

HOLY QURAN'S  
JUDGEMENT—PART 2



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## A Reward of One Hundred Thousand Rupees

(Holy Quran's Judgement—Part 2)

In this book I put forth a public written challenge in the light of Quran and *Hadith* (of Allah and *Rasool*) and on behalf of the *Anbiyaa* and *Awliya* murdered, exiled and persecuted by ignorant people.

I have offered a reward of one hundred thousand rupees from *Thareekathul Muflibeen Thareeka* to anyone that can bring forth written proof that there are *Ilahs* (creations) that are partners, and equals to Allah. I have mentioned the conditions as well. I invite any academic to peruse this book completely and come forward to prove that there exists with Allah another that is equally great, against all the tenets of Quran, *Hadith* and common sense.

*Kalimatuth Tayibah: There is no Ilah except Allah.*

*Quran: 27:64 Is there any other Ilah besides Allah? (No) Show us your proof, if what you say be true.*

*Quran: 43:74 He is the Ilah in the Heavens and the Ilah in the Earth.*

*Quran: 57:3 He is the first and the last, the visible and Ilah in the unseen. He has knowledge of all things.*

Author



Do not enter without reading this!

# THE CHIEF PHILOSOPHIES

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In order to understand the truth of the *Tawheed* I have described in this book, it is essential that you should comprehend certain basic philosophical points. Otherwise you cannot understand the real message of Quran and *Hadith*. So I provide some of the basic principles enunciated by Quran, *Hadith* and accepted fully by the world of science and philosophers (*Muhakkikoons*). Even a lifetime devoted is insufficient if one is to experience and collate these philosophical elucidations. A mentor is essential to comprehend these matters easily. They are given here with the objective of helping the reading public with easy understanding.

1<sup>st</sup>: “*Wajibul Wujud*”

Details: The basic element or source that is stabilized permanent and everlasting without modifications, changes or destruction.

A: There is no numerality in this. It is correct to describe it as unique or oneness.

B: There is no diametrically opposing entity to this.

2<sup>nd</sup>: “*Mumthaniyul Wujud*”

Details: There is no such thing anywhere, at any time. It is non-existent. It is sheer falsehood that originated in human imagination. This is diametrically opposed to *Wajibul Wujud* mentioned earlier. There no such thing. This has been imagined for the sake of the explanation of authentic *Wajibul Wujud* as a diametrically opposite concept. Such a *Baatil* doesn't exist.

A: Two entities cannot exist as one simultaneously.

- B: One entity cannot exist in two places, simultaneously (As of the above two philosophies;)
- C: One that doesn't exist cannot be with the one that exists.
- D: The one that exists cannot be destroyed as non-existent.
- E: One that doesn't exist cannot be as one that exists.

3<sup>rd</sup>: "*Mumkinul Wujud*"

Details: One instant it exists and the next it is non-existing (destroyed). There is appearance as well as disappearance. They won't get together as one. So non-existence means disappearance from perception and not real destruction. Destruction means vanishing from perception. Appearance points towards *Wujud* and disappearance points towards *Wahmu* or ignorance in human knowledge. This is referred to as attribute or *Shifath* or supported.

4<sup>th</sup>: Basis, attribute, substance and property are different words denoting the same meaning. It cannot be separated or hidden from one another. Now I provide the explanations given by *Arifins* assuming this as the basis.

5<sup>th</sup>: *Marjud* will not change into *Mahtooob* and vice versa. The meaning is that whatever is existent cannot be non-existent and whatever is non-existent cannot be existent. What is existent is always so and what is non-existent is always so.

6<sup>th</sup>: *Thathiyaath* will never leave the *Thaath*. Meaning: The properties essential for the peculiar inherent nature of a thing will never leave that inherent nature.

7<sup>th</sup>: "*Qalbool Hekeekathimu Aalun*"

Meaning: Objective inherent nature never gets changed or destroyed.

8<sup>th</sup>: "The *Ujooth of Abraal* will be the basis of the *Wujud of Javabeer*"

Meaning: The truth of the nature (property) is the truth of the object or the substance. That is, though the basis, property, the physical material, nature, *Wujud* and *Marjud* are different as words, they are all the same and inseparable.

9<sup>th</sup>: It may appear to our knowledge that *Wujud*, substance or the basic entity is always indestructible and *Marjud*, property and nature are changing every moment. (This is referred to as *Mumkinul Wujud*).

10<sup>th</sup>: What is existent never gets destroyed. Therefore destruction means disappearance from human knowledge. It is not complete destruction. Destruction and disappearance are all relevant to creation. The reason for this is forgetfulness. Forgetfulness is not the attribute of God. He has no destruction or disappearance.

11<sup>th</sup>: The nature of *Abds* (all creations) is diametrically opposed to that of the *Rabb*. That is *Rabb* is completely different from *Abd*.

12<sup>th</sup>: *Rabb* cannot be *Abd* and *Abd* cannot be *Rabb*. *Abd* is *Abd* and *Rabb* is *Rabb*.

The 12 basic principles that we have summarized here are not only confirmed as the truth by Quran, *Hadith Ijma*, *Kiyas* and common sense but also recognized as the unqualified truth by Science, Philosophers and Religions of the world unanimously. Research in religion is in vain if one ignores the philosophical explanations given here. Such a research will be misdirected. Only those who do not understand these philosophical principles go against the Quran, *Hadith* and common sense. So I advise you, the readers, to keep these matters in mind, read and understand and organize your lives on the basis of truth.

Many people in the present world motivated by selfish thoughts follow others without thinking and make an attempt to distort, cover up, and interpret the Quran, *Hadith* and the instructions of the exalted servants according to their own whims and fancies. This is an age-old, hereditary disease. They say the policy of Islam is *Tawheed*. They say that *Tawheed* means the affirmation of the oneness of being. They also take pride in the fact that all the religions of the world spring from the foundation of *Tawheed* and cite the *Upanishads* and the *Baghavat Geetha* as instances. However they state that the *Athvaidham* mentioned in the *Upanishads* doesn't have its basis in Islam. They hold that *Wahthathul Wujud* is the opposite of *Tawheed*. Alas! What a pity! Oneness of being, *Tawheed*, *Athwaitam*, *wahthathul Wujud* and one God are words well-known to these people. However, what these speakers and writers do not understand up to now is which of these the principle of Islam is. Such people state that there is no comparison or equal to Allah. They say creation is separate from Allah. They hold that they sprang from nothingness. They do not have the capacity to understand that this argument has created the *Shirk* that there is nothingness besides Allah. The reason for their ignorance of *Shirk* or *Tawheed* is their inability to understand the philosophical principles that we have enunciated. That is why I say that

the one who considers himself a *Mumin* and engages in analysis ignoring these philosophical principles can think of himself only as an animal and not as a human being with common sense. Islam is not meant for animals and other similar creations. It is meant for endowed humanity with knowledge.

# THE CLEAR MESSAGE OF HOLY QURAN

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- 1<sup>st</sup>: The glossaries given by Islam for the eternal being, its attributes, and the supreme (*Thaath, Shifath and Asma*) as an inseparable one are *Wujud, Thaath, Haq, and Kunhu*. It is only with human beings that *Haq* is perceived as the opposite of *Baatil*. As far as God is concerned there is no opposite word for *Haq*. It is to be understood that if these words are used in *Quran, Hadith* and the speeches and writings of the exalted servants *Thaath, Shifath and Asma* denote one and the same thing.
- 2<sup>nd</sup>: The Arbitrary Name that is used by God in the *Quran* and in the *Hadith* by *Rasool (Sal)* to indicate *Wujud, Thaath and Haq* is “Allah”. This is the name of *Thaath*. There is nothing and no one that is associated with this. The words *Asma, Shifath and Thaath* are bound with this concept without any distinction. There is no opposite word or meaning to the name “Allah”.
- 3<sup>rd</sup>: All the other names apart from the Holy name *Allah* have their opposite words and meanings. In case of necessity we can use these names to denote creation as well. However, since the name “Allah” exclusively belongs to *Allah*, it is not at all proper to use this name to denote any creation.
- 4<sup>th</sup>: Though the sound and letters of the name *Allah* may vary, the meaning never varies. This name *Allah* transcends all grammatical parameters such as singularity, plurality, groups of creations, first

person, second person and third person, past, present and future. The other names do not possess such qualities.

It will be *Bid'ah* attempting to infer meanings to Quran and *Hadith* in contravention to the above mentioned philosophical principles. It would guide man in the wrong path. The theoretical principles that I have mentioned here are also enunciated in my "Holy Quran's Judgement—Part I". My beloved readers, if you have accepted the philosophical truths found in Quran and *Hadith*, you are welcome to read this book. If Allah is with you, you can travel the straight path (*Sirath*) and will be successful in this world and the hereafter. I request you not to assume stubborn and ignorant standpoints when you read this book and embark on unprincipled criticisms.

## MY AIM

---

Religious duties like prayer; fasting, *Zakat* and *Hajj* incorporated in the *Shariah* are followed by almost all the Muslims in the world. As there are differences in the *Mathhabs*, differences are perceived in these duties. The *Imams* who created these *Mathhabs* came out with contradictory ideas in legal techniques and legislated contradictory laws in all matters such as *Farl* and *Sunnah*. For instance *Niyyah* during the prayers is not *Farl* according to Hanafi Imam. Safi Imam says *Niyyah* during prayers is *Farl*. He further states that if three acts which are not found in prayers take place continuously then that prayer is *Baatil*. Hanafi Imam refutes this. One *Imam* says you can say *Dua* after prayers. Another *Imam* contradicts this. One person states that you must fold your hands on your navel and another says you have to fold your hands on your chest when you say *Takbir*. One person says it is *Haraam* to partake of hedge-hog and monitor. Another says it is Halal. *Shafi Mathhab* states in order to perform marriage 4 things are essential.

1. Two witnesses
2. *Wali*
3. *Mahar*
4. Declaration of acceptance

*Hanafi Mathhab* says the witness is not essential. *Maliki Mathhab* says that the wale (Guardian) is not necessary.

According to one *Mathhab* it is enough for prayers if one is dressed between the navel and the knee. In another *Mathhab* loin-cloth or underwear is enough. There are so many examples that one can cite. All these people support their contentions on the basis of *Quran* and *Hadith*. Who are we to judge as *Mumins* and Muslims? And whom to reject as Non-Mumin and Non-Muslim?

If you analyze the contentions of these *Imams* minutely, it will become clear that these *Imams* have studied the Quran and *Hadith* according to their own intellectual attainments and levels of comprehension and come out with their own opinions. Their opinions might be acceptable to their respective followers. However it cannot be judged that these *Imams*' opinions are authentic. The people of the world cannot be compelled that they should be recognized unanimously. We can't issue a *Fatwa* that those who disagree with them are *Kafirs* or *Murtad*. If all these *Imams* had come out with the whole truth they would have uttered similar statements. In a few matters all the *Imams* have expressed the same opinion. For instance all the *Imams* have accepted prayers, fasting, *Zakat* and Hajj as fundamental religious duties. However, the rules and regulations formulated by them to perform these duties differ widely. Some are diametrically opposed to one another. Examples abound.

Islam is not a lifeless body. It has got a throbbing life. *Iman* is its name. Many among the human beings are of the notion that the *Ibadahs* without *Iman* is actually Islam. The explanations given by those whom we have accepted as our *Imams* are all about the external aspects of Islam. Man who is soaked up in these details tends to think that once he has carried out his duties such as prayers and fasting then he has arrived at the apex of Islam, and whatever is contradictory to the messages he has received is *Bid'ah*. Kindly analyze the hypocrisies, stubborn views and beliefs evident among our pompous *Ulamas* today with the tool of discriminatory knowledge that is common sense. It cannot be legitimately and convincingly proved that all the *Ulamas* in the world are united in the matter of Islam.

Those who have followed these *Mathhabs* differ among themselves in theoretical explanations and practices and each and every group calls itself the *Sunnathwal Jamaath* and claims itself such in its writings. If they all belong to the *Sunnathwal Jamaath*, then they must all follow the same principles and engage in the same practices. Today's Muslims of the world are not that. Those who follow the same principles and practices such as *Rasool(Sal)* and his companions did are the genuine *Sunnathwal Jamaath*. Their principles and practices have been amply confirmed by Quran, Hadith and the practices of *Rasool(Sal)*. Their principle is that there is no one or nothing that is equal to, comparable to or that can claim partnership with Allah.

However, today except a few exalted servants, other Muslims pay only lip-service to *Kalimah*, the basic sentence of the principle and deep down in

their hearts pay homage to and argue that there are other *Ilahs* besides Allah, assert that the principles of *Rasool* and the *Sahababs* are those of *Dajjal* and attempt to murder and eliminate those who courageously enunciate the genuine principles. Can we accept them as Muslims and *Mumins*? Have they got the capacity to expound the religion? Can a Muslim who has pronounced the *Kalimah* accept their theory and practice that contradict Quran, *Hadith* and common sense? What evidence is there that this coterie of people is the group of *Sunnath-wal Jamaath* that follows the *Nabi*? They and their ilk have the materialistic outlook and have obtained a *Moulavi's* certificate for their phoney sense of honour.

This gang of liars holds that *Tawheed* is the opposite of *Wahthathul Wujud*, that is the philosophy of the Hindus and it is a venomous idea. They try to lead the people like a herd of cattle. They wish to enlist the help of the Parliament to destroy the books that enunciate the genuine Islamic philosophy. You, the readers, have to judge the nature of the firmament to which they belong. This group argues that *Shariah* is there in Islam but not *Tariqat*, *Haqiqat* and *Mahrifat*. Have these people ever turned the pages of the Quran in their lives? Have they read it from beginning to end? They scarcely have the time to do this?

**Surah 4:168**

***(Oh Nabi!) Allah will not forgive those who disbelieve and act unjustly; nor will he guide them to the correct path (Tariqat).***

It is inferred that the one that travels in the path of *Tariqat* will be forgiven his sins and he is on the correct path. A group that claims that there is no such path do they belong to Islam? Or do they belong to *Jabil's* coterie sporting the label of Islam?

To my knowledge, it is quite certain that among the *Ulamas* of the world today except a few who have the insightful wisdom and God's guidance, the majority of them do not have a proper understanding of Islamic principles and tenets.

The majority of the folk who cannot embark on serious research and analysis of these matters express views that are contradictory and assume names that they prefer. This is nothing but ignorance and perplexity introduced in the name of religion.

**Surah 23:53**

***Yet men have divided the scripture into different sects, each rejoicing in what it had. (This Ayah doesn't apply to the Jews and Christians alone. It is applicable to our society as well).***

Most of the people of the world today do not realize that devotion is the preliminary stage of Islam. The actions of a devotee are the tools for his success and not the fundamental driving force. The basic reason and contributory factor for success is the intention (*Niyyah*) or faith. Action alone will not lead to success. The decisive factor is the *Niyyah*. When we proclaim the *Takbir* the hands may be folded on the chest, a little above or below. My opinion is that wherever one folds his hands as long as he thinks that the intention is paying respect and homage to God that will pay him dividends.

However, it is always better if some kind of uniformity is achieved in this matter. But, it is not always easy for anyone to bring about unity in the practice of the people of the world. Knowledgeable men who perceive certain minor errors in the *Amals* of the *Shariah* make an attempt to correct them and we are well aware of this fact. Such *Ulamas* are found in almost all the villages. I never volunteered to do the job of such *Ulamas*.

In order to be successful in this life and the hereafter through the external *Amals* of the *Shariah* these *Amals* have got to be throbbing with life. This life is *Iman*, faith or *Ekeen*. This faith is contradictory and two fold among the Muslims of today. Most of the Muslims have no idea as to which of the two is correct. My intention is to enunciate these two types of faith and their branches and establish with evidence with the help of Quran and *Hadith* (the scriptures and the expositions of *Nabis*) the pure and truthful *Iman* (belief, faith) and this is generally targeting the people of the world in general and specifically the Muslims.

Nowadays exalted servants are very rare indeed, who have the ability to explain the truth of *Iman* with evidences, so that it can be acceptable to common sense and lead people in the correct path which expounds *Tawheed* which is the life-blood of Islam. Some people feel that they are not duty-bound to do this. As far as I am concerned, I am persuaded that it is my duty to explain with evidences and rehabilitate *Iman* which is dying and uphold it among the Muslims. I need not interfere with the *Shariah*, It is absolute falsehood that I am trying to meddle with provisions of the *Shariah*. Before this, people like Muhaiyadeen Abdul Cader (*Rah*) have rehabilitated the dying "*Deen*". They have created a whole *Tariqat*. Great men like

Muhaiyadeen Ibn Arabi (*Rab*) have carried out their duties meticulously as far as possible during their lifetime. Some imbeciles who couldn't understand their statements of great wisdom dubbed them as *Murtad* and *Kafir*. As a consequence the mine of wisdom and insights that belonged to these men couldn't reach the people of this country. Language is also an important contributory factor for this state of affairs. That is why I have explained the truth of *Iman (Tawheed)* as I have understood it in simple Tamil language so that specifically the Muslims of our country and generally the people of the world can easily understand it and be benefitted.

The *Tawheed* that I have described in this book has no borrowings or interpolations from other religions. Through many years of comparative study and analytical research of the religious evidences from Quran, *Hadith Ijma* and *Kiyas* and the principles of *Sunnathwal Jamaath* I have understood very clearly and beyond any doubt that the principles and philosophical enunciations of the *Nabis* and Rasools sent by God are correct, genuine and authentic. I have also understood that these principles have the capability of ridding human knowledge of the doubts and perplexities regarding religious discourse. Furthermore, I also found out that the unadulterated principle of *Tawheed* by the *Nabis* were concealed, dissected and distorted at various historical periods on account of lack of comprehension (ignorance). I also perceived that some of the researchers in the past have expounded certain ideas which they have formulated in their own minds and presented them as holy religious principles mainly because of fear for their lives. I also found that acclaimed philosophical geniuses like Plato, Charles Hatsone, Bradley, Zain Bonaventura, Green, Scheler, Socrates, Kant, Hegel and Aristotle and Indian philosophers like Goudhapather, Shankar, Ramanujar, and Vidhyaraniar, though they have accepted one hundred percent the sacred truth of the *Tawheed* principle, committed many errors in enunciating it and proving it conclusively. This is why the *Nabis'* principles have been distorted and diluted and different sects have put forward different types of *Tawheeds*. I have also found that all those principles apart from those of the *Nabis* are full of the contamination of "*Hulul Iththibaath*".

I further perceived that the so called learned Muslims (most of the *Moulvis*) have not understood the discourses of erudite Muslims like *Muhaiyadeen Ibn Arabi* and *Abdul Kareemum Jeeli(Rab)* and committed serious distortions in the enunciation of Islamic principles. Many books in the style of Indian philosophical tradition running into thousands of pages can be written if one has to explain the serious errors committed by these so called philosophers, in the matter of Islamic principles. This will take a

Herculean attempt and many years of dedicated effort. So in this book I have contrived to delve into 4 principles on the basis of *Tawbeed*, refute three of them and prove one principle conclusively and concretely with irrefutable evidence. I request you to analyse these matters from every conceivable angle and arrive at a judgement establishing that the three principles that I have refuted contain all the distortions of the above mentioned “philosophers” and the one that I have accepted contain the genuine principles of Islam as amply enunciated by Quran, *Hadith* and common sense.

Except a few exalted servants most of the people of the world have not understood these principles, and it is really tragic. We have to understand that the principles of Islam are well founded and proven as irrefutable.

I have explained everything in very simple language and adopted a style of writing that will help comprehension by ordinary people. If you have the necessity kindly feel free to meet me personally and clear your doubts. Traditionally there are certain requirements which have been specified by our ancestors that have to be fulfilled in writing books. Avoiding irrelevance and repetition and ensuring brevity in explanations are the most important requirements. However, these specifications do not hold good for the spiritual field. Brevity in explanations is intelligible to those philosophers or “*Mubakkikoons*”. Ordinary people who do not know philosophical intricacies will not be able to understand them. That is why I have contrived to explain the subject matter again and again elaborating on them with various particulars and instances. It is not our intention to impose our views on others. The intention is to enable people to understand and gain useful insights. Ignorance is the root cause for people to discard similar valuable books written by our wise ancestors in similar fashion. Even today they attribute such books to efforts made with a sense of *Masth*. Such great authors found that it is the only way to write books from their own experience. I have adopted the same style as useful and effective in the spiritual field from my own experience. As long as stubborn ignorance and the false sense of honour which is *Riya* keep a person in their vice grip, comprehension of the genuine tenets of Islam will prove difficult.

***Surah 29:69***

*As for those who strive in us, we surely guide them to our paths.*

***Surah 39:22***

*Whose heart Allah has opened to Islam is in the brilliance (Noor) of his Lord.*

Faithfully yours,  
Sheihul Mufliheen  
M.S.M. Abdullah (Rah)

**May All Glory belong to Allah, the omnipotent and without origin! May Rasool A Kareem (Sal) and the *Sahabas* who followed him faithfully and the exalted servants attain peace and tranquility. Amen!**

# TWO BASIC PRINCIPLES OF THE PEOPLE OF THIS WORLD

---

Dear brothers and sisters!

All the people inhabiting the Earth can be categorized into two main groups on the basis of their policy and practice. One group is saturated with the principle of *Shirk*. The other is the one that is imbued in the principle of *Tawheed*. From another angle these two groups can be further divided into 73 sub-groups. Only one among these 73 is the “*Sunnathwal Jamaath*.” However, every sect in the world competes to claim that they are the genuine *Sunnathwal Jamaath*. The ordinary people and even many thinkers with analytical common sense are in the dark regarding the policies and principles of the *Sunnathwal Jamaath*. So it has become essential to give an explanation of *Shirk* as well as *Tawheed* to guide the people in the proper path so that they can organize their lives, on the basis of truth. It is a matter of your own willingness to choose between clear understanding and acceptance on the one hand and total rejection and denial on the other.

## **The 1st Principle—*Shirk* (making a partner)**

The correct meaning of this principle is the faith that besides Allah there exists an entity that is a pair, partner, equal and comparable to Allah. There are stringent warnings in the Quran, *Hadith*, and the exalted servant’s views that this is a very serious crime and one that is unpardonable. Therefore, first we shall delve into the intricacies of this principle and then try to understand *Tawheed*.

All of us, Muslims, know very well the life history of our *Rasool(Sal)*. We shall concentrate on one small episode now. Though he had acquired the laurels of a Nabi at the age of 40, he didn't reveal the fact to the people for about two years on account of hesitations that it might bring about various trials and tribulations. Afterwards on account of a stringent order from God he ascended *Safah*, which was a small hill and revealed it to a group of people. This *Rasool(Sal)* was born and bred among the Arabs, and he had a special name *Al Ameen*. *Rasool(Sal)* posed some questions to the crowd of listeners who had assembled there. The people responded. I am giving you the details of this catechism here. My rendering is in a simple style so that even unlettered common people can understand it.

*Rasool(Sal)*: Brothers and sisters! If I reveal something in your midst, will you accept it?

People: Yes, certainly.

*Rasool(Sal)*: When I tell you something that you have never seen, or never heard will you accept it?

People: Oh Mohamed! We christened you *Al Ameen*. We know certainly that you are trustworthy and that you are not a liar. Therefore, we shall believe what you say.

*Rasool(Sal)*: Will you accept it, if I tell you that there is a crowd of people ready to oppose you near this hill?

People: We know that you will not lie. So we shall believe what you say.

*Rasool(Sal)* asked them about so many matters, again and again, so many times and then only asked them to accept the sentence, "*La Ilaha Illallah Mohamadu Rasoolullah*." Among those people *Rasool's(Sal)* father Abdullah's Brother *Abu Lahab* (that is, *Rasool's* uncle) was also there. This *Abu Lahab* and his friends threw sand on *Rasool* and cursed him. "Did you ask us here just to come out with this shameful lie"? They asked him.

We know that *Mohamed(Sal)* had functioned as a judge in certain matters of dispute that arose among the Arabs even before he was christened a *Nabi*. The Arabs never found fault with any of his judgements. They regarded his decisions as the authentic truth. We have never heard that the name *Al Ameen* given to *Mohamed(Sal)* had been given to anyone in the world before that. This *Mohamed (Sal)* had never been physically assaulted by anyone before he revealed the *Kalimah* to the People. Only when he uttered the *Kalimah* those that called him *Al Ameen* started to call him a liar. His uncle *Abu Lahab* who had celebrated the birth of Mohamed by setting a slave free, now called him a liar. *Rasool(Sal)* uttered the *Kalimah* with his tongue and

didn't scold, hit or torture anyone. Still for all, why did those people become so angry with *Rasool*?

In his childhood days *Rasool(Sal)* was missing one day and it was *Abul Hiqqam* (Father of wise men) who traced him with great difficulty (*Abu Jabeel*—Father of fools) what does he say?

**Hadith:** *(Oh Mohamed!) "Surely we did not make you a liar; we only see what you brought forth as a lie" said Abu Jabil. The Quranic Ayah 6.33 responds to it as, "Oh Nabi, we know it well that what they say grieves you. It is not you that they are disbelieving; but the evil-doers deny Allah's own revelations."*

**Reported by:** *Ali (Rali)*

**Authority:** *Thirmithy.*

According to the religious revelations and the *Hadith Abu Jabil* and those that associated with him didn't call *Rasool(Sal)* a liar. It appears that they only stated that the matters that were revealed by him were lies. Those people had never found *Rasool* a liar before that. This is not our speculation or hypothesis. This is the truth on the evidence of *Quran* and the *Hadith*.

Now let's look at one of the *Daleels* that *Rasool(Sal)* gave as evidence to confirm the *Kalimah*.

**Surah 57:3** *He is the first and the last, the visible and the unseen. He has knowledge of all things.*

**Hadith:** *He said, "upon the Rabb on whom depends the life of Mohamed, if you send the bucket on a piece of rope down into the bowels of the Earth, it will certainly fall on Allah" and then went on to state the verse 57:3—He is the first and the last, the visible and the unseen. He has knowledge of all things.*

**Reported by:** *Abuburaira (Rali)*

**Authority:** *Kareethathul Ajaif*

(This *Hadith* has been stated by *Lafeeth (Rali)* as well. It is found in the book *Thaveelathun Najmiya*.)

As the Arabs who found the *Kalimah* and its evidences had Arabic as their mother-tongue, they clearly understood its meaning. They had no need

of grammar, literature or diction. They were stated in front of the *Ummis* by the *Ummi Nabi*. Though they perceived the meaning of the utterances of advice from the *Ummi Nabi*, they couldn't accept them as such; because his words and meanings appeared to be wrong and contrary to the truth of their life's experience. If we had been there at such a time, then we also would have felt the same. The *Kalimah* and its *Daleels* by their outward sound evidence of "*Ifarathunnas*" confirm that there is no *Ilah* besides Allah. Conceptually they confirm that all *Ilahs* are Allah by the "*Thalalathunnas*". The *Mushbreeks* had the notion that the *Ilahs* they had accepted were separate from Allah. They had not accepted those *Ilahs* as Allah. Furthermore, it appears that this *Kalimah* and the *Daleels* seem to say that good and bad creatures like dogs and pigs are all Allah. How can knowledge and experience accept this?

Even in this 21<sup>st</sup> century when man in his ignorance perceives those who use the *Kalimah* and give explanations as liars and consequently takes the wrong path, it is not surprising that people of those eras had assessed them as fools and imbeciles. A few of the *Nabis* of those times were murdered. They tried to murder some others. Some of them were tortured and some others were banished. Even today the situation is the same.

Quran bears evidence to the fact that the *Mushbrikeens* have at no time and no place denied Allah or his power (capacity).

**Surah 10:31**

*Say (Oh, Nabi) "Who provides sustenance for you from Heaven and Earth? Who has endowed you with sight and hearing? Who brings forth the living from the dead, and the dead from the living? Who ordains all things?" They will reply "Allah." Say, "Will you not then fear Him?"*

**Surah 23:86, 87**

*Say: "Whose is the Earth and all that it contains? (Tell me) if you know the truth.  
"Allah's", they will reply.*

**Surah 29:61**

*If you ask them who it is who has created the Heavens and the Earth and subjected the Sun and the Moon, they will say "Allah".  
How then can they turn away from him?*

**Surah 43:9**

***Yet, if you ask them who created the Heavens and the Earth they will surely answer, "Allah", The Almighty, the All-knowing created them.***

Think of all these *Ayat* in the Quran and the Hadith about the *Mushrikeens* collectively. These *Mushrikeens* have had whole-hearted *Iman* (faith, trust) in the omnipotent creator, the *Rabb* called Allah. Not only that. And their *Iman* was that God or Allah is one. This is the evidence that we see in the Quran.

However, can we say that these *Mushrikeens* believed the idols as Allah? No, we can't. Can we hold that idol worship changed them into *Mushriks*? This is also impossible. I shall give the details later.

If God refers in the Quran to the People who believed only Allah as the all powerful God as *Mushrikeens*, then what is the difference in *Iman* between another man who says that there is no other entity to be worshipped besides Allah and the *Mushrik*? The *Iman* of both have the same basic principle.

Isn't it true that those *Mushrikeens* and the *Mushrikeens* of today oppose and distort the *Kalimah* and its *Daleels* that proclaim that there is no other *Ilah* other than Allah? *Rasool* who states that all *Ilahs* are embodied in Allah also asks people not to perform *Ibadah* to those *Ilahs*. Therefore, they decided that he was insane. Today some of those who carry the label of Muslims and who are imbued in the principles of the *Mushriks* practice a distortion of the Quran. They state that they have been referred to as *Mushrik* in the Quran as they have accepted the idols as Gods or Allahs and they hold that as long as they accept one God and do not engage in idol worship they are not *Mushrikeens*. Their statement is a serious falsehood regarding Quran. The *Mushriks* of those days accepted that there was a God who was *Aziz* and *Alim*; he was one; he had eternal life and he had all powers regarding creation, preservation and destruction. They performed *Ibadahs* to idols as a tool or *Waseelah* to enable them to reach Allah. They never stated that those *Ilahs* which were intricate, physical creations were Gods, Lords or Allahs. Pay heed to what Quran has to say:

**Surah 39:3**

***We serve the Alibath (intricate, physical creations or Ilahs) only that they may bring us nearer to Allah. According to this Ayah it is clear that those Mushrikeens used the idols to enable them to move nearer to Allah and they did not perform any Ibadahs***

*to these idols. According to these Mushrikeens, they performed Sujood and Ibada to these idols in order to obtain their help in arriving nearer to Allah. They never acted in the belief that the idol was God. This truth has to be firmly fixed in your minds.*

**Surah 38:51**

*What! (Has this Mohamed) made all the Ilahs into one Ilah?*

**Surah 38:7**

*We have never heard of it even among the people of our ancestors. This is nothing but creation. This is really an amazing thing.*

The *Abu Jahils* who were *Mushrikeens* clearly understood the *Kalimah* and its *Daleels* (evidences) enunciated by *Rasool(Sal)* that stated there is no other entity besides Allah and he is the only God. They believed that God was formless. However, *Rasool's* words emphasize that God is formless and visible in a definite form at the same time. Furthermore, *Kalimah* states that there is no other *Ilah* other than Allah. Nevertheless, when there are hundreds of thousands of *Ilahs* who have a form the assertion that there is no other *Ilah* other than Allah seemed to be something amazing. That is why they were surprised. Furthermore, the words of the *Nabi* seemed to assess the infinite God as a finite thing. Then how could those people accept this as the truth?

The faith of the *Mushrikeens* was that Allah and the creations which are not Allah are separate. However, *Rasool's* preaching is that there is nothing apart from Allah and whatever appears as many are in fact he himself. What is important here is the fact that *Rasool's* principle is diametrically opposed to the principle of the *Mushrikeens*. This has to be borne in mind.

Another matter is that the deceptionists from amongst us and certain *Ulamas* who are hand in glove with them assert that no one can fathom the real meaning of *Kalimah* and it is only Allah who knows its meaning. They do not think even for a moment as to why God enjoined them to tell the people a sentence which is unintelligible to them. Some others wail that we should not reveal the truth of the *Kalimah* to the people at all. These are nothing but empty dogmas and the consequence of obtuse thinking. May be they think Allah and the *Rasools* are fools. The meaning of *Kalimah* is within the grasp of all the people, but it doesn't follow that all of them will always stand firmly on the side of the truth. The reason for this is *Wahmu* which is ignorance. God has sent the *Kalimah* and the *Nabis* with the intention of

doing away with the blind faith that there are entities other than Allah, and enable man to be an accomplished man in all aspects. *Shirk* which propagates the idea that there are entities other than Allah is the root cause of all the evils in the world. God enjoined the *Nabis* to propagate the *Tawheed* among the people against *Shirk* so that man can live in this world and hereafter with peace and tranquility. As this cannot be understood by people whose analytic knowledge doesn't function, they think that this is something venomous. They murdered and exterminated those people who enunciated the *Tawheed*. Even the present time does not seem to be any different.

**Surah 37: 35, 36**

***If they are told that "There is no other Ilah beside Allah" certainly they will ask haughtily. "What! Shall we in point of fact discard our Ilahs just for the words of an insane poet?"***

Following from these *Ayat* it is quite obvious and abundantly clear that the *Mushrikeens* were aware of the fact that they used their *Ilahs* or the intricate, physical creations as an aid for a purpose or *Waseelah*. It is not at all essential that the people must be kept in the dark regarding these matters. *Ilah* is the singular word and *Alibath* is the plural.

They never accepted those *Alibath* as God or Allah that should be worshipped. They used them only as a *Waseelah* or a tool to enable them to come nearer Allah. Some of the people who are sporting the label of Muslims who are steeped in the principle of the *Mushrikeens* have taken prayers or "*Salath*" as the *Waseelah*. The difference between these sects is only in the modalities of worship and prayer. Their principles are the same.

As those *Mushrikeens* refuted the *Kalimah* and its truth as something contradictory to their experience when the *Nabi* revealed the *Kalimah*, the label Muslims of today refute it and oppose it. Not only that. They try to conceal and distort the Quran which is God's revelation. They make the ordinary, illiterate people grope in the dark by stating that the truthful explanation of the *Kalimah* is found in Hindu religious philosophy. These ignoramus never realize that there are no separate religious revelations for the Hindus and the Arabs and Islam is the only *Deen* that exists from the days of *Adam(Alai)* up to the end of the world. According to the level of development of man's knowledge there are four parts in one scripture or religions revelation. The basis of these four parts (of the scripture) is the *Tawheed* of *Kalimah* and who can deny or refute this? All the other scriptures

in the world arose out of the imaginations of human beings. What the Hindus call the religion of *Vedanta* is nothing but the religious revelations given by the *Nabis* with insertions and interpolations depending on the level of people's knowledge. There is no religion of *Vedanta* or any other religion specific to the Hindus as such.

The truth I have stated here can be verified in the book "*Advaidism*" written by (Professor of philosophy) *Dr. D.A.M.B. Mahadevan M.A.P.* and many other similar writings. The Hindus themselves have stated this fact very clearly. In spite of all this, why do certain people try to distort the truth and spread perplexity among the people, and try to portray those who reveal the truth as betrayers in the human society? It is the lack of development of knowledge and the false sense of honour called *Riya*.

Every object that we perceive in our life has its own individual quality. Considering them altogether and holding that they are not separate from Allah requires an attainment of a level of knowledge that is supreme. Is it *Rasool(Sal)* alone that spread confusion among the people by enunciating the *Kalimah*? By no means so. The 124,000 *Nabis* that were born in the past were engaged in doing the same thing. Even the *Awliya* who were born after the *Nabis* were busy propagating the *Kalimah*. Were these exalted servants involved in this work hoping to accumulate wealth and honour? No. They were active in this work because they wanted to enable man to live a meaningful life obedient to the command of God. Let's activate our common sense. Let's look at the sacred message brought to the world from God by these *Rasools* and *Nabis*.

*Surah 7:59. Long ago we sent Nuh to his people. He said, "Do Ibadah to Allah, for there is no other Ilah other than Him. Beware the torment of a fateful day".*

*Surah 7:65. And to (the tribe of) Aad we sent their compatriot Hud. He said, "Do Ibadah to Allah, my people, for you have no Ilah but Him."*

*Surah 7:73. And to Thamoud we sent their brother Salah. He said, "Do Ibadah to Allah, my people, for you have no Ilah but Him."*

*Surah 7:85. And to Madian, we sent their brother Shu'ayb. He said, "Do Ibadah to Allah, my people, for you have no Ilah but Him."*

**Surah 41:43.** *Nothing is said to you that have not been said to the other Apostles before you.*

(This *Ayah* was addressed to *Rasool(Sal)*)

**Surah 21:25.** *We sent no apostle before you to whom we did not send this inspiration, "There is no Ilah, but Me. Therefore, do Ibadah to me."*

Do discern these Scriptural revelations that I have quoted with a clear mind. All the Apostles that were born in this world were one-minded in two matters. One is the principle and the other is *Ibadah*.

Here what we have to discern with our common sense is the principle that there is no *Ilah* other than Allah is the principle of all the *Nabis* and the *Ibadah* is based on this principle. Though God realizes that this principle is opposed to common knowledge and experience, he emphasizes this principle through 124,000 *Nabis*. Why? Man is forgetful. He has forgotten something. He cannot arrive at his objective if he cannot recall it. Therefore the Prime intention of God is to enable man to recollect and be successful in his quest. We know that the *Musbrikeens* had accepted one God. If the *Rasools* had stated that God is one and Allah is the only one that is worthy of worship, those *Musbrikeens* would have acclaimed them as their Kings. Still many of our Muslims call those who stick to the principle that there is no *Ilah* besides Allah *Kafirs* and *Murtad*. Why do they do this? Ignorance and lack of analytical thinking are the reasons.

They follow the Quran and *Hadith* without thinking. Are so many *Nabis*, *Karamath*, *Muhjisad* and wars necessary to establish a principle that all the people accept readily? No. It is not necessary. So we derive the truth that God gave us all these *Nabis* and the four scriptural revelations to explain a fact which is intractable to human knowledge and guide them in the correct path.

This is the manifestation of the great love and Grace of God Almighty. We fail to analyze it with our discriminating knowledge. We forget that the principle of *Rasool*, the *Mumin* is diametrically opposed to that of *Abu Jabil* the *Musbrik*. Even some graduates who have failed to understand the intricacies consider *Abu Jabil's* principle as the *Tawheed* and *Rasool's* principle as *Shirk*. See in which direction Islam is going? Most of these graduates do not realize that Islam was alive only for 30 years after the *Wafath* of *Rasool(Sal)* and after that it has been distorted time and again. Today most

of the coteries that try to reform the people follow the principles of the *Musbrikeens*.

Now the majority of the people do not have the skill or the time to delve into the scripture. It is quite certain that God will provide the *Hidayath* if the intention to find the truth is sincere. Man who is steeped in the principle of *Abu Jabil* never realizes that he is caught up in the trap of *Lalalath*.

The brief details that have been given so far makes it mandatory on us that we should learn which is the genuine Islamic principle and which is *Shirk* that is diametrically opposed to it. If we do not learn the distinction and be firm in our *Iman*, then we shall lose everything. First of all we have to find out which is *Shirk*. We shall make Quran and *Hadith* as the Judges. I request that we should not take sides and be partisan as long as people in the quest for truth analyze *Shirk* and *Tawheed* and come to an informed conclusion.

If you accept the tenets of Quran and *Hadith*, think of my explanations and clear all your doubts. Though Quran and the *Hadith* seem to be incorrect in your knowledge, don't rush into hasty conclusions. Activate your analytic knowledge. And a process of deep thinking is also essential.

# WHAT IS SHIRK OR MAKING PARTNERSHIP?

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If we analyze the Quran and *Hadith* deeply, it becomes evident that though the sins committed by man are horrendous, by God's grace there may be forgiveness for it, but *Shirk* is something that cannot be forgiven by God. Evidences are innumerable. Let's look at one.

***Surah 4:116.***

*Allah will not forgive setting up partners with Him (Shirk). He will forgive whom He will all other sins. He that sets up partners with Allah has strayed far from the truth.*

There are many similar *Ayat* and *Hadith*. Since *Shirk* is an unpardonable sin by God, definitely we have to distance ourselves from *Shirk*. However, our guides have given us the explanation that making partnership means creating idols and worshipping them. Further, we have been taught that *Shirk* and *Kufr* are one and the same. So far most of us do not know what *Shirk* or making partnership with Allah really means.

If we analyze the Quran and the *Hadith* there is a principal reason for *Shirk* and five other complementary reasons. It is also evident that when the principal reason is addressed, the complementary reasons will cease to function.

Reasons:

- 1<sup>st</sup>- Worship of idols and other intricate creation, i.e. worship of creation by creation itself, performing *Sujood* (performing *Ibadah* to creation by creation).
- 2<sup>nd</sup>- Believing that these physical idols and intricate creations *i.e. Ilahs* will intervene and secure *Safath* with Allah, i.e. creations will help us or enable us to obtain help.
- 3<sup>rd</sup>- Naming the creations as *Ilah* or *Alibath*.
- 4<sup>th</sup>- Stating that Allah has a definite form and confining God to a definite form. (i.e. in *Tasbih*).
- 5<sup>th</sup>- Believing that these *Alibath* or intricate, physical creations have the power to decide gain, loss, good and evil.
- 6<sup>th</sup>- Believing that there are other entities with Allah which are not Allah. That is, believing that Allah is separate and creations are other than Allah.

These six principles or beliefs seem to be *Shirk* according to the Quran and *Hadith*. If we scrutinize further, only one of them is the principal contributory factor for *Shirk* and the other five are just like branch roots that help to strengthen *Shirk*. Let's analyze this with the help of the Quran.

Now let's see worshipping the idols or intricate creations or performing *Sujooth* to them, is it the tap root of *Shirk* or the branch roots? It appears that is not the main tap root; it is only a branch root and *Shirk* will continue to exist even if idol worship is done away with.

**Surah 2:34.**

*And when we said to the angels, "Prostrate yourselves before Adam," they all prostrated themselves except Iblees, who in his pride refused and became an unbeliever.*

Iblees was created out of fire. He belonged to the *Jinns*. Allah ordered only the *Malaks* to perform *Sujood*. There is an intricacy here. It is enough if we consider that though Iblees belonged to the *Jinns* on account of his

*Amals* he belonged to the ranks of the *Malaks*. This is not the proper place to elaborate on this. We shall look at particulars regarding Iblees later on.

Nobody has any doubt regarding the facts that *Adam(Alai)* was a creation similar to us and so was *Shaitan* or Iblees. God has not referred to the *Malaks* who performed *Sujooth* to Adam as *Mushriks* or creators of partners in the Quran. No one can see any similar reference in the *Hadith*. It is Iblees who defied God that incurred his *Labnath*. God referred to Iblees as *Kafir* and not as *Mushrik*. Look at *Surah 2:34* once more.

Quran which informs that the *Malaks* performed *Sujood* to *Adam(Alai)* also informs that some people performed *Sujood* to *Usoof(Alai)*. Similarly, Quran informs that some people performed *Sujood* to *Yahkoob(Alai)*. Thus in the Quran God refers to creations that performed *Sujood* to other creations as *Kafireens* and not as *Mushrikeens*.

#### ***Surah 12:100***

***Then he helped his parents to a throne (couch) and they all fell on their knees and prostrated themselves before him.***

Here God didn't refer to those who performed *Sujood* as *Mushrikeens* or *Kafirs*.

In some *Ayat* of the Quran those who performed *Sujood* are referred to as *Kafirs*. In some other *Ayat* they are neither referred to as *Kafirs* nor as Muslims.

According to this *Ayah* it appears that a creation performing *Sujood* to another creation is *Kufr* and not *Shirk*. *Kufr* is pardonable. So we have to find out why idolatry is *Shirk*. *Inshallah* we shall analyze this matter. At this point you may have a doubt. You may think that a difference exists between *Adam(Alai)*, *Usoof (Alai)*, *Yahkoob(Alai)* and the physical, intricate creations, the *Ilabs*. As living and non-living things are the same as they are both creations, this doubt need not arise. As the source of creation is the same, all creations are of the same basis.

*Adam(Alai)* and the *Malaks* that performed *Sujood* to him; *Usoof(Alai)* and the people who performed *Sujood* to him; *Yahkoob(Alai)* and the people who performed *Sujood* to him and the idols and those people that performed *Sujood* to them are all undoubtedly creations. If a creation performing *Sujood* to another creation is unacceptable, then God wouldn't have ordered the *Malaks* to perform *Sujood* to *Adam(Alai)*.

At this point so many doubts and questions assail us. If a creation performing *Sujood* to another creation is not the chief reason for *Shirk*, then why *Rasool(Sal)* and the *Nabis* before him prohibited idol worship? Why did *Ibrahim(Alai)* break those idols? Why did *Rasool(Sal)* prohibit the idols in the *Kabba*? Our doubt and question is that the contention that idol worship is not the chief reason for *Shirk* is not acceptable. *Inshallah* we shall find the correct answer to this question.

There appear to be many reasons why people should not perform *Sujood* to the physical, intricate creations. They are:

1<sup>st</sup> Reason: Allah who is referred to as *Wajibul Wujud* remains an indestructible truth (*Haq*). All creation including the physical intricate *Ilahs* are impermanent properties or attributes that appear and disappear (*Shifath*). The property is the attribute and appearance of the object. They are just like imaginary manifestations. They change every instant, impermanent and cannot carry out an activity apart from the object. Therefore it is pointless worshipping the attribute rather than the basis or object. Those who do not understand what creation is will find it difficult to understand this as well.

2<sup>nd</sup> Reason: Allah who is referred to as *Wajibul Wujud* is beyond all borders, parameters, time and space. He is inconceivable to human knowledge and omnipresent. The creations on the other hand are diametrically opposed to *Wujud* and mere appearances and manifestations. Therefore a creation that is measurable should not be worshipped. If we consider the *Ilah* which is a creation as Allah, we will have to worship all creations in the universe. It is beyond the capacity of human beings. Furthermore, if someone believes the *Ilah* which is a creation as Allah and worships it, it amounts to a sin of limiting God to a definite *Surath*. If one believes that the created *Ilahs* are not Allah and they are worshipped as *Waseelah*, then this worship is not meant for Allah and it is for something that is imaginary. Furthermore, it leads one into the *Shirk* that there exist with Allah entities which are not Allah. If one worships an idol believing that it is not Allah, then it is *Shirk*. If one worships an idol believing it to be Allah then it becomes *Kufr*. Therefore, if we want to

be free from *Shirk* and *Kufr*, then we should give up idol worship (or worshipping the creation) *Kufr* is a pardonable sin, whereas *Shirk* is unpardonable.

- 3<sup>rd</sup> Reason: The real nature of *Insan* is *Baatin* and his body is *Lahir*. *Insan* has a form and he is formless at the same time. The *Ilah* which is a creation has form only (name). When we look at *Insan* and all the other creations, the status enjoyed by *Insan* is very high and he is capable of ruling over all the creations. The creations are at a lower status. Therefore, *Insan* who is at a higher level or Status must not pay homage to another creation which is at a lower level.
- 4<sup>th</sup> Reason: The form or manifestation of the creation that is worshipped becomes firmly fixed and reinforced in one's mind that certain intricate scenarios that may appear during contemplation of God will be intruded upon. It will hamper the manifestation of genuine "*Rooyah*" and "*Musahidah*".
- 5<sup>th</sup> Reason: The most significant reason is that the one that worships *Ilah*, the creation believes that it is not Allah and it will only enable him to go nearer Allah. This becomes the most despicable *Shirk*. That is, this worshipper believes that there are other entities with Allah which are not really Allah which is undiluted *Shirk*. The belief that there are other entities with Allah which are not Allah is making partners or equals and pure *Shirk*. We have to patiently comprehend this with the help of the Quran and *Hadith*.

There are some other intricate reasons as well. They cannot be understood easily by anyone other than those exalted servants who follow the authentic pathway to God meticulously.

***Surah 16:49.***

***To Allah bow (Sujood) all the creations of the Heavens and the Earth, and the Malaks too.***

There are many more similar *Ayat*. If all the creations of the Heavens and the Earth perform *Sujood* to Allah, then there is some bewilderment caused to common sense. Most of the people on Earth perform *Sujood* to idols. When human beings worship stone, sand, gold, silver, animals, birds

and imaginary pictures, how can God say that everyone performs *Sujood* to Allah? If the creations are not Allah, then can what God and the Quran say be not true? It is not so. What the Quran states is the truth. God has said "*Walillahiyasjub*"—whoever is worshipped by anyone in whatever fashion, that worship goes to Allah and no one else.

The attribute or property or the whole universe cannot be separate from the object or *Wujud*. The object and the attribute are one and the same. The attribute is *Labir* and the object is *Baatin*. Therefore one who performs *Sujood* to the attribute which is *Labir* in fact does so to the object. However, he never realizes it as he believes that the property and the object are separate. Since this man is entangled in this *Shirk*, though his worship is not accepted, there is no doubt that the *Sujood* he performed is due for Allah. Since his *Iman* is that the idol to which he performed *Sujood* is separate from Allah, the *Sujood* performed by him originated from his own desire. This will not be accepted. It is true that his *Sujood* is finally due for Allah. However, on account of his *Shirk*, it is fruitless. Therefore God's word cannot be untrue.

***Surah 5:90***

***Believers, wine and games and games of chance, idols and divining arrows, are abominations devised by the devil. Avoid them, so that you may prosper.***

According to the above *Ayah*, think about it and get it clear that idol worship amounts to a sin like gambling and liquor addiction. Keep it in your mind that performing *Sujood* to an idol in the belief that it is separate from Allah is pure *Shirk* and doing the same in the conviction that it is one of the manifestations of Allah is *Kufr*. However, it is not true that we are free from *Shirk* if we give up idol worship only. Because *Shirk* is not confined to idol worship only. It is one of the complementary reasons for *Shirk* and not the principal reason. Do not get confused that I support idol worship. I have only stated the propriety of idol worship. It doesn't mean that I support it.

## THE 2ND REASON FOR SHIRK

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Believing that the physical intricate creations or *Ilahs* will enable to or help people to go nearer Allah or to obtain help or intervene by way of *Saffat*.

### *Surah 39:3*

*We perform Ibadah to Alibaths only that they may bring us nearer to Allah.*

This is the statement of the *Mushrikeens*. If we analyze this, this doesn't seem to be the principal reason for *Shirk*. This is only a contributory factor. Though we consider *Rasool* as separate from Allah we place our faith on the *Saffat* of *Rasool*. The *Quran* and *Hadith* explain that the one who is permitted by Allah will perform *Saffat*.

### *Surah 43:86*

*Those whom they invoke besides Him have not the power to intercede (Safath) for them. None can intercede for them save him who knows to truth and testifies to it.*

Is it not evident in this *Ayah* that the *Awliya* and *Anbiyaa* are capable of *Saffat*? Believe at least now that the contention of *Wahhabis* and *Thableek* groups that the *Rasool* and *Awliya* have no power of *Saffat* is a gross distortion of *Quran* and a lie. According to this *Ayah* those whom Allah chooses are entitled to perform *Saffat*. In order to reach Colombo we engage a vehicle like a car. We have no doubt that this vehicle will take us to Colombo. This is not *Shirk*. If we consider this as *Shirk* then life will be impossible. We place our trust on an Attorney-at-law in order to win a case in a court of law. This is not *Shirk*. We ask for *Saffat* from an official in order to get an official post. I place my trust in my certificate and depend on it in order to become

a *Moulvi*. We rely on the support of a gun in order to shoot an animal. No creation can survive without depending on another creation. A certain dependence on another active or inactive creation is not *Shirk*. A doubt may arise here. In that case why do Quran and *Hadith* describe it as *Shirk*?

In a situation where one creation relies on another for help, there is an expectation that creation will provide the help on account of its own inherent power or capability. Only this faith gradually gets converted as *Shirk*. Creation is the *Malbar* with God's imagination having its own colours and forms. The power of energy that is evident in the creation is that of God and not that of the creation.

***Surah 2:165***

***All might is His alone, and Allah is almighty.***

Creation points merely to a name. God is the word, and the object denoted by the word and the energy in that object. Any object in the whole universe is not one separate from Allah. The energy associated with it is the energy of God. It is not the energy of the creation, whether one derives good or bad consequences from that object, it remains the energy of God. There is no other philosophy other than this philosophy of God's energy. There is only one philosophy that is universal. Philosophy means truth or *Haq*. The concept of Oneness of Being is the lifeblood of Islam. If we consider that there is Allah, and other entities besides Allah, then that is the principle of the *Mushrikeens*. How is this possible? If there are others with Allah, which are not Allah, then they have separate truths and separate energies. It will mean that instead of one philosophy, there are so many philosophies. This is what is meant by *Shirk*. This is only man's mental bewilderment and not the truth. Man will never accept the truth except with the help of the *Kalimah*. It is about 1400 years since the *Kalimah* got distorted. How can the majority of the people today perceive the truth?

Just like a Muslim relies on a creation to achieve anything, a *Mushreek* relies on an *Ilah* which is a creation. There is no distinction between these two sects. Here, observe a *Hadith* quoted by the label "*Thableek*."

Even if the strap of a slipper snaps, seek Allah's assistance (This is the *Hadith*).

This is a genuine, authentic *Hadith*. However can those Muslims who assert that there are other entities other than Allah live by this *Hadith*? No,

they can't. Absolutely can't. Even if they pray for a thousand years, God will not descend from *Arsb* and repair the slipper. Only another creation such as man, *Malak* or *Jinn* has to do the job. Therefore, their philosophy or ideology is simply a dogma that has no practical value.

However, a *Mumin* can organize and follow this *Hadith* in his life. Following the *Kalimah* and its *Daleels*, a *Mumin* has the *Iman* that apart from the only genuine entity which is *Ahad* and oneness and its attributes, there is no other thing in this universe. He believes that whatever creation he perceives, that creation is Allah's *Malbar* or manifestation and the energy that *emanates* from that *Malbar*, whether it is good or bad, is the energy of Allah. He mended his slipper with the help of the cobbler. Since the name and *Surah* of the cobbler is understood as mere imagination, he sought and obtained help from Allah. It is He that provided that assistance. Therefore what this *Mumin* stated is the truth that is revealed by the Quran and *Hadith*. This is applicable in practical life. What the *Musbrik* says is mere imagination and impractical.

Therefore believing that creations are separate from Allah and seeking help from them is *Shirk* and believing that all creations are manifestations of Allah and seeking assistance from them is *Tawheed* (unifying).

# THE 3RD REASON FOR SHIRK

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Naming the physical, intricate creation as *Ilah*. If we analyze this matter, we can infer that it is also a complementary reason and not the principal contributory factor.

*Surah 27:64*

*Another Ilah besides Allah?*

*Say: "Show us your proof, if what you say be true."*

*Surah 4:171*

*Allah means one Ilah.*

*Surah 43:34*

*It is He who is Ilah in Heaven and Ilah in the Earth.*

Look at these *Ayat* very minutely. When there were 365 *Ilahs* inside the temple of *Kahba*, God asks whether there are other *Ilahs* besides Allah. History gives evidence that there were millions of *Ilahs* in those days. If that is the case, it would have been possible to respond "yes" and take one of those idols and show it to *Rasool* or Allah. Why didn't the *Mushrikeens* do that? Not only the *Mushrikeen*, but no one else in the world could do it. Why?

When the *Kalimah* enunciated by *Rasool* and its *Daleels* emphasize that in the whole universe there is nothing but Allah, which idol from which world can be shown in response? Whatever we show, Allah and *Rasool* firmly maintain that it is nothing but Allah.

**Surah 34:27**

**Say: "Show me those whom you joined with Him as partners. Nay (you will not). Allah alone is wise and mighty.**

When God has revealed in this *Ayah* that the term *Ilah* indicates a Common Noun with the combined and apparent universe and the creations and the idol created by man, on what evidence can we rely to prove that these are *Ilahs* other than *Allah*? No such evidence exists. This *Ayah* is a challenge from Allah. Anyone can make an attempt to gather and produce evidence to prove that other entities exist with Allah which are not Allah. It is an impossible task.

Do look at the next *Ayah* as well. Allah means one *Ilah*. It is He who is *Ilah* in Heaven and the Earth. We have heard that God to whom the Muslim's worship is due is in *Arsb*. Well. Who is the God that is worshipped as the *Ilah* on Earth? Aren't they the idols which are nothing but creations?

Wherever the term "*Ilah*" is used in the Quran, you can see it very clearly that it is used as a common noun combining and unifying the creation and the creator. Therefore, it is not *Shirk* to give the Common Noun name *Ilah* encompassing many things to an idol. As we mentioned previously, naming it as *Ilah* becomes *Shirk* only when the creation is considered as other than and separate from Allah.

There are many other instances in Quran where the Common Noun is used to indicate creation. I propose to give you one or two.

**Surah 22:65**

**Compassionate is Allah and merciful to men. (In this Ayah God reveals his holy names as Rabeemun and Raufun).**

**Surah 9:128**

**There has now come to you an apostle of your own. He knows your thoughts and he is one who is compassionate and merciful to true believers.**

Even in this *Ayah* the names are given as Raheemun and Raufun. Allah is compassionate and merciful to all human beings. Rasool (*Sal*) is compassionate and merciful only to *Mumins*. Though such distinction exists, God has revealed to *Rasool* his hallowed names.

Similarly, God has used some of his holy names with many other *Nabis* as well. This is evident in many places in the Quran. However, there is an intricacy in this. Individual creations have not been referred to as Allah anywhere in the Quran and *Hadith*. In a few places the word Allah has been used only as "*Istikhara*" or the borrowed tradition.

The Arabs naming the worshipped creations as *Ilah* is not *Shirk*. However, the belief that they are separate from Allah is the cause of *Shirk*.

# THE 4TH REASON FOR SHIRK

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The belief that Allah is restricted in form (*Tasbih*). The faith that He is bound to a particular complexion, appearance, form or *Surath*. When we analyze this aspect it is clear that it is a contributory factor and not the root cause. Furthermore, it appears to be *Kufr* and not *Shirk*. There is evidence for this in the Quran and *Hadith*. The *Ehud Nazarras* who are *Ahlul Kitabees* restricted God to things that had form (bound to *Tasbih*). The *Ehuds* believed that *Uzayr(Alai)* was the son of Allah and the *Nazarreens* believed that *Isa(Alai)* was Allah's son.

## **Surah 9:30**

*The Jews say Uzayr is the son of Allah, while the Christians say Al-masih (Isa) is the son of Allah. Such are their assertions by which they imitate those who disbelieved before. Allah's curse be on them! How they are turned away (from the truth)!*

According to this *Ayah* it is very clear that the *Ehud Nazarreens* who are *Ahlulkitabis* are *Kafireens* and not *Mushrikeens*. Therefore, there is a world of difference between *Kufr* that restricts God within *Tasbih* and *Shirk* which equates Allah with other entities that are other than Allah. God has provided ample explanation in the Quran that the food and women of *Kafir's* that are *Ehud Nazarreens* as *Halal* for *Mumins* and the food and women of *Mushriks* as *Haram* for *Mumins*.

## **Surah 2:221**

*You should not wed idolatresses (who is Mushrik), unless they embrace the faith (have Iman). A believing slave-girl is better than an idolatress, although she may please you. Nor shall you wed idolaters, unless they embrace the faith (have Iman). A*

*believing slave is better than an idolater, although he may please you. These call you to the fire; but Allah calls you, by His will, to Paradise and to forgiveness. He makes plain His revelations to mankind, so that they may be mindful.*

**Surah 5:5**

*(O believers) All good things have this day been made lawful to you. The food of those to whom the Book was given (Ahlulkitabīs) is lawful to you and yours to them. Lawful to you are the free, believing, virtuous women, and the free virtuous women from among those who were given the Book before you, provided that you give them their Mahars and live in honour with them, neither committing fornication nor taking them as mistresses. He that denies the faith shall gain nothing from his labours. In the world to come he is of the losers.*

When we analyse *Ayah* such as these, it is clear that restricting God in *Tasbih*, *Surah*, form or *Labir* is *Kufr* and not *Shirk*. There may be a question arising as to why it is not *Shirk*, but *Kufr*—a very justifiable question. The response is in the Quran:

**Surah 57:3**

*He is the first and the last, the visible and the unseen. He has knowledge of all things.*

According to the rule of this *Ayah*, *Iman* is the faith that Allah has both visibility and invisibility. As the *Ahlulkitabīs* have *Iman* regarding the manifestation or *Labir*, it is deficient and not perfect. That is why God calls them *Kafirs*. Similarly, as most of the Muslims accept *Baatin* and not *Labir* and are in the status of *Ahlulkitabīs* they have *Kufr*. There is only a part of *Iman* that is evident in them. However, as *Mumins* have accepted both *Labir* and *Baatin*, they have *Iman* that is wholistic.

Now let's activate our discriminating knowledge which is common sense. If Allah is invisible, then he has a defect which is an inability to manifest Himself. If we consider Him as one having a definite form, that also leads to a deficiency. Allah has the name *Samad* which means He is not deficient in anything. He is perfect and without any needs. There is no room to find fault with Him. If we accept the power of both evident and immanent then we accept the fact that God has no needs and He is omnipotent. Accepting God's *Labir* and *Baatin* is the beginning of *Iman*. There are other realities

beyond this as well. Evident points towards the *Marthaba* of creation. Immanent refers to “*Kunhu*” which is a state of basic self-existence and which is diametrically opposed to creation.

If we consider that these states are the characters of the same *Wujud*, it will mean that He is oneness that is all powerful. There is a precise and intricate secret of wisdom here. That is why God doesn't refer to Allah or *Rabb* in *Ayah* 57:3 explicitly. He uses the term “*Hu*” which means He or That. This term embraces living and non-living things, and beings with all levels or status of knowledge. According to the tradition of *Istikbara* we consider that this “*Hu*” points to Allah or *Rabb*. If we believe that Allah has the ability to be visible and invisible, then we face another controversy. If he is all powerful, doesn't he possess the power or affinity to come out with lies? If it is so, then we will not be able to accept the Quran and *Hadith*. It is on account of such perplexity and confusion of thought that *Abdul Wabab Najithi* and his followers like *Ilyas* state that lying is not beyond Allah. They follow such assertions in practice. They do not accept the *Ayat* and *Hadith* that go contrary to their knowledge. Therefore, it becomes very crucial that we have to assert and explain the fact that Allah will not lie.

As the creation *Labir* is the imagination of the knowledge of God, lie or falsehood is the imagination of the creation. God's imagination is permanent (stable). This can undergo changes but is always indestructible. What exists continues to exist. It cannot be destroyed. The falsehood that took shape in the imagination of creation doesn't exist. What doesn't exist will continue in that state of non-existence. What doesn't exist cannot be existent. Therefore, the lie (which manifests itself in word and deed) which is in the imagination of the creation is the perplexity, illusion and confused knowledge of the creation. It is not something genuine. Therefore, lie relies on the creation and not on Allah. If Allah is “*Haq*”, how can lie exist with Him? It is incompatible. There is no such thing as lie to exist with him. If lie can exist with him, then doesn't it follow that He has equals. This is nothing but pure *Shirk*. The non-existing thing is always non-existent. Therefore, it cannot co-exist with what exists. It cannot be linked. If someone tries to attempt it he should be categorized as cattle that have no mental development.

We shouldn't forget the fact that there is direct contradiction between the creator and the creation. If the creation is capable of lying, then it is an absolute truth that the creator will not lie. The creation is a fact. However, the lie which is an aspect of the creation is non-existent. It is mere perplexity. Here we are faced with another doubt. When we say that the *Labir* that is

manifest in the creation is nothing but Allah, isn't it true that the lie that was manifest in (*Labir*) the creation is that of Allah? We cannot say that the knowledge of Allah comes to an end only with the consideration of *Labir* and *Baatin*. The reason is that *Labir* and *Baatin* are bound with human knowledge through perception and inference derived from the thought process. However, *Wujud* or *Thaath* is something that is beyond the parameters of human knowledge. Therefore, *Labir* and *Baatin* are something that exists in our knowledge as a *Marthaba* that was assumed by us. In this *Marthaba* the name that is given to *Wujud* is *Rabb*. Since this is within the parameters of human knowledge man can explain it and he can understand the same.

God in his basic nature (*Kunhu*) is not *Labir*, *Baatin*, *Awwal* or *Ahir*. There is no name and there is no one to perceive this. This is a solitary thing. Nobody knows anything about it. It is only an inference of human beings that such a thing exists. And Quran and *Hadith* are the basis of such inference. This inference cannot be proved by any other means. It is only through experience that one gains proof. When we perceive (the appearance of) a substance, we see *Labir*. What we saw is the reality of the substance that is real and stable. There is no doubt in this. Now if we close our eyes, the substance disappears and is *Baatin*. Why did the object that was *Labir* (manifest) change into *Baatin*? This is a bafflement caused by our visual sense organ namely the eye. The object that vanished when we closed our eyes continues to exist in our mind as registered by our power of remembrance. However, the external eye doesn't see this. On the other hand our mind or knowledge sees it. So the object which is known to our knowledge is *Labir* and the one that is perceived by the eye is *Baatin*. Similarly, the object perceived by the eye is *Labir* in one's knowledge and the object in one's mind is *Baatin*. The external mind used the eye. The internal mind used the power of recalling. Therefore, the cause for *Labir* and *Baatin* are the control of senses and the power of remembrance. Now, if we analyse with a clear, neutral mind we come to the conclusion that *Labir* and *Baatin* are one and the same. As we cannot exercise any control on *Wujud*, it has no *Labir* or *Baatin*. We have to realise that the creation of *Labir* and *Baatin* and *Haq* that is beyond their Ken are one and the same. That is why the *Ayah* 57:3 was provided. Furthermore, if we realise what is implied by "*Hu*" where God or creation is not explicitly pointed to, then we comprehend the truth of that *Ayah*. Deficiencies are caused by the perplexity of the creation. Deficiencies and offences are perceived on the basis of law, but Allah is most pure and blameless.

Diametrically opposed natures are essential if something is to register in human knowledge. Otherwise, the senses wouldn't function properly. The discriminating knowledge, speculation, inference and analysis will not be there. Only when the human being understands the link between cause and effect, he will be thoughtful, speculative, analytical, calculating, objective and be one with a common sense or discriminating knowledge. So he needs truth and falsehood. These two aspects that are evident in man are two states brought about by the confusion in his knowledge and they are not permanent. Today's science originates from a point where things are analysed and links between cause and effect are established. This can develop much further. However, there is an end to this. From the state of realization that even the linkage between cause and effect is also the result of perplexity and confusion, commences the continuing infinite knowledge (i.e *Nuburwath, Vilayath*). Creation cannot even conceive the end of this knowledge.

The terms *Lahir* and *Baatin* were provided to the discriminating knowledge of man in order to delve into and explain this endless, infinite knowledge and guide him in the proper path. The terms *Lahir, Baatin, Haq, Baatil, Abd and Rabb* are provided in Quran in order to enable human knowledge to attain its self-state. The unique nature of these terms is the objective of paving the way to success in this life and the hereafter. *Abd* has a corresponding pair. *Abd* that has a pair perceives truth and falsehood also as a pair. *Rabb* has neither truth nor falsehood. What it has is only its self-nature. Man perceives it as something existent and non-existent. This is forgetfulness, perplexity, confusion or *Wahmu*. There is another inevitable question arising here. They ascribe (*Haq*) truth to *Rabb*. Truth is the opposite of falsehood. So, falsehood must exist. This is the question.

In point of fact, that is not the case. When God is referred to as *Haq*, man tends to equate it as opposed to falsehood which he infers on the basis of his experience. This is the wrong approach and explanation. The term *Haq* or truth is used to refer to something stable, permanent and everlasting. This doesn't mean that it is opposed to falsehood. In our language usage we can refer to it as the unadulterated truth. What is implied by it is stable, everlasting and sustainable.

Another intricacy is that we refer to *Wujud* as *Haq*. *Haq* means the truth. If falsehood is incompatible with truth, then how can *Haq*, the truth, come out with lies when falsehood is not one of its aspects?

Definitions can be provided to *Awwal*, *Ahir*, *Labir* and *Baatin*. They can be brought into the parameters of knowledge as well. And you can give a definition to this knowledge. However, by these academic attainments one cannot give a complete and perfect definition to *Wujud* which is referred to by the name Allah. All those definitions given to us are based on the inferences we draw out of the Quran and the *Hadith*. All the *Shifaths* which are the *Wajibs* of God have the same basis. They are within the confines of human knowledge. However, considering that *Thaath* comes under the confines of the controlled and restricted human knowledge is a big blunder. This consideration brings forth the perplexity and confusion that He is capable of falsehood. Human knowledge is split and scattered in its nature. *Ikhlās* the foremost among *Ibadahs* has the focusing of scattered knowledge as its objective. We can call this as concentrated, unified thought. In order to achieve this *Ikhlās*, desire (wish) is essential. Though desire and hatred are the products of one's environment, it is not under the control of human knowledge.

When human knowledge is unified and focused there are no differences as many. Human knowledge is in actual fact not there. The present knowledge doesn't have the name of discriminating knowledge. At this state, not only words such as *Labir*, *Baatin*, *Awwal*, *Ahir*, *Abd* and *Rabb* but symbolic codes such as language, number, and letter also disappear. Whatever that exists is in existence. It has no name. There is no truth and falsehood which are confusions in human knowledge. There is nothing as truth and falsehood. Deficiencies and offences are the imaginations and inferences of creation that is bound in *Kalaqathir* (*Hukum*). God cannot have any offensive deficiency or falsehood. Therefore, the assertion that God may lie and Quran is defective are the arguments of cattle like those of *Abu Jahil's* coterie where common sense is dysfunctional.

# THE 5TH REASON FOR SHIRK

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The belief that *Ilahs* which are intricate physical creations can bestow good and evil; profit and loss and gain and misery. When we analyse this, it is clear that it is a contributory reason for *Shirk* and not the root cause of *Shirk*. The *Mumins* and *Mushriks* have equal faith that the (objects) creations which most of the people believe as separate from Allah can provide qualities. Everyone knows that the property of fire is scalding and burning. The Quran, *Hadith*, common sense or experience do not contest the fact that each and every creation has its own peculiar nature and properties. The *Mushrik* and the Muslim believe that certain medicines have the power to cure particular diseases. The Quran speaks about so many medicines. The *Nabis* have recommended so many medicines. They have practiced medicine. There are so many evidences to establish this. Both the *Mushriks* and the Muslims accept that food will satisfy hunger and water will quench one's thirst. They believe that all creations are separate from Allah. Since the particular creation they have selected is a single basic matter, they tend to believe that the particular creation gave them the desired qualities. Thus further to committing the serious blunder of believing that there are other Gods other than Allah, they fall into the mire of believing that there is some other power in creation which is equal to or more potent than the power of Allah. That is why this belief becomes pure *Shirk*.

*Surah 53:43*

*Definitely it is Allah that moves you to weeping and laughter.*

*Surah 32:13*

*Had it been our will, we could have guided every soul. But my word shall be fulfilled: "I will fill the pit of Hell with Jinn and men, all together".*

On whatever occasion, in whatever object, in whichever form energy is generated, it is the energy of *Rabb* and not that of the creation. The assertion itself that creation is a separate *Wujud* and its energy is peculiar to it is *Shirk*. A confusion might arise here. If the energy that emanates from the creation is that of Allah, why not accept that even the falsehood that is attributed to creation is that of Allah? Falsehood is a confusion in the knowledge of the creation. This is an action that is dependant on the right of the creation for self-determination. However, the energy behind this action is that of Allah. Man who is ever steeped in perplexity uses this energy in the wrong way. As long as the right of self-determination exists, this blunder should be attributed to the foolhardiness of man. This is derived on the basis of the jurisprudence of *Adaalat*. These details are sufficient for *Karwasis*.

Though compassion and anger are two different traits, their origins and objectives are similar. Though *Lalalath* and *Hidayah* appear to be different, the basis and the objective are the same. Similarly, when we realise that truth and falsehood that emanates from us belong to the same basis and their objectives are the same, there won't be any problems. Our knowledge becomes clear. (When I explain the term "*Baatil*", I shall provide certain intricate techniques along with it. So I advise you to be patient). A *Mumin* is different. He has the *Iman* that the whole universe and all the living and nonliving things in it are the manifestations of Allah. Whatever characteristic is evident in whatever object, he believes that it is the attributes of Allah. He perceives that in every *Marthaba*, in every *Surath* and in every character Allah appears and that each and every *Marthaba* is established and strengthened by a particular law (*Hukum*). This person sees not only God and His characteristics, but also he sees every creation separately as well, using the laws meant for each and every creation. He cannot go beyond the commands and prohibitions. He cannot have even an atom of *Shirk* in him. He is a genuine *Mumin*.

Therefore, believing that creations are separate and other than Allah and that they have the power to elicit attributes is absolute *Shirk*. And with the *Iman* that there is nothing apart from Allah, when someone believes that it is God who is in the *Marthaba* of creation that gave the properties or attributes, there cannot be any *Shirk* in this. Therefore, the factor that changed the belief that creations can provide properties or attributes into *Shirk* is the faith that they are separate from Allah. If the belief that creations can provide relief is *Shirk*, except those exalted servants of God who follow the *Tawheed* nobody else can escape from *Shirk*. The only way of obtaining the grace of Allah is to comprehend the *Tawheed* and gain knowledge. On the contrary, if one thinks and acts in the belief that Allah and creation are separate, all

his activities including eating and drinking will be *Ibadahs* performed for the glorification of creations which are not Allah. This is the truth of considering one's mental desires as God. Nothing exists beyond and separate from Allah. However, when man in his ignorance treats creation as separate from Allah, it is tantamount to *Shirk*. The caution that you shouldn't seek assistance from those who are not Allah, seems to convey the notion that there are entities which are separate from Allah but in point of fact it is not so. This point envisages a long explanation. *Inshallah* we propose to provide the explanation in the forthcoming sixth reason for *Shirk*.

# THE 6TH REASON FOR SHIRK

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The belief of one that creation is different and separate from Allah. It is the belief that Allah is an individual and separate entity and creations are separate. To explain it in greater detail it is the faith that physical, intricate idols like *Mujarrath*, *Laat*, *Ujja*, *Manas* and the *Ilahs* were created from nothingness by God. When we subject this belief to serious probing and scrutiny in the light of the evidences from the Quran, Hadith, discriminating knowledge, *Ijma* and *Kiyas* of *Awliya*, we invariably come to the inescapable conclusion that this blind faith is pure *Shirk* that Allah cautions us against. Furthermore, it is evident that this blind faith led the previous five causes to contribute to *Shirk*. In point of fact this was the lunatic principle that *Mushrikeens* like *Abu Jabil* adhered to. It is to clean up society of this principle of imbeciles that 124,000 *Nabis* were sent to this world and *Subufs*, scriptures and *Muhjisaths* were provided. And finally, *Rasool(Sal)* embarked on many battles for the same reason.

## *Surah 34:27*

*Show me those whom you joined with Him as partners. Nay (You will not). Allah alone is Wise and Mighty.*

## *Surah 28:74*

*Remind them that on that day He will call out to them saying, "Where are those whom you alleged to be My (equals) partners?"*

## *Surah 26:213*

*Call on no other God (Ilah) besides Allah, lest you incur His punishment.*

According to the provisions of these *Ayat* it is plainly visible that the intricate, physical idols which are worshipped lead to the perplexity that they are individual *Wujuds* and that muddled up faith is *Shirk* or joining. At the same time we must not forget the fact that the *Mushrikeens* who worshipped any *Ilah* didn't consider it as Allah.

The faith that though the physical intricate creations or *Ilabs* are not Allah, they are capable of providing attributes leading to *Shirk* on the basis of power the creations or *Ilabs* too possess. Since it is derived that the power of God is wielded by entities which are not Gods, it is inferred that creation enjoys an equal status with God not only in power but also in *Thaath*, *Shifath* and *Asma*. This is *Shirk* pure and simple. Engaging in *Amals* with this belief is unproductive. Furthermore, those *Amals* might backfire bringing upon the performers just the opposite consequences or curses.

**Surah 8:22**

***Definitely the meanest beasts in Allah's sight are those that are deaf, dumb and devoid of reason.***

**Surah 50:5**

***Yes, they denied the truth when it was preached to them and now they are confused.***

(This *Ayah* is meant not only for the *Ahlul Kitabis* but also for us).

All the *Nabis* primarily emphasized on *Iman* on the basis of the *Kalimah* with a view to removing this insane blind faith (psychological affliction) indulged in by the *Mushrikeens* whose discriminating knowledge was dysfunctional and bring about the realisation of the truth. They preached the religious revelations with some strict conditions so that people's discriminating knowledge can gradually function, and contemplation can set in. Some who do not comprehend this, assert that these religious revelations do not have any scientific basis and they have been formulated on the basis of blind faith. They do not realise that as long as the uncontrolled and scattered thought process is not unified and focussed, it is not possible to arrive at the truth. We have to realise that the control of the mind is the pre-requisite to focus the thought process.

After the demise of *Rasool (Sal)* and after about 30 years the truth of the *Kalimah* was defiled and distorted by certain people and the wrong interpretation has been imposed on it. If you analyse the *Tafseers* very

minutely and with meticulous care, this truth becomes evident. The majority of the people of today assert that they have accepted the Quran and *Hadith* whole-heartedly. However, when someone comes forward to expound the truth of Quran and *Hadith*, they dub him as a *Kafir* or *Murtad*. Why? Though most of the people pay lip-service to the Quran and *Hadith*, in point of fact they have not accepted them meaningfully. They follow the path of habits and traditions. They do not read or analyse the Quran or the *Hadith*. When you query some *Moulvis* that practice *Wahabbism*, they say that these are the distortions of *Shaitan*, outcome of the non-acquaintance with the Arabic language and brought about by the influence of Hindu Philosophy and try to gag those who need to know.

The truth is that these *Moulvis* do not comprehend the *Tawheed*. Furthermore, they think that if they get involved in this deeply, they would be exposed as mountebanks and their frauds would be brought to light.

**Surah 42:45**

*Let those who engage in unfair and perverse arguments regarding our Ayat, realise that they have none to protect them and cannot find a way.*

**Surah 10:39**

*Indeed they disbelieve what they cannot grasp. and the Daleel (evidence) of which have not reached them.*

Furthermore, in those *Madrassas* of today mostly the *Ilmu* of *Tawheed* is not preached. Therefore, the life blood of Islam namely *Tawheed* is something unknown to them.

Some of the *Dajjals* who are among the *Thableek* groups that try to interact with us resort to a ploy in order to distort the truth of the *Tawheed*. They assert that the *Tawheed* that is being expounded on the basis of Quran and Hadith is nothing but the *Athvaitam* of the Hindus, the genuine *Tawheed* of Quran is prayer and that creation is separate from Allah. Not only that! They say that one should not look at the Quran and *Hadith* from the point of view of discriminating knowledge and that religion is mere faith that is beyond discriminating and analytical knowledge. These people who believe that religion is blind faith and it cannot be brought within the purview of discriminating knowledge, emphasize prayers forcefully and energetically. Why?

In fact they cannot activate their own discriminating knowledge properly. So they are comparable to a herd of cattle. Since they are the coterie of *Abu Jabil* and the *Shaitanic* followers of *Abdul Wahab Najith* the art of distortion comes to them naturally. At this point I wish to quote only one *Hadith* of *Rasool(Sal)* regarding the nature of the foolhardy *Thableek* group of today.

### ***Hadith***

***I heard with my ears what Nabi(Sal) said. In the final days a coterie of people consisting of children and foolish men will emerge. In external appearance they will support virtue (of prayers). However, Iman will not descend below their gullets. Just like an arrow on its way towards its target they will leave religion.***

***Reported by: Ali(Rali)  
Authority: Buhari***

### ***Surah 63:3***

***That is because they believed and then renounced their faith; their hearts are sealed so that they are devoid of understanding.***

### ***Surah 63:4***

***Oh Nabi! When you see them their figures please you and when they speak you listen to what they say. Yet they are like propped up beams of timber. Every shout they hear they take to be against them. They are the enemy. Guard yourself against them. Allah confound them. How perverse they are!***

The founder of this coterie of deception is one called *Ilyas*. Some people think that this group (*Thableek*) is one that can persuade people to engage in genuine prayers, but upon my word this group is not bent on persuading people to pray. The goal is to establish a new crowd of people. You can get evidence regarding this matter from page 205 of his book "*Ilyas Aur Unkithbithafath*" (*Ilyas* and his religious call). The author of this book is *Abul Hassan Nathviyas* (companion of *Ilyas*). In that case why does the *Thableek* that wishes to interact with us call us for prayers?

Their principles cannot be imposed on the people without an authentic label of disguise. If the people are aware of their principles, they will distance themselves from this group. That is why as a ploy to attract the people they masquerade as people that call for prayers.

## SOME ASPECTS OF GLOSSARY

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What is the truth enunciated by the *Kalimah*? What is *Tawheed*? If we wish to realise these matters deeply we have to learn the true meanings of the terms *Awwal*, *Akhir*, *Labir*, *Baatin* and *Aleem* which occur in the Quran and *Hadith* (The hallowed names of Allah). This scriptural utterance is one of the foremost *Daleels* given by *Rasool(Sal)* as evidence after he revealed the *Kalimah* and enunciated its meaning. It is an inescapable fact that those who do not comprehend it properly will not be able to achieve *Iman* through the *Kalimah*. People who do not understand this fact distort the Quran and *Kalimah* according to their whims and fancies and live in the false belief that they are *Mumins*.

*Awwal* means beginning, origin or commencement. *Akhir* is the opposite of *Awwal*. *Akhir* means the end or conclusion. When we analyse these words they appear to be inappropriate to be used to denote the hallowed names of God. When we say beginning, origin or commencement then it would mean that it didn't exist before that. Similarly, when we say the end or conclusion then it would mean it doesn't exist after that. This matter is appropriate to creation. Only a substance that was not in existence before can have a beginning and an end. God is of eternal life (*Haiyul Kayoom*). He is immortal. If he has a beginning and an end how can you say that he is of eternal life? Where is the *Iman* that he is of eternal life? Why is that *Iman* not there now? In fact we have not understood those two words and formed our *Iman*.

Dictionaries might give the meaning as beginning and end to the terms *Awwal* and *Akhir*. However, those terms used in *Surah 57:3* refer to confirm *Tawheed*. As far as my knowledge permits, there are explanations from six different angles. We can consider two of them. In almost all the *Tafseers* of today a similar explanation is given to *Surah 57:3*. We accept it completely

as the truth. However, an extensive explanation has not been given to the terms *Awwal*, *Akhir*, *Labir* and *Baatin*. The characteristics like beginning, end, appearance and disappearance are common not only to human beings, but to the whole universe and the creations in it. Those with common sense will not deny that beginning and end and appearance and disappearance are the characteristics of all human beings. In spite of all that, Quran and *Hadith* expound that these traits are that of God. From whatever we have considered in our imagination and learnt from books and from others regarding God's beginning and end and His appearance and disappearance, we have accepted only the trait of disappearance. If someone says that God has an origin and an appearance, we tend to deny that. The reason is our inability to capture the great secret of wisdom that is encapsulated in these four words.

The purpose of that *Ayah* is to make us realise that the creation which has a beginning and an end and appearance and disappearance is not separate from Allah. If these four characteristics are common only to *Rabb*, then those traits cannot find manifestation in the creation. Why? *Rabb* is diametrically opposed to *Abd*. So, if we consider the creator and the creation as separate, this *Ayah* will not be proper in any way. Why? Then it would mean that the creation is equal to the creator. This is pure *Shirk*. The belief that there is nothing apart from Him and that it is only He that exists is *Tawheed*. Though we cannot understand the real meaning of creation now, it is an undeniable fact that creation is one of the states of God.

Human knowledge is bound and restricted within certain parameters. All men do not have the capacity to go beyond that boundary. God is not bound in knowledge. Therefore, we have to analyse by accepting a boundary in our knowledge. If not, we cannot capture it in our ken. We have to close our eyes and focus our knowledge towards the sky. If knowledge travels for millions of years at the speed of light, it will still continue to travel. When the boundary of creation is reached, our knowledge sees only an indefinable void. Although our knowledge of experience says that it is a void, in point of fact we cannot describe it as a void. Similarly, if we focus our knowledge in the six directions namely up, down, in front, behind, left and right the creation comprehends beginning and end as a big void. If creation gets destroyed, the end of the creation would be void. Therefore, creation finds itself in the void which we felt in our knowledge. It is that void that finds expression within a circle (the circle of our knowledge) as beginning, end, appearance and disappearance. Two things cannot exist together simultaneously in one place. This is a philosophical truth.

Therefore, we cannot consider the void as one thing and creation as another. Even creation will be then void that we can never understand. Therefore, creation which has a beginning or end and the creator who has no beginning or end, though different in names, are one and the same. Read what I have given here very briefly and fix them firmly in your minds. I shall continue this matter after introducing another intricacy.

Our knowledge travelled in all six directions and found the total void which is the expanse of space. This void doesn't have an above, below, front, behind, right or left. Why is it so? We discern direction on the basis of or in comparison with one or more things. Now, when our knowledge loses everything, how can it discern any direction? Similarly look at time. We calculated time with the help of the Sun and the Moon. Now there is no Sun or Moon in our knowledge. Why? Only after travelling beyond them, we have entered the void. Though the Sun and the Moon are absent, that void will be the equivalent of time. Space is also of a similar profile. Wherever and however our knowledge travels, space will be there. Though time and space are separate in name aren't they the same? Now consider this. The universe and the time and space in which it is set are bound to our knowledge which has reached nothingness or the void. Beyond this, as there is no capacity to our knowledge, an unidentifiable oneness emerges that we cannot know. We call it the void. In point of fact, it is not a void. What appears as a void is the confusion or perplexity in our knowledge.

Creation begins from this void. The ultimate end of creation is also this void. Therefore, though we accept that beginning and end are the traits of creation, it is only a state (*Marthaba*) of an infinite void that is within human knowledge. Therefore, how can we say that the creation is separate from the creator?

This place which our knowledge has seen as an infinite void is the *Zitharathul Munthaba*. It is the place of *Jibreel(Alai)*. No more details are relevant here. *Awwal* and *Akhir* are terms that are within and beyond the bounds of time and space.

They interpret that in some *Tafseers* as God is there before, and after creation, it was stated that he is the beginning and he is the end. It is okay with the normal illiterate people. Those who have given this interpretation are those who do not realise the depth of the knowledge in God's revelations, the objective and the scientific explanation of cause and effect. According to

their teaching we have to consider God as bound by time and space. This is pure *Kufr*. Time is nothing but Allah himself.

***Hadith:***

***Do not describe the grapes as dignified. Do not call it as the curse of time. For definitely Allah is time. So, said Rasool(Sal).***

***Reported by: Abu Hureira(Rali)***

***Authority: Buhari, Muslim, Abu Dawood***

This *Hadith* states that Time is Allah by way of "*Ifarathunnas*". Time cannot be assessed without space. Therefore it is established by "*Thalalathunnas*" that space is also Allah.

There is further evidence in Quran and *Hadith*. Man calculates time with restrictions of the past, present and the future. He uses objects to calculate space. Before the Moon and the Sun were created time and space were one and infinite wholeness. When all of them are destroyed again time and space will be one and infinite wholeness. Therefore, according to the *Tafseers* if you consider one who is there before and after creation, will it not mean that He is not there during the process of creation? This is incorrect and a fallacy. The revelations of the scriptures explain that creation is not a separate and equal entity like the creator. There are many subtle and intricate meanings of wisdom in this. In order to comprehend this fully, one has to understand the concept of time fully. If that is not possible, one should have at least scientific knowledge. A few people who do not have consummate scientific knowledge say that each and every planet appears to revolve on its orbit when Quran says definitely and very clearly that they move in their orbits. Consequently the result was the distortion and concealment of knowledge as expounded by the Quran.

The concepts of time, place and space (Sky) are to be established within oneself by way of inference and experience. There is no other way of establishing these concepts. This is a fact recognized by science. Though in human knowledge they are three different concepts, in actual fact they are one and the same. Place is visible because of corporeal body which is established in human knowledge. This material (physical substance) is capable of undergoing change, and appearing as getting destroyed in human awareness. This physical substance is perceived by the senses of man. With a dead body where the senses do not function, the physical substance is non-existent

and with a living being where the senses function the physical substance appears as something perceived. This is the confusion or perplexity caused by the functioning of the senses. When *Wajibul Wujud* exists, its property or characteristic also exists. It doesn't undergo change or experience destruction. However the human being perceives change and destruction. What is the reason for this phenomenon?

The property of *Wajibul Wujud* is its perfect and consummate knowledge. This knowledge is not bound in numbers and is not equivocal. We call this God's knowledge or *Wijithan*. There is no separation or division in this knowledge. The universe that was and is naturally embedded in this knowledge. Let's consider the human being who is part of this universe. (The body and life of) This man was in the knowledge of God even before he came into being. However, this fact is known to only God's knowledge and not to the knowledge of man. Why is this so? Externally man believes that he is separate from God's knowledge and firmly believes that his knowledge is his own. The reason is that he perceives place, time and space and even himself separately through his senses. As a result there is a bafflement or confusion. This perplexity leads to a situation of *Ananiyath* or dualistic perception. (I am separate from the others). This is a confusion brought about by the functioning of the sense organs. Creation is something that is always in this state of confusion. This creation in this state is the manifestation of human knowledge. However, in the knowledge of God it has been the same always. So what was natural in God's knowledge became confused and this confusion was taught. It is this man who has forgotten his original self nature, and under the restrictions of time and space he believes that he was born somewhere, sometime and he has to die and face destruction. In reality, this is not the automatic, self-motivated function of the creation called man. This is called *Iratha*. The meaning is God's will. It is wrong to assume the meaning of wish or desire to God's will. *Iradah* should be understood as something that is naturally manifest in *Wujud*.

It is this (*Iratha*) God's will that has established itself as creation in its own awareness. The creation itself is not aware of this. Why? It is mere imagination and it has no automatic self-functioning. Furthermore, the creation attributes this so called perplexity to itself; nevertheless there is no such thing as perplexity. This perplexity is the name given by man to the knowledge of God almighty. Man with the perception of the senses feels the distinction. God's knowledge is one and unchanging. It is the creation that is in God's knowledge that sees the distinctions and disparities. As the creation is bound and restricted by certain natural laws (*Kalakathir*), it

requires discrimination (disparities and distinctions). Without prejudice, its corresponding basis will not function. We who function with these prejudices have to think of the same God's knowledge as many divisions such as *Wijithan*, *Noor*, *Akbil*, insight or intelligence, discriminating knowledge and *Wahmu*. If we don't engage in such separations and divisions we won't qualify as creations. If we consider that there is only one knowledge that is existing, then it is inferred that there is only Allah who is the possessor of that knowledge. Yes, he is such even today. He is such and claims the name of creation. This is not something contradictory in his nature. It is contradictory with creation which believes that things and knowledge are different (Endeavour to comprehend this subtlety).

The infant which is a creation begins to develop at the outset through sensory perceptions. Life is inconceivable without habits, book-knowledge, and what is heard from others and inner desires. In course of time man grows into a state where he completely forgets his genuine, self-nature. This can happen up to the age of ten. This may be more or less with different individuals. After this stage it becomes essential to give this child confidence on the basis of certain hypotheses and inferences. This hypotheses and inference should have truth as their basis. Otherwise this child will never get an opportunity to realise its forgotten self-nature. That is why the *Kalimah La Ilaha Illallah* was formulated as the life-blood of Islam. Without this *Kalimah* there is no alternative way of getting rid of the forgetfulness and cultivating recollection. As man is bound in the restrictions of the perception of the senses, it is not easy for him to comprehend the truth of the *Kalimah*. It is in order to facilitate this comprehension that the *Daleels* were given that establish the *Kalimah* on the basis of inferences. And one of them is (*Huwwal Awwal*) Ayah 57:3

Another matter of extreme importance is that we perceive the whole universe as different and separate from us on account of the restrictions in which we are bound on the basis of time and space. Myself, my knowledge, my five senses constitute this perception. My senses merely serve as the medium through which I perceive things. These senses do not have self-knowledge. I use my knowledge to perceive this world through the medium of my senses. This perception is registered in my mind (knowledge). This registration is known as the memory power. Therefore, five different types of knowledge is an erroneous thinking. Knowledge is one. The five senses are tools that act as catalysts that enable the registration in this knowledge. The registration in our mind can be many (physically) contradictory things that are perceived by the senses. If it is subtle without any distinctions, it will not get registered in

the mind. This is what people refer to as discriminatory knowledge. In point of fact, this is not genuine discriminatory knowledge. The name of this is *Wahmu*.

When this *Wahmu* starts functioning on the basis of memory power, then only it becomes discriminating knowledge. That is, knowledge that was characterized as *Wahmu* achieves the capacity to think. Now it studies, assesses, analyses and infers the things or matter it is considering through a process of comparison. The highest point achieved in this knowledge is referred to as insight or intelligence. These are the people with discriminating knowledge. These same people are referred to as *Muthakkeens* as well. As they have a mind (*Lawwama*) that thinks the same mind functions as a weighing balance (*Meezan*). Only such people can be guided by the religious revelations or the scriptures. It is only a gradation that we have achieved in our knowledge. The *Shariah* is the organization in a legal basis of all aspects found in the philosophy of life of people with such knowledge. The knowledge of discrimination which has analysis, inference and assessment as its essential aspects cannot function without the objects or matters for analysis. Therefore, this knowledge of discrimination has a boundary line. The name of this boundary line is "*Sitharathul Munthaba*".

The example that we gave earlier is sufficient to understand this easily. If man closes his eyes, and focuses his knowledge in front, behind, up, down, right and left of him it travels beyond all universe and finally stops at a total void. It is impossible to find out if this void is light or darkness. Why is it so? The reason is that there is nothing to compare and come to a conclusion. As we meet this total void, it doesn't mean that there is nothing beyond this. As there is no distinction it means that the knowledge of discrimination doesn't function. This is the borderline of discriminating knowledge. As the knowledge of discrimination cannot function beyond this, the feeling that God and I are separate dominates this knowledge. That is why this human being accepts something quite contradictory to knowledge by compulsion (control) and performs *Ibadah*. As practice becomes habit, this man may not be able to improve his position even an inch. This is what we call devotional religion and *Hurbul Barayali*. The Quran and *Hadith* are meant not only for people of this category. They should provide guidance even to others who are at an elevated position. Otherwise it cannot become a religion that guides all. These thoughtful men who are the champions of discriminating knowledge expounded and provided interpretation to Quran and Hadith in direct proportion to their own level of knowledge. These interpretations can be

acceptable and applicable to certain categories of people. However, it doesn't mean that it is the perfect truth.

There is another subtlety at the extreme end of this discriminating knowledge. We may call it *Akbil* or *Hikmah*. Though *Akbil* and insight are similar, they are focussed in two directions. Insight has many things and matters as its base while "*Akbil*" has only one thing that has no distinctions as its base and function. *Akbil* is meant for a mind that is clear and un-assailed by doubts and impulses. Insight belongs to a mind that is partially subject to doubts and distractions. Insight (discriminating knowledge) believed that the world is separate from me and that I registered the world in my mind through my sense organs and my memory power. On the other hand *Akbil* is just opposite to this. That is, whatever I have in my knowledge (the world) that feels the "I", is seen by me through my senses as separate from me. To elaborate on this more, in the desire to see, know and feel what I have, I perceive the world as separate from me, and myself as the centre of the world, and in my knowledge I am the world. Here the knowledge called "*Akbil*" is what it invariably perceives and not experience. This state is called *Tariqat*. (*Haqiqat, Mahribat*) this is not relevant to us now.

Now look at it with keen discernment. *Akbil* learns that the physical and subtle aspects are the same, and it is the natural characteristic of my knowledge. Furthermore, *Akbil* learns that creation and creator are a state of knowledge. This same *Akbil* bound the *Rabb* and *Abd* in the *Hukums* called *Kalagathir*. And found that though creation and the creator are different in names, they are one and the same in meaning (substance). At the same time it found that discriminating knowledge and *Wahmu* are not separate from me. It realised that *Labir, Baatin, Awwal* and *Akhir* are *Kalimabs* that were used to explain the same thing to *Wahmu* and discriminating knowledge. It also realises that *Awwal* and *Akhir* are relevant to the creation and since creation is not a separate, single entity, it is the manifestation of God; and since the opposite of manifestation is concealment, God is invisible and creation and creator are two states of the same object. Therefore *Akbil* started functioning from the point discriminating knowledge stopped. This also has its boundary line. Beyond this creation ceases and *Akbil* also becomes nonexistent.

The correct terminology is used in the *Quran* and *Hadith* with the objective of reinforcing the *Shariah* and the *Tariqat* on the basis of mutual dependence. An improper interpretation of these terms will lead to a concealment of insight, *Akbil* and the other gradations. This explanation is sufficient for our subject matter.

The explanation that I have given here and those that are to follow are meant for the knowledgeable, thoughtful and discriminating ones called *Kawasses* and not for the illiterate.

Let's take the two words *Lahir* and *Baatin*. As *Awwal* is diametrically opposed to *Akhir* and *Lahir* is diametrically opposed to *Baatin*, I have to give you an example to facilitate comprehension. Any example that one gives in matters relating to God cannot be one hundred percent free of flaws. The objective of an example is the facilitating of the understanding of the truth taking the example as some form of guidance. Furthermore, one need not despise or discard this example as that stated by Christians or Hindus. There is no need to confuse people further. Examples are meant for inferences.

A friend of mine told me that a substance called iron exists. I asked him to show me that substance. I have never seen iron in my life. My friend produced an axe and said that it was the iron he mentioned. I asked him, "which is iron, and which is axe?"

*Friend:* Iron is the axe.

*I:* Then, why do you call this an axe?

*Friend:* The axe is made of iron.

*I:* Is there any other tool that is made of iron?

*Friend:* Yes, there are. Knife, hammer and spade are all iron.

*I:* According to you, for every appearance of iron you give a different name. You show me only iron. Don't deceive me by showing me the different appearances of iron. Please show me only the substance that is called iron.

My friend resorted to so many efforts. He melted iron like water. Again that is another appearance of iron. I couldn't accept it as iron. And my friend couldn't satisfy me. Now let's come to the point. It is a fact that there is a raw material called iron. One of its forms or appearances is the axe. There is an accepted definition for an axe. We call it an axe by certain specifications such as the length, width and volume of the blade, its *Surath* and character. When that definition and specification is no longer there, it becomes a spade. Here again we assigned the name spade on the basis of certain definitions and specifications. Each and every object derived its name on the basis of a certain definition and regulation (*Hukum*). When the specific *Hukum* changes, the object also changes. However, we can never perceive the unique self-nature of the substance denoted by the name iron. The proper name iron has a meaning that is beyond our senses and our knowledge. When it is brought

under certain parameters it assumes so many different forms and appearances and names and is within our senses and the ken of our knowledge. The forms or appearances that come within our senses is *Labir* or something with an external manifestation (appearance) and what is invisible and can only be inferred as its self-nature (the *Kunhu* of iron) is *Baatin*. We inferred from the *Suraths* of iron such as axe and knife that there is a common source for these *Suraths*. The manifestations such as axe and spade seem to our knowledge as changing and undergoing destruction. Though we perceive that the appearance of iron is gone, the substance iron remains. As long as iron is there it will assume one of those forms that we are aware of. If the manifestation is not there, the premises that iron exists is false. As iron has assumed manifestations of objects such as knife and axe, some people who distort Islam say that this example is inappropriate and it is the resort of advocates of *Hindu Athvaitam*. This only serves to reveal the state of their knowledge.

I tell you firmly. Iron never undergoes changes, mutations or destruction. Don't get surprised. Activate your knowledge. The substance denoted by the word iron is beyond human knowledge. We call this as *Kunhu* or self-nature. So we call a specific, unidentifiable thing as iron and on the basis of manifestations or appearances we call it knife or axe. Now you can see that the *Surath* axe of iron which is in its self-nature undergoes change, destruction or mutation (beyond regulatory laws) and assumes the name of knife. Therefore, what suffered a change or mutation is the appearance of iron and not iron itself.

Believing that the manifestation that we saw is iron, we call it appearances of iron, and iron. Here we assume the name of iron for the appearances as a tradition of borrowing (*Istikhara*). As we do not understand the truth of the word iron, we consider it as a common noun for all these objects and the names knife and axe as specific or proper nouns. When we consider the truth, what appeared to be destroyed or changed is the *Surath* or external appearance (*Labir*) of iron and not iron itself. Analyse any action in the world. All the atoms exist as the *Surath* of an unknown source. This source is the basis of all atoms (the whole universe). That source is established by inference by way of the manifestations we see. This is what is referred to as "*Mahribatul Abhal*". The quintessence of this is the inference and conclusion, the existence of something that is beyond our knowledge by considering what is manifested (the whole universe).

For every object that we perceive we give a name as proper name, causative name or name denoting the use. *Rabb* is an *Ilahi* name. Similarly

the invisible source denoted by the word iron is also included in the *Ilahi* name. The names knife and axe that we refer to are *Gowni* names (other names for iron). All the atoms in the whole universe are manifestations of the name *Rabb* that is invisible and beyond our knowledge. Whatever name we assign to whichever object, it is a *Gowni*—Name for the Name of the real entity denoted by the name *Rabb*. It is the real meaning of the statement in the Holy Quran that even if we exhaust the Seven Seas as ink, and use another Seven Seas of ink, it is not enough to write the hallowed names of Allah.

These manifestations (*Suraths*) were at the outset (before they appeared) beyond the knowledge of human beings. Even after they get destroyed, they are beyond the knowledge of human beings. A substance denoted by the word “iron” was in its self-state without any changes and manifested itself as knife and axe. These manifestations were naturally there in iron. Having these manifestations as basis (knowing their *Surath*, attribute etc.) we infer their basic truth namely *Haq*. We refer to the property and the *Surath* as iron. However, we have never seen the real iron. We perceive it only as restricted to a *Surath*. We call the manifestations that we perceived as the *Surath*, appearance or *Lahir* of iron and the self-state of iron that we do not know as “*Baatin*” or invisible. Now consider. If the beginning and the end, the visible and the invisible were the iron why do we say that iron has beginning and end, and *Lahir* and *Baatin*? It is the perplexity of a state in our knowledge. As we are bound in the veils of time and space, this perplexity arises. In point of fact the substance iron has no beginning, end, appearance or disappearance. These characteristics belong to the manifestations that iron has taken.

In order to explain the *Tawbeed* to man with such befuddled knowledge and make him realise that creation and the creator, though different in words are the same in meaning, appropriate words for creation and the creator are essential. Man doesn't understand anything without a pre-existing example. That is why God provides explanation using contradictory terms like beginning, end, appearance and disappearance. Discriminatory knowledge doesn't function in a situation where differences and contradictions do not exist. All the hallowed names of God are contradictory except one. For instance, consider “*Kahbar*”, oppressor, “*Habbar*” one that forgives and others.

These contradictory *Ilahi* names form the contradictory atoms in this whole universe. As the unidentifiable iron was the basis for the *Suraths* of knife and axe, the unidentifiable *Rabb* manifest in the bounded *Surath* of the whole universe. He is the basic support of the *Surath* and its energy. As we

perceived the *Surath* called axe as iron, on the basis of the *Surath* and energy of the whole universe, we perceive them as the manifestation of God. As the appearance of the axe was the *Labir* of iron, the whole universe is the *Labir* of God. As iron was *Baatin* in the *Surath* of the axe, God is *Baatin* in the whole universe in the *Surath* of creation. Not a single atom or its nature is alien to iron. Why? As the iron wholly encompasses the axe (*Mubeeth*), nothing is alien to its nature. Similarly, God is all encompassing (*Mubeeth*) the whole universe. Not even a single atom in the whole universe is alien or unknown to Him. (I have explained the term "*Mubeeth*" in my earlier publications which facilitates further comprehension).

The substance and its property are (one and the) same infinite wholeness. They are inseparable. It is foolish to consider them as separate when God is the substance and everything in the universe are his names, and the energy that emanates is its property. Isn't it pure ignorance to consider God and the creation as separate? When He is time and space, how can He become invisible?

Though the words *Awwal* and *Akhir* are diametrically opposed and contradictory to each other, they denoted the two states of an unidentifiable indefinite thing. The words *Labir* and *Baatin* too are the same. In the *Surah* 57:3 where the four words *Awwal*, *Akhir*, *Labir* and *Baatin* are used, no hallowed names of God such as Allah or *Rabb* are used. Instead, the word used is "*Hu*" (that). This "*Hu*" includes both *Rabb* and *Abd*. Similarly the words *Awwal*, *Akhir*, *Labir* and *Baatin* denote both God and creation and they do not denote either God or creation separately.

We all know that God will appear to *Mumins* in *Akbira*. Most of us believe that God is formless (*Baatin*). How can you believe it when someone says that one who is formless appears in *Akbira*? If one who doesn't appear in *Dunya* appears in *Akbira* then it is derived that he becomes *Labir* only in *Akbira*. This doesn't fit. He appears in *Akbira* only at definite instances. He is invisible at other times. Therefore it appears that even in *Akbira* *Labir* and *Baatin* are relevant. If *Akbira* is the opposite pair to *Dunya*, and *Dunya* is the opposite pair to *Akbira*, doesn't it derive that He is *Labir* and *Baatin* even in *Dunya*? *Iman* means acceptance and acknowledgement of both.

The *Wujud* that is denoted by the arbitrary name Allah is hallowed and sacred. It has no restrictions such as *Awwal*, *Akhir*, *Labir* and *Baatin*. Even it has no restriction that it should assume a name. Though in such sanctity (*Rububiyath*), in the *Marthabah* called *Rabb* there are certain restrictions

and stipulations. Only such aspects lead man to have the awareness of the existence of *Rabb*. This requires beginning, end, appearance and disappearance. What acknowledges it and repudiates it is his *Marthaba* called *Abd* (*Ububiyath*). It is in the knowledge of *Abd* that *Awwal*, *Akhir*, *Lahir* and *Baatin* become relevant. For a man who is awake, the whole universe is *Lahir* and for the one who is closing his eyes the whole universe is *Baatin*. This aspect is a matter of knowledge and the media it employs. There is no need to refute this or conceal this. Denial and concealment indicate the want of knowledge and understanding.

***Surath 15:29***

***“When I have fashioned man and breathed of my Rooh into him, kneel down and prostrate yourselves before him.”***

According to this *Ayah Adam's*(*Alai*) life is the life of God. The word man comprises the body and the life. The human body has a beginning and an end. It has both *Lahir* and *Baatin*. Whereas life of man doesn't have a beginning, end, *Lahir* or *Baatin*. Why? Because it is infinite wholeness, beyond boundaries and cannot be bound by intelligence.

An earthworm has only one life. If you cut it into two pieces, in cause of time both pieces live on as two full-fledged earthworms. Can we say that we cut the life also into two? No. Life is infinite wholeness. The two pieces live as the manifestations of that life. The worm believed that it was single (one) before being severed into two pieces. After the separation each piece feels the “I” separately. There would be many such “I’s” if it were cut into many pieces.

If life belongs to Allah, then the life in all the atoms in the whole universe is that of Allah. The life to be active in the whole universe is the *Malhar* it has assumed on its own volition. *Malhar* is apparent and life is concealed. It is only our *Wahmu* that considers *Malhar* and life as separate. Therefore, we cannot deny that the whole universe is the *Surath* of God. The life functions in the *Malhar* of its own creation and choice and functions according to the *Hukum* it has assumed. A pig is a pig and a man is a man. Both appearances are *Malhar*. It is life that is oneness that makes everything function. Therefore, there is no need to violate the laws at any stage.

(*Rooh* has many implications. It has intricate secrets of wisdom. I am not elaborating on those matters.) Creation need not have a confusion thinking that life of living beings is separate and the life of *Insan* is separate. It is the

*Nafs* that is separate, created and can be destroyed whereas *Rooh* is beyond one's knowledge. No details are necessary at this point.

We all know that there is a *Hadith* called *Kalakkallahoo Athama Alasuraththirrahman*. The meaning of this *Hadith* is that definitely Allah created *Adam(Alai)* in the *Surath* (appearance) of *Rahman*. If this *Hadith* is authentic, then who is Allah and who is *Rahman*? Allah creates without models. From this *Hadith* it is inferred that He created *Adam* from the model of *Rahman*. Furthermore, if *Adam's(Alai) Surath* is the *Surath* of *Rahman*, (*Laisakkamithlibisaiyun*—there is none like him) then whose *Surath* is *Adam's(Alai)*. It is *Rahman's Surath*. If that is so, why wasn't it stated that it is Allah's *Surath*?

There is great difference between the state (*Marthaba*) of Allah and the *Marthaba* of *Rahman*. In brief, *Rahman* is one of the *Marthabas* of Allah. And another *Marthaba* is *Adam(Alai)*. I am not giving you so many intricacies here. The intention of this *Hadith* is to mention a few of the *Marthabas* of God to human knowledge. Therefore *Adam(Alai)* and all human beings are the manifestation of the *Surath* of *Rahman*. And *Rahman* is Allah. Now look at it very minutely. Whatever is there, it is He. He is appearance, disappearance, beginning, end and what is beyond these. There are irrefutable evidences to establish this in the *Quran*, *Hadith* and scientific explanations (discriminating knowledge). This cannot be denied or concealed.

Another intricacy is the statement in *Surah* 15:29 “When I breathe my *Rooh*”. In some other *Ayat* it is mentioned as “when I do *Thajalli*”. If the one who breathed in the *Rooh* had breathed in his *Rooh*, then *Adam* would have been alive and stabilized while He would have been dead. If it is contended that He breathed in only the amount of *Rooh* he wished, that is also impossible. Why? *Rooh* cannot be divided. What is beyond human knowledge cannot be brought under the control of it. It cannot be even imagined. Are we capable if splitting or dividing our *Rooh*? Leave aside splitting can you even say where it resides? Can we say even an atom of that detail? No, we can't.

*Rasool(Sal)* has stated that *Rooh* is in Allah's *Amroo*. *Amroo* means great secret. It doesn't mean that you shouldn't reveal it to anybody. The meaning is that you shouldn't reveal it to a person who doesn't deserve it. I gave an explanation in the fashion in which *Tafseers* explain that the *Rooh* was breathed in. Only to make matters easy for you that the word “*Khalig*” is used to denote the creator in *Hadith* and other similar *Ayat*. In the first volume of this book I have given a small explanation. You can refer it up. The

quintessence of the matter is that *Rooh* known as Allah has become *Thajalli* in the *Surath* which was natural in itself.

The intention of *Hadith* is to declare that the one who became *Thajalli* in *Adam(Alai)* is Allah, the *Surath* of his body is *Rahman* and this is the great secret of *Rububiath*. There is great controversy among the *Ulamas* whether *Rooh* was created or not. There is no argument among the *Arifins*. The whole universe is the appearance and *Rahmath* of *Insan*. *Nafs* is different and *Rooh* is different. These two words might give the same meaning in certain instances. They must be cleared up with the help of mentors.

Another intricacy is that if we consider as stated by the *Tafseers* in *Surah* 15:29 that the *Rooh* was breathed in, we shall have “*Hulul Iththihad*” in contravention to *Tawheed*. That is it will confirm the erroneous principle of a sect from among the Hindus. It will mean that *Adam(Alai)* was not Allah, and that Allah entered himself in. It is pure *Shirk*. Therefore, there are other secrets in this *Ayah*. *Inshallah*, it will appear in volume 3 of this book.

The *Mushrikeens* of days gone by have argued about who is *Rabb*, who is *Rahman* and should we listen to what he says? I can provide evidence from Quran itself, but I fear elaboration. Even the majority of the people of today perceives and is surprised at *Awwal*, *Akhir*, *Labir* and *Baatin* the way those people perceived them and were surprised in those days.

### ***Surah 38:5***

#### ***What? Has he (Mohamed) made all Ilahs as one Ilah?***

The word Allah encompasses *Thaath*, *Shifath* and *Asma*. It will not show differentiation. Though *Rabb* and *Rahman* have *Thaath*, *Shifath* and *Asma* inherent in them, they are capable of differentiating in ordinary illiterate human knowledge. The words and sentences given with regard to *Tawheed* do not separate things and they show and explain the entirety as oneness. Therefore, *Adam(Alai)* or *Insan* is something that is *Labir* with the whole universe as its *Surath*, and invisible with *Kunbu* which is the *Rooh*. Therefore, what is referred to as *Adam*, *Insan*, *Insanunkabeer* and *Alamul Insan* is *Rabb's Malhar*. The *Arifun* refer to this as the great *Insan* and saints like *Athi Sankarar* call it as *Virat Purusha*. As it is a truth supported by evidence, whoever has said this, it is in Islam. There is no need to deny, conceal or distort this.

Man is immersed in a state of forgetfulness. Religion or *Deen* is an aid that is created and provided by God in order to enable him to recall his natural state which he has forgotten. Rasool (*Sal*) has advised that since this forgotten knowledge is the lost asset of those people of *Deen*, they should obtain it wherever they see it. Why should we reject it because it is stated by a foreigner or a person who lived in days gone by? The realisation of our true, natural state is recalling or *Dhikr*. God has given it in four graded stages in order to facilitate men to handle it easily and achieve success. The preliminary stage is the *Shariah*. The prayers specified here are an aid to stimulate remembrance. We have to keep in mind the words of God that the aim of prayers is to bring about *Dhikr*.

As man is in a state of forgetfulness he has a poor assessment of himself as a creature that is six foot tall. Furthermore, he believes that he has taken up residence inside this external body. The objective of Islam is to destroy this perplexity. 124,000 *Nabis*, the *Karamath*, *Muhjisath* and the *Kalimah* were provided to achieve this sacred objective.

The Common Noun *Ilah* used in the *Kalimah* is an all-embracing word that encapsulates the creation and the creator. I have explained this in my first book. The assumption that this word indicates God who deserves homage is a gross lie and a flagrant distortion. With this inspiration, now you can read Quran.

***Surah 7:85***

***You have no Ilah but Him (Allah provided this Ayah when the idol Ilah was in existence).***

In spite of our mean faith in the idols, God speaks in a way of inclusion where these *Ilahs* are also considered as part of Allah. "Do not curse them, for on account of your ignorance you will be cursing Allah", says He. Quran is not in any way contradictory to *Tawheed*. The perception that it is contradictory reveals only our own ignorance.

***Surah 76: 1, 2***

***Surely there came over man a period of time (before emerging) when he was nothing that mattered. We have created man from Sperm mixed (with ovum) to put him to proof. So we have endowed him with sight and hearing.***

Look at this *Ayah* minutely. Man's two stages (*Marthbas*) namely *Labir* and *Baatin* are explained here. It is inferred that before the physical body of man which is *Labir* was created from the sperm, there was a stage in which he was nothing that mattered and nothing that could be described as something. That stage was nameless, one with God, and inseparable.

Therefore, at that stage the name that God assigned was *Insan*. It is the holy name of God that is *Ilabi*. Now this word has no meaning. If it has no meaning, then we cannot find its meaning. Therefore, the physical body is the meaning of this *Ilabi* name. We refer to this physical body by the name *Insan*. This name we use, that is *Insan* is *Gowni*. That is, we call it *Insan* (object) by the meaning of the name that was associated with God, which we were unaware of. Therefore, the name that we use is name of the name of God.

Now a truth acknowledged by Quran, *Hadith* and the great saints of all religions in the world unanimously is confirmed. What is this truth or philosophy? What is nonexistent is non-existent. What is non-existent cannot be existent. It will not appear. What is existent can undergo change but it will not be destroyed. This is the philosophy.

Now look at the details of three *Wujuds* stipulated in Islam:

1. *Wajibul Wujud*: (This is the real thing for ever that is permanent)
2. *Mumthaniyul Wujud*: This is a lie that is diametrically opposed to the truth stated earlier. Truth and falsehood cannot co-exist at anytime, anywhere. This is what we call emptiness. This emptiness or nothingness is always nonexistent. How can we believe the statement that truth co-exists with falsehood which is an untruth. Therefore, the tenet that Allah created from nothingness or emptiness is a perplexity which denotes the non-functioning of discriminating knowledge. What is nonexistent is always nonexistent.
3. *Mumkinul Wujud*: This is known as trait, character or *Shifath*. The *Surath* is *Asma* and the energy is the character. Creation means the character and the *Surath*. This creation doesn't come from nothingness. Creation means the nature or character which was beyond human knowledge coming into the ken of human knowledge.

Therefore, what is non-existent is always non-existent and it cannot exist anywhere at any time. It is neither speculation nor invention. It is mentioned

very clearly in contemporary *Tawheed Kitabs*. Most of the *Moulvis* of today do not know this and the majority of them do not have the intellect to understand this. Now let's look at the Quran.

**Surah 29:19**

***Do they not see how Allah originates creation, and then repeats it? Truly, that is easy enough for Allah.***

On account of this *Ayah* some people tend to think that nothingness is the origin of creation. That is not true. The real meaning is that it was without *Lahir* but it was in *Baatin*. Only those who lack philosophical understanding will be perplexed. What is non-existent is always non-existent. What is non-existent never becomes existent (apparent).

**Surah 2:28**

***How can you deny Allah? Did He not give you life when you were dead, and will He not cause you to die and then restore you to life.? This is easy for Allah.***

In this *Ayah* the word *Kufr* is translated as "rejection". This is sufficient for us for the time being. However, *Kufr* means covering or concealing. If we accept that meaning, then it would signify, 'How will you cover or conceal Allah?' You can accept whatever you like. Even in the *Ayah* two states of man namely *Lahir* and *Baatin* are explained. One is the state of lifelessness and the other is the state of living. An unidentifiable thing which was lifeless has assumed life and become something identifiable. What came was what was already existent. What didn't exist didn't come, and it can never come.

**Surah 16:3**

***He created the Heavens and the Earth with truth (Haq). Exalted be He above what they associate with Him.***

(According to this *Ayah* it is confirmed that the Heavens and the Earth were not created from nothingness.)

**Surah 21:30**

***Do not the disbelievers see that the Heavens and the Earth were joined together (as one unit of creation) before we clove them asunder, and that we made every living thing of water?***

Will they not have faith? Cannot it be believed that *Haq* is the basis of everything and *Baatil*, the lie, is not an associate or pair or an equal with it? “Can’t they think and analyse things”, asks God. Secrets of evolution are also found in this *Ayah*. They are not essential for us.

**Surah 81:7**

***When the Nafs are reunited,***

(If several Nafs are finally reunited) then they would have been united at the outset as well. What are separate, many and stable will not unite. Therefore what appears to be many is the different (Marthabas) states of something that is existent.

Something unidentifiable that existed at the outset (*Wajibul Wujud*) appears as everything according to its own imagination. These appearances are the *Asma* and *Shifath* of the existing *Haq* and not separate and individual *Wujuds*. The incorrect belief that man has accepted in his mind that the things that he sees (what appears) are separate *Wujuds* from the original, basic *Haq* is *Shirk*. This is a lie that appears to come into existence on account of an imaginary perplexity. This falsehood is non-existent. This has no truthful existence or evidence. How can a non-existent thing be existent, and an existent thing be non-existent? How can knowledge accept this? What is non-existent is non-existent. Nothing can come out of that. If what is existent cannot be destroyed, we can accept this. What is there is *Wujud*. It never gets destroyed. It is our perplexity that perceives it as destruction when what actually happens is an alteration.

**Surah 21:30**

***We tore asunder one solid mass into the Heavens and the Earth and made every living thing of water. Will they not have faith?***

In this *Ayah* God says that we separated. What did we separate? He says that something which was united and single was separated into two as Heavens and Earth. The nameless united state (*Marthabah*) was God’s *Haq*. If *Kalimahs*’ and scriptures’ claim that there is no *Ilah* apart from him is true, then isn’t it true that God who was oneness is now appearing as Heavens and the Earth? What was united and single at the outset will become many and again become united and one. That is not surprising. What is perceived as many is the perplexity brought about by man’s sensory knowledge. What is there is one.

Another intricacy is His statement that he made every living thing of water. There are two meanings evident in water as stated by God. One is water in the physical world. This water is the support for the existence of the world that is *Labir*. The other is the water that is God's knowledge. This water appears as physical water in the external world. The whole universe is established with the support of water that is God's knowledge. The water that is God's knowledge is *Baatin* and the physical water is *Labir*. Therefore, since the water that is God's knowledge is the support of physical water, isn't it clear that the whole universe is living dependent on God's knowledge?

**Surah 57:22**

*No misfortune can befall the Earth, or your own persons, but is recorded in a book (Lauhulmahbool) before we bring it into being. That is easy for Allah.*

(*Thayanuloola* is explained in this *Ayah*. Creation is *Thayanussani*. What is non-existent cannot be existent—become creation.)

Another intricacy. Everyone knows the fact that the whole world depends on water for survival. There is no need that human beings should believe it anew. Why does God ask "Won't you have faith?" What God asks is "Won't you have faith in that the whole universe exists on the basis and support of God's knowledge?"

**Surah 10:31**

*Say: "Who provides for you from Heaven and Earth? Who has endowed you with sight and hearing? Who bring forth the living from the dead, and the dead from the living? Who ordains all things?" They will reply, "Allah." Say: "Will you not take heed, then?"*

Similarly, look at *Quranic Ayat* such as 23:86, 87; 29:61 and 43:9. They have been provided already. According to these *Ayat* even *Mushrikeen* had the faith that Allah is there, and that he is all powerful. I have stated in my first book that even atheists have acknowledged God. What does God say to such people of the world?

**Surah 57:8**

*And what cause have you not to believe in Allah, when the Apostle calls on you to have faith in your Lord, and He has made a covenant with you. Believe (in Allah) if you are true Mumins.*

In this *Ayat* God calls upon people to have *Iman* in God. What is this *Iman*? What else is there for people to have *Iman* in when they already believe that Allah is one and He is all powerful? It is the unshakable belief that Allah is infinite wholeness and there is no other apart from Him which is equal to or a pair with him. This is hard indeed! Some people cause confusion by saying that the above *Ayat* were addressed to *Mushrikeens* and they do not apply to the Muslims. Though man who has not understood the *Kalimah* can utter it with his tongue and hence be called a Muslim; as far as his philosophy is concerned he is similar to the other people. He may be a Muslim, but he may not be a *Mumin*. Muslim means a person who has accepted. This can be caused by fear or expectation of support. *Mumin* means one who has believed and one who is strong in his faith.

Another intricacy. Since the meaning of *Kalimah* and its *Daleels* is that the Heavens and the Earth and other things are meant for Allah, the universe cannot be in a separate place from him. When it is accepted that there is nothing except him, there cannot be time or space apart from him. Then isn't it clear that God appears by His own knowledge and in it and everything that has assumed an appearance already or appearing or yet to appear are His appearance? Man finds it difficult to have *Iman* in this matter. That is why God is asking "Will not they have *Iman*? There are other subtle truths as well. However, this much is sufficient.

**Surah 6:98**

*It was He that created you from one being (Athma or soul) and furnished you with a dwelling (in the womb) and a resting place. We have made plain (our) revelations to men of understanding.*

**Surah 7:189**

*It was He who created you from a single being. From that being He created his mate.*

In these *Ayat Insan's* two states (*Marthababs*) of *Baatin* and two states (*Marthabah*) of *Labir* are explained. There are many subtle truths in these *Ayat*. Let's look at an essential aspect. As not only *Insan*, but the whole

universe as well are bound in time and space they undergo changes every moment and assume differing names. What was God in one state through its natural characters (*Shifath, Asma*) assume a different nature every moment and goes on appearing and disappearing using its own knowledge. Apart from this entity which has neither beginning nor end, nothing is there at any time. The word *Nafs* in this *Ayah* is translated as the soul. Let's look at the word *Nafs* minutely. What is *Nafs*? Is it a physical thing? No. *Nafs* is one's mind. Mind or *Nafs* denotes the name of a thing that is a state of knowledge that perceives through the medium of its senses. The subtle message given by this *Ayah* is that all the children that are brought forth from a father were and are in the knowledge (*Marthabah*) of the father's *Nafs*. This is the message of *Kalimah* and the truth emphasized by the *Ayat*.

**Surah 2:115**

*Whichever way you turn, there is the face of Allah.*

**Surah 43:84**

*It is He who is Ilah in Heavens and Ilah on Earth.*

*(Activate your thought without forgetting that 'Ilah' is a Common Noun.)*

**Surah 2:186**

*Definitely I am near. I answer the prayer of the supplicant when he calls to me.*

**Surah 9:40**

*Do not despair. Allah is with us.*

**Surah 57:4**

*He is with you wherever you are.*

**Surah 50:16**

*We are closer to Insan than his jugular vein.*

Look at the above *Ayat* minutely. It is a philosophy that two things cannot exist in one place in unity at the same time. In order to exist as a thing space is essential. If the creator and the creation are separate, co-existence will be a falsehood. Why? Among the six directions of creation, anything can co-exist only in one direction. This can be felt as next to each other or near each other. The meaning of being together is not in or on each other. It means that the two natures called *Labir* and *Baatin* being together at the same time without separation. The example for being together is when it is

said *Insan*, the co-existence of the body called *Labir* and the life called *Baatin* without being separate. Is it possible to say that the soul called *Baatin* is inside or outside in a particular place of the body called *Labir*? It is irrefutable that the physical body called *Labir* and soul called *Baatin* are together as an inseparable one.

However, this cannot be comprehended by a confused knowledge. When man perceives the body, the life is not perceived. When life is perceived the body is not perceived. Similarly, a man cannot be asleep and awake at the same time. There is no sleep during wakefulness and there is no wakefulness during sleep. This is a natural law prescribed by God to discriminating knowledge. When man attains the sixth *Marthabah* of *Nafs* he can feel this unity of the *Labir* and *Baatin* in the state of *Marliyah*. What is physical is just like a shadow. This is something that depends on experience. This feeling doesn't belong to discriminating knowledge. On the other hand it belongs to *Rooh*.

Being closer than one's jugular vein is something similar to this. Discriminating knowledge or the perception of the senses will not know something that is very far or something that is very near. It is not sensed or seen. They eye that can see the whole world cannot see itself. In order to see itself then a *Malhar* is essential. In order to see himself God uses his own knowledge or *Asma* as *Malhar*. As long as *Insan* is not truly himself the statement that God is closer than the jugular vein doesn't make any sense.

**Surah 7:7**

***We are never absent.***

I have a question regarding this *Ayah*. If this *Ayah* is true, and if it is genuinely God's word, then how many people have seen God who is always present? All see him. However, they do not have the *Iman* (faith) that it is God that they see. They believe that it is not God but something other than God that they saw. But the exalted servants of God who take the Quran and *Hadith* as evidence always see God everywhere and nothing else. Then what is the reason for an ordinary human being's inability to see God? This man failed to take the evidences of Quran and *Hadith* recommended by God and *Rasool* and highly depended on his *Wahmu* and sensory perceptions.

**Surah 2:165**

***The power and might in all matters is His alone.***

We see every object in this world has its own energy. Man has the power of sensory perception. Fire has the power to burn things and Water doesn't have such power. Look at all the objects in this world. If all power and energy belong to Allah, then fire and water are manifestations of Allah. If they are separate then Quran and its tenets will be false. If Quran is true and infallible then our knowledge is deficient (*Shirk*). If all energy belongs to Allah then all good and evil things where the energy manifested must be he himself.

Look at all the *Ayat* and *Hadith* which specifically refer to power, cunning, conspiracy, assistance and other matters with a clear mind. All these *Ayat* explain the sacred and truthful *Tawheed* that there is nothing with God that is separate from him.

**Surah 2:224**

*Allah is hearing and knowing.  
(Think what creation hears according to the Ayah)*

Think of the *Quranic* words such as *Sameeyun* and *Bazeerun* and the sentences that ask who owns your sight and hearing. What is the meaning of the statement though my sight and hearing are mine, God is the owner of these sensory accomplishments. Think about them.

**Surah 10:31**

*Who owns your sight and hearing?*

**Surah 28:30**

*When Musa (Alai) came near the Fire, he was called from the right side of the valley in the blessed spot of the tree: "Musa, I am Allah, Lord of the creation.*

Examine this *Ayah*. It was the tree that called Musa (*Alai*) and spoke to him. If we examine this from two standpoints from *Ifarathtunnas* we learn that tree is not separate from Allah and from *Thalalathunnas* we learn that the particular tree is not separate from creations. This is not our assumption. Some people who do not understand this try to explain it as "called from the direction of the tree". This is incorrect. God's word fell in the ears of *Moosa(Alai)* who is a creation. Only a creation can utter a word that can fall in the ears of another creation. We know from Quran that God doesn't speak to any human beings directly unless through a *Malak* or from behind a screen. Therefore, why should we deny that God spoke through a screen (*Malhar*). Since man's perplexity called *Wahmu* doesn't acknowledge the truth that there is nothing apart from

Allah tries to give its own meaning to Quran. Allah not only sees and hears; he speaks as well.

Similarly, analyze the evidences of *Tawbeeds* as given in the Quran and the evidences of *Hadith* with a clear mind. I have not chosen to give several *Ayat* here.

**Surah 23:91**

*There is no other Ilah besides Him. Were this otherwise, each Ilah would govern his own creation, each holding himself above the other declaring war on one another using their own creations.*

**Surah 17:42**

*If there are many Ilahs beside him (as stated by Mushrikeens and Kafirs) they would surely find a way to go towards the Ilah that controls Arsh.*

(Though there are hundreds of thousands of *Ilahs*, God says that there are no *Ilahs* with Allah).

**Surah 21:22**

*Had there been other Ilahs in Heaven or Earth besides Allah, there would have been confusion in both.*

(Even this *Ayah* emphasizes the meaning of the one before that.)

Consider the other similar *Ayat* where the word *Ilah* is used. Do not forget that the word *Ilah* is a common noun. Keep in mind that God gave these *Ayat* while there are 365 idols inside the *Kabba* and trillions of *Ilahs* the world over. If you analyze with a clear mind, you will understand that these *Ayat* emphasize the fact that there is not even an atom with Him. Even the thing called absolute emptiness is not there with Him.

In the *Ayah* 21:22 and a few other similar *Ayat* a sublime philosophical explanation is given. Present day science is acknowledging and proving this philosophy as truthful. However the Holy Quran has explained this philosophy as far back as 1400 years ago.

# A PHILOSOPHY

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When we established our *Iman* in our formative years we knew that God is stable, permanent and with eternal life. If an entity is not subject to destruction or change, then there is no possibility that there is any other entity with it which is separate from it. All that is existent must be God and his energy. In contravention to this, if other things which are separate from him also exist with Him, then their energy must be a separate energy. Therefore, these two forces will someday come into conflict and there will be a confrontation. In the resulting trial of strength one will get decimated and the powerful force will remain as the surviving entity. The one that is vanquished will be the energy of the creation which was deficient. However, since creation is one with God there is no possibility for such a confrontation. This is absurd because whatever energy is manifested in a creation is the energy of God himself.

Unlike Allah, since creation is not an individual *Ilah* in its own right it cannot come into confrontation and conflict with Allah. However, if creation is an individual *Ilah* and a separate entity, then the possibility of a confrontation is always there. The Heaven and Earth continue as they have always been. There was nothing with Him. And there won't be anything with Him even in the future. Whatever is there in time and space are not separate from Him. That is why he is always *Haiyul Kayoom* without modification, change or destruction.

If we assume that creation and God are two separate things our *Iman* that He is *Haiyul Kayoom* would be a mere fallacy. It would be *Shirk* pure and simple. Now consider this. *Rasool(Sal)* was a *Mumin* and *Abu Jabil* was a *Musbrik*. And their respective *Imans* are diametrically opposed to each other. The *Mumin's* principle is *Tawheed* whereas the *Musbrik's* principle is *Shirk*.

*Rasool (Sal)* declared through the *Kalimah La Ilaha Illallah* that there is no other *Ilah* apart from Allah. *Abu Jabil* and his followers who were *Mushriks* were astonished by this. They responded saying that it was a lie. They said that it was amazing that he had made all the *Ilahs* into one *Ilah*. They believed that the *Ilahs* were in fact separate from Allah. How did Allah and *Rasool* respond to this mob? Listen:

**Surah 27:64**

*Another Ilah besides Allah? Say “Show us your proof, if what you say be true.”*

**Surah 17:39**

*These injunctions are but a part of the wisdom your Lord has revealed to you by Wahy (source). Take no other Ilah besides Allah, lest you should be cast into Hell, despised and helpless.*

(This *Ayah* was provided when millions of *Ilahs* were in existence.)

The *Mushriks* didn't accept these *Ilahs* as God. We have to keep in mind the fact that they had believed these *Ilahs* as separate from Allah.

**Surah 17:56**

*Say: “Pray if you will to those whom you deify besides Him. They cannot relieve your distress, nor can they change it.”*

(Observe, who the imaginary God in people's thought is.)

**Surah 4:48**

*Allah will not forgive those who associate other Ilahs with Him, but He will forgive whom He will for other sins. He that associates other Gods with Him is guilty of a heinous sin.*

**Surah 4:50**

*(Oh, Nabi) See how they invent falsehoods (that there are partners to Allah) about Allah. This in itself is a most grievous sin.*

Through these *Ayat* isn't it clear that *Shirk* is an imaginary product of the workings of a confused human mind?

The *Ayah* 27:64 is a public challenge issued by God to *Mushrikeens*. When the creator himself has denied the existence of any evidence, how

can a *Mushrik* who maintains that Allah and the creation are separate things provide any evidence? He may cite from the distortions of similar foolish men with perplexed minds, but he cannot provide any explanation on the basis of Quran, *Hadith*, discriminating knowledge or any other accepted philosophy. Why? Because such evidence doesn't exist. Therefore if someone says that the truth of *Kalimah* and *Iman* is all not God, then according to the judgement of Quran he is a *Mushrik* who has not understood the Quran and *Hadith* and a person imbued in the principle of *Abu Jabil's Shirk*. Now think of the nature of a graduate who provides a foreword to the speech and writing of such an *Abu Jabil*. Definitely he must be a *Murtad* who has strayed from the ways of Islam. The education of such people is tainted with *Wahhabism* and *Ilyasism*. People like *Ilyas* and *Abdul Wahhab* received the *Fatwa* of *Ulamas* as *Kafirs* and *Murtad*. That *Fatwa* binds even the above mentioned *Moulvi*. A *Moulvi* who calls a man who brings out the buried truths and explains the matter to the people a *Murtad* can only be a *Moulvi* of *Jabilism* and not a *Moulvi* of *Mumins*. They may be *Moukvis* who are learned in the Arabic language. However, they are not learned men in religious principle. This is not a matter that can be attained with a *Madrassa* certificate. *Rasool(Sal)* and his millions of companions are *Alims*. None of them had any *Madrassa* certificates.

Knowledge of the Arabic language alone is not the basic requirement to gain the truth of religious principles. *Abu Jabil* had the Arabic language as his mother-tongue. Since he was the enemy of *Rasool* he had more knowledge of *Rasool* than us. He knew the Quran. Still for all, he levelled criticisms. And he knew the meaning of the words of God and the *Rasool* which were a response to his contentions. However, his knowledge didn't accept or acknowledge it. Therefore taking language as the basis is meaningless.

I have partially explained the principle of this coterie of *Jabil's* in my book "Holy Qurans Judgement—Part I". One of their major tenets is that God is capable of lying. Another tenet is that *Rasool* is less knowledgeable than *Shaitan*. Another tenet is that apart from the *Shariah* there is no other insightful guidance in Islam such as *Tariqat*, *Haqiqat* or *Mahrifat*.

#### ***Surah 4:168***

***Allah will not forgive those that disbelieve and act unjustly; nor will He guide them in the path of Tariqat.***

(How can one who denies the existence of *Tariqat* perceive it and be guided by it?)

What can there be in common between such *Jahils* who cannot accept the Quran and *Hadith*, and Islam? This coterie of *Jahils* who claim that the thousands of *Ayat* given in the Quran are false, and *Hadith* is incorrect and bury the truth of Islam may be proficient and fluent in 50 or 100 languages; still they are *Jahils*. An *Alim* is a person who has a genuine understanding of the Quran and *Hadith* and dedicates himself to the expounding of this truth to the whole world.

If such people who have no understanding of religious principles issue a call to others how will they set about it? They will promote the principle of *Abu Jabil* the *Mushrik* and his faith. In order to divert the attention of the people they appear in sheep's clothing and with a shield of emphasis on the physical, external prayers performed by *Mumins* and Muslims. Who are they in reality? Definitely the followers of *Shaitan*. They are *Murtads* who have strayed from *Sirath* the straight path as expounded by Allah and the *Rasool*. They do not understand the *Lahir* and *Baatin* of religion. They consider the *Shaitan's* publications such as "*Baraheene Qathiya*" and "*Takviyatul Iman*" as their Quran.

Only this kind of people argue that *Tawheed* is the principle of the Muslims and *Adhwaidham* is the principle of the Hindus. Since they live as lowly animals, they cannot realise that these principles are one and the same. Philosophy means truth or *Haq*. The correct meaning of *Adhwaidham* is that *Haq* or the truth is one. The *Tawheed* which is the sacred truth, irrespective of when, in whatever language and by whom it was said, it is considered as given by the *Nabis* and it belongs to the Muslims and *Mumins*. There is no separate and individual *Tawheed* for the Hindus and the others. The *Tawheed* can be explained by employing words like oneness or *Adhwaidham*. It is not wrong to do so. Here this ploy is employed to divert the attention of the people. The gullible are taken in. If you analyse any religion in the world, you will realise that *Tawheed* is the central concept in them. However, the difference between Islam and other religions lies in the technique of explanation. I have explained this in Part I of this book. How can a person give explanation to Islam when he himself lacks any understanding of its principle?

# IS THERE ANY CONTRADICTION IN THE QURAN?

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There is an important reason for some ignorant persons to stray from the path on account of this perplexity. It is Quran itself. You might be surprised. Let me explain. There are a few *Ayat* in Quran that seem to accept the proposition that there are other entities with Allah that are separate from Him. Though these *Ayat* appear to give the wrong impression to those who do not have the capacity to understand things deeply, in point of fact Quran's position is not that. Let's consider some *Ayat*.

## ***Surah 39:64***

***Say: "Would you bid me serve (do Ibadah) a God other than Allah, O ignorant men (Jahils)?"***

The word *Ibadah* is used in this *Ayah*. The word *Ibadah* is translated as prayer in many *Tafseers*. You can choose any *Tafseer* as you wish. There is no argument regarding this word. The contention is in the use of the phrase "Gods other than Allah" even considering it as 'those that are apart from Allah' would do.

Let's take similar *Ayat* in Quran and *Hadith*. The words *Mintbooni* (apart from me), *Minthoonillahi* (apart from Allah), *Minthoonibi* (apart from Him) seem to bring about a confusion that there are others apart from Allah. When we analyse such *Ayat* and *Hadith* through *Usul* their intention is to

reveal *Tawheed* and confirming the nature of *Shirk*. They are addressed to the *Musbrikeens*. Those *Musbrikeens* believed that their *Ilahs* were separate from *Allah*. They never accepted them as Allah. Even now they do not accept them as such. It is by way of addressing them that it is stated “Would you bid me serve something other than Allah?” The meaning of this *Ayah* is “do you want me to serve something that you believe as separate from Allah?” There is a hidden meaning of “in your thoughts” here. The phrase “O ignorant men!” confirms this. There is a literary tradition. According to this tradition what is intended is the revelation of *Shirk* in the minds of those people and saying that we shall not worship them in their own tradition. That is, saying that I won't worship a perplexity that is the product of some mental desire or aberration.

*Shirk* is a mental disease precipitated by a wrong line of thinking. God has used a hidden meaning, “in your thoughts” in order to explain it to them in their own fashion. Furthermore, the *Ayah* doesn't say directly as “I shall not worship” but it concludes it as a question, “Do you want me to worship something separate from Allah?” Here God explains *Iman* the same way as he reveals the existence of *Shirk*.

**Surah 10:57**

*Men, an admonition has come to you from your Lord, a healing for what is in the hearts, a guide and a blessing to true believers.*

Can't we believe at least now that the Quran and the *Kalimah* are the medicine for the mental disease called *Shirk*? However, a doubt may arise as to why God made a concealing arrangement of a hidden meaning.

**Surah 2:26**

*By it, Allah leaves many in error and enlightens many. But He leaves in error none except the evil-doers, who break His covenant after accepting it.*

**Surah 2:88**

*They have but little faith. It is the minority that has the (Iman) faith.*

**Surah 11:17**

*Yet most men do not believe (have Iman).*

**Surah 6:116**

*If you obeyed the greater part of mankind, they would lead you away from Allah's path. They follow nothing but idle fancies and preach nothing but falsehoods.*

It is also known that many people neglect the preaching of the Quran and the *Hadith* and follow imaginary assumptions and some of the practices of their ancestors. It is evident that the majority of them are immersed in *Shirk* and the *Mumins* are in a minority. *Rasool* enjoined people to follow the big crowd. This did not refer to the crowd *Awams* imbued in *Shirk* and *Kufr*. Instead it denoted the big crowd of *Awliya* who are distinguished by their high level of attainment in knowledge. I have explained this matter in detail in my first book.

It is the *Mushrikeens* who are the sinners. God has arranged the phrase "in your thought" as a hidden meaning in this *Ayah* in order to make the *Mushrikeens* stray further from the path, and to confirm the *Mumins* in their *Iman*. "O ignorant men! Would you bid me serve those who are in your thoughts separate from Allah?" is the real explanation of the *Ayah*. The phrasal arrangements in these *Ayat* emphasize the fact that there is nothing with Him as separate from Him. It is not the intention of these *Ayat* to state that there are other entities other than Allah. The *Ayat* do not say so.

If the intention had been to distinguish them, phrases such as "*Hathibihi Aliha Minthoonillah* (these *Ilahs* are separate from Allah), "*Hathibil Atloo Minthoonillah*" (this Earth is not Allah), and "*Hathibihi masi Wallah*" (the Earth is not Allah) would have been used in the Quran and *Hadith*.

Such phraseology is found nowhere in the Quran and *Hadith*. Therefore, in the *Ayat* we quoted or in the sentences from Quran and *Hadith* nothing distinguishes the creation from the creator. These statements emphasize the fact that they are not separate to those who believe it to be so. Quran is at the zenith of all literature. Those with the required clarity of knowledge will understand it.

Differences in names and appearances which are the result of *Wahmu* are entrenched in people's minds. The thought that this is true is pure *Iman*. That is why commands and admonitions are given. However *Tawheed* states that the truth (*Haq*) of the differences in names and appearances which are the products of *Wahmu* is *Wujud*. Therefore if we believe that the differences

in names and appearances are separate from Allah, then it becomes ignorance and pure *Shirk*. There is no basis for this. Let's analyse some other *Ayat*.

**Surah 21:98**

*You and all those that you worship (do Ibadah) besides God shall be the fuel of Hell.*

**Surah 2:98**

*Surely Allah is the enemy of Kafirrens.*

**Surah 26:77**

*Those idols which you worship are enemies to me. Not so the Lord of the creation that rules over the universe.*

**Surah 2:7**

*Allah has set a seal upon their Qelb, hearts and ears; their sight is dimmed and grievous punishment awaits them.*

Some people are of the erroneous view that these *Ayat* and *Hadith* clearly distinguish *Abd* and *Rabb* as separate entities. Even most of the *Moulvis* of the present day do not know that these sentences explain various matters of subtle nuances without contradicting the *Tawheed* even by an atom.

We have to provide an example to facilitate easy understanding of *Ayat* similar to the above. Let's take a sentence, "*Ahamed* beat *Seyyad*". Here we are assailed by a perplexity that *Ahamed* and *Seyyed* are two separate entities. There are three premises in this sentence.

- 1<sup>st</sup>: Since they are different in time, space, appearance and name, we believe that *Ahamed* and *Seyyad* are separate.
- 2<sup>nd</sup>: Though there are many differences, we believe that they are not separate on the basis that they are creations, human beings, a force that is beating and a force that receives the beating.
- 3<sup>rd</sup>: We believe the explanation given by this sentence that it was *Ahamed* who beat and it was *Seyyad* who was beaten.

Now use your knowledge of discrimination. The first two opinions referred to above are mere imaginations and the products of ignorance called

*Wahmu*. The third is the meaning of the sentence. The thought that *Abamed* and *Seyyed* are separate and the contention that they are one and the same are caused by the perplexity of our imagination.

If *Wahmu* accept this sentence as that differentiate, the same *Wahmu* would confirm non-separation. It is our *Wahmu* that is the basis for our perception that they are separate. Similarly it is our *Wahmu* that is the basis for our contrary perception that they are not separate. The real meaning and the intention of the sentence is to explain that it was *Abamed* who hit and it was *Seyyed* who was hit. It is our perplexity that perceives them as separate and as one. What our *Wahmu* has its own basis, it gives judgements on that basis. Since we are not aware that we have *Wahmu* we distort the sentence according to our own intentions.

Similarly people under the influence of *Wahmu* are perplexed at the above quoted *Ayat*. Even some of the *Ulamas* who are steeped in this *Wahmu* and lack clear comprehension understand the *Quran* and *Hadith* according to their *Wahmu* and explain them accordingly.

Allah's *Labnath* is directed towards liars. In this *Ayah* it is not indicated that Allah and the liar are separate or they are one. The *Ayah* explains that Allah directs his *Labnath* and the liar receives it. Similarly there is a sentence that states that Allah put his seal on their *Qelb*. It explains that it was Allah that put the seal and it was man who received it. Analyse the other *Ayat* in a similar fashion. If the intention of *Quran* is to establish the *Tawheed*, how can it accommodate a sentence that is contradictory to the *Tawheed*? This perplexity occurs as we who seek explanation are not properly equipped to receive such explanation.

The *Muhkamu* sentences in *Quran* and *Hadith* that establish the *Tawheed* by the four regulations known as *Ifarath*, *Thalalath*, *Isarath* and *Ihthilav* establish a single concept. Moreover, most of the sentences used in *Quran* and *Hadith* explain *Rahmath* and *Adaalat*. Mostly these sentences are *Mutashabihat* type that explain many concepts and give explanations according to the level of knowledge of each and everyone. Though apparently these sentences are within the grasp of human knowledge, in point of fact it is not so. That is why the *Imams* professed different views.

Though these *Ayat* appear to go against the *Tawheed*, in fact they serve to establish the *Tawheed*. People have to achieve comprehension by seeking the

details from those who have a clear knowledge and insight in these matters. Dogmas and a false sense of honour will not permit this.

Now look at Quran's phraseology from another angle.

God reveals in the Quran that they inflict cruelties to their *Nafs*. Who are "they" and who is *Nafs*? If I say my *Nafs* does it mean I and my *Nafs* are separate? Does it mean that I am the *Nafs* or the *Nafs* is me? One premise is that I am the *Nafs*. The other premise is I am not the *Nafs*. Which is the correct premise? Both are correct. When we say my *Nafs* we use a possessive pronoun "my". If we take this Possessive Pronoun "my" according to grammatical specifications regarding the First Person, then it is true that I am *Nafs* and *Nafs* is me. When this Possessive Pronoun is considered grammatically in the Third Person then I and my *Nafs* become separate.

Now consider the statement in Quran, "*Allah's Rasool*". Even in this sentence the Possessive Pronoun is used. If we consider this Pronoun in the Third Person then Allah and *Rasool* are separate. When we consider it in the First Person then Allah and *Rasool* are one and the same.

Why should Quran put us in confusion by giving these two contradicting concepts? How can we accept something that is confusing as the word of God?

The truth is different. Quran is God's revelation and it doesn't confuse anyone. That is not the intention. We say that the Quran confuses us on account of our own inadequacies which make us undeserving people to benefit from God's word. If it is true that we established our *Iman* by accepting the *Kalimah*, this confusion wouldn't arise. The reason for this perplexity is our attempt to gauge the Quran through grammatical details that we have learnt. We forget the fact that our grammar is man-made and God's word is within the parameters of a much superior grammatical tradition of God. It is true that we are *Allamas* as far as our degrees go. Even these degrees are man-made.

God knows that those who are bound in grammatical and literary practices of the world are the ones who are trapped in the curtain of light. That is why he sent illiterate *Ummis* as *Nabis*. They do not have any intervening curtains. Those people who followed the principles enunciated by

them also do not have any intervening curtains. Their like do not have any confusion regarding the Quran and *Hadith*. The reason is that they have a genuine understanding of the *Kalimah*.

Though there are several subtle meanings in the sentence, “They are committing cruelties to their *Nafs*” I shall give you here only three essential meanings. This *Ayah* addresses three types of persons namely *Awam*, *Kawas* and *Kawasul Kawas*.

The man called *Awam* gets the meaning of “my *Nafs*” and “*Allah’s Rasool*” in just the same way as he feels that I and my shirt are separate things. Though he doesn’t have a deep knowledge of grammar he unconsciously uses the Possessive Pronoun in the meaning of Third Person. He will never be guided by the Quran. His view is correct in his own knowledge. However, this doesn’t mean that it is the unqualified truth. *Kawas*es are different. The discriminatory knowledge functions to a certain extent in them. They use the Possessive Pronoun in the meaning of the First Person and see that I am *Nafs* and Allah is *Rasool*. In their knowledge it is correct. This is closer to the truth to a certain extent. The Quran will definitely guide them.

The *Kawasul Kawas*es see that these two groups are affected with perplexity. They know that the *Awam* are trapped in the curtain of darkness. As they see the understanding of the *Awam* as completely wrong, there cannot be any consensus between them and the *Awam*. It is none other than these *Awam* who murdered the exalted servants of God calling them *Kafir* and *Murtad*. There may be even those with lofty educational degrees among them. However, intellectually these men belong to the *Awam*. We have to find out why there is a conflict in this matter between these two groups.

When considering the statement “*Allah’s Rasool*” the ignorance called *Wahmu* takes the Possessive Pronoun in the meaning of the Third Person and declared that Allah is separate from *Rasool*. Whereas as discriminating knowledge considers the Possessive Pronoun taken by ignorance in the meaning of the First Person and declares Allah and *Rasool* as one and the same. The knowledge is contradictory to *Wahmu*, the perplexity. *Wahmu* was trapped in darkness whereas discriminating knowledge is trapped in light. As the Possessive Pronoun gave one meaning to one group of people and another meaning to another group of people, the sentences in Quran give explanation to people according to their level of attainment of knowledge. Quran doesn’t do it in point of fact. The truth is that we accept a meaning according to the nature of our knowledge. An *Ayah* will explain things as “yes” or “no”

when it is not apparently clear. These two kinds of explanations are human assumptions. It may be right or wrong.

However, there is a lofty status in man's discriminating knowledge. It is known as insight or intelligence. Only this knowledge will serve to reveal the truth of Quran. Only those people with this kind of insight are called the *Muthbakeens*. Only they have the quality of the *Muthma Innah*.

According to their *Iman* it is their experience that there is nothing apart from Allah. And they realise that even in translations effected by experts there are drawbacks and they know that not even a single sentence in Quran is not contrary to the truth and they have no confusion whatsoever. *Inshallah* I shall explain an *Ayah* soon. Be patient. These great men see that *Nafs* denotes only a word and not a thing. They see that it only denotes a state (*Marthaba*) in my knowledge. If we consider knowledge to be *Shifath* or character they know that it is *Labir*. From the point of *Baatin*, they know that knowledge and I are the same. We cannot explain it beyond this. Therefore, they realise more than forty meanings for every single (*Mutashabihat*) *Ayah*. They are the *Mumins* who will attain fullness and they will reach the zenith of success in course of time.

**Surah 55: 26, 27**

***All who live on Earth are doomed to die. And the face of your Lord will abide, in all its majesty and glory.***

According to this *Ayah* it is very clear that all will be destroyed and Allah alone will remain. The Earth will also remain. Still some other *Ayat* emphasize that the Heavens and Earth will also get destroyed.

This statement of Quran brings about a state of perplexity in some people. Allah remains as the truth or *Haq*. He doesn't face destruction and he cannot be destroyed. Therefore, they say that *Rabb* and *Abd* are separate entities. This is nothing but lack of comprehension. In order to get destroyed a substance must first exist. Another substance must exist along with it. Otherwise destruction is not possible. This is a philosophical truth. The whole universe appears only in the knowledge of man as separate physical and spiritual. This is perceived as a physical intricacy by the senses provided to man. If the sense had been constituted in a different way then we would have perceived the universe differently. So we perceive and experience the world according to the functioning of our senses. And we don't know what the truth is.

We believe that the world that we experience with the help of our senses is an entity and it is different from Allah. In brief knowledge appears as matter and as the world and it is not an entity separate from knowledge.

When our knowledge ceases to function the world also ceases to exist. For instance, let's take the case of a state of deep sleep. Since during sleep our knowledge is non-functional and there is no world in that knowledge. However, for the man who is awake the world doesn't get destroyed. The world that is no more with us when we are in deep sleep, continues to exist with a person who is awake. Therefore, the phenomenon of destruction in the past or the present is a state in the knowledge of man.

Experts have revealed two types of philosophies: One states that the environment causes thoughts and formulates one's knowledge whereas the other holds that knowledge creates the environment. The *Arifin* have accepted both these philosophies as true. Both these philosophies are found in man with discriminatory knowledge according to his level of attainment. The Quran and *Hadith* acknowledge this truth. The statements of *Arifin* reveal the truth.

It is certainly true that the continuous interaction between man and his environment shape man's thoughts and ideas. Man transforms his environment by using this thought process. This is the truth regarding creation. However, from God's point of view this philosophy is faulty. According to the *Kalimah* there is nothing apart from God. The creation and its environment are designed by His intention (*Iratha*) for Himself. *Abd* is contradicting to *Rabb*. Thought appears in creation on account of its environment. The environment was created in *Rabb* according to its thought. There is nothing to cause perplexity here. The thought that is wholesome is the thought provided by the environment.

**Surah 81:29**

*Yet you cannot will, except by the will of Allah, Lord of the creation.*

**Surah 76:30**

*Yet you cannot will, except by the will of Allah.*

(Therefore thought, wish and *Niyyah* are not decided by man.)

As the world (creation) is three dimensional (the world we see) with a definite colour and appearance, whether it gets destroyed or undergoes

change, since it is the property of *Thaath* there is nothing there that is strange to get destroyed. Destruction means appearance and disappearance and not going into nothingness.

God's eyes never sleep. His knowledge is the same as ever without any changes. So, what is the real meaning of the statement that everything will be destroyed. There was no object isn't it so? What was perceived as object is the perplexity of our senses. *Mumins* call it "*Huroor*" and Hindus call it perplexity or illusion or *Mayai*.

We should have an object in order to get destroyed. Here destruction means what appeared to be existing now goes beyond our knowledge and hence disappears. This depends on God's knowledge and strength. There is a doubt here. Can knowledge become matter, or can something beyond our knowledge become matter? The explanation to this question is given in my book "Do you know the truth of *Iman*?" under the caption "Redressing of Doubts".

It is our knowledge that experiences a dream. So, is it a lie that the same knowledge in itself sees and experiences physical, spiritual objects created by itself? Isn't it the truth? We will realise that it was a dream only after we come to the state of wakefulness. The hereafter is also like this. God who is beyond the intricacies that cannot be fathomed can become a physical matter and our belief to the contrary reveals our ignorance.

Though creation, protection and destruction appear to be separate to our knowledge which is not analytic, in point of fact all these three things are the same. I have explained this in, "Holy Quran's Judgement—Part I".

Man realises in *Akbira* that the world he inhabited is destroyed and he has entered a new world. However, the *Dunya* he inhabited didn't get destroyed. The former *Surath*, state (*Marthaba*) undergoes a change and appears as another world. What happened here was the removal of the veil of perplexity (*Huroor*) that covered human knowledge.

***Surah 50:22***

***"Of this you have been heedless. But now we have removed your veil. Today your sight is keen."***

Destruction and revolution occurred only in the knowledge of man in *Akbira*. What exists continues to exist. We do not realise that every moment

the world disappears and appears. The reason is the veil that covers our knowledge.

**Surah 67:20**

***Truly the unbelievers are in error and illusion.***

Here the word used is “*Huroor*”. What is illusion or *Huroor*? Illusion means a false appearance or original *Prakruthi*. *Prakruthi*'s meanings are source, character, something that doesn't undergo change, the basic support trait, reason, part and origin. The Arabic term “*Huroor*” doesn't mean any of these things. What we refer to here as false appearance is on the basis of usage. There is subtle and intricate knowledge that is embedded here. I am not dealing with that here. We will take the meaning of false appearance to the word *Huroor*. The Tamil word illusion also embraces dream and cunningness. Let's look at it according to the explanation of our *Tafseers*.

If it is a false appearance, how can it appear? Falsehood cannot exist. According to *Kalimah* and its *Daleels* what exists is the thing that is oneness and that is the truth (*Haq*). We had this *Iman* and when we say that the falsehood co-exists with the truth called *Haq*, then falsehood called *Baatil* is along with *Haq* as partner or couple. Then won't it become *Shirk*? Fix firmly in your mind *Wajibul Wujud*, *Mumthaniyul Wujud* and *Mumkinul Wujud*. These details are explained in our book “Holy Quran's Judgement—Part I”.

Why do the Quran's *Ayat* and the *Hadith* condemn this (*Shirk*) as unforgiveable?

When it was stated Allah is *Haq* and all the others are *Baatil* most of the men believed that *Baatil* means absolute lie. This is a matter that depends on the quality of their knowledge. As they didn't realise that there is *Shirk* in this, they concluded that *Baatil* means lie. In most of the Arabic, Tamil and English *Tafseers* this is the explanation that is given. This may be applicable to the *Kawas* and the *Awam*. However, this is not acceptable to *Arifin*. At this point, we have to look at another *Ayah*. Otherwise the truth will not emerge.

**Surah 22:62**

***Allah is truth, and falsehood is all that they invoke besides Him.  
He is the most high, the Supreme one.***

It is this translation that is found today in many of the *Tafseers*. The authors never realised the enormity of the error in this translation. Here Allah

is referred to as *Haq*. The idols which were considered as separate from Allah are denoted by the word “*Baatil*”. To determine the truth of my contention take the *Tafseer* and read.

There are three words in this *Ayah* namely *Haq*, *Baatil* and *Minthoonibi*. I have already explained the word *Minthooni*. *Haq* means the truth. The *Tafseers* and the dictionaries give the meaning of falsehood to *Baatil*. There is a confusion that is evident here. When we consider Allah as the truth, why do we consider others as falsehood? It is only the belief that the world is separate from Allah that we derive the meaning of falsehood to *Baatil* making it the opposite of truth which is *Haq*. We cannot realise that we used black glasses for our knowledge and derived the meaning of falsehood to *Baatil* according to our knowledge. We have not realised that this perplexity of ours has almost buried Islam.

Now let's consider this. If Allah is the genuine entity, it may appear that there are other things with Him which are not genuine. Falsehood cannot co-exist with truth. They cannot be separate and they cannot be together. How can falsehood mix with truth and truth mix with falsehood? They cannot be considered as separate. If that is so, then the assumption that God is omnipresent will not be correct. He is omnipresent. Further, if we consider that the whole universe is false, we will have to consider Hell and Heaven as false. Furthermore, if this world is false, and everything in this world is false; then the *Quran* and *Hadith* are also false. They are all found in this world. If *Quran* and *Hadith* are false, if the truth revealed by them is false, then what is the meaning of *Iman*? Further, if we consider that this whole world is an illusion like a dream, there is another blunder. We don't gain the reward of the good or bad deeds that we commit in our dreams. Therefore, the statement that we will reap the reward of what we did in this world of illusion in *Akbira* will be false. Therefore, it may seem that man can do everything according to his wishes.

Another intricacy in this is that if we consider that *Baatil* means a lie, then what the Hindus state is correct. Hindus say that their final aim is *Samadhi*. The quintessence of this is destruction. That is it is a state of permanent deep sleep. In Islam this is stated as *Fana*. In Islam there are various other states beyond this. If we consider that *Baatil* means lie, we cannot reach the higher stages as described in Islam.

Now consider the consequences of the failure to understand the true meaning of a word. Such interpretation which lacks proper analysis can destroy the *Shariah*. It can even provide the basis for atheism.

The Quran and *Hadith* have been translated on the basis of the meanings given in dictionaries. We cannot assert that these translations are one hundred per cent correct. Dictionaries are man-made. When the Quran and *Hadith* go beyond the frontiers of our dictionaries, there is no need to be astonished. If we seek the truth, then we have to examine and analyze.

Let's look at the two terms "*Baatil*" and "*Huroor*". It is the linguistic tradition that *Baatil* means a scene in a dream or illusory appearance (*Baatil*). As a consequence, there may be a desire to discard worldly things and seek the truth. However, this truth will not get embedded in one's mind. The real meaning of the word "*Baatil*" used in the *Ayah* is not this. The meaning is that those that they call as not Allah (*Baatil*) are non-existent. The interpretation is that man sees the creation called idols as not Allah on account of his illusion and perplexity. This thought (the faith that there are other things with Him that are not Allah) is the falsehood. Falsehood is something that is non-existent. The thought regarding this non-existence (*Baatil*) is the falsehood. The lie denoted by the word "*Baatil*" is *Shirk*.

**Surah 10:30**

*"All those deities they had falsely imagined will leave them."*

The lie mentioned here is "the belief that everything that was not Allah—the lie that is *Shirk* will disappear".

From this what we understand is that what is denoted by falsehood is none other than *Shirk*.

**Surah 4:50**

*See how they invent falsehood about Allah. This in itself is the most grievous sin.*

(Falsehood is the *Shirk* imagined by man).

**Surah 47:3**

*This is because the unbelievers follow falsehood, while the faithful follow the truth from their Lord.*

We see the words *Baatil* and *Haq* used in this *Ayah*. The blind faith of a *Kafir* is not true. Whereas the *Iman* of the *Mumins* is true. In this *Ayah* note that what is referred to as falsehood and truth are the thoughts (faith) in the human mind. They do not refer to any physical objects.

Man who couldn't acknowledge His *Shifaths* that appear and disappear imagined them as separate objects and separate *Wujuds*. His imaginary falsehood is the one that is non-existent. If this falsehood is to be destroyed in one's knowledge *Hakkul Ekeen* is essential. If this happens everything disappears and Allah alone will remain. This *Ekeen* is not acquired in *Akbira*. The Hell and Heaven experienced there is true. Those who are in *Akbira* learn to their dismay that they had been in illusion. This illusion is denoted by the word "*Huroor*." It cannot be said that he saw *Akbira* as a falsehood. Why? Because he sees everything in *Akbira* as true. Even in *Akbira* he doesn't see Allah always unless Allah desires it. Therefore *Lahir* and *Baatin* are there in *Akbira* as well. Just as *Akbira* is true there, *Dunya* was also true. Now *Dunya* is as if it has disappeared somewhere. Therefore, what is manifested in *Akbira* is the same illusion that believed that *Dunya* was permanent. Though in *Akbira* man realises that *Dunya* is a lie, wasn't it a temporary truth. Even *Akbira* is a temporary truth. However, it is not a lie.

**Surah 67:20**

***Who is it that will defend you like an entire army, if not the Merciful? Truly, the unbelievers are in error.***

There are two main aspects to this *Ayah*. One is *Huroor*. This is called *Mayai*, an illusory perplexity. The other aspect will be explained elsewhere.

Therefore, the statement that everything except Allah will be destroyed is not acceptable. If the statement that only Allah will remain is to be true, then the falsehood that there are other entities separate from Allah should be destroyed.

*Hakkul Ekeen* is something beyond all these intricacies. The truth of the words "*Huroor*" and "*Baatil*" used in the *Ayah* will become clear only when the thought that there is nothing apart from Allah becomes the knowledge of experience (*Ekeen*). In point of fact, this knowledge is God's knowledge and not human knowledge. Therefore, the true meaning of the *Ayah* is that the falsehood called *Shirk* will be destroyed and Allah will remain. Another doubt arises. If something is to be destroyed it must have been in existence before. How can something that was non-existent become destroyed?

This *Ayah* was not addressed to a specific individual or groups. On the contrary it was addressed to the people of the whole world namely the *Awam*, *Kawas* and *Kawasul Kawas*. When God is existent his attributes are also existent, the beginning and end of which is something beyond our knowledge. Therefore, whatever, whenever and however gets destroyed we cannot maintain that it has come to an end. Therefore, if the *Kalimah's* statement that there is nothing apart from Him is true, then there is nothing to get destroyed. Since the disease of illusion that is embedded in man's *Qelb* causes the falsehood called *Baatil* it is stated that it will get destroyed. When the illusion that entertained the falsehood gets destroyed, the falsehood or the non-existence will become clear (Non-existence will be realised). Therefore, what is destroyed is the illusion that was existent. However, lie is something that is non-existent. It has no truth or falsehood. It is mere imagination. This is what is referred to as *Mumthaniyul Wujud*. This is always non-existent. I have explained this in my previous works.

In order to reinforce this further in our knowledge let's take an example. *Subair* complains to the Judge that *Ahamed* has beaten him. After the investigations the Judge comes to the conclusion that *Subair's* complaint was a lie. Let's consider that in point of fact *Subair's* complaint was a lie. What did the Judge decide as a lie? It was *Subair's* imaginary contention. This imagination came out of some selfish intention of *Subair*. It is this selfish intention that caused the fabrication of something that was non-existent (that didn't happen). It is *Subair's* intention that he can achieve his selfish objective through this imaginary statement. This imagination is a weakness in his knowledge. This imagination is the lie. Only what is existent can get a name. What is non-existent will not get a name. Therefore what was existent was the imagination which was the lie. In order to get destroyed something must exist first. What was existent was the imagination. It has to get destroyed. However, the lie was non-existent and hence it cannot be destroyed. What is non-existent is always non-existent.

Then what is the truth of the statement that everything will get destroyed and only Allah will remain? The lie that was the imagination of man that there are other things with Him apart from Him will get destroyed and Allah will remain. This is the true meaning of the *Ayah*. The quintessence of the *Kalimah* is that all that exists is Allah. If whatever exists is Allah and His attributes, then what else is there to be destroyed? Destruction means disappearance. God has no destruction and his attributes cannot get destroyed. They can appear and disappear. This is what we call as *Labir* and *Baatil*.

Another intricacy is that if there is nothing except Allah then “all will get destroyed” will be inappropriate. When we say “all” it denotes Him. So what does this word “all” mean? It means the illusion and imagination that there are other entities other than Allah will be destroyed. This imagination is the *Shirk* or falsehood (non-existent) that appeared in man’s mind and then disappeared. This is not a substance to undergo any destruction. Therefore *Baatil* means the nonexistent imagination or falsehood. (Try to comprehend this intricate matter with patience.)

Therefore, taking the Tamil meaning of “lie” to the word *Baatil* is inappropriate. “The lie called *Shirk*” or “the lie of making Partners” is the desirable meaning. That is, since lie is something non-existent and since it denotes a state of knowledge (*Shirk*) and not a substance, we have to explain *Baatil* by employing phrases that can give the real meaning for *Baatil*.

**Surah 21:18**

*We will hurl Truth at Falsehood, until truth shall triumph and falsehood be no more. Woe shall befall you for all (the falsehood) you have uttered.*

Behold the truth and Falsehood that is referred to in this *Ayah*. The *Baatil* or falsehood referred to here is the imagination that there are other entities with Allah that are equal to Allah. This blind faith is bound to be destroyed. There is no evidence for this contention. The truth that is hurled is the truth (*Haq*) revealed by the *Kalimah* that there is no other *Ilah* other than Allah. This doesn’t get destroyed. There is no evidence in the history of the world that this faith was ever destroyed.

**Surah 34:49**

*Say, “Truth has come. Falsehood has vanished and shall return no more.”*

**Surah 17:81**

*Say, “Truth has come and falsehood has been overthrown. Falsehood was bound to be discomfited.”*

The *Haq* that was mentioned here calls for the meaning of truth. This is two-fold. One is the *Kunhu* of Allah. The other focuses on the truth of *Tawbeed* (thought or knowledge). If we consider that *Haq* or Allah was manifested, as *Baatil* the falsehood is non-existent it cannot manifest itself. Falsehood couldn’t have achieved anything in the past as well. Why? Because

it is non-existent. It cannot do anything even now. If we consider *Haq* as *Tawheed* (knowledge or faith) it is God's knowledge that achieved, that achieves or that will achieve. If everything (the universe) has appeared from falsehood, we can say that they are all false. If falsehood is non-existent, and nothing could derive from it, then the contention that the universe is *Baatil* is inappropriate. *Haq* and falsehood cannot co-exist. No philosophy will accept this. *Haq* accommodates the whole universe within itself with the help of the truth that is *Tawheed*. Therefore, it is obvious that God has used *Huroor* in the meaning of illusion and *Baatil* in the meaning of *Shirk*. No one can deny that all the universe is the *Thajalli* of the name of *Rabb's Labir*. *Labir* is not a lie.

**Surah 29:52**

***Say: "Allah is an all sufficient witness between me and you. He knows all that the Heavens and the Earth contain. Those who believe in falsehood and deny Allah shall surely be lost."***

If the Heaven and the Earth are lies, then how does the statement that He knows them fully will be relevant? What is the meaning of the statement "believing in falsehood and denying Allah?" It is the *Kafireen* and the *Mushrikeen* who are the losers. What was the lie that they believed in? How can one believe something that is non-existent (Falsehood)? This faith is the illusion in one's knowledge. The falsehood that was denoted by the word *Baatil* is the belief (*Shirk*) that creation is not Allah and that there can be partners with Allah.

**Surah 7:139**

***That which they follow is doomed and all their works are in vain.***

The religion of the *Mushrik* referred to in this *Ayah* (*Baatil*) is bound to face destruction. The basis of this religion is *Shirk*. It's slogan is *Kalimathul Kabeesa*. It's meaning is the assertion that creation is separate from Allah. The religion that originated from *Kalimathul Kabeesa* is erroneous. Man prays in every *Rakaath* that he shouldn't be cursed with this spurious path. However, this man asks for the path of the exalted servants of God as well in his prayers. This path (religion) has its origins in *Kalimatuth Tayyibah*. It has no potential of destruction. The *Amals* that are involved in this path are never in vain. Therefore the false religion that is bound to be destroyed (*Baatil*) is the confusion in man's knowledge. In other words this is *Shirk* or pure falsehood.

I have already pointed out that though *Labir* and *Baatil* appear to be separate in human knowledge, they are basic aspects that confirm the same

thing. If *Haq* is the substance then *Baatil* cannot be its character. What is existent is *Thaath* or *Wujud*. However we shouldn't be confused that what we touch and perceive is *Thaath*. What we touch and perceive is the *Surath* of *Asma*. Though the basic substance is not separate from it, it is not included in the knowledge of the senses. Accordingly, what is existent is the truth. It may be acceptable that *Baatil* is the opposite of that of *Haq* in ordinary matters (usage). In God's outlook it is not so. The word *Haq* was used to denote God and a meaning opposite to falsehood. On this basis, there is no opposite or negative to *Haq* or *Wujud*. The words *Wujud* and *Ma'wjud* confirm the same meaning.

# THE 2ND PRINCIPLE—

## TAWHEED

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When we analyse the words of great men and scriptures that existed for millennia, though *Tawheed* emerges as a unique principle, it seems that the human race has divided it into four categories. These four types of explanations have been in existence from the time of *Rasool(Sal)* and even from the time of *Nooh(Alai)* who lived before him.

The *Nabis* who were born into this world have eradicated the three categories of erroneous explanation and confirmed one unique principle. Finally *Rasool(Sal)* has proved with evidences by obtaining the Holy Quran for us, the true *Wahthathul Wujud*, the *Tawheed*. The basis for these principles is Quran, *Hadith*, *Ijma*, *Kiyas* and common sense.

How did interpolations occur in the *Tawheed* that was fully explained by the *Nabis*? The Quran explains that there was never a society without *Nabis*. At the outset, before the scriptures were given, *Nabis* were provided with *Subbus* (Religion's rites or dicta). Therefore the people before the time of the scriptures came to know about the *Tawheed* only through the *Subbus*. Specifically, the ancient people who lived from the time of *Nooh(Alai)* to the time of *Musa(Alai)* obtained the *Tawheed* and the rules of practice through the *Subbus*. *Ibrahim(Alai)* explained to his community the principles and rules of practice on the basis of these Religious dicta. After the demise of *Ibrahim(Alai)* there was a split among the people of his community and one section was settled in (North) India. In the course of time there was a cultural transformation among them and the *Ibrahimiyas* acquired the name of *Brahmins*. These people who considered *Rahman* their God began to worship *Raman*.

In the course of time on account of competitions and jealousies among them they created many religions called *Rig*, *Yasur*, *Samam* and *Atharvanam*. Since that time up to now there are about 12 branches. The single *Tawheed* that was with them became gradually transformed and evolved into four types. They called the unadulterated, pure *Tawheed* as *Adhwaidham* in their language. Since this tribe of people lived in India (in the *Sindhu* River area) they were referred to as *Hindus*. This principle was not formulated by them. It was given by the *Nabis*. There is no religion peculiar to the *Hindus*. And they have no separate religious principle—At the outset, their religion and principles were given by the *Nabis*. It was *Nooh(Alai)* and the other *Nabis* who were heirs and their successors were the ones who introduced the *Tawheed* to the people of the world today. In the present world the *Tawheed* appears with several interpretations and changes. Therefore it is pure ignorance to put people into confusion stating that *Adhwaidham* belongs to the Hindus and the *Tawheed* belongs to the Muslims. One person calls Allah as God, another as Yehovah and another as the Lord. There may be differences in these words. The meaning that is denoted by these words is the same. Similarly what a *Mumin* refers to as *Tawheed* a Hindu calls as *Adhwaidham*. There is nothing wrong in this.

The essence of it is that all the people who have to live till the end of the world sprang from the same father and the same mother. All these people are governed by the same principle. And that is the *Tawheed*. The basic slogan that explains it is *Kalimathuth Tayibah*. The practice guided by the *Kalimah* has been different from time to time. As the states of infant, youth and elder are found in the life of man, there are various stages in the development of human knowledge. The initial stages of man's knowledge developed gradually from that of an infant. Accordingly at the outset the principles and the explanations regarding actions (*Shariah*) and practices were given through the *Subbus* (religious rules). When human knowledge attained a certain stage of development the *Shariah* given by the *Subbus* underwent a transformation and a scripture called *Thowrath* was given with another *Shariah* and *Subbu*. When human knowledge developed further, a scripture called *Saboor* was given. So *Saboor* was the *Shariah* of the *Tawrat* scripture which was slightly modified without any major changes in principle. After that the *Injeel* scripture was given. Only the *Shariah* underwent a change. *Furqan* is the scripture provided when human knowledge evolved to its zenith. The above mentioned *Shariath* were changed and another *Shariah* was provided which needs no further change. The principle has been the same. The scriptures and *Subbus* were given to confirm the same principle. So, although the scriptures came to this world in many instalments, the scripture of the people of the

world has been the same. The principle is the same and *Deen* is the same. The scriptures of the past were meant for specific groups of people. *Furqan* is common to all the people of the world. Any advice given by anyone from any country at any time belongs to *Deenul Islam*. That is why *Rasool(Sal)* has said since knowledge is the lost property of all with *Iman* one must claim it wherever one finds it.

***Surah 87: 18, 19***

***All this is written in earlier scriptures; the scriptures of Ibrahim and Musa.***

(The insights and principles found in the Quran are the same found in the *Subbus* and not anything else.)

Many men of letters have explained in their books that the *Ehudis (Ahlul Kitabis)* have very close relations to the *Brabmins* in their principles, culture and customs. Those that claim themselves to be Hindus are the ones that have lived for about 5000 years. Even thousands of years before their time Islam and *Tawheed* were in existence. The Hindu *Rishis* who heard certain prophesies from the mouths of *Nabis* informed them to the whole world through their songs and slogans. There are certain truths in these prophesies. Those *Rishis* have provided accurate predictions about *Rasool(Sal)* and his parents. I can provide an example:

In the “*Pavishya*” epic written by the Saint *Maharishi Viyasar*, he predicts that a spiritual reformist will come with his disciples; his name will be *Mahamad (Mahmooth or Mohammed)* and he will belong to the desert. This is mentioned in *Pavishya* Epic, Part 3, slogan 3, Sutra 5, 8. This is none other than our *Rasool(Sal)*.

In the *Rig Vedha*, *Mantram* 5, *Gnaktam* 28 the name *Mahamad* is denoted by the word *Mamabe*. “*Mamabe* who represented the truth, knowledge and strength to the whole world was a graceful gift to the whole world (*Rahmathunlil Alameen*)”, says that scripture. Furthermore, in some slogans it is mentioned that this God incarnate called *Mahamad* will sit in contemplation in caves. Here the word God incarnate is an interpolation. In some other slogans the name of *Mahamad’s* mother is referred to as *Sumathy (Somathy)* and his father is referred to as *Vishnuyis*. The meaning of the word *Somathy* or *Sumathy* is “a gentle woman”. *Rasool’s* mother’s name was *Amina*. *Amina* means peaceful or gentle.

*Vishnu* means God. *Yis* means slave or servant. *Vishnu* means God's servant (Abdullah). *Rasool's* father's name is (God's servant) Abdullah. As these slogans are in a foreign language, can we say that they don't belong to the Muslims? Is it wrong to accept *Rasool* who was introduced by a Hindu?

In the *Atharvana* scripture the *Kalimah La Ilaha Illallah* is explicitly stated. Let's look at a slogan.

*Allo Jiestham Paramam Pooranam*  
*Brashmandama Allam*  
*Allo Allam Athalla Boogamegam*  
*Allah Boogani Vathagam*  
*Allah Pagnnena Hutha Hiruththawa*  
*Allah Soorya, Chandra Sarva Natchathram*  
*Allah Rishi Nama Sarvathivyama Indraya*  
*Boorvam Maya Paramantareesa*  
*Allah Biruthivya Anthareesam Viswaroobam*  
*Illam Kabara Illam, Illalladee Illallah Ohm Allah*  
*Illallah Anageeswa Rooba*  
*Antharvana Siyama Hum Hirim Janana Bagana*  
*Siththana Jala Saran Athirddam*  
*Guru Guru Budasha Parasada Samahani Hum Harim*  
*Allah Rasool Mahamada Kabarasya Allah Allah*  
*Illallaethi Illallah.*

The meaning of this slogan:-

Allah is whole and perfect. All universe belongs to him. *Mahamath* (*Muhammed, Mahmood*) who is an ornament in *Sivan's* temple is the messenger of Allah. Allah is the driving force behind the universe. He is the ruler of the Earth. God is one. Listen to the voice (revelation) of the invisible God (Ohm, God's voice). The God who provided the *Atharvana Veda* that contains *Ombarim* slogans is the creator of people, cows and the other creatures. Worship this invisible God. The origin of *Ohm reem Mantra* will destroy the *Asura* race. *Mahamath* is God's messenger. Allah is the one, unique God.

One can see this slogan in the *Upanishath* called *Allopa Nishath*. This is found in the Islamic Encyclopedia as well. There are many similar slogans. The *Atharvana Vetham* could be a distorted form of *Saboor* or *Tawrat*.

What we can infer from these facts is that though there were several religions in this world, they all endeavoured to establish one principle. However, on account of man's erroneous explanations that principle and religion are split and scattered. The religion is one and the principle is one. Religion is given in respect of the level of knowledge of the people as volume by volume as *Tawrat*, *Saboor* and *Injil* and completed with *Furqan*.

**Surah 3:23**

*Have you not considered those (Jews) who have received a portion of the Book?*

(According to this *Ayah* the *Tawrat*, *Saboor* and *Injil* are a part of the volumes of scripturesp.)

**Surah 3:19**

*The only true faith in Allah's sight is Islam.*

(Religion is Islam and the principle is *Tawheed*. All the other things are interpolations.)

**Surah 42:13**

*(Ob! believers)He has ordained for you the faith (oneness principle) which he enjoined on Nuh and which we have revealed to you, and which we enjoined on Ibrahim, Musa and Isa, (saying) "Observe this faith and be not divided, therein." Hard for the polytheists (oneness principle) is that to which you call them. Allah chooses to Himself whom He will, and guides to himself those that look forward to him.*

In whatever language the *Tawheed* is explained, it still remains the *Tawheed*. The Hindus do not have a religion or principle of their own. Many great men have explained this matter before me. It is the handiwork of *Shaitans* that are *Jabils* to deceive the people by stating that *Adwaidham* belongs to the Hindus and *Tawheed* to the *Mumins*. The distortions in Hinduism have occurred within a period of 5000 years, whereas the *Subbus* that existed before that cannot be brought into parameters of time. The explanation of the principle is acceptable without any regard to the language. What we are only concerned with is whether it conforms to the *Quran*, *Hadith*, *Ijma*, *Kiyas* and common sense.

This saint called *Viyasar* was a Hindu who lived in India. Just because his arrival was foreshadowed by a Hindu, can we say that we cannot acknowledge *Rasool*. How can you describe the knowledge of someone who takes up that position? Now let's analyse the four types of explanations regarding the *Tawheed*.

# ARE THERE VARIETIES IN TAWHEED?

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The *Kalimatuth Tayibah* “*La Ilaha Illallah*” was provided to us through the *Nabis* to refute a false principle called *Shirk* (making partners) and to confirm the truth. The *Ulamas* of the past and present are unanimous in acknowledging this. The *Tawheed* is diametrically opposed to *Shirk*. However, there are controversies existing between *Ulamas* as to the nature of the *Tawheed* that is explained by the *Kalimah*. There are four types of interpretations. We have to examine each of them.

## Exposition of the 1st Principle

One group of *Ulamas*, though they have accepted that the *Tawheed* means oneness, they say it is oneness in *Ulubiyah*. It is apparent that they have understood the word *Ilah* as denoted by the term *Ulubiyah* as the Lord.

The concept of oneness of the Lord means there is only one God. If this is *Tawheed*, then *Shirk* must be the ignorance of the fact that God is one. However, Quran is giving contrary evidence. All the Arab *Mushrikeens* accepted one God unanimously and Quran says that they were *Mushriks*.

### *Surah 23:86*

**Say: “Who is the Lord of the seven Heavens, and of the Glorious Throne?” ‘Allah’, they will reply.**

(See *Quranic Ayat* such as 29:61, 29:63, 31:25, 43:9 also).

*Rasool(Sal)* was born in an Arab country among the *Mushrikeens*, where no *Nabis* lived previously. His first preaching took place among the *Mushrikeens*. Those *Mushrikeens* never denied the fact that God is one. If what this group asserts is correct, then *Rasool(Sal)* would not have appeared in that society. Why? Those people had already accepted the oneness of God. *Nabis* appeared in places where there was *Shirk*. The task of the *Nabis* and *Olis* was to wage a war on *Shirk*.

As these *Ulamas* contend, if *Tawheed* is oneness in *Ulubiyah*, all the *Mushriks* are people who have accepted the *Tawheed*. Do they consider that God called them *Mushrikeens* with an awareness influenced by *Ganja*? When we analyse why these *Ulamas* made such a statement contrary to the Quran, we understand certain facts. One is that they do not understand *Shirk* or *Tawheed*. The other aspect is that they have also believed that there were other entities other than Allah. These people, who have never found the taproot of *Shirk*, cannot comprehend the fact that they are also entangled in *Shirk* when they speak or write. They are mere followers of the wrong path.

This principle may be appropriate to those who believe that there are several Gods. But this is not found in Islam and it is not necessary to Islam. The *Kalimah* is capable of destroying *Shirk* in a moment wherever and in whatever form it exists. If we consider matters, according to their statements, we cannot see any difference between the *Mumin* and the *Mushrik*. We have to decide that they are the same. This is not our speculation. It is the Judgement of Holy Quran. Therefore we have to distance ourselves from this principle.

Another intricacy is that the word *Ilah* in the *Kalimah* is a Common Noun. It is a term that takes everything that exists into account. Using that to denote only God is distorting the *Kalimah*.

## Exposition of the 2nd Principle

Another group of *Ulamas* say that oneness in *Ibadah* is *Tawheed*. Some of them say that it is sufficient for people in the matter of *Iman Mustahakkalil Ibadah* are the interpretation of these *Ulamas*. Some of the *Ulamas* of the present day, who cannot differentiate between *Ibadah* and worship, take and distort this interpretation as God deserving worship. We cannot expect anything better from people who live with the label of Muslims.

It is possible that at the outset those who are firm on the basis could have stated that *Ibadah* is due only to Allah. On account of the statement of a group today that Allah is the only God that deserves worship, the inference of the *Shirk* arises that there are other entities with Allah that are (*Ilah*) not worthy of worship. Their statement is also diametrically opposed to the Quran and the *Hadith*. The Quran provides evidence that these Arabs who were *Mushrikeens* worshipped the idols in the belief that they might provide assistance in their cause of moving closer to Allah who is the *Aziz* and the *Alim*. Quran establishes the fact that they never believed or stated that these idols were Allah.

**Surah 39:3**

***“We serve them (Alibath or idols) only that they may bring us nearer to Allah.”***

Also see *Ayat* 23:86, 29:61,63, 31:25 and 43:9. They provide that;

- 1) They knew that Allah was one.
- 2) They worshipped idols in order to move nearer to him.
- 3) They didn't believe the idols to be Allah.

Are our statements here mere speculation? By no means. They are the statements from Quran. God uses the word *Mushrikeens* to refer to such people with such principles. If we are led by this group of people, then we will have to equate the *Mushrik* with the *Mumin*. This is absolutely contradictory to Quran. Since the statement that it is only Allah who deserves *Ibadah* appears almost like *Tawheed*, a group of people who believed it expressed this view at the outset. The descendants distorted, even that statement and shout the slogan of “God who deserves worship.” These are all distortions of people who do not comprehend the tap root of *Shirk* and the sharpness of *Tawheed*.

Do they believe that it is sufficient to say among the Muslims that there is no other God that deserves worship other than Allah and telling them the truth would make them deranged? Even *Rasool(Sal)* stated among the *Mushriks* that there is no other *Ilah* apart from Allah. It was during the period specified by *Rasool* (about 30 years after his demise) this distortion in Islam has taken place. This will not be revealed by educational certificates. On the other hand an analysis will reveal it.

**Surah 53:30**

*This is the sum of their knowledge. Your Lord knows best who has strayed from His path and who is rightly guided.*

Therefore, the people who believe that the Quran and *Hadith* provide decisive evidence cannot accept this principle. In today's world this principle is followed only by a handful of illiterate people who are incapable of comprehending even some of the Quranic sentences.

## **Exposition of the 3rd Principle**

Another group of *Ulamas* say that *Tawheed* or unifying all as one God is not accepting any other entity other than Allah in whatever task you are engaged in. They make a mistake at the outset itself. Since they believe that there are other entities other than Allah, they enjoin it on others that they should not make partnerships with Allah. Their approach is also similar to that of the *Mushriks*. This is pure *Shirk* that is diametrically opposed to the Holy Quran.

**Surah 28:74**

*On that day He will call out to them saying, "Where are those whom you alleged to be my partners?"*

**Surah 34:27**

*Say, "show me those whom you joined with Him as partners. Nay (you will not). Allah alone is wise and Mighty."*

The human being, who doesn't realise that the source of all he sees is one, believes that all those objects are separate entities. Therefore he imagines that there are other entities (*Haqs*) with the permanent, genuine entity (*Haq*). This is what is called as *Shirk* or falsehood. *Deenul Islam* provides guidance to eradicate this false imagination and enable people to become one with *Haq*. The effort to conceal and distort this is tantamount to issuing an invitation to hell.

**Surah 26:213**

*Call on no other God besides Allah, lest you incur his punishment.*

**Surah 26:98, 99**

*We erred indeed when we made you equals with the Lord of the Creation. It was the evil-doers who led us astray.*

Look at these *Ayat* with a clear mind. Those are the words of those sinners in *Akbira* who considered the *Ilabs* equal to *Rabb*. We have never heard that these *Mushriks* have ever said that these *Ilabs* are equal to Allah. There is no evidence in the *Quran* or *Hadith* that they have said so. However they have made it equal by their understanding of the principle (*Iman*). The *Quran* and *Hadith* give enough evidence for this contention. This concept is the product of their inner faith. That is, without any conscious knowledge there was this concept in their *Qelb*. This is a mere imagination of their minds.

***Surah 10:30***

***And that which they invented will escape them.***

It is explained in this *Ayat* that what they believed as deities who were separate from Allah was mere false imagination.

Without their conscious knowledge they have imagined in their minds that there are also other entities equal with this imaginary Allah. This is the advice that Allah gives the *Nabi* and all of us that we should not make partners with Allah.

What this *Mushrik* has accepted in his mind as faith or *Iman* is pure *Shirk*. God warns us that it should not be accepted. The intention of *Tawheed* in the *Kalimah* is to eradicate this *Shirk*. We will have to find out which the *Mushrik* made equal to Allah in his mind. Otherwise the *Iman* explained by the *Quran* and *Hadith* will not enter our *Qelb*.

***Hadith:***

***The access of Iman in the Qelb of the Insan is more difficult than the entry of the camel thorough the eye of a needle.***

(Many *Ayat* in the *Quran* will provide evidence for such a contention.)

According to some *Ayat* in the *Quran* and according to this *Hadith* having *Iman* is a difficult task indeed.

***Surah 5:41***

***O Apostle, do not grieve for those who plunge headlong into unbelief; the men who say with their tongues "We believe", but have no faith in their hearts.***

We learn that it is only Allah who deserves worships through (*Ifarath*) the dimension of external sound. Through the dimension of meaning *Dalaalat* we learn that we must not worship anything apart from Allah. Therefore, our knowledge infers that there are other entities other than Allah. This is what we call the product of our inner faith.

The man with such belief thinks that the *Ilah* will help him to come nearer to Allah. He thinks that it has the power to do it. He believes that it has the power to do *Safat*. He believes that each and every wordly creation has some kind of power. All his enterprises are based on such belief. This *Mushrik* believed that Allah was one entity and the others were separate entities. Therefore, all his acts such as eating, sleeping, seeking help, imagining a form and worshipping all become *Ibadah* or *Amal* for the entities which are not Allah. God has created man so that he would perform *Ibadah* to him. However, this man performs *Ibadah* to those entities in his imagination that are not Allah.

He knows that what he perceives as entities that are not Allah are all creations. He knows definitely that they were not responsible for their own creation. Still for all, he believes that they have power. Therefore, he believes that even those entities which are not Allah has the same power as Allah. So in his imagination he made other entities equally powerful as Allah. Although the whole universe is the *Surath* of the *Labir* of Allah, since he believed that the whole universe is not Allah, he considered that all their *Surath* is equal to the *Surath* of Allah. The appearance of idols is also included. This man who equalized them in power now equalized them in *Surath*.

He believed that sight, listening and speech which are part of the characteristics of Allah are found in the creation as well and equalized them in *Shifath*. All cannot be explained. Consider the acts of the *Mushrik*. His words that there is Allah who is *Aziz* and *Alim* is nothing but false *Iman*. This is not genuine *Iman*. This is simply a natural feeling given to creation by God.

The acts performed by this *Mushrik* are the same as those of a Muslim. The difference is only in prayers. God advises these Muslims not to call an imaginary *Ilah*. The genuine *Mumin* performs the same acts just like the *Mushrikeen*. However there is not even an atom of *Shirk* in his *Qelb*. It is in order to explain this matter to the people simply and in their style that Allah and Rasool asked them not to seek from those entities that are not Allah. It was not said by way of reiterating that there are entities apart from Allah. Ignorant people do not comprehend this. Accordingly, they are confused by

this *Ayat* that there are other entities other than *Rabb*. (I have explained this earlier.)

If it is accepted that there are other entities apart from Allah not only the ordinary man but even *Rasools* will not be spared from *Shirk*. Why? Even they have lived like us with all the other creations. They have obtained help from them as well. Since they do not see anything apart from Allah, since they do not create an imaginary *Ilah*, and since they have the *Iman* that everything is the act of God they don't have any *Shirk*. You have to keep in mind the *Hadith* of *Rasool(Sal)* that my eating, drinking and worship are due to Allah.

**Surah 6:162**

**Say: "My prayers and my devotions, my life and my death are all for Allah, Lord of the creation.**

Isn't it understood from this *Ayah* that *Rasool(Sal)* was an *Abd* (Slave) without any right of self-determination? The man who believes that he is different from Allah can never do anything for Allah. Performing things being obedient to Allah's edicts is different from performing things as due to Allah (comprehend this matter with insight).

Oneness as manifested in *Tawheed* is complete in these men as they have the *Iman* that there is nothing except *Thaath*, there is no other power apart from Allah who is *Thaath* and that all attributes and acts are due to Allah.

Another intricacy is that if creation is separate from Allah, then they should be a single source like God or many sources or real things as *Wujud*. If that is so, according to the Judgement of Quran and *Hadith* the Heavens and the Earth would have been destroyed. There would have been a war between the *Wujud* called God and the other *Wujuds* which are creations. However, nothing of the sort has occurred so far and it will never happen in the future as well. They will get only destroyed in the case of those destined to be destroyed. The one that is indestructible, his attributes are also indestructible. So if we consider that the creation is separate from Allah, then unconsciously we accept in our mind that with the *Ilah* or God there is another *Ilah*, i.e. accepting two *Ilahs*. This superstition is the tap root of *Shirk*. Now let's look at the Quran:

**Surah 4:171**

**Allah is but one Ilah.**

**Surah 16:22**

*Your Ilah is one.*

**Surah 16:51**

*“You shall not serve two Ilahs, for He is only one Ilah. Revere none but Me.”*

Analyse why Allah asked not to serve two *Ilahs* when millions of *Ilahs* are there.

**Surah 27:64**

*Another Ilah besides Allah? Say: “Show us your proof, if what you say be true.”*

I can give you many other *Ayat*. I can't because I fear elaboration. You find them from the Quran. There are several *Hadith*. I give you a brief one.

**Hadith:**

*Know that everything apart from Allah is Baatil.*

*Informed by: Sabeeth (Rali)*

(This *Hadith* is present in all the *Hadith* stanzas.)

The word that is used in this *Hadith* is *Baatil*. I have already stated that the meaning of *Baatil* is not falsehood. It is essential to explain this a little. As it is stated that everything apart from Allah is *Baatil*, there is confusion that there are other entities with Allah. We shouldn't forget in the first place that it is the word of a *Rasool*. “All the others” mean God's *Shifath* and *Asma* that were considered by people as not Allah. The word “Allah” used in this *Hadith* denotes *Thaath* only. Therefore the true explanation of the *Hadith* is that apart from *Thaath* those things manifested as *Asma* and *Shifath* are illusions (that appear and disappear) and to consider them as *Wujud* is *Baatil* (Falsehood). This will be acceptable to one's knowledge if what is manifested is understood as His and Him and not in some other place. If we say it as a summary there is nothing apart from *Thaath*, what is in existence is *Thaath* (Try to understand it with insight).

According to the brief explanation I have given above, and according to the judgement of the Holy Quran the explanation of the principle of *Tawheed* as stated by these *Ulamas* that there is no other God apart from Allah or *Musthahakkalil Ibadah* (one who deserves *Ibadah*) is unacceptable to *Mumins*. This is a *Shirk* opposed to Quran.

When we look at the above three types of principles we come to the conclusion that their exponents have neither understood Quran properly nor found the truth through analysis. They do not have *Tabkeed* or *Takleed*. They do not know *Shirk* or *Tawheed*. These are the people that labelled the *Awliya* as *Kafir* and *Murtad*. These are the ones that murdered the *Nabis* and the exalted servants of God. This is the consequence of not understanding *Shirk*.

**Surah 17:45**

*When you recite the Quran, we place between you and those who deny the life to come a hidden barrier.*

**Surah 17:46**

*We cast a veil upon their hearts and deafness in their ears, lest they understand it. (That is why) when you mention your Lord alone in the Quran they turn their backs in flight.*

**An intricacy:** The word *Ilah* in the *Kalimah* is a Common Noun. It is not a Proper Noun indicating a specific object. If we consider that *Ilah* means the God that deserves worship how can a Proper Noun be applicable to a Common Noun? We cannot consider the words Deity, God or Lord as the meaning for *Ilah*. If we say so, then the truth expressed by the *Kalimah* cannot be revealed. I am not aware of any word in any language that gives a direct meaning of the word *Ilah*. Therefore, it must be interpreted and explained. Who is the Lord that deserves worship? Isn't it Allah? Therefore, the *Kalimah* means that there is no Allah apart from Allah. No one is saying that there are two Allahs.

**Surah 16:51**

*Allah has said, "You shall not serve two Ilahs, for He is but one Ilah. Revere none but Me."*

Find out the reason why Allah has asked people not to serve two *Ilah's* when there are thousands of *Ilahs*.

# WHAT IS RASOOL'S (SAL) PRINCIPLE?

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## Exposition of the 4th Principle—The Genuine *Tawheed*

*"Iblamu Anna Thalikal Wujutha laisalahu Shaklun Walabathun Walahasrun wama abathalahara wajathalla bissbakliwalbaththi walam yathakair ammakana minathamis sakli wa athamilhaththi bal huwalana kamakana alaibi."* (The meaning is) Know that *Wujud* is Allah and he has no form, restriction, limitation or time. Yet, he is so and (at the same time) he manifests himself in form and limitations. Still for all, he has not changed from his former nature. (He is as he has been) He continues to be what he was.

This is the pure *Tawheed* of the *Mumin* explained by the Quran and *Hadith* in Islam. This is where unifying all as one is correctly established. Allah's *Thaath*, *Sifath* and *Asma* are all accepted as one. This is the principle of *Wahbathul Wujud*. This is the life blood of *Iman* and Islam. It is difficult to imprint this in our *Qelb* without the help of the Quran and *Hadith*. So many *Nabis*, *Rasools*, *Mushjisaths* and wars were essential to this task. There is no need to undergo difficulties like this to accept that there is one Allah. The *Nabis* and scriptures are not called for this.

### **Hadith:**

*If Allah has not prevented one from going towards (Hell) fire, then there is no one to bear witness with a pure heart that there is no Ilah apart from Allah and Mohamed (Sal) is the Messenger of Allah.*

*Informed by: Anasbarili  
Authority: Buhari*

**Surah 7:40**

***The gates of Heaven shall not be opened for those that have denied and scorned our revelations; nor shall they enter Paradise until a camel shall pass through the eye of a needle. Thus shall the guilty be rewarded.***

The threshold of Heaven is nothing but the gradations of *Qelb*. The offenders who are guilty of the *Najees* of denying the God's word will never have the blessing of wisdom and truth in their *Qelb*. *Najees* means *Shirk*. One who has *Shirk* will never accept the truth of the Quran. It makes no difference even if he has thousands of years of worship behind him and wears the flowing attire of the Bengalis and sports a long beard and boasts a hundred certificates.

In the above *Hadith* consider also that it is reiterated that not only accepting the *Kalimah*, but even accepting *Mohamed(Sal)* as the *Rasool* will also be difficult. *Rasool's* life is an open book for us. Then why is it said that it is hard? Yes. It is difficult to accept *Rasool(Sal)* as *Rasool* indeed. It is because they do not see him as the *Rasool*, they do not accept the truth revealed by him. They neglect Quran and *Hadith*. They regard those who express his principles as *Kafir* and *Murtad*. This man doesn't realise that he is scolding the *Rasool* in abusive language. Even *Firawn* called *Musa(Alai)* as *Kafir* and ingrate. This is not surprising. The *Mushrikeens* of the day referred to *Rasool* as a mad person and a *Murtad*. The *Mushrik* who has assumed the label given by *Rasool* and calls those who explain *Rasool's* principles as *Kafir*, *Kafireen* and *Mushrikeen* cannot be expected to say anything else. They do not have any evidence to prove their statements. The two armaments and evidence they have in possession are one is *Murdath* and the other is *Kafir*. Alas! What a pity! The brain will not achieve any development till the day of their death. Their seal will not be removed.

# CONTRADICTORY AYAT

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Some uninformed people perceive that apparently Quranic sentences give some contradictory views on the principle of *Wahthaththul Wujud*, unifying all as one or the *Tawheed*. In point of fact this opinion is far from the truth. Let me explain a few *Ayat* here.

## *Surah 57:3*

*He is the first and the last, the visible and the unseen. He has knowledge of all things.*

This *Ayat* explains five states of God:

1. He is the beginning.
2. He is the end.
3. He appears (within human senses)
4. He is hidden (beyond human senses)
5. Omniscient (there is nothing that he doesn't know)

First of all you have to have faith in the matter that this is not our speculation but the Quran explains these five states (*Marthabas*). If someone who doesn't agree with the Quran is against this basic premise, then we have no debate with him.

Certain *Tafseers* give the explanation to the terms "*Awwal*" and *Akhir* in the Quranic *Ayah 57:3* as the one before and after creation. It is difficult to explain the *Tawheed* without giving a detailed analysis. However, let me try to explain this as much as possible.

If we take the meaning of the word “*Awwal*” as “before creation” instead of “beginning” then this beginning denotes the origin of creation. If iron is the beginning of the axe, then the axe which was derived from iron cannot be something separate from iron. Similarly, if the origin of creation is Allah, then the creation cannot be separate from Allah when we consider the end. If we take the meaning of the word “*Akhir*” as the end of creation instead of “end”, we understand that the end of creation is Allah. Just as the iron remains after the destruction of the axe, Allah remains after the destruction of creation. If Allah is the beginning and the end, *Labir* will mean all the creations evident to human knowledge and senses. Creation cannot come from anywhere beyond the beginning and the end. Can we say that the axe is different from iron which was the beginning and the end and the place of origin and the place of destruction? Can we say that the axe came from somewhere and joined the iron which was the beginning and end and the place of origin and destruction? Therefore, all the universe that appears and disappears (physical, spiritual) must be the manifestation of God. As the axe is the manifestation of iron, if God is the beginning and end of the whole universe, how can the whole universe which is *Labir* be separate from Him? If *Labir* is something that is perceived in human knowledge, then it needs an opposite. Why? Human knowledge will never recognize anything that doesn't have unity of opposite natures (positive and negative). When there is manifestation or appearance, then concealment and disappearance must also be there.

Behold intricately this explanation. From whichever angle you analyse the words *Awwal*, *Akhir*, *Labir* and *Baatin* it will confirm the pure *Tawheed* that creation is none other than Allah. If Allah is the beginning and end of creation, then creation must be something between the beginning and the end. We see creation from all angles. Wherever and whenever it appears, we call creation as *Labir* and what that appears. We say that we accept the Quran. At the same time we consider those who say that what appears as the whole universe is God and there is no other entity other than Him, as stupid, *Kafir* and *Murtad*. Why? And in fact who are the stupid, *Kafir* and *Murtad*? The one who doesn't accept the truthful explanation of the Quran is a fool. *Kafir* and *Murtad*.

*Awwal*, *Akhir*, *Labir*, *Baatin* and *Alim* are Allah's five hallowed, *Ilahi* names. Since they are Allah's names beginning, end, manifestation, disappearance and knowledge are all belonging to him. If Allah has beginning and end, then it can be said that He cannot be something contradictory to creation. However, in fact, it is not so. These names have relevance with

*Rububiyath*. They establish the unity between the *Abd* and the *Rabb*. It is only the creation that has beginning, end, *Labir* and *Baatin*. Allah is more sacred. When we look at the creator, these names are *Ilahi* and when we look at the creation they are *Gowni*. They explain that *Abd* and *Rabb* are two states (*Marthabah*) of the same *Wujud*. As long as *Abd* and *Rabb* exist, these names will be prevalent. The *Kunhu* or *Wujud* referred to by the name Allah is more sacred than them. As stated above, if He is the beginning and the end, even the middle part must be Him. It is this middle part that we perceive. Therefore, when we consider that he is the initial and intermediate and the creation is apparaent, we can infer that the creator who is the opposite of that is concealed and we can arrive at the pure truth of *Tawheed*. The *Kalimah* which states that there is no other *Ilah* apart from Allah will show us the *Haq*. There is no need to distort or conceal anything in the Quran. Do believe that the Quran will never go against knowledge. All the five *Asmas* namely *Awwal*, *Akhir*, *Labir*, *Baatin* and *Alim* used in this *Ayah* are the different names ascribed to the existent *Wujud*.

Only Allah was there. According to the *Hadith* of *Rasool(Sal)* and according to the *Kalimah* and its *Daleels* there was nothing with Him. Before the universe appeared (before the *Surath* of the universe was perceived in the knowledge of creation) He was there and it is indicated by the term *Awwaloo*. The term *Labir* explains that when the universe appeared, it is His manifestation. If so, before appearing it is the beginning and after the appearance it is *Akhir* in the knowledge of the creation. Accordingly, in the knowledge of the creation the universe is *Awwal* and God who is invisible in the creation that is universe is *Akhir*. We realise the existence of God through the creation. According to this concept only *Labir* is considered to come first and *Baatin* afterwards. Therefore as “*Luhoor*” God comes later and as *Wujud* He comes earlier. If we look at it in a more intricate manner, “*Akhir*” is *Labir* and “*Awwal*” is *Baatin*. This analysis is the knowledge from *Haq* or *Wujud* towards creation or *Kalku*. Similarly, if we look at *Wujud* or *Haq* from creation or *Kalku*, *Akhir* is *Baatin* and “*Labir*” is *Awwal*. *Awliya* who are wise men and *Ahlul Kasbuh* will call this analysis as perception with “*Farg*” and *Jamub*. If *Wujud* doesn't manifest itself in the knowledge of man with its contradictory bi-forked nature, then he cannot realise the fact that there is a God. Analytical knowledge will never acknowledge anything where there is no contradiction. We can understand this easily if we analyze the names of God such as “*Kabbar*” and “*Habbar*”.

**An intricate aspect:**—The five names that we mentioned earlier such as *Awwal*, *Akhir*, *Labir*, *Baatin* and *Alim* are common to the creation and the

creator. When we consider the creation they are *Gowni* and when we consider the creator, they are *Ilahi*. If we analyse the Quran and *Hadith* deeply, *Wujud* which didn't have "*Kabiliath*" (Accepting nature) didn't require these names. However, clear evidences are given to say that Allah has these names. If we consider that *Abd* is an entity and *Rabb* is another entity and are separate things, then all the evidences will be wrong.

Even if we consider that these names denote only creation (*Insan*), or only *Rabb* or common to both *Abd* and *Rabb*, the interpretation of those names confirm the *Tawheed* as expounded by *Kalimah*. Look at the following detail remembering that *Abd* is diametrically opposed to *Rabb*.

If the creation considers *Awwal* (beginning) means commencement, then *Awwal* with the creator should mean something without beginning. If man considers *Akbira* as the end, it will be endless with the creator. If man considers *Lahir* as appearance, it will mean *Baatin* (disappearance) with *Rabb*. If man considers *Baatin* as concealed, then with God it is something that appears (*Lahir*). Why do we say so? Because *Rabb* is diametrically opposed to *Abd*.

Consider the difference between *Abd* and *Rabb* in every aspect. Look at the *Kalimah* on this basis. Its meaning is that there is no other *Ilah* apart from Allah. What is *Ilah*? It is a Common Noun. The word *Ilah* encompasses all *Abd* or creations and the creator the *Rabb*. No one can deny this. This is an open truth accepted by all *Ulamas* at all times. So many geniuses have clearly explained this with the necessary supporting evidence. *La Ilaha* means there is no *Abd* or *Rabb* (there is no creation or creator). *Illallah* means "apart from Allah".

From this it is derived that Allah is *Rabb* and *Abd*. If Allah is *Abd*, what is *Rabb*? If Allah is *Rabb*, what is *Abd*? We cannot give a response. Why? If we don't know the real implication of the words *Allah*, *Rabb* and *Abd*. Allah is a state where the object and its characteristic are joined. The entity that is denoted by this word is beyond human knowledge. It is within human knowledge at the same time. This is another state. If this state doesn't have contradictory aspects it will not be within the ken of differentiating knowledge. Therefore, an entity that exists appears in a state which is mutually contradictory and this is what we refer to as *Abd* and *Rabb*. When discriminating knowledge gets transformed into *Akbil* what remains is something that is not conflicting and its name is Allah. If you wish to analyse it further and gain clarity you can attribute any meaning that you are aware

of to the word *Ilah* that is found in the *Kalimah* (human being, *Jinn*, *Malak*, animal, plant or anything else) in accordance with its four specifications and think deeply. The *Kalimah* will make it clear that there is no other entity apart from Allah.

We can give still more subtle explanations. However, this is sufficient for you, a *Kawas*. The universe (creations) that are perceived by the senses of human beings are *Shifath-Asma* (character) and the *Wujud* which is invisible and appears to be opposite to the character is the object. Character cannot be separate from object. It is on account of the perplexity in our knowledge that we see *Abd* and *Rabb* as separate individual entities that are diametrically opposed to each other. However, contradiction is true, the perception that they are separate is *Shirk*.

It is the judgement of discriminating knowledge that the object and the character have conflicting natures. This judgement has firm evidences from Quran, *Hadith*, *Ijma* and *Kiyas*. In the case of *Wujud* where there is no distinction as to object and attribute, there is nothing else other than *Wujud*. Therefore, what exist is only *Wujud (Thath)*. This is the judgement of the knowledge called *Noor*. Both these judgements have the Quran, *Hadith*, *Ijma* and *Kiyas* as the basis. Discriminating knowledge is comparable to a child. This is the initial *Iman*, whereas *Noor* is the enlightened stage of highly developed knowledge. This is the apex of *Iman*. Wisdom or the judgement of scriptures is the clarity achieved through comprehension and contemplation. The complete *Iman* is not conflicting with the initial *Iman*. The beginning is *Shariah* and the end is *Mabrifat*.

Omniscient is similar to the above explanation. The creation has knowledge within certain parameters. It doesn't know everything, whereas God is different. He knows everything. What is the meaning of "everything"? God knows the things that are within the limited awareness of creation, and the other things that are beyond this limited knowledge of creation. It is He that knows everything within the circle and everything outside the circle at the same time. This is the meaning of "omniscient". If there is no creation then the word "all" is irrelevant. There is no other entity separate from Him. Therefore, by the word "*Aleem*" and by not differentiating the knowledge of the creation and his knowledge it is cleared that he is referred to as omniscient (*Aleemun*). Try to comprehend this subtle difference. Therefore it is not possible to state that creation is different from Allah in anyway. Though the names are different, the meaning is the same.

Analyse the terms *Sameeyun* (one that listens) and *Baseerun* (one that sees) that one finds in the Quran. Creation hears with the ears. God hears without the ears. Creation sees with the eyes, whereas God sees without eyes. Thus the attributes of creation and the attributes of God are different. However, the term *Sameeyun* doesn't specify whether He hears with ears or without the ears. Thus it is by a common consideration of the attributes of creation and God it is stated as the one that hears and the one that sees. Therefore, the one that hears with ears and the one that hears without ears and the one that sees with eyes and the one that sees without eyes are Him. God asks what other colourful, beautiful entity is there other than Allah.

**Surah 2:138**

***We take on Allah's own dye. And who is the most handsome than Allah? We do Ibadah to him.***

Analyse this *Ayah* from different angles. The word "*Sibghah*" mentioned here means colouring or dyeing. However, since this word seeks *Fithrath* it is explained to the *Awam* that we have to follow Allah's path. Let's accept that. Beauty or colour may be physical or subtle. Beauty will be seen only in *Surath* (appearance). The *Surath* (*Lahir*) must be the creation. Even attributes are creation. Acts are also creation. Then, how can we see the beauty of something that doesn't come within the parameters of knowledge? The discriminating knowledge of creation judges that beauty is an attribute. When object and its attribute are not separate, whether it is the beauty of the creation (*Surath*) or the beauty of the act, it is the beauty of God. The beauty of *Rabb* that is contradictory to creation will not come within our knowledge. Therefore, the beauty of Allah is used without separating creation which is within the circle (space) and God who is beyond this space, and is referred to as the beauty (*Sibghah*). We can go on describing in this manner. In order to find out how Quranic statements confirm the *Kalimah* human effort alone is not sufficient. God's graceful guidance is very essential. Motivation and the inspiration for effort spring from proper guidance.

**Surah 56:85**

***We are nearer to him than you, but you do not see (us).***

According to this *Ayah* it is evident that we do not see God. This *Ayah* seems to be denying the truth that Allah is *Lahir* (one who appears). This *Ayah* seems to contradict the previous *Ayah* 57:3. It is also evident that the *Ayah* 56:85 has accepted *Baatin* which is mentioned in *Ayah* 57:3.

**Surah 7:7**

*With knowledge we will recount to them (what they have done) for we are never absent.*

It is evident from this *Ayah* that Allah can be realised to the sensory perception of all. It appears that what was given as *Baatin* (invisible) in *Ayah* 57:3 is denied by *Ayah* 7:7. It appears that this *Ayah* acknowledges only *Lahir* mentioned in *Ayah* 57:3.

**Surah 42:11**

*Creator of the Heavens and the Earth, He has given you wives from among yourselves and cattle, male and female. By this means he multiplies you. Nothing can be compared with Him. He alone hears all and sees all.*

According to this *Ayah* four things are explained:

- 1<sup>st</sup>: God created Heaven and Earth.
- 2<sup>nd</sup>: All creatures are created as couples (Man and woman, black and white, good and evil, day and night, beginning and end, knowledge and ignorance; not only creatures but even their attributes are in pairs. Keep it in your mind).
- 3<sup>rd</sup>: There is nothing equal to or comparable to Him.
- 4<sup>th</sup>: He hears and sees.

It appears that this *Ayah* denies what was previously stated in *Ayah* 57:3 as *Baatin* or invisible. As *Laisakka Mithlibisaayun* states that there is nothing like him, he cannot be concealed. If an object hides another, then it should be equal in size to the other or bigger. Otherwise it is not possible to hide. Allah has the name Akbar (*Kabeer*). However you look at Him, He is great. There is nothing that is *Surath* or attribute that is bigger other than him. Since Heaven and Earth are his creations, and unequal to Him, no creation can hide Him. Therefore, it is evident that He is openly visible to all.

An intricacy: Since creatures are in pairs, the creator must be alone. *Abd's* nature is diametrically opposed to that of *Rabb*. You know the words *Abd* and *Rabb* are contradictory to each other. So, if *Abd* and *Rabb* exist, if pairless God exists with paired creation, it is derived that he has a pair. That is, God

has a pair which is creation. However, it is only possible that creation has a pair and not *Rabb*.

***Surah 112:1, 2, 3, 4.***

***Say: Allah is infinite whole, the one needs nothing. He begot none, nor was He begotten. None is equal to Him.***

This *Surah* is said to be one third of Quran. This is the most important among the *Surahs* that explain the *Tawheed*. Accordingly, he has no pairs like creations, nor is he comparable to anyone. He is the creator and not the created. Further, if there are pairs, then at least in some aspect, both should be equal and similar to each other. If God and creation are separate, doesn't it mean that there is a pair with God. If creation and God are not equal, then they cannot be a pair. In that case, creation must have originated from nothing (falsehood). Discriminating knowledge and philosophical explanation will not accept this. Because what is non-existent will always be non-existent. Therefore, what is non-existent cannot be existent. Therefore, though it is not clearly acceptable to our knowledge now, cannot be something that is separate from God. If creation is not God, then there is a pair with God which is not God, but equal to God. This is *Shirk*.

In this *Surah*, they have translated God as one (*Ahad*). The real meaning is oneness or infinite wholeness.

*Samad* means someone who has no needs. He doesn't even have the need to accept a name. Therefore, he shouldn't have the need to create. However, Quran and *Hadith* reiterate that He has created the whole universe. Therefore creating has some subtle meaning that we are unaware of. If so, what is said to be created cannot be separate from him. Why? Then, he would be someone who has needs. Therefore, creation must be He Himself. It cannot be said that creation is part of Him. Since He is creation, do not get deceived that Allah is now not Allah (Comprehend the intricacy).

There is no doubt in the contention that *Ilah* is a Common Noun that encapsulates *Abd* and *Rabb*. I have already explained to you that this is the judgement of Quran. Consider the *Kalimah* and its *Daleels*. The Quran has been throwing a challenge for about 1425 years that other than him there is no other *Ilah*. He has no separate *Ilah* with Him and there is no evidence to the contrary. Therefore, creation cannot be a separate pair or equal. If there are other entities which are separate from Him, then He is one that has a pair. One that has a pair can only be a creation and not God.

**Quran: 14:30**

***They set up equals with Allah to lead others astray. Say to them: 'Take your pleasure: you are surely destined for Hell'.***

What is this joining, *Niththu* or making pairs mentioned in this *Ayah*? (In my first book this point is dealt with evidences. Here I shall give you only what is necessary.)

*Niththu* is the perception of one single object as two. It is a defect in one's vision. His diseased eye sees one Sun as two. He believes (*Iman*) that in reality there are two Suns. When we endeavour to explain to him that there is only one Sun he wouldn't believe it. He doesn't accept that the defect is in his eyes. This person's perception that there are two Suns is *Shirk, Israk, Niththu* joining, pairing or equalization. This is a mental disorder or internal transformation.

An ignorant *Mushrik* has the faith that with *Haq* or *Wajibul Wujud* there is another creation that is separate from it. He creates a pair, and an equal to the genuine object. This is the tap root of *Shirk*. The *Kalimah* was provided to eradicate this *Shirk*, and the imaginary *Ilah* and to make one realise *Haq* and hence to cure one's mental affliction. See this in *Surah* 10:57 which has been provided earlier. The *Kalimah* completely denies *Rabb, Abd*, creation and the creator by saying "*La Ilaha*". It establishes *Haq* or *Wujud* or the genuine entity by the expression "*Illallah*". This is *Tawheed*. This is the principle of *Wahthathuthl Wujud*. The *Nabis, Rasools*, scriptures, wars and *Muhjisath* were meant to establish this principle.

According to the *Ayat* given before and the *Ayat* we quote now, there is a confusion created in our minds. The Quran explained that Allah is *Labir* and *Baatin*, manifest and invisible. The next *Ayah* says, "you don't see us" and denies *Labir* or manifestation. However, the next *Ayah* says "we are not hidden" and denies *Baatin* (invisibility) and establishes only *Labir*. Why is this contradiction in the Quran?

There are no contradictions in the Quran or *Hadith*. Quran is the Speech of Allah. *Hadith* is the Speech of Allah's *Rasool*. There cannot be any errors in them. The Quranic statements which are brilliant as the Sun can blind our knowledge with *Wahmu*. It is our *Wahmu* that makes us like a bat that cannot see the Sun.

The Quran holds that Allah is at the highest of *Marthababs*. *Marthabab* is the stage or state. The *Wujud* which has the name Allah is in the same stage. There is no alteration in that. This natural state, attribute or *Shifath* of *Wujud*. It cannot happen. This *Shifath* is the basis of the universe and all creations. Do not believe that *Thaath* is separated from *Shifath* here. This *Shifath* has all the inherent meanings according to whatever names it has. This is the meaning of creation. The meaning and the object are the same. The meaning that believes that the *Shifath* is separate from *Thaath* doesn't see beyond this *Shifath*. He doesn't see it as the *Shifath* of God. Instead he regards it as a separate thing. I have explained this in my first book under the heading 'What is creation?' Why does man perceive things like this? Since there is *Shirk* in his mind it never realises that there is nothing apart from *Thaath*. This creation never realises that he himself is *Thaath's Asma* and *Shifath*. He imagines that *Thaath* or *Wujud* is hidden far away from him. He never accepts that *Thaath* has become one with him through its *Asma* and *Shifath*. Therefore this creation will never leave his state and unite with the truth. This is the essence of permanent Hell.

God's knowledge or *Wijithan* or energy or power which is the natural *Shifath* of *Thaath* or *Haq* is the power that emerges from the universe and all creations. The *Asma* in God's knowledge transforms itself into a creation and appears as creation. Where does it occur? In its own knowledge. The name of this power or knowledge is *Noor*. It was stated by *Rasool* that it was *Noor* that was first created and without *Noor* the universe would have been impossible (There are several *Hadith* that establish this. To avoid elaboration I don't intend to give them here).

When God was in the State (*Marthabab*) of *Ama*, he created the universe with the *Noor* inherent in Him. All the universe represent His name. The creation that emerged represents his controlled state of *Marthabab*. When *Wijithan* or His own knowledge attained a controlled state it is known as *Noor*. This is nothing new in Him. All matters regarding all creation that emerged till the end and reaches and unite with the beginning in a state sans beginning and end are embedded in this *Noor* as a whole. The needs of creation are referred to as *Rahmath* and the knowledge as *Risalah*. *Rahmath* is the other side of *Risalah*. This explanation is meant for the people who have divided time into three components.

**Surah 21:107**

*We have not sent you forth, but as a mercy and as Rasool to mankind.*

The terms *Rahmath* and *Risalah* mentioned in this *Ayah* denotes the knowledge that is natural to God. There is no space here to explain this matter in detail. It is better for you to contemplate this matter and get it cleared in your mind. If it is difficult, kindly meet me in person and get the explanation.

These natures or states (*Marthabah*) of God such as creations and *Rabb* were with him always undifferentiated. We the present creation are bound in time and space, in our own knowledge and we perceive them as appearing in different states. When time, space and creation were unified in a single state it is referred to as *Ama* or *Thayanuloola*. The *Asma*, *Shifath* or the whole universe cannot be separate from *Thaath* or *Wujud*.

Therefore, wherever, whatever we see, it is *Shifath* or *Asma*. That is God's *Surath* and energy. Earlier I have quoted the sentence of the scripture that all power is Allah's. Now consider *Surah* 57:3 that states *Huwal Awwaloowal Akbir*. According to this *Ayah* *Wujud* is invisible, but its *Asma* and *Shifath* are visible.

There is an intricacy in *Surah* 57:3. In this *Ayah* the word Allah is not used. Instead God is denoted by the word "Hu" wherever the arbitrary name Allah is used. It explains a state (*Marthaba*) that is a combination of *Thaath*, *Shifath* and *Asma* that is beyond man's discriminating knowledge. The words God and *Rabb* also encapsulate the three states. Unlike the word Allah, they denote another state (*Marthaba*). This is within the ken of man's knowledge. The word Allah doesn't separate or unify. Those people who are stuck with three kinds of time and who do not know that what is there is only the present time will find it difficult to understand this. However, the word *Rabb* is not like this. It separates as well as unifies. Even the other hallowed names of *Rabb* are similar.

Therefore, the *Ayah* 57:3 is to give details of the State (*Marthaba*) of *Rabb*. Therefore, it is true that in respect of evident He has beginning and end and *Lahir* and *Baatin* are there, but it is impossible to see his *Kunhu* or *Wujud*. There is no need to deny this. What we perceive as the whole universe is nothing but creation. There is no doubt that it is the *Surath* of God. However, the creator is diametrically opposed to the creation. Therefore, if the creation is visible, it is true that the creator is invisible. It is true that there is *Lahir* and *Baatin*. There might be a doubt here. *Lahir* is a pair of *Baatin*. So *Rabb* should also have a pair?

In point of fact, it is not so. *Labir* and *Baatin* are two aspects of the same property of the same object. As our body is *Labir* and our life *Baatin*, human knowledge wouldn't recognize anything that doesn't have a contradictory nature. In order to analyse, we should have two or many things. In order to establish one thing its opposite is also essential. This is a philosophy. There is no object or attribute without the unity of opposites. Anger and sympathy are the same thing. It manifests itself in different forms. Their basis is self-interest or self-fulfillment.

Similarly, He wished to know Himself or He wished creation know itself, or He wished to know Himself through creation or He wished to know creation (Not as we wish). This cannot become reality, if there is no state without contradictions. Therefore, He is *Labir* and *Baatin* and is manifested as He Himself, in Him and for Him. There is nothing to be denied here.

Another point. How can there be unity of opposites? Can it be true with human beings? When we perceive *Labir*, *Baatin* is invisible and when we perceive *Baatin*, *Labir* becomes invisible. This is a matter regarding the creation. If the creator is diametrically opposed to creation, then it is possible for *Labir* and *Baatin* to co-exist with the creator.

*Inshallah* I shall provide the subtle scientific explanations regarding this matter in Part 3 of this book. Be patient! Only if we consider creation as separate from the creator, it can be inferred that the creator has got a pair (Try to comprehend this subtle point).

It is the self-state of *Wujud* called *Kunhu* that is stated as "you don't see me" in *Ayah* 56:85. These *Ayat* are meant for all the people of the world. What is stated as "we are not invisible" in *Ayah* 7:7 is specifically meant for the great men called *Karwasul Karwas* who have impeccable *Iman* and generally for the *Arwam* and the *Karwas*. Even in this *Ayah* the word Allah is not used.

These exalted servants know perfectly well that *Asma* and *Shifath* are attributes of God and *Wujud* cannot disappear anywhere leaving its *Asma* and *Shifath*. They know that there is nothing with Him that is separate from Him. Therefore when they perceive the whole universe and all the creations they become aware that it is *Rabb* that appears, speaks, sees, all the *Surath* that appears are expressions of His own nature, and this nature he imagines as he wishes it and manifests Himself. Where does it happen? It is in his own knowledge. So, they are not denying *Baatin* and choosing *Labir* only.

They realise that the Quran, *Hadith* and their own experience are in perfect harmony. They are the people that get the name *Nabis*, *Awliya* and souls endowed with genuine *Iman*. As far as they are concerned *Baatin* doesn't conceal *Labir* and *Labir* doesn't conceal *Baatin*. The reason is that they have God's complete *Thajalli*. They are *Rasool (Sal)* and the *Seihumurabis* who followed him. Other *Awliya* are not like this. They are the *Kamil* and the exalted servants who are Allah's *Sirr* (secret).

In the *Hadith Kutbsi*, it is mentioned, "There is a *Sirr* (secret) between me and my slave. The *Malaks* who are *Mukarab* and *Nabis* who are *Mursal* will not be in a position to obtain this secret. They are the complete *Abds* that do not have any self-determination. They serve as mere *Malhar* to make realise *Haq*, the *Kunhu* by *Haq*. There is an intricacy here. As far as *Insan* is concerned, this is the state of a particular time and not permanent. The other details are not essential at this time.

This state only applies naturally to those who have accepted the Quran and *Hadith* unequivocally. They will live among the creations strictly within the parameters of the definitions of the creations. The acts of God are manifested through them in the whole universe. The sacred purpose of creation of the *Insan* is to obtain this status of *Kalifah*. And the purpose of Islam is nothing else. That is why witnessing by the *Kalimah* has been ordained as the first and foremost rule. "*Wamakalakathtbul Jinna wal Insa Illali Yahbuthoon.*" This is the truth borne out by the Quran that "I created *Insan* and *Jinn* for the purpose of my action to emerge."

The perplexed translators have ascribed the meaning to this *Ayah* as "I created them for worship". Some other *Tafseers* have translated it as "I created to know me or I created them so that they would know me." We can accept this as well. To know and to be known are both *Ibadah*. Though it appears that there is a difference between the two contentions "to know me" and "for *Ibadah*" in point of fact it is not so. To be known is the genuine *Ibadah*. "To know" means "to gain experience". Some other *Tafseers* explain this as "the meaning of performing *Ibadah* to your *Rabb* is to unify all as one with your *Rabb*."

*Abbas(Rali)* says that the statements containing the word "*Ibadah*" give the meaning of *Tawheed*. *Abdas(Rali)* has given the explanation that as the beginning of *Tawheed* is *Ibadah* and since joining or *Shirk* can never be *Ibadah*, this is the real meaning of this word. If you do not possess the

required knowledge to read it first hand from the Arabic *Tafseers*, you can read it in Part I, page 42 of “*Tafseerul Hameed Bee Tafseeril Quranil Majeed*”.

This term *Ibadah* encapsulates the quintessence of all the meritorious deeds performed for God. However, any act or worship that lacks the basis of the truth of the *Tawheed* does not qualify as *Ibadah*. Therefore, the correct meaning of *Ibadah* is to acknowledge and adopt the *Tawheed* firmly. The beginning is the knowledge and the conclusion is experience.

Now we shall return to the subject. What we can see is *Lahir* and what is invisible is *Baatin*. Now let's analyze according to the *Ayat* given above. When we say that it is visible, then it is derived that there is a state of invisibility as well. When we say “visible”, it denotes the creation. And God is diametrically opposed to creation. Therefore it is derived that *Rabb* is invisible. Since something that is not contradictory doesn't find acceptance in knowledge, one who is invisible must also be visible. If these two conflicting aspects are not there, then the expressions “I saw” and “I didn't see” will be inaccurate.

Furthermore, if he is manifest or apparent, it means he cannot be concealed, and if he is invisible, he cannot be seen (is not capable of appearing). God is all capable.

Therefore, none of the *Ayat* that we quoted suffer from the defect of harbouring any conflict. Though the words *Awwal*, *Akhir*, *Lahir* and *Baatin* seem to appear as contradictory, the truth that is denoted by them is the same. As anger, sympathy, punishment and forgiveness denote the same thing, and stated to enable knowledge to understand the same nature, “invisible” or “cannot be seen” confirms that it can be seen at another state. They inform that there is *Lahir* and *Baatin*; at the same time they confirm that there is no *Lahir* and *Baatin*. Since *Lahir* denotes the whole universe which is creation, which is Him and His manifestation, it has a beginning and an end. Therefore, no one can deny the fact that the whole universe is His manifestation. The world (the creation) has a beginning and an end. Therefore creation must be Him.

Since *Baatin* refers to his natural state which is *Kunhu*, it is invisible. It has no beginning or end. It has no *Lahir* or *Baatin*. It cannot be encapsulated in words. It doesn't have even the name *Samad*. This is what is referred to as *Thaath* or *Wujud*. This is what appears in human knowledge as existent and nonexistent. This is a perplexity in the knowledge of creation. If this

perplexity is not there, then the world cannot function as it does. The intention of the *Kalimah* is to do away with this perplexity and become one with our natural self-truth. If you have the genuine power of discrimination, you can realise that it was none other than God who uttered *Kalimah* and He is the embodiment of that truthful experience. The fulfillment of this *Iman* is the knowledge of God. That is why the Quran explains that God has the hallowed name of *Mumin*. Let those who do not comprehend this say whatever they like. Quran is the speech of God. The world's literature and grammatical postulations are no comparison to it. Such subtle and precise insights are encapsulated in those sentences. If one's knowledge doesn't comprehend the details of *Labir* and *Baatin*, then it is difficult to have *Iman* through the *Kalimah* and accept the Quran and *Hadith*. We are aware that those people who cannot understand these subtle aspects embark on the path of denying and distorting the Quran and *Hadith*. In order to enable you to understand this further, I give you some details.

The word *Insan* or man is a Common Noun that denotes all the people in the world. We point at a man and say “*Abamed* is coming” or “*Abamed* is over there”. So we used the word man to denote *Abamed*. But his name is *Abamed*. When we say men we denote the whole human race. What we saw now is one man. If we say I saw a man, then that is inaccurate. What we learnt by this word is that we saw an organ (part) of the whole human race. We called him *Abamed* based on his body. However, we believed that *Abamed* denoted not only his body, but his life as well. We call *Abamed's* body (*Labir*) (physical) (apparent) as *Surath*. We cannot perceive *Abamed's* life just like we perceived his body through our senses. However, we can know it by supposition (knowledge).

The meaning of the substance referred to by the word “*Insan*” or the man we saw as an object in the name of *Abamed*. For a simile let's substitute the word Allah instead of the words “Man”. This word Allah is not a Common Noun, because He has no pair with Him. Separation and collectiveness are not there in that name. Whereas *Insan* is not so, It is a Common Noun.

Next to Allah, there is another hallowed name for Him known as *Rabb*. Just like the name *Abamed*. *Rabb* is what is bounded by the name Allah. Similar to *Abamed* is bounded by the name *Insan*. For the purpose of understanding imagine the word *Insan* as similar to that of Allah. Also imagine *Rabb* as the word *Abamed*.

As *Abamed* was shown by his body or *Labir* (*Surath*) and his life or *Baatin* (invisible), *Rabb* is also shown by *Labir* (*Surath*) or manifestation and *Baatin* (invisible) as hidden manifestation. As *Abamed* was the one that appeared and was concealed, *Rabb* is also the one that appears and hidden. As we have borrowed and used the name *Insan* for *Abamed*, we use the name Allah to denote a state called *Rabb*. The word Allah explains three states namely *Abad*, *Uhad* and *Wahid* combined. For the purpose of understanding we say they are three, but in fact these three are one.

If we consider *Insan* as *Abad* and the life called *Abamed* as *Uhad*, *Wahid* is *Abamed's* body. The people denoted by *Insan* cannot come within our senses. How many of them faced destruction, how many are now there and how many are yet to come, our senses cannot tell us these details. Similarly, the outward nature of *Labir* denoted by the word Allah will not be perceived by our senses completely at the same time. The state of *Baatin* or *Kunbu* or *Thaath* is also beyond the reach of our senses as well as our knowledge. That is why the analysis of this state is forbidden. He only knows how many *Marthababs* and *Asmas* are there in that state. *Rabb* is one of these states. We may call this a derivative name or a verbal noun or a verb. We say this because He is the God of creation. Though we do not have any scope of measurement regarding the universe Allah has. The universe is the full manifestation of *Rabb* and not Allah's. The reason is that this word is beyond all parameters. Human knowledge need not worry about that. It will never come within the bounds of human knowledge. However, the word *Rabb* is not so. If the world has a definite boundary, the name *Rabb* will be there till such time. If the universe (creations) is no longer there, then the state *Rabb* will also disappear. Therefore, whenever the *Rabb* is there, *Abd* is also there. Therefore, the only thing that exists has expressed its two states with a purpose. The state that is apparent is creation or *Abd*, whereas the concealed state is *Rabb*. This is similar to referring to *Abamed's* external body as *Labir* and his life as *Baatin*.

The situation is the same with *Abamed*. As long as he is alive we call him *Abamed*. When he dies his name is "the corpse". When *Abamed's Labir* or his body is no longer there, his life called *Baatin* is also not there. Still for all, we cannot be aware of it. Similarly, when God's state of *Labir* is not there, then the state called *Baatin* is also not there.

Another intricacy! When we look at the *Kalimah* and its *Daleels* it is plain that there is no other entity other than Allah. What is there is Allah (*Wujud* or *Thaath*). If there is no other object along with *Wujud*, and if *Labir*, *Baatin*, *Awwal* and *Akhir* are attributable to Allah, these characters cannot be there

with creation which are deemed as separate from God. The reason is that the attributes of Allah should be opposed to those of creation. Is not the creator is opposed to creation? Now exercise your thinking power. All the objects in the whole universe, even an atom, manifest these four attributes known as *Awwal*, *Akhir*, *Labir* and *Baatin*. Any human being with discriminating knowledge cannot deny this. Even today's science has acknowledged the fact that when an object (appearance) gets destroyed it gets transformed into energy which remains defying any attempts at measurement. Energy is *Baatin* and *Surath* of object is *Labir*. It is possible to perceive *Surath*, but with energy it is not possible. We can only realise it in our knowledge. Therefore, any atom which has the attributes *Labir*, *Baatin*, *Awwal* and *Akhir* must be God. God's attribute gained the name of creation. Otherwise creation is not an entity separate from *Rabb*. It is the manifestation of the *Asma* and *Shifath* of God that constantly appears and disappears, and not a separate entity that is a pair or partner to Him. If this explanation is wrong, then the Quranic sentence 57:3 is also wrong. If Quran is truthful, then my contention is correct.

Therefore, when we say that *Rabb* is visible, then it means the *Asma* that is *Labir*. What we say can be inferred by our knowledge is the attribute that is *Shifath*. What we say is beyond our knowledge and invisible is the self-nature that is *Baatin* or *Kunhu*.

### ***Surah 53:23***

***They are but names which you invented, you and your fathers: Allah has sent down no authority for them. They follow vain conjectures and the whims of their own souls although the guidance of their Lord has come to them.***

It appears that all creations including the idols are the *Surath* of God's *Ilahi* names and the names we have attributed to them are the *Gowni* names. The faith that the *Surath* of *Ilahi* names originated from individual sources was derived from these conjectures. This has misguided the people of the world by blind following. This superstition has no basis at all.

We have stated earlier that the attributes of God are diametrically opposed to those of creation. We meant that for the man that considered creation as the manifestation of a source or entity that is separate from Allah. In point of fact creation is not an object in its own right. It is only a *Surath*. They acquire the meaning of objects only through our senses. Therefore all the attributes belong to God. Creation cannot have them. Creation is only

an appearance that is in our imagination and it is not a concrete object. The judgement that is derived from the discriminating knowledge, Quran and *Hadith* decree that it is the perplexity (*Wabmu*) of the mind that is guided by its senses. Therefore what is considered as creation must appear as diametrically opposed to *Rabb*. That is why we say the creator is diametrically opposed to creation. The intricacy that is revealed here is not meant for the ignorant who can be considered equal to the animals. It is meant for human beings who have the power of thinking and discriminatory knowledge. Therefore I request you to understand this by the guidance of subtle and deep insight.

# ARSH—WHEN AND WHERE?

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We are all aware that several books, *Kitab* and lectures have stated that God is in *Arsh* that is above the seven Heavens.

*Surah 20: 4, 5, 6*

*It is a revelation from Him who has created the Earth and the lofty Heavens, the Merciful who is firmly established in Arsh. His is what the Heavens and the Earth contain and all that lies between them and underneath the soil.*

*Surah 5:120*

*To Allah belongs the control over the Heavens and the Earth and all that they contain. He has power over all things.*

(These *Ayat* offer some truthful explanations to us.)

- 1<sup>st</sup>: It appears that it is Rahman who created the Heavens and the Earth.
- 2<sup>nd</sup>: It appears that he established his rule in *Arsh*.
- 3<sup>rd</sup>: It appears that all that the Heavens and the Earth contain belong to Rahman.
- 4<sup>th</sup>: It is this Rahman that revealed the *Quran*.

It is an accepted fact by all the people of the world that it was *Rahman*, the God who created the Heavens and the Earth. There is a doubt when they say that he established his rule in *Arsh*. He can only establish his governance over what he owns. As the whole universe belongs to him, he should establish

his rule over the whole universe. However, we see man's rule in the world. Can you deny the fact that in every country there is some form of government by the people professing different policies? Can you deny that even *Shaitan* is having his own rule in the world? Can you find evidence that it is not so?

The Muslim, the *Mumin*, the *Kafir* and the *Mushrik* say that it is his body, his clothes, his house, his land and his vehicle. Out of them who is the *Mumin* and who is the *Mushrik*?

If there is any treasure buried in any land, then the government of that land claim ownership of the treasure. So, why does the Quran say that everything belongs to *Rahman* (Allah)? Has God also revealed the Quran in a hurry without any purpose just like us, human beings? The Quran says that He established His rule in *Arsb*. In that case, won't it mean that he owns only *Arsb*? He says that everything is His. If the world is his, then his rule should be established in the world. How can man who believed that creation is separate from the creator believe that the creation's (Man's) rule is Allah's rule? How can he accept the words of the scripture that it is Allah's rule that take place? No, he will not accept it.

**Surah 4:53**

***Will they have a share in the Kingdom? If so, they will not give so much as a speck on a date stone to other men.***

There are many subtle matters in this *Ayah*. We see men rule over people and the country. We see men who give things to one another. We see governments giving food and money as assistance. Therefore, no creation is separate from *Rabb*. If it is not so, it is not possible to accept Quran and acknowledge it as the word of God.

**Surah 55:24**

***His are the ships like mountains upon the oceans.***

In today's world many governments and individuals own many thousand ships. In spite of all that, what is the meaning of God's contention that they all belong to Him? If creation is not Him, then how can one acknowledge this *Ayah*? Though the words *Abd* and *Rabb* are different, the secret is only one that exist. So, if we consider that *Arsb* is separate and the Heavens and the Earth are separate, then his rule will not be established on Earth. Then Quran will be considered as false.

Therefore, can *Arsb* be there above the Heavens? No, it can't be. The Earth and Heavens must be in *Arsb*. Then only the statements of Quran can be true.

Similarly, the Quran revealed by *Rahman* cannot be a book. Why? According to the Quran, wherever you find creation, *Rahmath* should also be there. If that is so, then Quran which is the revelation of God must encapsulate the whole universe and must be boundless in its scope. Is it correct to consider and weigh the words of God as with those of ours?

**Elaboration:**

Now look at the elaboration of the *Ayah*. I have explained to a certain extent in the 1<sup>st</sup> part of this book that creation is of three types and that Islam has acknowledged only one of them. If God seeks to create something then we know that the moment he says (*Kun*), immediately it would be. If he had said the word *Kun* to any second person, then it is derived that he said this to another entity that was in front of him, and such an entity is there with Him. Though *Tawheed* means there is no other entity with Him apart from Him, there will be making pairs or partners with Him. If He has addressed Himself, then it is inferred that he is divisible in time and space. This will be appropriate to the creation and not to the creator. Therefore, who did God address, and how did he create?

**Surah 41:9**

*Say: 'Do you indeed disbelieve in Him who created the world in two days? And do you set up equals with Him? He is the Lord of the worlds.'*

**Surah 41:12**

*In two days he ordered them seven Heavens, and to each Heaven He assigned its task.*

According to the Quran and *Hadith* 1000 years with human beings is one day with Allah. Accordingly and in accordance with assessment of human beings the Earth and Heavens took 4000 years to be completed. And according to this, what is the meaning of the statement that before He pronounces the word "*Kun*" it would become reality? Ponder over this.

**Surah 25:59**

***He it is who in six days created the Heavens and the Earth and all that lies between them, and then ascended His throne in Arsh. He is the Lord of Mercy. Ask those who know, concerning Him.***

(Analyse and get the subtleties in this *Ayah* cleared).

Even if we suppose that creation is ruling the creation, that rule must be that of Allah. If not, the explanation given by Quran cannot be accurate.

God's word doesn't have a sound, letter or language. They are not necessary when we say there is nothing apart from Him. Creation is just opposite to this. If we have to explain some matter to the creation, we need sound, letter and language. It is on this basis that it was stated that He used the word *Kun* (be so). Even in the case of Quran, this is the truth. Quran which is God's word didn't have a sound, letter or language. The scripture was given to *Rasool(Sal)* in Arabic, and to the *Nabis* that preceded him in their respective languages so that men can understand it. The Arabic of Allah is different.

Don't forget that I have already shown that the Heavens and the Earth are in *Arsh*. *Arsh* is God's *Qelb*. It is not like our own *Qelb*. What I refer to as *Qelb* here is denoted by the word mind. God's *Qelb* is a state of God's knowledge or *Wijithan*. The whole universe is established in this *Qelb* or God's knowledge or *Arsh*. This is always with Him. So the *Ayah* that states that he established his rule in *Arsh* confirm that *Arsh* and the whole universe in it were, are and will be in his *Qelb* forever.

According to the details I have already given, the fact that he established his rule in *Arsh* means there cannot be any other rule or rulers anywhere. If anyone says things to the contrary, then God's word will be a lie. If Quran gives the truth and if we have faith (*Iman*) in the Quran; we have to believe that the whole universe and their rules and rulers and concealed and visible objects must be Him. Otherwise, we are not people that have acknowledged and accepted the Quran. If the whole universe is not established in *Arsh*, then the statement that He established His rule in *Arsh* would be a lie. Therefore, the contention that *Arsh* is situated above the seven Heavens is incorrect. There are other subtle views that argue that *Arsh* is situated above the seven Heavens, but they are not necessary here. Even the Heavens are in *Arsh*. *Arsh* is something that cannot be pointed out and explained easily.

What we referred to as Heavens are the seven stages of His *Nafs*. What we perceive with our eyes is mere space and not an object. Even the objects are the *Marthabas* of his *Qelb*. This will not find its way into our knowledge in a day at once. Man perceives the Heavens as an object as he perceives the other objects. This is true with the creation, but the actual fact is different. Man who has not truly attained the *Fanafith Tawheed* will not know this and acknowledge this. The Heavens being formed as layers, depends on man's sensory perception and *Haq* is something beyond that.

**Quran 67:16,17**

*Are you confident that He who is in Heaven will not cause the Earth to cave in beneath you and (cause you) to be swallowed by it as it shakes? Are you confident that He who is in Heaven will not let loose on you a sandy whirlwind? You shall before long know how (terrible) was My warning.*

According to these *Ayat* there is a notion that God is in the Heavens. However, it is not true. *Arsh* is different and Heavens are different. These are all creations. Man has the belief that God resides in the Heavens and is unaware of our dealings. God gives them an explanation in a satirical manner according to the level of knowledge of each and everyone that this belief is wrong. Apart from that, it doesn't mean that God is only in the Heavens.

**Surah 43:84**

*It is He who is Ilah in Heaven and Ilah on Earth.*

**Surah 2:186**

*When my servants question you about Me, tell them I am near. I answer the prayer of the supplicant when he calls to Me.*

If this *Ayah* is true, have any of us heard God's speech or response directly or from behind a screen? If not, is Quran's contention a lie? How many of us know that God still speaks to us through the screen of a book called *Mushaboo*? How many of us know that his will (*Iratha*) is carried out through the screen of all the creations? What is the reason behind our ignorance regarding these matters?

When it is stated by some blind *Shaitans* that there is nothing of the sort in Islam and that this is the *Adhwaidham* of Hindus, the illiterate people and some graduates whose discriminating, analytic knowledge doesn't function are also deceived. Now let's look at some Quranic verses.

**Surah 9:10**

*Definitely Allah is with us.*

**Surah 5:4**

*Wherever you are, Allah is with you.*

**Surah 50:16**

*We are closer to Insan than his jugular vein.*

Look at the similar collection of *Ayat* in the Quran and *Hadith*. Not a single verse in Quran or *Hadith* offer evidence that there is an equal to Allah. Whatever you take from Quran and *Hadith*, it will be a confirmation of the principle of oneness or *Tawheed*. It is pure ignorance not to see this. People began making statues and idols in order to fix him closely (unite with him) in their memories as they believed that he was somewhere far off. However, no one among them accepted these idols as Allah. Though *Rasool(Sal)* emphasized the fact there is no other *Ilah*, the majority of them didn't accept it. It was after 11 years and 9 months that they established the religious worship (of *Hurbul Barayali*) with the guidance of God. The will of God was to establish the path to freedom (*Mukthi*) *Hurbul Nawabili*. That is why God has emphasized in *Ayah* 20:14 that you should hold on to prayers in order to remember him.

The arguments of dogmatists lack concrete evidence. The deceit of *Dajjals* that the *Ayah* 57:3 is not part of Quran and that is the interpolation of Hindus, *Ehuds*, and *Nazarrabs* is despicable. They persist in their lies saying that they are reviving Islam. This coterie of ignorant men distort people's *Iman* and they have been involved in vain attempts to revive *Abu Jabil's* principles. Do believe that they are cursed and sealed by Allah and *Rasool*.

**Surah 4:80**

*He that obeys the Apostle obeys Allah Himself.*

**Surah 8:17**

*It was not you, but Allah who slew them. It was not you that threw soil at them, Allah threw soil at them.*

**Surah 2:245**

*Who will grant Allah a generous loan? He will repay him many times over.*

**Surah 48:10**

*Those that swear fealty to you swear fealty to Allah himself (By ath). The Hand of Allah is above their hands.*

**Surah 67:20**

*Who is it that will defend you like an entire army if not Rahman? Truly, the unbelievers are in error.*

Similar *Ayat* abound in Quran. Such *Ayat* are explanatory interpretations of *Kalimah* which confirms the *Tawheed*. If we ascribe the meaning to *Kalimah* that there is no other God that deserves worship other than Allah, then the scriptural verses will not be true. Quran is the religion given by God. There is no room for imagination or conjectures in the Quran.

Some of the interpreters of these *Ayat* have resorted to the literary tradition. They have misinterpreted them. They might have known the truth, or they might have believed that the people will stray from their path if the truth is revealed to them. This is pure ignorance and perplexity. Some people say *Rasool(Sal)* has said as instructed by God that the *Anbiya* to speak to people according to their knowledge, and as people are incapable of understanding the details of these *Ayat*, we should not try to explain them to the ordinary people. The pure *Tawheed* which can be established with evidences should be explained to all. Wisdom supported by clear evidences should not be concealed. It is established with 5 clear evidences. It can be revealed at anytime, anywhere to anybody. Therefore, let's find out whether they have misinterpreted these *Ayat*.

In these *Ayat* and similar *Ayat* and in similar *Hadith* statements, the assertion that it was Allah who did all that pointed towards *Haqiqat*, and since the bases of all action is Allah, more or less all the *Tafseers* give the interpretation that they were performed by this slave is a complementary custom. Some of these *Tafseers* seem to give the deliberate interpretation that some of the Quranic verses are said to have revealed to honour the slave tht Allah did it or doing it and these *Ayat* are similar to that type. These interpretations are the result of perplexity caused by the lack of understanding of the *Tawheed*. These statements are contradictory to *Usul's Kaitha* (Laws) and the meanings given by dictionaries. If Quran conflicts with the dictionary, then we need not worry about it. We know that at times the Quran overrides dictionaries. However, when it is conflicting with *Usul's Kaitha* and *Fiqh*, we have to analyze it carefully.

According to *Usul's Kaitha* a person who has performed an act is the initiator of that action. If one is involved in an act unwillingly then, though he is the initiator of the act, he is not the actual cause of the action. All the *Ulamas* of today are aware of this. Having the *Kaitha* as basis, ancient *Imams* such as *Hanafi* and *Safi* have divided the *Masalabs* of most *Fiqhs* and explained them. It appears that these *Imams* have formulated rules on the basis of pure *Tawheed*. Though their legal explanations are correct, it doesn't follow that they are the apt explanations of religious wisdom. What they gave is only the surface layer of religion.

Let's look at the example that bears out the rules of the *Imams*. If one is involved unwillingly along with another in murder, theft or prostitution he doesn't deserve any punishment. That is, if he is forced to commit an offence, then he is not the cause of that act. This is definitely the correct decision. There are evidences for this in the *Quran* and *Hadith*. On this basis, all that the *Rasool(Sal)* did (raising his hand for truth) such as throwing sand are established as done by Allah. How?

It appears from the *Quranic Ayah* 6:162 that the *Nabi* was ordered to say, that "my prayers and my devotions, my life and my death, are all for Allah". The proprietor who has ownership will be the cause of the actions. Therefore it is established that it was Allah's act that was revealed in *Rasool*.

Man's acts are done obeying God's orders or violating that and committed on account of one's own mental desires. This is done with the right of self-determination and hence the one who did it is the cause of the act. That is why man reaps his *Athab* or *Thawab* in *Akbira* according to his deeds. The one who is held responsible is the one who has committed it. There is no partnership in this. One cannot carry the sin of another. However, the acts carried out by *Rasool(Sal)* are not like these. Since he was a complete slave who didn't have the right of self-determination, all his acts were those of Allah. Though it appears as wrong to us, even if it is forgetfulness in human knowledge, that is God's act. As we do not have the ability to understand the inner grace inherent in it, it appears as wrong to us. However, providence is also that.

There has been this debate among men for a very long time. We have to understand this very clearly. I shall give you a subtle explanation.

We, human beings, execute everyday seventeen *Rakaths* as *Farl* prayers. We recite the *Alhamdu Surah* and say our prayers. During this worship we ask for certain things. And some of these are . . . .

*Surah 1:5, 6, 7*

*Guide us to the straight path, the path of those upon whom you bestowed favours, not those who have invited your wrath, nor those who have gone astray.*

If you observe these prayers, it will be clear that the one who offered these prayers was between the righteous path and the evil paths, and he requests path of righteousness. It is our *Rasool(Sal)* who has taught us this prayer and demonstrated the worship where this prayer is embodied. He has performed these prayers as long as he was alive. If we have lost our way and pray for guidance, then it can be accepted as fair. We are the ignorant. However, how can *Rasool(Sal)* ask for the guidance? He was a man who was imbued in the correct path and was calling the people to the right path.

*Surah 43:43*

*Therefore hold fast to that which is revealed to you through Wahi: You are on the right path.*

*Surah 36:4*

*You are sent upon a straight path.*

According to these *Ayat Rasool(Sal)* was on the straight path and still for all he was praying for the right path. He didn't even ask to be confirmed in the correct path he was already taking.

Isn't it very intricate and induce our thoughts to the details that the Quran gives us? The primary school teacher pronounces the letter "a" and writes it down at the same time in order to help the student to understand the matter in theory and practice. The teacher is giving practice to the students. There are two things in the activity of the teacher. His body or *Malhar* was used to make his knowledge function. We called this body and his knowledge (or life) together as the teacher. This teacher didn't write the letter "a" for his sake. He has studied it several years ago and become a capable person. As his body was used as *Malhar* so that his knowledge could function, all the universe is *Malhar* so that *Noor* or God's knowledge could function. However, the *Noor* that was manifest in the human being called *Mohamed* was as complete as Allah desired. It belonged to that state of *Noor* called *Risalah*. This is nothing but God's knowledge. It was manifest as much as God desired it. Therefore, *Rasools'* body was the medium and the knowledge Allah's. Even this body which is the *Malhar* is within that *Noor*. Therefore there was no division into two. According to this contention, though it is true

that *Rasool* is none other than Allah, legally it is not allowed. Why? If *Rasool* is Allah, then the other things may not be considered Allah and it is *Kufr*. That is, there will be an offence that boundless God is restricted to a creation which has bounds. Further, there will be an allegation that the name Allah was bestowed on a creation. On the contrary, if we consider *Rasool* as separate from Allah, we will be involved in *Shirk*. Why? It will make us guilty of the contention that there are entities with Allah that are separate from Allah. Therefore, it is correct to say that *Rasool* is a complete *Abd*.

If *Rasool* is Allah, then the contention that Allah was incarnated is sheer ignorance. There is no incarnation in Islam.

**Surah 5:72**

***Unbelievers are those that say: "Allah is Al-Masihai, the son of Mariam"***

According to the *Ayah* it is *Kufr* calling a creation by the name of Allah. It is restricting an infinite whole as a bound objects and that is the reason for *Kufr*.

I have explained this to a certain extent in my book "Holy Quran's Judgement-Part 1". I stated that *Rasool* had five *Marthabas* and they didn't obstruct one another. If you had understood it minutely, you would have attained further wisdom.

Now let's look at the *Ayah* given here.

**Surah 11:56**

***I have put my trust in Allah, my Lord and your Lord. There is not a living creature on the Earth whose destiny he does not control. Straight is the path of my Lord.***

It is the term "*Sirat*" that is used to denote a straight path in the *Ayah* and the *Ayat* quoted earlier. Does Allah need a "*Sirat*"? What was the *Sirat* that *Rasool*(*Sal*) was taking? In order to find out the truth, we have to analyze the *Sirat*, Allah and *Rasool*. In this *Ayah* in order to convey the meaning that I have put my trust in Allah the word "*Thawakkal*" is used. There are three types of *Thawakkal*. The first is the illiterate man's. It is about believing in Allah and performing one's duty. The second *Thawakkal* is known as "*Thasneem*". It is addressed to the *Kawas*. This is at a higher level than the

first. The third *Thawakkal* is referred to as *Thabwees*. This is the highest stage and it belongs to the *Anbiya* and the *Awliya*. That is, at this Stage the *Insaniyat* is completely destroyed. This is referred to as *Fanafith Tarweed*. This was the stage in which *Ibrahim(Alai)* was when he was thrown on to the fire pit. Even natural laws might change in this stage. *Karamath Muhjisath* belongs to this stage. Now observe. *Rasool's Thawakkal* had all these stages.

Therefore, during the *Salath* and other matters, *Rasool(Sal)* has lived in a state where these three *Marthabas* combined as one. He also lived like human beings eating, drinking and experiencing happiness and misery. At the same time his heart received this Quran as well. *Muhjisaths* also took place. This state was not experienced by all. That is why we call them *Kamil*. In short, *Rasool(Sal)* was the *Abd* or *Malhar* so that Allah's will could be fulfilled. If he is not separate from Allah, there is no objection in accepting the statement that creations are not separate from Allah. What appeared to us as *Rasool* was also a creation. Therefore, *Rasool* appears not to be separate from Allah according to the dimension of sound and a human being who has attained *Risalah* and not separate from creation according to the dimension of meaning. Therefore, the sand thrown by *Rasool(Sal)* was thrown by Allah. The words spoken by him (in a particular state) were those spoken by Allah. To deny this and to state that those *Ayat* were given to honour the creation and to give some deliberate interpretation is misleading the people.

Giving deliberate and far-fetched interpretations to the words in *Muhkamu* is not permitted. If words like hand or face are there in *Mutashabihat* it is not wrong to ascribe a meaning that is consonant with our knowledge.

Ordinary people may have a doubt here. If *Rasool(Sal)* and other people are not separate from God, then why should they worship God? Even worship is a practice like learning to write the letter "a". I have explained in part 1 of this book that God has created man and *Jinn* to emerge through the *Ibadah* of God (Act of God). As the distortionists have translated this word *Ibadah* as worship and prayer at the outset, we have this doubt. The real intension of Islam is to take away the right of self-determination from man and make him a complete slave (without *Ananiyath*). Prayers and fasting are exercise to achieve this. It is the first exercise of man to obtain full *Iman*. It is just like giving a child who is trying to walk a walker.

### **Surah 3:51**

*Allah is my God and your God; therefore, do Ibdah to Him.*

**Surah 36:61**

*Perform Ibadah to me. This is the straight path.*

**Surah 43:64**

*Allah is my Lord and your Lord. Therefore do Ibadah to Him.*

(This is what *Isa(Alai)* preached to his community)

**Surah 6:161**

*My Lord has guided me to a straight path, to an upright religion (Deen), to the faith of the upright Ibrahim. Say that he was not among those that made equals (with Allah).*

Analyze these *Ayat* minutely. The word used to denote a straight path is “*Sirat*”, Except a few *Tafseers* the majority of them have given the translation of worship to the word *Ibadah*. Therefore, the majority of the people have been pushed into the decision that resorting to prayers is the Straight path. Prayers are an *Ibadah* which can be performed with the right of self-determination. It is wrong to say that only this is *Ibadah*. The act that is manifested in a slave called *Abd* is *Ibadah*. This is of two types. One is expressed with the right of self-determination. Though they call it *Ibadah*, in fact it is not *Ibadah*. Man wants to be one with God, or he wants to be in Heaven or he is terrified with Hell and performs this *Amal*. The cause of this *Amal* is the one who performed it. Therefore, this man handled this *Amal* with his selfish intention. This will not be a complete *Ibadah*. Then what is *Ibadah*? Whatever is manifested in a Slave is *Ibadah*. The person who is the slave of Allah and doesn't have the right of self-determination performs acts and they are called *Ibadah*. This *Ibadah* is the act of God which is manifested in the *Malbar* called *Insan* and not the act of creation. As my reflection in the mirror laughs when I laugh, as the image in my mirror, my *Abd* or *Surath* doesn't have any freedom, whatever act it manifests is my act and not it's act.

The quintessence of this is when I feel that I am not separate from Allah, the *Ananiyath* which feels the “I” is destroyed. That is why the act that is manifest is the act of *Rabb* and *Ibadah*. Only when each and every man attains this stage, his *Ibadah* will be meaningful and meant for Allah.

In the *Ayah* 6:161 it is stated that it is *Ibrahim's* religion, it is the confirmed path and it is *Sirat* (the straight path). It has also been very clearly explained that he has no track with others who make equals with Allah.

Therefore, in order to take the straight path, every human being has to be free from *Shirk* which constantly attempts to make equals with Allah and accept the principle of *Tawheed* (*Kilafath*). Otherwise his act will not be *Ibadah* for Allah. They will be *Ibadah* performed for his own likes and dislikes. Therefore, if a person doesn't understand the *Kalimah* and the *Tawheed*, though he performs the duties of Islam, it cannot be said that he is in the straight path or *Sirat*. *Sirat* is getting confirmed in *Tawheed* propounded by the *Kalimah*. That is why *Kalimah* is given at the outset in Islam. If one doesn't understand that there is no other entity, other than Allah, then his act will be his own and will not be Allah's. We were led into the belief that preserving in the prayers will ensure a straight path right from the beginning. This is on account of the wrong interpretation of the word *Ibadah* as worship. However, we forget the fact that during our prayers we constantly ask for the straight path, and we remain forgetful without any thought till we die. This we must understand. The uninitiated man believes that the *Nabis* came to preach about worship. This is a wrong concept. All the *Nabis* came with the intention of leading the people in the straight path. This straight path is *Sirat* or the faith (*Iman*) that is confirmed by *Tawheed* which is propounded by the *Kalimah*.

**Surah 23:73**

***(Oh! Nabi) You are calling them to the straight path.***

The word *Sirat* is used in the *Ayah* to denote the straight path. In the *Alhamdusurah* or the prayers offered during worship, prayers and fasting alone will not mean *Sirat*. Only *Iman* is the straight path. The *Ibadah* are strategies that confirm this. What have we got to understand from this?

The *Nabis* were sent to ensure *Iman*. It is the *Tawheed* (*Iman*) that is to be propagated.

The confirmed religion stated in *Ayah* 6:161 is *Deenul Islam*. The first duty is the religion commencing with the *Kalimah*. It is to realise that there is no other *Ilah* other than Allah and that all *Ilahs* are his *Malbar*. This is the meaning of the statement that *Ibrahim(Alai)* was confirmed in a religion that didn't make equals. On the contrary, engaging in religious rites believing that there are other entities along with Allah is to deceive ourselves. This cannot be a confirmed religion. There are only two options.

**Surah 16:9**

***(Oh! man) You have two ways. One is the straight path that leads you to Allah. And there are crooked ways that lead you astray.***

There are two subtle things in the *Ayah*. It appears that one is the straight path and there are several other paths which are crooked. It is a single path that leads you to Allah. And contradicting crooked ways are many. Therefore, the straight path is only one. One who follows this straight path is the one that has shunned *Shirk* (making equals) and accepted with his whole heart and whole mind that there is no other entity other than Allah. Their beginning is *Muthmainnah* and their end is *Kalimah*. These are the people that perform genuine *Ibadah*. These are the *Abds* in whom the acts of Allah are manifested. They form this *Sunnathwal Jamaath* group that see eye to eye with *Anbiyaa* and the scripture.

On the other hand, there are 72 groups who function with the belief that there are other entities apart from Allah. Though their acts appear to be those of Muslims, it will not deliver the goods. Their ways do not lead to Allah. Instead, they stray further and further in the opposite direction, away from the nearness of Allah. Therefore it is the bounden duty of everyone to understand the *Kalimah*.

When explaining *Ayah* 57:3, I said that beginning, end, appearance and disappearance are attributes of creation and Allah is beyond all these restrictions. Further, I stated that though according to their stages the creation and creator may appear to be different, what is existent is only *Wujud* (*Haq*). The word “*Hu*” denotes everything without any distinction as to rational or irrational beings. Accordingly *Ayah* 57:3 which has been given as a *Daleel* (evidence) of *Kalimah* makes the creation and creator into one. It also appears that it confirms the pure *Tawheed* that there is no other *Ilah* other than Allah. We have to further analyse the Quran in relation to this matter.

**Surah 112:1,2,3,4**

***Say: “Allah is one, the Eternal God. He begot none, nor was He begotten. None is equal to Him”.***

We are aware of the fact that this *Surah* makes up one third of Quran. This is one of the important evidences (*Dalees*) that confirm the *Kalimah*. The meaning that most of the *Tafseers* offer to the word *Ahad* as one is inappropriate. “One” cannot be established without any relative idea. If there

aren't many, how can "one" be meaningful? There is nothing along with Allah. Then how can you say that He is "one"? 'Oneness or something that is not two or many will be the correct expression. Even "one without any dualism" is meant for the ordinary people. To restrict *Ahad* with symbols is not correct.

Oneness or infinite wholeness (no equal) is the correct meaning of *Ahad*. You cannot conceal the truth just because ordinary people may find it difficult to understand it. We have to understand that *Ahad* means something that has no equal, is not bound by time, is beyond definition and doesn't enter the parameters of human knowledge. As human knowledge cannot analyse it and come to a conclusion, it is forbidden in Islam to analyse *Ahad*.

The *Ahad* that has no equal is also *Samad*. It means He has no needs; one who is so complete, is never defective or deficient in anything. One who is in need will be deficient in something. Allah who is denoted by *Ahad* and *Samad* received these names only at a certain stage. This is a *Marthabah* called Allah's *Rububiyath*. This will not settle in the creation. Therefore creation must be opposed to this. Otherwise it will not be creation as such. This creation begets and is begotten. It has equal, pair, comparison and simile. Quran states that *Ahad* is unique. *Kalimah* says there is nothing apart from him. Therefore, what is creation that begets and is begotten? Creation exist. It may get destroyed on one side and maybe created on another. Therefore the *Wujud* that was *Ahad* gains the name creation in another of its *Marthabas*. Since creation begets and is begotten, there may be a question as to how you can relate it to the *Marthaba* of *Ahad*. This is only a defect in understanding. In order to get unified there should be two objects. The only thing that exists is *Rabb* in one state and *Abd* in another. Analyse considering the body as *Abd* and life as *Rabb*.

Though the body called *Abd* has defects or *Najees* the life is pure and sacred. The deficiency of the body will not affect the fulfillment of the life. This *Surah* confirms that both states such as *Abd* and *Rabb* are diametrically opposed to each other and there is no other entity with the one that is called *Ahad*. Further, subtle explanations are there, but this will suffice for the middle class people. Now look at *Rasool's(Sal)* situation. We learn, through *Ifarathunnas* that the *Rasool(Sal)* who threw the sand is not separate from Allah. We learn through *Thalalathunnas* that he is not separate from the creation. A genuine object is in its own natural state and on account of its natural knowledge (power) is within the parameters of all its legal requirements, manifest in itself as a whole.

**Surah 17:70**

***We have bestowed blessings on Adam's children and carried them by Land and Sea. We have provided them with provisions and exalted them above many of our creatures.***

We are carried in the sea by ships and on land by creatures like horses and donkeys and by vehicles. However, what does God mean when he says he carries us? If the vehicle that carries us is God, then all creation is God. The vehicle, whether it is living or non-living is a creation. They are all the same since they are all creation. This *Ayah* establishes by the dimension of sound or *Ifarathunnas* that the vehicle is not separate from *Rabb* and by the dimension of meaning *Thalalathunnas* that the vehicle is not separate from creation.

Allah says in the Quran that he sustains the bird, that is flying in the sky.

**Surah 67:19**

***Do they not see the birds above their heads, spreading their wings and closing them? None save the merciful sustains them.***

Accordingly, we cannot consider the wind to be separate from Allah. Everyone of these *Ayat* deserve a very long explanation. Let's look at some crucial ones.

We obtain from *Ifarathunnas* (the dimension of sound) that the wind is not separate from Allah, and from *Thalalathunnas* (the dimension of meaning) that it is not separate from creation. We learn from *Isarathunnas* that the physical spirituality is not separate from Him and we learn from *Ihtbilaunnas* that what is beyond the physical spirituality is not separate from the physical spirituality. Therefore, the pure *Tawheed* that says there is nothing apart from Him, it is He who exists and he has no equal or pair with him, is established. Creation is creation and it cannot transgress the parameters of its law. It need not transgress its parameters. Similarly, Allah is Allah. *Abd* doesn't become *Rabb* and *Rabb* doesn't become *Abd*. The thought that when *Tawheed* is revealed *Abd* becomes *Rabb* and *Rabb* becomes *Abd* is perplexity caused by *Wahmu*. The *Tawheed* is that what is existent appears as many and established in itself as permanent without any destruction. Dog or Pig or command or prohibition, all depend on the creation. This is the manifestation of *Deen* (body). What we mentioned as *Tawheed* is the core or inner layer (the life). *Deenuul Islam* is the combination of these two aspects. It is ignorance to engage in dogmatic debates and conceal the life blood of Quran.

We have to realise that one *Ayah* of the Quran always supports and confirms another *Ayah*. Thus an *Alim* is an educated person who establishes the concord of one with another and provides the proper explanation. There are few such *Alims* among us. This education is not any college education. *Rasool(Sal)* has said that you should not give any lecture on the Holy Quran without proper education. *Ali(Rali)* has said that the Heavens and the Earth do *Lahnath* to those uneducated men that give *Fatwa*. The education that they referred to was analytical education and not College education. The *Sahababs* (companions) such as *Aboobucker(Rali)*, *Umar(Rali)*, *Uthuman(Rali)*, and *Ali(Rali)* didn't have college certificates. They have given judgements in so many disputes and issued *Fatwas* as well as punishment.

Therefore, the assessment that the judgements of the *Ulamas* are infallible and what the others say have no value is pure ignorance. We perceive ourselves in our dreams by knowledge. Similarly, in reality also he can see himself in his knowledge. Man who is embroiled in the delusion of creation has forgotten his natural self-nature, is slumbering, and perplexed with his dreams. *Kalimah* is the key to the awakening from this slumber and dream and getting established in his own natural state. Concealing and distorting the *Kalimah* and its *Daleels* can only guide and lead the human race towards Hell.

## ILYASISM IN THE LABEL OF ISLAM

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I have to tell you an anecdote. A few days ago some people visited me and we had a conversation. One of them was a teacher. I came to realise that he is an *Ameer* in a *Thableek*. I asked them for the reason for this call. He said, "You ask the people not to pray. Why is it?" I denied it. "Then why don't you come to the Mosque?" he asked. I said there were many reasons. He asked if I prayed and I responded in the affirmative. "Praying without joining an *Imam Jamaat* is against Islam" he said.

"Do you know that in Islam there are stages such as *Shariah* and *Tariqah*?" I asked him. He said there is nothing in Islam except *Shariah*. Then I had a fairly reasonable assessment of the person. His eyes, ears and heart were sealed. In order to remove his veil I had a quiet conversation with him, giving him a vivid description of the type of clothing, food and drink of the inhabitants of hell. In front of his companions he thanked me for learning something he had not heard of before. I bade farewell quite happily.

After a few days I had an opportunity to listen to his advocacy cassette. A book written by him titled "The truth of *Iman (Kalimah)* is not everything is God". Creation came into existence from nothingness (He has forgotten that it is from the sentence "from nothingness"). His basic principle is creation is separate from the creator. He says that the meaning of *Kalimah* is that there is no God worthy of worship other than Allah; that the *Awliya* are miracle workers and that they have nothing to do with Islam. Furthermore, he states that the *Tawheed* is worshipping Allah and *Shirk* is failing to worship Allah. He says that it is miracle that emerged from the Hindu *Adhwaidham* and the ancient *Awliya*. He explains that these are the acts of people who have made

a God out of their mental desires. He says *Adhwaidham* which is the apex of wisdom of the Hindus was interpolated on Islam and the people behind this were *Kafirs (Awliya)*. Such people with a sealed heart never realise the concepts of *Shirk, Tawbeed* or their real meanings. They do not have even a nodding acquaintance with the tenets of the Quran or *Hadith*.

People that wallow in such perplexity do not realise whether *Siththu, Karamath, Muhjisath*, Hypnotism, Mesmerism, *Wasilah* and *Sibru* denote the same or different phenomena. Their *Qelbs* are sealed in such a way that it is impossible for them to read, listen to and comprehend the Quran, *Hadith* or the advice of learned men. There is no surprise at all that they perceive the principle of *Abu Jabil*, the *Mushrik* as correct and that of *Rasool* as flawed. Though this coterie of people do not accept the *Kalimah*, at least they can refrain from heaping slander upon *Rasool(Sal)* that he propounded the tenets of the Quran according to his own whims and fancies. It is quite obvious that this group has not accepted the *Muhjisath* of the *Nabis* or the *Karamath* of the *Awliya*. This group which has strayed from the straight path and is imbued in the principles of the *Dajjal* created by *Ilyas* and his disciples is deceiving the people by pronouncing that they also have *Iman* regarding the *Nabis* and scriptural revelations. This is a blatant lie.

Do these imbeciles believe that even during the time of *Adam (Alai)* the *Kalimah* meant that there is no God that is worthy of worship other than Allah? Do they have the knowledge to comprehend this? How can there be any analytic knowledge where mental development is still at a rudimentary stage?

Have the community of *Adam(Alai)* believed and worshipped several Gods (Lords)? When they had known no other God apart from Allah, would they have ascribed a meaning to the *Kalimah* as there is no other God worthy of worship other than Allah? This coterie of people do not have the power of thinking to analyze this matter and gain some enlightenment. Contemplation and a discriminating knowledge are the prerequisites for such an exercise. You cannot expect such attributes from those who are no different from cattle.

When these blind *Jabils* say that “there is no *Ilah* other than Allah” means all are not Allah, the innocent youth who follow them blindly will not know that they refute and deny the truth of Quran. People do not realise that such people advocate the principles of *Abu Jabil* and consider the principles of *Rasool* as *Shirk*. The majority of the people do not know that they introduce

baseless dogmas among the people and bury Islam deep into the depths of the Earth.

*Surah 14:28, 29*

*Have you not seen those who have changed with Kufr Allah's grace into disbelief and drive their people into the House of Perdition? They shall burn in Hell, evil shall be their fate.*

I learnt that some of the youth that go behind them have the thirst to find the truth of Islam as enunciated by Allah's *Rasool*. That is why I took it upon myself to bring out small publications with the title "The Judgement of Holy Quran" with the intention of telling the truth to our children.

## **Brethren!**

"There will be a time for men. At that time Islam's name will be preserved and not its truth. Quran will have its letters, robbed of its true meaning. Their (*Masjith*) mosque will have strayed from the straight path. Their *Ulamas* will be the meanest creatures under the Sky." This is a *Hadith* stated by *Rasoolullah* and it is in the *Hadith* treaties. This refers to those *Ulamas* who are learned men that propagate the ideas of the *Musbrik Jabil* and not those *Ulamas* that have genuinely accepted the *Tawheed*, Quran and *Hadith*.

What is the meaning of the statement that "lies will spread and prevail"? Is the world of today saturated with the *Tawheed*? Or is it saturated with ideas that there are other entities apart from Allah? The world is full of lies or *Shirk*.

These ignorant people who are comparable to cattle do not know the Hindu philosophies. If they had known, they would have realised that what is non-existent cannot be existent. If they had known Islamic principles and the practices of *Awliya* they wouldn't have said that they had followed the *Hadayoga* or *Siththyogas* of the Hindus. I have explained this in my book "Do you know the truth of *Iman*? under the caption "Asoolook"—Practice towards God's path" that the practices of the Hindus were dangerous, ancient methods; *Rasool(Sal)* has rejected them; he has followed *Kalimah* (*Muraqabah*) and explained the path for success; and the *Awliya* followed this path of success. Has this coterie of *Jabils* not read this? Or having read, have they failed to comprehend? Or are they pursuing a path to show them off as learned men and safeguard their *Amirship*?

It is really surprising that these *Shaitans* who are struggling in the dark assess themselves as geniuses and take the people for cattle even in this 21<sup>st</sup> Century. Why do they meddle with matters that are beyond them? This is the consequence of the false sense of honour or *Riyah*. They do not have even a grain of enlightenment that is comparable to the speck of dust that is on the shoe of the *Awliya*. This group says that the *Vedantha* and *Siddhantha* are the possessions of the Hindus. Have they analysed the Hindu religious principles? Have they done an analytical and comparative study of Hinduism and Islam? For such an exercise one should have the benefit of some discriminating knowledge. They impose *Ilyasism* which is an offshoot of *Wahhabism* on the people in the name of Islam. The fact that the *Ulamas* wink at them can only spell disaster to our future generations.

The ordinary people who do not know the basic principles of the founders of this group of *Dajjals* such as *Abdul Wahab Najthi*, and *Ilyas* get deceived by their *Ibadah*. Those who analyse their principles can learn to which group they belong. However, they make all efforts to prevent people getting their books, conceal everything and bring about confusion so that the truth cannot be distinguished from falsehood.

Are these ignorant people going to revive Islam? No. This group of people belongs to that men of *Bid'ah* who distort Islam, make the Muslims fools and disintegrate the religion. The graduate *Moulvi* is offering all support to the speech and writings of such a blind *Shaitan*. He has in fact provided a foreward to the book of a *Jabil*. His degree can only point to a zero. What can we expect from a zero?

**Surah 53:28**

*Yet of this (scripture) they have no knowledge, they follow mere conjecture and conjecture avails nothing against truth.*

**Surah 42:35**

*Those who dispute our revelations shall know that they have no escape.*

I do not know whether this particular *Moulvi* obtained his degree from the University of Madeena. His education is nothing but pure *Wahhabism*. He hasn't an iota of *Rasool's* principles.

**Hadith:**

*Rasool(Sal) stated that Madeena will be the last city of Muslims that will disintegrate.*

*Informed by: Abu Huraira (Rali)*

*Authority: Thirmithy*

They can shepherd the illiterate people, flare up their feelings and incite them to hooliganism. But they cannot deceive knowledgeable men. One that rejects and conceals the truth of Quran cannot be an accomplished *Moulvi* or *Alim*. These ignorant people are just like the wild asses that scatter in fear of death at the sight of a lion, if the real explanation of Quran confronts them.

This person denies the *Ayah* 57:3 that states that *Awwal, Akhir, Lahir* and *Baatin* all denote Allah, and assert that one who manifests himself cannot be God. I do not know to what he owes his degree.

I give you only three of the *Hadith* that deals with such *Ilyasism* which is an offshoot of *Wahhabism*.

**Hadith:**

*Rasool (Sal) made up his mind to speak. The Israelis will be divided into 72 groups. My people (Ummath) will get divided into 73 groups (out of them) except one group all the other groups will end up in Hell. When his companions asked him which group was the exception, Rasoolullah said, "those who have the same principle as myself and my companions."*

*Informed by: Ibnu Umar*

*Authority: Abu Dawood*

This has been reported (*Riwayath*) by *Abuburaiara(Rali)* as well.

**Hadith:**

*Rasool(Sal) made up his mind to speak. During the final hours stupid and inefficient people will come without any experience (in their minds). They will speak as they have taken Hadith as their evidence. They will leave the religion of Islam like an arrow from the bow.*

*Informed by: Abu Saidul Guthri (Rali)*

*Authority: Buhari*

**Hadith:**

*Rasool(Sal) made up his mind to speak (A coterie of people will come). Your worship when compared to their worship, your fasting when compared to their fasting, and your Amal when compared to their Amal will be nothing. "That is, it will appear that in comparison with you they will be performing more Amal". They will leave the religion of Islam just like an arrow leaving the bow. Informed by: Abu Saidulghabri(Rali) Authority: Buhari*

There are so many other *Hadith*. We should be aware that the task of finding out the genuine *Sunnathwal Jamaath* is not through the performance of duties and *Amals* such as prayers, fasting, *Zakath* and *Haji*, but through their principles. Today the *Thableek* that appears with the long Bengali Shirt and the *Tasbeeh* bead and *Miswak* cane, according to the Quran and *Hadith*, are the *Bid'ah Jabil* group of people who have strayed from the straight path. Let's now look at it with a clear mind and evidences. First he says,

$$\left. \begin{array}{l} \text{Allah} = 1 \\ \text{Creation} = 0 \end{array} \right\} 1+0=1$$

And then he says that Allah is different and creation is different and therefore both are not the same. This is the dogma of an imbecile *Dajjal*. We shall find where these people stand according to the five dimensions of Quran, *Hadith*, *Ijma*, *Kiyas* and commonsense and where the author who wrote this book "the whole truth of *Iman* is not all are God" stands. We shall also see where those people who provided the foreword to the book "The truth of *Iman* is not that everything is God" and the others who have seconded it belong.

# THE CONCLUSION OF THE BASIC PRINCIPLES

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## **1st: The principle of Inference.**

The Board of *Jamiyathul Ulama* of Sri Lanka issued a *Fatwa* to a person called *Rauff* of *Kattankudi* and the book was titled “Intervention in the concept of oneness”. When the author has stated that the books which were used as sources of this book such as *Thubffathul Mursala*, *Futhubathtul Makkia*, were prohibited, the Graduate and poet who provided the foreword and the others who had offered support to the book have accepted it whole-heartedly. We have believed the Board of *Jamiathul Ulama* as the *Sunnathwal Jamaath*. Doesn't it appear to our knowledge that the group that is functioning against these people are men of *Bid'ah* and *Murtad*? Therefore, the person who wrote the book, “The truth of *Iman* is not everything is God” and the group that seconded him are pure *Kafir* and *Murtad*. This is the judgement of our discriminating knowledge. The principle of inference is more stronger than what is seen and heard.

## **2nd: The Principle of Kiyas**

The author of the book and his followers believed that the meaning of the *Kalimah* is there is no God worthy of worship apart from Allah. This is rejecting *Ayah* 57:3 which is given as evidence for *Rasool's*(*Sal*) statement that there is no *Ilah* other than Allah (*La Ilaha Illallah*) and the *Hadith* provided by *Rasool*. According to the *Quran* and *Hadith* when *Rasool* (*Sal*) stated that there is no other entity apart from Allah, the *Mushriks* were amazed and said, “This *Mohammed* has made all *Ilahs* into one *Ilah*”. That is *Rasool*(*Sal*) propagated and supported *Tawheed*. On the contrary, this group has

propagated and supported the concept of *Shirk* that with Allah there are other creations which are not Allah. Therefore, it appears that this group doesn't acknowledge *Rasool(Sal)* as a *Mursal* or the possessor of *Kamal* and they have not accepted his practice the *Kiyas* (comparison). Quranic *Ayah* 13:43 states that the one who denies *Rasool* (one who doesn't accept the *Kiyas*) is a pure *Kafir* and *Murtad*. Accordingly, the author of the book, "The truth of *Iman* is not everything is God" and those who seconded him and those who provided the foreword are all *Kafir* and *Murtad*. This is not our assumption but it is the judgement of *Kiyas*. Our assumption is to find out things by inference.

### 3rd: *Ijma*—The principle of Unanimous opinion

It appears that Abdul *Wahab Najthi*, *Ilyas* and their followers are *Kafir* and *Murtad*, according to the religious judgement (*Fatwa*) given by a collection of 268 *Ulamas* from various parts of India (*Assawarimul Hindiyya*) and the religious judgement (*Fatwa*) *Husamul Haramain* which was given by 34 *Ulamas* of Mecca and *Madina*. The author of the book, "the truth of *Iman* is not everything is God" and those people who provided the foreword and supported it are pure *Kafir* and *Murtad*. The reason is that they have followed *Abdul Wahhab Najthi* and *Ilyas*. This is not our assumption. This is the judgement of *Ijma*.

### 4th: The Principle of Hadith

*Hadith:*

*"In our religion if anyone says non-existent things as existing, it is Bid'ah and it should be refuted" said Rasool(Sal).*

*Informed by: Ayesha (Rali)*  
*Authority: Buhari, Muslim*

Although Allah has no equal or pair or comparison and although the principles of Quran, *Hadith*, *Ijma* and *Kiyas* confirmed this, it is established that those people who state and write that there are pairs and equals with Allah which are not Allah are men of *Bid'ah*, *Kafireen* and *Murtad*. This is the judgement of the principle of *Hadith*. This is not our assumption.

*Surah 2:42*

*Do not confound the truth with falsehood, nor knowingly hide the truth.*

## 5th: The Final Principle of Quran

*Surah:*

*No one will reject our statements save the Kafir.*

*Surah 40:4*

*None but the unbelievers dispute the revelations of Allah.*

*Surah 14:28, 29*

*Have you not seen those who changed with Kufr Allah's grace into disbelief and drive their people into the House of perdition? They shall burn in Hell; Evil shall be their fate.*

*Surah 39:59*

*My revelations had come to you, but you denied them. You were arrogant and one of the unbelievers. (This is what God says in Akhira.)*

*Surah 43:36*

*He that does not heed the warning of the merciful shall have a devil for his companion.*

We can quote many other *Ayat*. Isn't it pure *Bid'ah* that the ignorant *Kafir* and *Murtad*, who are the companions of *Shaitan* distort and destroy the *Tawheed* that has been established with solid evidences, with their *Wahhabism* and *Ilyasism*? This book belongs to Bithathsaiya. Therefore, it is not wrong to call the author of the book "The truth of *Iman* is not that everything is God". As, "*Lallun, Mullillun and Muftinun*" (that is one who is a culprit) It is definitely true that this person and those who have provided the foreword for this book and those who support them are *Kafir* and *Murtad* according to the judgement of the Holy Quran.

This coterie of *Jahils* hold that there is no exalted state of wisdom in Islam. They say it was brought from Hinduism and imposed on Islam by *Kafirs* who were *Sufis* who paraded as Muslims. This is their propaganda. They speak about it and write about it. Since they have not really accepted the Quran, their discriminating knowledge is dormant.

*Surah 4:113*

*Allah has revealed to you the Book and wisdom and taught you what you did not know before.*

**Surah 3:164**

*Rasool instructs them in the Book and wisdom.*

**Surah 36:2**

*I swear by this wise Quran.*

Graduates and poets who do not have a grain of discriminating knowledge will not realise that the Quran is a mine of wisdom.

According to our brief analysis and according to the five strong principles of Quran, *Hadith*, *Ijma*, *Kiyas* and common sense it has been firmly established that the author of the book titled “The truth of *Iman* is not that everything is God” and the graduates and supporters who provided the foreword are *Kafir* and *Murtad*.

I call upon you, the reading public! I have given you my analysis in order to enable you to identify these *Jahils* and confirm you in your *Iman*. I have not judged them on the basis of my own opinion. This is the judgement of the Holy Quran which is the cardinal principle and central guidance in Islam. I harbour no anger towards anyone. My disagreement is with *Shirk* and cunning *Kufr*.

**Surah 4:59**

*O believers! Obey Allah and the Apostle and those in authority among you. Should you disagree about anything, refer it to Allah and the Apostle, if you truly believe in Allah and the last day. This will in the end be better and more just.*

**Surah 6:149**

*Say: Allah (Quran) alone has the conclusive proof.*

Therefore, our ultimate evidence is the Quran and the *Hadith*. Anyone who is a *Mumin* cannot reject the judgement of the Quran.

**Surah 16:64**

*We have not revealed to you the Book except that you may declare to them the truth concerning which they are disputing. It is a guide and a blessing to those who believe.*

The friend who has written the book with the title “The truth of *Iman* is not that everything is God” asks how an entity which has no form appear

to you? He may not have seen or read any book on philosophy. He may not gain clarity through deep contemplation. In my first book “Do you know the truth of *Iman*?” I have dealt with this matter in detail under the chapter “Clarification of Doubts”. Maybe he has not read it. Another person who backs up this Author says that the *Awliya* lived in jungles as ascetics, we cannot accept those that live in palaces as *Awliya* and there are no *Awliya* in our times. We can understand his thoughts well. He has heard of someone as an *Oliullah* and he is not happy about it.

*Rasool's*(*Sal*) companions were all *Awliya* or the exalted servants of God. Have they lived as celibates and ascetics in the jungles? Can he refute that a few *Rasool's* companions were affluent? Has he not read that some of the *Nabis* like *Sulaiman*(*Alai*) were emperors? Has he got the knowledge to trace the reason why some of them lived as ascetics in the jungles? Can he prove that either *Rasool*(*Sal*) or his companions lived as *Majthoobs*? Can he argue that *Rasool* and his companions were not *Awliya*? Does he know that in family life there is room for saintly ascetic life? These people have imagined that the *Awliya* must have been like this on the basis of the songs of some people who were addicted to Ganja and opium. Ignorance and the false pride called *Riyah* are the reasons for this meaningless talk about the *Awliya*.

An educational official who is supervising some old system of education that prevailed in the *Jabilia* period of *Abu Jabil* also backs up the dogma of this ignorant people. This shows that he was never exposed to the new type of education called *Deenul Islam* provided by *Rasool*(*Sal*). The new education of *Deenul Islam* is very essential to find out how the *Tawheed* established by the *Kalimah* is related to the Quran and *Hadith*. How can the *Jabil* group obtain this sort of education? Even the poets have never been exposed to this type of education.

***Surah 26: 224, 245, 226***

***Poets are followed by erring men behold how aimlessly they role in every valley, preaching what they never practised.***

We are not affected by the poets who are living in falsehood from the day they were born and roam from place to place dancing to the tune of the *Dajjal*. This is the outcome of the lack of the new type of education called *Deenul Islam*.

God preserve all of us from these people who masquerade with the label of Islam and the shield of worship who have strayed from the straight path.

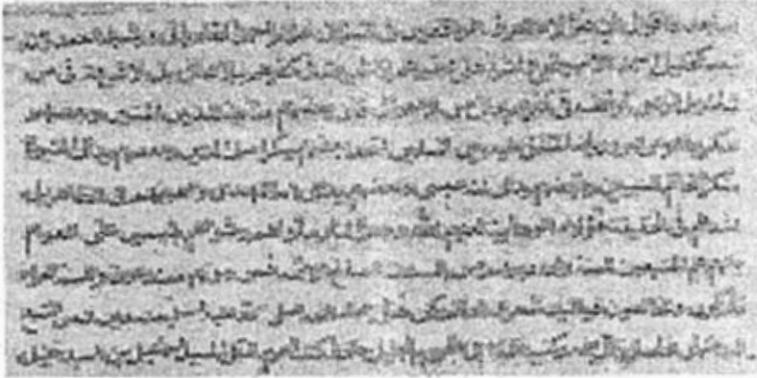
# FATWA

## (RELIGIOUS JUDGEMENT)

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Great men from among our forefathers have endowed us with religions Judgements (*Fatwas*) which help us to identify groups of people who have strayed from the straight path. I am giving here one of those *Fatwas Inshallah*. I hope to give them gradually in the succeeding volumes of our book.

### *“Fatwa”*



The essence of this:

I say this after the *Hamdu Salawath Salam*. This group including *Gulam Ahmed Kadiyani*, *Rasheed Ahmed*, his follower *Kaleel Ahmed Amberti* and *Ashraf Ali* (and their followers) are all undoubtedly *Kafirs*. Even a person who doubts that they are *Kafirs* is also *Kafir*. Some of these people have

cast the *Deen* (Religion) to the winds. Some of them refute certain crucial matters of Religion which have been accepted by all Muslims. One of them rejects that *Rasool(Sal)* was the last *Nabi* and holds that he is also a *Nabi*. Another person calls himself *Isa(Alai)* and another one calls himself *Mahdhi*. Of all these people that are very simple in outward appearance mean and harsh in their hearts are those belong to the *Wahhabis*. May Allah curse them (do *Lahnath*). May He make Hell as their refuge? They deceived the people. They say that they are the people that follow the *Sunnath* of *Rasool(Sal)* and all the other *Imams* and other good men and all their followers are people of *Bid'ah* and the enemies of religion and have given up their religion. If these ancestors (*Salabus salibeen*) and exalted servants of God have not followed *Rasool* then I must find out who else followed *Rasool (Sal)*. *Sayyed Ismail Ibnu Seyyed Kaleel (Mecca, Madeena Munawwara)* was the leader of 35 *Ulamas* and issued this *Fatwa*.

*Raseed Ahmed Congohi, Galeel Ahmed Amberti, Ashraf Ali Thanawi* whose names have been mentioned in this *Fatwa* are the teachers of *Ilyas*, the founder of *Thableek Jamaath*. *Ilyas* spent his whole life with these people. *Ilyas* has mentioned in his book that these teachers were mingled in his body and his life. Look at the book *Ilyas, Owrnun Keedeenthahwath (Ilyas and his call to religion)*. In this book one can see various anti-religious messages that I have not mentioned here. Furthermore, he states as follows: Since *Ashroff Ali Thanawi* has carried out a very big task, my desire is that the method of the *Thableek* must be mine and instructions must be his. Therefore, *Ilyas* has stated that the preachings of *Ashroff Ali Thanawi* must be spread all over the world. If you want to understand this clearly please look in the book "Words of *Malboolath Ilyas*". *Thableek* means a label used to spread *Wahhabism*.

It is established by the *Fatwa* quoted that *Ilyas* followed *Ashroff Ali Thanawi* and his followers, *Ashroff Ali Thanawi* followed *Abdul Wahab Najthi* and all of them are *Kafir* and *Murtad*. The *Fatwa* I have given here is only one of the *Husumulharamaim Fatwas*. This was published by 33 *Ulamas* in Mecca and Medina in *Hijri* 1328. Furthermore, 268 *Ulamas* in India published a *Fatwa* book called "*Assawarimul Hindiyya*" in *Hijri* 1345 and have given judgement that the group of people that we mentioned previously are *Kafir* and *Murtad*. Furthermore, in the book "*Nusraththeasmani*" it is clearly mentioned that the above group of people are *Kafir* and *Murtad*. In *Hijri* 1349, 94 *Ulamas* got together and signed a *Fatwakithab* called "*Muballigewahhabiyyakeejari*" (Litany to the propaganda efforts of *Wahhabism*) In this book also it is mentioned that these groups of people are *Kafir* and *Murtad*. One can read this

book and understand matters. If you wish, you can obtain these books from the address of *Iqbal Ahamed, Rajvighubukana Bazaar Santhalkan, Baresi U.P.* You can get them from the previous address I have given as well.

‘According to the details I have given before, and according to the final judgement of Quran, *Salahudeen*, the teacher from *Maruthamunai* who wrote the book “The truth of *Iman (Kalimah)* is not that everything is God”, *Moulvi A. Abu Ubaidah* from *Maruthamunai* who provided the foreword and the others who accepted them and their book as the truth are definitely proved as *Kafir* and *Murtad*. This judgement is not mine. It is the judgement of 35 great men who belong to the Mecca-Madina *Munawwara Sunnathwal Jamaath*. May Allah’s and *Rasool’s* curse descend upon these *Murtad* who distort the *Deen* and lead the people in the wrong path. May Allah save the *Mumins* from this group of people. Amen.

### **Hadith**

*Rasool(Sal) said there will be liars and deceivers in the final era. They will give you information about things you or your ancestors have never heard of. (O Muslims) Stay away from them. Never allow them near you. Then they cannot make you stray from the straight path and they cannot put you in Fithna.*

*Informed by: Abu Hureira(Rali)  
Authority: Muslim*

There are several other *Hadith* similar to this. The *Thableek* of today is a movement that pushes the principle of *Wahhabism* and *Ilyasism* which are *Bid'ah* down the throats of the people, using the labels of Islam and worship. This group refutes completely the principles of the *Sunnathwal Jamaath*. Therefore, I request wise people to save the ordinary people by not following them and allowing them inside the mosques. If truly educated men among the public do not take this initiative, within a few years most of the people might recite the *Kalimah* as “*La Ilaha Illallah Ilyas Rasoolullah*”. This group which has strayed from the straight path shouted earlier that *Adhwaidham* is a Hindu principle. My disciple, *A.G. Majeed*, wrote a book titled. “Can 1+0 make 2 and can mental whims make scripture?” Since they couldn’t refute or challenge his evidences, they have given up the word *Adhwaidham*. Now they say that the principle of *Wahthathul Wujood* was created by Christians and introduced into Islam in their *Kuthbah* orations. If someone demands evidence they blink up and down. The reading public must decide which religion or community this group belongs to. Though they have fallen down,

they hesitate to admit it. They have no sense of shame at all! These people who claim ownership to *Sunnathwal Jamaath* do not know what its principles are. They do this in order to deceive the people.

**Hadith**

*Rasool(Sal) said that during the final era stupid and inexperienced men will come. They will be impeccable in their apparent worship and fasting. But they will have the misleading principles and the wrong type of faith (Iman).*

*Informedby: Abu Saidul Kuthri(Rali)*

*Authority: Buhari*

There is an additional statement in the *Hadith* that in the *Ibnumaja* they will quote the words of good men. The present *Thableek Jamaath* gather the principles of *Mushthasilaak*, *Karijiyaa*, and *Lahiriyaa*, and use them to fool the people and make them stray from the straight path. What can illiterate people do, when even some of the *Ulamas* offer support to this group of people? It is better to stay away from them.

**Surah 16:108**

*They are those whose hearts and ears and eyes are sealed by Allah; they are the heedless. In this life and in the life to come, they shall assuredly be lost. They don't realize this.*

**Surah 41:26**

*The unbelievers say to the people: "Give no heed to the Quran. Interrupt its reading with booing and laughter, so that you may gain the upper hand".*

Even some of the half-baked *Moulvis* that carry the label of Muslims ask the people not to look at the Quran and listen to it, lest they stray from the correct path. If all the people read the Quran and understand it, then they cannot ride roughshot on the backs of these people.

When you look at their words it appears that they want the Muslims who belong to the *Ummath* of *Rasool* to live as thoughtless, stupid people who have no knowledge of their own scripture. Why do they want this? Thus to protect their respect and honour. They regard their whims as God. Are they revitalizing Islam or destroying it? Just like wring placebos to humour the children they use prayers, beards, turbans, *Tasbeeh* Beads, and the *Miswak* Sticks to deceive the illiterate Muslims.

*Surah 4:82*

*Will they not ponder on the Quran? If it had not come from Allah, they could have surely found in it many contradictions.*

Definitely we should all analyze the Quran. We have to realise that there isn't a single statement in Quran that goes against the *Tawheed* and one *Ayah* bears out the truth of another.

*Surah 44:57, 58*

*We have revealed this to you in your own tongue so that they may take heed.*

*Hadith*

*Rasool(Sal) stated: "The best time is my time and the time of the next generation and the generation next to it. After that the lie will spread.*

*Informed by: Umar(Rali)*

*Authority: (Thirmithy)*

*Hadith*

*Rasool (Sal) said, "My community will rule (Kilafath) for 30 years. Then it will be the property of the state."*

*Informed by: Shafeena (Rali)*

*Authority: Abu Dawood, Thirmithy*

*Hadith*

*"This religion will be strong until the time of 12 Caliphs. They will all be Kuraishis", said Rasool. They asked what would happen after that. He said that there would be deliberate nuisance and chaos.*

*Informed by: Jabeer Ibn Samoosa(Rali)*

*Authority: Buhari, Muslim,*

*Abu Dawood(Thirmithy)*

*Hadith*

*Anas(Rali) stated that he didn't see any Amals that were there during the time of Rasool. When he was told that prayers are there, he responded by saying, "you have made so many changes even in that!"*

*Informed by: Anas(Rali)*

*Authority : Thirmithy*

***Hadith***

*The supremacy of Islam will be there for 35 or 37 years. If they die then there is the way of those who died before them. Rasool had told them that if their religion was stable it would stay established for 70 years. I asked him if it is from the days of inception of Islam or from the time of the Hijri. He responded saying that it is from the days of inception of Islam.*

*Informed by: Ibnnumaswood(Rali)*

*Authority: Abu Darwood*

We can quote many other *Hadiths*. What we can derive from this is that ever service after 30 years of the *Rasools* demise the Religion is being gradually distorted and it is moving away from the *Quran* and the *Hadith*. The coterie of *Wahhabis* and *Iyiasism* that masquerade with the label of Islam are the worst *Shaitans* among these distortionists.

***Surah 10:39***

*Indeed, they disbelieve which they cannot grasp, for its interpretation has not reached them.*

***Surah 8:22***

*The meanest beasts in Allah's sight are those that are deaf, dumb and that are devoid of reason.*

According to the above *Ayah*, the author *Salahudeen*, who has not listened to any religious knowledge from wise men and written the book, "The truth of *Iman* (*Kalimah*) is not that everything is God" and *Abu Ubaidha* who provided the foreword, *Hafis Ibralebbe* who was involved in advocacy work and the chameleon like *Bisrul Hafiz* are all mean beasts. What is the meanest beast in the world? It is the pig. The donkey rates as the second.

Though a person who doesn't accept the *Quran* and the *Hadith*, who hasn't analyzed and understood them, says that he is revitalizing Islam, though he appears as a human being, in point of fact he is a mean animal like a pig or a donkey. When ignorance confronts knowledge the latter definitely prevails. Yet when ignorance tries to employ violence and oppression, the culprit can only be compared to a beast. Definitely he cannot be a human being. Uncivilized barbarians cannot carry on an intellectual struggle. A person, who is permanently engaged in distortion and concealment, is not only a beast but an intimate companion of *Shaitan*. Can we forgive such

people who carry a label of Islam and try to push people into darkness? There is nothing common with Islam and this coterie of people.

**Surah 6:123**

***And thus we have placed in every town its leaders who are the arch-transgressors to scheme there. But they scheme only against themselves, though they may not perceive it.***

We who have discriminating knowledge must think about the consequences when people, especially those analysts belonging to other religions try to read such books critically and come to conclusions regarding Islam. Will this group of *Murtads* realise it is their own books and explanations that spoil and defile the sacred and pristine nature of Islam? Their discriminatory knowledge is not functional enough to make such realization possible for them. Those who have no brains and are comparable to cattle have no truck with Islam.

This is not my judgement. It is the judgement of Quran which is our *Imam* and Judge. Read again the Quranic *Ayah* 8:22

When a group of people published the wrong principles of *Ilyas* in the form of a handbill, the *Jabils* from inside the mosque concealed its real title and gave the explanation to the people that this is the principle of the wrestler *Abdullah*. Doesn't it show that they are just like pigs and donkeys? If they had revealed the truth the people would have punished them. Or they would have ostracized them. That is why they took Allah, *Rasool*, the *Awliya* and the people as trifling things and spoke about their distorted policies and principles right from inside the mosque in order to protect their false sense of honour. Allah's punishment will definitely descend on these liars. Can we consider them as *Imams*, Muslims or even human beings? Can we stand behind them and engage in worship?

**Hadith**

***When Rasool(Sal) stated, "I fear some other Dajjals more than the Dajjals that will come on the last days, his companions asked who they were. Rasool replied that they were the Imams who push the people into the wrong paths.***

One of the *Imams* who conduct prayers said to the people that it was not the principle of *Ilyas* but that of the wrestler.

**Hadith**

*There will be a time for human beings. At that time Islam will be there in name, but it will be devoid of its truth. The Quran will still have the letters but not their real meaning; their Masjids (Mosques) will be lifeless without any straight path. Their Ulamas will be the meanest creatures under the sky.*

(The word creatures encompass the meanest, vilest and the most venomous organisms). They cannot be human beings.

The way in which they have been constituted prevents them from being useful human beings.

Reciting the *Thalkeen* to the dead body is to provide awareness to the living. In that *Thalkeen* it is emphasized that your *Imam* is the Quran. A man who has listened to them and memorized them cannot consider men like *Abdul Wahhab Najthi* and *Ilyas* as their *Imams*. The Quran is our *Imam* and the *Hadith* is the explanation of the Quran. Accepting any other person who goes against them as our *Imam* will lead a person to a regrettable situation where they might cry “we don’t want the crab; it is enough if we get our hand out.”

If we want to achieve success in this life and the life to come, first we should do away with the veils of darkness that surround us. We have to believe that the Quran is the common religion of the people of the world. We have to accept the fact that the objective of all the religions in the world is to confirm the people in the *Tawheed* and to enable them to live a meaningful life. If we get embroiled in conflicts regarding ethnic, religious, national and social issues, then we cannot find out the truth. There are good people and wise people among all the races and religions of the world. It is not wise to reject their speech and writing just because they don’t recite the *Kalimah*. It is not *Kalimah* if someone recites it with his tongue. *Iman* is something that is in one’s heart.

**Surah: 3:110**

*You are the best nation that has ever been raised up for mankind. You enjoin justice and forbid evil. You believe in Allah. Had the people of the Book believed, it would have surely been better for them. Some of them are Mumins and most of them are evil-doers.*

There are many intricacies that one comes across in the *Ayah*. I have clearly explained what is good and what is evil. Merit is getting confirmed in the *Tawheed*. Sin is getting immersed in *Shirk*. When you say having faith in Allah it means six aspects in which you have to establish your *Iman*. They are the *Mumins* and exalted servants of God. It cannot be denied that such *Mumins* are there even among the *Ahlulkitab*. Even if some of their social practices and cultural aspects differ, we need not worry about them. If whatever they say conforms to the evidences of the Quran and the *Hadith*, it is not wrong to accept it. Though conflicting ideas have been expressed by *Imams*, they have stated them with supporting evidences. Each and every group in the world follow an *Imam*. It is not wrong to do so. Anything that has supporting evidence, even the details that agree with our standard point and whoever that states it, must be accepted without trying to cover it or distort it. We can deceive the people, but we cannot deceive *Allah* who is closer to us than our jugular vein. We cannot conceal or distort things with Him. One who cannot realize this will be a *Kafir* and *Bid'ah* person who doesn't have genuine *Iman*. One who conceals the *Tawheed* and spread the evil called *Shirk* and leads people astray cannot belong to the Muslims who are honoured by Allah. Such a person can only be a slave of *Shaitan*. He sports the label of Islam to lead the people astray.

If someone who hasn't read Quran which is God's scripture and full of wisdom even once in his life and is incapable of understanding it in spite of reading it, states that the exalted states of wisdom do not belong to Islam but Hinduism then he cannot be accepted as a Muslim or a *Mumin*. Does he deserve to enter the mosque and preach Islam? The enlightened society must teach them the *Kalimah* in its proper sense and confirm them in Islam before allowing them inside a Mosque. I say this because they try to distort Quran and destroy Islam. Engaging in *Fitna* and compelling people to engage in *Fitna* is a graver crime than committing mass murder.

**Surah 2:217**

*In his sight Fitna (mischief) is worse than carnage.*

Introducing arbitrary laws and engaging in violent oppression not only in religious matters, but in other matters as well can transform even good men into animals. It is one thing to assess victory and defeat; finding out the truth and taking the side of the truth is quite another. It is the preaching of Quran and the lesson of history that one genuine *Mumin* will score victory over ten *Kafirs*.

**Surah 23, 88, 89**

*Say: In whose hands is the sovereignty of all things, protecting all, while against him there is no protection. Tell me if you know the truth. "In Allah's" they will reply. Say: "How then can you be bewitched?"*

Those animals like men who have lost their discriminatory knowledge and who do not realize *Allah's* power and who try to distort things and indulge in violence cannot engage in an intellectual confrontation. Ignorance cannot defeat knowledge. Knowledge created the weapons. So weapons cannot overwhelm knowledge. One who considers his mental desires as God cannot be protected by anyone.

**Quran 25:43**

*Have you seen him who has made gods of his own desires? Would you be a guardian over him?*

**Surah 25:52**

*Do not yield to the unbelievers, but fight them strenuously with it (the Quran).*

Islam is not the private property of people like. *M.I.M. Salabudeen of Maruthamunai, Moulvi A. Abu Ubeidah, T.M.S.M. Faleel Moulana, Natpittimunai Hafis, I.L. Ibra lebbe, and Bisrul Hafi of Akkaraippattu* who have all strayed from the straight path. Islam, the *Quran* and *Hadith* are the common property of the people of the world.

It is not wise to leap without looking and it is a disgrace to get trapped in an argument where you are not properly equipped. Honour is not an item that you can buy and sell.

The companions obtained their enlightenment called *Nubuwwa* directly from *Rasool(Sal)*. The *Awliya* who came after them obtained their enlightenment from the companions and we receive our enlightenment from them. The dedicated *Ulamas* explain the *Lahir* aspects of *Iman* and Islam. The *Awliya* are responsible for further explaining certain aspects revealed by *Ulamas*, providing strategies to confirm the *Iman* and revitalizing Islam by destroying the *Bid'ah* which are introduced into Islam. Such exalted servants of God exist at all times. *Buthubaththul Makkia, Bussulhikkam, Insankamil, Kalimathul Hakki* and *Duhfaththul Mursala* are some of the books written by such people. Everyone of the authors of these

books are great *Awliya*. These books have been acknowledged as *Sanathu* books by the *Sunnathwal Jamaath*.

Certain people who have never set eyes on these books arguing that they were stolen from exalted Hindu wisdom and that they were written by *Kafirs* do not belong to the Islamic religion. These coteries of people have sealed hearts and they are cursed by Allah, *Rasool* and the exalted servants of God. They are the ones that described the *Rasool* and his followers as mad.

**Surah 37:35, 36**

*For when it was said to them, "There is no Ilah but Allah", they got arrogant and said, "Are we to renounce our Ilahs for the sake of a mad poet?"*

This *Ayah* tells us that the people described *Rasool* who said that there is no *Ilah* other than Allah, a mad man and a poet. Even the exalted servants who came after the *Rasool* were described as mad men. Now people like *Salahudeen*, *Abu Ubeidah*, *Faleel Moula* and *Hafis Ibra lebbe* also say the same thing. Then there is no doubt that they belong to the coterie of *Abu Jabil*.

**Surah 7:184**

*Has it never occurred to them that their compatriot is no mad man?*

According to this *Ayah* God is giving witness to the fact that *Rasool* (*Sal*) and his followers were not mad. Therefore, the group of people who recite the *Tawheed* and assert that there is no other *Ilah* other than Allah cannot be an assortment of mad people. On the contrary, people like *Salahudeen*, *Abu Ubeidah*, *Hafis*, *Ibra lebbe* and *Faleel Moula* are the insane ones. Discriminating knowledge cannot be expected to function in animals. The *Qelb* of one that refutes the Quran, Hadith and the *Awliya* will be that of a pig, donkey or a monkey. Allah doesn't change the appearance of the *Ummath* of *Rasool*. He changes only their hearts. This is a special treatment given to *Rasool's Ummath* alone. The *Ummath* of those *Nabis* that preceded *Rasool* were changed into animals.

Forty people will be there among my *Ummath* with the heart of *Ibrahim* (*Alai*) in any *Zaman*. Allah will cure the people's physical and mental disorders through them. He will make rain for them. *Rasool*(*Sal*) informs that the people of the world will receive assistance through them. We can see this in the book "*Thabrani*". Those who do not acknowledge the *Awliya* also

refute the basic truths of Islam such as *Wahi*, *Risalah*, *Nubuthwam*, *Vilayath*, *Ilhamath*, *Imullathunni*, *Kasfu*, *Rooya*, and *Manaam* and even common sense. They belong to the *Dajjal*. It is the duty of educated men and graduates in each and every village to expose these men and lead the people in the correct path. It is *Rasool's*(*Sal*) saying that helping one to learn what he doesn't know is an act of God to those who perform *Amals* according to the truth he learned.

I know that you have a question. "You have attacked these people mercilessly employing very harsh words. It is very unbecoming of good men to do this?" is your question; Very reasonable question. This is my response.

I do not attack anyone on account of some private grudge. My intention in writing this book and offering One Hundred Thousand Rupees as a reward to anyone that accepts my challenge is not to safeguard my honour or to take revenge. My name is Abdullah. My parents gave me this name without realising its true meaning. I too was ignorant of this till I was 28. And no one took it upon himself to explain it. When I was 28, I realised by the grace of God that this name truly belong to me. I got real enlightenment when I was 35. After that I spend my life as God's slave (Allah's *Abd*). I have no hostility towards anyone. I know that people are all his creations. I have carried out the order of my master.

God has two attributes namely *Jamali* and *Jalali*. *Jamali* means kindness and compassion. *Jalali* means anger with the fury of fire. *Rasool* (*Sal*) has been baptizing by cool water and fire according to specific needs. I follow his footpaths conscientiously. I should have at least an iota of my Guru's nature. Therefore the harsh words I have used are a baptism by fire. This is not attributable to me. I am a slave. Allah has said that those who alienate themselves from the exalted servants of God, must get ready to declare war on Allah. When the people murdered and persecuted the exalted servants of God those people were baptized in the fury of fire from God. God knows that the coterie of people I have described in this book belong to the same group of murderers. When I had a conversation in the Mosque with these people, I asked them if they had any truck with those who murdered the *Nabis* and *Walis*. I told them to their face that I couldn't accept them as *Moulvis*. They can't deny this. I have recorded these conversations. On behalf of the *Nabis* and *Walis* murdered by these *Bid'ah*, ignorant people and on behalf of Allah *Rasool* and in order to revive *Deen* and *Iman* I have carried out the directive of Allah. What I have done is only interpreting and explaining what Allah *Rasool* and the exalted servants have given us.

When I bring out the truth some people might get offended. It will be only the punishment of God.

Our ancestors engaged in armed struggle against the *Kafirs* and *Mushrikeens*. Our time and place are not appropriate for an armed struggle. So I have been engaged in a *Jihad* using my pen as a schimitar with the *Dajjals* and *Shaitan's* whose weapons are *Kufr* and *Shirk*. My *Jihad* is not causing injury to bodies. It is not a battle with guns and swords. When the *Tawheed* is involved in a war with *Shirk* and *Kufr* definitely there will be offence and pain.

**Surah 5:105**

*Believers! You are accountable for yourselves; he that goes astray cannot harm you if you are on the right path.*

**Hadith**

*One group of people in my Ummath will always be engaged in a Jihad in the name of truth, they will score their victories over their enemies. The last of them will fight Dajjal fiercely.*

**Hadith**

*This religion will last till the day of Kiyamath. One battalion among the Muslims will always fight for a true religion.*

**Hadith**

*Nabi(Sal) stated those who ill-treat the Mumins and conspire against them are cursed.*

**Hadith**

*Nabi(Sal) said, "Pay attention and focus on the Quran." For in the name of the one who holds Mohamed's(Sal) life, this will run away from people's heart faster than the camel which runs away from its tether.*

**Quran 7:146**

*I will turn away from my signs the arrogant and the unjust, so that even if they witness each and every sign, they shall deny them. If they see the right path, they shall not walk upon it; but if they see the path of error, they shall choose it for their path; because they disbelieved our signs and gave no heed to them.*

Therefore, no one needs to be angry with me. The anger of creation doesn't affect me who is with God. I am one with God. I have no fear. The servants of Allah didn't hesitate to speak the truth even when faced with autocratic, cruel kings. I usher you into the truths that I know. That is all. Those who think that I am guilty can file a case against me in a court of law. *Inshallah*, I shall establish very clearly the truth in a court of law. *Inshallah* I shall provide evidences in support of any argument.

The truth is bitter to swallow. However, one who is ill has to swallow the bitter pill (truth) in order to be cured.

**Surah 4:76**

*The true believers fight for the cause of Allah, but the infidels fight for the devil. Fight then against the friends of the devil. The devil's cunning is weak indeed.*

(I am fighting with my pen as a weapon).

**The religious judgement given by the  
All Ceylon Thareekathul Mufliheen  
"FATWA"**

When I read the book "The truth of *Iman (Kalimah)* is not that everything is God" authored by a teacher from *Maruthamunai, M.I.M. Salahudeen*, I saw that his principle is diametrically opposed to Islam. The offences that he and those who provided the foreword and those who try to propagate his principles among the people include the following:

1. They hold that there are other entities with Allah which are not Allah whereas the principle of Islam is that there is nothing with Allah that is not Allah. The meaning ascribed to the *Kalimah* by the *Sunnathwal Jamaath* is that there is no *Ilah* apart from Allah. *Salahudeen* and his followers give a meaning to *Kalimah* that there are creations with Allah which are not Allah (That is, Allah is separate and creation is separate). Muslims hold it that Allah has no pair or equal or comparison. *Salahudeen* says Allah has a pair, equal and a comparison.

2. *Salahudeen* and his followers refute the more than 200 *Ayat* which are the *Mubkamū* of Quran. They refute the *Hadiths* as well.
3. As they argue that Allah created from nothingness, they assert that there is nothingness with Allah. This is making partnership. They have proved through their book and speeches that they don't have even a nodding acquaintance with Islamic philosophy.
4. They incite the people to the advocacy of *Bid'ah* and thuggery against the principles of the Quran and *Hadith*.
5. They say that all the *Awliya* who have been accepted by the *Sunnathwal Jamaath* are *Kafir* and *Murtad*. They say that the exalted wisdom in their books are the properties of the Hindus and there are no such things as exalted wisdom in Islam. They hold that especially *Ayat* like 57:3 were introduced by Christians and Iranians. They exhort the people not to read the Quran or *Tafseers* as it would make them stray from the correct path.
6. They refute the principles of *Ijma*, *Kiyas* and common sense. They blunt the thinking power of people by stating that analyzing the Quran and asking questions in Islam are *Haraam*. Furthermore, they try to impose restrictions on human knowledge by stating that even listening to great men is *Haram*.
7. They propagate the evil principles of *Wahhabism* and *Ilyasism* in the label of Islam.

Therefore, it is my bounden duty to expose this group that is using Islam as a shield to destroy Islam. They are just like a murderous lot that give poisonous sweets to the children. They overturn lies into the truth and truth into lies. Since, it is established that they are a stumbling block in the path of development of knowledge of ordinary illiterate people;

The teacher *M.I.M. Salahudeen* from *Maruthamunai* and the member of *Jamiathul Ulama* of *Maruthamunai* namely *A.A.M. Mohideen (Jamali)*, *A.M. Hasan (Sarki)*, *A. Abu Ubeidah (Madina)* and their Chief advocates *I.M.S.M. Faleel Moulana*, *A.R.A. Bisbrul Hafi* from *Akkaraipattu*, *Hafiz* from *Natpiddimunai*, *I.L. Ibra Lebbe*, and their supporters are *Kafir* causing

unnecessary trouble and I make this judgement on the basis of the five principles of Islam which I profess.

Sincerely,  
M.S.M. Abdullah  
Founder and lifetime President of All Ceylon  
Thareekathul Muflieen

***Surah 16: 104, 105***

***Those who disbelieve in Allah's revelations, Allah does not guide them. A grievous punishment awaits them. None invents falsehoods save those who disbelieve the revelations of Allah; they alone are the liars.***

Since they realise that they cannot carry on with their propaganda without defeating those who give proper advice and explanations, they label them as *Murtad* and try to conceal the truth.

# INSANITY DESERVES TREATMENT

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A friend called *Usman Sabib* who has written a book titled “*Tawheed* versus *Wahthathul Wujud*” states on page 62 that we have to believe that God has a form and he hasn’t a form. This is the declaration of *Wahthathul Wujud*. This is a meaningless statement that goes against common sense. *Sainthamaruthu Moulvi A.D. Athambawa (Gafoori) Maruthamunai A.U. Rasool (Bari) Kalmunaikkudi Moulana, Moulvi Sheiyed Abamed Kabeer (Jiffry)* and *Kattankudi M. Abdulla* who have provided forewords and appreciations have acknowledged *Usman Saheeb’s* discovery whole heartedly. The knowledge of this group of people does not accept that God has a form and he is formless at the same time. Because they believe that the ignorance of *Wahmu* is discriminating knowledge, Alas! their brains have not seen any growth. They don’t deserve even to pronounce the words “*Wahthathul Wujud*” and *Tawheed*.

When they say “I”, they include the physical body and the intricate life that has no form. Doesn’t their knowledge see that all the human beings and other creatures have the same features of appearance and concealment at the same time? These people suffering from the contamination of *Wahmu* cannot realise the philosophical truth that appearance and concealment (unity and conflict) are the basic aspects of an objector entity. If they say and believe that they have only a body and not life, can we describe their knowledge as discriminating? They have no such knowledge that acknowledges *Labir* and *Baatin*.

What have they done with the 500 *Ayat*, such as *Ayah* 57:3 which form the *Mubkamu* of *Quran*? What have they done with the *Hadith* provided

by more or less 13,000 companions of *Rasool*? Their attempts to bring about confusion in Islam by refuting the Quran and *Hadith* are just like the action of a cat who drinks milk with its eyes closed. Where do they belong? Definitely they belong to the coterie of *Abu Jabil*. Only this group stated that God has no form and the creation which has a form is not God. People who do not have a functioning common knowledge find Islam and its evidences alien to their perplexities. It is the duty if men with common sense to analyse Islam and explain it. Islam is hostile to blind *Shaitans*. Islam is contradictory to their knowledge.

These people who are comparable to cattle have discovered that the *Tawheed* is opposed to *Wahthathul Wujud* and it is a great achievement. It is plain that they do not know what is the principle of Islam among *Tawheed*, *Wahthathul Wujud*, Oneness, *Adhwaidham*, Duality, *Visittadhvaidham* and the principle of a single God. *Tawheed*, *Wahthathul Wujud*, *Adhwaidham* and oneness are synonyms for the same principle and the principle of one God is the principle of *Musbrik*. And they are not aware of it. They do not know the difference between singularity and oneness (infinite wholeness).

*Usman Sahib* states on page xix of his book that there are evidences in *Baghwad Geetha* and many other books of Hinduism that *Krishna* and *Arjuna* have submitted the *Tawheed* or the basic principle of Islam before the people. Furthermore, he states that these people have the impeccable virtues of good conduct and the nature of living according to the wishes of God. However, he states that the *Adhwaidham* of Hindus is not found in Islam, *Wahthathul Wujud* is the principle of Hindus and asserting one God is the principle of Islam. We have a doubt whether he and his supporters are sane? Are they insane? Is their argument against logic or is it influenced by drugs? Definitely the argument of the *Arif* is not illogical. It is the logic of Quran.

They don't have the common sense that the quotations from Quran and *Hadith* which they resort to establish their contention give witness against them. How can such people judge the knowledge of the *Arif*? How does one understand the Quran? If one wishes to become a Muslim, first of all he must recite the *Kalimah*, comprehend it and obtain knowledge. Islam is not attainable to those who masquerade as Muslims. Publishing such books is a shame to knowledgeable men. They have no ability to assess their own knowledge.

Furthermore, *Usman Sahib* mentions on page 64 of his book that lightning has no form. He says we can see this with our eyes but cannot feel

it in our hearts. Similarly, Allah who has no form and invisible can be seen by the exalted servants in the life to come. Does he believe that a formless thing is not an object and a form is an object? Does he realise the truth that an object is a perplexity? Does he know that a *Surath* without an object cannot be seen by the eye? This person says that lightning has no form. It can be seen only with the eyes. What does he mean by this? We don't know in which college he obtained his education. We also don't know where *Moulvi Moulana* and the BA Graduates that provided the foreword obtained their degrees from.

I'm sure that no school, college or *Madrassa* in any country would have taught that lightning has no form and it cannot be felt and it cannot be seen except with our eyes. If this kind of education is available they should have received it from other similar imbeciles. Do they take materialism as their basis? They are not aware of any materialism either.

*Al-Alim Moulvi M.B. Adambawa* B.A. (Hons.) (*Gafoori*), who is the lecturer at *Addalaichchenai* Teachers Training College, in the Arabic and Islamic faculty says that he has read the manuscript of *Usman Sahib*. The former Secretary of the Arabic Teachers Union of Kalmunai Wesley High School, *S.W.A. Rasool(Bari)* has given an appreciation to *Usman Sahib's* book and propagates it.

*Moulvi Moulana Sheyyed Ahmed Kabeer (Jiffry)* of *Kalmunaikudi* has given an assessment and stated that a few weeds have come up in the garden of Islam and this book must be used as a weedicide.

Furthermore, he states that he sees this book as a valuable creative work and as a response to the views of *Adhwaidham*. What can we expect from borrowed brains which are not sound?

I, *M.S.M. Abdulla*, the wrestler of *Maruthamunai* ask you. These three imbeciles have come forward to show their genius. Can't you see that they are insane? Allah has not given them even the sense of shame. I need not say anything about *U.K.M. Abdullah* who is a teacher at *Polonnaruwva Muslim Maha Vidyalaya*. He regards *Usman Sahib's* book as a garden of knowledge. May be what he refers to is some hospital meant for the mentally affected. The bats cannot see the brilliance of the Sun. In the case of the bat ingestion and egestion are through the mouth. Such an ignorant group of people attempt to offer explanation to the *Tawheed*. Where do they want to lead the

people in the name of Islam? At least the young minds should think about it. It is a shame that such people wish to show them of as great men.

Such groups of *Jabils* have been trying to bury Islam deep under the Earth and trying to annihilate those who try to explain the principles of Islam. Their aim is to put impediments on the path of great thinkers of Islam. This group of *Jabils* have been burying Islam for about 1400 years. These geniuses with Arabic knowledge do not have even the knowledge of an ordinary wood cutter. What sort of Islam can their students preach the people in the society? They can only preach *Jabilism* and *Shirk* in the name of Islam. The situation of most of the Islamic people today is such. Is this the speech of a man with common sense to say that we can see lightning which has no form? How can the eye see an object without form?

When they are incapable of acknowledging that as creations they are one with attributes of form and formlessness (the body and the life), how will they accept that God has two attributes such as *Labir* and *Baatin* (appearance and concealment)? Sometimes objects like *Ganja* and *opium* may be the influence behind their forgetfulness or it may be the *Huroor*, perplexity or *Wahmu*. Therefore, their argument has no logic. One who cannot acknowledge common sense cannot acknowledge the Quran and *Hadith*. One who cannot realise that he himself has the attributes of *Labir* and *Baatin* cannot understand anything about God.

The explanations of geniuses who are *Arifins* didn't emerge from the influence of opium, *Huroor* or *Wahmu*. Their argument is the solid logical argument of God's scriptures such as Quran and *Hadith*. If those people call the *Arifins* as *Murtads* then that itself is evidence that those *Arifins* are the ones that have acknowledged the Quran and *Hadith* and *Mumins* who show the correct path. This group of people have not realised that *Shirk* is a disease of the mind. They do not know even what *Shirk* is.

### **Quran 6:122**

*Can the dead man whom we have raised to life and given a light with which he may be guided among men be compared to him who blunders about in darkness from which he will never emerge? Thus their fowl acts seem fair to the unbelievers.*

The *Arifins* are those who were resurrected from the dead and obtained the brilliant light of the *Tawheed* or *Noor*. Those ignorant men who were

suffering in darkness (*Shirk*) assessed these *Arifin* as the strayed ones and committed murder. If these people say that a particular man is on the wrong path, then it means that he is the *Mumin* with the genuine *Noor*. He would be one who is on the straight path.

**Surah 8:22**

*The meanest beasts in Allah's sight are those that are deaf, dumb and devoid of reason.*

**Surah 38:29**

*It is a book that we have revealed with our blessings, so that the wise might ponder its revelations and take warning.*

**Surah 54:17**

*We have made the Quran easy to remember; but will any take heed?*

When this group of people who can be compared to cattle try to pull out the wedge they allow their tails to be entrapped. It is very painful to our minds. Their intellectual arguments look like children trying to learn swimming while their faces are half immersed in water. Such people will never be benefitted by knowledge when Allah's *Lalalath* is controlling them. No one can do anything for them. Some men break even the iron locks of the safes of banks. However, the locks on the *Qelbs* of these people cannot be broken by anyone save Allah. These people must understand that *Riyah* is a death-lock used by God. It is out of ignorance that this group of people say that those with the principle of (*Tawheed*) *Wahthatul Wujud* are the weeds that have come into Islam. Whenever the exalted servants made an attempt to spray the weedicide of *Kalimah* to kill the weeds and pests, some *Jabil* groups have prevented that. Now the problem among us is the same. If the crop of Islam is to give us a good harvest, we have to spray the pesticide of *Kalimathul Tayyibah*. This is the advice of God given in the scriptures. How would people of other religion consider Islam if they happen to come across these types of books.

Even in this age of scientific development, when human beings are trying to settle on other planets some people say that light (lightning) that has no form should be seen by our eyes. They are the weeds and the pests. It is shameful that they write such books during an era when man has split the atom to release immense energy.

Don't you, the readers with functional common sense see them as the weeds and pests in Islam? These are the pests that killed the owners of the garden. The poisonous ideas that they spray are *Wahhabism* and *Ilyasism*.

The pure truth of *Tawheed* which was confirmed by *La Ilaha Illallah* or the *Kalimah* expounded by *Rasool(Sal)* and his companions is named as oneness or one power. The meaning of the *Kalimah* that they say is that there is no other *Ilah* apart from Allah. It is one principle though denoted by several names. This is the principle of *Adhwaidham* (of the Hindus) stated by *Krishna* and *Arjuna* as mentioned by *Usman Sahib*. I have already stated that the difference between them and the Muslims is in the method of explaining this principle. The principle that there is no God worthy of worship other than Allah is diametrically opposed to the principle of *Tawheed*, *Wahthathul Wujud* or *Adhwaidham* that we have stated. It is the principle of the *Mushriks* that there are *Ilahs* apart from Allah. People with knowledge who make a comparison between the two principles can understand the difference between Islam and the principle of *Mushriks*.

1. There is no *Ilah* that is separate from Allah. This is the principle of the *Mumin*. Its name is *Tawheed* or *Adhwaidham*. It is also denoted by *Wahthathul Wujud*.
2. There are other *Ilahs* apart from Allah. This is the principle of the *Mushrik*. Its name is *Shirk* or dualism.

It is in order to explain the differences between these two principles and to emancipate the human race that God sent the *Sububus*, Scriptures, *Nabis* and *Rasools*. The *Tawheed* explains this principle (*Adhwaidham*, or *Wahthathul Wujud*). The Amals help one to achieve success in this. If *Usman Sahib* had understood this, he wouldn't have written the book *Tawheed* versus *Wahthathul Wujud*. Neither he nor his followers understand the principle of Islam.

Even now, if he understands and repents, he can perform *Thowbah* quite confidentially and accepted Islam and its principles. However if Allah's grace is not there, then he will find it difficult. He should set out to analyse religion with an open, clear mind. If this mental affliction continues, then he has to seek assistance from qualified psychiatrists.

**Hadith**

*Rasool (Sal) said three times that one who is taken in by mere rhetoric and doesn't watch the meaning will end up in disaster.*

*Informed by : Masood (Rali)*

*Authority: Muslim, Abu Darwood*

**Hadith**

*There will be a time for human beings. Islam will have its name, but not its essence. The letters will remain in the Quran and not its real meaning. Their Masjids (Mosques) will stray from the straight path. Their Ulamas will be the meanest creatures under the sky.*

The evil creatures are the snakes, scorpions and the pests that eat up the crops. Why do some half-baked *Moulvis* in the Eastern Province try to do away with people like us? Because they are venomous creatures. What wrong have I done to them? It is just my saying that the *Kalimah* means that there is no *Ilah* apart from Allah and explaining to the people the evidences of Quran and *Hadith*. This has removed their masks and *Jubbahs* and made them nude. The people saw their true natures. Falsehood needs to wear clothes. Their clothing is the *Moulvi* certificate. Since my argument is the truth opposed to lies, it needs no clothes like certificates.

It is a great insult to the Muslim community that a few try to conceal the truth regarding *Deenul Islam* in the guise of *Moulvis* and with the label of Islam, and try to write books which go against common sense. It is a great achievement indeed if they analyse things and speak and write in order to reveal the truth to the whole world. There is reward for this type of service in this life and in the life to come. Any book written to stimulate thinking on the basis of truth must be welcomed. However, those books that try to place impediments on the thinking power of man should be discarded. The first and foremost task of Islam (*Kalimah*) is to stimulate thought.

There is another important confusion in *Usman Sahib's* book.

He, that obeys the Apostle obeys Allah Himself (4:80). It was not you that threw sand at them. Allah threw at them, 8:17. *Usman Sahib* and many others interpret the meaning for these *Ayat* according to their needs. This is wrong, because all the *Ayat* that were given as *Daleels* for the *Kalimah* belong to the same *Muhkamu*. No one can give interpretations to these *Ayat*

according to their own whims and fancies. Such an effort is refuting the Quran. The meaning of *Muhkamu* is something that can be clearly understood by all. There is no need for any far-fetched interpretation. Some people may understand things, but they may be reluctant to accept it. That is a different matter altogether. What is the truth that is embodied in these *Ayat*? I have dealt with this matter in detail in my first book "Do you know the truth of *Iman*"? under the caption "What is the description of the *Tawheed*? and conclusively establish through '*Fiqh*' knowledge. Get it cleared there.

**Surah 10:39**

*Indeed, they disbelieve what they cannot grasp, for its interpretations has not yet reached them.*

**Surah 2:78**

*There are illiterate men among them who, ignorant of the scriptures, know of nothing except lies and vague fancies.*

**Surah 8:21**

*Do not be like those who say, "We hear", but give no heed to what they hear.*

**Surah 39:22**

*Is he whose heart Allah has opened to Islam, thus receiving light (Noor) from his Lord?*

**Surah 17:36**

*Do not follow what you do not know. Surely the hearing, sight and heart about all these you shall be questioned.*

**Hadith**

*Knowledge is something that the believers have missed (forgotten). Wherever they see it, they can claim it.*

*Informed by: Abu Huraira  
Authority: Thirmithy*

**Surah 37:35,36**

*For when it was said to them: "There is no Ilah but Allah", they got arrogant and said, "Are we to renounce our Ilahs for the sake of a mad poet?"*

These *Ayat* are sufficient guidance for those who wish to know the principle of Islam. Why did the *Mushriks* reject the *Kalimah* that was revealed by *Rasool*? What was the meaning that is ascribed to “*Ilah*”? What was *Rasool*'s(*Sal*) objective when he used the word “*Ilah*” in the *Kalimah*? Those who ponder over these matters can definitely understand the truth.

**Surah 18:54**

*In this Quran we have set forth for men all manner of parables.  
But man is in most things contentious.*

In order to get out of perplexity and in order to become a human being who is cured of his mental affliction, one has to understand the meaning of the truth of the *Kalimathul Tayyibah* with patience. The Quran and the *Hadith* are given with the intention of explaining the ways in which to use the *Kalimah*. If one employs the *Kalimah* in accordance with the rules, definitely one's mental affliction will be cured. Then one can arrive at the pure *Tawheed* which states that there is no *Ilah* with Allah that is not Allah. The aim of this birth as a human being is to mature in this knowledge and attain a stage of ecstasy or everlasting happiness.

**Surah 10:57**

*Men, an admonition has come to you from your Lord; a healing for what is in the hearts, a guide and a blessing to true believers.*

**Surah 10:17**

*Who is more wicked than the man who invents a falsehood about Allah or denies His revelations? Truly, the evil doers shall not prosper.*

**Summarising:**

In his book “*Tawheed versus Wabthathul Wujud*” *Usman Sahib* argues on page 74 that the contention that God has a form (*Labir*) and that he hasn't a form is *Adhwaidham*. “Can knowledge accept this belief? Ever if it is a lie, it should be appropriate. Even a fiction should have some meaning”, says he. Can't the adherents of *Adhwaidham* answer back quoting his own statement that lightning has no form and it can be seen with your eyes. What is his response? When Hundreds of Quranic *Ayat* like 57:3 expressly and symbolically assert that Allah has two attributes namely *Labir* (appearance) and *Baatin* (invisibility) *Usman Sahib* refutes this fact. Is he a Muslim that has acknowledged the Quran? Is he a *Mumin* or a *Kafir* who refute *Quran*?

A man who cannot realise that he is *Usman Sahib*, a combination of body (form) and life (formless) cannot encompass *Labir* and *Baatin* in his knowledge. In page 7 of his book he has explained that an imbecile is a person lacking in intelligence. According to his statement it goes without saying that he qualifies to be such a person. He states on page 64 of his book that lightning has no form and it can be seen only with your eyes. It is quite obvious that this author and those *Moukvis* who agree with him do not possess the common sense of an illiterate person who is a wood cutter. It is not wrong to describe them as confirmed imbeciles. *Usman Sahib* states that it is the belief of the adherents of *Adhwaidham* to say that everything originates from *Wujud* which is existent, and nothing can emerge from nothingness or a non-existent thing. He who says that *Krishna* and *Arjuna* revealed the *Tawheed* of Islam to the whole world, also states that *Adhwaidham* is a Hindu principle and it has no place in Islam. Isn't his knowledge comparable to that of an insect that falls on a lamp and kills itself? Does he refute the fact that people like *Krishna* are not Hindus? Does he consider *Krishna* who introduced the *Tawheed* to the whole world an Arab? Did his book emerge as a product of *Ganja* influenced inspiration? Can we consider him a Muslim?

Furthermore, *Usman Sahib* says that to believe something non-existent as existent and to believe an existing thing as non-existent is a kind of mental disorder. Yes, this is definitely true. Though he doesn't know this to be a philosophy, he has accepted this in speech and writing. In this regard *Usman Sahib* accepts that he has some mental disorder. Though the *Quran* and *Hadith* and common sense have established that there is nothing with Allah such as a pair or partner, since he states that God created from nothingness, he becomes a *Mushrik* who believes that there is nothingness with Allah. He doesn't know the meaning of nothingness. If creation is nothing that came from nothingness, and if a person who believes something that is non-existent as existing and something that is existent as non-existing has some mental disorder, then *Usman Sahib* has proved himself as a mental patient.

This author and those academics who have provided him the foreword and other appreciations didn't realise that believing what is non-existent as existing and what exists as non-existing is *Shirk*. Maybe they take pride in the fact that they are deranged. *Tawheed* has no truck with such people. Furthermore, this author says that regarding the *Kutbrath* of Allah, there is no need to create something from an already existing entity and Allah has the power to create things from nothingness. Now he has forgotten his earlier principle. This insect that dies on a lamp gives a definition to Allah's power. Since he and his supporters, refute the *Quran* and discriminating knowledge

and try to establish the principle of the *Mushrik*, they are *Murtad* who have strayed from the path of Islam.

**Surah 40:4**

***None but the unbelievers dispute the revelations of Allah. Do not be deceived by their fortunes in the land.***

The reason for the illogical standpoint is the lack of understanding by *Usman Sabib* and his supporters of the three philosophical truths such as *Wajibul Wujud*, *Mumthaniul Wujud* and *Mukinul Wujud* which I have discussed in the opening pages of this book. They haven't even read the contemporary books on *Tawheed*. Such ignorant people show them off as *Ulamas* and attach degrees with their names just like wolves clothed in sheep-skin. An attempt to black out and distort the principles of Islam is tantamount to declaring war on Allah. This is the final judgement of Holy Quran. We shouldn't forget the fact that the *Anbiya* and the *Awliya* are the representatives of Allah.

The contention that the *Tawheed* is opposed to the principle of oneness of God was the principle of the people of the *Abu Jabils* period. The principle of Islam is just the opposite of this. *Wahthathul Wujud*, *Wahthathussubooth*, oneness and *Adhwaidham* all refer to the *Tawheed* and they are not separate and individual principles. It is better if *Usman Sabib* and his friends realise this at least now.

**Surah 12:103**

***Yet, though you desire it, most men will not believe.***

Only those with some mental disorder will make an attempt to write a book when they do not understand the principles of Islam and assert that the *Wahthathul Wujud* is opposed to the *Tawheed*. This coterie of people do not know the distinction between oneness and singularity. They do not know that there is *Muhkamu* and *Mutashabihat* in the Quran. So the principle of oneness (infinite wholeness) in Islam is something that they are completely ignorant of.

**Hadith**

***Rassol(Sal) said that definitely Allah has given you the assurance against three things. 1. Your Nabi cursing you to destruction; 2. Allah will not allow liars to prevail over the truthful; 3. Not all of you will agree to stray from the straight path.***

*Informed by: Abu Malikil Asari (Rali)*  
*Authority: Buhari*

**Hadith**

*Rasool(Sal) stated that if Amanah (Trust) gets abused, you should look forward to the hereafter. When he was asked how Amanah (Trust) would be abused, Rasool replied, "When power is reposed in the undeserving"*

To whom was Islam given as a trust? To the *Ulamas*. If those who should safeguard this trust speak and write that there are other entities with Allah that are not Allah, do they deserve to exercise power?

The duty of every human being and pure *Iman* allowed in Islam, is to believe that there are differences in names and forms among the creations due to *Wahmu* and due to time, space and nature differences and conduct oneself acknowledging the specific natures (*Hukoom*) of creations. This is according to the evidences of Quran, *Hadith* and discriminating knowledge. A dog is a dog, a pig is a pig and Allah is Allah. One cannot be the other. No *Mumin* says that they are all the same. If someone understands it so, then it is the ignorance of the listener. The truth (*Haq*) of all these differences is the *Wujud*, and such knowledge is the basis of *Tawheed*. Hallowed names such as "*Kahhar*", the oppressor; "*Habbar*", one who is large hearted and forgives, "*Larru*", one who causes losses; "*Nabiu*" one who brings profits, though they appear to be conflicting, they all belong to the *Wujud* which is the existent oneness, and understanding this is the *Tawheed*. Exalted knowledge, *Vedantha*, *Adhwaidham*, *Wahthathul Wujud* and oneness are all referred to the *Tawheed* of Islam. As Allah is known as Lord, God, Yehovah, God and *Paraman*, this is the genuine *Tawheed* explained by all true religions in the world. The principle that was submitted to the whole world by *Krishna* and *Arjuna* as stated by *Usman Sahib* is this *Adhwaidham* or the *Tawheed* of Islam. The irony is that *Usman Sahib* himself is unaware of it.

**Hadith**

*Rasool(Sal) stated three times that those that are taken in by the rhetoric (neglecting the meaning) should end up in disaster.*

*Informed by: Ibummasood(Rali)*  
*Authority: Muslim, Abu Darwood*

At least now, *Usman Sahib*, and the graduates who provided the foreword and appreciations must accept the truth. If necessary, there are enough anti-dotes in Quran and *Hadith* for such people.

**Hadith**

*Rasool(Sal) stated that whoever Allah wishes to help (to do Rahmath), he gives that person the power to understand the religion.*

*Informed by: Anas (Rali)*

*Authority: Buhari*

**Surah 7:40**

*The gates of Heaven shall not be opened for those that have denied and scorned our revelations; nor shall they enter Paradise until a camel passes through the eye of a needle. Thus shall the guilty be rewarded?*

**Surah 14:27**

*Allah will strengthen the faithful with (his) steadfast word (Kalimah), both in this life and the hereafter. He leaves the wrongdoers in error. Allah accomplishes what he pleases.*

**Surah 22:24**

*For they have been shown the noblest of words (Kalimathul Tayibah) and guided to the right path (Sirath) of Allah.*

**Hadith**

*Rasool(Sal) said, "One group in my community will be always battling for the truth and prevailing over their enemies. This will continue till the last of them kill Maseeh Dajjal."*

*Informed by: Imran Ibnu Hassain(Rali)*

*Authority: Abu Dawood*

**Hadith**

*Rasool(Sal) said that the end of the world will not come till about thirty lying Dajjals emerge. They all will definitely think that they are Allah's messengers.*

*Informed by: Abu Huraira (Rali)*

*Authority: Abu Dawood, Thirmithy*

**Surah 5:41**

***O Apostle, do not grieve for those who plunge headlong into unbelief; the men who say with their tongues, “we believe”, but have no faith in their hearts.***

Anyone who has accepted the principle of *Tawheed* or *Wahthathul Wujud* (*Adhwaidham*) does not say that the God is assuming re-incarnation or there is a rebirth. They do not say that God is in the pillar and in a coconut fibre. Since people like *Usman Sahib* are mentally affected, they do not comprehend the adherents of *Wahthathul Wujud* (*Adhwaidham*) or *Tawheed* and engage in imaginations. The *Tawheed* of Islam asserts that there is no other entity with Allah as a pair, equal or comparable entity, as separate from Allah. The quintessence of this principle is that what is existent, oneness, *Lahir*, *Baatin*, *Awwal*, *Akhir* and permanent is Allah or *Wujud* alone. All creations that appear and disappear are illusions called “*Huroor*” and *Usman Sahib* and his friends will not realise this. Our friend may think *Thajjalli* is where Allah comes from and inhabits a place. They have to acknowledge they have been in the wrong at least once they are cured.

*M.B. Athambawa* who has provided an appreciation to *Usman Sahib*'s book “*Tawheed versus Wahthathul Wujud*” has placed before his name the words *Al-Alim Moulvi B.A (Hons.) (Gafoori)*, Arabic-Islamic Discipline Lecturer, *Addalaichchenai* Teacher Training College. He has accepted that lightning has no form and it can be seen only with one's eye. It is a shame to come out with such childish assertions in this 21<sup>st</sup> century when there are human efforts to inhabit other planets. Similarly, *S.V.A. Rasool (Bari)* has stated that he was the Arabic Teacher in *Kalmunai* Wesley High School and he was the former Secretary of the Arabic Teachers Union. Either these people are insane or they have no sense of shame.

**Surah 40:35**

***Those who dispute Allah's signs without any authority that has reached them, (their conduct) is greatly abhorred by Allah and by the faithful. Thus Allah seals up the heart of every arrogant tyrant.***

I advise all those *Moulvis*, Graduates and Teachers to understand *Kalimuthth Tayyibah* first and then write about and speak about the exposition of Islamic principles. It is an insult to the Islamic community that these

ignorant and mentally affected men show them off as erudite. The reason for researchers in other religions laughing at Islam are the graduates who have taken leave of their discriminatory knowledge and the wolves who are masquerading in sheep's clothing.

# THE CONCEPT OF *KALIMAH*

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As the one who says that *Abd* the creation is the same as *Rabb* or Allah is a *Mushrik*, the one who says that they are separate is also a *Mushrik*. Similarly, one who says that the creation (*Abd*) has become the creator (*Rabb*) is also a *Mushrik*. Furthermore, the one who says that as the clay became a pot, (the *Rabb*) Allah also underwent mutation and became creation and the one who says creation will undergo mutation and become Allah are *Mushriks*. These perplexities are the outcome of the inability to understand the *Kalimah*. These arguments have come into existence on account of a murky self-reflection and by interpolation from other religions. The principle of Islam is beyond all such perplexities. The above dualistic thought processes do not belong in Islam.

The principle of Islam is that with Allah there is no pair, equal, partner or comparison. What exists permanently is Allah and his *Asma* and *Shifath*. He doesn't have even nothingness with him, He is singular. Allah doesn't change into creation and creation doesn't change into Allah. What is existent is only Allah. As the word *Ilah* that is used in the *Kalimah* is a common noun denoting *Abd* and *Rabb* jointly, the real meaning of *Kalimah* is that there is no *Abd* and *Rabb* apart from Allah. Its quintessence is that only Allah is existent. Man who is conscious of the existence of dogs, pigs and excrement refutes the truth of the *Kalimah*. That is why in order to explain this principle to human knowledge, 124,000 *Nabis*, *Muhjisath*, *Karamath* and war became essential. So many *Nabis* are not essential to make people realise that there is a God. Those *Nabis* and the exalted servants of God came in order to establish some truth that the people couldn't realise. Still they continue to appear. Therefore, all the people of the world, especially all the Muslims must understand the *Kalimah* clearly and achieve the objective of their lives.

*Tawheed* is about oneness (infinite wholeness) and not about one Lord. An anti-Islamic principle that appeared during the period of *Thymia* emerged again 100 years ago in the name of *Wahhabism*. Though educated men opposed it, it took root in the world with the help of the armed forces. This principle has divided itself into many sects and has been spreading like cancer all over the world for 50 years. The present *Thableek Jamaath of Iyasisim* is one of them. As the leading sheep takes the other flock of sheep, the illiterate people are led astray by this *Thableek*. There are very few *Ulamas* amongst us who can explain this clearly to the people. As 99% of the *Moulvis* are the products of the foul-smelling education of *Wahhabism (Kalimathul Kabeesa)* how will they accept our true statement? No, they won't. Therefore, we have to be engaged in finding the truth by individual contemplation.

# THE *TAWHEED* AND ITS IMPLICATIONS

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Now let's briefly look at the evil effects of *Shirk* and beneficial effects of *Tawheed*. Religions and governments consider the Interference of one creation in the right or freedom of another creation as evil and injustice. Every human being regards the other human being as separate from himself or herself and all creations are separate from himself or herself. Every good and evil act is performed for his self-satisfaction (selfishness). This selfishness ends in the satisfaction of the external mind which is bound with the control of the senses. Even the beginning is that. If the mental desire is to succeed, competition, jealousy and injustice are essential. These evil characteristics emerge as manifestations of the mental desire. However much man tries to bring that mental desire into control he is incapable of doing it. Why? He perceives one as better than the other through the media of his senses. Therefore, this man's mind is like a pool where pure water and impure water flow into and mingle. Therefore, under no circumstances can there be only pure water in this pool. If God's knowledge is to fill this mind which is similar to the pool, then the feeder canals or the senses have to be strictly controlled. If the pool water is pumped out, and if it is deepened, it may fill up with pure water. On this basis, Islam at the outset gives orders to every sense to obey positive and negative directives. This is an initial exercise for the illiterate people. There is a danger in this. As pure and impure water are coming through these canals, someday, they will break our control. Therefore the only way to safeguard the bunds is to divert the canals or senses towards the sea of God's knowledge. This is the path of the exalted servants. This is the second stage called *Tariqat* in Islam. They destroy the whole universe and even themselves in "*La Ilaha*" and get established with Allah with the word, "*Illallah*". They become firm in the conviction that there is nothing apart

from His power and ability. The root of all evil in the world is desire. Why does this desire originate? It is because of the perception that all creations are separate from himself. When one realises that all creations are mere perplexity and illusion the desire subsides. Through “*La Ilaha*” one realises that there is nothing, there is no object on which one focuses his desire. When this knowledge gains strength, the desire also decreases gradually. When one realises that everything that exists is Allah the desire that occurs will be a desire concerning Allah. Now the desire is to become one with Allah. Though it appears to derive the name ‘desire’ in point of fact it is not a desire. I have explained this a little in this book.

Such a human being with such an *Iman* cannot intend any harm to anyone. He cannot have intense jealousy or desire. The reason is that under no circumstances can he violate God’s laws. He cannot interfere in anyone’s freedom. One who realises that it is Allah who is free cannot go against Him. There may be minor transgressions on account of forgetfulness or ignorance. However, he will not be confirmed in those transgressions.

The feeling that there is no other entity other than Him that feels the T is the type of *Iman* that is required. When it is filled to the brim, then the person attains the complete human quality. Such people are called the God’s Caliph or *Insan*.

We all know the existence of another *Hadith* which states that one who desires something for himself, and if he doesn’t desire it for his brother as well, then he cannot be a true faithful.

### ***Hadith***

***Rasool(Sal) stated that anyone of you, who doesn't wish for his brother what he wishes for himself cannot be a faithful.***

***Informed by: Anas(Rali)***

***Authority: Buhary, Muslim. Thirmithy, Nasaai***

If it is my wife I like for myself, can I give her to my brother as well? Will anyone allow this? Can we consider that the position of the *Hadith* is that whatever you can give must be given? This can be right in the case of a Muslim who has just been initiated into the faith. However, I cannot accept this. Because it is not applicable to all. Maybe it is proper to one section of people. *Hadith* is common to all classes of people. This *Hadith* is the word of a *Rasool* who is *Kamil*. Therefore, there must be a truth in this *Hadith* that we are unaware of. In this *Hadith* it is not stated that such a person cannot

be a human being, but he cannot be a believer (*Mumin*). Therefore, though this *Hadith* is common to all the people of the world, it appears that it is specifically for the *Mumins*.

What does a man wish for? Self-fulfillment or self-satisfaction. This self-fulfillment that is with this *Dunya* full of evil and emerges from *Shirk*. A *Mumin* wishing to have this self-fulfillment is not appropriate. In that case, what does a *Mumin* wish for? Shattering the *Ananiyath* which believed that he is an entity separate from Allah is what the *Mumin* wishes for. Earning the approval of God and becoming one with God is the *Mumin's* self-fulfillment. This is self-fulfillment and this is the *Tawheed*. Since this *Mumin* is a complete human being, he knows that the people of the world are his brothers. He desires the same peace and fulfillment for his brothers as well. That is he is introducing his *Tawheed* to his brothers who are drowning in ignorance. This *Mumin* introduces the *Tawheed* not only to his brothers, but to the whole mankind. Those who come first are the *Mumins* called *Anbiya*, and then the *Awliya* who are *Mumims* that followed the *Anbiya*.

When things appear to be so, is it fair to say that pulling a *Mumin* violently to prayers is ushering people into Islam or revitalizing Islam? A *Mumin* who desires for his brother what he himself desires can only introduce *Tawheed*. To whom? To the people of the whole world. The coterie of *Jahils* who have identified such *Mumins* say that they are the enemies of Islam and mislead the people in order to satisfy their needs in *Dunya*. On account of their ignorance, this sort of people believe that they are on the straight path and the *Shaitans* who lead them as *Awliya*.

If every human being that obtains the *Tawheed* attains peace and tranquility in this life, then we need not describe life in *Akbira*. There is no doubt that Islam ensures peace to the wise.

# WHAT IS KNOWLEDGE?

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A person asked a question of *Rasool(Sal)* with the intention of outwitting him.

*Question:*

O *Nabi*, what is the taste of human excrement?

*Response:*

It is very sweet. That is why flies gather there. In this incident *Rasool (Sal)* has given a clear explanation for the meaning of knowledge.

The idea that the excrement is sweet is something that *Rasool(Sal)* hasn't experienced in his life. Perhaps while he was an infant he might have had that experience but it cannot be that it is continuous in his life. Though infants in their early childhood might have had this experience once or twice, it cannot be an experience. Therefore, how did *Rasoolullah* know that the excrement is sweet. We cannot say *Allah* informed him (*Wahi*) through the *Malaks* (Angels). Why? "If I say something about religion accept it as it is God's knowledge. If I say something about *Dunya* treat it according to your opinion. I'm also a human being" said *Rasool*. Asking about the taste of excrement and saying it is not a religious matter. Therefore, it appears that it is not God's knowledge but human knowledge. This knowledge that the excrement is sweet comes from *Rasool's* inferential knowledge. The reason, as he states, is the gathering of flies. It is his life's experience that the fly seeks sweet things. Only on the basis of this experience that he stated that excrement is sweet. This is an inferential knowledge that comes on the basis of experience.

1. Here there are two types of knowledge that inform our inference. The knowledge that we gather our experience through our senses is called knowledge through experience. In fact this is the experience of the external mind, and not that of the inner mind. Since this knowledge is the knowledge of the external mind that is bound with our senses, it is not knowledge in its real meaning. Men and animals are similar in this type of knowledge.
2. *Rasool(Sal)* took the knowledge of experience that is common to men and animals as the basis and used a higher form of knowledge when he said that the excrement is sweet. The name of this knowledge is inferential knowledge, discriminating knowledge. Intelligence or insight. No other creature possesses this knowledge. The name of this knowledge is (*Inul Ekeen*). Obvious *Iman*. The knowledge of the senses that is common to both man and animal is *Ilmul Ekeen*. This is the *Iman* that is acquired by book reading and listening to others. (Even the animals have some inferential knowledge to a certain extent).

Only if one has the faith (*Iman*) acquired by a lower level of book knowledge and knowledge on account of listening, then he can acquire the second *Iman* of inferential *Inul Ekeen*. (Obviously discriminating knowledge begins here). Now look. How can a person who doesn't have the knowledge of reading and listening to the *Quran*, *Hadith* and other similar books will be able to find out through inference their subtle meanings? He will never be able to achieve it. Therefore this man is not one who has acquired the book knowledge of *Quran* and *Hadith*. Neither is he a person who has found out the inferential truth. God refers to this person as the donkey that carried the books. This donkey can be arrogant in the thought that he had carried a big load. Does he have any faith in those books that he has carried? If such a donkey says that he is revitalizing Islam, will you believe it? Such persons are described by God as people caught up in the midst of lightning and thunder. Don't we see such people in our lives? What do the cries of such people who are in a state of perplexity and who cannot distinguish what they are talking about show us? Those men who have at least inferential knowledge will be able to find out what their stock in trade is.

***Surah 25:44***

***Do you think that most of them can hear or understand? They are like cattle and even more misguided.***

**Surah 38:29**

*It is the Book that we have revealed, with our blessings, So that the wise might ponder it's revelations and take warning.*

When God says in about 340 instances in the Quran that you should ponder and analyse, what he means is that you should use this inferential knowledge, become one with the truth and acquire faith.

**Hadith:**

*“After 180 years I see my people isolated and hiding in hilltops and I have made it acceptable (Halal) to them” said Rasool.*

*Informed by: Isa Ibnuwakit (Rali)*

*Authority : Rajeen*

After 180 years as mentioned in this *Hadith*, the most crucial aspects of Islam will have been buried. And a man without an analytical mind will never know this.

Why does this perplexed group of people say that praying is *Tawheed* and refraining from praying is *Shirk*? Otherwise they cannot deceive the people.

This sort of *Jabil* denies *Ayah* 72:16 of Quran and says that apart from *Shariah* there is nothing called *Tariqah*. A few *Moulvis* also accept this. What kind of Quran did these *Moulvis* recite? It must be the Quran of *Ilyas* which is opposed to the real Quran.

It has been stated that the best worship is Islam and the best in Islam is *Iman*. The *Hadith* and all *Ibadah* stated by *Rasool* are meant for the establishment of the *Iman* of oneness. They are all given in these in my first book. Those that desire it can see them there.

Now we can believe the prophecy denoted by the *Hadith* that *Rasool's* (*Sal*) said lie will spread. This deceitful person who explains the principle of *Abu Jabil* is now saying what the *Shaitan* said at the time, when the *Awliya* gave their explanations. I explained with clear evidence that the *Awliya* do not hold their breath to perform miracles and they achieved their success by following a certain path about ten years ago in my book titled, “Do you know the truth of *Iman*?” we cannot comment on the people who have not seen this book and engage in deceitful arguments.

Such *Jahils* not only accepted the *Shaitan* that guided them as *Awliya* but also believe that they are taking the straight path. This is Allah's message for about 1400 years. What is the philosophy of Islam? What is the philosophy of other religions? Those people who have not found this out up to now have taken up the labels of Islam and prayers and mislead the people. There is a God's word, "Have you seen the person who has accepted his mental desire as God?"

It is quite amazing to see the interpretation that these people give to this sentence. From this it is clearly seen how Quran is being distorted. If this person has read my first book he would have known its true explanation and what is meant by *shirk*. How can these ignorant people know that the *Awliya* struggled to eradicate the mental desire of man called *Ananiyath*, died and got resurrected.

The scriptures give an explanation that falsehood has not achieved anything so far and it will not achieve anything in the future. Allah has explained that he is throwing the truth on the head of falsehood and that truth will break the head of falsehood into a hundred pieces that is how this *Jabil* has made himself look ridiculous.

**Surah 2: 78**

*There are illiterate men among them who, ignorant of the scriptures, know nothing except lies and vague fancies.*

**Surah 8:21**

*Do not be like those who say: "we hear". But give no heed to what they hear.*

**Surah 29:69**

*Those who fight for our cause, we will surely guide along our good paths.*

**Surah 10:39**

*Indeed, they disbelieve what they cannot grasp, for its interpretation has not yet reached them*

**Surah 39:22**

*Is he whose heart Allah has opened to Islam, thus receiving light (Noor) from his Lord.*

**Surah 4:61**

*When it is said to them: “come to be judged by that which Allah has revealed (Quran) and the apostle” the hypocrites turn to you a deaf ear. You will see those Munafiqeens (betrayers) leaving you completely.*

Even these *Jahils* have never accepted the Quran or the *Hadith*. As everyone who is carrying the label of *Thableek* is sealed when someone tries to speak to them on the basis of *Quran* and *Hadith*, go away saying that it is time for prayers. According to the scriptures it is established that they are *Munafiqeens*.

**Hadith**

*Rasool stated “I am leaving two things with you. If you hold fast to them you will not stray from the straight path. The first is the scriptures of God (Quran). The second is the path of the Rasool”.*

*Informed by: Iman Malik(Rali)*

*Authority: Muaththa*

The person says that *Awliya's Kitab* such as *Fuththu Hathul Makkiya*, *Fususulibikam*, *Insan Kamil*, *Thuhfathul Mursala*, *Kalimathtul Hakki* are falsehoods and these are the principles of Hindus. I wish to ask if he has read any of these *Kitab* at least once in his life. This is just like dogs barking at the mountain.

It is quite certain that such *Jahils* have only clay in their heads. If they had had an ounce of brain they would have known that Geniuses such as the *Awliya* would have had the Quran and *Hadith* as their basis. It is the explanation given by Quran and *Hadith* that in every *Zaman* there will be fearless exalted servants of God. Though they have taken up prayers as a shield to shepherd the people, they have no idea what religion is. In fact they don't require the religion. What they are after is the *Ameer* posts. It is just like an earthworm saying won't we bite because we are snakes. The sense of false pride will not allow them to comprehend the Quran.

**Surah 40:35**

*“Those who dispute Allah's signs without any authority that has reached them (their conduct) are greatly abhorred by Allah and by the faithful. Thus, Allah seals up the heart of every arrogant tyrant.*

**Surah 40:56**

*Those who dispute the revelations of Allah without authority given to them, there is nothing in their heart. But (the quest of) greatness, which they shall never attain. Therefore seek refuge in Allah; He hears all and sees all.*

**Surah 42:35**

*Those who dispute our revelations shall know that they have no escape.*

One who takes up the standpoint against the Quran and the *Hadith* and says that there are other entities with Allah that are not Allah or the creation is separate from Allah and or *Haq* or the truth has falsehood for a pair is definitely a *Mushrik* who makes equals. This is the judgment of Quran. Several evidences can be given to establish this. I have given only a few evidences in this book. These ignorant people do not understand that *Shirk* is the belief that there are other entities with Allah which are not Allah.

**Surah 6:149**

*Say: "Allah alone has the conclusive proof (Quran). Had He pleased He would have guided you all".*

Such an ignorant group of people tries to impose their principle (created by *Ilyas*) on the people and to achieve this they have certain strategies. When someone speaks or writes against them, they try to prohibit them, and distort these matters among the people and incite them to improper acts. Several *Ulamas* from all over the world, who are geniuses, have published many rare books in several languages exposing the truth of this group. If such books are imported into a country this group of people buy them wholesale or retail and burn them. Even handbills are confiscated by them and burnt. Therefore, the public do not know anything about this group of people.

**Hadith**

*Once Nabi(Sal) was praying to God, He said, "O God, provide development to our Sam and Yemen". One of the Najthi inhabitants there said, "O God's messenger asks for grace for our Najth, Again Nabi said, "O God provide development to our Sam and Yemen". Again the Najth inhabitant said to the apostle "ask for God's grace for our Najth". Rasool(Sal) turned to his companions and said pointing his finger at the lower part of*

*Najthi and said Najthi is the place of shocking incidents (Fitna) and chaos.*

*Informed by: Abdullah Ibnu Umar (Rali)  
Authority: Buhari*

**Hadith**

*In the final era a group of people will emerge. They will disintegrate the religion of the world. They will wear the sheep's skin to deceive the people. (Their behaviour and dress and ways will be like those of a lamb). Their speech will be sweeter than honey. Their hearts will be just like the heart of the wolf.)*

*Informed by: Abu Huraira(Rali)  
Authority : Kansul Ummal  
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**Hadith**

*Nabi(Sal) stood near the door of mother Habsa(Rali) and pointed his hand towards the East and said, "This is the place of Kithnab (Chaos)". He further said that "the Dajjal or the Horn of Shaitan would emerge from here".*

*Informed by : Abdulla Ibnu Umar(Rali)  
Authority : Muslim*

**Hadith**

*Some people will emerge from the East. They will recite the Quran, but it will not descend below their throats. If one of their Jamaaths is over, from there another Jamaath will commence. Their last group will join with Dajjal.*

(Allama—Jaineethahlan(Rali) has stated this *Hadith* in his book titled "*Athurarussaniyya*")

**Hadith**

*The Nabi stated: "During the final days there will be many divisions in my community, just like insects and worms. Those of you who reach those days offer duas that you should not have anything to do with them." (Hajrath Abu Nayeem Abdullah(Rali) proclaims this Hadith through Iman Fabil(Rali) in his book Hoolyah)*

*Authority : Hoolyah*

There are about 20 similar *Hadith*. *Abdul Wahab* who established *Wahabism* was born in *Najth*. The *Thableek* that is around now was formed on the basis of his principle. The founder of this movement was *Moulvi Ilyas*. Several *Ulamas* of the *Sunnathwal Jamaath* have issued a *Fatwa* against this group calling them *Kafirs*. About 269 *Ulamas* from several parts of India have issued a *Fatwa* against them called *Assawarimulbindiyya* calling them *Kafir* and *Murtad*. Similarly, we can see in this book "*Husumulharamine*" that the *Ulamas* of Mecca and Medina have judged them as *Kafirs*.

Furthermore, if you want to delve into the basics of this group of people refer up the following publications.

1. *Aththurarussaniyya* 2. *Asasathullamath* 3. *Hulya* 4. *Miskath* 5. *Ibreez* 6. *Buhari* 7. *Hasiyya Ibnu Abthul Whab Najthi* 8. *Muslim*

If you want to look at the Tamil publications contact the address "*Usman Ahmed Kathiri*, Secretary, *Ahlul Sunnathwal Jamaath*", 21/438 *Varakkappaiyar Sandhu*, South Road, *Thanjore* and obtain the necessary books. In India many other organizations of the *Sunnathwal Jamaath* continue to publish these truths. Those who wish can contact them and learn the truth. The one who refutes the *Quran* strays from the straight path.

#### **Surah 4:61**

***When it is said to them: "Come to be judged by that which Allah has revealed and by the apostle", the hypocrites turn to you a deaf ear. Then these Munafiqs (betrayers) will leave you completely.***

During a debate this group of people does not accept the *Quran* and the *Hadith*. If they see an *Ayah* that goes against them immediately they say that it is *Mansuk* (changed one). When they see the *Hadith* they say that it is *Laeef* (weak or an Interpolation), Once I was listening when one of the *Moulvos* of these groups explained to some people that the scriptural sentence 57:3 does not belong to the *Quran* and it was introduced by the Christians. Are these the people that will revitalize Islam?

#### **Hadith**

***Rasool(Sal) stated that whoever worships like us and whoever in his worship follows our Kibla and whoever partakes of the meat that we have slaughtered is a Muslim.***

***Informed by: Anas(Rali)  
Authority: Nasayi***

According to this *Hadith* this group of people appears to be Muslims; According to the previously mentioned *Ayah* 4:61 they are *Munafiqs* and since they refute the Quran according to the *Ayah* 30:89 and other similar *Ayat* they are *Kafireens*. Furthermore, according to the Quranic *Ayah* 2:78 this group of people appears to be ignorant and having speculations.

### ***Hadith***

*I have heard what the Nabi said during the final era. "There will be a group of children and ignorant men emerging. Apparently they will say something good but their Iman will not go down beyond their throats. They will leave the deen (Religion) just like an arrow that flies towards its target.*

*Informed by : Ali(Rali)*

*Authority : Buhari*

(This *Hadith* has been quoted earlier.) Such *Hadiths* establish that this group of people are *Murtad*. There are several *Hadith* that explain clearly their *Thahleem* reading and conducting *Ijthima*. *Inshallah* I shall give them when I get an opportunity)

One of the basic principles of the Coterie of *Dajjals* who masquerade as Muslims is that Allah is capable of lying. In his book "*Ekrosi*" the leader of the *Wahhabis* has stated on page 145 as follows:

If someone says that Allah would not lie, then we cannot believe it (*Ekrosi Thakwiyathul Iman*—P. 22). In the sight of Allah *Rasool(Sal)* is lower in rank when compared with the cobbler who mends shoes. (*Thakwiyathul Iman*—P. 14-19).

It is *Shirk* to believe that the *Rasool* knows at least one of the secret things. I have explained in my book "Holy Quran's Judgment—Part 1" about 19 similar points.

These people are entrenched in a basis that is conflicting with the truth of the Quran, *Hadith* and *Ihtikath*. They say they are reviving Islam which is dead.

Even the graduates among the *Jamaath* of ignorant people will not accept the Quran and *Hadith*. The reason is that they are cursed and sealed by Allah *Rasool* and the *Awliya*. I have investigated the big shots among them. I haven't seen them as thinkers with discriminating knowledge. Some *Ulamas*

know that they use the mosques as kitchens and bedrooms. Still for all they support them. These *Ulamas* are the meanest creatures in the world.

**Surah 2:8**

*There are some who declare "We believe in Allah and the Last Day", yet they are not believers.*

**Surah 2:10**

*There is a sickness in their hearts which Allah has increased; they shall be sternly punished because they lie.*

(Their mental affliction is *Shirk*)

**Surah 2:9**

*They seek to deceive Allah and those who believe; but they deceive none save themselves. They would not realize it. (How can the Jabeels realize when their discriminative knowledge is inactive?)*

**Surah 30:58**

*In this Quran we have set forth for men all manner of examples, yet if you recite to them a single verse, the unbelievers will surely say, "you are preaching lies." "You and the followers are Liars".*

When you look at these *Ayat* isn't it abundantly clear that the one who refutes the Quran, *Rasool (Hadith)* and calls the *Awliya* and *Mumins* liars is a *Kafir*? What is the truth of his statement that he is out to revive Islam which is dead? He has the gestures of prayer and worship as a shield just like bandits making use of the uniforms of the Army. Their claim that they are ushering people into the principles of Islam is a lie. These people do not know what religion is.

# THE OPEN CHALLENGE OF HOLY QURAN

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I issue a challenge in the name of the Holy Quran and on behalf of Allah *Rasool* (Quran and *Hadith*) and on behalf of the *Nabis*, exalted servants and *Olis* who have been murdered and persecuted by ignorant men and I issue this challenge to those people that say and write contrary to Quran, *Hadith*, *Ijma*, *Kiyas* and common sense and ask their evidences to prove in writing that there is with Allah a pair or an equal or a comparison or partner.

*Surah 43:84*

*It is he who is Ilah in Heavens and Ilah on Earth.*

*Surah 34:27*

*Say: Show me those whom you joined with him as partners. Nay (You will not) Allah alone is Wise and Mighty”.*

*Surah 21:30*

*Do not the disbelievers see that the Heavens and the Earth were once a solid mass which we tore asunder and that We made every living thing of Water. Will they not have faith?*

The Heavens and the Earth and everything in them at the beginning were in an undivided state called the state of *Abad*. Even now they are like that. The words *Abad*, *Uhad* and *Wahid* though they appear as different words, the meaning is the same. As our knowledge is embroiled in two harsh veils as time and space we find it difficult to understand this. This knowledge sees those things that appear and disappear as objects and as separate *Wujuds*.

It imagines that the whole universe is separate from *Wujud* (Allah). Nowhere and at no time is there any evidence to support this imagination.

**Surah 41:6**

*Say: I am not more than a man like yourselves. It is revealed through Wahi that your Ilah is one. Therefore, take the right path to him and implore him to forgive you. Woe to those who associate others with Him.*

**Surah 27:64**

*Another Ilah besides Allah? Say: "Show us your proof, if what you say be true!"*

I'm prepared to offer 100,000 Rupees as a reward to anyone who can provide written proof that according to the Quran, *Hadith* or common sense or through Logic, Philosophy, Science, Mathematics, Physics, Biology, Psychology or any other discipline that there are other entities with Allah that are separate from Allah. If you accept this challenge do employ your knowledge and write a book against the Quran and publish it. Let's send your book and our book to the Academics of all Religions in all countries and let's unanimously accept their judgment.

If you think that you can establish your principle provide written proof using any discipline of knowledge that I have stated. On the contrary, do not try to spread inappropriate lies among ordinary people, confuse the religion of Islam and spread the principles of *Dajjal*. Do not scold the righteous. Never forget that who makes allegations and who speak behind other peoples' back can only reap punishment. Do not impose on and lead astray the ordinary people by preaching *Wahhabism* or its offshoot *Ilyasism* by using the name of Islam and the shield of worship and religious duty. The end will be very stringent with God.

# CONDITIONS FOR THOSE WHO VOLUNTEER TO ENTER THIS COMPETITION

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Those who wish to establish that in contravention to Quranic *Ayat* that confirm the *Tawheed*, and the *Hadith* that are their explanations and inferential knowledge, there are with *Wujud* (Allah) other entities even nothingness which are not Him, must accept the following conditions:

If the person who is out to prove this contention is a Muslim and argues on the basis of Islam, he will have to establish it using the principles of Quran, *Hadith*, *Ijma* and *Kiyas*.

1. Regarding *Ijma*, I will not accept any *Kitbab* you show claiming that it was authored by such and such *Imam*, I shall whole-heartedly accept as *Ijma* any *Kitbab* which has been written by a Muslim or any other researcher belonging to any other religion, in any language, but according to the Quran, *Hadith* and common sense in prose or verse (*Baith*). Why I state this is for the reason that I have analyzed and realized that whatever it is, if it conforms to the Quran, *Hadith* and common sense, then it is *Ijma*.
2. Quran is our final yardstick. *Hadith* is the explanation that confirms it. *Ijma* is the inferential conclusion that is arrived at from the Quran and *Hadith* as evidence. The *Imams* have formulated the *Matbhabs* on this basis. These *Matbhabs* have not been accepted unanimously by all the Muslims of the world. They have been accepted by certain

groups living in a certain area. Some of the matters mentioned in these *Mathbabs* are contradictory in themselves.

No one thinks about these *Imams* or criticizes the *Mathbabs* written by them. Out of these *Imams* one may hold a thing *Haraam* while another may hold it *Halal*. I can give you hundreds of examples from their *Kithabs*. Example: One *Imam* says that partaking of the monitor is *Haraam*. Another says it is *Halal*. Out of them, whom should we believe as a *Mumin*? who is the *Kafir*? Which statement is correct? If a *Safi* tells a *Hanafi* that eating a monitor is *Halal*, then the *Hanafi* calls the *Safi Murtad* and *Kafir* and says that he is not a Muslim and he imposes *Bid'ah* in Islam. He gives him a *religious judgement (Fatwa)*.

In that case, what is Islam? If a man of one *Mathhab* states that there is no other *Ilah* apart from Allah and that is the meaning of the *Kalimah*, another from the same *Mathhab* says that Allah is separate and *Ilah* is separate. If one says that there is no other entity that is a pair or equal to Allah, another says that there is creation or nothingness with Allah. On what basis can a man of discriminating knowledge who wants to find the truth set about it? Why did God send religion to man with discriminating knowledge? He has asked us to analyze the scripture. If you ask the *Ulamas* how to analyse something that is beyond discriminating knowledge, they say those who raise questions in Islam are *Shaitans*. Are these *Ulamas* true *Mumins* and Muslims? It is very difficult to assess them and to gauge which group they belong to.

It is difficult to accept that all the details, that we obtain from all the books and *Kithabs* in the contemporary world is the unanimous opinion that faces no challenges. Research on the basis of discriminating knowledge will not allow these concealments and distortions. The opinions of these people can be considered as the view of a group of people and it cannot be considered as *Ijma*. In that case, how are we to find the truth? If you ask me what is *Ijma*, *Insha llah* I shall respond.

Whoever understands and acknowledges the Quran, accepts the *Hadith*, *Ijma* and *Kiyas*. Our scripture (Quran) has given us a way of finding out ignorant groups in the guise of Islam who give out conflicting views. Many of us do not know this. What is the reason? Because there are shackles imposed by the ignorant in the guise of religion. What is this bond? It is the exhortation that you should not look at the Quran and the assertion that it can only be understood by the *Ulamas*. The *Tafseers* in the Tamil language

is the real bond that is pinning you down in a stranglehold. We have to be liberated from these bonds and start using our discriminating knowledge to analyse things.

We cannot refute the fact that the *Nabis* and *Rasools* who came to this world were Muslims and *Mumins*. The Quran and *Hadith* have emphasized this fact. What these *Nabis* and *Rasools* have experienced and their unanimous view will be the *Ijma* with complete acceptance to Muslims and *Mumins*. How do we find this? Quran is showing the way.

**Surah 7:59**

*Long ago, we sent forth Nuh to his people. He said, "Serve Allah, (do Ibadah) my people, for you have no Ilah but Him. Beware of the torment of a fateful day".*

**Surah 7:65**

*We sent forth Huthu Nabi to the Athu people; He said, "Serve Allah, (do Ibadah) my people, for you have no Ilah but Him.*

**Surah 7:73**

*And to Thamond We sent their brother Saleh. He said, "Serve Allah, (do Ibadah) my people, for you have no Ilah but Him".*

**Surah 7:85**

*And to Madian We sent their brother Shu'ayb. He said," Serve Allah, (do Ibadah) my people, for you have no Ilah but Him"*

Can you deny that the above *Ayat* are found in the Quran? These *Ayat* give the explanation regarding what the different *Nabis* said, and this is the unanimous opinion (*Ijma*) of the *Nabis*. This opinion is the view of *Mumins*, Muslims and *Nabis*. Allah who has accepted this view gives us witness himself. Has the *Rasool* (*Sal*) accepted this?

**Surah 21:25**

*We sent no Apostle before you to whom we did not send this inspiration: "There is no Ilah but Me. Therefore serve Me", (do Ibadah).*

**Surah 41:43**

*Nothing is said to you that has not been said to other Apostles before you.*

There is no doubt to us who have accepted this Quran that the *Rasool* (*Sal*) has also said what the *Rasools* and *Nabis* of ancient times have said. Our final and conclusive evidence is the Quran. The *Nabi* has not given the *Kalimah* according to his own choice and asked people to perform *Ibadah*. He has done it on the direction of Allah. Therefore, people who have accepted Quran will also accept Allah's direction and the unanimous opinion of *Mumins*, Muslims and *Nabis* as *Ijma*, Any other *Ijma* is unacceptable. Why? Even among the *Awliya* there are different stages. All of them are not *Kuthbu* or *Segumurabbis*. If they had stated something, that would be similar to the *Nabis Ijma*. However, when our opponent doesn't accept it, we cannot satisfy him. All will not accept someone we quote as a *Kuthbu*. It is difficult to offer proof. This is a matter to be understood only by those who try to understand. There is no history the *Ijma* of *Kuthbu* were accepted by all the people of the world. Because all the Muslims are not thinking on the same basis. That is why several *Mathbabs* appeared. The arguments of these *Mathbabs* are confined to *Shariah* which is the external body of Islam. If *Ijma* is conflicting in the rites of this external body, which *Ijma* can be accepted in the matter of *Iman* which is the life of Islam? Therefore, it is the Quran that embodies all the principles. It is correct to obtain the *Ijma* of the *Nabis* by way of the Quran.

Look at the above *Ayat* from the angle of your knowledge. All the *Nabis* have been saying that there is no *Ilah* apart from Allah. They have stated that all *Ilahs* are Allah. How can we refute the *Ijma* which came into existence according to the direction of God and consider the speech and writing of those who maintain that there are other *Ilahs* separate from Allah as *Ijma*? Though the Quran has proved that the word *Ilah* as a common noun beyond any doubt, some people have distorted it as the God worthy of worship. How can we accept their speech and writing as *Ijma*? There are some people who have misinterpreted the word *Ibadah* and distorted it as worship. How can we consider such people's statements as *Ijma*? Wherever the word *Ibadah* is used in the Quran, people like *Abbas(Rali)* have explained that its meaning is unifying all as one, achieving oneness or performing *Tawheed*. How can we consider the opinion of people who have concealed all these as *Ijma*? I cannot accept it as *Ijma*. That is why I ask you not to quote from any *Imam's* work save the Quran and *Hadith*. Even if you say the *Hadith* is unacceptable, I am willing to compromise, but discriminating knowledge (inferential knowledge) and Quran are both my evidences. So I repeat that those who try to prove that there are other entities along with Allah that are not Allah, as a Muslim and on the basis of Islam, I ask them not to quote from any other book save the Quran and the *Hadith*.

We all know very well that *Imams* and many of their followers have differences of opinion even in an ordinary matter like the *Shariah*. If they have the right to formulate laws according to their knowledge and to assess *Haram* and *Halal*, and to voice opinions and to speak and write, why shouldn't I enjoy the same rights? If the conclusions of people like me are considered to be *Bid'ah*, then the conclusions of the *Imams* also must be described as *Bid'ah*. If we give this description to an *Imam*, some people call us *Murtad*. They also recite death prayers to the leader of the *Shiya*. We can aptly describe them as the *Alims* of Darkness. Therefore the *Ijma* and religious explanation of those people who cannot say anything relevant or meaningful in any ordinary common matters will not be able to guide us. Those who cannot come to some understanding even in the matter of *Shariah*, cannot be considered as capable people in the matter of *Iman* and *Tawheed*.

I am throwing a challenge not for establishing any ordinary and trifling matter. I am trying to prove the truthful details of *Tawheed* and *Kalimah* which are the lifeblood of Islam so that it will be accepted by discriminating knowledge. The *Ijma* of the *Imams* are within about 1200 years. What I have taken up is what existed even before or prior to 1200 years ago. Therefore, there might be contradictions between the *Ijmas* of the *Imams* and the conclusions of my research. If you say that the statements of the *Imams* is genuine *Ijma*, then my disciples and I will hold that what we say is the real *Ijma*.

If we accept your *Kitabs* as *Ijma*, then we need to accept our *Kitabs* also as *Ijma*. However, we can refute them respectively. So we may not be able to reach a final conclusion. So let's not use any *Kitabs* as evidence. Let's resort to the Quran, *Hadith* and Inferential knowledge and take their principles as evidence. There is no *Mathhab* that I call my own. I am prepared to accept any matter in any *Mathhab* that doesn't contradict anything in the Quran or *Hadith* or inferential knowledge. My final principle is the Quran. The evidence I use to confirm that is:

1. *Hadith*
2. Very clear discriminating knowledge that is not *Wahmu* (I call the inferential knowledge that has accepted the principles established by eminent men and religions of the world).
3. If you are not Muslims and if you belong to other religion or if you go on the basis of discriminating knowledge you can give proof to

your contention by way of any discipline on the basis of principles accepted by modern science.

4. We shall send your book and my book which challenges your contention to all the universities and philosophical geniuses through the intervention of our government. The government can obtain their individual views and refer it to a court of eminent judges, who can go through them meticulously and give a judgment. We shall accept this judgment whole-heartedly.
5. The two parties involved can explain matters through a District Secretary, sign an agreement and initiate action. If you accept the conditions or if you want to make alterations and modifications in the conditions, or if you want to introduce other conditions you can discuss with me and come to a decision.

# HOW TO OBTAIN PROOF?

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If we have to find out the truth regarding a matter and to establish it to the others there are only two ways of doing it. One is establishing it through an obvious principle. The next is to establish it through the principle of inference. These two methods have been employed by human beings right from the inception. It is by employing these methods that materialists like Karl Marx and Lenin and the idealists like the religionists established their principles. This finding is the result of my 35 years of intensive research. The Islam that I have found has established a preliminary class of discourse called *Shariah* combining these two philosophies, and *Tariqat* and *Haqiqat* that go beyond these philosophies at a higher stage.

We shall explain certain matters here employing the principles of obviousness and inference as recognized by *Shriah* and the *Ulamas* and also materialism, idealism and the principles of oneness and dualism.

# WHAT IS THE PRINCIPLE OF OBVIOUSNESS?

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This encapsulates all phenomena that are captured by the media of one's senses. In order to prove something and to accept something, that particular individual should be able to experience something through the perceptions of his five senses. He should realize that this is what is called as materialism. This is the basis of the philosophy of people like Karl Marx and Lenin. Islam has allowed this within certain restrictions. Statements of Karl Marx and Lenin go beyond Islam and all parameters specified by it and that can produce certain evil outcomes. However, the controls imposed by even other non-Islamic religions on the principle of obviousness is to be welcomed. However, the religions have become ineffective as the *Ulamas* have cast to the winds all religions restrictions and stipulations. Considering the principle of obviousness as final and conclusive conflicts with discriminating knowledge. Our senses might depict good things as evil and we might perceive evil thing as good. This is the everyday experience of all human beings. That is the natural way in which our senses function. When we see a man who is 6 feet tall a mile away cannot be the same as we see him in front of us. The microscope shows us things that we cannot see with our naked eye. What is our inference from this? Our senses have certain constraints. There is a certain distance to which our eyes can see. The eye cannot see beyond this and it cannot even see things within a certain minimum distance clearly. Even the other senses are similar to this. Therefore the principle of obviousness cannot be considered as real evidence. Some people ask, "Show me God; and show Heaven and Hell." In point of fact these are stupid questions. As these matters are all extra-sensory, religions of the world state that we have to form an idea about them through our inferential knowledge. We cannot argue that it is mere superstition. A man with unfocussed and splintered knowledge pose

these questions. Islam gives very clear explanations even to these questions and removes the veil of ignorance.

A few religions of the world have been brought into existence only recently and some have a very long history with associated cultures and traditions. The founders of these religions have been relatively wise and experienced. They came to the conclusion that there is a God and realised that the principle of obviousness had its flaws and the correct principle is that of inference. No one can say that this conclusion is wrong. They inferred certain things by considering other things that were existent. They formulated principles and philosophies such as oneness, dualism, materialism, idealism, the theory of evolution and relativity. Allah and *Rasool* have found out the flaws in such theology, and the principles of obviousness and inference and given to the people a path with a clear exposition of theory and practice. The word *Deenul Islam* embodies all detailed aspects of this path. In short, it can be described as a path of peace and tranquility. We shall elaborate on this theme later on. Modern science has not accepted the principle of obviousness and materialism. Science is only a stepping stone to Islam. It is my hope that science will soon accept the theory and practice of Islam as knowledge-based.

# WHAT IS THE PRINCIPLE OF INFERENCE?

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It is the knowledge gained by inference on the basis of realities in man's own experience. It is guessing what cannot be seen on the basis of what is existent. This circle is the last parameter of discriminating knowledge. That is the truth acknowledged by modern science. This is the point at which Islam begins. Islam calls this *Mabribathul Abbal*. When the whole universe is perceived and analyzed in a subtle and intricate manner, the existence of an indefinable, but very knowledgeable and omnipotent entity can be inferred. However, the only controversial point is whether this entity that has such knowledge and power is one or many? This is what is called oneness or dualism. Islam even at the outset of the principle of inference has put in place restrictions that forbid the entry of such perplexities into Islam.

Islam doesn't consider the theory of inference as holistic. Islam has given the world a clear principle. Though the world religions have recognized the theory of inference, why should Islam put forward another principle? There is an intricacy here. Every human being infers things on the basis of his own experiences. When one man perceives a plant as such, another who is consumed with love may perceive it as his lover. This depends on the nature of the knowledge of the person concerned. The senses are the tools of perception and they are not knowledge themselves. The experience of a man depends on his level of knowledge. The experience of two people regarding a single scenario may differ. Therefore it cannot be judged that one single person's or group's experience and hence their inference is correct. Some people state that neither what you see is not the truth, nor what you hear; but what you inquire into and find out is the truth. What they really mean is the adherence to the principle of inference. Only the truth that agrees

with our own premise will fit into our inference. We cannot say that it is the conclusive truth. Though Islam has accepted this principle of inference, it has given two criteria to confirm it on the basis of truth. They are referred to as *Mankool* and *Mahkool*. One is the inferential knowledge proper and the other (*Suruthi*) is the aspect that confirms the judgement of inferential knowledge and deals with the higher stages of knowledge. Inference must not violate the parameters of human knowledge. If not the inferential knowledge will be of no use. If an object or entity is to sustain itself, it shouldn't have anything with it that will react with it. This is the truthful conclusion of human knowledge. That is why the people of the whole world have accepted it as a philosophy. Trying to infer and establish a thing according to our own whims and fancies is ignorance. Those who delve into an analysis of religions must know the correct philosophies first. They have to establish facts through inference on the basis of accepted philosophies. What confirms the conclusion of inferential knowledge on the basis of philosophical explanations is *Mahkool* or the evidence of Quran (*Jalsalathul Jars*) and *Hadith* (*Jalsalathul Feel*). That is why God proclaims that conclusive evidence and judgement is the judgement of the Holy Quran. The *Muhkamu* of Quran or the *Ayat* do not conflict discriminating knowledge in any way. Quran has another name. It is *Furqan*. The meaning is to distinguish and explain. Therefore the Quran is in complete accordance with discriminating knowledge that has no veils.

The modern world is consumed with materialism or idealism. Though it is difficult to delve into them in detail, I shall try to give the basics.

## Materialism

The basis of this philosophy is that what is perceived by our senses (the physical objects and other phenomena) is the truth. There is no spiritual thing beyond that. The philosophies of Karl Marks and Lenin came into existence on the basis of materialism. Though they were great men of letters, they have started their debates from the basis of idealism breaching all other philosophies. An object cannot be an object or appear if the unity of opposites is not inherent in it. This is the philosophy. This philosophy is appropriate not only to the object but also to its attribute. Even a minute object is a cluster of several millions of atoms. There should be a power that makes it possible for these millions of atoms to get together and make this permanent cluster that makes this object. If not even an atom will not exist. We do not perceive this power with our senses. We see the object that has been brought to existence by this force or power. We call this an object. If we knew the philosophy that there is no object without the unity of opposites we could understand that

an object is only the manifestation of our thought. Thought and object do not precede each other; an unidentifiable thing appears with the difference of physical and intricate, in fact they are one and we perceive it through our senses as an object. When the materialist says that matter is paramount, does he forget himself, his life and the feeling “I”? Or would he have perceived things with that feeling of “I”? This “I”, does it belong to materialism or idealism? It is one’s knowledge that feels the ‘I’ and not one’s physical body. Knowledge is subtle. The body is in one’s knowledge, and knowledge is not in one’s body. If we understand that it is the imagination that was deep in one’s knowledge (subtle and intricate) that appears as a physical object through the senses, then there is no problem. That the knowledge cannot function without the body is ignorance. It is knowledge that shows the body as a physical object. What we refer to as physics and intricacy is nothing but ignorance enveloped in sensory knowledge. What exists is only knowledge. If the thought produced by knowledge is firm, only the thought appears or manifests itself as the physical object. The *Arif* are aware of this. Those who are experts in the arts of mesmerism, hypnotism and *Waseelah* may understand the truth. The details regarding dreams are sufficient to serve as evidence. Thought and the object are the same and not different. Intricacy and physics are the two sides of the same truth. The human senses do not acknowledge anything that doesn’t have two conflicting natures. As *Wujud* doesn’t have any conflicting opposite aspects, its analysis is prohibited and it is stated that it is beyond discriminatory knowledge. The reason is that it cannot be perceived through the medium of our senses.

Another subtlety! We who perceive an object can do so only in relation to time and space. Place is bounded in space. We cannot see an object if there is no space between us. We see the space first and then only the object. However our ignorance doesn’t have the remembrance that we perceived the space as well. Even if we remember that, we do so only after seeing the object. When we point out something to a person in the dark and ask him to describe it he cannot do it. Why? There is no light to enable him to see it. However he will be able to do it during the day time. Why? With the help of light he found the space and the object. He saw the object and the light together. However his attention was focused on the object and not on the light. This is a perplexity. A person’s sight has a speed. On this basis light comes first and the object comes next. If one says that he realised light with the help of the object, then the object comes first and light next. The question whether life comes first and body next is similar to this. They are scattered thoughts that result from the lack of focusing with the help of philosophical truths.

When we analyze all these, it appears that materialists enunciated this principle with a view to attaining their own objectives. They tried to use their knowledge and achieve success in mundane affairs. Another blunder is to equalize all creation (human beings). This is something that can never be achieved. One creation is by no means similar to another. There will be at least an atom of difference between two human beings. Otherwise, there cannot be any creation or destruction. It cannot be creation. To attempt to equalize all in all matters is contrary to nature and knowledge. There can be equalization in certain matters. Materialism is the cause of modern human knowledge and practices which go against nature. Some people refer to them as atheists. This is not correct. I think they do not have any idea about atheism. Atheism is the standpoint of people who try to find out the truth. If it is explained there won't be any atheism. Atheism is at the point of the furthestmost boundary of knowledge. However, it is also the result of perplexity. Materialism is the threshold of knowledge, but it is also mixed perplexity and confusion.

When we look at idealism, it also misleads people. This has led to the differences, hatred and manifold religious issues although the people of the world are the descendants of the same parents and belong to the same family though they have undergone natural increase. The philosophies of oneness and dualism are part of this. The sundry religions created by man are part of this. The evil consequences of this are manifold. There is no space here to deal with them all. This idealism is spread by people who act on account of the *Riyah*, by others who want to indulge in worldly pleasures and by those who want to use religion as a mask and a shield to attain their own ends. It is not wrong to say that capitalism came into existence as an after-effect of this idealism. Though those took the initiative had a certain amount of goodwill, I know through my own experience that it has put shackles on the development of modern knowledge and has become an impediment.

Except the exalted servants of God, all the others are enslaved in the respective religious laws. Though these laws violate one's natural conscience, the majority of people do not mind it. However, the Islam that I know of is different from all other policies and principles of the world. The quintessence of Islam establishes a natural truth which has not been explained in detail by any of the free thinkers of the world. This quintessence is "*La Ilaha Illallah.*" It embodies all the details of principle and practice of Islam.

The real meaning of this is that there is no *Ilah* that is separate from Allah. The term *Ilah* is a Common Noun that includes all the physical,

intricate creations and *Rabb* that created all of them. Accordingly, the fact that there is no *Abd* and *Rabb* apart from Allah; or Allah is the only *Ilah*; or all *Ilahs* are Allah is established. Though it is expressed in many phrases, the truth that is to be understood is the same. We do not need any grammatical or literary knowledge to analyse this. This has been stated before illiterate people by the *Nabis*. They have explained the meaning of this *Kalimah* to all the people. This is very clear to the people of the world even today. However, the majority of the people then and now have refused to accept this meaning. Since the *Kalimah* and its truth are distorted now, we need the knowledge of grammar and literature and other means in order to rediscover its truth.

If we look at the *Kalimah*, it becomes plain it is not materialism, idealism, dualism. Though it appears that the *Kalimah* accommodates any of these philosophies from a particular angle, in point of fact the truth of the *Kalimah* is entirely different. It is *Wahmu* which brings about the confusion that the *Kalimah* is in accordance with any of these principles and philosophies. When it says *La Ilaha* it means there is no *Ilah*. The word *Ilah* embodies all the physical, intricate creations and the ultra-subtle *Rabb* and the negative word “*La*” refutes all physical, intricate, causative objects emphatically. At the same time it establishes and celebrates only Allah. We knew about Allah through our inferences, but the *Kalimah* establishes it through the obvious principle. It confirms that all the *Ilahs* are Allah. That is, it establishes that all physical objects that we perceive through our senses, the subtle and intricate objects (*Malak, Jinn*) known through inference and the causative agent (*Rabb*) are all Allah. And Islam has imposed a limitation on this. Islam allows calling everything together as Allah. At the same time Islam has placed the restriction that no individual physical intricate object or no creation for that matter be called or known by the name of Allah. This will serve to stimulate our thought process. Then “*Illallah*” (or apart from Allah) means that Allah is the physical and intricate factors. Here there is no room for oneness and dualism. The word “Allah” doesn’t specify or separate singularity, plurality, space, time, or individual, physical, intricate factors. To explain this more easily I shall give you a subtle example.

The term “*La Ilaha*” explains the truth that there is nothing. As *Ilah* embodies everything (as it is a Common Noun), the meaning is “nothing”. If it is nothing, then nothing where? There is no space. So there is no such question. Nothing when? Since time is also bound in this “nothing” there is no room for such question as well. Fine. Then how can ‘I’ who is nowhere at anytime pronounce the phrase “*La Ilaha*”? Doesn’t it stimulate one’s thought? When I am here, what is the meaning of the utterance ‘nothing’?

We cannot understand this without establishing parameters to our knowledge. As it was mentioned in my previous books, if we direct our knowledge, by controlling our senses to a certain extent by the same knowledge, up, down, in front, behind, left and right at the speed of several times the speed of light and go beyond everything, then what remains is an abyss or total emptiness. We cannot describe it as a vacuum, light or darkness. Since there is nothing to be compared or considered in relativity, human knowledge doesn't go beyond this point. This point is the furthestmost boundary of our discriminating knowledge. We said "*La Ilaha*" from within this circle. However, it appears to be a lie. How? We said so from within the limitation of our knowledge. We said this while we felt that "I" is something existing. If that utterance "nothing" is true, then it can be said by only someone who is capable of being even when there is nothing. Those that do not exist, how can they say anything? This is the point called *Rububiyath* in Islam. The undeniable evidence to establish this truth is Quranic *Surah 57:3*. The meaning of this is that He is the beginning and the end; He is the visible and the invisible and He is omniscient. One who understands this *Ayah* correctly will not be drawn into the hair-splitting arguments of the people of the world. He doesn't need their principles.

# THE QUESTION POSED BY HUMAN KNOWLEDGE

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Is the Quran's contention the truth? Does the Quran conflict with discriminating knowledge? Does it comply with common sense? Some people say that the scripture is beyond discriminating knowledge. Is it correct? The scriptures say that the ultimate principle is the Quran. Is it something that we can believe? Let's now see the Quran's responses to the above questions.

## **Quran's response and explanations:**

Let's take the Quranic *Ayah* 57:3. I have already explained the following: Five things are given in this *Ayah*, namely the beginning, end, appearance, disappearance and knowledge. These are all God's attributes and it is He that is concealed in the apparent creation He is as He has been always. He is universal and he appears in Himself for Himself. The quintessence of what I have explained is that there is nothing save the basic entity or *Wujud* and its properties (*Shifath, Asma*). The essence is that all the *Ilahs* are He Himself. This is the explanation given by the Quran. However, this is not accepted by educated men with so many degrees. Why is this? The reason is that they have not understood what the creation is.

The majority of the people consider themselves great when they are engulfed in *Wahmu*. This *Wahmu* violates principles that have been acknowledged by learned men. That is why they repudiate the Quran. Let's think about this. If an object is to be sustainable without facing destruction, then it cannot co-exist with any other object which can react with it and create a conflict. This is the ultimate judgement of human knowledge. This principle has been acknowledged by theists, atheists, scientists and

all the other great men unanimously. Accordingly, what is existent must be single and unique. How can its attributes be separate from it? Isn't it a basic principle that the attribute cannot be separate from the object? On this basis, if what is existent (appearance) (*Labir*) is visible, (and its property is *Shifath*) then what is concealed in it is *Wujud* or *Thaath* (the object or entity). Why? It is a basic principle that the object cannot be realised without its attributes. Therefore, as the object is concealed, (*Baatin*) and the attribute is visible (*Labir*), it is clear that the whole universe is the attribute and Allah is the invisible entity.

Therefore, can discriminating knowledge repudiate the truth of Quran that what is existent appears as *Labir* and *Baatin*? Can knowledge refute the fact of oneness which is not even bound by the number 1. Can knowledge refute the fact that what is the beginning and end of creation appears in the *Surath* of creation? Similarly, by having the basic principles we have provided, if you analyze the Quran and the *Hadith*, you can realise that the Quran complies with your clear knowledge. Quran has another name called *Furqan* which means distinguishing and informing. The thing that separates and informs is discriminating knowledge. That is the qualified judge. That is the final authority and conclusive evidence. What do we deduce from this? Whoever repudiates and conceals the truth of the Quran has no claim to be a human being. This is the judgement of principled knowledge and the scripture.

Let's make a circle on a piece of paper to denote the borderline of our knowledge. Let's consider the area beyond this line as nothingness. This nothingness may even extend inside the circle. In point of fact we have made a circle in that borderless nothingness. Even our knowledge circle is inside a borderless nothingness. Make any number of points within this circle. Consider that these points denote the universe. We have no idea of time and space about this nothingness. This pure nothingness is *Wujud* or *Thaath*. Since it is beyond our knowledge, we call it nothingness. However, in point of fact, it is not nothingness. This will not be bound by the number 1. We have to know this by inference. This *Wujud* is permanent, sustainable and without any needs as *Samad*. We call it as object, source, *Thaath*, *Wujud* and *Haq*. Its arbitrary name is "Allah". Allah who is within the nothingness of our knowledge circle has the authority over the universe within our knowledge circle (creation, protection and destruction). We, who are within the circle, call it *Rabb*. *Rabb* means the Lord or Master or the one who has real authority. Allah means something within this circle and beyond it (Beyond all definitions).

This Allah or *Rabb* or the basic entity cannot separate itself from its attribute (*Shifah, Asma*). Though in our ignorance we think that the object and its attributes are different, what is denoted by them are the same. We know the principle that the object and its traits are inseparable. We shouldn't forget that this is the judgement given by clear knowledge and the scripture. This *Wujud* has indefinite, eternal life and power over everything. It is better to remember the scriptural details (attributes) given to us about God.

Now let's look at the universe within our knowledge circle. All the creatures in this universe have self-consciousness. Even every atom has got this feeling of "I". All dynamic and static substances have this feeling. These creatures or objects didn't create themselves.

The *Wujud* which we earlier believed as nothingness is existent, knowledgeable, alive and sensitive. Every atom in the objects and creatures of the universe has a life and self-consciousness. Whose attributes are these? Can we say they belong to creation? Can we say the creation is separate from *Wujud*? Can we say that God gave portions of his life to creations? Can we say that God created the creatures as the potter created pots and pans? Can this self-consciousness of these atoms be that of *Wujud*? Or can it be that of some other entity? Can we say that something else that is apart from *Wujud* has intruded in our knowledge circle? Is this self-consciousness one or different? Though we can say that since everything is *Wujud* or God, it must be His attributes, it is not that easy to acknowledge. We see objectively that each and every creation feels separately and thinks differently in contradictory ways.

Our Islam and our scripture assert *La Ilaha Illallah*. It states that what is existent is only Him and none other than Him. This is the revolutionary, basic slogan of Islam. 90% of the people of the world have not acknowledged it. Erudite men of the world have not analysed it and their knowledge hasn't accepted it.

However the knowledge that accepts the contention that an object cannot be separated from its attributes is prepared to acknowledge the *Kalimah*. The *Wujud* or *Haq* which appeared as nothingness and which is not captured within our knowledge continues in its own state while in its knowledge appear as its *Shifah* and *Asma*. What is concealed and what can only be inferred by knowledge is *Wujud*. The principle asserts that the attribute (*Asma* or manifestation) can change or disappear. What is inside and outside the circle (the beginning and end of all creations) is *Wujud*. The attribute of

this *Wujud* is the universe that is within our knowledge circle. Now Quranic *Ayah* 57:3 establishes the principle, and the principle supported by knowledge establishes the *Ayah*. So knowledge and Quran comply with each other and we need no further judgement. Therefore, the Quran is the principle that is final and conclusive.

We shouldn't forget that what we have stated before is this real judgement of the discriminating knowledge of people who have accepted the principles, and also of the Quran and *Hadith*. Why does our knowledge now reject this judgement? There are many reasons for this. I shall explain one. *Kaleemathuth Tayyibah* will explain what I haven't.

We don't have the ability or the capacity to grasp the truth revealed by the *Kalimah* that there is nothing apart from Allah or what is existent is Him alone. We believe that our knowledge is the discriminating knowledge whereas in point of fact it is not so. It is whim, whit inclination, illusion, *Huroor* and *Wahmu*. This knowledge is not knowledge that is throbbing with life. It is a fake knowledge. A false belief is at the bottom of this knowledge. This false belief is *Ananiyath*. This is the belief that I am separate from the real *Wujud*. This faith is nothing but pure falsehood. In spite of the explanations of philosophical knowledge and the scriptures, it has forgotten all that and is engulfed in falsehood. The evil and harsh consequences are manifold. This faith is nothing but *Shirk*. What is the meaning of the assertion that this is unforgiveable? As long as this belief is not destroyed, man cannot hope for any salvation or union with God. This is the secret of permanent hell. Now we come to the point.

Can man who is inside the circle of knowledge we have indicated say that there is no *Ilah* apart from Allah? No, he can't; but still for all he says so. This assertion comes from the tongue and not from his heart. The person who has recited it with his tongue is legally allowed to be a Muslim, he is not a *Mumin*. A person who has mouthed those words must acknowledge it in his heart. Then only he becomes a *Mumin*. When he become aware that none other than *Wujud* that feels "I", he comes to a state where he realize that all along I have been in the belief that I am not other than Allah and even bereft of this reminiscence. His name is now *Abd*. What this *Abd* is (at this point) pointed to the body and its knowledge. The life (knowledge) that is active in the *Abd* now is called *Rabb*. Whatever is manifested as the act of this slave is actually the act of *Rabb*. You ask, in that case *Abd* is separate from *Rabb*. No. *Abd* means the *Malhar*. It is not an object. It is *Huroor* (illusion) that sees it as an object.

*Abd* is the body or *Labir* (what appears). The life of *Abd* is *Baatin* what was before *Abd*, after *Abd*, during *Abd* and the *Rabb* of *Abd* is life (or knowledge). The knowledge of the body which was there earlier now believes itself as *Rabb*. What happened here is a revolution in knowledge. The impulsive inclination which was there is now no more; it has become a clear knowledge without any veils of ignorance. I am not giving you an idealistic explanation. Be patient. You will understand it soon. Though the life and body appear to be separate, in point of fact, they are not so. *Rabb* is self-sufficient. It has no form. *Abd* which consists of the whole universe has a form. The body of *Rabb* (*Labir*) is the whole universe and the *Rabb* we are unable to see and searching for is the invisible life of the universe. We do not see it. The names of this *Rabb* are legion. One of them is *Noor*. *Noor* means knowledge. This is fulfilling knowledge. This knowledge knows everything inherent in it; it knows generally and specifically itself and what is not itself and the process is a continuous one. This knowledge, according to its own laws bears the name *Rabb* at one stage and the name *Abd* at another stage; and is *Labir* at one stage and *Baatin* at another. It is acquiring knowledge individually and collectively at the same time. There is no opposite or counterforce to this knowledge. Its *Iratha* (affinity) will not be checked. The name of this stage is *Rabb*. The borderline for this knowledge is itself. It is the only existing entity. There is another state for this knowledge which we are not in a position to state. Now its name is Allah. What else can be with Him, that is separate from Him? Nothing. It is with this intention of making dying bodies rejuvenate with the *Kalimah*, *La Ilaha Illallah*, Allah or *Rahman* (the Merciful) sent 124,000 *Nabis* and the scriptures. He gave the discriminating knowledge as part of the graceful mercies. The quintessence of the *Kalimah*—There is no other entity other than Allah; what is existent is He Himself.

One of the names that we mentioned is *Tawheed*. This is wisdom and oneness of being. The responsibility of scriptures, *Rasools* and the exalted servants of God is to explain this. The name of this wholeness of deep wisdom is *Ekeen*, *Iman* or faith. This is the essence of union with God or *Liga*. This is the middle section of the complete wisdom given in Islam that can be understood by all the people. Further explanation should be prohibited. This final stage is one that is related to experience. If a man doesn't understand this middle section, then he cannot understand the real meaning of the truth explained by the words *Abd* and *Rabb*. The wisdom that is to be explained by the *Kalimah* is to be preached to all at all times. There are many evidences that support this. However, there are no such evidences for the loftier stages of this wisdom. Only experience can provide such evidence.

We shall deal with only what is relevant to us here. I have already laid a condition that according to the Quranic explanations the meaning of a *Muhkamu* sentence must be devised according to four principles. We can speak only within the confines of this basic law. Those who wish to delve further into this matter must go in search of the exalted servants of God and pay heed to their advice. If you look at the *Kalimah* from the point of view of *Ifarathunnas*, it is quite obvious that there is no other entity apart from Allah. However, the man who says that there is no other Ilah finds that he along with other creations are there. Therefore he deduces from the principle of meaning or *Thalathunnas* that the *Ilah* that is existent (the whole universe) is not separate from Allah and Allah is not separate from it. This is the threshold of Islam. This is the meaning that is expressed by the *Kalimah*. The child who is 10 years old (who embrace Islam) learns the five attributes of Allah through the *Kalimah* which are established by it. He learns *Labir* and *Baatin*. Similarly he learns gradually that if there is no other entity other than Him, then all the visible physical creations and the invisible, subtle things are Him. He learns that all that appear and disappear are his names, that the energy generated from them is his *Shifath* and the *Wujud* which is inseparable from it is the beginning, the end and the all-pervading, all knowing permanent thing. There is no doubt that such a child brought up in this tradition will lead a life that is meaningful to himself and others and causing no harm to anyone. As this matter is not easy to grasp by the human mind, it is Allah *Rasool's* responsibility to explain this.

Human knowledge doesn't function in a field where there are no conflicts and contradictions. So *Rabb* has explained matters on the basis of contradictory things.

Confining things in forms and formless things is the same approach. It is *Kufr* to accept only one thing and it is the threshold of *Iman* to accept both. One that believes that Allah has only appearance; he was *Baatin* previously and now has become *Labir* is a *Kafir*. There are many offences involved here. One who repudiates *Baatin* and accepts only *Labir* repudiates the Quran. One who disbelieves the Quran is a *Kafir*. Similarly, anyone that refutes *Labir* and accepts only *Baatin* is also a *Kafir*. The one who acknowledges both *Labir* and *Baatin* is a *Mumin* who has accepted the Quran. It is by combining these two attributes of the physical *Abd* and the subtle *Rabb* that the *Shariah Hurbulbarayili* of Islam has been formulated. Why has Allah imposed such restrictions in the *Shariah*?

The human knowledge cannot take a Quantum leap and achieve fulfillment. It has to attain this stage gradually. Our knowledge is a creation in a state of incompleteness. Created knowledge is in flux. Knowledge must be focused properly in order to enable it to develop. We know that the bullet is propelled by wind and reaches its target. To focus and provide the impetus the part of the gun where the wind is expelled is devised properly. Similarly, in the early stages of Islam there are some precise controls and philosophical truths that are employed to focus human knowledge in order to be engulfed in the truth. This is not some blind faith or imposition. The obligatory and compulsory duties like prayers and worship in Islam indicate such controls which are necessary. The real objective of these controls is to create a focussed thought process (*Iklas*) and to give training to this mind (knowledge) to take the path to be engulfed in the truth. This is devotion or *Shariah*. This is the threshold for the human race and not the ultimate state of knowledge. This initial state discards singularity, plurality, materialism and idealism and accepts an approach which is peculiar to itself. If man understands this initial stage of Islam called *Shariah* on the basis of real philosophical approach, he can live without going at a tangent. Then he will not need any unnecessary debates.

If we look at the adherents of singleness, dualism, idealism and materialism that we have mentioned earlier, I shall call them as distortionists. These people have distorted the truth in order to achieve their own ends using religion and other complicated principles as the shield. Only the natural religion that conforms to the principles that the exalted servants of God had taken remain alive and lively. All the other religions are full of persons who are wolves in sheep's clothing. Religion has become a movement of insane impulse and violence.

Islam need not say that there is a God. It is the natural belief of all living beings. 124,000 *Nabis* and 4 scriptures are not necessary to explain this to a human being. What Islam says is that there is no other entity apart from Allah. The *Arifs* name it as *Wahthathul Wujud*. The meaning that an ordinary human being ascribed to the statement "whichever is there is Allah" is that what is pointed out is Allah. The *Arifin* gave the name of *Wahthathussubuth* to this principle. Both these things are the same. This doesn't get registered in our mind easily. Man comes under the control of the senses. Since he perceives so many things with his senses, he thinks whatever is there, it is Allah. Though he believes so, he is unable to say or realise that he is also Allah. There are many reasons for this. If we don't remove these causes, then the truth will never be realised. These reasons will not get registered in the human mind easily. That is why Islam holds the *Wahthathussubooth* as

the beginning. Man tries to achieve his natural self-state in this first grade through many training exercises. He approaches the truth gradually. Some people have a cursory glance at Islam and decide that it is the same as the dualism of Hindus. It is not correct. Even the majority of the *Moukvis* of today state that devotion means dualism and that is similar to Islam. This is not the principle of Islam. It is the belief of a section of the Hindus.

The principle of the *Mumin* is there is no other entity apart from Allah. The objective of His *Ibadah* (*Amals*) is to make him realise that principle in his experience. They do not have duality or singularity. In their acts at the outset there may be singularity or pluralism, but not in principle. When it is said that only Allah is there, he will not be deceived that he is only one. He knows that Allah is not restricted in the number 1. He can accept that *Rabb* is one. You may ask me if *Rabb* and Allah are separate entities. No. *Rabb* is a name of a Noun given to a *Marthaba* of Allah. Human knowledge can realise *Rabb* by the principle of obviousness or the principle of inference and at least to a certain extent by discriminating knowledge. But the state that is indicated by the word Allah is not so. This state belongs only to His knowledge. It will not be captured in the knowledge of creation. Your knowledge demands to know if still for all they are separate. It is not two or one. What is existent is oneness. There is no number for that. It is in that state without change or destruction as Allah, *Rabb* and *Abd*. There is no before or after or singularity or plurality in this. There is no unity or separation what is existent is He. It's centre nor its infiniteness will not be captured in human knowledge. No one can capture this truth unless he understands that what is existent is the present time only.

Man can theoretically prove that *Haq* or *Wujud* exists alone without a pair, equal or comparison. It can be proved even by the principle of obviousness. However, the existence of *Haq* can only be proved by inference. The assertion that *Haq* or *Wujud* is one is only linguistic tradition and not restriction in number. It must be understood very clearly that Islam is alone in this respect and is opposed to *Saiva Sidhdhanda*, or dualism or *Visittadhvaitam*.

When we say *Insan* or human being, we combine life and body. This man has no form with respect to his life and has a form with respect to his (physical) body. When we say physical, it is mere perplexity on account of our sensory perceptions or mere *Surath*. When the body is *Labir* (visible) and the life is *Baatin* (invisible) we combine both states and calls it *Insan*. This man's physical body or *Labir* can be proved by the principle of obviousness. The invisible life (*Baatin*) can be proved by the principle of inference. Similarly,

if we consider the name *Rabb*, we can process that the whole universe is his physical body through our obvious knowledge. We can establish by the principle of inference that *Rabb* is not inseparable from that body and it is invisible (*Baatin*). No other religion has this unique greatness as Islam in this respect. There won't be any need to refute this truth if we understand that physical and intricate attributes are inseparable from each other and they are the result of the perplexity (*Huroor*) caused by our senses.

Other religions and principles have concluded that God can be inferred but cannot be proved through any principle of obviousness. Islam holds that it can be done by both methods, and furthermore even the concept of oneness can be established employing the same methods. It further states that it can be done in theory and practice. If we consider the states of ice and water we can understand this. It is everyone's compulsory duty (*Farl*) to understand such blessed, clear and natural principle of Islam. There is no guarantee for success unless we understand *Iman* along the above lines. No *Amal* that is functional on the basis of refuting the truth of the Quran and *Hadith* will be effective.

**Surah 47:8**

*The unbelievers shall be consigned to perdition. He will bring their deeds to nothing.*

**Surah 47:9**

*That is because they have opposed his revelations. So He will frustrate their works.*

**Surah 18:105**

*Those that disbelieve the revelations of their Lord and deny that they will ever meet Him. Vain are their works. On the day of resurrection we shall not give any weight to them.*

If we consider modern science and Islam on a comparative basis we can observe an agreement and a contradiction. Science has reaped surprising achievements in the world on the basis of the theories of gravity and relativity. Islam has acknowledged in its *Shariah* that the dynamics of the world is the truth of the theory of relativity. The principles of positive and negative directives are given to us on the basis of the theory of relativity. The conceptual principle of *Kalimah* is that everything is Allah. The *Mumin* who is at the initial state who has accepted the *Thalalathunnas* (the manifest physical form is also Allah) adherent of the principle of *Subudhu* acknowledges the theory of relativity. He is also a creation. This creation

who has accepted the theory of relativity when he carries out his religious duties consciously, there is a change in his knowledge. At the final stages this change leads him to believe that even the theory of relativity is an illusion (*Huroor*). He also learns that since the theory of relativity is that of creation, the *Haq* (truth) of *Tawheed* is just the opposite. He learns that God's activities are beyond the rules and principles promulgated by man and they are indeed beyond the reason of cause and effect. He gained this knowledge from the sentence *La Ilaha*. What gave him clarity is the word *Illallah*.

The quintessence of this matter is that Islam germinates from the seed of the theory of relativity and at the final stages (*Haqiqat*) it makes us realise that everything is an illusion and propels us towards the goal of union with God. It consumes man (His knowledge) who was imbued in the theory of relativity into God's knowledge. This is *Tawheed*. This is wisdom. The aim of the *Kalimah* is to make man live a meaningful life where such knowledge and the theory of relativity are combined. If someone doesn't understand this, he is indeed at a very low level of human knowledge. One who understands and acknowledges this is a true *Mumin* and a Muslim. Since he is also a creation, his knowledge lacks absolute clarity. Since God is diametrically opposed to creation, it is only God who has clear knowledge. It doesn't mean that the creation has become transformed into the creator. This is perplexity. What we realise from this is that the *Kalimah* has made it possible by the statement *La Ilaha Illallah* to attain a very lofty state in one's own experience that has not been clearly revealed by the people and religions of the world. It is only Islam that has germinated in the basis of such knowledge, *Iman* and faith. This single evidence is enough to establish the holistic nature of Islam. The *Amals* give practical training to attain this wholeness. Islam is the only religion that is the beginning and the end. Its principle is oneness of being. Only the approaches of this principle have undergone modifications during the passage of time.

If what is existent is *Wujud*, the knowledge which is its attribute is single. As the attribute and the object are one and the same, though we describe knowledge as object or attribute according to our needs, what is existent is infinite wholeness. The creation cannot know the stages (*Marthaba*) of this knowledge. The knowledge gained by education and theoretical expositions is nothing in this matter. Only experience can help in this regard to a certain extent. That experience belongs to Allah and not to creation. According to our inferential knowledge, we can categorize God's knowledge into eight stages. The name of this total knowledge is *Wijithan*. One of its stages is *Noor*. An accomplished, complete human being can feel it and know it. It

is the middle stage of Islam. It is the ultimate borderline of our knowledge circle. We can say that it is also the beginning. A stage that is lower is *Akhl*. Insight or intelligence is still lower. This is what is called discriminating knowledge or inferential knowledge. This is where science and Islam begin. *Wahmu* is even below this. *Jinn*, human being and animal are combined in his *Wahmu*. Even below this is the knowledge of plants and reptiles and that of minerals like sand and stone. We can call it even instinct. Even here there are two divisions. A creature is created in some stage of *Wijithan*. *Insan* is the representative (*Kaliph*) who has got these eight gradations all together. He can establish himself in any stage he wishes. In each and every stage there is the unity of opposites. In *Wijithan* or completeness there is no opposite. We have all forgotten this stage. This forgetfulness is our undoing (*Shaitan*). The *Kalimah* is a revolutionary slogan and Islam is the path to abolish this forgetfulness and establish us in our self-state. We wish you success.

# IS DUALISM THE PRINCIPLE OF ISLAM?

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Is the principle of *Deenul Islam* acknowledged by Allah *Rasool* is dualism (*Shirk*) or *Adbwaidham*, or the *Tawheed*? Many men of letters have analyzed this matter in various ways and the majority of them have expressed the opinion that it is dualism. People like *Vivekananda* have said that a religion which has the body as Islam and the wisdom of scriptures as its brain can provide guidance to man and Islam has the principle of dualism. The statement is totally contradictory to the truth. We cannot hold that the people with such a view are inferior in knowledge. They have stated this by reading ordinary books which have been written on behalf of the *Shariah* of Islam. Therefore, I'm not blaming them. I blame those authors who wrote the books that they have analyzed. *Vivekananda* stated that the brain of wisdom and the body of Islam can be a scripture, and this scripture can guide people. It's quite surprising that there wasn't a single *Mumin* or Muslim who could have provided him the details that the scripture specified by him was none other than Islam. This reveals the very shallow religious faith of the Muslims.

Some others have even stated that Islam is only a racist party and not a religion that has the capacity to lead people. The reason for such perplexities is that many of the big shots in the Islamic community have never analyzed or understood Islam and were trying to provide explanations for Islam according to their book knowledge and what they have gathered from others. Great thinkers like Ingersoll and William Moore became the sworn enemies of Islam as a consequence of books of policy explanations in Islam. As far as I have analyzed the only complete religion with the brain of wisdom and the body of Islam (as desired by *Vivekananda*) is *Deenul Islam*. Scripture + conclusion = *vedantha* (wisdom). The conclusion of scripture is *Furqan* which

is a mine of wisdom. The basis of *Furqan* is *Tawheed Kalimah*. This is the slogan of infinite wholeness. There is no dualism or trinity here. Islam has the pure principle of *Adhwaidham* which is not the principle of dualism.

**Surah 16:64**

***We have not revealed to you the book except that you may declare to them the truth they are disputing. It is a guide and a blessing to those who believe (It is quite certain Quran will provide a truthful conclusion to all kinds of debates).***

A few exalted servants of God (*Sufis*) have explained this to a certain extent. As this sort of education is not known to the majority of people, I wish to explain this by way of some examples.

We have never heard that anyone in this world has more than one mind. We all know that mind or knowledge is very subtle and intricate. When I see a beautiful girl through my senses, I wish to have prostitution with that girl. At the same time my knowledge warns me and advises me regarding the consequences I may reap. Therefore, my mind (knowledge) compels me to stay away from her. I am engaged in a struggle with the wrong kind of desire and I succeed. Sometimes I am defeated. Now let's think about these data.

Who is this mind or wisdom or "I" which gave me the desire? Since this desire led me to evil, let us name this mind or knowledge or me as a *Shaitan* (*Kannas*). What can we call the mind or the knowledge or me who advised about the evil consequences and asked me to give up that desire. Let's name this entity as conscience (*Lawamah*) or the scripture (or *Rabb*). This statement is assessed on the basis of the law. Now who is this mind or knowledge or "I" that extricated itself from that evil desire consequent to the advice of the conscience or *Rabb* or the scripture? Let's call him *Insan* who has accepted the command of God. This is also a judgement on the basis of law.

Now think about this. I have only one mind, one knowledge and "I" am only one. It is one entity which had all these states at the same time namely knowledge, mind or "I". I appeared to myself from one angle as my enemy the *Shaitan*, from another angle as the *Rabb*, the scripture that advised me and from another angle as the Muslim or *Mumin* who accepted the command of God and extricated myself from the evil consequences. There are no three people in me. What is not with me cannot enter my knowledge or my mind—Everything that happened in the mind such as positive directive,

negative directive, war, peace, success and defeat are all my acts. Can you deny this? Can you show me a person who has got a non-functioning mind or knowledge? What happened in this mind or knowledge? Though they appear to be diametrically opposed, contradictory and like many minds and several knowledges, the *Wujud* that existed was only the mind or the knowledge and no one can doubt this. In this occurrence what happened in the mind though one mind opposes another, that knowledge didn't function separately with a sense of dualism. So discriminating knowledge cannot deny that the one mind or the one knowledge that was existent, during its functioning worked in different stages differently.

This small detail that we have provided is very intricate. This is where we have our *Baatin* or the invisible part. We knew this through our inferential knowledge. Whereas our body is physical that is opposed to our intricate mind. The *Insan* has got these two attributes namely *Labir* and Intricacy (*Baatin*). The religion (scripture) which guides him must provide guidance by combining these two attributes. Otherwise, it will not get the name religion or scripture. That is why God has given scriptural sentences by combining subtlety called mind or knowledge with the physical or body. He has organized these *Amals*. Washing and cleaning parts of the body such as the hand and face has got a physical relationship. Believing that I am doing this to become holy (*Niyyah*) is the activity of the subtle mind or knowledge. Islam is a natural way formulated by God by combining the physical and the subtle. Its body is the external *Amal* and its life is knowledge called *Iman*.

In the mental occurrence I mentioned earlier, the basis for the three states such as *Shaitan*, *Rabb* and the *Abd* or Muslim or *Mumin*, and the one that appeared in several names was "I" or knowledge or mind and it is one (all pervading).

However, our knowledge refuses to acknowledge that God who created the world and *Shaitan* who appeared to be his enemy are the two attributes of the same entity (*Wujud*). We believe that I the *Abd* who is willingly involved in prayers and the (imaginary) God in front of me are separate. The agreement and opposition that was revealed in our mind are two states of the same *Wujud*. We know it definitely. We who have accepted subtlety do not accept this truth in the matter of the physical (*In Labir*). This is our perplexity called *Huroor* and *Wahmu*. The most important reason for that is we are perplexed that we are different in time and space in the confusion that we are bound by the control of the senses.

*Deenul Islam* at its very inception removes this ignorance or perplexity with the help of *Kaleematuth Tayyibah*. You all know that the *Kalimah* called *La Ilaha Illallah* is the basis of *Iman* in Islam. The meaning is that there is no other entity other than Allah. The *Shaitan*, *Rabb* or *Abd* that emerged from my mind is I myself. Similarly, the *Kalimah* states that there is no *Abd* or *Rabb* apart from me or Allah. The phrase “apart from me” is a clinging predicate in the *Kalimah*. The *Arifs* who have opened the doors of wisdom know this. The illiterate people will not know this.

**Surah 20:14**

***“I am Allah. There is no Ilah but Me. Serve Me, and recite your prayers in My remembrance.”***

When we consider this *Ayah* very clearly, man’s reciting the *Kalimah* with his tongue is just like the work of a tape recorder. It is God only who recites the *Kalimah* truthfully. That is why God has the name *Mumin* (faithful).

When great men like *Muhayideen Ibnu Arabi(Rali)* explained this truth. Some people with label degrees stated that it is pure Atheism. When a Muslim utters something with his tongue and infers its meaning, without his knowledge there emerges in his *Qelb* a question and the thought which impels him to find out the answer. This is the question “if there is no entity other than Allah, then who am I?” *Iman* or faith is something that provides the answer for this question. The answer to this question is that God is finding in his own experience something which is nothing but his own experience. “I was the hidden treasure and I sought to be found.” This is a *Hadith* and it is apt to be remembered here.

**Hadith:**

***Rasool stated that whose last utterance is “La Ilaha Illallah” will go to Heaven.***

***Informed by: MuathibnuJabal (Rali)  
Authority: Abu Dawood***

**Surah 2:21**

***Oh Men, serve your Lord (do Ibadah), who has created you and those who have gone before you, so that you may guard yourselves against evil.***

The word used in this *Ayah* is *Ibadah*. Most of the *Tafseers* explain the word *Ibadah* as worship. However, *Abbas(Rali)* states that the word *Ibadah* is

used in the Quran in the meaning of unifying all as one (oneness). They have stated this because *Shirk* or joining cannot be *Ibadah* and all *Ibadah* have the *Tawheed* as its taproot. If somebody states that *Mumin* is performing *Ibadah* it means that it is unifying and not differentiating (dualizing).

A Muslim recites the *Kalimah* with his mouth (the first *Farl*) and comprehends it, (the second *Farl*) and fixes it in his *Qelb* (the third *Farl*). This is the exposition of his principle. This is the activity of the mind or knowledge or intricacy. Afterwards the Muslim engages in worship and *Dhikr* as the fourth *Farl* in order to safeguard the truth that is established in his *Qelb*. He is a *Mumin* and a Muslim in his initial stages. Before he recited the *Kalimah* and understood it, he had believed that Allah was separate and the creation was separate. He was established in dualism. He has been accepted as a Muslim and a *Mumin* through the *Kalimah* as his faith, which is the result of ignorance being broken. Though there were diametrically opposed and contradictory things in his mind, he knew that all of them are the products of a single mind and a single knowledge. Similarly, he sees that the whole universe and its differences are the acts of God. He knows that all the acts of the mind which is a subtle world are the acts of one soul. He also realises that the scriptural sentences *Wallahualakullishaiyinkatheer* is the truth. As He realises that positive and negative directive and administration of Justice (*Adaalat*), was there in the mind, even in the physical world there is positive and negative directive and administration of justice called *Adaalatt* and *Wujud* is the basic reason for all this. He was accepted as a Muslim and a *Mumin* only after the singulrity, plurality, dualism, trinity and other principles have been removed with the help of the *Kalimah*. He doesn't have any principle of dualism any longer. How can dualism and trinity enter the mind of a person who knows that there is no other entity apart from Allah?

“Therefore in that case the path of *Shariah* which is referred to as *Hurbul Barayali*—isn't it the path of devotion?” You may be surprised that quite a lot of things have been stated in the Quran and *Hadith* about devotion. It is very difficult to explain easily a truth which was closed a very long time ago. However, I shall try to explain it a little. There is no devotion in a person who has recited the *Kalimah* and understood it. This devotion “forming a loving relationship with God” is a perplexity on account of the knowledge not attaining a clear state and establishing itself. Though *Rasool(Sal)* made a lot of effort for about 12 years except a few, the others couldn't understand his policy exposition. Ultimately with the directive of God they formulated worship after about 12 years. Most of the people call this the path of devotion. We have no objection with the views of such people with a lower

level of knowledge. However, *Hurbul Barayali* (the path of going closer to God using the *Amal* which are compulsory) which is established in the *Shariah* doesn't have the meaning of devotion. Its meaning is approach, discipline, practice and the path of going closer. It doesn't mean love or desire as the other religionists assert.

In order to have love, desire or devotion two things are necessary. Islam has its basic slogan which serves as its roots. It has concluded that what exists is oneness. When two things do not exist, love, desire and devotion have become irrelevant. *Nafs Ammara* have started shaking. However, since this is something that cannot be got rid of easily, the *Shariah* begins at this stage. Therefore in Islam there is no devotion like in the case of the people in the other religions. The methods that we employ are to get our ignorance cleared. We misunderstood as devotion. Devotion belongs in a principle of dualism, not in Islam which adheres to oneness. A *Kafir* or *Mushrik* has his *Ananiyath* (the faith that I am also there along with Allah) is mere imagination and it is a lie (*Shirk*). A Muslim or *Mumin* who has recited and understood the *Kalimah* realises that what exists is the only "I". And that "I" is the feeling of Allah. Since he is not a partner, pair or comparison with Allah, he considers that thinking of himself as another "I" apart from Allah is *Shirk* and it is an unforgiveable sin.

All the *Amals* performed by this Muslim or *Mumin* help to destroy the "*Ananiyath*" (oppose *Shirk*) and to establish the "I" in himself, which is being felt by God. So the advantage that a *Mumin* or Muslim derives from the *Amals* which are compulsory is destroying *Ananiyath*. This attempt is given to destroy *Ananiyath* through the *Amals* such as *Farl* and *Nabil*. A Muslim makes God as second person in his first stage called *Shariah* and as first person in his second state called *Thareeka* while God is an imagination in the third person in the case of a *Kafir* or *Mushrik*. The third stage is not relevant to us here. The *Amals* that is performed by this Muslim now are the exercises to destroy the *Ananiyath* or *Shirk* which feels that I am not Allah and I am separate from him. The reason is that what we call *Ananiyath* is something that is established deeply in human knowledge. If it is not there, all world affairs will grind to a halt. We have to destroy this gradually through many exercises. When we regard the *Amal* of a Muslim or *Mumin* from the outside, we are confused that it is devotion, but it is not the truth. *Hurbul Barayili* is *Shariah* which is used as a strategy to strengthen and clarify one's principle and establish it in one's mind (knowledge). The devotion in Islam is not something that is imaginary. The meaning of devotion in Islam is "approach".

Though the *Amal* performed by a *Mumin* at the initial stage till his policy is completely successful, appear in one's confused knowledge as dualism, it is in point of fact a strategy used to destroy dualism. Discriminating knowledge cannot develop in solitude. Whereas *Tawbeed* becomes complete in solitude. Therefore, the goal of Islam is not throwing away worldly life. It is the combination of life in *Dunya* with that of life in *Akhira*. Reciting the *Kalimah* with one's tongue is the beginning. Getting established in its experience is its end.

The *Mushrik* or *Kafir* is acting having an imaginary God in his *Qelb* which cannot be realised anywhere at any time. The objective is to become one with God or get the love of God. They strengthen the *Ananiyath* or dualism further. They cannot become fulfilled or attain final beatitude till they die or even after death. Though there are many categories among them, they can never extricate themselves from *Shirk*. This is what is called devotion. This is a strategy used by men to make them live a comparatively better and peaceful life. However, the devotion practised by a Muslim or *Mumin* is contradictory to this. Though he has understood the *Kalimah*, as destroying *Ananiyath* is very difficult, he tries gradually to form *Ikhlās* and to destroy the feeling of dualism, and to immerse in his own experience. This is *Mukthi*. Islam explains *Mukthi* as the opposite of devotion. This is not atheism.

Man who has realised the truth that there is no other entity apart from Allah, sees that the perception of seeing himself as "I" continues with him. However, he cannot believe that the perception "I" is fulfilled *Samad* without needs. If there is no other entity other than Allah, human knowledge cannot accept at once that a person can sense that the one who is permanently existent is the one that feels "I". Since this knowledge is not matured in order to make it achieve maturity, the *Amals* are given as four gradations. The objective of Islam is to help everyone to be at a state according to their knowledge, engage in activities (*Amal*) and achieve success. As a person who is engaged in his *Amal* may show fear or love, he cannot be judged as an adherent of dualism. To do so is pure ignorance.

If you analyse with the genuine discriminating knowledge how the administration of justice, *Adaalat*, is functioning in a mind or knowledge or *Wujud* there is a similar administration of justice in the physical world. In the subtle occurrence that happened in the mind, the *Wujud* or mind or knowledge was the only entity. A man who accepts this fact, sees the physical world as separate from *Wujud*. This is the result of the confusion of

his senses. Therefore, Islam has given an explanation combining *Labir* and *Baatin* (appearance and concealment). The explanation was not given only to the physical world or to the intricate world. Islam's intention is not to make *Abd* into *Rabb* or vice-versa. It is *Wujud* or *Haq* that is existent. We have to destroy the confusion that is in ones ignorance on account of different names such as *Haq* or *Rabb*. We have to find an answer to the question "who am I?" through experience. It is *Iman* that gives us a knowledge based explanation. The *Amal* enables us to strengthen the knowledge and achieve success. These *Amals* have four gradations in accordance with the knowledge of human beings. The *Iman* is a function of one's knowledge. It is also subtle whereas *Amal* is physical. Islam is the combination of these two. *Amal* is the body of Islam and *Iman* or wisdom (*Vedantha*) is the life (mind). If people like *Vivekananda* had understood this truth clearly, he would have accepted that *Deenul Islam* is the ideal religion that he had desired. Therefore, what Islam says as (*Muththakkeens*) devoted people are those with discipline and who have a good approach. The word *Thakwa* doesn't have the meaning of devotion. In order to find out the identification of those with devotion, amal and faith please refer to Quranic *Ayat* 2:2, 3, 4 and 5. Though desire is at the basis of the devotion of the Muslims and *Mumins* and also the devotion of *Kafirs* and *Musbrikeens*, the desire of Muslims and *Mumins* is of one category and the desire of *Kafirs* and *Musbrikeens* is of another category. Therefore we cannot consider the devotion of a Muslim as the consequence of desire.

If God sought himself to be known, it doesn't mean that he desired it. They call it *Iratha*. Though we call it wish and desire with the objective of understanding it, it is not like any of those desires and wishes of men. Allah doesn't formulate such desire anew. That is his will that is always with him. It is this *Iratha* which is the desire of a *Mumin* who has recited the *Kalimah* and understood its meaning. It is his *Iratha* to seek and find out who he is. Therefore Islam is not a path that has desire as its quest. When there is no desire, there is no devotion. When a person understands the *Kalimah* genuinely, then there is no *Abd* or *Rabb*. It is only Allah that is remaining. Here what is desire? And what is the object of desire? Which is the creation that harbours desire? The desire of a *Mumin* is *Iratha*. Allah is the *Mumin*. This is an *Ilahi* name. This name is used on behalf of the creation as *Isthiara* or the tradition of borrowing. The word *Mumin* is used on behalf of the creation as a *Gowni* name. That is all. It doesn't make any difference to him whether a *Mumin* lives as a multi-millionaire or a pauper. He will not be affected in any way and he can live a life of equanimity. This is the ultimate goal of life in this world.

However, great men among the Muslims have lived as ascetics roaming in jungles and leading a devotional life of contemplation as *Hashikeens*. Why? Why have devotion and the senses of refraining and seeking been over emphasized in the Quran and the *Hadith*? If one doesn't understand the threshold of Islam, it is difficult to find the answer to this question easily. Therefore it is advised to consider the brief explanation given here and try to achieve clarity.

However much a person is educated, without experience he finds it difficult to grasp the meaning of the *Kalimah* within a short period of time. *Ananiyath* cannot be destroyed in a matter of days. Man's habits, book knowledge and the experience of perception of the senses are veils on one's knowledge. He doesn't even realise that he has the impediments of such veils. Though he recites the *Kalimah* with his tongue for a number of years, the *Haq* of the *Kalimah* doesn't get registered in his *Qelb*. The *Amals* were given precisely with this objective. It is true that if one endeavours to use the *Amals* with a view to understanding the *Kalimah* and becoming imbued with it, the *Qelb* will accept the truth in a few years. However, the majority of us do not perform the *Amals* with that objective. As a result the mere utterance of the *Kalimah* by one's tongue without analysing it properly can lead to the strengthening of the *Ananiyath* and dualism and truth moves further and further away. The truth that is preached by the *Kalimah* is not absorbed into one's experience. The old ignorant belief that truth or reality is separate from him gets a firmer hold. Most of the devotees in the world belong to this category. The state of the Muslims of the present time is regrettable in comparison with the people of the other communities. It is the books and preaching of such devotees that assert that Islam is a principle of dualism and way of devotion.

There is nothing in common with the principle of these devotees and Islam. May be they are legally Muslims on account of their reciting the *Kalimah* and performing the *Amals*. However, they are not Muslims with the genuine *Iman*. Since they are within the legal parameters of Islam, we call them adherents and devotees. However, Islam is not based on these attributes. The devotion that Islam preaches is entirely different.

**Surah 49:14**

*The Arabs of the desert declare "We believe." Say, "You do not." Rather say: "We profess Islam, for faith has not yet found its way into your hearts. If you obey Allah and his Apostle, He will*

*not diminish a thing from the rewards of your labours. Allah is forgiving and merciful*

The people who are mentioned in the above *Ayah* became Muslims by mouthing the *Kalimah*. However, they do not have the *Iman*. The *Farl* and *Nafl* duties are given to enable the fixation of *Iman* in their *Qelbs*. Their principle is *Tawheed* and their practice is dualism. On this basis, there is no difference between Islam and the other religions. The Hindus call such people as *Visittadbvaidbees*. However, there should be a difference between the principles of the other religions and Islam. Otherwise we don't need Islam. Islam was not formulated with some half-baked human knowledge. It was formulated by God who knows everything. If what the *Mushrikeens* and *Kafirs* follow is the path of devotion, there is no need for revitalization with 124,000 *Nabis* and clarification through *Awliya* periodically. If the tenets of Islam are the same as the other religions, then there is no need for a distinct and unique religion called Islam. God and *Rasool* will boil down to mere acrobats. It cannot be argued that Islam was given in order to abolish idol worship. There is no supporting evidence for this contention. If we say both *Lahir* and *Baatin* denote Allah, if a person who chooses only *Lahir* has committed an offence, then the one who chooses *Baatin* also has committed an offence. The declaration of the holy war (*Jihad*) with the sword was not only for the abolition of idol worship, but also to recite the *Kalimah* and fix it in one's *Qelb*.

**Hadith:**

*Rasool(Sal) stated: "As long as the people do not bear witness firmly saying that Mohamed(Sal) is Allah's Apostle, perform prayers and offer Zakath, Allah has ordered me to declare Jihad on them. If they obey, then they will safeguard their lives and property from me. Save their Islamic duties, all their account is with Allah."*

*Informed by: Abdullah Ibn Umar  
Authority: Buhari, Muslim (Rali)*

It appears that the *Amals* were given to confirm in *Kalimah* through this *Hadith*.

**Hadith**

*"Observe neutrality, stand before Allah morning, evening and late at night and perform Ibadah. Further, know that no*

*one's worship will take him to heaven", said the Rasool. Then the people asked what his prospects were. Then the Rasool(Sal) replied that unless Allah's forgiveness and grace reaches him even his worship would not take him to heaven.*

*Informed by: Abu Huraira(Rali)*

*Authority: Buhari*

*Shirk* is sin. Obtaining forgiveness for sin means extricating oneself from *Shirk*. *Amals* are meant to help one's fixation in the *Tawheed*. *Amal* is different from *Iman*. Therefore, there is a difference between Islam and other religions. What is this difference?

The other religions try to promote devotion. Islam tries to convert devotion into *Mukthi*. The reason for this is the fundamental slogan, the *Kalimah*. Therefore the Hindu thinkers' definition is not appropriate for the devotion of a Muslim. There is reward for the righteous and evil deeds of such people, but these people are not seeking *Mukthi* (wholeness).

#### **Surah 4:136**

*O Believers, have faith in Allah and in the book he revealed to his Apostle, in the book formerly revealed. He that denies Allah, His angels, His scriptures, His Apostles and the Last Day has strayed far from the truth.*

Allah enjoins those who had *Iman* in this matter and enjoined them calling them *Mumins*, to further strengthen their *Iman*. Why? It doesn't mean that one's *Iman* is complete once one recites it. It doesn't mean that our *Iman* is complete if we fulfill our prayers. These *Ayat* were given to the people in their initial stage of *Shariah*. These *Ayat* explain that one has to go still further to the other stages in order to get fulfillment in Islam and *Iman*.

#### **Surah 2:208**

*O believers, enter into Islam wholeheartedly and do not walk in Shaitan's footsteps; he is your sworn enemy.*

What is the meaning of the *Mumins* submitting all of them to Islam? These *Mumins* are called such as they recite the *Kalimah* with their tongue. In order to confirm in their *Iman* they have to submit to Islam through the 4 stages of *Amals*.

**Surah 29:45**

*Proclaim the portions of the Book that are revealed to you and be steadfast in prayer. Prayer fends away indecency and evil. But the greatest thing is to remember Allah. Allah has knowledge of all your actions.*

If you grasp this *Ayah* correctly, then you can understand that the *Amals* were given as exercises to help one to become disciplined and to confirm him in his *Iman*.

**Surah 84:19**

*You shall march from state to state.*

Before one obtained Islam (by reciting the *Kalimah*) he believed that Allah was separate and the creation was separate. Since he denies the faith on account of *Wahmu* and mouths the *Kalimah*, the law allows him to be a Muslim and a *Mumin*. Before he accepted Islam through the *Kalimah*, though he worshipped idols, he made attempts to get closer to Allah (who is *Aseez* and *Alim*). He was a devotee then. He desired to reach Allah. The path (Religion) he followed to reach God was the path of devotion. The meaning of this term devotion is to love or serve. However, in Islam the word devotion is not used in this sense. The meaning given in Islam for devotion is discipline, practice and approach. The *Kafir* imagines something non-existent and wished to have it. The *Mumin* wishes to forget what is non-existent.

**Surah 9:4**

*“Do not despair. Allah is with us”.*

**Surah 57:4**

*He is with you wherever you are.*

**Surah 50:16**

*We are closer to him than his jugular vein.*

Consider such similar *Ayat* and *Hadith*. I fear elaboration. These *Ayat* emphasize “with us”. What is the meaning of “with us”? It is not touching us, near us or being completely united similar to milk and water. This is not the meaning given by the Quran. It is ignorance regarding Quran, if someone gives this meaning. Consider the sentences such as “I am alive”, “I am with my *Nafs*” and “I am with my knowledge”. I am life. Then what is the meaning of “I am alive?” I am the life and life is me. If I am with my *Nafs*, it means I

am the *Nafs* and *Nafs* is me. If I am with knowledge it means I am knowledge and knowledge is me. It doesn't matter if knowledge is considered as an attribute. The object cannot be separated from its attribute is a principle. I am the knowledge and knowledge is me. The word "with" is not used to mean "other". The words such as "with" is used in the meaning of the First Person.

If Allah is definitely with us, it means that He is me. Man that doesn't understand the *Tawheed* in the *Kalimah* denies this. Now look at the Quran.

**Surah 4:126**

***To Allah belongs all that the Heavens and the Earth contain. He has knowledge of all things.***

The contention that he surrounds everything doesn't mean he is just like the curbstone of the well surrounding the water or the sky surrounding the earth. If so, then it could mean that the curbstone is not there with water or the water is not there with the curbstone. If we say God is surrounding the creation then it would mean that he is not in creation and the creation is not in Him. We know Allah is all pervading, wholeness and *Samad*. It is a known philosophy that one object cannot be in two places at the same time and two objects cannot be together at one time. Therefore, the Quran's contention has a different meaning. That is, man is surrounded with five most important attributes such as vision, smell, hearing, taste and touch. Even if these five attributes are no longer there, man will be there. *Insan* doesn't get destroyed even if his attributes are destroyed. God surrounds all things as *Insan* surrounds his attributes. We can even say it is just like life surrounding the body. It is the same situation with Hell that surrounds the unbelievers. See *Surah 9:49*. We know that the attribute (*Shifath*) never leaves the object, and that the object and the attribute are one and the same. Therefore, the contention that the creation is separate from the creator is mere perplexity.

It is an irrefutable fact that the attributes (*Shifaths*) of *Wujud* appear as creation and we perceive it according to our senses. Therefore, it is ignorance to say that creation which is an attribute is a separate *Wujud* which is not Allah. This ignorance is *Shirk* which is a veil that prevents us from realising who we are.

**Surah 57:3**

***He is the first and the last, the visible and the unseen. He has knowledge of all things.***

Compare this *Ayah* with the *Mubeeth* encirclement mentioned earlier.

**Surah 26:213**

***Call on no other imaginary God besides Allah, lest you incur his punishment.***

Who is the imaginary God (*Ilah*) mentioned in this *Ayah*? We can't say that it is the *Ilah*, the idol. Those *Ilahs* which are idols are not imaginary. They could be perceived by one's senses. The belief that they are not Allah creates the imaginary *Ilahs*. If the *Kalimah's* assertion that there is nothing apart from Allah is true, then the feeling of every creature that is "I", is Allah's feeling. Even a creature that is the size of an atom has this feeling of "I". Man who is a creation with such a feeling has the belief that Allah is an imaginary God separate from him. This is the assertion of Quran and not atheism. Is there a better *Mumin* than *Rasool(Sal)*? Would he have worshipped an imaginary God? What is the intention of God in giving this *Ayah*? We have to analyse.

Every human being who has not understood the *Kalimah* has formed an *Iman* around an imaginary God(*Ilah*). The *Ayah* warns us that we shall incur his punishment. God is with us and we need not seek him anywhere else. If there is no other entity apart from Him, where can we look for Him? Who is to look for him? Who has to show devotion? Therefore the Quran and the *Hadith* want everyone to forget the imaginary God, and to realise who I am and to attain *Mukthi* (wholeness).

When an infant smears excrement in its body, the mother takes it with the *Najees* and washes it clean. Her intention is to clean up the child. That is why she lifted it with the impurity. Similarly, the merciful God wanted to clean up man of his *Shirk* and has provided the *Kalimah* and the *Amals*. Islam accepts him once he utters the *Kalimah* with his tongue. *Kalimathtb Taiybab* means the fragrant *Kalimah*. Since *Shirk* is just like excrement, Quran describes it as a foul smell (*Kabeesa*). Therefore, though the initial stages of Islam might appear as devotion to a new entrant, in point of fact it is the path of *Mukthi*. There is no extrication from *Shirk* save through *Kalimah*. Forgiveness to sin is the extrication of oneself from *Shirk*.

Now consider the *Mushrik*. They have stated that it is only with the intention of moving nearer to Allah we worship the *Ilahs* or idols.

**Surah 39:3**

***“We serve them (Alibath—Idols) only that they may bring us nearer to Allah.”***

These *Mushriks* believed that they and their idols (the physical world) were in a concealed place separate from Allah and believed in an imaginary God. Therefore a *Mumin* or Muslim will be just opposed to the faith of this *Mushrik*. A *Mumin* knows that Allah is omnipresent. He focusses on Allah in his imagination during his prayers and this is an attempt to focus his knowledge. This is *Najees* and dualism. However, Islam permits it. Just like the mother accepts the child which has bathed in excrement, the *Shariah* accepted him. This *Mumin* in *Tariqat* which is the second stage of knowledge throws his imagination away and accepts and make up him with God and God with him. He is free from the *Najees*. It is not dualism at all.

Just because I give you this detail don't run away with the impression that I am trying to say that I am God, and that I am trying to incite you to say so. I am not saying that, and I am not compelling anyone to say that. If you listen patiently you will understand. *Mansoor Ibn Kallaj(Rah)* said *Anal Haq* (I am the genuine thing). They tortured him to death as they thought him to be a *Kafir* and *Murtad* and issued him with a *Fatwa*. The *Ulamas* of the day issued the *Fatwa*. As far as I am concerned I think that the group of people that issued this *Fatwa* didn't know anything about Islam and repudiated the Quran. They are the real *Kafirs*. It also appears that *Mansoor Ibu Kallaj(Rah)* acknowledged Islam and its principles completely (Quran and *Hadith*) and a genuine *Mumin* and Muslim.

**Surah 20:14**

***I am Allah. There is no Ilah but Me. Serve Me (do Ibadah) and recite your prayers in my remembrance.***

Didn't the coterie of people that issued *Fatwa* against *Kallaj(Rah)* see this *Ayah*? If someone recites this, will they dub him as *Murtad*? During their time didn't anyone recite this *Ayah* so that others could hear it? Has this group of animals slashed such people with their swords? Why did they cut this great thinker with a sword and kill him? They committed this great sin of betrayal because they couldn't understand the speech of a saintly person and they were suffering from great jealousy.

These people who have strayed from the straight path state the falsehood that they have the *Iman* in *Rasool(Sal)*. *Rasool(Sal)* who had obtained this

*Ayah* from Allah enjoined his companions to memorize it and write it down. How could this type of people have acknowledged and tolerated *Rasool(Sal)* who said the word explicitly that he is Allah. Why did the people who labelled a man who said “*Anal Haq*” as a *Murtad* tortured him and killed him spare *Rasool(Sal)*? They didn’t label him or kill him. It was *Abu Jabil* who issued the *Fatwa* and tried to kill him. Even now, when we quote this *Ayah* or try to explain it, they say we are *Murtad*, *Salman Rusti* and we should be slain with a sword and they should issue a *Fatwa* against us. Why is this? Who are these people? Do they understand Hinduism, other religions or Islam? No.

**Surah 28:30**

*When he came near, he was called from the right side of the valley in the blessed spot of the tree. “Musa, I am Allah, Lord of the creation.”*

Consider this *Ayah* clearly using your brain. It was that tree who called *Musa* and spoke to him. As the Hindus state that he is in the pillar and in the coconut fibre, it is not important that God spoke from the tree; the point is that the tree is not separate from Him. It was the tree that spoke. This *Ayah* explains that through the “*Ifarathunnas*” or the principle of sound, and *Tbalathunnas*, the principle of meaning the tree was not separate from Allah and it was not separate from creation. However, some of the *Tafseers* distort this matter and say that *Musa* was called from that direction. This is an absolute lie. The words of Allah fell on the ears of the creation *Musa(Alai)*. In order that the words should reach the ears of creation, sound is needed. There is no sound to the speech of Allah. Sound is there only to the speech of the creation. Therefore, the words (sound) which *Musa(Alai)* heard was spoken by the creation namely the tree.

**Surah 42:51**

*It is not vouchsafed to any man that Allah should speak to him except by revelation, or from behind a veil or through a messenger sent and authorized by Him to reveal His will. He is Exalted and Wise.*

According to this *Ayah* a veil (*Malhar*) is essential for God’s word to be revealed. The tree that called *Musa(Alai)* was this veil. The creation that was in the veil of *Musa(Alai)* heard God’s words through the veil of the tree. There is nothing to object in this contention. Allah speaks and listens. He is *Baseerun* and *Sameeyun*. The objective of these *Ayat* is to establish that there is no other entity apart from Allah.

The tree that uttered these words was a creation. Tree doesn't belong to rational being like human beings. Did *Musa(Alai)* who heard this speech suspect that this is the work of the *Murtad, Shaitan*? He was one of the *Ulul Asmis* to whom the scripture was given. Did he think that this was the abode of *Shaitan* and fell the tree? *Musa(Alai)* believed that the tree was the *Malhar* through which Allah's words were revealed. Therefore, were those people who considered the words of a person who stated *Anal Haq as Kufri* and *Shirk* and killed him *Ulamas*, with religious insight and a functioning discriminating knowledge? Analyse the *Quranic Ayat* such as 57:3, 21:22, 7:85, 23:91, 43:84, 17:42, 21:99, 4:126, 2:115, 4:171, 2:224, 42:11, 2:186, 9:40, 47:4, 50:16, 6:162, 4:80, 8:17, 2:245 and 48:10. These *Ayat* are *Daleels* (evidences) that establish the *Tawheed*. These *Ayat* are almost kept behind a smokescreen. Those who have not accepted the *Tawheed* are behind this. I cannot accept that these people have understood the principle of oneness of being the *Tawheed* of *Rasool (Sal)*. The fakes and mountebanks who have strayed from the straight path have committed many murders in the name of religion under the influence of jealousy.

Hell-fire is burning in the *Qelb* of this coterie of people. These impostors are wolves under the sheep's skin. They are not the custodians of Islam. They are the henchmen of *Abu Jabil* who tried to murder *Rasool*. They are the mercenaries of *Shaitan*. They have nothing in common with Islam. They wouldn't have committed this betrayal if they had had the amount of *Iman* found even among the *Kafireens*. If they had known the *Shariah* they wouldn't have interfered in the affairs of an exponent of *Tariqat* as laid down in *Ayah* 6:52. In this *Ayah* Allah warns even the *Rasool(Sal)* not to meddle with the adherents of the *Tariqat*. "You will also be one of those atrocious people" says Allah. Do these people know at least the laws of the *Fiqh*? If they had known, they wouldn't have got involved in the affairs of a *Majthoob*, a *Hasik*. If these group of people had adhered to the path of *Mukthi* and *Tawheed* they would have seen *Mansoor Ibn Kallaj(Rah)* as a genius. What do we derive from this? It is that Hellfire and *Iman* cannot coexist.

The heirs of these coterie of *Abu Jabil* still exist. A few among the Board of *Jamiyathul Ulama* in *Maruthamunai* belong to the same category. When I had a conversation with them once they tried to distort the Quran. Are you from among the people who murdered *Anbiyas* and *Awliyas*? Are you the *Ulamas* of *Lahir* or those of *Baatin*? Do you have anything to do with Islam? I raised these questions. These borrowed brains are concealing the truths of Islam gradually. Nevertheless, Allah will be revealing the truth until the last

day. This group of borrowed brains often inevitably face defeat and drift in clusters.

Let's see why some of the *Mumins* roamed in jungles as celebrities and ascetics. Though they had known the *Kalimah* they didn't have the maturity to accept it at once. They roamed in the jungles leading solitary, hungry lives with the objective of achieving maturity. They were not searching for God. Though they were dubbed as devotionists and *Hashbikeens* by people of a lower level of knowledge, they were not like the devotionists and *Hasikeens* of other religions. Their devotion has the aim of establishing themselves. They know that it is *Kufr* to consider God as restricted to time and space. Their devotion is to get established in *Iman* after extricating themselves from perplexity. The meaning of their devotion is discipline and approach and not love and desire. They are also *Awliya* but without the required fulfilment. Such people have taken great pains to prepare their minds and to equip themselves with the virtues and attributes of God. There is another clan of people among them. The majority of them didn't take to a life of roaming in the jungles. They had strong will powers. These implications are not relevant here. Their affairs cannot be grasped by normal knowledge.

One of the *Hadiths* given by *Rasool(Sal)* stated that if anyone contemplates the *Kalimah* "*La Ilaha Illallah*" with a pure heart for 40 days, then on the 41<sup>st</sup> day what comes out of his mouth will be the speech of Allah. This is very true. If someone performs *Muraqabah* of the *Kalimah* without any other distractions with the controls of hunger, solitude and vigil all the perplexities and veils on one's knowledge are removed. There emerges the unveiled knowledge without any perplexities. This is known as *Kalvath*. Not all people can achieve this. The *Amals* in the *Shariah* make this matter easier. The objective is to remind man and enable him the remembrance of God at least 5 times a day and raise his awareness gradually. Most of us do not realise that the real aim of Islam is to seek the answer to the question "who am I?" and give practical explanation to gain experience. Some people stayed in the jungles in order to focus and achieve purity of mind and to realise who they are. They call this union with God. It doesn't mean that God and man have become one. As a king forgets himself under the influence of liquor, *Insan* who was like a king lives a life of intoxication under the influence of *Wahmu*. The *Amals* like prayers and *Dhikr* are methods used to emancipate oneself from *Wahmu*. The intention is to achieve *Hakkul Ekeen* or clarity of knowledge. Islam leads to a path of removing perplexity and dualism and precipitating the realisation that I am not separate from *Wujud*. Though it appears to be devotion, in point of fact it is a path of *Mukthi*. It is not a

principle of dualism. If there is no difference between the devotion of Islam and that of the *Mushrik* and *Kafir*, then there won't be a need for religions such as Islam. It is not so. If Islam is a religion that directs people who are immersed in superstitions towards *Mukthi*, then there is no place for dualism in it. From one point of view "*La Ilaha*" is atheism and "*Allallah*" is theism. However, in point of fact there is no theism or atheism in Islam. Theism, atheism, singularity and plurality are all perplexities that are manifested according to the degrees of knowledge of man. The basis of Islam makes all these arguments and counter-arguments irrelevant when there is nothing apart from *Wujud*, what is the relevance of the knowledge of creation?

Though it is true that some sections of the other religionists have acknowledged the real *Tawheed* of oneness of Islam, some people do not recite the *Kalimah* and do not perform Islamic duties. How can we classify such people?

Uttering the *Kalimah* with one's tongue is a legal requirement. Engaging in prayers is also a legal obligation. The real basis of these laws is to enable the performance of *Muraqabah*. This *Muraqabah* has got 4 stages according to the level of knowledge of human beings. *Iman* is precipitated by this *Muraqabah*. This doesn't necessitate that the *Kalimah* must be recited with the tongue. There are many reasons for legislating that it must be recited with one's tongue. Since it has implications of the *Shariah* I am not going into details here. Uttering the *Kalimah* with the tongue is the initial *Farl* and not an important *Farl*. The important *Farl* is realization with understanding and fixing it in one's *Qelb*. So, even if a person has acquired the *Tawheed* through his self-thinking process, he is a *Mumin*. Contemporary religious law may not accept him. However, no law can deny that he is a *Mumin*. God can know whether it is real *Iman* or not.

### **Surah 2:62**

*Believers, Jews, Christians and Sabaeans whoever believes in Allah and the Last Day and does what is right—Shall be rewarded by their Lord, they have nothing to fear or to regret.*

The *Ayah* doesn't belong to the modified "*Mansooq*". There are certain truths concealed in this *Ayah* which override certain contemporary *Fiqh* laws. The readers had better understand this and achieve clarity. If you understand that Islam is all about *Iman*, then you can understand the *Ayah* easily. *Iman* is subtle and intricate. Only God is aware of this. Islam is explicit. Islam doesn't divide people on grounds of race and religion. Islam puts people into two

categories. One is the *Mushrik* and the other is the *Mumin*. The former is not recognized, while the latter is recognized. The external *Amals* of the *Mumin* are the expressions of the aspects of worldly life. If their *Amals* confirm *Iman*, then they are to be accepted and if weakens and destroys *Iman*, then they are to be avoided. When Islam is emphasizing the fact that the people of the world are the progeny of the same parents and belong to the same family, whoever has *Iman* is a Muslim. Though there are differences in practices, we need not worry about it. Now look at *Ayah* 2:62 again. God has stated “those who believe in Allah and the Last Day” and not anything regarding the *Rasool*. “*Mohammadu Rasoolullah*” is only a sub-ordinate phrase in the *Kalimah* and it is not the *Tawheed Kalimah*. There is an intricacy here. The principle of the *Sunnathwal Jamaath* is that even without the *Amals*, *Iman* will be effective. Our principle is the same and the Quran and the *Hadith* provide the evidence. Similarly, it is true that Islam (*Amals*) without *Iman* is not effective. There are *Mumins* among all the people of the world, but their gradations may be different.

### ***Sarah 12:108***

***Say: “This is my path, with sure knowledge I call on you to have faith in Allah, I and all my followers. Glory be to Him. I am not one who make partners with him.***

According to this *Ayah*, is it possible to refute the fact that a person who doesn't consider a pair or partner to Allah, whatever his nationality or ethnicity, he has accepted *Rasool(Sal)* wholeheartedly and is one of the exalted servants of God and a *Mumin*? Wearing a turban or a *Jubbah* is culture and not religion. In the *Ayah* 2:62 God refers to people who have no fear or regret. It is those successful exalted servants who are fearless. All *Mumins* are Muslims, but we cannot say that all Muslims are *Mumins*. A Muslim can be within the parameters of the physical senses. *Iman* is beyond the parameters of the physical senses.

### ***Hadith***

***Rasool(Sal) said: “The Israelis divided into 72 groups. My community will divide into 73 groups. All those will be destined for Hell save one” Sababas asked who that particular group was. Rasool(Sal) responded that it was those that followed the principles of the Rasool and his companions.***

People like *Imam Thirmithy(Rali)*, *Abu Dawood Ibn Maja*, *Ahmad Ibn Hanbal(Rali)* have given clear explanation for the *Hadith* in their works.

So has *Mullah Aligari*, the author of “*Mirkaath*” which is a discourse on “*Miskaath*”. The *Sunnathwal Jamaath* is a group of people who have accepted *Rasool(Sal)* and his companions and the principles of oneness confirmed by *Tawheed Kalimah*. All the virtuous deeds used to establish this principle are allowed in Islam. Principle will provide guidance towards a goal. Deliberate misdeeds and perplexity will not deliver the goods.

Genuine Islam is the principle of oneness (Sufism) and not of unification in *Ulubiyah*. Whenever a few exalted servants of God revealed this truth, people like *Thymiah*, *Abdul Wahab Najthi* and *Ilyas* distorted and blacked out the principle of Islam and propelled the people into the illusion that Islam is a path of devotion. When there are so many paths of devotion, what is the need for another path of devotion called Islam? People who can realise this are only a few.

There are some bears in the coat of *Sufism*. I know that there are some jackals as well. There are some who do not know the meaning of the *Kalimah* and acquired the label of *Sufism*. The *Sufism* that I have explained is the *Deenul Islam* which has the Quran, *Hadith* and the *Tawheed* and the principle of oneness explained by *Rasool(Sal)* and his companions as its basis. This is the *Deenul Islam* accepted by God and the *Sunnathwal Jamaath*.

We know that a few of the devotionists in other religions have performed miracles. They have performed them with the feeling of dualism that considered “I” and God separately. Then what is the difference between these miracles and *Karamath*, *Muhjisath* of *Mumins*? There is a distinction between the *Siththu* or miracles and the *Karamath* and *Muhjisath*. Whoever performs a miracle, can go up to the knowledge boundary of his mental circle. This is the power of the mind (knowledge) of man. There is a limit to this and there is cause and effect. This can be achieved by will power as well. They can happen with the providence of God as well. Hypnotism and *Waseelah* are the products of the power of the mind. What is obtained by divine intervention is not by way of devotion? As superheated iron appear as fire and iron at the same time, when *Ananiyath* gets destroyed gradually such occurrences are possible. The truth of this matter is that they are performed by God through man as *Malhar*. Man has no part in this. There might be cause and effect in this. Then they are referred to as *Karamath*. Though there are some causes in *Dunya*, there might be occurrences that go beyond these causes and even beyond *Kalakaththir Hukoom*. They are referred to as *Muhjisath*. This is a matter relevant to a *Mumin*. If similar incidents occur in the case of devotionists of other religions, in fact he is a *Mumin* who is

trying to eradicate the *Ananiyath*. A normal human being will not know this. To perform *Siththu* a lot of practice is needed; whereas for *Karamath* and *Musjibath* there is no practice needed. Most of the exalted servants may not even know that they have *Karamath*.

***Hadith***

***Except modesty of heart and prostration of your body, there is no other prayer (worship).***

***Hadith***

***It is to establish the remembrance of Allah that worship, Hajj, Tharwab and prayers are enjoined as Amal, Farl and Sunnath.***

We can quote many other *Hadith*. We can infer from these that the *Amal*, *Ibadah*, worship and *Dbikr* are (approaches) practices to establish the principle in one's *Qelb*.

***Surah 96:19***

***Prostate yourself and come nearer.***

There are subtle meanings for *Sujood*. It is the details of *Shariah* and *Tariqat* that are briefly given here. We call the *Sujood* with seven organs touching the ground as worship (physical). When we surrender our mind at the feet of God it is called the *Sujood* or surrender. There are types of *Sujood* even beyond these. These are all practices of approach to move nearer to God. Great men will understand this easily. Ordinary men are perplexed that these practices are the path of devotion. If one understands the *Kalimah* well, then it is easy to comprehend that all the *Amals* in Islam are practices of approach. The intention of Islam is to show the path of *Mukthi* to man who is confused in the bond of devotion. Devotion is a principle of dualism and it is not *Tarwheed*.

We say that the meaning of the *Kalimah* "*La Ilaha Illallah*" is that there is no other *Ilah* apart from Allah (It is only Allah that is existent). The man who listened to this asks a question. Are the dogs, the pigs and excreta all Allah? Why does this question arise? He didn't have the need to pose this question before hearing the *Kalimah*. Why? His power of thinking and inference was dormant. When he listened to the *Kalimah* his power of thinking and inference were activated. So they long to get an answer. Inquisitiveness is the nature of the human mind. Man is born for this. If answers are obtained for questions, the power of thinking gets strengthened and it becomes the experience denoted by the *Kalimah*. There is no devotion

here. What happened was the progress of knowledge. One who obtained answers is a man who has been resurrected. *Aiyamul Jabilia* period is not the period of *Jabeel* only, the person who doesn't realise the meaning of *Kalimah* also belongs to the period of *Aiyamul Jabilia*. When he understands the *Kalimah* he is in the brilliance of knowledge called *Noor* (*Rasool's* period). He is propelled to this stage by the *Kalimah*. His slumber came to an end because of *Kalimah*. If he had not got an answer to his question and understood the *Kalimah* he would have gone back to his slumber and will be sleeping in the bonds of devotion till he dies. His acts of blind devotion without *Iman* will not bear fruit except causing physical pain.

When Islam proclaims its principle people's dormant thoughts wake up. Practices of integrated approach are given as *Amals* to focus the mind and the shackles of devotion are broken. The objective of Islam is to eradicate *Wahmu* and give one the light of knowledge and offer the answer to the quest "Who am I?" through experience. Therefore, Islam is neither a path to devotion or *Mukthi*. Islam is more sacrosanct. Islam is a unique path. It doesn't place shackles on the knowledge of man. On the other hand, it stimulates knowledge. In today's world Islam has to be considered an impediment for the growth of human knowledge. However, the word *Mukthi* gives the meaning of fulfillment. So it is not incorrect if we call Islam is also a path to *Mukthi*. Though Islam seems to be the path of devotion to those people with *Wahmu* who have made the *Kalimah* a slogan of dualism (Allah is separate from the creation), in point of fact Islam tries to liberate people from the perplexity of devotion. *Ananiyath* is the belief that I am there with Allah and I am separate from Allah. It is nothing but pure *Shirk*.

*Kufr* and other matters are branches of this *Shirk*. *Amal* and *Ibadah* are given with the aim of purifying man from this *Najees* of *Shirk*. Islam's aim is to aid him so that divine attributes emerge from him. It is eradicating *Ananiyath* (or the imaginary perplexity) from one's knowledge. In fact Islam is not a path of devotion although some people who are at a very low level of knowledge and unable to understand this, consider as devotionl path in their perplexity. There are some educated men amongst us who think it is atheism when we say this truth. Islam is neither atheism nor theism. Islam is a unique path. Islam is a way of nature and it doesn't need any interpolations. However, they have distorted Islam so much that people have begun to believe that prayer is Islam. When this truth is revealed in society today there might be a revolutionary transformation. The reason is that the majority of the people follow the religion without thinking. If one of the cows grazing near the pool raises its tail and starts galloping then all the other cows follow suit. These

cattle do not even realise why they are running. This happens on account of the herd instinct and not by self-thought. The majority of the people who reject the truth in religious matters act in similar manner.

**Surah 2:171**

*The parable of those who reject faith is as if one were to shout like a goat-herd, to things that listen to nothing but calls and cries: Deaf, dumb and blind, they are void of wisdom.*

**Surah 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)".*

Man believes that believing something that is nonexistent and seeking it is devotion. This is nothing but blind devotion. Devotion is something that seeks something existent. When it is realised that there is only one without any dualism, devotion becomes irrelevant. The one who seeks, the thing that is sought and seeking are the indispensable three things for devotion, love and entreating. The *Kalimah* of Islam emphasizes that the only thing that is existent is *Wujud* or Allah. It emphasizes with solid evidence that there is nothing apart from Allah. Therefore, though the initial stages of Islam seem to begin in devotion, it is actually about eradicating devotion. This cannot be achieved overnight. That is why Islam has formulated a way of eradicating *Ananiyath* and devotion in four different stages and pave the way to extricate from the *Najis* that is *Ananiyath*. The principle of Islam called *Kalimathul Tayyibah* is trying to offer solace to men who are suffering in darkness and lead them towards the light of knowledge.

It is my hope that learned men who understand that believing that I am also *Wujud*, a poor destructible object along with the eternal life or Allah (*Wujud*) is *Shirk*, will accept that Islam is a unique path as I have said. Some learned men have formulated a principle called existentialism. Even materialism is the same thing. It states that only existing physical objects matter. The principles of Karl Marx and Lenin were based on these tenets. But genuine existentialism is the Islamic principle of *Tawheed*. This is called the principle of *Wahthathul Wujud*. This principle of *Tawheed* or existentialism tries to state that the only existing thing is *Wujud* and you should understand its *Shifath* and *Asma* and achieve self-fulfilment. The *Amals* are exercises to implement this programme. These *Amals* encapsulate all the virtues meant for this life and the hereafter. Therefore, the pathway

of success in this life and the hereafter is to act with a clear understanding of Islam and its principles.

***Hadith***

*Have a neutral stance and stand before your God. Engage in worship morning and evening and late at night. Engage in religious propaganda work. Further, Rasool stated that no amount of worship will take one to Heaven. At that time people wanted to know about his prospects. He said, "No. If Allah's mercy and forgiveness don't protect me even my worship will not take me to Heaven.*

*Informed by: Abu Hureira (Rali)  
Authority: Buhari*

There are several truths revealed by this *Hadith*. Sins being forgiven is getting free from *Ananiyath* or *Shirk* which believes that I am separate from Allah. When man understands the *Kalimah* first and establishes himself in the truth of the *Kalimah*, he is liberated from sin or *Shirk*. The *Amals* are enjoined upon the people in order to get free from this *Ananiyath*. On the other hand, thinking that *Amals* are enough and the understanding of *Kalimah* is not essential is nothing but deceiving oneself.

***Hadith***

*Any prayer that doesn't take you away from your vices will take you further away from Allah*

***Hadith***

*Those who pray will have physical pain and suffering and no other useful benefit.*

“If Prayers and fasting and all your other *Amals* separate you from Allah then they are a curse” said *Mubaiyyadun Abdul Cader Jailani (Rali)*. What we understand from all this is that the *Amals* have been given as practices of approach. However, as the majority of the people have not understood the *Kalimah*, they become more and more confirmed in *Shirk*. The aim of the *Amals* is to liberate man from *Shirk* and not to confirm him in *Shirk*.

# AN ADVICE TO THE YOUNGER GENERATION

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Beloved younger brothers!

“*Israk*” is an Arabic term that is the root word of *Shirk* and it has the sound gauge point of “*Ib-Aloo*”. The “*Tawheed*” has “*Awbath*” as the root and the sound gauge points of “*Thabeeloon*” and “*Ibaloon*”. It is a third person noun. This is acknowledged by great geniuses who are the *Awliya* and *Ulamas*. *Shirk* is the opposite of *Tawheed*.

We cannot say that *Tawheed* means unification. If we say unification, there is a subtlety. We can unify only if there are several things. If there is only one thing, the word unification will be irrelevant. Therefore, unification is inappropriate. Enabling oneness is the real explanation. It is the correct Tamil meaning of *Tawheed*. Those who don’t understand this subtlety can call it unification. This is sufficient for explanation. We can use the word *Adhwaidham* as well. However, it doesn’t seem that there is a single direct word which gives the meaning of the Arabic word *Tawheed* in the other languages. Therefore, here we will take “enabling oneness” or unifying all as one as the equivalent word.

The real explanation is that it is seeing, knowing and taking into experience with intelligence or insight what human beings with normal discriminating knowledge see as many which is one. *Shirk* is diametrically opposed to this. The real explanation of *Shirk* is that it sees, knows and takes into experience which is one as many. This is an education you should get from great men with intelligence. There are two evidences for this kind of knowledge. One is from the Quran and *Hadith*. The other is intelligence. We

shall look at *Ijma* and *Kiyas* later. If we want to compare *Tawheed* and *Shirk* and realise the truth, under no circumstances should you ignore the Quran, *Hadith* and your common intelligence.

There are 73 groups of people in the world today. They say that among them only one is the group of *Sunnathwal Jamaath*. If we look at facts, it seems that they are the *Imam Jamaath* group. There is a way of identifying them. The evidences of the *Sunnathwal Jamaath* will be the Quran, *Hadith* and discriminating knowledge. Though the other 72 groups mouth allegiance to Quran and *Hadith* their words, action and opinions will be diametrically opposed to the Quran, *Hadith* and discriminating knowledge. I am not aware of any other way to distinguish them. Certificates regarding qualifications will not bear out the truth.

During these times (*Zaman*) though there are many sects, those who adhere to the Quran and *Hadith* are very few. Such genuine *Mumins* have never integrated themselves with very big communities. Even today the situation remains the same. In every part of the world there are a few such exalted servants of God in every *Zaman*. We have to look for them, listen to their explanations well supported by evidences and find out the truth by comparing them with the Quran and *Hadith* and discriminating knowledge. It is a definite truth that the majority of the *Moulvis* today cannot help us to get the true explanation of *Nabis*, *Rasools* and *Awliya* regarding the life blood of Islam namely the *Tawheed* and *Wahthaththul Wujud*.

What they have learnt is only part of the art of *Fiqh* training. The *Adaalat Fiqh* is the *Ilm* that explains the legal aspects of external *Amals* such as prayers, fasting, *Zakat* and *Hajj*. To find out the true explanation of *Iman* there is another type of *Ilm*. This is referred to as *Thasavuf*. This *Ilm* is not taught in the majority of the *Madrassas* today. Most of the *Madrassas* today function with the principles of *Wahhabism*. This *Wahhabism* is the creation of a group that has strayed from the straight path. However, there are some reforms that they have introduced, especially in social practices. They look at the *Tawheed* as *Shirk*. These *Wahhabis* reject the *Awliya* and their expositions of principles. Therefore the belief that any *Moulvi* who was shaped on this basis would give you the truthful explanation can only be wishful thinking.

However, a handful of *Alims* who were there before *Wahhabism* infiltrated into this country and the *Madrassas* became pawns in their hands might be able to provide some truthful explanations.

**Surah 7:181**

*Among those whom we created there are some who give true guidance and act justly.*

Therefore, if you want to find the truth you have to do a comparative study of *Tawheed* and *Shirk*. Even if you hear that something was written by *Shaitan*, you shouldn't form a judgement without reading it. It is an insult to the judge's discriminating knowledge, if he doesn't listen to the story of both the plaintiff and the defendant. Moreover, it might spell our downfall. Therefore, in matters of religion and specifically matters of *Iman*, it is wrong to come to hasty conclusions.

Therefore, you the younger generation must guard against getting attracted towards deceptive words and dogmas that lack supporting evidence and spoiling your life in this world and in the hereafter. We have a scripture and a *Nabi*. We need not go begging. There are various *Tafseers* and *Hadith* verses with various interpretations in so many languages. You need guidance only to understand certain difficult words. First of all you should believe that the Arabic language, Degrees and Positions of power will not provide you guidance.

Quran has another name. It is *Furqan*. It means dissecting and informing people. Therefore there cannot be any contradiction between the Quran that dissects and informs and discriminating knowledge.

Who was it that distorted the meaning of the word *Ilah* in the *Kalima* "*La Ilaha Illallah*"? Why did they do it? You have to analyse the words and books of great men and find the truth. This distortion started after 30 years of *Rasool's*(*Sal*) *Vafath* (demise) and completed within 180 years.

**Surah 2:208**

*O believers, enter into Islam completely and do not walk in Shaitan's footsteps.*

(Analyse why God enjoins upon *Mumins* to enter completely in Islam.)

**Surah 32:22**

*And who is more wicked than the man who gives no heed to the revelations of his Lord when he is reminded of them? We shall punish the guilty.*

*Surah 32:24*

*And when they grew steadfast and firmly believed in our revelations, we appointed leaders from among them who gave guidance at our bidding.*

(It is not the *Amirs* and *Imams* who refute Quran and give guidance. It is these leaders who mislead.)

It is essential that I should explain the Quran to you to a certain extent.

# THE DETAILS OF THE QURAN

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The Quran that is with us is genuine. It is in its translations and elaborate explanations that we find certain things that go against the grain of truth. You can find this out when you compare the different *Tafseers* of our times. They are contradictory in certain matters. There is an important reason for this phenomenon.

Those who listened to the Quran as the *Rasool's*(*Sal*) word, memorized it, and wrote it down were great men like *Abu Bucker*(*Rali*), *Umar*(*Rali*), *Ali*(*Rali*) and several others who were of similar attainments. This group is referred to as *Kaththibe Wahi*. Whenever *Rasool*(*Sal*) felt the onset of *Wahi* he called one of them or some of them and ordered them to listen to his sentences and memorize them or write them down. His companions carried out his orders. Though these *Ayat* were taken down in the order they arrived, in the Quran that is with us this order has not been preserved. These *Ayat* are arranged by *Rasool* (*Sal*) himself. The initial order in which they were received is not preserved.

What I am stating is the truth. You can verify this in the *Tafseers*. On account of this arrangement a few *Ayat* seem to be unconnected. If one *Ayat* explains the *Tawbeed*, the next *Ayah* may explain another matter. The two types of sentences such as *Makky* and *Mathani* may be found in the same *Surah*. As the Quran is arranged like this, most of the people find it difficult to understand it. Sometimes one *Ayah* seems to contradict another. There is an involved intention in this. Western researchers of other religions have criticized this arrangement of Quranic verses.

This compilation has been given by God to the *Rasool* to mislead many, and guide a few in the straight path and to distinguish between people. If

the *Ayat* had been arranged in the order they were given, then all would have understood it easily. In whatever ways the *Mushrikeens* voiced their opposition, the responses to them would have been given in orderly manner and we could have easily understood them. However, the *Ayat* in the Quran is not arranged in that order and many of us find it difficult to follow them. However, there are two ways in which we can get round this difficulty. I shall give you one of them here and the other you have to find out from the mouths of great men.

We have to collect all the *Ayat* in the Quran regarding a particular subject that we want to analyse. Similarly we have to collect all the *Hadith* on that point. We have to collect the contradictory *Ayat* and *Hadiths* as well. Now if we use our discriminating knowledge properly and analyse all these *Ayat* and *Hadiths* naturally we shall arrive at the truth. *Hadith* is the interpretation of the Quran. For this we need no guide. If we have one, it is well. Are the translations correct? It is our duty to analyze that as well. Whenever there are doubts, we have to clear them with the help of those who are competent or we have to consult the unanimous opinion of *Ijma*. In this way we are sure to arrive at the truth. Here I have to explain the *Ijma* also to a certain extent.

## WHAT IS *IJMA*?

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I have to tell you at the outset that you might ask me a pertinent question and that is, “How can we believe your words and those of a few of you by going against the *Ijma* that comprise unanimous views of *Ulamas* who were our ancestors?”

*Ijma* means the unanimous view of great men. *Ijma* has two definitions:

- 1<sup>st</sup>: If the point of contention is to be decided by the unanimous view of great men, then that point of contention must be related to the religion. The unanimous opinion that is arrived at matters which have nothing to do with religion are not referred to as *Ijma*.
- 2<sup>nd</sup>: Contemporary *Ulamas* or *Ulamas* belonging to two consecutive generations called “*Ahlul Halliwal Akthi*” or competent men who can analyse and arrive at judgements on matters of doubts and complications on the basis of solid, reliable and conclusive evidences and express the truth must get together and form an opinion. This doesn't mean that they should have their degrees and paper qualifications. However, the people of today come to conclusion on the basis of educational certificates.

So, *Ijma* or unanimous opinion must conform to the above two basic requirements. Now you can analyse. When the scripture given by Allah (*Ayah* 3:7) and the *Hadith* assert that *Kalimah* belongs to the category of ‘*Muhkam*’, there are people that express the contrary view that there are many meanings to the *Kalimah*. Can you accept them as great men and *Ulamas*? When the Quran and *Hadith* assert that the *Kalimah* was given to confirm the *Tawheed*, some people distort it and try to impose views that confirm *Shirk* among the

people. Can you acknowledge them as great men and *Ulamas*? Can you call them great Imams and *Ahlulhalliwal Akthi*?

Secondly, can distorting the *Kalimah* and its truth and deceiving the people quite contrary to the Quran and *Hadith* be related to religion and *Sarah* or can it be *Bid'ah* that is against the religion? In point of fact it is *Bid'ah*. Though such people have degrees and high positions, they have nothing in common with religion.

Have the *Ahlulhalliwal Akthi Ulamas (Awliya)* ever at any place expressed that the *Kalimah* has several meanings and there is no other God that is worthy of worship other than Allah? Have they ever distorted the fragrant *Kalimah* known as *Kalimatuth Tayibah* into the foul-smelling *Kalimathul Kabeesa*? They have only stated that you should not ascribe many meanings to *Mubkamu*; you shouldn't bring in far-fetched, deliberate meanings and that the meaning of the *Kalimah* is that there is no other *Ilah* other than Allah. They have stated that according to *Ayah* 57:3 the only one God who has revealed Himself is Allah. In spite of all that, these people say that what is obvious is something that is not God. Can we accept these *Mushriks* as *Ahlulhalliwal Akthi*? Can we accept the unanimous opinion of these *Mushriks* who speak against the Quran and *Hadith* as *Ijma*? These followers follow one another blindly.

The contention of these ignorant people is the unanimous opinion of *Mushriks* like *Abu Jabil* and not the *Ijma* of *Mumins*. It is only the *Nabis* and *Sufis (Awliya)* who understood the principle of oneness, *Tawheed* are worthy of the name *Ahlulhalliwal Akthi*. They only deserve the name of respected *Ulamas*. They or their companions called *Thabiyeens* or the next *Thabaththabiyeens* never stated that the *Kalimah* has several meanings and there is no God worthy of worship apart from Allah. This distortion commenced about 14 centuries ago. The majority of human beings have lived their lives without realising this distortion and being immersed in it. Why do they say it is a new religion when someone says the truth? It is ignorance. Man who was entrapped in the deliberate vice of the *Shaitans* believes that he is on the straight path and his guides are the real *Awliya*. You, the young people, must realise that the very basis of Islam has been distorted. You must realise that the majority of those who provide religious explanations are those who know nothing about religion.

You are young and educated. Your discriminating knowledge functions well. Don't waste your precious lifetime. Don't get misled by the speeches

and writings of the *Jabils*. Analyse things on the basis of the Quran, *Hadith* and your common sense. Discover your religion and arrange your life in conformity. Be successful in this life and the hereafter. You have to believe firmly as long as you do not distinguish between right and wrong your discriminating knowledge will not function.

You have to believe firmly that Allah is speaking to us from behind the veil of Quran and *Rasool(Sal)* is speaking to us from behind the veil of the *Hadith*. You have to be firm in your belief that Allah and *Rasool* will give explanation to our problems and queries.

**Surah 2:118**

***And those who do not know ask: "Why does Allah not speak to us or give us a sign?" The same demand was made by those before them: Their hearts are all alike. But to those whose faith is firm, we have already revealed our signs.***

Therefore, there is no need to inform anything to us anew. Everything is embodied in the Quran. What we need is the real understanding. Believe that if you act according to your *Iman*, the explanation of the *Ayat* and the *Hadiths* will come to you through the method of *Waridbath*. Make all efforts to achieve that *Makkam*.

Today there is a coterie of people who masquerade under the mask of *Thableek*. You may not know the real implications of this *Thableek*. You may not realise that this coterie of people were cursed by Allah *Rasool*. I can give you hundreds of *Ayat* and *Hadith* that prophesied about them. I have given a few *Ayat* and *Hadiths* which forecast things about this group in my book "Holy Quran's Judgement"—Part I.

You will trust my words when you have seen the prophesy in the explicit *Hadith* of the *Rasool(Sal)* that this group will finally join *Dajjal*. Till such time, be careful not to be taken in by their dress, behaviour and *Ibadah*. You approach great men, analyse and decide that these ignorant people do not have even an iota of *Iman* and they distort Islam.

When we see the military inform, we may think that this army has come to rescue us. However, most of the bandits use the uniform of the army to carry out their criminal activities. Similarly, those men with degrees and high posts and sporting beards and wearing turbans act as the worst hypocrites. These uniforms can steal people's common sense.

**Hadith**

*When Rasool (Sal) was asked which was the best religion he said, "It is Islam", and when he was asked which was the best in Islam, he said, "It is Iman."*

**Hadith**

*It is to establish remembrance (Dikr) of Allah that all the Ibadah such as prayers, Tawab and Hajj were made Farl and Sunnath.*

**Hadith**

*No Ibadah can rescue a servant from the punishment of Allah save the Dikr performed for the remembrance of Allah.*

There are hundreds of similar *Hadith*. When I analysed the word *Dajjal*, I realised that it didn't denote a single individual and that it denotes a mafia that sells their principle for a livelihood. There is a *Hadith* that says that *Dunya* will not come to its end unless 30 *Dajjals* emerge. I have explained this to a certain extent in my first book. You may not realise that their call for prayers is one of their ploys or the tricks of the trade. However, the truth is that this group has nothing in common with Islam. As their principle is that of Abu Jahil and their practice is that of Muslims, they are undoubtedly *Munafiqs*. I beseech you, not to get entangled with them and get entrapped in darkness and waste your life.

These groups of people appoint the educated and affluent people in every village as *Ameers*. These people do not have an atom of religious knowledge. However, they are persuaded that it is just like a premiership when they are appointed as an *Ameer*. They spend millions of rupees to safeguard the position. They take into their fold the illiterate people. The people believe that those that call for prayers are *Mumins* and Muslims, but they do not realise that everyone in this group is sealed and are under the *Labnath*. Is there a single person among them who has acknowledged the Quran, *Hadith* and discriminating knowledge? No. Not a single. The spiritual knowledge that they have is what their *Ameer* has taught them. One of their most formidable weapons is that there is no room for questions in Islam.

**Hadith**

*Knowledge is the asset of the believers. They should claim it wherever they find it.*

*Informed by: Abu Hureira (Rali)  
Authority: Thirmithy*

Furthermore, several *Hadiths* explain that since questioning is the key to the safe of knowledge, it must be obtained by asking questions.

## Beloved Brethren!

It is almost 100 years since *Wahhabism*, which was explained by *Rasool's(Sal) Hadiths* as wrong appeared. *Rasool* prophesied the place where it would appear. It was established by *Abdul Wahab Najithi* in *Najth*. There are several *Hadiths* informed by companions such as *Umar (Rali)*. *Kitbabs* and Theses written by contemporary writers of the *Sunnathwal Jamaath* are found in many languages. The people of our country are not aware of any of these matters. This distortion called *Wahhabism* has evolved with time and appears in the clothing of Muslim and the shield of prayers in several names such as *Thableek, Najath Saudhi, Najthi, Nathvi, Thevbanthi, Umree, Salafee* and S.I.M.

Though the parties are many, these people are unified in the basic principle. They cannot spread their principle without the shield of worship. We cannot live as people with genuine *Iman*, if we follow these ignorant, anti-Quran, anti-*Hadith* clique.

I wish to issue another warning. I hear that there is a propaganda that is taking place amongst the youngsters. Some people are propagating the idea that the Wrestler *Abdullah's* and other people's principles are the Hindu principles, they are contradictory to the Islamic principle and they are the *Adhwaidham* of Hindus.

This is an absolute lie. *Tawheed*, unifying all as one, oneness or *Adhwaidham* is not a principle that is confined to a specific community or period of time. This principle was first preached by *Adam(Alai)* to the people of the world. Some misinformed people say that Adam lived 7000 years ago. This is incorrect. There is no supporting evidence to this. This inference was made on the basis of a few *Ayat* and *Hadith*. The scientific world of today has retrieved many utensils used by man and many parts of human bodies. Their period cannot be guessed by us.

There was a deluge during the time of *Noob(Alai)* and most of the people were destroyed. Those who escaped brought forth the people of today. In my book "Holy Quran's Judgement—Part I" I have stated that the Hindu religious principles came into being on the basis of the *Suhbus*, through *Ibrahim(Alai)* and his followers. You know that the name "Islam" was given by *Ibrahim(Alai)*. *Noob(Alai)* lived a very long time before *Ibrahim(Alai)*. We

come to realize through the Quran that even during his time Islam was in existence.

**Surah 6:84**

*We gave (Ibrahim) Ishaq and Yaqub and guided each of them; and we guided Nuh before them. Among his descendants were Dawud and Sulayman, Ayyub and Yusuf and Musa and Harun.*

According to this *Ayah* we learn that *Nooh(Alai)* lived a long time before *Ibrahim(Alai)*. The time of the scripture starts from *Musa(Alai)*. *Thowrath* was the first scripture. There was no scripture before that. Only the *Subbus* or documents of religious rites were there. *Nooh(Alai)* lived long long before the period of scriptures. So many generations after him appeared the Hindu principles, narratives and epics. They are approximately 5000 years old. *Nooh(Alai)* who lived many thousands of years before Hinduism appeared lived the life of a Muslim which could be described as Islam.

**Surah 10:72**

*Then if you turn away from me, I demand of you no recompense. Allah will reward me. I am commanded to be one of those (Muslims) who surrender themselves to Him.*

From this *Ayah* you learn that *Nooh(Alai)* was a Muslim. Great men call this *Nooh Nabi* as the second Adam. Those who lived before them all perished. Therefore *Nooh(Alai)* was the forefather of all those who are alive now. These people, whatever name they give themselves, the principle of oneness or *Tawheed* they profess came after *Nooh(Alai)*. Various people at various times have modified this principle according to their level of knowledge and stated it. That is, this principle is one. Only the supporting evidences are many and in several languages. What the Arabs call *Tawheed* the Hindu call *Adhwaidham* in his own languages. This principle is neither that of Arabs nor that of Hindus.

There are methods of explaining this principle by the Arabs and Hindus. There may be flaws in these methods. *Furqan* or Quran establishes the truth after cleansing it of all flaws. *Rasool's Hadiths* interpret this *Furkhan*. Therefore, if someone from any country, or any religion or any time gives an explanation conforming to the Quran and *Hadith*, isn't it ignorance to reject it as anti-Islamic? Isn't it mere unsubstantiated dogma that *Adhwaidham* is a Hindu principle? It is the dogmatists' ploy to distract and divert people.

*Shirk* is just like this. There are great men who say that it is the Muslim's principle that there is no *Ilah* apart from Allah, and the principle that there are other entities with Allah was started by *Mushrik* who was *Nooh's*(*Alai*) enemy. You need not blame them. You have to realise that Quran has given truths that historical books have not given. You shouldn't be misled by baseless dogmas.

If what we say is the truth, then why some of the *Ulamas* say that *Adhwaidham* is the principle of the Hindus? One reason is that they don't have even a grain of knowledge in this matter. Even if they do have the knowledge, they can't say it explicitly. If they say that, they might be dubbed as the strayed ones. Another matter is that they don't have the intelligence to explain this according to the level of knowledge of the people. Another matter is the thought of false superiority which is the fear that his honour will be punctured if he, after his degree accepts the Wrestler's speech as the truth.

What is the real meaning of the *Kalimah*? If you really want to know the truth read my first book titled "Do you know the truth of *Iman*?"

Do realize that since there is no want with Allah he is fulfilled.

***Surah 7:147***

***"Vain are the deeds of those who disbelieve in our signs and in the life to come. Shall they not be rewarded according to their deeds?"***

Sheihul Muflieheen  
M.S.M. Abdullah (Rah)

# GLOSSARY

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Dua: Supplication and invocation to Allah

Hadith: Refers to that which is attributed to the prophet (SAW) as regards words, actions or approvals, physical features and characteristics

Riya: Self-conceit, Vanity

Rooyah: Spiritual vision

Ulama: Muslim Scholar

Waseelah: The means by which one achieves nearness to Allah

Wali: Leader, Friend, Protector, Guardian, Supporter, Helper etc



# OTHER PUBLICATIONS BY THE AUTHOR

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1. Do you know the truth of Iman (Faith)
2. Al-Quran on Oneness of the Being
3. The Court of Reason
4. Holy Quran's Judgement—Part 1
5. Holy Quran's Judgement—Part 3
6. Whiplashing of the Truth for Bid'ah—Part 1
7. Whiplashing of the Truth for Bid'ah—Part 2
8. Spiritual Songs (DVD attached)