

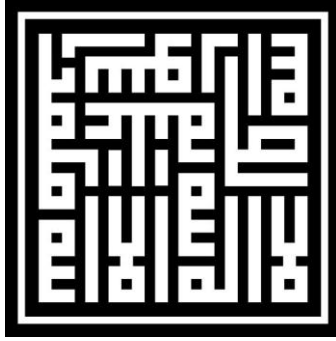


AHMED HULUSI

MOHAMMED`S

ALLAH





MOHAMMED'S ALLAH

AHMED HULUSI



www.ahmedhulusi.org

**Word of Oneness
(Kalimat-it Tawhid)**

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لَا إِلَهَ إِلَّا اللَّهُ

La ilahe ill-Allah

“There is no GOD, only ALLAH”

“They have not comprehended ALLAH with the comprehension due to ALLAH.”

The KORAN, 22:74

“Have you seen those who have made GODs of their own fancies?”

The KORAN, 45:23

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“Set not up with ALLAH any GOD!”

The KORAN, 28:88

“Say: ALLAH; then, leave the rest!”

The KORAN, 6:91

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TRANSLATOR'S PREFACE

My Friend,

IT IS NOT BY CHANCE that you are now holding in your hands this unique book, which will teach you the meaning denoted by the name "ALLAH," and provide you with an understanding of man's true being in a way that will be entirely new to you, according to the teachings of *Hazrat* Mohammed (peace be upon him) and based on the lessons in the Koran.

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I would first of all like to state that my sincere intention in preparing this translation has been to "bring and communicate the true knowledge (*ilm*) of RasulAllah Mohammed (peace and blessings be upon him), and the true understanding of "ALLAH", as well as I am able, to those who seek the truth, whether they call themselves believers or non-believers; and thus, to serve humbly as a pen, so to speak, in the hand of my spiritual teacher, author Ahmed Hulusi in his service to Islam.

"MOHAMMED's ALLAH" is a collection of essays transcribed from speeches made by Ahmed Hulusi, which were originally published in book form in Turkish in 1989.

As readers will finally discover, it is this book's main goal to explain that "there has never been, nor will there ever be a GOD". Neither people's inherent preconceptions of GOD, nor the traditional model discussed in religious circles corresponds to the understanding of "ALLAH" as explained by Mohammed (peace be upon him).

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Hence the understanding of "ALLAH" that is provided in this book, will be new to many, and will no doubt completely alter their view of life in general, their view of their own being, and their view of the system within which we exist. Once people acquire the true understanding of "Allah" that is offered in this book, they will see that there is no basis to the traditional approach to religion, in which it is seen as an institution that is isolated from the rest of our lives.

Here, I would like now to say a few words about this translation.

Although I have tried to be as faithful to the original text as possible in preparing this first translation of Ahmed Hulusi's works, please bear in mind that there will be statements that do not convey the many layers of meaning in the original text. This is largely due to structural idiosyncrasies of the different languages involved.

Normally the personal pronoun "He" is used in English to denote "God," whereas it cannot be used in reference to "ALLAH," because "ALLAH" is not a separate entity. In my works, I have therefore imported the pronoun originally used to denote "ALLAH" in the Koran, which is "HU." "HU" refers to the "oneness within the essence of existence," and therefore does not imply a separate third being.

Also, as the Koran states that “the Religion (*Deen*) in the sight of 'ALLAH' is Islam” and as Mohammed (peace be upon him) confirmed all scriptures revealed before him, it is therefore incorrect to consider Islam as a religion that exists alongside other religions, or is comparable to them in any way. To remind the reader of this fact, throughout the book I have translated the “Religion of Islam” as the “*Deen-i Islam*”.

As you will see in the following pages, if the undivided and inseparable ONENESS of ALLAH is understood as revealed by RasulAllah Mohammed (peace be upon him), then “Islam” cannot be considered to be a separate religion, because it is completely based on the Wholeness of ALLAH, and it is the System at the sight of that Wholeness which comprehends all spirituality and being.

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I have added short explanatory footnotes which may be of interest to readers who are new to this subject, and also to provide complementary information where needed. There are certain quotes from the Koran and various Sufi phrases that are given in their original Arabic, which I have shown in italics in the text, so that they may be easily recognized by those who are familiar with Islamic literature. The chapter and verses of quotes from the Koran are shown as follows: (57:3), —i.e. the 3rd verse of Chapter 57.

Also please note that where I have used masculine terms, i.e. man, men, he, his, or him, I am in effect referring to all of mankind, and therefore including women.

On this occasion, I would also like to extend my sincere thanks to all my friends who have given their time to help revise and edit this translation.

We invite everyone, regardless of who they are, to join in our journey to know "ALLAH," and to gain an understanding of OUR OWN TRUTH.

Join this journey of understanding the truth of Oneness as the Infinite and the Limitless in any way, and of realizing the Universal consciousness within your being, and of finding your Creator within your ESSENCE, rather than an external remote entity. Put away your past illusions and purify your heart of seeking or denying a God off somewhere far away from yourself, because this is completely an illusion in your mind! Know that ALLAH is not a god-out-there as imagined! "Allah" is not a god, Allah is the only One that ever existed, that subsists alone on Hu's own, and therefore exists in, what you call, "our own existence." See the Truth and be healed by it by delving into the mysteries of the words:

"Whoever knows himself knows his Lord."

And as *Hazrat Ali*[1] said:

"You thought yourself apart, small; Where as in you there is a Universe (that is) the greatest."

And as *Muhyiddin Ibn Arabi*[2] said:

"They who see their beloved today are the ones who see tomorrow. What will they know of the beloved there, they who are blind here?"

I believe that this publication will be the first step in presenting Sufi author Ahmed Hulusi's science to people outside Turkey. After they have read his works, I am sure that readers around the world will want to share the author's wisdom with their surroundings because such a revelation of

the Truth has taken the entire history of mankind to be explained.

Finally I should point out that neither the author, Ahmed Hulusi, nor I as the translator demand any reproduction or transmission rights to our works. Anyone who wishes to can reproduce and transmit this information in any way and by any means and can republish the book provided that its original form is not changed. No reward is required in return for the Science (*ilm*) of ALLAH.

May ALLAH bestow HU's light of knowledge upon us all.

Ahmed Baki

September 27, 1992

Istanbul / TURKEY

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[1] *Hazrat Ali*, a well-known, leading Islamic figure, *Hazrat Mohammed's* (peace be upon him) close follower from his teenage years, one of his four caliphs, and also his cousin and son in-law.

[2] *Muhyiddin Ibn Arabi*, 13th century Sufi, and one of only a few persons who bravely undertook to explain in his writings the matter of the oneness of existence, our system of life, and the origins of the universes. His books on TRUTH have been published in many different languages.

◆ MOHAMMED'S ALLAH



INTRODUCTION

We have entitled this book, “MOHAMMED's ALLAH.”

For most of us, this is likely to be a surprising title for a book, and we may be asking ourselves, “Why was it not simply called “ALLAH” instead of “MOHAMMED's ALLAH”?

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In this book, we will try to explain to the best of our ability, and as clearly as possible, that ALLAH is not a “GOD.” Moreover, none of the versions of God or the preconceptions that we may have constructed in our minds, based on various misinformation and conditionings, corresponds to the understanding of “ALLAH” as introduced to us by *Hazrat* Mohammed Mustafa (peace be upon him).

Almost everybody has some version of “GOD” that they harbor in the recesses of their minds; almost everyone, from the most primitive person to the most civilized.

It is that God that sometimes we love, and that we feel angry with, and even from time to time we judge and condemn for His wrong deeds and His injustice. To tell the truth, we often visualize Him as a sweet, plump grandfather, or as an enraged, wrathful sultan who sits on a star, or up in space FAR ABOVE US.

On the other hand, some people with broader minds argue that there cannot be such a “GOD” as imagined and espoused by believers, and therefore they do not believe in a god at all. They are known as atheists –the nonbelievers–.

However, neither the atheists, who do not recognize the existence of God, nor those who have a mental image of GOD that is in accordance with what they heard or have been preconditioned to believe, are aware of “MOHAMMED's ALLAH” at all!

So, what is meant by “MOHAMMED’S ALLAH”?

This book has been written to answer this question.

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In the following pages, we will try to give you an understanding of “ALLAH” to the degree of our understanding, according to the explanations given by *Hazrat* Mohammed (peace be upon him) as he tried to communicate and describe to us, to make us comprehend, using the Chapter of ONENESS (*Sura Al-Ikhlās*)[1] in the KORAN as our starting point.

It is this chapter that most of us are likely to know by the name “*Kul hu wallahu AHAD,*” without being aware of its profound wisdom. In fact, this chapter has been described as being equal to “one-third of the whole Koran.[2]”

He who does not know is ignorant;

He who does not know that he does not know is stupid;

And he who does not understand that he does not understand is an idiot”

In the Koran, great significance has been given to REASONING (awl), and the Koran has always spoken to men of reasoning.

Those who do not make good use of their minds are highly condemned. Indeed, the Koran exhorts people to use their intelligence and powers of reasoning so that they can become aware of reality.

Some people, who are apparently educated and literate, and who regard themselves as being intellectuals despite their actual inability to use their minds and reflect on reality, try to justify their atheist views by pointing out in their writings that the God of the Koran is primeval in origin. All they manage to do, however is expose their lack of judgment and their low level of understanding. If they were in their right mind, they would no doubt understand that they need to do serious research immediately.

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If they do not do this, and if they continue to deny the truth based on an illusion, which they have constructed in their minds, or based on false information, they will inevitably suffer for their ignorance.

Unfortunately, we have so far been unable to truly comprehend what Mohammed (peace be upon him) really meant when he entered into the subject of religion by saying that “no god who was ever worshipped” has ever existed; but nevertheless we must make every attempt to understand correctly what is referred to as “ALLAH”.

The Western world, in particular, has been approaching the matter from a completely wrong point of view, and has in fact been moving away from the principal goal of Islam by assuming that the name “Allah” refers to a superior form of God which they have learned about from the past...

Furthermore, I regret to say that the Islamic world, generally speaking, has ignored MOHAMMED's ALLAH, and is also in a

state of believing in a Sky-God --some sort of GOD who resides somewhere in the SKY.

While there continue to be countless and never-ending disputes about the formal aspects of the matter, the essential principle of Islam: the belief in ALLAH and in the themes defined in Amantu[3], are not touched at all. So, countless misconceptions are being considered as facts, upon which many new ideas are being developed.

The religion of Islam is founded on the concept of "ALLAH."

There is no god to be worshipped; there is only ALLAH!

This statement also reveals that: "ALLAH is not a GOD!"

Well if not a god, what is ALLAH?

In answer to this question, "What is ALLAH", Mohammed (peace be upon him) asked mankind not to worship any god, and warned them not to put their future in danger by hoping in vain that any god that they may conjure up in their imagination would help them.

Mohammed (peace be upon him), who communicated to us the Koran, has stated quite clearly that no god has ever existed; only ALLAH exists. He has also stated that there is a universal system of life, and those who do not carry out the necessary tasks in accordance with this system will suffer great afflictions as a result of their own heedless behavior.

If we can perceive of a life beyond death, it is imperative that we understand "ALLAH", and also that we prepare ourselves for such a life by understanding what it is going to be like.

If, however, we ignore these requirements and spend our entire lifetime being attached to material things, which we

will eventually have to leave behind us in this world, we should realize that it will never be possible to make up for our past.

Having briefly drawn attention to this fact, we will now try to understand what *Hazrat* MOHAMMED was implying when he explained to us the meaning of the word, ALLAH.

Let us see how *Hazrat* Mohammed (peace be upon him) introduces “Allah” to us.

* * *

[1] Chapters or “*Sura*” in the Koran are comprised of lines of verse. ***Sura al-Ikhlās*** is one of 114 chapters of the **Koran**.

[2] According to many of his companions, *Hazrat* **Mohammed** said: “***By HU in Whose hand my life is, Sura al-Ikhlās is equal to one-third of the Koran.***”

[3] ***Amantu***, meaning 'I believed', a passage of principals in which *Hazrat* **Mohammed** explained the topics of faith (*iman*).

◆ MOHAMMED'S ALLAH

1

**FROM "GOD" TO "ALLAH"**

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For ages and ages mankind has lived with an inner yearning for worshipping some beings at a degree that his understanding allowed him, along with an expectation of finding favor in some entities and taking refuge in some places, as he found himself powerless to defeat many phenomena that surrounded him.

Such modes of his inclination as worshipping, seeking favor or wishing success have finally led man to lean towards various beings in a fictitious expectation for his wishes being granted.

Under the influence of such inclinations, people began to define many exterior objects as gods, whom they ascribed the power and capability to meet their expectations and wishes. Thus, mankind has entered an era of "**worshipping gods.**"

Defining his **gods to be worshipped** first among things on earth, man was inclined to worship either minerals or plants, or animals.

Far later in the process, man realized that those beings dwelling on earth were as mortal as they were, and that they could not be gods at all. It was the prophets who brought them to this understanding through their warnings that such beings dwelling on earth could never be gods.

Mankind then abandoned worshipping his accustomed deities. But unfortunately, they then turned their eyes **up to the sky** to other beings to accept as gods, and so they began worshipping various stars.

Whatever phenomena came into the life of man that he could not figure out the nature of the mystery and he could not overcome, has remained as a product of an unknown authority for him. Thus, an image of god was created and acknowledged as the unknown authority.

Actually, the acceptance of a god whether in heaven or on earth, is nothing other than a hypothetical assumption completely contrasting the contemporary scientific data.

In parallel, such an assumption that contradicts the scientific reality is rejected by the **Koran** through the statement known as the **Word of Oneness (*Kalimat-it tawhid*)** that says: "**There is no god.**"

Because of worshipping fire or stars since his early ages, mankind has literally doomed himself in cocoons of his **hypothetical god conceptions** for centuries; and spent his life as conditioned by his surroundings with such preconceptions in the absence of analysis and questioning. Day by day making these cocoons thicker, harder and impossible to get out of, man finally became a slave to **the gods that he created**, and so had to content himself with it.

When **Mohammed** (*peace be upon him*) announced in Mecca that he was the Rasul of **ALLAH**, there were 360 idols present only at the **Kaa'ba**, each representing a deity. The people there tried to reassure themselves by worshipping those 360 idols symbolizing 360 gods, each with a specific duty.

They were unable to comprehend such a concept as the nonexistence of a god either on earth or in the heavens at all, because they had not had any idea about the actual dimensions of the Universe, then!

Such a "**god**" was one who abided on earth or on a star in the sky, conducted the world and its inhabitants; at times interfered with their affairs, at times left them alone to follow and to test their behavior from above in order to know and distinguish them truly. So that he would award those who performed his heart's desire with admitting to his paradise and punish those who refused his orders with throwing into his hell-fire!

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Having such hypothetical concerns (*wahm*), Mankind could refrain from none of his absurd affairs in order to get help from and to find favor in the eyes of his god, which could be either on earth or in Heaven.

As **Hazrat Omar** recounted, there were even pagans at his time who used to cook pastry idols to represent gods and worship them before they enjoyed eating them! Moreover, in hope for a favor from their **conjectural gods** whom they thought existed, men of that time used to sacrifice even their eight year old daughters burying them alive in graves and covering them with sand until they died.

GOD means "a **BEING to be worshipped.**" God is a being to be praised, exalted and glorified with the hope of getting help and blessing in return.

Such a kind of being is **God** that, he will give you a number of orders, and if you obey them to his heart's desire, only then he will let you in his paradise and bless you with countless world beauties. However, refusal of him and his orders by your free mind and free will would only lead you to his hostility and his revenge, which will be endless tortures on your part!

During such an era of worshipping gods in such senseless, absurd, primitive thoughts and beliefs, **Mohammed** (*peace be upon him*) proclaimed that he was the **Rasul** of **ALLAH** as a result of *Wahy* (**Divine Inspiration**) and began to warn people not to worship a god.

Mohammed's (*peace be upon him*) conquest began with suggesting to men the message in the **Word of Oneness** (*Kalimat-It tawhid*): "**THERE IS NO GOD, THERE IS ONLY ALLAH**"

What really was meant by the formula of the Word of Oneness?

* * *

2



WORD OF ONENESS

24

The meaning of the statement "***La ilaha ill-Allah***" constitutes the basis of **Islam**.

"*La ilaha ill-Allah*" can be interpreted simply as; "**there is no god, there is only ALLAH.**"

If we analyze the meaning of each word:

***La ilaha*:** "*La*" means "**there is no**"; "*ilah*" means "**god**," that is "**a being to be worshipped.**" Hence, "*la ilaha*" means "**there is no being to be worshipped.**"

Now, let us pay attention to this fact at this point: The "Word of Oneness" begins with "*La ilaha*" and so, a definite degree is emphasized right in the beginning: "**There is no being to be worshipped**" (**LA ILAHA**)

Then, ***ill-Allah*** follows as an explanation: "*illa*" meaning "**only**," "**ALLAH.**" It does not even say "there is **ALLAH**"; it simply says "**only ALLAH.**"

There is an extremely significant point that should be mentioned in particular, now.

Regardless of the title that they bear, there is a serious error that some people, who approach to religion through memorization without an effective thought (*tafaqqur*), fall into.

Because of interpreting the message "***La ilaha ill-Allah***" through the application of customary translation methods in the Arabic language, they result in a serious mistake.

It is such that:

For instance, if the statement is "*La rajula illa Ali*", it might be translated as "there is no man but Ali" or, "there is not such a man as Ali" or else, "there is no one as Ali as a man" [***illa*** suggesting a comparison between Ali and an existence besides Ali].

However, when used in association with the word "**ALLAH**," "***illa***" can never be interpreted as "there is no god such as **ALLAH** . . . that which suggests a separate existence besides **ALLAH** in comparison with HU, as if "there is another god *-ilah*, but it never matches **ALLAH**."

It is necessary to understand the following point clearly, as well:

As the word "*kana*" in Arabic —which means "**was**"— loses its common meaning when it is associated with the word "**ALLAH**" and is understood as "**IS**" in its simple present tense form, the same way the word "***illa***," too, exceeds its message in customary usage and is understood as "**ONLY**."

Let us now give an example to mention the word "*kana*":

Since the qualities denoted by the noun "**ALLAH**" are free from being restricted within the past time passages, we can never translate the statement "***kana-ALLAHu Gafur'ur***"

Rahiyma" in the way as **"ALLAH WAS Gafur (Forgiving) and Rahiym (Merciful)** [in the past]." The same way, the word "*illa*" in "***illa*-ALLAH**," must only be interpreted and understood as **"ONLY,"** but neither as "other" nor "but!"

Because, the qualities of the being denoted by the noun "ALLAH", not only decline the recognition of an existence apart from HU, but the consideration of any other being **beside** HU, either!

For these reasons, if such words as "*illa*", "*kana*" and the like, which refer to a conception of time or place, were encountered as in association with the name "**ALLAH**," they should be understood connected with the meaning that the name "**ALLAH**" refers to, and they should not be taken as what is understood from their customary usage.

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Unless this is applied properly, the interpreted concept will come out to be a **GOD-out-there**, that is an *ILAH* concept beyond us and even beyond the universe.

Taking this fact into consideration, if we focus our attention in grasping this point truly, we will see that:

"There is no god to be worshipped, only ALLAH is!"

* * *

This is the fact revealed from this statement first as a primary meaning: "There is no god to worship!"

After definitely stating that **there is no god afar off somewhere that to be worshipped**, "***illa* ALLAH**" follows.

As we have tried to explain above, the word "*illa*" can be understood as 'but', as well as "ONLY" as seen in its usage here.

When using "*illa*" with the word "**ALLAH**," it must be definitely understood as "ONLY"; because there is no other existence apart from "**ALLAH**" that ALLAH could be compared with it, or could be measured and defined in connection with it. This theme is widely explained in our coming book entitled "**WHAT MOHAMMED READ**".

It is clear now that if the word "*illa*" comes in connection with the name "**ALLAH**," it must always be translated as "ONLY."

From this point of view, the translation of the Word of Oneness into English should not be as "there is no god but **ALLAH**," but "**there is no god, ONLY ALLAH.**"

27 Only after then that the concept of *wahdat* (UNITY - ONENESS), which is the system [fundamental principal] of thought and belief that the **Deen of Islam** informs, should be grasped accordingly.

This statement informs that there exists only "**ALLAH**" and **ALLAH** is not a god to worship. Because it is definitely stated at the beginning that "*la ilaha*" — **there is no being to be worshipped!** Therefore, what is denoted through the noun **ALLAH** is **not a GOD** afar off, outside human **that to be worshipped**, nor a GOD-afar-off, outside, far away from all existing things that we perceive are there!

So in this case, the question is, what is "**worshipping**" and what is "**servitude**"?

* * *

3



WORSHIPPING AND SERVITUDE

28

First of all, we must focus our attention on the meanings of these two words, "**worshipping**" and "**servitude**", now.

The word "**worshipping**" refers to a connection with a "**god**." The act of "worshipping" is based on a dual existence such as a "worshipper" and a "worshipped."

"**You**" and also "**your God**" are under consideration. In other words, "you" have a "god." so that you may worship your god.

Therefore, what is known as "**worshipping**" is a manner of behavior that occurs between two separate beings. "Worshipping" in this sense is a name given to various practices of a person who believes in some sort of a god off in the sky or on earth. 'Your' actions aimed toward someone else, are under consideration!..

As for the meaning of "**servitude**" (*abdiyat*)...

"Servitude" is a name given to **"the fulfillment of acts by an individual in connection with the disposition and reason for which it exists."**

The following sign will help us understand this fact as it is emphasized in Chapter 51 (*Sura Al Dhariyat*), sign 56 in the **Koran**:

"And I have not created jinni and mankind except that they should serve Me."

No doubt, it is impossible for a being created by One who is mentioned by the name ALLAH, to outpace its purpose of existence.

29

Also let us remember the meaning that the following sign implies, right at this point:

"There is not a moving creature on earth but HU holds it by its forelock." (11:56)

Likewise, in the Chapter of Opening (*Sura Al-Faatiha*), the phrase **"To You alone do we serve"** makes it clear in this sense that: **"we fulfill our function owing to the program and reason for which You created us"** just by performing what is to be done accordingly.

Also, examine the sign:

"Kul kulluny-ya 'malu 'alaa Shaaqilatihi" meaning ***"Say: Everyone acts according to his own disposition, i.e., everyone operates in accordance with the manner in which he was fashioned"*** (17:84)

The fulfillment of actions by individual beings as a result of their constitution (*fīrat*) that is built **by the Nature-Maker (FATIR)** through the convenient expression of **HU's own**

qualities in accordance with HU's will **WITHin** their **existence**, is called their "**abdiyat**" (servitude).

Essentially, regardless of the difference between forms of serving either as "obedience" (*taat*) or "disobedience" (*masiyat*), the behaviors of all individuals are their "**constitutional (fatri) servitude!**"

It is the form of servitude only that is called either as "**obedience**" or "**disobedience**" in connection with people's understanding, that all is nothing other than servitude(*abdiyat*) as we have explained above.

"The seven heavens, the earth and all those who dwell Therein; and there is not a single thing that does not give Glory to HU; all creatures celebrate HU's praise. Yet you cannot understand how they declare their praises!" (17:44)

30

This sign clearly declares that all things in existence carry out their servitude in the way explained.

In other way of saying, what is known as "obedience" is a servitude that involves a person's practices and acts aimed at realizing his essential and original being; while "disobedience" is a [name given to the form of] servitude that involves a person's behavior acted toward losing the treasure found in his own essence and that bring regretfulness as a consequence.

In short, "*abdiyat*" (servitude) is to carry out the behavior pertaining to the reason for which one exists. However, "worshipping" is the attribution of praises to a god that the worshipper assumes is there, by dedicating a period of his time for him at his own convenience and "**at his own free will,**" with the hope of getting something from him in return.

As a final word we shall state that, "worshipping" relates to a "god" and "god" is worshipped, " but "ALLAH" is served.

* * *

Well, **how** and **why** is **ALLAH** served?

To understand this we must truly comprehend the meaning of the key concept "**ALLAH is AHAD**," first!

If we precisely understand that "**ALLAH is AHAD**," we will then see through insight (*basirat*) that **there is not a duality of "an ALLAH" and "a separate universe" all aside!**

That is to say, it is not such that there is **ALLAH** and also there are universes [that exist independently]!

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In other words, such a consideration as there are some universes we live in, the cosmos (*alam*), and there is a separate GOD-out-of-all-things and at the farther side, is absolute nonsense!

MOHAMMED's ALLAH is not a GOD!

MOHAMMED's ALLAH is "**AHAD**!"

Having infinite expressions ???meanings ? (*mana*), **MOHAMMED's ALLAH** is in a state of contemplating them fully at every moment!

The domain (*mahal*) for such a "contemplation" (*sayr*) is known as the "Universe of Actions" (*Alam-i Af'al*).

With respect to HU's *Zhat* (ESSENCE): HU is **Wahid-ul AHAD**;

Considering HU's attributes (*sifat*), **HAYY, ALIM, MUREED, QAADIR, SAMI, BASIR, QALIM** is HU;

And with respect to the qualities found in Hu's self: HU encompasses infinite meanings (*mana*), the leading ones of them have been informed by **Mohammed** (*peace be upon him*) under the title of "Beautiful Names" (*Asma-ul Husna*).

The Universe of Actions known as "*Alam-al Af'al*" is a dimensional level of universe where angels, jinni and humans reside. Such a universe comes into existence by the observation through the perception instruments of men, jinni and angels.

However, they are nothing more than "**images of knowing** (*surat ilmi*)" existing at the SIGHT of **ALLAH** (*indAllah*), "by" the "KNOWLEDGE (*ilm*) of **ALLAH**."

32

In other way of saying, everything that exists is only "INFORMATIONAL (*ilmi*) IMAGES" in truth (*haqiqat*) that nothing has ever had a particular body or a separate being in true sense.

To put it briefly, everything known to belong to the universe we live in only exists in **ALLAH's** KNOWING (*ilm*) without having any individual existence or any being in reality. Put more simply for our understanding: **all EXISTENCE is IMAGINARY** (*khayal*).

* * *

MAN can never experience the ORIGIN - the reality of existence as long as he is depended on data he perceived through the five senses, no matter what century he lived in and no matter what information he possessed.

Information gained through the five senses carries man away to countless cosmic spaces and dimensional universes in the macrocosm or in the microcosm! You are transported away

from stars to galaxies, from galaxies to blackholes, and to whiteholes out of blackholes, to altered states of universes out of whiteholes; and then being got lost in the wasteland of such JINNAL - DEMONIC - ALIEN type of opinions, you waste all your lifetime with a misbelief that there is a GOD-OUT-THERE!

In our book entitled "**SPIRIT- MAN- JINNI**," as we have discussed the methods used by that beings known as JINNI in old religious terminology, that are assumed as ALIENS FROM OUTER SPACE by the people of our day, to deceive and mislead humans, we have also informed that one of their methods is to keep people away from "**ALLAH**" by providing some types of ideas and visions that specifically relates to "RELIGIONS" and seems "VERIFIABLE". On this occasion, I want to touch this same subject in terms of its connection with our theme here.

That beings assumed as "ALIENS" (also as extraterrestrial beings or UFO) — which are known as JINNI in **Islam** — are definitely incapable of two points of comprehension. Thus, they try to keep the people with whom they associate always away from these two points. I speak of the conception that "**ALLAH** is AHAD" and the point of "DESTINY" (*Qadar*)!

In point of fact, DESTINY phenomenon is the absolute result of the fact that "**ALLAH** is AHAD!"

The "ONENESS" (*tawhid*) principal in **Islam** that is the BELIEF SYSTEM notified by **Mohammed** (*peace be upon him*) that "THERE IS NO GOD TO WORSHIP, there is ONLY "**ALLAH**" who is AHAD, and therefore no GOD ever existed," is based on the fact that every person will be responsible for the result of his

actions that are carried out through himself all through his lifetime.

Accordingly, the following signs in the **Koran** emphasize that every person will directly receive the return of his own deeds:

"And that man shall have nothing save only that for which he made effort." (53:39)

"You are requited nothing save what you did" (37:39)

"You are rewarded nothing except for your deeds." (36:54)

"And for all there are degrees from what they do, that HU may pay them for their deeds and they shall not be wronged" (46:19)

34

"Most surely you will taste the painful punishment-, this you will be responded nothing save what you did" (37:39)

As seen from the signs above, since man will see only the return of practices he or she has done in this world, it must be the most urgent task for a man to make investigation about life beyond death and to understand what "**ALLAH**" means!

Because, the theme of religion is mainly based on the concept of "**ALLAH**!"

* * *

We should firstly and definitely notify that it is impossible for a person to know the original structure of existence through its basic value unless he understands the meaning of the name "**ALLAH**."

In point of fact, we can understand the structure of man and the universe only after we understand what "**ALLAH**" is. Without this, we will always have to be distracted with

localized evaluations and will always be missing the essence of point.

Hence, considering this fact, let us now dwell on the meaning of words in the Chapter of ONENESS (*Sura al- Ikhlas*) at a level of our understanding, that explains "**ALLAH**", with each word in it representing a code, so to speak.

* * *

4



CHAPTER OF ONENESS

36

When **Mohammed** (*peace be upon him*) was asked the question, what is **ALLAH**, the answer was directly given by "**ALLAH**" in the **Chapter of ONENESS** in the **Koran**:

"Say that: **ALLAH** is **AHAD**,

ALLAH is **SAMED**,

LAMYALID and **LAMYULAD**,

And **LAMYAKUN LAHU QUFUWAN, AHAD.**"

Let us first understand the deep rich meaning of these phrases in that Chapter that inform what **MOHAMMED**'s **ALLAH** is, and then start meditating on the results of their meanings.

"**ALLAH** is **AHAD**": It means **ALLAH** is the infinite and limitless (eternal) **ONE** who is unbroken and undivided into fragments or particles.

Now, let us try to comprehend this notification properly!

Every person living under normal conditions on this planet earth does determine the physical reality, the level of our existence, through his five sensory means.

Thus, the criterion of measuring and comparison for all people is our five senses' determinations. As a result of this, we are fooled into thinking that we live in a universe measured in the dimensions of width, length and height!

Therefore, even though the **GOD in our consideration** is commonly [described as] omnipresent and "exists everywhere," he is, in practice, a "GOD" within a particular dimension and a location!

37 Yet, the "**ALLAH**" as we are informed, is the infinite, the limitless that is undivided, unbroken, and unfragmented into parts or components (*juz*) and is "**bikulli shaayen MUHID**," meaning "**encompassing the thing as being the thing's own self!**"

I would like to shed some light on one more significant point here.

Though this subject is already discussed in a broader sense in our book entitled "**WHAT MOHAMMED READ**", I will briefly mention it here, as well.

Such information as the following is available about the meaning of the initial "**B**" in *Besmellah* in the most precise INTERPRETATION of the **KORAN** entitled "*Hak Dini Kuran Dili*" written in Turkish by **Hamdi Yazir of Elmali**, volume no 1, page 42:

"As it was stated by the greatest interpreters, "B" at the beginning of the *Besmellah* stands for the implication of a

CLOSENESS (*mulasabet*), a CONNECTION (*musahabet*) and an INVOLVEMENT (*istiane*).

With reference to this interpretation, *Besmellah* that is initiated by "B," means "in the name of ALLAH who is *Rahman* and *Rahim*" that in this case "B" is about the implication of a simile (*mulabase*). . . that which results in an acknowledgment of deputiness.

Initiating something by saying "in the name of" means "I am achieving this in connection with him, as the agent of him, representing him, as the TOOL of him. As such, this achievement is neither of mine nor of anyone else's, but merely that of his. . . that which is the spiritual state of *fana-fi-llah* resulting from the experience of "*wahdat-i wudjud*" (Oneness of Existence)."

38

The late Honorable Mystic Ahmet Avni Konuk says these words in brief about "B" in his treatise on *Fusus -al Hiqam*:

"B in "*Bi abdihi*" (as being the servant of HU) implies a simile (*mulabase*). Therefore, ALLAH *Dzul Jalaal* becomes apparent by taking image in the guise(*qisva-i taayyun*) of HU's servant.

If we were able to comprehend this information revealing the mystery in the letter "B"...

Let us now think further about this definition!

The "**AHAD**" who is the inseparable ONE unbroken, undivided into sections or particles (*zarra*), is either a limited and finite one—in this case, he dwells somewhere in the universe (!)—or is the limitless, infinite, unfragmented, whole ONE that in this case, only HU's OWN SELF alone, if I repeat, all and all **HU, only HU Itself alone exists!**

By reasoning and by understanding, it is groundless to claim any other thing's existence apart from what is informed through the name "**ALLAH**" who is "**AHAD!**"

Take a minute to consider this:

If it were for something apart from "**ALLAH**," that stands next to the one denoted by the name "**ALLAH**," where would the line between such a being and "**ALLAH**" take part? Where would you draw such a limiting line?

It is either that **there is the infinite and limitless WHOLE ONE**, without any additional separate being outside; or else, there is a limited and finite "GOD"(!) LOCALIZED somewhere inside or outside the universe!

39

The most important point to comprehend now is the concept of "LIMITLESSNESS - INFINITY."

So now, let us try to comprehend the conception of "limitlessness and infinity," not in terms of width, length and height but rather dimensionally.

* * *

5

**THINK FREE FROM THE FIVE SENSES**

40

With reference to us, i.e., individual beings with five senses, there is a universe we live within and there are also countless macro and micro universes. However, we should not miss the fact that all these determinations are considered in connection with the data that is perceived through our eyes.

Now...

Let us take the room you are in at the moment, as an example. Imagine we remove the ceiling and place the room onto the slide of an electromicroscope with a capacity of 60 million times' magnificence.

And then you went up to have a look through that microscope down to the room you were inside just a while ago.

What would you be seeing there then?

One would not be able to observe any physical objects any more after they are magnified to a billion times. But instead, their atomic components would be observed then on.

Imagine what would happen if this magnification reached up to 60 billion times?

All the objects in our sight such as chairs, tables, people and everything in the room would entirely disappear, so would our brain's commentary on its surrounding prior to the microscope experience.

And unconsciously we would utter the following in astonishment:

"Hey! What is going on? There is nothing here! Look! Nothing but atoms with nuclei and electrons moving around them! Well, but, where have all those people and objects gone?"

The brain who arrived at the view above is no one other than the brain that used to determine the presence of people and objects only a while ago, prior to looking through the microscope. The brain did not change. But an additional range was added as a change to the capacity of perceptive instrument so that the ranges of perception be transformed.

It means that a brain's assessment of its environment alters as the capacity of its sensory means transform. In our example, the brain's determination connected with the condition of its normal sensory means that "there are many objects and people in the room" altered to such a different discernment after the change that "there is nothing but only atoms present, countless numbers of electrons orbiting nuclei."

What would happen if we were to live on such a series of powerful lenses like those in an electromicroscope, and perceive the world through it all through our lifetimes from birth to death? **What would be real to us?**

Would we still be able to claim the existence of what we currently determine out there??? Or, would we defend the idea that everything around us, the world we live on, the space and everything we perceive is just a whole, one absolute substance composed of atoms???

Still further, if our brains were to be in a condition of observing the universe through an electromicroscope with a capacity of 10 trillion time magnification instead of that of 60 billion times, would we still be speaking of separate, independent "things" and people any more?

Or would we perceive the existence of the unseparated, undivided, ever-abiding, limitless and infinite ONE?

42

* * *

Hopefully we could make our idea clear to you!

I am trying to explain the following at this point we have arrived:

In **ABSOLUTE REALITY**, the only **ONE** that exists is the infinite and eternal **ONE**, who is undivided and unbroken **WHOLE**, the **AHAD!**

ALLAH is AHAD, as there is nothing other than "**ALLAH**" neither in macro nor in micro plan, and there is nothing to be HU's counterpart, like or to match HU!

However, because of our dependence on our physical senses, we are fooled into thinking in which we mistakenly view the whole **ONE** existence to be composed of many separate parts and fragments. It must be understood that our brains' determination results from the condition of its intersectional sensory means.

However, if only a brain should not remain restricted in that very narrow range of its perception instruments' capability... If only it could understand and interpret all the perceptual phenomena evident to the five senses as **signs** and **samples** drawn out among countless sensory experiences in the cosmos . . .

If only after that he could sink into deep thought (*tafaqqur*) and discover what else is out there after these samples... If then he could sail to a dimensional journey into the structural depth of them . . . and meet with the cosmic self, the cosmic ESSENCE, and could even finally realize the "nonexistence" of his individual self beside this Universal Essence, in anyway...

43

This is the most significant point of the theme!

* * *

As to the second significant detail of the theme...

MOHAMMED's ALLAH is "AHAD" meaning the infinite, limitless ONE unfragmented into parts, and this state involves all aspects and all "DIMENSIONS." So in this case, where, in which dimension and at which starting point could a separate being presumed to exist beside HU's own being, limit ALLAH by a line and make a space for itself?

Where is the place for a second being, for a GOD that would be mentioned to exist apart from "ALLAH"?

Will it be inside or outside "**ALLAH**"?

* * *

6

**ALLAH IS FREE OF A CENTER**

44

As we have already stated, "**ALLAH**" is limitless and infinite.

Since "**ALLAH**" is limitless and infinite, it is an impossibility to consider HU within a CENTRAL CORE!

To recognize a center of something, it ought to have its boundaries, so that the point at which all its diameters meet may be considered as its center.

Yet, "**ALLAH**" has no limits.

If something does not come into measurement or a limit, then it cannot have a center! If something does not have a center, neither does it have a core nor an inside and an outside!

With reference to our current way of viewing the world through our five senses and our determination of substances based on our way of perceiving, we ascribe every object its external and internal parts, an inside and an outside sector. But it is senseless to talk about the core or the surface of

something, an inside and an outside part of something that is not known by a center!

The same information is emphasized in the **Koran** as in the following sign:

"HU is the First (Awvalu) and the Last (Akhiru), the Visible (Zakhiru) and the Unseen (Batin)" (57:3)

This means: All that is known as **visible** and **unseen**, the **beginning** and the **last** is nothing other than "**HU**"! All those words in fact signify just a single being. That is, the distinction between visible and unseen does not really exist. They are not two separate things!

45

Call HU the Apparent (*Zakhir*) or the Unseen (*Batin*), the First or the Last as you like, but it all is still nothing other than HU indicated, no matter whichever word you employed.

Regardless of which word we employ, it is only HU that will be qualified or signified. The distinction between the visible and the unseen (i.e., physical and nonphysical) results from your five senses. You call as "visible" what you are capable of perceiving through your five senses and call the rest as "invisible" as they are unseen to you.

However, if you were in a condition of perceiving through more, for instance, six, seven or twelve sensory means, then your determination of all "the visible" and all "the unseen" would entirely alter! You would then likely call "visible" whatever you currently call "unseen," and "unseen" whatever you currently call "visible."

Since what is informed through the name "**ALLAH**" is the limitless and infinite **ONE**, HU is free from the limitations of

such concepts as external and internal, and from concepts of *Zakhir* and *Batin*.

Of course, it cannot be mentioned for a being that defies any centers, any interiors and exteriors, any apparents and inwards, and any beginnings and ends, as it is free of all such conceptions and formations, to vanish at a particular place, so that a second separate existence should be found beyond such a point.

Here due to this, we realize that in every point ever perceived or imagined, all in all, merely **ALLAH** being **AHAD IS** and only **HU alone** is present with HU's ESSENCE(*Zhat*) and thence within all HU's properties and attributes.

46

If someone assumes the presence of a second being other than "**ALLAH**," —apart from "**ALLAH**," he is then entirely in a state of error resulting from an incapability of deep thinking! This state is called "POLYTHEISM" (*shirk* —ascribing a partner) in religious terminology!

* * *

7



NO REVELATION OF ALLAH

48

Now, let us consider another significant point . . .

THERE CANNOT BE A REVELATION OF "**ALLAH**," neither, simply for in every point whether we can conceive or not, merely and only HU's Own self is present with all HU's attributes.

"**Revelation**" — **manifestation** — (*tajalli*) is used to refer to an act of being revealed, being shown, being brought into view and the like. However, two separate beings are under consideration in all these statements.

But, we know that **the "ONE" is all there is**, and all that happens does occur within that ONE alone.

Is it possible to consider "HU's revelation or manifestation" in this case?

"**Revelation**" is used as a term just because of the insufficiency in expression. In true sense, it has no equivalent action.

In point of fact, for a revelation to happen actually, a center, a kernel or a core must be present first and then the contents must be extended or transmitted from there to a "revelation spot." Just like the transmission of light waves from the sun's core into space!

I mean, if there were a central core of "**ALLAH**," then one could think of a manifestation of expressions (*mana*) from that core outward. But this is impossible!

There is no place where "**ALLAH**" is localized or is known by a central point so that it would be possible for a manifestation from such a point to somewhere else. A center of transmission is needed for a revelation. If there is no reference point, then the word "revelation" makes no sense!

The word "**revelation**" was used by a lot of people in the past. Even one of our books is entitled "**THE REVELATIONS**" that was first published [in Turkish] in 1967. Nevertheless, this word was used because there was no other way, not because it denotes a meaning in true sense. Such kinds of words are still considered useful to help the gifted and potentially able readers of the point, reach the core of a message.

* * *

As we have made this point clear as well, let us now go on our search further together.

Is "**ALLAH**" to be worshipped? Who shall worship "**ALLAH**?"

By the way, shall we now refer to a reply given by *Hazrat Mohammed* to a question about "**ALLAH**":

"**ALLAH WAS** and there was not with Hu a thing."

After hearing this notification people went to **Hazrat Ali** whom Hz. **Mohammed** has qualified as "**the Gate of Science**," conveyed this message as is, expecting an explanation from him. **Hazrat Ali** replied by the following brief and simple statement:

"Al an kama kan," meaning **"HU is now such as HU was!"** (It is this moment when HU was so.)

That is to say, HU was so at that moment and is still the same since nothing has changed until now as the time has changed nothing!

Being familiar with the theme, we have a chance of interpreting it the following way, as well:

50

In Arabic "*al*" is the definite article, just like "the" in English. It is used before a noun that denotes particular things that are known by the speakers, but not for unspecified things.

For example, when you say "a book," that may be any book. But if you put "the" (*al*) in front of that word (the book), then it means a particular book which is known by others, as well.

Now here the term "*al an*" means that it is the well-known moment! Therefore, the translation is:

"The actual moment we are currently in is that mentioned moment itself!"

This means that "the moment" we experience now is the absolute moment itself when "ALLAH" exists and there is nothing apart from "HU".

In fact it is essential for us to consider the following point also.

Any concept of time is evident for the created beings that came to being hereinafter.

There are beginnings and ends, past, present and future states for created beings. Whereas "**ALLAH**" is free from any conception of past time and future.

It is for this very reason that one can never refer "**ALLAH**" by stating that Allah was in such a state in the past but not so any more, at all! **ALLAH** is forever upon the same perfection.

Also because of this very fact, if something is meant to explain a point about what is denoted through the name "**ALLAH**" by means of the past indicative "WAS", it should never be connected with the past and it must be understood as HU is forever and eternally in the same state as being free from any conception of time.

Comprehending this point will make us see that:

The actual present we are within now is the moment when the One informed through the name "**ALLAH**" existed and there was nothing with HU, at all. **There is nothing that came into being out of "ALLAH!"**

But, how can we confirm this?

This confirmation is actually present in the **Chapter of ONENESS**. Let us continue interpreting the Chapter of "ONENESS" as far as we could understand.

* * *

Since "**ALLAH**" is "AHAD," no other being beside HU can be mentioned! Furthermore, HU cannot be referred to a time passage where HU would be considered in proportions. This is out of question, either.

Because, only one absolute moment is recognized for the One who is AHAD. That moment is signified by the word "DAHR":

"The DAHR is me!"

"DAHR" is the name of "the moment" AHAD is on Hu's own.

* * *

The second sign in the Chapter of ONENESS: **"ALLAH is SAMED"**

If we make a serious study, some of the deep meanings we find in the definition of the word "**SAMED**" are as follows: "That which has no gap, which is in perfect condition, is whole without holes and is impermeable; that which admits nothing in, nothing out". It means "solid," same as in that when we say "solid gold". In other words, mere, pure, the absolute!

52

Narrated Abdullah Ibn Bureyd: "***As samedellezi la jafwa lah.***"

As it is seen, all these statements essentially contribute and illuminate the content of the name **AHAD**.

The ONE that has no gap, that is complete, perfect, without holes or notches, that is impermeable, pure, absolute, whole, transcendent from admitting something in or out, that is infinite, limitless, endless, undivided, unbroken, that is not composed of any parts or fragments, and is **AHAD**!

We must try to understand "**ALLAH**" truly as is described through these statements. Otherwise, we can never avoid worshipping an imagined GOD that we have constructed in our minds, and we remain among people that the following sign specifies:

"They have not comprehended ALLAH with the understanding due to ALLAH" (6:91)

SAMED also means that which is free from the conception of need. That is, "**ALLAH**" is free from any kind of a concept of neediness.

Obviously HU cannot be considered to be in need of something because there is nothing else outside HU that is to be needed!

If we have understood this point, too, let us now turn to find answer to the following questions.

53

Where does Hazrat **MOHAMMED's** **ALLAH**, that is **AHAD**, come from?

How do this universe and these countless numbers of life forms come into being from Hazrat **MOHAMMED's** **ALLAH**, that is **AHAD**? Has HU begotten?

The answer to these questions is also emphasized in the Chapter of UNITY: "**LAMYALID and LAMYULAD**".

* * *

8



ALLAH BEGETS NOT

54

As for "**LAMYALID**," simply meaning, "**HU DID NOT BEGET.**"

It is rather difficult to understand the consequences of this statement.

Most of us may think to have fully understood it even though we have perhaps understood not much! In true sense, understanding something should bring the competence to conceive the consequences of that information. May "**ALLAH**" save us from PRESUMING ourselves to have understood what we have not yet!

Now, let us try to explain this sign at our level of understanding and as far as we can.

In the description of what "**ALLAH**" is in the Chapter of UNITY, it is pointed out by **ALLAH** Hu's self that HU DID NOT BEGET as one of HU's main qualities.

Is that the common phenomenon of "begetting" meant here that we simply use in our daily talks?

"**Begetting**" means to give existence to a second being to possess the same qualities as the first one! Something which "begets" brings out from itself a second self- similar being having similar qualities as itself.

But we are informed that "**ALLAH DID NOT BEGET!**"

If so, then how should one understand this information?

Here is what should be understood at the first sight: "**ALLAH**" has never given birth to a second being from HU's own being!

In other way of saying, there is not an existence of a second separate being broken off **ALLAH**'s existence!

55 Because, **HU** is **AHAD**, the inseparable whole **ONE** undivided, unbroken and unfragmented into parts, elements or particles!

1- **HU** is limitless and infinite! Thus, it cannot be mentioned for HU to bring out a second being inside or outside Hu's self.

2- Since it is an impossibility to consider **HU** in parts or atoms because **HU** is **AHAD**, then there is not a second part which could be divided from **HU**!

Therefore, the presence of a second one broken off "**ALLAH**," which is meant to be begotten by **HU**, sharing **HU**'s qualities even, can never be considered!

Let us now understand "**LAMYULAD**," simply meaning, "**ALLAH WAS NOT BEGOTTEN**."

* * *

9



NEITHER WAS ALLAH BEGOTTEN

56

At this point we are to understand that "**ALLAH**" did not come into existence out of another being!"

How can one consider the One informed through the name "**ALLAH**" to be brought into being by another existence? "**ALLAH**" is AHAD, the ONE Alone who is infinite, limitless and unfragmented into parts!

To be able to think of an existence to beget "**ALLAH**", "**ALLAH**" needs once to be known by some directional or DIMENSIONAL limits, so that beyond such limits there would be mentioned a second existence to beget **HU**! And only then that such a second existence could beget "**ALLAH**" from itself!

"ALLAH" is AHAD!

Being AHAD means being limitless and infinite Whole undivided and unfragmented into parts.

Therefore, neither a vanishing point for **HU** nor an initiation of another existence beyond such a point can be considered.

Hence, a second being to make up, to BEGET "**ALLAH**" cannot be mentioned. Such a consideration is an impossibility!

This is what is meant by "*LAMYULAD*" as far as we could understand.

In conclusion, neither has "**ALLAH**" been begotten by another being, nor has HU beget another being such as a second separate being that came out of HU.

* * *

We have come to the final notification in this description:

"LAMYAKUL-LA-HUU QUFUWAN 'AHAD'":

57

There is not an existence of another being after HU's macro or micro likeness; HU is matchless, peerless and is AHAD."

By the way, we should note a sign hereby: "*LAYSA KAMISLIHII SHAY'A*" (42:11) meaning, "**neither in macro nor in micro plan, there is nothing to be compared with HU.**"

* * *

10



ALLAH IN THE KORAN

58

Let us now briefly repeat the meaning of *Hazrat Mohammed's ALLAH* as we are informed in the **Chapter of UNITY**, and see if the "GOD" preconceptions in our minds ever correspond to the "**ALLAH**" understanding in the **KORAN**!

"**ALLAH**" is free from being considered in parts or fragments, and is limitless, infinite because of being *AHAD*.

"**ALLAH**" has such a WHOLENESS that, neither can something be considered to enter, to join HU, nor can any other being be considered to come out of HU to exist separately. **ALLAH** IS transcended from being considered to be in need of something as there cannot be anything absent or missing from HU; because "**ALLAH**" is *SAMED*.

For "**ALLAH**" is *LAMYALID*, the existence of another, separated being broken off HU cannot be mentioned.

For "**ALLAH**" is *LAMYULAD*, there is no other separate being that would be suggested to beget HU, neither as a god nor something else.

For *LAMYAKUN-LA-HUU QUFUWAN 'AHAD*, there is not an existence of anything else to match, to peer or to be like HU neither in macro nor in micro plan. And finally, HU is *AHAD*.

* * *

Let us know that...

The answer to the question, "**WHAT IS ALLAH**," makes up the base of any theme connected with religion and theology.

However, those who give answer to this question either speak about a "GOD" in their illusion or guide their way of thinking in accordance with **ALLAH** as explained by *Hazrat Mohammed*.

59

As we have tried to show the inner face of [clear up the truth about] this subject with reference to **MOHAMMED's ALLAH**, we can now go further trying to understand "**ALLAH**" through the explanations still notified by *Hazrat Mohammed (peace be upon him)*.

It is only after then, we shall emphasize make it clear that the meaning of "**ALLAH**" has no similarity with any version of **GOD** that has been discussed so far in the past and in our days.

Mohammed (*peace be upon him*) informs us also about the fact that "**ALLAH**" being **AHAD** as we have discussed above, in the meantime,

Is **HAYY**,

Is **ALIM**,

Is **MUREED**,

Is **QAADIR**,

Is **SAMI**,

Is **BASIR**,

Is **QALIM**.

So it follows that, "**ALLAH**" who is the "**AHAD**" is also the unique possessor of the qualities indicated by the names listed above.

ALLAH is **HAYY**, meaning that HU is the limitless, infinite, eternal, undivided, unbroken "**LIFE**" – SOUL (*jann*)!

ALLAH is **ALIM** meaning the limitless, infinite, eternal, undivided, unbroken "**INFORMATION**" – "**CONSCIOUSNESS**" (*ilm*).

60

ALLAH is **MUREED**, the limitless, infinite, eternal "**WILL**" (*irada*) that is UNDIVIDED and UNFRAGMENTED in all dimensions!

ALLAH is **QAADIR**, the limitless, infinite, eternal, undivided, unbroken, one entire "**POWER**" (*qudrat*)!

ALLAH is **SAMI**, the limitless, infinite, eternal, undivided, unfragmented one "**PERCEIVER**" (*wuquf*)!

ALLAH is **BASIR**, the limitless, infinite, eternal, undivided, unbroken, the only one "**EVALUATOR**!"

ALLAH is **QALIM**, the limitless, infinite, eternal, undivided, countless "**MEANINGS**" or "**EXPRESSIONS**!"

In trying to seize upon these statements we must pay attention to the fact that it is always the same ONE, **ALLAH** represented by all these names and in all compositions such as **AHAD** and **HAYY**, **ALIM** and **MUREED**, **HAYY** and **QAADIR**.

That is to say, all these statements refer to one unique Essence (*Zhat*) only. Each of these names represents different qualities of the same ONE ESSENCE (*Zhat*).

Such a **unique ESSENCE** is HU that that is free from any conceptions such as being first or last. HU is limitless - infinite. It is impossible to consider HU divided or fragmented into parts or into elements. HU has infinite expressions. HU is limitless -infinite undivided whole WILL and limitless -infinite undivided whole POWER. There is neither inside nor outside of HU; the existence of a separate second being cannot be mentioned apart from HU's own being. And HU is free from being considered to be within a center or a kernel!
Briefly **AHAD, the ONE!**

61

Such an "**ALLAH**" is *Hazrat MOHAMMED's ALLAH* that it is impossible to think of another existence or something else besides **HU**, neither inside nor outside. **HU** is free from such conceptions!

Meanwhile, we should also notify that significant point now in order to prevent some unfamiliar people with this subject, from falling into a mistake.

In some places of the **Koran**, such statements as "our god" and "your god" are cited occasionally. However, each is followed by an emphasis that "god" is "**ALLAH**."

Well, could it be then suggested that "**ALLAH**" is a "god" (*ilah*)?

No, this can never be suggested!

Such kinds of statements are the clarifications made to the "**believers and worshippers of a god.**"

They are being admonished that:

"Whatever they consider as "GOD" or whatever they call "GOD" does not exist at all, but it is ONLY "**ALLAH**" that exists in reality!" "Their god" and ours are just the same and one. Moreover, it is still "**ALLAH**," and is nothing other than "**ALLAH**."

Of course, by such statements, it is proposed to make people cleanse their conjectural "god" images and try to understand "**ALLAH**."

If the **Koran** is looked into carefully, it is noticed that such kinds of signs are addressed to polytheists (*mushrik*), namely to those who assume the existence of a "GOD" despite the understanding of "**ALLAH**" and who worship a god.

62

Only then could their acceptance of a "god" translate into the understanding of "**ALLAH**."

* * *

11



"ALLAH" IS NOT A "GOD"

64

We should now consider it in all fairness:

Is **MOHAMMED's ALLAH** introduced here the same as **GOD** that we either believe in or do not believe, but still name **ALLAH** as a **conditioning** in either case?

Could we use the word "GOD" or a concept of GOD to replace with *Hazrat MOHAMMED's "ALLAH"* and could a concept of "DEITY" be allowed instead? Will they be correct?

"THEY HAVE NOT COMPREHENDED ALLAH WITH THE COMPREHENSION DUE TO ALLAH!" (6:31)

At the sight of **"ALLAH"** (*indAllah*) and in HU's knowledge (*ilm*) "GOD" is just like whatever a "SERVANT" is!

Because, they are both only informational images (*surat ilmi*) in the knowledge of **ALLAH**.

* * *

Therefore, at the sight of **ALLAH** (*indAllah*), everything has been perished and is in a state of "nonexistence"!

And the *BAKI* (ever- existing) IS only the *WAJHAH* of "**ALLAH** (*Wajhullah*)!"

The following sign implies the same meaning:

"*Kullu shay-'in haalikun 'illaa WAJHAH*" (28:88) in the **Koran**.

The following sign also confirms it:

"*Wa yabkaa Wajhu Rab-bika Tzul-Jalaali wal-'Ikraam*" (55:27).

The first mentioned sign means as a translation "Nothing has entity and the only and Eternal being is the divine *WAJHAH*."

The second may be translated as "the *WAJHAH* of your Lord is the only and Ever- existing (*Baki*) in all its Majesty (*Jalal*) and Glory (*Karaam*)."

Similarly, the following sign clarifies such a state best:

"**FA'AYNAMAA TUWALLUU FA'SAMMA WAJ-HULLAAH**" (2:115)

That means "whichever side you turn there is the *WAJHAH* of **ALLAH**!"

"*WAJHAH*" means "**face**" (aspect) in Arabic. That is, if it says *Hazrat Mohammed's "wajhah"*, this means you will see *Hazrat Mohammed's "face"*.

The phrase "*WAJHAH*" in the **Koran** carries a significant meaning that must be specifically studied. *InshAllah* (**ALLAH** willing), we will discuss this issue on a vast scale in our following books. Nonetheless, we shall not leaf through without giving a brief explanation here.

The statement "**All things shall be perished save Hu's wajhah**" should not be put off to the future as in our

dimension of understanding time that there will come a day when everything will be perished.

Of course, on the absolute Doomsday (*Qiyamat*), such an event is beyond any doubt as a reality in a different sense. But now, we should try to understand the present effect in this statement.

The meaning informed through the statement of "**perishing**" as in the above sign, is in fact evident in all times including the current now we live in.

The people of spiritual insight (*basirat*) who have attained the virtues known as "*qashif*" and "*fatih*" constantly experience this state.

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The following sign has already made such a state clear.

"Whichever side you turn there is the WAJHU of ALLAH" (2:115).

The "**mystery**" meant to reveal here is as follows:

As people's insight is veiled, the true understanding of existing forms, the *WAJHAH* of what is informed through the name "**ALLAH**" cannot be experienced.

Yet, in fact, whatever side you turn and act toward by your insight, your consciousness, you always witness the divine *wajhah*, since "**Baki**" is **HU**.

That is, what in reality has ever existed so far, that exists today and will exist tomorrow, IS the "**BAKI**" "*WAJHAH*" only, that will have been existing forever.

The only veil on "*WAJHAH*" is however, the name given to something, that this name is a veil put on later to a meaning of the *wajhah*. Yet the original being behind such a veil, and

the meanings that make it up take their origins from the names of "**ALLAH.**"

* * *

12



SIN AGAINST ONE'S OWN SOUL

68

Thus, we should know that whatever we refer, no matter by whichever name, there is nothing other than what belongs to **"ALLAH!"**

I mean, such is **"ALLAH"** that it is an impossibility to mention something outside HU!

Either through HU's Essential qualities or through the meanings HU expresses, or in the actions formed by the expression of those meanings, it is only **HU** who is being thought of, who is being talked of, solely at every moment, in any way.

And whenever you think or talk of something that you **ASSUME** to be apart from **"ALLAH,"** then this means you ascribe a separate existence besides **"ALLAH."**

The word that specifies such a state is **"POLYTHEISM"** (*shirk*)!

The following sign in the **Koran** is to warn person against such state:

"Set up no GOD beside ALLAH!" (28:88)

Because,

"MOST SURELY POLYTHEISM IS A GRIEVOUS OPPRESSION (SIN)!" (31:13)

Why is it a "SIN," an "OPPRESSION" (*zulm*)? Who is "OPPRESSED?"

It is "oppression on your self," a sin "against your own true self (*nafs*)!"

Having been quite veiled of your own truth, your own essence, your original being, you worship a DIETY off in the heights somewhere, out there beyond yourself, and as such you fall into a polytheism against "**ALLAH**" by ascribing a partner to HU. Eventually, that polytheism leaves you deprived of countless qualities all available within the reality of your own soul! Here, this is the greatest oppression you ever bring on your self, on your own soul (*nafs*)!

In point of fact, the ever ultimate oppression on yourself is to remain deprived of the reality of your own SOUL" (*nafs*), that you indicate by the word "I". That it is you who bring such oppression on yourself because of not fulfilling the necessary labor on its path.

The rule that "**he who does not know himself cannot know his Lord (Rabb)**" results from the statement that "**He who knows himself knows his Lord.**"

Then further, to be *arif* (cognizant) of "**ALLAH**" is only possible after understanding "**ALLAH.**"

Such awareness can come only after comprehending what *Hazrat Mohammed's* **ALLAH** is.

Here our words come full circle to the point of "I," the selfhood, again! This subject is actually looked into in our book entitled "**KNOW YOURSELF**" in a wide sense. Still, we shall open it to some extent also here.

As there is no other being along with "**ALLAH**," then what or who is referred by the word "I?" How does it come into being?

Are there any clues given to us in order to reach a clarification about this?

It must be specified that in answering these questions one must not create a contradiction with the meaning of "**ALLAH**" that we have tried to explain up to this point. Otherwise, if we bring an explanation which contradicts any of the points we informed so far, then we would get completely stuck in a false idea and consequently fall into the error of dualism of "a man and also his God!"

70

The following information is available in the Koran *al Karim* about the aim of man's existence:

"No doubt that I am placing on earth a khaliph." (2:30)

The Book also specifies how man become a *khaliph* on earth in this way:

"We taught him all the names." (2:31)

What we first notice here is that man is the *khaliph* "on earth."

What should be examined secondly is the reason of being a "*khaliph*."

Which properties have given the man the quality of "being a *khaliph*?" As the answer to this question is given by the latter sign above:

"We taught him all the names."

The information given here is that Man (*insan*) has been brought to being along with a capacity and an aptitude to unfold and carry out as much of **ALLAH**'s countless names as **ALLAH** wished. The endowment of such a capacity and aptitude to man is what "**teaching him all the names**" refers to.

* * *

71

How really did that being called "**human**," who has been formed with a capability of carrying out the divine names, and the universe or universes he lives within, show up?

As **ALLAH** did not manifest from a point and as there is not a revelation for HU and as there is nothing that came into being out of **ALLAH**, then how and from where do all those existing things that we perceive through our five senses and also so many beings mentioned in the **Koran al Karim** as angels, jinni, hell and heaven, the universe of *Barzakh* and a lot more that we have no information about, come into being?

* * *

13

**HUMAN BRAIN AND ITS FUNCTIONS**

72

To the degree of understanding, our "brains" which serve us as mechanisms to evaluate everything are chemical compositions with respect to their components perceived to us. That chemical composition brings out a variety of functions through some bioelectrical activity, and thus forming all the phenomena evident to our being.

Molecular structure which constitutes the chemical composition, and especially DNA and RNA sequences are on one hand in a bioelectrical communication with cellular biochemistry in terms of its structure and on the other hand are in an interaction with cosmic rays that are the life forms of sub-atomic dimensions.

For a well-known example, a kind of cosmic radiation emitted from solar fusion can be mentioned at this point. Traveling the Sun-Earth distance in eight minutes, those cosmic rays pass through every part of our body, every cell and its most infrastructural components, creating specific effects on us in every hundredth of a second. After they pass through the Earth, they carry on their journey into space. And every

moment of our lives, we are exposed to such a continuous rain of cosmic radiation also from various stars and constellations in space, that is, from the *Buruj* (signs of the Zodiac) in old terminology. On reaching Earth, that radiated cosmic influence pass through the body of all its inhabitants, creating particular effects in them.

Unfortunately, man's scientific research is still on a "too basic" of a level to decipher and understand such effects, yet!

Our **brains** distinguish and evaluate these light waves coming from outside either through the senses of sight, hearing, touching, smelling and tasting or yet other undetermined tools of perception and then make interpretations for them.

73

A brain is first exposed to its basic programming while in the mother's uterus. Some people even point to a fact most people are not aware yet, stating that parent male's and female's brain functions establish a pre-programming in the ova and sperm during the sexual interaction, prior to this even. I am not going to concentrate on this issue now, as it is not the main interest of this book. However, those who seek more information about the brains' programming may refer to our book entitled "MYSTERIES OF HUMAN."

The brain as a whole is a center of interpretation. Clearly there exists no picture, no sound inside a brain. In a way it resembles a TV receiver or a computer screen inside which there is neither an image nor a sound.

Electricity received from outside provides a television set with energy just like food for human body. The transistors, diodes, integrated circuits and microchips inside a TV set form a center of interpretation for incoming information. Waves of transmission known as radio signals received from outside

through antenna or from a cable transmitter are evaluated at this center and converted into form of image and sound as they are reflected onto the screen and through speakers.

While a brain obtains its energy of life through nutrients received, in forms of glucose and oxygen, it is at the same time nourished and developed by the "SOUL," the energy of life emitted from the sun.

In the meantime all the activities taking place in our brains are stored onto our "**hologramlike body of frequencies** — which is known as "**SPIRIT**."

As we have already written it down in details in our book entitled "**MYSTERIES OF HUMAN**," the "individual human **SPIRIT**," the spirit with particular personality, begins to form in the mother's uterus from the 120th day onward. This is why it is an abominable sin to have an abortion during the period after the 120th day of pregnancy.

74

The foremost "SPIRIT" which constitutes the Angelic Universe (*Alam-i Malakut*) and our Universe, is known as the "SUPREME SPIRIT" (*Ruh'ul Azam*) in Sufism (*Tasawwuf*). It is the "SPIRIT" that existed before the universe and also it is the first being to come to creation! It is also known as "Absolute Intellect" (*Aqli-l Avval*) in terms of the knowledge it possessed, and the "Reality of Mohammed" (*Haqiqat-i Mohammedi*) with respect to its Identity (*Huwiyyat*).

I will not go on further about SPIRIT than what we have already written in our other books. Because, unfortunately this theme is not easily understood and even some benighted people dare to accuse us by claiming that "one could never talk about the SPIRIT which was not known even by *Hazrat Mohammed* (peace be upon him)!"

Yet...

The sign "Little indeed is the knowledge vouchsafed to you about the spirit" in the **Koran** was not addressed to the people who accepted **Islam** but rather to Jewish people.

As the great **Islamic** scholar (*alim*) and Saint (*Wali*) **Imam Ghazali** tells about the "SPIRIT" (*ruh*) in the first volume of his book entitled "**The Revival of Religious Sciences**" (*Ihya-u Ulumid Din*), in the *Rubu-I Ibadat* section:

"Never should someone think that RasulAllah Excellency did not know the truth (haqiqat) of SPIRIT (SOUL)! Now that he who does not know his SPIRIT cannot know his self; and how could someone, then, know his Lord if he can not know his self? Not only Rasuls know the reality of spirit, but many awliyah (saints) and scholars (ulama) could know it, as well!"

75

After clarifying this issue about the SPIRIT, let us return to the point of brain functions.

As it was explained above as well, while the brain cells perform various functions by way of bioelectrical flows, they are also exposed to a continuous shower of cosmic radiation, thus various activities be evident resulting from all such influences, the inputs.

Human brain is consisted of approximately 120 billion nerve cells each in connection with sixteen thousand neighboring cells and capable of performing the others' function. However an average human being only makes use of 7 to 12 percent of that fascinating capacity as current scientific data reports!

While we employ that amount varying from 7 to 12 percent of a total brain capacity, many things we communicate verbally, do not in fact occur inside brain.

For instance, we say, "I see." However in fact, we do not have any picture or any sound in our brains during such an observance. There is not a visual picture inside any brain while seeing. What there are inside are just some bioelectrical impulses flowing among the neurons of that brain.

The statement of "I see" is in fact an interpretation of a brain under the guidance of programming of diverse kinds that it has undergone since childhood under the influence of cosmic shower. "I see" represents a "discernment of our brains!" In other words, by "I see" we mean "**I perceive**," and in fact this is the true expression.

76

Because, as the tool and its visual capacity changes, so does the "perception" as well as the determination brought by that perception.

In a way our brains are evaluation mechanisms that interpret various frequencies and waves, cosmic rays under the guidance of its programming.

Besides this evaluation process, the brain also stores all information onto a hologramlike body of frequencies on one hand and it transmits them outside just like a radio transmitter in relation to its power, on the other hand.

These emitted waves collect in the atmosphere and are retained as if in form of the pages of a book, each corresponding to a person's brain code. If a device could be developed to decode these signals, it would then be possible to watch people's entire lifetimes on a screen.

Actually the notification in the religious sources that "the books that all the deeds of a person is contained in will fly about and then each person will get hold of his own on the Doomsday" is meant to draw our attention to such a characteristic of spirit to decode these waves.

Well, there are two ways that we can expand our brains' perceptual potentials that we normally take advantage of at rather poor levels.

Either some kind of new devices should be developed to expand the brain's perceptual capacity, or some extra perceptual circuits should be put into action in the brain and further supported by means of certain kinds of practices, among which *ZHIKR* comes first.

It is "*zhikr*" that will enable us to expand our sight beyond our seeing giving us the opportunity to reach a higher perceptual potential.

There is an important point that must be clearly understood now:

The cosmic rays in varying frequencies are received by brain from outside and they are interpreted according to each brain's own program. However, each brain can only evaluate the information that associates with its main programming as it cannot make any interpretation about the signals out of its overall programming, even if they are inside the range of its reception. Moreover, there is countless number of frequencies that most brains cannot make an interpretation just because the required associational areas are not open to perceive such information.

Nevertheless, rays of each frequency in the universe bombard our brains continuously and each keeping up a

particular information (*mana*). Alas, it is not possible for us to decode those meanings and to get into communication with such live, meaningful beings! If only we could explain that!

* * *

The entire universe carries on its life as a conscious being alive in every particle . . . and how happy is the one who can perceive it so!

The universe or the universes within the universe which are entirely composed of countless numbers of frequencies, rays and quanta, is a whole and SINGLE substance, if only one could experience by corresponding means of such perceptual dimension!

78

What we call "**imagination**" (*khayal*) is in fact of that light (frequency based) structure! Furthermore, even we are beings of light actually. But, as our sense systems stay bounded by our five sensory means, we are unfortunately away from experiencing this reality at present circumstances.

The main structure is a whole SINGULAR substance and all the atoms are ultimately interconnected with one another. Thus any concentration or any activity does exert an influence on other points at unimaginable distances, even causing them to move. . . That is to say, in the universe there exists no separate, distinct or independent beings broken off each other, thus neither a free individual self (soul) nor a free will, nor an independent movement!

This is where the fact called "DESTINY" (*qadar*) takes its origin.

Well, then how did **Mohammed** (*peace be upon him*) define and explain "DESTINY?"

How is the subject matter *qadar* explained in the sources of the *Deen-i Islam*?

* * *



FACTS ABOUT DESTINY

80

As a matter of fact there are many signs in the **Koran** and many *hadithes* (notifications) of **RasulAllah** signifying that whatever befalls man regardless of whether in the past or at present is ordained in the (past) eternity (*azal*). We have clarified this theme in a wider and more realistic sense in related sections of our books "MYSTERIES OF HUMAN" and "REASONING (*aql*) and BELIEF (*iman*)".

I want to briefly mention now some of the signs (*ayat*) and some *hadithes* of **RasulAllah** instructing the fact of "DESTINY" (*qadar*):

"Yet you cannot will except by the will of ALLAH" (76:30)

"It is ALLAH who created you and all that you have made"
(37:96)

"We have made all things according to a fixed degree"
(54:49)

"There is not a moving creature on earth but Hu holds it by its forehead" (11:56)

"No evil befalls on the earth nor in your own souls, but it is in a book before we bring it into existence. So that you may not grieve for what has escaped you, nor be exultant at what Hu has given you." (57:22, 23)

After the translation of these signs, I shall now note two of **RasulAllah's** (*peace be upon him*) notifications, to mention only as examples:

"ALLAH has decreed the FATE of creation fifty thousand years before Hu created heavens and the earth!"

Tawus narrated that: "I have reached a lot of men among the companions (ashab)

81 of **RasulAllah** (*salla'llahu alayhi wasallam*). They often mentioned that EVERYTHING IS COMMENSURATE WITH ITS DESTINY.

As I have heard from Ibn Omar, **RasulAllah** once notified":

"EVERYTHING IS BOUND TO ITS DESTINY! Even incapability, intelligence and cleverness!"

As we can see in **Mohammed** Mustafa's (*peace be upon him*) explanations above, everything and all the phenomena that ever takes place till future eternity is ordained even at the absolute moment when the universe came into existence.

No thing and no one can change nor go against his or her fate!

Every person is bound to live his or her own *qadar*!

Besides, our main point that **ALLAH** is **AHAD** brings forth this phenomenon compulsorily and clearly as well.

Resulting from the lack of full comprehension of the fact that, **"ALLAH** is the **ONE** and only being alone and there exists no

other thing apart from Hu," a lot of questions have risen over DESTINY and so many misconceptions have developed. Though the true understanding of "destiny" has been emphasized clearly and decisively many times in the signs communicated by Hazrat **Mohammed** (*peace be upon him*) and also in his notifications.

One of the many *Islamic* scholars (*ulama*) who point out that anything that befalls man is brought into existence unexceptionably under the decree of "fate" is **Imam Ghazali**, who explains the following in his book "**The Revival of Religious Sciences**" (*Ihya-u Ulumid Din*) section two, second volume, under the title of "Truth and Regulations" (*Haqiqat and Shariat*):

82

"That is because we confirm that all the evil, rebellion, adultery and even infidelity are only by the decree, will and wish of ALLAH-u Ta'ala, and all those are in fact purely veritable."

* * *

15



WORLD OF ILLUSION

84

So in true sense, the whole One essence expresses HU's countless qualities every moment in a new manner within HU's own programming in, what we call, the "universe." This original radiant (frequency) content of universe was regarded "IMAGINATIVE" when compared to our physical world and our ascription of ourselves to be physical beings.

Just in the same way, **Hazrat Mohammed** (*salla'llahu alayhi wasallam*), who explained that this world of materials is an "**assumption**" of reality but the original substance is "**nothing other than a radiant content**," also signified that life in this physical dimension is under the ordinance of a "**DREAM**" (*rûya*) and added that:

"Men are asleep but will awaken by death!"

As a first meaning this statement informs that:

When a person passes away into the radiant structural (frequency based) dimension of life beyond the physical from this current state of living in that he lives with a physical body

as imprisoned in the limitations of the five senses, he forms in a state of awakening. Thus all he experienced in this world feels to him like a "DREAM," then. Besides, the newly entered frequency life dimension has now been his actual world of reality. . . that which lasts until Doomsday. On the Resurrection day, he will revive ("*baa'th*") within a new body form for the third time and that will be his permanent body for ever.

As a second meaning this statement informs that:

As notified with the *hadith* "**Die before death comes to you**," one should get prepared for the life beyond physical by way of ceasing to assume himself as a physical body before death comes to him, namely before departing his body and brain, so that he can find out himself to be an "**ideational being**" [a spiritual being or a being of consciousness]! Because, it is impossible for a person to acquire anything for his "SPIRIT" in the next world which he could in this world before the brain ceased to function!

Even further, here is a third meaning of this notification:

Die in the way of comprehending that in reality your "selfhood," that is, what you call, "my own self" (*nafs*) did not exist at all, so that you might reach the resurrection with the ultimate "self" that creates your existence! Because, "SELFNESS" is but **ALLAH's** merit!

The unique being to mean "I" is "**ALLAH**" that a second "selfhood" other than HU's self does not principally exist! If it were possible, then such a second being would have been a GOD! But, let us immediately remember the Word of Oneness: "**THERE IS NO GOD, ONLY ALLAH.**"

"**ALLAH**," who is on Hu's own without anything else, so to speak, simply "thought" of all the existing images in HU's "KNOWLEDGE" (*ilm*). To communicate it better, put more simply, "HU imagined!"

It should be known that the use of such verbs as "thought" or "imagined" for "**ALLAH**" is in fact inconvenient because they do not reflect the pure truth, but rather bring restriction to **ALLAH**'s *uluhiyyat*. However, such phrases are used because of the necessity of verbal communication, for the reason that some points may be clarified and readers may succeed in approaching a target.

The universe and all that dwells therein has come into being in such a way as the highest *awliyaullah* who have attained the essence of matter, agreed upon and informed that "all of the universes is originally imagery!"

86

One of the attainers of essence, **Abdul Karim Jali** explains on a large scale that "all of the universes are originally imagery" in his book "UNIVERSAL MAN" (*Insan-i Qamil*) in that he explained "**ALLAH**," the dimensions and beings of life through a deepest knowledge.

If so, what is this imagination (*khayal*), then?

What does the word "imagery" mean? How does this illusion (*khayal*) come into being?

And how is it that we take such an illusion as reality?

The answer to some of these questions has already been given above.

Now let us give an explanation for others.

* * *

At this point it will be essential to go back and remember some of **ALLAH**'s names and qualities:

The "*HAYY*," the being that is the "LIFE" Hu's self, having qualities such as vivacity, vitality, is aware of HU's countless qualities through HU's "KNOWLEDGE" (*ilm*) as the name "*ALIM*" signifies. Put more simply to be clearly understood, HU is AWARE of HU's countless qualities through HU's "**consciousness**" (*shu'ur*). . .

That is, "**ALLAH**" is in the know of the infinite, eternal, ultimate qualities found in Hu's self.

87 The "*ALIM*" —who be conscious of such infinite, eternal, ultimate qualities— possesses the power to wish and to create whatever HU will as HU is "*MUREED*," meaning "will," and therefore HU wishes to observe these meanings in Hu's self.

And as the name "*QAADIR*" refers, HU initiates the experience of these meanings in Hu's self through HU's "power" (*qudrat*). "*Qudrat*" refers to the power to contemplate the meanings in Hu's self."

At the level (*martaba*) of consciousness (*ilm*) HU knows all the meanings HU possessed!

Employing HU's "will" —that the name "*MUREED*" refers—, HU expresses HU's countless meanings in a contemplative state through HU's "power" which the name "*QAADIR*" signifies.

The absolute moment when HU initiates such a state of contemplation (*sayr*), HU starts watching countless objects, that is words (*qalima*) and things, —which is the state the name "*QALIM*" indicates.

If the water of seven seas were ink with which to write the words of **ALLAH**, the seas would surely be consumed before HU's words were finished, even if so much more is brought to add thereto! How can they come to an end? The infinite! What are seven oceans, seven galaxies or seventy-seven universes beside "the infinite?"

Anything measured in numbers makes nothing beside "the infinite," no matter how numerous is it.

HU is "AWARE" of these "words," the expressions in HU's observance, essentially as Hu's own self that which state is indicated by "SAMI." It is already HU who experience the meanings in Hu's self. Thus, of course HU is "AWARE" of them all.

88

And "*BASIR*" is HU. Perceptive, evaluator! Why not? Still HU, Hu's self achieves all!

So then, where do all these take place?

All these take place within the knowledge, within the consciousness (*ilm*) of "**ALLAH!**"

Though words fail to convey the meaning and it is an inefficient and insufficient way of explaining, so to speak, all these eternal occurrences take place in **ALLAH**'s "KNOWLEDGE" (*ilm*) that is, in HU's "imagination" (*khayal*)!

If all our explanations were clearly understood up to this point, then some questions will certainly follow:

What am "I?" What is the world (*dunya*)? What is the Hereafter (*akhirat*)?

What is "heaven and hell" (*jannat* and *gehannam*)?

What are the judgement (*hasab*), the book (*kitab*), and the torment (*azab*) of grave and so? Who is proposing, who is being proposed? And what is the proposition (*taklif*)?

Now these questions should be answered!

Meanwhile, before all we shall hereby note the famous verses of a very honorable person of truth **Muhyiddin Ibn Arabi**. In the enthusiasm of his witness to Oneness of existence, he remarked as such:

"Servant is Truth, and so is the Lord!

If only I knew who is responsible?

If it were the servant; he is dead in any case!

If Lord, how may Lord ever be responsible?"

* * *

Also, very honorable Islamic scholar (*alim*) and Gnostic (*arif*), famous *Mutasawwuf* (Sufi) **Imam Ghazali**, who lived far earlier than **Muhyiddin Ibn Arabi**, still explains about the matter of ONEness of existence in his verses in the book entitled ***Mishkat ul Anwar*** (The Niche for Lights) as such:

". . . It is from this starting-point that Allah's Gnostics (arifun) rise from metaphors to realities (haqiqat), as one climbs from the lowlands to the mountains; and at the end of their Ascent (Miraj) see, as with the direct sight of eye-witnesses, that THERE IS NOTHING IN EXISTENCE SAVE ALLAH ALONE!..

This origin is "ALLAH" who is AHAD that there is no companion to HU! And that all other lights are borrowed from HU, and that HU's alone is real light (nuur); and that

everything is from HU's light, furthermore ALL is HU (HU is everything).

HU is that HU IS, none but HU has ipseity or heity at all, save by metaphor (majaz). Therefore, there is no light, only HU, while all other lights are only metaphors . . .

Therefore, . . . "there is no He, only HU" is the declaration of Unity (tawhid) of the Distinguished; . . . which is comprehensive, exact, and apt to give him who declares it entrance into the pure and absolute Oneness and Onliness.

This kingdom of the One-and-Onliness (fardaniyyat) is the ultimate point of mortals' Ascension (Miraj): There is no ascending stage beyond it; for "ascending" (uruj) involves plurality, being a sort of relativity (izafat) involving two stages, an ascent from and an ascent to.

90

But when Plurality (qasrat) has been eliminated, Oneness is established, relation is effaced, all indication from "here" to "there" falls away, and there remains neither height nor depth, nor anyone to fare up or down. The upward Progress, the Ascent of the soul, then becomes impossible, for there is no height beyond the Ultimate Highest (A'la), no plurality alongside of the Oneness (wahdat).

Now that plurality has terminated, no Ascent (uruj) for the soul...

This is a knowledge . . . known of him, who knows it, denied by him who is ignorant of it.

It belongs to that knowledge which is according to the form of the hidden thing, and which no one knows save the Learned (arif) in ALLAH.

If, therefore, they utter it, it is only denied by the Ignorant of [and conceited against] ALLAH."

* * *

Taking our journey with the same point of view of reality as explained up to this point, we know that "**ALLAH**" alone is what exists. So then, there is nothing apart from HU.

Well, in this case, what is responsibility and who is responsible?

It is such a reality that the heat of the Sun of Veracity (*haqiqat*) does not allow even a drop of water in the universe of beings made of ice!

91

* * *

Beside the reality of ONENESS, one should not ignore any of the issues concerning man's future that *Hazrat Mohammed* (peace be upon him) notified. Because, likewise the Oneness is an absolute reality, so are the consequences man will encounter as a result of his own deeds, definitely.

So, at the sight of what is informed through the name "**ALLAH**", we all are "**informational images**" (known forms) existed in HU's "**KNOWLEDGE**" (*ilm*)!

For us, we are live beings of a certain, sound, solitary, clear universe.

However, in reality, we are all nothing more than a "knowledge" (*ilm*) in HU's knowledge!

Still, the universe we perceive and we live in, is a definite, absolute, solid, multi-faceted surrounding of life for us. Here, some very sensitive points should not be missed.

16



IF "HU" IS CONVERTED INTO "HE"

92

I would like to draw your attention in this chapter to a significant error that is in the English translations of religious publications as well as the **Koran**.

As known, the word "**HU**" in the **Koran al-Karim** is translated as "O" into Turkish. The pronoun "O" in our language denotes a third being and in this sense there is no difference between masculine, feminine and neuter forms. Regardless of their sexes or liveliness, only the word "O" is employed for the third beings no matter what.

Yet, there are three English equivalents of that Turkish pronoun "O" in translations. "He" for males, "she" for females and "it" for the rest.

We have also been using an incorrect phrase: "God-father!" This word has passed to our language from Christianity. They believe in a **God-afar-off in the sky**, a male god, who is assumed the father of Isa(Jesus) (*peace be upon him*). Yet, as I have tried to explain throughout this book, what is informed through the name "**ALLAH**" is not a "male-father out-there!"

Let us try to think and realize our essence that is referred by saying "I."

Let us turn toward the core of a material object and **zoom** into it, descending to the dimensions of molecules - atoms - neutrons - neutrino - quarks and quanta, gradually. Let us then try our best to imagine the reality at the dimension of particle-waves. Here, all this is a dimensional ascendance or what is known as "*Miraj*" (Ascension).

The word "**HU**" in Arabic denotes a "dimensional-beyond" in a sense without quantity and quality!

93 Consider now the meaning that I've mentioned about "**HU**" and compare it with the meaning of the word "He," which denotes the third persons in the English language. Moreover, consider the conceptional confusion created by the alteration of the meaning of the word "**HU**" into what people are used to understand from "He!"

How correct can the truth be approached if the "**HU**" is understood as a god with a sex while it is intended to mean the "**point of ONENESS of universal dimensions?**"

How can an understanding of a "male/father god" recognized as the concrete behind the abstract, match with what is in reality free even from the descriptions based on the attributions of limitlessness and infinity?

What's more, this should particularly be understood that...

The universe known as infinite to us is an aspect only "<" made of a single "pin-point" (*nokta*) in a single "moment" (*an*)!

It is only an aspect "<" made up from a single "point" in the plane of infinity.

Everything that we refer with the terms "**universe**" and "**universes within the universe**" takes part in such an aspect –"<"- only.

Everything that takes part in that aspect "<" and a "pin-point" itself in which they all dwell in, is "HU's" creating in a single moment only within "HU's moments".

We are in a "universe" out of universes, that are created from a single "point" in only one single "moment" within countless "points" of countless "moments."

What is known as "*Insan-i Kamil*" (Universal Consciousness) or as "*Haqiqat-i Mohammedi*" is a being made of such a single "pin-point"!

94

"POINT," however, is nothing more than a "**witticism**" (*nukte*)!

"HU" is a "**wit**" at the sight of "points," while it is the Creator (*khaliq*) of countless "points"!

"HU" brings to existence all that was created from a "point" within HU's knowledge (*ilm*), with a stuff of illusion!

"HU" also denotes Who is "*GANI*" (transcendent) from all that was mentioned...

This is the truth (*haqiqat*) denoted by the noun "HU" that Muslims are required to realize?

Besides is the idea of a male-god-father denoted through the noun "He" in the translations of the **Koran**, in which the meaning of the noun "HU" is converted into "He."

It is extremely difficult for people to understand the *Deen-i Islam* through **Koran** translations that seems to refer to a god-afar-off.

If we desire to understand and consciously confirm the *Deen-i Islam*, we must first of all grasp the meanings that are specified through such words.

* * *

17



THE SYSTEM OF LIFE

96

The reality of this system we live in exhibits the impossibility of a GOD ruling us from above! There is no god, no deity!

Neither a star nor a planet, nor a galaxy, nor a constellation is a GOD, and neither can they ever be! Such kind of a belief is an immense deception!

We are here in the dimension of our life, to perform our principal "servitude" (*abdiyat*) by actualizing what the expression of **ALLAH** names through ourselves requires.

The fact and the system of our life dimension is as that:

The Solar system, the earth taking part in it, and humans who dwell on earth...

Humans are beings that "**ALLAH**" formed and created with HU's own qualities according to HU's will!

"**ALLAH**" molded HU's own qualities within the making of human in a manner that those qualities should unfold through human brains as HU wished.

Humans who assume themselves to be a body of flesh and bones and who guide their lives under such a conditioning, will have to suffer countless afflictions and torments as a result of such a lifestyle, in case they lead all their lives so.

Humans, who had faith in the one who informs the supreme peculiarities of human, will ultimately reach to a life environment of infinite beauties as individuals adorned with divine qualities and properties, provided that they practiced properly to unfold and experience these qualities within themselves.

Either an environment of endless torment awaits you as a result of your life on CONJECTURING yourself as a mere physical body of flesh and bones, which will eventually rot away in fact. Or an eternal environment of peace and pleasure awaits you in which you will live the beautiful outcome of understanding, expressing the divine qualities and properties within yourself.

Therefore, it seems as if *Hazrat Mohammed (peace be upon him)* is in front of us, saying the following:

"You were made to be **ALLAH's** *khaliph* on earth. You were molded with the meanings of all the **ALLAH** names.

Now that you have found yourself in this phenomenal (physical) world, you should not assume yourself as a physical body that finally rots away; and "do not oppress your own soul" due to such a deception! Do avoid "wasting" the essential potencies within yourself. Avoid destroying your potencies of infinite superiority within a conditioning on world and worldly values, in favor of things that you are going to leave in this world!

Pay attention to the warnings in these signs in the **Koran**:

"Know that the life of this world is but a sport and a pastime, a show and an empty boasting among yourselves. This world's life is naught but means of deception." (57:20)

"To redeem him from the torment of that day (Doomsday), the one who has not prepared sufficiently will gladly sacrifice his children, his wife, his brother, the kinsfolk who gave him shelter and all the people of the earth, if then this might deliver him!" (70:11-15)

Men are asleep but wake up through death!

Thus, the life of this world will seem like a dream to you in the realm [of consciousness] to be entered next. For that reason you should die before death comes to you, so that you might be awakened from this sleep while you are yet in this world! Realize the facts and align yourself in accordance with them.

98

Do avoid falling into regret because of wasting your energy in favor of mere things that you will leave in this world and which benefits you nothing in the next world, and because of your intemperance (extravagance) that can never be compensated later! It will bring you nothing other than disappointment to live to see yourself merely as a physical body and to live just acting toward physical satisfaction. On passing the otherworld and seeing the realities, you will say, "if only I could go back to the world and have a chance to do what I have not done in time." But it will never be possible!

As a matter of fact, the **Koran** informs this as follows:

"Hell is brought near - on that day man will remember his deeds. But what will memory avail him? He will say: Would that I have been doing useful deeds for this life! (89:23-24)

"We have forewarned you of an imminent scourge: the day when man will see his deeds, and the unbelievers (to these facts) will cry: Would that I were dust!" (78:40)

Having been identified with the qualities of "**ALLAH**" and adorned with the meanings within Hu, give over, relinquish your "conjectural being" and rid your consciousness of your assumed, relational (*izafi*) "selfhood" that you think you possess, so that you might attain your true "SELF!"

If you can relinquish your ego through a level of knowledge, which you conjecture and ASSUME exists because of your conditioning, and if you can rid yourself of the veil of "egoism," you might only then attain your real "SELF" behind it!

In parallel to **Mohammed's** (*salla'llahu alayhe wasallam*) warning above, *awliyaullah* have formulated the point in a sentence such that:

"Take away (let go of) your selfhood (ego) from between, let then the Creator come in to view!"

This statement is in fact nothing other than an explanation to the *hadith* that "**He who knows himself knows his Lord!**"

* * *

Let us now return to the system we live within and our relation with it.

Everything that is apparent to us in this physical world is bound with the gravitation of the earth within its effective magnetic area of attraction. Human beings, too, are the members connected with the attraction of earth inasmuch as they have come into being in this physical world.

As the **Koran** notes that "We have made everything from water (that is, H₂O)", and as every life form on earth is of water, so is man as well!

Since Man lives on this earth and is bound with its attraction, his **hologramlike body of frequencies** produced by brain —or his "**spirit**" in its familiar way of saying—, is tied within the gravitation area of earth!

On the other hand, there exists such a peculiarity in human brains that if it performs functioning (starts action), the person can escape from the gravitation of earth and the Sun consequently; and only then may he reach a life of **heaven** at the dimensional depth of countless stars in space, with a body suitable to the conditions there.

100

If the circuit to produce such an antimagnetic energy has been unfolded in one's brain, he then gets a body of frequencies along with "LIGHT" (*nur*). And thus, he is set free in a speed relative to his "light," namely the power of "energy" in his "spirit."

If a person's brain is unable to produce and store such kind of antimagnetic waves on his spirit, then he will not be able to get away from the attraction of earth and subsequently from the Hell, as his light will not be enough. Thus, he will be doomed in the Sun forever!

In the pursuing stages, the Sun will absorb five of the planets of the Solar system up to Mars in their orbits prior to shrinking to turn into a neutron star.

Afterwards, it will never be possible for anything to get out of it once it falls into it. More detailed information on this subject is available in our book, "MYSTERIES OF HUMAN."

As regards the life forms in the Sun, which has been specified with its feature of being "**Hell**". Its inhabitants were named as "demons of hell" (*zabani*) in religious terminology in view of their brutish characteristic of making wretched those whom they get hold of, by afflicting severely, damning, so making them helpless, weak (*zabun*).

Besides man living on earth and jinni on earth and in space, there are particular life forms of every planet and every star! Likewise, the Sun too, has its own inhabitants with their specific radiant nature. They were named as demons (*zabani*) in the **Koran**; they were given such a name!

101

Just like we, as the inhabitants of earth execute whatever we wish on powerless beings that is caught to us, the Sun's inhabitants, "demons of hell," will do the same on humans in their own manner as they wish there. All their actions will represent dreadful affliction for people there.

During its stay in the Sun "human spirit" (hologramlike body of frequencies) gets deformed, curved, shrunken and burnt (!) by the influence of high radiation. However it is never completely lost. It resembles someone's body in a dream, which gets squashed, broken, wounded and torn to pieces but after all it still maintains its life the same way as before.

During the life in the Sun known as "**Hell**," the body of frequencies is no sooner destroyed, squashed, stretched, enlarged, flattened, worn out and burnt than immediately turns into its previous main form. This happens over and over again.

"No sooner will their skins be thoroughly burnt than other skins are given to them." (4:56)

That **Koran** sign confirms our explanations above.

There is an important point that must be understood very well, now.

THE SUN IS A "HELL" IN TERMS OF ITS SUBATOMIC DIMENSION!

The same way as we have a "frequency parallel double" body, at the subatomic level associated with our physical-biological body at the level of our everyday life in the exterior atomic level, the SUN has also a replica, a "parallel double in frequencies" at the subatomic level; that such a dimension stands for its characteristic of becoming a "HELL."

For this very reason, we cannot determine the Hell-fire through our normal sensory means in our everyday lives, the same way as we cannot perceive the human spirits, angels and jinni, that are all life forms of frequency of subatomic dimension.

102

Beside this, people who had a transition from the level of physical body into the life of spirit body, that is wave-like body, not only observe the spirit world as their environment, but also the jinni sharing their environment and the angels of the same realm.

Furthermore, they watch the hell as well as the life forms in it as if it were right beside themselves. Because, within the perception of spirits, the concept of [local] distance ceases to exist. This is how it happens that people in the afterlife dimension can have a glimpse of hell from within their world of grave. *InshAllah*, you will find a detailed information about this theme in our book "MYSTERIES OF HUMAN."

Parallel to this, the stars known as the Milky way Galaxy represent heaven not in terms of their visible physical builds, but in terms of their "frequency doubles" (wavelike parallels)

that form the subatomic dimension of their physical substance.

Yet, the same way as our everyday surrounding we perceive by our physical sensory means, constructs our current physical world, our surrounding in the afterlife dimension will also appear as our physical world constructed then, much as we now portray it as a "dimension of frequencies" IN CONNECTION WITH our current state of perception from the world.

On the other hand, some hologramlike bodies of frequency (human spirits) eligible to go out to countless number of planets called "**heaven**," will have a chance of meeting, communicating and setting up relations with one another at the same stations there, owing to the superior power within themselves. They will even have a chance of possession and disposition there.

So to speak, everyone there will be in a way a god (!) of the planets he reaches!

This is because he has been brought into being to be a *khaliph* of "**ALLAH**" on earth, and endowed, adorned with countless divine potencies, whereas the particular beings of those planets will lack such a concentrated power that humans own there.

Therefore the residents of "**heaven**" will reach such rewards that no eye has ever seen before, no ear has ever heard before and no tongue has ever uttered before. All our estimations about them will remain quite mean.

Those who will abide in heaven will be free from the conception of age.

There will not be such conceptions as grandfather, grandmother, mother, father, brother, sister, son, daughter or children. Everyone there is of the same age.

Those who were adorned with the same potencies and who have the same level of knowledge will be altogether sharing the same environment. However, those who had less knowledge and less energy will be abiding in other environments convenient for themselves.

Perhaps your most beloved friend or someone you were closely attached to in this world will remain far away from you there.

* * *

104

Consider what your dreams mean to you the next morning when you wake up, only after a few hours, much as you may have lived whatever the other day and you may have seen whatever in your dream while asleep...!

Yesterday remains in the day before, last night in the night before!

If you are suffering torment in prison, even your most beautiful dreams of the night will mean nothing to you after you wake up in the same environment!

As soon as you close your eyes to this physical world [permanently], your consciousness will be opened to a completely new scene, and your life you were leading just a while ago will then count for you nothing more than a dream. Just as when you wake up in a morning from a dream, your whole life in this world will no longer count of any value there. Moreover you will be all alone on your own

surrounded by completely new circumstances in a new environment!

So far as that is concerned, it matters for you to perform labor not only to provide you with assets that you are going to leave in this world anyway, but to do as sufficient works as you can to benefit you in the life beyond death.

In the life beyond death, each of us will reap in our spirits only the fruit of our own deeds that we have planted in this world!

105 If you fail to attain and take advantage of the divine qualities given to you, the divine peculiarities bestowed on your brain, during your life in this world, there will not be another chance for you later once you have tasted death. Many signs in the **Koran al Karim** repeatedly emphasize this fact:

"When death comes to each of them, he will say: "Lord, let me go back, that I may do good deeds in the world I have left behind. Never! These are the words which he will speak. Behind them there shall stand a barrier till the Day of Resurrection." (23:99-100)

"If you could see them when they are set before the fire of hell! They will say: "Would that we could return! Then we would not deny the revelations of our Lord and would be true believers!"

Indeed, that which they concealed before will manifest itself to them. If they were sent back, they would return to that which they have been forbidden. They are liars all.

They declare: "There is no other life other than this one; nor shall we ever be raised to life again."

If you could see them when they are set before their Lord. He will say: "Is this not real? They will reply: "Yes, by the Lord." " (6:27-30)

As the subject of DEATH is touched already, let us now try to explain it as far as we can, for it is **absolutely misunderstood** among people.

* * *

18



DEATH AND BEYOND

108

It is unfortunate that the reality of “**DEATH**” is not known in a true sense in our day, and DEATH is commonly assumed to be someone’s “**ending**”.

Actually, **without being an end**, DEATH is nothing more than a transition from the physical world to a world beyond the physical! It is just a **transformation**!

Right after a person's separation from his physical body through DEATH, his life goes on within a “**spirit**” — **hologramlike body of frequencies**— either in the grave or outside.

That is, DEATH is the continuation of life, beginning with the spirit body after the end of life with the physical body.

The **Koran** that informs the fundamentals of **Islam** explains “death” as follows:

“Every SOUL will taste DEATH!”

What we call DEATH is the transference into a life at a universe of frequencies within a spirit body after separating from the biological material body.

As the brain ceases to function, the bioelectric energy outspread to the body disconnects and the body loses the electromagnetic force that normally keeps the spirit tied to body. So the human SPIRIT is released to a new life independent from the physical body. Such an event is what is meant by DEATH.

All the activities realized through the brain of a person throughout his lifetime are stored in his spirit, i.e., hologramlike body of frequencies, like the waves of sound and vision. Therefore, the spiritual dimension is directly accessed without any change noticed of life on dying. The person continues his life in a form of SPIRIT the same way as he was within his physical body!

There is one difference however: Although he is still completely alive and conscious (aware) as before, he cannot conduct his physical body any more! Similar to a permanent vegetative state (PVS) patient (the state of being permanent vegetable) [he is alive and aware]! He can observe everything going on outside, can hear and sense them, but he cannot communicate or respond in any way to his physical surroundings in the outside world.

Following is a saying of **Mohammed** (*peace be upon him*) about death as the great Islamic Scholar and Sufi Ibrahim Hakki Erzurumi recounts it in his book entitled "*Marifatname* (Book of Gnosis):"

"The deceased (one who tasted death) knows those who washed his body, who shrouded the corpse, who performed

the funeral service for him, who attended his funeral procession, who descended the corpse into the grave and who prompted over his grave! “

“Do not cry out by slapping your cheeks and tearing your clothes beside the deceased for he is tortured by your wailing!” This shows that he will be seeing and feeling troubled of the others' emotional states.

I want to draw your attention to the following saying of **RasulAllah**, that will make us clearly comprehend that, even though someone in grave—who has experienced his death,— has lost his tie with his physical body, he will still be living on in an aware and conscious state within his “spirit” and besides he will be hearing the addressing from outside.

110

As Talha *radhi'allalhu ahn* narrated:

“On the day of the battle of *Badr*, **RasulAllah** (peace and blessings be upon him) ordered that the twenty four corpses from the *Quraish* tribe should be picked up altogether. They were then thrown into a pit among the ditches of *Badr*; so, had more dirt added to it.”

When a victory was gained, **RasulAllah** used to take up temporary quarters in the open fields gained from the enemy tribes each time for three days. As it was the third day of the battle of *Badr*, he ordered his camel to be brought. Food for the road was put upon the load.

As **RasulAllah** rode on, the companions followed him. Meanwhile they talked among themselves that **RasulAllah** was probably going for a purpose.

At last, **RasulAllah** stopped by a ditch where the killed had been thrown, and then called them by the name of their fathers:

“O, Aba Jahil Ibn-i Hisham! O, Utbe Ibn-i Rabia, O, So-and-so!! . . . Would not you be joyful now if you believed and obeyed “ALLAH” and HU's Rasul? The Killed! We have indeed found the victory that our Lord promised us. Have you, too, found the victory that your Lord promised you, indeed?”

On hearing him speak, Omar *r.a.* asked:

“O *RasulAllah*! How do you address people already cadaverous?”

RasulAllah replied:

“I swear by Whom in Whose hands Mohammed's soul is that you are no better than they at hearing what I say!”

In this event recounted in *Bukhari*, **RasulAllah** corrects a great misunderstanding by an occasion.

No *hadith* can be better to correct such a false belief that “men are laid into their graves being as dead and they are raised to life later again on the Day of Resurrection (*qiyamat*).”

In fact, men are put into grave in an aware, conscious and an alive state same as in our current state of life, and they hear the addressing from outside as easily as if they are outside.

Othman bin Afwan *r.a.* who is the third *khaliph* to **RasulAllah**, used to shed tears until his beard got wet if he stood by a grave. He was asked once:

“You do not cry when remembering heaven and hell, but why do you shed tears because of the fear of the grave?”

Othman answered:

“As I have heard from **RasulAllah**, the grave is certainly the first of stations in the next world! If a person is freed from there, it will be easier to be released from the others to come. If he fails to become free from there, the others to come will then be more fierce!”

Othman then continued:

RasulAllah said that: **“I have never seen a TERRIBLE sight worse than that in a grave!”**

112

Standing by the grave of Sadd bin Muaz who was a leading Islamic figure and martyr for the **Islam** (*shahid*), **RasulAllah** (*salla'llahu aleyhe wasallam*) once said:

“Such a distinguished servant was he that heaven trembled and its doors were opened for him and thousands of angels came on earth. Even he felt so squeezed into the grave that his bones almost cracked!

If it were possible to escape from the torment of the grave and the afflictions after death, it would first have been bestowed on Sadd! He was immediately delivered from such afflictions owing just to the spiritual state he had reached; that is all!”

Take a minute to consider this! If men were not in an alive state, i.e., conscious in their graves, would such a torment ever be under consideration?

It was once asked to *Hazrat Nabi*:

"O **RasulAllah**! Who is the most aware and conscious among the believers?"

He answered:

"Those who most often remember what befalls a man on death and who prepare themselves doing their best for such a life beyond death. They are the wisest, the most conscious and aware ones."

In another statement he noted that:

"The most conscious and the most farther-sighted man is he who makes himself (his soul) subject to divine orders and who deals with the deeds that will bring benefit after death. Weak is he who remains dependent on his own (selfish) desires and then expects favor from ALLAH!"

Ibn Masud who was among the companions (*ashab*) of **RasulAllah**, tells the following about the torment in grave:

"As I have heard from **RasulAllah**:

"Sinners will surely be exposed to the punishment (*azab*) of the grave; the beasts even have a sense of hearing their cries."

Narrated Abu Said al Khudri:

RasulAllah (*salla'llahu aleyhe wasallam*) notified:

"The unbeliever is obsessed by ninety nine monsters in his grave, each biting and stinging him until Doomsday. If any one of them had ever breathed over the earth, no grass would ever be able to grow then!"

Narrated Ibn Omar *radhi'allahu ahn*: **RasulAllah** notified:

“When anyone of you dies, he is shown his place both by day and night. If he is one of the people of paradise; he is shown his place in it, and if he is from the people of Hell-Fire, he is shown his place there-in. Then it is said to him: ‘This is your place till ALLAH will resurrect (*baa'th*) you on the Day of Resurrection!’”

Now let us also pay attention to another point that is a sentence we recite in *Amantu*:

“Wal baa'th u bad'al MAWT” meaning “and [I believe] to revive right after (as a consequence of) DEATH”

Examine this carefully!

We do not say: *“Wal baa'thu bad'al KIYAMAT (DOOMSDAY).”*

It is that, the event implied by the word “*baa'th*” is not one after DOOMSDAY, but that after **TASTING DEATH!**

In this world, a person lives with his known physical body along with the spirit body constructed by his physical brain.

In parallel, great **Islam** scholar (*alim*) and Sufi (*mutasawwuf*) **Imam Ghazali** tells the following in the explanation of the name AL-BAIS in his book entitled “The Interpretation of *Asma Al-Husna*”:

“Most people are taken in by false conjectures and vague imaginings regarding this fact, the upshot of which is their imagining death to be mere absence, non-existence, or that the “baa'th” brings forth something new in the wake of this absence, as in the first creation.

Before all, their presumption that death is non-existence is a mistake, as is their opinion that the second revival is like the first one.

Concerning their belief that death is non-existence, it is groundless. Indeed, the grave is either one of the pits of the fires of Hell, or a garden out of the gardens of Paradise.

Interior vision has guided the masters of intellectual perception to the fact that man was created for eternity and that there is no way for him to become non-existent.

Of course, there are times his tie with his corpse is cut off when it is said "he is dead"; or other times his tie may return, and it is said "he has enlivened, he has come to life."

Now, concerning their hypothesis that the resurrection is something like the first coming-to-be, that is not sound, they are wrong in their assumption, for the "resurrection" refers to another sort of creation quite unrelated to the first coming to life.

To tell the truth, human beings undergo a number of revivals, not only two."

* * *

On tasting death, human spirit is released from the physical body, so the life goes on within spirit, which experienced death, in a grave until Doomsday.

Far later it is once more revived (*baa'th*) on the base of its current (today's) characteristics during the term when the earth is corrupted in the heat of the Sun; which is known as "Doomsday!"

And ultimately all those bodies are formed by *baa'th* for the final time in accordance with the environment they reach.

Are we going to have our current awareness, perceptual-comprehensional mechanism in grave, also?

Abdullah bin Omar told about this point.

During a talk with **RasulAllah** about two angels known as *Munker* and *Nakir* who examine people in their graves, Hz. **Omar** asked:

“O *RasulAllah*! Are we going to be awake in the grave?”

“Of course. The same as you are now!”

What happens to the person who has tasted death, who is lucid, conscious but his physical body left out of order.

Shall we learn this from *Anas radhi'allahu ahn*:

“*RasulAllah* (*salla'llahu aleyhe wasallam*) said:

When a servant is laid in his grave and his companions return, he even hears their footsteps leaving his grave. As they get away, two angels come up to him, make him sit up and then ask:

‘What did you used to say about this man named Mohammed?’

If he is a faithful believer, he will answer:

‘I bear witness that Mohammed is the servant of ALLAH and HU's Messenger.’

On his answer, it will be said to him:

‘Have a look at your place in the Hell-Fire! ALLAH has replaced it for you with a place in Paradise.’”

***RasulAllah* added: He will then see his places both in Paradise and in Hell. added: He will then see his places both in Paradise and in Hell.**

But if he is a non-believer or a hypocrite, (a Muslim by name,) he will answer:

'I do not have a certain idea. . . nothing more than what the people used to say!'

It will be said to him:

'Neither did you know nor take the guidance!'

Then he will be beaten by a mallet, and he will send such a cry that will be heard by whatever near to him except human beings and jinni!" (Bukhari)

Let us finally note the following *hadith* to conclude the subject.

"The deceased, —the person who tasted death— is tortured for the wailing of his relatives over him."

Many more *hadithes* of **RasulAllah** concerning this issue are available in related *hadith* books where they can be further studied.

As a brief conclusion from all:

Human beings NEVER DIE, BUT TASTE DEATH; so his dimension of life changes.

On tasting death, the person loses his tie with his physical body and goes on living from then onward within his hologramlike body of frequencies, i.e., his '**spirit**'.

Therefore, awake is everybody when they are put into grave..

And they keep on living there in an aware and conscious state until the Resurrection day, when each person takes over a new body suitable to the conditions of that term.

* * *

We shall briefly mention now what else is undergone **after death is experienced**.

When DEATH is experienced, the person's perception of the external world still continues for some more time. Just the same as though he had been living within his biological body, he follows what is going on around himself, hears people's conversations and their wailing..

During that period he feels as if a patient in permanent vegetative state. He observes all events from outside, however he cannot communicate any response to the outside world.

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By then, the time for the corpse's bathing comes.

As for the reason for washing the dead corpse...

The wisdom in bathing the corpse, as far as we could make it out, is to provide the body whose cellular life still continues, with a bioelectrical reinforcement by way of osmosis. So that the person may carry on his contact, though one sided, with the world for some more time that he used to move about in a while ago with his physical body.

The dimension of life that begins at the time of DEATH is TASTED and continues till the Resurrection day is known as the universe of *BARZAKH* (Isthmus).

The life beginning by death is divided into three phases:

- A. Life in a grave,
- B. Life in the world of grave,
- C. Life in the Isthmus (*Barzakh*).

A. Life in a Grave. This is the stage entered upon by someone's *baa'th* within his hologramlike body of frequencies —his spirit— after his tasting death, and it lasts as long as someone's life in his grave continues perceiving his physical environment.

During that stage he continues perceiving the events that happen around himself both prior to his burial into the grave and thereafter.

This transitional stage resembles that of a period between our waking and sleeping in our beds that is experienced everyday by all of us.

119 Prior to falling asleep, one lies in his bed conscious and awake, aware of his surroundings, the softness or the hardness of the bed he lies on. Similar to a man who is about to sleep, someone in the grave in this first stage perceives everything around and inside a grave as if he is still alive.

Just like a man who is conscious of his environment and meantime falls into sleep into a world of dreams, someone in grave perceives the occurrences inside his physical grave as well as outside. Meanwhile he is about to begin his journey into HIS OWN WORLD of GRAVE.

Right then, two angels as noted in the *Deen-i Islam* come up and ask three questions: **“Who is your Lord?”**, **“Who is your Nabi?”** and **“What is your Book?”**

PAY ATTENTION! There is no question in the GRAVE concerning someone's sect, order (*mazhab*) or cult (*tariqat*)! Never an *imam* of any cult nor any sect is discussed there!

THOSE WHO THINK THAT THESE SORTS OF QUESTIONS WILL BE ASKED IN GRAVE ARE UNFAMILIAR WITH THE *DEEN*.

Neither in the **Koran** nor in any of **Mohammed's** (*peace be upon him*) *hadithes* is there an instruction showing that such a thing as a cult or sect will be asked!

The sects and the other organizations have been established long after **Hazrat Mohammed's** (*peace be upon him*) transition into the universe of *Barzakh*. . . that such things do not serve in the universe of *Barzakh*!

Subsequent to that examination is the transition of person into either his world of grave or into the universe of *Barzakh*.

What is the difference between the “**world of grave**” and the “**universe of *Barzakh***”?

B. Life in the World of Grave. In this stage, a person in grave resembles that of a man who is completely asleep in the world of dreams being unaware of his entrance to the world of dreams, and he continues to observe his life as though still in his waking life.

Just like we experience our actual lifetimes in this world as if our only life, the person who has entered for his life in the world of grave experiences his new dimension of life the same way as his only life there. In the subsequent course, he either lives pleasing dreams of Heaven (*jannat*), enjoying himself peacefully, which is known as the “**heaven in the grave**,” or lives in the nightmare kinds of frightening dreams of Hell among severe tortures and torments, “**the Hell-fire in the grave**.” That phase keeps on the same way until Doomsday.

This is a person's life in his world of grave during his stay in a grave.

The following *hadith-i shariff* of our *Nabi* instructs that state:

“The grave of a human is either a garden out of the gardens of Paradise (*jannat*), or a hole out of the holes of Hell.”

Besides that there is a life in the universe of *Barzakh*.

C. World of *Barzakh* Life. This is the dimension of life which is experienced by the martyrs (*shahid*) who have died on the path to **“ALLAH”** *fiysabiilAllah, Anbiya,* Rasuls and *awliyaullah* who have been known, if so mentioned, have **died before death** actually came to them. There they move freely within their **“spirit bodies”** as being liberated from the limitations of the grave life.

121 In the life of *BARZAKH*: Martyrs (*shehids*), Friends of **ALLAH** (*awliyaullah*) and Rasuls are able to move, to travel and make communication freely with each other owing to their status.

Besides, there is a hierarchy in the *Barzakh* life; and executives there in that hierarchy.

Further information is available in our book entitled **“MYSTERIES OF HUMAN,”** under the title **“*Rejal-i Ghaib*”** (Spiritual Masters of the Unknown).

Out of those in the *Barzakh* life, a group of *awliya* who have reached the spiritual state of **“*fatih*”** during their lives in this world, can communicate with the ones in this world. However those *awliyaullah* who have reached the spiritual state of **“*qashif*”** but who have not attained **“*fatih*”** cannot get in direct communication with those in the world though they are completely free in their universe.

We have given further information about the spiritual states of “*qashif* and *fatih*” in our book “DUA and ZHIKR.”

Each person continues his life after the EXPERIENCE OF DEATH either within his own world of grave or in the *Barzakh* as his spiritual station (*martaba*) allows him.

Such a life awaits every one of us!

Anyone can check out this information and see the truth of our explanations in related sources and places as he wishes.

* * *



PRACTICE FOR YOUR OWN BENEFIT

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If our explanations are all true . . .

How ready are you then for such a future reality of your life?
Please give an answer to this question!

How is it? Are you comfortable with your answer?

If you are not, it means that you are not as prepared for the
life beyond death as required in this case!

So far as this is concerned, you need to start preparations
somehow.

In religious terms, you are faced with the necessity of
assigning some of your time for the tasks known as prayers,
devotions (*ibadat*).

**We have already told about complete relation of tasks
known as "prayers" (*ibadat*) with the bioelectric and
biochemical nature of human brain.**

As known, some of the prayers are achieved for the goal of
providing the bioelectric energy that the physical body needs.

After that energy is evaluated by brain, it is stored onto the body of frequencies in form of information (*ilm*) and power. This is why no more practice (*ibadat*) is required in the life beyond death when the brain will have ceased to function and remained out of order. This is why the matters of *shariat* (canonical regulations) are no more recognized in the life after death! Because, all those matters relate to this visible world and they have all been set associated with the bioelectric and biochemical nature of the human brain.

* * *

125

One must know for certain that the *Deen-i Islam* has come **primarily for the goal that man should do his best to comprehend and know "ALLAH" as well as the universal SYSTEM and ORDER**, as best as he can, besides practicing prayers that are the works of preparation for the life beyond death.

RasulAllah has advised mankind to live in accordance with the rules that **Islam** forecast and emphasized that man will undergo a sufferance in relation to his ignorance in case he disobeys these rules.

But however, there is no such law that man will be interrogated on account of the political regime of his State that he lived under.

No one's Muslimism is dependent on the political regime of his Government (State)! If that were the case, then no one would have been considered to be a Muslim as there is no Islamic regime in the world of our day.

The *hadith* that **"the khaliphate after me will last 30 years"** must be seriously taken into consideration.

Furthermore, it should be kept in mind that the RELIGION APPLIES TO PERSONS INDIVIDUALLY and that **there remain no States in the life beyond death but only individuals.**

Everybody needs to understand **Islam**, practice and communicate it to the understanding of people as best as one can.

We should know for sure that everybody will suffer the return of his hands' achievements only.

* * *

Still it must be known for certain that all labor known as *ibadat* are practices thoroughly and merely aimed at supplying the necessary substance for the person's future life after death within a structure of frequencies, the spirit.

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As an aside, let us have a glimpse of those practices known as *ibadat*:

A- Some of the practices which are arranged to prevent a person from assuming himself a physical body and from simply leading a life based on mere physical gratification.

B- Some of the practices which were arranged for the goal of providing bioelectric energy for the brain in the best way.

C- Some of the practices which are based on the acts of converting the bioelectric energy in the brain into micro wave energy in order to store it onto the hologramlike body of frequencies, the human SPIRIT.

D- Some of the practices that are based on the goal of one's unity with the cosmic consciousness, that this is represented in Sufism by terms of "reaching **ALLAH**," "attaining **ALLAH**," or as it was metaphorically represented "**identifying yourself**

with the character traits of ALLAH" (*al-takhulluq bi akhlâk Allah*).

As it is seen, all these deeds, "*ibadat*" in short terms, as we have tried to sum up in four main articles, are in absolute link with the HUMAN BRAIN.

After receiving the bioelectric energy required, the brain converts it to frequency form prior to storing it onto the spirit. At the same time, those energy waves are transmitted around the world by each brain at the extent of its power, in forms maintaining particular meanings.

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In the event that a specific circuit inside a brain is opened by birth, then in addition to the energy in frequencies that brain produced, an antimagnetic energy is also stored on the spirit. Such bodies of frequencies (waves) maintaining that anti gravitational energy will be able to free themselves out of the magnetic gravitational force of the planet earth and thus of the Sun during the period of Doomsday. From there onwards each one will be able to reach out to numerous stars in the galaxy.

In case a brain fails to produce and store such an anti-gravitational energy on his hologramlike body of frequencies —his SPIRIT—, then the person will be unable to escape from the magnetic gravitational force of the earth. He will then remain earthbound inside the Sun where his life will go on forever.

"In the system of ALLAH you will find no alteration" (35:43)

This sign clearly indicates that such a system is valid for all human beings.

In this case, we must certainly take it into consideration that:

This is a system that has been operating since it has been set up billions of years ago!

Under such circumstances two options are before man:

He will either adapt himself to the operatives of the system and so, make best of his worldly life through some beneficial practices for future purposes by taking advantage of the order of the system; or else,

He will consume his life in this world just by acting toward the gratification of his body and by ignoring his future and the operation of system!

Those who have not been able to figure out the mystery of "**such a preparation system for the life beyond death**," that is "RELIGION" in familiar terms, have associated this phenomenon to "social orders."

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As a natural conclusion, this has consequently led to the point of associating the matter with political regimes!

Yet, I want to repeat that, all practices in the *Deen* have come in connection with the requirements of man's life beyond death, without concerning the world regimes at all.

As a matter of fact, here are the points that *Hazrat Mohammed* emphasized clearly all his life through:

A- "ALLAH" is not a god to worship, and [acting to] WORSHIP "ALLAH" is impossible!

B- All the practices that people have performed so far and will achieve from now on are the fulfillment of their "servitude," but not "worshipping." They need to them.

C- None of the practices (*ibadat*) of a person is for pleasing an imagined god up there in the sky, but rather for providing benefits for his own future, his eternal life.

D- Each man is in need of "dying before death (came to him)" in order to understand that "**ALLAH**" is his own essence, his origin, and is his CREATOR, by cleansing away from his conjectural imagined being that he PRESUMES exists.

Otherwise, he will pass away to the realm beyond the physical in a "veiled state," where one can never get rid of "being veiled" afterwards because of the above mentioned reasons.

129 As well as in our other books, we have tried also in this book to make an explanation for these four main issues listed above from various aspects and dimensions.

We must clearly understand or seriously believe that "**MOHAMMED's ALLAH**" and the *Deen-i ISLAM* he explained and communicated are far beyond the understanding of "religion" that is discussed among people and in religious circles, which is recounted in our day as legends mixed up with superstitions.

This true understanding of "**ALLAH**" will indeed be comprehended and appreciated better only by future generations.

However, a brief study on related sources and a system of analysis with the deep thought involved in such a study will permit you to find out the truth in our writings!

20



MOST IMPORTANT PRACTICE "ZHIKR"

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The "**Deen**" did not come to establish sovereignty over the earth but to establish sovereignty over life beyond death. Or as *Hazrat ISA (Jesus)* put it, "**to reach the Kingdom of Heavens.**" This is only possible for a person if he comes to enter within his own reality.

No doubt, it is our brains that will enable us to attain such a consciousness.

The higher the level we use our brains and appreciate, the more the benefits we attain.

At that degree we will have an ability to think comprehensively, reach an objective point of view, reinforce our spiritual power and reach a broader capacity to know "**ALLAH.**"

But how will we be able to improve (develop) our brains?

As we have already discussed it in our book entitled "**DUA and ZHIKR**" broadly, this can be achieved through the practice known as "**ZHIKR!**"

The only key for a person to reach all this is "ZHIKR."

As a detailed information of its mechanism is already available in our book entitled "MYSTERIES OF HUMAN," now, I will give only a brief summary of it.

We can understand "Zhikr" simply as the repetition of particular names of "ALLAH" or as the recitation of some prayers.

In the second sense, "Zhikr" refers to remembering, mentioning and meditating.

In a superior dimension "zhikr" is known as persisting, dwelling on a subject to the point of its full comprehension and meditating on it.

A few of the signs on the importance of *zhikr* in the **Koran** are as follows:

"Believers, let neither your riches nor your children beguile you of ALLAH's ZHIKR! Whoever does that, these are the losers!" (63:9)

"You gave them and their fathers the good things so much that they did not think about your warnings and acted heedlessly and they finally forgot ZHIKR and thus incurred destruction!" (25:18)

"Whoever turns himself from the ZHIKR of RAHMAN (The Beneficent) shall have a devil (jinn) for his companion. Devil turns them away from the right path, though they may THINK themselves rightly guided!" (43:36-37)

"Satan (jinn) has gained the mastery over them so he has made them forget ZHIKR of ALLAH! They are the

confederates of Satan! Satan's confederates will assuredly be lost." (58:19)

A major negligence of ours is the fact that most of us do not practice *zhikr* at all. The brains which lack the power of *zhikr* are indeed easily influenced by the jinni.

That is to say, the phenomenon known as the Satan's obsession is a matter of a greater importance in areas than thought.

The **Koran** informs that the MAJORITY of human beings are under the domination of jinni as in the following sign:

"Jinn, you have seduced mankind BY A LARGE MAJORITY!" (6:128)

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Zhikr is mankind's unique defense arm against the influences from the jinni who, in our day, present themselves as "aliens," or "extraterrestrial beings" and are commonly recognized as UFO!

The **Koran** teaches us the prayer to recite against them:

"Rabbi 'annii massaniyash Shaytanu binusbin wa 'adhab. Rabbi 'a-'auuzu biqa min hamazaatish shaayatiini Wa 'a'-uuzu biqa Rabbi any-yakhzuruun. Wa khifzam-min kulli Shaytaanim-maarid " (Saad:41, Mu'minun: 97-98, Saffat:7)

Zhikr and *dua* (recital of prayers) are man's unique self-defense arms against the jinni who always keep close to cigarette smokers as CIGARETTE smoke is one of their major nutrients.

Nevertheless, if a person produces a defensive magnetic zone around himself through his brain by way of prayers' recital

and *zhikr*, he can partly weaken the impulses sent by the jinni and even completely avoid them.

Because, one of the benefits gained through *zhikr* is that a protective area forms around the working person through his brain's transmission in relation with the content of *zhikr* words he meditates.

Of course, it should be the main goal for every human to know himself as well as his surrounding by improving his brain by way of *zhikr*. Because, there exists such superior potentials in our brains that one cannot even imagine. If only we could take advantage of them!

133 One can understand the nature of human and the existence, their system of operation, and the qualities within human as well as the way to appreciate those qualities only by way of KNOWLEDGE and *ZHIKR*. And all these are attained only after the complementary *zhikr* practices are achieved.

* * *

* *Zhikr* as a practice is simply the constant inward remembrance of ALLAH Names by the repetition of any of them or by the recital of some prayers in mind. When you practice *Zhikr*, (similar to Meditation which the Western world is familiar with) you repeat continuously a given name of ALLAH such as QUDDUS, MUREED, or HAKIM, and so, a number of times usually daily with the help of worry beads or a counter. As concentration is not necessarily required, there is no requirement to start *Zhikr* anytime, anywhere. Whether one believes or not, or whether he is aware or not, the related regions of brain become active when the task is

achieved, so the resulting benefit is gained spontaneously. At the beginning, repetition might be pronounced by the silent movements of lips. Later when it gets easier the constant repetition is felt inwardly from the mind only. As it can be seen from the following signs in the Koran, without any restriction anyone can practice *Zhikr* anytime he or she wants and anywhere (provided that a convenient list of *Zhikr* words is advised to him or her according to their brain programs): "Meditate (*Zhikr*) ALLAH standing and sitting and lying down" (*Sura Nisa*:103). "those who meditate (*Zhikr*) ALLAH standing and sitting and lying on their sides, and who reflect on the creation of the heavens and the earth." (*Sura Al'imran*:190). (A. Baki)

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* * As we have mentioned before, limitations brought on our perception by our 5 senses prevent us from understanding many phenomena in the cosmos, such as the righteous comprehension of our own reality, the consciousness and therefore of "Allah." Thus we need to expand our perceptual range by increasing the capacity of our brains. *Zhikr* is the way to do that.

All the activity in the brain is nothing but bioelectric activity in several distinct parts of it, among various sets of neurons (cellular groups) each assigned to a specific duty functioning as a whole. Each and everyday 14 million neurons that make up the brain, are in a constant interaction with 16 billion neighboring neurons. All our activities and our understanding, that is all the functioning of a brain is the result of countless bioelectric flows that are brought to existence in these sets of neurons occurring as a result of these interactions.

When you practice "*Zhikr*" you repeat continuously a given name of Allah, —for instance, "Quddus" or "Mureed" or

“Alim” a number of times—, and therefore reflect a meaning that belongs to ALLAH.

During the repetition certain regions of the brain are engaged and become active, so there occurs a bioelectric flow in that neural groups of the brain. After that task is performed repeatedly (as you repeat on the same name or a group of names) the neural activity increases, and so does the bioelectric energy, which overflows and new sets of neurons are put to work and so, some other regions of the brain become active. And therefore the brain capacity starts to expand. The brain starts to bring out new meanings, perspectives and commentaries that it had not used before Zhikr.

135

During this practice one is also in the continuous process of radiating spiritual energy, and loading it onto his hologramlike body of frequencies, his spirit, his eternal and imperishable existence. The following is a list of names and prayers advised by Author Ahmed Hulusi in his book “Dua and Zhikr” to start Zhikr by yourself. (As a simple method to practice daily with the help of a counter or worry beads, at each step a Name is fastly repeated, say, six or nine times at once (Mureed, Mureed, Mureed - Mureed, Mureed, Mureed) so that at the end of 100 time repetition it counts 600 or 900.

100 *Allahumma einni ala zhikrika wa shukrika wa husni ibadatika*

300 *Kuddusut takhiru min kulli suin.*

300 *La ilaha illa ante subhanaqa inni quntu minaz zalemin*

300 *Rabbi zidni ilman wa fahman wa iymana*

3600 *Mureed*

2700 *Mumin*

1800 *Haqim*

2700 *Quddus*

The following is a passage taken from an article in SCIENTIFIC AMERICAN December 1993, describing complementary laboratory findings about this matter to prove our explanations, which was published seven years after Author Ahmed Hulusi's first explanations on its importance:

"Complementary findings described this year by investigators at Washington University have emerged from PET scans of humans. (PET measures neural activity indirectly.) In the experiments, volunteers were provided with a list of nouns. They were required to read the nouns ., one by one, and to propose for each noun a related verb. When the subjects first did this task, several distinct parts of the brain, including parts of the prefrontal and cingulate cortex, displayed increased neural activity. But if the volunteers repeated the task with the same list of nouns several times, the activity shifted to different regions. When the volunteers were given a fresh list of nouns, the neural activity increased and shifted back to the first areas again.

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PET SCANS done at the Washington University show certain regions of the brain engaged as a subject reads a list of nouns and suggests related verbs. Different regions become active after the task is performed repeatedly with the same list. The original areas of the brain are reengaged when the subject is given a list of new nouns." (A. Baki)

21



THE VEIL OF CONDITIONINGS

138

It is essential to be aware of the fact that:

It is all our PRECONDITIONING and HABITS that prevent us most from reaching our goals and causes us to live in a "veiled" state.

Even they turn us into a person who spends all his lifetime looking for his glasses sitting on top of his head!

Of course, we must clearly comprehend that:

One will never be able to comprehend the One informed through the name "ALLAH" unless he purifies himself from all his conditionings [habits, preconceptions], his judgements, [opinions of value, perspectives] based on his conditionings and his emotions [sentiments] brought about by his judgements!

As far as this is not realized, one will neither be able to attain the reality of his own "self" nor understand the One denoted through the name **ALLAH** that *Hazrat***MOHAMMED** informed.

Thinking that he knows, he will say "**ALLAH**" at every breath but will waste his lifetime to nothing by giving that name to an imagined GOD in his mind due to his misconceptions!

Unless **MOHAMMED's ALLAH** is properly understood and comprehended, there is no gain in labeling and calling a god by the name "**ALLAH**" that one fancies, creates in his own mind associated with his inner inclinations and under the influence of his conditioning (preconceptions). Because, as it is said in the **Koran**:

"No doubt POLYTHEISM (shirk) is the most grievous CRUELTY!"

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There is no possibility for anyone to recognize the origin of his own consciousness, to make a leap to the dimension of cosmic consciousness and to appreciate the universe through its true value until what is denoted by the name **ALLAH** is understood and comprehended as informed by Hazrat **MOHAMMED!**

Because the illusion of GOD he created and labeled as "**ALLAH**" in his mind will never let him get out of his cocoon and experience the truth!

The only way that Man can get out of his cocoon that is woven by his PRECONDITIONINGS is that the information (*ilm*) about truth (*Haqiqat*) reaches him, and further he reflects on these facts and lives its effect!

Yet, we all know that people usually do not REFLECT ON and neither do they like reflecting on matters requiring questioning and deep comprehension, as the ability to use the power of thought is not recognized and people are commonly educated by means of memorization.

For this very reason, people conduct themselves with reference to the behavior of others in their environment, that is "everybody".

Everyone adopts and imitates what "EVERYBODY" says and does!

Eventually they become almost a worshiper of the "Idol EVERYBODY!"

Believing that the elders always do what is right since the early ages of childhood, every individual takes up the behavior of others around by way of conditioning and begin to perform them. So in the process, they acquire others' perspectives, opinions of value as absolute facts!

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All these conclusions and behavior acquired by way of habituating progressively urge the individual into a SUPPOSITION which is completely opposite to the TRUTH.

And finally the person is imprisoned in a cocoon that was woven with the thread of his SUPPOSITIONs and he begins to mourn words such as:

"Why should I spend all my life worshipping GOD! Somehow or other I will do something good in the end and get thorough safely by acquiring merit in God's sight!"

These are all fictitious CONJECTUREs (*zann*) which have no basis in truth and they are all caused by false information acquired by way of conditioning.

However, the **Koran** warns that a life built on such preconceptions (conditionings) and false CONJECTUREs will bring severely sorrowful consequences; that here are a few of these signs:

"They follow nothing but mere CONJECTURE and the whims which their souls incline to, although the guidance has come to them!" (53:23)

"They have no knowledge, they follow mere CONJECTURE - and conjecture is no substitute for truth! (53:28)

"It is this ILLUSION that has ruined you, so that now you are among the lost!" (41:23)

This is why nothing can cause more harms on ourselves than our preconditionings!

Simply by conjecturing ourselves as visible material beings composed of flesh and blood as imposed by our surroundings, we believe that there is a GOD-up-there residing above the world, and further we take to worshipping such a god off in the sky somewhere, within the characteristics of our physical bodies!

We get angry with SUCH A GOD, judge SUCH A GOD, and even criticize and accuse SUCH A GOD of his achieving irrelevant and untimely deeds!

We never realize that SUCH A GOD could never be there at all.

We never pay attention to *Hazrat Mohammed's* warning that there is no such a GOD in the sky!

Because of this, we keep on making immense mistakes that cannot be made up for later.

* * *

If nothing else, one should take the following fact into account:

What land would a single man occupy on earth?

Consider that there is only one man on the planet earth and try to imagine the land he occupies. Then think that there were a GOD as big as this planet. What would then a man's place represent beside such a GOD?

Go on and think of the Sun afterwards, being a mass 1,313 thousand times greater than the earth. How does the earth compare to such a mass? Besides, try to imagine the position and size of a person beside such an immense mass that is 1,313 thousand times greater than the earth? It seems to correspond, as if to only one chromosome in a cell in comparison to a human body!

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Moreover, think further of the position of the Sun in a galaxy made up of 400 billion stars like the Sun itself?

And question now: If such a galaxy consisted of 400 billions of suns —that no one can comprehend this—, happened to be a GOD, how then would the Sun compare to its magnificence anyway?

And let us now try to understand what it would mean if the sun worshipped, glorified and exalted such a god, or if he denied, resisted and cursed against it!

And what is the place of a man beside such a GOD assumed as great as a galaxy?

Please consider these seriously and in a realistic sense!

If we can grasp this point, we will simply realize that the tasks offered in religion which are known as "prayers" are not arranged to worship or to please a GOD further away, at a distance!

Likewise, you might have heard from the elders that "**ALLAH** is not in need of your practices, but you need to fulfill them for the good of yourself, for your own future!"

* * *

Of course, you are in need of "practices" (*ibadat*); it is you who need them, not the one informed through the name "**ALLAH!**"

If you do not assign the essential importance to them, you will have oppressed your own "soul" (*nafs*) for you will have not earned the countless qualities and potencies that your soul naturally merits.

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Only the practices that were carried out through you, will enable you to understand the verity (*haqiqat*) of your self (*nafs*), make you find countless properties within yourself and consequently make you reach out to a life of paradise!

You need to achieve those practices for yourself, for your own benefit.

If you do not practice them, then you are the only one to undergo its loss! Because, there is no GOD-out-there, nor a GOD afar-off you! Therefore, you are not fulfilling those practices in order to please a GOD.

It must be clearly understood now that:

If you quit all your deeds after you realized that there is no GOD-out-there BEYOND yourself, this time you are face to face with a great loss!

Because, those practices that you used to consider as "worshipping," are of great importance for your future indeed. Never should they be neglected!

However, you have had a misunderstanding about it: You have previously PRESUMED that the performance of those practices called "prayers," had been to please a GOD. Now you know that, all those practices are not for a GOD at a distance or a God beyond yourself, but they are directly for your own, personal future!

* * *

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DEEDS MIRROR THE PERSON

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We should fully understand that:

Neither "**ALLAH**" is in need of someone's practice, nor **RasulAllah** needs anyone's belief!

We shall clarify this issue by means of an anecdote:

Let us suppose you take a journey on a boat and meanwhile you begin a good friendship with the Captain on board. But, on striking an iceberg on its route, the boat is threatened by the danger of sinking. Then you hear the Captain's announcement on board:

"The boat is sinking! All the passengers should immediately acquire a life jacket!"

Some of the passengers take heed of his warning and get hold of a life jacket promptly. But, you say:

"I believe in the Captain. I love him!" But you do not get hold of a life jacket, nor take a step.

The boat is sinking in the process and everybody on board finding themselves in the water!

Drowning, floating and sinking, you begin to beg the sea:

"Oh sea, please do not let me drown! I used to believe in the Captain and love him!"

The sea will replay in the mute language as follows:

"If you had believed in the Captain, you would have been equipped with a life jacket now and would not have fallen into this situation!

Not your belief in the Captain but instead following his warnings would be useful now, at this place.

Your belief in the Captain was useful for you while on board. This is the place where your deeds are rewarded. Your belief or disbelief in the Captain is not discussed here any longer!

If you had really had faith in the Captain and loved him, you would have taken heed of his warnings on board and would not have fallen into this situation now!"

Many people in our day claim, in ignorance, that they believe in **ALLAH** and **RasulAllah**, without fulfilling any of the necessary practices! They do not even bother to make an investigation about this subject! Indeed, they are not asked to repeat the words "I believe!"

Neither "**ALLAH**" nor **RasulAllah** needs to be believed in!

But people are in obvious need of fulfilling particular kinds of practices in the way that **RasulAllah** specified in order to actualize the potential powers within. Only then they may protect themselves from the torments and afflictions of the environment that will be confronted!

If you believe in **RasulAllah** and fulfill the given practices on the path he informed and in the manner he specified and if

you could actualize such potentials within your self, then you may save yourself from the environment known as **"hell-fire."**

However, no matter how frequently you claimed "you believed," in case you do not fulfill such necessary practices on the path and in a manner as **RasulAllah** specified, you will not have the properties and power required for the circumstances there and will consequently find yourself in "hell-fire!"

"And for all there are degrees from what they do, that Hu may pay them for their deeds and they shall not be wronged" (46:19)

"This is the reward of your misdeeds. ALLAH is not unjust to his servants!" (22:10)

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If so, grow in understanding and do not **"oppress (zulm) your own soul (nafs)"** by way of **wasting (israf)** the treasure of brain, its energy and your lifetime on earth in favor of things that you are going to abandon in this world through tasting death, and which will bring no benefit to you in the realm of life to come!

"No doubt, ALLAH does not love the intemperate (wasteful)" (7:31)

By **"intemperate"** (wasteful) in this sign not the material spender but those **"who are intemperate toward their own souls," "who waste (israf) their own souls(nafs)"** are meant.

It is said that, "do not waste" the divine qualities laid within yourself, within your soul, due to not appreciating them rightfully, since they are the virtues to enable you for the quality of *khaliphate*!

Likewise in different places of the **Koran al Karim** it is especially mentioned as a statement of a number of Nabis that:

"I wronged (*zulm*) my soul (*nafs*)" to mean that "I wronged myself for I have not appreciated rightfully the qualities of *kahlipate* within my soul."

What if you would waste something sometime before you left it in this world in any case, or not?

But if you **waste** something that you are for ever in need of and you will never be able to get back again, in this case, it will ultimately turn out to be such a wrong (cruelty) you have done onto yourself that it is impossible to tell the grief of your regret that it will bring!

It will leave you in an eternal disappointment to fail to appreciate your own soul rightfully which would give you simply divine forces and life in the Hereafter,.

* * *

The reality of the Hereafter is completely different from that of this world!

If I may simply put an example to represent the alteration in terms of our time conception:

The Sun completes one of its rotations on its orbit in 255 million years around a center! Can you guess what that means?

As the **Koran** represents it, the period of a single day in the dimension of life after death is equal to a thousand years of our present measures:

"Each day in the sight of your Lord is like a thousand years in your reckoning" (22:47)

"Then they shall murmur among themselves: You have stayed away but ten days in the grave" (20:103)

"On the day when they see it, it will be as though they had not remained [in the world] but the most recent part of a day or the early part of day [as long as twilight time at most]." (79:46)

Yet, your life in a grave will last maybe millions and millions of years.

Hazrat Mohammed Mohammed (*peace be upon him*) informs that "It takes three thousand years for people to pass over *Sirat*1."

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A three thousand years in which each day corresponds to a thousand earth years!

Such a long period of time will be experienced during the escape of spirits from earth over the *Sirat* in order to save themselves from the gravity of the Sun on Doomsday and to reach out to heavens afterwards! This is a three thousand year time in the dimension of the next world when our present understanding of time, our current time measure will be completely canceled.

How many more years will it take until Doomsday?

How many millions of years will the life of those who have experienced death last in an alive state inside a grave?

How many billions of years will it take before the earth is melted in the heat of hell and turns to a flattened tray?

Then, how many hundred millions of years will it take the spirits to escape from there, which is known as "passing through the *Sirat*?"

Furthermore, how many billions and billions of years will our eternal life involve?

Consider that each and every one of us will experience all of these phases on our own.

For almost billions of years you will stay imprisoned in a grave in an alive and conscious state and observe the animals biting your body therein.

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In addition, you will suffer a pain of losing whatever you used to possess and you used to have a disposal in this world. Such a torment will last until the very Doomsday!

Besides all, you will meantime be witnessing there what is going to befall on you on Doomsday!

These are the stages concerning your life in a grave. I am not going to touch the stages to follow, yet. You may get further information about the following stages and what is encountered there in a number of *hadith* books if you are interested.

"And let every soul look to what he has sent forth for the morrow." (59:18)

It means that, whatever deed man does in this world today will form what he will find in the next, tomorrow!

We will either appreciate the life of this world consciously taking this fact into account and guide our manner of thinking and our life in accordance with it, or else, we will put them all

aside and spend our life here with the temporal joys and sorrows of this world.

That the only reason to urge us to do this is our misunderstanding about what is denoted through saying **Mohammed's ALLAH**.

If we genuinely desire to prepare ourselves for our lives beyond death, first of all we need to start with "**ALLAH**" and learn what is indeed meant through the name "**ALLAH**"!

All our misdeeds are basically caused by labeling and calling commonly the imagined GOD in our minds as "**ALLAH**."

"Have you seen those who have made GODs of their own fancies?" (25:43)

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As our misunderstanding of religion is commonly established on our acceptance of a GOD image by way of imitation (*taqlid*), we often fall into a state of denial and revolt finally that lead us in the process to give no heed to anything.

However, if only we could understand the information that AHAD is "**ALLAH**," conceive that there is no GOD-up-there in the sky, comprehend that each one of us will be rewarded BY OUR OWN DEEDS only, then our life would entirely alter!

I would like to state one more point briefly hereby before concluding this book, in that we have tried to explain that "**ALLAH** is AHAD" and the consequences to be attained through a true understanding.

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**ALLAH / AND THE POINT**

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The word "**ALLAH**" is a noun, a noun for denotation.

It is "**ALLAH**," not "God!" Yet, it is never a name for a god!

We are required to turn our attention toward a point by means of that name. We are required to ponder upon the meaning denoted by that name and to realize some of the facts.

Let us think for a moment... Say, you were asked: "Do you know Hulusi?"

You might have read some of his books or you might have seen one of his photographs somewhere...

How reasonable can it be if you say: "Yes, I know Hulusi," in such a case?

How indeed can a few books reflecting some of his ideas he has got during a very short period of his lifetime and one of his photographs make him known to you?.. Consider that people cannot even know each other even after twenty - thirty year of their companion!

What might be known is not more than his books which may convince you that Ahmed Hulusi is a thinker and a person of Sufism, besides his physical appearance.

What can a picture or a painting tell us about its painter? One's painting is a reflection of his imagination or vision he had in a short period of time, on a tableau. That is all! What kind of a person is the painter of such a picture? It is completely unknown!

The noun Hulusi is a denotation only and it just points at the person whose books you read. However, it is impossible to know and understand him through that name only... Likewise, the name "**ALLAH**" never makes it possible to know the being denoted by that name!

If you have already become aware that the word "**ALLAH**" is a noun and is employed to make us aware of a reality, now it is time to understand the point we are required to realize by means of such a noun...

Consider the "Word of Oneness" (*kalimat-it tawhid*), that is the sentence "*la ilaha ill-**ALLAH**,*" and remember the emphasis in the first part on the nonexistence of any concept of a god or godness, and then the following information that one being alone who is denoted by the name "**ALLAH**," only exists.

Hence, we conclude at the following:

Everything either human perceives or understands that he does not perceiving, that is, all the relative and absolute universes, is just an achievement in a single "moment" only at the sight of HU Whom the name "**ALLAH**" denotes. In other words, all is an exhibition of HU just in a single "moment" out of HU's countless "moments" at HU's sight.

Everything that is whether perceived or not, whether observed or not, whether conceptualized or imagined by the created beings, everything is nothing more than an achievement of one single "moment" of the being that the name "**ALLAH**" denoted.

Such a "moment" is just one "pin-point" (*nokta*) at the sight of HU.

With reference to us, however, this point is the starting-point!

Everything known as human - jinn - angel and even countless universes —relative to observers—within the universe, comes out of a "pin-point!"

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Consider the meaning of one single "point" within eternity...

What we consider and name as "*Akl-il Awwal*" (Absolute Intellect) with respect of Its "knowledge" (*ilm*), and as "*Ruh-u Azam*" (Supreme Spirit) with respect of its life (*hayatiyat*), and as "*Haqiqat-i Mohammedi*" (reality of **Mohammed**) with respect of Its identity (*huwiyat*), and as "*Insan-i Qamil*" (Universal Consciousness) with respect of its personality, is a being created as one single "point" only, that we indicate through the noun "HU!"

Yet... Such an Essence (*zhat*) in our consideration is an "informational image" (*ilmi surat*) only within the knowledge (*ilm*) of what the name "**ALLAH**" denotes. Its *wudjud* (existence), however, arises from HU's *asma* (names). For this very reason, it is not in question for whom to have an independent existence or a being apart from the "point!"

The qualities (*sifat*) and the names (*asma*) perceived of such a being , which is the absolute universe, and also its actions (*af'al*) observed —all that arises from one "point" only—, take origin from the principle that **"HU is in a new manner at every moment!"**

Being only one of the countless "moments" or in other words, one of the countless "points" at the sight of the One denoted by the name **"ALLAH"**, "*Insan-i Qamil*" transcends the one's *ilm* who was given the state of consciousness named as "*mardiyya nafs*" (*muhalafat lil havadis*)

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Even the concepts of "limitlessness and infinity" are in consideration in relation with HU's *sifat* and *asma* unfolded through "*Insan-i Qamil*." They are not in consideration out of the "point!"

Man has no existence within the "point" even though he is found within the "point!"

Come on then to reconsider the place of the name **"ALLAH"** in our daily lives, which in fact denotes what is beyond the "point" and has in fact been employed to make us realize countless "points" at the sight of the **"BEYOND!.."**

* * *

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ONENESS OF EXISTENCE OR ONENESS OF WITNESS

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("Wahdat -i Wudjud" or "Wahdat-i Shuhud?")

As for the matters of "*wahdat-i wudjud*" (Oneness of Existence) and "*wahdat-i shuhud*" (Oneness of Witness) that have sometimes given rise to great debates among the *awliyah* in the past...

All of the *awliyah* have fully agreed upon the ONENESS of "**ALLAH.**"

Even UBEYDULLAH AKHRAR from the *Nakhshibandye* path, has signified that the goal of *Tasawwuf* (Sufism) is only to conceive the ONENESS of "**ALLAH**" by notifying that "the goal of Sufism revolves around the idea of existence (*wudjud*)."

The PRESUMPTION that there were two ways of understanding the oneness has unfortunately divided the inefficient people of the matter into two groups, and each *wali* has brought an explanation in accordance with his own spiritual state (*hal*) and position (*martaba*).

The foremost knowledge of *AHADIYYAT* —the quality of being AHAD— informed by **Mohammed** (*peace be upon him*), has passed down to all *awliyah* step by step through the sayings of *Hazrat Ali* and *Hazrat Abu Bakr*, and has finally been systematized by **Imam Ghazali** and **Muhyiddin Ibn Arabi** under the term known as "*wahdat-i wudjud*" to serve as an understanding of ONENESS.

However, throughout the years various misunderstandings have given rise to misinterpretations of *AHADIYYAT* and it has consequently been classified incorrectly as "the entire physical existence (*mawjudat*) is **ALLAH**; **ALLAH** is the entirety of all that you see!"

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Thereupon the issue was later taken up by **Ahmed Faruk Sarhandi** 1000 years after *RasulAllah*'s Hegria to Madina and it was saved from the classification of the materialistic view that is "**ALLAH** is the entirety of physical existence (*mawjudat*)," and was placed onto a course that "It IS only **ALLAH** that exists and everything is nothing more than HU's shadow," nothing has any particular entity of itself.

If need be to explain it more clearly:

Referring to the "*wahdat-i wudjud*" view, which is based on the **Koran al Karim** and numerous *hadithes*, everything that exists (*mawjud*) is in fact nothing other than *ONEHaqq's wudjud* (existence) —not body—!

In reality there is only one single existence!

However, this one single existence is in a new state of glory and exposes his various qualities in a new manner at every moment.

Within the universe of beings, there is only one single knowledge (*ilm*), one single WILL (*irada*), one single power (*qudrat*) and one single existence whose rules only operate.

There is not two separate *wudjud* such as an **ALLAH**'s existence and also an existence of universe!

The reason for such a dualistic view is that the intelligent beings are in a veiled state in their creation for and while fulfilling the reason for their creation!

If there were not such a veil on their sight, then each intelligent being would be conscious of his original values and in this case there would not be appearance of multiplicity and any form of event involved in multiplicity.

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After *wahdat-i wudjud* emphasized such a kind of reality for ages, **Ahmed Faruk Sarhandi**, who is also known as **Imam-i Rabbani** brought a clarification to the issue in the early 1000's after Hegria.

Wudjud is ONE! However . . . This known and visible existence (*wudjud*) is a shadow (*zill*), it is all a "shadow."

In fact, what **Sarhandi** wanted to signify here by means of the word "shadow" is that *wudjud* is a "shadow," or an "illusion" when compared to the ESSENCE (*Zhat*).

The ESSENCE (*zhat*) is in a state that is independent from (*munazzah*) and pure of (*mubarra*) existence (*wudjud*)!

Similarly as we have explained in the Interpretation of the Chapter of *IKHLAS*, earlier, **ALLAH** is AHAD as regards HU's ESSENCE (*zhat*) that it is nonsense to act to ponder on it!

Thus, the people of the matter have been forewarned by **Mohammed** (peace and blessing be upon Him):

"Do not (act to) theorize about the ESSENCE (Zhat) of ALLAH"

We must correctly understand the above statement! It does not mean that you might theorize about it but you should rather not. It means that it is an impossibility to intellectualize It! An attempt to do this will absolutely confuse its objective and you will hence fall into an error! Therefore it is meant that you should avoid wasting time in vain by trying to embark on such an affair!

Here is an example simplified to explain why it cannot be:

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You have a number of characteristics, each represented by a particular name. If someone asks "whom do all these qualities belong to?," Your answer will be, "certainly to you!" Of course, "Who are you, then?": You are someone who is alive, conscious, intelligent, who desire and who can bring his desires forth from potentiality into actuality, that is from imagination into practice. All right! Who is the person who possesses these qualities? "I," you will answer. What is that which you call "I"?..

Of course, at that point you need to go back willingly or unwillingly. You need to go back to the qualities of that "I" to describe it just like an object tied to a rubber wire which can go as far as the rubber's elasticity allows and bounces back later.

Because whenever you attempt to identify your essence (*zhat*) that the word "I" refers to, you will definitely need to look into some of your features, that is, your characteristics, after all. Such a state is recognized as "arriving at the station of qualities from the station of Essence" in Sufi terminology.

So, it is an impossibility to think about the Essence of **ALLAH!**

This is where **ALLAH** who is AHAD, bears witness by Hu's self that "there is nothing else outside Hu":

"ALLAH bears witness that there is no god, only HU" (3:18)

(Shahi-dAllahu 'anna-Huu laa 'ilaaha 'illa Huwa.)

"And **ALLAH** brings HU's witness into being under the individual names as HU will." (*Wal malaa-'iqatu wa 'ulul-'ilmi.*)

* * *

There is a very significant point to be emphasized now!

It will be an immense delusion endeavoring to understand all existing things, the universe and spaces first and then "**ALLAH**" subsequently!

The path defined in the past as "going to the effect from the trace" is extremely lengthy, maundering, risky and resembles a labyrinth! There is no way for one to get out of once he has entered.

There is no end to the names of "**ALLAH**!" There is no end to the meanings "**ALLAH**" names denote!

Infinite are the "occurrences" (states of beings) that means the contemplation of these meanings!

So are the universes, as a consequence!

The recognition of an end for universes is attributional (*huqmi*) and sets up a comparison with the ESSENCE!

Science of the visible established on the five senses (*ilm-i zakhir*, including *ilm-i jifr*) and the unseen -beyond five senses (*ilm-i batin* including sensible experiments and *qashif*) are not

enough to experience the TRUTH and to know the One denoted by the name "**ALLAH**!"

It is only possible to attain and to live the "truth" (*haqiqat*) through "*ilm-i ladun*" (knowledge at the presence of **ALLAH**, —at the sight of **ALLAH**—). Because, the realization of the divine qualities is only possible by way of *ilm-i ladun*.

If it should be represented in Sufi terms: The principal purpose is "to be able to know yourself in the dimension of Names (*Asma*), in the dimension of Qualities (*Sifat*) and in the dimension of the Essence (*Zhat*). That this is only accomplished if the goal to be attained is understood and It's effect is lived.

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The foremost objective to reach this goal must be to learn and understand what "**ALLAH**" is!

If the journey begins with "ALLAH" and reaches "ALLAH" with "ALLAH," then it becomes very short!

Let us consequently specify that it must be our primary goal and objective to contemplate HU's universes through understanding "**ALLAH**," not trying to attain "**ALLAH**" through understanding the universes!

Otherwise all our lives will be wasted within the universes, and without being able to reach beyond the "veils," we come to the end of our lifetimes in this world and pass away in a "veiled" state.

May "**ALLAH**" have decreed to us to live in a state of constant inward thought, to get rid of PRESUMPTIONs to attain the truth and to actualize through divine realities and qualities within.

AHMED HULUSI
November 14th, 1989
ANTALYA