

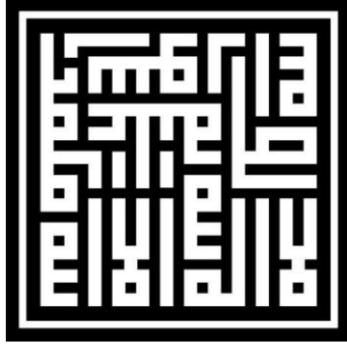


AHMED HULUSI

UP TO DATE
UNDERSTANDING OF

ISLAM





UP TO DATE UNDERSTANDING OF ISLAM

AHMED HULUSI



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Allahumma

**Make us aware of the realities at Your Sight,
Make us comprehend them and digest in modesty...
Make it easy for us to be together with those
Who are most beloved to You in this world
As well as in the life after death.**

AHMED HULUSI

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TRANSLATOR'S PREFACE

Dear Friend,

We are informed by **RasulAllah Mohammed Mustafa** (peace be upon him) that:

“ALLAH sends a *Mujaddid* (Master Spirit of the Age, —literally, he who brings renewal—) at the beginning of every century and renews the understanding of The Religion!”

This statement signifies **the essentiality of a review and update as regards the “interpretation of the Religion” in order to properly understand and practice it in due course of time...**

With reference to this message, an updated consideration of the “**Deen**,” a renewal in the approach to and in the way of “**understanding**” the Religion is required for a contemporary “**evaluation**” and “**appreciation**” in present conditions.

Deep spiritual understanding of Religion, that is the most profound information explaining the mysteries of the **Deen of ISLAM** has come to our day mainly through the interpretations of the “**spiritual people of truth (*haqiqat*),”**

who completed their journeys on the path of **Sufism** (*tasawwuf*), and informed their findings with a loving and enlightening attitude.

7 Having grasped the message in the teachings of **RasulAllah** and having experienced the effect of its practice, they perceived that man in reality is a spiritual and even an “ideational” being, that is, he is “**a being of consciousness**” beyond the physical which is observed through the five senses. They have then perceived and have become aware that **there is nothing outside the Wholeness of “ALLAH”** and that **the entire existence belongs to “ALLAH” alone**. Furthermore, having understood that there is only the **ONE all alone, the entire existence is an illusion and the concept of individual separateness is nothing but a product of observation**, they have stated that “**the actuality of the worlds is just an imagination**” since the ancient times... Advancing one step beyond this even, they have witnessed that **every particle in the universe enfolds all the qualities of the Whole**, in parallel with the statement communicated some fourteen hundred years ago by **RasulAllah Mohammed** (*peace be upon him*) that “**a particle mirrors (enfolds) the Whole.**”

Today, also a number of distinguished scientists, from Physicists to Neuropsychologists, conclude at the same reality and state that “**the objective world does not exist, at least not in the way we are accustomed to believing,**” and that “**the whole universe is a kind of giant hologram.**” **All particles are interconnected with each other and the universe viewed as composed of “parts” is in fact organized by a basic WHOLENESS.**

To communicate with international readers the obvious integration of the findings of Western Modern Sciences with the Eastern spiritual understanding of reality in Sufism from a place where East and West is connected, when I published my translation of Ahmed Hulusi's marvelous book entitled "MOHAMMED's ALLAH" onto our web page on the Internet in 1995 first, it attracted attention of many people all over the world, ranging from America to South Africa and Mauritius... Our readers asked me for more of the Author's works... In response, I began translating and emailing them the articles he wrote for a column in a Turkish daily newspaper during the month of *Ramadhan* in 1996. These articles have now made this book.

8

No sooner it is understood that the name "ALLAH" refers neither to a substitute for a previous concept of "God," nor to a title of a new image of god, than it matters to comprehend how should one reform his perspective of life and himself or herself in connection with that true understanding and how should the understanding of the *Deen-i Islam* be applied to life based on the same truth! What kind of a perspective shift should come indeed following the recognition that "ALLAH" is the unseparated whole One and is within the essence of existence and therefore within human's own Essence, and is not a separate god afar off as imagined?

If you are familiar with the core of the perspective of remarkable **Sufis**, all ranging from **Imam Jafari Sadiq**, to **Mawlana Jalaluddin Rumi**, **Yunus Emre**, **Hadji Bektashi Wali**, from **Imam Ghazali** to **Abdulkadir Geylani**, **Muhyiddin Ibn Arabi**, **Shahi Nakshibandy** and **Ibrahim Hakki of Erzurum**, you will find the answer to this question and their views reflected in this book.

There are several things I should say about the translation.

Please, note the effect that any reference to “men” or “him” also means “women” or “her” throughout the book.

The personal pronoun “He” is habitually used in English to denote a “God.” However, as “**ALLAH**” is not a separate entity as a “god,” it is not correct to employ the pronoun “He” to denote ALLAH. Therefore, I have imported in our works the original pronoun used to denote “ALLAH” in the Koran, which is “**Hu.**” “**Hu**” originally denotes the “**oneness within the essence of existence,**” without implying a separate third being...

- 9 Also... As the **Koran** informs that “at the sight of “**ALLAH**”, the Religion (*Deen*) is Islam” and as Mohammed (peace be upon him) confirmed all scriptures revealed before him, it is not correct to consider Islam as a religion beside many other religions. Therefore, to keep the reader aware of its quality, I translated the “Religion of Islam” as the “*Deen* of Islam” throughout the book. As you will see in the foregoing pages, after the ONENESS of ALLAH is understood as originally informed by RasulAllah, Islam, an information based on the undivided and unseparated oneness of ALLAH, cannot be considered as a separate religion, as it is the understanding of religion at the sight of Oneness.

Here also I would like to extend my sincere thanks to my friends who helped revise and edit this translation.

We need to emphasize that there is no other way of liberation for all people including Muslims than to review the “**Deen-i Islam**” and understand the very basic point that no god ever existed to be pleased by worshipping and there is only “ALLAH” alone and nothing apart from HU!

May “**ALLAH**” enable us all to appreciate “**Islam**” in the best way and make us comprehend and realize the value of the gift that already lies in our hands...

* * *

Ahmed BAKI,
August 1st, 1996
Gayrettepe, Istanbul

◆ ISLAM

1



THE REALITIES OF ISLAM

12

We all have acquired more or less some information about religion for ourselves. Yet, most of this information, even all of it is just hearsay (picked up by listening to other people), rather than being based on investigation. How does in reality our understanding of “**Muslimism**” agree with the original “*Deen-i Islam?*”

If **ALLAH** facilitates, throughout this month of *Ramadhan*, I will present you on this column some information along with my personal interpretations about the “*Deen-i ISLAM*”. You might be introduced to most of them for the first time ever and they might surprise you!.. Thirty-four years of my personal studies into the origins of **Islam** have made me realize the fact with certainty that the “**generally-discussed-Muslimism**” and the “*Deen-i ISLAM*” originally are quite different issues.

In the understanding of Deen rooted in the Koran al Karim and Hazrat Mohammed (peace be upon him), there is no element that a normal intelligence could deny!

However, in the understanding of hearsay “**Muslimism**,” there are lots of things that contradict with reasoning, logic and science. Such things are rather issues produced and added later by others' personal interpretations than present originally. And unfortunately they are billed to the “**Deen-i ISLAM**.”

Basically there are two groups who talk about the “**Deen-i ISLAM**.” The majority is the group of people who are with **cocoons**. Those are imprisoned in their cocoons of “**yesterday**.” They say that religion is a belief in what is recounted. Thinking, analysis and investigation are forbidden!

13

There are also those who have penetrated out of their cocoons; who are open to novelty, who investigate and reflect on. **They try to comprehend the “Deen-i ISLAM.”**

In these articles, I am going to discuss some of the facts that I have thought about and researched in to.

The concept “**ALLAH**” as explained by the **Koran al Karim** has far different meaning from any concept of a “**God**” that people believe in, regardless of their religious stand point of whatever religion they are.

All the rules communicated through **Islam** relate to the information given to mankind by **ALLAH** who created the **SYSTEM** that we live within, without being the heart pleasing commands of a separate **GOD-out-there**.

Most of the issues mentioned in the “Deen-i ISLAM” have reasoning and fundamentals that can be explained by means of Modern Sciences. We are going to explain them throughout this month of Ramadhan.

Because of the fact that nobody living in this world has an authority to speak, to preach or to judge **IN THE NAME of ALLAH**, —unless someone declares himself to be a prophet(!)— none of us is entitled to judge anybody **IN THE NAME OF ALLAH**. Nobody bears such a right!

Every person will have to face the consequences of what he has achieved, as a result and the reason of the operation of the SYSTEM he lives within! Therefore, humans must urgently realize and understand the reality of life, so that they may make best of their lifetimes in a way that they will not be regretful for in the life beyond death.

Everything in the Koran *al Karim* has an explanation and interpretation based on science, reasoning and logic, for it explains the SYSTEM and the ORDER that ALLAH created. If we remain unsatisfactory in explaining certain areas from time to time, it is because we have not been able to solve the operation of the **SYSTEM** and reasoning behind the facts instructed, not because of its unreasonability.

14

In this first chapter, let us clarify an issue before all...

The practices that *Hazrat Mohammed (peace be upon him)* proposed us based on the Koran *al Karim*, are not a “package” of rules, but instead, are practices that each person can fulfill as much of them as he can. Each person earns the reward of his achievements to the extent that he could practice, and also undergoes the result of what he failed to achieve!

Let us assume that you are able to practice fasting, but you are unable to perform *Salaat* by force of circumstances. . . **Never think that you should not fast because you cannot**

practice *Salaat*, and do not believe in people who tell you so! Practice as much as you can!

If you notice fire at a corner of your house, you would not let the entire house burn out! You would try to rescue whatever you can!

In like manner, try your best in making your day count with the achievements as much as you can do, no matter what practice they may be, as lifetime goes away very quickly.

If you are a woman and if you are not able to cover your head based on certain reasons and out of inconvenience, you should never let it stop you from other practices such as fasting, *Salaat* or *HAJJ* (Pilgrimage)! Because, wearing a head-scarf and *Salaat* and **FASTING and *HAJJ* are all different practices.** Let us remember that the advices of the *Koran al Karim* are not like a “**software package**”. Each person may practice as much of them as possible for him! That said, **it is best if you are able to carry out them fully**; let it be *Mubarak* (blessed) for one who applies all!

15

Our next topic will be the nonexistence of **COMPELLING** (pressuring, use of force) in **Islam** along with its reasons...

* * *

2



IS THERE COERCION IN ISLAM

The head of Turkish Press Council and the Chief Columnist of Hurriyet Paper Mr. **Oktay Eksi** claimed on his column on Friday, the 15th of last December that there was **compelling in the Deen-i ISLAM**, by quoting the following reference.

16

Source: Yeni Gundem Paper, Number 43, pages 16-17, written by **Abdurrahman Dilipak**; taken directly from “Can Islam Meet The Needs Of Our Age?”, Server Tanilli, page 210.

Here is the text:

“We cannot interpret Islam through Democracy, Liberalism, Rationalism. Islam is not democrat, neither is it rationalist. Islam has its own values and measures. There is no compelling in the Religion, but it is there in Islam. If someone has signed this agreement (accepted Islam), he will be punished when he does not obey it. For instance, a Muslim woman cannot walk out with her head open; you arrest and punish her! A person who says he or she is a Muslim, cannot eat during the hours of fasting. Children are permitted to discontinue on their religion at the age of eighteen (when they have reached

adolescence). But if someone discontinues with his religion after his legitimate term to do so is expired, he is killed..."

We think that the most important mistake that either Mr. Eksi, who criticizes the **Deen-i ISLAM**, or other similar writers keep making, is that they are not aware of the "**Deen-i ISLAM**" through its original values and rules, and that they label **Islam** according to the words they pick up in passing from around and hearsay to suit their own understanding!

Based on the decisive rule (hukm) in the original Book of Islam, "THERE IS NO COMPELLING IN THE PRACTICE OF THE DEEN!" The statement "*laa iqraha*"(no compelling) in the related sign of the **Koran** associates with the statement "**FIYDDEEN**" (in the *Deen*) and emphasizes that it is related to the **PRACTICE OF THE DEEN**. To distort this fact and say that someone is not compelled to accept the *Deen* but after his acceptance force may be exerted upon him, is a result of inability to understand the "**SYSTEM within the Deen.**"

According to the **Koran's** statement (*hukm*), nobody can be compelled within the *Deen*, that is, no one may be forced into religious practices!

Why not?..

Based on the "**Deen-i ISLAM**," the very first requirement from humans is their **sincerity**, their *ikhlas*, their **inner honesty, cordiality**, so that whatever they perform should be as they wished from inside; and that they must never act for **show-off** and **hypocrisy**. The very first thing that "**Islam**" disapproves is hypocrisy (the state of *amunaafiq*), that is, acting outward in dishonesty for a purpose, while the inner beliefs contradict with outward actions. For

example, **performing *Salaat* or fasting or wearing head-cover because of being forced to, without an inner warm reception, never make someone a believer. On the contrary, it turns a person into a *munafiq*, i.e., hypocrite.**

If someone had at least some faith (*iman*) in spite of not being able to fulfill some practices, he is at least not an unbeliever.

But if we force someone to take some unwilling actions, and if he performs those actions under our pressuring, then we will be pushing that person into **hypocrisy** and have undergone the responsibility of his misbehavior.

In this way we would convert a believer of a certain level into a hypocrite (*munafiq*) by means of pulling one out of his belief, of which we could never be able to bear the responsibility.

18

Thus, **THERE IS NO COMPELLING IN RELIGIOUS PRACTICES**, according to the authority of the **Koran**... He who understands the **SYSTEM** of the "***Deen-i ISLAM***" will never pressure others.

Those who criticize or comment on the ***Deen-i ISLAM*** must perceive the following point before all...

According to the fundamental principals of the "***Deen-i ISLAM***," –NOT according to the rules invented later by the presumptions of others–, **none of the recommendations in the Koran are coercive and they have been left to one's own choice. Each person practices them as he wished and earns their rewards; or undergoes the results of those in the life after death, for which he did not practice but ignored.** This world is a place for practice and afterlife realm is the place of

finding the returns of what someone has achieved during his lifetime.

See how the excellent interpreter **Hamdi Yazir of Elmali** explained in his famous **Koran Interpretation** written in Turkish entitled "*Hak Dini Kur'an Dili*," that there is no compelling (*iqrah*) in the **Deen-i ISLAM** and that compelling or using force on people in this respect is not compatible with the *Deen*:

"The Deen is not about actions done by force, but rather with someone's own intentional (willful) deeds. Therefore, compelling (iqrah) as a form of actions done by force, is disallowed and forbidden.

19

There may be compelling in the universe, but in the Deen, in the authority of the Deen, in the comprehension of Religion, it does not subsist, nor should it be. The dignity of the Deen does not permit compelling, it might rather restrain from compelling.

Consequently, there is no compelling present in where the Deen-i ISLAM is truly maintained, and neither should there be! Thus, the Deen does not ask for compelling. Compelling is unlawful and unrespectful.

There cannot be the thawab (positive gain) promised by the Deen within a deed practiced as a result of force; and no deed is regarded as ibadat (prayer) if it lacks total acceptance (ridha) and sincere intention!

Deeds are tied with their intentions!.. All the requirements of the Deen should be followed with a consent, sincere intention (warm reception) and with total compliance.

To impose faith by force is an impossibility; Salaat performed by use of force is not Salaat; neither is fasting, neither is Hajj (Pilgrimage) and etc.

Besides, it is not permissible for someone to violate the rights of others and force them into practicing something. In short, under the authority of Islam, everybody must perform his duty intentionally without any COMPELLING. (Vol.:1, page: 860-861)

This is why nobody has an authority or a duty to make someone practice a religious requirement by force! Contrary actions are completely related with persons' using Deen as a tool in service of their personal desires, who desire to overrule people, and such a point of view is incompatible with the ***“Deen-i ISLAM”***.

20

In order to understand this fact better, let us have a look at the root of the matter...

The *“Deen-i ISLAM”* announces the life beyond death...

What if there is?.. What if there is not?..
Tomorrow, *inshAllah!*

* * *

◆ ISLAM

3



WHAT IF THERE IS? WHAT IF NOT!

One day, the *Shah of Walayat* and the “**Gate of Science**” *Hazrat Ali* was exchanging ideas with an unbeliever one day, who had not been aware of the reality of life beyond death. They were engaged in the following dialogue:

22

“What if life ceased to continue after death..? Wouldn't all your prayers such as your *Salaat* and fasting you practiced end up being nothing in such a case?”

Hazrat Ali replied to him:

“What if life continued after death? What kind of a situation will you be in, since you have not prepared yourself for such an environment? Even if there is not life after death as you suggested, I will not lose anything for having practiced those prayers. But if life continues after death as I believe, it will certainly be myself who will be rewarded then! Yet, you will not be able to get free from the torments and difficulties and you will be wretched forever, as you have not taken into account the probability of such life and have failed to practice the required tasks!..”

A foolish person may take a gamble on everything he had in hand, to have an instantaneous happiness or momentary satisfaction. But the suffering of any loss lasts as long as one lives in the world. The grief of such loss that is most violent at the first moment, fades away in time... However, no matter how foolish a person might be, it will never be rational for a human-being to take a risk of loosing his eternal future beyond death for the sake of a short-lived and temporary happiness by taking a gamble on and saying "maybe there isn't..!" Yet, what about if there is..!

Likewise, it is at least a sign of utmost stupidity to have such an idea as **"we shall first experience death and we may then take precautions if life is to continue there afterwards!"** Completely a human-like thought!

23

As the **Rasul of ALLAH** explains...

"There will remain nothing to practice after the moment death is tasted!.. Each person has the opportunity of engaging in some practices only during their lifetimes in this world. Recommendations including *Salaat*, fasting, *Hajj* (Pilgrimage) and other practices are only valid throughout our lifetimes in this world. In the life after death, there is no *Salaat* to be performed, no fasting to be practiced, no *Hajj* in order to be purified of sins!"

If all those are practiced here and now and stored onto one's spirit by his brain, its benefits will be experienced eternally in the life beyond death as a power endowed on one's spirit. **After the loss of the physical body and the brain, there will be no practices left to be engaged for spirits, or getting their reward.** Therefore, nothing can be greater as a mistake

than having an expectation such as “we shall die first and see if there is a life there, so that we might make preparation.”

It is the greatest gift for a human-being to be able to look into the “*Deen-i ISLAM*,” to conceive the **SYSTEM** and the **ORDER** as it is explained to us, and to realize the universal validity of the facts mentioned therein. Such a perception will consequently bring an entirely new perspective into one's own life and lead to examining one's whole understanding of life and assessing one's **values** under the framework of after-death realities.

Otherwise, NOT understanding the “*Deen-i ISLAM*” and the **SYSTEM** and **ORDER** that it urged us to realize, will cause us misinterpret the whole thing throughout our lifetimes, and as a result of such misinterpretation, we will end up with no preparation for the life beyond death. What's more, we will have wasted our lifetimes **with the theories of a heavenly god**, as being unaware of **ALLAH within our own ESSENCE**, and we will play in the tragic story of the regretful because of being in a veiled state of **ALLAH** eternally.

24

A life span of Seventy years seems like a long time... in consideration of earthly years. The orbit of the sun around the galaxy-center takes about 255 million years to revolve around. As soon as we access afterlife realm (*akhirat*), and as the physical world and solid matter disappear, we will be subject to the time dimension of the sun, from where, (from the perspective of such a dimension of time,) we will realize our earthly life to have lasted 8.6 seconds only... Then there are the dimensions and conditions of life that last hundreds of millions and billions of years... On one side, a 8.6 second life that is equivalent with 70 years you assumed to have

spent on earth; on the other side, a life dimension ahead to last billions of years...

If you still cannot comprehend, consider those facts, and if you want to wrench your life beyond death by your own hands, which was defined as **infinite**, no doubt you have the freedom of turning your life into a Hell... Sure, it is your right!

ALLAH is never to oppress “Hu's” servants.

People will either enjoy or suffer the reward of their own choices.

The cost of disregarding the “*Deen-i ISLAM*” behind the glasses of “**Muslimism**” (associating the “*Deen-i ISLAM*” with “**Muslimism**”), is rather high-priced...

25

We must seriously consider the operating **SYSTEM** under the guidelines of our existence...

Are we equals?

* * *

4



WHAT AN EQUALITY

Please consider your answers to the following questions seriously...

26

Have you ever given the decision of your existence in a Galaxy named **Milky way** among the billions of other galaxies, as the current scientific data report..? Has it been your choice?

Has it been your decision or your choice to come into existence in a **solar SYSTEM** at the shore of an ocean mass of 400 billion stars known as **Galaxy Milky way**, the core of which is 32 thousand light-years far away, as also the latest scientific data reports..? Yes..?

Isn't it either your choice to be born as a **homo-sapiens** on a planet called the **earth** with a mass of almost 1 million 300 thousand times smaller than the sun..?

Have you neither made a choice of your continent or your country?

Could it be you who made a choice of the race, nationality and the generation you were descended from..?

Please, do not say now that you haven't made any choice of your parents, the environment and the conditions of your family, and you haven't been asked about them either..!

If nothing else, it might have been your choice to appear within a male or a female physical body in this world..? Excuse me..? Not even them..?

Well... Then, let us question ourselves! Can we in this case blame any person, condemn or scorn, or can we accuse or set apart, discriminate people based on the things out of their hands (control)..?

27 Shall we in this case discriminate people on the account of their inborn characteristics such as their race, color, religious beliefs and their language gained customarily in their environment? How sensible is it? How fair? Is it compatible with reason, logic and conscience?

To put pressure on people based on such mentioned attributes not only contradicts with the “*Deen-i ISLAM,*” but also with human conscience and reasoning according to the tenor that “**no one can be hold responsible beyond one's own capacity.**” If such a wrongful point of view exists, it is that, such a perspective must be re-questioned!

As far as the “**equality**” in our life struggle (competition) is concerned...

In order to even talk of equal conditions, any competition must start equally at the beginning! Do we really start our life struggles under equal circumstances?

You were born from a genius father, a wise mother, in your genes are stored science (*ilm*) and wisdom (*irfan*); however I happen to be born with a poor genetic [capacity], from a

miserable couple naive, innocent, quiet who don't have the means to care about the next day and only strives to allay their daily hunger.

You were born at a rich family who may have their breakfast in New York along with dinner in Tokyo; however I happen to welcome my days on earth at a miserable family, who used to wear shoes patched underside and of whom a taxi-ride has been a luxury for!

You are a product of a Miss Universe-beautiful mother and a Mr. Universe-handsome father, but I am of a mother as *Nasreddin Hodja* said to “Show your face to anybody, but not me!”, and a similar father...

28

And you are descended from the loins of the **Master of the two worlds**, but me from *Mullah Kasim* only...

However, we are still equals!..

Are we equals indeed? Do we take part in a life struggle initiated under **EQUAL** circumstances? Do we compete under **EQUAL** conditions and receive **EQUAL** treatment? Do we leave the world **EQUALLY** after so much **EQUALITY**..!

What an **EQUALITY**..!

As for *ADALET* (JUSTICE, FAIRNESS)..! May **ALLAH** bless her with Hu's mercy (*Rahmat*) forever; it was the name of my **deceased mother** now buried in Silivrikapi, Istanbul...

“**ALLAH,**” of Whom there is nothing outside, announces that “**I DO WHATEVER I WISH!**” On the other hand, I and similar other people in the world being “nothing” at the sight of Hu's knowledge, Hu's power and Hu's creativeness, and who are absolute-dependent on Hu's decree (*taqdir*), authority (*hukm*) and will, and who have got nothing other than that Hu gave.

FAIRNESS (*adalat*) is a name given to Hu's bestowing to individual beings as they deserved according to the will of "Hu" within their creation!

Life in this world. . . where money and title rule the people ruthlessly whether disguised or naked... A gazelle between the paws and teeth of a lion; a lamb, a chicken between the teeth of a man, and the poor at the mercy of the rich!..

And the reality of the "Deen-i ISLAM" that the Rasul of ALLAH communicated, which is based on a universal SYSTEM and ORDER, informs a reality of life beyond death where each person will be met by the reward of his own deeds.

29

Wouldn't it be better now if we put an end to fighting for what has already happened in the past and appreciate our lifetimes by means of what we will be able to achieve..? Shall we consider that seriously?

Why and for whom do we need to practice prayers?..

* * *

5



WHY ARE WE PROPOSED RELIGIOUS PRACTICES

30

Most likely we all had the following cliché statement deeply impressed in our minds from our early years:

"**Allah** is not in need of your prayers! But whatever practice you do, you do it for yourself."

That simple statement does, in fact, notify us of an essential fact related to the **Order** and the **System** of creation by **Allah**, as the **Religion of Islam** explains. With that statement, it is intended to simplify a fact for better understanding. Yet, many of us have failed to realize that fact.

If **Allah** is not in need of our practices, then why are we required to perform any religious practices? Why bother praying? Why do we need them? What are the reasons for performing *salaat*, *fasting*, *hajj*, and others?

It is my belief that this is the most crucial matter that all people should understand immediately.

As a result of our limited knowledge upon mistaken information, we have **assumed** that we needed to perform all the religious practices (*ibadat*) for the purpose of pleasing the heart's desire of a heavenly *God-out-there*; a "god" who dwells somewhere on a distant star. We imagine that by engaging in those particular activities we can gain merit in this "god's" sight, get his consent and this "god" might eventually admit us into his Paradise, or we can escape his wrath and He may not throw us into his Hell!

However, there is no "god" dwelling somewhere far away, who will examine us and throw us into his Hell upon our failing his test. Nor is there a "god" who will let us into his Paradise because of our inducing and earning his trust.

31

Please, consider carefully the very first thing that the **Religion of Islam** teaches us in the **Word of Unity** (*kalimat-it tawhid*)! The statement, "*la ilaha ill-Allah*," has been translated as "there is no god to worship but **ALLAH**." This translation often leads one to presume that "**Allah**" is the only *god* (*out of many possible ones!*) to be worshipped. **Such an interpretation of the Word of Unity indicates that its true meaning has not been embraced**. Seldom is any deeper thought or consideration of future consequences for misinterpreting the statement's meaning pursued.

Here is the true meaning of the Word of Unity:

"There is no god; there is only ALLAH."

Hazrat Mohammed (peace be upon him) tried to make us realize the following fact:

There is not a god to worship or from whom we should expect something. Any concept of a "god" is irrelevant, since there is only ALLAH!

This is the key fact through which all the **Sufis** were inspired and reached their highest stations (levels of spirituality and insight). All of them from **Mawlana Jelaluddinto Hadji Bektashi Wali**, from **Imam Jafari Sadiq** to **Abdulkadir Geylani...**

The people of Truth (*haqiqat*) have been freed from an unawareness in which ALLAH is presumed to be a god afar off the existence, and they have realized, experienced that everything came into being by the ordainment of “ALLAH” through Hu's own Meanings (*asma-ul husna*). They have experienced that loving and serving the creation happens to be for and to the Creator. It is in this sense that serving people is in fact a service to *Haqq*.

32

Since “ALLAH” created everything entirely through Hu's Names (*asma-ul husna*) within Hu's ordainment, all of the laws and ORDER of nature in our world are in fact the SYSTEM and ORDER of “ALLAH.” Therefore, we should be aware that the more we know the operating SYSTEM and ORDER we live within, the more we will have understood the ORDER (ordainment) of ALLAH.

It is “ALLAH” Who created the **SYSTEM** and **ORDER** we have been living in, in the past (original) eternity, Who made up its constitution, formed its conditions and Who subsequently sent to us the information by the intermediacy of Hu's *Naabi* and Rasuls about the returns of our actions as to what we will be rewarded by what!

Now there are two paths for us to follow so that we can avoid any regret in the future:

1. To manage our way of life based on a **serious understanding and consideration of what RasulAllah brought and why!** Or else...
2. To prepare ourselves for future by means of **following RasulAllah's instructions blindly without any understanding of the wisdom in them...**

Now... We must become aware that none of the practices known as the “*ibadat*” (prayers) recommended within the “*Deen-i ISLAM*” are for winning the favor of a god-out-there. Instead, they are practices suggested completely as the requirements of the operating SYSTEM “ALLAH” created.

33 The same way as nutriments eaten are for the purpose of meeting the needs of the physical body, not aimed at satisfying a god, **the practices named as prayers(*ibadat*) are too for empowering the spirit, preparing it for the life beyond death and increasing the brain capacity**, as far as we could determine. You will either prepare yourself to the conditions of life beyond death by means of such **practices** or you will not give heed to them by whatever reason and will suffer the consequences.

No doubt, it is the greatest necessity of our lives to realize the irrationality of any concept of “GOD” and goodness... It is our next topic!

* * *

6

**THERE IS NO “GOD”! ONLY “ALLAH”**

34

Zhikr, as we have commonly heard, is practiced in order to find favor in the eyes of a “god-out-there” by repeating his names!

Is it really for that?

In order to understand the reality about this theme, we must first of all realize **“what” and “who” the “mentioned being” is...**

Shall we practice *zhikr* (mentioning - meditation) of a **“GOD”** or of **“ALLAH?”** Most of the readers will naturally ask the following question now:

“—What difference does it make? Call him **“GOD”** or **“ALLAH!”** They are all the same! We, the Westerners have named him GOD! God is great!..”

No! God is not great! God is non-existent! Nonsense is any concept of a god!..

Who says it?.. It is said in the “*Deen-i ISLAM*” and in its holy book *Koran al Karim* that explains **Islam! Rasul of ALLAH Mohammed Mustafa** (*peace be upon him*) says that!

We have tried to clarify the vital importance of the difference between the concept “**ALLAH**” and any concept of a “**GOD**,” in great details in our books “**Mysteries of Human**” and “**ALLAH as Introduced by Mohammed**” which is printed nine times in English and we have tried to explain the “*Deen-i ISLAM*” based on the concept “**ALLAH**.”

Nobody can comprehend what the “Deen-i ISLAM” is about and why it has ever come, unless one fully understands the difference in meaning between a concept of “god” and the name “ALLAH” signifies. Without understanding it, one keeps misinterpreting the matter of RELIGION! Furthermore, one can never understand the reason why the **practices** (*prayers-ibadat*) in the “*Deen-i ISLAM*” have been **suggested** for human beings.

Therefore, we must, before all, fully comprehend the difference between what the word “**god**” refers to and the meaning that is denoted by the name “**ALLAH!**”

What does the name “**GOD**” tell us?

The word “**God**” is about a being afar-off yourself, myself, ourselves and away from the whole existence, who created the everything from outside, who observes us from outside and who, based on his judgement about ourselves, will either throw us into his Hell or admit us to his Paradise!..

Majority of humankind including all the religious authorities, who took the **religious** scriptures literally and could not go further beyond analogies, do believe in a “**god**.” They defend “**that god**” and endeavor to overrule people in the name of

“that god!” The intellectuals and the people of reasoning do not believe in such a god, as they have conceived that there could not be such a thing. Therefore they do not give heed to the words of religious authorities.

Yet, the understanding of the **“Deen”** based on the concept **“ALLAH”** is a reality commonly cherished and experienced by all the **Sufis** and **Awliyah** (Saints)! Unfortunately, very few of men have been aware of this fact!..

According to the **Koran al Karim** that explains such a reality, **“ALLAH”** created the universe and everything that is perceived to be present, **“within the Science (*ilm*) of Hu, through the Power (*qudrat*) of Hu and by means of the qualities that Beautiful Names (*asma-ul husna*) of Hu refer to.”** As a result of this, what we call the **laws of nature or the universal ORDER** is nothing other than the **ORDER** and the **SYSTEM** of **“ALLAH.”** By the same token, humans are in need of becoming aware of **“ALLAH” within their own ESSENCE** and turn toward their essence instead of worshipping a **“god”** outside themselves.

36

All of the **Awliyah** in all times, have sought to direct people toward an understanding of **“Deen”** established on the concept **“ALLAH”** and toward a spiritual state of **“awe”** (*hashyat*) resulting from their understanding. On the other hand, the formalist religious authorities have always portrayed a **“god afar-off”** and have tried to make people get **scared** of him in order that they could establish their supremacy...

Neither the **Koran** and nor **Hazrat Mohammed** (*peace be upon him*) described a **“god-out-there”** who is watching us from outside, and who will judge by our deeds and make up

his mind, and consequently throw us into his Hell or admit to his Paradise...

On the contrary, our holy **Book** and the **Rasul of ALLAH** inform us about “**ALLAH**” being within ourselves, in our **Essence who formed our own reality** (*haqiqat*)!

That's why such an act as gossiping about someone or misleading, cheating one, acting bad, or a wrongful seizure has in fact been done to “**ALLAH**” who is the **Truth**(*haqiqat*) of that person.

It is by the same reason that the **Rasul of ALLAH** notified: “**One has not been grateful for ALLAH until he is grateful for people!..**”

37

That is, it is “**ALLAH**” within the **Essence** (ultimate core) of anything perceived Whom you turn toward to thank, not an imagined god afar off you that you have created in your illusion. We cannot understand the perfection (superiority) of the “*Deen-i ISLAM*” up until we grasp this reality properly!

If so, may we ever name “**ALLAH**” as a male “**GOD?**”

It will be our next topic!

* * *

7

**MAY “ALLAH” BE NAMED AS “GOD”**

38

A group of unaware people who pass judgments about the “**Religion**” based on their hearsay and false information, have been employing the word “**GOD**” instead of the name “**ALLAH,**” being unaware of the matter and thinking that these words both carry the same meaning, and also relating it with their patriotism according to their whims...

In the previous chapter, I have tried to make it clear that any concept that the word “**god**” refers to is completely different in meaning than what the name “**ALLAH**” refers to. These are two different words with completely different meanings.

Shall we now make it clear through a passage from the **Koran** Interpretation written by the excellent **interpreter Hamdi Yazir of Elmali** in 1940's, which is most comprehensive and detailed interpretation published in Turkish by the Religious Affairs Directorate. Let us see what he says in it:

*“The word **ALLAH** has never been applied to anything other than **ALLAH**, neither in proper form nor in common. Take the*

names such as “ilah” and “huda,” for example; none of them is a proper noun as “ALLAH.” They imply a concept of “god” (ilaah), “lord” (rabb) or “idol” (maabud). It has been said “gods”(alihatun) as the plural form of “god,” “lords” (arbab) as of “lord,” etc...Unlike, it has never been said “ALLAHS” and can never be said so. If we hear such a usage of words from someone, we conclude that he is ignorant and negligent. The noun “GOD” is not like this; you can even call false idols as “gods.” Pagans (mushrikeen) even used to worship many gods. Some of them had so-and-so gods, others had so-and-so gods.

39

So, the common name GOD is not synonymous for the proper noun “ALLAH,” and is not an equivalent for “ALLAH.” “God” is a very common phrase! Therefore one should never translate the name “ALLAH” as “GOD.” (Vol. 1, p. 24-25)

One should never call “ALLAH” as “god,” according to this excellent **Koran** Interpretation written in Turkish.

We must also take the following significant differences into consideration:

The word “god” is a common adjective, yet “ALLAH” is a proper noun for the **Unique Essence** (zat), out of Whose there is nothing independent in existence.

I mean, that is not a matter of mere languages or word pronunciation. There is an enormous difference between the meanings of these two words.

An understanding of a religion with a “god” or a concept of “godliness” is groundless and false!

The original “**Deen-i ISLAM**” in effect is fully based on the meaning denoted by the name “ALLAH.”

The statement “*la ilaha ill-Allah*” means “**there is no god, there is ALLAH alone.**” In order to be an earnest Muslim, we must first distinct that difference in meaning properly.

If we limit our comprehension fixed with a concept of a “**god**,” we suffer the detriment of the meaning the name “**ALLAH**” refers to, for it will consequently make us losers of the treasure of caliphate (*khilafat*) mystery.

“God” is a being out-there, **afar-off yourself**, that is worshipped!

“**ALLAH**” is the Reality (*haqiqat*) **within your Essence**, Who is being served all along!

“God” is a bugaboo to be “frightened!”

“**ALLAH**” is the source of a “deep reverence,” an “**awe**” (*hashyat*) for the people of insight, which is generated through comprehension of their **nothingness** beside the limitlessness and **infinity**.

“God” is a ruler and a judge afar-off, assumed to be out-there, which is sculpted in the minds of inefficient people according to their fancies.

“**ALLAH**,” unlike, is the **One and the only Absolute Being**, Who created the universes through Hu's own being and Who is being experienced along with Hu's Names (*asma*) at every particle, with none else to be compared onto Hu...

“God” is a fictitious balooney sculpted in people's minds in accordance with the humankind's perception, adorned and smartened up with various faculties and assumed as a possessor of people's imaginary ascriptions, at every age and in every community depending on the level of people's understanding.

“ALLAH” is *Ahad* (the Ultimate One), *Samed* (Whole), *Lamyalid* and *Lamyulad*.

Well, if so, who is authorized to rule **IN THE NAME OF “ALLAH”** and **the DEEN?**

* * *

8



THE IDEA OF GOD TURNED INTO A CANCER

42

Allah made me in this way aware of the reason why I had such a hard time to make people of our day understand this important fact:

A very large portion of mankind believes that everything in this realm of life they perceive was created by a Creator and they give this Creator the name of “**GOD.**”

This “God” is constructed in their minds as their knowledge acquired by way of their environment’s conditioning allows them, rather than by **inquiring** and **reflecting**, on the quality and quantity of this creator which they describe as being outside of themselves and of entire existence.

Then, if the name used commonly in the society they live in is “**Allah**”, they conform to the language of their environment by naming the “**god**” image they have in their heads “**Allah,**” and begin talking about it.

This is where the problem starts...

When you explain the characteristics of the absolute being referred to as **“Allah”** to a person who does not **understand** that there is no basis or fact in the concept of **“god”**, that person injects all that information given to him about Allah into the concept of **“God”** already in his head and makes his version of **“god”** grow into and look like **“Allah.”** Whereas, what he ought to do is to cleanse himself of his concept of **“god”** and **comprehend the absolute reality that the noun “Allah” denotes.**

43

So, injecting the meanings that the noun **“Allah”** denotes, into the existing concept of god in our heads makes that idea and the thought of **“god”** become like a cancerous cell, and thus, such a concept of **“god”** decorated with the attributes of **“Allah”** develops, grows and spreads day by day.

Therefore, that **“god”** in our brains is gradually grown into and looks like **“Allah”**. Just as the cancerous body cells exhaust a person's worldly life, in the same way the concept of god turned into cancer and the inability to conceive of the meaning that the noun **“Allah”** denotes destroy the person's eternal life in the end.

We are obliged to learn properly and without delay what the concepts of **“GOD”** and **“godhead”** are as well as to make those around us who are capable of thinking aware of them!

If we want to learn and understand authentically the Being referred to as **“ALLAH”** that was revealed by *Hazrat Mohammed (peace be upon him)* based on the **Koranal Karim**, before anything we must purify ourselves of the thoughts with supposition of a **“God”** beyond, above or outside us.

How can we bring about this purification?

By trying to read this universe created by **Allah**, in which we live, and the effective system [that operates] within it!

We should first of all be aware and observe that:

Everything that we can perceive is created through the wisdom (*ilm*), will and power of Allah. Outside of Hu's will, no entity can wish for anything. Allah being **Haaqim**, brings about every event perfectly ordered and based on a "**hiqmah**," (reason of wisdom) even if we judge it to be unsuitable or mistaken.

What is the ***murad*** (will) of **Allah**? Secondly, we must understand this very well.

The Essence (*zhat*) that is referred to as "**Allah**" and that rules the worlds, makes Hu's desire manifest at every moment in all beings as Hu wills, and there is not a separate entity apart from Allah that would question Allah.

In the universal constitution effective in the system created by Allah, one of the first laws is, "**the strong shall prevail.**" The strong shall continue to prevail until it encounters someone stronger. It is because Allah has the quality of "**power**" (*qudrat*), not that of "weakness" (*ajz*).

The **power** of every being comes from its **knowledge** (*ilm*). Every being possesses knowledge as much as his intellect (*aqal*) allows him. Because every species has a different level of intelligence for itself, each species thinks that the other species is mindless. Every mind finds the other as "**mindless**," regardless of whether the other is inside or outside its own scope.

Whereas, **Allah**, in order to make Hu's desires manifest, bestows on every entity **whatever they deserve** according

to **the purpose for which Hu has created them**, [in order to make Hu's desires manifest, Allah provides each and every entity with whatever is required for them to carry out Hu's will, as this is the purpose in their existence for which Allah has created them], and that is precisely the justice (*adalat*) of Allah!

This is why there has not been and there shall not be any injustice in the universe in a real sense. Everyone and every entity receive at every moment **what they require for the purpose in their existence for which they were created**.

Thus, if we want to purify ourselves from the idea of "God" that we have created in our imagination and come to know the **Essence** (*zhat*) referred to by the name of "Allah," we must try to **READ** the universes and the System which **Allah made to exist within Hu's own being...** That is, by way of knowing the Creator through Hu's works.

So that the path of knowing "Allah" may open up for us.

Otherwise, we will embark on the eternal journey to live in the context of that verse of the **Koran**, "**Have you seen those who made gods of their own fancies?**"

* * *



WHO IS AUTHORIZED IN THE NAME OF “ALLAH” AND THE DEEN

46

Currently, one of the greatest problems related to the “*Deen-i ISLAM*” is that almost everyone judges other's deeds **IN THE NAME OF “ALLAH”** and draws conclusions! Everybody criticizes each other and claims the erroneousness of their actions if they are different from their own actions, and then concludes that “**ALLAH will not accept the other's deeds.**”

The more a person is ignorant, the further his judgments are of that type.

Before all, let us certainly know that:

Nobody living on earth now has an authority to speak, to determine value or to judge ON BEHALF OF ALLAH, -unless he is a prophet (!)-. Someone claiming that he is qualified to have such an authority is most likely an insane person, and believing in such a person is a sign of a foremost ignorance and unawareness...

We, all humans, can speak and express our personal interpretations ABOUT the “*Deen-i ISLAM*” based on the teachings of *Hazrat Mohammed (peace be upon him)* and the *Koran al Karim*. However, no matter who we are, **none of our personal interpretations and ideas is IN THE NAME OF ALLAH or the DEEN.**

Only the last Naabi Mohammed (peace be upon him) had such an authority of speaking IN THE NAME OF “ALLAH” and the DEEN on earth. He has completed his service and passed onto the universe of *akhirat* some 14 hundred years ago.

It is only after that celebrated person that everybody, depending on the amount of their acknowledgment of light from him, expressed their opinions and conclusions **ABOUT** the DEEN in spoken or written form, to some extent **AS THEIR UNDERSTANDING PERMITTED.**

We gain benefit from each other’s science (knowledge), insight and understanding regardless of who we are, owing to the fact that our Originator, “**ALLAH**” has endowed a special talent and unique perfection for each one of us as different from others. Nevertheless, **RasulAllah Mohammed Mustafa (peace be upon him) is yet the only person whom everybody needs to be connected with and be subject to!**

We are free to announce our personal opinions to each other... We may reply other’s questions under such titles (adding such phrases) as “**in my personal opinion,**” or “**as far as I know,**”. However, all such replies will consist of our own personal opinions established on our own convictions **ABOUT** the **Deen**... As none of such determinations are **IN THE NAME OF ALLAH** or the **Deen**, they do not generate any responsibility or obligation for anybody!

It is therefore that nobody's criticism on others regarding their accomplishment or failure in their practicing and nobody's judgments about someone that “he will go to Hell as he did not carry out that!” or “someone will go to Heaven as he did this” is ever conclusive or determinat. “**ALLAH**” alone possesses the absolute command and determination about everyone's actions...

You may choose someone whose knowledge you trust in, to be your religious mentor; and you might lead your life under the guidance of your mentor's instructions... One should after all seriously consider the fact that anyone's instructions are **SUBJECTIVE (relative to themselves)**, not the absolute and perfect truth **OF ALLAH** or the **Deen!**..

48

So then, let us become aware that from whomever we may get information and whomever we may choose to be our *hodja efendi, shaikh*, mentor (*alim*), guide or instructor, we should avoid from criticism, blaming and judging people by depending on that person's perspective. And let us realize that **the absolute sentence (*hukm*) belongs to ALLAH for everybody!..**

We should know that, under the enlightenment of the principle “**the believers are brothers,**” we are here in this world to share our knowledge with each other and prepare ourselves for the future conditions awaiting us! More important than this, we need to know and attain **ALLAH** in our own “reality!” It will be impossible for us to realize it once we leave this world.

After all, we have not come to this world in order to establish a government, to rule as sultan or to shepherd people in order to satisfy our egos!

And did you know that I am **FOR THE “CALIPHATE?”**

Let us dwell on it in our next chapter!

* * *

10



I AM FOR THE CALIPHATE

50

The *Koran al Karim* states that **“ALLAH created the human-being to be Hu's caliph on earth.”** According to that clear tenor in the Book, **every person** must realize the perfection of becoming a **“caliph of ALLAH”** within his own being! Thereupon, he must experience the effect of living of his **“caliphate”** as a consequence.

Those who claim that the **“Deen-i ISLAM”** considers woman as a simple **second class being** are those who have not even taken a blind bit of noticing at **Koranic** values...

While the Book states openly that “human has been created as a caliph on earth” without any discrimination between man and woman, how could I consider woman as a second class?..

Both men and women are the caliphs of ALLAH in the same manner...

This is why human beings must realize the meaning of that **“caliphness”** and must experience its effect as soon as

possible. Otherwise, it will be too late to make up for the loss of having been unable to live the caliphate. Because, when they realize what it has meant to them, such a loss will end up as an eternal disappointment as a consequence! There is no way to get that opportunity back again at the life beyond death!

I am for the **“caliphate”** and I wish everybody to live consciously the consequences (effect) of becoming a **“caliph of ALLAH!”** All my works are aimed at serving people on this path...

Such a **caliphate is an effect of human's being made into existence as a complete ensemble of the meanings (qualities) which were denoted by the “Beautiful Names of ALLAH.”** In terms of Sufism (*tasawwuf*), we may say, **humans were made into existence as the most honored of all creation through the unfoldment (expression, manifestation) of “ALLAH Names...”**

Let us pay attention! **ALLAH** states that **“I have created humans as the most honored of all being;”** there is **no discrimination between man and woman. Both man and woman alike are the most honored in the same manner!** It would be better for those who cannot see that quality in the most honored beings to keep quiet and worry about their unawareness...

Yes... As far as their contents are concerned, **humankind, regardless of man or woman, is the most honored of all creation as well as the “caliph of ALLAH” on earth. This is because they were brought into existence from within the qualities of the “Beautiful Names of ALLAH.”**

It is usual for a human-like (*humanish*) someone to deny the **honor and “caliphate”** originating from his own **“Truth,”** (*haqiqat*) as he accepts himself a mere body of flesh and bones and assumes himself to cease to exist after death. And as a result of that, he will be loosing invaluable treasures, to which nothing can measure up...

Having been made from the meanings of “Beautiful Names of ALLAH” results in the following outcome for humans:

Human beings will continue to live eternally without any pause to exist- by way of passing through different levels and dimensions!..

The more a person recognizes and unfolds with those qualities of his **“caliphate”** origin being endowed by **“ALLAH”** and the more he experiences their effect during his life process in this world, the more he will be able to free himself from any case of difficulty in the following realms of life, enjoying the easiness in proportion with his gains...

52

On the other hand, the more heedless someone lives of his own reality, the more his life will turn into Hell. Moreover, such a suffering of fire will perhaps never come to an end...

Regardless of woman or man, the only way to experience the **“caliphness”** as a human is to know, to understand and to live the effects of one's own **“Reality”** (*haqiqat*), before all. It is Knowledge and *ZHIKR* that facilitate the way best for humans to attain that goal. The brain that evaluates knowledge (*ilm*), can expand its capacity through *ZHIKR* and reach higher levels of awareness (wisdom), and equally one realizes his own **“Truth”** and becomes identified with the MORALITY — character traits— of **ALLAH** (*al takhulluq bi akhlâk Allah*).

Hazrat Isa (Jesus) (*peace be upon him*) mentioned of “thinking as **ALLAH**.” It is similar to the notification by **RasulAllah** that “**be moralized by the morality of ALLAH** (*al takhulluq bi akhlâk Allah*).” All these signs prompt us **to assess (view) the entire creation in the way as ALLAH does**, by means of self purification by getting freed from our social conditionings, preconceptions and judgments formed in our community.

It can only be possible to realize all those if we increase our brain capacity and evaluate that capacity along with true science...

53

It is only when we can approach learning without prejudice and through objective minds then we may attain to appraise science as a human...

Being open to new ideas! Getting freed from the “cocoon of the past!” And to be able to observe outside!..

Next topic: **COMING OUT OF THE COCOONS OF PAST!**

* * *

11



LEAVING THE COCOON OF “YESTERDAY” AND REACHING THE ESSENCE

54

I like the following lines by **Sufi Mawlana Jelaluddin**, which emphasize a significant fact:

“All the words of yesterday spoken, Have gone with the “yesterday,” my dear! Now it is time to speak new things...”

That statement relates to the understanding of “Muslimism”, not to the “**Deen-i ISLAM.**” As I have already emphasized clearly, the “**Deen-i ISLAM**” is the **universal SYSTEM and ORDER beyond-time at the sight of ALLAH.** According to the level of understanding of their communities, all of **the prophets have explained that universal SYSTEM and ORDER** which is beyond-time. It was hence presumed that various religions for various nations were born in the name of each prophet...

The time-free universal SYSTEM and ORDER, also known as “SunnatAllah,” never alters nor is renewed. Currently it is the same as it was before the existence of the world and will

yet be the same even after Doomsday (*qiyamat*)... We are familiar with it also as the “**rules of nature**” as far as we are able to perceive it...

Only the explanations and interpretations may be **updated**. Understanding the “**Muslimism**” and the way of **viewing the Deen** may be **updated**; never the **SYSTEM** itself. As time progresses and people's awareness improves as well as science, knowledge, insight along with advancements in technology develops, the assessments (appreciation) of the “**Deen-i ISLAM**” changes accordingly. Thereupon, many things that were greeted by denial yesterday (in the past) due to lack of comprehensive reasoning, are realized to be of great importance and unavoidable obligations proposed as a conclusion of the **SYSTEM** and **ORDER**. So, it becomes a renewal in people's understanding of the “**Deen-i ISLAM,**” that is in their “**Muslimism,**” not the “**DEEN**” itself...

55

Likewise, the lines by **Mawlana Jelaluddin** above relate to a renewal in the assessment (appreciation) of the “**Deen**” under the enlightenment of update, and a recognition of the importance of many matters that were not appreciated in the past. Unless such a renewal is reformed, our understanding will remain fixated in the “**cocoons** of people's conditions of ages ago.” Despite all advancements in all other areas, we will then have imprisoned ourselves into unawareness regarding the matters of understanding and assessing the *Deen*. One will never be able to attain the core until one gets freed from the **cocoon of “yesterday!..”**

Furthermore, we have a notification by **RasulAllah** that indicates **the necessity of progress** to be aimed at for the proper **understanding of the Deen**... He noted the following:

“ALLAH sends a *Mujaddid* (Master Spirit of the Age) at the beginning of every century and renews the understanding of the *Deen*!”

Clearly that notification points at the need for an updated consideration of the “**Deen**” in the current periods in order to satisfy the present conditions.

Now it must be recognized and comprehended that:

There cannot be any REFORM in the DEEN because it is ALLAH Who FORMED the “Deen.” However, we may consider a renewal in the way of “understanding” the Deen and in its “assessments.”

We are unable to guess on a possible arrival of a “*Mujaddid*” (Master Spirit of the Age) at the beginning of 14th century of Hegria, within Islamic nations ranging from Indonesia, Malaysia to Morocco, Tunisia, Algeria, or whether one has already come or will be coming!.. Or, if there has been a *Mujaddid* in every community (*jamaat*)! It is a matter of gifted people. As I have already passed the age of fifty, my end seems rather close. Therefore, speaking on my own account, it is my foremost concern that... according to the explanations of the **RasulAllah**, I am going to be laid in a grave on my own and there I will reply to the angels all by myself... I am going to be questioned only about my **Lord** (*Rabb*), my **Prophet** (*Nabi*) and my **Book** only in grave, without any question concerning my sect (*madhab*), my cult (*tariqat*), my *sheikh*, my Mentor or my *Hodjaefendi* or anything else I relate to... It is my personal opinion that first of all I must comprehend the concept “**ALLAH**” seriously as explained in the **Koran** and experience its effect, so that I may declare “**My Rabb is ALLAH.**” I must comprehend what is the meaning of **being RasulAllah**... what

kind of a task *Hazrat Mohammed* performed... what he wished to communicate to me, so that I may declare **“My Nabi is RasulAllah Mohammed Mustafa”** and confirm him. I must also be able to **READ** the *KitabAllah* in order to declare that my book is the *“KitabAllah”* or I must determine that the *Koran al Karim* is a book **revealed at the sight of ALLAH** and confirm it, so that I may declare **“My Book is Koran al Karim!”**

57

No doubt, a rational person will not take a risk with an unforgivable attitude by disregarding such an essential matter for his **eternal life beyond death** through holding onto the things he will never see again after he abandoned them back in this physical world. Associating some superstitions and irrational stories opposite to reasoning and logic, with the **“Deen-i ISLAM”** and turning away from it hence, is never a reasonable behavior for an intellectual person. Thirty-three years of my profound researches and practices have proved me that **every principle that the RasulAllah proposed us has reasoning, wisdom and a scientific explanation behind it** as far as we know. All these could be figured out. However, neither we nor the **“Deen-i ISLAM”** can be charged with the interpretations of others made in totally different periods and under different circumstances...

* * *

12



UNDERSTAND “ISLAM,” NOT “MUSLIMISM”

58

There are enlightened people and enlightened -like ones in this world in our days...

There are intellectual people and intellectual-like ones in this world...

There are also shepherds along with sheep who long for being steered.

And... There is **“ISLAM”** and also, there is people's **“Muslimism!”**

Enlightened is the one who seeks, finds and knows the truth based on his own objective investigations from true sources. However, enlightened -like ones are those who take advantage of the enlightened ones depending on their capacity to understand and try to take the hat round (get the benefit) by selling them to their surroundings.

There are intellectual people in this world... They are free from their cocoons at a certain level, and they try to lead

their lives under the guidance of reasonable scientific thought. Also there are intellectual-like ones who like the perspectives of intellectuals' and the way they live. They imitate the intellectuals and take great pains to look like them, trying to wear, eat, drink, speak and act socially like them!..

Enlightened-likes and intellectual-likes are like zircons shining like a diamond to the eyes of suburban people. Their gleam attracts those in the outskirts of towns. But they haven't seen and cannot tell the difference between zircons and diamonds. Therefore their goal is only zircons. They are ready to sacrifice nearly all they have so that they may be like them, yet they cannot even be "...-like" of them.

59

There are those who love to shepherd as a result of their constitutional (native *-fatri*) inclinations and endowment they were created with. They strive to govern and rule people, longing for physical or moral satisfaction. They form groups to rule, they issue orders, bring restrictions and prohibitions so that they may satisfy their **unrealized subconscious militarist desires**. Moreover, there are those who ardently want to be steered or to be a door servant; who prefer to cover up their weaknesses and feel peaceful, as they find safety and protection in such.

This is the way it is no matter wherever you are, whether in Turkey or elsewhere in the world!

Yet, **ALLAH** created human beings to be the "**most honored**" of all creation, to be Hu's own **khaliph** on earth! But who has a care in that?..

Yes, both **intellectual-likes** and **enlightened-likes** in like manner comment on the people's "**Muslimism,**" that gets

around on the tongue of steered-people and that contradicts with logic, reasoning and science in most ways; and stressing on the underdevelopment of the followers of the religion of Muslimism, compared to other world societies, they assume that they are attacking the “*Deen-i ISLAM*” in this way.

Since they are never aware and conscious of themselves to be not more than yet intellectual-LIKE or enlightened-LIKE ones, they do not know that the “*Deen-i ISLAM*” and “*Muslimism*” are far different concepts from each other. Neither do they know that one should not even touch the religious issues unless one is aware of such a difference.

In point of fact, they leave aside the diamond without recognizing it at all, because of their assumption that the zircon-value perspectives and opinions of those who are desirous either for shepherding or being shepherded, are the fundamental thought system of the “*Deen-i ISLAM*”.

60

What else could indeed be expected from such helpless ignorant who consider as the only reference, the melody in the limelight among those who are desirous for steering and who want to be steered!..

Assuming that it is the “*Deen-i ISLAM*,” they judge the narrow minded people’s “*Muslimism*,” in which melodious recitation of a poem (*mawlud*) and celebration of hollynights with **candles** are regarded as religious practices (*ibadat*), headscarf is regarded as if it were the primary requirement of becoming Muslim for women, and *Salaat* and fasting were believed to have been ordered to please the heart's desire of the sky god of SkyTurks!

They do not understand that their so-called holy(!) poems were only written by people, (as *Mawlud* by Suleiman

Chelebi) and they have no relation with the **practices** that the **Koran al Karim** recommends to humans... They cannot tell that lighting candles on graves has no relation with the **“Deen,”** and only definite nights such as *Miraaj, Baraat, Qaadir* hide valuable hours within. They have not even heard that there is no such religious festives as Muslim festive of Sugar and Sacrifices, they are only the *Eids of Fitr* and *Hajj!* They have not comprehended that such **practices** mentioned in the **Koran al Karim** as *Salaat*, fasting and *Hajj* (Pilgrimage) have been offered not aimed at **pleasing the heart desire of a god in the sky**, but were recommended **for constructing people's future for their own salvation...**

61

The “Deen-i ISLAM” is a time-free universal System and Order at the sight of ALLAH. It is the origin and the main, and is not distorted by time. The **Koran** tells this!

However, **“Muslimism”** is people's interpretation of the **“Deen-i ISLAM”** within the framework of their personal capacity, their conditioning, the traditions and customs in their social environment and the restrictions brought about by their shepherds.

Now understand that the **“Deen-i ISLAM”** is not bounded by interpretations! Try to recognize the Origin! Get rid of the **“Muslimism,”** consider the **“Deen-i Islam!”**

Let us dwell on their difference in the next chapter...

* * *



THE DIFFERENCE BETWEEN “MUSLIMISM” AND THE “DEEN-I ISLAM”

In our days, either because of our ignorance in terminology or because of our conditioning to accept some information without any thinking and any inquiry of basis in fact, we are not aware of the extremely important difference between “**Muslimism**” and the “*Deen-i ISLAM*” and therefore we fall into serious misunderstandings. These two are far different concepts.

My primary goal in all these writings, is to make two very significant facts known:

1. The most significant difference in meaning between a concept of “**God**” and the name “**ALLAH.**”
2. The most important difference in meaning between the words of “**Muslimism**” and the “*Deen-i Islam.*”

I have already explained the first one in my previous chapters. Those of you who would like to learn more about it in details may apply to our book entitled “**Mohammed's**

ALLAH,” that is published thirteen times in Turkish and nine times in English. We have also its German, French and Russian translations just for the interest of those who would like to distribute abroad. Our free booklets can be requested from Kitsan Publishing House at the fax number: ++90.212.5115144

As far as the difference between “**Muslimism**” and the “**Deen-i ISLAM**” is concerned...

The “**Deen-i ISLAM**” is a **time-free universal SYSTEM and ORDER at the sight of “ALLAH.”** “ALLAH” has informed to the humanity that time-free universal **SYSTEM and ORDER** that HU created, through the words of **Hu's Rasul**. The goal is to make people realize the current and eternal facts beyond daily anxieties and desires, in order to both recognize “ALLAH” as their own truth; and at the same time construct their eternal lives by means of the **qualities of ALLAH**, that are unfolded (expressed) from within themselves.

A “**Muslim**” follows the RasulAllah's instructions **to the extent of his understanding.**

“**Muslimism**” is people's overall acceptance concerning their understanding and interpretations of the **RasulAllah's** explanations **depending on their personal capacity.** This involves all Muslims.

Each of us can have our personal interpretation about the “**Deen**” based on our experience, understanding, insight, environment of growth and education, our ability and capacity, the capacities of people who had role in our development and finally the social conditionings and judgements of the environment of our growth and education. All they form up our “**Muslimism.**”

The “**Deen-i ISLAM**” is not attributional or relative; and it does not vary with reference to someone's personal perception. It is absolute, firm and invariable. This **SYSTEM** and **ORDER** is also called as “**SunnatAllah**” in the **Koran al Karim**.

No matter who one is and whatever spiritual state he shares, everyone can realize this **SYSTEM** as far as he could understand it. Everything ranging from the formation and existence of galactic masses, down to the consciousness at the level of genes takes part and operates within this “**SYSTEM**”. No doubt, **for a rational person, man is not a missing independent ring of a chain that extends from genes to galaxies**. It is not, for insightful people, not for people who are detached from materialistic understanding and have a scientific consideration.

64

Unfortunately, a great majority of Muslims is born and raised under a **religion of Muslimism** and do not find out and neither become aware that there were the “**Deen-i ISLAM**” also **outside their cocoons**.

And then it is asked: “If the **Koran** were such a great book, why then do the Muslims in the social world form some undeveloped societies?”

Let me ask, how further would one go on with that religion of “**Muslimism**” that was replaced with the “**Deen-i ISLAM**” after being extremely narrowed down and turned into a “**cocoon**” and that was accepted as a religion of formality and worship in hope for some favor from a **sky god-afar-off?**

Where would one ever reach by associating so many sagas, superstitions, nonsense stories and countless illogicality with

the *Deen* itself, rather than trying to understand the Book of **ALLAH**?

By reading and repeating the books of a path leader, perhaps without understanding them at all, one will never get out of the cocoon of the **religion of “Muslimism”** and get at the **“Deen-i Islam!”**

You need to construct your own understanding individually by means of exchanging ideas with others. Because, you will pass to the Hereafter (*akhirat*) on your own and will reckon for yourself there.

65 Those who let people read the books only of their personal path and forbid the rest, are the waylayers of the **“Deen-i Islam,”** even though they might seem as the *Effendis* of the **“Religion of Muslimism.”**

You need to construct your own understanding upon reading all the leading people of spiritual consciousness and thought —
 from **Imam Ghazali**, to **Shahi Nakshibandy**, from **Abdulkadir Geylani** to **Hadji Bektashi Wali**, from **Mawlana** to **Said Nursi** and see how they each understood the **“Deen-i Islam,”** so that you may get away from imitation and from being shepherded, in order to be introduced to the **“Deen-i ISLAM”** and reach the **“Truth”** (*haqiqat*)!

There is no other way of liberation for all people including Muslims than to reconsider the *Deen-i Islam*,” with an approach that is purified from the **materialistic point of view.**



MATERIALISTIC MUSLIMISM

66

Some of Muslims would be able to understand the “*Deen-i ISLAM*” better if they would free themselves from the influence of **materialistic (physical-worldly-sensual) thinking**. They will comprehend the magnificence of dimensionality within the explanations of the “*Deen-i ISLAM*” and will become aware of the **SYSTEM** that the **DEEN** instructed.

What do we mean when we talk about Muslims getting freed from the influence of materialistic thinking or viewpoint?

The interpretations of “*Deen-i ISLAM*” has come till this day mainly through two forms:

1. The ideas of the “people of truth” (*haqiqat*) who have traveled on the path of Sufism (*tasawwuf*) and have made their findings known through different methods of expression...
2. The ideas of those *hodjas* who have spent their lifetimes **worshipping a “god-far-off” and influenced people**

to do the same, while lacking the awareness of the science, culture and insight gained from Sufism. Since they could only respect the physical level of existence within the limits of their eyes and ears (perceptive organs' sensibility) and could not go beyond the physical level for an estimation of the world outside of material, they regard human being as only consisted of a mere bone-dry physical body and a spirit which is sent(!) into it afterwards...

67

The first group has already grasped the message in the words of **RasulAllah** that **“your bodies are your spirits and your spirits are your bodies”** and became aware that man is an **“ideational being”** or being of consciousness beyond physical and spiritual. They have then perceived and have become aware that the **ultimate being belongs to “ALLAH” alone** and then experienced the outcome of such an understanding. Furthermore, having perceived that the **entire existence is an illusion and the individual separateness is nothing but a product of the observer's own characteristics**, they explained this fact ages ago saying that **“the universes are originated from an imagination”**... Advancing one step beyond this even, they have witnessed that entire qualities of all beings are available in every particle (**every particle enfolds the entire qualities of all beings**), in parallel with **RasulAllah** stating some 14 hundred years ago that **“a particle mirrors (enfolds) the Whole.”**

What state did the Western science reach now, after 14 hundred years?

Getting into the depth of solid matter, at the beginning of 1900's it was discovered that the **matter** is composed of atoms. Today, however, it is understood that whatever has been known as **matter, did not really exist** and it is due to

the observer's perceptive capacity (standpoint) that a world of **interconnected atoms** appears as a world of separate individuals and solid material substances...

As it was recently explained by **Karl Pribram, Ph. D.**, a neurophysiologist at **Stanford University** (who runs **Brain Center in Radford** at present), the brain cells are centers of interpretations of various frequencies and brain operates on a **hologram principle!**..

Around the same dates, **University of London Physicist David Bohm**, a protégé of **Einstein's**, also discovered that the objective universe as we observed, is basically structured like a **hologram** in his researches on **Quantum Physics**... All those findings were collected by **Michael Talbot** and published in a book.

68

All those findings provided the following:

“Our brains mathematically construct objective reality by interpreting frequencies that are ultimately projections from another dimension, a deeper order of existence that is beyond both space and time.”

For **Pribram**, this synthesis made him realize that **the objective world does not exist, at least in the way we are accustomed to believing.**

What is “**out there**” is a vast ocean of **waves** and **frequencies**, and our brains pick abstractions out of that ocean and convert them into familiar objects that make up our current world. We have discussed that subject in details in our previous book “**THE JOURNEY OF THE ONE.**”

Many ages ago, *Awliyah* of **ALLAH**, who attained reality through assets known as “*kashf*” and “*fateh*,” have indicated

the same reality via the following statements: **“The worlds are originally an imagination (the actuality of the worlds is just an imagination).” “It is only ALLAH Who existed and everything that is observed besides is a shadow of Hu!”**

Those are from the determinations of contemporary science in which the concept of **“material”** is not even respected... and the metaphorical implications of Islamic Sufis, who also mentioned the same realities many ages ago!

Yet, despite all these, Muslim religious(!) mentors(!) today, who have not heard the least bit of those facts, and who try to understand life only from a materialistic perspective limited in physical level, are quite many...

69

Those **materialistic Muslims**, while being unaware of the dimensional depths and stations, try to find seven sectional layers in the sky on hearing the statement **“the seven heavens,”** who imagine that **RasulAllah** flew over seven layers of sky and met with a **god-up-there**, upon hearing **“RasulAllah** reached beyond the seven heavens during *Miraj* (Ascendance).” who never realize that the inner characteristics of subatomic dimensions were referred to with the term **“heaven.”** Those materialistic **Muslims** who try to understand the **“Deen-i ISLAM”** within a view of five sense-based time and space concepts.

They are my dear innocent Muslim brothers and sisters who consider **metaphors** as the **“reality”** (*haqiqat*) itself and seek for the **reality** within the **“metaphors!”**

We must get rid of **“Muslimism”** which is based on a **“god” concept afar-off, far away from yourself**, a concept that developed under the influence of **materialistic philosophy**; and reach the point of **true understanding of**

the “Deen-i ISLAM” as the universal SYSTEM and ORDER of ALLAH, and then live the effects of such an understanding. Therefore, we must purify ourselves from the misinformation that has imprisoned us into cocoons...

Let us bring together the latest findings of the scientific world with the perspective and the system of thought explained in the works of **Sufi Attainers** who have deciphered, revealed the mysteries in the “*Deen-i Islam.*” Thereupon, let us try to understand what the **Religion** means **at the sight of “ALLAH”** and let us live under the guidance of such understanding as possible as we could...

The first sign revealed to **RasulAllah** is “*iqraa.*” **RasulAllah** and the **Koran** advise human beings first to “**acquire knowledge!**” The notification that “**Believer misses (seeks) Wisdom and gets it wherever finds**” shows us that science (*ilm*) from whatever source it may be, should be appreciated.

70

Keep far away from those who forbid asking questions!

Keep far away from those who forbid science and impose themselves as a taboo!

You will never come back to this world and will never have one more opportunity to acquire science if you have not done it this time.

According to us and our studies, it is principally impossible to understand and appreciate the “*Deen-i ISLAM*” with a materialistic, formal, imitating and conditioned approach. **Knowledge is a must (*fard*) for every Muslim.** Not by mechanical memorization but with comprehension should it be acquired...

There is only one way to achieve this: to be a **fundamentalist!**
And, I AM A **FUNDAMENTALIST!**

* * *

15

**I AM A FUNDAMENTALIST**

72

I wonder if you have ever noticed, “**I am a fundamentalist.**”

My external (*zakhir*) fundament (root) reaches to **RasulAllah**.

My interior (*batin*) fundament arrives at **ALLAH**.

Islam, **the Deen at the Sight of ALLAH**, is my *Deen*. Words (*kelam*) of **ALLAH** are my Book.

I am only a reader and a writer! I read the Book of **ALLAH** as I could.

In accordance with ordained capacity to understand, I try to explain Islam, that is the *Deen* at the Sight of **ALLAH**.

My being belongs to **ALLAH** inwardly (at the *Batin*). And I speak to “people” (*halq*) outwardly (at the *Zakhir*).

I prostrate myself (*sajda*) to **ALLAH** Who is the Lord of universes and I am aware that I am “**nothing**” within the **SYSTEM**.

I have been honored by being Hu's servant. My service to entire humanity and any creation without any discrimination as it was foreordained for me, I appreciate as the best of gifts.

I have neither a right to judge, assess or command and direct people and any creation, nor it is my duty, since I am **"abdullah!"** Ordainment (*taqdir*) and command —ruling— (*hukm*) belong to **ALLAH**, the Lord of universes.

Yes... I am a **fundamentalist!** I serve to make the revelations of **RasulAllah** known by everyone... This is the point where my mission ends! Because I am fundamentalist, I am not "on the surface."

73 I enthrone (revere to) the **rule "communicate, it is your only duty; you are not a compeller over them!"** and it is my crown.

I listen, read and benefit from everyone who came after **RasulAllah**, as much as I can; but my only absolute source is the **KitabAllah** and **RasulAllah**.

I feel affectionate toward anyone without any discrimination and serve them as my duty, no matter whoever they are, whichever path and understanding they have, whichever community they belong to and whatever race or nation they regard themselves as a part of. Because, I am fundamentalist!

The **Deen at the Sight of ALLAH** is my **Deen**.... My faith (*iman*) is nothing other than **certainty (iqaan)** from now on! Yes... I am a **"fundamentalist!"**

My sight, observation arises from **"Al Basir" (The Observer)** from the origin!.. If "Hu" does not will, I cannot observe... My perception arises from **"As Sami" (The Evaluator)**! If "Hu" does not will, I cannot perceive...

Effectiveness of my speaking and writings arises from “*Al Mutakallim*” (The Expressive)! My knowledge is revealed only by Hu’s “**graciousity**” (*Iutf*) and ordainment (*taqdir*).

RasulAllah has come in order to explain the reality of life and afterlife to entire mankind and he has completed his duty thoroughly with perfection.

Fundamentalist I am!.. I share what I have learned from **RasulAllah** with everyone without any discrimination. The rest is not my problem! **I do not exert any pressure concerning practice or acceptance!** I am a **fundamentalist!**..

I know my place. I do not set myself up to be a pioneer, a leader, a *hodja*, a master or a *sheikh*... I only share what I was informed. Because, I am a servant, and it is not proper for me to set up and pretend mastery over “**Hu!**”

74

After all, as I have mentioned, **I am a “fundamentalist!”**

I know and try to make known that the most precious thing in life is writings in the **KitabAllah**, and is also to be able to **READ** it, to comprehend and to live under the guidance of its requirements. I also know and make known that, it will only be possible for those whom **ALLAH** decreed and made it easy. For that reason, I do not condemn anyone for being wrong, imperfect, deficient, faulty (incomplete), knowing such matters is the Creator’s Ordainment, I just never mind and do not dwell on them...

I have neither come for quarrel or dispute, but I am only here to share what I know...

It is therefore that I am authentically true, sincere “**fundamentalist!**” I sincerely wish that **ALLAH may enable every human being to attain at the “fundamentals of**

the Deen,” and that they realize the **SYSTEM** and the reality at the Sight of **ALLAH** and construct their own future most beautifully, so that they may enter for Paradise!

Forgive me for I am saying “**I**” so frequently, this is just a necessity of expression. As I have already stated, “I was informed that I am still **NOTHING!**”

Because, I have “**read**” the **KitabAllah** to a degree that was decreed for me!

To “**READ!**” To read “**WHAT?**”

* * *

16



WHAT DID MOHAMMED “READ”

76

We like arguing best, but we dislike most searching for the truth about our arguments. Most of our arguments arise from our hearsay or information picked up from others. We do not even consider how logical, wise and reasonable our ideas and words are...

Now, I would like to draw your attention to a point that we have never really considered or investigated the truth of.

People wonder **if Hazrat Mohammed** (*peace be upon him*) **were literate! What did Hazrat Mohammed** (*peace be upon him*) **READ?**

Having been divided into two groups, people of different views quarreled about whether the *Hazrat Mohammed* (*peace be upon him*) were literate or illiterate, whether he knew how to read and write or not, for ages.

Some say, he did not know how to read and write, he was illiterate, so he was “*ummi*.” Others say, he knew it. However, “*ummi*” means something else.

For a moment, just **recall and think of the information about his time...**

Was **Hazrat Mohammed** (*peace be upon him*) given any written text into his hands, when he was addressed to **“READ”** (*iqraa*)!

Obviously, not! There was not any written text given into the hands of RasulAllah!

Well, in that case, as he was never given any written text in his hands, how reasonable is it to argue if he were literate or illiterate?

77

Hence, there is some other important point that we should pay attention to:

What was really required with the sign of **“READ,”** to be **“READ,”** as there never was a written text given into the hands of **RasulAllah?**

Let us briefly discuss about that matter if you will, since this issue made us write a complete book on, entitled **“WHAT MOHAMMED READ.”**

The word, **“READING”** basically carries two meanings. Firstly, it means an **“understanding (recognition) of what is looked at based on a **look.**”** Secondly, it means **“an evaluation (assessment) of what is seen based on an **observation.**”**

“Looking” and **“seeing”** are different from each other. Everyone **“looks at,”** but only some are able to **“see!”** **“Basar”** (the eye) looks at, but **“basirat”** (insight - perception) sees! That is, the analysis of what is seen by assessing and interpreting it —this is the real sense in **“seeing!”**

You may listen to something. But you need to have a powerful mind, reasoning and discernment in order to understand and assess what you have listened to. Likewise, **“seeing what is looked at**, is another ability! Here, **“reading”** not only means to decipher and solve (analyze) a written text one looks at, but it also means **“seeing” what you have observed and “evaluating” your observation by means of picking new meanings from it through a powerful mind and reasoning...**

How shall then are we to understand the addressing **“READ”** to **Hazrat Mohammed** since we are not talking of a **“reading”** written text here?

I shall now try to explain it by an example: Football commentators or sports critics often speak of the following characteristics of trainers of teams: “The imprudent coach could not read the match!..” or “The coach read (interpreted) the first half very fine and his tactics worked for his team in second half!”

So, **“reading,”** in addition to interpreting any written text, also means **“comprehension of our observations as to how, why and where it is for and what kind of a purpose it serves.”**

Therefore, the addressing “READ” at the RasulAllah Mohammed (peace be upon him), was a requirement to READ the SYSTEM and ORDER that “ALLAH” created.

Here, we are to consider only one of the following options regarding the who is asked to **“READ”**:

It is either a requirement only from **Hazrat Mohammed (peace be upon him)**, meaning, that does not concern us at all and it is none of our business to **“read!”** In that case, it would

be nonsense to try to understand and comprehend what the **Koran** and **RasulAllah** communicated! What is for us is only to perform what we were told blindly and brainlessly, same way as an educated creature...

Or... “**READ**” is an addressing to all his “*ummat*” made in the person of **Hazrat Mohammed** (*peace be upon him*). That is, every believer in **Hazrat Mohammed** is requested to “**READ!**” If that is the case, all the believers are assigned to “**READING the ORDER of ALLAH and the SYSTEM OF LIFE ALLAH created.**”

This feature must be considered seriously and properly understood...

79

What is the **SYSTEM** that we are requested to **READ?**..

* * *

17

**“READING” THE SYSTEM**

80

I have tried to explain to you what the word “**reading**” meant in our previous chapter. Now, in this chapter, I will try to explain what is that **SYSTEM** which we are requested to **READ**...

We exist on earth as unequal combinations of qualities chosen out of our hands (control) and our wishes. None of our places of birth, our races, lines of ancestors, parents and neither our sexes are our own choices. We are definitely in a competition which has undoubtedly started unequally from the beginning.

At the standpoint of an unchangeable fixed past and at a state of origination, we are face to face with a future that we possibly think we might change the way as we could. **In the operating System that Allah created, that is, in the “nature” as we named it, no excuse and no sentiments are given any consideration...**

After attacking and grasping a gazelle or a buffalo, hunting lion begins tearing them to pieces while alive and eat them

while full of life, **without feeling the slightest MERCY** despite all their resistance and cries... No matter whatever excuse might be claimed, the marble on the floor will cause a glass to shatter after it slipped off your hand and fell on it... **The powerful always do away with the powerless!..**

While giving speeches of our mercy for the animals slaughtered on the Festive of *Eid of Hajj*, even we never stay away from butchers on the other side. We do not find pleasure in a meal without beef and we never do without having chicken or lamb in our dinners. Setting off for fishing and supposedly getting rid of our stress, we enjoy killing the fishes in sea.

81

To tell the truth, we live in a **SYSTEM** and **ORDER** in which **the powerful destroys the powerless, and the stronger eats up the weaker**. It is in effect in every realm, every dimension and at every level of life!..

It is in such a **SYSTEM** and **ORDER** that **RasulAllah Mohammed** tried to communicate to people and make them comprehend the following certain truth:

There is not a god offside (far-off) human beings, the worlds and the galaxies; it is only **ALLAH ALONE** who created everything from within the qualities of Hu's Beautiful Names (*asma al husna*) within Hu's own knowledge! **Therefore, people's leaning on a god-afar-off and their efforts of worshipping go to nothing**. Such a state results in becoming unaware of the **"Truth!"**

Man faces two main types of execution within that system:

1. To know Allah as being the human's own Reality (*haqiqat*).

2. To prepare himself for a life after death by means of practicing some particular tasks (*ibadat*) as a result (requirement) of one's dimensional, structural state of being and qualities.

The system operates on the principle that every individual lives the natural effect of their natural constitution and capacity.

Everyone faces and lives the results of his own deeds! It is the rule that resides in the **System of Allah**. It is therefore that the **Koran *al Karim*** mentioned the following rule:

“Then anyone who has done an atom's weight of good shall see it! And anyone who has done an atom's weight of evil shall see it.”

82

It is that, those who **prepare themselves for the conditions of afterlife realm and against the living beings of such an environment**, will, as a result save themselves from the torments therein. Those who do not prepare themselves for the conditions to be encountered, will have to suffer the consequences.

RasulAllah has warned people about the conditions of afterlife realm and communicated the need of a preparation for human beings for such conditions.

Without the intention of worshipping anyone, but as a requirement of the operatives of the System and Order Allah created, human beings are required to prepare themselves for the conditions of life beyond death by means of practicing certain tasks (*ibadat*).

For this reason, we, first of all, are in need of seriously learning and understanding what the **SYSTEM of ALLAH** is, which is known as the “**Deen!**” So that we may comprehend what was the intention behind given recommendations and may not neglect those vitally important **practices**.

Let us know that...

Each of the **practices** recommended within the “**Deen-i Islam**” is established on a technical, scientific and structural reasoning and they generate their results automatically. None of those recommendations is a nonsense command coming from above.

83 Islamic **practices** (*ibadat*) are some tasks that are raised as the necessities and requirements of the operating of the System. Therefore, we must from now on **SERIOUSLY UNDERSTAND THE SYSTEM AND THE ORDER AT THE SIGHT OF “ALLAH...”**

To be continued in the next **article**...

* * *



THE “DEEN OF ISLAM” EXPLAINS THE OPERATING “SYSTEM”

My friends... Please, try to begin exploring the following definite fact, of which you were unaware due to **your conditioned approach to religion...**

The “*Deen-i Islam*” has come to us in the original form in order to explain the **SYSTEM OF LIFE and ORDER**, as well as to inform us which actions has generated and will generate what kind of results. Under the operatives of that System, every individual will subject to facing the outcomes of his present actions or outcomes of his state of creation.

The entire rules and principles, as also known as the “laws of nature,” are completely the System of Allah, no matter if we are aware or not. Those who do not take them into account and do not give them the necessary heed will bear the consequences of their negligence regretfully.

The following sign in the **Koran *al Karim*** indicates this fact:

“Wa-yatafakkaron fe khalq as-samaawaat wa-al-’ard,” meaning **“They contemplate the origination of the heavenly dimensions and the earth (with the thought).”**

This sign indicates that the owners of wisdom and comprehensive reasoning must appreciate the **formation in the universe** so that they may recognize and understand the **System and Order of Allah**. There are many more signs alike in the **Koran** that encourage human beings **to try to understand the System of Allah by means of continuous evaluation of the actual system of life**.

It is that reality of system that was mentioned by the wise men of old times in the phrases as: **“Man will reap the fruit of his deeds!”** **“The wind adds up to a storm!”**

85

As I have already mentioned earlier, you will be rewarded for your deeds only, both in actual present (now) and in the life beyond death!

“That man has nothing save only that for which he made effort.” (53:39)

This sign also indicates the same definite fact. It is therefore that, there is nothing such as the **imagined god afar-off yourself** who would disgrace you based on your denial or heedlessness.

If you fulfill the practices that **RasulAllah** advised you to obey as a necessity for the conditions beyond death, you will benefit from their outcomes as a result of the operatives of the **SYSTEM of ALLAH**.

On the other hand, if you give no heed and do not care about the suggestions of the **Koran** and **RasulAllah**, again as a result

of the **SYSTEM** and **ORDER** of **ALLAH**, you will have to bear the consequences of your negligence regretfully.

“ Verily We have forewarned you of an imminent scourge: the Day when man will see his deeds which his hands have sent forth and the Unbeliever of those facts will cry: “Woe unto me! Would that I were dust!” (78:40)

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

“You are requited naught save what you did.” (37:39)

These signs of the **Koran**, given as samples, emphasize the following clear reality:

Your belief of a god watching you from above and judging, and who will later give decisions about you, is nonsense! And any understanding of religion based on such a belief is absurd and invalid.

86

ALLAH, who created everything within Hu's own consciousness (knowledge) in the past eternity to serve on a purpose in a certain **SYSTEM and **ORDER**, let people be aware of the operation of such a **SYSTEM** and **ORDER** through the agency of Hu's Rasul, and also is advising people to live under the guidance of laws of **ALLAH**, so that they may save themselves from the very dangerous future events afterlife, that is the **SYSTEM** operating...**

Either we will understand, comprehend that **SYSTEM** and guide our lives as required, so our future will be heaven...

Or we will ignore the **essentially important practices** known as *“ibadat”*, due to assuming some sophistry and superstitions with gossip, idle tales and empty imaginings as

the “**Deen**” itself, and therefore will inevitably have to bear the painful consequence of neglecting them.

Shall we now **realize the consequent requirements of the SYSTEM** and try to discuss the reasoning and wisdom behind the **practices** such as *zhikr*, *Salaat*, *Hajj* that are recommended to humans in the context of the **Deen-i Islam**, as far as we could make out.

First, the **principles of brains operational** and *ZHIKR... inshAllah*, next chapter...

* * *

19



ZAKAT (PAYING ALMS)

88

I was asked about the sentence “*aqiimus salaat wa atuuz zakat*” (they fulfill their *Salaat* and pay Alms), a statement often mentioned in the *Koran al Karim*:

“—What is the reason that these two rules come one after another? One of them is supposed to be our spiritual obligation (duty) for **Allah**, the other, our worldly obligation for servants?.. What kind of relation do those two actions have that they are always mentioned together?”

Let me explain it at the extent as Allah bestowed on me its science...

There is an understanding assigned to “**Mawlawiness**,” which is known as “**receiving from Haqq to give (deliver) to people**”... This understanding is symbolized in **Mawlawiyya** with the motion of “**whirling**” known as “**sema**.”

The position of arms and hands is the most important point in whirling, which some of **Mawlawis** practice by imitating **Mawlana Jelaluddin**... The right arm is positioned uplifted

with the right palm facing the sky upward, while the left arm suspends rather loosely with about 75 degree angle to the body, the left palm facing the ground with fingers opened (spaced).

Here, such a display represents the act of **“receiving from *Haqq* with the right hand and delivering to people through the left hand!”** A speedy whirling represents the fade away of what the eyes used to observe (the eyes' physical observation), that is the disappearance of the transitory world means (resources-values) to attain an experience of ascendance (*uruji*) to an understanding of the name **“Allah”!**

89

“*Salaat*” is understood as an ascendance (*uruji*) to *Haqq* in a dimensional sense, while *Zakat* means delivering what is received from *Haqq*, to people!

Hence, we will see that such two actions are integrated.

Allah is the possessor of **“*rahm*,”** being **“*Rahman*”** and **“*Rahim*.”** Hu **produces** and maintains, shields (watches over) what Hu produced; until the time of unfoldment comes for them. Then Hu unfolds them. This is **Hu's *rahmet*!**

Everything is created and produced through the ***Rahm* of Allah** in this way.

The universe and our **“*universe*”** (*kainat*) as one of the “universes” were created from within Allah's quality of **“*rahmat*.”** Allah “produces” and brings to existence unconditionally.

The universe is the *Zakat* of Allah.

Some of Hu's production originates (comes) from ***Rahman***. Such a production is a **“*nimat*”** (blessing) that comes as mixed

with suffering (hardship). Another portion of Hu's production comes from **Rahim**, which comes as pure "**nimat...**"

An understanding of **Bismillah** as we could perceive, is also as the following: "**Bismillah'ir Rahman'ir Rahim.**"

"I put forth with the rahmet of what the name Allah instructs and what the reality of my being is; that even though such a rahmet may be mixed with some suffering in one aspect, it is ultimately a pure rahmet and brings happiness..."

"Mother," in this sense, is the symbol on earth, of the Ultimate Being denoted by the name **"Allah."**

It is **"mother"** who produces and gives unconditionally! Mother, too, possesses **"rahim"** [**"rahim"** is also the name given to mother's womb in Turkish] and she produces her baby therein. She then bestows *nimat* on her baby from the perspective of **"rahmanness,"** by means of reprimanding, bringing it up for its bad behavior, punishing, putting unpleasant rules it dislikes... All is still for the good of the baby! On the other hand, she feeds her baby, wears it, walks (take out walking) in the most pleasant way, from the perspective of **"rahimness"!**

Allah donates what Hu created and brought forth from Hu's **"Rahm"** unconditionally at every moment, while a mother gives (feeds) what she produces in her womb, all along its lifetime unconditionally.

RasulAllah Mohammed Mustafa (*peace be upon him*) warns us in the following way:

"Identify yourself with the character traits of Allah (*al-takhulluq bi akhlâk Allah*) !"

Zakat is to deliver unconditionally through attaining the character traits of Allah. To pay **Zakat** is in a way to attain the character traits of Allah.

Zakat is to donate what is in your possession. Its least scale is one fortieth or 2.5 per cent of what you possess.

Limitless (uncountable) is "**zakat**" given by the One who is limitless...

Limited is the amount, however considered by those who feels limited, as to what is given under the title "**zakat**"!

Human's paying **Zakat** is the action of "**donating (delivering) to people what is received from Haqq.**"

91

Based on the operatives of the system and its order that Allah established, whatever you deliver unconditionally as "zakat**" from what you received from Haqq, returns to you in like kind in multiple quantities.**

I was asked once: "A lot of rich man pay Alms in great amounts, they deliver money, clothes, food and they make buildings. But none of them advances (progress) in spiritual sciences, none reaches "spiritual awareness" (*irfan*), they do not advance to spirituality! What is the reason of it?"

The system at the constitution set by Allah is known as "whatever we deliver returns to us in like kind in multiple quantities!"

If you deliver money, it will be money that returns to you in multiple quantities; if it is "building," you are given buildings: if it is science, you are given science. If you deliver *ilm-i batin* (science of the inward dimension), or spirituality, you are given the related kind of advancements (richness).

The rich are repaid in related kinds of what way they pay their Alms and on which purpose! If you sow the seeds of egg plant, you should not expect to reap roses in return.

If you wish to take part in spirituality through delivering material donations, you should at least give (communicate to) people spiritual sciences as your “*zakat*” by means of books, tapes or conversations. You should donate (communicate to) them related sciences so that the doors to spiritual advancements are opened up for you.

Some may ask: “Do you mean we should not pay money but instead deliver science and conversations as our *zakat*?”

No, I did not mean it! I wish that you should in one hand help people be aware of the realities as soon as possible, by means of donating them with books and tapes of science to win them their eternal life, on the account of pay-money portion of your *zakat*; on the other, you should also experience the spiritual state of *zakat*, that is, giving unconditionally by way of learning and communicating the spiritual sciences with them.

92

Why is it?

I will briefly explain it also:

As a principle of the system and order established by **Allah**, every action and perception of a human in life is realized by the agency of his brain.

Brain attains upgrading (betterment) and its perception develops in areas of matter that it is strongly assigned to.

The action of giving creates a betterment (an expansion) in related capability of the brain. A group of brain cells grows and develops in brain as a source of each action that person

produces, and the cells assigned to (put in action for) that behavior increase in number.

This is the reason behind the suggestion that **“You should practice even if you do not make out its meaning”!** Actions exert influence on brain's upgrading and create new capabilities.

As a final word... **You will be repaid your *zakat* in multiple quantities in ways and on purposes for which you have paid your *zakat*.** If you are concerned about material purposes, the return will alike be material; if spiritual, the return will alike be the same.

93 This essential point must be carefully considered by those who wish to reach wisdom (*ilm*), which is the honor of humanity and a brilliant crown for people.

* * *



BRAIN AND “ZHIKR”

We have tried to explain the following fact in details in our book entitled “**DUA and ZHIKR.**”

Both DUA (praying) and ZHIKR (meditation with ALLAH Names) are some practices aimed for widening the brain's dynamic capacity and enabling (facilitating) it to express qualities and potency which are laid dormant in itself, that such qualities were bestowed by ALLAH. In addition, through such practices, a person constructs his own afterlife body...

You were brought to being with the Beautiful Names of ALLAH and within the Science (awareness) of Hu. Therefore, the meanings that the Names of ALLAH indicated are unfolded (revealed) in your brain as your characteristics. When you constantly repeat the Beautiful Names of ALLAH in your mind, you promote your brain to reveal better the meanings corresponding to these Names and the capabilities such Names indicated.

For instance, when you repeat the Name “*Mureed*” that is the **ALLAH's** attribute of “**WILL,**” certain number of times, say three thousand times a day, you will soon notice your will power improving. You will be surprised to find out your efficiency in accomplishing most of the things without great exertion, which you used to fail before because of weakness in your will power.

If you repeat the **ALLAH's** Name “*Quddus*” in addition to “*Mureed*” same number of times every day, besides practicing the *dua* “*kuddus'ut takhiru min kulle suin*” three hundred to five hundred times a day, you will simply quit smoking, drinking or drug addiction without any exertion... You may ask if this is for real or if they are really helpful! Try and see it for yourself! Just keep practicing them continuously for a few months. You will then see the results even if you do not have any belief of their help.

95

Because, this event of **practicing ZHIKR is completely a technical process; therefore, acquiring its benefits is not dependent on one's belief.** We have observed it in countless number of experiments...

So many people quitted their habits easily after they began practicing **ZHIKR** as we suggested and kept practicing continuously even while enjoying their drinks in bars, just for the sake of trying and without any belief in our words...

ZHIKR is a practice of repeating the words which carry certain meanings, in the brain. It is not bound by time, place or belief.

For the first time ever in Turkey as well as in the world, we have explained in our book “Mysteries of Man,” published in 1986, that ZHIKR is a SYSTEM of practice to increase the

activity of cellular groups in the brain parallel to the meanings of words given in a list. Further explanation is available in more details in our book “*DUA and ZHIKR*” and also in “**Mohammed's ALLAH.**”

Parallel laboratory findings which described that practicing *ZHIKR*, namely **the repetitions of nouns in the brain, increases neural activity while engaging new areas and neural groups in the brain**, were published first time in **1993** in an article in December 1993 issue of the “**Scientific American.**” The findings were conclusions of long years of intensive laboratory experiments described in this article. It concluded that: “**When a person reads a new learned noun or repeats a given word, different regions and dormant neural groups of the brain engages and becomes active, so that the working capacity of the brain is increased.**”

96

Repeating in mind the given Names of Allah systematically at certain numbers for a period of time simultaneously increases your brain’s capacity. Thereupon you improve your personality in the area of that given Name.

It does not matter whether you are a believer or not! Because, this is the **SYSTEM** and the **ORDER** of **ALLAH**. **The operatives of the SYSTEM and ORDER of ALLAH have no dependence on anyone's belief.**

The greatest reason for misunderstanding that matter lays in the fact that you were unaware of yourself as **being a formula composed of the meanings of the Beautiful Names of ALLAH**. In addition, you wrongfully presumed that you are required to practice “*ibadat*” in connection with a god-afar-off-yourself!

However, the Attainers of Truth, all from **Ahmed Yasewi**, to **Yunus Emre**, **Abdulkadir Geylani**, **Imam Ghazali**, **Hadji Bektashi Wali**, **Ibrahim Hakki of Erzurum**, **Mawlana Jelaluddin**, have drawn people's attention to the fact that **"ALLAH"** is within the **Reality** of man and have mentioned the necessity of turning toward **"ALLAH"** in your core and of discovering Hu within your own being, instead of turning toward a god-afar-off-yourself...

As a matter of fact, **ZHIKR** is **not for pleasing a god-afar-off-yourself, but for knowing "ALLAH" within your own essence** by means of increasing your brain power parallel to your understanding and comprehension skills. As a result, it is to promote the unfoldment of meanings of those **Beautiful Names** efficiently within yourself and to experience the **"mystery of khaliphate"** living...

97

If "DUA" (praying) is not for expecting something from a god-out-there, then what is it?

Continued in the next chapter, *inshAllah...*

* * *



DUA: DIRECTED BRAIN WAVES

98

“DUA IS THE WEAPON OF THE BELIEVER (*mumin*),” says **RasulAllah!** Are we really aware why it is so important to practice **“DUA?”**

What is **“DUA”** and what is it for? As there is no god-out-there, beyond yourself, then to whom do you pray (practice *dua*)? Let us try to answer those questions now...

“Dua” is an action of directing brain waves!

Let us recall some of the information we had given earlier in our previous pages ...

Human, in respect to its **“reality,”** (*haqiqat*) is a content composed of **Names that belonged to ALLAH...** That is, human is like a **formula composed of meanings that the Beautiful Names of ALLAH carry.** To express it in a different way, **ALLAH has rendered human as a kaliph of Himself on earth by means of making him exist via the meanings of Hu's Beautiful Names.**

After various transformations, those meanings of **Names** have been unfolded in the human brain in a form as it was ordained.

According to the statement (*hukm*) that “You cannot will except by the will of ALLAH,” your *DUA* (prayer) in reality is nothing but a wish belonging to ALLAH.

However, there is a **SYSTEM** and **ORDER** by **ALLAH**, known as “*sunnatAllah*.” Here, such a wish originated from the **Beautiful Names of ALLAH** is sometimes revealed as a “*DUA*” from within yourself.

99 Although it is commonly believed under the influence materialistic view that people could communicate with each other only by the agency of their lips and ears, **communication is, in fact, a interaction between brains.** There are so many times that we sense, perceive such a relation but cannot explain it logically due to lack of knowledge. Your “**intuition**” is a result of your early perception of incoming waves...

“*DUA*” arises from the **Names of ALLAH** (*asma-uAllah*) that is **within your own essence** and reveals as a **wave directed for a purpose and reaches the aim.** So, “*DUA*” is not a demand from a god outside yourself, but rather is a **wish originated by “ALLAH” in your essence.**

In another way of looking, “*DUA*” is the most powerful weapon for achieving your expectations. It is an appreciation of the power and potency belonging to “**ALLAH**” within your own essence.

You will pray, practice “*dua*,” so then you will direct the course of events, if that resided in your destiny. In fact, it is Hu's self who directs, not you!

The same way as the parasite signals are reduced when the earth's semi-sphere turned back on the sun and short wave reception becomes powerful, human brain also becomes more sensitive and most powerful especially during midnight at late hours. This is the case both for reception (inspiration) and transmission (*dua*- praying). The importance of night time is particularly due to this fact in the "*Deen-i Islam.*"

People lacking the practice *dua*, will suffer the detriment of both the appreciation and the potencies within their own essence and also the benefits resulting from praying. *DUA* is an exercise of the power belonged to "ALLAH" within your own essence.

The fact that **RasulAllah** has prayed so often does not mean that he has asked for things from a god outside himself, but instead it shows that he **has channeled the power and potency within himself that belongs to ALLAH, in the direction of his wishes.**

The more a person's **brain capability** is powerful, the more one's prayers (*dua*) and brain transmission are effective... **You broadcast all your thoughts over the earth to the degree that your brain power allows, not only at times when you are communicating, but while you are thinking as well. And those frequencies are received by other corresponding receptive brains and are assessed as intuition or inspiration.** It is in that respect that some of the **effectual (authoritative) "spiritual people,"** known as "*irshad qutubs*" in Sufism exercise power of disposal. What is known as reaching "enlightenment" (*al fayz*) is nothing other than a brain's assisted revelation after another powerful brain's transmission of directed waves. We have given detailed

information about that in our book "**DUA and ZHIKR**" which I strongly recommend you to read!..

In this chapter, we have tried to make you realize that "**DUA**" is one of the most effective tools in human's life. Let us know that "**ALLAH**" will respond you from within yourself. **Hu's being aware of everything in your mind, is a result of your being brought into existence through Hu's own being and of Hu's revealing those that income from Hu through yourself.**

Every person must continuously keep practicing "**DUA**," and prayers at whatever spiritual state or level of awareness one is at, as **RasulAllah** did. It will be known more clearly in the life beyond death that nothing would have brought better income than one's "**DUA**" and prayers.

101

May **ALLAH** make us realize the importance of "**DUA**," appreciate it in our lifetimes as much as possible and therefore empower our "**spirits**." And... May **ALLAH** make all these easy for us!

By the way, **where have our spirits come from?** If **ALLAH** wills, we shall discuss it in the next chapter...

* * *

22



WERE OUR “SPIRITS” CREATED IN THE PAST

102

Today, I would like to clarify a significant misunderstanding...

“Were human spirits created somewhere in the eternal past and then are they sent down to earth one by one?” Does the **“Deen”** give that information?

Certainly not!

Human spirits were not created in the past, at the beginning (*azal*) and they are not being sent down to the earth into physical bodies periodically, one after another. On the contrary, each spirit is constructed by the brain of each individual on the 120th day in mother's womb **with an angelic influence that manifests as the power of “ALLAH” from within the essence of an embryo.**

The Chapter of Heights (*Sura A'raaf*) in the **Koran** gives us the following information in the sign 172:

“And when your Lord brought forth from the Children of Adam, from their loins, their seed, and made them testify of themselves, saying:

-Am I not your Lord? (*A-lastu bi-Rabbikum?*)

They said: Yes, verily. We testify. That was lest you should say at the Day of Judgment: Lo! of this we were unaware!”

By reason of failing to discern the essential fact that is cited in this sign, some twisted translations and completely unrelated renderings have been suggested for it; and having been adorned with many fallacious stories, those misinterpretations have finally reached to our day as a **common baseless (deceptive) acceptance...**

103

Briefly mentioning today's mistaken and groundless common acceptance: **“ALLAH created the spirits of all possible people to be born in this world collectively in a different location and asked them there, “—Am I not your Lord?” And people's spirits gave answer there as it were, saying, “—Yes, you are our Lord!..”**

What's more, it is assumed that those spirits descend one after another from there to earth and enter into physical bodies during their growth in mothers' wombs, afterwards; and they also go back from there to that realm later again.

Furthermore, in the opinion of some inconsiderate and narrow minded people with a lack of deep and comprehensive information, those spirits come back to the world from there over again in order to reach perfection. And, they call that a “reincarnation” implying a return to this world by reentering into a different physical body.

An additional story is also invented under the name “*bezmi elest*” in association with such a misunderstanding. Supposedly, those who met and felt affectionate with each other there, also met here in this world; those who used to love each other there also loved each other here; and those who disliked each other there disliked each other here as well!..

Now, let us first sum up the reality about that matter and then offer our evidence respectively.

Allahualem, here is the meaning that the mentioned sign implies:

According to the rule (*hukm*) that **“ALLAH created human on an Islamic nature,” every individual is born after the genetic information transferred from father with a program of “Islamic constitution” (*fitrat*), while someone was in a form of sperm yet at that time;** and it then passes through the following stages...

104

The statement **“from their loins, their seed, (*zurriyyah*)”** indicates and emphasizes the availability of that information of **“Islamic disposition” (*fitrat*)** transferred genetically through sperm. That is, human beings have been endowed with a natural faculty of being aware of their Lord, while yet in a form of sperm —when their seed was brought from their loins.

In point of fact, the embryo endowed with that genetic information, begins constructing its afterlife realm body known as “SPIRIT” on the 120th day in mother's womb, in form of frequencies produced by brain, through the agency of an angelic influence upcoming dimensionally from within its own core, its essence... And the “spirit” stores all the

information produced in the form of waves as the outcome of all mental functions. **Therefore, the theory that a spirit consciously came from a different location and entered into a physical body is completely invalid.**

If we seriously consider the above verses of the **Koran**, which is tried to be imposed as an indication of existence of a “separate world of spirits” created prior to the earthly lifetimes at a different location, we realize that nothing but **“the seeds from the loins of Children of Adam”** is mentioned of there. The seeds and “loins” are issues of our physical world dimension we are currently in, not of the spiritual realm. Water of loins is semen and is in consideration in the world of sperm.

105

We have given further information about that matter in our book entitled **“WHAT MOHAMMED READ.”** You might also find more information confirming our explanations in the 4th volume, page 2324 of the **Koran** Interpretation written in Turkish by **Hamdi Yazir of Elmali**. You may see also a contemporary Interpretation of the Glorious **Koran** by Mr. Suleyman Ates.

Imam Ghazali tells the following in his book *“Rawdhatu-t Taalebiin”* about this matter: **“... Because, the spirit of our Master RasulAllah had not been created and did not exist before he was given birth by his mother!”**

Since a spirits is not something entering a body from outside, could its reentrance into another bodies over and over again repeatedly after its detachment (death), be possible?..

Let us continue in the next chapter...

* * *



REINCARNATION AND CHANNELING “JINNI”

I have been trying to explain the meaning of the name “**ALLAH**” and the “*Deen-i ISLAM*” to the degree that was bestowed on me. I am not a defender of “**Muslimism!**”

None of the improper ideas or actions generating from the misunderstandings and misinterpretations of Muslims including myself, can be ascribed to the “*Deen-iIslam.*”

According to the **Universal System and the Order that “ALLAH” created**, that is the “*Deen-i Islam,*” every individual will live the consequences of his natural disposition and qualities which he expresses and his actions. **There is no consideration for any excuse in the System. There is no room for emotions or sentiments in the operatives of the System.**

The past is gone and it is impossible to make up for the past in any way. One can only make use of the actual present time. There is no turning back in the **System.Thinking that**

one will come back to this world once again to progress in another body, after leaving the physical body by death and accessing into realms known as the “world of grave” and of “*barzakh*” (transition), is an immense deception. Because, life always proceeds forward, without any return to past.

Why is “reincarnation” groundless?

A spirit's return to enter into a different body is impossible because, as I have stated earlier, spirit (*ruh*) is not a substance created in a separate location in the past! So, how could it come back to this world later to repeat entering into a physical body?

107

Beginning on the 120th day in mother's womb, every human's brain constructs one's own spirit during one's lifetime. For that reason, it is senseless to discuss a spirit going into another uninhabited body after having left one by death.

The theory that spirits are reincarnated in the world time after time for the purpose of evolution —reaching to a perfection, stems from Shamanism of SkyTurks, and their dual understanding of a **god-up-there-in-the-sky** and **the people down on earth**. It is based on an assumption of **duality of matter and spirit** in life, i.e., the dualism, and on a hypothesis of spirits conducting physical bodies...

Neither a person's spirit has a chance of turning back to this world, nor a person's spirit can be communicated with after one's death! Neither is there any aliens coming from the outer space within solid material bodies like humans, nor could there be any communication made with them. And neither is there any credibility in the stories about of some beings introducing themselves and communicating with

people appeared as the spirits of some deceased people or in the form of a saint (*Awliyah*).

We have given detailed information about such cases in our book **“SPIRIT-MAN-JINN,”** which has been publishing since 1970 and is accepted as a reference book.

Appearing in altered images, those views are of none other than “satans” known also as “*jinni*,” who appear and introduce themselves with various names to some people, and who desire to overrule people as a result of their inborn nature. They have been called “**satans**” in the **Koran al Karim** because of their mentioned characteristics.

Those *jinni*, referred to as **satans**, first make one person subject to themselves by method of appearing in every different guise and shapes to introduce themselves as **aliens** (extraterrestrial beings), **UFO**, **saints** (*awliyah*) or even as **prophets**, and then they convince thousand of innocent, naive, charitable people following the first person that they have deceived. The most important characteristic deviation (misbelief) that they impose in matters of faith is the **idea of “reincarnation.” This “reincarnation” idea can be clearly observed in all teachings and information coming from “jinni.”**

All types of **fortune-telling** entirely arise from and are based on **channeling jinni**. “Mediums” are those who act as an **intermediator** with *jinni*. More detailed information is available in our mentioned book.

Those satans contribute in (the cast of) most of such endeavors as magic and witchcraft. The strongest weapon to defend against satans, is, as far as we know, the

following *dua* (prayer) given in the **Koran al Karim**, that we have experienced so many times so far.

“Rabbi annii massaniyash Shaytanu binusbin wa adhab. Rabbi a-auuzu biqa min hamazaatish shaayatiini Wa a-uuzu biqa Rabbi any-yakhzuruun.” (Saad:41, Mu”minun: 97-98)

Those of you, who are bothered or seized with fear by the jinni, should recite this prayer. If you practice that *dua* 200 to 300 times in a day, I hope it will help strongly... In purpose of defense at least, reciting it 20 to 40 times in mornings and in evenings will also help.

109 Although people's relation with those “*jinni*” called as “**satans**” may sometimes seem to provide them with some temporary benefits in this world, such people will have great losses concerning their life beyond death because of major misbelieve in matters of faith that jinni have imposed them.

The greatest evil of *jinni* to people is to impose and intrigue each person to deal with another person all the time.

Yet, if a person appreciates and makes the best use of his time by saving it for himself instead of dealing with others, his life will be far more beneficial.

The **Koran** informs us that those *jinni* referred to as **satans** are “**our enemies.**” It is up to you how to appreciate this!

We have touched the subject of life beyond death!.. What kind of a life is it indeed?

Continued in the next chapter...

24

**HOW IS LIFE BEYOND DEATH**

110

How is the **life beyond death** with reference to the knowledge we have acquired from sound sources? I will try to tell it to you briefly... Those are our determinations and nobody has to accept them. You may share (benefit) if it fits your reasoning, logic and understanding; or you just pass over saying this is just another belief. This subject is explained in more details in several sections of our books entitled **“THE ONE’S CONTEMPLATION,” “WHAT MOHAMMED READ”** and **“ALLAH AS INTRODUCED BY MOHAMMED.”**

Human body breaks down (analyses) the nutriments it has taken from outside and converts them into bioenergy inside the body, which operates as an organic factory. That bioelectrical energy not only provides the brain with bioelectric, but it also provides the liveliness of all cells in the physical body with a bioelectrical system known as neural system. In addition, it keeps the spirit connected to the physical body by providing the physical body with a magnetic area. The bio-electricity that a brain receives is similar to the electric input that a computer is provided with.

In fact, a brain neither “sees” nor “hears.” Brain operates like sort of a computer. It only compares incoming waves of certain frequencies with the information it has already stored and hence draws a conclusion (generates meanings).

While brain conducts the body, it also constructs (produces) “**SPiRiT**” in the meantime. Just like telepathy is a kind of communication between brains on a wave basis, the **human spirit** is a parallel body made up of waves produced by brain. There is a continuous interaction, an exchange of energy and information between brain and spirit. Brain stores all the energy produced in itself and all the outcome of mental functions onto a wave-like body which forms the spirit.

111

Death is kind of a transformation. The moment that a brain stops for any given reason, the bio-electrical energy that is distributed between cells of the whole body through the neural system, is detached from the physical body starting to be removed from the foot fingers upwards... The same moment, the spirit disconnects and is freed from the physical body...

From then onward, consciousness lives on with a spirit body. Death does not cause any pause in consciousness. Most of the times even, the person is not aware that he has actually tasted death. While he perceives all sides consciously, all of a sudden he starts panicking because of peoples' weeping and wailing for him, and he feels extremely worried. **He observes people attending around his corpse's bathing and the funeral *Salaat* performance. And he gets into the greatest panic when his body is laid down in a grave, because he is still there in a conscious and alive state, unfortunately he has to be buried in a grave with his body.**

Likewise the events that you have lived during the day may show up in your dream without your consent and you cannot avoid it, you can neither give up nor get away from your physical body at that time for you accepted yourself as that physical body all along your lifetime. Thus, you will find yourself buried in grave with the same body and you will even hear the footsteps of people going away. Even if you were the richest or the highest in rank or the most famous person of the world, you will be all alone there in an environment completely unknown to you!

The same way as there is a subjective (inner) and an objective (external) view associated with a physical body for the time being, there is formed a subjective and an objective view also associated with spirit body. While spirit is in the “realm of *jinni*” in view of its subjective (inner) observance, it is in an “angelic dimension” in view of its objective (external) observance. It perceives the Hell, demons as its inhabitants and the living beings in Paradise...

112

If one has not prepared himself against the circumstances there in the way as **RasulAllah** has made the forewarning about, then there will be nothing to do in that environment other than suffering the consequences of negligence. What is known as the “torment of grave” is a form of life experienced there in this case.

“*Wal baa'thu badal MAWT*” in “*Amantu*” means “**continuing to live within a new body right by DEATH,**” not a revival on the DOOMSDAY after death. See the section “Belief in *Akhirat*” in our book “**REASONING AND BELIEF**” for more details...

Such a life will last until Doomsday. In that domain known as “*Barzakh*,” some people are in their own universe (*alam*)

like someone dreaming in bed while the martyrs (*shahid*), a group of *Awliyah* and *anbiyah* are in a free state of movement.

Spirit bodies will transform into a new structure depending on the conditions after Doomsday, and it is a new "*baa'th*." They will try to pass through the environment called as Hell with those bodies. Those who have moved past the Hell environment will however experience a new "*baa'th*" and transform into a "*nuur*" (light) body from spirit body. From then onward, those ideational beings lead a life in the dimension known as Heaven in the form of "*nuurani*" (enlightened) beings. This, *Allahua'lem* (as known by Allah), will last billions of years!..

25



HOW TO GET OUT OF HELL

114

During my three-month visit to London in the summer of 1996, I gave many talks about these matters on London Turkish Radio live for two hours a day. Meanwhile, I have also tried to give answers to questions from listeners, as far as I know.

Two of the questions were rather interesting. The first question was this:

“Why will most people stay in Hell for ever and will not get out of it to enter for Heaven?”

The second was as follows:

“You all Muslims keep talking about the existence of Allah! Is there anyone in history, who has seen Allah, so that we could believe in?”

Let us first mention the following facts:

After the great crowd known as Judgement Day, the entire human race without exception will find themselves in the environment called as Hell. In the following stages, people

of **faith** (*iman*) will move past through it and reach to the environment of Heaven. **People of denial** (who lack *iman*), however, will abide in the environment of Hell forever. It means that the ability to pass through Hell and reach to Heaven is not a result of a person's practice or deed, but it is totally related with a matter of "**faith**" (*iman*).

The duration of someone's stay in Hell and his spiritual level in Heaven, however, are totally depended on his actions and practices he achieved in the world.

Why should it be depended on one's "faith" to access Heaven? I will try to explain it!

115 Some cases of paralysis simply stem from psychological reasons. Despite the lack of any pathological symptoms determined physically, a person, who may have **conjectured** himself paralyzed and unable to walk again, can spend a life of Hell on a wheeled chair. Some people, who may be said "addictive of sickness," **cannot utilize their mind properly due to their faculty of "conjecture" (*wahm*) overpowering themselves**, cannot execute their capabilities and as such they cannot get out of the Hell that turn their life into an affliction.

As we have discussed widely in our book "**REASONING AND BELIEF**," no one can overwhelm the influence of conjecture (distrust) that turns one's life into hell, through the help of reasoning. The power within human to overwhelm the **force of conjecture**, which means "**assuming there is what there is not and there is not what there is**," is not his faculty of reasoning but is rather his faculty of "believing." While conjecture easily rules over reasoning and the mechanism of thought, it is always defeated by the power of belief (*iman*),

which exercises direct influence on actions. It is therefore that the people of reasoning have been proposed to understand the **Deen** with mind and to take further steps with faith.

Man's hell in his worldly life as well as in the next, is just a result of the **power of his conjecture overwhelming** him. It is only by means of his **command of belief**(*iman*) that conjecture can be expelled.

If a person assuming himself paralyzed despite the unavailability of any physical defect, can meet with someone whom he can have faith in, he will walk! A suspicious person's suffering will come to an end when he encounters a person or an information to have faith on.

116

In the most trivial sense, **believing in Allah results in a person's belief that he will receive help from the attributes that belong to Allah, whenever he comes across with a difficulty, and thus he will be rescued from there into peace (*salamat*)**. A person holding such a belief will find the power within to rescue himself from the Hell environment, even if his belief was as little as an atom's weight. But, if a person does not hold such a belief and assumes himself restricted with normal physical powers and **if he does not understand and neither believe in Allah**, he will never be able to get out of Hell as **he will suffer the lack of the potential powers that belongs to Allah within himself**. Since he does not believe in, no one else will be able to help him there, no matter who the other was; same as a person who assumed himself unable to walk because of his skepticism overpowering his mind.

It means that, the reason of imprisonment in Hell for those who will permanently abide in Hell, is **their spending their**

lifetimes without belief because of their failure in freeing themselves from the power of their conjecture that commands their lives.

Let us come to the answer for the second question.

That listener constructed his logic such as the following:

If something cannot be seen with eye, it simply does not exist.

Considering that the object called as “Allah” is not seen with eye, then it does not exist. As we have never seen Allah even after we opened up the solid matter, there is not Allah and we cannot accept such an existence.

117

It was not possible to give a detailed answer to this question on air, so I briefly gave an answer with the following question:

“Saying that you cannot see Allah in the physical world, you reach a conclusion that there is not Allah! If the same logical construct that you use is carried on... We are not able to see what is “mind” in a brain even after we open it by surgery. Once we cannot see your mind, should we then result that you are “mindless?”

The line went off!

The basic mistake of that listener is as follows:

“In his world of thought that he constructed on various misinformation, he used to assume the existence of a separate god-out-there and he labeled such a god as “**Allah**,” as the noun employed by Muslims. Alike many people calling themselves **Muslims**, he also was unaware of the being

denoted by the name “**Allah**” as explained in the **Koran al Karim**.

Stated briefly, **calling the imagined god he constructed in his mind by the name “Allah”** and then arriving at a judgement that there cannot be such an irrationality, he claims the nonexistence of that god. I mean it was his assumed (imagined) god that he denied and not what he had no information about...

I regret to tell that all those who are not Muslims as well as those who consider themselves Muslims and **criticize what is denoted by the noun “Allah,”** do just talk about their imagination of deity they make up in their minds.

What the name “**Allah**” denotes is, however, free from such primitive description...

* * *

◆ ISLAM

26



WE HAVE TURNED “RAHMAT” INTO AN AVALANCHE

120

The “**Deen-i Islam**” is the greatest “*rahmat*” (grace) that has reached on us just like rain or snow...

The understanding of “**Muslimism**” on the other hand, is like an avalanche, that was generated by countless interpretations and it runs over anyone in the way. Words even fall short to describe how difficult the “**Deen-i Islam**” was made till it was made unrecognizable in our day.

Despite the warning made by **RasulAllah** that “**Make it easy, not difficult; make people like it, not hate it,**” every effort is made to keep people away from the “**Deen-i Islam.**” It can be even said that **the greatest ban between people and the “Deen-i Islam” has been Muslims themselves.**

Disregarding the fact that it has taken 23 years for the **Koran al Karim** to be completely descended (revealed), lots of people are provoked to get away (are driven away) on a similar practice as though a nursing baby is tried to be fed

with “roasted meat,” saying it is very useful. **Above all, there are countless people who are scared and driven away by the styles of speech in courses and preaches in mosques.**

Everybody satisfies their own egos by naming (stigmatizing) other Muslims as “*qafir*” if they contradict in the way of understanding. They even attempt to murder others, saying “It is *wajib* (required) to kill!” Yet, the command of the **RasulAllah** for this is very clear:

“If a person calls some other person as “*qafir*” and if the addressed one is a believer, the first person himself becomes “*qafir*!”

121 In spite of that, Muslims in Afghanistan and in many other places still go on murdering each other by calling each other “*qafir*.”

Also another warning is that: **“Both the murderer and the murdered, those two who draw sword against each other are (will be) in Hell!”**

Furthermore, there are quite a lot of people who declare other people as “*qafir*” just **because they do not wear turban or tie.**

It is the most interesting buffoonery and trick that some people having political and economical expectations declare that others who did not support them will become “*qafirs*.”

With respect to the “*Deen-i Islam*” and the **RasulAllah**, **every person who states with awareness that “*la ilaha illAllah*,” that is, with the confirmation of its meaning, will enter Paradise...**

“Everybody without exception will have to pass through the environment known as Hell and then everybody will be

rewarded as the return of their deeds. A portion of them will be saved from Hell and thereupon will be admitted to Paradise from there... That is clearly explained in the *Koran al Karim* in details. Therefore, it is not reasonable to breath out threats at every turn by claming that “someone will go to Hell if he did this or that!” As a matter of fact, **“Hell is on the route of everyone.”** It is of importance to be able to pass through it with the least harm possible as the benefits of the practices (*ibadat*) fulfilled.

People's failure in fulfilling some of those practices recommended by the *Deen* does not expel them from Deen turning into “*qafirs*,” nor give us the right to look down on them. **On the contrary, because of not seeing the True Maker (*Faael-i Haqiqi*) there, our sight might be veiled and we may be putting our faith into at risk.**

122

The “*Deen-i Islam*” speaks to the mind and reasoning; mentally defected ones are not hold responsible. It is not a religion of narration, either. **Humans should have faith and approval based on their own investigations, understanding and comprehension by themselves.**

It is an immense sin to draw people toward a position of memorization and imitation in the practice of religion, saying the “*Deen-i Islam*” is a narration of religion. I think that those addicts of shepherding are not aware of the **responsibility at the sight of Allah**, of driving people in flocks saying “**they do not have any understanding; therefore imitating is enough for them,**” by disregarding the fact that humans are “**the most honored of all creation**” (*ashraf-i mahluk*) and are khalips.

According to the notification of the **RasulAllah**:

The fundamental issues of faith are, believing in “**ALLAH**” and in “*akhirat*,” that is the eternal life after death! These result in the following two main facts:

1. Do not worship **an imagined god afar off yourself** but instead understand “**ALLAH**” and find “Hu” in your own essence without seeking outside, and direct your life by the qualities of “Hu” in your own being.
2. If you cannot comprehend the reality of a life after death known as “*akhirat*,” at least **believe in it!**

In addition to them, you need to believe in **Angels, the Book and the RasulAllah**, so that you may lead your life from the perspective of information incoming from that channel and you may fulfill the practices recommended in order to save your future and may be given rewards as their fruit. See the book “**REASONING and BELIEF .**”

123

There is a very important issue right here: **The RECOMMENDATIONS made to people in the Koran are not a compact pocket... That is, everyone follows those recommendations as much as possible for him, and therefore receives the rewards of his fulfillment or suffers the results of his failure in like manner! Nobody has a right to judge others. Judgement (*hukm*) belongs to ALLAH!**

Let us realize that the most important and necessary thing humans need is knowledge on “**ALLAH**” and the “*Deen-i Islam*.”

The first thing Muslims should perform is not making investments on buildings and worldly goods, but rather investing for the purpose of spreading the science of THE DEEN to all humans. Because, people's negligence of so many

important practices due to their unfamiliarity will turn out to be a great loss to be suffered!

Now that I mentioned “people's negligence about practices,” some will remember the “**TURBAN**,” that is “**head-scarf**.” We shall touch on this issue in our next chapter.

* * *

◆ ISLAM

27



TURBAN PROBLEM

126

Does “**Muslimism**” mean **turban** as an equal?..

It is always the same matter that is put forth in many countries today when “**Muslimism**” is mentioned, as if there were no other matter to be discussed. It is the **head-scarf!** Some **do not accept a woman as Muslim who wears not a head-covering!** Some barbarians on the other side deny the humanity of someone with a head-covering and dare to ban human rights for her.

For some people, it is the biggest crime against humanity to uncover head; while for others, to cover!

Covering head is a proposal made to the Muslim women in the **17th year** of a total 23 years of the Koran’s communication. There are several verses in the **Koran** informing that it will be useful for women to cover their heads. It is a **religious necessity** for Muslim women to cover head. No doubt, it is very beneficial for a person to be able to fulfill that requirement...

Also, as a civil person, we are expected to respect a sister who wears head-covering for reasons of her religious belief. It is impossible not to respect that sister for her withstanding such a rather discomfoting situation because of her belief.

However, unfortunately, there are also contemporary barbarians among ourselves, who condemn women in that style of dressing (dressed up with a head-scarf) because of their religious belief, look down on them and ban human rights and the right of living for them!..

127

Still those handicapped of humanism and civilism are quite abundant among ourselves who resist against the right of higher education of those believers in universities and refuse them the chance to work as an independent business woman such as a nurse, physician, lawyer or a teacher.

Such treatments provide the politicians with the justification to defend religious beliefs for purposes of protecting people's rights and in the process make way for the associating religion with politics.

Refusing the head-scarf is a refusal of human rights and civilization. It is also an action against people's right of living according to their beliefs without bothering others, that such a behavior fits with those who have a disorder of feeble-mindedness!

As for **the benightedness which regards a believer woman as non-Muslim due to not wearing head-covering and even declares as "qafir"...**

The **Koran** and **Hazrat Mohammed** have presented humans a number of suggestions instructing them that they should not worship a god and they need to prepare themselves for the

life beyond death! Each person implements what he can and he himself faces the return of what he did.

According to a notification by **RasulAllah** narrated in the **Sakhîh el Bukhari**, the thought of “**la ilaha illAllah**” for a reasonable person is a sign of faith (*iman*) in him. And if someone calls such a person as “*qafir*,” the claimer himself will become a “*qafir*” (which means, one who enfolds, **covers the Truth**)! That is, one who names a believer woman as “*qafir*” for her wrong or incomplete behavior is himself a “*qafir*!”

If we are to mention the recommendations of **Islam** respectively, first comes various **practices** such as *Salaat*, fasting, *Hajj*, *Zakat*, and then, not to kill, not to **gossip**, not to **backbite which** [is informed as] “**equals to eating the raw flesh of your deceased brother,**” and in addition to such matters, another recommendation for women is to **wear head-covering**.

A Muslim woman will follow that recommendation of the **Koran** if she can do so. However, it is not a relevant behavior for a rational Muslim to consider a woman as a non-Muslim because of her failing to follow that advice, or to treat her as a renegade (converted out of faith,) or even claim her a “*qafir*.” **In spite of her failure in covering her head, such a woman can carry out her *Salaat*, fasting, as far as she can do, and she can also implement her *Hajj* even if she would not be able to wear head-covering after returning back.** Nobody has a right to accuse her or her deeds. **It is nothing other than an empty remark to say that woman who is not wearing head-cover cannot be Muslim!**

It is my hope for a woman who **recognizes the head-covering as a recommendation made by the Koran**, and admits

that “**she hopes that Allah will forgive her much as she could not practice it because of the inconvenience of existing conditions,**” and who carries on the other practices (*ibadat*) as far as she can, that Allah will open doors for her to many more of goodness.

After all, we have come to this world not for the purpose of accusing or judging people, but in order **to recognize Allah** as our own “**Reality**” and to prepare ourselves for the life beyond death by acting on (following) the requirements of our servitude. Never forget that!

* * *



WHAT IS YOUR PURPOSE

130

People who have not met someone like myself in the near past **rightfully** ask this question to me:

“—What is your purpose? What is your expectation and target? What do you want to do?”

I am explaining...

Regardless of where they may be published, all of my ideational, written, visual and audio works are uncopyrighted materials; and none of them are in return for a material or spiritual gain! Provided that their originals are sustained, every willing person can reproduce them as he wants and offer them to the use of people. I have no demand from anyone concerning my works. There will not be any material heritage left after my death, either.

I have neither an association collecting donations, nor a foundation or any other similar establishment. I would like to say the following to those who like our works and want to join:

Reproduce as many as you want and share by any means you choose!

I am not a member of any society, foundation, association, establishment, club or congregation, except Turkish Assembly of Journalists since I am a retired journalist.

Neither any domestic nor any external connection, nor any form of dependence can be mentioned for me at all.

I am not inviting anybody to anywhere. Besides, I say, “do not seek me! If you make use of the information that I have written down, just have the sincere reliance on RasulAllah earnestly and in purity, and that will do for you!”

131

Being within the same perspective of **RasulAllah**, who said the following, when the nobles of his tribe offered him the kingdom of Quraish in order to stop him from communicating the Islam:

“I will not give up my ideal even if you placed the sun in one of my hands and the moon in the other,” I also have neither involvement in politics nor in diplomacy, nor have I any such expectation.

As I have already emphasized, the **“Deen-i Islam”** has come to communicate the universal **SYSTEM** and **ORDER** of **ALLAH** to humanity. If one understands that system and order, such an understanding will enable him to be aware of his own future very well, as well. That awareness will then make him earn the eternal life beyond death. Because, it is possible for the human-being to construct his afterlife only by means of several practices which one achieves during his lifetime in this world, at the actual present time. This is facilitated automatically by the **SYSTEM** and **ORDER** of **ALLAH**.

This is why **the information (*ilm*), which enables people to earn the eternity**, is the most valuable present to give them!

He who is aware of “Allah” and his own is in peace with all humanity! He will never deceive anyone!

He who knows “Allah” will not have any expectation from people, as Allah is enough for him.

Such a person will exhort people to the truth and is tolerably patient to conclude his worldly days.

He is aware that everybody is in a state of ultimate servitude to Allah by serving for the purpose with which he was created. Still he knows that, regardless of people's titles as *Agha* or *Pasha* (whether landowner or general commander), *Waali* or *Waliy* (statesman or Saint), everyone will detach from the material dimension and find his place in a new dimension through experiencing death all by himself. **Each one will unavoidably bear the consequences of his deeds there in proportion with the preparation made for such environment during the lifetimes in this world.** This is why we need to know the conditions there very well.

132

Happy or sad, limited days will pass away sooner or later, no matter how. But how about the unlimited days?

It is for that reason that we have devoted ourselves to it as a duty to share those realities with all humanity, free from the influence of any worldly judgment or conditioning. We will certainly be known to the people of attainment as regards who we are and what we do! It does not matter, however, at all to be known to the unfamiliar, the people of exterior world (*zakhir*)? Because, we do not expect anything from anyone! **It is only for the purpose of sharing this information that we come up with people. It is none of our business to**

force them to apply what we have realized. While not even RasulAllah was given the right to compel, who do we think that we are!

It is therefore that we are neither interested in people's life styles or choices, nor our life style and choices should interest people!

We are not the one to be taken as example, but the Rasul of Allah is.

We are no more than a **poor** servant holding that science we communicate, having our own deficiencies, errors, faults, imperfections.

133

My friends!.. Obtain the information (*ilm*) and leave us!

Act on the effect of your knowledge to the limit of your understanding and experience its consequences! Be aware that no excuse will be credited in the afterlife. **No example (model) will generate an excuse for you there! Everyone will suffer the consequences of what he has done.**

Do not let the colors and forms in the world of DAJJAL tempt (persuade, allure) you and lead into error! In his world, what is temporal look like eternal and what is false like true! What is worthless in the infinity seems like worthy in the finite. **The ones who are dependent on *jinni* on the other hand, seem *Hodja, Effendi, Alim or Sheikh*...** And forbiddance after forbiddance they bring, so that people should fail to distinct the facts and they should not be shown up!

May Allah save us from dealing with (having a down on, being in conflict) each other, and make it easy for us to prepare our future in the most perfect way! No form of

regret will suffice to save our future there, once we had a lack of the necessary knowledge (*ilm*) and practices!

Pray for (submit *dua*): **“Allahumma, make me aware of the realities at Your sight and make me comprehend them; so that I may lead my life under the guidance of those realities!”**

* * *

◆ ISLAM



ARE PEOPLE AWARE OF THOSE FACTS

136

As far as we know...

A man winning a lottery, was robbed on the way back home! That is it! Easy come, easy go! It is commonly said **“that which comes from the *Hayy*, goes to *Hu!*”** for similar situations. (literal translation of a very common Turkish saying used to mean **“easy come, easy go!”**) It is also known that **“there is no goodness earned without the sweat of one's brow and labor...”**

Those who have understood the **“*Deen-i Islam*”** have employed one of the above words beautifully as:

“Something coming from the *Hayy*, should go to *Hu!*”

In other words, that which comes from Allah, also known through the name **“*Hayy*”** (meaning, the only Living wholeness), will go to **“*Hu!*”** It is here intended to mean that, **“everything comes from *Hu* and returns to *Hu!*”** But we have literally considered it so far as to mean **“easy come, easy go!..”**

Have you noticed how altered the meaning it takes on in our day is from the original meaning? It is similar to the differentiation between “**Muslimism**” and the “**Deen-islam.**”

What about the others we think we know!

Why do we take **ablution**? “For cleansing,” as it is usually said.

If it were for the aim of cleaning that “**ablution**” has been suggested, would it then be suggested to perform “*tayammum*” in case of water shortage, asking people to rub their faces with soil, somehow?

137

Do you ever ask someone: “Dear! Your face needs cleaning! There is no water, go and rub your face with soil so that you may get clean!”

Most of us are familiar with the fact from our early studies that cells on the skin surface absorb the rubbed water by way of osmosis...We also know that water is H_2O (made up from Hydrogen and Oxygen atoms) and is a good conductor of electricity. We most likely know also that the bioorganic factory known as the physical body analyzes the liquid and solid nutriments it receives and converts them into bio-electrical energy.

Yet, we never take into consideration that “**ablution**” might have been suggested to increase the bio-electrical energy of the body in the most effective way... What about “*tayammum*” then? We have tried to explain these subjects in our book entitled “**MYSTERIES OF MAN**” as it could be. I hope we have been successful in it. No doubt, it is in proportion with our ability...

Well, would taking ablution with one glass of water or some soil provide with a cleaning?

Since ablution is not for cleaning... Since **RasulAllah** practiced ablution many times with one glass of water only... In that case, how are we going to view ablution and understand the rule **“those who are not cleaned (takhir) should not touch the Koran,”** in that case?

The antonym of **“takhir” (purified)** in the **Koran** is the word **“najis” (dirty)**. The word **“najis”** is associated with the concept **“shirk” (polytheism)** and it is concluded that **“mushrikun”** (people of *shirk* - polytheists) are **“najis.”** It is that, if the **“SHIRK”** is **“najis,”** then being **“takhir”** is related to the state of the people of **“TAWHID,”** the **Oneness**. In that case, the **Koran's** warning that **“they who are not purified (takhir) should not touch the Koran,”** is not to mean that **“one should not touch or handle the copies of the book of Koran, that is a volume of pages, without ablution...”** It rather means that **they who have not become purified from the state of “shirk” and who have not reached the understanding of “tawhid,” should not strive to understand the Koran, for they will not be able to comprehend its fineness. It is not the physical dirt that must be cleaned off (purified), but rather a mental (ideational) dirt of the mind!**

It is never possible to understand the mystery and core (*sirr*) of the **Koran al Karim** from a perspective of **“dualism,”** that is the acceptance of **“ME (a personal self) along with a GOD afar-off myself!”** Because, such a perspective results in what is known as **“shirku-l khafhi” (hidden polytheism)!** One first needs to understand what the **“tawhid”** is, and then to reach purification from **“shirku-l khafhi”** in order to become a **true**

person of tawhid. It is only after then that one becomes “*takhir*” and begins to understand the **Koran**.

It is because of one's failure in becoming “*takhir*” through getting rid of the “**ideational (mental) shirk in his mind,**” that is the “*najisness*” in other words, that one cannot understand the **Koran** but instead assumes it as a “**book of commands**” sent by the agency of a messenger from a **god-out-there**. In this case, we could never reach the **purification**, the “**ideational *takhirness* (mental purification)**” even if we stand under a shower all day long!.. We will neither be able to **prostrate ourselves (*sajda*)** at all!..

139

Is it *sajda*?” Certainly, yes. I mean it! Because, he who is not **purified (*takhir*)** cannot prostrate himself, (fulfill the *sajda*) at all!

Do you think that “*sajda*” is [mentioned as] an expression of reverence to an invisible Sultan-like God by prostrating in the presence of him, similar to a prostration in the presence of a Sultan?.. Such an attitude is nothing but “**hidden polytheism**” (*shirku-l khafhi*), and it is the state of someone who has not reached the ideational, mental “*takhirness*” yet!

Do you perform *sajda* for a God-out-there?

Or... For the purpose of implementing “**servitude**” (*abdiyat*) for the unfoldment of attributes of **Allah** from within yourself while being aware of “**HU's**” presence in every moment, every place and so **in every trace of your existence...**

Do you perform *sajda* in order to promote the unfoldment of meanings of the **Beautiful Names of ALLAH**, which makes up your existence, by taking advantage of the additional blood that is pumped up into the brain while praying, reflecting and practicing *zhikr*?..

Do you think it is the following understanding that manifests with *sajda*?”

“My *sajda* is my nonexistence! It is nothing other than YOU who appears while enfolded in a body of flesh and bones, and it is YOU who is uncovered behind the word I,” and do you think meanwhile the brain receives more powerful inspirations about this understanding supported by the blood pumped up to the brain with “*sajda*” and it gives away that meaning into the **System** with more powerful brain waves?..

We will either **truly understand ourselves and realize our own potencies**, or be **shepherded by those who rule!**..

* * *

◆ ISLAM

30



SATISFYING EGO BY MEANS OF RULING

142

The characteristic of “**dominating and ruling others**” lies in human nature, in proportion with the power of the attribute “*ar-RABB*” (the Lord) that is one of the Beautiful Names of Allah found in his construction, and under some circumstances that characteristic is manifested to the extent of given possibilities!...

Some strive to actualize the effect of that characteristic through the agency of their **money**! They bring people under their authority and rule them with the “**moneybeating**” (tool of funds) and thus satisfy themselves. No doubt, they may rule only the people whose interest is money!

Some rule people by the agency of the **chair** (position of authority) and **privileges** they capture and thus oblige people to live according to their personal desires. They find satisfaction in that way. They also have in their hands a “**positionbeating**” (threat of status or position) and use it to command people!

Some others, however, acquire a **“religionbeating”** (threat of religion) and shepherd people with it. They scare people who did not bow to their authority by saying **“you will be thrown into Hell,”** while filling those under their authority with the hope of Paradise...

They might perhaps not be using the money they collected for their own personal purposes, but still collecting large amounts of money, they rise to “positions” through their achievements and also through buying people with that money. So they get satisfaction! The **militarist understanding of religion** likewise arises from the manifestation of a person's desire for **rulership and shepherding** that originate from the quality of *“Rububiyat”* (Lordship) within themselves... All people are as though sheep and they themselves are shepherds(!)..

143

Some others, however, engage the **“weapon of religion” on political platforms. Imposing that the RasulAllah has come to set up a Sultanate of a Religious government, they preach that people who obey them will enter into Paradise as Muslims, and those disapproving their Sultanate will be thrown into Hell as non-believers (qafirs); and they comfort their drive of rulership.**

There was a man named **“Barabbas”** during the time of *Hazrat Isa (Jesus) (peace be upon him)*. He was involved in the establishment of a government for non-Jews, bringing them together against Jews. Asking *Isa (peace be upon him)* many times for his political and religious leadership to themselves, Barabbas spent great efforts in order to win a victory against Jews. *Hazrat Isa (peace be upon him)* gave the following answer to all his efforts:

“—I invite people for the Kingdom of Heavens, not for a Kingdom on earth with the purpose of establishing a government.”

He meant this: While dealing with such matters in those limited days of the world, people fail to prepare for the afterlife (*akhirat*) and to practice the useful tasks in order to earn the Heaven that Allah prepared for them... The eternal gifts of “*akhirat*” are far more useful than a Sultanate in the world...

Rasul of Allah, Mohammed Mustafa has refused the **kingdom of Quraish** tribe offered to him along with all the favor that it would bring, saying **“not even if you place the sun in one of my hands and the moon in the other!”** Because, the **information about the system for humankind as to what kinds of personal practices would prepare them for the afterlife** was what is important, not the temporal worldly favors or people's flattering.

144

Yes, there will always be people longing for rulership and shepherding.

There will always be people longing to be ruled and steered...

And besides there will always be people who leave people free with their states, upon sharing the knowledge with them. Such people of knowledge know their own places and are retired to their home life, being completely occupied with their own future...

I wish that Muslim people all around the world, who believe in and evaluate the “*Deen-i Islam*” to the degree that they understand, may live it as they believe, under the guidance of **Universal Human Rights** without being exposed to any despotism or torture.

Again, I wish that Muslims may recognize and understand the “**Deen-i Islam**” in the best way as its **original** form suggests and may try to communicate these realities to others with love and peaceful approach avoiding from pressuring others to obey their beliefs.

If RasulAllah were physically alive among us today, he would be concerned about making people realize their losses for the afterlife realm because of their negligence of practices. He would make them beware of the deprivation (loss) they will suffer now as well as in future because of their failure in understanding “ALLAH” within their own essence, rather than an establishment of a religious Sultanate or sovereignty...

145

No doubt, such is all this from our perspective **with reference to** the comprehension that Allah has bestowed on us. I cannot guess how it relates to you!

May Allah grant for all of us to **comprehend the values at Hu's sight** and live under the guidance of them...

I have already made you think more than enough and I think **I must be censored!**

* * *

31

**HAVE YOU EVER BROKEN A WALNUT**

146

Most of you must have broken and eaten walnut. Some of you must have also seen fresh walnuts on a tree or quite new harvested ones.

Many words have been said about walnuts and about cracking walnuts. Some of us have even made an analogy with walnut trees and mentioned them in their poems or songs, saying:

“I am a walnut tree in Gulhane Park,

Neither you nor the police are aware of that!”

I wonder if you ever noticed the similarity between walnut and human?

If you break into two and remove the wooden shell of a walnut, you will certainly notice how it looked like a human brain with two semi hemisphere. But this is not the similarity I am concerned about. I almost hear you say, “What do you mean, then?” I am explaining...

I do not know if you have ever seen a walnut just fallen from the tree.

It is covered with a green dotted plant crust, walnut husk. If you touch that husk, it dyes your hand and such a dye is not easy to remove! If at all you accidentally try to bite it, you will see how it tasted like licking Sulfate-like poison.

If you can peel off this green envelope in a proper manner, you then meet the wooden nutshell of our celebrated walnut. It is not easy to break this hard outer covering with bare hands. But such a wooden nutshell exists to serve for a significant purpose. It stops the air to get in, and thus the possibility of an oxidation because of Oxygen combination, is avoided of the oil inside walnut [It prevents the oil to grow rancid.] It is therefore that the walnut fruit is stored without removing its wooden nutshell so that it may be kept safe from oxidation with air. Walnuts are stored without removing their shell, their wooden nutshell is removed at the time of eating.

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The third covering layer is that well-known brown thin skin. If you eat the walnut with that skin on, it will taste somewhat acrid on your palate and it is still bitterish. This is a preventive cover, however. In spite of that skin, you can easily observe its shape, its curls and details from there. But still, no matter what, it does not taste so delicious when eaten in this form...

The fourth layer is a whitish membrane beneath the brown skin. The fruit nut is then apparent at last with its true color. We are supposed to have reached the fruit nut here despite the whitish skin still prevents our direct touch with it and its full taste. Nevertheless, the walnut is quite different if its skin is also peeled off.

The fifth layer, here is the walnut meat itself. It is rather a delicious white fleshy part and is very useful food for humans, even curative.

The sixth layer is walnut oil! This is the most precious part for human health! It is the essence of walnut and is the end product. The reason of its existence. It is wholesome benefaction. Such a “*rahmet*” it is that there is no bitterness within it.

The seventh and the final layer is the power and energy within the walnut oil. It is the “*hiqmat*” and the reasoning in a walnut’s existence. The reality (*haqiqat*) of walnut! It is such an electricity that gives liveliness (illumination) to all lamps.

148

And now, referring to the noticeable similarity of walnut with human being...

Human with the first level of consciousness, known also as “*nafs-i ammare*”! He is as if bitter and poisonous. He is a wildish wearing a tie. He is only concerned about his own ego, wants to have it all and recognizes no right of living for anybody. He is a creature labeled as human, who only knows how to take and who never remembers how to give, worse than that he has nothing to give...

Human with the second level of consciousness, known also as “*nafs-i lewwama*”! Someone at this state has covered the qualities and beauties in his own essence with a “*lawwame*” (regretful) consciousness with a like level of wooden nutshell. He is an individual who assumes himself a physical body same as perhaps the wooden nutshell assuming itself to be whole walnut itself. He is someone who serves the level (to the effect) of a walnut green husk in times and becomes aware of the precious core within himself and

suffers the grief of failure to experience the effect of such a reality in other times.

Human with the third level of consciousness, known also as "***nafs-i mulhimma***" (inspired soul)! He is someone who has gotten rid of his conditioning of assuming himself a nutshell — that is, a physical body—, and who, being aware of his own reality, in times tastes the delicacy at his core and in times imagine himself as the white part with curls of a fruit nut. The spiritual people having knowledge of "***marifat***" (higher awareness) who is known as "***arifun***"!

149

Human at the fourth level of consciousness, known also as "***nafs-i mutmainna***"! He is human who reached confidence on his knowledge of reality and experience, who is content (*mutmain*). As a result, he is someone who accessed into his heaven being freed from his hell fire. Though he is still at a state of membrane-like covering his reality with a feeling of individual self-consciousness at the level of whitish skin of a walnut, he feels the pleasure of experiencing "**Allah**" as his own reality and of revealing to the demanders what is behind the skin. "***Wali***" is he, a person of science of truth.

Human at the fifth level of consciousness, known also as "***nafs-i radhiya***" (soul of total acceptance). He is someone who has left fighting against the hands as he has reached the awareness that hands move under the authority of brains. He is concerned about brain at every moment and every state and contemplates the events of body occurring under the authority of brain. He is like a fruit nut free from any skin. He is at the final stage of "***fana fillah!***" The spiritual state of contemplation within ***Esma*** (the Names).

Human at the sixth level of consciousness, known also as “*nafs-i mardhiya*.” He is an example of the walnut oil within white flesh and is at the level of qualities (*sifat*) within human's essence. It's the life of “*bakabillah*” (eternity by Allah). The experience of the mystery that “**I become my servants eye to see, his tongue to speak...**” The spiritual state of realization with **Qualities**.

Human at the seventh level of consciousness, known also as “*nafs-i safiya*”(soul of purity). Like the hidden power within walnut oil, it is the essence of human and all that exists. It is the point of **oneness** as denoted by the phrase “**we are one in essence!**” The state of nothingness (nonentity) of everything. There is nothing, only Hu.

150

I tried to tell you about the walnut tree hidden at Gülhane Park, of that neither people nor the police are aware, as well as its fruit... I don't know if I could explain...

* * *

◆ ISLAM



YOU MAKE PEOPLE THINK, SO YOU MUST BE CENSORED

152

I am thankful to Allah for “Hu” brought me on earth in a country of Ataturk's republic, where **secularism** is partly in effect... I am thankful also for I have not been living in a “**religious state**” established on an arbitrary understanding of “*shariat*,” instead of the “*Deen-i Islam*.” Therefore, I am able to write down and explain my thoughts without censorship at the present time.

I am still immensely thankful for we have hundreds and hundreds of thousands of readers sharing our thoughts even though the “**Religious Affairs Directorate**” in Turkey **disallows through the censorship to share my thoughts** and the “Religious Affairs Foundation” and its affiliates prohibit the sale of our books under the influence of some known(!) authorities in book fairs organized by them, saying “**they are forbidden!..**”

Yet, we are still guilty!.. Because we share an understanding of “**ALLAH**” and the “*Deen-i Islam*” pronounced by such

Attainers of Truth as ones reaching from **Ahmed Yasewi** to **Mewlana** , from **Muhyiddin Ibn Arabi** to **Yunus Emre**, from **Hadji Bektashi Wali** to **Mohammed Ikbal**, **Shahi Nakshibandy** and **Abdulkadir Geylani** and so many more...

As a basis of **Koranic** understanding in our books, we refer mainly to the **Koran Interpretation** known as "*Hak Dini Kuran Dili*" by **Hamdi Yazir of Elmali**, which was republished in Turkish by the **Religious Affairs Directorate**. In addition we refer as a source to the explanations of **RasulAllah** in the "*Kutub-i Sitte*" (**six books of hadithes**), which is approved by everybody including the mentioned organization.

153

It is our wish that people may approach and evaluate the "**Deen-i Islam**" by love, not hatred; by knowledge and comprehending the truth and wisdom in it, not with ignorance or imitation (*taqlid*)... So, we are guilty!

It is our hope that mosques may be freed from being frightening places of scholastic, illogical, unreasonable, nonsense talks; and rather become meeting spots for people of tolerance to come together to share knowledge and wisdom being in a state like a "ball of love," where they share the worry of fellow friends and become happy with the happiness of fellow friends. They should indeed be places where people find peace with the *Zhikr*, meditation and thought about **ALLAH**...

Let such places be equipped with computers and bookcases rather than being decorated with showy carpets and chandlers...

Let them be centers that are modest, plain, unimposing, but that open new horizons for people and provide them with useful information, where the "**Deen-i Islam**" is made easy to

understand and to practice rightfully the effect of with the true realization (*tahqiq*) far from adaptive imitation (*taqlid*). Those holy places should not be used for political or economic interests. Therefore, we are guilty!..

It is our wish that people's good will should not be traded on and their money should not be captured in various ways by convincing that "sins of the deceased will be forgiven." People should not be fooled into through imposing some persons as **religious mentors (authorities)** who rule people's practices and sell advice for the sake of money paid to them and who immediately disappear when their subsistence is cut off.

Neither **Ahmed Yasawi** nor **Mawlana Jelaluddin**, nor **RasulAllah** who shed light on all have ever accepted any material reserve in return for their services for the "**Deen-i Islam**" to be understood. On the contrary, he has spent all his wealth on that path and transited into "*akhirat*" with nothing. Most of his followers have become generous distributors rather than collectors in the name of "**Religion.**"

154

"**Deen-i Islam**" has been communicated and reached out to our day in almost every community with an approach full of love and enlightening insight (*irfan*) given out by the spiritual people of loving heart known as *awliyah* who always received enlightenment from Sufism (*tasawwuf*)!.. Mosques, on the other hand, to say regretfully, are full of those who make every effort to exile people of sympathy that were gained with the loving and enlightening approach of spiritual people of loving heart. And their official directorates still stand by such a shame...

How can such an understanding be explained by the "**Deen-i Islam**", in which everybody is thrown into Hell in talks that

contradict with reasoning, logic and science. It is such an understanding that a widowed poor woman in destitution is made to pay Alms (*zakat*) on the count of a bracelet in her arm, while private airplanes and yachts are considered as “mounts” and so discharged from the Alms giving (*zakat*)!

Yes... **Ahmed Hulusi's** thoughts and ideas within his clear perspective have been spreading out and shared out by people in a great speed, even though they are very harmful (! harmful for whom?). Therefore, reading his books, watching his videotapes or listening to his audiotapes are all forbidden, according to the Religious Affairs Directorate and Religious Affairs Foundation as well as some congregational leaders...

155

Yes... It must really be forbidden! Because, we have already began to make people think! We urge you to use your own minds, find your own ways and do not be a sheep!

And... Reflecting people are growing like a snowball and seeing the realities!

Come on, let us reevaluate the “*Deen-i Islam*” anew with contemporary science and understanding that we have reached today, and explore the realities. Let us leave any grudge, hatred and discrimination all aside. Let us each respect others as they are and bring our resources (facilities) together to make our lives easy... Let us prepare ourselves for the reality of life after death with a loving and enlightening understanding, that is the common fate of all humankind. Love and respect whomever you meet, knowing it exists by the existence of Haqq, do not break heart and do not disgrace!..

So, listening to or watching the tapes or reading the books by **Ahmed Hulusi** must certainly be forbidden... Yet, **consider whose interest (profits) are fulfilled and why, according to what?..**

* * *

◆ ISLAM



MY FINAL WORDS

158

In this chapter, I would like to state the following to my honorable readers:

Although I have countless deficiencies, faults and imperfection as a person, I am still conscientiously in a complete peace in one respect. Here it is...

After the life of this world that I have spent with an understanding of **servitude to Allah and service to RasulAllah**, I will, *inshAllah*, take my place in the presence of **RasulAllah** in the Hereafter (*akhirat*), sharing a spiritual state with people who achieved their commitment. Because, I have done my best to share this science (*ilm*) bestowed on me with people without any expectation of a material return. I have explained what I knew to be true as generously as could be. As I have mentioned before, I am neither a *hodja* nor an *Effendi* for people! *Alhamdulillah*, **I do not carry any religious label!** It is fully enough for me **to have the gift and honor of being a reader and writer** in physical and spiritual sense, I am unable to express my gratitude for it.

My approach has never altered. You will find the identical views, perspective, understanding (*hissiyyat*) and perception (*mushahada*) explained in my earlier third book entitled **“REVELATIONS”** that I wrote in the year 1966 when I was twenty-one years old, also in my most recent book **“FUNDAMENTAL PRINCIPLES”** that I wrote in 1995 when I was fifty-one.

I need also to submit my incapacity to express the gratitude for that...

If there are any errors and faults in my writings, they are because of my personal understanding, and where I have informed the truth, it is by the decree, grace and favor of Allah.

159

My honorable readers! Please, **do not be imitators! Save yourself from the position of those being shepherded! Be a possessor of wisdom (*ilm*) and guide your own life!**

Be rather someone who consults and applies what is most reasonable than someone who becomes subject to!

Read the works of all leading Sufis, thinkers and the persons you believe are among the *“Awliyah”* in the history of **Muslimism** without making any discrimination among them, and hence establish your own path.

Remember that “the number of paths going toward Allah is as many as the number of souls (*nafs*),” that is the “conscious individuals!” I mean, you must attain Allah who is in your essence, not a god outside yourself; so that the life of heaven should unfold for you in the complete perfection.

Find the Attainers of Truth (*Haqq*) and seek benevolence from their “*dua*” and moral support (*himmah*), for their “*dua*” and “*himmah*” are granted by **Allah**, according to the tenor that “**Hu speaks in their tongue...**”

And keep away from people who expect material gain and donations from you!..

Our understanding of “*Deen*” is based on “**sharing,**” not a “**domination or shepherding!**”

We share the information with people! Then they evaluate that information however they desire, live as they desire and they themselves experience the consequences beyond death!

My friends!.. **As far as we know, *Salaat*, fasting and *Hajj* are practices (*ibadat*) that are recommended as a requirement for a person to prepare himself for the life beyond death as well as to attain Allah within his own existence, and they have no relation with the affairs of worshipping a god-afar-off.** This is why you should make best of all your opportunities and resources, and never fail to practice them no matter what the cost may be! This fact is clarified in all details in our book entitled “**REASONING and BELIEF,**” where you may read further information in details.

My friends... Avoid from **gossiping** and **backbiting** (*ghiybat*) same as you escape from what is most horrifying to you in this world! If the person you talk about has really possessed such characteristics you have mentioned, it is a **backbiting** according to **RasulAllah**. The **Koran al Karim** qualifies such talks as follows:

“You eat the raw flesh of your deceased brother!”

If that characteristic you have mentioned did not really exist in that person, and if you have conveyed something without eyewitnessing, then it is a slander, a **lie**, which is far worse than backbiting! Words even fail to describe it!

Let me conclude my writings with that most comprehensive “*dua*”:

“*Allahumma*, I want from you whatever your beloved Rasul Mohammed Mustafa wanted from you; bestow them on me along with their digestibility (modesty)... *Allahumma*, I put my trust on (take refuge in) you from whatever your beloved Rasul Mohammed Mustafa put his trust on you, save me from them, too!”