

THE WHIPLASH
OF TRUTH TO BID'AH

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VOLUMES 1 & 2

SULTAN UL ARIFIN SHEIHUL
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PREFACE



Brethren in Islam! *Assalamu Alaikkum!*

I know fully well that you would welcome my Book with a real sense of great pleasure. Many people including the *Ulamas* and other intellectuals requested me to write a Book of this nature. I publish this as a response to their request and in the desire to reveal the truth to the whole world.

I pray to Allah to give you the wisdom, so that this Book will help you to learn the truth. May Allah give us all the wisdom to learn the truth of *Kalimathuth Tayyibah* and give us the *Nasib* of Tawheed!

Ameen!

Note:

I have included certain evidences at the tail-end of this book to expose the distortions of A. Abdul Rauf. I hope that these evidences will help you to evaluate his contentions.

Author

PART I



All glory belongs to Allah who is omnipotent without any source of support and may He give Peace to the great beacon of light and guide to the whole world, *Rasool-e-Kareem (Sal)* and his followers!

My beloved Muslim brothers!

I evaluated the book “*Hamawostb*” (All is He) written and published on 01-06-1987 by A. Abdul Rauf of Kattankudi from many angles. Some people made inquiries regarding this matter directly and through letters. Since it is very difficult to respond to each and every one of them individually, I thought of writing this small book on a Question—Answer format.

Furthermore, I have included portions of a long letter that I wrote to my students regarding the correspondences between me and Abdul Rauf in 1984 and my responses to the polemics as a consequence of Abdul Rauf’s public speeches. I have done so in order to enable you to read and understand the truth.

1st Question

On page 21 of “*Hamawostb*” the Air, Sound and light are given as examples to explain that we cannot perceive things that are formless.

Further, it is stated that there is no evidence that anyone has seen air and as they are formless, they are abstract and intricate. Is it the correct explanation?

Response

There is a *Hadith* of Rasool (Sal) that **there is nothing but woe to those who delve into the charm of polished language without paying any attention to the meaning.** We can accept the example used by Rauf to explain that it is not possible to see something that is formless.

However, since there is a close connection between *Tawbeed* and this matter, we have to delve deeply into the truth of this matter. Physics deals with matter which can be divided in to solids, liquids and gases. Science has discovered so many gases as constituting air. Even sound and light are physical matters that are very low in density. They are not intricate things. Air, sound and light can be brought under the three dimensions namely length, breadth and volume. Why do they call sound, light and gas physical matters? They can be blocked and made to change their direction by other physical matter. Further, they need media to travel. Intricate things do not need this. Intricacy can travel through physical matter without any barriers or changing direction. That is why air, sound and light are called physical matter. These matters have properties such as weight, time, place, colour, and taste. We can understand these matters from the GCE O/L and A/L textbooks. Furthermore, we can refer up books like the “Encyclopaedia Britannica”.

Human senses of perception such as vision, hearing, speech, breathing and touch are also physical aspects associated with sound and light. These five senses can be affected by physical matter. However, man’s intricate senses cannot be affected by physical matter. Nor, can they be deflected. Great men grasp the aspects of the intricate world only through these intricate senses. Even seeing *Rabb* is through the intricate senses and not by the external senses. What we obtain through the

external senses is mere illusion. The separation of the perceptions of *Awliya* into "*Husly* and *Kiyali*" is also on this basis. When our eyes are closed or open what we can see is called *Rooya* (*Musabidab*). All the others are mere imaginary illusions. I gave these things in detail because they will be helpful to you for the explanations of truth I am going to provide.

2nd Question

On page 30 of "*Hamawostb*" it is stated that two objects are not necessary to understand form, and we can say that there is form on the evidence of the existence of only one object. Isn't it something contrary to common sense?

Response

Yes. There is no logical evidence or unanimous opinion of learned men to prove this. Many external factors are essential to show form. No form will get established in one's knowledge without time, place, light, object and the one who observes. Without the sense of deep understanding this is not possible. Without the sense of a three way understanding no object will get fixed in one's mind. This applies to both external and internal visions. "*Amaa*" is a state that was without the involvement of any external factors. We can understand this by analysing the process of deep sleep.

However, it is *Wujuḍ* which gets expression in various objects. Therefore, you can ask that two things are not necessary for form. This book cannot accommodate the explanation for this. If you want to delve into this matter, kindly read the chapter "What is the truth behind creation?" in the First Edition of my Book "Do you know the Truth of *Iman* (Faith)?"

The quintessence of this is that we cannot learn anything about form from one object. It is illogical to say that two things are not necessary

to establish form. The author of “*Hamawosth*” doesn’t know what he is talking about.

The manifestation of God is one thing and the existence of form and seeing it are two different matters. This is a matter concerning the creation. Since “*Amaa*” is something when there is no three-way understanding, who is to see whom? Who is to show whom to whom? Who is to speak to whom? Such assertions are those of people who do not understand the essence of *Tawbeed*. If a single object is formless and can have form, then we can accept it. How can we accept the contention that to prove that there is form one factor is enough? In order to learn that there is form and there is no form, the observer is essential along with other factors.

3rd Question

On page 31 of “*Hamawosth*” there is a reference to *Surab* 6:103 and it is stated it doesn’t support the contention that there is no form to Allah, or that we cannot see Him.

Further, it is stated that vision is different from encompassing. On page 34 it is stated that the *Hadith* of Ayesha (Siddhika) has not been accepted by the *Sabababs* and *Imams* and this is attributable to the errors in studies and researches regarding Ayesha (Siddhika). What is the correct position regarding this matter?

Response

The author of this particular book doesn’t seem to know the concept of “Allah” and “*Rabb*” and the difference between them. We shall explain it by the grace of God. There is one truth in what the Author says. That is this *Ayah* doesn’t support the contention that we cannot see *Rabb*. Similarly, this *Ayah* is the evidence for that Allah is invisible as stated by the *Ulamas* of *Lahir*.

I have analysed this *Ayah* long long ago and have obtained clarity. Some learned men think that this *Ayah* belongs to the *Mubkam* division and some others hold that it belongs to the *Mutashabihat* division. When we consider these two statements together, we can arrive at the truth. First of all we shall look at the *Ayah*.

Surah 6:103

**No vision can grasp Him, But His grasp is over all vision:
He is Above all comprehension, yet, is acquainted with all
things.**

This *Ayah* was not provided having a particular group of people or a particular time in mind but for all the people at all times. It has not been distorted or altered. All *Ulamas* have acknowledged this.

There is a debate between the *Awams* and the *Kawas*, as the former are controlled by the illusions of *Wahmu* and the latter by their book knowledge. The *Awams* say that Allah is invisible using this *Ayah* and the *Kawas* hold that He is visible. These two groups are not *Ka`mil*.

However, the *Ka`mil* who are beyond these two groups accept the contentions of both and they have other opinions as well. They hold that the implication of the *Ayah* is totally different. Now let's look at it.

In this *Ayah* the word Allah is not expressly stated; it is only signalled as "He". The name Allah includes the whole such as *Thaath*, *Sifath* and *Aama*. If we accept that "He" denotes Allah, then it is a definite fact that Allah (*Thathtbulmuthtbalak*) is invisible because there is no evidence that Allah is visible or *Thaath* is visible. The *Awliya* have never said that Allah is visible. It is on this basis that this *Ayah* supports the contention that Allah is invisible.

If we consider that *He* denotes *Rabb*, this *Ayah* supports the contention that we cannot see *Rabb*. There are firm *Ayat*, *Hadith* and *Ijma* for the

contention that *Rabb* is totally invisible. This *Ayah* will not be evidence for the contention that we can see *Rabb* in certain forms and subject to certain conditions. There are other evidences that we can see *Rabb* subject to certain conditions.

As *Quran* belongs to the *Mubjisath* type, it gives meaning according to the opinion of the seeker. Therefore, if we consider the views of both contenders as correct, we need not discard Ayesha (Siddeeka's) *Hadith* or debate them.

Here the contentious matter arose, as some considered the word *He* as denoting Allah and others took it as meaning *Rabb*. Who is Allah? And who is *Rabb*? They are two names of the same source. This calls for a detailed explanation. This detail has implications for the response to the next question. During the time of *Rasool (Sal)* when *Rasoolullah* uttered the words Allah, *Rabb* and *Rabman* the *Musbrikeens* asked, "Oh, *Mohamed*, have we got to worship all these you mention?" Have we got to surrender ourselves to all of them? They did this as they were ignorant of the subtle meanings of these words. We can learn these details through the *Quran* and *Hadith*.

The Author has stated that it should have been indicated as "*Latharabul Abzar*" to mean invisible, and only the terms "*Itbrak*" is used in the *Ayah*. Further, he has stated that "*Itbrak*" means to achieve or attain and "*Rooya*" means 'to see! Further, he has stated that many geniuses have mentioned in their *Tafseers* that "*Itbrak*" means "*Ihathath*" or encompassing.

The Author has cited the key as an example and said that we cannot see all the sides of the key at the same time. When we cannot encompass it, as the *Ayah* has asked how can we encompass Him? He says we have to interpret it as something that we cannot encompass. Let's understand this matter. I know that it is stated so in some *Tafseers*. All that is stated in these *Tafseers* are about external aspects.

Whatever object we consider, it has got six sides or directions namely up, down, front, back, left and right. It is true that a human being or any other creature for that matter cannot see in all these six directions at the same time. Apart from what the author says, if we speak more clearly on a scientific basis, our vision is concentrated, when we look at a thing in one direction, on a point at a single spot. Our vision on the sides of that spot will not be very clear and this is a definite truth.

However, let's now look at the encompassing that the Author speaks of. This is the contention that we cannot look at the six sides of the key at the same time. The reason that he gives for this is that we are creations. Accordingly, if it is true that we cannot see because we are creations, Allah who is opposite to the creations, the creator, can see.

All the objects are a mass of atoms. According to the Author's logic God could encompass the external appearance of the key, but not the inner layers of the key. Even when we consider the atoms of the key, according to his logic, God can encompass only the six directions of the atoms of the key and not the internal structure of the atoms.

The world of science can fix six mirrors in all six directions of an object and focus the images seen in those six mirrors in another mirror. We can also see the six directions of the object simultaneously. The human being who is a creation is capable of the same encompassing ability the author says God possesses. Then what is the difference between us and God? Please note the directions in which the *Tawbeed* explanations of the author of "*Hamawosth*" and the principle of *Wahdat-ul-wujud*.

Now read the tail end of *Surah* 6:103, it is stated "**He understands and knows everything**". This understanding is not like encompassing and knowing the external appearance of the key. The Author's contention is just like an encompassing of water by the pot. It is just like the pot is not in the place of water and water not in the place of the pot. If this is correct, then Allah sitting on the throne in *Arsh* above the seven

Heavens and knowing *Dunya* and he is absent in *Dunya* as some people hold, is correct. However this is absolutely incorrect.

What the *Quran* states as encompassing is such as vision, hearing, speech, breathing, and touch which are important attributes of human beings. Man completely surrounds those five attributes. The destruction of these qualities does not destroy man. Therefore, we say that man surrounds the attributes. We know that vision and hearing are the attributes of *Insan*. Therefore, *Insan* encompasses the attributes completely and understands them fully. This is the meaning of saying that he understands and knows. I have explained this matter very clearly in the First Edition of my book "Do you know the truth of *Iman*?" in chapter "Redressing of Doubts". In the above example what I referred to as *Insan* or man is the soul of man. This soul encompasses the body. Though the body and the *Nafs* are destroyed the soul doesn't get destroyed.

There is another doubt here. If God's encompassing things in this manner is true, then what is the difference between God and creation?

Though this example has been given with a view to enabling you to understand to a certain extent, even this can't be one hundred percent proper concerning God. Man's soul is bound by the word "*Kun*" This soul doesn't realise certain things that happen to it. Furthermore, this soul cannot know anything unless by way of media restricted to external and internal senses. Therefore, there is considerable difference between God's perception and man's perception. When this soul breaks from its chains, then our example will be absolutely correct.

We have to pay attention to another matter that is relevant here. We cannot consider that what we have stated as encompassing is the surrounding that is denoted by the words "*Ithrak*" and "*Ithathab*" because,

Surah 4:126

“Wakanallahu Bikullisaiyyin Mubeeth”. He, it is that encompasseth all things.

In this *Ayah* the name Allah is expressly stated. Therefore, this explanation that we gave is in consonance with this *Ayah*.

Therefore, the Author of *Hamawosth* giving the meaning of *Surah* 6:103 using the words *“Ithrak”* and *“Ibatbath”* has gone against himself. He took an *Ayah* as the basis to prove something. However, the same *Ayah* denies it.

The *Tafseer* called *“Ibn Abbas”* compiled by using the explanations given by Abbas (Rali) gives the meaning of *Surah* 6:103 as follows: “Man cannot see Allah with his eyes in *Dunya*, and *Mumins* will see *Rabb* in *Mabsar* once and many times in *Jannah* and see the fullness of Allah in *Liqa*. These words have been accepted whole-heartedly by the *Ulamas* of *Labir* and *Baatin* and the *Arifins*. According to those evidences the *Hadith* that states that when one says that **he saw Allah with his eyes while he was awake is a liar and a pig** is acceptable. So are the *Hadiths* of Ayesha (Siddeeka). We can also see the correct details of the principle of *Wabdāt-ul-wujūd*. Even Rasool (Sal) has seen some limited *Suraths* or appearances of *Rabb* and the complete form of *Rabb* only in *Arsh*.

It is stated that *“Ibn Abbas”* was the first *Tafseer*. They have given the detailed explanations of *Tafseers* such as *“Bailawi”* *“Ibn Kadbeer”*, *“Jamal”* and *“Jalaline”* by using this *Tafseer*. The explanation of these *Tafseers* is as follows.

In the sentence *“Latbutbrikkubu”* meaning “No vision can grasp Him”, the term *“Thutbrik”* is derived from the word *“Ithrak”*. The meaning of *“Ithrak”* is knowing and the subtle nuance or intricacy of a thing. Therefore, *“Ithrak”* and “see” (*Rooya*) are not the same. One can see

an object with his external eyes without understanding or perceiving. Hence, no one can see or perceive Allah's "*Kunbuthaath*". However, he sees everything and knows their nature.

Further, man can see matter and its external aspect with his external eyes. They can see even their own eyes by standing in front of a mirror. However, they cannot see their "*Basr*" or views. Therefore, in this *Ayah* instead of giving the meaning of external eyes for "*Absaar*", it is salutary to give the meaning of "vision".

We learn from the *Quran* and *Hadith* that we can see *Rabb* on *Kiyamath* day. It is stated in the *Hadith* that the Prophet (Sal) saw Him (*Rabb*) in the night of "*Mibraaj*" with his external eye. It is not stated that he did "*Itbrak*". Therefore, it is an obvious fact that one cannot see his "*Kunbu*", the self *Thaath* of Allah through his external eyes. The explanations and interpretations of *Tafseers* such as "*Roohulbayan*", "*Ibn Kadheer*", "*Jalaline*", "*Tbandhawii*", "*Bailawi*", "*Jamal*" and "*Majeeth*" are nothing but these details. We can see these details in the Second Volume of the *Tafseer* "*Jamal*" on page 75.

The decision of Abbas (Rali) is that you cannot see *Rabb* in *Dunya* with your eyes and you can see some limited appearances of *Rabb* with your mind's eyes. Now let's look at *Surah* 41:54. **"Yet they still doubt that they will ever meet their Lord (*Rabb*). Surely Allah encompasses all things".**

In this *Ayah* reference has been made not to Allah but to *Rabb*. Still we are able to confirm the truth of this matter, *Rabb* and Allah must be kept separately in our minds. Otherwise, you will not be able to grasp the details that I am about to give you.

It is not expressly stated in the sentence, **"Definitely He encompasses everything"** whether it is *Rabb* or Allah.

The word "*Liqa*" is used to mean meet: The word "*Mubeeth*" is used in this *Ayah* to mean "encompassing".

Now let's look at this matter closely. According to this *Ayah*, we need have no doubt meeting *Rabb*. Now let's look at the *Surah* given below.

Surah 83:15.

"Verily, from their Lord, that day, will be veiled".

According to this *Ayah* it is proved that the *Mumins* will see *Rabb* in the hereafter. However, as indicated in this *Ayah*, if to be seen in the hereafter, God (*Rabb*) should have form or appearance or *Surath*. Otherwise, it will not be established in the internal or external perception of creation. This *Surath* or form will be limited and will be seen to the internal or external perception.

Now, what is the meaning of life in this world and the hereafter? Life hereafter is the hidden manifestation of the external manifestation that is this life. That is, "*Labir*" is *Dunya* and "*Baatin*" is *Akbira*. If elaborated it will lead to profusion. This we have to understand from the sentence "**you will be resurrected on this**". Now look at *Ayah* 20:55. That is, *Dunya* and *Akbira* are not different from each other. What we can derive from this is that the *Mumins* can see *Rabb* even in *Dunya* in a limited form.

Now look at encompassing. Here it is mentioned as "He" and not Allah. When we say this encompassing can be that of *Rabb* or that of Allah, both will mean one thing. Therefore, if it is said that *Rabb* encompasses the whole universe, it will not be wrong to say that Allah encompasses the whole universe. *Surah* 4:126 of the *Quran* "*Wakanallabu Bikulliwaiyyin Mubeeth*" explains this very clearly to us.

Now let's look at the concept of "*Liqa*": The outer meaning of *Liqa* is to see or view. However, in the case of *Arifins* it means his own experience when he being himself.

Now look at the *Ayah* and *Hadith* of Rasool (Sal), Ayisha (Siddiquah), Abooser (Rali), Abbas (Rali) and the *Sabababs*. (We can quote many *Hadith*, but constraints of space in this book will not permit us)

We can derive two truths from this.

1. The faithful servants of God can see him not only in *Akbira* but also in *Dunya* in certain limited forms.
2. It is *Rabb* who can be seen in *Dunya*. Allah is invisible to all, at all times. Accordingly, the statement of the Author of "*Hamawoth*" completely goes against the grain of truth.

Now look at the *Hadith* of Rasool (Sal). **"I saw my Lord (*Rabb*) in the form of a stalwart youth without any wrinkles on his face and with dense hair and wearing golden sandals and a crown on his head"**. He didn't assert that he saw Allah in *Dunya*. The *Hadith* of Ayesha (Sidh) was stated on this basis.

I said that Prophet (Sal) saw God (*Rabb*) twice. In response Iktima (Rali) asked, **In Surah 6:103 God says "No mortal eyes can see Him?"** I replied, "The lapse is yours." I said that when God appeared in his glorious brilliance, definitely Rasool (Sal) saw God (*Rabb*) twice. This is stated in a *Hadith* given by Abbas (Rali).

Another *Hadith* of Abooser (Rali) states as follows: "I asked Rasool (Sal) whether he had seen God." He replied that when God is great light how I could see him.

There is another intricacy revealed by these *Hadiths*. God's *Wujud* (without *Kabiliyath*) has the nature not to accept anything. In spite of all that, Rasool (Sal) has brought it under the parameters of *Noor* and said that he is great brilliant light. This is the complete *Tajalli* of the name, *Rabb*. *Hadith* says that this is something that man cannot see. Light means knowledge. Invisible means it cannot be seen by human

eyes. Therefore, knowledge can be seen by knowledge. However, this vision is curtailed to an appearance that is limited.

Now let's consider the view of *Muhaiyyadeen Ibn Arabi (Rali)* and other *Ka'mils* like him.

“All the universe is encompassed by Him and the Lord that created them (*Rabb*) is sacrosanct.” In this sentence creation (or the act of creation) belongs to *Rabb* (God) and sacrosanct means the *Thaath* that is without the nature of *Kabiliath* (that doesn't accept anything).

Further, oneness has two inherent natures. One is “*Tanseeb*” or formlessness. The other is “*Tasbib*” which is the manifestation. In this stage God (*Rabb*) is invisible. However, He is amenable to one's knowledge and in the other state or form and He is visible to the eye. This is the meaning of Arabi's (Rali) contention. We too acknowledge this. It is stated here that God (*Rabb*) in his state of formlessness is invisible. This is similar to Rasool (Sal's) contention that God is brilliant light. It refers to the complete *Tajalli* of the *Asma* called *Rabb*. Vision of the eye doesn't encompass this. The complete *Tajalli* of *Rabb* can be within the ken of the mind's eye. The Arabic word “*Tanseeb*” means to make pure or sacred. *Allab* who is pure and holy is beyond all conceivable parameters is a sacred entity that is beyond form, appearance and matter.

“*Tasbib*” means the comparison of one subject with another. This is not only opposed to the concept of “*Tanseeb*” but it is diametrically opposed to the concept stated by Rasool (Sal).

Therefore, the author of “*Hamawosth*” writes on page 35 that “*Rabb* (God) is visible when one is awake” and then proceeds to say that “Just like Allah is visible in dreams, He is visible when one is widely awake”. What confusion! It appears that the author cannot differentiate between Allah and *Rabb*.

This author doesn't seem to have heard the *Hadith*, “**One who states that he saw Allah when he was wide awake is a pig and a liar.**”

Dear people!

Great men are two-fold in the matter of seeing God. This is referred to as the vision of “*Jammu*” and the vision of “*Fark*” that is among the *Arif*-

1st Category: Their policy is that creation is non-existent in the past, present and future. There is no *Shariah* among them. This is a *Haal* (Condition). They are people who are veiled.

2nd Category: They hold that though it is true that creation is non-existent, in all three times, it is there with God (*Rabb*). *Shariah* still exists among them. However, they too are veiled. This is a *Haal* (condition).

3rd Category: They hold that creation is both existent and non-existent. When we look at being, continuation, appearance and destruction of the entire universe was in that which has no beginning. What came and continued was intricacy or the new thing. What appeared was the one which existed. What got destroyed was what was non-existent. Therefore, they learn that the whole universe is the beginning and the genesis that doesn't come under the parameters of beginning, the end and the infinity, apparent and non-apparent, concealed and unconcealed. They are the *Arifs* who are *Mubakkikoon*s with *Kamal*. They are the *Awliya* that can provide guidance in the matters concerning *Allah*. They are the ones who have integrated the four gradations called *Shariah*, *Tariqat*, *Haqiqat* and *Mabrifath*. They are the ones who have the ability to provide guidance to people according to their own attainments in knowledge.

So, when we read a *Kitab* or a book or when we listen to a speech, we shouldn't come to a conclusion without understanding that *Haal* (condition) in which they wrote them and in what condition we were.

The summary of this is that though *Ayah* 6:103 is a clear evidence of the fact that it is impossible to see or fully encompass the complete *Tajalli* of Allah or *Rabb* by our vision or knowledge, it doesn't support the contention that it is impossible to see certain limited appearances of God (*Rabb*) in sleep or in wakefulness.

Now let's explain the terms *Rabb* and Allah in our response to the fourth question.

4th Question

On page 36 of the above book, "*Hamawostb*", it is stated that if it is impossible to see Allah when one is awake, Moosa (Alai) could not have asked him to show to him. A prophet cannot ask a thing that is impossible to do and that foolhardiness is not attributable to a prophet. Furthermore, though there can be controversies as to the possibility of seeing *Allah* in wakefulness, the prophets would definitely know the answer to this question. It is because of this, that it is stated that Prophet Moosa (Alai) asked to see him in wakefulness. What is the truth of this matter?

Response

Let's analyse the *Ayah* referred to by the author.

Surah 7:143

And when Moosa came to an appointed place at the appointed time and his Lord (Rabb) spoke to him, he said, "Lord, reveal Yourself to me that I may look upon You" He replied, You shall not see Me. But look upon the Mountain; If it remains in its place, then shall you see Me." And when his Lord (Rabb) revealed Himself (Tajalli) to the mountain, it crushed to fine dust. Moosa fell down senseless, and

when he came to himself, he said, “Glory be to you! Accept my repentance. I am the first among believers.”

This is the *Ayah*. It is true that this *Ayah* doesn't support the contention that He is invisible and can never be seen. It is also true that He is visible under certain conditions. However, there is no connection between the matter of dispute and time. The connection is between the matter of dispute and Allah's *Thaath*, *Sifath* and *Asma*. That is the reference “you shall not see”, and “you shall see” denotes whether to *Wujud* called *Thaath* or to manifestation of *Rabb* is the matter under consideration. It is stated expressly in this *Ayah* that you can never see me. It is also stated expressly that it is possible to see, if the mountain stays firmly in its place.

In this matter, the author refers to the faking games between lovers and states that we shouldn't come to any conclusion that we cannot ever see from the response “you can never see”. How can we describe the confusion of knowledge and words of this author!

The matter of lovers belongs to the *Haaikeens* who are *Majthoob*. Moosa (Alai) was a Rasool to whom the scriptures were given. He is one of the *Uloom Asmiis*. They are neither *Majthoob* nor *Majnoon*. They were blessed with clear knowledge.

The above *Ayah* states that you shall not see and doesn't give a time limit saying that you will see me in the future. The word “*Lan*” in “*Lantharani*” tells us that you shall not see now. But what is it that you cannot see? Therefore, giving the meaning of the *Ayah* in terms of stipulations of time is something far-fetched. *Allah's Labir* known as the *Tajalli* of *Rabb* can be visible to the knowledge of the people who have achieved the required attainment. There are firm evidences to the contention that He is visible to our external sense of vision.

Therefore, it is quite evident that “cannot be seen” refers to the *Thaath* or *Wujud* and “became *Tajalli* on the mountain” refers to the *Tajalli* of

Rabb. Since one who had said that it was impossible and then appeared might lead to the understanding that he is a liar and joker. When such details can be understood by ordinary people, the fact that *Samsul Ulama* from the East (The Sun of *Ulama*) doesn't understand this makes us wonder whether he is the *Ulama* of the New Moon Day.

Now let's come to the point. Moosa (Alai) knew fully well that the whole universe was the manifestation of "*Rabb*" or "*Labir*" which are the hallowed names of *Allab*. He understood the *Kalimah* well and he was a Rasool that preached the *Kalimah* to the people. He asked to see Him when he had understood clearly the concept of *Labir* and *Baatin*. His desire was to behold *Wujud* with his own eyes. That is why God responded by saying "You shall never see Me" There is no need to get confused in this matter.

In that case, was *Moosa (Alai)* ignorant of the fact that he couldn't see "*Thaatb*" or "*Wujud*"? No, he knew that. In spite of that he asked. This is stupid. We are confused because we believe that prophets are incapable of being stupid. Therefore, let's clear this doubt first. Stupidity is three-fold.

The first is the stupidity of *Awam* who are ordinary people. This stupidity will lead to misery and sorrow in *Dunya* and *Akhirah*. It will lead to Hell which makes God's presence recede farther.

The second is the stupidity of great men called *Kawaw*. This sometimes sharpens knowledge and at other times it blunts one's knowledge. Sometimes it leads to God's presence. Sometimes it may distance from God's presence. This stupidity can either lead to Hell or it may lead to Heaven.

The third kind of stupidity belongs to the Prophets and the *Walis*. This will definitely confirm one to his *Iman*. On account of this kind of stupidity some important aspects of God that are very essential to the people of the world are revealed. Strengthening in this kind of stupidity

leads to the presence of Allah and confirms one in his *Iman*. Moosa's (Alai) and other prophets' stupidity belong to this category of stupidity. This is not wrong. Moosa (Alai) stated that he was the first among believers on account of the experience precipitated by this stupidity. We came to realise the fact that one can never see *Wujud* because of this stupidity. We learnt that certain manifestations of *Rabb* are visible to the deserving on account of this stupidity.

Now, let's consider our Rasool (Sal). Just like the two ends of the bow coming together, or coming even nearer, having reached God's presence and after responding to God's greeting, he said, "I want to see you". Why did he say so? It is on account of the stupidity of desire. After the veil was removed he saw with his own eyes. If this stupidity had not assailed Rasool (Sal) the *Walī* would have missed the deep insights. It is not proper for us to describe it here as there are very deep intricacies involved in this matter that cannot be easily understood by ordinary people. However, in the ultimate instance of this discourse I shall explain matters to a certain extent. You have to be patient.

Similarly, Rasool (Sal) too had his moments of foolishness in this world. Allah states that it is a lapse as far as they are concerned. The intention was to make the people realise that there were differences between them and the Rasool (Sal) in so many ways. Without my explaining to you, it is better to understand the details as given in *Surah* 47:19 of the *Quran*.

Look at *Surah* 2:260. You can learn about the stupidity of Ibrahim (Alai).

Look at *Ayah* 12:68. You will be able to see the facts regarding the foolhardiness of Yakoob (Alai).

Look at *Surahs* 37:139, 140,141,143,144 and 145. You will find out the stupidity of Yoonus (Alai).

Regard the details of *Surab* 2:159. You will come to know of Ussair's (Alai) stupidity.

Similarly *Surab* 2:36 will amply demonstrate the Stupidity of Adam (Alai). If not for the stupidity of Adam, we wouldn't have come to *Dunya* and we wouldn't have obtained the *Kalimah*.

In the same manner, it is on account of the foolhardiness of the prophets, the *Awliya* gathered innumerable secrets. This is not surprising at all. Therefore, it is only a hypothesis that the prophets are one hundred percent wise. It is not true. Even the prophets are human beings. In the dispute between Moosa (Alai) and Hiluru (Alai) we know fully well that Moosa (Alai) was stupid. When we analyse the details of the *Quran*, we see that there are certain intricacies involved in the stupidity of creations. The announcements of the Prophet further confirm this matter. This secret cannot be revealed publicly. If the creations do not display foolhardiness, then the *Tajalli* of the *Asmas* of God can never get revealed. If foolishness is not there, truth can never emerge.

Now, let's resume our discourse. Now read the tail-end of 7:143. Moosa (Alai) asked God to see his *Wujud*; He immediately apologized realising that he shouldn't have made such a request. Furthermore, it was the realisation that no one can ever see *Thaath* or *Wujud* that prompted him to say that he was the first among the faithful (believers) Though, there are many lessons that we can derive from this, what we need immediately is one thing. When the *Tajalli* of the name of *Rabb* is revealed, creation cannot face it. It will be struck down senseless.

Now let's look at Rasool (Sal). He was a combination of five states.

The 1st state: He was Mohamed, the son of Aminah and Abdullah. He was a man amongst men and one of us.

The 2nd state: He was the *Ummi* Prophet sent among the *Ummi* people. He was given a part of the scripture. There was no difference between him and the prophets before him.

The 3rd state: The Rasool to whom the full scriptures were given so that he could preach them to the people of the whole world. Here also he was similar to the other Rasools.

The 4th state: (A) A blessing to the whole universe and a creation beyond all explanations.

The 5th state: (B) A faithful servant of *Sirr*.

The states A and B were not given to anyone else. That is why Rasool (Sal) stated, "I am just like you; but there is no one like me. There is a difference between one with you and one like you".

Kaththamun Nabiyyeen Rasool (Sal) was with these five states without obstruction of each other. There is a world of difference between his state and the states of other prophets and Rasools. The scenarios perceived by him and all those *Walis* who followed him were different. They have realised that the whole universe including their own body are inseparably linked and integrated in the feeling of "I" They have no physical or other intricate barriers. Their perception and experience are different. They experienced death without dying and emerged victorious. Any further explanation is beyond the scope of this book. The Prophets and those who followed them were different. They performed their *Amal*s believing that they were also part of the creation and that they were confirmed to their physical body. Their perceptions and experiences were qualitatively different.

That is why Hilru (Alai) desired to join Rasool (Sal's) *Umma* and obtained his *Bayat*. That is why *Rasool* has praised his *Sahabbas* as the stars of the sky and excelling the previous prophets. Therefore, one

cannot write enough about the states of the Rasool (Sal) and the *Walīs* that followed him. It is immeasurable with expressed *Karamath*.

Now behold! What is the evidence for the claim that Moosa (Alai) saw God and had a conversation with Him? Do you entertain doubts about the statement that Moosa (Alai) spoke to God one-to-one? Where is it stated? This is the lapse of the interpreters. Haven't you seen that *Surab* 42:51 warns, "It is not vouchsafed to any man that **Allah should speak to him except by revelation or from behind a veil**". It is possible, then Jifreel (Alai) wouldn't have had any work.

Further, the author of that book explains that Yoonus (Alai) saw God from the intestines of the fish. It is because of his stupidity Yoonus (Alai) entered the intestines of the fish in the first place. How could he have perceived God from there? He would have seen him only from his mind's eye. The *Kalimah* he uttered was from there. "*La Ilaha Illa Antba Subhanakka Innee Kunthu Minallalimeen*" explains this. The words he used such as "Holy" and "Sacred" conveys the meaning of invisible. Therefore, what is the meaning of the argument that Yoonus (Alai) saw God from the intestines of the fish? This is pure ignorance.

Moosa (Alai) asked God to reveal Him to him. What he meant was *Wujud*. "You shall not see me now" is the same as "you shall never see me". The *Tajalli* that was revealed on the mountain was that of the hallowed name of *Rabb* and not that of the name of Allah. This is the truth that is revealed in the *Quran*.

Who is "*Rabb*"? And who is Allah? These two terms explain the two *Marthababs* of the *Wujud*, which is far, far beyond human knowledge? Allah is an elevated *Marthabab* that encompasses and encapsulates *Tbaath*, *Sifath* and *Aṣma*. This is what is meant by Allah is elevated in his *Marthababs*. It is an ocean that is boundless. "*Rabb*" is an *Aṣma*'s *Marthabab* that reveals divinity called "*Rububiyath*". The term Allah cannot separate *Abḍ* and *Rabb*. It is the arbitrary noun for *Tbaathul*

Muththalak. “*Rabb*” can clearly separate *Abđ* and *Rabb*. It is a noun that indicates action.

We can accept it if one says “I saw *Rabb* in some form” as we know that when we say *Rabb*, *Abđ* too is there. However, when someone says “I saw Allah” it cannot be accepted. The reason is that there is no difference as *Abđ* and *Rabb* when said Allah. One who says that he saw Allah is a liar. That is why it was stated that a person who asserts that he saw Allah when he was awake is a pig and a liar.

If you ask me that in the words of some faithful servant of God this meaning is implied, I can explain it. These people may be *Majthoobs* entangled in some veil in a particular *Hall*. They are forgiven in the *Shariah*. Their statements cannot be considered as any evidence. This is something like what happened to Mansoor Ibnuhallagi. What he said was a state in a *Haal* but not the true state. If it is so, such a word wouldn't have been spoken.

One who knows the wave, foam, colour and taste of the sea separately is a *Ka`mil* who is informed. One that refers to it generally as the sea is the one who is veiled. In his state what he says is correct.

The whole universe is the manifestation of the hallowed names of *Allab* or *Wujud* such as *Rabb*, *Lahir*, *Baatin*, *Awwal*, *Akhir*, *Kađhir* and *Aleem*. If the universe is destroyed, then these names will disappear. Only the *Wajibul Wujud* indicated by the word “Allah” would remain. The *Quran* gives us explanation regarding this matter.

God explains to us that the **Heavens and Earth would be destroyed;** only Allah would remain. The *Wujud* noted by the names “Allah” (In its own state as “*Tbaath*”) doesn't have any names, forms or properties. That is why this state is described as “without *Kabiliyath*” or doesn't accept anything. If the word “Allah” were not there, then this state cannot be realised by anyone.

Therefore, it is a commonly accepted thing that Allah was revealed in everything as everything. This is related to language usage. This is intelligible to those who know the literature in Arabic and other languages. This is not within the ken of academics who are shallow. This was within the intelligence of great men like Muhaiyydeen Ibn Arabi (Rali) who obtained the relevant experiences in real life. Those who have turned some of the pages of these great men like the author of "*Hamawosth*" can never hope to understand this. That is why, as they cannot really evaluate the worth of the men of genius, they try to confuse people using some of their words.

What we have to understand is the truth of Allah and his manifestation. However, whatever was manifested was the *Tajalli* of the hallowed names that are immersed in the name of Allah.

Rasool (Sal) revealed the *Kalimah* to the people first and one of the *Dhaleel* he gave as evidence was the Sentence, "*Huwalawwaloo Wallakbiru Wallahiru Walbaatinu Wabuwa Bikullisaiyyin Aleem*". Here the word Allah is not expressly stated "He" or "That" is used to indicate "Allah". Furthermore, the words such as *Awwal*, *Akhir*, *Labir*, *Baatin* and *Alim* (One who knows everything) are also used. God's hallowed names are used here. These are all *Ilabi* names. The *Gowni* names are the names of *Ilabi* names. The purpose is to explain that the whole universe is the manifestation of all the other hallowed names that are hidden in Allah.

In the *Dhaleel* that followed this he said, "**If you send the vessel that you use to draw water into the bowels of the earth definitely that will fall on Allah**". This is a *Hadith* and not a *Surah* from the *Quran*. This *Hadith* serves as an interpretation and explanation of the above sentence from the *Quran*.

He has explained that these manifestations and hallowed names are encapsulated within the name of Allah or *Wajibul Wujud*. If the subsoil is the manifestation of Allah, then the surface which is opposite to this is

also the manifestation of Allah. If the Earth is the manifestation of Allah then the Heavens and all the other creations are the manifestation of Allah. Apart from this, this *Hadith* doesn't purport to maintain that the Earth is Allah. In that case, we have to accept that the Sky is not Allah. This is the literary usage and the tradition.

Therefore, the whole universe is the manifestation of Allah. When acknowledge this, it doesn't mean that whatever we touch is *Wujud* and dogs and pigs are equivalent to Allah. As he doesn't have the capacity to understand this, the author of "*Hamawostb*" has allowed his tongue to run loose saying that everything is Allah and whatever we touch, it is Allah.

My dear people!

Wisdom is an ocean of which we cannot fathom the depth. The action of the author of "*Hamawostb*" is similar to that of a monkey that lowers its tail into a well in order to find its depth. This explanation is enough for the ordinary people. Any further minute and involved explanations are redundant for this book.

Only a few accomplished great men can see some of the *Marthababs* of God. The conclusion is that Allah is invisible. If a great man writes that all beings are *Thaath* called *Wajibul Wujud*, it is ignorance to argue that whatever we touch is *Wujud* or *Thaath*. It is also ignorance to say whatever we see is Allah. These great men have found out that whatever is there is the colour and appearance of the *Asma* of Allah. That is why they have discarded them. They said there is nothing apart from *Wujud*, as they want to discard all the illusions brought about by our senses and want to become one with Allah or *Wajibul Wujud*. That is why they have stated that there is nothing apart from *Wujud*. The inability to understand this is not their fault.

So many people have written *Kitabs* in Arabic. That is no reason why we should call them all as *Imams*. It is foolishness to consider a

person as capable of knowing Allah if he is proficient in *Urdu* or *Arabic*. Knowing Allah completely is given to no one but Allah Himself. However, clarity and divine guidance is essential for the *Qelb* of *Insan*. If learning can help to know Allah, He would have sent all prophets as learned educated academics. Except one or two, all the prophets have been illiterate.

Surah 2:110

He is watching over all their actions However, they cannot know Him by (their) academic knowledge.

Surah 7:30

“Some he has guided and some he has justly left in error, for they had chosen the devils for supporters instead of Allah (The *Awliya*) and deemed themselves on the right path.”

There are some rare explanations in this *Ayah*. This itself is enough to decide who the real *Awliya* are. The essence of the response to this question is as follows: As the word “*Lantharani*” is used in this *Ayah* it is true that “Now you cannot see”. If we consider this as *Ibarathunnas*, it is *Dalalathunnas* to say that “you shall see hereafter”. As mentioned in this *Ayah*, Moosa (Alai) didn't see Allah or the complete manifestation of the hallowed name “*Rabb*”. Therefore, it is evident that we can see some limited manifestations of the hallowed name, *Rabb*. Therefore, “Now you shall not see” refers to the complete manifestation of *Rabb* and “you shall see hereafter” refers to “You shall see hereafter that you shall not see the complete manifestation”. Therefore, it is not wrong to find the meaning of “you shall never see” in the *Tafseers*. This *Ayah* is the firm evidence that in *Dunya* one can never see Allah or the complete *Tajalli* of *Rabb*. Similarly, *Ayah* 6:103 is telling evidence that no one can ever see Allah or the complete *Tajalli* of *Rabb* in *Dunya*. This is the truth, though the author of “*Hamawostb*” may deny it.

Similarly, this *Ayah* is no firm evidence to the contention that it is impossible to see the limited manifestations of the hallowed name of Allah called *Rabb* either in *Manaam* (Dream) or wakefulness.

There is another intricate aspect in the *Ayah* 7:143. From the day it was given till the end of the world it will say “shall not see” without any change. Whoever considers this *Ayah*, before or now or in the future it will give the meaning of “shall not see”. This can go on to doomsday. Therefore, the word “*Lan*” encapsulates all three tenses. Therefore, the correct meaning of the *Ayah* is “can never see!”

That is, the sentence construction (*Lantharani*) in *Ayah* 7:143 explains the truth that “you shall not see (understand) now” and “you will see (understand) that you can never see in the future!” Till the very end Moosa (Alai) didn’t see. When the *Tajalli* took place he fainted. We should have a deep insight to understand this. Therefore, “cannot see” refers to the *Tajalli* of Allah’s *Asma* and the complete *Tajalli* of the name of *Rabb*.

According to the details I have given you earlier, if you believe that my contention is that Allah and *Rabb* are two separate entities, then it is your fault. That is, Allah is the own name of the *Wujud* which is the *Thaatbul Muththalak*. This Allah who is *Thaatb* created *Noor* before creating the whole universe. Rasool (Sal) has stated that the first creation of all creations was his *Noor*. The meaning is that this *Noor* became manifest only up to the extent that Allah wanted and not completely. If it had completely manifested, it would mean that Allah has no more *Noor*.

The whole universe emerged from the quantity of *Noor* that Allah permitted. Only when this universe emerged, the sacred name of, *Rabb* also came into existence. That is, if there is no *Abd*, then there is no *Rabb*. The name *Rabb* was hidden inside Allah called *Wujud* before the universe emerged. This name is one that indicates action. Creation, preservation and destruction are all within this name of

Rabb. Therefore, what was manifested and what is to be manifested are all manifestations of this hallowed name of *Rabb*. Stating this as the manifestation of Allah is called *Istbiara*. The meaning is the practice of borrowing.

Allah only will remain if *Rabb* and *Abd* that is tied up with it and the whole universe get destroyed. The explanation offered in the *Quran* is that **“the Sky and the Earth will be destroyed; only Allah will remain.”** Therefore, whatever spectacle that the creations know, see and feel in this life and the hereafter will be a scenario that is embedded in the holy name of *Rabb*. Calling this as the appearance of Allah is the tradition of *“Istbiara”*. Even the claim that “Allah manifested himself” is this tradition of borrowing.

Whether He manifested *Noor* or not, Allah called *Wujud* is always complete. His *Marthababs* (states) are boundless and beyond the knowledge of human beings. However, the state of the name *Rabb* is not like this. Human knowledge will encompass the manifestation (*Tajalli*) of the name of *Rabb* according to its level of attainment. To put it in another way, *Rabb* is the clothing of the *Wujud* that is Allah. This clothing has its own parameters. The name Allah has no boundaries or limitations. Therefore, except Himself, Allah cannot be seen, sensed or known by anybody. The concepts of *Liqā* and meeting Allah there can be explained as His own experience when He is Himself. No other explanation is available. If you understand this, then you will know that I didn't imagine Allah and *Rabb* as two separate, distinct entities.

If you have understood these details, then you would not call the dog or pig or any other creation as Allah. In the *Quran* some prophets are referred to by some hallowed names of God. For example, God has called Rasool (Sal) by the names of *“Rabeemun”* and *“Raoofun”*. However, the name of Allah was never given to any prophet or any creation. This name doesn't distinguish between the creation and the creator and it encompasses everything within it. The hallowed name of *Rabb* clearly separates *Abd* and *Rabb*.

There is another intricacy here. “*La Ilaha Illallah*” is the *Tawbeed Kalimah*. There is no difference of opinion among the *Ulamas* in this matter at any time. We accept one as a Muslim only when he utters this *Kalimah*. In this *Kalimah* the hallowed name of God that is used is the name of “Allah”. If someone is to say *La Ilaha Illa “Rabb”* Then it doesn’t become the *Tawbeed Kalimah*. We cannot accept such a person as a Muslim. This is not my own opinion. This is an essential rule that is enshrined in the *Fiqh* that is permitted in Islam. All the *Ulamas* who have learnt the *Fiqh* are aware of this.

If someone substitutes the name of *Rabb* for Allah, why do we refuse to accept it as the *Kalimah* and the person as a Muslim?

It is because the hallowed name of *Rabb* is incapable of leading one to the place where the hallowed name of Allah leads one. The sacred name of Allah belongs to the *Tanseeb* category and the hallowed name of *Rabb* belongs to the category of *Tasbeeh*. When we analyse the *Quran* and the *Hadith* in all the places where *Tanseeb* is emphasized the hallowed name that is used is Allah; it is a cardinal principle in the *Shariah* that the awareness and knowledge of Allah should be *Tanseeb*. Rasoolullah and the *Sabababs* have endeavoured to ensure this matter as it is immensely beneficial to the *Awams*.

The *Tajalli* of the hallowed name of *Rabb* is beyond the parameters of human knowledge and sensory perceptions. Nevertheless, the senses and knowledge may get a limited manifestation of the hallowed name of *Rabb*. Though this *Tajalli* is limited and restricted, it has the quality of Dualism. If there is no such duality, human beings can never sense or perceive anything for that matter. Therefore, this scenario is not the light of *Tawbeed*. Why? *Tawbeed* cannot be effective when there is this dualism. Even man’s beholding God at some stage is governed by two natures namely *Kiyali* and *Histry*. One is an imaginary, false scenario and the other is a true phenomenon. Even this true phenomenon in order to be accepted as true, has to continue when one is awake and with closed eyes without any differences, otherwise, it is tantamount to a dream.

Even in this matter, the scenarios that *Anbiyaa* are used to seeing are much different.

The *Tajalli* of the hallowed name of Allah is diametrically opposed to what we have stated above. Why? It is because there is no Dualism here. In brief, it is the seeing of Allah by Himself. It is the awareness of Him by Himself. *Insaan* is totally incapable of this. This book cannot give room for further details. Therefore, the *Tajalli* of Allah is totally and qualitatively different from the *Tajalli* of *Rabb*. When this is the true state of affairs, what is the meaning of new-moon *Alims* and *Imams* prattling that one *Imam* saw Allah a hundred times and another two hundred times? Isn't it the story of one blind woman going to draw water and another nine of them looking for her? Let the new-moon *Alim* believe baseless details, but wise and intelligent people need evidences to have faith.

The hallowed name of Allah belongs to the *Wujud* which is *Thaathbul Mutthbalak*. The hallowed name of *Rabb* belongs to "*Marthabathul Wabiḍiya*". In spite of that every soul knows the hallowed name of *Rabb* only in the fourth *Marthabab* of "*Alamul Arwah*". Even then, the difference of *Rabb* and *Abḍ* get's established in the seventh *Marthabab* called "*Alamul Insaan*". Therefore, the assertions that one met Allah and Allah is visible are the mere braying of donkeys that carried the books on their backs. As long as there is *Abḍ* who is capable of seeing *Rabb*, one can utter the principle of *Wabthathul Wujud* with his tongue, but they cannot establish it in a confirmed manner, one who doesn't know what he is speaking or writing about can mislead illiterate people, but lies are short-lived.

The *Sahababs* and a few great men who came after them have formulated very apt rules and laws in order to ensure that the people should not be misled in the matter of *Tawheed* and *Shariah*. There is no room here to elaborate on all these matters. Kindly read at least the book written by Imam Gazzally (Rah) titled "*Ijmul Awam*".

5th Question

We are surprised when we read pages 22, 23 and 24 of “*Hamawosth*” It seems that to those who worshipped *Murugan* as God, God actually appears to them in the form of *Murugan*. Therefore, why don’t we construct an idol according to our wish and worship it inside our Mosques? Then shall we not be able to meet him in *Akbira*?

Response

Hadith

My dear people! Rasool (Sal) said, “I am afraid of some other Dajjals than the Dajall that comes on the last day” when the Sahababs asked who they were, Rasool (Sal) replied that they were the (Imams) guides who compel the people to tread the wrong path.

Hadith

There will be a time for men. At that time the name “Islam” will remain, but its truth will not survive. The letters of Quran and not its true meaning will remain. Their Masjiths will stray from the straight path. Their Ulamas will be the worst creatures (animals) under the sky.

I can quote several *Hadiths* and *Ayat* like these. Now let’s come to the point.

Those 124,000 prophets that preceded us have not been involved in idolatry. They have not substituted any manifestation or intricate physical objects for God. Hundreds of millions of people who followed them didn’t engage in worshipping idols. There it is. Will God who appears in *Mahsar* for those who worshipped the idols of *Murugan*, appear before those Prophets and their followers? He won’t! He won’t appear before our Rasool (Sal) and us who have followed him. What nonsense!

Isn't his statement a "*Biḍ'ah*" contradicting the policy of the "*Sunnathwal Jamaath*", *Quran, Hadith, Ijma and Kiyas*? This author of "*Hamawosth*" and his supporters do not seem to understand the meaning of words such as *Dheen, Shariah, Sarab, Shirk, Kufr, Ilm* and *Hikmah* (wisdom)

A *Musbrik* is one who makes partners with Allah. A *Kafir* is not so, though he acknowledges the scriptures, acts in certain matters contrary to the instructions of scriptures. These *Kafirs* are part of the *Ebud̄s* and the *Nazzaras*. Those who worship *Murugan* and *Kali* are at a lower order than these *Ebud̄s and Nazzaras*.

Now let's evaluate their condition with the help of the *Quran*. Here I give you an *Ayah* quoted by the author of "*Hamawosth*".

Surah 83:15, 16

(In *Mabsar*) On that day they (*Kafirs* and *Musbriks*) shall be debarred from their Lord. Therefore, definitely they shall burn in Hell.

There are so many similar *Ayat* and *Hadiths*. From this we know well that the *Quran* says that *Kafirs* and *Musbriks* shall not see God in "*Mabsar*". The author of "*Hamawosth*" would have realised this when he wrote this book. Even then, he says that the one who worshipped *Murugan*, and the one who worshipped *Kali*, will see God in the form in which they worshipped. His thinking is definitely confused.

Asserting something refuted and denied by the *Quran* as true in speech and writing is *Biḍ'ah* pure and simple.

What is the evidence for his assertion? Such "*Dajjals*" and "*Murtaḍ's*" do not understand the nature of *Labir and Baatin*. If what this group that has strayed from the straight path says is true, wouldn't each and every prophet have made idols for their people and condoned idol-worship? Such ignorant people who lick the vomit are the worst creations under

the sky. We don't know what forms of pigs they keep in their places of worship. Let this priest construct any idol as he likes. We are not bothered. However, what makes us sad is that such *Biḍ'ab* mongers encourage idol worship and that those illiterate people that follow these *Dajjals* are compelled to take a path that conflicts with Islam. No *Mumin* or Muslim can accept this. A Hindu friend confided in me, "Rauf has discovered a truth which was revealed by our great saints several thousand years ago".

This author of "*Hamawostb*" stated a few years ago things like "*Tbaath* is visible, touchable and edible". Ample reference has been made to this matter in the letter I wrote to my students. I have annexed a small portion of that letter to the tail-end of this book to enable the others also to become aware of them; you can read that as well and evaluate him and his attainment in knowledge.

In this matter the author is employing a hypothesis. That is, he expresses the view that a person who worshipped *Murugan* as a metaphor for God will see the latter in *Mabzar* in the form in which he worshipped him. How is this possible? Perhaps he entertains the belief that the one who assumed the form of *Murugan* for God freed himself from *Shirk* and became a *Mumin* and a Muslim and consequently he was able to see God. This person never liberated himself from *Shirk*. It was because he believed that accept that particular *Murugan* others are not God and has made the form as such. If he had realised that all is God, then he would have worshipped all the idols. Therefore, he is a *Kafir* who is not free from *Shirk* and who has restricted God to a fixed form.

It is a certain truth that according to the proclamation of *Ayah* 83:15, 16 we quoted above, he can never see God.

The author of "*Hamawostb*" claims that he is an adherent of oneness. His promoter says that he is an adherent of the principle of one God. Another person was saying that if you cast common sense to the wind and surrender to him, he will allow you to see God. He didn't realise

that when one gives up his discriminating knowledge, he will die. God gave him a practical lesson. When he was inside Kattankudi market, he took leave of his common sense. Now he has been sent to his permanent rest. He will not be visible to anyone on earth now. The crowd that strayed from the straight path began to advertise him posthumously as a great genius. However, it didn't work. This is the real nature of the people associated with this Author.

My Dear People!

The original name given to Abu Jahil was Abu Hikkam (father of wisdom). Rasool (Sal) altered this name and christened him "Abu Jahil" (Father of Fools) Abu Jahil was very conversant and fluent in Arabic. His disciples considered him an *Imam* (Guide). However, he couldn't understand the preaching's of Rasool (Sal). Therefore, the contention that competence in Arabic can lead to knowledge of God is pure ignorance.

When the Barber digs his garbage, what come out are heaps of hair. We cannot gain anything if not looking for the truth instead of being misled by their titles and designations.

The essence of all this:-

Those who have not formed their *Iman* on the basis of *Kalimah* will not be able to see God even in *Mabsar*. Even the scenarios of the *Kafirs* and *Musbriks* are the result of their desires and dislikes. They can never come to terms with the truth.

My dear people!

After Rasool (Sal), for about 1,400 years, there were hundreds of millions of Muslims in this world. There were people of "*Biḍ'ah*" among them. No one among them have ever stated or written that one who worshipped an idol can see Allah in the same form, or that idol-worship

can be allowed. Only one *Murtaḍ* namely the author of “*Hamawostb*” says so. Therefore, according to my knowledge I judge him as a *Dajjal*. I request that *Muslims* and *Mumins* should not follow him in the matter of religious principles. It is your own choice whether to follow or not to follow.

Great men of religious law have decided *Biḍ`ab* as “*Biḍ`ab sayyeab*” (bad reform) And “*Biḍ`ab Hasana*” (good reform). The author of “*Hamawostb*” belongs to the category of “*Biḍ`ab Say`iab*” (Bad-reform). In one of Rasool’s *Hadith* it is stated that the death of a *Biḍ`ab* adherent is a new victory to Islam.

In another *Hadith* it is stated that if you seek out a *Biḍ`ab* adherent with a view to honouring him, then you will be aiding in the destruction of Islam. Still another *Hadith* states that one who detests and ignores a *Biḍ`ab* adherent will have his heart filled with hope and peace by the grace of God. And there is another “*Hadith*” which asserts that the prayer, fasting, *Zakat* and *Hajj* performed by an adherent of *Biḍ`ab* is not acceptable to God and such a person will leave the faith of Islam as an arrow that leaves a stringed bow.

My dear Muslim brethren!

The author of “*Hamawostb*” asserts that those who worshipped *Kali* and *Murugan* will see God in their forms. As evidence he has quoted a *Hadith* from Saheehul Buhary. There are so many *Hadith* in *Saheehul Buhary*, and other great creative writings like *Thirmithy*, *Muslim* and *Dawood*. I shall quote only a few here as I fear elaboration.

Hadith

We were staying with Prophet (Sal) one night. He looked at the Moon and said, “As you see this Moon, it is definite that you shall see your God (Rabb). You will have no doubt on that score. If you can pray before sunrise, and before sunset without being much troubled, do that. Then he

recited, *“Basabbih Bibamthi Rabbisu Kablatbu La Issamsi Wakablal Kurab”*.

Informed by: Javeer

Source: Buhari

Hadith

The people (who were present there) asked him, “Yarasoolullah! Shall we be able to see our Rabb on Kiyamath day?”, “would you doubt seeing the Moon on a cloudless night?” he asked. The people responded, “No” Then he asked, “Would you doubt beholding the Sun on a cloudless day?” The people responded, “No, Yarasoolullah”. Likewise, you shall see him (Rabb). On the Kiyamath day, the people will be resurrected and God will say, “Let them get together with whoever they worshipped”. Some will join the Sun and others will join the Moon. And yet some others join with Shaitan. They will get together with whatever they worshipped. They will separate into individual groups. And this Ummath will remain. Even Munafiqs will be there. Then God will come to them and say “I am your Rabb”. They will respond “No, you are not our Rabb. This is our place and we shall know our Rabb when he comes to us”. Then he will come to them (In a form that they would recognize) and say, “I am your Rabb”. Then they will say, “Yes, you are our Rabb”. Then he will call them to him. (There is such a long Hadith).

Informed by: Abu Huraira (Rali)

Source: Buhari

I can provide several similar *Hadiths*. Regard these *Hadiths* with a clear mind. One is veiled in *Mabsar* from seeing God according to whom he worshipped. Without understanding this, the New-Moon *Alim* has believed that one will see God according to the form he worshipped. What a pity! Behold before whom these *Hadith* were stated. They were promulgated in front of *Sabababs* who were *Mumins* and Muslims.

Therefore, any *Hadith* regarding this matter found in the *Hadith* books does not contradict the tenets of the *Quran*.

Surah 83:15

On this day they shall be debarred from their Lord. At least now the new moon Alim will be well-advised to contemplate.

The 6th Question

On page 82 of “*Hamawostb*” it is stated that when *Jibreel (Alai)* brought the *Wabi* in the cave of *Hira* he perceived God in Prophet (Sal) while he was lying there with his hand on his forehead. What is the truth of this statement?

Response

In that case, God in *Arsh* fell sleepy and came into the cave of *Hira* and entered the Prophet and slept. How can we think of him as God? It seems that even *Jibreel* was in the state of *Hulul Itbhibatb*. Is this the true wisdom?

I shall tell you one thing briefly. This is the talk of simpletons that cannot understand the speech and writing of the true faithful servants of God. Is it possible to prove that *Jibreel (Alai)* has mentioned this to any human? Has prophet (Sal) stated anywhere that *Jibreel (Alai)* saw God lying on my body? Isn't it the argument of *Murtads* and *Dajjals* who have strayed from the correct path?

Brothers!

The *Ulamas* of *Labir* and the ordinary people who have been trained by them are steeped in the tradition of “*Tanseeb*”. Except a few *Sabababs*, Rasool (Sal) and all the other *Sabababs* have provided their “*Sbariah*”

explanations on the basis of *Tanseeb*. Only a few *Sabababs* have given the explanation of *Tanseeb* as well as *Tasbeeh*. Those *Sabababs* called, "*Ashbabulyameen*" have not given any explanation of *Tasbeeh* except to those who have the ability to understand it.

Therefore, *Imams* of the latter day explained the "*Shariah*" only on the basis of "*Tanseeb*". Most of the *Kitabs* that we find today are like these. When they describe God, they use expressions like one who sees without eyes, one who hears without ears, one who speaks without a tongue and one who is formless. This is some justifiable detail. The aim is to increase faith among people who do not have the ability to think and analyse and to help them to live and achieve success. In this matter of *Shariah*, the whole purpose of the Rasool (Sal) is this.

Such *Ulamas* of the *Labir* when they encounter terms in the *Quran* or *Hadith* that conflict with *Tanseeb*, they use the literary tradition and interpret them in consonance with *Tanseeb*. They give explanations to the illiterate people also accordingly. For example, they get entangled in some places like "*Quran* descended from Sky, Allah's face, hand and, "Allah comes to the First Heaven at the time of *Thabajjath*". These people know the meaning of *Abd*, *Rabb*, *Wujud* and *Mawjood* and the dictionary meaning of the principle *Tanseeb*. They are completely clueless regarding the real intricate meanings of their nuances. Therefore, when any detail that is contradictory to the dictionary meaning is given, definitely they decide they are *Kafir* and *Murtad*. This category of people doesn't have any functional discriminating knowledge.

We cannot oversimplify these people who have memorized the external interpretations of the *Quran* and *Hadith* and cannot explain to them at once something that is beyond their level of knowledge. One who thinks that the sophisticated explanations should be instilled into their minds is a fool. All people will not be able to receive such intricate and sophisticated knowledge. Even those who have the ability must have the appropriate approach; otherwise, nothing can be achieved.

Therefore, great men who are *Ka`mil* have never uttered on a stage that Allah possesses hands and legs and his hands and his head can be fractured. They have never said that God was lying in the cave of *Hira* with his hands on his forehead. They have never stated that the status of *Awliya* cannot be achieved unless through the Arabic language.

These great men sought firm evidence for the *Tawbeed* from *Quran* and *Hadith* and they never attempted to prove it with the help of the songs of Kunnangudi Masthan Saheb or Peershaheeb. Allah says in the *Quran* that the Rasool is no poet and that it would not add to his attributes and that poets will lead people astray. When there are irrefutable evidences to prove the *Tawbeed*, why should one resort to songs that are polluted with *Hulul Ithtibahad*.

Some of the sentences in certain places in the *Quran* and *Hadith* tend to appear to be in conflict with the state of "*Tanseeb*". However, in point of fact, they are not contradictory. In the Arabic language this kind of usage is referred to as "*Istbiara*". The meaning is "borrowing". For example, if one says that Colombo city is in the hands of someone, the meaning is not that he is carrying Colombo literally in both hands. We have to accept the meaning that the city is under his rule or control even if he has lost both his hands. One has to have deep insight to know that this sentence has *Tasbib* as well.

Similarly, an *Arif* in a particular *Haal* may state that all he beholds is *Allah*. It doesn't mean that the dog, pig and excrement are all *Allah* as the *Arif* knows that dog, pig and all matter are mere names and not real objects. He says that there is no other object other than *Allah* and *Wujud* is the only permanent thing.

If the New Moon *Alim* stated that what we touch and what we eat is *Thaath*, what will be the reaction of illiterate people?

What is the difference between the *Tajalli* of the name of *Rabb* and the *Tajalli* of the name of Allah and the *Tajalli* of every other name? If those

people cannot fathom the difference between these matters through experience, how can they explain to the people the truth of the *Tawbeed*? Since they cannot understand, they prattle even on stages that Allah's legs and hands may break. When they buy fish, they maintain that what they have bought is Allah. Behold in which direction Islam is going. What is wrong in dubbing such new-moon *Alim* as *Dajjal*? Therefore, interpreting the *Quran* and *Hadith* in all instances with dictionary meanings may not be proper. Speech and writing must target the people's level of knowledge. Otherwise the people might be pushed into the abyss of permanent darkness.

All should know about Religion. No one can say that Man shouldn't know about it or he hasn't the ability to understand it. Nevertheless, the guides should understand that everything in Religion is not intelligible to all.

It is really surprising that the New Moon *Alim* hasn't understood that those people who gets entangled in matters which seem to conflict with the basic principles of Islam can engage in unnecessary arguments and bring disaster upon their heads in this life and the hereafter.

Some of the matters in the *Quran* and *Hadith* that appear to be in conflict with the basic principles of Islam can be understood by even illiterate people, if they are explained to them properly. Some other matters cannot be understood not only by the illiterate, but by some learned people as well. A few such matters are the private realm of great men of wisdom. Beholding of *Rabb* and that Allah can assume forms are a few such matters. They can be explained only to the suitable people. Only people with great experience and not some dim-witted *Alims* are capable of explaining such matters. One who is learning to swim on the fringe of the sea cannot dive in mid-ocean and retrieve pearls.

A genius who has great wisdom in religious matters is thinking about a young man's question. The young man is waiting.

Question: Since all my people at home worship God, I also wanted to worship him. I asked my people “Where is God?” I got the response that he is above the Heavens in *Arsh*. If that is so, we must look at the Sky and perform *Sujood*. However, all of them touch the Earth with their heads and perform *Sujood*. What is the reason for this?

The great man of wisdom and experience who knew what should be said to whom in what manner, replied:

“Yes. Allah is in Heaven, but his legs are implanted on Earth. Those legs are invisible to us. When we keep our head on Earth we keep it at his feet. “The young man was satisfied. What he needs now is prayer, and not involved in debates regarding religious wisdom.

Without thinking of such ways and means of pragmatic explanations, if someone considers all the people as belonging to the same level of knowledge and explain the *Tawheed* as he pleases he achieves nothing but goes astray. It is leading astray as well. We can definitely say that such people are the, “*Lallun Mulillun Mubthinun*”—gone astray, leading astray and mischief makers.

Surah 2:217

Mischief is more evil than murder.

7th Question

On page 63 of “*Hamawosth*” it is stated that the one who came born as Mohamed was Allah himself. Is this statement true?

Response

If the person who came as Mohamed was Allah, then the assertion of the author that Allah has manifested himself in the other creations would be erroneous. If Mohamed was Allah the inference is that the

other creations are not Allah. In *Surah 8:24* Allah states as follows: **O believers! Obey Allah and the apostle. When he calls you to that which gives you life know that Allah stands between man and his heart, and that in his presence you shall all be gathered.**” Here he doesn't say Mohamed, but Rasool (Sal). Though Mohamed and Rasool (Sal) appears to be same externally, in fact they are different. Mohamed is also a matter just like the other creations. However, *Risalah* is different. This belongs to the knowledge of God.

This body called Mohamed has experiences like us. It has ingestion and egestion. However, the *Rasool* has no such physiological functions and he has no shadow. When we embark on the explanation of these differences, we have to write a lengthy discourse.

Surah 56:85

“We are nearer to him than you, but you do not see”.

What does he mean by saying, “You do not see”? Is it *Wujud*? If it is *Wujud*, it will be evident that slave is the name and *Sifath* of *Wujud*, and *Wujud* is hidden with those two. That is why he states that you do not see. On the other hand if the slave is also *Wujud*, then there are two *Wujuds*. Because to co-habit with the *Wujud* another *Wujud* is essential. This is not wisdom and this is not true.

Slave means a *Surath* of the *Ilabi* names of Allah, It is this that we see. One of the partial reasons for the creation of this *Surath* is *Sifath*, and the root cause of this is *Wujud*. Therefore, “nearer to him” means and denotes the *Sifath* and *Wujud* that is hidden in the slave called *Asma*. Therefore, seeing the slave which is the *Asma*, and knowing the *Sifath* with that *Asma*, and the inability to see the *Wujud* which is their root cause are the obvious truths.

Asma got manifested by way of *Sifath* and obtained the name of creation while *Wujud* remains unchanged. Therefore, what got manifested are

the *Asmas*. On account of the power given to our senses we are able to see *Asma* as an object. When the power of senses is no more, there is nothing except *Wujud*. The *Asma*, *Sifath* and *Wujud* are not separate or separable. So, whatever object we perceive, the *Sifath* and *Wujud* are one with it. We see *Asma* and know *Sifath*. We do not see or sense *Wujud*.

So, if it is true that *Allah* came as Mohamed, the inference is that all the others are not *Allah*. Furthermore, this view will be like *Rama* incarnation, *Krishna* incarnation and Mohamed incarnation like the Hindus claim, This will be a *Biḍ'ah* that is contrary to the basic principle of Islam. Now let's look at a *Beyth*.

“Know that Rasoolullah wasn't separate from Him who sent the message and he came to perform the messenger's job. The sender and the Rasool were one. He came to Himself (His *Kalq*).”

This *Beyth* is there in my Book “Do you know the truth of *Iman* (Faith)?” in chapter “What is the description of *Tawbeed* (unioinze)?” under sub-title “Translation of a *Persian Beyth*”.

What is stated in that *Bayat* is the principle of *Wahdat-ul-wujud* Apart from this, the claim that the one who came as Mohamed was Allah is a principle of *Biḍ'ah* just like the reincarnation of Hindus. It is quite obvious that the Author of “*Hamawosth*” hasn't experienced even an atom of the light of wisdom and he is afflicted with some mental disorder. Attributing the name of Allah to any creation is *Shirk*.

He might have read some *Kitabs* of some faithful servants of God and memorized them. However, there is no meaning in saying something as he pleases without comprehending the inner meanings of those writings.

An ordinary man without any skill in involved philosophical analysis, and an adherent of the principle of Dualism will not understand

the words of the well initiated. Therefore, Moulana Roomi stated in *Masnavi* that it is important to curtail your speech.

Rasool (Sal) has once stated that he is Ahamed without the *Meem*. The meaning is that he is *Abaḍ*. This is God's word from the veil of Mohamed and not the word of Mohamed, the human being. Even the word "*Mubammaḍurasoolullab*" is similar. This is sufficient for those who have the required insight.

8th Question

On page 99 of "*Hamawostb*" the meaning of the word "*Ilab*" in the *Kalimah* is given as 'God' and 'Lord'. Is it correct? Furthermore, it is stated that it is the same to state that "There is no other Lord than Allah" and "There is no other God than Allah".

Response

I have explained to a certain extent the correct details of the *Kalimah* and the idea with which the word "*Ilab*" was used by the Prophets in my book "Do you know the truth of *Iman* (Faith)?" It is enough for the ordinary people. However, I shall explain certain aspects that were not described in that book.

There is no controversy in the contention that the *Tawbeed Kalimah* "*La Ilaha Illallah*" was announced by God through his prophets in order to refute the wrong principle of *Shirk* or making partners with Allah and to reveal the truth. However, there are differences of opinion among the *Ulamas* regarding the truth of *Tawbeed* that is revealed by the *Kalimah*. They are of four types. Among them I shall make reference to only one that is relevant now. The scope of this book will not allow us to look into the other aspects. This one aspect is referred to as unifying in *Ulubiab*. The *Tawbeed* of the author of "*Hamawostb*" also belongs to this kind of unification.

The essence of this is to unify the lordship or divinity of Allah. Some people refer to this as unification in *Ulubiab*. If it is further described, acceptance of one Deity or acceptance of one Lord or acceptance of one God is *Tawbeed* or unification. This is what they say. This is what the principle of one God, one Lord or one Deity.

Is it this principle that was emphasized by the *Kalimah*? Is it the correct principle? Or is it an erroneous principle? We have to decide this by way of our judge and *Imam*, the *Quran*.

Shirk (making partners with Allah) is just the opposite of the concept of *Tawbeed*. If one who has accepted one God is an adherent of *Tawbeed*, then the one that doesn't accept one God. (*Shirk* and making partners) must be a *Mushrik*. *Tawbeed* is diametrically opposed to *Shirk*. Let's look at it more minutely.

One who accepts one Deity

-*Mumin*-

One that doesn't accept one Deity

-*Mushrik*-

One who accepts one Lord

-*Mumin*-

One that doesn't accept one Lord

-*Mushrik*-

One who accepts one God

-*Mumin*-

One who does not accept one God

-*Mushrik*-

This is the policy explanation of this group. It is the policy of the author of "*Hamawostb*" as well.

Now let's look at the *Quran*

Surah 23:86

Say: "Who is the Lord of the seven Heavens, and of the glorious throne of *Arsh* of those *Musbrikeens*"?
"Allah !" They will reply.

Surah 43:9

Yet, if you ask them who created the Heavens and the Earth, they will surely answer "The Almighty (*Azeez*) and all-knowing (*Aleem*) Allah created them"

Surah 29:61

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

Surah 29:63

If you ask them who sends down water from the Sky and thereby quickens the Earth after its death, they will reply, "Allah". Say "Praise then be to Allah" but most of them do not understand.

Think about these *Ayat*. Allah gave these *Ayat* through Rasool (Sal) and they were addressed to the illiterate (*Ummi*) people of the Arab land. Those people were aware of the existence of Allah who was responsible for creation, preservation and destruction. *Surah* 43:9 explains this matter to us by using the word "*Azeez*". There won't be

enough room in this book to explain this word. Further, they knew that he is all knowing (*Aleem*). There won't be enough room in this book even to explain this word. Even then, those without the knowledge of philosophical analysis will find it difficult to understand. The essence of it is He is beyond comparison with anything. This is one of the meanings assigned to the word "*Azeez*". This gives the detail of the meaning of the *Ayah* "*Laisakkamithlibishaiyyun*". That is, there is nothing like Him. Therefore, all the creations in the whole universe are not like Him. Those *Mushrikeens* had accepted whole—heartedly that creations were not Him.

Those *Mushrikeens* knew that the knowledge of creations was limited and restricted whereas the knowledge of God was unrestricted and it encompassed the external and internal aspects of everything. On those occasions when Rasool (Sal) uttered the words "*Rabb*" and "*Rabman*" they couldn't differentiate "Allah" from the other terms.

Furthermore, they knew that Allah was formless and invisible. That is why they asked, "O Mohamed. Give your God's description to us. What substance is he made of? Is it gold?"

As we know of God now, they also knew of Allah clearly. They knew that He was the Lord, Deity and God. Furthermore, they knew that he had no partners and he was invisible. Even then God referred to such people as *Mushrikeens*.

Surah 39:3

They said, "We serve the *Alibat (Ilat)* only that they may bring us nearer to Allah,"

They have never stated anywhere that they were similar to Allah or they were Allah.

These details can be explained even more minutely. As ordinary illiterate people will find it difficult to understand, we shall limit ourselves to this much.

Even as we were aware of God, they also knew Him. God addressed them as *Mushrikeen* and stated that many of them didn't understand and turned away from Him. Therefore, it is quite evident from the above *Ayat* that though they have accepted the principle of one God, one Lord and one Deity, they remain as *Mushrikeens*. Therefore, it is also evident that a *Mumin* is the one who has accepted a principle opposed to this one deity, one God and one Lord Principle.

At this point, you have to fix an important matter in your mind. You must not think that I expressly or impliedly call the present day Muslims as *Mushrikeens*. What I am telling you is the view of *Quran* and not my own. I have accepted as Muslims all those people who have embraced Islam by way of the *Kalimah*. I have explained this in my book "Do you know the truth of *Iman*?" in chapter "What is the description of *Tawbeed* (Unionize)" under sub-title "An Important Announcement".

Now consider this. The author of "*Hamawostb*" stated that there is no Deity other than Allah. This is the principle of the *Mushrikeens* and not that of the adherents of *Tawbeed*. Have this fixed in your mind now.

There is a doubt here. If these *Ayat* were addressed to Christians who believed in the Father, Son and the Holy Ghost as three deities and the Hindus who believed in the three deities who performed creation, preservation and destruction, we can have a doubt that the principle of one deity would suffice in their case. This is an erroneous doubt.

God has addressed these *Ayat* to the *Mushrikeens* of those days through Rasool (Sal). No one has any doubt regarding these matters. Though the Arabs of those times were, worshipping about 365 idols, they had

accepted only Allah as God. The *Quran* explains this matter to us. Therefore, we need not have this doubt.

Those who had accepted Father, Son and the Holy Ghost and *Brammah*, *Visbnu* and *Rudran* have said that they are the different names of the same God. We can explain these matters through their scriptures. Furthermore, we can prove that even an Atheist accepts one God. Those details are beyond the scope of this book.

My dear people!

Now consider these matters. Was the sacred expression, “*La Ilaha Illallah*” which is the *Kalimatuth Tayyibah* preached only by the Rasool (Sal)? No. 124,000 prophets preached using this *Kalimah*. The first among them was Prophet Adam (Alai). During their times there were no idols that were creations. There was no other Lord or God. They didn’t know other deities apart from Allah. Their only crime was that they didn’t obey Allah. They have not accepted other deities or Lords. Even then they uttered this *Kalimah* and achieved victory and we all know this.

At a time when Adam (Alai) had accepted Allah as the only deity he couldn’t have interpreted the *Kalimah* as there is no other deity apart from Allah. Why? They didn’t learn that there were other deities. Only if they had known of the existence of other deities, they would have said that there was no other deity other than Allah. Therefore, Adam didn’t need to be unified in divinity or Lordship. This was not necessary for him.

Whatever Adam (Alai) meant by *Ilah* in the *Kalimah*, the prophets also must have meant the same thing. The meaning of *Kalimah* cannot be changed according to the needs of times. I have explained this very clearly in my book, “Do you know the truth of *Iman* (Faith)?”

The *Kalimab* belongs to the “*Mubkam*” category. We need not have far-fetched meanings and all the Prophets have stated the same meaning for the *Kalimab*. I have provided the necessary evidences as well.

The author of “*Hamawosth*” states that the “Lord to be worshipped” is wrong and it is correct to accept the meaning of Lord and deity to “*Ilab*”. We are astonished by his wisdom. Now look:-

Lord—Lord to be worshipped

Deity—Deity to be worshipped

God—God to be worshipped

The above stated things all give one meaning. As Lord means one who has the quality of guiding and leading, “Lord” can be accepted as the Lord to be worshipped. As Deity has the quality of divinity, it can be considered as Deity to be worshipped, since God has the quality of Godliness, it is not wrong to call Him as God to be worshipped.

If the quality of Lordship is present, the other opposite quality should also be present; otherwise the word “Lord” will be meaningless.

Similarly, the quality of divinity to be established requires the presence of a quality which is just the opposite of divine nature.

If *Rabb* is there, then the opposite factor namely *Abd* must be there. If not, then the words Deity, Lord, God and *Rabb* will be meaningless. In order to establish or ensure one its opposite is essential. This is a philosophy and those who have discriminating knowledge will agree with this.

Therefore, if the word “*Ilab*” in the *Kalimab* assumes the meaning of Lord, Deity or God, then *Shirk* which is opposite to unification will ensure making partnership. *Kalimab* which is *Tayibab* will become *Kabeesab*. That is, the *Kalimab* which was given to ensure

Wabdat-ul-wujud will ensure a principle which is just the opposite. To explain it in detail, it will ensure divinity and the concept that the opposite of divinity also exists. Even the words “Lord” and “God” are similar and it will ensure that the opposite also exists.

The aim of *Kalimah* is to establish the *Tawheed* and not to reveal “*Rabb and Abð*”. Not to reveal Lord and Deity and the others, that are opposite to them. It is not the aim of *Kalimah* to reveal worship or *Ibadah*. *Seerath* and *Dheen* are the same as *Tawheed*. *Shariah* means worship or *Ibadah*. *Sarab* are the rules.

Now consider. We suppose that Deity, Lord and God referred to Allah, then “Allah” is appropriate for the word “*Ilah*”. Even then *Tawheed* will not get established by regulations such as *Ibarathunnas*, *Thalalathunnas*, *Isarathunnas*, *Ibthilathunnas*. Even if we take pains and establish it only great men of genius can understand it and not the average, ordinary people. However, the *Kalimah* was given to the ordinary, illiterate people. Though they understood it, they didn’t want to accept it. That is why they said, “O Nabi! We don’t call you a liar. We consider only what you have brought as a lie”. These details are also explained in my book, “Do you know the truth of *Iman* (Faith)?”

My dear people!

Shirk is a disease of the mind. Idol worship is only its outward manifestation. If we do not remove this mental disorder, even the *Ibadah* of those Muslims who do not indulge in idol—worship will be tainted with *Shirk*. Only people of wisdom can understand this, not the ordinary people.

Kalimah belongs to a category where *Mausoof* being *Kasru* upon *Sifath*. It doesn’t belong to the category where *Sifath* is subjected to *Kasru* upon *Mausoof*. It belongs to the category of *Kasrul Qelb*. These details are explained in my Book “Do you know the truth of *Iman* (Faith)?” in chapter “General Description of *Kalimah*”

Furthermore, I have indicated in the same place that the *Kalimah* contains two *Hukkums* namely *Ejab* and *Bisalbi* and that we have to accept one and reject the other.

Clearly speaking, "*Ilab*" is a Common Noun and it is just like World or Park. The *Quran* and *Hadith* explain this matter very clearly. Those evidences are all beyond the scope of this book. There are no separate words in any language in the world that give a direct equivalent meaning to the Arabic word "*Ilab*". We can interpret this word and give explanation, but cannot do so with separate individual words. If we do so, then the *Kalimah* will establish *Shirk*.

Now the issue that is remaining is what the Prophet meant by the word "*Ilab*". As the *Quran* states, if we consider it as a Common noun, *Kalimah* will mean that apart from Allah there is no *Rabb* or any other intricate, physical creations.

Kutbbiyath is the place of such acceptance. In these, Allah has *Thaath*, *Sifath* and *Aasma* internally and externally. For the general interpretation it is derived that apart from *Wujud*, there is nothing. This is referred to as *Ibarathunnas*. That is, this meaning is derived from the dimension of external sound through the dimension of meanings called *Thalalathunnas*. It is derived that "What is present is *Wujud*?" The other two dimensions namely "*Isarathunnas*" and "*Ibthilavunnas*" are given in order to help ordinary people to understand. *Kalimah's* true meaning is that there is nothing apart from *Wujud* and whatever is there *Wujud*. This is the truth explained by *Kutbbus* and *Kutbbul Akthabs*. Great men of genius such as *Kutbbus* and *Kutbbul Akthabs*, who have understood this clearly, have dealt with this truth in their books. The author of "*Hamawosth*" and his ilk who are ignorant and who cannot understand this matter stated that what we touch and lick is *Wujud* or *Thaath*. The reason for this is that they haven't understood the details of either *Shirk* or the *Tawbeed*. If he had understood these, then he wouldn't have stated that a person that worshipped *Kali* and *Murugan* would see God in the same form in *Mabwar*.

The principle of “*Wahdat-ul-wujud*” was entangled in his hand just like a garland in a monkey's grip and this has paved the way for lots of people to be led astray.

Instead of calling him *Samsul Ullamah* his supporters would do well to call him “*Alimun Lallun Wa Muthbillun*” (One who has gone astray and had led others astray).

When it is nothing apart from *Wujud*, then no one has anything left to say. When this truth is firmly fixed in one's *Qalb*, then there will be nothing apart from *Wujud*. This is what is meant by God when he says Allah is the *Awliya* of *Mumins*. This is the true state of affairs with the Rasool. If I explained more, this might lead to disturbance of peace among the illiterate people. So let's stop here. Those who have the thirst for knowledge and the need can meet me in person and get things explained. This is the secret of *Mibraji*.

My Dear People!

The *Kalimah* is a sentence that Allah has pronounced himself in order to establish his *Wahthath*. If one obtains this properly from a great man, and understands it and utters it once with his tongue, and if the statement is genuinely reinforced and established in one's mind, then that person will dissolve in *Fana* just like a piece of salt gets dissolved in the ocean. He will be liberated from his bonds by the word of *Kun*, forget his *Insaniat* and get established in *Wujud*. Then God appoints him by giving the *Insaniat* stage and favours with some other tools to provide guidance to the people. This is the secret of Rasool (Sal) and the exalted stage of the *Kuthbus* and *Kuthbul Akhbabs* who followed him. The innocent people who do not understand their speeches and writing and try to give explanations themselves can only serve to close the gates opened by them. Those who crave further knowledge can speak in person and fulfil their needs.

The essence of this is that when we do not treat the word “*Ilab*” as a Common Noun and try to give interpretations of “Lord” and “Deity” it will lead us to *Shirk*.

My dear knowledgeable People!

There are many intricacies in understanding the real meaning of the *Kalimah*. Explaining all of them is beyond the scope of this book. However, I shall mention only one such intricacy.

At the outset there were two opinions among *Arifins* regarding the *Tawheed*. One was the *Wabdat-al-wujud* principle and the other was *Wabthathus Subud*. Though these two principles look almost similar, there are lots of differences. However, it doesn't mean that they were wrong. *Wabdat-al-wujud* means that there is nothing apart from *Wujud*. The meaning of *Wabthathus Subud* is that what appears is one. These principles differ in accordance with the manner in which one understands the *Kalimah*.

Both sides have accepted that the “*Ilab*” in “*La Ilaha Illallah*” in the *Kalimah* means the creations and the creator. The adherents of *Wabthathus Subud* say that whatever we see, it is Allah as the *Kalimah* states that Apart from Allah there is no creation or creator. The serious error in this matter is even after destroying *Ilab* or the creation and the creator by using the word “*La*”; they see creation and say we do *Subud* to Allah. They cannot enter *Fanafithtawheed* since they see themselves and Allah, to whom *Subud* is performed. They cannot become *Kamilis* of elevated status.

Those great men with the *Wabdat-ul-wujud* principle are at a more enhanced position than those mentioned earlier. Briefly, they are the *Sirr* (secret) of Allah. Rasool (Sal) stated as Allah saying “There is a *Sirr* between me and my slave. The prophets who are *Mursal* and the *Malaks* who are *Mukarrab* will not be part of it.” This is found in the *Hadith Kuthbi*.

Why do they attain such elevated positions? Since they destroy by their knowledge and using the word “*La*” (the creation and the creator), they lose themselves. That is they destroy the *Ananiyatb*. Therefore, the concept of two or separation between *Wujud* and himself is not there. Under these conditions what is manifested is the act of God. Allah calls them *Awliya*. They are the people that have gained the states of “*Fana*” and “*Baga*”. This is the ultimate boundary of *Insan*. Allah sent the *Kalimah* through the prophets and the Rasools to make understand this state and lead the people. In order to reach this state one has to patiently learn and understand the *Kalimah* from proper teachers.

We have to understand that we cannot liberate ourselves from *Sbirk* if we assume the meaning of Lord, or deity or God for “*Ilab*”. Let those with ulterior motives to deceive people and obtain exalted positions of power explain the meaning of the *Kalimah* as they like. We are not bothered. They are prompted by their “*Riyab*”. If we have to explain the *Kalimah* completely according to its twelve general aspects and the four states and the four regulations namely *Ibarathunnas*, *Tbalalathunnas*, *Isarathunnas* and *Ithbilawunnas* we have to write voluminous details. And that will go beyond the scope of this book.

Man’s quest for the attainment of his natural state of *Insan* cannot be accomplished without understanding the *Kalimah*. It is *Insaniat* and *Jinsanniat* which manifest the aspects of divinity. The intention of the statement. “*Wamakalakkathbul Jinna Wal Insa Illaliabbutoon*” is to reveal this secret. The example of the prophets especially Rasool (Sal)—his *Sabababs* and the *Awliya* or the faithful servants of God that followed them is enough to confirm the divine embrace is sure to gain if *Kalimah* is correctly understood.

Therefore, associate with teachers who have the ability to guide you, can make you understand the truth and accomplish success without wasting your lives. Those who do not have the proclivity may at least adhere to the regular and proper performance of the *Amal* of the

Shariah. At least by Rasool (Sal's) *Shafa`ath* you can be successful to a certain extent. By your own negligence if you follow the *Murtads* that have gone astray, you may lose everything in this life and the hereafter.

Conclusion

My Dear Muslim Brothers!

We all know that Islam is a holistic religion that underpins five principles and that it is a holy religion that is acknowledged by God. Two of those principles are the real cornerstones of this religion and the other three are accessory matters. All the Prophets that have passed away (those who were given a scripture and those who were not given a scripture) brought to the people of this world a principle (Philosophy) and an explanation of the process to reinforce in us that ideology. The *Quran* explains these matters in great detail.

Surah 7:59

Long ago we sent forth *Nuh* to his people. He said, "Serve Allah, my people for you have no other *Ilah* but him. I fear of the torment of a fateful day".

Surah 7:95

Then we sent to the people of Ard their brother, prophet *Huthu*. He said, "Serve Allah, my people, for you have no other *Ilah* apart from Him".

Surah 7:72

We sent to the people of *Samud*, their brother, Prophet *Salib*, He said, "Serve Allah, my people, for you have no other *Ilah* apart from Him".

Surah 7:85

We sent to the people of Madian, their brother, Prophet *Subaib*, He said, “Serve Allah, my people, for you have no other *Ilab* other than Him”.

Surah 41:43

Nothing is said to you that has not been said to other Apostles before you.

Surah 21:25

We sent no apostle before you to whom we did not send this inspiration. That there is no *Ilab* but me. Therefore, worship and serve me.

Consider the above *Ayat* with a clear mind. It has been the policy and propaganda of the prophets to preach that there is no *Ilab* other than *Allab*. Their action (*Ibadah*) has been one to promote the worship of *Allab* and to eradicate the practice of idol-worship (creation) in order to establish the people in this policy and principle. All other matters are secondary. It is stated in these *Ayat* that one should worship Allah. I have already explained that the word “Allah” belongs to the *Tanseeb* category. Therefore, all Prophets have opposed idol-worship in order to ensure that no forms representing Allah are worshipped.

Immediately following the Prophet’s (Sal) period there were pseudo prophets. Afterwards, in many countries adherents of *Biḍ’ab* of varying ilks have appeared. These pseudo-prophets or *Biḍ’ab* adherents have never supported (idol-worship) or stated or written that one would see Allah in *Mabsar* in the form of the idol he has worshipped in this world.

However, A Abdul Rauf of Kattankudy, states on page 23 of his book “*Hamawoth*” that one who worshipped an idol would see God in the

form of that idol. On page 20 of the same book, he quotes as evidence without the ability to understand it a *Hadith* stated on page 1106 volume 30 of *Sabeedul Buhari*. This only reveals his ignorance.

Surah 83:15

On that day they (*Kafiro*) shall be debarred from seeing their Lord.

We don't know why he has forgotten this *Ayah*. Without analysing that *Hadith* which is in consonance with this *Ayah* he has erroneously interpreted it as something supportive of his contention.

Next, he says that the aim of his speech and writing is to prove *Wahdat-ul-wujud*. However, his views regarding the *Kalimah* are *Kalimathul Kabeesa* (establishing *Shirk*) which is in direct conflict with the principle of *Wahdat-ul-wujud*.

Therefore, the author of "*Hamawosth*" has assumed a stance that is diametrically opposed to the policy explanations and practises of the Prophets. Accordingly, he has proved to us that he is a *Murtad*. That is why I want to rename him as the New-Moon *Alim* and modern *Abu Jabil*.

There is no compulsion in the matter of religion. So, everyone can behave as he likes. However, whenever a Muslim goes astray, there is a duty cast on every other Muslim to advise him and bring him back to the straight path. That is why I have explained my views. You are free to accept or reject them, May Allah send his grace on all Muslims and *Mumins!*

Ameen.

M.S.M. Abdullah (Wrestler)

What follows is a part of a letter written by M.S.M. Abdullah (Wrestler) to his students on 05.10.85.

My Dear Students!

I learned that some wise men of spurious wisdom have stated that whatever we touch is *Tbaath* and in order to sense *Tbaath* one has to touch it. If it is true, it shows that there is no brain inside the heads of such wise men. If *Allab's* creations are *Tbaath*, then *Malaks*, *Jinns*, Time, light, darkness and space are all *Tbaath*. How do we touch and sense the *Tbaaths of Malak*, Jin and space? If we say that it cannot be sensed by touch, then it is derived that they are not *Tbaath*. Is this some explanation that a man with thinking power offers? Isn't it the speech of some intoxicated fools?

Is sensing by touch is on account of my knowledge or finger? Does the finger or the body have knowledge? No. Man uses his five senses and knows that an object exists. Therefore, if someone says that there cannot be any knowledge without touching, what does he mean? Even an illiterate man will not say so. This is not the speech of anyone with discriminating knowledge. Maybe this is Ganja induced wisdom!

Such deranged men do not know the meaning of "*Tbaath*", "*Sifath*", "*Asma*", "*Ilabi*" and "*Gowni*" and the *Kalimab*. Furthermore, they don't know why the word "Allah" is used in the *Kalimab* without using "*Tbaath*", "*Sifath*" or *Asma*. Not only that, they do not understand the meaning of "He was manifested; through *Tbaath*". Can such *Murtads and Musbriks* explain the meaning of the principle of *Wabdat-ul-wujud*? These men cannot explain the *Arifin's* hidden communications, *Bayats*, sentences and other related intricacies found in the *Quran* and *Hadith*. They have had a shallow reading of the *Kitabs of Arifins* and are engaged in leading the people astray under the influence of *Wabmu*.

My Dear People!

The *Ilm* of *Mubasabatb* and the explanation of *Wahdat-ul-wujud* are just like the boundless and unfathomable sea. We cannot find out how deep it is by using Arab, Urdu, English and the Tamil Languages. It will be just like a monkey attempting to find the depth of a well with its tail. I have explained in my First Book "Do you know the truth of *Iman* (Faith)?" in chapter "What is the truth behind creations?" the real truth of *Wahdat-ul-wujud* and the details of *Thaath*, *Sifatb* and *Asma*. I have explained "Manifested himself by *Thaath*", that we cannot touch or learn anything about *Thaath* through our senses, that whatever we see are all its names and that *Shifatb* and *Thaath* are inseparable in these names as they always were. It is difficult to explain through this letter. Therefore, if you need clarification read my book. If that is not possible, kindly meet me in person and get the correct details through discussion. Do not throw away your life misled by this *Ganja* inspired wise men. Now for your benefit I shall give a brief explanation of the two terms "*Thaath*" and "Allah"

Thaath

Is this word one of the hallowed names among those hallowed names of Allah? Or is it a glossary term? There are differences of opinion in this matter among great men. Among the *Arifins* generally there are no differences. Therefore, let me explain the *Arifin's* final conclusion. According to the views of *Arifins* and studies of Arabic Dictionaries and according to my own experience "*Thaath*" is in fact a glossary word. Now we have to explain what a glossary word is. If "*Thaath*" is said to be a Noun, I don't challenge it. Consequently, my explanation will not be affected. If there is no name for a thing that we invented in world languages, Dictionaries or usage, we give a new name for that object, so that people can recognize it. Then such a word is referred to as a Glossary word. For example if present day scientist discovers a new disease or a new drug or invents new equipment and if there is no word in the languages of the world to describe it, they give it a newly

coined word. Such a word is called a glossary word. This Glossary word called "*Thaath*" was given to us by Prophets called *Anbiyaa* who have understood the unfathomable wisdom of *Wahdat-ul-wujud* and who have been blessed amply with God's grace so that the people would be guided along the correct path.

Though some ignorant people continue to state in some places, that "*Thaath*" is a Noun, when we analyze it with proper evidence it will be clear to us that it is a glossary word and since this word is assigned to denote something that is beyond the knowledge of men, when we say "*Thaath*" we know and realize that there is something that is denoted by this word. If we distort this word in any manner or when we change the letters, we wouldn't know what it denotes. For instance, if it is changed as "*Thuththa*" or "*Thuth*" or "*Iththutha*" or if we remove one or two letters from the word, then we cannot devise the real meaning attached to it. Therefore, this is a glossary word related to great wisdom and is not the name of God which is "*Ismul Ablam*". The real word of "*Ismul Ablam*" gives a fixed meaning however much you change or distort it. I shall be explaining this matter in more detail elsewhere (in this same letter). The *Arifins* have not laid down the word "*Thaath*" as a *Dhikr* in any *Tariqah* because it is a Glossary word used in the field of great wisdom. Keep this fact in mind. Now let's delve into the question "What is *Thaath*?" and "What is the restrictive definition of the truth that is denoted by it?"

1st aspect: "*Thaath*" doesn't accept anything such as "*Kabiliath Iththithath*". In its own state (as there is nothing that co-exists with it) has no colour or form or any internal or external aspects. It cannot be encompassed in human knowledge or in the knowledge of *Malaks* or other creations. Though we can call it as one, it doesn't come under the parameters of the number one. That is why this self-contained state of (*Thaath*) or (*Kunbu*) has been revealed expressly in several *Hadiths* as, if one states that he saw Allah, then he is a liar and a pig. This state of "*Thaath*" was indicated when Moosa (Alai) asked he wanted to see God and when he received the response, "You shall not see Me". We can see these details in many places in the *Quran* and *Hadith*. There are many

irrefutable evidences that this “*Tbaath*” cannot be seen or touched. I have explained these evidences in my First Book as well.

2nd aspect: “*Tbaath*” means something that cannot be perceived by the external senses of either man or other creations.

3rd aspect: Though “*Tbaath*” denotes a source that is an object with its inherent properties (*Shifath, Asma*), it is self-contained without revealing the properties. “*Tbaath*” cannot be separated as object and property. It is inseparable and established firmly in its own state as “*Wujud*”, “*Kunhu*” and “*Brahman*”. The essence is that it is the supporting source.

4th aspect: “*Tbaath*” denotes its individual nature or “*Wujud*” and not it’s *Shifath* or their name.

5th aspect: “*Tbaath*” must be hypothesized and it is incapable of being encompassed by or encapsulated in human knowledge.

6th aspect: “*Tbaath*” doesn’t only indicate an object with its inherent properties.

7th aspect: “*Tbaath*” doesn’t mean *Shifath*.

8th aspect: “*Tbaath*” doesn’t mean name (*Asma*) only.

9th aspect: “*Tbaath*” is indestructible and permanent.

10th aspect: “*Tbaath*” doesn’t undergo change or mutation. It doesn’t get destroyed and it is permanent.

11th aspect: It doesn’t require time or space for its existence.

12th aspect: “*Tbaath*” doesn’t denote the creations that are supported, but the source that encapsulates all the creations. (It is very important that you fix this fact firmly in your minds)

13th aspect: Since “*Thaath*” itself is time, it doesn’t come under the parameters of time or space.

14th aspect: Creation is supported by “*Thaath*” and “*Thaath*” is not bound by creation that is supported.

15th aspect: “*Thaath*” is there permanently without undergoing any change before creation appeared, during the appearance of creation and after the destruction of creation. I have explained the relevant evidences through *Ayat*—29:19, 21:30, 76:12, 41:11, 2:29, 22:62 and 6:98 in the First Edition of my Book “Do you know the truth of *Iman* (Faith)?” in chapter “What is the truth behind creations?”

The definitions given above have been acknowledged by great wise men and the *Arifins*, Unanimously. I have compiled these details from several *Kitabs* and this is my own experience as well. You, Students must fix this firmly in your mind. Now we shall analyse the definition of “*Shifath*” or nature or property.

Shifath

There are differences of opinion regarding the word “*Shifath*’ among great men of wisdom. However, there are no contradictions of views among the *Arifins*. We have to consider “*Shifath*” also as a glossary word. That is, “*Shifath*” is a glossary word that denotes the properties or nature. That is why the *Arifins* have not made this word a *Dhikr*. If it is the name of Allah, then the *Arifins* would have made this word also included in *Dhikr*. *Shifath* means nature, power, capacity or capability. Its definition is as follows:

1st aspect:—*Shifath* or nature cannot be separated from *Thaath* (object) under any circumstances.

2nd aspect:—*Shifath* cannot function without the *Asmas* which are *Ilah*. That is, *Shifath* functions in *Thaath* and doesn’t function in creations

even when the “*Ilabi*” name doesn’t manifest itself (creation doesn’t manifest itself)

3rd aspect:— The functioning of *Shifath* cannot be felt unless by way of the creations which are the *Ilabi Asmas* (We have to understand that it is the mind that feels and not the senses)

4th aspect:— Though “*Shifath*” or nature is the same with God, its details cannot be counted and they are individual as well as in abundant details and felt in conflict with each other not only in the case of man but with God as well. Since I say this, it doesn’t mean that even God cannot assess them. It is within the ability of God. What I State is that it is the general and detailed property without distinctions with God?

God’s knowledge is boundless and unfathomable. There are no boundaries to the *Ilabi Asmas* that are in His knowledge. We don’t know the bounds or the assessment of the creations. These are the manifestations of those *Asmas*. All these creations that manifested, manifesting and will manifest were at the outset the knowledge of God’s *Tbaath*, and intricate creations in *Alam Mithal*. That is the *Ilabi* names of Allah an in the *Alam-al Malakooth* an intricate creation called *Malak* and in *Alamul Ajsam* the physical creation. Whatever (Power) nature that is manifested in any creation is the power of *Tbaath*. I have explained this matter in my First Book “Do you know the truth of *Iman* (Faith)? in chapter “What is the truth behind creations?” Kindly read it.

5th aspect:— Though we can understand *Shifath* to a certain extent through our senses, creations cannot know them fully. (This ability to sense the *Shifath* according to everyone’s state is called *Tajalli* and the miracles manifested are referred to as *Karamath*. God’s holistic nature is not reflected or manifested completely in any creation.

This is the definition of *Shifath*. Keep this also in mind. The details I have given have been unanimously acknowledged by the *Arifins* and people of wisdom. Now look at the name “*Asma*”.

“Asma”, Name (*Ilabi*) (*Gowni*)

We don't know the total number of the names of Allah. Only Allah Knows that. Except these names revealed by God, no one knows any other names. Let us take the “*Ilabi*” name “Allah” which is the crowning glory of all the names of Allah and accepted by all. Since this word “*Allab*” encapsulates within it all the other names (*Ilabi*, *Gowni*), great wise men and *Arifins* have accepted it as “*Ismul Ablam*” without any difference of opinion and unanimously. If we analyze this word with evidences it doesn't show any difference as to Noun and a Glossary word. Is it a Proper Noun or a Causative Noun? No one even myself has been successful in finding an answer. It encapsulates names, and objects (and views) within it. Therefore, I also second this opinion of *Arifins* that it is a Causative word. So, in order to explain the nature of this name, let me first explain an intricacy through a rule of the *Fiqh* principle.

When one attempts to embrace Islam, we first tell him the *Kalimah*. Only if someone accepts this basic Manthra, the *Kalimah* “*La Ilaha Illallah*” and the embedded name of “Allah” in it, law accepts him as a *Mumin* and a Muslim. If he removes the name of “Allah” and substitutes any other name of God and utters the *Kalimah*, he will not be accepted by law as a Muslim or a *Mumin*. For example if he utters this sentence as “*La Ilaha Illa Tbaath*”, “*La Ilaha Illa Shifath*”, that person will not be accepted as a Muslim or *Mumin*. This is a rule in the *Fiqh*. All the *Imams* have accepted this. Therefore, this becomes an “*Ijma*”. As the Rasool (Sal) has demonstrated this by saying “*La Ilaha Illallah*” this becomes *Kiyas* as well. Since *Quran* and *Hadith* accept this, “*La Ilaha Illallah*” has been proved as the genuine *Kalimah*. It has also been proved that this word “Allah” is “*Ismul Abalam*”.

Now, let's look at three of the special features of this hallowed name of Allah. One of them is there are 12 Arabic letters in this *Kalimah* (*La Ilaha Illallah*). If we closely analyzed these 12 letters, what is left are only 3 letters namely *Alif*, *Laam* and *Hey*. Now let us look at the word

“Allah”. There are only 5 letters. If closely looked at it, there are 3 letters namely “*Alif*” “*Lam*” and “*Hey*”. There are only these 3 letters in this *Kalimah*. Therefore, the total number that is in *Abjath* for the word Allah is the same as is for *Kalimah*. Therefore, is not it evident that the word Allah adds up the *Kalimah* and encapsulates it?

Now look at another special feature. If we associate “*Ya*” a question (a call) with Allah, that is when we say “*Ya Allah*” the *Alif* in Allah doesn't get destroyed. However when “*Ya*” gets associated with “*Arrabuman*” or “*Arrahim*” it will not become *Ya “Rabeem”* or *Ya “Rahman”*. On the contrary the *Alim* in “*Arrahim*” and “*Arrabuman*” gets destroyed. Therefore, it will be *Yar “Rabuman”* and *Ya “Rabeem”*. This is a special attribute. Now look at another special feature.

Since this name “Allah” encapsulates God's all natures (“*Shifath*”) and powers it is “*Ismethaath*”. That is, it is the name of “*Thaath*”. Therefore since this *Thaath* got manifested as a name, we, the creation learned that *Thaath* is “Allah”. Therefore, this name “Allah” is applicable to God's inner aspects and outer aspects *Baatim*, *Labir*, *Awal* and *Akhir*. Since the other names are not like this all the other hallowed names apart from “Allah” are called “*Ism-e-sifath*”. Therefore, we should not forget that only the name Allah is *Thatbul Mutbalak*. When it is analyzed from what root word this word called “Allah” (Name) was born, just like our inability to find God *Haqiqat*, no one is capable of finding the root word of the name “Allah”. Even when we try to give a brief explanation of it a letter or a small book is not the place for that.

Another special feature is that, if you remove the *Alif* from the name “Allah” it becomes “*Lillabi*”. If we remove the *Alif* and the *Laam* it becomes “*Labu*”. If we remove the other “*Laam*” as well, it becomes “*Hu*”. If you remove one *Laam* from two *Laams* it becomes *Ilab*. If you remove both *Laams* it becomes “*Ab*”. If you remove one “*Laam*” and “*Hey*” it becomes “*Ill*”. If you remove any letter from the word Allah the combination of these other letters mean and denote Allah. That is why

the *Arifins* who are the pioneers of *Tariqas* have established the above words according to their own conveniences as *Dhikr*. We can explain many more similar special features. However, it is enough for you who are at the preliminary stage. The details that we have shown you are only those that are at the fringe of this philosophical explanation of wisdom. This word “Allah” which is strong and *Ismul Ablam* has been tied up with the *Kalimah* by God. He has stated “*La Ilaha Illallah*”. You should never forget this fact that only this word Allah and not *Tbaath* or *Shifath* has been used in the *Kalimah*. As we have explained earlier this word Allah clearly explains the concept of “*Tbaath*”, “*Shifath*”, “*Asma*”, “*Awwal*”, “*Akhir*”, “*Labir*” and “*Baatin*” (beginning, end express and implied). Now compare this word “*Tbaath*” and Allah with the definition that we have explained earlier.

1st:

“*Tbaath*” indicates only the self nature of God who is described as “*Kunbu*” and “*Wajibul Wujud*”. I have said earlier that this nature cannot be encapsulated within human knowledge. The word “Allah” denotes at the same time His self nature called “*Kunbu*”, (*Baatin*) the manifested state (*Labir*) and the state of *Awwal* and *Akhir*. However *Labir* can be sensed only by great men of wisdom.

2nd:

Since “*Tbaath*” cannot be encompassed by human sense such as touch, vision, hearing, breath and taste, it can never be known by human beings. That is the object to be known, knowledge and the one who knows. Out of the three even if one is absent we cannot be benefitted by any experience. I have explained this matter also clearly in my first book. Since this word “Allah” encompasses and explains not only these states that are beyond human senses but also those aspects of *Labir* which manifest God’s states that can be reached by human knowledge and experience. It is referred to as *Isthiara* in the *Shariah*.

3rd:

“*Tbaath*” is a mere word (*Gowni*) that denotes an object. This cannot be seen or experienced by man. It cannot be sensed except by its nature. The word “Allah” is “*Ilabi*” and “*Gowni*” as both types of words and meanings. Therefore, they are within the knowledge of man. The three intricacies that I have pointed out are enough for you as students to manage to a certain extent why God stated this word Allah in the *Kalimah*.

Now gather and compile the definitions and interpretations I have given you. You can assess a person who states what we touch is ‘*Tbaath*’ and it cannot be realised by our knowledge.

1. If someone says what we touch is one of the manifestations of God, then it is true. This person has the distinguishing knowledge and he has understood things to a certain extent. He is a Muslim.
2. What I touched is one of the manifestations of God. This manifestation is mere colour and appearance but in reality it is not an object. If a person makes the above statement then what he says is also true. He has understood the *Tawheed* to a certain extent and to a certain extent free from *Wabmu*. He is not only a Muslim but a *Mumin* as well.
3. Whatever I touch and see (all creations in this universe) are the manifestations of God. This manifestation is just like a dream where things appear and disappear. These manifestations are the “*Ilabi*” names of God. These *Ilabi* names appear as colour and appearance on account of the power called *Shifath*. This power cannot come into existence without “*Tbaath*”. Therefore, the name appears as the object by way of the power that originates from “*Tbaath*”. The name that we utter with our tongue is *Gowni* which is the *Musammah of Musammah*. Further, he states on account of “*Tbaath*” that this universe is manifested and established. I cannot know “*Tbaath*”. I can

sense and realise (*Shifath*), nature or power. It is the *Ilabi* name that I touch, see, smell, taste and hear and know. *Tbaath*, *Shifath* and names co-exist and are permanent as ever. This is a genuine *Alim* and belongs to the group of *Mubakikoons* (genius of philosophy). There is no doubt that he is capable of advising people and giving them religious explanations. There are very firm evidences for this matter in the *Quran*, *Hadith*, *Ijma* and *Kiyas*. The state of *Awliya* who are above him is further clear and strong. Their details are not necessary for you now.

4. Now you can asses a person who says that I touch *Tbaath* and cannot sense it with my knowledge without touching it. You can use the evidence from the *Quran* and *Hadith* in this exercise and I shall keep silent.

When we say we can see God, then it refers to the manifestations of *Rabb*. When we say that God is visible it is about His manifest *Aama* (*Lahir*) and the statement that is invisible is the matter of *Tbaath* (*Baatin*). The word *Ilah* doesn't separate the creation and the creator. Allah's intention in using this word was to refer to Him and the physical, intricate worshipping creations. I have explained this earlier. Therefore, keep it in your minds that what man perceives through his senses are the creations which are the manifestations of God's nature and not *Tbaath*.

What is *Tbaath*?

Let's call a person *Abamed*. *Abamed* who is called "*Mumkinul Wujud*" (supported) was the sperm before birth, and blood before that and food material even before that. (Do not think that I am talking about reincarnation here). Keep it in mind that rebirth is denied in *Islam*. After death this *Abamed* decays and gets dissolved and converted into soil, water, air and fire. On account of these changes, even when his complexion and appearance undergo various changes, his real *Wujud* or *Tbaath* remains the same without undergoing any change. However, in one stage he was christened "*Abamed*" when he was born as a baby

and before birth, in every stage (*Marthababs*) such as food, blood and sperm (or egg) and food. Even after death he had names like corpse, soil, water, air and fire in his successive states (*Marthababs*) will be forever. However, the name *Abamed* was given when he was a baby. The *Wujud* or *Thaath* which was given the name *Abamed* assumed various names and had different appearances at various states (*Marthababs*). Therefore, the names we gave to the appearances (*Ilabi Asma's* appearances) that are the appearance of *Wujud* were all "Gowni" names. However much the name and appearance changes, *Wujud* that is beyond our knowledge, didn't change and its manifestation appeared as different objects and received the names accordingly. The meaning of the statement, "*Wujud* is permanent" is that for which survival is essential and for which separation is disadvantageous. *Abamed's Wujud (Thaath)* is what functioned as the basis or support for the manifestation of several natures and aspects (*Mabdawul Aadari*). The *Wujud (Thaath)* didn't leave *Abamed* in his states (*Marthababs*) such as food, blood, sperm, embryo, baby, *Abamed* and corpse. Whatever left him were certain specific attributes. These attributes were name, colour and appearance and were not objects. As the name, complexion and form die, *Wujud* or *Thaath* never dies. That is, though *Abamed* grew up into a youth from a boy and then into old age, the *Wujud* was with *Abamed* as it had always been. You have to understand this very deeply. Now look at the scenario that we perceived at any of *Abamed's Marthababs*. They were all colours, appearance and the names of the *Wujud* or *Thaath* and not the self-state of the *Kunbu of Thaath*. That is why we call *Thaath* as *Wajibul Wujud* and the creation such as colour, appearance and name as "*Mumkinul Wujud*" *Thaath* and *Wujud* are the basic, source. This doesn't get destroyed. *Mumkinul Wujud* can face destruction at different turns. It can undergo mutation and it is very unstable. I have explained many times that such unstable differences in names, appearances which come as the waves of the sea and get destroyed is creation. *Thaath* is not different from this creation. However, we cannot see or touch the *Thaath*. I have explained them. We perceive the world according to the nature of our senses and if

our senses are changed our perception of the world will qualitatively change.

I hear that some people argue that it is not possible to destroy the physical world. This is incorrect. This goes against the *Quran* and science. I have explained several relevant *Ayat* from the *Quran*. The *Quranic Ayat* 55 : 26, 27, 250:19, 21:30, 76, 12, 41:11, 2:28, 22:62, 6:98. Analyze them from many angles and understand them. There is another intricacy in this great wisdom. Now it is not essential for us. The scientific world today has found out that if physical world is destroyed immeasurable great energy would remain. This has been realised through experience. This has proved the *Quran's* statement as true. Take the above things into consideration. The above *Ayat* are found in the First Edition of my Book "Do you know the truth of *Iman* (Faith)? in chapters "What are the details of Shirk? and "What is the description of *Tawheed* (unionize)?"

Then I heard that some people argue that they say so because it is stated in some *Kitabs* like *Puthubathul Makkia*, that what we touch is *Tbaath*. This is just like finding fault with great Saints.

It is not so. Those Saints have also explained the same *Wahdat-ul-wujood* principle. This is the fault of a few academics that read the details of those books in a shallow manner without analyzing them deeply.

If we can touch and sense the *Tbaath*, then God would have formulated and used the word *Tbaath* in the *Kalimah* instead of Allah. Therefore, one cannot see or touch any object and say this is "*Tbaath*" However, it is proper to say that this is also Allah or one of the manifestations of Allah. There are certain intricacies here.

There is an intricacy of Law here. I have explained in my First Book with evidences that we cannot use the name of Allah on creations and God himself has used the hallowed names of God for the creations in the *Quran*. This is addressed to the people of *Shariah* namely the *Awams*.

Looking at creations and calling them Allah is applicable in the case of “*Kawas*” and *Kawaul Kawas*. There is no space to explain this matter further here. There is no need for that. However, even those who say so are veiled. We cannot rely on this as evidence.

The State of *Arifins* (*Haal*) and their *Makams* are in graded steps. Without realizing their states, we cannot understand their speeches and views. That is why it has been explained by several great men long long ago that who read books like “*Puthukathul Makkia*” should not give contradictory meanings without understanding them properly. Kindly look at page 21 of the 3rd issue of “*Gnanachurangam*” by Rauf Moulvi.

Rauf (Moulvi) had previously accepted the fact, that we cannot see *Thaath*. The same person states now that we can touch *Thaath*, but cannot become aware of it in our knowledge. Read what he had stated on paragraphs 3 and 4 page 48 of the 6th issue of his book “*Gnanachurangam*”. Please be patient. *Inshallah*, I shall quote many other evidences from his book when opportunity avails itself.

I do not change my views from time to time. Further, find out the genuine intentions of those *Masthans* who confuse you. Further, listen to this.

Read Rauf’s (Moulvi) book with the heading “*Hamawosth*” “All are his manifestations—The Wisdom of Oneness” on page 19 of the 3rd issue of his book “*Gnanachurangam*”. In the same “*Gnanachurangam*” on page 46 of the 2nd issue at the tail end of the article written by *Moulvi* Ibrahim (Nathvi) it is stated that the *Arifins* have the knowledge of God through *Aama*, *Shifaths*. We don’t know how he would respond if someone asked him whether the *Arifins* have touched *Thaath*. Read the explanation given by the *Moulvi* to the contention in the *Quranic Ayab* “God encompasses all the objects” on pages 38, 39 and 41 of the 4th issue of “*Gnanachurangam*”. According to this explanation, if one touches *Thaath*, what is the meaning of encompassing? Think about this. Read pages 22

and 23 of issue 7 of “*Gnanacharangam*”. In paragraph 3 of Page 23 see how they have explained the states of *Tbaath* and *Asma*.

After reading all this, assess for yourselves why the *Moulvi* changes his position every now and then. The teacher and students must understand these matters. What is the ulterior motive in writing that all will know about *Chettiar’s* life after his death? We have to give you explanations to expose the drama of deception staged by men of *Ganja* inspired wisdom and donkeys who carried the load of books. There is no time for that now. *Inshallah*, we can learn the rest either in person or through our correspondences.

M.S.M. Abdullah (Wrestler)

PART II



All Glory to Allah, the merciful. May there be peace upon Malkarul Athami Great Mohamed (Sal) and all his followers!

My dear Islamic intellectuals!

I had an opportunity to read a book titled “A dream that is materializing” written on 11-09-1992 by A. Abdul Rauf of Kattankudi and published by Kattankudi Art and Literature Circle. I found that there was a lie and anti-Islamic explanation of principle on page 104 under the caption “conclusion” given by A. Abdul Rauf. Therefore, I have written this book with the intention of telling the truth to the Muslims who are confused. At the outset I say *Al-Hamdulillah* to Allah for helping me to write this book, at the proper time. Furthermore, I heartily thank Al-Haj K. Atham Lebbe JP (H.I.) for being a witness to the communication between me and A. Abdul Rauf and his falsehood with the intention of exposing them.

Dear People!

I intend to explain the connection between me and A. Abdul Rauf and then expose his principles. On a day in January 1980 I was discussing matters regarding the *Tawheed* in the house of Al-Haj H.I. At that time, A. Abdul Rauf also arrived there. He was listening to my

speech. I mentioned then I wanted to bring out my speech in print. Abdul Rauf requested me to give him my manuscript and promised to print the book after reading it, with the help of H.I. Hajiyar. I sent my manuscript through my student, M.I.M. Mubarak. Six audio-tapes containing my speeches regarding the *Tawbeed* had already been handed over to him through H.I. Hajiyar. Though three months had elapsed, there was no indication that Abdul Rauf would keep his promise. With the greatest difficulty I was able to get my manuscript back. That is the book titled, “Do you know the truth of *Iman*?”

I don't know what explanation A. Abdul Rauf got from my manuscript regarding the *Tawbeed*. However, he started the propaganda that we can know the *Thaath* by touching and it is invisible and with some other statements which were incorrect. I have told him several times that this propaganda was wrong. I have mentioned this matter in my book “Do you know the truth of *Iman* (Faith)?” in chapter “Some important aspects that should be known”. However, there was no other rancour between us. Though I had mentioned in my book that his propaganda was wrong, he accepted it and sold my books, but he had not corrected his mistakes. When he invited Sufi Hasarath to launch his monthly publication “*Gnanachurangam*”, the latter had refused to attend. Furthermore, Sufi Hasarath didn't whole-heartedly accept the Islamic spiritual movement started under the patronage of A. Abdul Rauf. On account of Abdul Rauf's repeated requests I helped him to launch “*Gnanachurangam*”. I have pointed out certain mistakes in some contents of the publication and advised him to correct them. Most of the people of Kattankudi know about the truth of this matter. After this, there were some differences of opinion between us on marital matters and certain practices of the *Shariah*. Therefore, he published a handbill against me which was a Satire. The title of this handbill was “*Walban Bala Ala Pailwaan*” (*Shaitan* has urinated on the Body Builder's head). I published a counter—handbill denying his false allegations. The heading I used in my handbill was “*Ashhaitain Thawagatha Alalwani Raufil Kathban*” (*Shaitan* has shit on the tongue of Rauf). Hostility was growing. Finally I authored the book “The whiplash of the truth

to *Biḍ'ab*" and published it. I think this book has opened his eyes to a certain extent. Rauf who was saying that the *Kalimab's* meaning is "There is no Lord apart from Allah" changed his tune. Further, he removed the board that was hung in his school with the words, "There is no Lord apart from Allah"

After many years he wanted to make peace with me and sent several messengers to me. Al-Haj H.I. was an important person engaged in these peace overtures. Even a few months ago there were some discussions on these matters. I told them firmly that there was a case pending against the Board of *All Ceylon Jammiathul Ulama* and I cannot do anything until this case was over and unless he performed *Tawbah* accepting and correcting his mistakes.

In the meantime, many of his friends who were dissatisfied with his ways, his policy and conflicting conduct came to me, understood the *Tawheed* and joined as my students. This has precipitated a psychological impact (jealousy) in Abdul Rauf. Now again he wants to attack us and destroy our *Tariqab*. That is why he has started to write that we can touch *Thaath*, but cannot see it. *Inshallah*, I have given enough opportunity for him and his views in this book. Read patiently. I shall briefly mention his lies.

On 30.09.1984 he asked me by letter to meet him as he wanted to discuss some details. I replied mentioning a date. My letter was written on 05.10.1984. In this letter I had mentioned strictly "You have to give up your arrogance as a *Moulvi* and the veil of superiority before you meet me. Accordingly, he arrived at my house on 20.10.1984 with some of his friends. I asked him whether he had removed his *Jubbab*. He said "no", and then I asked what the intention of the visit was. He said he wanted an explanation of the word "*Qarn*". We discussed this matter. I adduced Arabic, English and Tamil *Tafseers* to establish my contention. The *Moulvi* and his friends stated that they accepted my explanations completely. I still possess the Audio Tapes that have these discussions. Then I asked him why he says and writes that one can touch *Thaath*

but cannot see it and told him that it was better to discuss that matter as well. He said there was no time and asked me “Was Allah manifested through *Thaath*?” I was sitting on a mat. For emphasis’ I hit on the mat and said, “Yes, definitely. However, what we touch is mere *Surath* and not the object. Those who were there reiterated that the matter of the *Thaath* must be discussed and settled. However, the *Moulvi* didn’t accept this. The spectators wanted to assault Rauf Moulvi. I intervened and brought the commotion under control. I led him to his vehicle and sent him off. This is the truth and all who were present on the occasion would bear witness to this. I was satisfied that I had sent off a person who came in search of me safely. Now let’s come to the point.

What is “*Thaath*” ? Can we sense it by touching?

The education of the human race is two-fold. One is the education about this world or worldly wisdom which is imparted through educational institutions and colleges. The next is the education of the wisdom of *Tawheed*. The *Quran* speaks about it as *Hikmah* and *Thaskiya*. In the *Hadith* it is mentioned as “*Ihsan*”. The faithful servants of God have named it as “*Tasavvuf*”. This education is not given properly in educational institutions and colleges. The *Quran* and *Hadith* and the knowledge of experience state that the physical world that can be touched and sensed is “*Huroor*”, an illusion. Otherwise we cannot discuss the *Thaath*. So, let’s now look whether the world of creation is merely an illusion. Illusion is something like a mirage that appears like water in the desert under conditions of intense heat. If we fix a torch to a piece of rope and rotate it, we see a circle of light and fire. In fact there is no such circle but only the torch. This is referred to as illusion or “*Huroor*”. We need a long explanation why the circle of fire appears. Those details are not necessary here. To prove that this world is “*Huroor*”, *Ayat* such as 3:185 provide evidence. Another brief example is provided below.

In our dreams we see and experience both good and evil things. When we wake up everything that we saw in the dream disappears. What we saw as matter in our dream disappears as illusion when we are awake. Therefore, when we compare dream and wakefulness, we can say that the dream is all illusion. Now, according to the education of the world when we look at time, it is divided into the Past, Present and Future. Similarly, people's position is also divided as First person, Second person and Third person. This education is an illusory one. Science has found out only recently that time doesn't accept definitions. The *Quran* explained this matter 1410 years ago. We have divided time into second, minute and hour according to the clock and into Night, Day, Week, Month and Year on the basis of the rotation of the Earth and the position of the Sun. Time was there even before the Sun and the Moon came into existence. And it will be there even after their destruction. At that time there won't be any creation. Only the present time will be there. The difference in time occurs on account of the Sun, Earth and the other planets. When our day has only 24 hours, it is only 9 hours and 50 minutes in the planet of Jupiter. Therefore, time appears to change according to the place in which we live. However, time has always been present and continues to be present. This time doesn't have any beginning, end, appearance or disappearance. It is there as it has been there always.

Science today has accepted that there is no past or future for time and there is no definition for time. However, it appears that science has still not accepted the fact that the only time that is there is the present. However, the *Arif's* have categorically accepted this fact. I hope that science will also accept this fact in the near future. Science can be compared to a growing child. If we look at the truth, the universe appears and disappears in the all-pervasive time. Time is the source, *Thaath* and *Wujud* of the universe. This time will never be encompassed by human knowledge. That is why, science today has decided that time is beyond definition. This time is the life of the whole universe or "Allah" or *Thaath*.

Hadith:

Don't scold time. Surely time is established as Allah.

Source: Thahweeladun Najmiyah

Hadith:

Don't say that grapes have an esteemed value. Alas! Don't say it is the curse of time, because surely Allah is time, said the Rasool (Sal)

Informed by: Abu Hureira (Rali)

Source: Buhari, Muslim, AbuDawood.

Don't forget that Allah is time. Now let's consider place.

1. We have accepted First person, Second person and Third person according to our worldly wisdom, That is, man has divided the place into 3 categories.
2. Some men of learning argue that First person and Third person are enough and a Second person is unnecessary. They say Third person is also a kind of Second person. There aren't many differences between these two groups.
3. The *Arifins* argue strongly that the second person and the third person are *Huroor* (illusion) and there is only the first person. We need a lot of time to explain this. I tell you briefly. The feeling that "I am here" is of two kinds. One is a lie or *Batil*. The other is (the real *Roob*) time which senses itself or the self-feeling of "I" which is Allah! The "I" of creation is the *Shirk* called *Batil* and the sense of "I" of *Roob* is the real "I". *Vilayat* means the destruction of the *Baatil* "I" (*Ananiyath*) and the establishment of the real "I". The *Kalimah* and the scriptures are provided for this purpose.

The universe is centred on the sense of "I" of God. Therefore, the place called matter is something established in the sense of "I" of God. It is not a separate, individual *Wujud*. Another name for this self-consciousness is *Noor*. So apart from this self-consciousness of "I" (Apart from the First person) there is no Second person or Third person. This is the truth and don't forget it.

Now we shall see what "Matter" means. Matter (Physical matter) is three-dimensional. It has length, breadth and volume. Man feels matter through his sensory organs. Solid, Liquid and gas are the three states of matter. It is the firm decision of *Arifins* that God is non-matter. Since matter is not Allah, it is wrong to call matter Allah. This is the explanation of the illiterate man (*Mushrikeen*). Since matter is mere *Surath* which is not a real object, (as a shadow or a mirror image), the *Arifins* say that you shouldn't call matter Allah. That is, they judge that what appears as three dimensional is an illusion like a dream, Today's science has accepted this truth, The scientists argue that there is no place or direction. It is the judgement of the *Arifins* in order that the matter called *Surath* is established in time and place, there must be a basic reason called *Wujud* or *Thaath* or Allah which is beyond human knowledge and having the self-consciousness, "I". Therefore, in this matter the *Arif* and the Scientists are in agreement. Therefore, it is proved that the *Surath* that manifested is *Huroor*, and the one who is *Thaath* or *Wujud* to the *Surath* called universe, and who is beyond human knowledge is Allah. In order to prove this almost 1/3 of the *Quran* can serve as evidence. *Ayah* 57:3 is evidence enough.

We, Human beings, enjoy the world according to our senses. If our sense organs were qualitatively different, we might perceive a totally different world. Therefore, we cannot come to the conclusion that we have learnt the truth of the world (Physics, Matter). We have to understand deeply that the matter that we see is an appearance like a shadow, it is the illusion of our senses that we perceive a three dimensional matter. According to this brief explanation the readers must accept that the universe is the manifestation of a single source that

is beyond human knowledge and this can only be guessed to a certain extent, and we cannot know through our senses the *Thaath* or *Wujud* which is the basic reason for the universe.

Now let's look at the statement of Kattankudy A. Abdul Rauf. He says that we cannot see the *Thaath*, but we can know it by the sense of touch. Alas! I gave him good medicine for his mental disorder through my book titled, "The whiplash of truth to Bid'ah" However, he hasn't used that medicine. I don't know whether he would take it at least now. It is his choice!

We have to understand *Wujud* properly. *Wujud* or *Thaath* means the basic support (The basic support for creation)

1. ***Wajibul Wujud*** : The meaning is an individual thing that is definitely indestructible and permanent (one). I said one in number to help you to understand. There is no opposite of this as there is nothing which is equal to it. There is no change, or destruction or deficiency. This is beyond all definitions. This was and is permanent. Our knowledge cannot say whether it has motion or not. Furthermore, there is nothing with it to help us to gain any understanding of it. To help man to understand this matter the *Quran* has given the names of "*Abadun Samaḍhun*". (This is *Baatin*)
2. ***Mumkinul Wujud***: In Human knowledge this *Wujud* is present and absent. Since *Wajibul Wujud* is basic support to this *Wujud* we can call it as something that is supported. This *Mumkinul Wujud* appears to us as the universe. The hundreds of elements that science has discovered such as Soil, Water, Air, Gold, Silver and Radium (temporary *Thaaths*) are within this *Mumkinul Wujud*. This is called *Labir*.
3. ***Mumthbanil Wujud***: This is the absolute lie that has its origin in human imagination (*Baatil*). It believes that the creation is also a *Thaath* like Allah. That is the belief that apart from Allah the *Thaath*, there are other *Thaaths* which are not Allah. This is

the tap-root of *Shirk*. There are no evidences for this. Fix these details firmly in your minds.

We learn the colour and heat of the *Surath* of an unidentifiable object (*Thaath*) called fire by our senses of eyes and touch respectively. We, who found the *Surath* and property, call it fire. This is a tradition of borrowing. What we found was the *Thaath's Surath* and nature and not the *Thaath*. We are deceived into believing that we touched *Thaath* because *Thaath* is associated with the *Surath* and the property.

While the person who touches, the object that is being touched and the act of touching are relevant to *Mumkinul Wujud* (the universe that appears and disappears) we cannot know *Thaath* except by supposition and *Mumkinul Wujud* is relevant to *Thaath* the *Wujud* which is the basic support to the universe. Considering the basic object of the world of creation as *Thaath* is worldly wisdom and knowing that Allah is the *Thaath* to the *Thaath* of creation is the greater wisdom.

The *Quran* states that **you do not realise Allah in the proper manner**. What it means by the "Manner of realisation" is realisation through supposition. It is not realising by touch. There is another meaning to the "Manner of realisation." The meaning is that we don't realise by acting in the proper manner and realising. This realisation is not through the sense of touch. The sense of touch is *Haiwani*. So we who wish to act in the proper manner and who wish to attain our goal cannot achieve it without resorting to *Kalimathuth Tayyibah*. However, even a few people who have been considered by our people as saints have been groping in the intricacies of wisdom. One of these gropings is the statement that *Thaath* is invisible and it can be sensed by touch.

Since the word "*Illa*" in the *Kalimah* is trying to establish the creation which has been negated as illusion, it creates a great confusion to a section of the people. This groping has unconsciously led them into accepting certain explanations which do not stand the test of wisdom. This is a truth that I have arrived at through my own research and

divine guidance. Since there is nothing apart from Allah, many of our ancestors have stated that “All is Allah” and that we can sense *Thaath* by touching. However, the word “*Illa*” (except) in the *Kalimah* while it is establishing the creation, establishes the creator called *Rabb*. The real essence of the *Kalimah* is that Allah is *Rabb* and *Abð* at the same time. The majority of us have not looked at it deeply.

The *Kalimah* gives us the details of three *Marthababs* such as Allah, *Rabb* and *Abð*. *Abð* means the intricate physical manifestation, and *Rabb* means *Noor* which is intricacy to intricacies. The *Hadith* of Rasool (Sal) “**As my Rabb is brilliant light, how can I see him?**” relates to this truth. This light which is *Noor* is not like the physical sunlight. What is solitary, permanent, encapsulating these two *Marthababs* and beyond the ken of human knowledge is *Thaath* called Allah. The provision of *Ayah* 112 of the *Quran* is to explain this. In this *Surah* God has used the word “*Abad*” to state the name of Allah and to explain its definition to a certain extent. When we say there is no creation (*Ilah*) that can be sensed by touch, then the creator (*Ilah*) *Rabb* who cannot be sensed is also not there. If *Abð* and *Rabb* are not there, then what remains is *Thaath* called *Wujud*. What will be there to touch it and see it? This is the life of Islam called *Tawheed*. This is the detail of *Wujud* and *Thaath* referred to by the proper name “*Allah*”.

If we analyse why our ancestors stated that we can touch the *Thaath*, but cannot see it, we see that there were many reasons for it. Only the details that all can understand are given here.

1. Though the knowledge is there that the whole universe is “*Huroor*” the inability to get rid of that illusion. This is a lapse on account of the lack of the knowledge of experience. In order to understand that the *Surath* is not an object, scientific explanation is essential. Many of our ancestors couldn’t have had this facility.
2. The truth regarding matter (Physics) that can be touched, the nature of time difference, the nature of place difference and the

lack of scientific knowledge of the nature of man's internal and external senses.

3. Those who stated that you can touch but not see *Thaath* could have been *Majthoobs* who were behind the veil of light. The intoxication caused by *Musth* could have prompted such words.
4. Interpolations of their enemies in their books with the view to distorting the truths revealed by them.

These four reasons are at the bottom of the contention that *Thaath* is invisible but can be touched. There is no doubt that the adherents of this principle have a confused knowledge. They cannot guide the people. If they say something that complies with the rules of *Mabkool* and *Mankool*, then we can accept it. There is nothing wrong when we reject explanation that conflicts with these rules. Rasool (Sal) has stated, **"I wouldn't say anything against the Quran. If you think that I have done so, then you disregard my words and follow the Quran"**. If *Quran's* claim that even some prophets have erred is true, what evidence is there to believe that our ancestors who were people just like us wouldn't have erred?

Therefore, the contention that we can touch but cannot see *Thaath* is conflicting with the Scriptures and wisdom. Gold is the *Thaath* of the *Surath* called ring. Gold is the basic support and ring is the supported. When we touch the ring, we touch the (physical) *Thaath* called Gold. The *Thaath* that we sensed by touch called gold requires another *Thaath*, otherwise there cannot be the *Surath* called gold. Therefore the physical *Thaath* that is seen by man is the *Surath* of the *Thaath* called *Haq*. Many of us do not realise this. The whole universe is the supported thing, the *Mumkinul Wujud* and the *Thaath* called Allah is the life of the universe. We have to understand that this *Thaath* called *Haq* exists by our knowledge of inference. Now let's look at Abdul Rauf's issue.

Abdul Rauf stated that we can touch *Thaath*, but cannot see it. Has he ever touched the *Thaath* of time? Have any of us touched the *Thaath*

that is time? Let alone time, will he touch and show us *Rooh* that is *Thaath* for my body? Has he ever touched and seen his *Rooh*, the *Thaath*? The new moon priest that is influenced by Ganja wisdom, using the names of the faithful servants of God as his shield and the *Tawheed* as his label, donning bangles and the holy thread and making money in the process states that he speaks and writes not his views but those of the great saints. As this priest realises that he cannot escape the questions raised by the people, he uses the names of great saints. This priest employs *Ganja Musth* and his new moon wisdom to evaluate the attainments of *Kutubs* who are the faithful servants of God. This is just like a monkey using its tail to fathom the depth of a well. His statement is similar to those of the *Mushrikeens* who state that our ancestor's ways are enough for us. The readers have to evaluate and decide the category to which he belongs.

My view is that this person who claims that we can touch *Thaath* (God), beyond the ken of human knowledge and inner senses, but cannot see Him is a mentally affected person or one who is intoxicated or stoned. We can touch and sense electricity but cannot see it. So, as he says we have to think of *Thaath* as something *akin* to electricity. I don't know what meaning he attributes to **Surabs 7:7, 7:143 and 57:3**.

Those who say that they can touch *Thaath (Wujud)*, though they state that they provide explanation to the *Tawheed*, their arguments are *Shirk* and *Kufr*. When they say that *Thaath* can be touched, it leads to several offences. They are as follows,

1. As this contention of touching the *Thaath* is contradictory to *Mabkool* and *Mankool*, he is a *Kafir* that refutes the *Quran* and *Hadith*. He is a follower who functions with a borrowed brain. According to his claim he accepts *Labir* but refutes *Baatin*. So we have to brand him as a *Kafir*.
2. Since he says that the *Thaath* can be touched, he imagines Allah as matter. So we have to call him a *Kafir* who doesn't know the basic principles of Islam.

3. Since he says that the *Thaath* can be touched, not only sees God as a bounded matter, he accepts that he can worship it (creation). That is, he accepts idol-worship. Such people are *Kafirs*.
4. Since he says that he can touch *Thaath*, he accepts re-incarnation which is contradictory to Islam. Such a person can be a Hindu and not a Muslim.
5. Since he states that the *Thaath* can be touched, then he accepts the contention that Allah underwent decay and destruction and became the universe. This is the principle of a part of the Hindus. This is *Shirk* and the view of a *Musbrik*.
6. Since he says that the *Thaath* can be touched, he is a person that refutes *Baatin* and Hell and Heaven. (That is, he believes that what cannot be touched is not *Thaath*). He cannot claim that he is a faithful. He will be considered as a *Musbrik*.
7. Since he states that the *Thaath* can be touched, he belongs to the adherents of Dualism, who are a part of the Hindus. So we have to consider him as an enemy of Islam and as an adherent of *Biḍ'ah*.
8. Since he says he can touch and sense the *Thaath*, He is a wolf in sheep's clothing and leads astray the innocent illiterate people. He exists by selling anti-Islamic and *anti-Tawheed Biḍ'ah*. It is not wrong to call him a *Murtad* who has strayed from the correct path.

We can add to this list of offences. This is enough for people with common sense. If he states and brands those who claim that *Thaath* cannot be known by the sense of touch as people who have gone astray, then he must be demented.

Consider the words *Thaath*, *Wujud*, *Haq* and Allah. "Allah" is an arbitrary name. This name is given to something that is the basic support that is beyond the ken of human knowledge, beyond any concept of place, direction or number, unidentifiable, solitary and without a partner. There are different views as to the contention that

this name was given by man and that it was given by God to Himself. This controversy is not relevant here.

The name “*Allab*” encapsulates everything that is his *Marthababs* (what is encompassed and not encompassed in human knowledge). No further detail is necessary. The name “Allah” encapsulates and encompasses all the names of everything, all the physical and intricate things in the known and unknown universe. All the universes (creations) are the *Suraths* of names in the *Asmah* called Allah. The name *Ahadun* is given in *Surah* 112 to explain the basic support called Allah. Man can learn by the knowledge of inference that such a thing of basic support exists.

Tbaath, and *Wujud* are glossary words in the field of spiritualism. These words indicate the state called *Amah* which is beyond human knowledge. The meaning is that when we say *Tbaath*, *Wujud* or *Haq* it indicates something beyond human knowledge without any distinction as to *Asma* or *Sifath*. So, when we point an object (matter) and say it is Allah, then it becomes *Kufr*. The offence is that we have restricted God. This is the condition of the Christians. We have a right to have relationship with them. *Surah* 5:5 is evidence for this.

However, when someone refers to matter as the *Tbaath* or Allah, or says that *Tbaath* is invisible and has to be sensed through touch, then we call him a *Kafir* or *Mushrik* and one of the groups of *Dajjals* that has emerged to harm Islam. We can properly brand him as an adherent of *Biḍ'ah*. As they are *Mushriks* who make partners with Allah, they have no right to have relationship with Muslims and *Mumins*. *Surah* 2:221 bears evidence to this.

Let those people who claim that they can touch but not see *Tbaath*, say that they belong to Islam. As far as principle is concerned it is irrefutable that they are diametrically opposed to Islam and steeped in the principle of the *Mushriks*. We can provide many evidences to prove this.

Our special request to A. Abdul Rauf of Kattankudi

1. You have stated in your book titled "A dream that is materialising" that we can touch *Thaath*, but cannot see it. If it is true, it is essential to form an agreement as made between Moosa (Alai) and Firaun. Since we have to win the people to the side of truth through some practical demonstration, let's gather the people in a place on a particular day. You touch the *Thaath* you speak of in front of them. Though you maintain that the *Thaath* that is touched cannot be seen, I shall prove that it can be seen. I shall use a camera and photograph the *Thaath* you touched. Do you accept this challenge? If you don't, then it means that you are intentionally and deceptively leading the people astray.
2. Publish a good book to prove your statement, if you really believe that your contention is true. Give the *Quran, Hadith and Mabkool* as evidences instead of quoting from the works of anti-Islamic *Imams*. You can use any of your worldly wisdom. Do this, if you are a man. If you don't accept, then you are an adherent of *Bi'd'ah*.
3. You are accepting the view of someone else, without thinking. You have to realise that a person who is involved in the propaganda of something the truth of which he has not verified is a fake and he can never be an *Alim* capable of giving spiritual explanations. You inspired a revolution by stating that Allah is 7 years old and that he was lying in the cave of *Hirak* with his hands on his head. However, the evidences that you have adduced so far for your statement are limited to the songs of *Kunangkudy Masthan* and the writings against common sense of your men of wisdom whom you say are your guides. If you decide to follow your *Imam*, then that is no business of ours. However, since my *Imam* is the *Quran, Hadith* my witness and my judge is common sense, I request you to prove your claims in accordance with *Mabkool* and *Mankool*. If you cannot do this,

you accept that you are a *Murtad* who has strayed from the path of Islam, a vehicle of *Shaitan* who leads people astray, and since you say that what you touch is invisible you are mentally deranged. You exploit the names of faithful servants of God for making money and you are led by greed, jealousy and follower of the disintegrated thinking of others. Therefore, come forward to touch *Tbaath* and demonstrate it to others. Publish your achievement in the form of a book. I am looking forward to the day when you can do either of these.

4. In your book you mentioned that the creation can be known only through the knowledge of *Mabkool*. *Mabkool* means the linkage of the knowledge of sensory perception to the inferential knowledge of analysis. According to your view creation is invisible to our eyes. Man's internal and external sensory organs are bound with the sense of touch. You don't know this. The sense of touch is related to *Haiwani* and *Shaitani* and *Malakkani* and *Rahmani* are related to *Rooh* which is the self-consciousness of "I". You neither know these things. Therefore, it is my duty to point out to you the creation through your five senses as you state that the creation cannot be known through the five senses and it can be known only through *Mabkool*. If you come to me on a particular pre-arranged day, I can show you the creation of man and the creation of God. I am looking forward to the day when you will demonstrate the truth of your contentions.

Thank you

Estd. 19.07.1979.

Islamic Spiritual Movement

Meera Mosque Road
BT/Kattankudi—6
Sri Lanka
02-09-1981

May Allah's Grace descend upon all of us!

Most Respected and Beloved Spiritual Leader M.S.M. Abdullah
Wrestler,

“Assalamu Alaikkum!”

In response to our invitation on the occasion of the launching of the “*Gnanachurangam*” Magazine, you obliged to be present, launch the magazine yourself and deliver a spiritual address. We thank you sincerely on behalf of the Spiritual Movement and the servants of God who follow the spiritual path. We expect your contributions to the September issue of the Magazine and if we can receive them before Monday the 07th, we shall be grateful.

To distribute *Gnanachurangam* in outstations we have appointed M.I. Rahmathullah (Boovi) and I am sending this letter through him. You can give him any advice.

Wassalam

Faithfully
(Sgd.) Moulvi A. Abdul Rauf

Estd. 19.07.1979

Islamic Spiritual Movement

Meera Mosque Road
BT/Kattankudi—6
Sri Lanka 05-01-1984
May Allah bless us all!

Most respected and beloved spiritual leader M.S.M. Abdullah,

Assalamu Alaikkum Wa Rabumathullabi! So far 211 members have joined our Islamic Spiritual Movement. They have done so on their own volition. If we took an effort *Inshallah*, in this matter, we can have more than 10,000 members.

Sheehan Sufi Hasrath has the same views as we do on the *Kalimatul Tayibah*. He agrees that *Wujud* is one and all creations are *Tajalli* of *Wujud*, and creations are not separate from *Wujud*. He has read your book and stated that views contrary to Islam are expressed in the book and has prohibited the Muhaiyyadeens from reading it. Maybe he thinks there is no one that surpasses him in knowledge. Furthermore, he says he is against our Islamic movement. He says that he was not consulted in this matter. He is worried that we have not given the name which he suggested. It is commendable that you have come forward courageously and written a book on spiritual guidance with irrefutable evidences of facts.

We inform you with pleasure that our movement will support your efforts to disseminate and spread Islamic knowledge and practice.

You can contribute a lot towards the development of our movement. You can ask your supporters to join as members in our movement. We shall discuss these matters with you soon. *Inshallah* we shall meet you in the near future on behalf of the movement. We are annexing

25 membership forms. We shall be grateful if you can distribute them among your supporters.

We have to discuss with you the matter of establishing a Society and an Office on the Main Road for the dissemination of your Book and other views regarding Islamic Spiritualism.

Thanks

Sgd. (Moulvi A. Abdul Rauf)	Sgd.
President	Secretary

Gnanachurangam,

Issue 1

Ecstasy of Spiritual Delight

Published in 1981 August *Shawwal* 1401

Commendations!

We commend the work of spiritual leader and author of the book “Do you know the truth of *Iman?*” M.S.M. Abdullah. He was born and he lived in Maruthamunai.

In this age when science has spread and spiritualism is being distorted, we congratulate him on his courage in bringing out the correct meaning of the *Kalimah* ‘*La Ilaha Illallah*’ of the *Tawbeed* and the *Athvaidha* principle of Oneness through the criteria of reason and the criteria of sound.

So far no one in Sri Lanka has brought out a book in simple Tamil which is a broad and clear treatise on the *Tawbeed*. Though the great thinker Siththie Lebbe wrote the book “*Asrarul Alam*” it didn’t have the clarity of explanation as seen in Abdullah’s book. Though some people who have learnt for a number of years in *Madrasahs* and obtained a *Moulvi* Certificate have reacted adversely, no *Allamah* can deny, that this book explains “*Tawbeed*” and ‘shirk’. We congratulate him for this great, rare work.

May his great service continue!

May spiritualism sprout!

Islamic Spiritual movement
Kattankudi.

-Editor-

OTHER PUBLICATIONS BY THE AUTHOR

1. Do you know the truth of *Iman* (Faith)?
2. *Al-Quran* on oneness of the being
3. The Court of Reason
4. Holy Quran's Judgement – Part 1
5. Holy Quran's Judgement – Part 2
6. Holy Quran's Judgement – Part 3
7. Spiritual Songs with CD



All Ceylon Thareekathul Mufliheen Head Office & Meditation Centre