, then it is *Allah* that appeared in a

Surath of his sacred names, which cannot be contradicted. One of *Allah's* sacred *Ilahi* names is "*Ahamed*". There are many evidences. I fear expansive explanation. We witnessed 1,410 years ago *Mohamed(Sal)* as a Man which is the *Surath* of the *Ilahi* name *Ahmed*. Even today we can see him if we have the eye that could see. God willing , (*Inshallah*) we could hear and see and experience not only the prophets of yore, but also *Mohamed(Sal)* and his conversation through advanced scientific technology. This is because nature records all that is happening (like a video camera). Science has not discovered so far this recorded tape but one day this could happen.

The name *Mohamed(Sal)* that we gave to the *Surath* of the *Ilahi* name "*Ahamed*" is "*Gowni*" - a name to a name. Think very minutely. *Asma* belongs to a state (*Marthaba*) of *Rabb*. Recite in the name of *Rabb* means with the *Surath* of the *Rabb* i.e. with the tongue (with the Body) i.e. *Lahir* and with the "*Qelb*" - the mind, one of the sacred name of *Rabb*, i.e. *Baatin*, what I the *Rabb* speak through my energy - *Jibreel*, you convey. Similarly, convey to others who are *Suraths* of my *Asma* (Name). This is the factual explanation of the *Ayah*. If that is so, observe *Rasool(Sal)* now. *Rasool's* tongue (Body) is one of *Rabb's Asma's* physical *Surath* and the *Qelb* (mind), the sub-cause for hearing and saying is being the spiritual (*Baatin*) *Surath* of *Rabb*. If *Lahir* has *Surath*, *Baatin* too has *Surath*, but we are not aware of this. *Lahir* and *Baatin* are *Rububiyath's Marthabas*. The state denoted by the name "*Allah*" comprises both *Rububiyath* that is bounded and the boundless *Wujud* that is *Kunhoo* as a whole.

Both *Lahir* and *Baatin* are within bounds and limits. If *Rasool's Surath* that is *Lahir* and *Qelb* that is *Baatin* belongs to *Rabb*, then how could we refute that *Rasool(Sal)* is not a *Surath* of *Rabb*? Mind (*Qelb*) and body (external *Surath*) are *Rabb's*, then being *Wujud* (Fundamental cause) of the body and mind is *Allah*. If that is so, *Rasool(Sal's)* *Rooh* should be *Allah*. If we consider *Rasool(Sal)* (The Man *Mohamed*) as a creation, then we cannot refute the fact that the whole of the creation in the universe are all *Allah's Suraths*. Because, on the basis of creations one is not sepa-

rate from the other. Hence, the universe being mere *Surath* that appears and disappears, the *Quran* mentions this as *Huroor*. This is an undisputable truth.

When we look into the *Surath* 96:1 we can gauge the extent to which *Tawheed*'s description is embedded in this *Ayah*. This *Ayah* confirms the truth explained by many a great sage that the one who sent the message; the *Rasool* who received the message; all as himself, *Rasool(Sal)* emerged from his own *Nafs*. It is a fact that *Rasool(Sal)* saw *Jibreel(Al)* in person. If realized *Rooh* was *Wujud* for both the body of *Mohamed(Sal)* and the *Surath* of *Jibreel*, the truth will be clearly understood.

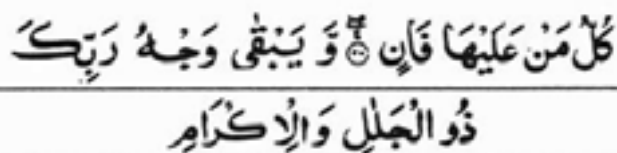
The creator says he is closer to *Insan* than his jugular vein. If this is true then *Allah* is *Rooh* of the man *Mohammed*; one of its pure energy is *Jibreel*; the mind and tongue of *Mohammed*, the man are *Surath* of names of *Allah's Lahir* and *Baatin*. Think deeply who has sent? Who was sent? To whom it was sent? Remember the state of *Rooh* with veil removed is *Allah's*. The veil is man's illusion of the knowledge and nothing else. The vision "*Mushahida*" and "*Rooya*" that a man sees, whose veil has been removed, is very much clear than the scenes an ordinary man sees externally. *Rasool(Sal)* saw *Jibreel(Al)* using his own eyes is very much true. Yet, there is very significant details of spiritual wisdom behind it which I will give in short. An ordinary man sees another object that is in front and separate from him by making use of his senses as medium to identify it, and then thinks he has imprinted it in his mind. In other words he believes the external objects and other related aspects are imprinted in the mind through the medium of senses. This is the knowledge acquired in the world. This is true in the experience of majority of the people in the world. But *Anbiyaa*, *Awliya* and people with veil-free clear knowledge see what is in their mind, through the medium of senses, as separate from them in place and in front of them. This is the absolute truth. Hence, it is unnecessary to be confused and confounded by the fact that *Rasool(Sal)* saw and conversed with his own power *Jibreel(Al)* as a separate being and in front of him. It is like my *Nafs* or *Rooh* existing as me, *Allah's Rasool* is *Allah* him-

self. There are some more subtle aspects in the *Ayah* 48:110 that we have mentioned before.

Allah who was being *Thajalli* in the *Surath* of *Mohamed (Sal)* when commanded to recite by tongue - a *Surath* of the name of *Rabb*, through his power *Jibreel(Al)*, on to the *Qelb* of *Mohammed-the Man, Mohammed(Sal)* recited that verse. This is the summary of the wisdom of the *Ayah*. Because of *Rasool(Sal)* had both the states of *Insaniyat* and *Thajalli*, perfect and complete with no hindrance to each other, He saw *Jibreel(Al)* with his external eyes. What emanated (*Noor*) from the Man *Mohamed* is God's knowledge. It has appeared as *Jibreel(Al)* and *Mohamed(Sal)*, both creations, in itself and for itself. Hence, the one who sent, and what was sent and the recipient are all *Noor* - that is God's knowledge. Now contemplate. Whichever *Ayah* is taken, it can be observed that the *Ayah* expresses *Tawheed* outwardly or tactfully.

If you correctly understand the explanation of the *Wahy* that I gave before and the signs indicated in this *Ayah*, you could realize that *Allah* has no companion or partner and the life of the creation is only an illusory perception of the senses.

Quran 55:26 & 27



كُلُّ مَنْ عَلَيْهَا فَانٍ ۖ وَ يُبْقَىٰ وَجْهٌ رَبِّكَ
ذُو الْجَلَالِ وَالْإِكْرَامِ

All that is on Earth will perish. But will abide (for ever) the face of thy Lord - Full of Majesty and Honor.

All in the earth will perish. Will the Earth not perish? It will perish. Yes, It is also a creation. What perishes with respect to man will not perish with respect to *Rabb*. The Earth in this *Ayah* is man's

illusory perception. The word “All” includes the Earth too; it is an illusion of the *Mubassireens* to say “All that is in the Earth”. Only “*Allah* will remain” points to *Wujud*. Hence, only he exists. The universe that appears and disappears in our perception remains the same in *Allah*’s perception as ever with him unchanged. Hence, with *Allah* nothing perishes or is born as new. His face (*Wejh*) will remain for ever. Hence, there is a finer point explained in saying “All will perish”. That is “what you believe as creations that are not *Allah* and are single and separate *Wujud* will perish”, (Your false imagination that is *Baatin* will perish) is the finer point. When it is said only *Wejh* will remain, it is explained that there is nothing except *Thath*, *Shifath*, and *Asma*. Destruction will be for falsehood, truth only disappears but has no destruction. Disappearance too is only in relation to man. Hence, the universe that appears and disappears is the collective *Suraths* of his *Asmas*.

Quran 2:165

وَمِنَ النَّاسِ مَن يَتَّخِذُ مِن دُونِ اللَّهِ أَندَادًا
يُحِبُّونَهُمْ كَحُبِّ اللَّهِ وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا
لِلَّهِ وَلَوْ يَرَى الَّذِينَ ظَلَمُوا إِذْ يَرُونَ الْعَذَابَ أَن
الْقَوْلَ لِلَّهِ جَمِيعًا، وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ

..... to God belongs all power.

All energy that emanates from the world is none but *Allah*’s. For energy to be released in the world of creation *Surath* is necessary. *Surath* (appearance) is universal. It is incorrect to say that there is no *Surath* in the spiritual world. In whatever world creations are there, they have not only *Suraths*, their qualities too have appearance - *Suraths*. This we don’t normally see. The energy that emanates from the *Surath* that is the universe belongs to whoever owns the *Surath*. As there is none other than this energy there is none to

oppose or react against it. Hence, this energy remains as it is unchanged.

Energy is one wholeness. There is no good or evil energy. Making use of the energy for good or evil is left to the freedom of thoughts or man's self-determination. By using the fire we get benefits or bad effects. Using the fire depends on our right to self-determination. God's energy is one wholeness, pure and not polluted. According to this *Ayah*, all energy emanating from the universe, that is all energy emanating from all the creations of this world is *Allah's*. (Positive and Negative, Men and *Shaitan*). If so, whose *Surath* is the universe? My energy will be released by my *Surath*, quality and action. If I had no *Surath*, none would detect my energy. Even my quality and action will possess some *Surath* and their absence would make the release of energy difficult to be detected by others. Hence, in whatever way energy emanates, all come from *Rabb* and none other. It is this energy that is called attributes, Quality and *Shifath*. To understand an undivided entity, we divide and call it *Thath*, *Shifath* and *Asma*.

Now think. We could realize that the *Wujud* that is *Allah*, its *Shifath* - attributes and its *Asma* - *Surath* are undivided, unseparated whole. The *Wujud* that is indicated by the word fire, its *Surath* and its quality that is heat are all united and whole. *Surath* and its attributes are within the reach of our senses. We cannot see or perceive the *Thath* which is the *Wujud* of the *Surath* and attributes. This is very pure, beyond creation's boundary of knowledge, ubiquitous, whole and remain permanent.

It is sheer stubbornness not to believe that the world we experience in the state of our being awake is illusory. The dream world in our dream is true. We observe the dream with less energy for a short period of time and *Dunya* (present world) for nearly a hundred years with more energy. Soon after death we will see the *Akhira* (next world) with more clarity for a longer period of time. Only when we reach the presence of God we will have our own true experience. *Tawheed* is to realise this truth with intermediary knowledge in

this mid world. Hence, the sentence “Oh Read” in *Surath* 96:1 only confirms *Tawheed* by explaining the fact that the sender, the one that was sent, the creations that accept it or refute it are not separate *Wujuds*. The belief that the creations have their own energy apart from *Allah*’s energy leads us to *Shirk* in all human actions. As there is none except him, he is omnipotent and possesses all energy.

33. THE SECOND METHOD OF UNDERSTANDING *QURAN*

TO UNDERSTAND *QURAN* THROUGH *HADITH*

Hadith

Do not say that grapes are of superior kind. Do not blame time. Surely, Allah is Time, said Rasool(Sal).

Reported by: *Abu Huraira (Ra)*

Authority: *Buhary Muslim, Abu Dawood*

Hadith

Never swear on Time. Surely Time is Allah, said Rasool (Sal).

Reported by: *Abbas (Ra)*

Authority: *Thaavilaathun Najmiya, Kalimathul Hakki*

Many of these *Hadith* confirm the fact we understood based on *Quran* that Time is *Allah*, the *Wujud*. Yet, I have mentioned here only two of these *Hadith*. This *Hadith* inform the fact that *Allah* is Time by the principle *Ifarath* (evidence by sound). We cannot determine Time unless there is place. Hence, by the principle "*Thalalathunnas*" (evidence by meaning) it informs that place and all that in the place is not separate from *Allah* but *Allah* himself. If we look at the physical and spiritual aspects the principle "*Isarath*" and "*Ithhilaav*" too substantiate this fact.

Hadith

I asked the Prophet(Sal) where was Allah before he created the creations. The Prophet responded by saying "In Ama" (a state where none with him). There was no air above or below. He created his throne on water.

Reported by: *Aboorajinil Ukailiyyi (Ra)*

Authority: *Thirmithy*

This *Hadith* confirms that *Allah* was infinite, eternal whole with none, even air, down or up with him. “*Amaa*” means there is none with him which can be supported by numerous evidences. “*Amaa*” is a state beyond human knowledge. This has been explained by *Abbas (Ra)*, *Umar(Ra)* and *Abu Huraira(Ra)* and have many evidences.

Hadith

I was an unknown hidden treasure. I wanted to be known, so I created creations. The creations got to know me through myself, so said Rasool(Sal), informing us that this was told to him by Allah.

Reported by: *Hatheethul Kuthsi*

Authority: *Thaavilaathun Najmiya ,Eekalulhimam Beesarhikam*

I created *Insan* and *Jinns* to (They) know me (my action of knowing to emerge) says *Surah 51:56*. This *Hadith* is an explanation of this *Ayah*. In many of the *Tafseers* this *Ayah* is blacked out. “Created to worship me” is substituted. By this *Allah* is transformed into a person of needs as he is requesting his creations to worship him. Hence, this becomes *Shirk*. The *Mubassireens* have not understood this. Further, if *Allah* is in need, there must be a person to fulfil his need. This will naturally lead to *Allah* having someone with him. This amounts to a very great degree of *Shirk*. The phrase “intended to know” will not be considered *Shirk*. Knowing as new is creation but not *Allah*. He is ever omniscient. In my first book this has been explained under the caption “The truth of the creation”, Hence, that is not captioned here. (Suffice is the explanation with regard to this.)

Hadith

In the next world Allah will ask Oh! Son of Adam(Al), I was ailing, why didn't you inquire about my health ? For that he will say, Oh! My God, how could I inquire about your health! You are the one who created the whole universe, feed and take care of it. For that he would say surely one of my so and so good servant was ailing, but you did not inquire of his health, did you? If you had done so, surely you would have got to know me from

him. He would also ask son of Adam(Al) I requested you to feed me! But you did not feed me. For that he would say, Oh! Lord! How could I feed you? For you created the universe and feed them. He would say, surely my so and so good servant asked you to feed him, but you did not feed him. If you have fed him, surely you would have got it (reward) from me. Won't you? So saying, again he ask Oh! Son of Adam(Al) I wanted water, but you did not give me. To which the man would say Oh! Allah how could I give you water when you create the universe and provide sustenance. For this Allah would say, surely, my so and so servant asked you to give water but you did not give him water. Know that, If you had given him water surely you would have received it (reward) from me. So would say Allah, said prophet(Sal).

Reported by: *Abu Huraira (Ra)*

Authority: *Muslim*

This confirms that all creations are *Allah's Surath*. This *Hadith* also has spiritual overtones.

Hadith

Whoever is having the life of Mohamed, I swear on the Rabb, if you tie a rope around a bucket and send it down into the bowels of the Earth, then it will surely fall on Allah. So saying recited the Surah 57:3 thus:He is the First and the Last, evident and immanent, all knowing.

Reported by: *Abu Huraira (Ra)*

Authority: *Kareethathul Ajayib - Kaleemathul Hakki*

This *Hadith* was narrated by *Labeeth(Ra)*. This is found in the book *Thaveelathun Najmiya*. In this *Hadith* it confirms that water, Earth, bucket, rope, the man who is drawing water, Sky, mountain, sea and all other creations in the universe are not different from *Allah* but *Allah* himself. What we inferred from the *Quran* that the meaning of the *Kalimah* “there is nothing but *Allah*” is true. This is confirmed by the four principles (*Muhkamu* principles) *Ifarath*,

Thalalath, Isarath and Ithilav. To describe this, there are many more *Hadith* to support this, but these are more than enough.

“Whoever has *Mohamed’s* Life, I swear on the *Rabb*”. Note this sentence. My *Rooh* is with me, within my possession. If so, *Mohamed(Sal’s) Rooh* is in whose possession? *Rooh* cannot be divided. If so *Mohamed(Sal’s) Surath* is *Allah’s*, his hands too would be *Allah’s*. If the *Rooh* that is closer to his jugular vein is *Allah’s*, so is his body and its organs as well are all *Allah’s*. Hence, if we look at it with a clear mind it is in the time that is *Wujud*, the creations (universe) appears and disappears like that of water cycle. *Ibnu Abbas(Ra)* narrated a *Hadith* where *Rasool(Sal)* is said to have told: In a very beautiful form the creator came near and voiced “Oh! *Mohamed*”. This is in *Thirmithy*. The commentator has dodged the fact and say, what is said in this *Hadith* that *Allah* has form is only to describe him. What are forms, material, body and *Surath*? The misunderstanding of these facts is the reason for their evading or dodging.

34. TIME CYCLE

The process by which all materials in the world lose water as vapour, the water vapour rises up to the sky and forms clouds, the clouds cool, condense and fall down as rain is called “water cycle”. Similarly, the creation (universe) that arises from Time that is *Wujud*, lives in Time that is *Wujud*, and disappears (dies) in *Wujud*. This is “Time Cycle”. The latter Cycle was compared to “Water Cycle” only to understand and not to equate both. The physical “Water Cycle” is connected to cause and effect. The “Time cycle” we are referring to is connected to cause and effect as well as beyond it. Every one could accept this fact through the principles “*Mankhool*” and “*Mah-khool*”. “Water Cycle” points to Rebirth. Time Cycle opposes Rebirth and points to *Wujud*. In Time Cycle there is no past, present and future tense. What remains is only the time.

35. THE THIRD METHOD OF UNDERSTANDING *QURAN*

UNDERSTANDING *QURAN* ACCORDING TO THE ARABIC LITERARY TRADITIONS

This is mostly employed for sentences that are *Mutashabihat*, having more than one meaning. This method cannot be used on sentences that are *Muhkamu*, having only one meaning. For example, in an *Ayah* that has many meanings, if the words like creator's hand, or face is mentioned, according to our literary traditions we could mean *Allah's* hand as the power of *Allah* or whatever the meaning necessary for us to adopt. If the king is said to hold his country in his hands, it could mean that he is ruling the country leaving no room for rebellion or revolt. Here, King's hand is given the meaning of strength or power. This is as per linguistic traditions. But the word "hand" included in a *Muhkamu* sentence, it has then no other meaning. It is inappropriate to mean as per linguistic traditions. The hand in this *Muhkamu* sentence is hand and face is face. Hence, *Muhkamu Ayat* that has only one meaning cannot be given many meanings according to our wishes. This meaning should be derived only on the basis of other *Muhkamu* sentences. Yet, *Kalimatuth Tayibah* even though of *Muhkamu* type has been revealed in conformity with linguistic as well as literary traditions.

It is because of the people who have assumed the meaning of the word *Ilah* in *Kalimah* as per literary and linguistic traditions and understood it clearly that they had vehemently opposed it. Their linguistic tradition is to call what they have been worshipping - the physical and spiritual creations, as *Ilah (Alihath)* based on their literary and linguistic traditions. *Surah 37:36* confirms this contention. *Allah* has used the word "*Ilah*" in *Kalimah* in singular form based on linguistic tradition. This word "*Ilah*" is *Muhkamu* type having same meaning based on the literary traditions. We are well aware that *Kalimah* is *Muhkamu*. The word appearing with *Muhkamu* sentence will always be of *Muhkamu* type. It cannot be of *Mutashabihat*

(with many meanings). Hence, for the word *Ilah* in *Kalimah* the meaning accepted by *Allah* and *Rasool* is creations. The *Mushrikeens* clearly understood that the word *Ilah* in *Kalimah* points to *Ilahs* they worshipped. Hence, they opposed it. If what they have done was correct the word that means creation should give only one meaning by applying the four principles: *Ifarath* (Sound), *Dalaalat* (Meaning), *Isarath* (Metaphorical) and *Ithilav* (comparison). Let us analyse whether or not that word has been formed to give such meaning.

1st: *Ifarath*

Ilah means the creation worshipped by men. This is what is explained by *Ifarath* or external sound. Man believes as such even now and before. Otherwise, he would not have shown opposition in this word.

2nd: *Dalaalat*

If what was worshipped was a stone that is a creation, the mountain and Earth from where the stone was obtained are also *Ilah*. This is so of metal or any other matter. If the creation Earth is not different to *Allah*, then the sky that is opposite to it is also none other than him. All the creations that man recognizes through his senses are *Ilah*. This is the judgment of *Quran* and *Hadith*.

3rd: *Isarath*

According to *Dalaalat*, if all creation that appear is no different to *Allah*, all creations that does not appear (*Jinns* and *Malaks*) too are also no different to *Allah*. What appears and disappears are all creations. The appearance and disappearance are within bounds and limits. It is within human knowledge. *Allah* is limitless, boundless and is pure.

4th: *Ithilav*

According to *Isarath*, all that appears and disappears (all that is within the knowledge) is *Allah*, then all that is beyond our knowledge too is *Allah* (It is cleared that *Allah* is beyond knowledge). According to all these four principles *Ilah* points to creation.

Now, the word “*Illallah*” in *Kalimah* means “except *Allah*”, then what is worshipped, what is not worshipped, the physical world that is creation within our senses, the spiritual world that is creation beyond our senses, the *Rabb* who is beyond our knowledge are none but *Allah* is what is explained. Therefore, the word *Ilah* in the *Kalimah* is a common noun and is a *Muhkamu* with only one meaning. Also, it could be seen compatible with *Ummi*’s literary and linguistic traditions. Whatever the meaning assumed to the word “*Ilah*” in the context of creation, the *Kalimah* would confirm that there is nothing but *Allah* and only *Allah* exists. Apart from this, if *Ilah* is to mean “the one to be worshipped” then it is in contrast to *Tawheed* and is therefore confirms *Shirk*. This is described in my first book. Ascribing a forced meaning to “*Ilah*” as “God worthy of worship” is *Bid`ah* that is opposed to all the principles such as *Quran*, *Hadith* (*Ijma*, *Kiyas*) rational knowledge - *Mahkhood* (Reasoning), *Mankhood* (Revelation), that is divine proof. The very important reason why the *Muslim* community has lost the power of reasoning or contemplation in the spiritual domain is misconstruing the meaning of *Kalimah*. If this has not happened the *Muslims* would have built a Rest House in Mars in the 1st, 2nd or 3rd century of *Hijra*. With the closing up of *Kalimah*, the unlimited, factual and scientific knowledge in the *Quran* too was closed. When *Quran* is compared with science, in respect of knowledge, Science is in the infant stage. I can vouch for this. Be patient.

36. WHAT IS *KALIMAH*'S FACTUAL MEANING ?

There are only four words in the *Kalimah* “*La Ilaha Illallah*”. They are “*La*”, “*Ilah*”, “*Illa*”, and “*Allah*”. Let us analyse these words singularly and collectively.

1st

“*La*”. This word’s actual meaning is “No”. This word is a negative word that refutes distinction of three persons - (First, Second and Third person; three tenses - Present, Past and Future; two general classification of Nouns, Pronouns and Verbs i.e. Rational, Irrational and five Genders: Masculine Singular; Feminine Singular; Masculine or Feminine Plural; Neuter Singular and Neuter Plural. If this word “*La*” is considered individually it raises the question What is “No” ? The word “*Ilah*” in *Kalimah* is given for the purpose of responding to this question. Hence, we will now consider the Question “What is *Ilah*” ?

2nd

“*Ilah*”. The word *Ilah* has been used in more than 140 places in the *Quran*. In some *Ayat* it points to man made worshipped statues (idols) as a singular word. In some other *Ayat* it is used as a common name that joins up *Abd* and *Rabb*. Many hundreds of *Ayat* confirm this. *Surah* 38:5, 6 and 7 is a good supporting evidence. We must find out what *Allah* and Prophets meant by *Ilah* used in *Kalimah*. A few years after the death of Prophet(*Sal*) up until now the *Ulamas* and all *Muslims* in the world are divided into two divisions on the meaning of the word *Ilah*. One section says the *Kalimah*’s *Ilah* means the one to be worshipped, the one fit to be worshipped, the *Rabb* to be worshipped. In short, they believe the word *Ilah* points to creator or *Allah* or God. Some very prominent personalities say that *Ilah* means God and the sentence “worthy of worship” has been deleted by them. *Kalimatuth Tayibah* was revealed only to erase off *Shirk* and not to emphasize worship or to confirm *Shirk*.

A section of the *Ulamas (Walis)* are of the view that the *Ilah* in the *Kalimah* was pointed out at idols that are creations which were being worshipped. If we look at the views of these two groups it appears that the word *Ilah* in *Kalimah* distinguishes *Mumin* and *Mushrik*. The thought of wrong belief is the meaning of *Shirk*, making partners and this had been told many times. It is because of this false belief *Shirk* takes place in man's action. Hence, the meaning we give to *Kalimah* should completely obliterate *Shirk* in our minds and actions. Hence, it is very important to analyse, investigate and obtain a clear view of the word *Ilah*. The belief that with the true basic matter that is one wholeness there exists similar basic matter is *Shirk* - ascribing partners. The difference between *Islam* and other religions lies in this belief. A thing to be remembered.

For the word “*Ilah*” if the meaning is given as God, *Nayan*, “*Kadavul*” will it remove *Shirk*? Let us see. If there is no God, *Kadavul*, *Nayan* but *Allah*, then it amounts to *Allah* being God or *Allah* being *Kadavul* or *Allah* being *Allah*. If someone had believed there is God, *Kadavul* or *Nayan* other than *Allah*, then it should be said to him there is none but *Allah*. *Kalimatuth Tayibah* was revealed to *Adam(Al)*. There is no evidence, whatsoever to say he believed or said that there is God or a supreme being other than *Allah*. If we say *Kalimah* was revealed to eradicate idol worship, it could not be accepted. Where is the evidence to say *Adam(Al)* performed idol worship for *Kalimah* to be revealed to him. If *Kalimah* is of the type *Muhkamu*, with only one meaning, all the 124,000 prophets would have expressed the same meaning for *Kalimah*. *Adam(Al)* never believed that there are other Gods except *Allah*. Further, there were no idols during his time, nor did he engage in idol worship. Hence, the word *Ilah* being construed to mean God, or God worthy of worship are all far from the truth and mere false assumption. This imaginative assumption is being followed even now as a tradition. Further, it would confirm *Shirk* if the meaning is taken as such. If *Allah* is the one to be worshipped, who is the worshipping *Abd*? What could be our response to this query? It only amounts to saying *Allah* is different and *Abd* is different. If so, it would confirm *Shirk* that with *Allah* there is also *Abd* which is not *Allah*. Hence, it is wrong to assume the

meaning to be “God worthy of worship”. It is in confrontation with *Quran*, *Hadith* and knowledge. There is no word in the *Kalimah* to mean “one to be worshipped”.

There arises a question as to why some sections construed the meaning of *Ilah* as God, Deity or God worthy of worship. I have responded to this in my book “Do you know the truth of *Iman*” under the title “Redressing of Doubts (Clearing of doubts)” Question 9. Read and clear yourself.

There are some in the present world who believe that unifying in worship is *Tawheed*. These people are blindly following men like *Abdul Wahab Najthi*. I wish to reiterate that *Kalimatuth Tayibah* was revealed not to emphasize worship but to eradicate *Shirk*. Hence, it is only the imagination and not the truth to equate the word *Ilah* in the *Kalimah* to mean “one to be worshipped” or God, Deity and the like. Very many educated graduates too seem to follow the traditionalist view point. Leave alone *Adam(Al)*, have even the *Mushrikeens* of the *Rasool(Sal’s)* time mentioned the presence of many *Allahs* or Gods? No! *Surahs* 23:86, 43:9, 31:25, 29:61 and 63 are witness to the fact that the *Mushrikeens* were in the belief that the creator who is *Aziz* and *Alim* is the one who is *Allah*, God and *Rabb*. They believed that this creator is in the third person. In order to get closer to him, we worship idols and statues, said the *Mushrikeens* of the Prophet’s era. These idols or *Ilahs* were never considered or accepted by them as Gods, says *Surah* 39:3. Hence, it was not necessary to tell the *Mushrikeens* of the time of *Rasool(Sal)* who had accepted *Allah* being one that there is no other God but *Allah*. Hence, to believe that the meaning of *Ilah* in *Kalimah* means God, *Allah* or the supreme being is foolish and blind following.

Mushrikeens believed that *Allah* is one; he exist in the Heavens (in a separate place) and creations are not *Allah*; they provide healing; aid us and do *Shafath*. It is to eradicate all *Shirk* that occurred in their minds and actions that the word *Ilah* is included in the *Kalimah*. As these people clearly understood the word *Ilah* that they refuted, and were unable to accept it. They have said that these *Ilahs*

are nothing but creations. *Surah* 38:7 describes this. Hence, the word *Ilah* in *Kalimah* is provided to mean creations which fact cannot be refuted.

Another important aspect is when *Kalimah* is analysed word by word or together these questions arise. *Kalimah* responds to two of the questions outwardly and to the third in a hidden manner.

1st Question

The word “*La*” is “No” and there arises a question what is No? The answer to this is *Ilah*. This cannot mean *Allah* or God. There are no opposite words for *Allah*. We cannot say there is no *Allah*. Hence, we cannot say that the “*La*” in the *Kalimah* refers to *Allah*. If it is taken to mean so, the *Kalimah* itself would give confrontational meanings. That is to say the word “*La*” will refute *Allah* (destroys *Allah*) and *Illah* means to stabilize *Allah*. There is no evidence in support nor would knowledge accept it.

2nd Question

The word “*Illah*” means “except” and there arises a question as to except what? The answer would be (except) *Allah*? If so, the word “*La*” points to the creation that appears and disappears (*Huroor*). This is because the “*La*” could be used only for one that appears and disappears, that is creation but not to *Allah* who is indestructible.

3rd Question

If there is no creation except Allah then this cannot be perceived by the creation. This matter is the apex of spiritual wisdom and the ordinary inexperienced people would not understand or realise, hence I leave it unexplained. If we take *Ilah* to mean creation, will it remove *Shirk*? Would it confirm *Tawheed*? The first way of understanding *Quran* is to clear doubts arising from an *Ayah* by that very same *Ayah*. Hence, to clear the doubts arising from the *Kalimah* it has to be cleared by *Kalimah* itself. Let us investigate.

The word *Ilah* in *Kalimah* is given for the specific purpose of pointing to creation which the word “*La*” (No) confirms in a very firm and subtle manner. How? The word “*La*” (No) as I said before at once negate three persons (*Moovidam*), three tenses (*Mukkalam*), two general classification of Nouns, Pronouns and verb as rational and irrational (*Iruthinai*) and five genders and numbers (*Aimpaal*). It also responds to a question what is “No” by saying it is *Ilah*. As the creation consist of the thirteen aspects mentioned above such as Time and Space, it unreservedly confirms that what *Allah* and *Rasool* intended the word *Ilah* to mean is creation in *Kalimah*. When the words “*La*” and “*Ilah*” joins up with *Illah* and *Allah*, it brings forth that there is no *Ilah* that is creation bound by the thirteen aspects mentioned before except *Allah* or only *Allah*. If so, what is creation? Is it *Allah*? A question arises. If the response is “Yes”, then it amounts to *Kufri*; as it bounds and limits *Allah*. Similarly, if the response is “No”, then it is *Shirk* as it amounts to there is another besides *Allah*. I will shorten my response as it has been already dealt with in my first book under the caption “What is creation?” What is creation (The universe) is the imagination in his own knowledge of the creator. As human is bounded by his senses, he believes that the world of creation as matter (corporeal). This is *Huroor* or an illusion. It is to extricate ourselves from this illusion that the word *Ilah* in *Kalimah* is given with the specific meaning as creation.

All creations that are *Ilahs* (*Lahir* - manifestation or appearance) that appears in the knowledge of the senses as three persons - First, Second and Third; Three tenses - Past, Present and Future; Two divisions - Rational and Irrational and five Genders and Numbers, are not individual, separate *Wujud* other than *Allah*, which have been unreservedly confirmed. An ordinary singular word *Ilah* that was in normal usage become a Common Noun when it conjuncts with the two words *Illah* and *Allah*. It cannot be said that I who observed the dream and the subjects observed are separate. Similar to the dream that appear and stays for a particular period of time and disappears, the whole universe that is *Ilah* appears, exist and disappears in the divine wisdom for a particular period of time. The *Ilah*

that appears as creation and the *Ilah* that is *Rabb* are not separate. To express this fact *Kalimah* was revealed. Therefore, if the word *Ilah* in *Kalimah* is construed to mean creation, then it would surely express the pure *Tawheed* that except *Allah* and his attributes or power there is nothing with him that is equal, partner or pair. The *Shirk* that was harboured in the mind and action would surely vanish and disappear. This can be confirmed by many evidences from *Quran* and *Hadith* but it is too long for this discourse. This is a very short exposition for quick and easy understanding. No knowledge in the world could confirm *Shirk* (That is with *Allah* there is that is not *Allah*).

Kalimah was revealed to cure the disease of the mind that is *Shirk* but not to emphasize prayer only. Mischief makers in the guise of *Muslims* due to their ignorance and by speculation, have said that the meaning of the word *Ilah* is “God worthy of worship”. These so called *Muslims* have not understood what *Shirk* is and this has made them to insert worship into *Kalimah*. This is the first *Bid`ah* created in *Islam*. There are many *Ayat* in *Quran* and very many *Hadith* imploring us to pray and worship. *Kalimah* is not necessary for this task.

3rd:- “*ILLAH*”

Except, other than, are also its meanings. The word “*La*” (No) in *Kalimah* brought forth a question what is “*La*” (No) and the response was there is no creation. Similarly, for the word “*Illah*” a question arises “Except what?” and the response is “Except *Allah*”. For this word no more explanation is necessary. When the word joins up with *Allah* it becomes “Except *Allah*” and stabilize only *Allah*. For the people who believed what is not *Allah* are creations, they have been made to realize that except *Allah* there is no creation by removing *Shirk* - ascribing partners in their mind. For the word “*Illah*” this explanation is sufficient.

4th:- “*ALLAH*”

This is an arbitrary name that is used to point to the one wholeness or omnipresent *Wujud* that has no companion or partners. All divine

names are bounded in the word *Allah*. The general detail is that the “*Wajibulwujud*” that has nothing with it other than that, beyond the full comprehension of the human circle of knowledge and recognition is what is termed “*Allah*”. This is pure and beyond all attributes of Time, Place, Gender, Singular, Plural, Number etc. This I think provides enough details for the word *Allah*.

A FINER POINT

If it is wrong to limit the creator within the thirteen aspects such as Singular, Plural, First Person, Second Person, Third Person etc., how could the word *Ilah* considered to mean God or Lord ? It is a great offence to do so. *Allah* has no contradiction. Only creations have contradiction. If so, the word *Ilah*, if considered to point to *Allah*, then with the negating word “*La*” how can *Allah* be denied ? Because with the word “No”, the *Ilah* that is *Allah* cannot be denied. The word “*La*” becomes meaningless when used against *Allah*. But this negating word “*La*” is used in *Kalimah*. Hence, the word *Ilah* is used pointing to creation but not towards *Allah* the *Haq* who has no contradiction. Whoever has not understood this clearly cannot accept *Tawheed*, the principle of oneness of being.

It should not be forgotten that the word *Allah* has no contradiction and all other divine names of *Allah* have contradiction. Hence, the word *Allah* in *Kalimah* clearly confirms the meaning of *Ilah* to be creation.

According to the explanation we have provided, the true meaning of *Kalimah* is “There is no creation Except *Allah*”. If this meaning is factual, then *Tawheed* could easily be confirmed by the four principles of *Ifarath*, *Dalaalat*, *Isarath* and *Ithilav*. This has been explained before.

I understand that some say that the word *Ilah* in *Quran* is not used as a common noun. These people do not understand *Shirk* nor have any knowledge of the principles of *Ifarath*, *Dalaalat*, *Isarath* and *Ithilav* and have no ability to understand the *Quran*. These

people are totally ignorant. If the *Ilah*, that is creation is non-existent, the creator *Rabb* too would be non-existent. *Abd* and *Rabb* are two contrasting words. If one is absent, the opposite too will not be present. The moment *Ilah* the creation become non-existent the *Rabb* too cease to exist. It is *Allah*'s second *Marthaba* that is *Rububiyath* that appears as *Abd* and *Rabb*. There is none with *Allah* other than him.

A QUESTION

If it is correct to construe the meaning as creation for the word *Ilah* in *Kalimah*, then the *Kalimah* should have been given as “*La Kalku Illallah*” or “*La Abth Illallah*”. But it was not so. If so how could we say *Ilah* means creation?

ANSWER

The two words *Kalk* and *Abd* are pointed only to creations - *Abds* that are created by the creator. This does not include things created by man and that created imaginatively in the mind of man. But the word *Ilah* includes all what is created by the creator, what is created by man and what is created in his imaginative mind. Take note of in what sense the word *Ilah* has been used in the *Ayat* 25:43 and 26:213 that we referred to earlier. The word *Ilah* in *Kalimah* included and surrounds as *Muheed* all that in the second *Marthaba* of the creator that is *Rubiyath*. It is because of this that the word *Ilah* is used in *Kalimah*. The purpose of the *Kalimah* is to insist that with *Allah* there is none - matter or attributes, other than him.

STILL ANOTHER QUESTION

It is accepted that the word “*La*” will not be contradictory to the word *Allah*. If so, the word “*La*” being contradictory to the word *Ilah*, what is wrong if the meaning of the word “*Ilah*” is considered to mean *Rabb*?

ANSWER

The word “*La*” (No) cannot be considered to point at “*Rabb*” as the word “*Rabb*” has opposites. Because of the word “*La*” is constituted to refute, as we have said earlier, the thirteen aspects such as Time, Place, Numbers etc., it will not refute *Rabb* who is pure and beyond these thirteen aspects. The word “*Abd*” is contradictory to the word “*Rabb*” but not the word “*La*”. If “*Ilah*” means “*Rabb*” or “*Nayan*”, then *Tawheed* cannot be established. This was explained before. Further, there is no evidence that *Adam(Al)* or Prophets who came after him, or *Mushrikeens* during their period had believed that there is *Rabb* or *Rabbs* other than *Allah*. *Mushrikeens* did not name any of their worshipped idols as *Rabb* or *Rahman*. Instead, they named it *Ilah (Alihath)* in singular and plural form. Hence, the word *Ilah* should not be considered to mean *Rabb*.

The word “*Illah*” (*except*) explains that whatever that appears in the knowledge of man are none other than *Allah*. That is, the human knowledge through senses experience various things (creation) that seem to exist. Hence, it explains that it is *Allah* that exists as creation - mere *Surath*, and as creator - the *Rabb*. Here it is clearly explained by the word “*Ilah*”, the details of the second *Marthaba - Rububiyath* of the *Wujud* that is *Haq* which is named as *Allah*. This state is within the boundaries of human knowledge. When it is said except *Allah*, what appears as creation (*Mawjud*) becomes the *Surath* of *Rabb*, the second state of *Allah*. What appears (*Mawjud*) as creations are *Allah's Asma's Surath* is the wisdom that is made to understand. It should be borne in mind that *Surath* is mere *Huroor*, illusion and it is not separate *Wujud*. I have already mentioned that the material body (corporeal) is mere illusion.

The principles *Mankhool* and *Makhkool* give evidence to the fact that it is *Tawheed* to believe that the bounded matter is mere *Huroor* and illusion; it is *Kufur* to ascribe the name *Allah* towards a bounded matter; there is none other than him and he has manifested himself as the whole. When it is said the whole, it cannot be measured, hence the one that exists universally, the one who appears as

all is *Allah*. To clear all doubts and to make the people understand *Tawheed* very clearly, one third of *Quran* was revealed. When it is said, he appears as all, it should not be misunderstood to mean *Allah* (God) is *Samasti* (aggregate of all the parts) and *Sareeri* (a corporeal body) as some sections of the *Hindus* state. The creator is very much above the bounds of *Samasti* and *Viyatti* and is pure. Like *Allah's* *Wejh* (Face) being the infinite whole, in his manifestation (*Lahir*) too *Allah* is beyond numbers and being one wholeness.

Many *Ulamas* in the world are short-sighted when it comes to understanding *Kalimah*. They have not correctly understood the word *Ilah* in *Kalimah*. It is because of this that they say *Abd* is different from *Rabb*. The latter is the policy of *Mushrikeens* and the *Ulamas* steadfastly hold on to this belief. By taking the word *Ilah* to mean “Lord worthy of worship”, or God and the like, the tap root of *Islam* has been uprooted.

Who is worthy of worship? It is *Rabb*. If *Rabb* is the meaning of the word *Ilah*, then *Kalimah* should have been revealed thus: “*La Rabb Illallah*”. If God, “*Kadavul*” is to mean *Ilah*, then the *Kalimah* should have been revealed thus “*La Allah Illallah*” (Except *Allah* there is no *Allah*). The *Kalimah* has not been revealed thus. The *Mushrikeens* know *Allah* is *Rabb* and *Rabb* is *Allah*. What is it going to serve to repeat the same thing they knew by way of *Kalimah*. It is to clear *Shirk* wherein they have believed that with *Allah* the creations (*Lath*, *Ujjah* and *Manas*) that are not him too exist, that the *Kalimah* was revealed. This truth cannot be doubted. The main concept of *Kalimah* is that *Allah*, except him there is none exists, is infinite whole.

Tawheed will never be established if the word *Ilah* in *Kalimah* is to mean “*Nayan*”, *Kadavul*, *Rabb*, God and *Allah*. The one to be worshipped is *Allah*, then the creation that worships him is not *Allah* would be the meaning. In this instance *Allah* alone cannot be one wholeness. If *Ilah* is to mean one that is worthy of worship, *Nayan* etc. then it is opposed to *Tawheed* and would confirm *Shirk*, the *Mushrikeen's* policy. It is not necessary to give a forced meaning to

Kalimah.

There are some *Shaitans* who are misleading the people by saying that if it is construed that there are no creations except *Allah*, as the meaning of the *Kalimah*, it would then amount to *Hindu Advaidam*. These *Shaitans* do not seem to know the *Arabic* language nor the *Tamil* language. Dualism (*Thuvidam*) means two, *Advaitham* or *Aththu Vitham* means not two. If not two it must be one seems to be the conclusion of a few. This is wrong. If there is not two then the true meaning is that it is infinite whole without partner, pair, equals or synonymous. It is sheer ignorance to consider the word *Tawheed* as *Ehaththuwwam* (Oneness of being) as the *Muslim's* principle and *Advaitham* as the *Hindu's* principle. *Ehaththuwwam* (Oneness of being) and *Advaida* are both the names of the same principle but not two different principles. There isn't a separate principle for *Hindus*. From the time of *Adam(Al)* till the time of the last man of the last day, mankind will have only one principle. We name this principle with whatever names, its true meaning would be "*Allah* has no partners or equals". Though different in traditions, speech and culture the common principle of mankind of the world is *Tawheed*, *Advaida* or oneness of being (*Ehaththuwwam*). This is a principle (*Siththantham*) and nothing else. Hence, it is our duty to understand clearly the real meaning of *Ilah* leaving our stubbornness aside.

SUMMARY

01. If the word *Ilah* in *Kalimah* is to mean God, *Kadavul*, *Nayan*, God worthy of worship or *Allah*, then the *Kalimah* will only establish *Shirk* and not *Tawheed* - Oneness of being or infinite whole. The principles *Mahkhool* and *Mankhool* will also contradict this line of thinking.

A) The negative word "*La*" will not contradict the word *Allah* to mean there is no *Allah*. The word "*La*" could only oppose the creation and will not negate the divine names or attributes.

B) After negating *Allah* with the word “*La*” and stabilizing “*Allah*” with the word “*Illah*”, this sentence “*Illah*” then will be diagonally opposite to the sentence “*La Ilah*”. *Kalimah* would become a conflicting statement. This will not suit even the ordinary man’s knowledge.

C) If the word *Ilah* is to mean *Allah*, then we would be qualified to be a *Mushrikeen* or *Kafir* refuting hundreds of *Quranic* sentences that are *Kalimah*’s *Daleels*.

02. If we assume the word *Ilah* in the *Kalimah* to be a common noun, and construe the meaning to *Kalimah* as there is no *Abd* and *Rabb* except *Allah*, this too will not confirm *Tawheed*, the oneness of the being. Further, this may lead to say that the *Kalimah* would not have been necessary during the time of *Adam(Al)*. Also some subtle details would have been covered up.

03. If we assume the word *Ilah* in *Kalimah* to mean creation (that was created) it will lead to pure *Tawheed*, the principle of oneness of being. It will be the truth confirmed by the principles *Mankhool* and *Mahkool*. This will help man to stabilize in the truth within a short period.

I firmly believe that the *Ulamas* must devote more time to the study of *Kalimah*. They should analyse and investigate to find the exact meaning. Having found the meaning they must propagate with easy comprehensible examples to support the same. An exercise of this type will surely spread *Islam* to the whole world in a very short time. If the world population wants to be in peace, harmony and self-satisfaction the belief and acceptance of *Kalimah* is compulsory. It is our bounden duty and of the thinkers, *Ulamas* and even politicians to explain publicly to the world the goodies that will be gained and the punishment that will have to be faced in both worlds by accepting or rejecting the *Kalimah* respectively

NOTE:

Kalimatuth Tayibah is bounded by the two rules of “No” and “Has”.

“No” points to imaginary creation and “Has” points to “*Allah*”, the “*Wujud*”. Using the sentence “There is no creation” the man forgets the whole of creation and even himself (Body) and gets into a state of “*Fanafith Tawheed*”, the union with the creator, in a split second and achieves a rare feat. Using the sentence “there is only *Allah*” the man realizes that all creations are the manifestations of him and all energy is his energy. Hence, no evils will emanate from him. The man will change into a state of peace and purity. If every family, every village gets the clear understanding of the *Kalimah*, then the whole world will undoubtedly be like a paradise.

A NOTE

By the principle *Dalaalat* we have to obtain the meaning for “*La Ilaha*” as there is no *Rabb* or *Abd*. The real meaning of “*La Ilaha*” is there is no creation. This is obtained by the principle *Ifarath*. Since the word “*Ilah*” in the *Kalimah* is given in Singular pointed to creation, it could be negated by the word “*La*”. Since *Rabb* or other divine names cannot be negated by the word “*La*”, the word “*Ilah*” cannot be construed to mean *Abd* or *Rabb*.

A QUESTION

Should the word *Ilah* in *Kalimah* be considered to mean creations ? Or worshipping creation?

ANSWER

In the phrase “worthy of worship” there seems to be a faintishness. Worship means desire, wish or want that springs up for the purpose of attaining self-satisfaction. Many believe worship means not only the action of the physical body, but all the outer action (Bodily actions) that are performed to confirm the goal that was in the mind. This is a wrong belief. What causes the wish or desire in the mind is the imaginative *Ilah* and the desire that emerged in the mind becomes worship. In a state of *Kasfu*, *Adam(Al)* saw *Hawwa(Al)* that emerged from him as different from him in time and space. That is to

say, the *Jannah* (The Bliss) appeared to be *Dunya* (Universe) when

the sense of duality occurred and the external senses started to function. When the sense of duality occurred to *Adam(Al)*, *Hawwa(Al)* became an *Ilah* that caused to induce his desire. Since he believed *Hawwa(Al)*, the imaginary *Ilah* and himself are not *Allah*, the *Kalimah* that the creation are not separate from *Allah* was given to him. Before *Adam(Al)* saw *Hawwa (Al)* his senses, knowledge and experience were different. It belonged to *Jannah*. When he saw *Hawwa(Al)* the senses, knowledge and experience that we have now had occurred. The intense desire *Adam (Al)* had when he saw *Hawwa(Al)* became the worship. This worship occurred in the mind of *Adam(Al)* and not emerged as a bodily action.

Quran 25:43

أَرَأَيْتَ مَنِ اتَّخَذَ إِلَهَهُ هَوَاهُ ؕ أَفَأَنْتَ تَكُونُ عَلَيْهِ وَكِيلًا ۝

Seest thou such a one taketh for Ilah his own passion or (impulse)? Could'st thou be a disposer of affairs for him ?

Note that the word *Ilah* is used to describe the desire that was brought forth due to dualistic feeling. *Adam(Al)* made an imaginary *Ilah* in his mind due to the dualistic feeling. This is his *Shirk*.

Quran 26:213

فَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ فَتَكُونَ مِنَ الْمُعَذِّبِينَ ۝

So call not on any other imaginary Ilah with Allah.

With the creator who perceives I am there in every creation, do not imagine an *Ilah* that is separate from him is the gist of the *Ayah*. That is to say do not submerge in mere imagination that my

creator is separate from me and I am separate from the rest of the creation and it is the essence of it. Even though it is not erroneous to mean “worshipping creation” it is not suitable for the inner creation of the mind. Hence, it is correct to mean creation for the word *Ilah*.

Kalimatuth Tayibah has no word to mean “worshipping”. The *Mushrikeens* believed that the word “*Ilah*” pointed to the idols they were worshipping. Hence, some may think it correct to explain to these people as “worshipping *Ilah*”. This is incorrect. Because *Kalimah* was not revealed only to idol worshippers. Hence, it is wrong to join up “worshipping” or “worthy of worshipping” to *Kalimah*. These insertions into *Kalimah* is by man’s cleverness. These insertions are not necessary for *Kalimah*.

If *Ilah* means creations then it would point to all creations that are being worshipped and that are not being worshipped. As I said before in *Ayah 25:43* *Ilah* could also point to an imaginary thought. Hence, it is wrong to insert any phrase or sentence into *Kalimah*.

The moment *Adam(Al)* came to believe *Hawwa(Al)* was separate from him, the dualistic consciousness that is *Shirk* began to sprout in his mind. Since the dualistic consciousness brings pleasure to the human mind it is figuratively described as “Fruit” in the *Quran* and *Hadith* and thus explained. *Adam(Al)* lived in *Jannah* in a state of nonduality (without *Ananiyath*). That is to say, he lived in a state where there was no difference of *Abd* and *Rabb* and believed that there was none except him. *Jannah* was embedded within the bounds of his knowledge similar to the dream embedded in our mind. His experience such as eating and drinking is just opposite to the actions of the physical world. *Jannah* (paradise) also has another meaning, that is “hidden in the human knowledge”. It is to make man understand at least to a certain extent that the matters pertaining to *Adam(Al)* has been described metaphorically. The forbidden tree in *Jannah* is *Shirk* - symbolized to a tree without tap root. It is so difficult to explain this. In short *Adam(Al)* who was in a state devoid of the feeling of three qualities that is the one experience, the thing experienced, and the experience itself, saw *Hawwa(Al)* emerge from himself as

destined in the common imagination called “*Thayanuloola*”. This “seeing” the scene was through the eyes of his knowledge. In this scene the moment the thought that *Hawwa(Al)* is separate from him was imprinted in his mind, he saw *Hawwa (Al)* with his outer eyes as separate by time and space. This is to say, all *Adam (Al’s)* physical senses that were hidden in the spiritual state became activated and began to function. The boundless *Jannah* now became in his knowledge the physical world we live in. His body that existed in a boundless state where no other existed with it, now appeared as a physical body of 6 to 7 feet in height. From the very moment dualistic consciousness sprouted in his mind, the knowledge that was *Noor* in him, placed a bondage in itself, that is reason. *Adam(Al)* who was big *Insan* that is *Insanun Kabeer*, having obtained the dualistic consciousness appeared as smaller *Insan - Insanun Shakeer*. This is something that cannot be explicitly explained but I will say it in short.

With our limited power we experience dreams; *Adam(Al)* with wider power experienced *Jannah*. We experience in the dream both good and evil, happiness and sorrow. *Adam(Al)* experienced only happiness in *Jannah*. God created him as a *Khalifah*. A *Khalifah* necessarily has to attain fulfillment. The one who experienced only happiness in *Jannah* cannot attain fulfillment unless he experienced suffering too. It was therefore God’s wish that *Adam(Al)* should attain fullness, hence he was sent to *Dunya* or world. The *Kalimah* has been given to him to attain *Kamaliyath*, the state of *Khalifah* (a complete state). That is to say he descended in his knowledge. This was the will of *Allah*. This could be more clarified if one analyses *Ayat* 7:189, 2:30, 2:35, 7:12, 2:34, 2:36, 2:37 and 2:38. What you have to grasp from the explanation I have given is the truth that we who are living in this world engulfed in *Wahmu* that is illusion, cannot reach even the first stage of paradise (*Jannah*) our father *Adam(Al)* lived with even an atom of *Shirk* or *Ananiyath*.

Only in a *Shirk*-free state and with God’s grace that we can achieve entrance to paradise and not by engaging in numerous *Amals*. This, I have stated previously with supporting evidence. We will now come to the point.

The word *Ilah* in the *Kalimah* is given in singular, whether it is taken as a Proper noun or Common noun. Although there are numerous parts such as the root, bark, branch, leaf, flower, fruitlet, raw fruit and fruit, we unite all and call it a tree. In a similar fashion the creations, though varied and numerous, it is all engulfed in a singular word *Ilah* (creation). In *Ayah* 2:115 all the faces in the universe are united and mentioned as “*Wejh*” in a Singular form. The word *Ilah* is used in *Kalimah* in a similar fashion. The parts of a tree: leaf, fruit, flower are all different with separate properties of their own. Some of it is useful to us while some are useless. We react according to different characteristics of each of them (as per *Hukum*). Even though it was different in shape, size and characteristics it is all united to form the tree. All parts are engulfed in one word tree. It is in a similar fashion the good and bad things like pig and swine are all different in their kind and qualities. Our duty is to act according to its *Hukum* (Nature). Religion explains this. Anyway the word *Ilah* like the word tree encompasses all creations in the universe. The Singular word *Ilah*, that is a Proper noun becomes a Common noun. Hence, to infer *Ilah* to mean *Allah*, *Rabb*, God is a distortion of the truth. These distortions will make it difficult even to the knowledgeable to understand the *Tawheed*. I am made to understand that some have construed the meaning “creator” to the word *Ilah*. If *Allah* decided to give the meaning “creator” to *Ilah*, then the *Kalimah* would be revealed as “*Laakhaliq Illallah*”. It was not done so. If *Ilah* was to mean supreme being the *Kalimah* would be “*La Rabb Illallah*”. Instead of these the *Kalimah* is given as “*La Ilah Illallah*”, meaning there is nothing except *Allah*. I am repeating this numerous times only to imprint this truth in your hearts and minds. Changing the meaning of *Kalimah* according to one’s conjecture will lead people of the world into *Shirk*. Not only laymen even the knowledgeable would not be able to understand *Tawheed*. This is the state of the majority of the *Muslims* in this world. A few of the *Moulvis* have shown their doubts. Would the much respected *Imams* of yore and other religious dignitaries of the past be ignorant of the meaning of *Kalimah*? Is it the author *Abdullah* only knows its meaning? Is he a prophet? A *Wali*? *Moulvi*? *Moulana*? Is he proficient in *Arabic*? These are the

doubts of many a person.

I have in my book “*Imanin Unmayai Nee Arivaya*” (Do you know the truth of *Iman* ?) under the title “Redressing of Doubts” have answered these doubts in Question 9. Those in doubt can clear it by reading my book. These very same doubts and questions would have prevailed even during the time of *Rasool(Sal)*. If the same level of knowledge of the people of the dark age is prevalent even in the era of Science, we shall only cry in shame. The reason behind this state of affairs is the lack of knowledge of the religion; following the people of the past blindly; assuming their leaders to be geniuses and sticking to it like a monkey holding on to its support. *Allah* has with him a learned person, over each of the learned person is one fact we must know. Accepting those before us as the only knowledgeable ones is erroneous and foolhardy.

We cannot deny the fact that the word *Ilah* in *Kalimatuth Tayibah* refers to the creation and it is a Common Noun. *Tawheed* will not hold good if *Ilah* means God. If it is taken to mean a creation, then it is a Common Noun and will confirm *Tawheed*. We will only confirm *Shirk* or *Ananiyath* if we take the word *Ilah* in the *Kalimah* to mean “God to be worshipped”, “God fit to be worshipped”, creator and *Rabb*. This will not destroy *Shirk*. We can only completely destroy *Shirk* if we take *Ilah* in *Kalimah* to mean creations.

When there were millions of worshipping creations, *Allah* has collectively united and called *Ilah* in Singular form. If it was in Plural, it would be *Alihath*. It was not said so. *Allah* with a desire to rid man’s knowledge of all doubts has used the word *Ilah* in Singular form and at the very instant explains *Tawheed*. If *Ilah* means creation then when the *Surath* that is creation is absent, the *Rabb* who obtained the *Surath* too will be absent. If *Abd* and *Rabb* are two names, then the basis of these two names that is (*Wujud*) *Allah* would be infinite whole (*Ahad*). The truthful, factual *Tawheed* gets confirmed. The Proper noun *Ilah* is also elucidated as a Common noun.

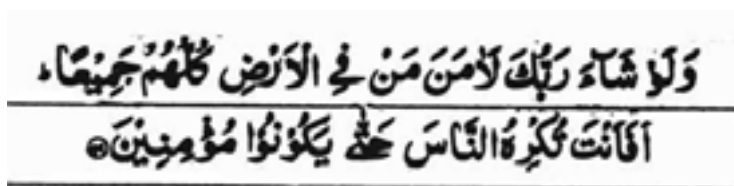
If *Ilah* is to mean Lord (*Rabb*) worthy of worship then the *Kalimah* would explain that except *Allah* there is no *Rabb* or *Allah* being the *Rabb*. If so, who is *Abd*? Is it *Allah*? Is it different from *Allah*? If we try to answer these questions it would amount to accepting *Allah* is different and the creation is different, which would be equating - *Shirk*. In this, how would *Tawheed* be stabilised? If *Kalimatuth Tayibah* is misconstrued to our whims and fancies by insertions to change it to *Kalimatuth Kabeesa*, could this stinking *Kalimah* answer the knowledge? Every one knows *Allah* is *Rabb*. A *Kalimah* is not necessary for this. If *Allah* is *Rabb*, who is the creation? Man who is unable to find an answer to this question believes *Abd* is different and *Rabb* is different, which amounts to *Shirk* (Dualsim) and gets stabilized in it. Having known this very clearly, and to clear all doubts in the knowledge of man *Allah* has revealed *Kalimatuth Tayibah*. Because of the man who could not accept the words of the proactive *Allah*, tried to find fault with it and overturn it due to his conjecture, *Islam* today is heading in a wrong direction. *Iman* will never be imprinted in the mind of the man till he gives up the foolhardy conjecture; strive to analyse and obtain the clear meaning of God's words, and accepts God's words as *Haq*. If one puts in a corner the *Quran* and *Hadith* and the rationally analysing inferential knowledge (true reason) and vociferously state that they accept *Quran* is equivalent to sheer crime. They also deceive people by preaching *Abu Jahil*'s belief as *Quran*'s interpretation which is against *Allah* and *Rasool*. Do think over this. It confirms what *Allah* intended the word *Illah* (except, only) to mean for the word *Ilah* is "creation".

Allah who is *Wujud* not apparent to human knowledge, expresses his second *Marthaba* (The truth of *Rububiyath* that is *Rabb* and *Abd* which is comprehensible by knowledge) by conjoining the word *Ilah* with *Illah* (other than, except) and both these with the word *Allah*. Whatever creation you take up for the word *Ilah* it will only point to *Tawheed* and confirm only *Tawheed*. Like the word *Samad* clarifies *Ahad* in *Surah* 112, *Illah* in *Kalimah* clarifies that the word *Ilah* points to creation. "*Israk*" and "*Niththu*" points to making partners that is *Shirk*. Like a squint eyed one seeing one

object as two or more, the false belief in the mind that with the permanent basic *Wujud*, there exist other basic objects is called *Shirk*. This is a creation of the mind. *Shirk* that emanates from words and actions are born out of this. This is an external creation of the mind. *Tawheed* is given through *Kalimah* to defeat *Shirk*. *Ananiyath* and *Shirk* are falsehood (*Baatil*) that are formed in the knowledge of man. *Ananiyath* is truthfully nonexistent. It is a psychological sickness brought about by *Wahmu*. It is to cure this psychological sickness that the medicine *Kalimah* is given. 14:24, 25, 26 and 27th *Ayah* in the *Quran* must be analysed and a clear meaning obtained. To join up worship with *Kalimah* is unacceptable.

Kalimah surrounds *Quran* and *Quran* surrounds (as *Muheeth*) *Kalimah*, which fact we have to accept. It is not necessary to blackout or overturn *Quran*. *Quran* and *Hadith* are always expressing facts. Accepting or rejecting depends on man's right to self-determination. By saying a lie as a truth, it will never become truth. Falsehood is only imaginary and there is none like it. Yet many people believe in the existence of falsehood. But falsehood is only an empty imagination. Truth is ever present as it is and is indestructible.

Quran 10:99



If it had been thy Lord's will, they would all have believed, all who are on Earth! Wilt thou then compel mankind against their will to believe!

Quran 29:69

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا
وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ ﴿٥٥﴾

And those who strive (Jihad - struggle to gain knowledge) in our cause - we will certainly guide them to our paths.

37.DOUBTS AND CLEARNESS OF HALF-BAKED

Quran 114:3

إِلَهُ النَّاسِ

(Ilahinnas) Men's creator (God)

According to this *Ayah*, the word (*Ilah*) points to only (God). Hence, some *Ulamas* may harbor a doubt as to what is wrong to construe the meaning to *Ilah* as “God worthy of worship”, based on the fact that *Quran* is understood through *Quran*. A *Moulvi* wrote a letter to me asking this question. I responded to him immediately. Let us reply the *Ulamas* who harbor such doubts. *Inshallah*.

Quran 114:1,2,3,4,5&6

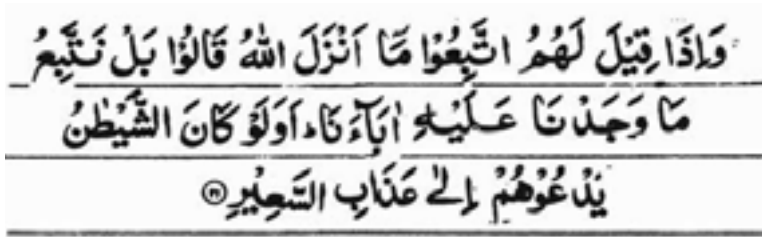
قُلْ أَعُوذُ بِرَبِّ النَّاسِ ۝ صَاحِبِ النَّاسِ ۝ إِلَهُ
النَّاسِ ۝ مِنَ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ۝ الَّذِينَ
يُوسِسُونَ فِي صُدُورِ النَّاسِ ۝ مِنَ الْجِنَّةِ وَالنَّاسِ ۝

Say: I seek refuge with the Lord (Rabb) and cherisher of Mankind. The King (Malik) of Mankind. The Ilah of Mankind. From the mischief of the whisperer (of doubts) who withdraws (after his whisper). (The Same mischief Kannas-e-Waswas) who whispers into the hearts of Mankind are among Jinns - and among Men.

Analyse this *Ayah* with a clear knowledge. In the second sentence it is stated “With Men’s *Rabb* (God)”. There is no doubt that Men’s God is *Rabb*. As all prayers are directed at *Rabb*, it is *Rabb* to whom we worship and is fit to be worshipped. *Quran* and

Hadith support the view that one who pray is in fact worship. The word *Rabb* means one with authority, master. The one with authority, master, is *Rabb* worthy of worship is clearly explained. Hence, it is not necessary to repeat that the one to be worshipped (*Ilah*), *Rabb*, *Kadavul*, Lord, is He. But, if it is taken that the creator had said so, then it is due to our perplexity. It is the perplexity of our ancestors that the *Ilah* is taken to mean “The Lord to be worshipped”. It is the perplexity of our present day *Ulamas* to follow them blindly.

Quran 31:21



When they are told to follow the (revelation) that God has sent down, they say; “nay, we shall follow the ways that we found our fathers (following), what! Even if it is Satan beckoning them to the penalty of the (blazing fire)” ?

A section among *Ulamas* say that those who do not follow *Imams* are *Kafirs*. Another section, though following other *Imams*, say those who follow *Imams* are *Kafirs*. Both these groups believe that the word *Ilah* in *Kalimah* means “Lord to be worshipped”. Both these groups are acting with hired brains and do not think on their own nor do they do any research. They do not consider *Quran* as their *Imams*. They are ignorant of the principles *Mankhool* and *Mahkhool* nor do they act accordingly. Yet for all they pose off as high spiritual dignitaries. This is sheer ignorance of theirs.

Among the men of *Mumins* who belong to *Sunnathwal Jamath* before the revelation of *Ayah* 114:3 or during the revelation or at present would only accept that the worshipped *Ilah* by *Mushri-*

keens is the manifestation (*Lahir*) of *Allah*, but *non-Mumins* did not accept it. To obtain the love and the grace of the creator the *Mushri-keens* had taken the idols like “*Lath*”, “*Ussa*” and “*Manas*” as their *Waseelah* (interceptors) and called them *Ilah* or *Alihath* in Singular or Plural forms respectively. There is enough evidence in support of this. Some men still continue calling as such. In the sentence 114:3 it is mentioned as “Men’s *Ilah*” because, to re-iterate and to explain to the Man, who is governed by his senses and the creation appears to him as true entity, whereas in reality an illusion (*Huroor*), that these *Ilahs* are not separate from *Allah*. It is perplexity to refer to *Ilah* as “Lord to be worshipped”, deity and God and is contradicting knowledge. How? The *Ilah* of one section of the people happen to be idols. To another section the *Ilah* is *Rabb*. Still the creator in addressing all sections of mankind has used the word “Men’s *Ilah*”. Hence, the creator has used the word *Ilah* as a Common Noun to the creation that was worshipped and the creator fit to be worshipped both conjoined together can easily be understood. Hence, the word *Ilah* in *Ilahinnas* if taken to mean only the *Rabb* or only the *Abd* is equivalent to turning the meaning of the *Quran* upside down. We should not forget that the word *Ilah* in this *Ayah* remains a Common Noun. *Muslim’s Ilah* is the creator and *Mushrik’s Ilah* is creation. Hence, when it is said “Men’s *Ilah*” it means *Ilah* - the creation worshipped by man and the men’s God “*Rabb*”, both these conjoined together is given as a Common Noun which we cannot object.

We have arrived at this conclusion based on *Kalimah* that emphasize *Tawheed* that there is none except *Allah* and only *Allah* exists. If the word *Ilah* in *Kalimah* is to mean “Lord fit to be worshipped”, it would mean that we approached *Quran* from *Shirk*, the principle of *Abu Jahil* - the *Mushrik*, which is contrary to truth and knowledge. Further, we could substantiate the truth we have mentioned through sentences that follow “*Ilahinnas*”. As I fear expansiveness, I trust this would suffice for the subject we have undertaken.

38. THE FOURTH METHOD OF UNDERSTANDING QURAN

TO OBTAIN INFERENTIAL KNOWLEDGE WITHOUT CONTRADICTING THE PREVIOUS THREE METHODS

We have up to now analysed and understood without contradicting the three methods of understanding. Hence, this need not be made expansive, yet we will take a look at the scientific inference very briefly. One of *Allah's Shifath* that is *Wajib* is "*Hayul Kayoom*". The meaning of this is one who lives in eternity, indestructible, unchanging and who exists in permanence. There would be interaction, change or destruction (disappearance) if there are more than one object. An object that exists alone without any other will neither change or perish and will be as it is forever. When the object that appears is destroyed and the appearance disappears what remains is the mighty energy that was the basis for it. This is the view of science. If the creation is the emanation of this energy then its origin, appearance and destruction or disappearance would have been by the mighty energy itself. Hence, if the creation is the supported and the energy is the support or base, then it confirms only the *Tawheed*. The supported cannot be separated from the support or base. It cannot come from anywhere. Man's knowledge that is creation has differentiated as base or support and supported for easy understanding but in reality it is only *Wujud* that is not divisible by any means. Hence, the *Kalimah* that states that there is none except him is 100% correct by inference.

Quran 21:22

لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا، قَسْبَحْنَ
اللَّهُ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ ﴿۲۲﴾

If there were, in the Heaven and the Earth, other Ilahs besides

Allah, there would have been confusion in both !

Existence of two or more objects would tend to make them clash or come in conflict with one another is a scientific theory of the present day. This *Ayah* revealed 1,410 years ago has explained this theory. Similarly, take *Ayat* 27:64 and 17:39 for analysis. According to *Ayah* 21:22 and *Hadith* mentioned before and by *Mankhool* (on the basis of revelation), *Mahkhool* (clear reason) the concept that there is none except *Allah* who is infinite wholeness is fully confirmed. Note that the *Ayah* emphasizes that there is no *Ilah* that is not *Allah*. Let us ponder a little.

Gold or any other object can be seen by us in some form or *Surath*. We cannot see its self *Wujud*. It is by *Surath*, man can identify an object or thing. *Surath* could be the physical or spiritual thing or attributes. Attributes have *Surath*. Attributes whether good or bad too have *Surath*. This is not understood by many.

Both the chain and ring are of gold and we cannot say these are different from gold. If only the chain and the ring are different they could react on each other. When the chain and the ring are different only by name, the material is the same, how could gold act on chain and vice versa? It cannot. Similarly, *Abd* and *Rabb* are different in names but is of the same *Wujud* united in one. The *Surath* - *Abd* and *Rabb* are both *Allah*'s, hence they would not react against each other. If *Abd* and *Rabb* were different there would have been reactions on one another. They could react against each other only if *Abd* that is creation is an *Ilah*, and *Rabb* the creator, another *Ilah*, are different. As *Abd* and *Rabb* are two names of one *Wujud* given to them in different states, how could they react against one another ? Hence, how could *Mushrikeen*'s worshipping idols *Lath*, *Ussa*, *Manas* which are *Ilahs* be not *Allah* ? It is because of this *Kalimah* expresses there is no *Ilah* except *Allah*. *Allah* is hidden in the word *Rabb* (*Baatin*), and with the name *Abd* become apparent, externally (*Lahir*) existing. This has to be accepted. Throw out foolish ideas and understand the truth.

Note *Ayah* 21:22 again. “If there were in Heaven and Earth other *Ilahs* besides God, there would have been confusion in both”. Hence, the idea that except *Allah*, there aren’t any *Ilahs* that are not *Allah* (all *Ilahs* is *Allah*) has been clearly and openly explained. The word *Ilah* in this *Ayah*, whether we take it to mean *Rabb*, or *Abd*, or as a common noun that conjoins *Abd* and *Rabb*, it only expresses that with *Allah* there is none and confirms it. This was not acceptable to *Mushrikeens* and was the reason they were surprised over this. They opposed the prophets and have even murdered them.

Quran 38:5, 6 & 7

اجْعَلِ الْاِلٰهَةَ الْهٰٓءِ وَاحِدًا ۗ اِنَّ هٰذَا لَشَيْءٌ عَجَابٌ ۗ وَاَنْطَلَقَ الْمَلٰٓئِكَةُ مِنْهُمْ اَنْ اَمْشُوا وَاَصْبِرْ وَاَعَلَى الْاِهْتِمَامِ ۗ اِنَّ هٰذَا لَشَيْءٌ يُرَادُ ۗ مَا سَمِعْنَا بِهٰذَا فِي الْمَلٰٓئِكَةِ الْاٰخِرَةِ ۗ اِنَّ هٰذَا اِلَّا اِخْتِلَافٌ ۗ

Has He made the Ilahs (All) into one Ilah? Truly this is a wonderful thing. And the leaders among them go away (impatiently) saying, “Walk ye away and remain constant to your Ilahs for this is truly a thing designed (against you)”. “We never heard (the like) of this among the people of these latter days. This is (Ilah) nothing but creation”.

Quran 37:35 & 36

اِنَّهُمْ كَانُوْۤا اِذَا قِيْلَ لَهُمْ لَا اِلٰهَ اِلَّا اللّٰهُ يَسْتَكْبِرُوْنَ ۗ وَيَقُوْلُوْنَ اِنَّا لَتٰرِكُوْا الْاِهْتِنَاۤءِ شٰغِرٍ مُّجْتَبُوْنَ ۗ

For they, when they were told that there is no Ilah except Allah,

would puff themselves up with pride. And say, 'What! shall we give up our Ilahs for the sake of a poet possessed ?

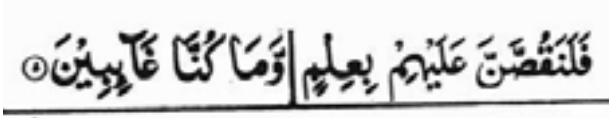
Pay attention to these type of *Ayat* with a clear knowledge. Analyse the word *Ilah* from all sides and come to a conclusion. These types of *Ayat* give one meaning to the dualists and another meaning to the people of *Tawheed* that is diametrically opposed. The dualist ignorant of the *Shirk* reaches *Quran* with his own ideas that are *Shirk*. The men of *Tawheed*, having understood *Shirk* reach the *Quran* through *Kalimah*. These *Ayat*, therefore differentiate *Mumins* from *Mushrikeens*.

It is after observing the chain's *Surath* that we infer that it is Gold's *Surath*. It is only the gold that was the beginning of the chain's *Surath*; as infinite wholeness with the appearance of the chain; as *Akhir* (last) when the *Surath* annihilated; and being aware of itself and the *Surath* completely. The chain due to a disease of the mind believes it is different from gold. Hence, the chain could never see the gold. The chain is unaware of the fact that the gold, the true object, has engulfed me as *Muheeth* and my *Surath* is only an appearance - a delusion. Therefore, the chain is in search of the gold. It is in the state of the chain in this example that the present day people exist. It is like referring to chain as being no other than gold, or without gold there is no chain, the *Kalimah* explains that except *Allah* there is no (creation) *Ilah*; *Ilah* the creation is none other than *Allah*. The blind followers who cannot understand this are in search of God in Delhi and Bangladesh whereas he is as close to us as the jugular vein. How could we judge this knowledge ? Imagine where the *Muslims* are heading. Investigate and analyse the *Quran* with the correct mind.

39. THE FIFTH AND SIXTH METHOD OF UNDERSTANDING *QURAN*

TO CLEAR THE DOUBT IN A SENTENCE USING THE DOUBTFUL SENTENCE

Quran 7:7



We were not hidden.

This *Ayah* says that the creator exists to be seen clearly (could be seen by Man) at all times. But we have never seen the creator. If so, how could we believe *Quran*? Our bounded power of discrimination cannot identify that this *Ayah* itself is responding to our doubts. Now analyse this *Ayah*. We believed he is evident from the sentence “We were not hidden”. He could have said without using the word “Hidden” to clarify the external appearance by “Here! We are in front of your eyes to see”. Even though both sentences look similar externally, the God’s sentence gives another meaning. Let us now take *Ayah* 7:143 that seems to contradict *Ayah* 7:7.

Quran 7:143

وَلَمَّا جَاءَ مُوسَىٰ لِمِيقَاتِنَا وَكَلَّمَهُ رَبُّهُ ۖ قَالَ
 رَبِّ أَرِنِي وَلَٰكِنِ انظُرَ إِلَيْكَ ۖ قَالَ لَنْ نَرِيَنَّكَ وَلَٰكِنِ
 انظُرَ إِلَى الْجَبَلِ فَإِنِ اسْتَقَرَّ مَكَانَهُ فَسَوْفَ
 تَرَانِي ۖ فَلَمَّا تَجَلَّىٰ رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكًّا وَخَرَّ
 مُوسَىٰ صَعِقًا ۖ فَلَمَّا أَفَاقَ قَالَ سُبْحٰنَكَ تُبٰدِثُ
 إِلَيْكَ وَأَنَا أَوَّلُ الْمُؤْمِنِينَ ٥

By no means canst thou see me.

Both these *Ayat* seem to contradict each other. We should not forget that both these *Ayat* are *Daleels* of *Kalimah* that are *Muhkamu*. Though seemingly contradictory it only emphasizes one meaning. But the knowledge that lacks analysis does not accept it. Let us analyse the *Ayat* again. In the sentence “We are not hidden” the “Hidden” (*Baatin*) is given openly (as *Ifarath*). We become aware that he is evident by *Dalaalat* (by meaning). When we look at the next sentence this too is given as the same. In the sentence “You cannot see me forever” we become aware of “*Baatin*” (Hidden aspect) by the principle *Dalaalathunnas* (by meaning) through external sound (*Ifarath*). Note carefully.

Together with the fifth method we now take the sixth method of understanding *Quran*, that is by the contradicting sentences. This action is to condense our explanation.

The *Ayah* 7:7 which says, “we were not hidden”, expresses that he is apparent externally by the principle of understanding through meaning (*Ifarath*). Hence, it expresses by the principle of understanding through sound (*Dalaalat*) that he also exist hidden. Hence, this *Ayah* expresses that for “apparent” there is the contradiction

“Hidden”. If there is only the word “hidden”, then there would be no “apparent”; if there is only the word “apparent” then there would be no “hidden” aspect. Both “hidden” and “apparent” are united or in union is called “*Rububiyath*” (*Abd, Rabb*). This, then emphasizes and proves that the creator could become a manifestation externally and also exist “Hidden” (*Lahir, Baatin*).

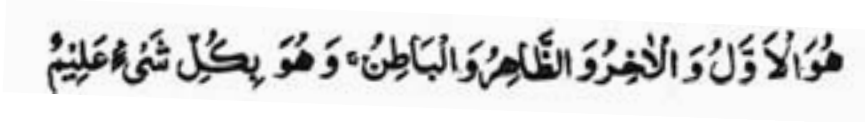
The duty of this *Ayah* is to say the state within the ambit of man’s senses by the method of *Ifarath* (voice) outwardly, and the “Hidden” state by the method of *Dalaalat* (meaning) subtly. The state that could be identified by our senses is bounded and there is also a state of the creator that is beyond our senses is still another explanation. The state that can be identified by our senses is called “*Lahir*” - “apparent”. Therefore to emphasize that the apparent creation is his *Surath*, this *Ayah* has been given.

“By no means canst thou see me” in *Ayah* 7:143 puts forth the meaning “One who is hidden”. It also emphasizes the truth that for it to be hidden, there should be external manifestation or appearance and vice versa. If it is only “hidden” there is no need of a word apparent. I have already said that “apparent” and “hidden” are both in union as *Rububiyath*. Hence, by the word “hidden” this *Ayah* also expresses the existence of appearance or manifestation. As man’s senses are bounded, a fact is elicited that there exists the creator in a state of incomprehensibility that is beyond the recognition of man’s senses. *Baatin* is the state the senses cannot reach. The state of existence where the knowledge and the senses cannot comprehend is “*Thath*” or “*Wujud*”. The doubts arising in these two *Ayat* is now cleared by the same *Ayah*. Further explanation is unnecessary.

On the basis (by the sixth method) of understanding conflicting *Ayat* by itself in the *Quran*, the two previous *Ayat* 7:7 and 7:143 are taken up here. One *Ayah* says *Baatin* that which is hidden or cannot be seen, and the other says *Lahir* that can be seen or external manifestation. Both these seem to be in contrast or conflict with each other. If we examine with a free and impartial mind, both explain the same in two different ways. The *Ayah* 57:3 given previously unites

these *Ayat* in question into one and confirms it.

Quran 57:3



He is the First and the Last, The evident and the Immanent and he has full knowledge of all things.

This revelation of God equates the previously stated two conflicting *Ayat* and confirms *Tawheed* through the *Kalimah*. Hence, *Imams*, Greek tales that is garbage and *Ganja* addict's songs are unnecessary. Even though some songs do have truths and are factual, many of them are polluted by "*Huloool Iththihath*". Certain songs equate pure *Shirk* with wisdom.

Hadith

I asked did you ever see Allah ? He is omni-luminous. How could I see him, said Rasool(Sal).

Reported by: *Aboosar (Ra)*

Authority: *Muslim. Thirmithy*

Another report by *Ayesha Siddika* also confirms that *Allah* cannot be seen. This type of *Hadith* saying *Allah* cannot be seen points to the creator's self - *Thath (Wujud and Noor)*. The reports of *Abbas(Ra)* state that *Rasool(Sal)* had seen *Allah* twice. These are seemingly contradictory but not so in reality.

Hadith

I told that Rasool(Sal) saw Allah twice. To which Ikrima(Al) said, that in the Ayah 6:130 Allah himself states that the view of one cannot reach him. To which I replied that's your personal loss ! This is when the creator exists in his own light (Self -Thath and Noor). Surely Rasool(Sal) saw Allah twice, I stated.

Reported by: *Ibnu Abbas (Ra)*

Authority: *Thirmithy*

Hadith

In a beautiful form the creator came to me and said, Oh! Mo-hamed. To which I obeyed and said Here I am Present ! Said Rasool(Sal). (This is a very long Hadith).

Reported by: *Ibnu Abbas (Ra)*

Authority: *Thirmithi*

The form that is spoken about in this *Hadith* is only to honorify *Allah* is the meaning adduced by our ignorant ancestors. If their meaning is factual, then considering *Allah* as a formless being is only dishonouring *Allah*, which did not come to their minds. They only formed their opinion by (evidence by external sound) *Ifarath* and not by *Dalaalat* (evidence by meaning). If they have done so, they would not have adduced such wrong opinions or written about it. Further, these *Hadith* belong to the class of *Mutashabihat* - having many meanings and also of the spiritual kind - *Musahitha, Kasfu*.

If all that we see in the universe is creator's *Surath*, what is the meaning of *Rasool(Sal)* seeing the creator twice ? This sight was a very special one. This is specific only to true believers. Not only *Rasool(Sal)*, clear headed *Mumins* may also be able to see this sight (in a specific *Surath*). However, the creator's or the *Rabb's* fullness that is *Lahir* (cosmos, universe, *Rabb*) can never be seen. That sight is the sole right of the *Rabb* himself. *Moosa(Al)* was striving his best to see the *Lahir* of the *Rabb*. The creator responded to him by saying to *Moosa(Al)* that You will never see me, which we know.

There are many other *Hadith* of similar meanings. All these only bring forth the truth that the creator's *Wujud* can never be seen by anybody, and in the *Rububiyath* - the second *Marthaba*, according to our knowledge, in some form, either evidently or in dreams, *Rooya, Musahitha* or *Kasfu* the creator can be seen. As the universe to our knowledge is boundless, it is true to state even the

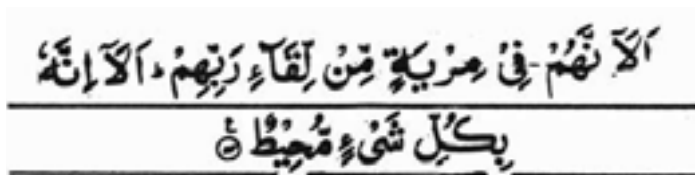
creator's *Lahir* (manifestations) cannot be seen fully by any one being a creation. Therefore, *Hadith* is not in conflict with one another. Each and every *Hadith* refers to a specific state. It is due to the lack of spiritual knowledge that the meanings of *Hadith* appear conflicting. All the creations that we see and know are objects that in some way bounded by physical conditions. Hence, whatever object we experience cannot be said to be *Allah*, but is more appropriate to say it is from *Allah*. Bounded objects being equated to *Allah* is *Kufur*.

All the objects that we see are nothing but the manifestation of the *Wujud's* natural names (*Ilahi*). Mere appearance is not an object. It is "*Huroor*" to consider it an object. The *Quran* says that all to write *Allah's* names, the ink equivalent to the waters of seven seas would not suffice. It is one of the word's meaning that we experience through our senses as an object (*Surath*). What is meaning and object are two names of the same subject. The name by hearing and its meaning - the object, by eyes and other senses are being identified and felt. The whole universe we experience consists of a collection of *Suraths* bearing God's names. When we mention the name tree, we hear its name by ear, and the particular meaning (object) mentioned is viewed by the eyes. The word tree we voiced is letterless, soundless. Hence, soundless and letterless God's Names are called "*Ilahi*". Those that were voiced by mouth is called "*Gowni*" (Name for the Name). God's names without being heard, observing only the meaning as object is *Huroor* or illusory. We form a name "Tree" with sound and letters to an object that we see. To soundless God's name's *Surath* we formed a name "Tree" that has sound and letters. All the objects in the universe are the *Suraths* of God's names. This is the truth of the matter. Therefore, seven seas, or even seventy thousand seas taken as ink would not be sufficient to write all God's names is a plausible truth. If someone says that it's possible then calling him a *Kafir* would not be wrong.

Some of our ancestors calling themselves wise men are of the view that 40 *Adams* were created and destroyed before *Allah* created our father *Adam(Al)* and as all being *Allah*, it is *Thath* that could be touched and sensed, and saying many more ideas that are

distorting the truth - *Tawheed*. These types of speeches and writings in an unclear mind, in a state of doubts, emanates from illusion of *Nafsani*. There are *Moulvis* among us who believe in this *Kufur* type of speeches and writings as *Ilhamath*. If we limit the creator, his creations and his actions in numbers, it is akin to consider God a creation in our imagination just as we consider ourselves a creation. People trying to use numerics in respect of the creator are men who have missed their way. Because it is sure to lead the man to *Shirk*.

Quran 41:54



Ah indeed ! Are they in doubt concerning the meeting with their Lord ? Ah indeed ! It is He that doeth encompass all things !

Do not be perplexed that the creator can only be seen in the hereafter. Even if the creator is to be seen in the hereafter a *Surath* is essential. If there is no *Surath*, there would be no vision (nothing to be seen). According to this *Ayah* not only in the hereafter but also in the *Dunya* and in the whole universe anywhere at any time we can only see the *Rabb* and none else. This is supported and cleared by the creator by the usage of the word “*Muheeth*”. The meaning of *Muheeth* has been explained before.

As none exists except *Allah*, we cannot see anything except him anywhere, anytime. This view or appearance according to our senses is *Huroor* or illusion. *Jannah* too would be inclusive of this. In this world and hereafter there is still another type of God vision. *Rasool(Sal)* seeing *Allah* twice according to the *Hadith* is not the *Huroor* type of vision, yet that does not mean that was all. In *Jannah* and on earth there is still another type of God vision. That is called “*Liqā*”. Even though it is said to be a vision, in fact it’s a vision without complying to internal and external senses the *Aathma (Rooh)*

obtains in itself, as its own experience. This type does not belong to the creations.

All will perish except *Allah* says the revelation. Then *Jannah* too could be a very long *Huroor* that cannot be denied. Only when this “*Huroor*” clears we obtain “*Liqā*”. If *Liqā* and *Jannah* are compared, *Jannah* is a *Huroor*. Those who live there are creations. Hence, the vision of *Rabb* that is seen with *Huroor* and the vision that is seen without *Huroor* are two different visions..

Many high personages have said they had seen none except *Allah*. This vision was directed at the *Surath* and this happens not by touching *Thath*. When gold engulfs the ring, we cannot say that the ring did not see gold. Only if the ring believes that it is separate from gold and is different from it, then the ring would not see gold. The ring has forgotten that it is gold’s *Surath*, and therefore ring cannot see gold. If the ring believes that it is gold’s *Surath* then the ring would definitely know gold.

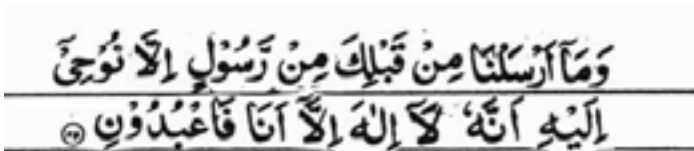
40. THE SEVENTH METHOD OF UNDERSTANDING *QURAN*

UNDERSTANDING *QURAN* THROUGH *WAHY*, *ILHAMATH*,
ILMULLATHHUNNI, *KASFU*, *ROOYA* AND DREAMS

With regard to *Wahy*, the *Wahy* that was revealed to Prophets and *Rasools* in connection with religion is no more now. I am giving only a short explanation as this has been dealt with in detail in my previous publications. From *Ilhamath* to true dreams, emanation of divine spiritual truths has been confirmed true with sufficient supporting evidences. Yet, we cannot take it as a base to confirm to others. I saw the Lord; “He explained the meaning of *Quran*; a dignitary came in my dreams to explain it” are our statements that could be true or lies. When I saw the Lord or when a dignitary appeared in my dreams, I did not have any witnesses. Hence, what I saw cannot be confirmed. Therefore, we need not believe in the *Ilhamath* and *Wahis* of dignitaries, *Sayeds* and *Sheiks*. A person can tell lies to fulfil his purpose !!

If you debate on any issue, it is to clear your idea of the debated issue that the *Quran* was sent, and the final adjudicator is the *Quran*. This is expressed in *Ayah* 16;64 and 6;149 and other similar *Ayat*. Hence, it is best that our problems are solved with *Quran*’s assistance. *Allah*’s witness and the prophet’s witness are sufficient for us.

Quran 21:25



Not an apostle did we send before thee without this inspiration sent by us to him; that there is no Ilah but I, therefore do

Ibadah to me.

Observe *Ayat* 7:59, 65, 73 85 and 41:43 in *Quran*. All the Prophets have obtained the *Kalimatuth Tayibah* through *Wahy*. They have called their followers towards the *Kalimah*. Did the Prophets say the *Kalimah* from their own inference? No! They became aware through *Wahy* and proclaimed it. The matter concerning *Wahy* is much above the knowledge of the ordinary man, hence this need not be further explained. Yet, I have to give a short resume on the truth and falsity of God realization. It is necessary for the *Mumins* and *Muslims* to accept Dreams, *Rooya*, *Kasfu*, *Musahitha*, *Ilhamath*, *Ilmulathunni* and *Wahy*. Further, there are certain facts in *Quran* that are to be explained through the letters (*Alif*, *Laam* and *Meem*) and “*Mutashabihat*” *Ayat* which have many meaning and their inner meanings are emanated through *Ilhamath* to true followers. However, these (like *Ilhamath*, *Ilmulathunni* and the like) are not called *Wahy*.

41. IS 'THAJALLI' THAT IS 'GOD CONSCIOUSNESS' TRUE?

Those who succeeded or became victorious in *Kalimah* and those without taking *Kalimah*, who are proficient in certain Arts, practices and gained experience have also viewed at certain instances certain scenes and heard certain voices. The type of seeing scenes, hearing voices, and other spiritual experience are at present called "God Consciousness". To find the credibility of this phenomenon, Medical men, Psychologists, Scientists and other men of knowledge are even now striving their best. Yet the conclusion of most of them is that God consciousness is untrue.

Some knowledge thirsty dignitaries opposing the pessimistic view have for over 15 years done research and have now reached a conclusion. Their dissertations are too voluminous but their conclusion is that universal knowledge beyond our comprehension exists. This by certain practices could be reached by man and could perform exceptional feats, unknown incomprehensible knowledge could become comprehensible. This connection could be brought about by meditation and by the concentration of all the bodily senses. This then is their conclusion supported by very many supporting evidences. The universal knowledge they refer to as incomprehensible too according to *Quran* and *Hadith* is one of the circles of knowledge. The universe is an empty *Surath*, and the one being life to it is the creator and it is his knowledge and the fullness of this knowledge goes beyond the universe that we know is the explanation.

In this respect the scientific knowledge, according to *Quran*, is in a very primitive stage likened to a child playing with a mud hut. Science does analysis and research by cause and effect as basis. This ends with *Rububiyath*. *Rububiyath* is *Allah's* second *Marthaba*. *Quran*, by the basis of cause and effect, and beyond the basis of cause and effect, shows the path (to true experience and awareness) to ascertain it.

Science, mostly analyses *Hindu Advaitis* and their meditative details (*Manthras*). Yet these Scientists, Psychological experts, Psychological doctors and Mesmerists have, to my knowledge, not done analysis or research on *Islam's* pivotal base the *Kalimah*. All scientific research is based on the universe as its focus. *Islam's Kalimah* insists to research (meditate) on the consciousness "I" as the basis of the universe. It also says to have the personal experience of their own. Hence, if man's knowledge wants to gain the fruit of research then they should make *Kalimah* as the base, so that the truth could be easily perceived. According to me the possibility of science accepting *Kalimah* as their basis of research is not far away. If science and *Tawheed* are compared the literary output would be voluminous. We do not have the opportunity at present; anyway a very short gist of it is given below.

CONCLUSIONS OF THE RESEARCH

01. The materialists are of the view that God consciousness is the imagination or distortion imprinted in the mind.
02. Adolf Hitchly says it is the deficiency of vitamins and hormones that has brought about a distortion in the mind.
03. It is the effects of drugs like *Ganja* and opium that brings about God consciousness according to Medical experts.
04. Santana says God consciousness is a psychological disease.
05. A few others are of the view that God consciousness is due to the effect of changes in the structure of brain that brings about a distortion.
06. Still a few others are of the view that God consciousness results due to excessive rapidity of devotion and the formation of imaginative proclamation.

It is these six explanations that had emerged from their research. The knowledge that we are aware of, explanations of *Quran* and *Hadith* and the dignitaries' knowledge by experience, when compared, it appears that whatever world-knowledge we have gained is different and will be not possible by this research to perceive the spiritual truth, and that the God consciousness of prophets and Walis explained by *Quran* and *Hadith* is completely different. The conclusions reached in 1,2,3,4 and 5 are the result of ordinary man based on the research carried out in the state of the external mind (*Ananiyath*). These researchers are all within the boundaries of knowledge of the researchers. What they see as true or false may differ with time. The result of their research is factual. But in the case of item 6, there seems to be some truth in it. These devotionalists without *Tawheed* as base and with *Ananiyath* obtain experience of scenes and speeches which are being referred to as imagination (*Kiyali*) is perfectly true. Like a blind man catching an eel these men of foolish devotion may sometime be able to glimpse the truth. As their minds become empty, the thought waves that was the cause of their devotion activates these types of revelation. They may do so once or twice but it cannot be said to be 100% factual of God consciousness. The thought waves of holy men recorded in the universe affects the mind that is in a state of deep sleep. This is an incident that happens accidentally. We need not go further on this subject as it is unnecessary.

There are still another group of ardent devotees, who having understood and imbibed the true meaning of *Tawheed* are ever struggling with their knowledge to submerge in it. These people are called "*Hashikeens*". They are not foolhardy devotees. They are generally called devotees, since they are people who are trying to liberate themselves from the bonds of the world for self-realization, the scenes they see or speeches they hear are true and will have the merit of guiding and stabilizing them in the true path. But with these types of vision they cannot assist others to tread the path, although they fulfil their aspirations and achieve the true path. The views they saw and the speeches they heard would not be of any use (100%) in respect to matters of others. Their speeches may sometime mislead laymen. Hence, we cannot hold their utterances as evidence. A few

Hashikeens of this nature are the ones who said that *Thath* can be identified by touch; *Allah* has created 40 *Adams* and I am the truth (*Analhaq*). Those in a clear state of mind, what they have expressed would be 100% factual with evidence, but in a state of mental stupor their sayings would contradict with the factual evidence. Hence, we could only accept whatever is with evidence and reject that contradict evidence.

When *Allah* says take the good things in the *Quran*, it implies that there are bad things in it and we should not accept it, which has been well cleared. Hence, whatever a person expresses, we accept only the truth and disown falsity. The reason for some *Hashikeens* getting entangled in such controversies is that they have not relieved themselves completely of *Ananiyath*. If we do not like their action, it is best to avoid them. It is wrong and sinful to point out the mistakes in him and punish him, for it makes us victims of nature's punishment. We cannot definitely say the *Hashikeen's* experience of their sighting and hearings are truly God consciousness. They, like Moon obtaining it's light from the rays of the Sun, obtain *Noor* the light that is with them according to their state of mind. They have still not fully obtained clarity. The reflection that occur to them is due to *Ananiyath* being a veil and not fully got rid of. They could, however, be considered ascending to reach God's presence. In their experience they understand the path they have trod. They are in the process of continuing to establish the remaining path in their experience. Hence, they are not in a position to show the correct path to others as they have not been given the responsibility of duty, knowledge, clearness and support. They are, however, true believers and factual sightings and hearings do occur to them.

The vision and hearings of this nature are within an expanded boundary. All these people are mostly without food and sleep or they are short of food and sleep, the conclusion of Adolf Hitchly, based on medical research could be accepted. Yet their research depends on their external body and the outer mind. The state of the true servants depends on the *Rooh* that perceives "I". The true believer is out of the purview of Adolf Hitchley's research and hence his conclusion

cannot be accepted.

The God consciousness gained by *Nabis*, *Rasools*, *Kuthbul Akthabs* or *Sheik Murabis* is different to the God consciousness we expressed previously. *Nabis* have got rid of *Ananiyath* but they do have boundaries. The Sun rays in reaching Earth has to pass through many obstacles or veils (filtered), the light *Noor* too reach them filtered (passing through many veils). This filtered *Noor* reaches us further filtered (passing through many veils). *Rasools* are more exalted than this. They filter the light *Noor* properly and deliver to the people. When people reject this, severe destruction occurs as the veils of light are suddenly removed. This destruction did not only affect the people of the *Ath*, *Samooth*, but continue to this day. Although human knowledge got hold of this historical evidences it never considers this as an example in respect of the present day calamities. This is man's perplexity. *Namrud* wanted to destroy *Ibrahim(Al)* by fire, instead a tiny flea probably the weakest insect, was responsible for *Nimrods* demise. *Abu Jahil* and his companions made use of the most effective weapon in use at that time - arrow, sword and bows in trying to assassinate *Rasool* were diverted by a cobweb constructed by a meek spider. The father of Philosophers *Abul Hikam*, a reputed educationist was completely defeated by the unlettered Prophet who is *Ummi*.

These types of vision, hearings and happenings are the sole proprietorship of Prophets and *Rasools*. The God consciousness that occur to *Rasool-e-Kareem Mohamed Mustapha(Sal)* and his very loyal and obedient *Kuthbul Akthabs* who trod his path does not belong to a creation, but belong to *Noor*; the *Rabb*. Hence, it cannot be doubted. It is very difficult and complicated to understand and get a clear idea or to explain it fully. Yet, I am forced to explain this to the best of my ability. This is because I do not want you all to be misled by the incomplete world knowledge and by impostors and pseudo-educationists who are trying to sell their spurious knowledge to others.

If a man acts according to the details of *Tawheed* explained

by *Rasool(Sal)*, his *Ananiyath* will one day be destroyed and where *Insan* or dualism will not exist. The *Noor* that perceives the “I” being myself becomes aware of it’s plank that is “*Lawh*” which was produced by it and all what is in it. Here, there is no veil or intermediate reasons. Hence, the *Noor*, depending on the prevailing situation foretells or forecasts the future happenings. This is prophesy. To know definitely and to perceive it is its meaning. *Nabi(Sal’s)* announcement, prophecies are still happening and the knowledgeable people are aware of it. It is 100% factual that the true servants who are firmly stabilized in *Tawheed* do possess God consciousness (*Thajalli*).

Quran 58:22

لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ
 مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ
 أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ أُولَئِكَ كَتَبَ فِي قُلُوبِهِمُ
 الْإِيمَانَ وَأَيَّدَهُمْ بِرُوحٍ مِنْهُ وَيُدْخِلُهُمْ جَنَّاتٍ تَجْرِي
 مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا
 عَنْهُ أُولَئِكَ حِزْبُ اللَّهِ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ ۝

.....*In their hearts Allah imprints the faith and strengthened them with a spirit from himself (they were strengthened through Rooh).*

Quran 6:75

وَكَذَلِكَ نُرِي إِبْرَاهِيمَ مَلَكُوتَ السَّمَوَاتِ
 وَالْأَرْضِ وَلِيَكُونَ مِنَ الْمُوقِنِينَ ۝

Thus did we show Abraham the kingdom of Heaven and the Earth (Malaqooth) that he might be of those possessing certainty (Ekeen).

According to this *Ayah* it appears that certain secrets of the *Malaqooth* are revealed to stabilize in *Iman*. As per the above *Ayah* 58:22 when the belief firmly engraved in the mind, the “I” perceived by the creation is removed and the consciousness “I” of the creator takes place. This is *Thajalli*, union with God or *Liqā*. If one analyses *Rasool(Sal’s)* actions very minutely and closely, this fact can be easily elucidated. This is one that can only be obtained by experience. These types of visions have been explained by *Nabi(Sal)* and by certain true servants, in keeping with *Rasool(Sal’s)* saying “We *Anbiyaas* have been taught to speak within the boundaries of human knowledge”. The visions they had seen were explained metaphorically to suit our knowledge. The Hell and Paradise are described in this manner. The truth of Hell and Heaven is beyond our comprehension. It has been explained to us to the extent of our comprehension based on our life experience. *Rasool(Sal’s)* description of *Dunya* and *Akhira* and all its allied aspects is what emerged from his truthful personal experience. These type of aspects (Hell, Heaven and *Liqā*) are not fallacies. What is beyond the worldly knowledge is described using metaphors related to worldly knowledge.

Thus God consciousness that emanates from the true servants is factual, whereas *Hashikeen’s* God consciousness is full of doubts. The God consciousness created by intoxicants is mere imagination and that created by joyous mind (outer mind) is a psychological ailment. Further, the God consciousness effected due to hunger and lack of sleep may be true or false. We cannot confirm without analysis. Because continuous hunger and sleeplessness in solitude expels the attributes of *Shaitani*, *Haiwani* and his mind may be able to attain a state where he could see the spiritual world. Yet, his mind sighting the vision, hearing the speech based on worldly experience may not be 100% factual. Even though it is factual, he has to obtain the truth only on analysis. If a vision or speech originates not on the

basis of worldly experience, it may be a sign (*Isarath*) to indicate the truth. *Ibrahim (Al)* who attempted to sacrifice his son belongs to this type. Although he is a prophet he had not had the ability then to understand the dream. These visions and speeches are called *Isarath* (gesture) which *Ibrahim (Al)* believed as factual and tried to implement it. During his time there did not exist a complete revelation and clear evidence except a few regulations (*Shuhubus*).

During the time of our *Rasool(Sal)* religion became complete. Complete supporting evidences were provided. The full explanation has been revealed to understand the real God consciousness. It is necessary for all to know it. This is condensed here.

Rooh (Insan) that perceives the “I” being myself reports its actions to the body through its *Nafs* based on four basic principles. The body then gets activated. The four principles are as follows:-

1st Principle

Shaitaniya - The basis of evil thoughts that spring in the minds of man. *Shaitaniya-e-Kannas, Vasvas* too denotes *Shaitaniya*.

2nd Principle

Haiwaniya - The animal instincts emerging in the mind is *Haiwaniya*. craving for world’s pleasures is its characteristics. It has no worries of others. I must live; I need pleasure are its goals. Sense of touch and its organs belong to *Haiwaniya*.

3rd principle

Malakaniya - Knowing and understanding the spiritual world, and announcing the way to use it is the characteristic of *Malakaniya*. This has connection with *Nafsani*. That is to say when the mind subjugates and rules *Shaithani* and *Haiwani* this connection may be achieved.

4th principle

Rahmaniya - The principle (Power) that makes the secret connec-

tion between *Abd* and *Rabb* is its meaning. There are three divisions in it and are not necessary at this juncture.

Nafs - man's mind is a cabinet with its ministers being the above four principles. *Insan* being the vicegerent of God is the master or the head of this Cabinet of Ministers.

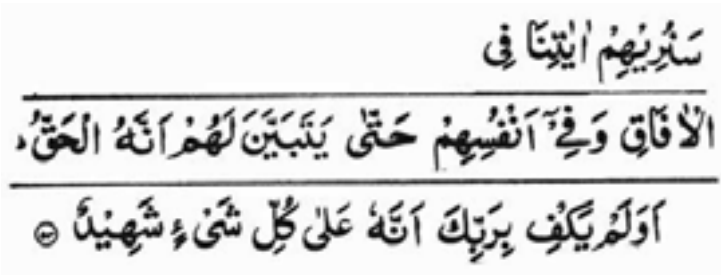
This *Insan*, imbibed in *Wahmu* believing he is a creation, would not be in a position to know his cabinet and is ignorant of their characteristics. By forsaking his freedom and power, he would then be guided by his members of the cabinet and his actions will be governed by the cabinet. Even if he has the power of discrimination or rationality to identify the characteristic it does not function correctly in many. It is this type of man who is called small man (*Insanul Shakir*) layman or *Awam*. Any of the characteristics of the cabinet of ministers could emanate in him, but *Insan's* complete character will never emerge. In short, this man having the assistance of *Shaitan* and *Haiwani* as base, although he believes that he follows certain religion or faith, yet he would belong to the characteristics of animals. Hence *Rahmani* and *Malakani* would not emerge from him.

This is the state of the beginner - *Muslims* who tongued *La Ilaha Illallah*, the *Kalimatuth Tayibah*. Only when he understands this *Kalimah*, he will obtain the knowledge about the four ministers and how to utilize them. He then understands his religious text and begins to know the characteristics of each minister and the ill effect of them. Hence, his knowledge begins to act in a proper manner. He observes the commands, prohibitions and in order to achieve his goal the first practice he takes up is "*Salath*"- the prayer. Like we understand the external nuances of prayer we have not studied its internal details, hence we cannot obtain its gains. Once we gain victory in this, we can go on achieving victory over other obligations of *Fast*, *Zakat* and *Hajj*. One who cannot be victorious in prayers cannot be victorious in other practices. These practices are given to strengthen oneself in the truth of the understanding of the *Kalimah*. The actual aim of the outer *Amals* is to gain practice to subjugate and rule over the two ministers - *Shaitani* and *Haiwani* and concentrate our thought

or mind (*Qelb*) in one direction. The *Ayah* 29:45 explains that prayer will prevent from disgraceful acts but *Dhikr* is the greatest act. Our knowledgeable pundits have not explained it. At least, even now, without insisting on prayer, and prayers only, find out the inner secret of prayer and how we can obtain benefits in this world and the hereafter by prayers. It is best to study this closely and practice in the best method. The very moment we start to do it in good faith, we will be shown the correct path.

If we gain the power (firmness) to control, administer *Shaitani* and *Haiwani*, *Malakkani* will get activated. To the man in this state, certain visions and speeches from the world of *Malaqooth* may become evident.

Quran 41:53



Soon will we show them our signs in this (furthest) regions (of the Earth) and in their own souls, until it becomes manifest to them. That this is the truth.

As per this *Ayah* not only they become aware of the secrets of the world of *Malaqooth*, but in their mind too would come to know the aspects of speeches and visions. This has been cleared in this *Ayah*.

Quran 6:75

وَكَذَلِكَ نُرِيّٰ اِبْرٰهِيْمَ مَلَكُوْت

السَّمٰوٰتِ وَالْاَرْضِ وَلِيَكُوْنَ مِنَ الْمُوْقِنِيْنَ ۝

Thus did we show Abraham the kingdom of the Heaven and the Earth (Malaqooth), that he might be of those possessing certainty.

This was taken up before. As per this *Ayah*, for those whose *Iman* is growing, in-depth secrets emerge which others have no knowledge of it is confirmed true. After these types of incidents, contacts (conversation) may occur between *Rahman* i.e. his *Rabb* and *Abd*, i.e. he. Depending on the state of *Abd*, vision and speech may become evident. To succeed by knowing which type this appearance belongs to by analyzing it, God's guidance, strenuous and sustained effort and associations with *Kamils* - true servants are essential. *Silsila*, long beard and head gear will not show the way to this truth. Man being aware of the external *Amals* and its purpose, getting into action in a proper manner, a time may come when the "I" that is *Ananiyath* (ego) may perish and the real *Rooh* that was in action will settle in its original state. Here, there would be no veils. He may realize all what appeared previously is *Huroor* and the *Haq* is far beyond this. This is the true state of a *Mumin*. Hence, the emergence of God consciousness in this type of men is factual. By the physical world research this cannot be identified. However, this could be accepted as authentic through inference.

In today's world, some who are totally ignorant of any spiritual truths are posing off as spiritualists, *Awliya* and dignitaries. These types of men by their conflicting ideas, foolish sermons seem to push man into darkness. In matters of *Ilhamath*, *Ilmullathunni*, *Kasfu*, *Rooya* and the dreams there are very many kinds and divisions. Many of these are not dealt with in books and are not necessary. To evaluate these and to find their genuineness and divisions we need very minute and acute knowledge. A man who has God consciousness becomes the veil for the speech and actions of the Lord. Apart from

this, those addicted to heroin, opium and *ganja* should not be considered *Imams*. Our *Imam* is *Quran* and our *Sheikh* is *Rasool(Sal)* and we must understand them clearly and follow them. This is wisdom.

42. WOULD *KALIMAH* GIVE GOD CONSCIOUSNESS ?

Kalimatuth Tayibah is a perpetual slogan (*Jiwamanthra*) that would in a split second tear off all the veils (delusions) man would have in respect of the path of religion. Among our predecessors like the Easterners, Westerners, *Salabus*, *Kalabus*, the great *Ulamas* among them, to my knowledge, have not realized this truth. Further, a great majority of people who are called as *Awliya* by the people seem not to have explained the way to achieve God consciousness (*Thajalli*) through *Kalimah*. Do not get angry with me. It is 100% factual that the persons called as *Awliya* have been victorious in many ways and have been identified as those who obtained God's grace. I am not contesting this. Yet they became victorious fighting a lone battle with their *Nafs* in whatever way they understood. They directed their attention towards only one group. They cannot be considered as pathfinders for all people of the world. This is because the path laid or shown by *Rasool(Sal)* and prophets before him was a single one. In the present world, there are many *Mathhabs*, *Tariqahs* and ways, so are there many different types of *Dhikr* in use for very many instances. I am not sure that these men even after years of striving have succeeded in obtaining God consciousness fully. I can give enough supporting evidences for my estimation. For had they succeeded, there won't be such different ways and parties. Without being within their own specified groups, they should have involved themselves in explaining *Kalimah* and showing its path towards victory to all the people in the world. Apart from one or two, to my knowledge there have been none doing this. This high and respected men have named the practice and their path to victory with their own names. Like the people consider *Mathhabs* on a party basis, so do they with *Tariqahs*.

I do not say that *Mathhab* and *Tariqahs* are wholly wrong and are not necessary or serve no purpose. I cannot say that as at present these *Mathhabs*, *Tariqahs* are active and alive on the basis of *Mahkhool* and *Mankhool*. I am only saying that these *Tariqahs* and *Mathhabs* are not functioning from the basis of *Kalimatuth*

Tayibah. The guides and Leaders, *Sheikhs* of this *Mathhabs* and *Tariqahs*, majority of them at present have misunderstood *Kalimatuth Tayibah* to mean “There is no Lord to be worshipped except *Allah*” and are expressing it as such. Among them are many *Sheikhs*, who are of the view that *Kalimah* has two meanings i.e. *Lahir* and *Baatin*, still others say *Kalimatuth Tayibah* has four meanings. They are preaching to their *Mureeds* these types of foolish knowledge and have done so in the past. People who tread the path of God should clearly understand that many years of effort to achieve the goal will not be fruitful on the basis of false principles.

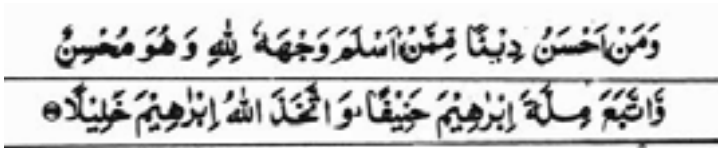
Having imbibed *Abu Jahil's* principles in their minds, the followers of *Tariqahs* are dishonouring the founding fathers, who were true servants is my considered opinion. Those people who show the way in this manner expressing opinions and speaking thus will only block the future generations striving to obtain knowledge to find the correct path. In our community (at present) having known those true servants through historical evidences that has adorned them with nose, horns and ears (by imagination) believe them as true servants solely on their stupendous feats. This is blind faith which we fail to understand. Those with this belief never think of what those true servants have said. What is their principle? Many of the leaders of the *Tariqahs* of today do not answer the questions of the present scientific era, nor do they take or make any effort to clear their minds of the dark veils and infuse *Noor* into them. What these *Sheikhs* advise the questioner is that *Islam* has no place for questions. Do not get angry with me and accuse me of demeaning these *Sheikhs* and leaders without proper understanding. I am only opposing the impostors and not the true servants. I am even prepared to offer my own life to establish the true servant's truthful principle.

Path, *Deen*, *Sirat* are all one and the same. The 124,000 Prophets who came to the world, specially our *Rasool(Sal)* and their (*Sahabahs*) companions and other true servants who followed them were adhered to a *Sunnah* (principle) that there is only one *Tariqah*. That is the *Tariqah* 124,000 victorious Prophets and their followers had taken and is called *Tariqathul Mufliheen* (the path of the victo-

rious). This is neither mine nor any other's property. This is the *Tariqah* that belong to all the people of the world.

According to a *Hadith*, *Rasool(Sal)* has told that there would be 360 *Tariqahs* in our community. Hence, there could be any number of *Tariqahs* and *Mathhabs*, but if all these are constituted on the basis of *Kalimatuth Tayibah* as their life, these 360 *Tariqahs* will be the children of *Tarikathul Muflieen*.

Quran 4:125



Who can be better in Religion than one who submit his whole self to Allah, does good and follows the way of Abraham the truth in faith ? For God did take Abraham for a friend.

There are many nuances in this *Ayah*. Two words “*Haneefan*” and “*Millath*” are found in this *Ayah*. These have expansive meanings. *Rasool(Sal)* on many occasions stated that he was of the religion of *Ibrahim(Al)*. *Quran* and *Hadith* support this contention. In this *Ayah*, *Allah* refers to only *Ibrahim(Al)* and not *Rasool(Sal)*. The meaning of “*Hanif*” is belief or believers. The word “*Millath*” points to those who are firm in their *Iman*, having got rid of *Shirk*, partners in their mind, action and words. These are person-ages who recite the *Kalimah* by their own tongue, understand its meaning, believe in it, embed it in their mind, and without slipping away protect it like their own eyes. Although saying by word of mouth that it is this type of true servants we are following, but change the true meaning of *Kalimah* into *Shirk*, what *Tariqah* or *Mathhab* or religion we belong to? The man who does not understand *Kalimah* is in a foolhardy *Tariqah* and will be of the religion of *Abu Jahil* and *Namrud*. The desire to gain victory that takes for its assistance the ignorance, blind faith and following will lead man in the opposite di-

rection of his goal. This is what I see. But if we take the path of the victorious *Muflieens*, a path called “*Sirat*”, we could within a very short period attain our goal is undoubtedly true.

We need not go to the forest and hills . It is not necessary to be ostentatious or indulge in fruitless quests. Unstinted and unpolluted meaning and understanding of the *Kalimah*, a stable and steadfast and a unified (*Ihlas*) mind is all that is necessary. We need no *Hadayogas*, control of the body, *ganja*, opium and allied drugs. Why I say this is that in the present time, many of the people in the *Tariqahs* have changed the sweet smelling *Kalimatuth Tayibah* into obnoxious *Kalimatuth Kabeesa* of evil smell. The meaning of *Kalimah* is not known to many. Hence, it is prudent that all followers of *Tariqahs* and *Mathhabs* must jointly and collectively raise the flag of *Kalimah* “*La Ilaha Illallah*” and unify themselves and act accordingly.

Quran 57:27

ثُمَّ قَفَّيْنَا عَلَىٰ آثَارِهِم بِرُسُلِنَا وَقَفَّيْنَا بِعِيسَىٰ
ابْنِ مَرْيَمَ وَآتَيْنَاهُ الْإِنجِيلَ وَجَعَلْنَا فِي
قُلُوبِ الَّذِينَ اتَّبَعُوهُ رَأْفَةً وَرَحْمَةً ۗ وَرَهْبَانِيَّةً
ابْتَدَعُوهَا مَا كَتَبْنَاهَا عَلَيْهِمْ إِلَّا ابْتِغَاءَ رِضْوَانِ
اللَّهِ فَمَا رَعَوْهَا حَقَّ رِعَايَتِهَا ۗ فَآتَيْنَا الَّذِينَ
آمَنُوا مِنْهُمْ أَجْرَهُمْ ۗ وَكَثِيرٌ مِنْهُمْ فَسِقُونَ ﴿٢٧﴾

But the monasticism which they invented for themselves which we did not prescribe. (We commanded) only the seeking for the good pleasure of Allah, but that they did not foster as they should have done.

Quran 5:103

مَا جَعَلَ اللَّهُ مِنْ بَحِيرَةٍ وَلَا سَائِبَةٍ
وَلَا وَصِيلَةٍ وَلَا حَامٍ، وَلَكِنَّ الَّذِينَ كَفَرُوا
يُفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ، وَأَكْثَرُهُمْ لَا يَعْقِلُونَ

Baheera, Saeeba, Waseelah, Haam and all are not Allah's inventions. It is blasphemers who invent a lie against Allah, but most of them lack wisdom. (There is a secret behind Waseelah).

Quran 5:35

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ
الْوَسِيلَةَ وَجَاهِدُوا فِي سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ

Oh ! You who believe ! Do your duty to Allah, seek the means of approach (Waseelah) unto him and strive with might and main in his cause that you may prosper.

The word *Waseelah* mentioned in the *Ayah* 5:103 is directed towards *Kafirs* and *Waseelah* mentioned in the *Ayah* 5:35 directed towards *Mumins*. Also note the letters in the word *Waseelah* in both *Ayat* have differed.

The *Mumin* mentioned in the *Ayah* 5:35 are those *Muslims* who have uttered the *Kalimah* by their tongue. For them to achieve victory *Waseelah* is necessary. What is this *Waseelah*? Think it over and clear your mind.

Let us come to the point. The man's knowledge that per-

ceives the “I” in himself in a veil free environment gets the name *Noor*. This has been mentioned previously. It is with *Noor* that all the creations of the universe are created. Hence, *Noor* encompasses all creations and is called *Muheeth*, and it is in this *Noor* that *Arsh*, *Kursi*, *Lawh* and *Kalam* exists. I said this before. *Noor* is *Allah*’s knowledge and is called *Rooh*. Take this truth as the base for your thoughts. The consciousness “I” belongs to *Noor* and to no other. Why ? Because there is none besides it. When one meditates over *Kalimah* attains fullness in belief that creator is the one who perceives the “I”. This perception or belief would be that of *Noor*. This realization does not belong to the senses (*Sparisam*).

When the external mind forgets itself and the universe by the word “*La Ilaha*” in the *Kalimah* (attain *Ihlas*) the external mind that is the veil will be removed or it disappears. The very moment that veil is removed the inner mind (*Rooh*, that is creation) obtains as a truthful experience the word “*Illallah*”. Now there is absolutely no delusion, whatsoever, of the thought that I am a creation or I am the creator. The *Ekeen* (*Iman*, Faith) that only I am being as *Lahir*, *Baatin* and *Kuthoos* becomes complete. This *Ekeen* or faith will become aware of *Abd* being only a *Surath* of mine or appearance. Since, it is in its original state undifferentiated as *Abd* and *Rabb*, whatever in the *Abd* (in the universe) or that is in the *Rabb* will not be ever hidden from that *Ekeen* (*Allah* - the *Mumin*). This *Ekeen* or faith is called union with God or God consciousness. Man cannot achieve fullness in *Iman* with any other *Manthra* other than “*La Ilaha Illallah*”. It would take a very long time to confirm this. By merely saying the *Kalimah* by the tongue one cannot become a *Mumin*, specially a *Mumin* with God consciousness. *Iman* is the experience that occur to the *Rooh* that “only I am and none else” by understanding the meaning of *Kalimah*. A true servant (*Wali*) who obtained this *Iman* will be the *Noor* and its *Surath*.

From where could this *Noor* get vision, speech and message? From itself. Universal knowledge that the learned researchers speak about too is a little circle of this *Noor*. As the universe is of empty *Surath* it has no knowledge of its own. It is therefore not

surprising that a *Nabi* or *Wali* who is accomplished in *Iman* and being Creator's *Malhar* views the *Lawh*. This would be not within the purview of research, but it would be with one's own experience. I have one advice for the learned, Philosophers, Scientists, Psychologists and Neurologists who research on God consciousness to ascertain whether it is true or false. It is sheer ignorance on the part of these people to do research on God consciousness and elucidate the truth of it. This only exposes their desire, an applaudable feat indeed. If you want to get at the correct conclusion, you have first and foremost to research on the truthfulness of the *Kalimah* from all directions. If your mind accepts it and is satisfied with the meaning, then meditate using *Kalimah*. If you meditate in the correct mode or norm you will in about 40 days or in a month or two or in a very short period could succeed in experiencing God consciousness. To meditate you need certain methodology (mental practice). Do meet people in the know of it and strive towards victory in your spiritual quest.

FOR YOUR FURTHER THINKING

Every creation remains as a *Surath* (form), a veil, and making use of its senses as the medium sees other matters, hears, experiences and converses. This was stated before. If you have accepted it, then use *Kalimah*'s "*La Ilaha*" to remove firstly the veil that is *Surath* (appearance). When the *Surath*, the veil is removed from the knowledge, that knowledge too perishes. Now only the consciousness "I" will be left. This consciousness feels that with me there is nothing and the consciousness in the entire universe is a single consciousness and that consciousness belongs to me, thus the *Haq* is perceived. If stabilized in this state the knowledge that perished or died before becomes alive again. That is to say the *Noor*; the knowledge stabilizes, with the bondage enforced on it by itself and without the bondage (as *Abd* and *Rabb*). This is the state of the true servants who possess *Sirr* (Secret). *Rasool*(*Sal*) is the one who attained fullness in this. The electric bulbs even if they are newly produced, what remains forever is only the same electricity. Likewise, what remains is only *Noor*. The *Nabis* and Prophets are like the newly produced electric bulbs.

God consciousness is the name when the *Noor* in its self-state. This cannot be described further, it is one of experience. The thoughts arising in the minds of man, whether it be good or evil, legally it belongs to *Allah's* desire or inclination. This is described in *Ayah 76:30*. There is a big difference between the experience of God consciousness of the true servants and the normal experience of an ordinary man in his mind. It is difficult and complicated to identify the differences and conclude which is God consciousness. Even the world knowledge will not show the way to determine the true God consciousness from each other. Its description and explanation can only be identified by experience. There are some confidence tricksters who boast that they have God consciousness. Do not be misled by it.

I am requesting you to repeatedly analyse and investigate the *Kalimatuth Tayibah* from all angles without wasting your time if you believe you can. It is the principle underlying *Kalimatuth Tayibah* that differentiates *Islam* from other major religions. Understanding and getting a clear meaning of *Kalimatuth Tayibah* and believing in it is the path to peace and harmony and union with God in both worlds. This path is "*Sirat*". You could belong to any religion or any country, if you analyse and accept the truth of the *Kalimah*, you are sure to live in union with truth. Strive hard.

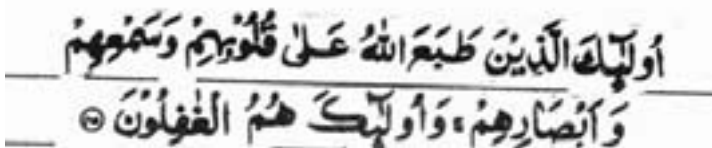
Now think. Taking the seven methods of understanding *Quran*, the primary function of *Kalimah* is to emphasize *Tawheed* i.e. except *Allah* there is none; confirming *Tawheed* is *Quran's* aim and *Hadith's* aim is to explain the meaning of *Quran*. These are facts that must be accepted by us. If not we cannot consider us as self-thinking people who have accepted and believed in *Quran*. If we get close to *Quran* and *Hadith* (after understanding the *Kalimah*) we will find *Kalimah* emphasizing *Quran* and *Hadith* and vice versa.

The brightest of the bright is the *Quran*. It cannot be extinguished by *Wahmu* bounded by the basic book knowledge. Cat can close its eyes and drink milk. By doing so, he could think that nobody

has seen him and believe in it too. The cat by closing its eyes brings darkness to itself by itself, but cannot hide the truth. The light of the *Quran* will always shine, it can never be extinguished. It is protected by its owner. We need not worry over it. Even a thousand hands cannot cover the Sun, so sings *Kannathasan*. A food for thought indeed.

Out of the seven methods, we know that the first method of understanding the *Quran* is by *Quran* itself. Many of us are unaware that by accepting the meaning of “*Ilah*” in *Kalimah* as “Lord to be worshipped”, our ancestors (accepted as *Imams* by our ancestors) have made a 100% error in the first method of understanding *Quran*. These ancestors never used the other six methods. They have thrown them to the wayside and given explanation to the *Kalimah* from their own inference or ideas. The meaning given to the word *Ilah* as “Lord to be worshipped” and Lord, are only imagination and inference of *Wahmu*. All those who believed in the meaning of *Ilah* in *Kalimah* as “Lord to be worshipped” have read the *Quran* like a love story and have not tried to reach the *Quran* in the right mode nor have they obtained clear meaning of it. People who have accepted some of them as *Imams*, have blindly followed them. Therefore, whoever expressed the truth to them they did not accept it for their knowledge has been sealed. Considered as high ranking and knowledgeable men by the populace, blindly follow now and in the past the matters in respect of *Kalimah*. Some ignorant, thoughtless people take the view that it is not wrong to give many meanings to *Kalimah* according to the level of Man’s knowledge. If so, *Rasool* too could have given many meanings. People then need not have opposed them. These types of stamped men and their expressions and their ideas will surely lead us along the wrong path.

Quran 16:108


 أُولَئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ وَسَمِعَتْهُمْ
 وَأَبْصَارِهِمْ، وَأُولَئِكَ هُمُ الْغَافِلُونَ ﴿١٠٨﴾

Those are they whose hearts, ears and eyes Allah has sealed up and they take no heed.

Quran 23:53

فَتَقَطَّعُوا أَمْرَهُمْ بَيْنَهُمْ زُبُرًا كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ ۝

But people have broken their religion among them into sects; Each party rejoices in that which is with itself.

Imams, Leaders and guides who are accepted by the people as such with long titles have different views and beliefs about *Deen*. Even on a single topic such as a sentence of the *Muhkamu* type that have only one meaning they have different views. How then could these *Imams* be the leaders who could lead us towards the path of *Deen* ? Without conflict with one another and with clear, definite supporting evidences that is acceptable to the knowledge, the one Imam that could lead us towards *Deen* is the *Quran*. Its descriptive meaning is the *Hadith*. All these are not accepted by some who are saturated with blind faith and foolhardy following blocked by garbage like knowledge, yet for all proclaiming themselves as *Mumins* is just like beating an empty drum.

43. STUPID (FOOLHARDY) PROPAGANDA FOR WHAT ?

Let us ponder. Why many *Moulvis* of the present time started preaching that the *Quran* cannot be understood, hence we have to accept the explanations of the *Imams*. Further, they say anyone who does not follow any *Imam* is a *Kafir* and it is waywardness to understand *Quran* rationally. Two reasons come to light.

- 1st They have got themselves entangled in the veils of book knowledge, hence indulge in blind following. They do not try to research on *Deen* nor do they give place for questions. They are not bothered about *Deen*. They use the *Deen* only to get an honoured place in the living world. They do not care about who goes to Hell.

- 2nd There are some who are clear in their knowledge but when they see the *Quran*, they identify conflicting *Ayat* and get confused. As they do not have the ability to clear the confusion, they follow their ancestors or predecessor's explanation which is always assumed correct. This too is following others. Not only are they confused, they confuse others too in the sphere of knowledge. Their evidence is obtained from *Kitabs* containing the ideas of the ancients. When they listen to *Tawheed's* explanation, they are in a state of a person having eaten the "*Zakoom*" fruit. They neither accept nor reject *Tawheed*. They are likened to the person, who in order to digest the "*Zakoom*" fruit, gulp copious quantities of pus which amounts to imbibing the world's knowledge, that is to say concocted by those with unclear knowledge that is opposed to *Tawheed*. The "*Zakoom*" fruit remains undigested nor is it expelled. Hence, they propagate among people that *Tawheed* is falsehood because it is contrary to their knowledge. They forget the fact that for every learned person, there exists a higher learned person over him is *Quran's* dictum.

Quran 10:39

بَلْ كَذَّبُوا بِمَا لَمْ يُحِيطُوا بِعِلْمِهِ وَلَمَّا يَأْتِهِمْ تَأْوِيلُهُ كَذَّالِكَ
كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الظَّالِمِينَ ﴿٣٩﴾

Nay, they charge with falsehood that whose knowledge they cannot compass, even before the elucidation thereof hath reached them.

In addition to the two reasons stated before, there is still another sub-reason. The fear that if people begin reading and understanding the *Quran*, their cover will be exposed and cannot be protected. They fear that their job may get hampered. It is these selfish thoughts, embarrassment and pseudo-honor that form the subsection referred to above. This is their Tar shirt (*Keel*). (Think over *Ayat* 102:5,6 and 7)

In my book “Do you know the truth of *Iman*” (*Imanin Unmayai Nee Arivaya*) ? Under the heading “Who was responsible to misconstrue *Kalimah*”? I have clearly dealt with individually the doubts of laymen, thinkers and people of *Gawaz* over the *Ayat* that confirms *Tawheed* with supporting evidence from *Quran* and *Hadith*. As the explanation was given in easily comprehensible manner even to a normal man, further explanation is unnecessary. Please do read my book for further explanation if required.

44. IS SHARIAH OPPOSED TO TAWHEED ?

For a very long time many *Ulamas* keep saying that to derive the meaning for *Kalimah* “that there is no *Ilah* (creation) other than *Allah*” is contrary to *Shariah*. These *Ulamas* have labelled as *Murtads* the learned who are conversant in *Iman*, and the thinkers of the same ilk and banish them. Our question is why the people who spoke the truth underwent such treatment?

ANSWER

People who gave explanations that except *Allah* there is no other creation with *Allah*; there is none other except *Allah*; *Shirk* is the belief that there is another with *Allah* were handed over a *Fatwa* as opponents of the *Shariah* and excommunicated branding them as *Murtads* and *Kafirs* by a certain group of people. There are many important reasons for many to follow the same at present. The reason for this is that these people who gave such judgments, although under the cover of *Ulama*, were totally ignorant of *Shariah*. Stupid persons who have taken the path of *Shaitans* like *Abu Jahil* and follow blindly like animals, existed and are now existing. These persons proclaim that they have accepted *Hadith*, but took as their religious books the ancestors book of *Fiqh* and *Fatwa*. Even though they have the *Quran* with them, they have not gained the ability to obtain the meaning of it directly. The knowledgeable who researched on *Fatwas* and *Fiqh* books have clearly understood and explained their foolishness. The other reason being perplexity over their honor being downgraded and downright jealousy over the learned. Let us now try to answer what is *Shariah*?

WHAT IS SHARIAH ?

Man lives as a union of body and soul in a state of infiniteness. To preserve his physical body, the physical or natural water is essential. The path to seek water in order to protect the body is “*Sirat*”. Like the body living with the help of water, the soul cannot live without the spiritual water. The live energy that gives life to the soul is called “*Mavulhayath*”, the spiritual water. The first milepost of the path to obtain this spiritual water is “*Shariah*”. This is from the word base “*Shirrat*”. We can see the word “*Shirrat*” appearing in *Ayah* 5:48. God has made the path “*Shariah*” for man to establish properly his soul and body. This path “*Shariah*” is established with two aspects - “*Hurbul Barayili*” and “*Hurbul Nawabili*”. In the *Ayah* 20:14 it is said that prayer is for the purpose of *Dhikr* (meditation). It is classified that the physical action in prayer as *Hurbul Barayily* (to approach by *Farl*) and the *Dhikr* - mind’s actions (union with God) as “*Nabil*”. Hence, we observe in *Shariah*, the world’s water that is *Adaalat*, the jurisprudence (Legal education) for the protection of the body and the spiritual water that is “*Mavulhayat*” which is *Tawheed*’s knowledge or education that saves the life are in union. The union of these two is *Shariah*, hence *Tawheed* being opposed to “*Shariah*” is the view of those who are ignorant of religion and function to protect their honour. Their argument is self-motivated and leading to nowhere.

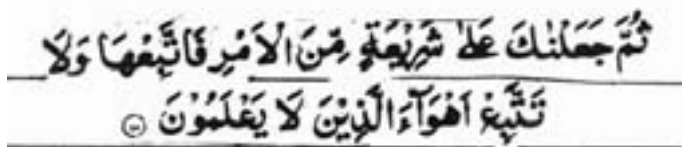
Shariah is *Tawheed*, and *Tawheed* is *Shariah*. There is only one way towards striving to get in union with God. This path is the *Shariah*, a straight path. For easier understanding, *Shariah* has been separated into four steps. The aggregate of these four is *Shariah*. If it is to be more explicit *Tawheed* is *Iman*. This *Iman* has to reside in the mind of man in four stages. These four steps cannot be gained by man at once. He has to go step by step along the path of *Sirat*.

Quran 84:19

تَرَكِبْنَ طَبْعًا عَنْ طَبْعٍ ۗ

Surely you have to tread step by step.

Quran 45:18



And now have we set thee on a clear path of (Shariah).

FOUR STEPS OF SHARIAH

1st step:-

Understanding the *Kalimah* “*La Ilaha Illallah*” through book knowledge, observation and hearing and being firm in it. The method of reading, analyzing and investigating *Kalimah* “*La Ilaha Illallah*” and accepting it is referred to in *Quran* as “*Ilmulyakeen*”. *Ayah* 102:5 supports this contention. Understanding *Iman* through book knowledge is the meaning of *Ilmulyakeen*. This is the first milepost of the straight path (*Sirat*). This contains practices that are physical and mental. Prayers, Fasting, *Zakat* and *Hajj* are the four *Amals* that is contained in it. All external *Amals* (*Lahir*) are within it. This is the basic step of *Shariah* and not the end. The practices are needed to transform the mind into a single united track that is called *Ihlas*. Some half-educated pseudos are of the belief that with these practices *Deen* and *Sirat* are fulfilled or complete. This is sheer ignorance. Please note *Ayah* 102:5 with regard to the concept of “*Ilmulyakeen*”. The beginning of *Islam* and *Deen* is this *Ilmulyakeen*. This is the first *Marthaba* of gaining *Iman*.

2nd step:-

The belief (*Iman*) is gained by knowledge and understanding the *Kalimah* “*La Ilaha Illallah*”. *Quran* refers to this as *Iynulyakeen*

- *Iman* by (evidence). Its supporting evidence is *Ayah* 102:7. *Mumin* in this state would meditate alone by themselves after their daily prayers. *Quranic Ayah* 4:103 commands one to do *Dhikr* by repeating *Allah's* name at all times (standing, sitting or sleeping) after prayers. Those in this state have attained the second state in the straight path of "*Sirat*". This state is called "*Tariqat*". In this state man's mind or heart which was firm in "*Ilmul Yakeen*" now stabilizes in "*Iynul Yakeen*" which is the second state of *Iman*. This state is not opposed to *Shariah*. This is confirmed by *Ayah* 72:16 of *Quran*. Some of our *Ulamas* proclaim that there is no such thing as *Tariqat*. These *pseudos* without the base of *Mahkhool* - reasoning and *Mankhool* - divine revelation are like cattle grazing everywhere having named themselves as *Islam* and *Muslims*. According to *Quran* and *Hadith* (*Ijma* and *Kiyas* and discriminating knowledge) *Tariqat* means *Iman's* second step that is *Iynul Yakeen*. This is *Sirat* and *Iman's* second mile post. The *Tariqat* was not originated by us or by our ancestral *Awliyas* by their whims and fancies. *Tariqat* (indulge in *Dhikr*) is a step that is stabilized and requested by *Quran* and *Hadith* and is not in anyway opposed to *Shariah*. Man who treads the correct path that is *Shariah* is in his second milestone that is called *Tariqat*. *Ayah* 4:168, 169, 46:30, 20:77, 104, 72:16 and 20:63 in the *Quran* use *Tariqat* to mean path or way.

Quran 20:77

وَلَقَدْ أَوْحَيْنَا إِلَىٰ مُوسَىٰ أَن اسْرِ بِعِبَادِي وَقَلِّبْ لَهُم
طَرِيقًا فِي الْبَحْرِ لِيَبْأَاءَ لَا كَلْفٌ ذَرَكُوا وَلَا تَخْشَىٰ ۝

Strike on the ocean to carve a path for them.

In this *Ayah* the path made by *Moosa (Al)* in the water is referred to as *Tariqat*.

Quran 20:63

قَالُوا إِن هَذَا بِنِ اسْحَرَانِ يُرِيدُونَ أَن يُخْرِجُكُمْ مِّنْ
أَرْضِكُمْ بِسِحْرِهِمْ وَإِنَّهُمْ لَفِي سَبِيلِ الْمُنَى ۖ

They said these two are certainly (expert) magicians. Their object is to drive you out from your land with their magic and to do away with your most cherished institution (path).

In this *Ayah Firawn's* religion is referred to a *Tariqat*.

Quran 72:16

وَأَن لَّوِ اسْتَقَامُوا عَلَى الطَّرِيقَةِ لَأَسْقِينَهُمْ مَّاءً غَدَقًا ۖ

And the God's message is if they (pagans) had remained on the right way, we should certainly have bestowed on them Rain in abundance.

In this *Ayah Shariah* points to *Tariqat*. *Tariqat* is a short way, short path. This is not opposed to *Shariah*.

Quran 4:169

إِلَّا طَرِيقَ جَهَنَّمَ خَالِدِينَ فِيهَا أَبَدًا وَكَانَ
ذَلِكَ عَلَى اللَّهِ يَسِيرًا ۖ

Except the way to Hell.

In this *Ayah*, the word *Tariqat* points to a path. Thus *Tariqat* is the second mile post of *Shariah*. The word *Tariqat* is used to signify a short path the true servants are treading along.

3rd step:-

The *Iman* or faith, the mind accepts completely the *Kalimatuth Tayibah* without doubts is *Hakkul Yakeen* (true faith or *Iman*). *Ayah* 56:95 support this state and is called “*Hakeekath*”. This is an absolute truth confirmed by *Quran* and *Hadith* with clear evidence. This is the third milestone of the straight path “*Sirath*”. As *Hakeekath* is the third step to stabilize in *Shariah* and if anyone says it’s against *Shariah*, he could be called a *Jahil*, but not a *Mumin*, *Moulvi* or *Alim*, because he is a *Kafir* trying to cover up *Quran* and *Hadith*. As he refutes *Quran* and *Hadith* he has no connection with *Islam*. He is using religion as an employment only to fill his stomach by doing this as a job.

4th step:-

Yakeen (*Kamalul Yakeen*). As this *Yakeen* (*Iman*) is in a state of completeness, this *Iman* belongs to *Rabb* and not to *Abd*. *Shariah*’s fullness lies in this. *Allah*’s presence, *Liq*a and union with creator are all referring to this. This state is the fourth milepost. Here the creation is absent, hence would have no laws normally applicable to an ordinary creation. This state cannot be comprehended by our power of reason that has boundaries or limitations. This can only be perceived by experience. The purpose of the *Ayah* 15:99 - “Do *Ibadah* till you attain *Yakeen*” is to express this details. To strive towards *Yakeen* and reaching that state during lifetime is called “*Mahreefaa*”. *Yakeen* is a word that is used to mean trust or belief. Some religious bears by saying that the meaning of *Yakeen* is death, have blacked out. If not, they would have found it difficult to keep the sheep’s skin cover over them. Wouldn’t they ?

Further by saying *Ibadah* means prayers they had blacked out the *Ayah* 51:56. By doing this, they have taken prayers as their shield and herd the poor folks. If not they couldn’t have done this. could they? *Abbas*(*Rah*) has stated that the word “*Ibadah*” wherever occurs in the *Quran*, it means to unite and not prayers. This has been mentioned before, and I do not intend to repeat it. It is the union of *Shariath*, *Tariqat*, *Hakeekath* and *Mahreefath* that forms the

straight path called “*Deen*”, religion, *Sirat* and the like. Even though these have the support, confirmation of the *Quran* and *Hadith* and have not in any way opposed to power of reason, they try to refute the existence of *Tariqat*, *Hakeekath*, *Mahreefath* in *Quran*. They even say that some misguided elements have confused *Islam* by translating certain *Hinduism* related words like *Sarikai*, *Kirikai*, *Yogam*, *Gnanam* into *Arabic*. These people are not fit to be called *Ulamas*. They are not accepting *Quran* and *Hadith* nor the knowledge of it. They are people who are involved in burying *Islam* and could be labelled as those belonging to the group of *Thajjals*.

Those who refute the fact that except *Allah* there is no *Ilah* (creation), the true meaning of *Tawheed Kalimah*, and say it is against *Islam* and *Shariah*. If so, what then have they believed as *Shariah*? They have seen as *Quran* the *Kitabs* on *Fiqh* and *Fatwa* they have studied that give the meaning of *Shariah*. It is because of this that they say *Shariah* is opposed to *Tawheed*.

We could understand this by another way. If one has to become a full and complete *Mumin* four *Farls* become necessary.

1st Farl

Voicing the *Kalimah* by the tongue. As a dumb person cannot voice the *Kalimah*, reciting the *Kalimah* by word of mouth is not a compulsory *Farl*. This is the beginning of *Shariah*, and called *Ilmul Yakeen*. *Allah* addresses them as “Oh you who believe, enter into *Islam* completely” in the *Ayah* 2:208.

2nd Farl

Understanding the *Kalimah* thus voiced. This is called “*Iynul Yakeen*”. The third *Farl* is necessary to imbibe this in the mind, as the meaning is difficult to be understood. *Allah* gives a description of them in the *Quran*.

Quran 4:136

يَا أَيُّهَا الَّذِينَ آمَنُوا آمِنُوا بِاللَّهِ وَرَسُولِهِ
 وَالْكِتَابِ الَّذِي نَزَّلَ عَلَىٰ رَسُولِهِ
 وَالْكِتَابِ الَّذِي نَزَّلَ مِن قَبْلُ ۗ
 وَمَن يَكْفُرْ بِاللَّهِ وَمَلَائِكَتِهِ
 وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ فَقَدْ ضَلَّ ضَلَالًا
 بَعِيدًا ۝

Oh ye who believe ! Believe in God and his apostle and the scripture which hath sent to his apostle and the scripture which he sent to those before (Him).

This state is *Tariqat*'s truth.

3rd *Farl*

To prevent the slipping away of the already understood truth of *Kalimah*. Revelations like in *Ayah* 2:14 and 4:103 refer to this. This state is the absolute truth of *Hakeekath*. In this state “*Farl*” and “*Nabil*” take place, united and difficult. This is an extremely difficult state.

4th *Farl*

To attain completeness or fullness in *Iman*. This is called “*Mahreefath*”. If all these four are joined in one union then it becomes *Islam*, *Deen* and the like. Hence, saying that the second, third and the fourth steps oppose the first step of *Islam* amounts to having no clear knowledge of *Islam*.

45. DEEN AND SHARIAH - IS IT ONE OR DIFFERENT ?

As per *Ayah* 7:85, 21:22, 27:64, 43:84 and 47:19 all prophets sent down to the world have explained to the people the principle of oneness of being, that is of *Tawheed* through the *Kalimah - La Ilaha Illallah*. All *Nabis* without exception were united in the *Deen* (Religion), path. The above quoted *Ayat* support this contention. They, however, varied in *Shariah* to suit according to their environment and time. This was the only difference among the *Nabis*. The *Shariah* adopted by these prophets in no way contradict the *Tawheed (Deen)* they preached. What is *Shariah* ? The ritual practices adopted to have the concentration of mind (*Ihlas*); laws governing the interaction with others; explaining the prohibitions and commands is *Shariah* (way of life).

Depending on the time and knowledge of different communities, God individually revealed to them, admonished and gave practices on good qualities, behaviour, civilization, justice and administration. Finally, to bestow a comprehensive moral code he revealed through Prophets various and different *Shariahs*. When religion evolved to its fullness and completeness, God gave through *Rasool (Sal)* to the entire humanity in general a complete *Shariah* that is not necessary to be changed for ever. Another *Shariah* is not necessary. Hence, there were changes in *Shariah* but there was never a change in *Deen* (Religion) at any time.

There are two methods of understanding *Shariah* which now remains permanent. One method is the Holy *Quran*. This is *Allah's* word. *Rasool(Sal's)* intrinsic qualities, his actions, his preaching as seen and reported by his companions and family members that has been evaluated for its genuineness and collected to form *Hadith*. The *Hadith* is the second method. Some knowledgeable personalities taking these together, for the benefit of men, have formulated very clear and expansive rules of *Shariah*. It is called "*Fiqh*". The "*Fiqh*" formulated during the formative years by *Malik(Ra)*, *Shafi*

(*Ra*), *Hanafi(Ra)* and *Hanbal(Ra)* is the existing ones. There were clash of opinion among the four and was evident. The *Fiqh* of these four revered personalities expressed rules of *Shariah* on religious rituals, practices, good and evil, traditions and culture - the outward aspects only. This did not cover the intricacies of *Iman*.

The inward secret knowledge to stabilise in *Iman* through the religious rituals, practices, traditions and culture was not included in the *Fiqh Kitabs*. *Fiqh* is connected only to the external practices. The knowledge of *Deen* and *Iman* is connected to the mind. This is referred to in *Quran* as “*Taskiyah*” and “*Hikmah*”, and in *Hadith* as “*Ihsan*”.

In later times some true servants have named it as “*Tasawwuf*”. Without this knowledge *Iman* cannot be stabilized. Those who have not fully understood *Fiqh* and not aware of the knowledge of “*Tasawwuf*” consider *Tawheed* to be opposed to *Shariah*. This is the ignorance of these people. *Tawheed (Deen)* is not opposed to even an iota of *Shariah*. It is to stabilise the *Tawheed*, *Shariah* is given. Even if the graduated blind personages do not know it, we who have the power of discretion or common sense must understand it now. Those who maintain that *Tawheed* is opposed to *Shariah*, and the meaning of *Ilah* in *Kalimah* refers to Lord to be worshipped are those who turn *Islam* upside down.

Hadith

Until approximately thirty Thajjals who are liars come into existence the world would not end. Everyone of them would believe that they are the pious servants of Allah, so said Rasool(Sal).

Reported by: *Abu Huraira (Ra)*

Authority: *Abu Dawood , Thirmithy*

According to this *Hadith* those who propagate among people that *Tawheed (Tariqat, Hakeekath, Mahreefath)* is opposed to *Shariah*; it is wayward to say there is none except *Allah*; falsely propagating among people not to read the books of those who says

so; expressing the meaning of *Kalimah* as “there is no God worthy of worship” (*Rabb* is separate from *Abd*); stating lies against *Quran*; prohibit speeches and writing about *Tawheed* and prevent from reaching the people; aren’t they *Thajjals* who appear in the Garb of *Muslim*? The liar and *Thajjal* denoted in the *Hadith* is the one who accept that with *Allah* there are creations that are *Wujud* that is not *Allah*, which is in direct contrast to the principles of *Islam* i.e. “With *Allah*, there is none other”. *Islam*’s life is there is no partner to *Allah*, then who is the one who says with *Allah* there is other that is not *Allah*? Surely, he is *Thajjal*, the assassin of *Islam*.

Hadith

I am frightened of other Thajjals who come into this world before Thajjal who comes on the last day, so said, Rasool(Sal). When his Sahabahs queried as to who he was, his response was Ulama who lead men in the wrong path.

Reported by: *Ibnu Abbas (Ra)*

Authority: *Thurrul Manthoor*

This *Hadith* has been related by many others. What is the wrong path or “*Rithath*”? The path or *Sirat* means *Tawheed* explained by *Kalimah*. The essence of this is not to make partners with *Allah*. It is this referred to as *Shariah* in *Quran* and *Hadith*. (*Islam*’s first duty) *Shariah*’s first duty is to recite with tongue the *Kalimah* and accept it. The man who says *Allah* is different from creation and thus ascribe partners with *Allah* is surely opposing *Tawheed* and goes on a wrong path and be classified as a *Murtad*. If he calls a true believer as a person treading a wrong path, it implies that he believes the true believer is not treading his path. This is surely true. The one who avoids *Mushrikeen*’s path, and treads a path that ascribes no partners to God is a true believer in *Deenul Islam* and a truthful *Mumin*. The partnership making *Thajjal*’s saying and *Fatwa* is evidence to it. *Shariah* is *Tawheed* and not making partners.

Hadith

One group among my Ummah will always do Jihad towards the

truth. They will always be victorious with their enemies. The last of them would oppose and fight Thajjal.

Reported by: *Anas (Ra)*

Authority: *Baihaki, Abu Dawood, Nazaai*

This *Hadith* is directed at men of high status who are fighting or opposing (*Wahhabism, Ilyasism*) the wrong precepts i.e. *Thajjals* with the sharp sword that is *Kalimatuth Tayibah* even at the present time.

Hadith

There will come a time for men. At that time the name of Islam would disappear. Its truth the Tawheed too will perish. The Quran's words and not its meaning will exist, even though the mosques will be functioning, their way will be wrongful (without Kalimah). Their Ulamas will be the worst of animals under the sky, so said Rasool(Sal).

Reported by: *Ali (Ra)*

Authority: *Baihakki, Miskath*

Who are the *Ulamas* who were called animals in this *Hadith*? They are *Ulamas* who believe *Kalimah* to mean *Allah* is different from creation and with *Allah* exists creations that are not *Allah* and thus submerge in *Shirk*. They recite the *Kalimah* by their tongue and act like men of *Islam*. Hence, they cannot be easily identified by the people. If looked at the truth, they are surely trying to murder *Islam* and therefore belong to *Thajjal's* group. (Read *Ayah* 15:40, 41 and 42 wherein it was stated that they roam about as *Iblee's* vehicle.

Hadith

Without analysis and investigation, there is no point in reading the Quran. Worship without understanding is no worship at all.

Reported by: *Ali (Ra)*

Authority: *Rajeen*

Hence, without losing the life here and hereafter by indulging in foolish debates of ignorant people who are like recorded tapes, it is prudent to live for the truth that emerges by understanding *Quran* and *Hadith*.

Quran 14:27

يُعْتَبِرُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي
الْآخِرَةِ. وَيُضِلُّ اللَّهُ الْقَلْبِينَ الَّذِينَ يَفْعَلُونَ مَا يَشَاءُونَ

Allah will establish in strength those who believe with the word (Kalimatuth Tayibah) that stands firm in this world and in the hereafter; but Allah will leave, to stray, those who do wrong. Allah doeth what he wileth.

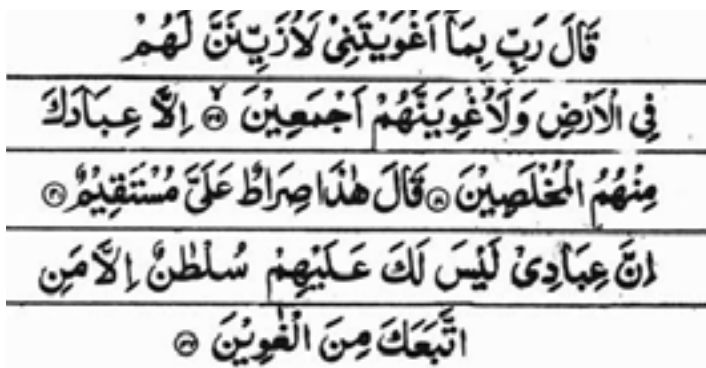
If we realize making partners with *Allah* is the wrong path, then it is true that we are intellectuals. May *Allah* shower his grace on all of us. *Deen* is *Tawheed* expressed by *Kalimah* and the *Amals* are practices adopted to stabilise in it. Patiently think and become clear in this.

We must think that any *Amal* performed to satisfy people of the (community) world will bring no benefit to us. Let us stress on the *Hadith* that states “*Niyathul Moomini Kayrum Minhamalihi*”. The meaning is *Mumins Niyah* is better than the *Amals* he practices.

46. THE PACT BETWEEN *IBLEES* AND *ALLAH*

It is my firm belief that *Iblees*, having had a pact with *Allah*, is using foolish pseudo *Alims* and *Moulvis* as a shield and accomplish his pact. What is the pact of *Iblis* with *Allah*?

Quran 15:39, 40, 41 & 42



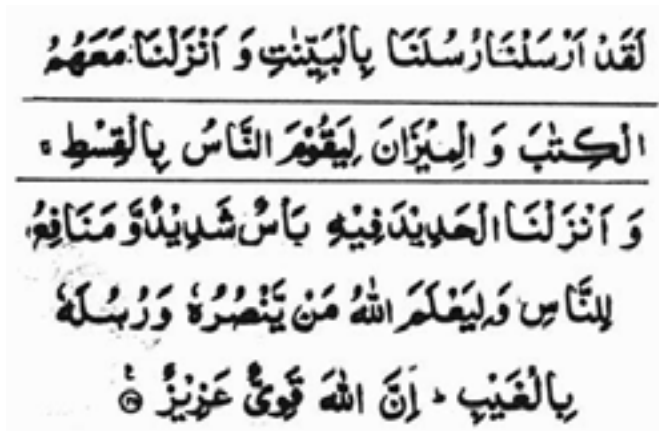
Iblees said, “Oh my Lord! Because thou hast put me in the wrong, I will make (wrong) fair-seeming to them on the Earth, and I will put them all in the wrong (induce them with desire for wealth and fame). Except thy servants among them sincere and purified (by the grace). God said, ‘This (way of my sincere servants) is indeed a way that leads straight to me. For over my servants no authority shall thou have, except such as put themselves in the wrong and follow thee’.

The above *Ayah* is the pact between *Iblees* and *Allah*.

Who is *Iblees*? He exists within us. He is the one who makes pseudo-honor and a sense of being above others in our minds. This is referred to as *Waswas* and *Kannas*. We have the power of identifying and the ability to rid ourselves of it. *Iblees* is given to us as a negative force by *Allah* to show our state to ourself. It is our mind (consciousness) that sits over the judgment of *Iblees*’s guidance and

God's advice. This is called "*Luvvama*".

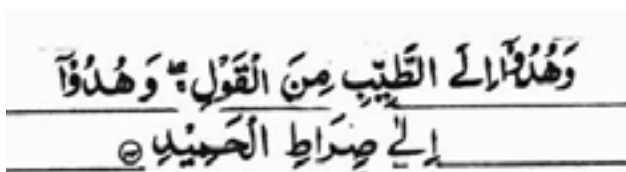
Quran 57:25



To enable man to act fairly we have given the rod of mend.

“The rod of mend” in this *Ayah* is “*Meezan*” the scale. This is the conscience that identifies good and evil. This exists in all but over 90% do not know to handle it.

Quran 22:24



For they have been guided (in this life) to the purest of phrase (Kalimatuth Tayibah), they have been guided to the path of Him who is worthy of praise.

Sirat exists in this world. It is the *Sirat* we ask for in our daily prayers. The *Tawheed* that is emphasized by *Kalimatuth Tayibah* is this *Sirat*. One who cannot identify it in this world would never cross it in the hereafter. It is therefore very necessary to rid oneself of stubborn ideas, live by the truth and reap the benefits of both worlds.

Rasool(Sal) stated that let those who judge, pass their judgment, but you touch your conscience and listen. Further, he has said if *Quran* and *Hadith* cannot assist you in your judgment, let your conscience be the judge. Do not believe that the dualist *Ulamas* can be of assistance in *Allah*'s presence. This would amount to ignorance. The condition of the moonstruck *Ulamas* will be worse than that of an ordinary humble man in the presence of the creator. None can be held responsible for our own actions. If we can use our knowledge in the quest to reap its benefits in both worlds, then truly we are intellectuals.

47. THE WORTH OF KNOWLEDGE OF HALF-BAKED

Let us think for a moment the dualist *Moulvis* amongst us. Those who showed no interest in schooling, unintelligent children, those who were not considered in society, those who did not obey their parents, and those who were of bad behaviour were mostly forced into *Madrassas*. They, then for seven to eight years live and sleep, devoid of the knowledge of the world and exist in a state of “Frog in the well”. Subjects like Science and Mathematics that induces a person to think and develop his intelligence are not taught in *Madrassas*. They only memorize the *Kitab* on *Fiqh* and *Fatwas* and that too not fully, obtain their graduation as a *Moulvi* without any proper examination to evaluate their study. Once they became *Moulvis*, they pose off as religious dignitaries and believe themselves to be men of knowledge.

There are thousands of Jews and Christians who have gained proficiency in *Arabic* language. There are many *Sinhalese* and *Tamils* in *Sri Lanka* who have studied and obtained Diplomas in *Arabic* language. How many of the men of other religions though proficient in *Arabic* more than our *Moulvis* have accepted *Quran* and *Hadith*. Why is this? Only a few accepted it. Others, though proficient in *Arabic* oppose *Quran* and *Hadith*. Why is this?

Hidayah - God’s guidance is necessary to accept *Iman* and confirm the truth. Many of the *Ulamas* in our community have not been bestowed with *Hidayah*. Only *Allah* has the “veto power” as regards favouring with *Hidayah* and is the sole responsibility of *Allah*. I am stating this not with a view of demeaning the *Ulamas*. I am exposing only their knowledge and thinking. It is the curriculum followed in the *Madrassas* that is responsible for them to live as people whose power of thinking is dormant. If a person, with *Allah*’s grace, without attending *Madrassas* becomes proficient in *Quran* and *Hadith* and preach it, many of the *Moulvis* cannot digest this and become jealous of them. Even their factual expressions are opposed by the *Moulvis*. These *Moulvis* say it is against *Shariah* and label them as *Kafirs*, *Murtad*, people of the wrong path and give *Fatwas*

to support it. It is more correct to say that it is the curriculum of the *Madrassas* that has led them to this type of behavior.

The questions posed by men who have accepted the explanation of men of knowledge who had not attended *Madrassas*, cannot be answered by the *Madrassas* educated moonstruck *Moulvis*. To overcome this embarrassment they give *Fatwas* labelling their opponents as *Kafirs* and *Murtads*. If someone goes to get explanation on a religious problem, they cover their inability to respond by saying the problem is a subject of a *Murtad*, and cannot be discussed and also advise him against asking any question. By doing this they think that their honor is preserved and intact. In the perplexity of their honor being demeaned, these *Moulvis* try to block and prevent any literature confronting their wrongful beliefs reaching the common man. This methodology is not new. Their ancestors obtained this from the Jews and Christians.

In ancient time, Bruno expostulated that there are other planets like ours in the universe. The religious dignitaries of that era who were living in ignorance labelled him a *Murtad* and a convert and finally burned him alive. *Galileo* who with the help of telescope investigated and postulated that our world is not the centre of the universe and that revolves around the Sun was labelled as a *Murtad* by religious bears steeped in ignorance and a *Fatwa* was proclaimed against him. He was also jailed for his beliefs. *Plato* when he said what exist is only one basic matter was murdered. *Ibrahim(Al)* was thrown into a pit of fire for saying that only *Allah* exists and other than him there is none. Our *Rasool(Sal)* was labelled a mad man, stoned and chased. Who were responsible for this type of cruelty? It was the *Moulvis* of that particular era. Even now *Fatwas* are given against the *Mumins*. Yet the ones who give *Fatwas* still blindly say they believe in *Rasool(Sal)* and are following *Rasool's* teachings. This is nothing but their ignorance. In fact they are following *Abu Jahil*, for they give *Fatwas* against true *Mumins*. These *Fatwas* separate these *Mumins* from others and confirms them as *Mumins* is not comprehended by these foolhardy people.

Allah has said that there is no compulsion in religion as per *Ayah* 2:256. Even then, the dualist with their half-baked knowledge label a true *Mumin* as a *Murtad*, a person of the wrong path, and having labelled as such even go to the extent of frightening them with guns. They even proclaim burying this *Mumin* in a public cemetery is *Haraam*. They want to confiscate his assets. They also express that murdering these *Mumins* makes their entry easy into paradise, and the complete destruction of him and his followers is a compulsion in religion. This type of blunt, foolhardy, savage propaganda and *Fatwas* will catalyse the men of knowledge to question whether *Islam* is so compulsive a religion. Other religionists are afraid to embrace *Islam*. Changing the serenity and purity of *Islam* into a life-style of a savagery, afflicted by religious madness have to be grouped with *Thajjal*, for they would surely with their ignorance try to completely destroy true *Islam*. Even in the 21st century there are *Muslims* who believe, accept and act on directions propounded by these detestable group, even if it is contrary to *Islam*. I have still to see such people in other religious groups. If none exist amongst a thousand in a village, who stands for humanity and justice, and voices for same, isn't it a shame? These type of men prone to the animal nature have been completely destroyed by *Allah*. This is a truth known world over. Yet for all the *Islamic* community is still ignorant of this is really a surprise.

It is these religious bears, in trying to protect their false covering, involve in savage directions and wrongful judgments and in the process rob the thoughts of men and block their development. Do think over *Nabis* ' and Prophets' lives. It is the pseudo-religionists and those of ignorance of the time who had opposed the *Nabis* and *Walis*. *Rasool(Sal)* was classified as a mad man, going in the wrong direction and a person who has come to destroy their religion. It is this action that forced *Rasool(Sal)* to decide to move from *Makkah* to *Medina*. Who made these judgments? It was *Abu Hikam* - father of wisdom known as *Abu Jahil* and his group of followers, and the *Mushrikeens*. Likewise, all the Prophets who came to Earth were always opposed by the people who posed as *Ulamas* and these Prophets always had to bear the cruelty of these pseudo-*Ulamas*. These type of men had tried to prevent our Prophet's teachings reaching the

normal inhabitants. Likewise we still have men of this type performing the very same function. These people neither protect *Islam* nor the *Muslims*, but protect their cover and honor.

Quran 14:13

وَقَالَ الَّذِينَ كَفَرُوا لِرُسُلِهِمْ لَنُخْرِجَنَّكُمْ مِنْ
أَرْضِنَا أَوْ نَكْفُرَنَّ فِي مِلَّتِنَا فَإِنَّهُمْ رَبُّهُمْ
لَنُهْلِكَنَّ الظَّالِمِينَ ۝

And the unbelievers said to their apostles “Be sure we shall drive you out of our land or you shall return to our religion”.

Like in this *Ayah*, there are some in the *Surath* of *Muslims* who are not actually believers, ordering us in a similar manner. They even try to murder. When I explained the *Kalimah*, they found it opposing their religion. They tried to oppose me with the archaic (*Mawteeha*) laws that prevailed among Jews and Christians of the “*Ayamul Jahiliya*” era in the name of *Shariah*.

Quran 5:50

أَفَحُكْمَ الْجَاهِلِيَّةِ يَبْغُونَ ، وَمَنْ أَحْسَنُ مِنْ
اللَّهِ حُكْمًا لِقَوْمٍ يُوقِنُونَ ۝

Is it a judgment of the time of (Pagan) ignorance that they are seeking? Who is better than Allah for judgment to a people who have certainty (in their life)?

Hadith

I swear upon Allah that my community like a pair of shoes follow the path of our ancestors, so said Rasool (Sal).

Authority: *Thirmithi*

As has been mentioned in this *Hadith*, the majority of *Ulamas* of the present era do follow the same archaic Laws in *Islam* too, which were enunciated by the Jews and Christians during the time of dark age.

There is no connection between these moonstruck ones and religion. It is because of this that they take *Tawheed* as *Shirk*, and *Shirk* as *Tawheed*. They say *Tawheed* is opposed to *Shariah*. We should not get trapped in the magic nets of these ignorant men; instead try to understand *Quran* and *Hadith* and if its meanings are not understood, get help from the ones' who are conversant in it.

Hadith

I leave two things with you. If you follow both these, surely you will not lose your way. These are Allah's religion and my Sunnah, said Rasool(Sal)

Reported by: *Maalik Ibnu Anas (Ra)*

Authority: *Muatha*

I have stated in my book Holy *Quran's* Judgment - Part - III, first lesson that *Rasool(Sal's)* *Sunnah* (tradition) points to *Kalimah* and I have clearly explained the same. When there is a complete religion and *Hadith* for explanation, why do we need another person's explanation and judgment. *Shariah* is opposed to *Tawheed* is the belief of the ignorant who know nothing of religious exposition.

Take note of *Ayat* 6:149, 16:64, 33:36 and 24:51. In whatever problems we are in conflict, *Quran* will give the correct answer without doubt. To achieve this, one must be impartial and neutral in outlook and with clear mind and using *Kalimah* should approach the *Quran*. Having approached the *Quran*, he must use the seven methods of understanding *Quran*.

48. IS THERE COMPULSION IN RELIGION?

Quran 2:256

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ
فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدْ
اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا
وَاللَّهُ سَمِيعٌ عَلِيمٌ ۝

Let there be no compulsion in religion.

Quran 109:06

لَكُمْ دِينُكُمْ وَلِيَ دِينِ ۝

To you your way and to me mine.

Quran 10:99

وَلَوْ شَاءَ رَبُّكَ لَأَمَنَّ مَنْ فِي الْأَرْضِ كُلَّهُمْ جَمِيعًا
أَفَأَنْتَ تُكْرِهُ النَّاسَ حَتَّىٰ يَكُونُوا مُؤْمِنِينَ ۝

If it had been thy will, they would all have believed, all who are on Earth will thou then compel mankind against their will, to believe!

Quran 88:22, 23 & 24

لَسْتَ عَلَيْهِمْ بِمُصَيِّرٍ ۖ إِلَّا مَنْ تَوَلَّى وَكَفَرَ ۗ
فِيَعَذِّبُهُ اللَّهُ الْعَذَابَ الْأَكْبَرَ ۝

Thou art not one to manage (men's) affairs. But, if any turn away, and reject Allah, Allah will punish him with a mighty punishment.

Quran 18:29

وَقُلِ الْحَقُّ مِنْ رَبِّكُمْ ۖ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ
شَاءَ فَلْيُكْفُرْ ۚ إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا أَحَاطَ
بِهِمْ سُرَادِقُهَا ۚ وَإِنْ يَسْتَعِينُوا يَأْتِيهَا سُورٌ مِمَّا
يَشُوبُ الْوُجُوهَ ۚ يَنْسُ الشَّرَابُ وَسَاءَتْ مُرْتَفَقًا ۝

Say, "The truth is from your Lord", let Him who will believe, and let Him who will reject (it) .

These types of *Ayat* confirm the fact that there is no compulsion in religion.

Hadith

If people do not believe in "except Allah there is no Ilah" and not be a witness to that Mohamed(Sal) is Allah's messenger not indulge in prayer and give Zakat, Allah has commanded me to do Jihad. If they do this, their life and goods will be protected from me. Apart from Islam's duties, their Accounts are with Allah, so said Rasool(Sal).

Reported by: Abdullah Ibnu Umar (Ra)

Authority: Buhary, Muslim

Compulsion mentioned in this *Hadith* was before the completion of *Islam*. This *Hadith* had been nullified by the *Ayat* previously given.

Hadith

Whoever says La Ilaha Illallah and opposes Idol worship, his life is protected (prevented from murder), so will his properties (being confiscated). His Accounts are with Allah, so said Rasool(Sal).

Reported by: *Thareerul Asjayee (Ra)*

Authority: *Muslim*

This *Hadith* was told by *Ubaidullah Ibnu Athiyi(Ra)*. It is found in the book *Muaththa*.

Hadith

Whoever protects Muslims by their tongue and hands, he is a Muslim, said Rasool(Sal).

Reported by: *Abu Huraira (Ra)*

Authority: *Thirmithi, Nazaayi*

This has also been reported by *Abdullah Ibnu Aas (Ra)*. It appears in the *Hadith* treatise of *Buhary, Muslim, Abu Dawood*. Note that *Kalimah* is not stated in this *Hadith*.

Hadith

Whoever prays like us, and during prayers direct himself to our Kibla, and who eats meat slaughtered by us, they are Muslims, so said Rasool(Sal).

Reported by: *Anas (Ra)*

Authority: *Nazaayi*

(Very many more *Hadith* are there).

None has the right to compel one to say *Allah* is different and creation is different. This must be known to all people, and specially to those who herd the people towards religion for a stipend.

Quran 5:45

وَكَتَبْنَا عَلَيْهِمْ فِيهَا أَنَّ النَّفْسَ بِالنَّفْسِ ۖ وَالْعَيْنَ بِالْعَيْنِ وَالْأَنْفَ بِالْأَنْفِ وَالْأُذُنَ بِالْأُذُنِ
وَالسِّنَّ بِالسِّنِّ وَالْجُرُوحَ قِصَاصٌ ۚ وَمَن لَّمْ يَحْكَمْ
تَصَدَّقَ بِهِ فَهُوَ كَفَّارَةٌ لَّهُ ۚ وَمَن لَّمْ يَحْكَمْ
بِمَا أَنْزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ۝

Who so judgeth not by that which Allah hath revealed; such are wrongdoers.

Quran 5:44

إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ يَحْكُمُ
بِهَا النَّبِيُّونَ الَّذِينَ أَسْلَمُوا لِلَّذِينَ هَا دُونَ
وَالرَّبِّيُّونَ وَالْأَحْبَارُ بِمَا اسْتُحْفِظُوا مِن كِتَابِ
اللَّهِ وَكَانُوا عَلَيْهِ شُهَدَاءَ ۚ فَلَا تَخْشَوُا النَّاسَ
وَإِخْشَاؤَنِي وَلَا تَشْرُؤُوا بِآيَاتِي تَمَنَّا قَلِيلًا ۚ وَمَن لَّمْ
يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْكَافِرُونَ ۝

Who so judgeth not by that which Allah has revealed; such are unbelievers.

Quran 25:52

فَلَا تُطِعِ الْكَافِرِينَ وَجَاهِدْهُمْ بِهِ جِهَادًا كَبِيرًا ۝

Do not tread the path of Kafirs. Debate with them strongly about Quran.

If a man goes in the wrong path and is proved such, anyone has the right to identify him. But none has the right to compel him by using laws that are savageous.

We have to research and be clear that we are living in an age where *Kalimatuth Tayibah* is transformed to *Kalimatuth Kabeesa* and *Quranic Ayat* are misconstrued. There are many, but I give only a few in support.

Hadith

I fear the other Dajjals than the Dajjal who will come on the last day. When Rasool(Sal) was questioned as to who it is, the response was Ulamas who were in the wrong path and misdirecting the people along the same path.

Reported by: *Ibnu Abbas (Ra)*

Authority: *Thuroolmanthoor; Yahya Uhumudheen*

Making partners is waywardness. That with *Allah* there exist other amounts to making partners.

Quran 14:30

وَجَعَلُوا لِيهِ أَنْدَادًا لِيُضِلُّوا عَنْ سَبِيلِهِ ۚ وَكُلٌّ إِلَىٰ النَّارِ

And they set up partners to Allah, to mislead (Man) from the path! Say, "Enjoy (your brief period), but verily you are making straightaway to Hell.

Quran 14:28

أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ كُفْرًا
وَآحَلُّوا قَوْمَهُمْ دَارَ الْبَوَارِ ۖ

Hast thou not turned thy vision to those who having changed the favor of God into blasphemy and caused their people to descend to the house of perdition.

Quran 4:59

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأَطِيعُوا أُولِي الْأَمْرِ
مِنْكُمْ ، فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ
كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ، ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ۗ

Oh ye who believe! Obey Allah, and obey the Apostle and those charged with authority among you. If you differ in anything among yourselves, refer it to Allah and his Apostle. If you do believe in Allah and the last day that is best, and most suitable for final determination.

GLOSSARY

Abith:	The one performing Ibadah
Ayah/Ayat:	Proof, Evidence, Verse. (More specifically in the Quran).
Bayat:	Allegiance
Hu:	Denotes the infinite whole beyond comprehension
Huwwal Awwal:	He is the beginning
Ihsan:	Spiritual knowledge, Wisdom
Ilkao:	A type of revelation (Wahi)
Imam Jamaat:	Congregational prayer
Imam:	A man who leads the community or leads the prayer
Jahil:	Referring to a person who is extremely ignorant and disbelieves in God
Jihad:	Struggle to gain knowledge, Waging war in the path of Allah
Jubba:	Cloak
Hurbun Nawabili:	Nabil worship such as Dhikr - Remebrance
Kalimah:	Divine verse
Kalimatuth Kabeesa:	Obnoxious Kalimah
Kalimatuth Tayibah:	Sweet smelling pure divine sentence
Kansulmahbiyi:	Hidden treasure
Malakani:	World of angels
Mantiq:	Manner of speaking, an oration, logic, reasoning

Meelad-un-Nabi:	Celebration to mark the birth of Rasool(Sal)
Mihraj:	A journey to the Heavens
Muhjisath:	Miracle
Mukarab:	One of the five angels of very high position
Naamoosul Akbar:	Archangel Gibrael
Quran:	Revelation from Allah
Ramzan:	Fasting
Rasool (Sal):	A messenger, A prophet
Saffat:	Pleading or intercession
Sarth:	Compulsory
Shariah:	Islamic Law concerning the community
Sufi:	Follower of spiritual path
Suhuf:	Pages of manuscript
Sujood:	The act of bowing down to Allah in worship/ Surrender to the will of Allah
Sunnathwal Jamaat:	Followers of Rasool(Sal)'s Sunna
Surah:	A Surah is a chapter of the Quran
Taqleed:	“Emulation” or “copying” another individual
Tawheed:	Perceive as one energy that seems to be many
Torah:	Scripture given to Moses(Al)
Ulama:	Muslim scholar
Wahhaby:	The follower of the ideology of Abdul Wahab
Wahy:	revelation or inspiration of God to his prophets for all humankind
Warithaath:	That which emerge in the heart from Allah

OTHER PUBLICATIONS BY THE AUTHOR

- Do you know the Truth of Iman (Faith)
- The Court of Reason
- Holy Quran's Judgement - Part 1
- Holy Quran's Judgement - Part 2
- Holy Quran's Judgement - Part 3
- Whiplashing of the truth for Bid'ah - Part 1
- Whiplashing of the truth for Bid'ah - Part 2
- Spiritual songs (181 songs DVD attached)