

HOLY QURAN'S Judgement—Part 1

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A Pointer to the Readers

Dear Readers!

The five principles, namely the *Quran*; *Hadith*; *Ijma*; *Kiyas* and common sense makes and stabilizes the whole of *Islam*. I have observed that the writings and commentaries of a few who are ignorant or are not fully versed in the knowledge of the *Quran* and *Hadith* are taken as the root by a few, who by their writings, commentaries and orations are propagating ideas that are a distortion of and in complete variance with the religion of *Islam* and thus create “*Bid`ah*” amongst the public.

To those who seek genuine and authentic ideas of the *Quran* and *Hadith*, these expositions have become stumbling blocks. Therefore, I seek to expostulate the basic facts and ideas with supporting evidences that constitute *Islam* that I gained by years of painstaking and difficult research.

The style of writing in this book is much against the traditions and style adopted in normal book writing. It is not divided into chapters but mere orations; some ideas are repeated several times and that too in many different angles. I, therefore seek your indulgence and patience to read and understand and do not come to conclusions by just going through parts of the book.

The contractual obligations between you the reader and me is that if you are a *Mumin* who fully believes in *Allah* and *Rasool* (*Quran* and *Hadith*) then study this book, if not do not lay hands on this book.

Yours
Author

ANNOUNCEMENT

I have publicly challenged dissenters on behalf of *Allah* and *Rasool* (*Quran* and *Hadith*) and the martyred *Anbiyaa* and *Awliya* who were assassinated by ignorant people, in Volume—02 of my book “Holy *Quran*’s Judgement”.

If ever someone who refutes the Holy *Quran*, *Hadith* and common sense by joining, partnering, equating or pairing is successful in showing that there exists *Ilahs* other than *Allah*, then he will be rewarded with Rupees One Hundred Thousand (LKR. 100,000/-). I have noted the conditions for proving the same. Those desiring to do so are welcome to do so with or by whatever knowledge they possess or employ. I will, *Inshallah* fulfil my part of the deal.

Surah 27:64

Can there be another Ilah other than Allah? Say, bring forth your argument, if you are telling the truth.

Kalimatuth Tayibah: There is no Ilah other than Allah.

Surah 43:84

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

Surah 57:3

He is the First and the Last, the evident and the hidden, and He has full knowledge of all things.

You can never distort, hide, close or black out the finality of the Holy *Quran*. Those who are stubborn are welcome to try and do so.

Yours
Author

All praise to the omnipotent *Allah*. Let there be peace and tranquility to *Allah's* messenger our prophet *Rasool e Kareem (Sal)*, his loyal followers—the *Sahabahs*, *Mumins* and *Awliya*.

Amen.

My beloved Brethren!

You all are well aware that there exists none like the other in the world's population of over six hundred million human beings. Regardless of the religion they follow, each one would have a "*Mathhab*" of his own as his knowledge of experience of life would direct. The world's population could be divided into two as regards their religiosity. One of them would be the followers or devotees and the other Men of *Mukthi* who attained fullness. Over 99% of the population could be classed under "Devotees". The other group is very minuscule. The latter are the ones we identify as the *Awliya* and *Arifins*. Every hundred years, there would only be 440 of them and thousands who would follow their correct path.

The other group called the devotees too could be divided further into two. One group would consist of the authentic and genuine ones. The other group would consist of those who are ingrained in the habit of blind following. Though this is of the world's population, amongst *Muslims* this methodology of blind faith in all their rituals is well stabilized with periodical inclusions of similar ideas. This is what I have observed. These folks use the blind rituals for the stabilization of their devotion. I have observed with the assistance of the Almighty *Allah* that this is due to a few persons expostulating their individual ideas as regards the *Quran* and *Hadith*. This is further aggravated by the people who are in want of knowledge who respond to it. This had led to many distortions in the understanding of the *Quran* and *Hadith* thus

creating a populace ignorant of which direction to follow as regards their religion. This forced me to clear certain misinterpretations of the *Quran* and *Hadith* that are prevalent by giving the correct meanings and explanations of some *Ayat* and *Hadith* in the hope that it would aid and assist those of the middle class. May *Allah* bless you and me with the light of knowledge for our well being.

Oh Men of Goodwill!

The *Quranic Ayah*, “*Wamaa kalakkaththuljinnawal Insa Illaliyahbu Thoon*” to mean “Human beings and *Jinns* were created to pray to me” and the *Ayah* “*Wahbuthurabbaka Haththa Eththiyakaleeken*” to mean “Pray to me till death” are cited by a group of people in propagating the practice of prayers. They also say that the *Rasool(Sal)* and his companions or *Sahabahs* prayed till their death and prayers were the practice that differentiated the *Mumins* from the *Mushrikeens* in their preaching. The common folk who are ignorant follow them in droves and also practice regular prayers. However, we find that these folks have gained nothing worthwhile at anytime by this practice. To this, this group expostulates that the gainful results of the practice of prayers will be rewarded in *Akhira*. It is very surprising that those who advocate the payment of the wage to a worker before his sweat dries up to advocate reward being given in *Akhira*.

This group advises that food eaten by cats, dogs and pigs could be eaten after separating the portion partaken by these animals but it would be *Haram* to do so, if a person who does not pray, even touches it, citing intricate regulations to support their standpoint. They give us many facts of dubious nature in support of their preaching. A man who does not pray, according to them, is definitely a *Kafir*, even speaking or conversing with him is *Haram*

and listening to him too is *Haraam* and as such it is also *Haraam* to greet him by saying *Salaam*. If some soul with common sense attempts to query their stand, they respond by saying that in *Islam* questioning is prohibited and the questioner is a *Shaitan* and it would be their *Fatwa*. They propagate ideas that praying would overcome everything and overriding the *Shariah* is not religion. They compulsively assert that under no reason should one listen to a person who does not pray. I am unable to find out from which university they obtained such knowledge.

“*Subhanallah*”, the knowledgeable will only know what type of iron shield the creator has made that surrounds their *Qelb*. These commentators are indeed ignorant and not aware of the veil and shield that surrounds them. We could only come to the conclusion that these folk have brains that are immature even to activate their common sense. If only they possessed mature brains, would one of their ilk, a *Moulvi*, pray, “Oh Lord! Do not join us with the group that contemplate or think”.

Hasn't this particular *Moulvi* read *Quran* which says 70 times to pray and 340 times to do research? Or is it that having come across it has not understood it? If so, then, *Allah* saying, “Of my creations that are mortal, the worst is the man who cannot use his thoughts” would suit him fine. It is these types that propound the thinking that the eating of food that is partaken by cats, dogs and pigs is allowed and that it is *Haraam* to eat the food handled by a person who does not pray. These are the ones who, though human in appearance would still be classed as worse than the herds of animals. Doesn't this confirm *Allah's* revelations?

The *Quranic Ayah* which states “*Wathakkir Pa Innathikraathanpavul Mumineen*” means “You preach good tidings,

for surely preaching good tidings would truly benefit the believers—*Mumins*”. I, will with the help and assistance of the *Quran* and *Hadith* clarify to the best of my ability the confusion arising about this aspect.

(01)

Oh, you the people having common sense!

We have to accept certain conditions if we are to explore the truth of the two *Quranic Ayat*: “*Wamaa Kalakkathuljinnawal Insa Illalياهوbuthoon*” and “*Wahbuthu Rabbaka Hathaah Ehthiyakal Ekeen*”. The first condition is on what basis are we to find right and wrong? That is to say what evidences are we to take to evaluate the truth or the falsehood. Our *Imam*, the Holy *Quran* would be the best response. “*Mankhool*” and “*Mahkhool*” are the two bases provided by the *Quran*. It explains it as “*Yukthi*” and “*Suruthi*”.

“*Yukthi*” means the power to discern or common sense. God knows that man would not accept anything that does not come within the purview of his common sense. It is because of this that he made knowledge to precede religious revelations. “*Suruthi*” means religious revelations. *Suruthi* is the result created by voice, sound and noise. There is a difference between the *Hindus* and the *Muslims* as regards this aspect. The *Hindus* are of the belief that the preaching of the *Rishis* that are called *Upanishad Slokas* is the meaning of *Suruthi*. They also say that there are two kinds—*Akathanatham* and *Anakathanatham*. One of these is directed towards the human beings and the other towards the deities. The *Hindus*, therefore refer both these as *Suruthi* without differentiation. The reason being that they do not possess any religious revelation of any kind in hand. Hence, the *Suruthi* they possess is the *Upanishad Slokas* alone.

The *Muslims* on the other hand, explain the *Suruthi* as two separate aspects referred to as “*Salsalathulfeel*” and “*Salsalathul Jarsh*”. Hence, according to the *Islamic* principles *Salsalathul jarsh* is the *Quranic* aspect of *Suruthi* that is of the first kind, the second being the *Hadith* and the third aspect of *Suruthi* is *Ijma*—consensus of opinion. As the *Quranic* revelations are voices from the divine, it is the first kind. As *Hadith* is from the voice of a *Rasool* of *Kamal* it is of the second kind “*Salsalathulfeel*”. The voice of the common folk of ordinary knowledge is of the third kind and is the *Ijma*. Thus *Suruthi* as per the *Islamic* viewpoint consists of three aspects—*Quran* being the first, the *Hadith* the second and *Ijma* being the third.

Therefore, we have to bear in mind that what *Muslims* refer to as *Ijma* is the *Suruthi* of the *Hindus*.

Summary:-

1. *Quran* (Religion)
2. *Hadith*—exposition of *Rasool(Sal)*
3. *Ijma* (the view points of the learned)
4. *Kiyas* [Taking *Rasool(Sal)* as comparison]

These four principles with the power of discernment or common sense referred to as “*Yukthi*” are the five basic principles accepted and allowed by *Islam*. These five principles may have very many divisions and sub-divisions and it would take long to discover and understand all of them. What we need as at present is whichever is compatible with these five aspects; common sense, *Quran*, *Hadith*, *Ijma* and *Kiyas*, remains the judgement of God and is the essence of the life of *Islam*, a fact that must be accepted by all *Muslims*. If anyone contests any one of these five aspects, he cannot be classed as a *Mumin* or *Muslim* and calling him such is inappropriate. A

question may arise at this juncture. Some *Quranic* revelations seem opposed to the knowledge we possess. What of them? How could we therefore consider *Quran* as basis for what seems unacceptable to our knowledge?

The response to this would be thus: *Furqan* is another name for the Holy *Quran*. The meaning of *Furqan* is to differentiate and to reveal. Which is that differentiates and reveals? It is the power of discernment or common sense. Hence, the true meaning of *Furqan* is discernment or common sense. Hence, it is definite that the *Quran* would always show the path that is compatible with our common sense. This fact is reiterated in the *Quran* in very many places and in many ways. God also says that “if this has been revealed by any other than *Allah*, there will definitely appear many contradictions”. Hence, it is true to say that there are no contradictions in the *Quranic Ayat*. It is because we estimate our little knowledge as common sense, this results in our seemingly detecting contradictions in certain *Ayat* in the *Quran*. We are ignorant of the fact that our knowledge is steeped in *Wahmu* that prevents the functioning of our common sense. It is therefore compulsory that we bear in our minds that the *Quranic* revelations are never contradictory to reason. Let us come to the point.

I have no dealings with those who do not accept the five principles and act according to their whims and fancies.

The debate that arises is about the word “*Ibadah*” appearing in the two *Ayat* we referred to at the beginning. We have to have a clear understanding of the word *Ibadah* in the *Ayah* “*Illaliyabuthun*” and “*Whahbuthu*”. We cannot find *Quran*'s pathway if we do not comprehend correctly the word “*Ibadah*” and the words conjoined with it. I wish to state a personal experience of mine at this stage. That is, except the knowledgeable the common folk would never

comprehend correctly the connections between the *Ayat* in the *Quran*, as it is a very difficult and complex proposition.

Unless we understand and comprehend the words that confirm the word *Ibadah* such as *Khaliq; Rabb; Abd; Ibadah; Rububiyath; Rahmath; Ubuthiyath; Salat; Sawm; Zakat; Hajj; Hidayah* and *Lalalath*, the facts that were stated in the *Quran* would never be imprinted in our minds nor will our research be a success.

A man-made dictionary would aid us to a certain extent in understanding these words, but cannot provide us with the exact and complete meaning. How could a man-made Dictionary have the ability to fathom the divine revelations. Hence, this can only be achieved by using the Dictionary called “*Aqil*” which is pure.

(02)

What is *Ibadah*? is the Query to which we have to find the answer at first. We will then pay our attention to the other words.

The word *Ibadah* has arisen from the word *Abd* and is accepted by all grammarians. *Abd* means a slave. Hence, all actions arising from the slave has to mean *Ibadah*. The word *Ibadah* does not only mean worship. The *Salat* which is the prayer; *Sawm* the fasting; *Zakat* the charity and *Hajj* the religious journey are all *Ibadah*. Further, eating, drinking, sleeping and relieving ourselves in the toilet are also *Ibadah*. How could we therefore denote only prayers as *Ibadah*? If so, how could we imply the meaning to the *Ayah* that God says he created *Ins* and *Jinns* only to worship.

Worship or prayers are referred to in the *Quran*, by *Rasool(Sal)*'s *Hadith* and in the *Ijma* of the *Arifins* as *Salat*. Even

when voicing “*Hyalal Salat*” in the *Azan* we are calling to come for prayers, which would be its meaning.

The *Tamil* word for *Ibadah* would be *Cheyal* (action), *Kirikai* (rituals) and *Tholumbu* (Worship) for all actions good or bad, whether action of the mind or the action of the body. Hence, the word *Ibadah* would not mean prayer or worship. Yet a section of the populace are of the view that all actions pointing to *Allah* is *Ibadah* and as the prayer is towards *Allah* it is prayer signified by *Ibadah*. Their view is totally erroneous. This is because *Kafirs* and *Mushriks* too worship their idols to seek *Allah's* assistance. How could we then class their worship as prayers or *Salat*. If so, there would be no difference between their worship and our worship. *Allah's* statement that he has chosen *Islam* would too be false.

Do delve deep into this aspect. The idol worshipper is also performing *Ibadah*, so do the Muslims perform *Ibadah*. But we could say the *Mushriks* perform the evil *Ibadah* and we are performing the genuine and true *Ibadah*. If a *Muslim* practises *Usury*, then he is doing evil *Ibadah*. The idol worshipper doing philanthropy to seek God's grace is performing good *Ibadah*. Hence, the true meaning of *Ibadah* is actions.

Even though there are many *Arabic* words that would explain in an excellent manner what is action (*Cheyal*), rituals (*Kirikai*) and worship (*Tholumbu*), why did *Allah* use the word *Ibadah* in the *Quranic Ayat* “*Wamaa Kalakathul Jinnawalinsa Illaliyahbuthun*” and “*Wahbuthurabbaka Haththa Ehthiyakal Ekeen*”? What is the reason underlying the non-usage of other synonymous words? These are the queries that arise in our common sense. Let us find out the answer.

I have stated previously that as the word *Ibadah* arose from

the word *Abd*, whatever actions arising out or from within *Abd*, we use the word *Ibadah* to signify it. Let us now find what *Abd* is? *Abd* means slave. To honour the word slave other honorific terms such as devotee, devout follower and the like are used. The real meaning of *Abd* is slave. There lies another truth in this word. It encompasses people, deities, devils, all genders including soil, water, wind, fire, living things and plants without any differentiation or divisions. That is to say whatever the creations, all are *Abds* of *Allah's* or his slaves.

In the *Ayah* in question “*Wamaa Kalakathul Jinnawal insa*” *Allah* refers to only the human beings (*Insan*) and *Jinns* and not the rest of his creations. Hence, the doubt arises that *Ibadah* emerges from only the humans (*Insan*) and *Jinns*. The matter is otherwise.

The word *Abd* arose from the word *Ubudiyah*. *Ubudiyah* is the term used to refer to God creating the creations and the emergence of all his creations. All actions arising from all his creations are *Ibadah*. *Allah* differentiating the *Insan* and *Jinns* in the *Ayah* has different underlying reasons. I will by the grace of *Allah* explain it. Do listen.

(03)

Abd means slave and is of two kinds. One is the slave who has the right to self-determination. The other is the slave who has no right to self-determination. We would first of all try to comprehend the slave (*Abd*) who has the right to self-determination. Let us, being very rich, buy an African Negro woman as our slave. This female African slave is duty bound to follow our commands is what we think and believe in. She obeys the commands of her master and performs her duties. This slave begins to hate her master when he commands her to perform duties beyond her capacity or capabilities. In some instances she even disobeys her master's commands. She without the knowledge of her master, performs actions according to her right to self-determination.

She justifies these actions on her own. When partaking food, sleeping, defecating, feeling happy or being sad and other similar actions are the products of her right to self-determination. Doing the bidding of her master too is as per her right to self-determination.

In addition to all these, her desire to obtain her master's kindness and accolade too with her right to self-determination. In short her work is one of a mixed nature—obeying her master's commands and working according to her self-consciousness. Since she has in herself, the self-consciousness aspect that cannot be obliterated, at times she becomes a slave to her own *Nafs* and at other times behaves as a slave to her master. This property is found only in Humans and *Jinns* and not in any other creations. A doubt may arise at this juncture. That is the animals and other creations do perform at times with their self-consciousness and at other times obey the commandments of their human master. Thus there seems to be no difference in the consciousness of the *Jinns* and Humans and that of the other creations. It is not so.

We must acutely understand the true meaning of right to self-determination and therefore comprehend clearly what is to be explained. The meaning of right to self-determination is the judgment of what is good and evil and select one of them. This action is referred to as the right to self-determination. For this right the ability to discriminate is a must. This could even be *Wahmu* or ignorance. In the case of other creations the action of discernment is different. All creations excluding *Insan* and *Jinn* cannot over-reach their nature in discernment. Food, sleep, sex, place of residence, protection of their lives and similar actions are performed only within their natural instincts. This is not so of *Insan* and *Jinn*. They could adjust, acclimatize, adopt and perform actions after discernment of their environment that need not be their natural instincts. Hence, they are in a position to obey the creator's commands as well as perform actions as they wish, independent of

the commandments. It is to these beings that are unstable in their state (*Insans and Jinns*) that *Allah* says that they were created to perform *Ibadahs*. Hence, *Ibadahs* could therefore be understood as actions brought forth by the *Insans* and *Jinns*.

This *Ibadah* is divided into actions with right to self-determination and actions sans right to self-determination. We have to differentiate as to which kind of *Ibadah* that *Allah* was referring to in the *Ayah* that we are discussing. If we take it to mean only the action performed according to *Allah*'s commandments with the right to self-determination, then the *Ayah* in question is directed towards the *Awams* who are the ordinary population. But the *Quran* is not only for the *Awams*, it is also for the world populace such as *Awams*; *Kawas*; *Kawasul Kawas* and for all in common. Hence, this explanation seems erroneous. This is because these types of actions or *Ibadah* are mixed with self-determination, the action of total submission to God may not emerge. If total submission is absent, then the word *Ibadah* will lose its very meaning. This is because if *Ibadah* is a word arising out of *Abd* is true, then *Abd* should always mean complete submission (slave). If so, what is *Abd* or complete submission (slave)?

(04)

The meaning of “*Ashathu Anna Muhammathan Abthuhu Warasoolahu*” is *Muhammath* remains an *Abd* and *Rasool* and I testify to its truth wholeheartedly. Thus we fully agree, accept and believe that the person who is the *Abd* is also the *Rasool*. This *Risalah* is *Rabb*'s. No one has the right to any addition or depletion in this *Risalah*. If *Risalah* is to emerge from a slave with self-determination then there could occur an addition or depletion. Hence, the *Risalah* must emerge from a person without self-determination (*Abd*). It is therefore very clear that the prophet when bringing forth the *Risalah* was in a state

of complete submission, or a complete slave.

It is because of this that in the *Quran*, *Allah* says that the prophet does not say anything as he feels. We have stated before that this *Muhammad* is *Abd* as well as *Rasool*. *Rasool* is therefore existing as a complete slave in total submission without self-determination is the fact that emerges. At the same time he is also human in that he performs all human activities like eating, sleeping and all other human functions and as such he too has the right to self-determination. He had even been forgetful and made errors at certain times and there are many instances and examples for the same.

All his actions with self-determination or discernment are *Ibadahs* but these actions have not emerged with complete slavery. The latter actions are called *Sarah*. *Rasool(Sal)* says that my prayers, eating, drinking, sleeping and all other functions are for *Allah's* sake. Hence, *Rasool(Sal)* has been as per our knowledge in a state of complete submission without self-determination or right of discernment. This subtlety is the beginning and end of *Islam*.

Now let us find out the veracity of the subject we undertook for discussion. Three stages of *Rasool(Sal)* emerges in the sentence "*Ashathu Anna Muhammathan Abthuhu Warasooluhu*". One stage is the *Muhammath(Sal)* who is a slave like all of us with right to self-determination; the second being a person without any right to self-discernment and being in total and complete submission and the other being the stage of a *Kamil* where the initial slave factor and the total submissive slave state being present without confronting each other. The *Ibadah* referred to in the *Shariah* are the actions that are performed in the stage of being a slave like us with right to self-determination such as prayers; *Zakat*; *Hajj* and other rituals. It becomes very clear that by being in the latter state that he obtained the state of *Tariqat*;

Haqiqat; Mahribat at the same time. This state is somewhat amazing in that it is both a state of being awake as well as being in sleep and one not obstructing the other. This is somewhat not in conformity to our knowledge. This state is the sole property of *Rasool(Sal)* and not that of any other human being.

The summary of all this discourse is that being an *Abd* possessing the right to self-determination is the primary state of *Islam*. From the latter state transforming oneself to a state of a total and complete *Abd* devoid of the right to self-determination is the quintessence and the finality of *Islam*. This is not something emerging from a drug affected personality but from convincing evidences.

(05)

What then is now complete submission (slavery) or absence of self-determination? Let me take a mirror and look into it and observe my face or my appearance. My face could be very clearly seen. The face in the mirror would not change its position unless I turn my face. The mirror image of my face will only act according to what I perform. It cannot ever disobey my command. The mirror image that has no rights to self-determination acts as my slave or *Abd*. The actions that emerge from my mirror image would be what we refer to as *Ibadah*.

The mirror I produced is for me to know myself. I, the one who see the mirror act as the master or *Rabb*. The mirror image or my *Surath* that I observe in the mirror is my *Abd* or slave. Let us take another example. All my organs of sense are my slaves. I cannot see if I do not like to use my eyesight. My eyes would never disobey me. All my sense organs would function only on my bidding. The sense organs are all my slaves. As they cannot act on their own, they do

not have the right to self-determination or act independently. Hence, in this instance I act as *Rabb* and my sense organs are the *Abd* or slaves or like my being the *Rabb* when I look into the mirror and my mirror image being the *Abd*, so does the creator becomes the *Rabb*, his knowledge is the mirror and the mirror images that appears in it are the *Abds* or slaves.

Therefore, when the *Abd* i.e. *Ins* and *Jinns* possessing the right to self-determination transforms into the final state of complete slave from its primary state, the action that emerges as a result is the action of the creator and not that of the *Abd*. It is this state that is the fullness of *Insan* and *Jinns*. This is referred to as *Tawheed*.

The summary of this is that the *Insan* and *Jinns*, the life, with the right to self-determination, in their progress from their primary state have to perform the obligations of *Iman*; prayers of worship; fasting; *Zakat*; *Hajj* and other acts if they are to attain a higher state. The word that encompasses all these actions is referred to as *Ibadah*. It is this that is *Shariah* or devout religion. If the devout religionist follows his duties diligently and flawlessly then his right to self-determination or self-discernment gets diluted and disappears. He will one fine day would definitely rid himself completely of self-determination and become a complete slave in submission. This state is one that cannot be attained by men in want of knowledge in a few days or years. The *Ibadah* that emerge from a person in complete submission is not of him ,but is the action of the creator. *Rasool(Sal)* has very clearly explained it.

The prophet(*Sal*) says, “**My follower will without interruption perform the *Ibadahs* that are *Nabeel*. The moment I get pleased of such person, I become his eyes that sees; his ears that hears; his tongue that speaks; his hands that grips and his leg that walks**”,

so explained *Rasool(Sal)* that the creator announces thus. This *Hadith* appears in the *Hadith Al Kuthsi*.

This *Hadith* refers first to the actions or attempts of the person having the right to self-determination. Man has to strive uninterruptedly and continuously until the creator is pleased with him and attain a state (*Makam*). This aspect is the common *Rahmath* for all men of the world. Hence, whoever the person is, if he strives towards pleasing the almighty by regular performance of *Ibadahs*, he is sure to attain this state (*Makam*). This is devoutness. We gain a status in the presence of Almighty by acting with the sense of duality that *Rabb* who is *Allah* and me the *Abd* are present. This *Makam* is not obtained by bending and standing up during the course of worship, but it can be accomplished by reciting the *Kalimah's*, invocation and the sentences during the conversation with the creator and repetition of God's sayings while in meditation. This type of invocation is the *Nabeel* and the ritualistic movements of bending and standing is the *Farl*.

If the man gets hold of a *Makam* of this nature then he obtains the affection of the almighty. *Allah* has no likes or dislikes and these terms are used only for comprehension. The liking of the creator in this state belongs to *Raheemiyath*—a special mercy. If this special mercy is attained then this state is called "*Haal*". Though there are many stages of those who attained this "*Haal*", the sense of duality that is the observer, the object of observation and the scenario gradually gets diminished by stages. The power of discernment or common sense that inhabited in him becomes wisdom, the wisdom becomes *Aqil*, the *Aqil* transforms into *Noor* and finally the *Noor* becomes *Wijithan* which is the God's knowledge. It is these personages who have fully comprehended the *Kalimah's* genuine meaning by themselves and by their own experience. It is these humble servants who are referred to

as *Awliya*. Their progress is not because of the ritualistic bending and standing up but because of the *Iman* comprehended by *Kalimah*.

Religious duties have been sanctioned on the basis of duality for man to gradually reach to the topmost state (*Makam*) by practising *Islam's* duties in a proper manner. This is because even though man has understood *Kalimah*, he is unable to stabilize in it. This is the *Makam* we referred to earlier. This could be explained still further, supporting evidences could be given but I fear being expansive.

What we should understand from the above is that the creator has used the word "*Ibadah*" in that *Ayah* having combined together the different actions emerging from both the *Abd* with self-determination and the "*Abd*" devoid of self-determination.

How foolish it is to give interpretation to *Quran* and *Hadith* that over-reaching "*Shariah*" is not *Islam*, and one who does not pray is a *Kafir*! By this process they prevent people from understanding the truth. Nowhere in the *Quran* is it stated that the *Insan* and *Jinn* were created for the sole purpose of worshipping the creator. The real *Kafirs* are those who misconstrue the *Quran* and *Hadith*. *Kafir* is derived from the word *Kufr*, whoever practices *Kufr* is *Kafir*. The meaning of *Kafir* is to hide, close, cover and distort. Hence, one who misconstrues or hides is a *Kafir*. Those who bring forth the genuine truth are not *Kafirs*, they are the *Mumins*. Those who are ignorant of the truth are the *Mushrikeens*. The *Mumins* are permitted to converse, mingle and partake food with *Kafirs* and even marry them. This must be understood by these stubborn persons. The *Ayat* 2:22 and 5:5 in the *Quran* would explain my viewpoint. I have not told lies.

(06)

The meaning given to the word *Ibadah* in the two *Ayat* stated above as prayers is erroneous as per the *Quran*; *Hadith*; *Ijma*; *Kiyas* and even our common sense. The word used to signify worship or prayers in the *Quran* is “*Assalath*”. Further, if we take *Ibadah* to mean worship or prayers, various other anomalies emerge. If God has said creation is only for worship or prayer, then it amounts to the creator’s intention not being fulfilled. This is because those who were created for the purpose of worship do not worship thus not complying with God’s intention. Hence, the *Insan* and *Jinns* have the power of not complying with God’s intention. This would amount to the creations like *Insan* and *Jinns* having the power of not heeding God’s intention.

No creation has the power of not complying with God’s intention. The *Quran* and *Hadith* have clearly stated so. As aspects of *Kalaqathir* is to be included into this, explanation of it is not appropriate. Only the very learned would comprehend this aspect. A few *Ayat* for the benefit of the middle class could however be taken up for discussion. The *Ayat* 2:165; 8:30; 32:13; 8:42 and 8:44 are some of them that could be analyzed using *Tafseers*.

A great loss is experienced by man if he imagines that God created him only for worship. If the human being is created only to worship God, then he is duty-bound and compelled to worship the God. He cannot for one moment think as to what he gains by doing so? He changes into a thoughtless person. He is compelled to conclude that there is nothing greater than worship or prayers or there is no worship without performing *Sujood*. He also begins to conclude that *Shariah* is the end product of the religion. As *Rasools* and the *Sahabahs* worshipped until their demise, our failing to follow them is improper. He also believes that one who does not pray is a *Kafir* and such person’s

uttering should never be heard. All these actions of him makes him look like a tethered foal sans thought or common sense.

Yet for all, this very same human being sans thought while in prayers utters sobbing: “From you I seek assistance, I pray only to You”; “Direct me towards the path (*Sirat*) of your exalted servants and not the path of those wrongdoers”. This worshipper is ignorant of the fact that he stands between the right and the wrong paths. Further, he could not understand the path of the noble servants he requested. If someone tells him that the *Sirat* he is requesting is the path of *Tawheed*, he labels him as a *Kafir*. He at once classifies him as a *Shaitan* and hearing him as *Haraam*. He decides that his original standing is the correct path. Then what path did he request while in prayers? If he is standing in the correct pathway, then he should request *Allah* to stabilize him in the path he is now standing. He does not do so while in prayers.

The path that the worshipper requested as the path of the exalted servants seems to be what was in the memorized *Al-Hamthu Surah* and not what is to be gained in the present and the next life. If we get the parrot to learn to say the *Kalimah*, it would repeat it uninterrupted while shaking its head to and fro, but if it sees a cat coming to attack him, the parrot would forget the *Kalimah* and instead would cry out his “Beek Beek” sound. In a similar vein human being when confronted by the cat—i.e. Israel would, like the parrot, back track to his original *Nafs* in fright. He would get close to whatever his *Nafs* was close to at the time of his death. He would completely forget his prayers and *Dhikr*. May *Allah* prevent this type of dying.

The reason for inviting this type of death is not heeding the *Quran*, *Hadith* and the teachings of the exalted servants and instead following the misconstrued teaching of the ignorant *Shaitans*. It is the

wrong explanations and erroneous ideas taught by these misconstrued frauds about the *Quran* and *Hadith*, that are responsible for this predicament. The *Ayah* that these personages quote to confirm their expositions is “*Whabhuthurabbaka Haththa Ekthiyakal Ekeen*”. The meaning they construed for this *Ayah* is worship till your death. To support this they say that *Rasool* and his companions and *Sahabahs* worshipped till their demise. It is true that *Rasool(Sal)* worshipped till his death. This is of the *Kiyas* type. This type of analysis is undertaken only if we are unable to understand a problem through the data provided by the *Quran* or *Hadith*. It cannot be taken as an individual principle for deduction is a fact known by all.

If we are to obtain the support of *Kiyas* to conclude that *Rasool(Sal)* worshipped till his death, then not worshipping should also be taken as support of *Kiyas*. This is because *Rasool(Sal)* did not practice worship at the time of his being made a *Nabi*. If we accept *Rasool(Sal)* as our *Nabi*, then performing *Dhikr* without praying and indulging in *Muraqabah* would also be supported by *Kiyas*. A man who prays would say that we have to pray from the moment *Rasool (Sal)* requested us to do so. A non-praying man then would debate on the fact that *Rasool (Sal)* introduced prayers 11 years and 9 months after he attained Nabihood. Hence, you recognize him as *Nabi* only after he introduced prayers but not before. In fact, he was a *Nabi* even before he introduced prayers. There would be an endless debate on this subject between those who pray and those who do not pray under the above conditions and no finality can be possibly reached. This remains a curse amongst us. The reason for this being the incomprehensible exposition of religion or *Islam*.

Let us get at the real truth without involving ourselves in endless debate. Let us find out what is revealed by the *Ayah* “*Wabhuthu Rabbaka Haththa Ekthiyakal Ekeen*”. This *Ayah* appears in *Surah*

15:99. The words *Rabb*; *Ibadah* and *Ekeen* are the three words appearing in the *Ayah*. If we imagine that the word *Ibadah* means prayer and *Ekeen* means death, it would contradict the *Quran* and *Hadith*. Worshipping till one's demise is not something that could be practised by everyone. A person ailing who performs prayer by signalling cannot complete his full complement of the rituals involved in prayers. These type of prayers contravene certain laws of the *Imams*.

According to the *Shafi Mathhab*, in *Sujood* the two hands; two knees; two palms and the forehead must touch the ground. This is accepted as *Sujood* by all *Ulamas*. An ailing person cannot do this. He, therefore disregards the laws laid down by the *Imams* and the *Imam's* condition becomes erroneous. The *Quran* itself bears witness against *Imams* concerning *Sujood*, so does the *Hadith* in supporting the *Quran*.

The *Ayah* 16:49 **“*Walillah Hiyasjooth Maafissamaawathiwal Arli*”** which means those in the Heavens and Earth are performing *Sujood* to *Allah*. There are many other *Ayat* giving the same meaning but this alone is enough.

When it refers to Heavens we could take it to mean it refers to *Malaks* or the creations living in other planets, for we are unable to find the truth. When it refers to those in the Earth doing *Sujood* to *Allah*, many doubts arise in the mind of the reader. Majority of the people on Earth perform *Sujood* to rocks, sand, gold, silver, brass and the like. In this *Ayah* by referring to all the people of the Earth instead of *Muslims* or *Mumins* he is in fact including all types of people on Earth. But according to *Imams* it is only the *Muslims* who perform *Sujood*. The creator includes all the people in this *Ayah*. Further, he is including even the idol worshippers as performing *Sujood*.

Isn't this disturbing to your knowledge? Am I lying? No. I am only repeating what *Quran* says. If I am to give descriptions to this *Ayah*, even 500 pages to this will not be enough. Let us therefore touch only on the essentials.

If we take whatever the *Quran* says is the truth, how could we say that all what the *Imams* express as the only truth. Hence, if we are to get the very truth, we have to find as to what *Allah's* intention was when he said to perform *Sujood*. If we accept the explanation of our guides then the *Quran* becomes erroneous. If we take the *Quran's* revelations as genuine, then what is stated by our guides become a fallacy. It is therefore wrong to agree on anything in religion without analyzing the same. *Islam's* essence was distorted 1,400 years ago. Keep in mind the word *Sujood*. You cannot understand it without getting its explanation. It would be appropriate to describe a few before going on to find the truth of the matter.

(07)

Let us analyze the word *Ekeen*. The word *Ekeen* has been used in the *Quran* in four different instances. "*Ilmul Ekeen*" is the 1st; "*Iynul Ekeen*" is the 2nd; "*Hakkul Ekeen*" is the 3rd and "*Ekeen*" the fourth. The details of this could be seen in *Ayat* 56:95; 102:5,7; 15:99. I have not given the *Ayat* due to brevity.

1. *Ilmul Ekeen*—It means *Iman* obtained by acceptance, trust and belief brought about by reading books.
2. *Iynul Ekeen*—*Iman* obtained by experiencing the knowledge of observations.

3. *Hakkul Ekeen*—Obtainment of very clear, genuine and truthful *Iman*.
4. *Ekeen*—Means *Iman*; faith and belief.

In the *Ayah* “*Wahbuthu Rabbaka*” only the word *Ekeen* is used. We have to find out which type of *Ekeen* is this. It is the judgement of the *Quran* that four types of *Ekeen* exist and this is something which should not be forgotten. There are many *Hadith* to confirm this and I will give one of them.

Hadith

Iman means complete Ekeen. Hence, study and understand the means to have this Ekeen; and then open the door to imprint it in your mind.

There are also many *Ijma* regarding this and I am not giving them. Hence, *Ekeen* does not mean death. To signify death, the *Quran* gives the word *Mawt* and it is stated 47 times in the *Quran*. One example is “*Kullu Nafsin Thaikathul Mawt*” which means all *Nafs* have to die. The word *Mayith* appears in 14 places in the *Quran*. *Mawt* is only a state. Whoever attains this state is called a *Mayith*.

When the *Quran* and *Hadith* give such clear interpretations, if one says *Ekeen* means death, then he should be definitely classed as a stubborn person. To assign the meaning of *Ekeen* as death amounts to digging a grave and burying the *Quran* and *Hadith*. If this type of fraud is not practised, they fear that people may not go for regular prayers and their occupation may be in danger. It is these types of persons who saw *Allah* and the *Rasool(Sal)* as fools. They hold that it is their knowledge that is genuine. They propagated that they were leading the people in the correct path. This misdirection has spread

to all four corners of the Earth and the common man is in the dark as a result of this fraudulent activity.

These interpreters have gone through many *Tafseers* where it is clearly said those who give the meaning to the word *Ibadah* as worship and to the word *Ekeen* as death are making grave mistakes. Even then they try to cover up this fact and refute it without clear understanding. How could such persons be classed as possessors of knowledge? If you of the middle class cannot read and understand the *Arabic Tafseers*, read at least the *Tamil* ones and satisfy yourselves. Many of the *Tafseers* do give the same explanations we have rendered which you could see if you ever peruse them.

It is a very grave mistake for someone singing and vocalizing under the influence of *Ganja* such words as “the creator created all for men, and men were created for the sole purpose of worshipping him” and with this thought studying the *Quran* and *Hadith*. The word *Ibadah* used in the two *Ayat* we analyzed refers collectively to both the slave having the right to self-determination and the slave without the right to self-determination. The word *Ekeen* refers definitely to *Iman* and not death.

Let us analyze this with a clear mind. The *Tafseer* of *Ibnu Abbas* is the most genuine and authentic of all the *Tafseers* found written in many languages. This is universally accepted. This *Tafseer* was printed in *Hijri* 1280 by *Sheik Abdul Wahab Ibnu Marhoom Assheiku Muhammathu Mumin*. This *Tafseer* confirms our explanation. An additional explanation is also included. It says, in describing *Ekeen*, that it means to die without believing in partnership and *Shirk*. This is to say that this death is not “*Kullu Nabsin Thayikathul Mawt*” that refers to normal death. Let us find out what this death is.

To die without *Shirk* is “*Mauthuk Kabul Anthamawt*” or “*Thajatruth*” or freeing from the shackles or dying without death. When an ordinary *Awam* progresses through the stages of *Shariah*, *Tariqat*, *Haqiqat* and unite with *Haq*, his *Nafs* and self-consciousness “I” dies off. It is at this stage that he attains the state of certainty or *Hakkul Ekeen*. In this state the person in question loses his *Insaniyat* (Human characteristics) and dies but at the same time he gains life or *Hayat* through *Allah's Thajjali*. This type of *Mawt* (death) referred to as *Ekeen*, i.e. *Mauthul Kabool Anthamawt*, once attained, whatever action that emerges from him would be the actions of *Allah. Rasool(Sal)* describes this as one who is saturated with poverty the *Ekeen* becomes fulfilled. Do not be misled by the poverty that *Rasool(Sal)* refers to for it is definitely not material poverty. It is the complete poverty where self-determination or the conscience “I” is obliterated. It is like our mirror image that we observe when looking at the mirror. Without the right to self-determination and as a complete slave in total submission and being a complete *Abd* is total poverty. If so, would there be poverty revisited? No, as the poverty is fully saturated what would be present is only complete wealth. No poverty can ever intrude at this state.

The outer meaning is to perform *Ibadah* until you attain this type of *Ekeen*. This is a meaning of the *Lahir* type. There are many meanings of the *Baatin* types too. I am not giving them here. Many *Tafseers* that were printed after the emergence of the *Tafseer* by *Ibnu Abbas* have erroneously stated that *Ekeen* means natural death. You brothers, if you are thirsty for knowledge do read the *Quran*.

Surah 55:26, 27

All that is on Earth will perish.

But will abide (forever) the face of thy Lord, full of Mercy, bounty and honor.

This *Ayah* contains many subtle secrets. Let us observe the important one. As per this *Ayah* everything in this world would be destroyed, if so when? When the world gets destroyed everything would be destroyed, then where would be *Akhira*? It would be in this very world when this very world transforms itself to “*Mahsar*”. What would the fools speak in the *Mahsar*? They would say, “Alas! We were submerged in illusion”. The creator would question “Isn’t what you see now is true? They would respond positively. What I am saying is the description in the *Quran*. Read the *Quran* to confirm it.

From this explanation, the death in the *Dunya* is only illusory! Imaginary! (*Baatil*) and we clearly understand the authentic and genuine is *Akhira*. But observe the last part of the *Ayah*. It says only *Allah* will remain. Therefore, after the Earth is fully destroyed; the Earth that was *Mahsar* is destroyed; the sky that was its partner is also destroyed; then what would remain is only *Allah*. Hence, life after death or future state or “*Marumai*” is also destructible. How could we refer to one that is destructible as *Ekeen*? How could we take it as the truth? How could we mean *Ekeen* as death? Hence, taking *Ekeen* to mean natural death is erroneous.

Only when human beings having comprehended and understood *Iman* and attained a stage of dying without death would the destruction of themselves and the whole world leaving only *Allah* be correct. Therefore, the word *Ekeen* in this *Ayah* refers to *Hakkul Ekeen*, which the creator intended the meaning to be confirmed. The common folks to be told that *Ekeen* means death has its own advantages if looked from the point of view of *Wahmu*. But this wrong interpretation would surely be confronting the five basic principles of *Islam* and also direct the people into darkness. There are many more *Ayat* and *Hadith* that would confirm the truth of our explanation but for those craving for knowledge this would suffice.

There is a *Hadith* told by the prophet that says, **“Whoever dies without *Shirk*, he would surely go to Heaven”**. This is explained in the *Kitab* by the name of “*Aalmathathul Kamil*”. Dying without *Shirk* means *Mauthu Kabul Antha Mawt* that refers to *Hakkul Ekeen*. You must think that in this *Hadith* no *Ibadah* is mentioned. The principle underlying *Islam*, *Quran* and *Hadith* is to ward off *Shirk* from man and attract him towards *Tawheed*. This is because *Shirk* is the root of all evils in this world. *Tawheed*, on the other hand is the root of all good things in the world. There isn't even an atom that confronts the authentic *Tawheed* either in the *Quran* or *Hadith*. Many people are living in an illusion and religious fanaticism is what one must understand.

Surah 31:21

When they are told to follow the (revelation) that Allah has sent down, they say, “Nay, we shall follow the ways that we found our fathers (following). What even if it is Satan beckoning them to the chastisement of the (blazing) fire?”

Hadith

There would come a time when Islam's name would be lost, its truth missing; only the words in the Quran will exist but not its authentic meaning. Their Masjids would all be in the wrong path and their Ulamas would be the most evil beings on the face of the Earth.

It could be expanded further.

(08)

Arifins and intellectuals who are “*Muhakkikoons*” have divided the *Ayat* of the *Quran* into 8 parts and differentiated with explanations. In another point of view, the *Quran* has been divided

into three sections that are for *Awams*, *Kawas* and *Kawasul Kawas*. There is still another method in which the *Quran* is separated into *Muhakkamat* and *Mutashabihat* types. When all these descriptions are summarized, approximately 6,666 *Ayat* in the whole of *Quran* describe only four types. This is not a new discovery. The earlier men due to fear only hinted at these and I am only describing the same. In doing so, I am not throwing away the words of the intellectuals—*Arifins*, that of the *Quran* or *Hadith*. I am only expressing what I found correct in my experience. It is for you to accept or reject it.

Of the four types in the *Quran*, the first is *Tawheed*. The summary of this is attainment of awareness through experience that except what is described as *Ujooth i.e. Allah* which is the basic entity that is beyond our comprehension and its properties, characteristics and names, there is none that could be paired or equated with it. This aspect cannot be gained by book knowledge. The description and explanation of *Tawheed* is the explanation of the philosophy and wisdom. This would encompass one's knowledge but no experience will be gained. This experience would only be gained when man, like the mirror image, becomes a complete *Abd* sans the right to self determination.

As this experience is gained in a mere appearance without self-determination, it cannot be classed as being the experience of the creations. This is because the mirror image is only imaginary lifeless *Surath* and the experience is not of the creation. It is the experience of what was the basis that was the cause of the pre, post and present state of the creation. This is in contrast to the experience of a normal creation and as such cannot be obtained in a day or two. This experience can only be gained after years of difficult practices. Whilst living as a creation, the end of our journey is the state of experience that is *Tawheed*. This must not be forgotten.

***Rububiyath* is the second subject in the *Quran*.** This section consists of the *Ayat* that respond to queries such as the following: Who is *Rabb*? Who is *Abd*? What is to create, preserve and destroy? What are the *Hidayah* and *Lalalath*? And gives explanations that our knowledge can accept and comprehend. There are two types of persons who give prominence and explore these. The 1st type are called *Siddikeens*, and the 2nd type are the *Hashikeens*. There are many other sub-divisions among these types which are not important for us here. The performance of rituals by bodily movements that are *Amals* would not enable a person to achieve the highest of the status. It can only be obtained by knowledge. It is because of this section being *Baatil* the bodily senses cannot reach it. It could only be reached by senses of the knowledge.

***Rahmath* is the third subject in the *Quran*.** What is *Rahmath*? How many types of *Rahmath* are there? Who perform *Rahmath* and for whom? What good or bad happen due to *Rahmath*? The *Ayat* in this type gives explanations and describes the responses to the above queries. Two kinds of persons become saturated with these knowledge. One of them is half-baked *Hashikeens* who are the authentic *Aabitheens*. The other are those of great intelligence possessed of subtle and minute understandings of the meanings in these *Ayat*. This section is also attainable by external senses.

***Adaalat* is the fourth subject in the *Quran*.** This consists of *Ayat* dealing with jurisprudence (Laws and regulations under which one is to function). In general it could be referred to as governmental administration. *Rabb* as the king and *Abd* as subjects that consist of this government which is not a complete one. It is only a part of governance. This and the previous three types together would make a full compliment for governance. In this there would be various aspects that involves the Ruler and Subjects, such as rules, regulations,

health, profession, transport and methods of obtaining self-satisfaction and the like. This is *Shariah* or devout religion and is referred to as *Hurbulbarayali*.

This *Adaalat* called *Shariah* is not only based on the worldly life. The purpose of *Shariah* is to take forward man in the three stages of *Rahmath*, *Rububiyath* and *Tawheed* which I have mentioned before and reach our original state to be successful. Hence, *Shariah* cannot oppose nor obstruct these four types or the status. If it opposes or prevents it, that would be interpolation, and would not be genuine *Shariah*. This is known to men of knowledge. The half-baked graduates are ignorant of it. Clear understanding of the description and exposition of these four types is the actual religious understanding. This is the authentic *Fiqh*.

In the present world, the word *Fiqh* means only rules and regulations. The present day experts on *Fiqh* can only be classed as advocates or attorneys but never as religious exponents. These persons know only the essential Laws promulgated in the *Shariah* and not the full quantum. *Gazzali(Rah)* in his "*Ihiya*" expresses that during his time the *Fiqh* and *Tawheed* and their authentic meanings have been misinterpreted and misconstrued. His era was 900 years ago and it must not be forgotten. It is therefore very true to come to the conclusion that if a person considers the *Tawheed* as opposing the *Shariah*, he will surely be ignorant of the authentic religious discourses. They do not accept the *Quran* and *Hadith*. Nor do they accept reason. They do not have any common sense. Having no common sense, how will they accept our view point? The only knowledge such persons possess is the knowledge of the stomach and heart-ache. Truth can never be hidden.

Adaalat explains all aspects and Laws of the life and actions

of human beings at different stages from his birth upto his demise. *Quran; Hadith; Ijma* and *Kiyas* are its basics. In whatever mode the *Adaalat* or governance is implemented in this world, it would be implemented identically in the *Akhira* too. Why does *Shariah* teach human beings *Sunnah* like *Farl, Farluain, Farl Kifaya* and the like and keep him under its control?

Jinn and mankind are living as slaves (*Abds*) with the right to self-determination. How did they obtain the right to self-determination? It is their external senses that have given them this right. The human being as foetus in the womb of his mother was in a state sans self-consciousness and was unable to know anything. Later the self-consciousness, that is the consciousness “I” is infused to him. “By the fourth month of pregnancy *Rooh* is blown into him” refers to this. Even though this consciousness took place in it, the infant knows only of itself but none other, even its body. The consciousness “I”, the infant became aware of now is its *Nafs* but not the body. It is only after its full maturity as an infant does it combines the *Nafs* and body and gains the state of Consciousness “I”. Once it gains this state the infant tries to come out of the womb of its mother and succeeds in the course of time. The moment the infant’s sense of touch gets activated by the outside contacts such as Heat and Cold, all its senses now become active.

The infant when entangled with its senses begins to know gradually all aspects of the four corners of the world. It observes as individual and separate all that are known to it by its senses and experience. The infant feels and knows everything separate by time, space and all its attributes; the voice of its mother; that of the father; the colour of the mother and that of the father; the taste of mother’s milk and the bitter taste of the medicines and the like. What has been observed as good it loves and detests or resents it, if it observes it as

evil. If he loses something good he becomes desperate; if he comes across something evil he becomes angry and enraged. That is to say what has been given to man as a trust—*Amanah* by the creator begins its primary growth. The trust or *Amanah* referred to is the power of discrimination. To activate it the contrasting senses, especially *Nafs Amaara* begins to develop. The fire that is “craving” begins to burn within and the child’s knowledge too changes like the boiling water. He begins to crave for the whole world.

When the child was only with the power of self-consciousness without the working of his senses the craving for the world was absent. What was only with the consciousness “I” is *Nafs* or *Aathma*. There are many subtle explanations to it. When we say *Nafs* or *Aathmas* we should not confuse it with *Rooh*. *Rooh* is different.

The psychologists and intellectuals classify *Aathma* as the inner mind. *Arifins* classify it as *Nafs* without attachment. When the external senses are activated, craving, anger, jealousy good and evil natures come together as one, the *Nafs* thus becomes like the boiling water. This state of transformation of the *Nafs* is called *Nafs Amaara*. This progresses step by step in the child corresponding to the growth of its brain. The growth of the brain whether it be of male or female takes place till the age of ten after which the growth comes to an end. Hence, the common sense of the child begins to function at this age to a certain degree. What was present preceding this was only *Wahmu*—ignorance.

It is with this in mind that *Rasool(Sal)* directed the parents to discipline the child who has not been disciplined before at the age of ten. If this *Nafs Amaara* breaching natural laws begins to be activated along with the common sense, then man is transformed into an animal. He obtains frightening results in the present and the hereafter. *Islam*

enunciates that the child should be compulsorily disciplined at the age of ten to prevent from this horrible results and lead the man in the path to God's presence through the *Quran; Hadith; Ijma* and *Kiyas*.

If the child is to lead an organized life it has to understand the life's objective, but this cannot be understood by the child. Therefore, the child has to be guided by the teachers and guides. In our present life we have yet to come across the parents, *Madrassas*, Schools or Educational institutions showing the real objective of its existence. The only path that is taught is the way to become a rich and honorable citizen and experience the enjoyment of life. This pathway will only continue to show a path that is in turmoil. It would never show the way of experiencing peace and tranquility. This is why *Dunya* is equated to a cemetery and those who desire it excessively are dogs according to the words of *Rasool(Sal)*. Another servant of God said that *Dunya's* education is only the oozing from a dead cadaver.

The most merciful Lord has sent down religions and prophets to teach us our life's objectives. The devout men sent down from time to time reiterate this same advice. This is a continuous process of the creator. How could man attain his life's objective when pseudo learned men misconstrue and misinterpret and show the wrong path? Hence, giving wrong interpretation amounts to showing the men the wrong path on a permanent basis. The end result would be a sojourn in Hell. It is a folly to indulge in unknown ideas. Expressing one's ignorance on matters he is ignorant is of no sin and in no way demeaning. *Rasool(Sal)* himself has on certain occasions expressed his ignorance on certain matters.

Let us now come to the point. Mind in turmoil that is *Nafs Amaara* is needed by us. This however should on no account override *Allah's* commandments and instead obey it. It is only then we could use

it to obtain any gains. Failing this would only lead to an animal-like life. Hence, it is necessary to explain to men the ways of subjugating *Nafs Amaara*. This is the beginning of *Islam's* pathway. This state has two aspects. One points to knowledge and the other points to *Amals*. *Iman* is the one that points to knowledge. *Ibadah* is the one that points to *Amals*.

“Every child that is born is always born as a good child. It is their parents who are responsible for them to become a *Jew*, *Nazarene* or *Majishi*” so says *Rasool(Sal)* in one of his *Hadith*. Whoever the child is, it becomes a *Mumin* when it obtains *Iman* and if it does not get *Iman* then it becomes a Non-*Mumin* is a fact. Hence, the child has to be taught by the *Mumins* the *Iman* and its descriptive aspect, the *Ibadahs*. According to the *Hadith* “*Buniyal Islam Alaakamseen*” *Islam* is to be stabilized by five aspects.

1st:-

The voicing of the *Kalimah* “*La Ilaha Illallah*”. There are four *Farls* to it. The first is the voicing of the *Kalimah* by one's tongue. The second is comprehension of what is recited. The third is imprinting the *Kalimah* in one's *Qelb* or mind. The fourth is the protection of the imprinted *Kalimah* from being slipped away or dissipated away from one's *Qelb*. There remains another five aspects that have to be taken into account but it is not necessary now. Understanding fully the four aspects without the slightest doubt and imprinting in the mind is *Iman*.

2nd:-

Consists of *Ibadah* for the preservation and protection of the *Kalimah* that has already been comprehended and imprinted in one's *Qelb*. There are four practices to this. The first one is prayer or worship that is referred to as “*Salat*”. The second is fasting which

is referred to as “*Sawm*”. The third is giving out one’s wealth to the needy or *Zakat*. The last being going on pilgrimage to *Makkah* or the performance of *Haj* for those who are willing and able. All these four *Ibadahs* are compulsory for those for whom when it is necessary. There are certain exceptions to this and it is not necessary for us to know of it at this juncture. All these four are strategies that help in the preservation and protection of one’s *Iman* and none other.

When we reach the basics of *Islam* there appears very many subtle and intricate secrets. Let us speak of what is necessary. The meaning of the *Kalimah* is difficult to be comprehended and is in total contrast to the experience obtained in our lives. It is to protect and preserve the *Kalimah* from slipping out of one’s mind that *Ibadahs* are given. When we say *La Ilaha* we mean that there is no *Ilah*. The word *Ilah* is a common noun used to refer to the idol in the *Quran*; to the physical and spiritual creations and to the creator as well.

In the *Quran* alone, the word *Ilah* is used 102 times, the plural of *Ilah* that is *Alihath* is found in 34 places. The learned having researched the word *Ilah* are of unanimous opinion that it is a common noun and have supported the same with definite and genuine explanations. *La Ilaha* carries the true meaning that there is no *Abd* or *Rabb* or anything. The meaning of *Illallah* is except *Allah*. Hence, if *Kalimah* is fully voiced, it carries the meaning that there is nothing except *Allah*. All the principles that are *Ifarathunnaz*; *Thalalathunnaz*; *Isarathunnaz* and *Ithilawunnas* are all confirming this as authentic. I have explained it very clearly in my book. “Do you know the truth of *Iman*? with all the supporting evidences. I will only state what is necessary in this instant.

By the principle of sound in our voicing *La Ilaha Illallah*, we mean that there is nothing except *Allah*. Hence, we deduce and sense

that all that is present is *Allah*. This disturbs our knowledge. We who stated that there is nothing but *Allah*, observe objects of evil and good creations. We are thus forced to accept that whatever is present is all Himself. If we look to the signals that too confirms the same. We are forced into believing that if all the physical creations are He, then it is so of the spiritual creations too. The principle of comparison too are steadfast in it. Hence, it goes to confirm that if all that we know is Himself, then all that we are unaware of is also Himself. We are directed to accept it forcefully. This puts us into a very awkward situation. Our situation is like that of a janitorial labourer visiting an *Attar* (perfume) shop fainting.

A person who has voiced the *Kalimah*, “*La Ilaha Illallah*” by tongue will not have this problem but it becomes difficult to the person who has comprehended the meaning of *Kalimah*. The person just voicing the *Kalimah* has escaped the steel sword and the sword of justice but then these are persons likened to herds of cattle. Pointing to these men *Rasool(Sal)* said, “Until you voice the *La Ilaha Illallah* by your own tongue, *Allah* has commanded me to battle you with the sword. If you obey my bidding, then your life, assets and everything you own would be surely protected from me. “Your remuneration for your action would be dependent on *Allah*”. The prophet has engaged in many wars due to this. Do not be misled into thinking that these wars were for self preservation. Propagating the *Kalimah* was his sole objective and aim. Many supporting data could be given but space does not permit it. Hence, obtaining of *Iman* is indeed a very difficult and complicated exercise.

There is a *Hadith* which states that for the *Qelb* to be impregnated with the *Kalimah* is as difficult as sending a camel through the ears of a needle. If this alone cannot be imprinted in the *Qelb*, then saying, “By the divine revelations, by the *Rasools*, by the

Malaks, by the last day and by the *Kalagathir* I have obtained *Iman*” would amount to real fallacy. This is only the *Iman* found in the audio tape but never the true one. There are many reasons that can be adduced to support this contention but all these cannot be written. The easiest way of understanding is through discussion. Those in the initial stage of trying to understand would read the *Ayah* “*Huwwal Awwal*” wherein they would comprehend that the beginning and end, the external *Lahir* and the inner *Baatin* are all the creator. However, their knowledge would shudder and refuse to say that the dog and the pig are the creator’s manifestations. They would even falsify the person saying everything is the creator’s manifestations.

Hadith

“Surely we did not make you liar, we only see what you brought forth as a Lie”, said Abu Jahil. The Quranic Ayah 6:33 responds to it as, “Oh Nabi, we surely know that what others say make you sad, they have not made you a liar, these men of mischief are only disregarding Allah’s sayings as lie.

Reported by: Ali(Ra)

Authority: Thirmithy

The very populace that conferred him the name *Al Ameen* (one who could be trusted) branded him a liar when they heard the prophet recited the *Kalimah*. They not only threw sand at him but planned to assassinate him as well.

(09)

As he has joined the party though not accepting the *Kalimah* it was necessary to frighten and support him was the situation of the *Muslims* at the beginning. His *Nafs Amaara* had to be led in the correct

path. It is this group of the populace that was called *Awams*. If the *Kalimah* was not explained and imprinted in their *Qelb* according to their level of understanding they would surely be of no use being in the party. The situation of the population today is the same as it was 1,400 years ago. The reason being the truth of *Islam* lies hidden. It is because of this that I maintain that on no account should wrong or false explanation be given or interpolations introduced into the *Quran* and *Hadith*. If the falsity is propagated the situation of the people would deteriorate still further.

With the objective of making steady progress amongst the *Muslims* who had joined the party that *Sarah* was given. Wearing of caps; dress mode; partaking of food and the like falls into this category. Due to the foolish exposition of the exponents the first or primary group of *Muslims* were made to falsely accept the fact that if these *Sarah* are followed one would have fulfilled all that is in their religion. He goes to the mosque and performs prayers and all the other *Ibadahs*. He is however, not fit to pray. This is because he is still engulfed in the foolish idea and as such would not be in a position to understand the conversation with the creator. His prayers would not benefit him.

Surah 4:43

Oh! You who believe! Approach not prayers in a state of intoxication until you can understand all that you can say.

When the *Usul* of this *Ayah* is researched, it becomes clear that it was revealed to prohibit people from alcoholic intoxication. This fact is strengthened and confirmed by the *Hadith* of *Ali(Ra)* found in *Thirmithy*. It appears that this *Ayah* belongs to the *Mutashabihat* type. The intoxication here has four meanings eventhough it was directed towards the ordinary people as *Mumins* who have only voiced the

Kalimah orally, they are in fact legally *Mumins*.

1st:-

Intoxication brought about as a result of partaking intoxicant food, medicines and the like.

2nd:-

Intoxication brought about by involving in the worldly happiness and sorrow and get fully immersed in it. (This could be called *Majnoon* or crazy man).

3rd:—

Intoxication brought about by not knowing the meaning of what they recite (during prayers) and also due to illusions, *Wahmu*, worldly affairs and ignorance. The sentence “until you can understand” proves this. These three meanings are directed towards *Awams*.

4th:—

Intoxicated by the wisdom that there is nothing but *Allah* in a state of “*Fana*”. It could be intoxication in a state of devotion after becoming a “*Hashikeen*” or intoxication of spiritual wisdom that makes one enter “*Fana*”. This is diagnostic of *Kawasis*. *Kawasil Kawasis* cannot be intoxicated.

The present populace, majority of them fully ignorant of *Ayat* like these, accuse me of asking people not to pray. I am only saying that if you pray after understanding and getting the clear idea, the gains will be more. I am only saying that to pray in a state of non-intoxication.

Allah points to the ordinary folks who are in intoxication when he reveals that all should get fully immersed in *Islam*. He tells

them to address themselves as *Muslims* and not *Mumins*. Hence, those who do not understand the meaning and purpose of *Kalimah* perform *Ibadah* under the label of a *Muslim*. **Rasool(Sal) has said that the Dunya is a cemetery and those who like it more are dogs.** Hence, the man who took the label externally appears to be a *Muslim* but in his conscience is a dog because of his mind fixed in *Nafs Amaara*. He may be rewarded with some in the *Dunya*. His *Ibadah*, in the hereafter, would be a curse. There are many *Ayat* and *Hadith* that describe these.

This type of a Man believes that the meaning of *Kalimah* is none to be worshipped except *Allah*. He believes that *Allah* is different and separate, so are the creations. His life's experience also confirms this belief. This belief is not something that could slip away from the *Qelb* or protected. This is not *Iman* but a natural instinct that is embedded in the human race and living creatures. None, other than *Awliya*, have slipped away from this belief. Have majority of men in the world slipped away from this belief that creation is not *Allah*? Who would deny that *Allah* is separate and the creation is separate?

The *Mumin* establishes the fact that there is no *Ilah* except *Allah* in the environment where the common folks believe otherwise. This *Mumin* is in the state where he has completed the 1st and 2nd states of *Fa'rl* of *Iman*. He has voiced the *Kalimah* and has understood it. This is in contrast to his life's experience; it can easily be dissipated or forgotten but has to be protected. Very many justifiable doubts arise in this man because of *Kalimah*. It is he who is researching his performance of his daily prayers and other *Ibadahs* and the gains obtained and its authenticity. He strictly and correctly follows *Adaalat*—the laws and administration that is *Shariah*. During the performance of the daily prayers he genuinely converses with the creator. As he is aware that the path *Sirat* is also found in this world

as has been trod by the servants of God, he too pleads with the creator to show the same path to him. He is a genuine *Muslim* and is in the primary state of being a *Mumin*. This is the objective of the *Shariah*. This *Shariah* is the first hurdle that one should overcome to attain *Allah's* presence.

This *Shariah* is only a step to enter *Tariqat* and not the final or terminality of the religion. A beginner— *Mumin*, as he performs the external *Amals* correctly, he is within the *Shariah*. As he researches to discover the truth, he is in *Tariqat* also. As his requests during his prayers have been answered, he is in the creator's *Rahmath*. That is to say, from the state of *Adaalat* he has progressed to the state of *Rahmath*. The creator engulfs him. All his doubts get fully cleared. He thinks and senses that all the universe is the *Rahmath* of *Allah*. In time to come he would enter spiritual world referred to as *Haqiqat*. This is the result of the special *Raheemiyath* or benevolence. A certain special connection is brought forth between Him and the Creator.

This person changes into *Abthal*. As he is different from the ordinary folk, there are changes to habits, dress mode, knowledge and all other mannerisms. He is referred to as *Abthal*—a changed personality. In the end he accepts "*Taqdir*", void of cravings and remorse which enables him to be free of any emotions and reach the gate of peace. He has not however entered the house of peace fully. Since his mind becomes prone to receive the secrets of the creator, his mind appears as religion. He begins to know the pure and serene facts in the religion. He is not in need of any *Arab* or any other language. The creator discourses with him in the language he is proficient in. Once his connection with the creator becomes like a mirror image, nothing could disappear from him or be hidden from him. The lingo in connection with this is *Arabic* and clearness (*Thelivu*). The *Arabic* we know and understand and the *Mushab* is the language of *Arabia*.

The *Rabb* and the *Rasool* conversed in *Arabic* and it is the lingo which is clearness and *Rasool* preached to the people in the same *Arabic* language he knew. Let me give you an example.

Alif; Laam; Meem; Hameem and a few other Arabic letters and sentences are found in the *Quran*. Even though it appears in *Arabic*, many pundits of the *Arabic* language are unable to decipher its meanings. The *Mumins* who are in discourse with the creator are able to decipher and understand the same with the lingo they use to have discourse with the creator. What I come to state is that the *Arabic* language has two meanings. One is the lingo that is used during the discourse between the creator and his own exalted servants. This type of lingo is called (*Thelivu*) clear language. The other is *Arab* spoken in *Arab* land. This is the language of the *Quran* that we possess. The secrets of the *Quran* is in the lingo that is clear which was referred to earlier. The *Quran* was revealed in your lingo, says *Allah*. The “Your” in this connects both the life and body of *Rasool(Sal)*. If this is understood you can understand what I stated. It is inappropriate to discuss it now. Let us come back to our subject of discussion.

The personages in the state of *Haqiqat* and *Mahreefath* are called “*Ahlulhalli Walakthi*” or *Awliya*. It is they who have obtained the explanation of the religion. They are qualified to pass judgments. They are authentic *Ahl al-bayts*. Let us find out as to what explanations they provide about prayers, fasting and other *Ibadahs*. Let us first confine ourselves to the two words *Abd* and *Rabb*.

It is stated in the *Quran* and *Hadith* that there exists a basic and unfathomable entity that should not be researched into as it is beyond our level of knowledge. To symbolize this entity *Muslims* refer to it as *Thaath; Wujud; Haq* and *Allah*. *Hindus* refer to it as *Kadawul;*

Bramam; Aneerwasaneeyam. In a similar fashion other religions too have different names. This basis has been accepted by all religions. There are differences in the lingo but the basis is the same.

This basic entity that is indestructible, immutable, being in the same state encompasses or engulfs in itself many states (*Marthabas*) that is comprehensible to human knowledge. What is comprehensible to human knowledge is called *Marthabas* and the emergent *Suraths* of these states are referred to as "*Lahir*". I will only give that which is essential. From the moment this elemental basic entity obtains the name *Rabb*, it also obtains the contrasting name *Abd*. The meaning of *Rabb* is the creator; Ruler and Boss. These words would have no meaning if the word *Abd* it governs is absent. If there is no *Abd* then there is no *Rabb*. And vice versa. Hence, the knowledge is unable to comprehend without the presence of two contrasting characteristics. If there is no darkness there would be no light. It is by knowing darkness that we comprehend light. Similarly, it is by knowing light that we realize darkness. The contrasting characteristics if absent, the human knowledge would be unable to identify any. This is known to all the learned men. The man in *Wahmu* would not understand it. The revelation that when we created, we did so in pairs confirms this contention. What is the significance of this revelation? It is human being's nature that he cannot comprehend any without them being contrasting. Hence, the creation of pairs is what the Lord reveals.

An entity will not expose its action without another entity is an important principle. That is, the entity that transcend all the characteristics of Time and Space manifests what, where and to whom. How could this be comprehended by human knowledge? It will never. How could the man believe this or obtain *Iman*? Hence, this unidentifiable can only become known if it appears in different

Marthabas and in pairs. This undifferentiated state is called *wujud* and the multi-state is called *Mawjud*. Even though the two words *wujud* and *Mawjud* differ in sound and words but not in the substance. Both symbolize one object only.

The words *Abd* and *Rabb* are also the same. A state of an unrecognizable entity is *Rabb* and its contrast is *Abd*. But the significance expressed by these two words are same. If this fact is not comprehended by our knowledge we cannot have *Iman*. *Amals* without *Iman* will only be a curse and never benefit. Hence, we must realize this with the help of examples before we research on *Salat* and *Sawm*. If not the *Quran* and *Hadith* will be of no use.

(10)

When I look at my face in the mirror, the mirror is separate in front of me. What I see when I look at my face in the mirror is my *Surath* or my appearance or image. This *Surath* is completely submissive, *Abd* or slave to me. This *Surath* of mine cannot act or perform anything that I do not like or act. Now, similar to I being the master, boss or *Rabb* and govern over the mirror image of the *Surath*; what appears in the mirror is being a slave, *Abd* the subject that is governed by me. Whenever I look into the mirror I become the master or *Rabb* and my mirror image *Abd*, the slave. It is me the *Rabb* who observes my mirror image as my *Surath* or *Abd*. The only shortcoming is that I can observe my image with another separate object—the mirror that is different and separate from me. I remain an *Abd* who is human when I observe myself. Hence, my master the *Rabb* must be opposite and in contrast to me. Yes, he is truly in contrast.

I observed myself as *Rabb* and my mirror image as *Abd*, with myself; my mirror; place and time (with objects that are not myself).

Isn't the creator different to my characteristics? Doesn't the *Kalimah* state that there exists nothing except himself? Thus the omnipotent entity in contrast to my mirror uses his knowledge "Noor" as the mirror.

The mirror I used had to be kept in a place away from me. But the creator, as there is no place except himself, made his *Qelb* as the mirror. The knowledge of the creator is himself. Hence, the creator manifests his *Surath* within his own *Qelb* for himself. He within himself sees his own *Surath* as his *Abd*. The creator's knowledge is not similar to ours. So, is his *Qelb*. The creator's *Qelb* is "Lawh" and the knowledge is the "Noor" or "Kalam" that is described in the *Quran* and *Hadith*. The *Arifins* have given very beautiful descriptions.

An example is given so that you understand this easily. If you crave to know the truth, then do pay attention. I possess only a single heart, mind or knowledge. This mind of mine is forcing me to take to prostitution. It then explains the benefits and harm of prostitution. It then compares the benefits and harm. It finally selects, prefers or likes either of the two—the benefits or the harm and chooses it. This mind, when it gave the idea of prostitution its knowledge acts like a *Shaitan*; when comparing it is human or common sense; and when it explains the benefits and harm it is *Malak* (Angel); when it finally passes judgment it is *Rabb* or master. It thus functions under different names. These different states in varied *Suraths* are all one and the same knowledge. It was the same knowledge that functioned at the beginning and at the end. It is this knowledge that was internal (Hidden) as well as external manifestations. This knowledge at different stages obtained different names. The one who was responsible for all these was who remained as I, remains and will remain as I. I was never bonded by the various states that was manifested by my knowledge. I also never became impure by any action or any form.

The first supporting *Ayah* (57:3) that was revealed in support of the *Kalimah Rasool (Sal)* was propagating was “*Huwwal Awwaloovalaakhiru Walaakhiru Walbaathinu Wahuavabikullish-ain Alim*”. It means, “He is the first and the last, the evident and hidden, and he has full knowledge of all things”. There are many other supporting evidences but this would suffice.

Like the observance of my *Surath* in the mirror which is mere illusion and imaginary and totally dependent—*Baatil*, where I was the *Haq*, so is the creator observing the whole universe through his mirror, his imaginary illusions—*Lahir* the namesakes or *Asma* and the creator himself the *Haq*. Every other is *Baatil*. The *Suraths* of his *Asma* are the whole universe. Whenever the creator wishes he will remove his mirror, then the whole universe will be destroyed. This is the summary of the *Quranic* revelation “*Kulluman Alaiha Faan*”. Only the creator will remain is its meaning.

Very many doubts enter the mind of the ordinary man that are complicated and difficult to clear. There is no time to clear all these doubts. If you wish, please refer to my book “Do you know the truth of *Iman*?” Where a whole chapter on the clearing of doubts is found. This would clear your doubts as I have given it in the form of question and answers with supporting evidences. What is important to us at this juncture is *Haq* that is the basic entity which remains static, uses its omnipotent power in manifesting the whole universe.

The words *Rabb* and *Abd* are only the names of the two states of *Haq* and not two different objects. Understanding *Rabb* and *Abd* to be two different objects is *Wahmu* or mere illusion. *Wahmu* is opposed to the principles of the *Quran*; *Hadith*; *Ijma*; *Kiyas* and our common sense. Unless every human being understands this, even many years of striving, will not make him firm in *Iman*.

(11)

I am fully aware that when you research the prayers or *Salat* and in a position to understand its truth, you may still not accept or believe in the same. This is because we have traditionally come to believe *Salat* to mean our daily prayers and we are fully convinced of the same. When the actual or genuine aspects of this *Salat* is provided our existing knowledge is unable to accept it immediately or instantaneously. Hence, if we understand the aspects of *Sawm* that is akin to *Salat*, the doubts arising out of *Salat* may be easily understood. Hence, let us take *Sawm* for the beginning.

The meaning of *Sawm* is fasting or being without partaking of victuals including solids and liquids. When we say the *Niyyah* for the Fast, we say, “*Navayath Sawmakathin*” where the *Sawm* is voiced. The real meaning of *Sawm* is stopping or preventing or prohibiting. Preventing the ingestion of any foreign material through his eyes; ears; nose; mouth; orifices in the anterior or posterior totalling nine parts is its summary. This is the external rituals of the *Sawm*. There are also other rules to the *Sawm*. There are internal details too. The latter description is the training of one's *Qelb* according to commands. These are the facts we have gathered from our aids. In addition to this, the *Imams* have provided us with very many subtle legalities regarding *Sawm*. When we glance through these subtle intricacies it becomes clear that they have explained to the *Awams* only the *Lahir* aspect but not the genuine secrets underlying *Haq*. One of their conditions is to fast for a specified fixed number of hours. Another was that women should not fast when they are menstruating. To perform *Kalah* is permissible.

These two conditions laid down by the *Imams* are in contrast to a few *Ayat* in the *Quran*. On an occasion when the elders paid a visit to *Maryam(Al)* when she had given birth to a child, she tells

them, “I am fasting, I cannot speak to anyone today” as commanded to say so by *Allah*. Pay attention to this *Ayah*.

Surah 19:26

So eat and drink and cool thine eye. And if thou dost see any man, say: “I have vowed to fast to Rahman the most gracious and this day will I enter into no talk with any human being”.

The word *Sawm* is used in this *Ayah*. *Mariyam(Al)* at child birth was in *Haylunifas* (impurity). According to the *Imam’s* conditions she cannot be fasting in her condition. If the *Imams* stated that God revealed this after she got purified, then the *Imam’s* conditions are correct. If *Mariyam(Al)* had not fasted then it amounts to the God himself commanding her to lie. According to *Imams* a person who is fasting cannot partake of food or drinks, but in this *Ayah Allah* is commanding her to say that she is fasting. This is in fact stating that whilst fasting partaking of food and drinks is not taboo. *Imams* are protesting over this. In this instance there appears to be contrasting of views between the *Quran* and the *Imams*.

Further, in this *Ayah* she has been told to state that she is fasting for *Rahman*, but we have been commanded to fast for *Allah*. This *Ayah* brings about great disturbances and doubts. To the very learned this very aspect does not disturb them, for they know that if an *Ayah* creates a doubt, then the same *Ayah* will clear the same. For the people who have not obtained *Iman* this remains a doubt. There is still another greater misgiving which we will deal with later.

If we are to believe in the *Quran* and the *Imams*, we have to find out what is *Sawm*? There are four types when the *Sawm* is expressed as per the explanations given in the *Quran* and *Hadith*. As we are ignorant of these four types, it makes us get disturbed. *Sawm* or prevention has the following four types.

They are:-

1st type:—

This is of the *Shariah* kind. It is the external rituals regarding fasting that the *Imams* have described. As this is well known to all of us we will delve no further into it.

2nd type:—

This is of the *Tariqat* type. The general idea of this is to suppress the evils prevailing in our *Qelb*. This is a fast that should be observed until reaching the state of dying without death. This has many laws. Only the *Baatin Ulama*s will become aware of it and understand.

3rd type:—

This is the *Haqiqat* type. This too should be observed as a single *Sawm* until reaching the state of dying without death. The object is to completely prevent from entering one's *Qelb* the thought that there are entities in the world other than *Allah*. That is to be with a *Shirk*-free mind or *Qelb*. This has very many different regulations. This is known only to *Awliya* and not others.

4th type:—

This is the *Mahreefath* type. The essence is the prevention, of "I" i.e. the right to self-determination entering oneself. This too has many rules and conditions. This is known only to *Arifins* (*Paravans*) and no other.

The above four types are found in the *Quran* and the *Hadith*. The fast of *Mariam (Al)* is not the fast of the ordinary folks of *Shariah* type. This fast is that of the servants of God in the final state of *Tariqat*.

The laws of the *Shariah* will not prohibit this. For this fast, *Hylu Nifas* or partaking of food and drinks will not be a hindrance. Hence, being aware of this, it appears that the creator did not command her to lie. *Imams* too have escaped from this. *Imams* are “*Fuqahaas*”. They need not describe the *Tariqat* state. This fast is also referred to as *Sawm* in the *Quran*. Thus we get into great doubts and trouble without knowing the difference between the fast of this type and the fast where food and drink are taboo (*Shariah* type). Ignorance of religious explanations is the root cause of all this.

What we described was of *Mariyam(Al)* who lived before *Rasool(Sal)*. Did our *Rasool(Sal)* observe fast of this type? Yes, he did so between the ages of 35 and his demise. He had during this period observed all the four types of *Sawm*. There are many supporting evidences, regarding this. Fasting was prevalent even before *Rasools (Sal's)* time. What *Rasool(Sal)* did was the rehabilitation and streamlining of the *Shariah* type of *Amals*. It is as a result of this there need be no more of different *Shariahs*. Further, the other three types of *Sawm* have been clearly explained to the 10 *Sahabahs* classed as *Ashaabulyameen* by the prophet (*Sal*). If the other *Sahabahs* have been in the compatible state they too would have comprehended the same. *Tawheed* was explained to all but its subtle meanings and details were told only to the few learned who needed it. We too follow them. We have not added anything new to it by employing our abilities. All the four types of fasting were performed by *Rasool(Sal)*. We are not told of all the four types nor were they described.

(12)

Let us now give our attention to *Salat* or prayers. Like the *Sawm* being of four types, so is the *Salat*. *Salat* too is of four types. *Salat* means to keep away or be aloof (*Kalvath*) is the view of *Arifins*.

This is so as per our knowledge too. Yet for all, we have not expressed our opposition when *Salat* is equated with or expressed by *Ulamas* as performed with *Dua*; *Shukur* or *Takbir*. The mind of a man or his knowledge keeps itself aloof of the world and all other matters concerning it only when we are in deep sleep. During this state we obtain some peace and tranquility but not in full and is not permanent. Hence, the attainment of peace cannot be obtained by our mind being kept aloof. Being aware of this the creator wanted the humanity to attain full peace and tranquility that *Salat* has been bestowed upon. Hence, if the mind is to attain peace and tranquility keeping aloof alone is not sufficient. Even if the mind keeps aloof it needs another to attain peace and tranquility. This is its natural tendency. Hence, to keep aloof here means to be away from one and keep in close touch with another.

Unless the mind or *Nafs* or knowledge keeps aloof of everything and gets closer to the creator, peace and tranquility cannot be attained. Getting one united with the creator would be the *Uslath* and the means to attain peace and tranquility. In the case of *Awams*, their part is to keep away from the *Dunya's* diversions at least five times daily in an effort to get close to the creator. It is this which is referred to in the *Shariah* as *Salat*. There are rules and regulations laid down for this. The *Imams* with the aid and assistance of the *Quran*; *Hadith*; *Ijma* and *Kiyas* have classified it to us. Even though there seems to be little deviations in their conditions amongst them, their objectives are identical. As the objective is the same we can follow any Imam in respect of *Salat* of the *Shariah*. The objective or the aim of *Salat* is to be firm in the belief that we are facing the creator, though we do not see him, and ask and converse with him for his blessings is the performance of *Salat*. There is no difference of opinion amongst the *Imams*.

This performance of *Salat* is with the dualistic thought that *Allah* is different and separate from his creation. *Islam* allows this,

since it is necessary for the man at the beginning. There are many reasons for this. Describing them is not necessary at this stage. However, a person not understanding this aim or objective will not get any benefits from his *Salats*. Even though there are many amazing secrets in *Salats* what one obtains the most is *Iklas* meaning concentration.

Rasool(Sal) describes *Salat* as restraining of the heart and the prostration of the organs and other than these, none else. Many of our people only practice blind following and not by understanding the aims and truth underlying it. Let us now delve into the *Quranic Ayah* 20:14.

Surah 20:14

Verily, I am Allah, there is no Ilah but I, so serve me (only) and establish regular prayer for my remembrance (Dhikr).

In last of this *Ayah*, *Allah* says, “*Wa Aakimissalaaththalithikri*”. The *Dhikr* mentioned in the *Ayah* is of four types. This is described in the *Quran* and *Hadith*.

1st type:—

It is called *Dhikr Jalli*. This points to saying *Dhikr* by tongue. In this all *Allah's* names, *Kalimahs* and *Duas* are included. This is the *Dhikr* that takes place in the performance of the *Salat* of ordinary folks.

2nd type:-

This is called *Dhikr Kaybee* or *Dhikr Kalbi*. This points to saying *Dhikr* through the mind or heart. For this the ordinary man's *Lahir Salat* will not give a place. This is because this

Dhikr cannot be performed without breaking the conditions laid down for ordinary *Salat*. *Dhikr* means to remember. A person in that process cannot complete certain functions or rituals of the external *Salat*.

3rd type:—

This is called *Dhikrul Ruhi*. This is the *Dhikr* obtained from *Rooh* at the time man's knowledge gets annihilated. The external *Salat* cannot possibly give place to this *Dhikr*.

4th type:—

This is called *Dhikrul Sirri*. This is a state where God's knowledge engulfs the man. *Dhikr* is to remember. What is to be remembered? It can only be one that has been forgotten. Then what is it that we have forgotten? My primeval truth. I am trying to remember who I am as it was all the while forgotten. How could we remember this? We have to first forget what we already possess in our memory before trying to get at the forgotten aspect. Without forgetting the whole universe and even our own body we cannot bring out or get to remember our primeval truth. This is the meaning of what the *Kalimah* says *La Ilah*. When it is said that the *Ilah* that is the whole universe and me are non-existent, a complete forgetfulness occurs and at the same instant what has been forgotten is remembered. How could a man in this state of forgetfulness and remembrance carry out the external ritual prayers?

Now look! There are four types of *Dhikr* in *Waakimissalathalithikri*. This *Quranic Ayah* would become erroneous if the *Salat*—the worship also not of four types. Hence, if *Salat* is not to mean to keep aloof, the *Ayah* will be in contrast to our knowledge. The *Ayat* are the speech of the creator and can never be wrong. What

is the faintishness that arises at this moment? The faintishness is the understanding that what we perform externally by going to the mosque and praying is the authentic *Salat* and no other *Salat* exists. This then is very foolish belief. Hence, let us not be misinformed that the external performance is the only prayer. When we refer to the *Quran* and *Hadith*, we become aware that a person in solitude performing *Dhikr* too is praying.

A person in solitude performing *Dhikr* is in his initial state of the *Tariqat*. The ordinary person performs *Salat* with the sole objective of fulfilling the obligation and entering Heaven and paradise. A person in the state of *Tariqat* renounces all the luxury of enjoying worldly pleasures, completely forgets them and pleads with the creator to get his grace and seeks union with him. Prayer is *Mumin's Mihraj* is *Rasool (Sal's)* promise. The external *Salat* may turn to be lifeless. The prayer of the person in the state of *Tariqat* would definitely be full of life. The *Tariqat* personality is aware that he is with *Allah* and *Allah* is with him. As he believes that he is with *Allah*, he would never ever act against *Allah*. The ordinary man is otherwise. He is praying with the thoughts of the Usury shop or the Usury money he has to get or give or about the *Ganja* shop. These thoughts intercede whilst in prayers and as such makes it very difficult for him to perform the prayers. He would lie to any extent just to obtain a 10 Rupees profit. He would perform all the tricks of the trade to gain the wealth and prestige. The *Tariqat* personage has none of these and none of the sort will ever arise within him.

It is to the persons who perform external prayers that *Rasool(Sal)* pointedly referred to when he advised that **it is 26 times better to pray with Imam Jamaat than praying alone**. This is because even the prayers of them not be taken into account, at least on behalf of one amongst them would have been accepted. Similar

to this *Hadith*, *Rasool(Sal)* pointing to the *Tariqat* person has stated that to **pray alone brings double the benefit than with the Imam Jamaat**. These two *Hadith* are in contrast to one another, but both these *Hadith* are authentic. In both these *Hadith* prayer is referred to as *Salat*. Both being authentic would only be known to those who researched on the *Usool* and not to the common folks.

As the *Tariqat* person does not attend the mosque, he gains the wrath of the social community around him. Those who have not understood his state both the learned and the common folks brand him as wayward and a person who has lost his path. They try to suppress his knowledge and try to get him to join their herd. *Allah* is in the know of it. It is because of this that he strictly commanded them not to disperse these people way back 1,408 years ago. Ponder over this *Quranic Ayah*.

Surah 6:52

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

The above is the meaning of this *Ayah*. Do read it many times in the *Tafseer*. Some miscreants give the meaning to this *Ayah* as “Seeing the persons crying in worship and praying”. This is their downright lie. In this *Ayah* the words *Salat*; *Ibadah* and *Amal* have not been used. *Rasoolullah* is not like these miscreants. Will the *Nabi* who came to teach prayer chase off those in prayers? He will only chase those who stay without praying reciting only *Dua*. The creator commands him not to chase away such persons

Hence, the *Tariqat* person in question will not practice external

prayers but would only engage in supplication. It is this type of persons that we consider as being in the initial stages of *Tariqat*. If this is erroneous the creator would have commanded them to be dispersed. Are the people who go about branding those who do not pray and being involved in *Dhikr* as wayward and prohibit others from listening to them or read his writings men of mature brains? Are they fit enough to express religious discourse? Are these ordinary people who have not even an inkling of the explanation of the *Quran* and *Hadith* going to give life to *Islam*?

What these people vociferously shout about is not *Islamic Vedanta* but vocal erroneous *Vedanta*. Even *Rasool(Sal)* who is a full-fledged *Kamil* did not have the permission to disperse a *Sufi*, how could those *Jahils* who do not know the meaning of religion and *Deen* have the power to disperse the *Sufis* or label them as *Kafirs*? Sometimes my friends *Ilyas*; *Abdul Wahab* or *Thaimiya* may have delegated powers for them to act as such. Two more details come to pass.

1st:-

The creator says only morning and evening. Also, he says if you see those who supplicate. In this the time, the kind of person and religion have not been clarified. That is without referring to *Mumins* he refers to the whole of humanity.

2nd:—

The meaning of morning and evening amounts to one day or 24 hours. It could also mean a few hours in the morning and a few hours in the evening. It could also be morning symbolic of the child and evening symbolic of old age. Another is that the morning is the birth of discriminating knowledge and evening is the maturity in knowledge (*Aqil*). There would be many

more meanings of this nature. Hence, whoever meditates in the hope of attaining God's grace regardless of religion (*Muslim, Hindu, Jew, Nazarene* and the like) race or the country, cannot be dispersed and is an act of grave injustice that is in contrast to the *Quran* and *Hadith* and wayward. Let us now look at the *Quran*.

Surah 33:36

It is not fitting for a believer, man or woman. When a matter has been decided by Allah and his messenger to have any option about their decision. If anyone disobeys Allah and his messenger, he is indeed on a clearly wrong path.

The one who does not comprehend what the prayer is, calls a person who does not pray as a *Kafir*. With what authority does he query? His only authority is the superiority complex in his mind or the *Shirk* or diseased mind.

Hadith

Rasool(Sal) pointing to persons involved in arguments that take them nowhere said, "Those who by fruitless arguments forcibly try to achieve their objectives, are the most detested by Allah."

Reported by: Ayesha (Ra)

Authority: Buhary, Muslim

Surah 4:103

When you have performed the prayers, remember Allah (Dhikr) standing, sitting down, or lying down on your sides, but when you are free from danger, set up regular prayers for such prayers are enjoined on believers at stated times.

It is by taking these as the basis the “*Fuqahaas*” agreed to the performance of *Dhikr* after regular prayers. This is correct for the *Awams* who are on the verge of becoming initial *Mumins*. When the words used in the *Ayah* is analyzed closely it does not prevent the *Tariqat* persons from performing *Dhikr*. This cannot be described in book form. If done so, it amounts to breaking the *shariah* and pushing the common folks into an abyss. Hence, it is best that the common folks perform *Dhikr* after regular prayers. As a result you must not be deceived into thinking that the prayers are better than *Dhikr*. You must also agree that these *Ayat* do not control the persons in the states of *Tariqat*; *Haqiqat* and *Mahreefath*. Describing and giving explanations to this is not appropriate and therefore I leave it at that.

Let us come to the subject. *Rasool(Sal)* has been performing *Dhikr* in solitude and doing *Muraqabah* from the age of 35. It is only 11 years and 9 months after being made a *Nabi* that the command for performing regular prayers were revealed. Taking into consideration the true aspects of his own life experiences *Islam* has been explained very clearly in a gradual manner to tread step by step. The men of the *Tariqat* are not wayward or people in the wrong path or ignorant of religious discourses or *Kafirs*. Whoever who says so, they are the people in the wrong path and wayward is the judgment of the *Quran*.

(13)

The persons on whom the common sense is activated referred to as *Kawas* need clarification and clear ideas. To do so we have to look at the *Salat* or prayer with a different view point. *Rasool(Sal)* on his *Mihraj* journey went to *Baithul Muqadhees* and performed the prayer—the *Salats* with *Rasools* and *Nabis*. This *Hadith* is well known to all. He had rested there before he undertook the heavenly journey, after which he conversed with the creator and obtained the prayer that

is *Salat* for us. If what we state is factual, what is the *Salat* that was performed by him with *Rasools* and *Nabis* at *Baithul Muqadhees*. It would definitely not be the external prayers we indulge in. Why? The prayers were performed by him before the heavenly journey! The normal external *Salat* is performed only after *Mihraj*.

During *Mihraj*, before he had the vision of the creator, the prophet heard a voice similar to that of *Abu Bakkar Siddique(Ra)* that the creator is in *Salat*, making *Rasool* think that *Abu Bakkar* had come before him. This is the information we have obtained through *Hadith* and the whole episode is known to all. The *Ulamas* describing this episode and we responding by saying *Subhhanallah* still lingers in our minds. However, we were not in a position or able at that moment to question them.

Let us query it at least now. *Salat* is the word used for prayers in the *Quran* and *Hadith* when describing the above happenings. If so, would the creator, like us, be in a position of standing; in *Ruku*; *Sujood* positions? If so, what is the difference between him and us? It is therefore very necessary for us to find out how, where in which context and the objective of the word *Salat* has been detailed and explained, instead of involving in fruitless arguments that would lead us into getting stuck in the mire of the *Quran* and *Hadith*.

The Holy *Quran* is not an ordinary book as believed by the ordinary folks. It is *Allah's Kalam*. *Hadith* is also similar. These are not speeches of people like us. It is the explanation of the *Quran*. It is the speech of a possessor of *Kamal*—*Rasool (Sal)*. Whoever is blind in the present world would surely be blind in the hereafter too.

It is wrong only to take the external prayers performed by the common folk as *Salat*. Like the word *Dhikr* being of four types, so would

the *Salat* be differentiated according to the type of *Dhikr*. If this is not so, then the meaning of the *Quranic Ayah* 20:14 “Pray to perform *Dhikr*” i.e. “*Wa Akimissalaathalithikr*” would be erroneous. As what the *Quran* says is always true, we are the ones who are in the wrong, and do not understand the real meaning. Those who find fault with the *Quran* will not be an *Insan* but would either be a *Shaitan* or an ignorant animal. From another point of view, one who refutes the *Quran* is a *Mushrik*. *Iblis* is not a *Mushrik* but a *Kafir*. The *Quran* supports this contention.

One group insisting that our ordinary prayers is the only action that is called *Salat* is erroneous. This is only blind faith without any supporting evidence. This is only an illusion infused to us in our childhood.

Surah 10:39

Nay, they charge with falsehood That whose knowledge they Cannot compass, even before the elucidation thereof.

If the creation is for the sole purpose of praying, then fasting, *Zakat* and *Hajj* become *Sunnah* and prayers will only be the *Farl*. We may have to say thus. For whatever reason he was created performing that action becomes the *Farl* and all others will not be *Farl*. Now look! All the rituals *Salat*, *Sawm*, *Zakat* and *Hajj* come under *Farl*. We cannot refer to one of them i.e. *Salat* as the only worship. All of them are worship. A permanently ailing person cannot fast. For him there are other laws enjoining and prohibiting. The poor are unable to give *Zakat*; It is not *Farl* on him. The poor man is unable to perform *Hajj*; it is not *Farl* on him. If this is so, how could the similar one, the prayer become *Farl* to every one? The matter is otherwise. To the *Mumins* *Farl* has certain subtle and intricate matters. The description of these is not necessary now but would take place subsequently.

All obligations or practices are compulsory *Farl* for everyone is an indisputable fact. *Allah* who is all knowing considering the man's truthful State; Time; Place; Age; Disease and the like, has provided four steps for the convenience of the men. *Allah* has also specified full description of each of these steps and also commands us to progress step by step. He explains all these through *Rasool(Sal)*. An ailing person who gives up the fast or does not fast at all, there are exemptions in the religion for a person like him, if this same person accepts certain laws or conditions laid down for him to qualify for the exemptions. This is according to the law of *Fiqh*. Having accepted these in the case of fasting, we act in total contrast in the case of daily prayers. What is the reason? This is because the daily prayers have been used as a shield by different groups at different times to herd us as they wished. Their explanations have snatched away our common sense.

In the past when the books were written, it was said that those who read them were *Mumins*, those who listen to it were *Mumins* and those who did not do so were classified as *Kafir*. By acting in this way, they actually chained the society to their dictatorial decisions. Later on another group went around telling not to study English because it is *Haraam*. Only the few who disregarded their *Fatwas* studied English language and became proficient and thinking persons. At present, a group is going around telling those who do not pray are *Kafirs* and to query on *Islam* is prohibited. These *Fatwas* are in effect turning the populace into animals. If we are human it is essential that we give a place for our common sense. The *Quran* stating that spurious doubts will not take you to any shore is correct. If so, if there are acceptable doubts it would definitely take you to a shore remains plausible.

Knowledge is the asset that was lost to those men of *Iman* and wherever it is found they are entitled to receive it. The key to the treasure-trove of knowledge will be an apt query said *Rasool(Sal)*.

We must understand that preventing the growth of knowledge could be equated to murdering millions of human lives.

(14)

If we understand the truth of the word *Ibadah* used in *Surah* 51:56 and 15:99 that reads as, “*Wamakalakathtul Jinna Wal Insa Illaliyahbuthun*” and “*Wahbuthurabakka Haththa Ekthiyakal Ekeen*” which means not only prayer and that the *Salat* is of four types, then you will be able to conclude that what the *Quran* says is acceptable. Let us not forget that the *Quran* would never oppose the common sense. I have only dealt with *Shariah* and *Tariqat* in the short discourse and it is enough for now. The matters concerning *Haqiqat* and *Maharifath* must be obtained by your experience.

I would like to explain certain intricacies that I have not shown before. Do give a hearing with a clear mind. **The very first creation is my “Noor”, i.e. my light**, so said *Rasoolullah*. If we ponder over the *Kalimah* according to the *Quran*, *Hadith* and other five principles, this *Kalimah* enforces that there is none except *Allah*. The authentic explanation of this is given in my book “Do you know the truth of *Iman*?” If the commentary that I have provided for *Kalimah* is true, then the *Hadith* we have just read creates great doubts in our minds.

If there is none except *Allah*, then who creates whom? If creation, preservation and destruction are the handiwork of *Allah*, this too cannot be believed because He remains as *Samad*! One who is free of wants, need not involve in any actions. “*Innammal Ahmalu Pinniyathi*” is the explanation given to us by *Rasool(Sal)*. The meaning of this is that **all actions depend on the objective**. Without objective, no action will take place. If so, *Allah* must have some objective. One

that has an objective must have needs like us men and cannot be *Samad* without needs. It cannot be that the one in need be *Samad* and the *Samad* be in need. Therefore, creation, preservation and destruction and the word usage of it puts us in a state of muddle or haze. These three aspects appear copiously in the *Quran*.

If created from himself, we cannot accept it. Why? This is because if the creation is from himself, then he would lose weight due to the process of creation. He would therefore be thinner than he was, becomes a worker employed in the job of creating. This would not suit a *Samad*.

If the creations were produced obtaining the raw materials from another place and from another who possessed this, that too would be impossible, for the *Quran* states that there is none other than him repeatedly. If there was one along with him, there would have been a war amongst them. *Quran* explains this too.

The common sense would also not accept if it is taken that he, with his power, created from nothingness. This is because what is not will never come forever is what the *Quran* and *Hadith* states. In a similar vein many explanations of the principles have been provided by the learned intellectuals on this basis. There would never be anything out of nothingness, and nothingness is nothing. It will never be. Then, what is creation? Our knowledge takes a beating as we are ignorant of the response. This has to be understood by us. Otherwise, we cannot have *Iman* on *Rasool* and *Allah*.

We have not given any importance to the words creation, preservation and destruction because we have been using it for generations. By creation, creating or changing one from another is our understanding from experience. It is like creating a pot out of

clay. Destruction is the breaking of the pot into soil. Preservation is like keeping the pot as it is. These are the personal experiences of the ordinary folks. As many have no knowledge to surpass this other than their own experience, I will try to explain using the same experience. It cannot be understood otherwise.

If the words creation, preservation and destruction are closely studied, even though the three words seems different by their meaning it remains the same essentially. To explain this, let us take an example. When we start to smoke a cigarette, it begins to burn gradually, step by step until extinguishes itself ending in producing only ash. What was cigarette at the beginning is now turned into ash. The death of cigarette is the birth (creation) of the ash. If the cigarette did not die, the ash would not have been born. Hence, the creation is the destruction and the destruction is the creation. Preservation is also similar and points to same. The intervening period between an object getting destroyed and another being born is the preservation part. Thus one matter being in three different states is described by three different words but what they describe is only of the same thing.

The description of creation preservation and destruction given by *Rasool(Sal)* in the *Hadith* and *Quran* as per its laws is unlike the ones we came across previously. In the *Quran*, the word used for creation is “*Khaliq*”. It is the word “*Khaliq*” that is in the *Ayah*, “*Wamakalakkath Thuljinnawal Insa Illaliyabathun*”. Even if we refer to “*Khaliq*” to mean creator or creating it does not mean one changed to another or created what was non-existent. Hence, when we say *Insan*, *Jinn* and *Noor* were created, we should not compare it with the burning of the cigarette where one changed to another. If we do so, then it would support the *Hindu* view point of creation and would not stabilize the principle of creation according to *Islam*. This would be a clear misinterpretation.

As per *Wahmu*, the discordant knowledge, the *Hindus'* transmigration seems plausible, but it is not so from the view point of common sense. The *Hindu* principle takes only the physical world and is an interpolation. The four *Hindu* religions *Rigg*; *Yajoor*; *Saamu* and *Atharvanam* opposes transmigration or rebirth. There is evidence to support such contention.

The principle in *Islam* is a boundless, brilliant spiritual truth that is acceptable to our discriminating knowledge. Hence, I beseech people not to view *Quran* and *Hadith* with tinted spectacles.

Let us now refer to the creation mentioned by *Rasool(Sal)* in his *Hadith*. Creation is of three kinds. Two of them are opposed to *Islam's* view point and needs no explanation in our context. Let us explain the remaining one. Creation in *Islam* is in contrast to the properties of the creations. It is beyond the natural law of cause and effect. That which is beyond cause and effect will not be comprehensible to common sense. This can only be understood by using the special knowledge *Aqil*. Hence, the discriminating knowledge has to be made as *Aqil*. This too is an impossible task. The most compassionate *Allah* has provided us with a weapon as a trust—*Amanah*. This weapon may begin to work immediately or delayed up depending on the knowledge and determination of the person who tries to understand. Hence, *Islam* begins with *Kalimatuth Tayibah*. One who does not become proficient in this cannot become an *Insan* or *Khalifah*. *Rasool(Sal)* was put in a situation that needed a sword to ensure that the *Kalimah* was made to be voiced by the populace. Therefore, what is creation, preservation and destruction? The response to this query could only be provided by using the *Kalimah*.

What is the truth indicated by the *Kalimah*? There is none but *Allah* is its summary. If there is none but *Allah*, what is present

is *Allah* is what emerges. To understand this *Allah*, we will take it as a matter. Except this matter there is no any other matter along with it. Hence, this matter would never interact, change or get destroyed. Never change from its own state. Why? To destroy, change, increase, decrease or interact there is none with it, not even time and space. Hence, it would be as it was. This is what has been obtained by the knowledge.

The natural attributes (*Asma, Shifath*) of this matter which is stable and static will never get removed or emerge. There is none with it to leave. To emerge there was no place with it. There was not a separate entity with it as time to consider that it remained without emerging or emerged later. The matter we are discussing has even not got a name. Why? There isn't anything with it to call it by name. There are no boundaries of colour, appearance or any other conditions. None of the creations is found along with this as a separate matter (*Wujud*), hence in the knowledge of the creation this entity would not hold. The existence of this can only be inferred by our reason but could never find the truth.

To put in short, this matter is without *Kabiliyath*. That is to say it is in a state of not accepting anything. This is because it has none to give, nor has it the necessity to accept. That is *Samad* need nothing and is complete. Do delve into the *Surah "Kul Huwallahu Ahad"*. *Allah* is *Ahad*. *Ahad* does not mean single. How could we express something that is beyond the numerical by calling it using numbers? We could just refer to it as one just for the purpose of understanding it. *Ahad* means ubiquitous, oneness of being, unique and absolute, there is none like it. We could refer to it as one without two. This *Allah* is *Samad*, does not need anything. He begets not, nor is he begotten. In this *Surah* the three names *Allah, Samad* and *Ahad* are used. How did these names creep into one that did not accept names? Why did it happen?

These are provided with an objective of inculcating the knowledge in the creation what was not able to be grasped. If so, are these names imaginary? It is not so, they are not imaginary names. If we view their external *Lahir* it would be within our knowledge and comprehensible. We should not assume that these names have only the external meanings provided in the Dictionaries. If we take it as such it would only stabilize the *Hindu* religious principles. This fact must be kept in mind.

If we analyze with the means of these names, the basic entity we referred to seems to have a segment of it that could be within our knowledge and the other that is beyond our comprehension, both segments are engulfed within itself. The segment that could be reached by knowledge is *Lahir* and that could not be reached is *Baatil*. The meaning of *Amaa* means darkness or covering is only for the consumption of the common man. There are other meanings for the word *Amaa*. The segment our knowledge comprehend is known by the words *Rabb* and *Rahman*. The unknown (*Baatin*) segment is known by the words *Kunhu*; *Thaath*; and *Wujud*. The segment known and the unknown segment together is called by the name *Allah*. This name *Allah* is used as “*Istikhara*” (in a sense of borrowing) in certain places of the *Quran*. The *Quranic Ayah* 57:3 “*Huwwal Awwalu*” would suffice as an example.

Surah 6:103

Vision comprehendeth Him not.

The meaning of this *Ayah* is that the unknown segment of the *Thaath* cannot be seen or understood.

The external segment that is understood and comprehensible is said to be of the *Muamalath Ilm* type and the internal knowledge is

said to be of the *Mukasabath* type. The *Ulamas* who are amongst us at present have learned and are proficient in the external *Muamalah* type of knowledge. This study will terminate with *Ilmul Ekeen* and *Iynul Ekeen*. *Mukasabath* type or the internal type is what is learned by *Ulamas* proficient in the *Baatin* matters. This is wisdom or spirituality. This belongs to *Hakkul Ekeen*. Obtaining experience of the two segments with the unknown segment is *Kamalul Ekeen*.

When *Hakkul Ekeen* takes place, a man obtains the name *Insan* completely. When *Kamalul Ekeen* is complete he becomes a *Khalifa*. The meaning of *Insan* is one who has the ability to converse with *Allah*. *Khalifa* means a representative. A person who attains both these stages is said to be united with God. It does not mean two objects are united together. It only means that the doubts or haze he had in his knowledge progressively get diminished and cleared up fully to realize the true state. To show whatever that has to be done to achieve this true state is *Deen* or Religion.

Surah 45:18

And now have we set thee (Oh Mohamed) on a clear road (Shariah) our commandment, so follow it, and follow not the whims of those who know not.

This is the external aspect of *Rasool(Sal)*. Hence, the *Shariah* is the initial state of the religion and it is not its finality. For the common ordinary *Ummis*, this path has been taken by *Ummi's Nabi*. The *Nabis* have no right to preach what they have not practiced. Then, does it mean that they have had no knowledge of the *Tariqat*? I have already responded previously to this query but would give you a small description. Before and after the introduction of prayers, the five states have been present in *Rasool(Sal)* without preventing each other. This has been so to a certain extent in the case of a few *Sahabahs*. There

are instances in support of this.

“I am also a person like any of you but there aren't any body like me”, said *Rasool(Sal)*. *Rasool(Sal)* has been in all these states simultaneously. Would we take that one has left school if he has been promoted from Grade One to Two? He only changed his class. Wouldn't those who say there is no way other than *Shariah* read the *Ayah* given below?

Surah 72:16

Oh Nabi! If people are firm in Tariqat we shall give them abundance of rain.

Isn't it clear that *Tariqat* is another part of the path of Religion? The rain quoted in the *Ayah* does not mean the rain in the sky of *Dunya*. It was because of the abundance of rain that brought about a calamity during the time of *Noohu(Al)*. Hence, what it means is the Rain of mercy. Further, *Allah* pointedly say to those in the right path (*Tariqat*) and not for all the people of the world. This has to be taken into consideration. You should try to find the *Haqiqat* and *Mahrifath Ayat* by yourself and get cleared.

Kalimah is the life that tread the man in the four states I have mentioned before and it's body is *Ibadah*. Man cannot attain his objective by any other path. This is why *Allah* says that He has chosen *Islam* as the religion. Wouldn't you think? *Allah* queries, and also makes fun by querying man as to where he runs away from the good knowledge, like the donkeys running away, when they sight the lion. He explains in various ways that like the cat drinking milk with its eyes closed, so does man live away. Do remove all the wrong notions of pride and try to understand the religion and become victorious.

Hadith

Whoever harbours even an atom of pride in his mind, he will never enter Heaven.

Reported by: Ibumashooth(Ra)

Authority: Muslim

(15)

Let us now delve into how the creator creates the creations. The mind is beyond the control of eyes, ears, nose, tongue and other organs of senses. However, all that can be sensed by the organs; all that knowledge could comprehend; and all objects or creations with forms appear in the mind when we dream. The mind does not change itself, transforms itself or get destroyed when it produces this scene. The mind does not get separated from us and go somewhere else to produce this scenario nor does it create it. The mind which was pure, beyond our senses and knowledge, remains in its self-state, whilst observing and viewing the Soil, Water, Air, Fire and other physical elements and also experiences the good and evil and the whole universe. All these scenario did not come from somewhere else and creep into the mind. All that we observed in the scenario of a dream, we also experience with our five senses.

It is an indisputable fact that we partake food; experience difficulties and losses; ejaculate when we enjoy and obtain pleasures with the opposite sex. The mind that is beyond our senses remains unmoved and static without any change. The time, place and other aspects including all other matters that are within its bounds are observed to an atom by the mind itself. It is this mind that observed the scenario of the dog, pig, excrement that is impure and foul smelling, men, *Jinns*, and *Shaitan* in the dreams and also produced the self-

awareness or the “I” factor in every object that emerged in the dreams. Even though every object that emerged in the dream believes the self-awareness “I” is theirs, it is only that of the mind and not of the objects in the dream scenario. However, every actor in the dream did possess their respective individual aspect of self-awareness.

Every entity that appeared in the dream does not perceive or believe that they are just imaginary appearance and illusions. If they perceive it so, then the dream disappears. If such disappearance takes place, then the aspect of self-awareness “I” that emerged in the dream is that of the mind and not of any other, will be the realization of the mind. It will also become aware that all these entities were imprinted in the mind and emerged when necessary. This hidden state is referred to as *Amaa*. The state when the dreams appeared could be referred to as manifestation or the created. This is *Lahir* or the external aspect.

All the entities that appeared in the dream acted and believed they are separate entities as if they are with the self-consciousness “I”. The dog biting, blood oozing out of the bite and going to the hospital to seek cure in the dream scenario is all factual. It is the same mind that when it awakens realizes that the scenario when in slumber was actually a dream. It is this mind that planned and executed the whole scenario of the dream, whilst doing so remained static prior to, during and after the experience of the dream. It is also this mind that remained beyond place and time that it created and remained unknown to the knowledge of the participating entities. It is also the mind that was the basis of the good and evil entities that were manifested in the dream. This mind existed at the beginning, manifested itself within himself and would also be the only one which will remain at the end.

What I have stated now is only an example. There is no comparison whatsoever with the creator nor can we show one. Hence,

there would be many a slip in my example. Please leave them alone and only comprehend the essentials. There are many matters in this example.

1st:-

It appears that from the formless mind that was hidden, there appeared entities with form and shape. Similarly, the *Rabb* who is hidden has manifested the whole world and its entities with form and shape.

2nd:-

It appears that what was hidden within the mind emerges out as participants in the dream at a particular instant. Similarly, all that was naturally hidden within the *Rabb* manifested itself out according to its necessity and continues its manifestations.

3rd:-

It appears that all appeared in the dream are imaginary appearances and remains as names of the mind.

4th:-

It appears that whatever appeared and disappeared in the dreams reverts back to its original state.

5th:—

As the creation, preservation and destruction depends upon the dream, so does the creation, preservation and destruction depends upon the whole universe. These three events remain one and the same subject.

6th:-

As the mind remained static and unchanged before the appearance, during the appearance and after the appearance of the dream, *Allah*

remains before the creation of the universe during the existence of the universe and after the destruction of the universe. He was remaining; He is remaining and He will remain forever.

7th:-

It seems the mind remains untarnished and unchanged from its pure state during the manifestation of good and evil actions that take place in the course of the dreams. Similarly, the creator remains unchanged and untarnished in his pure and serene state by the entities that emerges out from him.

8th:—

The mind produces the dreams in itself for itself, so does the creator creates in himself for himself, the whole universe.

9th:-

In the dream the *Adaalat* or the administration of justice is accomplished by the mind. Similarly, the creator administers justice or *Adaalat* in the world.

10th:-

About 20 powers function in the *Insan* that emerged in the mind whilst in the dream. He sees the world in the state of being awake with the powers between Forty and Ninety Six. That is to say in the state of being awake he experiences many times more than what the experience he had in the dream. In a similar fashion he is going to have the experience of pleasure and pain many more times in the *Akhira* than what he experienced in the dream like *Dunya*. If we take the scenario in *Akhira* as a dream like *Dunya*, what is next to it i.e. the presence of *Allah*, would be much more and very much clear experience.

Many more can be cited like the above. Let us observe minutely. Let us take mind to be "*Lawh*". Let us take the knowledge that manifested all the scenario and enjoyed the same as the *Noor* (*Rasool's* light). This could also be referred to as "*Kalam*". Let us take this *Noor* to be the governor of the *Adaalat*. Let us go up a bit higher minutely leaving the mind that realizes itself as "I" and say my "*Rooh*" that realizes the awareness "I". Let this *Rooh* also be "*Wujud*". This *Rooh* which is *Wujud* remains static and unchanged, with the power *Shifath* that is naturally found in itself. (Take *Shifath* as *Noor*) the mind which is *Lawh* that was produced by it emerges out as all the namesakes that are the whole universal creations to its desired shapes in the state of *Manam* (dream). It destroys it when it likes, creates it again when it likes. Let us not forget this.

Now let us see what mind really is. Find out what *Rooh* is. When a gecko falls down its tail breaks off, it writhes in pain over its loss of the tail. The tail also wriggles because it also feels pain, if not, it would not wriggle. Pain is sensed only by the mind. The gecko would feel the pain because it has within itself the heart and mind. The sensing of pain by the tail also happens. If so, is the tail too having the mind? Or is it that a part of gecko's mind is in the tail and the rest of it is in the body? If the mind is only within the body of the gecko then why should the tail wriggle? Hence, what is mind? Where is mind?

If you look at the fact, the body and the tail of the gecko were in the mind itself. The gecko is of the belief that the mind is within itself or in the system or its brain. In a similar fashion, the whole creation is in the mind or *Lawh* of the Lord. Like the gecko's thinking, man also believes that it is within himself. Since the all pervasive omnipresent *Lawh* that is the mind emerges imaginatively all the universe's creations from itself, none in the universe, even an

atom cannot hide away from *Lawh*. Like the mind sensing the gecko's and its tail's pain, so will the *Lawh* know all actions of the creations. Why? Because except *Lawh*, all that emerges or to be emerged are all imaginations of the *Lawh*. What is not in *Lawh* will never be present and at the same time it has nothing that isn't in it. Why? It is *Samad's*. It belongs to the one who needs nothing. There is nothing wanting in it. (Think acutely). The earthworm that lives inside the soil is known to all. It has only one life. If we cut the earthworm into two, then the piece lives independently and becomes two worms. If so, did we cut its life into two? Or is it that the only previous life that is keeping alive both parts? The earthworm had only one life at its birth. Similarly, the whole universe's creations are living with one life. If the earthworm had been cut into four pieces, they would live as four separate beings. This fact could be verified in the Encyclopedia. Sorry, no more description would be given.

(16)

Let us comprehend without distraction the description that follows. The mind we referred to as *Lawh* is also a creation. My mind is a knot or a tie in my knowledge. I have tied up my knowledge using my knowledge with the natural instinct "*Kun*"—"Be". I believe the my mind is embedded within me. Who am I? It is not my body, or that is within or external. I am unable to know about myself, Why? I myself have put a knot in my knowledge. If I am to know about myself, then I must untie the knot in my knowledge. How could this be done? The weapon to untie is also with me. That weapon is the *Kalimatuth Tayibah*. The "Amanah" that human—the creation obtained is this *Kalimah*. Even though this *Amanah* has many divisions, the absolute truth is the *Kalimah*. The subtle intricacies involving these may not be understood by you—the *Kawas* is what I feel with the help of the Almighty. Hence, it is best that we keep it at this stage without

advancing further. These to be in the written form is not very easy. If ever any reader wants to know further, please discuss with us personally and it would be appropriate for a clearer understanding.

The natural awareness or sense “I” belongs to me, the “*Rooh*”. By the command of my knowledge to my knowledge I have made a state (*Marthaba*) of my knowledge as mind and established the “I” as a loan or “*Isthiyara*”. I refer to this as my mind. This is the mirror I made to see, feel and know my *Surath*, my strength and all other matters. Then, does it mean that I have not seen myself prior to this! No, this is my “*Lahir*”—external; I created time, it is myself. I desired to know myself through my creation that emerged in my mind (desired does not mean craving or liking). This place is inappropriate to explain “*Iratha*”. This *Lahir* is new to *Insan* but not with me. When that speech emerges in your presence it becomes new creation with you. It is neither new or old with me.

This explanation should not create any perplexity to you. I am only acting like a *Rabb* speaking to you to give explanation, hence don’t be puzzled by imagining me to be *Rabb*.

All that I possessed remained with me the moment “*Rooh*”, the “I” was present. I am not different and they are not different. Why do we call as “they”? Because the human mind perceives and believes all the *Surath* that was with me as different and separate from me. Why does the mind see in that way? It is because mind is a creation bounded by my command, possess “*Ananiyath*” and is forgetful of itself. Now look! The *Rooh* has no time and space. It exists as itself without none other as omnipresent beyond knowledge. It also becomes known in each and every state (*Marthaba*). The “*Rooh*” has no name too. Even then it has obtained different names and *Surath*. In one of the states it is “*Noor*”—wisdom; in another “*Lawh*”; in another “*Kalam*”; in

another “*Arsh*”; in another “*Kursi*” and in another “*Sky*”; Earth; Soil; Water; Air; Fire and Atmosphere. Is this a matter beyond the reach of our knowledge? Or is this a matter without substantiation? No! This would entrench in a clear serene knowledge. The beginning and the end in the *Quran* and *Hadith* is about this. To understand and obtain a clear idea is the objective of *Islam*. Similar to waking up a sleeping man who is dreaming, the purpose of the *Kalimah*, *Quran* and *Hadith* is to transform a man who is sleeping, saturated in a discordant knowledge to a man of reason and bring to his memory his true state which he has forgotten. You should not forget that the *Rooh* I referred to is *Insan*’s and not the creator’s. “*Man arapanafsahufakath arafarabbahu*” is the *Rivayath* that means “**The one who knows his Nafs, will know his Rabb.**”

Surah 53:23

These are but nothing but names which you have devised for which Allah has sent no authority. They follow nothing but conjecture and what their souls desire, eventhough has already come to them guidance from the Lord.

This *Ayah* describes that idols and all other creations are mere (*Gowni*) names. “Their souls desire” in this *Ayah* means the discordant knowledge that is “*Wahmu*” in the mind which is bounded and ruled by the senses.

Surah 67:20

In nothing, but delusion are the unbelievers.

Surah 28:74

The day that he will call on them. He will say, “Where are my partners?” Whom you imagined (to be such)!

Man believes what is not *Allah* is the creation. By believing that there are entities besides *Allah* he is making partners to *Allah*. The creator explains that the creation is in fact a mere *Surath* of the Names; it is not other than *Allah* and making partners is your thought. (disease of the mind).

Surah 34:27

Say, "Show me those whom you have joined (equated) with Him as partners; by no means (can you) Nay, He is Allah, the exalted in power the wise".

Mushrikeens never said that the idols are *Allah* or like *Allah*. Therefore, since they thought the creation is not *Allah*, they perceived in their thought (because of the disease of the mind) that creation is also a basic matter same as *Allah*; they saw them as equals. This is the summary of the *Ayah*.

Surah 26:213

So call not on any other imaginary God with Allah or thou wilt be among those who will be punished.

Who is the imaginary God in this *Ayah*? As man believes that the creations are other than *Allah*, he imagines they are entities or basic matter like *Allah*. This is making partnership or to equalize! If there are entities which are not *Allah* alongside *Allah*, then it follows that there exist those who are equal to Him. Hence, man makes an imaginary God in his mind.

Surah 26:98, 99

When we held you (Idols or creation) as equals with the lord of the worlds. "And our seducers were only those who were steeped in guilt".

Surah 26:97***“By Allah, we were truly in an error manifest.***

This is the statement of the Man in *Ahkira*. Many more *Ayat* and *Hadith* can be cited. All these *Ayat*, if they were to be analyzed scientifically, each would need a separate book. This will not be needed only if you, without misconstruing the *Kalimah*, get the assistance from the learned to understand and comprehend the *Ayat* in question. *Quran* and *Hadith* are sufficient.

If you analyze from many angles all that was described in short, then you would realize that there is nothing but *Allah*; no creation a separate entity but only the *Surath* of the creator; *Islam* is to realize this fact and *Quran* and *Hadith* are its supporting evidence. Going to Delhi or to *Arsh* to meet Him will only be fruitless. Why should we search for Him when He is with us?

Therefore, creation, preservation and destruction are concerning the human beings only, but with *Allah* it is naturally present. No more explanation regarding this can be given. These descriptions will not be provided by *Fiqh Kitabs* or the drug addicted pseudo-religionists' devotional songs. You will only have to make use of the *Quran* and *Hadith* to understand them.

Allah describes in the *Quran* about the poets being wayward and they are aimlessly treading along and are not suitable for you. Hence, stick to only the *Quran* and *Hadith* for your assistance.

Surah 26:224, 225***And the Poets, it is those straying in evil who follow them. Seest thou not that they wander distracted in every valley.***

Without just quickly doing a run through, analyze the words “valley” and “straying” in the *Ayah*.

(17)

Let us now analyze the one that was beyond our comprehension, but what we now know that could be reached by the human knowledge. *Mumins* have understood that what we referred to as basic matter—*Ujooth* is one and there is none besides it. The present scientific world too has accepted and passed judgment. None has any problem regarding this. It, however brings forth a confusion in our knowledge. To the man who experiences with his organs of sense and knowledge, the principle of there being none except one seems unbelievable and in contrast to his knowledge. All things in this world as per our observation are different from one another, having its own independent qualities and this is so of attributes that are not matter. We observe and experience these aspects and are unable to accept that which is opposed to our experience. Let us see what the *Quran* has to say of this.

Surah 21:22

If there were, in the Heavens and the Earth, other Alihath besides Allah, there would have been ruin in both!

The word *Alihath* used in this *Ayah* means the plural of *Ilah*. This *Alihath* or *Ilah* refers to worshipping physical and spiritual creations and this is accepted by all *Ulamas*, none have opposed it. We know that these *Ilah* existed and exist all over this world. Even then the *Quran* refutes its presence. Further, it says that *Ilah* that is not *Allah*. That is to say there is no worshipping *Ilahs*—physical idols. Hence, the idols that is *Aalihath* is referred to *Allah* and none other is the meaning forcefully insisted by this *Ayah*. It is extremely difficult to believe in this. As *Aalihath* is used in the plural form it has to be given our deep thoughts.

The *Ayah* reveals that if it were so then the Earth and sky would have got destroyed. Let us employ our common sense now. Why should the Earth and the Sky get destroyed? It will do so only when with *Allah* another *Ilah* that is not *Allah*, exists. In such an existence, *Allah* will confront the *Ilah* that is not *Allah* and the result would be the total destruction of both the Earth and Sky. Only *Allah* will remain. That which gets destroyed is the non-existent. That would not be a single *Ilah*. For one to be destroyed there must exist another along with it. Cigarette getting changed by the flame as they confront each other. This is because they are two separate entities. If the cigarette was alone or if the flame was alone they would not destroy themselves.

The confrontation took place because of the cigarette and the flame were single individual entities. The cigarette confronts the flame and gets destroyed, finally only the ash remains. Thus another manifestation of cigarette is ash, and ash's other appearance is cigarette. When the ash remains, the ash becomes the true entity and the cigarette becomes the absent one. Now the cigarette is a fictitious form. The reason for the destruction of the cigarette is the presence of flame that is not cigarette. In this incidence, there are three entities—Flame, Cigarette and Ash. In addition to this Air, Place and Time too are participants.

The *Quran*, *Hadith* and the *Kalimah* describes *Allah* as the *Ujooth* that is not in companionship with any other as a group, pair or as partner. Hence, to confront or attack *Allah* there is none. Confrontation will take place similar to that between cigarette and flame when all *Ilah* in the world like cigarette and flame remained as individual *Ilah* other than *Allah*, the *Ilah*. There has not been such an event upto now. The Earth and the Sky continue to exist. Hence, those *Ilahs* that are *Alihath* are not single and separate *Wujud* other

than *Allah* and like *Allah*. These would only be a certain appearance of an unidentified *Ujooth* in a state or *Marthaba*. This would be non-matter with only the *Surath* and name. It is that unknown entity that would finally remain.

Further, in this *Ayah* it is expressed forcibly that “if there were *Ilahs* other than *Allah*”, it seems that they are *Allah*. If we consider all these *Ilahs* as imaginary appearances and mere names, then all the world’s creations too are imaginary appearances and mere names. Another subtle fact is the *Quran* states that all the world’s creations are created in pairs. If the creations are in pairs, then the creator who is in contrast to the creation would remain without pair. If he too is in pairs, then there would be no difference between the creator and the creations, that is to say the creator too a creation. Hence, as per the principles of *Mankhool* and *Mahkhool* there cannot be another *Ujooth* with the *Ujooth* which we have understood to a certain extent.

Man, due to his foolhardiness, has created in his mind a fundamental thought that with *Allah*, the *Ujooth* there are other *Ujooth* other than *Allah*. *Quran* and *Hadith* describe this creation as mental creation, *Shirk* and a disease of the mind. Eventhough the *Ayah* brought about a very clearly explained great scientific exposition 1406 years ago, many *Muslims* did not accept it nor do they research on it. Whenever the exalted servants and the learned men described these, they were classed as *Murtad* or *Kafirs* by the pseudo religionists. Their speeches and writings were banned. Hence, these exalted servants’ analysis and explanations could not be verified or researched on. These personages are not sighted by us in our era. Their debates are unknown to us. We call them exalted servants only by traditions but we are unaware of their theories. However, their exposition is being the *Quran* itself. What is necessary for us by this *Ayah* is as follows:-

1st:—The authentic entity is *Allah*.

2nd:—All the universes and the entire creation in it are mere imaginary appearances and names. We refer to this as *Huroor* in *Arabic* and in *Tamil* as “*Mayai*” (Illusion).

3rd:—The entire universe, that is, these names and forms are imagination conceived by *Allah* and *Rabb's Surath* that are *Lahir*.

4th:—The world we see is like a cigarette. Similar to the ash that was hidden, where and how and unknown in the cigarette, the *Rabb* who is going to remain ultimately in the entire universe seems to be one hidden. Perceiving him as hidden is mere illusion and not factual. He is never a hidden one and there is none with him to be hidden. I am aware that my comparing the cigarette in the case of the creator is untenable and inappropriate. For explanation sake it would suffice. This is similar to the examples of the *Hindus*. It is however the truth that was expressed is our need and necessity.

Surah 2:115

To Allah belong the East and the West; whithsoever you turn, there is Allah's face.

Surah 2:186

When my servants ask thee concerning Me; I am indeed close (to them); I respond to the prayer of every supplicant when He calleth on Me.

Surah 9:40

“Have no fear for Allah is with us”.

Surah 57:4

And He is with you wherever you may be.

Surah 7:7

And verily, we shall recount their whole story with knowledge, for we were never absent at any time or place.

If you are seeking additional descriptions, please see my book “Do you now the truth of *Iman*”?

(18)

There is a slight difference in this aspect between the *Mumins* and *Hindus*. The *Hindu*'s belief is like that of the ash being hidden in the cigarette. This is referred to in *Islam* as “*Hoolul Iththihath*”. *Islam*'s belief is totally different. The cigarette and ash are two appearances of an unknown entity is *Islam*'s interpretation of it. They are not genuine entities. “*Laisaka Mithilihi Saiyoon*”—**there is none like him**, says the *Quran*.

To imprint the *Ayah* in question in your mind, we would review another *Ayah*.

Surah 37:35, 36

For they, when they were told that there is no Ilah except Allah, would puff themselves up with pride. And say, “What! Shall we give up our Ilahs for the sake of a poet possessed?”

There emerges many spiritually intricate aspects in this *Ayah* and we would only take what is necessary for our understanding. The *Nabi* who says that there is no *Ilah* except *Allah*, also commands not to worship these *Ilahs*. His *Kalimah*, “*La Ilaha Illallah*” reinforces

that all *Ilahs* are *Allah*. By saying not to worship it, it seems *Ilah* is not *Allah*. Hence, they considered him a mad man. As the *Nabi's* revelations were styled in the best of *Arabic* grammar rules, they called and considered him a real poet. If we had lived in that era, we would also have considered and accepted *Abu Jahil* as our *Imam*. *Umar A Farook (Ra)*, King of the Judges was like a minister to *Abu Jahil*. Otherwise, how could he have raised his sword in order to murder *Rasool(Sal)*.

It is to rid or cure the diseased minds of *Mushrikeens* that the medicine *Kalimah* with the regimen of prohibition of idol worship was dispensed by the unlettered *Prophet (Sal)*. Though the *Nabi* appeared as *Ummi* to us, he has been imparted with very many amazing knowledge that were beyond the comprehension of even the best of the learned, in the cave of *Hira* by divine providence. This is not an academic education. The name of the disease is *Shirk*.

The medicine given to cure the disease of the *Mushrikeens* was the *Kalimah*; idol worship was the prohibited aspect to assist the medicine to work effectively; Prayers, Fasting, *Zakat*, and *Hajj* were prescribed as food. Unless we drink the medicine, regimen or food will not help in the cure. We are fully aware of this from the experience of many of the people. The *Quranic* verses in *Surah 23:86*; *43:9*; *31:25*; *29:61* and *29:63* if analyzed it is clear that the creator addressed the people as *Mushriks* who accepted him wholeheartedly as the creator who created and sustains the Earth and Sky. If you peek into the *Quran*, we should not be perplexed in that it was because of their performing idol worship that they were called *Mushriks*. I will explain this later. These *Mushriks* had one principle and five activities. These five acts confirmed their principles. It is because of this that *Rasool(Sal)* changed their principle and the acts by divine providence, clearly explained the religion of *Islam* and gave the authentic *Quran*

from *Allah* containing *Allah*'s revelations to the Muslims. He described them by his mouth and showed it by practice.

What was the principle the *Mushrikeens* had? *Allah* is residing in *Arsh* as a single entity; He is hidden; He is directing all the actions of the creations; He is omnipotent; All things are created by him. But these creations are existing as single independent entities separate and different from *Allah*. It is to imprint in the mind; reach or seek the nearness to this *Allah* that these idols are to be taken as aids (*Waseelah*). This, then is the essence of their principles. There is only a slight difference between the majority of the present day *Muslims* and the *Mushrikeens*. The *Mushrikeens* have taken up idol worship as their *Waseelah*. *Muslims* have dropped idol worship and taken up the daily prayers as their *Waseelah*. It is only the type of practice that the two differ but not in principle. This cannot be said to be the principle of *Islam*. The correct description regarding this was given in my first book with copious examples and descriptions. All these cannot be given but a few matters are given here.

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Idol worship; seeking help from the idols; place hope in it; naming; believing that the idols would give profits and prevent losses by oblation and putting money into tills and sacrifices are the practices and rituals performed by the *Mushrikeens*. Were the *Mushrikeens* living only during the time of *Rasool(Sal)*? No, they have been living during every prophet's time. Some will obey and follow the prophet's teaching (obtain *Iman*) while the rest will follow each other till the last days. The prophets preceding *Rasool(Sal)* brought about reformations as per the prevailing conditions of that time. *Rasool(Sal)* has completed filling all the reformations without the necessity for further reformation. That was all. Reformations are now not necessary

till *Ahkira*. But *Rasool(Sal)* did not bring about anything new. He only rehabilitated and reformed all that was brought by the other prophets who preceded him. If some matter that *Rasool(Sal)* mentioned is in the *Taurat* religion, it does not mean he copied it.

What is the summary of my sayings? The belief that with *Allah* the basic entity there exist another basic entity other than *Allah* is *Shirk*. That is to say the tap root of *Shirk*. Seeking assistance and worshipping are the branch roots. If we accept the meaning of *Kalimah* as one who is fit to be worshipped is none but *Allah*, then it would confirm the belief of the *Mushrikeens*. How? If *Allah* alone is worthy of worship, it implies that other creations are not worthy of worship. If creation is not *Allah*, then the creations are basic entities other than *Allah*. If so, it would be that with *Allah* there are entities single and separate that are not *Allah*. This is the tap root of *Shirk*. It is this that is referred to as *Kalimatul Kabeesa* or impure *Kalimah* by the *Quran*. During the time of *Islam* being turned upside down some persons have given this incorrect interpretation to *Kalimah*. This was not brought about by the *Ulamas*.

The exponents of *Fiqh*, the *Ulamas* without researching or reviewing it have blindly followed each other upto the present time. **The best of times is mine, after it comes the time of *Thabiyeens*, after which lies will predominate** predicted *Rasool(sal)* in one of his *Hadith*. There are many *Hadith* and *Ayat* of this nature. The best of times *Rasool(Sal)* mentioned was approximately 30 years after his demise. It is after that the *Kalimah* was misconstrued and interpolated. This is well known to *Ulamas*, the labelled ones are ignorant of it.

Whoever who accepts that the meaning of *Kalimah* is there is none fit to be worshipped except *Allah*, he is a *Mushrik* as per the *Quran* and *Hadith*. He supports and encourages the principle of

Abu Jahil. They and those who follow him are for sure permanent residents of Hell. The *Quran* describes that the sins of the person in *Shirk* is unpardonable. **“I will pardon those who sin till they fill up the sky, and those who sin beyond limits, but do not lose hope on my blessings. *Shirk* is one that cannot be pardoned”** These have been extensively explained in my first book. Do clear your doubts from it. Whoever who opposes the above meaning of *Kalimah* and instead he is of the belief that with *Allah* there is no other entity that is not *Allah*, he is contrast to the *Mushrikeen* and is surely a *Mumin*. His recitation of *Kalimatuth Tayibah* is scented *Kalimah*. He may become a *Kafir* due to his sins, yet they are pardonable sins. *Shirk* is not like that. There are supporting evidences to this.

Mushriks make partners and pairs to *Allah* as they believe that there exists entities other than *Allah* along with *Allah*. To mend even a broken slipper seek *Allah*'s assistance is a *Hadith* that a *Mushrik* may say by word of mouth but cannot implement it. Mending of the slipper is done by a cobbler. A *Mumin* accepts this *Hadith* as authentic. The cobbler is the manifestation of *Allah* (a *Malhar*) is the observation of the *Mumin*. He gets his slipper mended by the cobbler. *Allah* has helped is his belief. This is so of everything including food and clothing. The pseudo labelled *Muslim* who is a *Mushrik* will not be able to implement any law of the *Quran* and *Hadith*. The *Mumin* on the other hand fully believes that whoever helped him, that is *Allah*'s action or help. Why? Because he is not aware of anything existing other than *Allah*. All that happens, wherever, Whatever and however, it is all *Allah*'s action. He enters into the 3rd class fully agreeing to this *Taqdir*.

In this *Mumin* the consciousness “I” also gradually disappears. Why? The *Iman* that there is nothing other than *Allah* becomes the *Iman* of the *Rooh Haqiqat's* (*Hakkul Yakeen*). He perceives the one who realizes the “I” is none other than *Allah*. With this

realization he loses himself and experiences the death without dying (*Mawtkabulanthamawt*) and become alive again with the grace of *Allah*. Since he has experienced the death without dying and become alive again, all actions emerging out of him are that of the creator. The man who, like the salt block falls into the sea and gets dissolved, he too becomes submerged in the sea of wisdom of the knowledge of the creator. He has no connection with the Hell and the question and answer sessions. All his dealings are concluded in this world. The prime objective of the *Kalimah* is to make this happen and achieve fullness. No *Amal* of any sort will make this happen.

There is no evidence whatsoever to conclude that there is another along with the creator. Science will not allow nor common sense will have a niche for such thought.

Surah 27:64

Can there be another Ilah besides Allah? “Bring forth your argument, if you are telling the truth!”

The final conclusion of the *Quran* and *Hadith* is that there is no *Ilah* other than *Allah*. There is no evidence anywhere, whether be it any religion, any knowledge or any culture in this world that states the existence of any other than *Allah*.

Surah 50:05

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

Surah 54:40

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

There is not a single sentence either in the *Quran* or *Hadith* that refutes the authentic *Tawheed* that we state. It is only in *Wahmu* that one would see there is so. The full complement of all this matter cannot be explained in one day in one book. The reason being that the truth of *Islam* is scattered. Even a few learned are perplexed that if they are to believe in the explanation of *Tawheed* then the *Amals* cannot be practiced. This perplexity is caused only because of the lack of understanding. I will explain this *Inshallah* in my next book.

There are many dignitaries in this world who belong to many cultures and religions but live in this matter of *Tawheed*. Though their principle is the same, their description and explanation vary. It is my personal experience that only the *Quran* and *Hadith* that occupy the prime position in the matter of *Tawheed*. It is only these two that give the authentic explanation that cannot be refuted by the common sense even by an atom. This labeled graduates are ignorant of this.

Beloved populace! Oh, the knowledgeable! The *Quran* states that the creator is above all *Marthabas*. We may take *Marthabas* to mean states or stages. There are three big divisions in this *Marthaba*. They are *Ahad*, *Uhath* and *Wahid*. *Ahad* refers to the *Ujooth* or *Thaath*, the basic elemental entity. *Uhad* refers to his knowledge (*Noor*). This is also called *Risalah* and also called *Haqiqat Mohammadiya*. *Wahid* refers to *Insaniyat*. These three *Marthabas* cannot be differentiated by place or time. Hence, to say three by number is erroneous. It is only to make the human knowledge comprehend that it is stated so. In actual fact all three *Marthabas* are one.

Insan and *Jinns* are two groups who are afflicted by a despicable disease that is *Shirk*. In this state of ailment, they are totally ignorant of this fact. This ailment of the mind occurs through the medium of one's senses. To ward off this perplexities or *Shirk* that *Kalimah* and

prayers were given as compulsory rituals. The primary objectives of these *Ibadahs* are to ward off the *Shirk* through the *Kalimah* and to stabilize Man in *Tawheed*. These *Ibadahs* are the primary compulsory practices of a *Mumin* who is at the beginning. Refer the Dictionaries to see the meaning of the word *Salat*. You would know that it refers to worship in retreat or be in “*Kalwath*”, repeat or prayer. An ordinary man retreats in *Salat* five times a day. A person of clear understanding is in *Salat* till his death. Unlike the propagandist clamouring, it is unnecessary to stir up confusion against the *Quran* and deprive one's freedom to think.

If you are really interested to comprehend the authentic fact as well as the *Quran* and *Hadith*, then the five principles in conformity with dignitaries from the *Muslims*, *Christians*, *Jews* and *Hindus* along with *Quran*, *Hadith*; *Rigg*, *Yajoor*, *Samu*, *Atharvanam* and *Upanishads* must be kept in mind.

1st Principle:-

Mawjud cannot become *Mahthoom* nor vice versa. This means what exists cannot become non-existent and what is non-existent cannot become existent.

2nd Principle:-

Thaathiyath cannot leave *Thaath*. This means what is necessary for its own peculiar nature or appearance will not change or leave that nature or appearance.

3rd Principle:-

Kalbul Hakeekathi Mualoon. This means the real state or property or appearance will neither change nor be destroyed.

4th Principle:-

The *Ujooth* of *Ahraal* is the source of the *Ujooth* of *Jawaheer*. This means the truth of the attribute of the supported will be the truth of the true basic entity that is the base. That is to say support and supported may differ in words but in actual fact both are same.

5th Principle:-

The *Ujooth* that is *Thaath* or the basic entity is indestructible and will always be indestructible and its properties would be changing every second.

Anyone who researches into religious knowledge, but ignorant of these five principles will never achieve anything. The revelation in the *Quran*, the examples of the *Hadith* and the speeches of the religious dignitaries will not be any use to him. Do now read the above five principles and comprehend it fully before further inroads into my explanations.

Ujooth means the truth, permanently abiding being the basic elemental unit. In Arabic it means in other words as “*Haq*”, “*Thaath*” and “*Kunhu*”. This *Ujooth* has been explained not only in *Islam* but in all religions by different ways and in different languages. This cannot be disputed by anyone. This *Ujooth* is given three different descriptions by all other religions. I am restricting myself to only the description as given by *Islam*. They are:-

1. *Wajibul Ujooth*
2. *Mumthaniyul Ujooth*
3. *Mumkinul Ujooth*

This description is well known to all the *Moulvis* as it is presented in all the *Kitabs* on *Tawheed* prevalent at present. Yet, many of them have not understood it fully in the correct perspective. Let us therefore attempt to explain it.

1st *Wajibul Ujooth*:—The basic truth, *Haq* that is indestructible; unchangeable; everlasting and eternal or perpetual is what is meant by *Wajibul Ujooth*.

2nd *Mumthaniyul Ujooth*:—Perpetually absent and false is what is meant by it. This is diametrically opposed to *Wajibul Ujooth*. There exists none like it. This is because where there is truth there cannot be lies; where there is falsity there cannot be truth. Hence, the falsity would not exist. If so, why should it be referred to as *Ujooth*, a query that would arise. This was only because to explain the authentic *Ujooth* that the false *Ujooth* was referred to and not as a real *Ujooth*. It must be understood very clearly that what is not *Ujooth* will never be present.

3rd *Mumkinul Ujooth*:—It means a real authentic entity that appears to exist at an instance and disappear at another instance. To explain it we could assume it as the temporary truth. Why should we refer to a temporary truth as an *Ujooth*? It is genuinely existing *Haq* that is *Ujooth*. As it appears and disappears at every second we refer to it as temporary *Ujooth*. The appearance and disappearance is an illusion in the human knowledge. In actual fact it does not appear or disappear for if it does so then it would not be *Ujooth*. It is only for our explanation that we used the term temporary. It would not get grouped together with *Mumthaniyul Ujooth*—that what is absent. How could one that is absent get grouped with one that exists? Hence, *Mumkinul Ujooth* is an authentic *Ujooth*. There is no difference between *Wajibul Ujooth* and *Mumkinul Ujooth*. Hence, it is *Ujooth*'s attributes or characteristics that is referred to as *Mumkinul Ujooth*. The attributes or characteristics will never differ from the basic (perceive minutely). Therefore, we could refer to it as supported. It is the attribute, characteristic, name and *Surath* of the base or support that is called supported.

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To understand this clearly let us take an example. We are aware of fire. What is it that we say it is fire? We refer to the yellow or reddish flames that appeared on the firewood. We are unaware of the properties of the fire. To investigate its property, if we place our finger in the flame it would get burnt and we instantly remove our finger from the fire saying that the fire has burnt the finger. We have therefore learnt the colour or the *Surath* and then the property of the fire. When we conclude that the fire burnt our finger, we only get to know of its property but did not see the fire. Similarly, only when we observe its *Surath*, the flame, we say we have seen the fire. Hence, in actual fact the appearance or *Surath* of the fire that we called fire.

Even though the external scene we observed is of an authentic object, it changes its *Surath* or appearance from time to time. The *Surath* belongs to the fire but it is not fire. This is because having observed the *Surath*, being ignorant of the authenticity of the fire come to the conclusion that it is fire. In a similar fashion, a fool who is ignorant of spirituality, is of the view that the dog and the pig are all *Allah*. As the *Surath* of the flame changes from time to time we refer to it as temporary *Ujooth*. By observing the *Surath* of the flame with our eyes we say it is fire. After getting our finger burnt, we say it is fire. Is not burning a property of fire? Knowing the property of the fire by our senses, we say it is fire. Isn't it a property of the fire? Hence, by means of our senses and the knowledge gained through touch we identified its *Surath* and the property but did not get to know the real fire. However, we have used the word fire to refer to its *Surath* and property as a loan basis (*Isthiyara*). This escapes the knowledge of many.

The knowledge through the eye that observed the *Surath* of the fire and the knowledge through the sense of touch that felt the

property of the fire is in actual fact no knowledge at all. This natural knowledge is given to all living beings. This is called *Wahmu*. What we have known of the fire is its *Surath* and property only. Hasn't our knowledge accepted the fact that there exist something called fire that is denoted by the word fire and that we know only of its *Surath*, name and property but never seen or never known of it?

Let us imagine that what was denoted by the word fire is *Wajibul Ujooth* that is unidentifiable, unknown to our knowledge and experience. This being beyond our senses and our knowledge, but also appear within the reach of our knowledge and senses. It manifested as having the colour of reddish or yellow and the characteristic of having the property of causing burns. Since awareness by senses, sense organs and knowledge is being a knowledge itself, we group the *Surath* and its property together and call it property, characteristics, *Shifath* etc. The property and *Surath* are all included when we refer to the word *Shifath*.

The common sense is aware that the fire is present in tree, water, earth and all other matters in this world. We cannot identify this with our senses, either with our eyes or sense of touch? The *Surath* that is flame, the characteristic of burning are observations that beat our senses in the water and the earth, and as such we fail to understand that fire is in fact present. What do we understand by this? The human knowledge would fail to infer the presence of fire if we did not see its *Surath* and its characteristics in action. If the *Surath* and the properties are absent, how are we to identify the presence of any matter? Whatever matter that exists must have its own *Surath* and properties, if not there cannot be any matter.

If we are to comprehend fire, we cannot do so without us being fire. Why? It is because we are differing from fire by place and

time. If any matter differs from another by its *Surath* and properties, it could only recognize its *Surath* and properties but not its authentic truth. This is a principle. To comprehend or realize, the three states i.e. the one who perceives, the object of perception and the perception or knowledge should be removed as three and become one. This again is another principle.

What then is the meaning of the words that *Allah* encompasses all things; observes everything; omnipotent? How could one that is seven skies away from us be able to know our world. This is possible only if he is all. It is a speech of the *Jahil* if we are to say it is by his *Kutharath*. Try to understand using the principles we enunciated. A matter unless itself, will not know its truth completely. Since the fire is not myself, I was unable to know the whole truth of the fire. If I were the fire, I would have understood myself.

If *Allah* is all knowing is a fact, then he Himself must be everything. All the creations are Himself, and the creator who created it is pure and serene is a saying that is factual. Like us believing fire as a matter existing from its *Surath* and properties, Human being observing the whole universe and its characteristics judges that to support this system there must be God. This too is *Iman*. Like inferring the existence of fire by knowing its *Shifath*, so do we by knowing *Allah's Shifath* which is the manifestation of this whole universe infer and become aware of the existence of the creator. This knowledge becomes established only if we observe every matter as separate and different. Hence, observing the universal creations as different and separate and living in such knowledge is *Iman* and it is correct. Hence, the human being need not go to the jungles to know and obtain *Iman*.

If we consider the fire separate from its *Surath* and properties, are we to call ourselves humans or animals? Attributes will never be

separate from the subject. What is the principle that we enunciated at the beginning? It is that the support and the supported (subject and the attribute) will never leave or separate. If the whole universe is *Rabb's Shifath* (attributes) where will he hide from his *Shifath*? Where is the place for him to hide? May be in *Arsh!* If so, how could one who is in *Arsh*, get to know the details of the universe if it is separate from the whole universe? The *Quran's* revelation which states that he is all knowing would become false. The matter is otherwise. *Arsh* is not something that is beyond the whole universe. Everything, the whole universe, including the *Arsh* is Himself to Himself in Himself.

Now let us see. What we perceived by the word fire is *Arufi* (formless) and its characteristics is *Rufi* (form). What we refer to as fire is actually not its *Ilahi* name (own name) as it has no name. This name is only a borrowed one (*Isthiyara*), that we denote as *Gowni*. Assume that the nameless state of fire be the *Ujooth (Kunhu)* of the fire. The *Ujooth* that is fire within itself, for itself has with its *Kutharath*—power appear as *Surath* and attributes.

In a similar fashion, *Allah* that is *Wajibul Ujooth* remains static, using the naturally found power within it that is *Kutharath*, within itself to itself manifests itself as the whole universe. The scenario that is the whole universe is the *Surath* of the *Rabb*. All the power and energy of the whole universe is its characteristic or property of the *Wujud*. The natural state (*Kunhu*) of it is beyond the boundaries of our senses and our knowledge.

We use the word *Baatin* to describe the *Rabb* in the state (*Marhaba*) of not being observed or apparently hidden. *Lahir* is the word used to describe all the observable appearances (states) that are recognized by the senses. As its energy is beyond our senses but within the reach of our knowledge we refer to it as the *Alam* of

Shifath. We use these names because our eyes belong to *Lahir* and our knowledge belongs to *Baatin*. As we are ignorant of its origin we refer to it as “*Aathi*” (beginningless) and as we are ignorant of the end, it is called “*Anathi*” (endless). As itself being everything, we refer to it as all knowing.

Prophet *Muhammad (Sal)* started preaching amongst the populace in his 42nd year of birth. He first preached the *Kalimah* “*La Ilaha Illallah*” and to complement it recited the *Ayah* 57:3 that says, “*Huwwal Awwal Wallakhiru Walbathinu Wahuwa Bikullishayin Aleem*”. The meaning of this *Ayah* is “he is the first and the last. The evident and the hidden. And he has full knowledge of all things”. It is only after this he pronounced that if you send a bucket tied to a rope down to the bowels of the earth it will surely fall in *Allah*, in the hope of explanation and to complement the *Kalimah*. This has been stated in my first book, hence needs no explanation.

There are three things that become important in this matter. They are the *Kalimah*; the *Quran* that stabilizes the *Kalimah* and *Hadith*. Some *Tafseers* state that the word *Lahir* means to become evident. This is wrong and erroneous for *Allah* needs no place or necessity to become evident. It is only correct to say appeared. To become evident means that he was unable to do so previously. The term “become evident” must be explained to the commoner before using it, as it would be wrong if not done so.

Countless number of supporting evidences could be placed in addition to the explanations already given. The genuine objective of the *Quran* and *Hadith* is to give explanation to the human knowledge. This in no way confronts the common sense. If anyone does not accept this, then he has no knowledge, does not accept the *Quran* and *Hadith*. No talk between such person and us.

Allah remains same as ever means that the *Ujooth* we referred to earlier remains as one (*Ahad*—All pervading) undifferentiated by its energy, name and *Surath*. As time is the power of the *Ujooth*; place belongs to its *Asma* that is *Surath*, when there is *Ujooth* the *Kutharath* and *Asma* that is *Surath* is with *Ujooth* instantly. There is no before or after with it. These terms are only illusory because of human knowledge is bounded by time. The only time is the present one, that is *Allah*.

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There are differences between *Islam* and other religions when the aspect of God becoming evident is described. All the religions in the world are of the unanimous view that there exists a basic elemental entity. However, it differs when it comes to being comprehended by human knowledge. This is in the aspect of how God becomes evident as the moot point. Let us take a few examples. One who was in this world many thousands of years ago by the name of *Sankar* was of the view that the shadow of the real matter is the whole universe. Another states it is like the spider's web. The real matter is like the spider and the whole universe is the net like web it extrudes. During great destruction or deluge, like the web is sucked in, the real matter or entity sucks in the whole universe during such deluge.

There is still another person who is of the view that it is like the soil transforming itself into a pot. There are many other views. All of them are in agreement or in equal status with *Islam* when it comes to stating that there is a factual aspect as regards this entity. In the aspect of describing its principles and the spirituality behind it, *Islam* differs from other religions. *Islam* refutes the stand of all other religions. Since the *Quran* says all who accept that the only reality is one that is all pervading are *Mumins*. We are forced to consider *Sankar*, Aristotle,

Tolstoy, Socrates, Confucius and the like as *Mumins*. The *Quran* and *Hadith* is full of evidences in support of it. However, there lies a very great difference as per the *Quran* and *Hadith* between the *Mumins* of other religions and those that followed prophet *Muhammath (Sal)*.

There emerges a fact when we research on the *Mumins* of *Islam* and *Mumins* of other religions. The *Mumins* of other religions though accepting the principle of *Tawheed* have not fully rid themselves of *Shirk*. God had pardoned them for it before grouping them together with the *Mumins*. A person with at least an iota of *Iman* will reach the shores says an *Hadith* from *Rasool(Sal)*.

It is necessary to know of the description of the principles held by the *Mumins* of other religions. If not our *Islam*'s principle will not be understood. If *Allah*'s shadow is this universe, it also goes to accept the fact that there exists a place other than *Allah* with *Allah*. This amounts to being in *Shirk*. It will not allow to enter *Tawheed*. When it is said that similar to the spider *Allah* manifested the world, this again is erroneous for the spider's thread to emerge with spider there should be a place other than the spider. Hence, this too would mean entering into *Shirk*. It is also erroneous to say he did transform like the soil. Transformation to take place there should be an object with another object. Otherwise interaction would not take place. Having an object with it will be a creation, but not *Wujud*. Hence, this too would mean entering into *Shirk*. *Islam* on the other hand has thrown away all these principles and has given exclusively a path for itself. It has judged the above path as "*Hoolul Iththihath*".

The *Tawheed* postulated by *Islam* is unlike these. "*Israk*" is an *Arabic* word born from the sound measure of "*Iffalu*" ,derived from the word *Shirk*. Similarly, the word *Tawheed* is a causative Noun measured by the sound measures of "*Thabeelu Ifaloon*" derived

from the word "*Awhath*". *Tawheed* means to perceive as one single power, that is all pervading by discriminating knowledge what is observed as multiple and multiple power by human's *Wahmu* that is discordant knowledge. This is what is termed as uniting, observing as one wholeness. My first book gives all the details regarding this.

The summary of all this is knowing that there exists something which has none with it and gaining experience through this. *Shirk* is opposed to this. Like a squint eyed person observing a single object as two, observing one single truth as many is the meaning of *Shirk*. *Shirk* is different from *Kufr*, as *Shirk* is an unpardonable offence whereas *Kufr* is a pardonable offence. It is the religion of *Islam* and its basis, the *Quran* and *Hadith* that describes the ways and means of putting into action all that our common sense has fully accepted as the truth what we have already mentioned. This pride or highest recognition is only given to the religion of *Islam* and not to any other religion. The sad part is that the present *Muslim* world having forgotten this fact and instead traversing wayward. The first magical word of *Islam* is the *Kalimatuth Tayibah*. In this *Kalimah* the word "*La*" is like a sword cutting off all external and internal *Shirks*. If the word "*Ilah*" being a common noun is true, then when we say there is no *Ilah* then where is the dog, pig, myself and himself? All have been destroyed. A catastrophic destruction has begun. The Sky, Earth, *Rabb*, *Rahman* are all lost and nothing is remaining. When we say "*Illallah*", it means only *Allah* exists. There is nothing besides him is what emerges from it. Thus the word "*Israk*" or *Shirk* has no place. These words have died. How did they die? When we say that there is none except *Allah*, where would there be words? Where would the matter be? There is nothing besides him. This is the highest position in *Islam*. This is *Iman*. This is complied with and accepted by our knowledge but unable to be implemented. How are we to implement this? *Islam* shows the way and has shown and proven it. We will know about this later.

The *Shirk* is like a dangerous disease that afflicts and changes *Tawheed's* fullness into a barren tree that is only fit for firewood in Hell. Hence, without understanding this *Shirk* and *Tawheed* we cannot be called or classed as *Mumin*. Universal, All in one or oneness of being are the equivalent that can be used to describe the *Tawheed* which is an *Arabic* word. *Athvaitham* is a *Tamil* word that could be used instead of *Tawheed*. *Athvaitham* means it is not two but one. This is known to the *Tamil* knowledgable. Some fools are vociferous in expressing that *Tawheed* is *Islam's* principle and *Athvaitham* is the principle of the *Hindus* and in the process disturb the thinking of the populace. What else could one who is ignorant of explaining principles do, except disturbing? **He is ignorant of all these.** The great thinker *Lukman(Al)* pointing to his son said, **“Oh my beloved son! Catch on to the learneds’ society, give ear to the speeches of the spiritual dignitaries (Mystics) for like enlivening the dead land the dead mind is enlivened by Allah’s spiritual light”**. So said, *Rasool (Sal)*.

Reported by: Abi Umama

Authority: Thabrani

Everyone knows the *Hadith* of *Rasool (Sal)* wherein he says, “I am *Ahamed* without *Meem*”. If *Meem* is taken out of *Ahamed* then it becomes *Ahad*. What is referred to as “I” is the “*Thaath*” that is *Ahad*. The naturally embodied knowledge in it remains as *Noor*. It is also referred to as *Uhath*. *Shifath* is also this. The point of release of its energy or power is the *Surath* which is the body. This is the name *Wahid*. This appearance that is called *Asma* now disappeared from us. This is “*Aatheyam*” (supported). It is its natural tendency to appear and disappear from instant to instant. What was there as *Noor* or *Kutharath* is *Risalah*. This does not disappear or gets destroyed. It, however becomes incomplete or full. When it is incomplete *Shirk*

gets stabilized, but when it is full *Tawheed* becomes stabilized. The basic entity “I” that was responsible for all these remains beyond our knowledge, is remaining and will remain so.

Quran 21:107

“Wama Arsalnaka Illa Rahmathunlil Aalamin”.

It means “**We sent you as a *Rahmath* and *Rasool* for the whole universe**”. Eventhough *Rahmath* and *Risalah* are together as one, yet *Allah* states them as separate. The natural foces such as soil, water, wind and fire are elemental matters that are commonly used by all men is the *Rahmath* that we are aware of. But this is only the beginning of the *Rahmath*. This *Rahmath* has a highest point or apex. This state is called *Risalah*. This is the special *Raheemiath* which is the greatest compassion.

Without *Rahmath* the whole world would have been destroyed. It is the *Rahmath* that has stabilized the whole universe. Without *Risalah* there would be no common sense and all would live like animals and plants without it. Hence, if there is *Rahmath*, then *Insan* and *Jinns*, *Rahmath* and *Risalah* all must be in existence. Even though it is true we do not have the *Asma* or the appearance of *Rasool* with us, yet the *Risalah* did not disappear or get destroyed and it still remains with us. The small strands of the *Risalah* is the knowledge of *Tawheed* that is *Iman* that comes to reside within every *Mumin*. This, then is the summary of the *Hadith* that states, “On whichever *Rooh* the light of *Noor* touches after getting reflected from *Aalamul Arwah*, that *Rooh* would have obtained *Iman*”.

As the whole universe remains stabilized by the *Rahmath* and *Risalah*, the basic is the *Noor*. The world would be totally destroyed if even an atom of the brilliance of *Noor* is not present. The world is for

the humans. Until at least one who says *Allah* is in existence the world would never be destroyed is the secret of all these. It is this *Noor* that remains the station for the separation of *Abd* and *Rabb*. This does not mean the separation of the two or the union of the two objects. That is to say, the very first beginning of the knowledge (the beginning of the *Iman*) with the sense of Dualism that *Abd* and *Rabb* being two entities end with the conclusion and *Iman* that they are in fact one. It is therefore within the reach of our knowledge that the *Noor* is the *Ujooth* and the property of the *Ujooth* and its *Asma*. From one point it is *Ujooth*, in another point it is the creation, and still from another point it appears as being in between *Abd* and *Rabb*. This situation is the result of the human knowledge being in a state of illusion and is not factual. Bring back to the memory of the *Hadith* of *Rasool(Sal)* that “of all the creations my *Noor* was the first to be created”.

The one that was *Thaath* or *Noor* revealed *Wahy* to *Mohamed(Sal)*, the *Asma* that is the body through *Shifath*—the power. Hence, the *Arifins* saying, “In his *Nafs* was the *Rasool* as the messenger that was sent; the *Rabb* who sent and the *Rasool* who received” is factual. But, is not knowledge necessary to understand this? It is because of this that the prophet is referred to as *Kathamun Nabi* or the seal of prophets. *Kathamun* means having the fullness of *Risalah*. This is to say this truthful revelation need not be brought to this world by any other *Nabi* as it is a fully complete one. Hence, hereafter no *Nabis* are needed, But *Walis*, men are necessary to explain the religion.

Rasool's Ummah has amongst it many who are on a higher pedestal than even prophets of yore. They have not been named as *Nabis* or *Rasool*. They have a common name as *Oli*. The *Wahis* they receive is called *Ilhamath* or *Ilmullathunni*. It is because of this that the saying “I have now completed your religion’, was said by *Allah*.

Hence, what we need now is not *Rasools* or *Nabis* but only *Olis* for religious explanations.

Ilm of Haqiqat—Tasawwuf Ilm of Mukasabah are the names given to the *Ilm of Tawheed* that we referred to just a while ago. This *Ilm* is not taught in many of the *Madrassas*. Many of them are only taught the *Ilm of Ibadah*. This is called *Muamalath*. The prophet (*Sal*) practically demonstrated the *Shariah* whilst being in the state of *Tawheed* to the very atom. All his actions, whether it be his dress, habits or rituals have all been equivalent to the *Quran*, expresses *Ayasha (Sid)*. If you want to know about *Islam* inquire from lady *Ayasha (Sid)* said prophet (*Sal*). As this truth has been in cold storage for a very long time, even *Moulvis* of high standing and respect are ignorant of it. Some even express that it is indeed a new religion.

(22)

If there is none but one, does it mean *Allah* and pig are one? The faeces and urines are also *Allah!* That commands and prohibitions are not necessary are some of the thoughts that come into our thinking and disturb our thoughts. These, I infer with God's assistance. All these queries have been responded in my first book with supporting evidences, hence clear your mind by perusing it. I would like to impress upon one aspect. This knowledge is very intricate and as such it is compulsory to be awake and attentive, unlike nodding off during *Kuthba* sermon. I am not responsible if you are in slumber or pervaded by *Wahmu*.

None of *Allah's Oli* who are great servants (*Shehmurabbis; Kuthubul Akthabs; Kuthubs; Hurabaks*) in whatever state they are even it be a *Mumin* who has accepted the *Quran* and *Hadith* would never ever state pointing to an object that it is *Allah*. *Allah* has used

some of his names to refer to a few prophets only to honour them. The *Quran* and *Hadith* has not explained anywhere equating anything to the name *Allah*. Even from the point of view of *Kalimah*, the *Quran* and *Hadith* it becomes crystal clear that the name *Allah* should not be used or cannot be used to any objects. This is because all that we see as matter are only imaginary illusions or images and are not matter. Matter means substance. This is an aspect that concerns our senses. During deep sleep, all our senses become inactive and as such world as an object is non-existent.

We observe the world depending on the make up of our senses. If our senses are changed into a different mode, then we would observe the world in a different way. Hence, even if all that we observe seems real objects as per our senses, in reality it is not so. Thus, we who have no knowledge whatsoever of matter cannot refer to it as *Allah*. In the case of *Mumins* and *Sheikh Murabis*, they have fully understood the intricacies of *Iman*. You are aware that *Mumin* is also a name for *Allah*. These devout people of *Iman* making use of their senses; their authentic knowledge; their experience; and that of the evidences found in the *Quran* and *Hadith* have observed every object differently with each of its *Hukum* (Natural Law). They have also accepted the fact that it is *Allah* who is the source of all these. They live as per the *Hukum*, that is the rule for each one.

They will not say, “*Allah* has bought *Allah*” whilst carrying a fish in their hands. It is only the fools who would act as such who cannot comprehend or understand the intricacies of the lingo expressed by these devout dignitaries. The *Mumins* will not shout about like these fools. When a person states pointing to a thing as *Allah*, *Thaath*, then he becomes a liar. When using either in the first, second or third person and saying that a thing or I am *Allah*, then it also construed to

mean everything other than that, not *Allah*. This is a misconception that is a complete *Shirk*. When we state “I am *Allah*”, “that is *Allah*”, then it means that there are many *Allahs*. Two *Thaaths* or two *Allahs* are non-existent.

Thus making statements of this nature are all opposed to the actual truth. Persons understanding these as such are possessing the knowledge that is lower than even the knowledge of a *Hyvan* who is fully ignorant and incapable of comprehending all these. Pig is the lowest of the *Hyvans*. It is because of this that the statement of a person, “I have seen *Allah*” qualifies him to be classed as a liar as well as being equated with a pig. The basic reason for all these is that the *Tawheed* has not been clearly understood or comprehended with the assistance of the *Quran* and *Hadith*.

Hadith

The best of times is my era, the era after mine (Thabiyeens) and the one after it (Thabauthabeens); after which Lies will prevail.

Reported by: Ibnu Umar (Ra)

Authority: Thirmithy

Hadith

This religion will shine and be righteous during the era of the first 12 Caliphs and all of them would be from the tribe of Kureishis stated Rasoolullah. His companions then queried him as to what would happen after that to which he responded by saying jealousies, disturbances and distortions would take place in the religion.

Reported by: Jabir Ibnusamura

Authority: Buhary, Muslim, Abu Dawood, Thirmithy

Hadith

I would advise my community to be hidden amongst the peaks of the mountains and life in solitude after One Hundred and Eighty years, said Rasool (Sal).

Reported by: Isa Ibnu Wahithi

Authority: Rajeen

The period covered by this *Hadith* are the era in which many *Imams* appeared; the era of disturbance and turmoil; and the era when the *Kalimah* got distorted.

Hadith

The Khilafath of my Ummaths would last thirty years, kingship will then take over said Rasool (Sal).

Reported by: Safeena (Ra)

Authority: Abu Dawood, Thirmithy

Hadith

Islam's hand-mill will roll for 35, 36 or 37 years. The path of those who left would prevail after that and if Islam is stabilized amongst them it would prevail for another 70 years, said Rasool (Sal). When he was queried as to whether it would be from Islam's inception or from Hijri, he responded by saying it was from the inception.

Reported by: Ibnu Mashood (Ra)

Authority: Abu Dawood

Ponder over how long *Islam* prevailed after the demise of the prophet and when distortion started to raise its head.

***Rasool (Sal)* said, “Oh Allah! Please do show the *Imams* the correct path and pardon them for their sins”. When queried who these *Imams* were, *Aboobucker(Sid)* responded by saying they were those who guide. We could go on citing examples of similar nature. True *Islam* prevailed only for thirty years after the demise of the prophet(*Sal*). After this the *Kalimah* has been distorted and *Islam* being considered only prayers took over. This would only be known to those in research and not to others. It is because of this that the truth appears to be lies.**

(23)

The authentic principle of *Islam* is the principle of *Wahathathul Wujud*. The initiation of this principle is *Wahathath Shuhooth*. At present this fact is sunken down. The reason being that many of the *Madrassas* are being sponsored and financed by the countries where the *Wahhabies* rule the roost. It is their explanation of the principles that is being taught in these *Madrassas*. The people are deceived by their labelling themselves as belonging to *Sunnathwal Jamaat* group. This is being done so that they would continue to obtain financial support if they act in this way is a point that must be kept in our mind. There are many divisions within this and the *Thableek Jamaat* is one of them. The latter disclaim that they are *Wahhabies*. They claim that they accept and fully believe in the *Quran, Hadith* and *Imams*. Hence, it is our duty to clearly understand them.

Wahhabies publicly proclaim their principles, and anybody is welcomed to accept the same or disagree with it. In the case of *Thableek* this cannot be done. This is because the explanation of their principles is not known to anybody. The common man is forced to accept them as they take up prayers more vigorously. As these people behave in a way that is totally against *Islam*, they loose their common

sense and are made to fall deeper into the well of ignorance. It is therefore necessary to say all that we know to them. This group, though they say that they accept the *Quran, Hadith* by word of mouth, they do not do so in practice. By compelling the common man not to heed the words of others they block their thoughts. Further, *Allah* himself seals the *Qelb* of the commoner. Hence, the commoner is transformed into a person who is unable to comprehend any useful truthful knowledge and therefore could be likened to a herd of cattle. The only shield they employ to mislead the commoner is the daily prayers.

Their first leader was a person by the name of *Thaymiya*. The founder of the *Thableek Jamaat* is one *Iliyas* who followed *Thaymiya* and others who followed him on his demise. He is an ordinary *Moulvi*. His explanation of his principles are found in *Urdu* language. These were not known to us as we did not know the language. We became aware of his principles only through the translations provided by the *Ulamas* proficient in *Urdu* language. I wish to give a shortened version of the explanation of his principles.

1. The position of *Rasool (Sal)* in respect of *Allah* is lower than that of even the cobbler who mends shoes. This is written in his *Kitab Thakwiyathul Iman* on pages 14 and 19.
2. The respect we pay to *Rasool(Sal)* should be on par with the respect we pay to our elder brother. It should not be any higher. See page 60 of *Thakwiyathul Iman*.
3. *Allah* is one who could lie. It is wrong to believe that he cannot lie. This is written on page 32 of the book. *Ekrosithakwiyathul Iman*. On page 145 of the *Kitab Ekrosy* written by *Muhammath Ismail*, a leader of the *Wahhabis* states that *Allah* saying lies could be believed.

4. With respect to *Allah*, *Rasool(Sal)* is even lower than an atom—*Thakwiyathul Iman* page 55.
5. Whoever *Allah* desires that one is capable of doing *Shifaths* to *Allah*. *Rasool(Sal)* cannot be said to possess *Shifath*—same *Kitab* page 33.
6. *Rasool(Sal)* has died and has become dust to dust—same *Kitab* page 60.
7. *Rasool(Sal)* has no powers more than what we have. He will not perform *Shifath* in our favour—same *Kitab* on pages 10, 26 and 27.
8. To say that *Rasool(Sal)* possesses hidden knowledge amounts to *Shirk*.
9. To praise *Rasool(Sal)* by enunciating *Ya Muhammath* and *Ya Rasoolullah* is *Shirk*—same *Kitab* page 23.
10. It is *Shirk* to visit only the *Rasool's Ravla Sheriff*. Pages 10 and 40 on the same *Kitab*.
11. It is *Shirk* to pay respects in front of *Ravla Sheriff*.
12. It is possible to say that there would exist persons equivalent or like *Rasool(Sal)*.
13. *Rasool(Sal)* is like us and is not above us. *Kitab Parahina Kaathiyaa*—page 3

14. *Shaitan* has more knowledge than *Rasool(Sal)*—*Kitab Parahina Kaathiyaa*—page 51
15. It is not surprising to surmise that *Rasool(Sal)* is capable of knowing hidden matters. This knowledge is present in the child and mad men and even amongst the other living beings. This is found in the *Kitab Hiflul Iman* written by the founder *Iliyas Guru Ashroff Alithanavi*—page 7.
16. We have only business with *Allah* and not with *Rasool(Sal)* *Hiflul Iman*—page 7.
17. It is *Bid'ah* and *Shirk* to recite *Mouloods* in memory of *Rasool(Sal)*. Doing so amounts to acting like *Hindus*. *Kitab Pathaava Rashediya* written by *Moulvi Rasheed Ahamed*—page 13.
18. Emergence of the memory of *Rasool(Sal)* during daily prayers is worse than that of remembering donkeys and cows. *Moulvi Ismail* in the *Kitab Srath-e Mushthakeem* —page 86.
19. If there are four *Musallahs* spread at the *Kaubathullah* it amounts to abuse writes *Moulvi Rasheed Ahamed* in his *Kitab Sabilurraaathu*.

Many more of such as the above could be provided but these are some of the description to which they are the authors. If these persons knew what *Bid'ah* and *Shirk* were they would not have stated such things. Like the fly dying on the lamp, the commoner is made to get destroyed by these descriptions.

The *Thableek* movement having the foundation that confronts

the principles i.e. *Quran, Hadith, Ijma, Kiyas* and common sense came to the forefront only fifty years ago. The common man believing that they are only calling for prayers follow them blindly. The graduates who lack the power of discernment to fathom the effects that will befall on our children are also involved in this group. Hence, the common man believes them completely. They are however unaware of the explanation of the principle. Some amongst them are also given the post of *Ameer*. Those who have got the post of *Ameer* make many Herculean efforts to maintain their position.

These *Ameers* are adorned by a tarred dress i.e. *keel* in their mind by God. The name of this is “*Riya*” or superiority complex or pseudo honour. This “*Riya*” cleanses off the power of discernment amongst them. Such persons pose off as belonging to *Sunnathwal Jamaat* and *Mumins. Thaymiya* who was the founder of these establishment and *Abdul Wahab* and *Illiyas* who followed him had a forced meaning to *Kalimah* i.e. “the one fit to be worshipped is *Allah*”. They had not accepted the *Quran* and *Hadith* fully. They differentiated *Abd* from *Rabb* and are totally ignorant of *Tawheed* and its meanings. They tried to stabilize some parties by using some intricacies in *Fiqh*. They opposed *Awliya*. They have no connection to the life of *Islam* that is *Tawheed*.

Hadith

Speaking about the stubborn persons who maintain that their point of view as the only correct one to achieve their goal are the people whom Rasool(Sal) said that they would be surely hated by Allah.

Reported by: Ayesha(Ra)

Authority: Buhary, Muslim

Surah 3:104

Let there rise amongst out of you a band of people inviting to all

that is good, enjoining what is right and forbidding what is wrong. They are the ones to attain felicity.

Look at this *Ayah* from different angles. The above *Ayah* has three aspects enshrined within it.

1st: The necessity of a group who would invite or usher in.

2nd: The duty of these ushers is to point out and enjoin the good and to prohibit what is evil. Another intricacy is that the good is in singular and the evil is also in the singular form. That is to say that the good is one and the evil is also one. We are aware of the existence of thousands of good and evil. Yet for all *Allah* refers to only one Good and one Evil.

3rd: They are the victorious exalted servants is what is told by *Allah*. Let us think about these three aspects. The victorious band is the *Awliya* who are the devout *Ahlul Halliwal Akthi* is what we must understand. How could we class those people with erroneous basic principles, ignorant of what is to be told and what is to be spoken about, and in the process leading the common man thoughtlessly like the herd being led, as the group that invite or usher as quoted in the *Quranic Ayah*? **In what aspect have they gained victory.** What can the populace who like the herd following the shepherd point out and enjoin? It is to this coterie the exalted servants have to enjoin and explain the authentic.

The next aspect is to ward off evil and enjoin the good says the Lord. Which is good? Which is bad or evil? Could this be responded by saying to pray is the good and not praying is the evil. How could we say that not praying is evil? It cannot be so. This is because, how could we say that praying is the complete good? The *Quran* and

Hadith clearly states that prayers and *Ibadahs* without *Iman* would not be classed as having brought goodness to the doer. If we are to gain goodness by the performance of all *Ibadahs* it is compulsory that the enjoinders have to first inculcate *Iman*. Only then will they be amongst the Ushers. This is because the *Shariah* is completed already. The *Imams*, the learned have clearly explained the non-interference of either addition or eradication of any whilst explaining the details of *Shariah*. Hence, no need to enjoin it to others by anyone. As the details of the *Iman* or *Risalah* remains unfulfilled and has not gone the full distance and could go on endlessly in the human that the *Risalah* even is present now.

The Quran reveals the details as “*Wamaa Arsalnaha Illarahmaththunnil Alameen*”. The *Rahmath* which is a *Risalah* if absent, the whole universe would have perished. As the universe continues to exist it appears that the *Risalah* too exists. The gates of the *Shariah* remains closed from the day of the demise of the prophet(Sal). Why? Because *Rasool(Sal)* died only after making the *Shariah* to its fullness and in a condition where it needs no further changes or improvement. Hence, one needs no fresh *Shariah* nor people to enjoin it. The *Risalah* now exists only to rehabilitate the *Shariah* whenever it becomes dormant or lifeless. A group of ushers is now necessary only to point out and propagate the importance of *Iman* i.e. the faith—the life of prayer. *Allah* invites the exalted *Awliya* to propagate thus, only because they have gained victory in intruding into the intricacies of the *Risalah*. Hence, it becomes very clear that it is the aspect of *Iman* in the *Risalah* that has to be given importance by these exalted servants and not necessarily the matters pertaining to prayers. Our knowledge too comprehends that it is the *Iman* that has to be enjoined to the people for it is the base for all good deeds.

It becomes very clear that the primary cause of all evils is the *Shirk*. If we ward off or eradicate *Shirk* the word evil will die a natural death. Hence, it becomes clear the forbidding of evil is to mean the destruction of *Shirk* that remains the life of evil. Is this now clear that the enjoiners are the *Awliya* who try to eradicate *Shirk* and establish and protect *Tawheed* and it is they who are performing *Thableek*.

Believing that idol worship is *Shirk* and saying that the one fit to be worshipped is none but *Allah* is the actual *Iman* and *Tawheed* says the coterie in question. By doing this they are committing *Hara-kiri* and going down the abyss. How could this group acting like wild animals; ignorant of the *Quran* and *Hadith* be classed as the group of enjoiners? It could be for they are actually confronting the *Quran* and *Hadith* and in the process propagating the principles of *Abu Jahil*. Hence, they could be called a coterie that opposes the *Mumins*.

If it is true the *Awliyas* are the group of enjoiners, then is there anything *Rasool(Sal)* has said about the present day coterie who say they are the enjoiners? Yes, there is!

Hadith

There would arise a group during the last days. They would turn the religion in the world upside down. To spite the humans, they would be in the garb of sheep's clothing, their tongues would express sweet things but their hearts would be like that of a wolf.

This *Hadith* appears on page 124 in the 7th part of the *Kithab* by the name of *Kansul Ummal*. (This *Hadith* points to *Thableek* parading amongst us).

The meaning of being in sheep's clothing is to showing off like the meekest animal in the world which happens to be the sheep.

Like the sheep, they sport a goat beard, wear a long flowing dress and with the *Tasbih* in their hands surely act as a saintly person. Having a sweetness of honey in their tongue is to mean that their imaginary descriptions would indeed be sweet to the ears of the listeners. They give explanations crying and crying to the extent of their beard being wet by tears and it is so sweet to listen to. Their hearts being likened to that of wolf is to mean that their *Qelb* is only interested in the recognition, worldly matters and personal honour. ***Dunya is a cemetery. It is the dogs that enjoy such environment the most.*** *Rasool(Sal)* has said so in an *Hadith* that confirms the above.

Hadith

Before the advent of the last day, Fitnas will originate like the darkest of nights. Men will be possessed of Iman in the day time but would be the negator in the evening. Many of the groups would sell their own religion for worldly luxuries and honour.

Reported by: Anas (Ra)

Authority: Thirmithy

Hadith

There would arise difference of opinion amongst our Ummaths. There would arise a group. They would speak goodness. They would recite the Quran. But their recitation would not even pierce even the outer ribs of theirs. (It would not be imprinted in the mind). They would veer away from the religion like the arrow leaving the bow. They would never return like the arrow not returning. They are indeed the lowliest amongst all the creations. Let there be honour and grace befall on those who murder them and those who are murdered by them. They would invite the common man towards Quran but they would never have connection with it. Whoever who murders such people would definitely gain an honoured place

amongst those in Allah's grace. This was stated by Rasool(Sal). The listeners queried as to the identity of such group to which Rasool(Sal) responded by saying that it would be those who shave the heads (clean shaven).

Reported by: Anas (Ra)

Authority: Abu Dawood

(This *Hadith* is pointing to the *Thableek* and *Wahhabism*.)

We have to tread a very long path if we are to explain this *Hadith*. This is an impossible task as at present. We could however take the case of shaving the head. It does not only mean the shaving off their hair on the head fully, it points to the act of destruction of religious discourses and the burial sites (*Mousoleum*) of the exalted servants. There are many other *Hadith* illustrating these. There is an *Hadith* of *Rasool(Sal)* that says **in a village by the name of *Najthan* the horn of *Dajjal* would grow.** *Abdul Wahab* was born in that village. He is the innovator of the present *Wahhabism*. The tail of this is the *Thableek* of *Iliyas*.

Who, then are the genuine group of enjoiners about whom *Rasool(Sal)* spoke about? Listen to this.

Hadith

At the beginning Islam was minuscule and helpless, so will it be in the future too. Hence, Rasool(Sal) wished auspicious consummation or grace on them to which his companions queried as to who they were. The response of the prophet to the query was that they are the stabilizers of all that was disturbed in Islam, and those who increased and magnified what was distorted. (Let it be understood that this group is very small and helpless)

Hadith

“Allah would surely give rise to a person (Muhaideen) in every century who would reinvigorate the religion of my Ummath” said Rasool(Sal).

Reported by: Abu Huraira(Ra)

Authority: Abu Dawood

Many more could be provided. Let the truth be understood by taking these *Hadith* into consideration and using your common sense. As per the judgment of the *Quran* and *Hadith*, the group that is prevalent amongst us are ignorant of the *Iman; Shirk; Fasiq; Kufr; Munafiq; Muslim* and *Mumin* in *Islam*. They do not think, nor do they know how to think, nor is capable of thinking and exist as lowly beings.

Surah 2:78

And there are among them illiterates who know not the Book. But (see therein their own) desires and they do nothing but conjecture. So reveals Allah.

But there are many honoured learned amongst the *Thableek* movement and how could they be branded as the wrongful group?

It is wrong to call them learned. They have studied or recited and obtained degrees and hence not come into the category of the learned. Recitation and studying are two separate aspects and studying and becoming an educationist is different from it. To recite means it is something obtained from book knowledge. To study means to involve in research, analyze, dissect and then infer. It is this that is revealed in the *Ayah*. Those who have recited, studied and the rural folk are grouped together as the common man by *Allah* and referred to as

Ummi. Ummi does not mean only those who do not know to read and write. There existed many who were well versed in poetry and efficient writers during the life of the *Rasool(Sal)*. They are called by *Allah* as *Ummis*. There is an intricate meaning for the word *Ummi*. Those who recite, study and obtain degrees must then involve in research and get clear ideas of all the issues for them to be classed as the learned. Those in the *Thableek* movement have recited and studied but have not done any research or analysis and hence cannot be classed as the learned. If they were learned, they would have researched the *Quran* and *Hadith* and found the genuine truth. They would not attempt to emphasize only the prayers to be a compulsive rite. *Rasool (Sal)* said that he is the city of knowledge. What the learning he had was not obtained by reciting and studying. Learning is to obtain clear knowledge by research. Ponder over the *Hadith*.

Hadith

What is the best among Ibadahs? When this question was posed to Rasool(Sal) He said it is the knowledge of Allah(Iman). They then queried what this knowledge was? He replied that it was the knowledge of Allah Subhanahuvathalah. When we speak about the Ibadahs like prayers and fasting which are Amals, why is it that you are speaking about knowledge was the next question posed to Rasool(Sal). He responded by saying “It is with the knowledge of Allah that rituals like prayers and fasting would help; being in the state of ignorance of Allah and doing Ibadahs and Amals would bring no benefits.” This Hadith is found in the Kitab Ihyah Ulumutheen by Imam Gazzali where a fine description of it is given.

Hadith

“Do perform more Ibadahs in the latter part of the night, evening and in the morning whilst being in a state of neutrality. Do expostulate religious teachings. Learn more and gain knowledge. For sure all ones

worship will not take him to Heaven.” Said Rasool(Sal). To this his companions queried “Oh! Prophet(Sal) what about you? Rasool(Sal)’s response was “No way my worship alone will take me into Heaven unless Allah’s pardon and mercy is given to me”. This Hadthees is reported by Abu Huraira(Ra) and is of Sahih type that is authentic and true. This is found in the compilation of Hadith by Buhari. This is not my wrongful propagation. It is definitely a genuine Hadith.

Surah 43:37

Such (Shaitans) really hinder them from the path, but they think that they are being guided aright.

Further, in *Surah 45:7 Allah* reveals “**Woe to each sinful imposter**” In *Surah 50:5 Allah* reveals “**But they deny the truth when it comes to them; so they are in a confused state**”. Further, we have provided all the needed examples that is wanted by man in the *Quran*. Those who confront would surely say you and those connected to you are liars even if you provide to them evidential support and witness” says *Allah*.

In this those who confront are referred to as *Kafirs*. We really believed that *Kufr* means to confront. This is a mistake of the commentators. Confrontation means to oppose. This points to the *Mushriks*. *Kufr* is different. It means to hide or cover. Hence, *Kafir* is not a *Mushrik*. The true meaning is one who hides or covers up the revelations in the *Quran*. *Kufr* is of four kinds.

Many truths emerge when we analyze the *Quranic Ayah* and the *Hadith* given above. We have got to know the *Iman*, the knowledge that makes us aware of *Allah* is of a higher pedestal than all the *Ibadahs* and worship; those ignorant of this performing *Amals* will be of no use; unless we ward off ourselves from *Shirk* there would be no access to

Heaven and slipping from the path of *Sirat* is the illusory handiwork of the *Shaitan*. The ignorant man who is in an illusory stage would find the *Quran* and the *Hadith* erroneous is also another fact we have got to know.

Hence, the things we have to get to know is that the now prevalent group, the *Thableek* is not an authentic group. This is because as per the explanation given before the good that has to be conveyed is *Iman*, the *Tawheed* that is stated in the *Quran*. The duty of *Thableek* is to explain and make the man understand the truth of the evil of *Shirk* which is opposed to *Tawheed*. *These* have to be analyzed and understood with the help and the assistance of *Quran*; *Hadith*; *Ijma* and *Kiyas* as the basis. Instead of indulging in debates at the bidding of one's mind and using arguments that disturb the authenticity will only bring forth disastrous errors. This would not only deceive ourselves, it would push the younger generations to an abyss. Hence, to understand, accept or deny the principle enunciated by *Ilyas*, we have to be on an authentic pedestal. We can join the exalted servants that is the *Sunnathwal Jamaat* only if we listen with care the details regarding the truth behind *Islam's Iman*—the *Tawheed* and the *Shirk* that opposes it with its details. We may also get an opportunity to enter paradise if we act thus. We will also be in a position to evaluate the principles of the various groups and detect the flaws in them that opposes the *Quran*. It would take a long time to answer the flaws in the principles of the *Thableek* movement. Further, it would also make those who are ignorant of the basic knowledge difficult to comprehend. Therefore, let us leave aside their principles and understand the details in the *Quran* and *Hadith*. This would make it possible for you alone to infer the truth.

Surah 9:17

It is not for such as join Gods with Allah (till they say there is another other than Allah) to maintain the mosques of Allah while

they witness against their own souls of infidelity. The works of such bear no fruit. In fire shall they dwell.

There are more similar *Ayat*. In our country our mosques are under the administration of those Ameeris who are ignorant of *Iman*. Would there be a *Mumin* who will continue to pray following their *Jamaat*?

Surah 6:123

Thus we have placed leaders in every town. its wicked men, to plot (and burrow) therein; But they only plot against their own souls and they perceive it not.

It is these types of wicked men who try to block and prevent the voice and the exhortations of the exalted servants!

Surah 6:69

On their account no responsibility falls on the righteous. But (their duty) is to remind them that they may (learn to) fear Allah.

Persons who are in such illusory state even say that the mosques would be deserted if not for the *Thableek*. Were the mosques in our country deserted and without worshippers before the advent of the *Thableek* movement? It is sheer ignorance to state that if the *Tawheed* is made known that will deal a death knell to worship. To get stabilized in *Tawheed* and to give up external ritual of prayers may take long years. It may not be complete even till death. There could be a few in a village who will not attend the mosque but this does not prevent others from worshipping. With the increase in population the numbers who attend the mosque will definitely increase. Mosques will, therefore never be deserted. The desertion will take place only in the prestige and income of the pseudo-enjoiners. If the *Ulamas* in every village

scientifically explain and describe the advantages one begets by the performance of the daily prayers and *Ibadahs* from the pulpit during *Kuthbas*, it would not only increase the number of devotees but may also lead to the construction of many more mosques. There are some who maintain that *Vedanta* is the principle of *Hindus* and there is no *Vedanta* in *Islam*. When I got to know there exist such guides, I was really ashamed of it. *Vedanta* is a word that is formed by *Vedam* + *Antham*. *Antham* means end; finality; last and close. The world's religions are *Tawrat*; *Saboor*; *Injil* and *Furqan*. Using common sense we can say that the last of the religion is *Furqan*. The *Furqan* that is our *Veda*, the *Quran* is the complete *Veda*. *Veda* is provided to stabilize *Islam* and therefore maintaining that there is no *Veda* in *Islam* is sheer ignorance of a certain teacher. If such teachers are graduates they would have obtained their degrees only from the back door. Just imagine by yourself the state of the knowledge amongst the students to whom they are teaching. Performing such acts is only to preserve their position of *Ameer* ship! Or to show off that they are a learned one!

Surah 2:7

Allah has set a seal on their hearts and on their hearing and on their eyes is a veil. Great is the chastisement they (incur).

Can we not know who these sealed ones are? If not sealed will they tell us not to hear the words of a *Kafir* and prohibit people from reading a book by *Kafirs*? The spiritual instructions written by men of learning being not seen by them is actually a veil over their very eyes. Not listening to such instructions is the seal for their ears. Do not take the *Quran* to be that easy. It is the speech of the all knowing *Allah*. It contains all that is needed by men right up to the end of the world. Whoever who wishes is free to take its advice. With the help of the *Quran* and *Hadith* you could become aware of the men and animals, *Shaitan* and *Dajjal*. As far as I am concerned I will not judge

the *Shaitan* without listening to and reading what he has to say. Some teachers who confront the revelations in the *Quran* teaching *Islam* also surprises me. These teachers are probably ignorant of the fact that the *Mushrikeens* and *Kafireens* are being used by God to stabilize *Islam* and the *Mumin's Iman*. It is these teachers who are the *Munafiqeens* who being totally ignorant of *Iman* and their tail like followers have made us explain to expose the intricacies of the *Thableek* and stabilize *Islam* and *Iman*. I wish to thank *Allah* by saying “*Alhamdulillah*” for providing this opportunity to expose these persons and their group. If these morons were absent we would never be able to understand the truth of *Thableek*. We should all join together offering thanks to *Allah* for his mercies. What reasons underlie even some of the learned being drawn into this darkness?

Surah 2:78

And there be among them illiterates, who know not the Book but (see therein their own) desires and they do nothing but conjecture.

We who have been brought up in an environment of blind acceptance and belief, should we not even at this late stage try to understand the authentic facts?

Surah 54:17

And we have indeed made the Quran easy to understand and remember. Then is there any that will receive admonitions?

Surah 47:24

Do they not then earnestly seek to understand the Quran, or is that there are locks upon their hearts?

Surah 38:29

(Here is) a book which we sent down unto thee, full of blessings

that they may mediate on its signs, and that men of understanding may receive admonition.

Our predecessors, many of whom were concerned with their benefits and blind faith, have definitely been deceiving us. Getting deceived in this 21st century is sure to send our progenies into hell fire.

Surah 25:44

Or thinkest thou that most of them listen or understand? They are only like cattle—Nay, they are farther astray from the way.

Hadith

I fear the injustice of the kings and that my Ummaths would be drawn into these three practices of not accepting Allah's Kalam (The Quran), believing in imaginations and Panjankams (Almanac) that are Shasthirams (Astrology) after my demise.

(This *Hadith* has been taken from *Ihiya*. *Ihiya* does not point to *Ravi*. I cannot search and find it at the moment. Those who wish could do so. Otherwise look into *Ihiya* itself. If you do not believe in it, then ignore it.)

(24)

I believe now that the doubts about the *Quran* would have been cleared to a very great extent. The efforts man makes to understand the matters that we have provided is called *Jihad*. It is because of this that we are told to die performing *Jihad*. There remains many subtleties. This statement does contain the aspect of dying without death. Some may think that *Jihad* is not necessary in our times. Carrying the sword or weapons and going to war is not the only type of *Jihad*. This is

not something that could be handled by everybody. It should not be taken to mean that everyone has to carry the sword or other weapons to wage *Jihad* when it is said to die performing *Jihad*. The *Hadith* of *Rasool (Sal)* does not change from time to time. They are with life and active forever. Hence, it is not correct to say that it is not our duty to perform *Jihad*.

According to the *Hadith*—we should at every moment be involved in the war—*Jihad* on knowledge. Once we have succeeded in the performance of *Jihad* and got stabilized then we should become one with the eternal one. This then is the way of *Allah*, instead of journeying to New Delhi for forty days which is not the path of *Allah*. The authentic pathway to *Allah* is the path we take with the *Iman* we have obtained. The bridge of *Sirath* is also this. The exalted servants are those who have tread this path and succeeded in obtaining *Allah's* grace. They are not frightened. This is the pathway we request from *Allah* seventeen times during our daily prayers. The path formed by the *Kalimah*; the pathway of *Sirath* is the path of *Tawheed*.

The request we make during daily prayers remains unfulfilled by the creator. If our wish had been fulfilled we would definitely have been on the correct path. The hands of *Allah* is always open. We have on the other hand closed our fists and are unable to catch on to what we want. Even if by chance we see the authentic path, yet we refuse to tread along it. Do you know what the reason is? We think of deceiving *Allah* but only get ourselves deceived in the process is the reason for it. You need not get angry with me for this. Do get angry with the *Quran*. This is because *Allah* has in the *Quran* described our present predicament 1,400 years ago. We have without peeping into the *Quran*, have been scenting with the fragrance of frankincense—*Sambrani*. We have thrown away the preaching in the *Quran* and are acting on the dictates of our own mind.

Surah 107:5,6

So woe to the worshippers who are neglectful of their prayers. Those who (want but) to be seen.

Says *Allah*. The word used in this *Ayah* is *Salat*. The *Salat* refers to those in all the four stages. The *Salat* of the many do not go beyond their heads. It only tires the body and does not get any benefits is what *Rasool(Sal)* said. *Mohideen Abdul Cader Jailani* has stated that the *Salat* is a curse for the many. Hence, what I say is to perform prayers to stabilize in *Iman* after a clear understanding of it, but not to abandon it. Why the prayer of men prevent gaining any benefit? It is because most of them pray for themselves, but not for *Allah*. We have to clear ourselves with the assistance of the learned that the performance of *Salat* belongs to *Allah* and man has no part in it.

Many prey with a view to attain paradise. Paradise is a creation. We perform to fulfil our desire. This is an act performed by a creation for another creation. It is not what the *Abd* has done for the *Rabb*. It is because of this that it functions in opposition to our requests. It gives us the Hell instead of the Heaven. It is the same for those who want honour and praise. None are aware of this *Salat* working in the opposite direction. They are ignorant and have no knowledge of the shield that their mind is wearing; the oozing fluid from the wound that they drink or the *Zaqqum* fruit they taste.

Surah 102:1, 2, 3, 4, 5, 6, &7

The mutual rivalry (Greed) for piling up (the good things Of this world) diverts you (From the more serious things), Until ye visit the graves, But nay, ye soon shall know (the reality). Again ye soon shall know! Nay, were ye with Ilmu Yakeen, Ye shall certainly see Hell-fire (in this world). Again were ye with Inul Yakeen ye shall see it with certainty of sight!

This book will not provide space to describe the *Ayah* fully. You yourself think it over, and get a clear idea. The judgment we would receive in *Akhira* will only be what is forecast in the *Quran* and nothing else. If we are knowledgeable, we could use the *Quran* itself to judge our status and also to find as to what division of the Hell or Heaven we are fit to enter.

Surah 65:8

How many populations that insolently opposed the command of their Lord and of his Messengers. Did we not then call to account—To severe account? And we chastised them with a horrible chastisement. (The questioning and accounting is also present in this world too is apparent).

Surah 65:10

Allah has prepared for them a severe punishment (in the hereafter). Therefore, fear Allah. Oh! You men of understanding—who have believed! For Allah hath indeed sent down to you (Al-Quran) a message.

Those who intricately analyze the above *Ayat* would become aware that accounting is here in the present world too. The present one is the Police Court and the hereafter is the Appeal Court as it were.

Men can accept the *Quran* or ignore it. This is left to their freedom of self-determination.

Oh friends!

I am the town of education and *Ali(Ral)* is its gate said *Rasool (Sal)*. Do you know what this *Ali(Ral)* said? He said, “*Athahsibu Annakajir Munsakir, Wafikanthaval Aalamul Akbar*”. The meaning as

of this is, “(Oh! Man) are you thinking that you are a minute matter (corporeal)? This whole universe is within you”.

Man sees himself as a bounded insignificant being, that is inhabiting a place called body. Yet he—the *Insan* remains the “*Ayn*” (the seat of the whole universe which remains within himself). There are no creatures superior to him. It is because of this that even the *Malaks* were commanded by *Allah* to do *Sujood* to *Adam (Al)*. *Allah* has appointed him as his *Khalifah* in his appearance (*Surath*) of *Rahuman*. All *Allah*’s actions have to be accomplished by the *Insan* who is the *Khalifah*. That is what is happening now. The ignorant will not know this. It is this ignorance that is referred to as forgetfulness; illusion; *Wahmu* and the like. This forgetfulness has to be erased off to obtain our original state. The objective of *Dhikr* is for this purpose. *Dhikr* means to recall or remember. Prayers, Fasting, *Zakat* and *Hajj* are the primary exercises that originates *Dhikr*.

If we are to remember something we have lost memory of then what is in our memory now must be erased off, if not we cannot recall. In this the common man forgets the *Dunya* and converses with *Rabb* five times a day by the daily prayers. This would not enable us to recall fully. This remains only a primary action. *Allah* says, “Pray for *Dhikr*” considering this fact. The second practice is to forget oneself and everything in the universe and remembering only the creator. This will not be established by the primary action. It is because of this that the *Imams* have advised us to perform *Dhikr* after prayers. This is true. This is the state of the primary students. If this is performed compulsorily, like the infant’s practices being unnecessary for the youth, this practice of the primary student becomes unnecessary. This would take years to accomplish. This is not confronting *Islam*. It is only opposing our *Wahmu* and our ancient traditions.

“*La Ilaha*” means ‘there is nothing’. By emphasizing this the *Qelb* accepts it and at the same time forgetfulness begins. At this very same instance memory is activated. “*Illallah*” originates memory. This does not take place in a day. It is necessary to remain in one of the four states whilst in *Salat*, and pay attention to the *Dhikr* particular to that state until we attain this state. They are not people who have given up daily prayers. They are in prayers that is uncommon amongst ourselves. Do remember the *Ayah* “*Waakimissalaththali Dhikri*”.

The *Ayah* “*Wahbuthurabbakka Haththa Ehthiyakal Ekeen*” means to pray till death as understood by the common man will not be contested. But by understanding thus, the common man will not progress any further, and will continue to stay put. When he is made to understand about death, he would never fail in his ordinary prayers, and once he obtains maturity he would be also elevated to a higher state. There is nothing to debate on this subject. A person who obtains *Tariqat* will not long for paradise but to make the creator himself as his own. As all his daily chores involves for *Allah*, he becomes like a rain drop mixing in the ocean. He becomes part and parcel of the ocean itself.

Like the water from the sea vaporizing to form the clouds, and the clouds condensing to form rain which falls on to the sea again, so does a man whilst going over all the stages or *Marthaba* remember or becomes aware of his own state and this makes similar to a person who has his dreams disappear. What emerges in him is the action of *Allah*. This is the authentic meaning of *Ibadah* that emerges out from a complete slave. Not having understood this, the common man mistakenly considers it to be a new religion. This is not so. This is *Deenul Islam* that was practised by *Rasool(Sal)* and explained through *Quran* and *Hadith*. This lies buried for many long years.

(25)

My beloved populace,

The material objects Ice and Water are one in two states. The ice block is in fact water, but does not contain properties such as the fluid state; flowing towards a lower level; forming waves which are absent in the ice block. Hence, the properties of the ice remains different to that of water. Yet for all the *Surath* of the ice block and its properties are not authentic *Haq*. The basis that was the cause for the appearance of water is the basis of ice block. The *Surath* of this ice block has not even a bit of semblance of its basis. The *Surath* of the ice block is formed by the mere imaginations of our senses. This is so even of the water. By using our senses and sensing both these, we cannot conclude that they are two different things nor can we conclude that they the same.

Even though the ice block has not been called water yet it is water. Similarly, the water not being called ice remains ice. Both these are different in their *Surath*, names and their properties. We do not give one's name to the other. What is the truth behind this? The names given to these two entities are the two names of the unknown basis of those entities. The names by which we refer to water and ice in the *Arabic* language is referred to as *Asmas* of *Gowni*. This means names used to refer to things and uttered by our tongue that appear and disappear are called *Asmas* of *Gowni*.

These things that have the *Gowni* names are the *Suraths* in different states of an unknown basic entity. These objects are the *Surath* of the *Asmas* of *Ilahi*. The names that belong to the creator exclusively are called *Asmas* of *Ilahi*. The whole universe is the *Surath* of that *Asmas* of *Ilahi*. The names we voice remains mere *Gowni* names

for the names of *Ilahi*. They are just false entities that are fictitious. We refer to a natural name of an entity as *Lahir*. This name has its word and object joined together. The name that we voice is just a name without the object. (Think over of this intricacy).

It is this that our *Quran* refers to as “*Kullushayn Haalikun Illawajhahu*” and *Fajnamaththuwallufathamma Wajhoolahi*”. The meaning of this is except his *wejh* all others have no existence and wherever you turn there would only be *Allah's Wejh* and none else. There are many more *Ayat* in support of this fact. Let us not be expansive. We will accept the meaning that is given in the *Tafseers* as face for the word *Wejh*. But this word *Wejh* has very confidential and secret aspects.

Try to infer from these religious revelations. What is present is *Wejh* and none else. This confirms the *Kalimah* and the *Kalimah* confirms these revelations. Unless man understands and clears his mind of this, he will not be able to extricate himself from the obligations such as prayers. This is very true. Even the graduates would take many years to succeed in this venture. From my experience it took me from the age of 10 to 35 to achieve this. This was after many strenuous actions of praying day and night much more than the majority of the people. *Allah* gave his blessings for my efforts. Hence, taking the premise that exposition of *Tawheed* will lead to the daily prayers being abandoned by the people is wrong and erroneous. Those who cannot understand this are ignoring and dishonouring the *Quran* and *Hadith*. I have no truck with such persons.

If ever anyone accuses me of breaking up the *Shariah* without taking into consideration the *Quranic Ayat* and the *Hadith* that I have placed before for inferences, the blame for it falls squarely in the shoulders of that person who would definitely have not understood

my description in a clear manner. I do fully accept the contention that prayers must continue till death. Yet I am of the opinion that the types of prayers differ from man to man depending on each particular person's level of his standing. That is to say the rituals vary according to the knowledge that a person possesses. Hence, to consider men (*Sufis*) treading the path of *Allah* as people in the wrong path and meting out punishment and other inconveniences amounts to opposing the *Quran* and the *Hadith* and would oppose the religion itself. I have never told anybody not to pray. I have no authority to say so and nor will I get any authority. Accusing me as such is a big lie and it is only because of jealousy towards me and nothing else.

I have explained and compared the *Shariah* and *Tariqat* only for your understanding. It is necessary to explain the true nature of the *Sufis* to those who find faults in their ways and that is my primary objective. The progress of the *Sufis* is interrupted by the actions of the common man. This causes the curse of *Allah* on them. This is a truth known the world over.

Surah 72:16, 17

“If they had remained firm on the (Tariqat) way we should certainly have bestowed on them Rain in abundance”. “That we might try them by that (means) but if turn away from the remembrance of his Lord, he will cause him to undergo a severe penalty.

There appears many truths in these two *Ayat*. You must understand that it was the people of the *Tariqat* who were the reasons for the rains to fall. The word Rain has many meanings and all of them has to be analyzed. The one in which we are interested now is the exposition of religious discourse. If it rains incessantly without interruption the world will surely get destroyed? Hence, it is not only the rains that befall in the *Dunya* but also that which the

creator intimates to the people through the *Qelb*, that is “*Ilhamath*”, “*Ilmullathunni*”, “*Warithaathrahmani*” and other like rains too could be stopped. Whoever who disregards the performance of the *Dhikr* will surely be severely punished is what emerges out of all these. Where is the punishment? It is here in this world as well in the hereafter.

Do you know the first of these punishments? It is sealing of the mind that prevents the understanding of the explanations adduced by the *Sufis* even on a very small aspect. Those veils that prevent in such manner are of three kinds. The five senses and the common sense are all included within it. The exalted servants have expressed this unanimously (*Ijma*). The *Quran* and *Hadith* have also explained it. We need not mention it here. You are well aware of some people during *Rasool's* era turning their face away from our *Rasool(Sal)* and closing their ears as to not hear *Rasool(Sal)*'s words.

Many religious dignitaries and *Imams* have advised that the performance of *Dhikr* should be after prayers. You may say that what I say seems to confront their advice. Some believe that as offering prayers is *Farl* and performing *Dhikr* is *Nafl*, it is best to do *Dhikr* after prayers. Prayers itself is performing of *Dhikr*. People considered to be high and have understood certain external aspects of the religion are well versed in *Fiqh* and are referred to as “*Fuqahaa*”. They are not the “*Muhakkikoons*” who are the most respected exponents of the principles or *Awliya* who are *Arifs*. Some accuse me of finding the shortcomings of *Imams*. This is due to their own ignorance. I never say as such.

These *Imams* expressed openly what was necessary to the common man (*Awam*) and described in a covered up manner all that was necessary to those who are in the state of *Tariqat*. They did not reveal every intricacy in the religion. They, however, never opposed the existence of the four stages in *Islam*. Some who followed them

being ignorant of the truth of these *Imams* have resorted to expound which seems to cover up the other stages except *Shariah*. My reference to “exponents” of the principles point only to them. All the rules of conduct as regards the daily prayers expressed by them is governed by *Kiyas*. *Kiyas* occupies the fourth place and is known to the knowledgeable. Those who are ignorant of it would always strictly follow the other commentators I referred to earlier. Such persons never give ear to the *Quranic Ayat* or the *Hadith*.

Take the sentence “Take *Salat* only for *Dhikr*”. This has both the *Farl* and *Nabil* aspects. As *Farl* is one to be performed first and *Nafl* is one to be performed as an addition, their judgment was to perform *Salat* before *Dhikr*. This judgment is very appropriate to the *Awams*. But when the *Quran* and the *Hadith* are analyzed it appears that in certain instances *Farl* becomes the first rule for *Farl* (Not in all instances). If we take the sentence “Perform *Salat* only for *Dhikr*” it appears that *Dhikr* is the most wanted and the *Salat* is only to assist the performance of *Dhikr*. If so, if the daily prayers is *Farl* then performance of *Dhikr* must be a very strict *Farl* superseding the normal *Farl*. As the word *Nabil* means additional we think it bears no significance. The *Awliya* did not accept this.

As the *Awliya* are highly experienced they would never deviate even by an atom from the truth of the *Quran*. Hence, they are very knowledgeable about *Lahir* and *Baatin*. The *Fuqahaas* only know of *Lahir*. They do not attach much importance to *Nafl*. Now observe the *Quran*.

Surah 17:79

Do perform Thahajjath as Nafl in one part of the night (due to its merits) your Lord will place you in a very high pedestal (Makaaman Mahmood).

In this *Ayah*, the word *Salat*, that means the daily prayers has not been used, but in many *Tafseers* the word *Tahajjud* has been used to describe prayers. This point is more than enough to take it that *Nafl* mode of worship is bound to obtain higher status for the person in action. The worship which are *Farl* have not been mentioned as such.

Surah 18:54

We have explained in detail in this Quran for the benefit of mankind every similitude; But man is, in most things contentious.

Let us refer to another *Ayah* in the *Quran*.

Surah 29:45

Recite what is sent of the Book by inspiration to thee, and establish prayer; for prayer restrains from shameful and evil deeds; and remembrance (Dhikr) of Allah is the greatest (thing in life) without doubt. And Allah knows the (deeds) that you do.

In this *Ayah* the daily prayers and *Dhikr* are separated and mentioned. With this, the *Ayah* “perform *Salat* only for *Dhikr*” must be taken together. How many men have you observed who whilst performing daily prayers have refrained themselves from involving in sinful actions and other evils? Have you heard and read of the *Awliya* being in that state of the latter?

Surah 62:9

Oh you who believe! When the call is proclaimed to prayer on Friday (the day of assembly), hasten earnestly to the remembrance (Dhikr) of Allah, and leave off business (and traffic) that is best for you if you but knew!

In this *Ayah Allah* is stating that when the call for *Jummah* prayers (*Azan*) is heard you must leave all business and instead of telling us to go for prayers, *Allah* specifically requests us to go for *Dhikr*. This as per our worldly knowledge is grammatically weak. But the *Quran* is the speech of *Allah* and hence cannot be weak. What then is the intricacy of this *Ayah*? You must understand that *Salat* is of four kinds, the *Jummah* is of four kinds and *Dhikr* is also of four kinds, otherwise you cannot accept the *Quran*. If we are of the belief that *Salat* is the ritualistic daily prayers, Friday is the only day set apart for *Jummah* and *Dhikr* is counting the beads, then we will not be able to comprehend the *Quran*. Nor can we follow it. The *Quran* is not only for the *Muslims*, it is for all the world's mankind. Laws enacted by man to regulate man is different and separate from the laws enacted by *Allah* for the mankind. The description of the *Imams* remains only for the *Muslims*.

Surah 33:21

You have indeed in the Messenger of Allah an excellent exemplar For Him who hopes in Allah and the final day, and who (the Messenger) remembers Allah (Do Dhikr) much.

The example is in the prophet means that *Rasool(Sal)*'s words, deeds and meaning being accepted is the *Kiyas* and this is what the *Ayah* announces. It is not correct to state that this is *Kiyas* taking only the deeds and leaving words and meaning. *Rasool(Sal)*'s actions can also be performed with an evil intention! Many of the present generation who are in ignorance, have only taken the actions of the prophet but not his words and deeds. Am I lying? Haven't you heard or seen the *Muslims* who take interest, take to prostitution and have become drug addicts? Can we class them as people who have accepted the word, deeds and actions of *Rasool(Sal)*? The law, however, classes them as *Muslims*! They are, however, not *Mumins*. Hence, all *Muslims* are not *Mumins* but all the *Mumins* are *Muslims*.

Hence, if someone follow the *Rasool*, then all three aspects of word, deed and meaning of *Rasool* should be established in him. Since, meaning is the base for word and action, although there may be lapses in the word and deed, there should not be any error in the meaning. For example, *Rasool(Sal)* never travelled in a jet airline, but we do. Externally, this seems to be a *Bid`ah*, but a good *Bid`ah* permitted and sanctioned. The purpose of *Rasool(Sal)* using other means is to reach the destination. Our purpose too is the same, but differ in action. In a similar fashion there is allowance in *Islam* to act in certain aspects without contrary to the word and meaning of *Rasool(Sal)*. Many evidences could be cited. Action occupies the third place.

Another example is that during the time of prophet, both sexes (Males and Females) performed *Salat* together under one *Imam*. During the time of *Umar-E-Farok (Ral)* a screen was used to separate the two sexes during the daily *Salat* in order not to oppose what was in practice during the prophet's time (not confronting the words and meaning of the prophet). They have thus changed the prophet's actions. They give judgment of *Islam* to this action as "*Bid`ah Hasna*", a beautiful *Bid`ah*. Those who followed later removed the actions of *Umar E Farook (Ral)* and had separate places for men and women for their daily prayers. We can gather from this that without opposing the prophet's words and meanings, we have the power of bringing changes in some instances and situations.

When *Rasool(Sal)* was asked "When were you made a *Rasool*?" He replied "**I was made a *Rasool* when *Adam (Al)* was in between the water and sand**". In another *Hadith* he states, "**I was made a *Rasool* when *Adam(Al)* was between the body and life**". In *Ayah* 33:21 that we referred to earlier it is stated "example for the believers who are *Mumins*" but not example for the world's populace. Hence, all the descriptions of the prophet and his actions

from beginning to the end are very necessary for the *Mumins*.

Allah and the prophet have described and classified the *Mumins* into four groups. The primary state of *Mumins* are those of the class “*Ilmul Ekeen*” who take up whatever the example of the *Rasool* after he was 51 years of age. This is what the *Imams* have specified.

The second class that is “*Iynul Ekeen*” of the *Mumins* who take up whatever example of the *Rasool* between the age of 40 till the demise of *Rasool*(*Sal*). In this the *Shariah* and *Tariqat* are both included. The third class *Mumins* of “*Hakkul Yakeen*” take up all the examples from the beginning of *Rasool's Noor* to the end. The fourth class of *Mumins* of *Kamalul Yakeen* needs no description at this stage. This then is the judgment of the *Quran* and *Hadith*.

Surah 84:19

You shall surely travel from stage to stage.

Those who stand still in one place and those who prevent others from climbing the steps are the *Thableek* group!

Surah 49:14

Some Desert Arabs say “We too Mumins” Say, Don’t call yourself Mumins but Muslims (who obeyed) because Iman has not entered your hearts.

Hadith

Whoever who prays like us, and whilst praying faces our Kibla and eats the meat that we have slaughtered are all Muslims.

Reported by: Anas (Ra)

Authority: Nasaaiyi

Pay attention that in the above *Hadith* the word *Muslim* and not *Mumin* is used.

Surah 2:62

Those who believe (in the Quran) and those who follow the Jewish (scripture) and the Christian and the Sabians and who believe in Allah and the Last Day and work righteousness shall have their reward with their Lord, on them shall no fear, nor shall they grieve.

This *Ayah* explains many amazing facts. Let us take only that is necessary amongst them. The devout followers who were warded off fear not only consists of the followers of *Rasool(Sal)* but also consists of Jews, Christians, Sabians and those who believed in *Allah* and the Last Day. *Allah* has only stated that those who believed in *Allah* and the Last Day but *Rasool(Sal)*. Further in this *Ayah* the *Mumins* and others are shown together and also shown separated. When in union it is said to have no fear and no worry but when in separation referred to as *Mumins*, Jews, Christians and *Sabians*. *Allah* has stated that *Mumins* who have no fear or worry as exalted servants and *Awliya*. This can be confirmed by the *Ayat* in the *Quran* itself. Hence, if a *non-Muslim* says what is in the *Quran*, could we say that his saying is erroneous?

Intellectuals like *Sankar*, *Mathay*, *Socrates* and the like have accepted the pure *Tawheed* and *Iman*. But the way they obtained the truth of *Tawheed* contains many flaws. Their principles were similar to that found in *Islam*. The mode or the norms they employed to explain their principles brought about the conflict. I have stated this before. Their descriptions of the principles have been very clearly explained by some among *Rasool(Sal)*'s *Ummath* who were the *Mumins* in the form of *Awliya* and have thus strengthened the truth of their principles. They have also stated that the principle is one but the exposition of

it as erroneous and have given very beautiful explanations. Hence, concerning the principles if *Sankar* has expressed a truth that is accepted by the *Quran*, the same if voiced by a *Mumin*, does it amount to conclude that it is a *Hindu* principle? We cannot conclude all that is expressed in other religion as false nor can we accept all of it as true. Every religion contains in it few flaws as well as a few truths. The principles of *Socrates*; *Confucius*; *Aristotle*; *Rousseau* are the explanation of their thoughts. Their explanations when compared to that of what is in the *Quran* and *Hadith*, it seems there appears some truths that are in conformity with the *Quran* and *Hadith*. Further, the Theory of Genetics; Psychological Theories and the Theory of Evolution and the like do have aspects that are acceptable to the *Quran* and *Hadith*. Many examples of it could be provided. Except for the Researchers, many Philosophical books only give an overview of these so much so that the readers would miss them, and would not understand.

Like all men arising from a single *Aathma*, the *Tawheed* possessed by *Adam (Al)* has from time to time changed according to each one's knowledge and so did the principles underlying it. The principles of *Athvaitham* is a corrupted form due to many errors creeping in the principle expressed by *Ibrahim(Al)*. It is therefore wrong to give all the credit to the *Hindus*. If we research it intricately, the word *Ibrahims* has evolved into *Brahmins* and the word *Rahuman* is transformed to *Raman*. *Tawheed* and *Athvaitham* are principles that cannot be the sole property of either the *Hindus* or the present day *Muslims*. This has been spread to the populace of the world through the *Nabis* but has come after many distortions due to the passage of time. It is said that after the death of *Ibrahim(Al)*, a group of his followers had come and colonized the North of India and have become the *Brahmins*. They originated *Iruk*; *Yajoor*; *Saamu* and *Atharvanam*.

The basis of all these are the prophet's *Suhbus*. They have got distorted and disoriented due to the passage of time. There is no *Athvaitham* that *Hindus* lay claim to ownership.

The philosophers who had just browsed through like a goat grazing the tips of the leaves, saying that *Athvaitham* is the *Hindu* principle and that the *Tawheed* is the principle of *Islam* is an erroneous commentary. *Tawheed* is *Athvaitham*. The *Hindus* have by the passage of time interpolated and distorted a few aspects in the *Tawheed*. Whenever the *Tawheed* propagated by the prophets gets weakened, the *Rabb* by causing the appearance of the prophets rehabilitates it. After the demise of *Rasool(Sal)*, the *Muslims* like the ancients of yore have distorted and misconstrued the meaning of *Kalimah* that was to stabilize *Tawheed* as "There is none fit to be worshipped but *Allah*". The very exalted servants after the demise of *Rasool(Sal)* who are called *Walis(Oli)* have consciously opposed this distortion, given commentaries on the truth of *Kalimah* that stabilized the authentic *Tawheed*. At present this is the point of disagreement with us. In whatever methodology we employ to speak the truth, it would by the passage of time get distorted. To reiterate the truth the creator would cause to appear exalted servants who would express the authentic truth. This would continue till doomsday.

Hadith

Surely the religion of Islam would, like a snake taking cover in a hole, get cornered in Hijas. Like one who has occupied the mountain top Islam would occupy in Hijas. It is for sure that Islam will be like it was at its very beginning—simple and insignificant. Hence, let there be a blessing in the life of the poor for it is they who would be able to clear the mess that overtook my actions and rehab, said Rasool (Sal).

Reported by: Amrubnu Awba (Ra)

Authority: Thirmithy

Hadith

For sure the belief in Allah, like the snake getting cover in its hole, will take shelter in Medina, said Rasool (Sal).

Reported by: Abu Huraira (Ra)

Authority: Buhary, Muslim

There is another *Hadith* which states that *Islam* would get polluted lastly in *Medina*. (This *Hadith* is too long to be quoted). There are many more supporting evidences that could be provided. We cannot deny the fact that there has been changes to the only one that exists in the passage of time.

The other religionists have not recited the *Kalimah*, how could we call them as *Mumins* or *Muslims*? It is true that they have not recited the *Kalimah* by word of mouth, like the dumb person who is not obliged to do so, but these dignitaries have the right to be exempted from the first obligation of the *Kalimah* because they speak a different language. A *Mumin* is a person who understands and accepts the *Kalimah*. There is no rule or law that this has only to be understood in the *Arabic* language. There is no prohibition in one understanding it in any other language. Language is not necessary but the subject is important. As these people, though not performing the first *Farl*, have understood, imprinted it in their minds and have not let it slip off their minds by preserving and protecting it which are three other important *Farls*. Hence, they too could be classed as *Mumins* and also *Muslims*. This is because the name was not used only after *Rasool(Sal)*, it was used from the time of *Ibrahim(Al)*. It is he who named it as *Muslim*.

Surah 5:111

And behold! I inspired the disciples to have faith in me and my apostle. They said, "We have faith and do thou bear witness that we bow to God as Muslims.

From this *Ayah* it is clear that there are *Muslims* and *Mumins* amongst the *Jews* and *Christians* and this fact cannot be ignored.

It cannot be debated that it is so of the populace that lived before *Rasool(Sal)*'s time. This is made clear in the *Quranic Ayah* 6:52. Those who confronts this has to be classed as those who have not accepted the *Quran*.

Surah 4:175

Whoever who believe in Allah and hold fast to Him, He will cause them to enter His love and mercy (Rahmath). Also, he cause to enter the straight path (that is Sirath to come to Him).

This *Ayah* too consists of many intricacies. Regardless of the period, religion, country or race one belongs to, if one believes in and holds fast to *Allah*, then eventhough he has not performed other *Amals*, he would surely be victorious is an undeniable fact.

Surah 7:40

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

According to this *Ayah*, whoever who rejects the *Quran* becomes a dweller in Hell is the judgment given by the *Quran*. The meaning of the gates of Heaven is an indication that it would not open

the gates of *Qelb* (Mind). The one who rejects the *Quran* is a fool and a dweller in the Hell.

If so, why is that they are separated from the *Mumins*? This is because there is a little difference between them and those *Mumins* who followed *Rasool(Sal)*. Their explanation of the principles would draw back the ignorant and those in want of knowledge towards the *Shirk*. The explanation of the principle of those of the followers of *Rasool (Sal)* would never ever draw them to *Shirk*. Then how could we class those who have not been fully cleared of *Shirk* as exalted servants? The word of assurance given by *Rasool(Sal)* that people with a little bit of *Iman* too would be helped towards the shore is the answer to it. He has enunciated the definition for a little bit of faith. Further, it is said that the punishment given equals the sin committed whereas the good we perform earns ten times more is also expressed. The goodies of *Iman* will continue to grow unabated.

As per this basis, their *Iman* continues to grow, so would their little sins be pardoned by the mercies of *Allah*. It is because of this that they are referred to as those exalted servants who have warded off the fear. The latter means that the warding off the fear of Hell. There are many more intricacies in this *Ayah* but this would suffice for now. Man passes his judgment by the observation of one's word and actions. The creator judges one by his objective and meaning. Why is man rejecting the truth? The veils of race, religion and nationality are the culprits for his actions. The authentic fact lies elsewhere.

(26)

The *Quran* and *Hadith* encourages men to think in very many different angles. Men do not pay attention to this or take it seriously.

He pays attention to religion only on the surface as it were. The matter is otherwise. Coming to the conclusion that what the *Imams* have enunciated towards ordinary people is the final judgment only chains the knowledge of the men.

Quran is not something stated or revealed by an ordinary person like us. It is the creator's sayings. There isn't even a single sentence or a letter that could be found to be unnecessary in the *Quran*. Every sentence or word or the *Ayah* in the *Quran* is an unfathomable spiritual ocean. Evaluating an *Ayah* as insignificant that *Allah* considers very important is our own ignorance. Excepting certain *Muhakkamat* type of *Ayat*, every *Mutashabihat* type of *Ayat* in the *Quran* is full of many deep and intricate meanings. To explain this, I would like to give one example by explaining a word used in the *Quran*. Just see how much true the education imparted by the *Imams*.

Our commentators have described about the *Nabis* and *Wahis* that were revealed to them. We are made to be aware that according to their description *Jibreel(Al)* revealed the *Wahis* to only the prophets. This description is totally opposed to what is revealed in the *Quran*. Like the postman delivering letters to none but specific to the given address, *Jibreel(Al)* brings *Wahis* to none but the *Nabis* is what we have learnt. This is the description of the common man.

When you browse through the *Quran*, there appears many intricacies.

Surah 21:7

Before thee, also, the messengers we sent were but men, to whom we granted inspiration. If you know this not, ask of those who possess the scripture before.

We gather from this *Ayah* that revelations were sent only to the prophets who were all males. This same *Quran* states that *Maryam(Al)* received *Wahis*. Revelations were also received by *Musa(Al)*'s mother and *Fraun*'s wife *Asiya*. Even the honey bee has received *Wahis* as stated by *Allah*. Females are not *Nabis*! Isn't it so!

There is another doubt created by the *Ayah* 21:7. All prophets have died at present, then is *Jibreel(Al)* resting now like human beings? Why should such doubts be raised in our minds? It is the half-baked incomplete explanations that we were given at the initial period is the basic reason for this doubt. It is the description that was imparted to us regarding the *Wahis* that was responsible for this predicament. This creates disturbance within the *Lahir* knowledge that we possessed. Do see the *Ayat* 28:7, 18:86 and 16:68. (I am afraid to be expansive.)

It is the same creator who sent down *Wahis* to the male prophets, also says that he sent down *Wahis* to the women who were not *Nabis* and even to the honey bees. What then is its truth? Hasn't there been a disturbance in our minds? Would there arise a necessity for such thoughts? Will the books on *Fiqh* be of any assistance? Only a correct guidance and intricate knowledge are needed to understand the description given by the *Quran*. Those who have rid themselves of the veil of book knowledge would be able to succeed in this. Like using the light to understand the light, knowledge should be gathered only by the knowledge itself. Let us now come to the point.

If the word *Wahy* is to be deeply analyzed, it becomes clear that as per the *Quran* and *Hadith* it is of seven types. The *Imams* have only told us about one important external aspect. It is this that made us harbour doubts about the *Wahy*.

1st type is called “*Wahyubil Wasitha*”. In this type *Jibreel(Al)* manifests himself in some *Surath* and the prophet (Sal) sees him directly and listens to his speech. This type of *Wahy* is the one that was explained to us by our predecessors. It is true that the *Arifins* refer to this type of *Wahy* as “*Wahyujalli*”. None can oppose it. It is by this type of *Wahy* that some part of *Quran* was revealed to the Prophet(*Sal*).

2nd type is called “*Wahyukabi*”. This is heard by means of the ear and gets imprinted in one’s *Qelb*. In this the speaker cannot be seen. The conversation *Musa(Al)* had on the mountains of *Thursina* is of this type. *Rasoolullah* too has been subjected to such *Wahis*.

3rd type is called “*Ilkaoo*” by the *Arifins*. This *Wahy* is directly put into one’s *Qelb* without the intervention of the eyes or the ears or any other sense organs. *Rasool (Sal)* has said at one instance that “*Inna Ruhul Kuthsi Nabathabi Ruhi*” which means that *Ruhulkuthsi* blew into my *Qelb*. Although *Ruhulkuthsi* is referred to *Jibreel(Al)* there are some other *Sirr* (Secret) in this.

4th type is called “*Ilham*”. Like the boiling milk overflowing its container, the knowledge overflows and it comes within the range of one’s knowledge and senses. This then by means of speech or writing emerges out from the recipient. This type too was present in *Rasool(Sal)*. Many of the *Hadith* is of this type. If that is so, then are all those who write and speak are with *Ilhamath*? No. To know of *Ilhamath*, there are rules. *Warithath* is one part of it. The details of such are not necessary. The women like *Musa(Al’s)* mother, *Fraun’s* wife *Asia* and *Mariyam (Al)* obtained this type of *Wahy*. This is stated in

the *Quran* in *Ayah* 28:7. The highest position in this type is close to the *Nabis* and the lowest of it close to the *Nafsaniyat*. Intelligence, acute or intricate knowledge and the like belongs to *Nafsaniyat*. This group will consist of *Muhakikoons* who are philosophers and the present scientists. The speech and writing of the commoner, however, would be within the common sense and may be either true or false.

5th type is called “*Ilmullathunni*”. In the conversation between *Musa(Al)* and *Kiluru(Al)*, the latter was given the *Wahy* which is “*Ilmullathunni*” type. The knowledge of *Musa(Al)* was only common sense (reason) at the time of this happening. The *Quranic Ayah* 18:86 relates to this.

6th type is called “*Wa Awhaa Rabbuka Ilannahli*” by the *Quran*. “Your *Rabb* gave *Wahy* to the honey bee” is its meaning. The *Quran* relates this in the *Ayah* 16:68.

7th type is described as “*Rooya*”. This cannot be singularly referred to as *Wahy*. However this too is within this group. Of these, one is a true dream and the other is what a person in an awakened state with closed eyes experiencing with all his sense organs. This pertains to the type called *Kasfu*. Having such an array of different description to the word *Wahy*, holding on to only the type or meaning known to us and claiming what we say is the truth is indeed erroneous. Isn’t it so? In a similar vein, on what basis is the words like *Salat*, *Sawm*, *Hajj*, *Zakat* and the details given to the *Awams* who are the common folks be the only correct interpretation and judgement? If what is given to the commoner is the only truth and that is the only true path to salvation and others are wayward or on the wrong path, then on what basis this judgment is correct? Our

Imam and our judge is *Quran*. We can only accept its verdict. Fruitless debates are of no use and are meaningless. Hence, referring to persons who say things opposed to the *Quran* as being immature is not wrong. Like the aspects of *Nafs* being of seven different types so are the types of *Wahy*. This then is not a surprise.

We have to speak of another matter. Of man's senses only the eyes and the ears are able to reach out to the creator. The ears get the pride of place in this. Eyes can only see what is in front of it under certain conditions and none other. The ears on the other hand can hear from any direction under certain conditions. The eyes can only sense the external appearance but the ears can hear everything. On the mountain of *Thursina*, *Musa (Al)* heard only the speech of the creator but did not see him. In this instance the place the ears had was not held by the eyes. We have not heard of *Nabis* being deaf though there has been *Nabis* who are blind. The words "*Alasthubirakum*" was heard by the *Rooh* in God's presence in *AlamulArwah* but they never saw the God. When *Allah* expressed the word "*Kun*" there was instantaneous emergence of the creations in the universe. This did not happen by the sight of *Allah*.

We must know that wherever we come across the words "*Samioon*" or "*Bashiroon*" in the *Quran*, it refers to the one who hears and the one who sees. In this the sense of hearing is given more prominence than seeing by *Allah*. From this we can judge that the knowledge of query or interrogation is better than book knowledge. In this I am referring only to the commentaries of the learned dignitaries and exalted servants. The measure used for judging these dignitaries is the *Quran* and the *Hadith*, and not their dress or outward appearance. The knowledge of query or interrogation is also another

veil. The oratory of the fools becomes a veil but that of the exalted servants instead clears or erases off the veils. Hence, the exposition of the religion need not be only from the *Moulvis* and it amounts to foolishness. We could obtain from those who have obtained the authentic explanations and descriptions. We must go in search of such persons and obtain the *Haq*.

(27)

It is my duty to explain another truth to those *Kawasis* who are craving to obtain *Allah's* love. Many who predeceased us have been living as *Hashikeens*. There are many *Muslims*, *Hindus* and men of other religions that can be given as examples. If we pay attention to their *Byths*, songs and expositions of theirs, it becomes very clear that they have been exceptionally devout and *Majthubs* but were unable to gain victory in comprehending *Islam's Tawheed*. They are called "*Visitathvaithi*" in Tamil which means they do have *Tawheed* but also along with it the thought of Dualism. Many amongst them have been struggling to see *Allah*. As they saw *Allah* separate and different from themselves, they were living with the triple perception (*Thirupudiyunarvu*).

The reason for this predicament was that they could not comprehend the *Kalimah's* truth, or if they have done so their mind was not strong enough to accept it as they were tied by empty devotion. *Kuthubs*, *Kuthbul Akthab*, the *Sehu Murabbis* were dignitaries but were not *Majthubs* saturated with *Ishq*. The love or the *Ishq* they possessed was to clear off the veil of illusion that resided within their minds. Much of their *Ibadahs* were performed by them only to purify their minds. Let us find out why the devotees of such *Ishq* are engulfed in such veils. The explanation I am providing is only for the *Kawasis* with common sense and not for those who are ignorant and live like animals.

The path that is taken to get closer to *Allah's* grace by means of prayers that are *Farl* is what is referred to as "*Hurbul Parayili*" and is the religion of devotion. This is of two types. One is the foolhardy devotion or blind faith. The other is true faith. Knowing by means of our senses or by inference of an entity (knowing the existence of an entity) that exists but cannot be reached and at the same time craving to attain it is faith or devotion. For example the love for *Laila* that the lover developed on seeing her is *Ishq*—love or devotion. On hearing or enjoying *Latha Mangeshkar's* songs too develop a craving to see *Latha* and it is also another example. That is to say having identified by our senses, and then trying to attain it is *Ishq*. The basis of faith is craving.

The craving cannot and will not arise if they are ignorant of the existence of the entity. To attain the entity that we crave for can only be achieved if we follow the conditions laid down to attain it. Even after following the conditions laid down reaching it becomes naught, then the craving to attain it becomes more acute. If this craving is concerned only of the *Dunya* and things contained there is called normal love (Like *Laila* and *Latha*) or the craving of the senses. You are aware that man craves for what he sees and hears. In a similar fashion the man with common sense by using the principle of inference comes to the conclusion that all the universe and all its beings are the external manifestations of *Allah*. He also understands that all these are only imaginary *Suraths*. He, therefore craves to reach the entity that was the basis for the creation of these things of the universe that can be destroyed. He searches for it. He wanders all over to reach it. He performs *Ibadahs* to accomplish this craving.

However, he does not obtain what he craves for so easily, but he does not lose his belief. Why? It is because he is firm that what he is searching for is in existence. Hence, he strives hard. This then

is the true devotion, or true faith in God. *Hurbul Parayili*; *Shariah*, and the religion of devotion all refer to this true faith. Its initial stages are the *Shariah* and the final state is that of the *Tariqat*. Those of the *Tariqat* state are the *Hashikeens*. Why do these persons become so entrenched in this state of *Ishq*?

Their not having comprehended the truth of *Tawheed* expressed by *Quran* and *Hadith* is one factor. Even if they do comprehend, not possessing the strength and maturity of their mind to stand united with the truth is another factor. They, having the triple perception of observer, the scene of observation and the object of observation are unable to ward off this perception which makes them get entangled in the devotional love (*Ishq*). This must be kept in mind.

What then is blind faith? A man on hearing that the possession of a Horse's horn would make him rule the world and betroth the princess makes him to crave to get at the Horse's horn. He follows the advise given by the informer and performs all the *Ibadahs* pertaining to it. But we are sure that he would never ever obtain the Horse's horn during his lifetime or even after his death. What would he obtain at the end is only deception. Why? A thing of that sort is not at all present! How could he get at it? Where could he find it? This then is the blind faith. What he received at the end of the day is sheer deception. Why was he deceived?

The one who wants to search for Horse's horn must first obtain a clear understanding about it that is acceptable to the knowledge. It is only after doing this that he must embark on the search. Without doing this, getting deceived is his own ignorance and nothing else. Similar to this the common man having heard that there is a God, blindly follows and performs *Ibadahs*. How could such person having no knowledge of *Allah* and being ignorant of the *Quran* and *Hadith*

attain his objective? He has not seen or inferred the existence of the creator or paradise. Seeking something without having any knowledge about it is like building a structure without any foundation.

The sayings of the *Quran* and *Hadith* not to make the worships a curse on the performer and the prayers of many do not reach above one's head points to these men of blind faith. It is this blind faith that is prevalent amongst the common man and those who have taken up the task of directing the common man towards religion is what I observed. May *Allah* exclude us from such persons.

Let us now refer ourselves to the *Hashikeens*. They are like the actors in *Laila* and *Majnu* epic. They after comprehending the *Kalimah* fully, understand and accept that there is none except *Allah*. They however observed with their senses and experienced the existence of the whole universe, and therefore infer that all that exists is *Allah*. As the matter that is to be known is *Allah*, they referred to this principle as "*Wahthathushuhuth*" and believed the exhibit is a singular entity. This exhibit that is the whole universe is the external manifestation of *Allah* is also their conclusion. As such they sought *Allah* in this universe where they thought he lies hidden. They craved for him. This craving is the *Ishq* or divine love. What has made them firm in their delusion was the *Ibadah* they perform with the right to self-determination. Are you surprised? Don't be so, I will give you the explanation.

The magnitude of the performance of their *Ibadahs* is directly proportional to their triple perception i.e. the observer, the scene of observation and the object of observation (*Thirupudiunarvu*). This has made them firm in it. They gave immense importance to the performance of *Ibadah* but miserably failed in the sphere of thinking (*Muraqabah*), research, analysis and inference type of

Ibadahs and never gave any importance to it. They also did not have adequate knowledge and the strength of mind to be so. The extent of their knowledge was closely correlated to their fear they harboured within themselves. They did have hopes for patronage too. We must understand that the devotional knowledge would be directly proportional to the fear that accompanies it. The reason for this is also that they have superficially browsed through the *Kalimah* and not understood the life of it—*Tawheed*. It is very difficult to fully understand the *Kalimah* and getting engulfed in its truth. Yet for all, there is no doubt that they are closely God fearing exalted servants.

Hadith

There would be none to witness and say that there is none but Allah and Mohamad(Sal) is his messenger if Allah had not stopped the ongoing towards Hell fire, said Rasool(Sal)

Reported by Anas(Ra)

Authority: Buhary

It is indeed very difficult to understand and get the real clear meaning of *Kalimah* and then to imprint it in our minds. The reason is that we are being far away from the normal human nature. The *Quranic Ayah* 11:91 reveals that the people who belonged to *Ayub(Al)* saying “*Oh Ayub! We are unable to understand most of what you are saying.*” Every community that existed during the respective prophet’s period have also expressed the same opinion.

Islam wholeheartedly accepts these types of *Hashikeens*. It has enacted Laws prohibiting interference in their affairs by anyone. The *Islamic* law prohibits such persons being persecuted. It is definite they will attain their goal sometime during their life. For they never went in search of the Horse’s horn. They sought only a genuine existing entity.

Their search did not include themselves, instead they searched places other than themselves and in different places. They did not exercise fully the truth of *Tawheed* shown by the *Quran*. The path they trod was *Hurbul Parayili* that is to tread the way by performance of *Farl* worships that leads them getting close to the creator by the religion of devotion. This then is the general description of the stages of *Shariah* that *Islam* refers to.

These exalted servants never aspired to get hold of God's purse or to be praised and gain honour by the public. They strived to make the creator their own. They could be compared to the child hugging the legs of its mother and crying to be carried by her. The gracious mother too responds by carrying the child in her arms. We are made to be aware of the numerous acts of miracles performed by the *Muslim*, *Hindu*, Christian and other religious devout personalities in their life by the grace of God. *Allah* reveals, "I have placed on my devout servants ten times the love of a mother on her child on her lap. This *Allah* reveals to these types of exalted servants.

There exists a state beyond the states of *Shariah*, *Tariqat* which is referred to as *Haqiqat*. It is here that *Islam's* genuine nature is exposed and the truth that emerges by *Kalimah* takes place in one's *Qelb*. People in this state would be very learned with the genuine strength of mind. They only involved in *Muraqabah* (research) of the *Kalimah* and do not perform other normal *Ibadahs*. They cannot do so. All types of *Ibadahs* are included in their *Muraqabah*. This will not be comprehensible to the knowledge of a normal human being. Whilst performing *Muraqabah*, *Insaniyat*—human nature disappears instantaneously. The thought of self or the consciousness "I" too gets erased off. They are the slaves or *Abds* sans right to self-determination. They are the ones who die without dying and become alive again. They have drunk the living water i.e. *Mavulhayat*.

How do they obtain such a state? They are the ones who perform *Muraqabah* by understanding fully that the word *Ilah* is a common noun with supporting evidences from the *Quran* and *Hadith*. When they recite *La Ilaha* they become aware that there is none. If there is none, then they themselves are absent becomes their perception. By understanding the saying “*La Ilaha*” which means the absence of everything including the whole universe and themselves, it becomes the experience of the *Rooh* and not the awareness or perception of the knowledge. By *Allah*, through the word “*Kun*”, the bondage placed on “*Rooh*” gets released in a split of a second. Hence, the natural thought embedded that I being a creation disappears. The *Insan* becomes non-existent. There the creator engulfs in *Thajjalli*. *Haq* gets stabilized. This stabilization is brought about by the word “*Illallah*”. These personages die and are then brought to life by *Allah’s* grace.

Surah 6:22

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

Analyze deeply this and a few other *Ayat* in the *Quran*. The knowledge given to those among the *Awliya* who attained this state belongs to *Noor*. This also belongs to *Risalah*. They are the ones who have been liberated from the darkness that was illusion. These are the personages referred to as *Kuthubs*; *Kuthbul Akthabs*; *Sheiku Murabbis*. Their words, actions and meanings are all on the basis of the *Quran* and *Hadith* and not from their own self-desire. The difference between them and the common man cannot be easily identified. The lord assures them of glad tidings in both worlds as expressed by the

Ayah 10:64. Their “*Nafs*” become dead and destroyed and now they possess another *Nafs*. The name of this is *Marliya*. This when gets firm will obtain the name *Kamalia*.

The truths expressed by the creator in the *Quran* emerges from these exalted servants of God. “*Innani Anallah La Ilaha Illahuwa*” which means “surely I am *Allah*, there is no *Ilah* but *Allah*” the judgement of the *Quran* tears away the veils of these exalted servants. They are themselves nothing, but *Allah*. What emerges from their tongue is the speech of the *Rabb*. **“with a pure heart, if a person recites the *Kalimah* for forty days whilst in meditation, the words that come out of him on the forty first day would be the speech of the creator.** “This is the true description of *Hadith* by *Rasool(Sal)*. Now think. The exalted servants by beginning with the *Kalimah* and then understanding the clear meaning of it at the very moment cross over the states of *Shariah*, *Tariqat*, *Haqiqat* and *Mahreefath*; the four stages of *Adaalat*, *Rahmath*, *Rububiyath* and *Tawheed* and then cross over the *Naf's* seven stages of *Ammara*, *Lovama*, *Muthmaina*, *Mulhima*, *Raliya*, *Marliya*, *Kamaliya* and finally cross over the Sky, Earth, *Arsh* and *Kursh*, pass over themselves (lose themselves) and unite with the fullness that is *Allah's Liqa*. It is because of this **“The best of *Dhikr* is *La Ilaha Illallah*”** and the best in prayer is **“*Alhamthulillah*”** was the saying of *Rasool(Sal)*. Do find by yourself why *Rasool(Sal)* states this as prayer.

What is the truth behind the statement that if the whole universe is put on one side of the scale and the *Kalimah* on the other side and weighed the side on which *Kalimah* was placed would weigh heavier? Do analyze this and clear yourself. Don't you now understand the secret of saying that the exalted servants would cross the bridge of *Sirat* in lightening speed? **“You can meet me at the beginning of *Sirat* and then at *Hawlul Kawthar*, and**

Mizan” is what *Rasoolullah* stated and you should see it in this very *Dunya* or world. To do this the eye of wisdom is very necessary. To what religion would a person who opposes the *Quran*, *Hadith* and experience belong to? What proof we have such a person being a *Mumin* in *Islam*? Hence, the genuine exalted servants are the ones who have obtained *Mihraj*. They are the complete *Abds* sans right to self-determination.

Surah 11:56

***“I put my trust (all my affairs) in Allah, My lord and your lord!
There is not a moving creature, but He hath grasp of its forelock.
Verily, it is my lord that is on a straight path.***

In this *Ayah*, by saying that “I put my trust (all my affairs) in *Allah*” there are three states to it. The first one is *Thavakkal*, the other is *Thasneem* and the final one is *Thabweez*. It was only *Ibrahim (Al)* was in the state of *Thabweez* when thrown into fire it turned out to a flower garden when the natural propensity of fire itself changed. The *Quran* itself describes this. This then is the *Thabweez* that is present in *Rasool (Sal)* and the exalted servants who follow him. *Thasneem* is the status of those in *Tariqat* and *Thavakkal* is the state of the *Mumins* at their initial state. If the complete state of slavery is lacking then *Thabweez* will not be present in him. This is the last post that *Islam* is describing. This is the principle of *Wahthathul Ujooth*. In Tamil it is *Ekaththuwak Kolkai* (Oneness of the being). Do think over the intricacy of the statement that the creator too is in *Sirath*. Do find out what the *Sirat* we asked for during prayers and the *Sirat* that we tread in *Ahkira*.

(28)

As stated above the name of the vehicle used in the journey to *Mihraj* with *Kalimah* is *Burak*. This arose from the base word

Phark. *Phark* means *Iklas*, firmness in thought or state of complete concentration. This is *Insan's* (akin to us) vehicle. *Rasool(Sal)* too used this vehicle. But he did have the external *Mihraj* too. As this is a matter concerning *Lahir*, you must yourself understand it without my intervention.

Many high dignitaries have stated that *Rasool(Sal)* has done *Mihraj* with his physical body once and without it many times (39, 37 and 17) as per their respective knowledge. I beg to disagree with them and say that the number of times *Rasool(Sal)* went to *Mihraj* is equal to the number of times taken to reveal the Holy *Quran*. I can support my argument too. *Inshallah*. *Rasool(Sal)* has been coming and going from the day he was made a *Rasool* till this day and the end of the world. You will not be able to understand it now. You will do so if you believe that *Risalah* exists even now.

Man's beginning and end rests on the *Kalimah*. Not only the man but all the universe also rests on the *Kalimah*. It is because of this that *Islam's* beginning began with *Kalimah* as the base. We have with the assistance of the *Quranic Ayah 3:57*, stated in my first book that the *Kalimah* is the basis of the religion and that the word itself is of the *Muhkamu* type having only one meaning. We can attain God's presence only via the *Kalimah* and not by the performance of *Ibadahs*. You must not forget the fact that it is only to strengthen our *Iman* that we are performing *Ibadahs*. You may have now understood the difference between *Iman* and *Ibadahs*. I do not wish to provide complementary statements though available.

Without getting near to such a blessed *Kalimah* even by an atom of space performing *Ibadahs* is very foolish. The very name *Ibadah* would be inappropriate.

Hadith

None can alleviate from Allah's agonies by means of any Ibadahs except by the remembrance of Allah (performance of Dhikr). Said Rasool(Sal).

Reported by: Muthinibnu Jabal(Ra)

Authority: Abu Dawood

I have in my first book under the title "What is *Islam's* objective" given copious number of *Hadith* and explained them too and it needs no repetition here. Further, I have made known that at the present time the acquisition of knowledge is better than the performance of *Amals*. I have given over ten *Hadith* supporting my contention.

Hadith

Do fear the knowledge of those possessed of Iman. They are truly observing with the assistance of the divine light, said Rasool(Sal). After which he recited the Ayah in Surath 15:75 wherein it is stated that to those who go in search of truth surely have good evidence.

Reported by: Abusaheeth (Ra)

Authority: Abu Dawood

Isa(Al) has stated that we should not adorn the pig's neck with a diamond chain. The diamond chain refers to the *Tawheed* explained by the *Kalimah*. The meaning is that if there is anyone who is ignorant of getting it is likened to a pig. What I am providing is only for those in thirst of knowledge and not for the commoner. Every *Nafs* that is born begins its life on the path of *Sirat*. This *Nafs* till its death is prone to slip away and fall into Hell. It can also slip from its path from time to time. It can also tread it very slowly or at

lightening speed. As our *Nafs* is caught in the senses of ours that is forgetfulness we are unaware that we continue to tread the bridge of *Sirat*. In a similar fashion every *Nafs* is ignorant that it continues to live in the presence of *Allah* in *Arsh*. These very *Nafs* are unaware they are weighing themselves their deeds and actions on the *Meezan* and adjudged. These *Nafs* are also unaware of the edict on them being prepared here itself.

The reason for all these is the state of illusory forgetfulness brought about by these *Nafs* for themselves. This is the result of the right to self-determination. These *Nafs* die and become alive instantaneously. We have heard or studied that in the hell the skin will burn till it gets charred and a new skin will be formed to replace the lost skin and when death overcomes it, it is made to come back to life again. Its external aspect is the “*Immai and Marumai*” or the present and hereafter we speak of. That is to say as per *Lahir* the *Dunya* is the field to sow and harvest and the *Akhira* is the field we experience the harvest.

Those who are firm in *Iman* extricate themselves from the forgetfulness of this *Nafs*, and make their remembrance or recollection. Being awakened from sleep, these personages having fully understood the *Kalimah* begin to bathe in *HawlululkKawthar* i.e. Thowheed. The meaning of *Hawl* is *Ilm* of *Tawheed*. In this *Hawl* they see *Rasool*(*Sal*), not by the physical eyes but with the eyes of their knowledge. They gain *Safath*. Their death (*Mawthukabul Anthamawth*) occur in the form of a sheep being slaughtered and gains deathless perpetual life. Because of the desire to obtain perpetual life our father ate the fruits of wheat. The one they ate was the *Ananiyath* which is the perception of duality (I am different and *Hawwa* is different.) It is this perception that is the reason that makes *Jannah* into *Dunya* (paradise into present world). This is the main root of *Shirk*. For one to enter himself into his authentic paradise he cannot do so with this *Shirk*.

If this *Shirk* is removed one can easily and instantaneously aware of the authentic paradise. It is to make us aware of this that 124,000 *Nabis* and 4 religions, *Karamath*, *Muhjeesaths* and many wars became a necessity.

For the beginner *Mumins* who realized the *Kalimah* many years of efforts (*Ibadah*) is necessary to become aware of this truth and obtain experience. These efforts are classified into four groups depending on the status of the person in question. What is there to find fault with or be surprised about this. The status of *Tariqat* type of persons is completely different. It is because of this that he is called *Abthalu*. As his body and his senses are in close contact with the *Dunya* (It is engulfed by *Shirk*) his knowledge struggles to get out of the *Shirk* and obtain perpetual life. He is fully engulfed in remembrance (he is performing *Dhikr*). Once his mind gets stabilized and strengthened, his knowledge becomes that of *Alam Mithaal*. The knowledge of the veil that divided the present and the hereafter gets torn off. He sees the Hell here itself and glimpses paradise. Hence, how could the common man get to know them and their knowledge? The description regarding this is found in many instances in the *Quran* and *Hadith*.

The greatest *Ibadah* accomplished by these exalted servants is to cure the *Shirk*—the disease that afflicted the mind. Unless this disease is cleared off from one's *Qelb* (knowledge), he cannot obtain peace and tranquility in the *Dunya* or in the hereafter (*Akhira*). If the *Shirk* is removed, the *Quranic Ayat* such as **“I remain not hidden.”** **“I am responding to the invitation of the one who invited me.”** **You did not throw but Allah did throw it.** **“Whatever direction you turn, you will see Allah's face.”** **“Who is more beautiful than Allah?** Will clearly make one aware of who is *Rabb* and who is *Abd*? To these exalted servants *Arabic* or *English* or any other language is not necessary.

“There is a *Sirr* (secret) between me and my slaves. The *Mukarab Malaks* or the *Mursal Nabis* are not eligible for it.” Informed *Rasool(Sal)* saying that it was revealed to him by *Allah*. The details of this *Hadith* is in *Ihiya Ululoomutheen* described by *Gazzali(Ra)*.

Hadith

Should I not announce to you that which is better than all your Ibadahs? And the elevation of your position as a result of it? And that which is most pure amongst it with Allah; that which is better than the giving of all your gold and silver as charity; that which is better than killing your enemies in war and they killing yourself? Queried Rasool(Sal). His companions responded positively after which he said it is the performance of Dhikr.

Reported by: Abuthartha (Ra)

Authority: Muaththa, Thirmithy

We have to realize the facts underlying what *Rasool(Sal)* said that “**There is no better way of worshipping Allah than understanding the religion; one who understood the religion is better than a thousand “Abids” and as every palace has pillars, the pillars of religion is a clear understanding of it.** Many more could be provided. This is the very special gift given to *Rasool(Sal)* and his *Ummaths*. That is why it is said by *Rasool(Sal)*, “**An exalted servant amongst the Ummahs of Rasool(Sal) is like the former prophets having a high position.**” This is a statement that we must analyze and get at its meaning. We now understand to an extent that *Shirk* is an unpardonable offence. Amongst *Nabis’* followers there are persons of *Sirr*.

If *Tawheed* is well understood then the mosques will become empty and life cannot be continued is a downright farce.

Did *Rasool(Sal)* and his companions empty the mosques? Did they exile themselves into the forests? They have even fought wars! The reason for this type of contention is that they have not understood and comprehended the religion. *Rasool(Sal)* and the prophets who predeceased him described the *Kalimah* and explained the *Tawheed* to the ignorant *Ummis (Jahils)*. *Allah* and *Rasool* have not considered that by doing so the common folks will become wayward, lose their path or involve themselves in evil deeds. *Allah's* primary objective was to show the correct path to the common man by getting him to understand by revealing the *Kalimah's* details that describe the *Tawheed*. It is for this reason that *Allah* commanded that the *Kalimah* must be preached even by sword or by war until it is recited by the mouth. *Rasool (Sal)* did war for this purpose. If the view of a section that to maintain peace and security truth must be hidden or distorted is true, why then *Rasool(Sal)* had exposed the truth, created trouble, disturbed the peace or killed the populace? Use your common sense, think it over and clear your mind.

Since a person who has not come across the *Tawheed* is not fit to live, he must be made to become aware of *Tawheed*. It is *Allah's* wish that a person ignorant of *Tawheed* must be killed and stripped of all his wealth and it must be given to a *Mumin* to enjoy it. This is because the world was created only for the *Insan*. It is not for the animals in the garbs of Humans. It is sheer stubbornness to take the view that to expose *Tawheed* is to lead the common man in the wrong path. Why? The ordinary man is not in any path that is good. If said that he went wayward, it means he abandoned the evil path and got on to the right path. Hence, the people in illusion believing that they are in the correct path is only their ignorance.

Why were 124,000 *Nabis, Muhjisaths* and wars necessary? It was only for the sole purpose of making the wayward commoner to

live a life with *Tawheed*. It was this understanding and acceptance that completely reformed the once leader of the ruffians and a drunkard in the world *Umar* into *Umar-E-Farook (Ra)* who was hailed as the king of Justice. In a similar fashion many outlaws and ruffians have been transformed into devout dignitaries, learned men and *Awliya*. Amongst them were many who vowed to assassinate *Rasool(Sal)* by their own swords. Later they became rising stars among his followers. Transforming men having animal like qualities and lawless nature into law abiding devout citizens is no fault. These men not visiting the mosques will do no harm to the religion of *Islam*. Is it not the ignorance and the imagination of the wayward to see as false the comprehensive knowledge of the creator and say the mosques will be deserted and the *Tawheed* should be covered up? Does our knowledge surpass that of the creator's? *Tawheed* being looked upon as an atheistic principle is also due to wrong applications.

People like *Thaymiya, Abdul Wahab* and *Illiyas* have accepted parts of the *Quran* and *Hadith* that are in conformity with their own principles and thrown away the rest of it. They have not fully accepted the whole of the *Quran* and *Hadith* nor have they obtained complete clarification of the religion. It is the creator who is an atheist. I am *Allah* and there is no *Ilah* other than me is *Allah's* contention and what the *Quran* is saying. There is none except me. What exists is only me is the description provided by *Allah*. This is taken as atheism by them. If analyzed closely this is Theism. One who cannot understand this, calling *Tawheed* as an atheistic principle amounts to a person with sheer illusion. I have in my first book described and explained that there exists in men a perplexity about Atheism but it really confirms the Theistic principle.

There may arise a doubt in the details provided above. Does man perform evil and good deeds himself for himself? Or is

Allah doing it? These are the doubts in question. The truth is that everything is *Allah's* act. Yet for all, the names *Insan* and *Rabb*, by certain subtle laws (*Hukum*) concerned with these, refer to two names of one entity. *Rabb* is *Ilahi* name. It has different *Hukums*. *Insan* is a *Gowni* name. This too has different *Hukums*. As these *Hukums* remain firm it seems to be different from one another. This is only an illusion. As this illusion continues to exist, *Insan* will have the right to self-determination and therefore *Insan* too has action. Its base is *Rabb*. Hence the *Insan* lowering himself or elevating himself is not erroneous. This too is the judgment of the *Quran* and *Hadith*.

There is a *Hadith* purported to be from *Rasool(Sal)* that states that the *Rabb* cannot become *Abd* nor can *Abd* become *Rabb*. It sounds as being opposed to the *Tawheed* but in fact it is only confirming the *Tawheed*. How could a single entity that does not have two entities as *Abd* or *Rabb* having only two names change one to another? The names, *Surat* and the actions remain solely dependent on the *Hukums* but what exists is single without two entities.

(29)

It is very necessary to advise the *Sufis* who are in the initial stages of treading *Allah's* path. I am aware with *Allah's* aid that you are all struggling to reach *Allah's* grace. You are also aware that from the *Kalimah La Ilaha Illallah* that there is none except *Allah*. Nevertheless, you do experience the existence of the whole universe. Hence, you have accepted that all that exists is *Allah*. It is also commendable that you interact with other creations as per their respective *Hukums*. Yet for all you still possess the veils that surrounds your mind. If you take all that is given as lingo, then the veils that surround you will surely disappear. Do understand this very clearly.

Words like *Samioon*, *Baseerun*, *Kalamun*—one who hears; one who observes and the one who speaks are used in the *Quran* and *Hadith*. You are aware that *Rabb* is directly opposed to *Abd*. Whatever is present in *Rabb* will be absent in *Abd*. If *Rabb* is one who can hear then *Abd* will not be able to hear. If *Rabb* is able to see then *Abd* cannot see. If *Rabb* can speak then *Abd* cannot speak is the judgment of our knowledge. If this is so, who is seeing whom whilst the *Kalimah* expresses that there exists none but *Allah*? Who is hearing whose voice? Who is speaking to whom? What work is performed by whom? Thus if you perform *Muraqabah* continuously, you will be in a state to gain God vision in this world relevant to the maturity of your mind. It is this that made *Ali(Ra)* and many other respected dignitaries to express that they observed none but *Allah*. They also state “I do not pray unless I see the *Rabb*”. All these must take place in one’s experience. Make an effort. The God is surely with us.

The devotion in the case of *Sufis* is only an illusion brought about in their knowledge. The moment you gain *Hakkul Ekeen* the word devotion falls by the wayside. Fright and fear disappear naturally. Take up the ways and means to enter *Fana*. That art is to perform *Muraqabah*. This state is explained by the *Ayat* “*Wamakalakkathul Jinna Walinsa Illaliyahbuthoon*” and “*Wahbuthu Rabbakka Haththa Ekthiyakkal Ekeen*”. The objective of these two *Ayat* is also the same.

The methodology adopted in writing this book is contrary to all the accepted customs and grammar. Like a grandfather relating a story to his grand children repeating the same incidents often, so have I repeated many subjects collectively without even separating them into chapters. The *Kawasis* too are like the children in the case of understanding the *Tawheed*. The *Ilm* of *Tawheed* is like a mature grand father. I am neither an Orator nor a Writer. These are not necessary for me. My intention is not to expose my proficiency in the knowledge.

I have no knowledge that is owned by me or diagnostic only to me. I am fully surrendered to my *Rabb*. I have fully entrusted all my actions and with my *Aathma* I am fully in the state of *Sujood*. I see you only as my *Nafs*. This is why I explained the matters in the *Quran* and *Hadith*. The methodology in explaining the *Tawheed* I employed is the correct one which I understood through *Quran*. I plead with you not to be engulfed in my style of the usage of words, instead pay close attention to the meanings of my explanations. “See not the one who speak but pay attention to what is said” is the saying of *Ali(Ral)*. Hence, try strenuously to understand and clear your ideas.

(30)

There is still another group of “enjoiners” that has made it necessary for me to expose them to the knowledgeable persons. Do lend me your ears a little. Like the labelled *Thableek* group there is still another group operating amongst us that deceives us. They label themselves as *Sufis* and *Sheiks*. They and their tail like followers who blindly follow them by trying to explain the principle of “*Wahthathul Ujooth*” and its truth, and by their writings of such subjects pose off as Writers, *Arifins*. I will just give one example of them.

Please see page 15 of a book on “*Wahthathul Ujooth*” written by one *M.A.A Abdul Majeed* on 27-08-1988 at *Akkaraipattu*. He says in that book that *La Ilaha Illallah* means in whatever world there is none existing other than *Allah*. *Mohamed Rasoolillahi* means prophet *Mohamed(Sal)* is the place from where the *Haq* is emerging. Further, it states that according to *Shariah* there is none fit to be worshipped except *Allah* and *Mohamed(Sal)* is *Allah*’s holy messenger. If we pay attention to him, it exposes the truth that he seems not to know what is *Kalimah* and its complements? His contention of the *Kalimah* becomes a complete *Shirk* by the principles of *Ifarathunnaz*, *Thalalathunnaz*,

Isarathunnaz and *Ihthilavunnas*. His contention is like that of *Abu Jahil*. Hence, as the author of this book he has recited the *Kalimah* by word of mouth and is a *Muslim* but as he has understood the *Kalimah* erroneously he would be considered a person who has fully imbibed the principles of the *Mushrikeens*.

Surah 3:7

He, it is who has sent down to thee the book; in it are verses basic or fundamental (Muhkamathun) clear (in meaning). They are the foundation of the book; others (Muthasbihathun) are not entirely clear. But those in whose heart is perversity follow the part thereof that is not entirely clear. Seeking discord, and searching for its interpretation but no one knows its true meaning except Allah. And those who are entirely grounded in knowledge say, "We believe in it, the whole of it is from our Lord" and none will grasp the message except men of understanding.

According to the above *Ayah* the basis of the religion is the *Kalimah*, and it is *Muhkamu*; having only one meaning and that it cannot be changed or distorted is what I have explained in my first book, giving explanations logically with many supporting evidences. Why did they distort the *Kalimah* by saying that it is of the *Mutashabihat* type having more than one meaning? Who did so? I have responded very clearly to all these in my book. This book of mine was written about ten years ago. *Ulamas* have accepted my explanation fully and complemented me on this by writing to me and meeting me personally to appreciate my stand.

This same *M.A.A Abdul Majeed*, without having even an inkling of the knowledge of *Kalimah*, labels himself as "*Khalifathul Kathiriyil Jisthiyi*" and has come forward to write a book on the true explanation of *Wahthathulujuoth*! What do you think of him?

A worthless blind chap who is ignorant of the meaning of *Kalimah* using the words *Wahthathulujuooth* as a shield tries to show off as a learned male personage!! With what *Shaitan* has he taken as an *Awliya* to engage in such unworthy or improper acts? Haven't we now got to know of him? This author stating that in every *Zaman* there exists male persons is a fact. It is these male personages expose to the public the true character of these blind worthless beings who are fully ignorant of the *Kalimah*. Voicing *Vedantas* and pseudo spirituality is different, *Wahthathul Ujuooth* is different. The blind worthless who like a herd, may know to just say *Wahthathulujuooth*. They Cannot however enter into it and gain any victory. The dogs who lick whilst eating, however much they bark at, the mountains will not move.

In the book “The whipping of truth to the *Bid`ah*” wherein I have written that *Allah* cannot be seen, but certain appearances of the *Rabb* can be observed. How could this labelled *Khalifah* who cannot comprehend the truth of such statement, know the intricacies of the divine revelation that *Allah* is above all *Marthabas*? How could this labeled namesake who is ignorant of the truth of “*Isthiyara*” comprehend my statement that the emergence of *Allah* or emergence of *Rabb* are one and the same.

In my book “Do you know the truth of *Iman*” wherein I have stated and comprehensively proved that the *Kalimah* is a *Muhkamath* type having only one meaning and that it cannot be changed, distorted or be given a forced meaning. If somebody whilst not understanding or comprehending this, without thinking of the consequences, writing blindly and exposing his ignorance brings no loss or benefit to us. On page 26 of my book I have stated ten years ago that many are like the blind observing the elephant. Yet paying no attention to this, like a grazing cow eating only the tips of the grass without any understanding, these labelled ones changing like a turkey is not surprising. Acting like

a woodpecker getting its beak stuck in a plantain stem or the monkey getting its tail caught in a cleavage is not a new thing.

I have in my book stated that even the prophets can be ignorant. I gave evidence of it too. The author of the book “The truthful explanation of *Wahthathulujooth*” who has not accepted *Quran* and *Hadith* states that saying thus would make one’s *Iman* go away. What is the *Iman* this labelled personage referring to? It must be that his believing “there is none to be worshipped except *Allah*” is *Iman*. This type of *Iman* should surely be erased off. Do they believe accepting that *Rasools* are sans forgetfulness and ignorance is the proof that we recognize *Rasool(Sal)* more than our life? There have been amongst us *Imams* who stated that *Rasool(Sal)* was born out between the waist and the navel and not from the womb’s opening. If they did so only to honour *Rasool(Sal)*, would it then be a qualification for them to be referred to as *Mumins* or will it be to dishonour *Rasool(Sal)* that they said so? I am of the opinion that they said so to dishonour *Rasool(Sal)*. We need a long time to explain this. However, I would like to just delve a little into this for the benefit of those who are in thirst of knowledge. Our former books give very clear explanations as regard these matters.

Human qualities (*Insaniyat*) are different, so is *Nubuwwah*, *Risalah* and the *Abd* with *Sirr*. The human qualities depends on one’s physical body and his external mind. In it will take place all three *Shaithaniya*; *Haiwaniya* and *Nafsaniyat*. This creation’s objective is to perform mistakes with the right to self-determination, and experience the enjoyment and suffering that results from their actions. Of the many *Ayat* in the *Quran* I will give one.

Surah 33:72

We did indeed offer the trust (Amanah) to the Heavens and the Earth

and the mountains but they refused to undertake it, being afraid thereof, but man undertook it, he was indeed unjust and foolish.

This *Ayah* consists of some amazing secrets. Man was ignorant even before obtaining *Amanah* (Trust) is enough for us.

Hadith

If you all do not commit sins, Allah will destroy all of you and will bring another creation who will commit sins, and then he will pardon them off, said Rasool(Sal).

Reported by: Abu Ayoob(Ra)

Authority: Muslim, Thirmithy

There are many other supporting evidences but it is best to hide such from the commoner, hence I will only restrict myself to give only what is necessary. For the creatures actions to be performed without any interruptions, making mistakes may become a necessity. If this was not so then *Allah's* names like *Habbar*; *Kahhar*; *Rahman* and others would become inactive and only *Amaa* will remain static. Therefore whatever position or posts an *Insan* holds, he is bound to make mistakes. If not, he cannot be a creation. *Rabb* is diametrically opposed to *Abd*. If *Rabb* is learned then the *Abd* would be a fool or imbecile. If *Rabb* performs no mistakes then *Abd* would always be making mistakes. Hence, the *Abd* having the right to self-determination will do mistakes and none can deny this. *Rasool(Sal)* and other *Rasools* were men like us and possessing the right to self-determination is factual. Hence, they experienced all the happiness and sadness in this world. That is human nature that depends upon the external mind and the body.

Risalah and *Nubuwwah* have no connection with the physical body or its external mind. *Nubuwwah* is connected to the inner mind, *Aqil* and *Rooh*. This will do no wrong nor will it forget. Being so, the place of its emergence that being the man with the right to self-determination whom we call *Nabi*. That is to say the ordinary man who is prone to forgetfulness and wrongdoings, while carrying the Certificate of *Nubuthuvam* (*Nubuwwah*) is called *Nabi* by us. This creates great doubts. The ordinary man who commits wrong doing is called a *Nabi*. This is our sheer ignorance. We tend to forget that *Nubuthuvam* is connected with the *Aqil* and the quality of forgetfulness and wrong doings is with the body. Why is it that we classify as *Hadith* all that *Rasool*(*Sal*) said of religious significance and the conversation with his wife are not *Hadith*? They are *Nabis*, then why should not we classify his conversation with his wife as *Hadith*? What is it that engulfs us in such complications? What then is the meaning of some people like us saying that *Nabis* are prone to mistakes? What is the secret behind *Allah* saying in the *Quran* of the errors and forgetfulness of the *Nabis*?

The reason for our delusion is our use of the name *Nabi* as “*Isthiyara*”—as a loan, to the body which is defective and prone to make wrongs. The life of the human has no name. But the body wherein the life is residing has a name. This name is the one we use to denote the life too. In a similar vein is the lingo that *Nabis* are apt to commit wrongs. Since *Nubuwwah* and *Risalah* emerge from a complete *Abd* sans right to self-determination there would not even be an iota of error in the *Risalah* or *Nubuwwah*. All the events that the *Nabis* experienced in this *Dunya* would be like us the ordinary human beings undergo. It is performed with the knowledge of an ordinary human being. The religious revelations coming from them does not come with their own knowledge. The *Quranic* revelations are of this type. Hence, there is no addition or subtraction or variation in it.

Whoever is charged with the trust of *Risalah* (knowledge) obtains the name *Rasool*. This *Rasool* is like us humans prone to wrongs in the sphere of normal living in the *Dunya* but not in the sphere of religious matters. In the religious sphere, he is different from us, sans wrong. There is nothing to hide or cover up or be amazed by this.

Hadith

When the prophet(Sal) came to Medina, he saw the towns citizens pollinating the date palms by bringing the male flowers together with the female flowers. Rasool(Sal) queried from them as to what they were doing. They responded by saying that they are doing what they have been doing for ages in the traditional manner. To which Rasool(Sal) said not to do so. Hence, they stopped doing so. Due to this the date palms did not fruit. This was mentioned to Rasool(Sal). To this Rasool(Sal) responded by saying that in religious matters if I command you to do anything then follow it. If I give my own advice, as I am a human being like you, you are free to act as you like.

Reported by: Ibnukatheeji(Ra)

Authority: Muslim

When it is said that I am also human, doesn't it signify that he is prone to wrongs? He was a *Rasool* at the time of advising the *Medina* citizens not to do the pollination of date palms. The knowledge at that time of *Rasool* was that of an ordinary human being prone to wrongs in the *Dunya*. Couldn't we believe that this knowledge is not of *Risalah*? If we take that *Rasool* too has wrongs in him, it does not mean that *Risalah* too is prone to wrong. The truth of the matter is that the man is prone to wrong who had *Risalah* and the name *Rasool* as "*Isthiyara*"—loan. Not understanding and getting a clear idea is the mistake of the labelled persons and not ours. Hence, common sense

must be given its place. The objective of knowledge is to winnow off the chaff and to gather the real rice grains.

Spirituality is not something that is imported from the islands of *Andamans* or *Ahamedabad*. It is a quality that with *Allah's* assistance emerges from the very unpolluted pure and serene mind. Cattle herds are of no use for this. To an *Insan* with a clear knowledge belongs the principle of *Wahthathul Wujooth*. This principle which the miscreants hold as a shield would sink them deep into an abyss is what the world's History tells us. I am witnessing this even now. This principle is not only of "*Noor*" but also of *Kahhariyath*. Only *Allah* has the power of giving fresh life to dead earth.

When there seems conflict between the *Quran* and *Hadith* in certain matters, it is best or compulsory to analyze its *Usool*, understand all its intricacies and obtain a clear understanding before reaching finality. Just straying as the mind takes you and being stubborn is not the answer to it. It is 100% true that the God says that many follow the religion by hearsay—hearing and accepting the wrongful practices related by others. Empty doubts will never make you reach the shores is the advice of the *Quran*. We must therefore understand that only the genuine doubts that needs clarification would reach the shores or succeed. We must therefore strive to find the truth without plagiarizing or aping the writings and speeches of others. This effort of yours is sure to succeed in your quest for *Allah's* grace. The labelled ones may fill their stomach but to discover the truth craving for knowledge is necessary.

A matter cannot be decided or judgment passed on with just one *Ayah* and one *Hadith*. Our exercise must involve the collection of all the *Ayat* and all the *Hadith* pertaining to the subject under scrutiny. We should then use the *Usool* to analyze these *Ayat* and

Hadith. This action of ours would definitely make us understand that there was indeed no conflict and in addition provide us with numerous intricacies and the authentic truth of the subject in question. We should not forget that each and every subject has its own diagnostic method of analysis. Touching a person's hand will surely make him a learned male is like wearing a tarred dress. This dress is the dress of those living in Hell. It's external manifestation is *Riya*—empty pomposity or pseudo honour.

Whoever express *Tawheed* there is a way to judge whether the *Tawheed* expressed is in *Islam*, or not? In the *Kitab Alamathalul Kamil*, its author says that the *Tawheed* has four *Malahirs*. This contention is unanimously accepted by the world's *Ulamas* and *Arifins*. The details of the four *Malahirs* are as follows:-

1st: Being the truth is *Wajib* only to *Allah*.

2nd: The creation of the Sky and the Earth (having them as *Malhar*) is the special quality of *Allah* alone and none other.

3rd:—His *Thaath* is uncountable or infinite one and is not bounded by numbers (The word one is used only for explanation's sake).

4th:—In the administration of the *Lahir* or the physical world and the *Baatin* that is the spiritual world and its workings or functions he stands alone (there is none to partner him).

The *Tawheed* of those who distort the *Kalimah* are not bounded by any of the above *Malahirs* and is therefore only a mere fraud. I have discussed and explained the truthful *Tawheed* that is bounded by all the four *Malahirs* along with the *Quran* and *Hadith* in my two previous books. It is not my fault that my friend *Majeed* and the like have not perused my book. Didn't I state that every sphere has its own methodology of analysis? *Majeed's* words are like an earthworm

boasting about its bite's effectiveness on seeing a person bitten by a cobra carried for treatment. A monkey cannot gauge the depth of a well. To stabilize in *Tawheed* we need intellect and the label will not be of any use.

Allah pointing to those who have taken a person who is ignorant of what he speaks or writes as a *Sheik* thus:-

Surah 7:30

Some he hath guided and others have deserved the loss of their way, in that they took the Satans in preference to Allah for their friends and protectors (Awliya) and think that they receive guidance.

Mr. M.A.A Abdul Majeed similar to what is revealed in the above *Ayah* is taking the *Shaitan* as his *Sheik* and that he believes himself to be in the correct path is what I observe. I say this because in the complimentary note his *Sheik* himself state that in *Kalimah* there are meanings belonging to *Baatin* and *Lahir* (many meanings). He does not know as to what is *Muhakkamat* and is totally ignorant of the meaning of *Kalimah*. *Mr. Majeed* who has him as his *Sheik* after grazing through my book "Do you know the truth of *Iman*" blames me for opposing the *Imams*. If only *Majeed* has read pages 76, 189, 190 and 191 of my book or understood its contents, he would have gauged his own knowledge and be embarrassed by it. If only he has read and understood page 162 of my book under the chapter "Distortion of a few *Ulamas*" he would not have published his ignorance in a book. He would not have recited the principle of *Wahthathulwujooth* with his own tongue.

I wish to state that I myself believed and accepted some *Silsila* carrying *Shaitans* as *Sheiks* and wasted my life for a number of years like *Majeed*. My friend must realize that the *Sheiks* of today are mere

blind followers saturated with ignorance and their objective seems to be to earn a living by it. It is good to have a *Sheik* in our quest to follow the path of *Allah*. This, however is not compulsory. Our *Sheik* and guide is the *Quran*, *Hadith*, *Ijma*, *Kiyas* and our own common sense. *Allah* does not guide the imposter. I have discarded the *Silsilas* of those satanic *Sheiks* who are totally ignorant of the *Quran* and *Hadith* into the garbage dump. You know why? It is because the *Silsilas* are at the present time a ruse or a method adopted to make a living. It is true that for a person who has no *Sheik*, a *Shaitan* may be the substitute. Hence, it is our duty to select a *Sheik* for ourself. In the absence of a *Sheik* by repeating the word “*Hathy*” which is a name of *Allah* during *Dhikr* with a pure mind *Allah* would reveal to us a *Sheik* by spiritual means. This aspect must be made known to *Majeed* and his cohorts. It is through exalted servants that *Allah's Hidayah* emerges and we have to comprehend this. It is by this means that *Allah* showed me the correct path. If my friend wants to know of this matter, he should read pages 58, 59 and 60 of my first book.

Surah 29:69

As for those who strive in Us, We surely guide them to Our paths.

Founders of all *Tariqahs* are exalted servants. With the advent of time these *Tariqahs* have got diluted and corrupted as the *Khalifah* of the *Tariqahs* have turned them into making a living using the founders label for their business. This then is true and those who want to delve further into this are welcome. Those who succeeded in their spiritual pursuits like the *Kuthbul Akthab*, *Sheikmurabbis* have never ever at any place expressed or written that the *Kalimah* has both *Baatin* and *Lahir*. It is the blind followers who appeared after the distortion of the *Kalimah* who have stated that the *Kalimah* has sixteen aspects. The people who are ignorant of the truth have proclaimed and believed them to be *Imams*. I have stated about this with convincing reasons and

indisputable evidences in my first book. As I was of the view that those who graze through would fail to understand its meanings, I have made many repetitions so as to make them understand. I have even given them advice as to read from the beginning to the end before coming to any conclusions. Hence, I am not responsible for those who did not read or grazed through my book and getting stuck in a mess like a parrot getting its beak on the plantain stem or the monkeys tail stuck in the wedge.

“I am throwing the truth on the head of the lies, the lies would break into smithereens” so said, *Allah*. This saying must be well analyzed and investigated by the learned. The authentic explanation of the *Kalimah* that is *Tawheed* is the principle of *Wahthathulwujooth*. A person who is totally ignorant of the *Kalimah* trying to explain the principle of *Wahthathul Ujooth* is indeed the most amazing act of the 21st century. It is people of this ilk who were responsible to bury *Islam's* life into an abyss. This group living in illusion have converted the burial grounds to places of worship and are involved in pompous acts that have no basis and by such actions make the common man go astray. These acts of theirs lead these innocent men into total darkness and are responsible for the growth of *Wahhabism*. This has been the reason for the founders of the *Tariqah* to be disowned and vilified and estimated wrongly by the common man. At present the difficulty faced in the exposition of *Tawheed* through the principle of *Wahthathulujooth* as per the *Quran*, *Hadith* and common sense are the actions of groups in the garb of *Sufis* and those who call themselves as *Thableek* and a few others of similar ilk. May *Allah* protect us from such enjoiners.

Surah 10:39

Nay, but they denied that, the knowledge whereof they could not comprehend, and whereof the interpretation (of events) hath not yet come unto them.

Surah 17:36

And pursue not that of which you have no knowledge; for surely the hearing, the sight, the heart all of those shall be questioned of.

Hadith

The knowledge is one asset that has slipped away from those of Iman. Therefore wherever he finds it, he becomes its owner.

Let us research these. To find the truth and accomplish this the garb of a *Sufi* or the position of *Khalifah* or *Sheik* would not be necessary, or the titles gained in educational institutions. It would only involve strenuous battle with knowledge (*Jihad*) that will be of assistance. Could it be proved that *Rasool(Sal)* gave *Silsilas* to his *Sahabas* or the *Sahabas* gave *Silsila* to others? When lies spread and saturated the environment, the *Silsilas* were used to earn a living for themselves. The *Sahabas* and females have obtained from *Rasool(Sal)* *Bayat; Ijaza* through hand and cloth. It is wrong and delusive to consider certain articles gifted to *Sahabas* by *Rasool (Sal)* as *Silsila*. *Rasool(Sal)* or his *Sahabas* never ever gave *Silsilas* to anyone.

What is the reason for saying that the *Nabis* would do no wrong? I wish to explain my response to this query a bit further. This illusion has to be got rid of.

Silsilas were formulated by the Christians after *Isa (Al)*. This happened 210 years before the advent of *Rasool(Sal)*.

Surah 22:52

Never did we send a messenger (Nabi) or a prophet (Rasool) before thee; but, when he framed a desire Satan threw some (vanity) into his desire; but Allah will cancel anything (vain) that Satan throws

in, and Allah will confirm (and establish) his signs; For Allah is full of knowledge and wisdom.

There are many spiritual secrets contained in this *Ayah*. We will confine ourselves to only what is necessary. In this *Ayah Allah* has specified and differentiated the *Nabis* from *Rasools*. Further, the creator differentiates his revelations as *Ayathihi (Ayat)*. *Rasool(Sal)* said that he has a *Shaitan* with him and that he has now been silenced. It becomes evident that *Nabi* is different from *Rasool*. Further, the exalted servants with *Sirr* is also different from these two. This, however is not necessary for us at this instant. *Shaitan* tries to disturb only amongst men. He is unable to do so in *Nubuwwah* or *Risalah*. But in this *Ayah Allah* says of *Nabis* and *Rasools*. There is an intricacy here. A person as a man in the state of *Shaitaniya* is in possession of disturbed knowledge and the same person, only after ridding himself of the *Shaitaniya* in him, becomes *Nabi* or *Rasool* capable of receiving the *Ayat (Nubuwwah, Risalah)*. Yet, in this *Ayah* they are referred to as *Nabis* and *Rasools* even when they are with disturbed mind due to *Shaitaniya* in them. In this the man in the disturbed state of *Shaitaniya* being called *Rasool* and *Nabi* is “*Isthiyara*”—a borrowing tradition.

We call a person a judge when he sits on the podium of justice and doing the function of a judge. When he goes home and involves himself in some misdemeanor in matters pertaining to *Dunya* amongst his family we still accuse him as a judge committing the offence. In this instant the word Judge is used for the man accused of the crime only as a borrowing—*Isthiyara*. It is in the same methodology that the words are used in these and other *Ayat*. The point that we must remember is that whilst receiving *Allah's* revelations, the receiver is in the state of a *Nabi, Rasool* or as a complete slave—*Abd* sans right to self-determination. At other times even if they have the name *Nabi*

or *Rasool*, they are prone to do wrongs or make mistakes or even be forgetful. They can even commit the same. If he is not a human and prone to wrong, he cannot show the way to the man who is prone to wrong. Towards this *Allah* has given a clear explanation that even if we are to send *Malaks* as *Nabis* or *Rasools* we will send them in the human form. We are aware of the *Malaks Harooth* and *Marooth* who taught mankind the evil knowledge. Why should the *Malaks* teach evil knowledge? It is because if you are to live in this *Dunya*, good and evil will have to be mingled together. If forgetfulness, errors, sin, mistakes are not prevalent, this *Dunya* life is not suitable. Do delve into the *Ayat* I am giving.

Surah 6:9

If we had made it an angel, (our messenger) we should have sent him as a man. And we should certainly have caused them confusion in a matter which they have already covered with confusion.

Surah 17:95

Say, "If there were settled on Earth, angels walking about in peace and quiet, we should certainly have sent them down from the Heavens an angel for a messenger.

In the above *Ayat*, it becomes clear that to men inhabiting this world, only a man living in this world must be sent as *Rasool*.

Surah 62:2

It is he who has sent amongst the unlettered a messenger from amongst themselves.

In this *Ayah*, *Rasool(Sal)* is a man and he is an *Ummi* (cannot read and write) is made aware.

Surah 18:110***Say, "I am but a man like yourself.***

In this it becomes very clear that *Rasool(Sal)* was a normal human being like all of us.

This would suffice for the moment. There are many *Hadith* in conformity with this. From the above *Ayah* one cannot oppose the fact that *Rasool* was like any of us—a normal man. But *Rasool(Sal)* has said, **"Eventhough I am a man like you, there is none like me"**. Therefore, eventhough he is like one of us, there are also differences between him and other normal human beings. This difference is the existence of *Nubuwwah* and *Risalah* in him. We are only human but he is human with *Risalah* and *Nubuwwah*. *This* must not be forgotten.

Hadith***Man is joined together by forgetfulness and errors.***

This is a *Hadith* and as per this *Hadith Rasools* and *Nabis* who are human are prone to wrongs and forgetfulness.

Surah 4:28***God doth wish to lighten your (difficulties); For man was created weak (in flesh).***

Weakness is ignorance is a fact that must be taken into our minds.

Surah 33:72***We indeed offer the trust to the Heavens and the Earth and the mountains but they refused. To undertake it being afraid thereof. But man undertook it; He was indeed unjust and foolish.***

If this *Ayah* is analyzed, it becomes clear that man in his initial stage, while possessing no physical body was in ignorance. Further, if *Insan* is considered singular, it means, the one in the initial stage of all *Insans*. If considered in the plural, then it points to all humans dead, living and to live. This must be kept in mind.

Surah 47:19

Know, therefore, that there is no Ilah but Allah, and ask forgiveness for thy fault, and for men and women who believe; for Allah knows how you move about and how you dwell in your homes.

As per this *Ayah* Allah points to *Rasool(Sal)* and commands to seek pardon for himself. In this *Ayah* he does not refer to him as *Nabi* or *Rasool* but uses the word “For You”. We take it that the “For You” in the *Ayah* refers to the *Nabi* and *Rasool*. It is because of this that in *Tafseers* the word *Nabi* is put in parenthesis by *Ulamas*. If we take it as *Nabi* as they say, then it amounts to *Nabi* too prone to wrongs. In this *Ayah*, if it refers to the whole mankind *Nabi* becomes absolved of wrong doing, and that the men who are not *Nabis* are all prone to wrongs and are in error. This must be imprinted in the *Qelb*.

Surah 40:55

(Oh Nabi) Be patient; For the promise of God is true; and ask forgiveness for thy fault, and celebrate the praises of thy Lord in the evening and in the morning.

As I said before look at this *Ayah* with the view that it points to *Rasool* only and then to the whole of human kind. It says that *Nabis* are prone to errors and then it says it is not for *Nabis* but all the others who are prone to wrongs.

Surah 9:43

Allah give thee grace! Why didst thou grant them exemption until those who told the truth were seen by thee in a clear light, and thou hadst proved the liars?

There is an historical background to this *Ayah* and therefore it points to *Rasool(Sal)*. There are many other evidences. There emerges two facts when analyzing the above *Ayat*.

1st fact—*Rasools* and *Nabis* are prone to do wrongs.

2nd fact—The word *Nabi* is used as “*Isthiyara*”—loan.

Hence, calling the man as *Nabi* and *Rasool* who is prone to wrong is a borrowing tradition. But many of our ancestors have said *Rasools* and *Nabis* are “*Mahsoomins*” and are free of sin. At this juncture those free of sins cannot make mistakes is a thought that brings about doubts. It is this doubt that is making us to stubbornly maintain and debate that the *Nabis* and *Rasools* are free of errors or mistakes.

The fact of the matter is otherwise. Sin free man means one who has not committed any sin or free from ignorance. This is our judgement, but in fact is our illusion.

Surah 5:49

. . . . And truly most men are rebellious.

In this *Ayah* saying that most men are wrongdoers must not necessarily mean that the rest are all free of evils. The meaning of this *Ayah* is that many of those who have not been pardoned for their evil deeds are the ones in reference. Among men there are those not

committing sin is not the meaning. If we consider this as the meaning, then the *Quranic* verses will confront one another. None of the verses in the *Quran* confronts one another.

Surah 4:17

Allah accepts the repentance of those who do evil in ignorance and repent soon afterwards. To them will Allah turn in mercy. For Allah is full of knowledge and wisdom.

The fact of those free of evil is the one given in the *Ayah*. *Allah*, in this *Ayah*, has not differentiated *Nabi* or *Rasool* instead use a common word “them” which signifies the whole population of men. Hence, it means although certain misdeeds have taken place, they were pardoned and had been sin free. It does not mean they never committed sin. If not, all the *Ayat* revealed becomes false. The *Quran* contains no lies or contradicting revelations.

Let us investigate about *Nabis* not being ignorant. If viewed with the principle of “*Thalalathunnas*”—evidence by sound that *Nabis* are in possession of acute intelligence, then by the principle of “*Ifarathunnas*” i.e. evidence by meanings, they are sans ignorance. The opposite of acute intelligence is ignorance. The one with acute intelligence cannot be ignorant. It is with this inference that a few *Fuqahaas* have come to conclude that *Nabis* are devoid of ignorance. They have made a slight error in this. Acute intelligence would mean complete intelligence is the belief they have had whilst making their inference. This then is their error.

It is stated in the *Quran* that every learned person would have another who is more learned than himself. If what *Allah* says is true, there would be only one learned man remain at the end. All others would be incomplete in their knowledge. If so, then the one

who would remain as the most learned would be *Allah*. But then if only *Allah* is the most learned, then all others are fools of incomplete learning. *Rasools* and *Nabis* cannot be excluded from this group. Hence, possession of acute intelligence or "*Albathanath*" does not mean complete intelligence. There is no evidence to confirm that those who possess acute intelligence can do no wrong.

This acute intelligence is given to all humans in general. This is a part of human nature. We cannot prove that this would do no wrong. None can dispute the fact that disasters and notable events of importance that overtook us in the past and at present is the handiwork of such acute intelligent persons. Thus how could we label those of acute intelligence as not being foolish? Foolishness is the initial or primary state of one's knowledge. Common sense is juvenility. Acute understanding is old age. These states have three different names but it refers to one knowledge. As this is concerning the creations, these three states though having three names is but one knowledge. As this is one in any of the states, it is prone to errors. That is to say whilst in the state of acute knowledge, foolishness would mingle. To fulfil the objective of a foolish idea acute knowledge may be used. Hence, foolishness is not possessed by the *Nabis* is far from truth. It is only a mere debate and not one with supporting evidence.

Musa(Al) is supposed to have had a very sharp power of discernment and acute intelligence and was well experienced in life. He was a *Rasool* for a community. The Lord gave a religion to the people through him. Even though he was a *Rasool* provided with a religion, didn't he expose the errors of his acute intelligence to *Hilru(Al)* from whom "*Ilmullathunni*" emerged. Even though *Musa(Al)* was endowed with sharpness of the power of discernment, why did he err in this matter? This is because *Musa(Al)*'s human knowledge functioned in the absence of *Risalath*. *Hilru(Al)* was

endowed with a non-human knowledge that was God's knowledge known as *Ilmullathunni*. Therefore, when the power of discernment slips or becomes false there is nothing to protest about or complain. It is this acute intelligence or acumen that is responsible for the present powers of destruction. I have stated this previously too.

The *Quran* says *Musa(Al)* was a *Rasool* when this event took place. In this instance the word *Rasool* used in the *Quran* and *Hadith* is "*Isthiyara*"—as a loan. It is because of some "*Fuqahaas*" among our ancestors who failed to realize this fact and on their inference has stated that *Nabis* are sans foolishness. Their contention was not supported by the *Quran* and *Hadith*. Like I mentioned earlier it is these types amongst our ancestors who have let their imaginations run riot and without any evidence to state things like the *Rasool(Sal)* having not been born out of the birth canal; the *Rasool(Sal)* had no faeces or urine and that the *Nabis* do not contract any dangerous diseases. Their statements are mere ideas and imaginations and have no supporting evidences or correct inferences. These types of imaginary statements are responsible for the inaction of one's common sense. This is well known to the learned and the knowledgeable but the common man would not understand. A section's unreal and elaborate descriptions are the result of their blind faith. These elaborations are beyond one's knowledge and formulated by foolish ideas.

Hadith

Nabi (Sal) was involved in prayers. This Hadith was related by Ibrahim, a Ravi, who says this was told to him by Alkama, and to him by Ibnu Mumasood. "I do not know whether Rasool(Sal) performed it in excess or in moderation I am not sure" he said. But after prayers inquired from Rasoolullah, "Ya Rasoolullah! Is there anything new that has taken place in the rituals of the prayers? Nabi responded by querying "What is it?" To this they said, "You

prayed in this form". On hearing this he closed up both his legs, faced the Kibla and performed Sujood twice and then said Salams. Then he turned towards us and said that if there is anything new in the rituals of the prayers that he would inform them. As I am also a human like you I will also forget like you all. If I have forgotten anything please make me remember it. If any of you doubt about your prayers, think over what is the correct one and complete the prayers and give salams. Then you should perform two Sajata said Rasool(Sal).

Reported by: Abdullah Ibumasau

Authority: Sahihul Buhary

Can anybody deny the fact that *Rasool(Sal)* possessed forgetfulness? Wrongs, minor errors, big mistakes, foolishness are all arise from the same basic subject i.e. forgetfulness. Will my friend *Majeed* and his companions know of this? *Nabi(Sal)*'s forgetfulness whilst in prayers made us to acquire the knowledge to correct any mistakes during our prayers. Will friend *Majeed* deny this? Prayers are something performed by a person possessing the right to self-determination and that whoever performs with human knowledge will be liable to make errors. Will friend *Majeed* oppose this? Leaving aside the mistakes made in *Dunya*, even in religious matters like rituals and speech mistakes could happen. Can this be opposed? When the *Quran* is revealed there would not be human knowledge. There would be no mistakes? Why? It is because it gets imprinted in the mind before emerging in the form of speech. Hence, forgetfulness cannot happen. It can however take place in *Hadith*. This is because it is the interpretation connected to human knowledge. It is this that made *Rasool(Sal)* give accent to omit *Hadith* they have doubts about.

Abdul Kareemul Jeeli(Rah) stated, “*Adam(Al)* ate only the fruit. If he had eaten it up with the whole roots, then we would have gained much more knowledge”. When I stated that, “If *Adam (Al)* had not committed a mistake, we would not have obtained *Kalimah*”, how could friend *Majeed* find this a mistake? My friend seems ignorant of the *Quran* and *Hadith*? He is totally ignorant of its spiritual explanation. He is engulfed and strangled by the three veils of the book knowledge and mind’s desire. He has considered the writings of a few *Fuqahaas* who are entangled in three veils and have written that *Nabi’s* are devoid of foolishness, more superior than even the *Quran* and *Hadith* and has taken it as evidence for his writings. It is crystal clear that his compilation of the book on the principle of *Wahthathulwujooth* is only to shamelessly project himself as a writer of importance. A few *Fuqahaa’s* contentions are based on their own mere imaginations that confronts the *Quran* and *Hadith*. Will *Majeed*, even at this late stage understand this fact?

The small misdemeanors of the prophets were in fact are great gifts of the Lord awarded to mankind. By these man was able to obtain many intricate and subtle knowledge. This is an evident fact.

Absence of forgetfulness makes foolishness non-existent. Without foolishness there would be no mistakes. If there are no mistakes then small sins or big evil deeds would not arise. Human beings accepted *Amanah* due to ignorance. If so, how could there be ignorance in the absence of forgetfulness? If the human being was in ignorance before his emergence as creation, then in what human would forgetfulness, foolishness, sins and other evils will not exist? It would exist in all humans who are born. On the basis of human, *Nabis* and *Rasools* are not different. Hence, errors and mistakes exist in them need not be a subject of surprise or blame. Evaluating it as error is only the handiwork of child like persons whose common sense

is not functioning properly. Those endowed with common sense will not infer in this manner.

If a man is devoid of foolishness and ignorance, then all his statements are unpolluted pure God's revelations. If the *Rasool* is devoid of foolishness and ignorance, then we are made to believe all the divine religion brought by them are produced by their own intellect. If so how are we to call the *Quran* God's revelations? Now my friend must put his thinking cap. The few who without any research and support contending that *Rasools* did not possess foolishness, wouldn't it create *Shirk* that prophets revealed the religions by their own knowledge? If only these authors of distortions thought of the future consequences that the religion of *Islam* would suffer by their foolish actions of distortions they would not have misguided the people by their imagination. Some other religionists like William Moore, having researched such spurious literature written by the people in illusion as their point of reference have concluded that the *Quran* is definitely not God's revelations. It is such fool's explanation of the principles that lead them to say so.

No person can ever be devoid of foolishness and be a learned man if he has not entered the portals of the *Fanafithtawheed* (extinction of oneself in *Tawheed*). The knowledge of those with *Iman* continues to grow. This man with *Imam* gradually go forward in the sphere of knowledge by realizing in the second moment that he was a fool in the first moment and in the third instance he was a fool in the second instance until he merges in God's knowledge whilst in *Fana*. At this stage he is a man only in appearance but in his mind he is a complete slave or *Abd*. God's revelations get imprinted in his mind. The impregnation takes place in the lingo of God that has the meaning of clearness which is the *Arabic* language. This *Arabic* will prevail only in the slave. In this language the revelations from God is imprinted.

He is then sent to the people possessing right to self-determination as *Rasools* and *Nabis*. He preaches in the language known to him and the community that is *Arabic*. This then is *Risalah* and *Nubuwwah*. This is the methodology followed for *Rasool(Sal)* and other prophets who preceded him for the propagation of their respective religions. These were revealed by the creator and not originated or inferred by the *Rasools* or *Nabis* by themselves. The *Nabis* or *Rasools* cannot do any addition or deletion of God's revelation. This is because all of them are *Siddeeqes*, and they would never lie.

What is it that we understand by it? *Siddeeqes* are present not only amongst the *Nabis* or *Rasools* but also amongst the ordinary folks. There are also *Sadikeens*. The fact of the matter is that the common folks along with the *Nabis* and *Rasools* all have in them the characteristics of foolishness and forgetfulness. The *Fuqahaas* who are deeply involved in the research of the intricacies of the laws of *Islam* were totally ignorant of this aspect and this is not surprising. But *Arifeens* who are totally involved in the spiritual field become proficient in every atom of its aspects. They are the victorious, *Mufliheens*. These dignitaries never passed judgment on any matter making use only of their inference.

In friend *Majeed's* book, on page 13 he writes about the enlightened preaching of *Mohiyeetheen Ibnu Arabi(Ra)*. It is this same truth I wish to tell friend *Majeed*. Mr. *M.A.A Majeed!* When you read a book written by an experienced dignitary, you must first remove the black glasses you are wearing in your *Qelb*, only then you would be able to understand the well experienced dignitary's line of guidance. You could then make use of those ideas as your base to get to know of aspects that were not heard or seen by you is what I would like to tell you.

Arifins' sayings are not their own inference or opinion. They are the correct judgement of *Quran* and *Hadith*. I have described in my two previous Books that five *Marthabas* were present in union with *Rasool(Sal)*. Human knowledge will be absent with those who possess *Nubuwaah* and *Risalah* whilst the occurrence of *Wahy*. The particular *Ayat* after being imprinted in their mind would be revealed by them without any addition or deletion with human knowledge and in their language. *Quran* is not from the knowledge of the man *Rasool(Sal)*, but from the knowledge of the creator. Human knowledge would not give room for this. No one could change, alter, add or deduct in this revelation. However, the *Hadith* that emerged from the mouth of *Rasool* is different. This is only the interpretation with *Nabi's* acute knowledge and experience. In this, there is room to add, deduct or reject.

It is because of this that *Rasool* said, **“I will not say anything against the *Quran*. If you observe that I have done so, then exclude my sayings and follow only the *Quran*.”** This is what prompted us to judge some of the *Hadith* as “*Layeef*” or interpolations. When the human knowledge pervades, not only the *Quranic Ayat* but even the *Ilhamath* too fails to emerge. God's knowledge and human knowledge cannot function together. This is known to the experienced *Arifins* but not to *Fuqahaas*. If the *Fuqahaas* are like this, how could then the labeled *Majeed*, or his *Sheikh* and others like him could become aware of and understand this. Such intricacies can only be understood by discussions and not by platform speeches or writings. One of the characteristics of the *Nabis* is the possession of “*Sidh*”. That means speaking only the truth, confirming the truth and accepting the truth. Hence, it is true that *Nabis* or *Rasools* will never lie even by an atom in any matters revealed by God. However, if necessary in a circumstance where he has to protect himself from death or stabilize the *Deen*, they

would lie on the basis of using terms of double meaning. These are in fact not lies. Even though it appears externally as lies but its base would be truth.

Ibrahim(Al) is said to have made statements such as calling his wife as his sister; saying that the biggest idol itself could have broken the smaller ones without him destroying the idols are some examples of this method. He has also made a few statements of this nature. These words even if it seems to be lies, in fact they are not lies. Religion permits such actions for the purpose of saving the life. *Rasool(Sal)* said pointing to an old woman that the old woman will never go to Heaven. It looks a lie, but in reality it is true. This is because the old women are transformed into young ladies before they enter the Heavens is the truth behind that statement. This looks like a joke from *Rasool(Sal)*. Many who do not take the trouble to analyze such statements and with the sole objective of showering praises on the prophet(*Sal*) express and sow many lies and falsehoods amongst the common folks. How could we weed out such people? We must keep in mind the *Hadith* of *Rasool (Sal)* wherein he said, **“Do not praise me beyond bounds like you praised the prophets who predeceased me.”**

Rasool(Sal) stating that he says nothing by himself on his own likings and expressing that his food, sleep and worship are all for *Allah* points to the *Sirr* of his *Marthaba*. That is why he refers to him as *Kamil*. This state of *Sirr* was not given to any other *Nabi* or *Rasool*. None of the *Nabis* or *Rasools* had this state of *Sirr*. This state of *Sirr* is a special gift that belongs only to *Rasool(Sal)* and the *Sheikh Murabbis* amongst his *Umma*. Further explanations of this aspect cannot be given in this book. To a thinker or for the learned this would suffice.

Many *Nabis* and *Rasools* who were sent down to preach the truth were assassinated, tortured or were exiled out of their countries. Many of the exalted servants or *Awliya* who followed them were also murdered and some others were vilified and labelled as *Kafirs* and *Murtads*. The creator regardless of these continued his actions. I am only expressing what the judgment given in the *Quran* and *Hadith* as far as I know and nothing of it is my personal opinion. Hence, those who get angry with me over my statements must only get angry with *Allah's Quran, Ijma, Kiyas* and common sense. What I give is only the description.

The misdemeanor of the *Nabis* and *Rasools* have to be prohibited from investigation, analysis and best hidden away. Yet, I would like to provide one *Hadith* for the benefit of only people of common sense who are *Kawasis*.

Hadith

If you do no wrong, Allah will remove you and create another group to commit wrongs. He would then pardon them for their sins, said Rasool(Sal).

Reported by: Abu Ayoob(Ra)

Authority: Muslim, Thirmithy

There are other *Hadith* of similar nature but I will not give them here. I will end this aspect here and now as for the people who cannot understand the *Tawheed* the gate remains closed. Whoever denies the fact that in human beings there may be present small or big mistakes is the one who does not give his common sense a place and rejects all evidences. We and Him have no connection with each other.

Surah 9:19

Oh you who believe! Fear Allah and be with those who are truthful.

Surah 8:2

For, Believers are those who, when Allah is mentioned, felt a tremor in their hearts, and when they hear his revelations rehearsed, find their faith strengthened and put (all) their trust in their Lord.

I wish to give a subtle and minute description as regards the evidence of foolishness amongst the *Nabis* and *Rasools*. Do listen to it very carefully. My objective is to erase off your illusions. We are all aware and accept wholeheartedly the journey of *Hijra* performed by our *Rasool Sallallahu Alaihiwassalaam*.

A group of persons with the sole objective of assassinating *Rasool(Sal)* surrounded their place. *Rasool(Sal)* at the dead of night along with his aid escaped from that place, stayed hidden in a cave and then finally made the journey to *Medina* safely. Will you oppose this? No.

Why did *Rasool(Sal)* made a get away to freedom?

1st:—In fear of his enemies assassinating him.

Or

2nd:—Even if they kill me, *Deenul Islam* must be propagated.

Or

3rd:—I must get away as per my *Rabb's* commands.

Or

4th:—In fear of punishment if *Rabb's* commands are not obeyed.

Or

5th:—In the desire of achieving victory, peace and self-satisfaction

if *Rabb's* commands are fulfilled

Or

6th:—In the avarice to protect his wife, his people and his assets.

We could likewise think in many ways. You are free to imagine in any way as per your knowledge.

1st:- If he had left fearing death he is a man like us. Because this fear would have arisen only in the absence of the knowledge that I am indestructible and only my body disintegrates. If he had escaped with this as the reason, *Rasool(Sal)* must be gauged to have very little knowledge. But he possessed very acute knowledge and high intelligence to be so.

2nd:- If he was in fear that *Deenul Islam* cannot be propagated, then it amounts to that he must not have any knowledge of *Allah!* Why? For if he had the knowledge that God's will prevail even if he is murdered, the foolish thought that to propagate Islam he should be alive would not have arisen. *Rasool(Sal)* unlike us did possess a complete knowledge of *Allah*. He was complete *Kamil* who definitely was aware of *Allah*.

3rd: If he had left with the objective of accomplishing *Rabb's* command then he should be like one of us with the right to self-determination. This is because the reason adduced in item 4 that is fear would have been in him. But *Rasool (Sal)* is the foremost amongst the exalted servants who had got rid of fear. That is to say he must have had the desire to fulfil the command and at the same time had the fear of punishment if he failed to do so. But *Rasool(Sal)* is an exalted servant devoid of fear. He cannot possess fear or fright.

4th: If he had left with the thought to achieve peace and tranquility on accomplishing *Rabb's* command, then it amounts to that he desired peace and tranquility. One who desires self-contentment must be with shortcomings and wanting in knowledge. *Rasool(Sal)* never desired for self-contentment or wanting in knowledge.

5th:- If he had left worried about his family; that he may lose his family; world would be lost and avarice would not be fulfilled, then he would be like any of us craving for worldly pleasures. *Rasool(Sal)* even though he is like us in his *Surath*, none of the mankind has his similarities, his knowledge, good habits and kindness and the like. We would not have any such person even in the future. He was so perfect.

Do browse through the points raised above. If you take all the points raised as your basis, it would appear that he lived with the names of *Nabi* and *Rasool*, as a person with the external body similar to ours. This cannot be contested.

Let us now ponder. In *Aalamul Arwah* when *Amanah* was received from *Allah*, did only others accepted the *Amanah* when our *Rasool(Sal)* was away from us, or *Rasool(Sal)* was with us together and received the *Amanah*? He would have received along with us. Why? It is the men who got the *Amanah* and *Rasool(Sal)* is one of the men. If what the divine religion *Quran* states is true that men obtained *Amanah* due to ignorance, then it appears *Rasool* too would have been in ignorance like us before obtaining the *Amanah*. This aspect must not be forgotten. Read the *Ayah* 33:72 given before once more.

Allah says, in the *Aalamul Arvah* where no one was able to see the physical body of the man that emerged in this world, man

carried the burden because of ignorance! Who is this man? We believe a *Surath* as man that is seen in some appearance in this world. This physical body was absent in the *Aalamul Arvah*! Then what is it that the creator referred to as man? Is it *Aathma* or *Rooh*? That too cannot be! Why? *Rooh* is actionless. Unless its knowledge is present with it, the *Amanah* would not have been accepted. The knowledge that is the property of *Rooh* cannot be separated from *Rooh*. Hence, the word man spoken by the Lord refers to *Nafs* and its complementary qualities. Doesn't *Allah* refer to *Rooh*'s knowledge as *Insan* or sometimes *Rooh* itself as *Insan*? Evidence in support galore.

It is now becoming clear to us that when we refer to a man, it is his knowledge we are referring to. Isn't it? It is this knowledge—*Insan* or *Rooh* that is man's subtle form. The physical body is the *Surath* that is *Lahir* of the *Baatin* that is knowledge. *Allah* has described it separately and then as one unit is an aspect that draws our attention. *Shariah* is concerned with our external body or *Surath*. *Tariqat* is concerned with our internal body. These are all created. This knowledge was created in the *Aalamul Arvah* and remained separate. If so, at the time of awarding the trust (*Amanah*) *Allah* must have conversed with men in plural form. Hence, in the *Quran* it should be stated that men will have to shoulder the trust (*Amanah*) as a result of their ignorance. But *Allah* refers to *Insan* in the singular form. Therefore the created plurality of *Insans* we are referring to must have been eons ago a single *Insan*. Otherwise the *Quran* would be false. *Quran* will never lie. For it is the speech of the creator. If so, who is the *Insan* who was in the state of representing all *Insans*? If it is one, then it must be *Allah* himself. If so, is *Allah* too is a foolish man? No, never.

Observe it closely. *Allah* is *Samad* or not? Isn't he complete or not? He does possess everything or not? Now you are thinking that

I am going to tell he is *Insan* and that his knowledge is wanting. No! never to say a thing of that sort!

Ignorance is one of the meanings of the *Insan*. This points to man and means forgetfulness and ignorance and not *Allah*. For *Allah* does not possess the qualities of ignorance or forgetfulness. Like inferring the differences between the sweetness and bitterness which is the knowledge of creations, differentiating ignorance and knowledge is also the knowledge of creation and not of *Allah's* great wisdom. Like the sweetness and bitterness are both being within the same knowledge in the creation, not being superior or inferior, although both taking place in one knowledge in two stages and knowledge being the base for it, in God's knowledge it is one without superior or inferior. That knowledge remains in its nature. In every state that has to emerge bounded by time and space it obtains each name. One of these names is ignorance. This word is pointing to *Insan* and not to *Allah*. The one who is in the bondage of *Insan* cannot be a creation or experience happiness or suffering unless this ignorance is present.

Allah does not have any of happiness, sadness or ignorance. He is the most pure. He is so forever. It is the knowledge of the creation that perceive as ignorance a type of knowledge in God's *Marthaba* (state) and another type of knowledge as knowledge in another state of God. I know I cannot take you further on this subject, Hence, I shorten this.

A particular state in the knowledge of the true entity that is existing is ignorance. This ignorance is made into *Surath*, appearance and its name is *Insan*. Hence, *Insan* means *Surath* of the complete ignorance. *Insan* means a fool or man in ignorance. This is the true meaning of it.

Another meaning of *Insan* is a person who converse. With whom? With his *Rabb*. He cannot converse with his *Rabb* unless he perceives *Rabb* and *Abd* are separate entities. It is sheer ignorance and foolishness to perceive *Rabb* and *Abd* as different and separate. Hence, the word *Insan* which is derived from the base word “*Unsiyath*”, is used to denote a *Lahir Surath* which is the characteristic of ignorance and foolishness.

Has the Lord created this universe for such foolishness? Yes, Definitely yes. When the *Malaks* queried as to why the creator is involved in creating man who is prone to blood letting and destruction, the Lord responded by saying I know what you do not know, so reveals the *Quran*. Hence, this ignorance that is *Insan* cannot even be gauged by the *Malaks* but has a *Sirr* that could only be known to *Allah*. There are many supporting evidences for this. If there is no ignorance, there would be no experience. *Insan* being in the state of incomplete knowledge that is ignorance as the base attains the experience of entering into complete knowledge. Complete knowledge does not obtain experience by incomplete knowledge. The *Abd* that is *Insan* needs guidance in any matter, complete knowledge needs no such thing. Even experience is not necessary. Hence, it is in our own knowledge that our ignorance does appear and not in God's knowledge.

None of the creations of God can gauge the magnitude, nature or the glory of *Allah's* knowledge. As per the *Kalimah*, he and his power of energy is all that exists and none other. *Insan* is the *Surath* of a very minute inkling of knowledge of God. Only *Insan* observes in his knowledge that he is a fool or ignorant. With God there is no such thing as ignorance or foolishness. Man, in a state, becomes aware as ignorance a minute drop of a great wisdom of God. This has been stabilized by Law. Hence, Laws are necessary for the ignorant. No such

Laws are with the absolute knowledge. It is this absolute knowledge that formed the Laws. Hence, commands and prohibitions, good and evil are only concerned with a *Marthaba*—a state that is *Insan*. But the nature of God is in complete contrast to this. I feel most of you cannot go beyond this intricacies.

To understand it there is an example. A person gets angry when his son does not go to school and he is punished for same. What took place here is a small aspect of the *Marthaba Kahariyath*. This we call anger. If the son gets good results at the examination, then he is absolved of all his previous faults and the person feels sorry for his son and buys him a bicycle. At this instant the quality that emerged from the father is called *Habbar, Rahuman* which is a little aspect from the two *Marthabas*. We gauge the father as having the qualities of mercy. Now analyze these acutely. The two qualities of anger and mercy to emerge there was only one basis. It is the affection the father had with the son that was responsible. This at one instance emerged in the name of anger and then in another instance in the name of mercy. This we cannot deny. Even then our gauging mercy as a good quality and anger as a bad quality is due to our ignorance. We are the epitome of ignorance!! Father's anger and mercy are two qualities based on the self-contentment of the father.

In a similar vein we can say as complete that which emerges in a state of God's knowledge and as incomplete or ignorance that which emerges in another state of his knowledge. But in fact whatever is in his knowledge is nothing but him and he has nothing called ignorance with him. Not even an iota. In addition to this, he has no such words as knowledge or ignorance with him. Do think closely. If knowledge refuses to accept this direct communication with me would help in clearing the doubts.

Not only *Rasool(Sal)* but whoever is *Nabi* or *Rasool* whenever they receive *Wahy*, only at that instance they were sans human knowledge, forgetfulness, foolishness and ignorance. The rest of the time they have lived with excellent characters many times loftier than us human beings and as *Siddikeens* with knowledge of experience and acute intelligence, who could tell exactly what they learned and experienced. This was known only to the exalted servants who died and resurrected i.e. experienced death without dying and live among us with brilliant light and not to the *Fuqahaas*.

Did *Rasool(Sal)* perform *Hijra* while he was in the state of having the right to self-determination or did he perform it with *Allah's* divine knowledge? Or did he perform with the mixture of both knowledge? We have a way of finding it. Eventhough the objective of the *Hijra* was as stated above or in your own thoughts some other reasons, you cannot prove by any means that *Rasool(Sal)'s* words and deeds were not that of a man of forgetfulness or ignorance. Some have not clearly understood *Rasool(Sal)'s Marthabas* and such person reciting *Ashathu Anna Muhmmatharasoolullah* would amount to falsehood.

The words *Muhammathurasoolullah* is a sub sentence of the *Kalimah*. It is connected as such because man could obtain the *Kalimah* wonderfully if he could at least understand this sub sentence and some day due to its *Barakah* could become victorious. Hence, how could those who were struggling to find the clear truth of *Rasool(Sal)* author a book about the truth of *Rasools* and *Nabis*? This is a subject that must be learned from the book that is *Arifin's Qelb*.

We are aware of a *Hadith* that says *Rasool(Sal)* performed *Tawbah* seventy times everyday. Why should a *Rasool* possessing none of the qualities of forgetfulness and foolishness perform *Tawbah*

seventy times daily? “There isn’t *Hayr* for me if I have not obtained good knowledge even for a single day.” Said *Rasool(Sal)*. We are all aware of this. Doesn’t this make us understand that every second or every day there was a lowering of his knowledge and then got fulfilled? This fulfillment belongs to *Allah*, the *Samad* and until one goes into this fulfillment and become obliterate, any man, the creation would remain with the qualities of forgetfulness and foolishness. It is not the fault of the *Quran* and *Hadith* if this fact has not been gathered and understood by some groups. Some persons expressing that *Rasool* do not possess forgetfulness or foolishness is a proof that man has foolishness. These persons too are fully entangled in forgetfulness and foolishness, that is why they made such expressions. Such persons’ expressions may be accepted by still another group. Why they find fault with those who say that they are not *Imams*, but still they expect the whole world populace to accept what they say? This again is ignorance.

We must with a clear knowledge understand the state of *Adam(Al)*, *Musa(Al)* and the like *Nabis* and *Rasools* if *Kathamun Nabi Rasool(Sal)* himself had been in this state. Man being progressively led down into darkness is because of the absence and distortions of the religious explanations. The chief objective of religious explanation is to take men towards light. Hence, during the emergence of *Nubuwwah* and *Risalah* any *Rasool* or *Nabi* will be rid of all the human qualities like forgetfulness and foolishness. They would however, when living in the *Dunya* like all other men, possess the qualities of forgetfulness and foolishness. This aspect must be clearly understood.

Do take into consideration also one or two matters like *Mihraj* also without confining oneself to only *Hijra*. You will be in a position to know of facts that were not known to you in your lifetime if you do so. The incidence wherein *Rasool(Sal)* passed over all the worlds

(*Alam*) and attained God's grace is referred to as *Mihraj*. Whilst he was in the process of passing over all the world and reaching *Sitharathul Munthaha*, *Rasool(Sal)* was a man in possession of right to self-determination and common sense. After this, until he reached *Arsh*, he was a man with *Aqil*, and right to self-determination. Once *Rasool(Sal)* attained the terminal point of *Allah's* grace the *Liqā*, he has been a complete slave—*Abd* without the right to self-determination. *Liqā* means having a glimpse as per the Dictionaries. This is the description for the common man.

According to the *Arifins*, God being with his own experience is the meaning of *Liqā*. During his sojourn in *Liqā*, *Rasool (Sal)* was completely rid of any right to self-determination and at the same time was bereft of human knowledge. After all the details there got imprinted in his *Qelb*, he returned again to the lower state and have explained to the people those details with right to self-determination, human knowledge and in his own language. This rise and fall is *Mihraj*. All the details provided about *Mihraj* consists of what was spoken in normal speech interspersed with spiritual lingo. Only if these rise and fall get imprinted in our minds would we be able to fully understand the truth about *Rasool*. We will get to know that *Rasool(Sal)* was a normal human being like ourselves with deficiencies and the *Nubuwwah* and *Risalah* that took place in him were complete *Allah's* nature or quality. Do think of this closely.

If *Rasool(Sal)* had acted without foolishness, then would it be possible a man with foolishness to live following him? How could a man with foolishness follow a man sans foolishness?

The summary of what was described very briefly is the one that within itself obtains from the state of ignorance upto the state of complete knowledge, one of its holy names is *Insan*. Its beginning

is ignorance and its end is complete knowledge. The name of this knowledge is *Iman*, *Ekeen* or belief. Although this knowledge seems as ignorance in the *Insan's* common sense, in the wisdom of God it is a whole complete knowledge. *Kalimah* is the description of the beginning and the end of it. Eventhough we see the *Kalimah* recited by man none can realize the *Kalimah* except *Allah*. We should understand this fact. What we recite by the tongue is a mere duplication. It is because of God realizing that except him there is none besides him, he has obtained the name “*Mumin*” and “*Mumins Oli*”. Further details cannot be given here.

The short description is only a very minute aspect of *Wahdat al-wujud*. Such intricate principle being tried to be described and essayed by one who is unsure of the true meaning of the *Kalimah* borders on hypocrisy or the worst of ignorance.

Until *Insan* got bounded as creation there is none lower than him. He is so low and ignorant than the rest of the creations such as quadrupeds, reptiles and plants. This *Insan* when he obtains *Iman* through *Kalimah* and stabilizes in its experience completely, then there is none so exalted, excellent and comparable than him. He becomes such a complete *Samad*. Do have patience; think of this with a very clear mind and achieve victory.

We are of the belief that all of us have obtained *Iman* and are capable of attaining *Allah's* grace. This belief is not complete but only on the surface. This belief is because of our ignorance. If we are not able to know *Allah*, his actions, comprehend his speeches in this *Dunya* then in *Akhira* too we are sure to be blind and deaf. We are in search of the creator all over the place. Only when we realize who we are, God's vision could truly be obtained. *Iman* is to obtain the explanation about it firmly and the *Kalimah* is the *Mantra* that is

necessary for this. The explanations of the *Kalimah* that makes the man enter into the complete knowledge from the initial incomplete knowledge or ignorance is wisdom. To attain this, the *Quran* and *Hadith* have formulated a set of guidelines and these guidelines are the explanations of the principles. The lowest of the explanation of these principles is referred to as *Adaalat—Shariah*. The collection of all these is the principle of *Wahdat al-wujud*. One who does not understand this clearly and obtain any experience of it but talking about this amounts to sheer foolishness and a great crime. This crime may qualify him for God's punishment. The objective of the *Quran* and *Hadith* is to provide supporting evidences for the *Wahdat al-wujud*. The responsibility of imprinting these facts in the minds of the people by writings and speeches is with the esteemed and honoured exalted servants the *Sheikumurabis* who have attained such state by dying without death and living in the brilliant light of "Noor". It is not definitely the responsibility of the bearded and turbaned ones armed with *Silsilas* who are the human *Shaitans*.

SECTION 31

There is still another intricacy. *Rasool(Sal)* has said that first to be created is his *Noor* in one of his *Hadith*. We, therefore know *Noor* was the first creation. What is *Noor*? Brightness, flaming light, knowledge are its meanings. Is brightness or knowledge or light a physical matter? Or its property? As it has its name as knowledge it is therefore property or quality. This quality, the knowledge obtains the name the property (*Kunam*) because it is considered separate from the substance (*Kuni*). If not viewed as such then the knowledge is substance itself. The property cannot be separated from the substance. Hence the knowledge that is viewed as separate is property and when viewed conjointly as one then the knowledge is substance. Can we deny this truth?

The word creation emerges only when it is viewed that the property and the substance are separate. If not viewed as such the names *Noor* or creation would not emerge. We the creation that consider the *Noor*, the knowledge as separate from the substance. In the case of God he and his property *Noor*, the knowledge are all together as one. In this there is no shortcomings, ignorance or foolishness. When the singular name *Noor* emerged, with it arose pure ignorance and foolishness and also got these names. Since this *Noor*, the knowledge is the fundamental base of the whole universe, the whole universe is the appearance of pure ignorance or foolishness. Anything anywhere in the universe cannot be ever free from ignorance or foolishness. Think minutely. If the creator is knowledgeable, is not the creation ignorant?

If this *Noor*, the knowledge is observed as not separate from the creator, then it would be that the creator is *Noor* and the *Noor* is the creator and both are one inseparable from each other. If that is so, then the whole of the universe is the appearance or manifestation of the creator in his own knowledge. If that is true then the appearance of the whole universe, which is ignorance is an innate knowledge in the creator's wisdom. This knowledge cannot be ignorance. Since this is God's knowledge, there would not be any shortcomings in it. If so, what then is the meaning of ignorance? It is brought about by the human knowledge which is placed within him that differentiates the creator, the whole universe that is his *Shifath* or quality and himself as a separate entity, which is the cause of the God's knowledge being referred to as ignorance. Where is it getting this name? It is in the human himself and not with the creator. Humans when referring to a state or *Marthaba* of the knowledge of the creator give the name ignorance and foolishness. From the very instant man sees the creator and his *Shifath* or quality as different and separate the knowledge gets the name ignorance and foolishness, forgetfulness, mistakes and sins.

The secret of *Shirk* is this. Mistakes, sins, foolishness and ignorance are all different names of *Shirk* (differentiating).

The matter that we consider as ignorance is *Shirk* only with us and not with God. The *Shirk* or the opposite of *Tawheed* is an undifferentiated knowledge with God forever. This undifferentiated knowledge is being God's knowledge and the differentiating knowledge is the knowledge of the creation. This *Noor*, the knowledge if considered being emerged, then it obtains the name of ignorance and if considered the *Noor* being with God and have not emerged, then it obtains the name of spotless complete whole. Hence, this *Noor* is the beginning of ignorance and the end of complete, fulfilled knowledge. This then is what prompted the *Arifins* to refer to the *Noor* as the place of separation and union.

Let us now analyze the intricacies of this short account. This would recall the secret of the creator expressing that wherever one is he has to come to us. Not only man but the whole universe, being from the fullness of knowledge and established in knowledge itself as ignorance (being the whole universe), when the *Shirk* is eliminated it would be a fullness of knowledge as it was before. Why should we become illusioned at this juncture? This is because we cannot understand the word "The creator emerged". Now observe with the knowledge sans the veils. Whatever the creation in any of the universe, be it *Malak*, Man, *Nabi* or *Rasool* whoever it may be when they are in the state (*Marthaba*) of creation, they will possess ignorance, foolishness and mistakes. When it is said that *Nabis* and *Rasools* possess foolishness, does it mean that we dishonour them or our *Iman* will be gone?

The *Iman* or the belief (foolish belief) that *Nabis* and *Rasools* are devoid of ignorance will be gone, some says. Are they real believers (*Imanists*)? What they possess is blind faith and rituals and not *Iman*. To

get a clear understanding of *Kalimah* with 12 aspects of its evidences and 4 fundamental evidences is *Iman*. How could there be *Iman* in those who believe that *Muhkamu* type of sentences have *Baatin* and *Lahir* and contain many meanings in confrontation to the *Quran* and *Hadith*? These persons estimating themselves as *Mumins* by themselves amount to a trick of deceiving themselves. If we accept the basis that *Rasools* do not possess the quality of ignorance, then we would be compelled to accept as true what other religionists say that religions are the creations of *Rasools* by their own intellect and ability. Religions have no shortcomings. They have to emerge from the one who has no shortcomings. If *Rasools* and *Nabis* have no shortcomings and are without the quality of ignorance then will my friend *Majeed* or the *Sheikh* who guided him or those *Fuqahaas* of *Fiqh* come forward to prove wrong what the other religionist say that *Rasools* and *Nabis* are the people who originated the religion. They can never do it. Hence, only fools on inferring falsehoods will say that *Nabis* and *Rasools* possess no ignorance or foolishness. The *Quran* and *Hadith* clearly explains that the *Nabis* and *Rasools* do possess ignorance and foolishness.

My friend *Majeed* and those like him think that I am attacking the *Imams* when I expose some of the distortions and its authors. They also think that the name *Imam* is a very high and honoured post conferred by the creator. All the guides who show the good and evil pathways are all referred to as *Imams*. Even *Abu Jahil* was an *Imam*. The *Imam* of the *Mumins* is the holy *Quran*. *Sheik* is *Rasool*(*Sal*). I cannot accept those as *Imams* who are without any research, guided by blank thoughts and speech, thereby inferring falsehoods and hence involving themselves in distortions of the *Quran* and *Hadith*. We can identify and describe those *Imams* who are capable of guiding us from the *Quranic Ayat* and *Hadith*. There are many *Ayat* of this kind that would help us to do so. *Inshallah* I will describe them when the need arises.

The falsehood that the *Nabis* not possessing any wrongs enunciated by a group is believed as *Ijma* by a few persons like my friend *Majeed*. *Ijma* has four basic principles. One of them is the explanation given by those who are capable and proficient in exposition of religious ideas in keeping with the revelations of the *Quran* and *Hadith*. Few saying things that are contrary to the *Quran* and *Hadith* is *Bid`ah* and opposes the very religion and it is not *Ijma*. What reason or supportive evidence have we to accept such sayings of those who are in real illusion? It seems to be that accepting the ignorant person's viewpoints and obtaining *Silsila* from them is *Islam's* way is the belief of my friend *Majeed*.

Definitely there are males in every *Zaman* (period of time) to tear off the mask of these fools. You should not find fault with me for stating that the *Malaks* also possess the quality of ignorance. As the *Malaks* are also creations when they are differentiated, they are also being originated from ignorance. They are incomplete; unfulfilled creations. Hence, they do also possess ignorance. But they would not commit any mistakes and if they did commit mistakes they could have distorted the matters regarding the message! Isn't it so? This creates doubts that they would have disobeyed *Allah's* commandments. It is a real doubt.

The description of *Malaks* as given in the *Shariah* is an open explanation. It is a genuine fact too. On the other hand, certain intricate and subtle aspects regarding *Malaks* is known only to men of *Tariqat*. These cannot be provided here. As the *Malaks* are also creations and have originated from ignorance, which is fully and deeply impinged in it; they are devoid of any power of thinking or self-determination. Therefore, they would never disobey *Allah's* commandments. Why? It is because they do not possess the right to self-determination nor have they the skill of discernment. Hence, they

never disobey *Allah*. At the time of the emergence of *Nubuwwah* and *Risalah*, the *Rasools* and *Nabis* also were in the same state. At that instant they lose their power of thinking, discernment, nor possess the right to self-determination. None of the creations can ever obtain the effects of sleep and being awake together at the same time. How could it be possible to have a state of sleep while being awake and vice versa. In a similar vein a person in the state of *Thajjalli* which is the emergence of divine wisdom will be devoid of all the knowledge possessed by a human being. The latter quality cannot exist. Hence, during the state of receiving the revelations or *Wahis*—God’s will, the *Insaniyat* is totally absent. But the fact that these *Rasools* and *Nabis* are like us human beings and are the creations created in ignorance cannot be forgotten. Do understand the subtlety that all creations are the *Suraths* of ignorance.

Getting a clear idea of what was stated above would greatly assist in stabilizing one’s *Iman*. There are a few *Sirrs* concerning *Malaks*. The description of it is necessary for the *Kawasil Kawasis* but not for the *Kawasis*, hence I am desisting from providing the same.

The power of remembrance is absent in the insects that get attracted to the light only to meet with their death. But they do possess the power of thinking. In the case of *Malaks* they do not possess the power of thinking. Hence, they have shortcomings. But they possess the power of remembrance. Hence, they cannot forget God’s bidding. In the case of *Insan* all these qualities are found fully. If man does not possess the power of forgetfulness then they need not have the power of thinking or remembrance. *Dhikr* would be unnecessary. If *Dhikr* is not necessary then *Ibadahs* too become unnecessary. To think, discriminating knowledge or reasons is necessary. To involve in action there should be right and wrong; good and evil. To experience good and evil man must definitely have in him mistakes. The presence

of mistakes ensure the existence of ignorance. The full appearance of ignorance is *Insan*. When stabilizing in its own state, leaving the state of imagination, this ignorance obtains the name *Noor*. This *Noor* when in the original state of fullness obtains the name “*Rabb*” and in the imaginary state obtains the name “creation”. These two states are not different from one another and not two in number but single. It is imagination that sees man as ignorant and foolish. If the *Shirk* is absent then this ignorance will lose its power of imagination and instead it will obtain its original state of fullness or completeness. This is called the union with the creator. The description and explanation of this is the meaning of *Wahdat al-wujud*. This being expressed by a *Hindu*, *Muslim* or written in *Tamil* or *Arabic* is what is wanted or necessary and not the person's appearance; certificate of *Silsila*.

The details known to the beginner *Mumin* in respect of *Allah*, *Rasools*, Divine Religions, *Malaks*, Last Day and *Kalaqathir* are only the external (*Lahir*) aspects. We must, however, not be stubborn in maintaining that we are fully aware of the religion and the final state of belief. If we are stubborn then the *Iman* will not be complete. The objective of *Allah's* religion and *Rasool(Sal)* is to fulfil one's *Iman* and make it a complete one. Only when *Iman* is complete can we attain the presence of the creator. This does not mean one accepting the other. It means that the *Insan* returns back to his original state and becomes aware of himself. The best of *Dhikr* is “*La Ilaha Illallah*” is what the *Rasool(Sal)* said.

Surah 20:14

“*Wa Akimissalathalithikri*”.

This *Ayah* means prayer is for *Dhikr*. What is *Dhikr* for? *Dhikr* means to remember. What is it to remember? It is to remember what is forgotten. The meaning of *Dhikr* is therefore to remember our original

state (the initial and final state) that was forgotten. If for remembrance is prayers, then the *Rasools* and *Nabis* had in some form practiced the rituals of prayers!! Why did they prey? It is to remember what they have forgotten. Then could we judge the praying *Rasools* and *Nabis* as being devoid of forgetfulness and foolishness? *Dhikr* is to erase off ignorance that is forgetfulness.

Isn't it a blatant lie and a distortion to state that *Nabis* do not possess ignorance and foolishness which opposes the views of the *Quran* and *Hadith*? There are many *Hadith* that point out that *Rasool(Sal)* has made many a slip whilst praying. What then is forgetfulness? It means ignorance, foolishness, shortcomings, wanting in knowledge. These words, though giving various meanings their base is the same. The basis is wanting in knowledge or shortcoming in knowledge.

These are matters that concern the human beings but why are you downgrading the *Malaks*? You may query. Yes, I will answer your query. Why do the *Malaks* perform *Tasbih* to the Lord? It is by their naturally impinged memory that they have shortcomings and that their Lord is complete, which makes them act thus. They do not think and understand that God is higher than us. They haven't got the power of thinking. It is this that makes them believe and be a complete slave to God bereft of right to self-determination. They are also creations. They have also been created from *Noor*; the knowledge. If all the creations are from *Noor*, the *Malaks* who are also creations will be amongst them all. The basis of Soil, Water, Air, Fire and Heavens are all from the *Noor*. The *Malaks* too die at the end. All that are prone to death cannot be a complete one. Isn't it so? As stated before, the human knowledge sees the *Noor* as ignorance in some *Marthaba*, and as complete knowledge in another state but the actual fact is otherwise. As all the creations are the *Suraths* of God's *Asmas* they

are prone to changes and disappearance. The name of this is referred to as creation. This creation is a quality of the creator and in fact has no shortcomings or fullness. Though difficult to be understood, it can only be comprehended by the persons belonging to *Tariqat* or *Haqiqat*.

If the creation is complete without any shortcomings then it cannot obtain the name of creation. *Allah* is the only one who is complete. Its subtlety must be understood. By saying so, do you think that the commands and prohibitions will all be destroyed? This is wrong. The response to this query will be found in my first book from pages 379 to 426. It is very clearly explained with supporting evidences.

As long as the knowledge that “I am a creature” prevails and considers himself an object like other objects, then every object would remain a creature. This ignorance is the truth of the creature. The ignorance of *Shirk* will remain in every being until the realization of self (ego) or *Ananiyath* is made redundant. This fact cannot be forgotten. If so, wouldn't it amount to the *Nabis* too possessing *Shirk*? It is not so. The *Rasools* and *Nabis* and exalted servants belong to the category of persons who have fought this characteristic and gained victory over it. They do not preach anything that they have not gained victory over. The methodology of their preaching would involve words and deeds. Their only hope was that the people realize and follow their exemplary and gain victory as they did.

Hence, their deeds were not performed for their personal benefits but for the *Rabb* and for the people to follow their teachings. *Kamils* are those who need nothing. They are with *Allah*. They are stabilized in one sans twain. They have gained victory. They have no fears. *Rasool(Sal)* is a *Nabi*, a Man, a *Rasool*, a *Rahmath*, a devout

servant with a *Sirr*. These five *Marthabas* existed in *Rasool(Sal)* only without any hindrance between them. It is this diagnostic condition that made him a *Kamil*, an *Ahmed* without *Meem*, and he possessed both *Tawheed* and *Shirk*, good and evil together as one single undifferentiated individualistic *Noor*. They only preached or explained what was necessary for the common man. Their advice was like that of the *Quran*. It contained all about good and evil; guiding path and misguiding path. By collating all these we refer to the *Quran* as the holy divine religion that distinguishes. If this religion is common to all human beings, then it must also be a guide for the thief. Whoever in whatever position he is in or with whatever objective he researches the *Quran*, he can understand the means by which to achieve his objectives through *Quran*.

Rasool(Sal) was also like the *Quran*. What type of art one must study? Should he study good knowledge? What must be studied? All are in him. Like the *Quran* advising us to take only the good things, *Rasool(Sal)* too preached what is good and beneficial and showed only the good deeds by practice. Now think. Did *Rasool(Sal)* perform all his tasks with the human knowledge? Or did he perform with God's knowledge? He performed all his tasks with all the types of knowledge he possessed. If he was not a *Kamil*, the five *Marthabas* he possessed would have been a hindrance to each other and this condition would not make him a *Kamil*. Therefore, the word *Kamil* would refer only to *Rabb* and none other. If this sharp knowledge is understood well then this was the honour conferred on the *Nabi*! This would also be an evidence that we have understood the *Nabi*. If the *Nabis* are devoid of foolishness, then they cannot be creations. This would only guide the commoner towards the *Hindu* religion. It would amount to the *Rabb* himself being transmigrated as *Muhammath* or the Lord sending down to Earth pure and serene and holy prince. All these are pure and simple falsity.

We would not come across any complications or be in illusion if we clearly understand through the *Quran* and *Hadith* that the whole universe is being in *Allah's* own knowledge and they are his natural *Shifath* and *Asmas*. It is with *Noor* that everything has been created. If the first creation was *Noor*, what creature's quality would be absent from it? If the *Risalah* was *Noor*, what then is absent in it? If the *Noor* is *Allah's* knowledge, then what creature wouldn't have found a place in it or if it is created knowledge what creation or creation's knowledge would not have found a place in it? If so, how could differentiation arise in it? The knowledge of the creation is to differentiate. *Iman* is to be oneself without distinction. This then is the life of the *Kalimah*. One who realized this has gained victory. This is the religion. The one and only objective of the *Quran* and *Hadith* is to impress this truth. This is what religious explanation is. There is a *Hadith* that states whoever *Allah* wishes to give *Rahmath* he would be provided with the explanation of the religion.

Before being conferred with prophethood *Rasool(Sal)* possessed very acute intelligence. He also had *Sidh*, the characteristic of always speaking the truth. This is a quality of a human being. Even after obtaining the *Nabihood*, he continued to be possessed of this virtue as well as the other four *Marthabas* right throughout his life. Whatever he did or acted upon, none could gauge whether it was only through his human knowledge or only through *Allah's* knowledge. This is because, as he was a complete being, he has acted with all the *Marthabas* (states) together in union. The mistakes that arose out of these actions and foolishness, forgetfulness are the characteristics of a human being. According to the regulations of *Adaalat*, he seem to us of possessing the characteristic of ignorance and forgetfulness. God described this on the basis of the laws for us ignorant fools. But the knowledge is only one in all his stages. Since the knowledge belongs to God, although it is referred to as "*Noor*" as far as the creation is

concerned, it obtains the name of “*Wijthan*”. In another *Marthaba* it obtains the name of *Aqil*, in yet another *Marthaba* it obtains the name of ingenuity, acute intellect; in another *Marthaba* as discriminating knowledge and as *Wahmu* in another *Marthaba*. Low and high in it is concerned with us. In that knowledge there is no difference. There is none that is not in *Wijthan*. There is no energy other than that. There is no right or wrong in it. Whatever its “*Iratha*” that is what would be present and will be present. Whichever in whatever state one should exist, it is so complete in that state. The Quran says that without a valid reason none is created and none can do anything except my will. This enunciation is only for the *Kawasis* who are capable of discernment and skill to research this truth. This is definitely taboo for the common man.

Thus, stating that *Rasools* did mistakes and were in possession of foolishness are not imaginary view points. It is the judgment of the *Quran* and has been confirmed by *Hadith* and our common sense. Do not just overview or just browse through the revelations of the *Quran* which states that if *Allah* wished he could have provided man the knowledge to be directed in the correct path; If the Lord wished he would have created all the human being of equal status. If the above revelations are closely studied all the facts we stated would become as clear as crystal. Like the *Quran* being the cause of man being led astray and another group treading the correct path to attain and stabilize the *Iman* in them, so did *Rasool(Sal)*’s words, actions and meanings that stabilized the *Iman* in some and exposed the foolishness of a few others. This too is the cause to identify those who are without *Iman*.

My beloved learned friends!

Some amongst the blind followers opposed to my principles are accusing me and telling the common folks that I am using the

Ayat from the *Quran* authored by the Jews and *Nazarenes*. I have not distorted or given meanings according to my personal wishes. I am also writing with the assistance of the very same *Quran* or *Tafseer* you are using. Therefore, how could I lie? To verify my stand you could search and find the *Ayat* I am using in *Arabic*, *Urdu*, *English* or in the *Tamil Tafseers* of any name. You will then come to know that it is not I who is saying falsities but the distortionists themselves. If someone accuses me of distorting the *Ayat* I am using, they are the real culprits, aren't they? I have never ever given a distorted *Ayah* as a supporting evidence for any of my discourses!! My only mission and objective is to help men to enlighten themselves with the genuine knowledge instead of struggling in the dark. I am not hunting for honour and praise for this venture.

I only wish that you people of knowledge would, instead of throwing away my arguments, read it over many times until you obtain clear ideas and understand the same. Please do believe that I am not expecting any honour or monetary benefits for my troubles. Let not my external appearance be the benchmark for your estimation of my knowledge. If *Allah* willing, in the fields of *Mahsar* I expect you to be witness that I have expostulated all that I know amongst you. For both of us, the creator being our witness is itself more than sufficient—*Alhamdulillah*. Another point I wish to touch upon is that my friend *Majeed* in his book, on page 18 supposed to accuse me of using objects like earthen pots and metal gold for my comparisons and these amounts to expressing the *Saivaite* principles. Further, in page 29 of his book he finds fault with me that as I have not comprehended the *Sufi* principle, I am expressing my own views. If only he possessed clear knowledge would he be fit enough to understand my speech. Since he has accepted *Shaitan* as his *Sheikh* and his *Qelb* sealed, he has no skill even to comprehend the *Tamil* comparisons.

The comparison is employed when describing a matter using a similar matter suitable to describe it for its easier understanding. This is same for the use of examples. This methodology is an accepted practice by divine revelations and reasoning. In *Ayah* in *Surath 2:26* the fly is used as a comparison. The reason for this usage have been very clearly expressed by *Ibnu Abba(Ra)*. I think my friend has not read this. Is this person is of the view that the comparisons employed by the *Hindus* if used by *Muslims*, as being wrongful practice? When he himself is in possession of borrowed brain what do we care when he states that the person by the name *Rauf* is supposed to have expressed the external meaning and that I have expressed my personal views. The real truth is that my comparisons and reasons adduced have not been comprehended by him.

I am well aware that there is a group of joiners under the label (masquerading) of *Sufis* being in Sri Lanka for the last thirty years. I did not get the opportunity to expose them—both their knowledge as well as their principles. Only now through the munificence of brother *M.A.A Majeed* that *Allah* has provided me an opportunity of doing so. I am very grateful to *Allah* for giving me this opportunity. I have with *Allah's* assistance taken up the task of battling and exposing falsities, untruths and distortions until death brings my end. Hence, under the title “Holy *Quran's* Judgment” wherein you will come across many intricate matters depending on the necessity of the occasion, I have also published it for the benefit of readers like you.

I wish to provide you with an aspect of my principle for your attention and perusal. I am prepared to accept and believe fully in matters that has been stated compatible with the Holy *Quran*, *Hadith* and our common sense regardless of its author whether be it an *Imam*, a Man, a Person of any religion. I will, on the other hand, never, ever accept any musings of a person whose expositions are in contrast with

the Holy *Quran*, *Hadith* regardless of who its author was—learned persons, religious dignitaries or highly respected personalities. I will never ever listen to their speeches nor read their writings or take as supporting examples. Hence, you the readers, having read matters that are in opposition to the *Quran* and *Hadith*, and our common sense, do not take them as supporting evidences, and thereby attempt to accuse me of shortcomings. I ask you to evaluate my speeches and writings with the support of our *Imam*—the Holy *Quran*; our *Sheikh Kamil Rasool(Sal)* 's sweet musings—the *Hadith* and common sense. I would now end. May the omnipotent creator shower his blessings *Ameen*.

Sheihul Mufliheen M.S.M Abdullah (Rah)

Description of Holy Quran's Judgement—Part 1

A treasure trove that consists of invaluable facts about Prayers and Fasting. It opens one's spiritual eyes to comprehend the true nature of human beings and paves the path towards unification with the truth—man's final goal and destination that bring permanent peace and tranquility.

Man has forgotten his origin, entangled and imprisoned by his five senses and has become a slave, running behind his cravings and desires—a delusion that will end with the death of the physical body. Until and unless man realizes this fact he would not understand his true nature.

GLOSSARY

Bid'ah:	Novelty in Islam
Byth:	Devotional Songs
Fatwa:	Religious Edict
Haraam:	What is forbidden in Islam
Kalaqathir:	Natural Laws concerning the creations
Kalimah:	Divine Verse
Khaliq:	The Creator
Madrassa:	Religious School
Mahsar	The day of reckoning
Shariah:	Islamic Law concerning the community
Shukur:	Thankfulness / Gratitude
Subhanallah:	Allah is pure
Sunnah:	Habit, way, plan, rule or custom
Tafseer:	Explanation of Quran
Takbir:	“Allah is great”
Usul:	The circumstances in which Quranic verses were revealed

OTHER PUBLICATIONS BY THE AUTHOR

- Do you know the Truth of Iman (Faith)
- Al-Quran on Oneness of the Being
- The Court of Reason
- Holy Quran's Judgement—Part 2
- Holy Quran's Judgement—Part 3
- Whiplashing of the Truth for Bid'ah—Part 1
- Whiplashing of the Truth for Bid'ah—Part 2
- Spiritual Songs (181 songs DVD attached)

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NOTE

For further clarifications please refer to the Tamil book
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A Pointer to the Readers