

# THE PRINCIPLES OF ISLAM

AHMED HULUSI

*[www.ahmedhulusi.org/en/](http://www.ahmedhulusi.org/en/)*



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# THE PRINCIPLES OF ISLAM

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*Translated by ALIYA ATALAY*



## TRANSLATOR'S PREFACE

*The Principles of Islam* brings new depth and thought-provoking nuance to the meaning and hence necessity of the recommended Islamic practices, which have sadly been reduced to hollow ritualistic applications throughout the ages, drained of their real definition.

Beginning with the real and correct meaning of the first pillar of Islam, the Word of Unity, Ahmed Hulusi shares invigorating and insightful information on *salat* and its specific actions, making special emphasis to the Friday prayer and how *salat* is an experience of ascension and uniting with Allah.

He then moves on to sharing the real definition of some of the most fundamental concepts of Islam, like servitude, fasting, almsgiving, hell and 'the day of religion'. Moreover, he exposes the two big secrets regarding hajj, shares fascinating and intriguing secrets regarding the Kaaba and Mount Arafat and enlightens the reader about the mystery of Zamzam...

This book is recommended for those who want to move beyond the shell of the customary habitual practices and dig into their real meaning and purpose; those who are ready to dive into the ocean of the essential and mystical reality, as Yunus Emre says:

*"The reality is an ocean, shariah is a boat;  
Many do not dive into the ocean from this boat!..."*

ALIYA ATALAY

Istanbul, 2023



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## REFUGE

**O Rabb of the worlds!**

**“Masjids” and “mosques” are seen as “temples”; and “ALLAH” the Aziz and Subhan is conceived as a ‘deity’!**

**The belief in a “God in the Sky” is equated to being “Muslim”. We can almost hear the footsteps of the gods... Our last hope is for Jesus (pbuh) to confirm the call of the Muhammadan Reality! Metaphors are taken as facts and the reality is sought in allegories and symbols!**

**Hatred, abuse, revenge, anger and brutality has engulfed the Earth... Wrath, the natural outcome of ignorance, is rapidly encompassing mankind...**

**The primary principles of Islam have lost their truth in the sight of humanity, confined only to its surface and literal values. It is as though knowledge has been confiscated from the world and our planet is living its final days before the emergence of the antichrist (Dajjal)!**

**The fact that salat is the ascension of the believer is narrated as if it were a fairytale...**

**It is as if the warning “O you who have believed, believe in Allah in accord with the meaning signified by the letter B (Aminu B’illahi)” has been erased from the Quran, nobody is taking into consideration the reality that salat is ascension (Miraj)! Everybody is talking about the position their hands and feet should be in, what they should or shouldn’t wear while praying! Nobody is talking about what the brain should think and contemplate on!**

**Hajj has been reduced to an activity of visiting a stone cube, gathering around the Mount Arafat and making the Arabs rich! The visit to Medina is conceived as visiting the grave of a deceased ambassador!**

Not to mention the baseless nonsense rules imposed on those returning from hajj! Apparently, one need not hold a scale or show a single hair, they are almost going to bury the pilgrims alive upon their return!

Fasting has lost its meaning, and turned into a weight loss or a detox program. It is only considered in respect its bodily benefits and the secrets of the manifestation of the “Light of Samadiyyah” has been totally forgotten!

The meaning of zakat has changed altogether, its wisdom has been veiled, taken as tax or a means of not paying tax to the government shown as unclaimed expenditure... People have become incapable of considering the cost of not paying the due of others as it deserves to be paid!

Since You have started to remove knowledge and gnosis from Earth, religion is marketed as a ‘body with no soul’, “a divine imposition to put society in order” ... Fake masters and mahdis (!) deprived of the knowledge of interpreting and decoding metaphors have emerged in almost every city and community!

O Rabb! This is an arduous test indeed!

On one side You are opening the curtain to reveal the Reality, on the other side you are allowing people to follow the ignorant and concealing Your Reality! While dealing with the man opening and closing the curtain, people are not seeing the reality behind the curtain!

O Rabb!

Protect us from wasting our lives’ engaged in each other’s futile activity, veiled from the reality. Bless us with the ability to engage in the activity of those whom you love!

Protect and cleanse us from the tendency to be of the ungrateful ones after being blessed with your grace!

Allow us to recognize the reality of who gratefulness and denial pertain to, and why!

Enable us to live in a pleased state, in awareness of your governance and die upon this faith!

O Rabb...

I would not have known, had You not taught me! I could not have comprehended, had You not made me aware. I could not have understood and accepted if You hadn't eased it for me!

I couldn't have shared this knowledge through books if You had not willed for me to!

Whatever I did, it is the outcome of my servitude, with your governance and authority!

I am nothing, you are al-Baqi, the ever living!

Though I say "I have disclosed and explained as much as You allowed me to" the gnostics know that it is You alone who is disclosing the reality! And just as you are disclosing it now, you will veil it again as you did before, once the deserving receives their dues...

You made me realize and experience my servitude to You, even if I were able to thank you to the scope of Your knowledge it would still be insufficient to express my gratitude... I seek refuge in you from being of the ungrateful...

Allow me to taste death with the comprehension and peace of knowing that the success of my servitude is based on your authority and governance. Include me among your righteous servants!

And give guidance and purification to those living on Earth...

Allahu akbar! Bismillah!

AHMED HULUSI

4.5.1997

London



## ISLAM

### What is Islam?

### Why Islam?

The word Islam has two meanings:

1. To reach a state of peace and salvation
2. To be in a state of submission...

To comprehend Islam the first step is to understand the meaning of the first verses of the Quran that begin with the command “Read!” (*iqra*). Only after this can we begin to understand the message of the Quran.

### Why Islam?

“**Islam**” means to reach and find salvation and a state of emancipation from the conditions of nature and bodily life and to experience ‘certainty’ (*yakeen*). That is, it the manifestation of the name as-Salam in one’s life. When this happens, the person experiences a heavenly state.

**“Indeed, the religion (system and order) in the sight of Allah is Islam (the whole of creation is in a state of submission, whether conscious or unconscious of the qualities of the Names)!”<sup>1</sup>**

**Religion is the entirety of the constitution of Allah; it is the REGULATORY SYSTEM OF ALLAH!**

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<sup>1</sup> Quran 3:19

Let us not misunderstand confuse the notions of divine constitution, divine order and system with the law and order of human social-political systems and political regimes!

THE SYSTEM OF ALLAH does not refer to a sharia-based set of laws either!

This immaculate divine order, the Quran highlights, is in effect at every instance in every iota of existence.

**“And never will you find in the sunnatullah (the mechanics of Allah’s system) any change!”<sup>2</sup>**

This verse is in reference to this general order and system.

**That is, whether it be a plant, an animal, a human, an angel, or a jinn, the entire creation fulfills its creational purpose within this general system.**

**Indeed, the religion (system and order) in the sight of Allah is Islam!**

The implicit meaning of this verse is in regards to this *natural mandatory submission of creation...*

In other words:

The entire creation is in a state of submission to Allah.

**Indeed, all of creation is in a state of submission to Allah. This is the true religion.**

**Nothing in existence, in respect of its essential reality, can be in a state of rebellion to Allah.**

Even the rebellious act of Iblis is the outcome of his pre-determined duty and creational program. Within the levels of creation, many creatures are propelled to fulfill their duties and undergo their trials through the means of the jinn.

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<sup>2</sup> Quran 48:23

**If the rebellion of Iblis had not taken place Adam would not have fallen from the state of paradise subjecting humans to the constriction and difficulty of the physical body. However, the way to acquiring higher levels of divine qualities and power beyond their former state of paradise would not have opened either!**

For Adam was already in possession of the qualities we seek and strive for today. Even if not all, he had access to some of these divine powers!

Whatever wish one has in heaven it is granted!

Whatever Adam wished for in heaven it was granted to him!

With only one difference...

Adam was created on Earth!

The following verse is a clear proof of this:

**“And when your Rabb said to the angels “I will make upon the EARTH a vicegerent (conscious beings who will live with the awareness of the Names).”**

Like us, Adam has a physical body! Hence, he was living “heaven on earth!”

Despite being on Earth he had access to the divine qualities that we are unable to attain today, which allowed him to fulfill most of his wishes...

Because the state of “illusion” which prevents the activation and manifestation of these divine forces had not yet formed in him.

ILLUSION is the greatest evil force that works against man!

By producing a false or misleading impression of reality it literally paralyzes one’s consciousness! At the root of all fear, anxiety, depression lies illusion!

The destructive role of illusion or negative supposition is far beyond what we imagine!

If one can take his sense of illusion under control, he can literally transform his life into heaven. On the other hand, if he becomes captive to his illusion his life will be nothing short of hell!

Illusion makes one believe in the existence of what does not exist and become blind to what actually does exist!

If an intellect free from illusion thinks of and decides on something and takes the necessary actions for its fulfillment, he can literally make what seems impossible possible!

**He can live his life totally free from the constraints of his physical body... as though he is in heaven!**

Because Adam (pbuh) who was created on Earth lived a life without the sense of illusion his plane of existence was described as heaven on earth...

The system in which we are living is the open manifestation of divine order.

Every unit of existence within the universe - note that I'm using the word "unit" which includes humans, angels, jinn, animals and plants – are in a state of servitude to Allah. The Quran clearly states this about humans and jinn anyway.

**I have created the jinn and men only so that they may serve Me (by means of manifesting the qualities of My Names).<sup>3</sup>**

**It is not possible for something that Allah created to not fulfill its creational purpose.**

Note that there is no limiting expression in this verse. It does not say I have created the "believers" or only the "humans" to serve me, it also says the "jinn"! The "jinn" includes the devils and Iblis!

The angels are already in a state of absolute servitude! All angels are naturally fulfilling the requisites of Allah's ruling in a state of absolute submission.

**Whether or not the humans and the jinn are fulfilling their servitude is the question!**

**Though questioning this is also absurd! For there is a verse stating that all humans and jinn without exception are created to serve Allah!**

For whatever purpose Allah creates a 'thing' - whatever it may be - it will most definitely and without question fulfill its purpose. There is no doubt about this!

**This is why all things are created with the will of Allah and they are outputting the actions in accordance with Allah's will.**

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<sup>3</sup> Quran 51:56

**This is religion and Islam.**

This is why the verse says:

**“Indeed, the religion (system and order) in the sight of Allah is Islam (the whole of creation is in a state of submission, whether conscious or unconscious of the qualities of the Names)!”<sup>4</sup>**

And underlines:

**“And whoever seeks a religion (system and order) other than Islam (the consciousness of being in a state of submission) his search will be ineffective!”<sup>5</sup>**

**“Is he whose heart (essence) Allah has expanded towards comprehending Islam, not upon a Nur(knowledge) disclosed by his Rabb (his essential reality)?”<sup>6</sup>**

Indeed, understanding the truth of Islam is an immense assignment of paramount importance. The ability to comprehend the truth via the knowledge of light (nur) that manifests from one’s Rabb enables one to discern the universal system.

When you examine a verse the first thing you need to look at is whether or not there is a limitation or an exception to the verse. For example:

**“It is HU who has made you vicegerents upon the earth...”<sup>7</sup>**

Here the verse is in reference to the vicegerency of the *humans* on earth. It is limited and exclusive!

But the verse **“Indeed, the religion (system and order) in the sight of Allah is Islam”** does not address an exclusive group or place, it does not say “on earth” or in such and such galaxy... it is absolute!

It is applicable to earth, the solar system, as well as all other systems galaxies, in every space, point, iota of the universe; all beings are in submission to Allah. This is an absolute reality!

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<sup>4</sup> Quran 3:19

<sup>5</sup> Quran 3:85

<sup>6</sup> Quran 39:22

<sup>7</sup> Quran 35:39

But there is an important point here:

When it says “**All beings are in a state of submission to Allah**” it does not say they are in a state of submission *out of their own free will!*

**Their state of submission is the *natural outcome of their creational programming (fitrah)* - this is how they are created - it is their default state!**

Because any unit of existence is created with the will of Allah upon a specific natural disposition it is automatically in a state of submission to Allah.

This is why the Rasul of Allah (saw) says:

**“Every child is born upon the disposition of Islam”**

Whereas those who interpret this superficially say “All children are born with the capacity and potential to accept Islam and be a Muslim”

No! This is not just talking about Muslims or being a Muslim. Let us not be narrowminded!

Every child, in fact every unit of existence, is born upon the disposition of Islam, means it is created with an innate programming aligned with the meaning of Islam.

Another verse:

**“Say, “Everyone acts according to his own creation program (natural disposition; fitrah)”**

The word “*Shaqilah*” in this verse (creational program) means the program created by one’s natural disposition...

This is the explanation of Islam.

That is, all units of existence have been created upon the reality of “*Indeed in the sight of Allah the religion is Islam.*”

**This is why Islam is not an exclusive religion for only a particular tribe, community or nation; it is the divine order and system that runs the universe!**

If we have been able to understand this then let us not reduce Islam to narrow confinements of a particular look or form.

**Allah created in His knowledge, with His knowledge, units of existence in the universe to manifest meanings of His will. For this purpose, He adorned and equipped these units of existence with the qualities and attributes of His liking and choice, in a state of absolute SUBMISSION to Himself. These units then output actions aligned with this innate programming in order to fulfill their creational purpose.**

**THIS IS ISLAM!**

So then, what are the practices one needs to adopt as the natural result of recognizing and accepting the reality of Islam?



## THERE IS NO COMPULSION IN ISLAM

**According to the Islamic belief system, a person association is directly with Allah and the Rasul of Allah (saw)! Nobody needs to prove their faith to anyone else!**

**One may choose to believe or not believe and he alone will face the consequence of his choice. The world is not a place of compulsion but an abode of invitation!**

**Nobody has the right to force anyone into believing in anything!**

The following verse validates this:

**There is no compulsion in (acceptance of) the religion (the system and order of Allah; sunnatullah)!<sup>8</sup>**

However, many who claim to be Muslim, do not comply with this verse. They attempt to enforce the Islamic way upon others via various manipulative means.

The biggest danger of religious compulsion is spawning hypocrites and impostors.

Whereas this world is a place of invitation and recommendation. One who has faith will fulfill the requisites of his faith according to the degree and strength of his faith, and one who does not have faith will live his life as he likes and face its consequence in the afterlife.

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<sup>8</sup> Quran 2:256

The consequence, in other words the natural outcome of one's actions and deeds, will be faced in the afterlife within the system of Allah!

A significant portion of the population is egotistically inclined to control and rule the people around them. However, most of these people have not attained a status that actually enables them to be accepted by their community.

This being the case, they use religion to manipulate and channel people in the name of "Allah, the "Prophet" and the "Quran"!

If such people were examined psychoanalytically, it will be seen that in most cases these people are trying in effect to satisfy their own issues; striving to compensate for their own feelings of inadequacy and lack of self-confidence.

It is precisely these people and their followers who started the Medieval Inquisition of the Dark Ages to cast everyone into hell and who are relentlessly trying to continue this practice today.

Whereas the Quran says, "There is no compulsion in religion"!

Distinguished scholar Elmalili Hamdi Yazir explains this truth as the following:

*"Religion rests on voluntary practices rather than those that are enforced upon an individual. There is no compulsion in religion; forcing is Islamically prohibited.*

*There may be various degrees of compulsion in the world, but not in religion or in its application. If anything, religion by definition, is a form of protection against the act of forcing.*

*There cannot be any form of compulsion where Islam reigns . Religion does not support or accept the idea of forcing.*

*There is no good in any act that is done out of compulsion. Worship done out of force, deprived of good will and intention, cannot be worship!*

*Actions are evaluated based on intention! All religiously recommended practices should be done with the person's voluntary participation based on his free will and intention.*

*One cannot be forced into believing. Salat performed out of compulsion is not salat, as with fasting and pilgrimage...*

*It is not religiously correct to force anything upon anyone. Islam dictates that all individuals should fulfill their practices voluntarily and not out of compulsion!" (Hak Dini Kuran Dili, Vol:1 Pages 860-861)*

This topic can be a book on its own, so let us suffice with this much for now and continue from where we had left off...



## THE WORD OF UNITY

If someone, to whom the recommendations of Muhammad (saw) is offered, chooses to accept and confirm Islam, they must be able to accept the following, after understanding the system that I have been explaining thus far.

**“There are no gods on earth or in the heavens, there is only Allah, who created the universe from nothing and gave form to every unit of existence, and equipped them with countless qualities, and through them He manifests the meanings He wills.”**

This acceptance brings us to the “Word of Unity” which is basically accepting and confirming Islam as explained above via a solid claim.

The person says:

**“*Ash hadu an la ilaha illallah*”** i.e. “I witness that there is no god, only Allah”

How does one “witness?”

Not with my eyes but with my insight, comprehension, discernment I witness and see, observe and understand that.... in every iota of existence there is only One Absolute Power that is administrating, only One existence, who is Allah, and none besides Allah exists!

**“*Wa ash hadu anna Muhammadan Abduhu wa RasuluHU*”** i.e. As a result of this observation, I witness and confirm that Muhammad is the servant and the Rasul of Allah.

He is the *servant* and fulfills his servitude by manifesting the meanings Allah wishes to disclose through him...

Additionally, in this claim there is an implicit pointing to Muhammad's (saw) claim, "**I take pride in my poverty!**" through which he admits his "nothingness" in the sight of Allah!

The word "poverty" (*faqr*) here has nothing to do with material poverty. **Absolute conscious servitude can only be fulfilled though "FAQR"!**

He is the *Rasul*; he delivers to us the truths of the System and the Ruling of Allah and enables us to acquire the knowledge that Allah wills for us to have access to. I witness this!

This is the first primary pillar and condition of Islam.

**If the word of unity is the first pillar of Islam, what are the other four pillars?**

This brings us to another important point!

We have been inadvertently and unconsciously conditioned to believe there are 5 pillars.

The truth is the pillars of Islam are not five! After the Word of Unity, there are 54 conditions (*fards*; obligatory acts) ...

**NOWHERE IN THE QURAN DOES IT STATE THAT THE PILLARS OF ISLAM ARE FIVE!**

**The Quran** talks about 54 extremely important obligations that are mandatory upon the believers, obligations which, if we don't adhere to we will end up in great loss, and the first four of these are salat, fasting, pilgrimage and almsgiving!

Beyond these, there are many other obligatory acts such as not engaging in gossip, not consuming alcohol, not gambling, not committing adultery, not stealing, not taking the share of an orphan, etc.... All 54 of these are among the pillars and conditions of Islam.

Having clarified this, let us now move on to the topic of salat...

## SALAT

The second pillar of Islam after the ‘Word of Unity’ which I have explained in detail in *Muhammad’s Allah*, is ascension!

After witnessing and confirming with the word of unity the Oneness of Allah, one must ascend to and unite with Allah.

This is why the second pillar of Islam is “ascension.”

You may say, “The second pillar of Islam is salat, how can it be ascension?”

Simply because salat is ascension!

The Rasul of Allah (saw) says,

**“Salat is the ascension of the believer.”**

The whole purpose of salat is to experience ascension through consciousness, via the vehicle of salat!

Here are the five spiritual goals behind the five ‘physical’ pillars of Islam:

1. The word of unity: To know Allah
2. Salat: To unite with Allah
3. Fasting: To experience your nothingness in the sight of Allah (*fanafillah*)
4. Hajj (pilgrimage): To gain gnosis (*bakabillah*)
5. Zakat (alms giving) To share with others the blessings received by Allah.

I wanted to take this opportunity to draw your attention to an important topic that is often overlooked...

There are specific practices that have been recommended to us by the Rasul of Allah (saw) as the requisites of the System and Order called religion.

However, we know that there is a purpose behind every practice. The question, "Why am I doing this?" is an inquiry into the purpose of the practice.

But there is a means of fulfilling every purpose.

We must realize that all of the recommended practices are a means to an end!

**The 'means' that we've been notified of as the Pillars of Faith are for the purpose of preparing us for the eternal afterlife!**

Yet sadly the masses have taken the means *as* the purpose! The actual purpose is totally overlooked! Their brains have been blocked with the means, unable to understand the purpose behind them...

Here I'm reminded of the words of Yunus Emre:

"The reality is an ocean, shariah is a boat;

Many do not dive into the ocean from this boat!"

**That is, many are so occupied with the means that they don't reach the purpose!**

I repeat, every means is for a purpose!

All of the practices recommended as the Pillars of Islam, are simply tools and techniques to enable us to reach a particular outcome!

**This is why while we engage in these practices, we must always be cognizant of the purpose behind them!**

Some may say, "The reason why we do these is to fulfill the orders of Allah, *that* is the purpose!"

If it were that simple, the Quran would have consisted only of 5-10 commands without addressing the human intellect!

"Will you still not contemplate?"

"Will you still not use your intellect?"

“Will you still not observe with insight?”

**There would be no need for these and some 6300 other verses!**

This is why while we duly engage in the recommended practices we must understand and reach the objective behind it!

The physical application of salat is also one of these tools and must be fulfilled with the consciousness of reaching its designated purpose!

The Rasul of Allah (saw) says,

“Salat is the pole (true north) of religion”

What does this mean?

While a very small minority of the people lived in houses built with mud-bricks in those days, the great majority lived in tents... Tents have a main central pole and just as that pole holds the tent up, he exemplified, salat is like the pole of one’s faith and religion!

So long as one does not experience salat as an ascension, he cannot truly testify the “Word of Unity” that he utters and therefore cannot live by it. He cannot go further than the level of knowledge!

Certainty through knowledge (*ilm al-yakeen*) is to understand the secret behind the Word of Testimony. Certainty through observation (*ayn al-yakeen*) is the ascension aspect of salat! Certainty through experience (*haqq al-yakeen*) is fasting... Until this point it is *fanafillah... Baqabillah* is giving alms (zakah)!

Perhaps you’re going to find this strange and maybe even refuse to accept it because nobody ever explained it like this before... But I caution you my friend, do not do wrong to yourself by refusing this knowledge!

With certainty through knowledge, one testifies to the Oneness of Allah, and that Muhammad (saw) is the Rasul and servant of Allah through *knowledge...*

As a result of this testimony, if he performs his salat based on this knowledge then ascension will begin to take place...

As a result of this ascension, he will unite with Allah!

And as a result of this, his constructed identity, his illusory self will dissolve and only the ONE will remain!

When this happens, he will begin to act with the divine qualities within his essence. Then, when he ‘fasts’ while he shows patience towards hunger and thirst at the physical level, he will begin to manifest the quality of “*samadiyyah*” and reach certainty at the level of experience.

So let us continue on the topic of salat ...

**“The point at which the servant is the closest to Allah is prostration”**

Some *perform* salat while others *experience* it.

These are two different things.

There also some who are in a *constant state* of salat!

The people of externality(duality) comprising the masses, who cannot delve into the depths of this practice, ‘perform’ their salat.

The purpose of performing salat is to recite certain prayers while making certain movements, and allowing the energy that is produced from these prayers to upload to the spirit via the person’s brain...

The outcome of this practice should be to strengthen the spirits positive energy in order to be stronger in the afterlife.

The Quran most definitely says salat should be practiced “five times a day” and the Rasul of Allah (Saw) practiced salat five times a day until the last day of his life.

The verse says:

**Maintain salat** (prayer; turning to Allah) **with care**, (in particular) **the middle salat** (asr prayer – the constant experience of this in one’s consciousness)<sup>9</sup>

The attempt to reduce salat to less than five times a day, or to refuse that it should be practiced five times a day is nothing other than foolishness.

This being said, it should not be impossible to make up for a salat that couldn’t be fulfilled at the right time either!

Muslims are advised to perform salat in the following order:

1. Morning before sunrise: 2 rakahs
2. Just after midday: 4 rakahs,
3. Late afternoon: 4 rakahs,

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<sup>9</sup> Quran 2:238

4. At Sunset: 3 rakahs,
5. Evening: 4 rahaks

These are the fardh (compulsory) prayers.

But like all other forms of worship salat is also of two types:

1. Compulsory salat
2. Voluntary salat

“**Voluntary**” salat can be divided into further categories.

One may perform these before or after the compulsory ones as much as they like, but these are not compulsory.

The only similarity between the salat performed in the mosques today and those in the days of the Rasul of Allah (saw) is that the compulsory ones are done with an imam!

If someone spares a few minutes to pray 4 rakahs of mid-day salat behind an imam during the day, he would have fulfilled the compulsory salat!

The fact that the voluntary prayers have become almost compulsory and the tasbihs and supplications are done with the guidance of the muazzin like some sort of a ritual is a custom that was invented later!

The tarawih prayer performed during Ramadan in the days of the Rasul of Allah (saw) consisted only of 8 rakahs.

Especially the “mawlid” invention that people actually *pay* to organize is a total nonsense: they have nothing to do with true worship.

There is no such thing as ‘mawlid’ in Islam.

Mawlid was a poem that was written to honor and praise the Rasul (saw) hundreds of years after he passed on. Reciting a poem as though it’s a form of worship is obviously unacceptable.

**The Rasul of Allah (saw) can only be duly praised by Allah which is already done in the Quran:**

*And We have revealed you only as grace to the worlds (people)!<sup>10</sup>*

*This is a clear indication of His Glory!*

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<sup>10</sup> Quran 21:107

The attempt to praise this supreme being with our limited understanding will only restrict his glory!

**Besides, the Rasul of Allah (saw) does not ask us to praise him, he asks us to understand his teachings and share it with others. He does not ask us to use his name to make a living either!**

No practice that involves monetary benefits have a legit place in the religion of Islam!

**You can't pay anyone to recite the Quran or compensate for the unfulfilled salat and fasting of the deceased with money.**

This will only aid in self-gratification and perhaps be some form of support with the living expenses of some people.

**NOTHING THAT IS DONE WITH MONEY AND NOTHING THAT WON'T BE DONE IF THERE WAS NO MONEY HAS A PLACE IN ISLAM.**

By the way, let there be no misunderstanding, I'm not against the voluntary salats that are done before or after the compulsory ones.

Everyone is free to do perform voluntary prayers as much as they like, and they most definitely will receive the benefits of it. I only want to stress the incorrectness of the voluntary prayers being turned into mandatory rituals in the mosques today!

The sunnah prayers are voluntary prayers, presenting this as obligatory is not correct.

It goes against the words of the Rasul of Allah (saw), **“MAKE EASE, NOT HARDSHIP; SPREAD GLAD TIDINGS, NOT HATRED” ...**

One who cannot spare a few minutes to pray a few rakahs of salat does can't really have an excuse.

But to turn this into a forty-minute ritual in the 21<sup>st</sup> century and enforce it as an obligation is too much for an everyday man to accept and comply with.

This is nothing other than creating hardship and driving people away from the religion of Islam!

## FRIDAY SALAT

Today, Friday prayers are literally designed to drive people away from the mosque!

The Friday salats that were originally two rakahs in the times of the Rasul of Allah (saw) have been increased to twenty rakahs by those who are unconscious of the reality! Add to that the long sermons that don't even serve the purpose of religion, you have a perfect method to make people flee from the mosque!

In the times of the Rasul (saw) after the iqama, the second call to salat would be made, after which the Rasul would go to the khutbah and deliver the new revelations or make explanations on previous revelations. After this two rakahs of salat would be performed and the Friday prayer would end.

**All additional rakahs other than the two original rakahs have been made up later and they are not in any way based on the Quran or the teachings of the Rasul of Allah (saw)!**

In fact, the advice of the Rasul of Allah (saw) “Keep the sermon short, the salat long” has been totally reversed the other way.

The sermons have been turned into long and irrelevant self-gratification talks and the salat itself has been reduced to only the recital of a few verses.

Additionally, how one ties his hands or places them when sitting, how one dresses besides the minimum amount that must be covered has NOTHING to do with whether or not ones salat is accepted. All of the conditions that have been enforced in this regard have been made up later based on narrow-minded perception.

The warning “He who turns his face away from my sunnah...” has nothing to do with the customs and cultural practices of those days, it has nothing to do with how one sits or stands or how one dresses. But it has everything to do with the TEACHINGS of the Rasul of Allah (saw) regarding the PRINCIPLES OF FAITH!

There is detailed explanation on what the word ‘sunnah’ means in my book “READ” for those who are interested.

**Religion and religious values comprise timeless realities in the sight of Allah called sunnah. In order to make it easier for the people to understand these absolute timeless realities and shape their lives accordingly they have been exemplified as sunnah.**

**On the other hand, claims such as “If other thoughts appear during salat then your salat is not accepted” is complete nonsense. Of course, other thoughts may appear, and your salat is still accepted regardless!**

Even if one gets distracted while reciting the verses the positive energy produced from the recital of these verses is still uploaded to the spirit via the brain. For the circuits in the brain are active simultaneously and each fulfill their own purpose. Unfortunately, we aren’t even aware of most of the functions of the brain. But the fact that we don't know does not change anything in terms of its execution.

We know that while we drive our car we can also listen to the radio, watch the road, converse with others in the car and digest our food all at the same time! All of this and more is organized by the brain!

This is why the energy accrued from the verses that are recited during salat is uploaded to the spirit whether you are aware of it or not, allowing you to stock life energy and information needed in the afterlife while you are in this world.

This is the aspect of salat that is beneficial to everyone.

Besides this, there is a group of people referred to as the “*hawass*” who examine the teachings of Sufism in depth. The *hawass experience* salat.

In order to experience salat one must first understand the meaning of the name Allah.

**The common people who don't give much thought to the inner meanings of these teachings translate the word of unity as “There are no other gods besides Allah, Allah is the only God”!**

With this primitive understanding there is always a god to blame, and the reality of Allah is never recognized. Duality remains; Allah becomes a name given to a god, and Muhammad (saw) is appointed ambassador to Allah. This is the understanding of the common.

As for the deeper meaning of the word of unity perceived by the *hawass*:

*La ilaha illa Allah* means **“There is no other existence besides Allah”!**

As I have explained in Muhammad’s Allah, this perception requires the comprehension of the UNITY of existence and hence the non-existence of the illusory self. This is the understanding of the *hawass*...

If you recognize the non-existence of your illusory self and that the only reason you think it exists is because of your conditioning then you will conceive the reality that there is only Allah in every iota of existence.

The meaning of the verse: **“So wherever you turn, there is the Face of Allah (you are face to face with the manifestation of Allah’s Names)”**<sup>11</sup> will become apparent to you...

All forms of duality will be removed: all concepts of bad, enemy, ugly etc. will diminish, only beauty and perfection will remain, each with their specific purpose...

This is the perception of the *hawass* that enables the experience of salat...

The important point here is that the consciousness that allows this experience is first formed outside of salat, then continues in the form of salat.

The experience one has at this level when they proclaim “Allahu Akbar” in order to commence salat is inexplicable. Here are some verses that point to this truth:

**“So, woe to those who pray (out of custom),**

**Who are heedless (cocooned) of (the experience of the meaning of) their salat (which is an ascension [*miraj*] to their innermost essential reality; their Rabb).”**<sup>12</sup>

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<sup>11</sup> Quran 2:115

<sup>12</sup> Quran 107:4-5

**“They (the believers) are in the experience of duly observing Allah in their prayer (salat).”<sup>13</sup>**

**AWE is what one feels when they recognize the grandeur of Allah and the non-existence of their illusory identity in the sight of this infinite supremacy!**

Those who can't sufficiently comprehend the meaning of these verses make nonsensical claims like, “Your salat is not accepted because you can't cleanse yourself from the world and connect to Allah while praying”. The truth couldn't be further from this. Even if salat is performed at the most basic level, it is sufficient to protect you from eternal suffering in the afterlife.

If you don't reach the experience of awe, your salat will not become an experience of ascension, you will not experience uniting with Allah, but it is still salat and equips you with the energy you need in the afterlife.

There are two purposes behind religious recommendations:

1. To protect one from various forms of suffering in the afterlife
2. To unite with Allah while living in this world

**These are two different things and should not be confused.**

Salat without awe is not ascension but it will still protect one from the suffering of the afterlife.

To make this an excuse and say “since I can't perform salat at the level of ascension I may as well not do it at all” is the greatest ignorance, deprivation and deception!

It is not any different to saying “I can't eat a cheesecake so I may as well not eat anything and starve to death!”

Now let us talk a little more on the experience of salat:

We say “*Allahu Akbar*” when we begin salat and raise our hands while in an upright position so that our hands and feet face the front. It does not matter how high you raise your hands and whether or not it touches your ears, as long as your hands are raised parallel to the body and the palms are

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<sup>13</sup> Quran 23:2

facing the front. The meaning of this is *I have pushed to the back and removed all of the veils between me and Allah!*

The purpose of saying the *Takbir*, i.e., “*Allahu Akbar*” is to re-affirm the reality that **Allah possesses such infinite knowledge and power that there is nothing outside this eternal existence.**

So, imagine you begin your *salat* with this consciousness... With the consciousness of the oneness and greatness of Allah, the knowing that it is only Allah who is present in every cell, atom and subatomic particle comprising the universe...

Thus, the **experience** of *salat* begins...

**“Certainly, I have turned my face (my consciousness) cleansed from the concept of a deity (Hanif), toward the Fatir (He who creates everything programmed according to its purpose) who created the heavens and the earth, and I am not of the dualists.”<sup>14</sup>**

**Say, “Indeed my *salat* (prayer, introspection), my practices (to attain closeness to Allah), my life and everything I am to live through my death, is for Allah, the Rabb of the worlds (they are for the manifestation of the qualities pertaining to Allah’s Names).**

**“The concept of duality cannot be conceived in regards to *HU!* I have been commanded thusly; I am the leader of those who experience submission!”<sup>15</sup>**

Then you recite “*Subhanaka wa bihamdika*” to certify that every iota of existence is engaged in the *taspih* of Allah, that He is free from all concepts of inadequacy, that everything He does is perfect and everything He created is for the purpose of displaying perfection...

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<sup>14</sup> Quran 6:79

<sup>15</sup> Quran 6:162-163

You confirm that Allah alone best comprehends and evaluates Himself for there is nothing other than Allah to perceive and comprehend Allah! To exalt something, one must first recognize and understand it. Hence it is impossible for us to evaluate and exalt Allah...

**In fact, our very attempt to do so is to attribute inadequacy to Allah!**

In reality only and only Allah can know, understand and evaluate Himself, this is the meaning of “*hamd*”!

After this you say “*Audhu billahi minash shaytanirrajeem*” to seek refuge in Allah from all misleading thoughts and delusive ideas generated by the jinn...

And:

**“B’ismi Allah ar-Rahman ar-Rahim”**

**By the one who is denoted by the name Allah (who created my being with His Names in accord with the meaning of the letter ‘B’), the Rahman, the Rahim.**

And while apparently this is being recited through your tongue, in actuality it is Allah who is confirming this through you!

Allah, through your tongue, confirms the reality that it is He who is the creator and the Rabb of the worlds, that it is He alone who administers the worlds with His infinite power and knowledge!

**Hence, with the recognition of your non-existence your illusory self is removed, whereby only Allah remains and manifests His meanings through you!**

## FATIHA: “HAMD” IS DONE BY ALLAH

We recite the first verse:

**“El Hamdu Lillahi Rabb’al-alameen”**

**“Hamd (the evaluation of the corporeal worlds created with His Names, as He wills) belongs to Allah!”**

I can almost hear you say, “How did this interpretation come about? We’ve never heard it like this! The meaning of this verse is generally known as: ‘Praise belongs to Allah, the lord of the worlds, so let’s praise only Allah, not other gods...’!”

Let me try to explain to the best of my ability...

Allah is *wahid-ul ahad*... That is, Allah is absolute oneness, no other existence besides Himself exists who can understand, administer, evaluate or praise Him!

Only Allah can know Allah, only Allah can evaluate Allah, only Allah can praise Allah!

As the Rasul of Allah (saw) says:

**“I cannot duly praise You as You praise Yourself”**

It’s not possible for one who is at a lower state to praise one who is at a higher state. It’s not possible for me to praise the Rasul, only Allah can praise the Rasul!

In order for someone to praise another, he must first encompass that person in every sense, then evaluate him, and then he can either praise him or criticize him.

If someone wants to praise or criticize me, for example, he must first encompass my knowledge.

I don't mean he needs to be a graduate from this or that institution or have such and such title. I mean he has to be at a level of consciousness that encompasses the capacity of knowledge that manifests from me.

Only after this can he comprehensively and adequately evaluate my thoughts and derivations, determine whether they are correct or incorrect, praise or criticize them!

To criticize an idea that's beyond your comprehension, without such a capacity, can be nothing other than rumor and idle chatter.

Therefore, it is neither possible for me to evaluate and appraise someone higher than me or for any form of creation to praise and evaluate Allah!

Thus, the verse confirms, "*Hamd* belongs only to Allah! The act of *hamd*, i.e. the evaluation of the corporeal worlds, pertains only to Allah!"

Let us contemplate with some insight...

Think of the place of a single human on earth!

Now think of his place in the sight of the Sun, which is 1 million times bigger than the Earth!

Then think of his place in the galaxy, containing billions of stars like the Sun!

And then his place in the universe comprises billions of galaxies!

Now think of Allah, the creator of all of this, plus the infinite universes that we can't perceive and of which we have no idea!

Can you comprehend it?

How much of the infinite universe embellished with the infinite qualities of the infinite *wahid-ul ahad* can we appraise and evaluate, let alone evaluate and praise Allah!

There is a story that Rumi narrates:

One day while Moses is on his way somewhere he hears someone talking near a tree. He curiously goes towards the tree only to see a

shepherd sitting under the tree talking to himself. He wonders what he's saying so he quietly listens. The shepherd says: "O my beautiful Allah, how I wish You were by my side right now, I would have loved You and hugged You, I would have fed You fresh milk, I would have laid You down on my lap and made You rest in the shade and I would have removed Your lice and nits..."

Obviously at this point Moses loses his patience and exclaims: "Be silent, o foolish one! How dare you think you can lay Allah down, feed Him milk, and even remove nits and lice from Him when He is the Rabb of the worlds and the possessor of absolute might and sublimity! Do you not know Allah is free from such things!?"

The poor shepherd is taken aback and frightened, "I'm so sorry, please forgive me, I didn't know... It's just that I love him so! I'm just a poor shepherd; my only wealth is my Allah! I sit with Him, walk with Him, eat with Him and sleep with Him! My only friend and beloved, is Him! I was told He is always with me, so I took Him as my friend, that's why I spoke like this... But I will never say such things again! So, you say He's far greater and bigger than all of this, huh!? Oh my... Now what will I do...?"

Moses taught him how to supplicate and pray and went on his way...

As he was walking away thinking about the state of the shepherd, he heard him calling out, "Moses! Moses!" When he turned around, he saw the shepherd walking on water towards him.... At this point it is revealed to Moses: "O Moses, you separated My friend from Me who had turned to Me with his whole being, who had no other thought other than Me, you built great walls between us! Immediately destroy the walls you built and unite Me with My friend again!"

Moses learnt his lesson and realized that, just as Allah manifests Himself with all His might and awe to some, to some He manifests as sincerity and purity...

So, he turned to the shepherd and says, "Forget about what I told you, keep doing what you've been doing, turn to Him and talk to Him as you always did! He's closer to you than you are to yourself!"

Either we're going to praise Him like the poor shepherd or be realistic and say, "*Hamd* belongs to Allah, we're impotent in this area!" and realize our 'nothingness' and know our place. Allah does not like the transgressors.

In short, *hamd* is an act that belongs to Allah. And He is free from a partner.

The Quran warns us with the first verses of the Fatiha:

**“Be sound in your judgment and do not think of Him as a simple heavenly god, praising and exalting Him to win His favor. You’re impotent from duly appraising Him. Only Allah can evaluate and do *hamd* to Allah. What befits you is to realize your inadequacy in this area and know your place!”**

We’ve also been warned by Abu Bakr (ra), whose degree in the sight of the Rasul (saw) is well known:

**“To comprehend Allah is to comprehend that He is incomprehensible!”**

The ultimate truth Islam underlines is that the only absolute existence is the infinite limitless Oneness, and nothing exists besides It!

Everything that we perceive and that is perceived by all forms of creation is assumed compositions of the meanings of His Names.

This being the case, one is left with nothing else to say other than, “*Hamd* belongs to Allah,” which, as the qualified would know, is quite a noble state!

It is the state of observing Allah with Him from your state of nothingness!

Yes, *hamd* belongs to Allah, it is His right, only He can do *hamd*, it is under Allah’s administration, only He can evaluate, because only Allah exists, there is nothing other than Him in existence... He who knows this knows this, he who doesn’t, knows nothing!

Moving on to the next phrase:

“The Rabb (the absolute source of the infinite meanings of the Names) of the worlds (the universe created within the brain of every individual)”

The word Rabb essentially means ‘tame’, here it’s been used as ‘the one who tames’ and the act of taming is known as ‘*Rububiyyah*’...

To tame is to guide something level by level to its point of perfection...

Rabb is one who prepares, develops and matures all forms of creation to ensure they actualize their creational purpose. In short, it is the one who manifests the forms at their current state.

The properties of ‘Rabb’ are the Names of Allah. That is, *Rububiyyah* is comprised of the Names of Allah.

Everything we can or can’t perceive is created and continues its existence with the Names of Allah – which is the very taming of the Rabb.

This is established with the verse:

“There is no animate being that He does not hold (program with the Name *Fatir*) by its forehead (brain) (i.e. subjugate to His command).”

Thus, every perceivable and unperceivable thing is forever subject to His knowledge and administration, and continues its existence and acts with His power.

As for ‘the worlds’...

Every unit (note that I’m saying ‘unit’ not human, angel, jinn or animal, etc.) perceives its own dimension; this is its ‘world’! In this light, it's correct to say every unit is itself a world! For everything that is perceived is no other than a collection of images in the mind of that unit!

The things we see are images formed in our brain. When we claim to see something, we are actually saying:

Electromagnetic signals coming into my brain from outside are processed according to my already existing database to form this image! The things I’m perceiving are taking these forms and images according to my mind!

But is this the absolute truth?

Indeed, all things we perceive are various compositions of the Names of Allah, reflecting to our consciousness...

To summarize the meaning of the phrase, “*Hamd* belongs to the Rabb of the worlds”:

To comprehend and evaluate Allah, who creates all units as He wills and who guides them to their point of perfection in a way most suitable to their creational purpose, is not something the units can do, *Hamd* belongs only to Allah, the Rabb of all things!



## HELL IS GRACE!

The *Rahman* is the possessor of grace, who forms all things from Himself with Himself.

The forms of grace can be divided into two: absolute grace and attribute-based grace.

It can further be categorized as general grace and specific grace.

Absolute grace refers to the fact that the existence of all beings depends on the Absolute Essence of Allah, thus it is said the grace of Allah encompasses all things.

Attribute-based grace refers to the notion that all meanings that become manifest on all beings depend on the Names of Allah in their original state (before their compositional states).

General grace is the most comprehensive grace, it is with this grace that all sufferings in the afterlife will eventually end one day, even if they've been confined to hell eternally. The grace of the Rahman covers even those in hell!

Even though the Quran says some will remain in hell forever, it does not say they will forever be subject to suffering. This is the result of general grace.

A common question is, "If Allah has so much grace, why does He cast people to hell in the first place?"



## WHY HELL?

Hell is one of the most misunderstood concepts in religion.

Why has hell been created?

Are there residents in hell?

What are the creatures of hell?

Why do people go to hell?

Why do people burn in hell?

Are there different types of burning?

What is hellfire like?

How can one continue to live in fire?

Unfortunately, illogical and absurd answers to such questions have forever pushed people away from understanding...

The word hell has a general meaning and a specific meaning.

In general, it means the state and environment in which people are subject to suffering.

In this sense we can talk about hell on earth, hell in the grave and hell at the place of gathering (*mahshar*)... The prison, hospital or other environments to which you are confined, for example, may be like hell for you; these are all relative forms of hell. Even the hell that is experienced in the realm of the grave is a relative form of hell.

There is also an absolute hell, which according to my observations, is the Sun. Not in the format that we perceive it right now, but as its radial twin that also currently exists. Those who die and pass on to Earth's radial twin can see this.

Eventually the Sun is going to grow and engulf Mercury, Venus, the Earth and the Moon, and reaching the orbit of Mars. It's going to be 400 million times bigger than the Earth!

That's when all the spirits that are subject to Earth's magnetic field, that is, humans with holographic bodies, are going to want to escape from Earth, as Earth loses its magnetic pull.

Those who've practiced the recommended practices, such as prayer and dhikr—all of which have been advised to strengthen one's spiritual energy rather than as an offering to a god—will be able to escape the Earth and the Sun's flames of radiation... This has been symbolized as the bridge of '*sirat*'!

The flames of hell have been called '*samum*' in the Quran, which means toxic destructive radiation.

The Sun's radiation, which destroys matter and burns and deforms the radial bodies of people, comprises the gigantic flames of hell, which even today reach 800,000 km in height! Imagine their size when the Sun is 400 times bigger!

There are two types of suffering in hell.

The first is physical; the second is spiritual and thought-based.

Physical burning is when the photons of the highly heated radiation of hell deforms and destroys the radial makeup... The second is the burning that will occur when the false information and conditioning in one's mind is invalidated and destroyed.

This is primarily due to one's ego, the sense of self, possessiveness, ambition, thinking you are the body and thus living in pursuit of bodily pleasures.

Think about the sense of burning you feel when you lose something you own. Whereas if you can just say "Allah gave it, Allah took it" your suffering is going to end immediately, perhaps you're not going to suffer at all.

Essentially what constitutes the sense of suffering (or burning) in hell is the environmental conditionings, the value judgments resulting from them and the emotions that spawn from them.

Whenever you find yourself saying, "This *must* be like this" or "it *has* to be like that" behold, you're going to suffer, it's inevitable!

For, like it or not, at some point it's going to change or turn into something else, and this is going to cause you to suffer!

The great majority of the people start suffering while still living on Earth. Some start suffering upon death, after departing their biological bodies, as this is the biggest loss of what they thought they owned!

So, why is suffering a grace?

Why do people of paradise burn in hell first?

Because one can only go to paradise if one is completely free from their conditionings and incorrect value judgments, and this only happens via burning.

Grace causes one to burn, to suffer and become cleansed! Burning rids one of unrealistic thoughts, emotions and conditionings!

People suffer when they encounter ideas or situations that go against their conditioned beliefs. If the person can get over their fear of 'what others might think or say' and proceed towards their true purpose, in alignment with their beliefs they will be saved from most of their suffering...

Adopting and practicing the truths of Sufism enables one to recognize their essential reality and saves them from burning while still on Earth. If there was no hell and we weren't subject to the cleansing process through burning, we could never reach and experience the state of paradise.

Thus, burning is actually an amazing mechanism of mercy and grace, similar to amputation done to remove a diseased organ.

As for the creatures of hell...

There are conscious beings specific to each level and dimension of life. Just as there are conscious life forms on every planet, every layer of existence in the universe also has forms of life specific to them, all of which have been referenced as 'angels' in religious terminology.

Because our brains have been programmed to evaluate only the data received through the five senses, we are oblivious to all the life forms that fall outside this perception range. Yet, besides all the life forms on other planets, we're not even aware of the jinn who constantly try to manipulate and affect our brains!

The Quran refers to the conscious creatures that live in the Sun as '*zabani*'. They are also a type of angel. Due to their luminous knowledge (*nur*)-based makeup and the fact they are formed within that environment, they live under what may seem extreme conditions to us, without being adversely affected, like water is the natural living environment for fish.

They have extremely large bodies and the ability to move very quickly compared to other beings. Just like fish dwell in water, swallow water and breathe water, the *zabani* dwell in fire, they eat and breathe fire. They play with the humans and jinn that go there as though playing with a ball, picking on and bullying them for not listening to those who warned them about hell...

Just like we think we have the liberty to treat animals however we like, caging them, taming them, punishing them to teach them certain skills and domesticate them, the *zabani* do the same to those in their living environment, oblivious to whether this causes them suffering!

The word *zabani* means 'to degrade, humiliate, insult, etc.' They are domineering and commanding beings of such enforcing power that anyone that is subject to their harassment is bound to be ridiculed, insulted, degraded and caused to suffer. Similar to some people who are possessed by the jinn and end up on the streets miserable and distraught, or the circus animals who are put through so much torture or the animals used in laboratories for experimental purposes!

No doubt, the best thing to do is to avoid such places!

I'm assuming I've sufficiently explained why hell is grace and, contrary to common thought, people aren't sent to hell so they suffer but as the natural consequence of their actions that results from their incorrect thoughts and emotions, that is, suffering is the resulting effect of such false conditionings.

As a side note, if only those who are moralized with the morals of Allah can enter paradise, what then are the morals of Allah? Something to think about...

Now on to specific grace...

Specific grace is a distinct form of grace, specified for those whom He has chosen for Himself...

**“Allah chooses for Himself whom He wills”<sup>16</sup>**

**“He is not questioned (called to account) for what He does!”<sup>17</sup>**

First, He rids the servant whom He chooses for Himself from ‘hidden duality’, the ego-identity and the concept of an external god, then he moralizes him with His own morals, then He rewards him with ‘unveiling’ (*kashf*) and self-conquest (*fath*), enabling him to experience the life of paradise! Beyond this is only known to those who experience it!

There is also another meaning denoted by the name ‘*Rahim*’.

We said the grace denoted by *Rahman* is related to cleansing, which inevitably causes some form of pain and suffering. Though the amputation of an organ is seemingly an intense form of suffering, the fact it’s done with the purpose of saving one’s life causes us to thank the surgeon rather than be upset with him. This kind of grace, which initially causes pain and suffering, but is essentially for a beneficial outcome, is *Rahman*-based grace.

The grace of the *Rahim*, on the other hand, is not for the purpose of cleansing or teaching, but purely to give pleasure via beautiful experiences. This is the kind of grace that will be experienced in the life of paradise.

However, let us be mindful that the Names of Allah are constantly in effect. Hence, to think the meaning of the name *Rahim* is currently ineffective and will only be in effect in paradise is a complete misconception. The name *Rahim* is in effect at every instance, whether we realize this or not.

There are many people who have and who currently are experiencing the manifestation of this Name on Earth, while others only experience it in paradise, perhaps without even knowing how and why it is formed.

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<sup>16</sup> Quran 42:13

<sup>17</sup> Quran 21:23

## *Why Hell?*

Besides the people of unveiling and self-conquest, the people of certainty, the people of authenticity and the people of gnosis of Allah are still consciously experiencing and observing the manifestation of the name *Rahim* in light of the letter B.

The meaning of the expression, '*La hawla wala kuwwata illa B'illah*' is also from the *Rahim*.

Thus, it is utterly incorrect to think the name *Rahim* will only be in effect in paradise, in the life after death, especially when infinite amounts of angels are constantly subject to the effect of this Name!

## THE DAY OF RELIGION

*Maleek (or maalik) yawmiddeen...*

The *Maalik* or *Maleek* of the day of religion.

Some take this word as *Maalik* and some as *Maleek*:

The *Maleek* (the Sovereign One, who manifests His Names as He wishes and governs them in the world of acts as He pleases. The One who has providence over all things) or the *Maalik* (the Absolute Owner) of the eternal period governed by the decrees of religion (sunnatullah).

Essentially, Allah is both *Maleek* and *Maalik*, but since the phrase ‘the day of religion’ is used, we have to consider the grammatical rules according to the context in which it has been used.

Religion can be understood as ‘reaching the results of one’s deeds’ and as ‘absolute submission,’ but religion cannot be interpreted as Doomsday!

Due to not realizing that the results and consequences of our deeds are met at ‘every instance,’ people have conceived it as the ‘last day’ as though everyone is going to meet the consequences of their deeds on that last day!

Let us remember the first verse of chapter al-Ma’un:

**“Did you see the one who denies his religion (the sunnatullah)?”**

That is, did you see the one who denies the system and order of Allah?

Since one day during the period of *mahshar* is going to be equivalent to 50,000 Earth years and thus the experience of *mahshar* and the crossing of the Bridge of *Sirat* is going to take thousands and thousands of years, it is

unrealistic to think all of this is going to transpire in one day, a single day of which Allah is the *Maalik* or *Maleek*.

My observation is, in the sight of Allah, there is one instance among other instances that the word 'day' refers to. This day, comprising a single instance in the sight of Allah, is in our sight, pre- and post-eternal, and everything is in absolute submission to Him. That is, the manifestations of His *Maalik* and *Maleek* qualities are eternal!

You may wonder, many commit great crimes and get away with it in this world, doesn't this prove that the day of facing consequences is in fact a day in the afterlife?

This very question is an indication of the concept of an external god and thus lack of discernment regarding Allah.

Everyone is at every instance face to face with the consequences of their previous action, for "Allah is *sari 'ul hisab*" (swift at reckoning).

But, due to our inadequacy to duly evaluate the conditions the person is subject to after his action, we think he got away with it in the world and that he'll be punished in the afterlife.

But Allah also uses divine deception (*makr*)!

Many are subject to the results of their deeds through divine deception!

Wealth, children, rank and status, fame and so on are all vehicles of trial and those who aren't awake are prone to becoming carried away and deceived by such provocations, as the Quran explicitly states.

Many are given wealth only to invest it in property and worldly possessions, rather than spending it in the way of Allah! Those who see their seeming wealth may think they've been blessed whereas in reality they've been given that wealth as divine deception due to a wrong done.

So, without even realizing, they will spend their days spending wealth in pursuit of worldly pleasures falling far from union with Allah and losing many opportunities that they'll never have the chance to regain in the future.

Even though the Rasul of Allah (saw) was the proprietor of a successful trading business, he spent everything he owned in the way of Allah, leaving nothing behind when he passed away.

Likewise, Hadhrat Abu Bakr spent all his wealth in the way of Allah and greeted death in poverty.

Wealth given as divine deception can never be spent in the way of Allah!

Yet many see people living in great wealth and worldly pleasures and think they aren't subject to the consequences of their actions.

The truth is their very wealth is the consequence of their misdeeds given to them as divine deception veiling them from Allah more and more every day.

Nothing is a greater punishment than being veiled from Allah.

If we realize this, we will understand that every moment of our lives is the day of religion!

At every moment we are in absolute submission to Allah, whether it be through divine blessing or deception, at every instance of our lives we are subject to the consequences of our prior actions.

Thus, the '*Maalik* of the Day of Religion' is only Him, and only to Him does the entire existence submit, and it is He who creates the results of every action that's done.

As such, all meanings pertaining to Allah must be understood as applicable at all times rather than a particular point in time.



## WHAT IS SERVITUDE?

**“You alone we serve, and from You alone we seek help”<sup>18</sup>**

This verse is commonly construed as:

“We only worship You, not others, and only seek help from You, not others,” which obviously implies the concept of ‘others’.

But, if we look at it from the point of ‘unity of existence’ which is what we’ve been trying to explain since the beginning of this book, then the meaning can be understood as:

Since You are the Rabb of the worlds, and thus also my Rabb, and the *Maalik* and *Maleek* of the Day of Religion, and since we all exist with Your Names, it follows that everything at every instance is in servitude to You, whether we realize it or not...

We fulfill our absolute servitude to You by manifesting your Names, each of which is based on a different wisdom.

And each of us (man, jinn, angels) awaits Your help at every instance for the continuation of our servitude. If You stop expressing and manifesting the meanings of Your Names that comprise our being, we will become nonexistent!

We seek Your help for the continuation of our existence and servitude.

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<sup>18</sup> Quran 1:5

**“I have created the jinn and men only so that they may serve Me (by means of manifesting the qualities of My Names).”<sup>19</sup>**

Therefore, it is not possible for creation not to be in servitude!

Many have interpreted this verse as though it is only in reference to salat, whereas if we notice, the verse is in the first chapter, which explains the system and order of Allah, and its meaning is valid and effective at all times, pre- and post-eternally!

Whether it be during salat or outside salat, whenever it is recited it references and encompasses the whole of creation and all of its states.

**“There is nothing that does not exalt (*tasbih*) Him with hamd (evaluation of the corporeal worlds created with His Names, as He wills)!”<sup>20</sup>**

This verse clearly and openly explicates this truth leaving no room for interpretation.

After the starting verses, which according to my understanding elucidate the truth that the One denoted by the name Allah is the Rabb of the worlds, this verse emphasizes the fact that everything in existence is in servitude to Him and they are forever in need of Him to continue their servitude!

The verse, **“I have created the jinn and men only so that they may serve Me (by means of manifesting the qualities of My Names)”<sup>21</sup>** also points to the same reality.

If one is created to fulfill servitude, is it at all possible for them not to?

Let us remember the *Fatir*, and how Allah defines Himself as the *Fatir* of the heavens and the earth... That is, He forms, creates and equips everything according to whichever meaning He wishes to manifest through them.

And of course, the verse:

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<sup>19</sup> Quran 51:56

<sup>20</sup> Quran 17:44

<sup>21</sup> Quran 51:56

**“Your Rabb has ordered you to serve only Him.”<sup>22</sup>**

But how are we to understand and evaluate this?

Since Allah is the Rabb of the worlds, He has willed to observe the infinite meanings of His Names and has thus manifested them as compositions to comprise creation.

And since all creation is composed of these meanings, they don't have another existence besides this. Therefore, by their very act of manifesting these meanings, they fulfill their absolute servitude.

With a little insight, it is evident to see all the verses above are actually pointing to this truth.

To construe these verses, which encompass all of the meanings pertaining to the whole of creation, in an exceedingly limited way, as if the person performing salat is confessing his servitude to his Rabb and seeking His help, goes against the universality of the Quran.

But do they not have a point? Doesn't this verse imply a confession of servitude and a seeking of help? Have those who've construed it this way completely misunderstood it?

It is not incorrect, only inadequate and shallow, thus a very limited understanding; this is only a very small aspect of the actual matter.

If **“You alone we serve, and from You alone we seek help”** is understood as “at every instance and with every breath” then there is no problem.

One may wonder, if everything is fulfilling its servitude by carrying out its creational purpose, then what's the point of prayer and worship? Why should we pray? Do we pray because we deify Allah? Can we earn the privilege of going to paradise if we engage in worship? Do people go to hell because they don't pray and worship?

There are two forms of servitude. The first is absolute servitude, which is what I've explained above. In this sense, all things are created for absolute servitude and they fulfill this at every instance, as the verse clearly defines:

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<sup>22</sup> Quran 17:23

**“I have created the jinn and men only so that they may serve Me (by means of manifesting the qualities of My Names).”<sup>23</sup>**

The second is relative servitude; it is the individual’s recognition of Allah as their Rabb and the purpose of their existence to serve Him and the seeking of His continual help to fulfill this. Relative servitude is thus individual servitude.

Now we come to an interesting point... The Rasul of Allah (saw) says, “Salat is the ascension of the believer” and “Salat cannot be without the Fatiha.”

**“So, woe to those who pray (out of custom), who are heedless (cocooned) of (the experience of the meaning of) their salat (which is an ascension [*miraj*] to their innermost essential reality; their Rabb)”<sup>24</sup>**

That is, those who perform salat unconsciously will inevitably be miserable!

The purpose of salat is ascension.

If this purpose isn’t reached, one is veiled from Allah, and thus in great loss.

The experience of ascension is based on the discernment of the words in the Fatiha. So, one should wonder... Which meaning is in the Fatiha that isn’t in all the other chapters in the Quran, that when it’s not recognized and discerned, salat is rendered invalid? What is this meaning that, when experienced, enables one to live ascension?

The topics of *basmalah*, *hamd* and guidance are covered in other chapters of the Quran, so then the crux of this chapter is the verse “*Malik-Maleek-i yawmiddeen; iyyaka nabudu wa iyyaka nastain*” the verse in which the secret of fanafillah (annihilation of the self in Allah) is contained.

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<sup>23</sup> Quran 51:56

<sup>24</sup> Quran 107: 4-5

The expression, “*iyyaka nabudu*” is the expression of *fanafillah*.

Also, let’s remember Rasulullah’s (saw) words:

**“The five (daily) salat (prayers) and the Friday (prayer) to the Friday (prayer) expiate whatever (minor sins) may be committed in between, so long as major sins are avoided.”**

So then, which meaning is contained in these verses that, when recognized and understood, expiates the mistakes done since the previous salat and opens the way to ascension?

Now, read the verse again! This is a very significant secret here!

As for deifying Allah...

Deification is something that has been done subconsciously for centuries in various forms, such as begging, exalting, offerings to idols, etc. This has nothing to do with the essence of prayer and worship, which is what servitude is all about.

Ibn Abbas (ra) says the word ‘serve’ (*liya’budoon*) in the verse “**I have created the jinn and men only so that they may serve Me...**” should be understood as ‘*liya’rifoona*,’ which refers to gnosis. In this light, if the expression ‘*iyyaka nabudu*’ in the Fatiha is also in reference to gnosis, then the above verse can be construed as the following:

“With the consciousness that Allah, the Rabb of the worlds, is our Rabb, we acknowledge that we are at every instance observing His administration upon existence, and for the continuation of this conscious servitude, we seek His help.”

But do we not engage in prayer and worship so we can go to paradise?

Yet another misconception!

Nobody can go to paradise because of their worship!

The Rasul of Allah (saw) in a well-known hadith says:

“Nobody can go to paradise because of their deeds.”

When asked, “Even you O Rasul of Allah (saw)?” He said, “Yes, even me! However, my Rabb has endowed His grace upon me (thus, I shall go to paradise not because of my deeds, but because of the grace of my Rabb) ...”

This has to do with fate!<sup>25</sup>

In short, no prayer or worship should be done to go to paradise, nowhere does it state those who worship will go to paradise; going to paradise has nothing to do with the prayer and worship the person does.

However, it is not incorrect to say Allah has eased the practice of worship to those who are destined to go to paradise.

Worship is to strengthen and increase one's awareness! Those who engage in prayer and worship can raise their level of consciousness... But the primary factor behind one who can engage in these practices is that Allah has destined paradise for that person. If he's not destined to go, no matter how much he prays, no matter how conscious and strong he becomes, he still cannot go!

In short, going to paradise has nothing to do with worship and everything to do with the nur of faith endowed by Allah!

Why does being freed from hell depend on faith?

There are some cases of paralysis that are totally psychological. Even though there is no pathological problem in the body, the person delusively believes he's paralyzed and that he will never be able to walk again and thus lives hell in his wheelchair. Hypochondriacs cannot duly evaluate their intellects or use their skills because of the grip of paranoia upon them and thus they live in misery!

Paranoia, to assume something into existence when it doesn't or assume it doesn't exist when it does – which turns one's world into hell – cannot be overcome by mind power or intellect. The only force that can overcome this is 'faith'!

Paranoia can easily rule over the mind and mechanism of thought, yet it is always defeated by faith, which directly affects one's actions.

Thus, religion has been offered to the intelligent, that they may understand it, yet faith is advised, that they may experience it.

Whether it be hell on earth or in the life after death, it is always the result of paranoia and only the force of faith can end it for good.

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<sup>25</sup> The topic of fate has been covered extensively in *The Human Enigma*.

When the person who believes he is paralyzed encounters one in whom he can believe, he will be able to walk again; when the hypochondriac meets one in whom he can believe, his misery will end.

As such, belief in Allah enables one to believe he can overcome any adversity with the qualities of Allah inherent within his essence. With this faith and conviction, he can find the strength with which he can be freed from the state of hell, even if it's an iota's weight of faith! But if he doesn't have any faith, if he limits himself only to what he knows about himself, i.e. if he doesn't know Allah and does not believe in Allah, he will never be able to discover the forces and qualities pertaining to Allah within his essence, and thus he will forever be confined to hell. And nobody can help him if he doesn't believe, just like nobody can make the man who believes he is paralyzed walk again!

In other words, those who are to be confined to hell forever are those who have not been able to free themselves from suspicion and paranoia and who haven't really believed.

The word servitude actually means submission. It is to fulfill a task in a perfect manner without asking any questions or having any doubts. Essentially, all of creation does this naturally and automatically by default. Everything is in a state of servitude and submission.

However, to do this duly is to be conscious of it, to feel Him within you, and to experience awe as a result...

Otherwise, worship and servitude will only be done formally and superficially, on a superficial level, which will never generate the joy and pleasure that comes about when it's done consciously.



## WHAT IS 'GUIDANCE' AND HOW IS IT FORMED?

**“Guide us to the straight path (*sirat al-mustaqeem*).”**

The path that is best for us...

Guidance is the enabling of the realization that leads to one's innermost essential reality. It is to gracefully lead one to that which is best for them from within their own essence.

The most general definition of guidance is the easing of the path that leads each form of creation to that which is best for it via the name Latif...

Indeed, everyone has been determined a purpose to which they will reach though guidance, for that is what has been made easy for them.

Take myself, for example... I write these books as this is what has been determined for me, perhaps many who read it are not even going to duly evaluate and benefit from them... Perhaps many are going to read and say, “Nice books, interesting points...” Yet continue to live in their accustomed ways rather than applying these truths to their lives.

And perhaps some are going to claim, “This is nothing but nonsense and absurdity!” and toss it aside...

Yet maybe some are going to read it and, with the guidance endowed to them, recognize this as another aspect of the truth and begin evaluating the Quran from this perspective, understanding the universal system the Quran explains, the place and nature of man within this system and how man should prepare for his life in the future...

But there are some people who have come from closed societies, limited to the conservative conditionings of their environment and thus confined to a cocooned existence at an early age. So much so that even the practices they engage in later on in their lives cannot free them from their cocoons, forcing them to see everything from a very narrow perspective.

They travel abroad, see the world, study internationally and yet can't break free from the seemingly genuine, yet extremely limited, identity imposed upon them by their home environment.

They still think the Quran was miraculously sent from the sky to Muhammad (saw) in Mecca in order to teach good morals – first to the Arabs then to the rest of the world – commanding that none should be deified and worshipped other than Allah, and comprising lists of good and bad, right and wrong, etc.

According to them, the Quran is devoid of a system; it is absurd to look for clues of scientific truths in the Quran; neither medicine nor astronomy, physics, chemistry, etc., can be learnt from the Quran! The Quran is only a book that explains why and how the god in space has to be deified and worshipped and which rules the people need to abide by...

If Allah does not endow guidance to such a person, it is near impossible for him to break free from the cocoon formed during his early years.

To think in light of modern findings, freely and objectively, and especially to be open and cocoon-free in terms of the future, is infinite freedom.

Put my books aside, the number of people who actually 'read' the Quran is no more than a few! Beyond those who read the Quran 'to be rewarded with paradise' or to 'offer comfort to the dead,' how many actually read the Quran?

How many do you think read the Quran to contemplate on and discern the magnificent system, the qualities and makeup of those who are subject to that system, and the infinite manifestations of Allah's knowledge and power it explains; how many recognize this and experience awe before it?

The lecturers, preachers and sermonizers who have plenty to say when it comes to talking, yet not enough intellectual evidence when it comes to carrying their argument through, can do nothing more than address another's cocoon from their own cocoons:

“Beware! Do not heed books that invite you to think, to look with a wider perspective, to break out of your cocoon and fly! Ignore the modern blessings of Allah and keep thinking like those from a thousand years ago – that the Earth is the center of the universe and everything revolves around it! The Quran isn’t a book of knowledge! It is not right to interpret it in the light of science! Let go of these new ideas lest you commit blasphemy and become misguided!”

Why is this so?

The primary reason is because the guidance that has come to them ordains it to be so! The divine will has decreed it so!

The seeming reason, however, is that even though their bodies have travelled the world, their intellects have not gone beyond the narrow mindset with which they’ve been conditioned by their environments, i.e. their cocoons!

In religious terms, one can say such people have not been ‘given the ease’ of considering views outside their cocoon worlds.

Those who haven’t been brought up with freedom of thought, who’ve been confined to their conditioned beliefs, cannot see the truth even when it is in plain sight.

Indeed, that which is eased for a person has much to do with the path that the ‘Guider’ has determined for him!

Hadhrat Ali (ra) narrates:

One time we were at a funeral, the Rasul of Allah (saw) came and sat by our side. We gathered around him. He was holding a staff. He put his head down and in a reflective way he started drawing lines in the dirt with the staff, then said, “Every single one of you without exception has been determined his place in either paradise or hell! It has been definitely determined whether you are of the fortunate or the unfortunate ones!” One of us asked, “O Rasul of Allah (saw), shall we then abandon our deeds and go by whatever has been written?” The Rasul of Allah (saw) answered, “The fortunate ones will engage in the deeds of the fortunate ones... The unfortunate ones will commit the deeds of the unfortunate ones... So, keep up your deeds, for it has already been eased for you! If you are of the fortunate ones, then your deeds will be eased for you, if you are of the unfortunate ones, then the deeds of the unfortunate will be eased for you!”

Another narration in relation to this one is by Omar's (ra) son, Abdullah:

Omar (ra) asks, "O Rasul of Allah (saw), are the things we are currently doing formed now or had they already been formed and completed?"

The Rasul (saw) answered, "O Son of Hattab, everything has been predetermined! Everyone is prepared for what has already been determined for him: the fortunate ones will work for their fortune and the unfortunate ones will work for their misfortune!"

And a final hadith about this topic before I move on to how the process of easing works...

Suraka bin Jush'm asks the Rasul (saw), "O Rasul of Allah! Are deeds formed due to what has been written by the Pen that writes the fates, in which case everything has already been written and the ink has already dried, or do they form in the future, without being predetermined?" The Rasul (saw) answered, "Your deeds have been predetermined by fate and written by the Pen, the ink of which has already dried! Whatever you have been created for is what will be eased for you!"

So, how is this process of easing and guidance carried out?

I had explained above that guidance was administered by the name Latif.

Let me try and explain what this means, after I share the following words by the Rasul (saw):

***"Indeed, Allah the Sublime created everything in darkness, then shed His light (nur) upon them; those who took a share of this light are rightly guided, while those who didn't are misguided. Then the ink of the Pen dried."***

Let's also remember the verses:

**"Allah guides (enables the observation of His innermost essential reality) to whom He wills."<sup>26</sup>**

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<sup>26</sup> Quran 22:16

**“And He leads to the reality by the** (Names comprising the essence of the) **stars** (the people of the reality, the hadith: ‘My Companions are like the stars; whoever among them you follow, you will reach the truth’) **...!”**<sup>27</sup>

**“And the stars are subjected by and in service to His command** (the stars are also a manifestation of the meanings of the Names comprising their essence) **...”**<sup>28</sup>

**“He governs the earth** (the brain) **from the heaven** (through the cosmic electromagnetic energy emanating from the qualities of the Names in the form of celestial constellations [star signs] that affect the second brain in the gut and thus one’s consciousness, or from an internal perspective, through the Names that become manifest in one’s brain based on the holographic reality) **...”**<sup>29</sup>

**“It is Allah who created the seven heavens, and of the earth, the like of them. His command continually** (without interruption) **manifests between them** (astrological [angelic] influences that are also manifestations of Allah’s Names and their effect on creation).”<sup>30</sup>

**“Who created you** (manifested you), **formed you** (with a brain, an individual consciousness and a spirit) **and balanced you** (the work process of your brain, consciousness and spirit)! **Whatever form** (manifestation of Names) **He willed for you; He configured your composition accordingly.**”<sup>31</sup>

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<sup>27</sup> Quran 16:16

<sup>28</sup> Quran 16:12

<sup>29</sup> Quran 32:05

<sup>30</sup> Quran 65:12

<sup>31</sup> Quran 82:7-8

Imam Ghazali writes in his *Ihya-u Ulumuddeen* that ibn Abbas (ra) one of the scholars among the disciples says:

“If I were to interpret the meaning of the verse **‘It is Allah who created the seven heavens, and of the earth, the like of them. His command continually (without interruption) manifests between them’** surely you would call me an unbeliever and stone me to death!”

**“He governs the earth (the brain) from the heaven...”**

**“And the stars are subjected by and in service (with the rays they permeate) to His command (the stars are also a manifestation of the meanings of the Names comprising their essence) ...”<sup>32</sup>**

**So, what is their duty?**

**Surely, they haven’t been created to adorn the skies with their pretty lights?**

Let’s be realistic and see things objectively for what they really are rather than how we’d like to see them...

Since Allah is the infinite existence, there is no other existence besides Him. Everything we see and label is His conscious forms, existent and subsistent with the meanings of His Names.

Their only difference is the degree of manifestation of the various Names in their composition. Thus, it is always Allah who governs through every unit of existence and interacts with other units, guides, shapes and aids towards their purpose of existence.

There is no other Creator, Rabb, Guider, Mahdi, *Muyhi*, *Mumit* besides Him! But, because we don’t really comprehend this, we interpret things in ways that indicate denial.

Either we exalt Him beyond our imagination, beyond the heavens, beyond or further away from anything we can ever fathom! Or, we reduce Him to everything we can see; claiming every ‘thing’ is Him and thus

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<sup>32</sup> Quran 16:12

limiting His infinite existence to His manifestations, even claiming our individuality to be Him!

Or else, we try to prove ‘everything’ exists, that you and I and him and her and every other being also exist alongside with Allah, yet again applying a limitation to Him! And then we talk at random about the things He makes us do!

Just as an author can’t be defined by the characters he creates in his works, Allah can’t be defined by or limited to His creations. Indeed, the power and meaning that is manifest under the label of existence belongs to Him alone... All of creation and their activities belong to Him and He influences them via each other.

Nevertheless, nothing in the micro or macro planes of existence can be labeled ‘Allah’! Yet His existence in that unit can’t be denied either! This is why the Rasul (saw) said, “You can’t thank Allah if you don’t thank the person!”

The giver is always Allah, as the verse evidences:

**“Indeed, Allah is with those who have certainty** (those who turn to Allah as though they see Him, i.e. the manifestations of the qualities of His Names).”<sup>33</sup>

This is the mystery of the unity of existence!

So, if you encounter one that gives and don’t thank him, you’ll only be thanking a god in your imagination instead...

Only after discerning this reality can, one truly READ and understand the meanings denoted by the verses above...

The constellations of stars, i.e. the star signs, affect us and our world constantly via their cosmic rays...

The cosmic rays comprising some of the meanings of Allah’s names that are radiated by the stars affect the DNA and RNA strands of all living

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<sup>33</sup> Quran 29:69

beings, activating some of their genetic codes and instigating them in particular ways.

Ibn Arabi, one of the greatest of saints and masters of unveiling, says in his *Bezels of Wisdom*, “Everything that transpires and is to transpire in the world, the intermediary realm (*barzakh*) and the heavens, is formed via the effects of the star signs...” Thus, it is said divine determining comes from the sky.<sup>34</sup>

Life forms called ‘angels’ in religious terminology, who are unperceivable by us due to the different dimension in which they reside, affect us also. These have nothing to do with the jinn, who also live among us. But there’s a great deception here...

The jinn, who, by the way, project themselves as aliens from outer space, also impose themselves as angels from time to time on those with whom they are in relation... Whether they claim to be aliens or angels, or claim to be Rumi or the spirit of someone else, they let us know with certainty that they are the jinn.

And the only definite way to be protected from them is with the following verses of the Quran:

*“Rabbi annee massani ash-shaytaanu binuṣubin wa `adhaabin rabbi a`oodhu bika min hamazaati ash-shayṭaani wa a`oodhu bika rabbi an yaḥḍurooni wa ḥifẓan min kulli shayṭaanin maaridin”*<sup>35</sup>

**Indeed, Satan** (the feeling of being this body) **has given me hardship and torment.**

**My Rabb** (the protective Names within my essence), **I seek refuge in You from the incitements of the satans** (that call to corporeality).

**And protected it** (Earth’s atmosphere) **from every rebellious Satan** (the purified consciousness is beyond the reach of illusory impulses).

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<sup>34</sup> More on the life forms on other planets can be found in *Universal Mysteries*.

<sup>35</sup> Quran 38:41, 23:97-98 and 37:7

Detailed information and additional prayers for protection can be found in *The Power of Prayer*. If those who are afflicted recite these verses 150-200 times a day and the prayer provided at the beginning of *The Power of Prayer* 100 times a day, they can be sure to be safe from such effects.

Of course, this is provided they persist in reading these verses despite whatever distress and resistance befalls them while reading.

Allah's absolute will is in effect in the universe at every instance in the guise of astrological effects, to which we are subject at all times.

This transmission is what the word 'guidance' refers to, as it plays out in a most graceful way without us even noticing, manifesting the name Latif.

As the verse above – **“And He leads to the reality by the stars...”**<sup>36</sup>—evidences, guidance occurs through the channel of the stars. If we decipher the meaning of this verse in light of the letter 'B' we encounter a very unique meaning:

“Allah the Guide (*al-Hadi*) makes His guidance reach them with the meanings of His Names via the effects-angels-rays that radiate from the objects He created called stars.”

Though seemingly the effect is from the stars, in essence it is from Allah.

Just as we say “I ate, Allah gave me strength” or “I took medication, Allah gave me healing” etc.

Having covered the mechanism of guidance, let us now talk about the different types of guidance...

Note, however, talking about the measure of Allah's guidance denotes a limitation, which isn't possible. So then, to put it most comprehensively, the meaning of guidance entails the ease provided to the whole of creation so it fulfills its creational purpose. On the other hand, a more limited understanding can be defined as the ability to see the difference between actual truth and relative truth.

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<sup>36</sup> Quran 38:41, 23:97-98 and 37:7

As for the word SIRAT...

Generally, *sirat* is translated as path or road, thus the phrase '*sirat al-mustaqeem*' can be understood as being on the path of Allah...

'*Mustaqeem*' denotes being straight, such that there is no left or right curvature, no ups or downs, like a laser beam that goes straight between two points.

Essentially, all of creation is on the path of Allah by default.

Indeed, "There are as many paths to Allah as the number of beings" and "everyone is under the administration of their own Rabb" ...

**Say, "Everyone acts according to his own creation program (natural disposition; fitrah)."**<sup>37</sup>

Therefore, "Guide us to the straight path", based on the spirit of the Fatiha, is to say "Ease for us the way to fulfill our creational purpose."

There is a path that is suitable for everyone's purpose of creation...

The following verses elucidate that we ask for 'guidance' towards a 'blessed' path, one of eternal bliss and happiness, i.e. that we ask a lifestyle, based on the truths taught by Muhammad (saw), is eased for us...

**"The path of those upon whom You have bestowed favor (those who believe in the Names of Allah as comprising their essential self and experience the awareness of their force) not of those who have evoked Your wrath (who have failed to see the reality of their selves and the corporeal worlds and who have become conditioned with their ego-identities) nor of those who are astray (from the reality and understanding of the One denoted by the name Allah, the al-Wahid-ul Ahad-as-Samad, and who thus associate partners with Allah [shirk; duality])."**

Essentially, such a blessed path formed by the grace of the Rahman is one that leads the person to his Rabb, his essential reality, and thus nothing can be a greater bliss than this!

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<sup>37</sup> Quran 17:84

Aside from this general blessing of Allah, there is also a more exclusive blessing...

According to the Quran, this blessing is granted to the righteous, the martyrs, the saints and the Nabis... They, degree by degree, attain closeness to Allah with this blessing, so 'guidance' can also be understood as that which leads to the path enabling divine closeness...

And who are **'those who have evoked His wrath'** and **'those who have gone astray'**?

Wrath can be conceived as the consequences of doing wrong, whereby the biggest wrong is one that is done to the self, which results in 'duality'!

Duality includes all ideas, thoughts and beliefs that denote a god besides Allah, the eternal and limitless Oneness!

All such concepts consequently spawn wrath... Therefore, this phrase refers to the people of duality, those who believe in the concept of an external deity-god.

Going astray, on the other hand, refers to diversion from the straight path either deliberately or inadvertently. That is, while being on the straight path, it is the act of either making a mistake or consciously diverting from the straight path to another direction.

If one has found the truth and is living upon the truth, then turns towards an idea or belief that leads them away from the truth, this is called 'going astray'...

Only Allah knows the absolute reality, of course, but according to my understanding **'those who have evoked His wrath'** refers to the people of duality, who believe in the concept of a deity-god, and **'those who have gone astray'** refers to the People of the Book, who have been notified of the truth but have then gone astray from the path of Allah, Islam, the only religion in the sight of Allah, or the teachings of Moses and Jesus.

This being the case, how to protect ourselves?



## THE PATH OF BLESSINGS

**“Siraat alladheena-an`amta-`alayhim-ghayril maghdhoobi`alayhim wa lad-dhaalleen”<sup>38</sup>**

**The path of those upon whom You have bestowed favor** (those who believe in the Names of Allah as comprising their essential self and experience the awareness of their force) **not of those who have evoked Your wrath** (who have failed to see the reality of their selves and the corporeal worlds and who have become conditioned with their ego-identities) **nor of those who are astray** (from the Reality and the understanding of the One denoted by the name Allah, the al-Wahid-ul Ahad-as-Samad, and who thus associate partners with Allah [shirq; duality]).

What is the path of divine blessings and bestowments?

***“There are three important points here:***

***First of all, the path itself is the most important and powerful blessing...***

***Secondly, the path of bestowments can be understood as an important support and help...***

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<sup>38</sup> Quran 1:7

***Thirdly, the path attributed to them is not by their choice, but bestowed upon them by divine grace. The path is their obligation, it is their destiny...*** (Hak Dini Kur'an Dili, Vol: 1; pg: 130)

Essentially, the path of blessings is formed as a result of the grace of the Rahman and surely it elevates one to the consciousness of his servitude, nothing can be a greater blessing than this!

But besides this general grace of Allah there is also a specific grace. Who are the ones blessed with this specific grace?

According to the Quran these are by rank and degree, the righteous, the martyrs, the saints, and the Nabis who have attained the state of divine closeness (*yakeen*) to Allah. Hence *the path of blessings* can also be construed as the path that takes one to the state of divine closeness...

Who are the ones being warned with the words “*maghdhoobi*” and “*dhaalleen*”?

“*Maghdhoobi*” means “**those who have become subject to divine wrath**” ...

**Wrath is the natural outcome of wrongdoing...**

The biggest wrath is the wrong that one does on to himself, which is referred to as “duality” (*shirq*)...

Duality is as an idea or a belief that obstructs the truth by assuming the existence of an ‘other’ besides the illimitable and infinite Absolute Oneness!

This naturally spawns wrath...

Hence, the word “*maghdhoobi*” refers to the people of duality who believe in the concept of a “deity-god” (thus fragmenting the Absolute Oneness of existence)

The word “*dhaalleen*” on the other hand means diversion or to ‘go astray’ from the right path, whether consciously or unconsciously...

If after one has found the truth and is living upon it but then adopts an idea or a belief that takes him off this path, *he has gone astray*...

Surely only Allah knows the reality but in short, my understanding is that the word “*maghdhoobi*” in the Quran refers to the people of duality

who believe in a deity-god (the *mushriqoon*) and the word “*dhaalleen*” refers to the “**people of the book**” who have been notified of the reality of Allah and Islam but who **digress** from this truth, i.e. the teachings of Moses (pbuh) and Jesus (pbuh).

This is all I can share from my observations into the depths of the chapter al-Fatiha for now...



## BOWING (RUKU)

After reciting the short chapter Fatiha in salat, you further recite a short chapter or a few verses from the Quran, then **bow** (ruku). Your upper body is parallel to the ground while your legs stand in a perpendicular position.

While bowing you say “Allahu Akbar”.

When you were reciting the verses, you were in an upright position... The words of the *Hayy* and *Qayyum* One whose absolute authority encompasses the entire existence were being articulated through you... The domination of Allah, the solid divine system and order was being spoken through you, hence you were in a stable upright position.

Then, since compositional beings effectively bow to the Rabb of the worlds, and your make-up is a composition of names, you bow to the Rabb of the worlds, allowing the requisites of the divine dominion to manifest through you.

Your lower body is upright, your upper body is parallel to the floor; with half your being you are fulfilling your servitude, and with the upper half, your consciousness and comprehension, you are bowing to the Absolute One, the Creator of the worlds; confirming His existence and Oneness...

Additionally...

The bent upper body that is parallel to the ground expresses one’s natural servitude. It is a depiction of recognition and submission to the Knowledge and Power of the Absolute One who is *al-Hakim*. This position shows that you have this cognition.

*Bowing (Ruku)*

On the other hand, with your lower body that is perpendicular to the floor you are depicting the perpetuation of existence with power of the Absolute One...

You are half upright, based on the Absolute Authority composing your compositional being, but half bent, based on the fact that your being is a composition which is dependent on the Absolute One.

*Ruku*, the act of bowing to *Uluhiyyah*, symbolizes the compositional beings made from the principles of *Rububiyyah*.

So then in this light, you declare:

**“Subhana Rabbi al-Azim”**

“My Rabb the Azim One, the magnificent glory beyond any capacity of comprehension, is Subhan!

It is His ruling and administration that is in effect in every iota of existence. Every single unit of existence is fulfilling its servitude by manifesting behavior aligned with its creational purpose; hence engaging in its natural tasbih!

After this, you say:

**“Sami Allah liman hamidah”**

**“Allah is the perceiver and Hamd belongs to Allah...”**

That is, every action I take is a result of the Divine Power that is in effect, Allah, as the Absolute Executer, knows what I do, for it is Him alone who determines this in His Knowledge...

Then you stand up and go back to an upright position again. And while in this upright position you say:

**“Rabbana lakal hamd”** in short, or the longer version **“Rabbana lakal hamdu kama yanbaghee lijalali wajhika wa liazimi sultaniq”** which is the version most frequently preferred by the Rasul (saw).

You are not to prostrate until you fully stand in an upright position and only then should you utter this tasbih, which means:

**“Only My Rabb can evaluate His Perfection, Magnificence, Wisdom and Comprehension. None has the capacity to understand His Power and Infinite Potential and Unlimited Capacity!”**

Then you claim, **“Allahu Akbar”** and kneel down to **“prostration”** ...



## PROSTRATION

It is said, **“Prostration is the closest state of the servant to Allah.”**

What is prostration, how is it the closest state to Allah?

It is also said, **“There is no veil between the servant and Allah in the state of prostration” ...**

**“In the state of prostration!”**

On the day of resurrection at the place of gathering (*mahshar*) an announcement is going to made:

**“Prostrate to Allah”**

Some are going to prostrate and many are going to attempt to prostrate but are going to fail; they’re going to fall to the ground like a piece of wood! Their back is going to become straight almost like concrete! No matter how hard they try they are not going to be able to prostrate.

Just like in this world, some don’t prostrate simply because they don’t want to, and some want to but can’t!

There also those who “pray” and perform “Salat” but they don’t prostrate!

What does it mean to prostrate?

Prostrating to Allah means to comprehend and observe that **there is no other existence besides the Absolute One.**

It is to actively claim, **“I don’t exist, only Allah exists”**

The meaning of prostration is **“Existence pertains solely to Allah, the Wahid al-Ahad.”**

To be able to prostrate, not just with the body but with your consciousness, your spirit and entire being, you have to contemplate on the reality that the only existence is that of Allah’s, “we” don’t exist, nothing other than Allah exists.

By “we” I’m making a reference to the verse *“Iyyaka nabudu”*.

If you can achieve this state of conscious prostration then you will sit up and like the Rasul of Allah (saw) you will say:

*“Waghfuanna, waghfirlana, warhamna”* and add *“wahdina”* if you like!

After you say this, you will go down to perform your second prostration for being allowed to recognize the meaning of your first prostration, and again say, *“Subhana Rabbial ala”* or *“subhanallahi wa bihamdihi”* three times.

Thus, with this prostration of gratitude you will complete one rakah of your salat!

The first prostration is to recognize your inexistence and nothingness, the second prostration is to thank Allah for allowing you to see and experience this!

The reason why, after we recite the Quran in standing position and bow, we prostrate twice, is because with the first prostration we complete the rakah and with the second we thank Allah for allowing us to experience this completion.

This is the salat of the *“hawass”* (the exceptional ones) according to my understanding.

Beyond this is the salat of the *“hassul hawass”* (the exclusively exceptional ones) who have reached a state of ascension towards Allah, which is a constant state of salat experienced by the high ranked elevated saints.

- 1- Salat that is **“performed”** ...
- 2- Salat that is **“experienced”** ...
- 3- **“Constant”** salat...

## **What is constant salat?**

I have stated that true salat is essentially one that is “**experienced.**”

If at the end of this **experience** one is able to perfect it with **prostration**, he can reach a state of **elevation** after which “**ascension**” (miraj) will take place.

“**Ascension**” is to observe Allah through the state of closeness so extreme such that anything more is unattainable (*Kab-i kavseyn* or *ev edna*).

In other words, it is to reach a state of annihilation, as if the illusory ‘constructed’ identity has never been ‘constructed’ and only the sole presence of Allah the Everliving One with all His Names and Attributes is observed.

With the experience of **ascension**, one annihilates his illusory self and becomes everliving through the Divine Eternal One. The individual completely merges with and becomes the One, and continues his life in this state.

When people saw the Rasul of Allah (saw) they would say, “He is just like us, he too eats and drinks like us, he too walks through the market like us, what is his difference?” Yet he was the Rasul of Allah (saw) who had reached the state of ascension and was in a constant experience of the divine reality!

Those who look from the external level and see the ones who are in a constant state of salat think they are just like themselves, little do they know however, that in the guise of that being is **only the manifestation of the Names of Allah, the Eternal One.**

This is the state of those who “die before death” who experience doomsday at the level of consciousness and manifest the verse “to Him you shall return”, i.e. they return to Allah from whence they were created!

It is a state of completion, the return to the absolute source, Allah!

This is the constant salat experienced by the *muqarriboon* (those who have attained the state of divine closeness)!

I do not know how else I can explain this. It is something than can only be understood through experience. There is no other possible way to discern it.

*Prostration*

So, this is salat, the second pillar of Islam!

## FASTING

**Fasting** during the month of **Ramadan** is compulsory upon all healthy Muslims. That is, all who have recognized, understood and accepted the reality of **Islam**. It is not compulsory upon those who have not recognized, understood and accepted Islam!

It is not compulsory upon the Jews and Christians... They may not fast... For, fasting is a practice that is obligatory upon those who know and understand Allah and Islam!

But what is fasting?

How many types of fasting are there?

There is a form of fasting pertaining to the common, a form that pertains to the “*hawass*” (the intimates), and to the “*Muqarrab*” or the “*Hassul hawass*” (the intimates of intimates)!

As I have explained in *The Human Enigma* fasting that pertains to the common entails the minimization of brain energy that is usually dispersed in consuming, digesting and distributing nutrition.

There are two types of energy that enters the body. The first is via the food we consume. The electrical potential of the world is mainly negative. Hence the energy that enters the body through the things we eat and drink are generally charged with negative energy! On the other hand, the energy that enters the body through the oxygen we breath in is positive.

These negative and positive energies are processed in the brain and uploaded to the wave-body called the 'spirit'. This is how we shape, develop and strengthen our after-life body!

According to my understanding...

Fasting for **at least** one month in a year has been made compulsory in order to increase the positive energy and minimize the negative energy upload to the spirit!

Fasting begins at dawn, when the night gives way to daylight! Until this time one may eat and drink as usual. The time to break fast is at sunset, when the red light of the sun disappears from the horizon!

The clock wasn't invented neither at the time of the Rasul (saw) nor for a very long time after. Making punctual declarations about the exact minute fasting begins or can be broken is therefore unfounded.

Same applies to the times of salat!

Suppose it is time to pray the afternoon salat (*dhuhur*). Observe the position of the sun in whatever location you may be, when it's at its highest point in the sky you may stand to prayer... Or the evening salat (maghrib)... Watch for the sun to disappear from the horizon then pray maghrib or break your fast...

To claim the time for maghrib is 18:32 is a superficial approach and is a total fabrication! A few minutes earlier or later does not make any difference!

**This type of shallow approach reduces religion to superficial, materialistic values and obstructs the experience of the inner, deeper values!**

Now let us have a look at the divine wisdom and profundity behind fasting from a different perspective...

Why weren't we advised to begin fasting at sunset and break it at sunrise?

The brain expends a lot of energy to digest the food we eat throughout the day. We fast during the day in order to minimize and preserve this energy so that it can be uploaded to the spirit. This is imperative to the survival of the spirit when in the future the parasitic radiation from the Sun begins to deform and harm it...

The foremost limitation during fasting is eating, drinking, and sexual activity! When we eat and drink, raw material enters the body! As for sexual activity, electrical discharge takes place. In other words, in both cases the brain and body lose energy!

Hence the priority and main purpose behind fasting is to prevent this energy loss. When this is prevented the powerful potential of the brain can become even stronger during ‘fasting’ and be uploaded to the spirit.

There is a significant difference between the spiritual practices done by one who is fasting as opposed to someone who is not fasting. While one is uploading at 50% capacity the other is uploading at 100% capacity!

There is a Qudsi Hadith regarding fasting:

***“Every good deed performed by the son of Adam is a credit for him but fasting is exclusively Mine and I give reward for it.”***

The credit of all other good deeds is ten credits per one good deed. But the credit and rewards of fasting is unknown, its benefits are beyond fathomable!

The hardest part of fasting during Ramadan is the first two days... Because the brain is programmed to receive certain foods at certain times usually sugar levels drop on the first day causing headaches or migraine... But two days later the body adapts, headaches disappear and it becomes much easier to continue fasting for the rest of the month... This is the physical benefit of fasting.

Fasting was practiced in different forms by different Nabis before Muhammad (saw).

Fasting is not just an act of ceasing food and sexual activity however... There is another much important point to fasting...

**To discern “fasting for Allah” means to stop gossiping, backbiting, and deceiving others for personal gain!** Beyond the bodily benefits of fasting, the most important aspect of fasting in terms of the inner dynamics is this!

Someone who was gossiping while fasting was told:

“You’re eating meat while your fasting!

Because the Quran likens the act of gossiping to “eating the flesh of your deceased brother.” So, when one who is fasting talks about others, whether it be their friend or foe, it is no different than eating dead meat!

Gossiping includes all statements made about someone, which if they were to hear, would upset them. Claim to be fasting all you like, the instant you say something about someone which would upset them if they heard,

you've eaten raw dead meat. I'm not talking about a juicy steak my friend! *Raw, dead meat!* What kind of benefit can you reap from that kind of fasting?

This is the aspect of fasting pertaining to the common...

As for the aspect concerning the *hawass*...

The fasting of the *hawass* entails the recognition of the Absolute ONE who is the Absolute Administrator of existence and *ceasing all perception of duality!*

When the *hawass* fast they not only cease food consumption, they refrain from seeing anything other than Allah! When they encounter someone engaged in an activity, if they attribute that activity to the person, their fast will be broken! This is how sensitive it is, but this pertains only to the *hawass*, not us...

This kind of fasting concerns the *hawass*, or the intimates of the reality who aspire to reach Allah, who are at the levels of the Inspired and Peaceful Self... The instant they think badly of or judge someone who displays what seems to be an unpleasant behavior their fasting becomes invalid and must be compensated!

Additionally, every person or event they encounter, they must preserve their non-dual perception and recognize that "The real doer behind all doers is Allah and every deed done by Allah is appropriate and based on divine wisdom" without feeling disturbed or upset by the situation.

If they feel upset and angry or think of it as inappropriate, then they must compensate for that fast. I repeat however, this is only applicable to the *hawass*, not us...

**The Real Doer is Allah and Allah does as He wills. None can question His doings!** This is the principle upon which the *hawass* base their fasting... The instant they digress from this their fast becomes invalid!

As for the fasting of the *hassul hawass*... This level of fasting entails refraining from all humanly processes! They fast from seeing creation! The attribute of "*Samadiyyah*" manifests through their act of fasting!

**But this is impossible to explain and may only be known through experience!**

## HAJJ (PILGRIMAGE)

There are two purposes of pilgrimage; one of them is compulsory:

1. To be totally purified of all the negative energy (sins) that is uploaded to your spirit throughout your entire life until the moment you go to Mount Arafat.
2. To reach the state of “*Maarif’i Billah*” and observe the worlds and the immaculate order of the One denoted by the name Allah, with and through His knowledge...

Let me say this at the onset regarding hajj:

**One who goes to Mount Arafat during the hajj ritual and stays there for a period of time repenting for his sins will be completely and totally cleansed of all his sins including the injustices he may have done to others!**

Hajj is an extremely valuable and beneficial practice within the pillars of Islam.

All of the negative energy referred to as ‘sin’ that accumulates in one’s brain via the sinful acts he engages in are uploaded to his wave-body, i.e. spirit!

**The heaviness of all that negative energy will pull him deeper and deeper into the plane called hell!**

## *Hajj (Pilgrimage)*

Hajj is the only way through which one can completely cleanse himself from this immense load of negative energy!

All of the negative energy that is uploaded to one's spirit until that day is completely erased; he becomes completely sinless like the day he was born!

The Rasul of Allah (saw) says:

***“The greatest sinner is one who returns from Mount Arafat and asks with doubt, ‘I wonder if my sins have been forgiven?’”***

So, what is the big secret behind Arafat?

## THE TWO BIG SECRETS REGARDING ‘HAJJ’

The secrets behind pilgrimage are really quite unfathomable!

But before I explain the importance of this practice let us share some words from the Rasul of Allah (saw).

Narrated by Hadhrat Ali (ra):

The Rasul of Allah (saw) said, *“Whoever possesses provisions and a mount that would enable him to reach the House of Allah, but does not do Hajj, it would not matter if he dies as a Jew or a Christian, because Allah says in His Book:*

**“Pilgrimage to the House (Kaaba) is the right of Allah (the qualities of the Names in one’s essence) upon all people who have the means to undertake it.”**<sup>39</sup> [Tirmidhi]

\* \* \*

Ibn Omar (ra) narrates:

A man came and asked the Rasul of Allah (saw):

“What makes Hajj compulsory O Rasul of Allah?”

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<sup>39</sup> Quran 3:97

The Rasul answered:

***“Provision and mount (i.e. enough food for the trip and a means of transportation).”*** [Tirmidhi]

\* \* \*

***“An Umrah is expiation for the sins committed between it and the next, and a Hajj Mabrouh that is accepted will receive no other reward than Paradise.”*** [Muslim]

\* \* \*

Abu Huraira reported Allah's Messenger (saw) as saying:

***“He who visits this House (Ka'ba) (with the intention of performing Pilgrimage), abstains from intercourse, and neither speaks indecently nor acts wickedly will return (free from sin) as on the (very first day) his mother bore him!”*** [Muslim]

\* \* \*

Narrated by 'Abdur-Rahman bin Ya'mar:

I was next to the Rasul of Allah (saw) while he was waiting at Mount Arafat when a few men from the people of Najd approached and asked, “O Rasul of Allah, what (how) is hajj (pilgrimage)?”

The Rasul of Allah (saw) said:

***“The Hajj is Arafat. Whoever sees (attends) the Arafat before the rising of Fajr, then he has performed the Hajj. The days of Mina are three. But whoever hastens to leave in two days, there is no sin on him, and whoever stays on, there is no sin on him either.”***

After this he sent a man to announce this to the people. [Ibn Maja, Tirmidhi, Abi Dawud, Nasa'i]

\* \* \*

Narrated by ibn Mirdas as-Sulami (r.a.):

“The Rasul of Allah (saw) prayed for forgiveness for his ummah on the evening of the day at (Mount) Arafat. He was told, **“I have forgiven them all, except the oppressor, from whom I will indeed collect the due of the one whom he wronged.”**”

Rasulullah (saw) said;

**“My Rabb, if you will you can grant (the due from) paradise to the wronged and forgive the oppressor...”**”

No response came that evening.

The next day at *Muzdalifah* he repeated the supplication, and this time his prayer was accepted.”

Abbas ibn Mirdas said, “Upon this the Rasul of Allah (saw) laughed and Abu Bakr (r.a.) and Umar (r.a.) said to him, ‘May my father and mother be ransomed for you! This is not a time when you usually laugh. What made you laugh? May Allah make your years filled with laughter.’”

He said;

**“The enemy of Allah, Iblis, when he heard that Allah answered my prayer and forgave my ummah, took some dust and started to scatter it on his head, uttering cries of woe and doom, and what I saw of his anguish made me laugh.”** [Sunan Ibn Majah]

As for the scientific aspect of hajj, the key lies in the phrase, **“Hajj is Arafat”**. For the House of Allah, Kaaba, can be visited at all times during the year, a practice that is called ‘Umrah’. Even though the benefits of Umrah are extensive, it is not equal to hajj.

Why?

What is the great secret behind hajj that the Rasul of Allah (saw) felt the need to make the warning, **“He who has enough provision and a mount yet does not perform pilgrimage will die as a Jew or a Christian”**?

This totally renders invalid the popular convention that pilgrimage is best done after one buys a house, a car, raises their kids, becomes a grandparent and retires”!

*The Two Big Secrets Regarding 'Hajj'*

Once you can afford the provision and the means of transportation, pilgrimage becomes a *fardh* (compulsory) upon you.

Otherwise, you die as a Jew or a Christian.

This is profound.

## THE SECRETS OF THE KAABA AND MOUNT ARAFAT

According to my observation and understanding, and the knowledge bestowed to me by Allah...

Just like the bioelectrical energy that flows through the nervous system inside the human body, there are channels or streams of negative and positive radiation under the earth.

If for instance your house or workplace or farmland is located upon one of these negative radiation channels, you will constantly suffer from sickness, setbacks, and an endless loop of adversities. At home you'll deal with health issues, at work, financial delays and difficulties, on a farmland, trouble with crops and animals, etc.

If on the other hand they're located on a positive channel of radiation then your home will be peaceful and tranquil, your work will prosper, your farm will flourish and you will attract good health and fortune.

These energy channels are called ley lines. The negative ones are called black strains.

The most powerful point where these positive ley lines intersect each other as though forming a central station broadcasting this supreme positive energy is beneath the Kaaba at Mecca, the extension of which is Mount Arafat!

Abdulaziz ad-Dabbagh, one of the many who have observed this reality through *kashf* (unveiling) mentions in his book "*Al Ibriz*" that there is a stream of light (*nur*) emanating from the Kaaba up towards the sky.

Due to the extremely strong positive energy that radiates from this point the brains of the people who go there become stimulated and activated in ways I cannot explain.

Hence the Rasul of Allah (saw) says regarding the salat that is done around the Kaaba:

***“The benefit of a two rakah salat that is performed at the Kaaba is one hundred thousand times greater than a salat performed in other masjids (prayer houses, mosques) around the world.”***

For, during every form of prayer and spiritual practice that is done in the vicinity of the Kaaba, the brain is constantly receiving the *Light of Jalal* (extremely high frequency waves) radiating from beneath the earth, thus producing extra potent brain waves, both to upload to the spirit body and to emit to its environment.

In another powerful hadith the Rasulullah (saw) says:

***“Everywhere else you’re responsible only for your actions, but at the Kaaba, you are also responsible for your thoughts.”***

This is because the immense strength of the energy the brain receives at the Kaaba enables it to evaluate thoughts at the level of actions and hence even the energy of one’s thoughts are uploaded to the spirit as though they are real experiences.

However, I’d like to draw your attention to an important detail:

The field of energy that radiates beneath the Kaaba covers only a radius of approximately 30-40 meters. Note that the rest of that area was filled with houses during the time of the Rasul of Allah (saw). Today there are millions of people praying in places that Abu Jahl used as a toilet in his house, thinking they are praying at the Kaaba!

**My understanding is that instead of expanding the diameter around the Kaaba for circumambulating, they should have built a spiral like path rising upwards around the Kaaba allowing all seven tawafs to be completed within this potent field of energy. For this they could have raised the walls of the Kaaba.**

In order to benefit from this vital energy of the Kaaba, tawaf need to be done within the diameter I mentioned; that’s where the energy radiates!

Another effect of the energy field under the Kaaba can be observed within only a few days on the people who visit the Kaaba. Some become aggressive, selfish, irritable and overbearing while others become extremely tolerant, loving and benevolent! Some run to the markets and the shopping centers and some don't want to leave the site of the Kaaba!

The reason why this happens, according to my observation, is again due to exceptionally high frequency of the energy field beneath the Kaaba. This powerful energy called the "Light of Jalal" triggers intense and aggressive states and behaviors in people, activating and manifesting their dormant, undisclosed attributes and qualities.

It is due to the effect of this intense radiation on the brain that some people who live a harmless, simple life before going to the Kaaba, suddenly start displaying unpleasant behavior, sometimes even completely foregoing their religious practices after their visit to the Kaaba! These powerful rays of energy activate and display their secondary, concealed personalities!

Just as an unblown balloon does not show its defects until its inflated... the high frequency energy received by the brain at the Kaaba literally boosts and maximizes brain activity, automatically disclosing and revealing the secondary, inferior qualities of the person... This is why people display or witness aggressive and harsh behavior at Mecca and why you suddenly start seeing the true face of the person you thought you knew so well!

This is also why the nature of the people of Mecca are generally known as intense, forceful and hot-blooded!

To give an example, in comparison to any place in the region of Anatolia, the waves emitted at the Kaaba are a hundred thousand times stronger!

This is why:

***"The benefit of a two rakah salat that is performed at the Kaaba is one hundred thousand times greater than a salat performed in other masjids (prayer houses, mosques) around the world."***

This is also why:

***"Everywhere else you're responsible only for your actions, but at the Kaaba, you are also responsible for your thoughts."***

Again, according to my observation, this is also the reason why the total number of those who believed in the Rasul of Allah (saw) from the start of his *Nubuwwah* in Mecca until the point he migrated to Medina, a total of thirteen years, were no more than 40 - 50 people!

The high frequency waves emitted at Mecca had formed a resistance in its inhabitants which made them refuse his teachings.

Medina on the other hand, emits waves of much lower frequency, "Light of Jamal", hence its inhabitants are softer and more accepting and loving in nature. This is why after only ten years in Medina the number of believers had reached over a hundred thousand!

Going to Medina after Mecca is like a transition phase, allowing the visitors and pilgrims to re-align and re-adjust their energy before going back home.

If one goes home directly from Mecca it usually takes them approximately a month to adjust back to their environment, as it takes time for the high levels of radiation received by their brain at Mecca to lessen their effect.

Again, it is due to this potent energy beneath the Kaaba that allows some individuals to have supernatural experiences during their tawaf around the Kaaba.

So, if the Kaaba is such an amazing energy station, a source of Nur, why is Hajj at Arafat? What's the deal with Arafat?

We mentioned how the extension of the positive energy streams beneath the Kaaba reach the Arafat forming another important station. Now when all hundreds of thousands of people gather at Mount Arafat with the same intention, all receiving the same profound positive stream of energy directly from beneath the mountain, they naturally all start to broadcast the same meaning. The process of waiting on Mount Arafat for a period of time called *wakfah* is basically a collective way of tuning into the same frequency of energy with the same intention: "Forgive us Allah!"

Hundreds of thousands of brains collectively emitting the same frequency of energy carrying the same intention in the same location inevitably forms a huge magnetic cloud on and around the area of Mount Arafat!

What happens if you forget a VHS video tape on top of the VCR while it's running? The magnetic field of the CVR will erase the data on the tape. You can call it the work of invisible hands if you like!

My point is, when you make the supplication, "O Allah, forgive me for my mistakes" you not only start to produce and emit this wave but also open your brain to receiving waves of the same meaning. Through this opening that strong magnetic field will immediately affect the brain literally erasing from the spirit all the negative data uploaded by the brain thus far!

Hence you will return from Mount Arafat like a new born, free of all sins and negative records in your database.

The Rasul of Allah (saw) says:

***"The greatest sinner is one who returns from Mount Arafat and asks with doubt, 'I wonder if my sins have been forgiven?'"***

This is how definite and certain this phenomenon is!

Allah will allow whom He wishes to cleanse to go to pilgrimage, easing and enabling the way for true purification!



## THE SECOND ASPECT OF HAJJ

So, the primary purpose of pilgrimage is to be cleansed from one's sins.  
But is this all?

**“The reward of *Hajj Mabrou* is paradise.”**

Ok so all of our sins have been forgiven and all the negative energy has been neutralized. But it is all so easy to commit new sins, to make new mistakes, in fact a lot more than before!?! One can even end up indefinitely in hell despite going to hajj!

Here we come to the second aspect or purpose of hajj: To activate new circuits in your brain with the new levels of comprehension enabled by this high potential energy, where your entire lifestyle will shift in alignment with the realities and principles of the afterlife. After this, worldly pursuits won't appeal to you as they used to and you will no longer condone the necessities of the afterlife. You will live your life totally aligned with the realities of the life after death. Ambition, jealousy, gossiping, cheating, worldly desires and acquisitions that carry enormous negative energy will no longer appeal to you and you will naturally abstain from such sinful acts.

As such, you will be rewarded with paradise as a result of completing *hajj mabrou*.

A frequently asked question is, “why is it that after one goes to hajj and returns to their normal life, even though there is usually an increase in

spiritual practices sometimes there is also a significant increase in sinful acts, in fact more so than before?”

As I explained in the previous chapter, the powerful source of positive energy beneath the Kaaba significantly increases one's overall level of energy and performance. Even though one becomes completely cleansed of their sins during performing hajj the brain receives power at the ratio of one to one hundred thousand, which naturally increases the brains general capacity to a much higher performance level.

This is the pivotal point. If the person's brain has been strongly conditioned toward worldly pursuits and bodily pleasures the effects he receives will reinforce and intensify these even more, hence leading the person to be more daring and insolent than before.

The contrapositive of this is *hajj mabrou*.

So, anyone and everyone who fulfills certain requirements at hajj is given total atonement of all past sins. But only some people also achieve *hajj mabrou*, the most essential goal of enabling and activating the brain with intense positive energy so that it becomes totally aligned with and able to comprehend the realities of the afterlife.

Let us not forget that Allah has tied everything to a cause. All things are subject to an order, a system; a divine law.

In fact, this system is so perfectly automated that it is understandable for some to claim, “the universe works like an automated machine, there is no administrator!”

All systems from the human body to the cosmos are connected to a central system, and it is this profound system of divine law and order that we call ‘religion’.

You reap what you sow. Do whatever you like as long as you're ready to handle its consequence.

The word “*jaza*” in Arabic which is most commonly translated as punishment actually means “consequence” in the Quran, the direct or indirect result of an action, and hence good things have good consequences.

Religious rules and requirements are totally aligned with scientific truths and the essence of life, things that are necessary in terms of one's

eternal life. They are not random laws that descended from the sky! So whatever practice you neglect you will most definitely pay the consequence of this negligence.

This being the case...

Does it make sense to live a life of sinful acts, immersed in negative energy that will weigh your spirit down to the world after death, to not cleanse yourself from this burden and spend your eternal life in an agonizing dungeon of suffering?

When you have no knowledge of when you're going to leave this body... and you have the opportunity to totally rid yourself of all the negative energy that's burdening your spirit... and Allah has opened such an amazingly easy path... and the Rasul of Allah (saw) has made the warning, ***"Those who have the means to go to hajj and don't, will die as a Jew or a Christian!"*** encouraging you to fulfill the necessities of the reality...

If one still stubbornly refuses to use this opportunity then what more can anyone say or do?

Do as you will and live its consequences!

Let us remember that we are talking about a domain of eternal life to which we will go totally alone, leaving everything we own and everyone we love behind!

The only valid and valuable thing there is the preparation one does in this worldly life.

Nobody can cause the harm that we cause to ourselves by not living in congruence with the realities that we accept and comprehend.

The Rasul of Allah (saw) has taught us everything we need to know and all the precautions we need to take to not be in loss in the afterlife but if we don't heed these warnings then who will pay the price?

There is no compulsion in religion my friends. The truth is shared and the person is invited to this higher level of understanding and experience, but whether or not he takes the offer is up to the individual.

In any case, the consequence of one's decision binds the person alone.

However, I can say with certainty that...

No amount of good deed can bring the benefits of hajj!

Whoever argues against this has not yet discerned the reality and the value of hajj...

The warning of the Rasul (saw) ***“Those who have the means to go to hajj and don’t, will die as a Jew or a Christian!”*** is sufficient to underline the importance of this topic.

As for those who argue, “Why should I make the Arabs rich when I can spend that money to help the needy in my own country?” or those who claim “I’ll go to hajj after I wed my daughter, circumcise my grandson, and retire from all worldly business...” this is totally nonsense and based on ignorance, clearly these people have no knowledge on what hajj means!

On the contrary, hajj is a practice that should be observed as early in one’s life as possible. If the person is lucky, he will reap the benefits of this throughout his entire life.

As those who have been to hajj would have seen, while most of the pilgrims coming from all over the world are mainly young, only those who go from Turkey are in their old age. There are countless young pilgrims attending from Indonesia for example, to fulfill their duty before getting married!

Also, there is an important problem women face in this area. They say, “If I go to hajj, I will have to start wearing the headscarf after I come back, but I can’t do this, therefore I can’t go to hajj!”

**THIS IS A VERY BIG MISTAKE!**

Do you not wear a scarf when you perform salat in your normal life and then go about your daily business once you’re done? Do you not cover your hair during prayer and then uncover it again once you finish praying? Yes!

**Well in the same way you can go to hajj, cover yourself while performing your hajj duty, and when you come back, do as much as you can!**

**The greatest enemies of the religion of Islam are those who appear to be from Islam but make the Islamic recommendation difficult to apply, causing people to hate and fall far from Allah and His Rasul (saw)...**

Know that...

Hajj is just as mandatory and just as beneficial as salat!

To be deprived of such an amazing practice with the lame excuse “I can’t cover my hair when I come back” is an unfathomable mistake and the greatest loss!

To cover your hair is one of the obligations asserted by the Quran. To not fulfill this is to not comply with Allah’s offer. However, the Quran does not inform us of a consequence for this.

A woman who covers her hair will most obviously receive the rewards of complying with Allah’s offer. A woman who does not cover her hair will be held accountable by Allah and the consequence of this will be determined by Allah alone.

But there definitely isn’t a verse in the Quran stating anything like “A woman must cover her hair after fulfilling her hajj otherwise her hajj will not be accepted”

To not gossip is also a definite prohibition with serious consequences. The Quran likens the act of gossiping to “eating the raw flesh of one’s brother”! Do you ever say, “I can’t stop my self from gossiping so I might as well stop wearing the scarf”?

Obviously not!

Just like the inability to comply with one of the commands does not prevent you from complying with others, not going to hajj when you have the chance to, simply because you don't want to wear a scarf is a grave mistake!

Let me take this opportunity to emphasize again:

**The offers of the religion of Islam are not a package program. It’s not a ‘take all or leave all’ sort of an offer!**

What is asked of you is clear, what you should and shouldn’t do is obvious...

So, you do as much as you can, and what you can’t do is your short-coming, the verdict is Allah’s alone!

“I can’t do this and that so I might as well not do any of it” is a ridiculously defective approach!

Just do as much as you can!

If you have the means to go to hajj then go. If you don't want to wear a scarf after you come back then don't. Maybe one day, Allah willing, you will...

To wrap this up:

**If you can comprehend the truth that you are going to embark on an infinite solo journey after death, then go to hajj as soon as you have the means to my friend! Otherwise, the regret you will feel for missing out on this opportunity is incomprehensible!**

Abdulqadir al-Jili, the Perfect Man of his age, from whom I receive great inspiration, gives us the following definitions of the symbols pertaining to hajj:

*The intention to go to hajj: To continue progressing on the path of Allah...*

*Ihram: To abandon the vision of duality*

*Hair shaving: To cleanse one's self from the desire to lead others*

*The act of abandoning nail clipping: To realize the real doer, Allah, behind the actions that you seemingly do!*

*To abandon using perfumes and other fragrances: To feel the reality of the Absolute One and be freed of the constriction of the qualities of the Names*

*To abandon sexual activity: To abandon bodily activity*

*To abandon using eye liners: To be freed of the desire of discovery and annihilate yourself in the reality of the Absolute One*

*Miqat: The heart*

*Kaba: The Absolute One (dhat)*

*Hajar al-aswad: The human subtlety*

*The black color of the Hajar al-aswad: How nature and temperament colors the heart*

*Tawaf: Man's essence, origin, source and point of observation is consciousness in a way that is befitting Allah...*

***Tawaf being seven times: The reality that Allah has seven attributes. Life, Knowledge, Will, Power, Hearing, Sight, Speech***

***The salat after tawaf: Living in accord with the Oneness reality which becomes disclosed to one who fulfills these practices***

***Performing this salat at the Station of Abraham: The rank of amicability***

***Zamzam: The knowledge of the reality...***

***To drink Zamzam: To grow with the knowledge of the reality***

***Safa: To rid yourself from the attributes related to the masses***

***Marwa: To drink from the glass of divine names and attributes to one's hearts' content***

***Shaving: The establishment of divine presidency***

***To shorten the moustache: To descend from the rank of establishment which is the rank of those who attain divine closeness***

***To come out of ihram: To enter among the people at the level of loyalty...***

***Arafat: The station of Knowing Allah***

***To plant two flags at the Mount Arafat: These point to the attributes of Jamal and Jalal... Knowing Allah depends on these***

***Muzdalifah: The ascension of one's rank***

***Mash'ari haram: To observe the laws and respect the prohibitions of Allah***

***Mina: The people of divine closeness reaching their purpose and attaining their desire***

***To stone three devils: The ego, one's nature (bodily make-up and temperament) and traditions***

***To throw seven stones: To achieve this with the seven divine attributes***

***The tawaf of ifaza: To constantly grow with the inspiration of Allah***

***Farewell tawaf: To trust the secret of Allah to whom deserves it***

If we want to go to even deeper and more mystic levels of these meanings, we may say that:

The internal intention of hajj is to REACH ALLAH!

Wearing the ihram is symbolic of wearing a shroud, i.e. the death of the ego-identity and worldly ties on the way to uniting with Allah.

The seven tawaf in the beginning is to ascend the seven levels of the self and become one with the Kaaba, the place of Allah's manifestation.

Arafat is the sacred arena...

One becomes purified from all personal concepts at Mount Arafat.

After this cleansing, the three devils, i.e. the ego, one's nature (bodily make-up and temperament) and traditions are stoned and the person moves away from these with the intention to never return to them again.

The tawaf and salat done afterwards points to uniting with the Absolute One by the observation done through the seven attributes.

The salat performed after the tawaf is an act of thankfulness in the sight of the One who bestowed this and confession of one's nothingness in His sight...

To return to where you came with the farewell tawaf is to return among the people with the consciousness to serve them...

I have come to know those who meet and converse with the persona and spirit of the Kaaba!

There are so many more secrets pertaining to Hajj it is impossible to write them here!

Just know with certainty that HAJJ is an incredibly mighty and multi-faceted practice...

To be deprived of this magnificence due to incorrect conditioning is the biggest mistake one can ever make!

## THE SECRET OF “ZAMZAM”

Now let us look at the secret of “zamzam water”.

Zamzam water flows through the source of positive radiation beneath the Kaaba, which acts like a generator, and eventually forms a reservoir.

Think about the Chernobyl disaster, the explosion at the Chernobyl Nuclear Power Station and how it contaminated the water. You’d never guess it’s poisonous if you were to drink it yet it’s full of radioactive substances that can cause serious health issues. And water can carry radiation for years on end! This is why there was huge panic in the West after the Chernobyl disaster.

Well, zamzam on the other hand is the opposite example of this. Since zamzam flows through the source of positive radiation beneath the Kaaba it gives countless benefits to one who drinks it. Those who go there and drink zamzam and take wudu with it will notice its effects.

Due to the power uploaded to the brains from this radiation beneath the Kaaba interesting metaphysical experiences may take place during *tawaf* (circumambulating around the Kaaba). So, if the Kaaba is such an amazing energy station, a source of Nur, why is Hajj at Arafat? What’s the deal with Arafat?

We mentioned how the extension of the positive energy streams beneath the Kaaba reach the Arafat forming another important station. Now when all hundreds of thousands of people gather at Mount Arafat with the same intention, all receiving the same profound positive stream of energy directly from beneath the mountain, they naturally all start to broadcast the same meaning. The process of waiting on Mount Arafat for a period of time

called *wakfah* is basically a collective way of tuning into the same frequency of energy with the same intention: “Forgive us Allah!”

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***“The greatest sinner is one who returns from Mount Arafat and asks with doubt, ‘I wonder if my sins have been forgiven?’”***

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## GIVING ALMS (ZAKAH)

I was asked about the frequently mentioned recommendation in the Quran:

**“Establish salat, give zakah...”**

Why are these mentioned together? One is our spiritual debt to Allah and the other is our worldly debt to others...

But how are they connected and why are they always mentioned together?

Let me explain to the best of my knowledge bestowed by Allah...

There is a Sufi notion **“To take from the One and give to the people”** attributed to the Mawlawi way... The symbol of this in the Mawlawi order is *“sama”* - the act of whirling around one’s self...

The most important point of this practice established by *Mawlana Jalaladdin Rumi* is the position of the hands... The right arm is opened to the side and positioned upwards with the palms facing the sky, the left arm is opened to the side but positioned lower (around 75 degrees) with the palms of the left hand facing down, fingers open...

This symbolizes receiving from the One with the right hand and giving to the people with the left hand... The speedy act of whirling blurs one’s sight which symbolizes the dissipation of the fleeting worldly values and uniting with the meaning of the name Allah...

Salat is a dimensional unification with Allah!

Zakah is giving to the people from what you receive from Allah!

**Hence these two acts complete each other!**

Allah is “*Rahim*” and “*Rahman*”! Allah produces and preserves His production allowing it to manifest at its due time! This is His glory!

Everything is created and produced from the *Rahim*<sup>40</sup> attribute of Allah!

The multiple universes have been created from the *Rahmah* attribute of Allah! It is an unrequited production and act of creation!

**The universe is the zakah of Allah!**

Some of the products of Allah come from the *Rahman* attribute... They are mixed with pain... And some from *Rahim*, as pure blessings...

Another meaning of the *Basmalah* according to my understanding is...

***Bismillah ar-Rahman ar-Rahim***

***“I, as the essence of my being, am creating with the Rahmah quality of the One denoted by Allah. I acknowledge that this rahmah may manifest mixed with some pain but in the end, it is pure blessing and will bring me happiness.”***

The symbol of the Absolute One denoted by the name Allah on earth is “motherhood.”

A mother produces and gives unrequitedly!

A mother also has a *Rahim* (womb) and produces her baby in that womb. Sometimes she blesses her baby with her *Rahman* quality, warns and punishes to tame and train her child, or puts rules and prohibitions... All for the good of her child!

And sometimes she blesses her child with her *Rahim* quality, clothes, feeds and entertains her child!

Just as Allah protects and preserves what He creates from His *Rahim* and gives to them unrequitedly, a mother too constantly gives and nourishes what she produces in her *Rahim*!

The Rasul of Allah (saw) warns us:

*Moralize yourself with the morals of Allah!*

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<sup>40</sup> The literal translation of ‘*Rahim*’ is also ‘womb’.

Zakah is to adopt the morals of Allah and to give unrequitedly!

Almsgiving is one way of adopting the morals of Allah!

Zakah is to give unrequitedly, with no return. The minimum amount one must give is one fortieth or 2.5% of one's earnings!

The Infinite One gives infinite blessings!

The finite one is only asked to give a finite, limited amount in the name of zakah...

The zakah of people is to receive from the One and give to the people...

Whatever you give unrequitedly as zakah from the blessings you receive from Allah, it will come back to you in manifold! This is the requisite of the divine order and system!

I was once asked:

Many wealthy people give large amounts of zakat, money, clothes, food, buildings etc... But their spiritual knowledge does not improve, and they can't seem to move to the spiritual domain and attain gnosis, why is this?

The law constitution of Allah is **“What you give will come back to you in manifold”** ...

If you give away money, you will receive more money... If you give away a building, you'll possess more buildings... If you give away knowledge you will acquire more knowledge, if you give away spirituality then your spiritual rank and insight will strengthen and increase!

The wealthy receive the zakah they give in the form they give! You can't sow eggplant seeds and expect to have a rose garden!

You can't give material things and expect to grow spiritually... You must at least give the spiritual values and knowledge in the form of a book or audio, or through conversation so that the doors to the spiritual realm may open to you!

So then shall we give our zakah in the form of knowledge and conversation rather than money?

No, that's not what I'm saying... You can give the material aspect of your zakah in the form of books and audio comprising knowledge that will

help them save their eternal lives, *additionally*, you can learn this knowledge and share it through conversation so that you may also benefit from the spiritual aspect of zakah!

Why is this like this?

**As the requisite of Allah's established order and system everything that transpires and manifests through man does so via the brain!**

Whatever topic weighs heavier in the brain that's where further expansion and activation takes place!

The act of giving also expands the capacity of the related area in the brain. The behaviors that manifest through man trigger growth and expansion in the cell groups in the brain relevant to that behavior!

This is why we have been told "Pray, even if you don't understand it!"

**Actions force expansion and growth!**

In conclusion, whichever way and for whatever purpose you give zakah you will receive its return in manifold from the same way! If you give based on material you will receive material benefits, and if you give based on knowledge and spirituality, then you will grow greater in knowledge and spirituality!

Zakah is to give at least one fortieth of your possessions, which is the zakah that Allah has given you, to the needy...

Zakah is to sacrifice the material for the sake of the ONE!

It is to share what you receive from Allah with the people, for the sake of Allah!

It is to sacrifice your existence to remain in the state of non-existence...

It is to receive a share from the reality "Allah is *al-Ganiyy* from the worlds" ...

It is to see the One in the guise of the people and not forsake from them!

**The jinn with satanic attributes were not able to see the One in the guise of Adam, and hence unable to prostrate to him. This inability caused their damnation.**

**Those who refrain from giving zakah and charity are not able to see the ONE in the form of humans, and are thus unable to share from themselves...**

**I will leave it up to you to assume what their future may look like!**

**AHMED HULUSI**

*15.3.1997*

*LONDON*



## ABOUT THE AUTHOR

Ahmed Hulusi (Born January 21, 1945, Istanbul, Turkey) contemporary Islamic philosopher. From 1965 to this day he has written close to 30 books. His books are written based on Sufi wisdom and explain Islam through scientific principles. His established belief that the knowledge of Allah can only be properly shared without any expectation of return has led him to offer all of his works which include books, articles, and videos free of charge via his web-site. In 1970 he started examining the art of spirit evocation and linked these subjects parallel references in the Quran (smokeless flames and flames instilling pores). He found that these references were in fact pointing to luminous energy which led him to write *Spirit, Man, Jinn* while working as a journalist for the Aksam newspaper in Turkey. Published in 1985, his work called *The Human Enigma (Insan ve Sirlari)* was Hulusi's first foray into decoding the messages of the Quran filled with metaphors and examples through a scientific backdrop. In 1991 he published *The Power of Prayer (Dua and Zikir)* where he explains how the repetition of certain prayers and words can lead to the realization of the divine attributes inherent within our essence through increased brain capacity. In 2009 he completed his final work, '*Decoding the Quran, A Unique Sufi Interpretation*' which encompasses the understanding of leading Sufi scholars such as Abdulkarim al Jili, Abdul-Qadir Jilani, Muhyiddin Ibn al-Arabi, Imam Rabbani, Ahmed ar-Rifai, Imam Ghazali, and Razi, and which approached the messages of the Quran through the secret Key of the letter 'B'.

