

# IN THE SHADOW

*of the*

# NEW WORLD

# ORDER

ISLAM



OMAR ZAID

*A Singular Perspective*



I have tried to present the many problems that confront Islamization activities in light of (a) spiritual principles and forces, (b) misguided ideations and (c) the occult organizations that inhibit their fruition. Much ink is dedicated to Perennialism, the IOK Movement and 'Islamic Science', in addition to traditionally corrupt governance and quasi-Sufism as taken up by academics and laity.

I pray that concerned readers may better understand why it is that after 1,400 years and the twentieth century's reactionary and/or progressive attempts at reform—in addition to sixty-odd years of academic discussions on IOK and *Islamic Science*)—Muslims remain not only subject to extrinsic & intrinsic mass murders, forbidden suicides, disgusting male chauvinism and endemic rapine, but also disparate aggregates that well deserve the derision and axiomatic misguidance they pandemically deny.

May this book approach truth and please Allah SWT; and 'like it or not', may it be of service to the reader. – oz

**Today I learned something from Doctor Omar I did not know.**

IMRAN HOSEIN, OCT 2011  
DEPALMA HOTEL, KL, MALAYSIA.

**Dr. Zaid is both fair and brutally honest.**

Dr. Mohamed Abdel Kadr Hatem,  
Former PM of Egypt, Mar 2010

**Dr. Zaid has done a wonderful job. It seems to me that only a few people can appreciate what he is doing.**

Prof. Ibrahim Abu'Rabi

**Islam In the Shadow of the New World Order**  
A Singular Perspective

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Dear Reader,

I have attempted the impossible for which my life's experience seems to have prepared me. With great deference to any and all correction and admonition along the way, I embarked on a task that was compelled by daily encounters, readings, queries, discoveries and bewildering current events; not the least of which was the restraint that had descended on the pens and tongues of many colleagues.

My study of Islam is joined to a quest for truth that has been my companion from an early age. Even then it caused me to bite the many hands that fed me and hence, certain persons mentioned herein are subject to this beleaguering habit for which I apologize without regret. I have done so because during the course of ceaseless studies I have encountered contradictions in deed and doctrine for which no other remedy is possible, especially in light of the command given to Muslims to right that which is wrong and treat the enemies of Islam as such whenever possible. And though I have some reservations as I am yet a novice in the school of Islam's wisdom, I make this offering.

You may come across errors committed in ignorance and perhaps by neglect for which I beg forgiveness and humbly seek correction. Nevertheless, this effort is made in earnest and not without significant reflection and what I pray is true guidance.

May Allah be pleased and may readers be informed of matters of knowledge that were most likely unknown to them.

Sincerely,

Omar Zaid  
29 Jan 2012

# Preface

## The Dilemma

Little effort is being made to get at the truth. The critical eye, as a rule, is not sharp. Errors and unfounded assumptions are closely allied and familiar elements in historical information. Blind trust in tradition is an inherited trait in human beings. *Occupation with the (scholarly) disciplines on the part of those who have no right is widespread.* But the pasture of stupidity is unwholesome for mankind — the common desire for sensationalism, the ease with which one may disregard reviewers and critics ... leads to failure to exercise self-criticism about one's errors and intentions, to demand from oneself moderation and fairness in reporting, to reapply oneself to study and research. Such let themselves go and make a feast of untrue statements. "They procure for themselves entertaining stories in order to lead (others) astray from the path of God." [Qur'an 31.6 (5)] This is a bad enough business.<sup>i</sup> - Imam Ibn Khaldun

An error does not become a mistake until you refuse to correct it. ... Without debate, without criticism, no Administration and no country can succeed and no republic can survive. That is why the Athenian lawmaker Solon decreed it a crime for any citizen to shrink from controversy.

John F. Kennedy, Waldorf-Astoria Hotel, New York City, April 27, 1961  
From his famous 'Conspiracy Speech'

Across the pond from Britain's Greco-Roman elitists, Presidents Kennedy and Lincoln were assassinated by Universalist Missionaries for similar reasons as was Julius Caesar; all of whom were about to dismantle the *poneros* ring of profit facilitated wealth confiscation for their respective Senates.<sup>ii</sup> The creatures responsible for these and related murders work across imagined East-West cum North-South generational divides. My research also reveals that these felons and their jinn are far more sinister than Neo-Cons, Zionists and pseudo-Muslim analogues. The continuum of their institutionalized existence as conquerors also implies that the orthodox analysis of history in terms of ideologies and stereotypes is a disingenuous hoodwink; an ongoing affair conducted by the best trans-generational-worldview programmers who qualify for the plenums of Iblis.

... the despotism witnessed in Muslim history was a consequence of the dying away of this moral force. It also shows that the Muslim community failed to institutionalize it... we have thus managed to retain a fossilized society in the name of the Muslim community, whose basic religio-moral élan died down centuries ago.

S.M.A. Sayeed, *The Myth of the Authenticity*, New Delhi, 1999, 4.

Adding this to President Kennedy's admonition and Imam Khaldun's assessment, Dr. Sayeed remarks remain eminently relevant as there is scant evidence that the religio-moral élan of the nascent Muslim community has survived. The failure of what should have been its consequent institutionalization and transcendent dominion in the affairs of men is what confronts Muslims and the world today. Furthermore, it can be said that while the rites of religions are observed the Rights of God and his servants have so considerably waned that they are finally ignored by all except a few. Why is this so?

Al'Qur'an qualifies the thesis by describing mankind's record as a struggle between Prophetic and non-Prophetic descendants of Adam. These groups are polities of the obedient and disobedient and both are multi-racial-cultural pluralities. And although creation cannot be reduced in light of Islam's *tawhid*, we may, for the sake of reason, consider this dualism or "political" struggle a reduced 'non-transcendence' on the part of both constituencies because both have failed to govern the earth righteously. In the end and according to prophetic eschatology the groups divorce forever without and chance of reconciliation. The former group shrinks remarkably to only 1 in 1000 humans (as per reliable Hadith), while the latter comprises the inverse complement of damnation.

This being the logical position for the spiritually sober slave of Allah, it would do well then for aspiring Muslim Scientists to review what Prof. William E. Connolly has called *The Neuropolitics (micropolitics) of the Body-Brain-Culture Network*.<sup>1</sup> It is this now

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<sup>1</sup> Neuropolitics: Thinking, Culture, Speed, University of Minnesota & Press, 2000.

established scientific fact of social phenomenology that Machiavelli was referring to when he offered the following counsel to his Prince:

Conquered states that have been accustomed to liberty and the government of their own laws can be held by the conqueror in three different ways. The first is to ruin them; the second, for the conqueror to go and reside there in person; and the third is to allow them to continue to live under their own laws, subject to a regular tribute, and to create in them a government of a few, who will keep the country friendly to the conqueror. - Niccolo Machiavelli, *The Prince*

Presently these “few”—including many who consider themselves Islamic Scientists—manage their slaves by using *psyops Body-Brain-Culture* techniques that persuade minions to peacefully paying tributes to the very enemies of their professed faith. This is a far cry from the Medina Constitution and the offices of *Al’Hisbah* described by Hanbal’s remarkable treatise on Islam’s Imamate; especially so in so far as it maximally defies the adjective ‘Islamic’; a word that does have degrees of qualification.

Al’Qur’an also teaches us that all ‘illusions wrought by magicians [sorcerers] fail’ and that these same ‘wicked men [leaders] are placed in every city to burrow in their scheming’. It further describes these fellows as consummate hypocrites, which indicates that many religious leaders attend their ranks. Why then do Muslim academics and pundits ignore these frank statements of fact that allude to the micro-political guidance of policy-making think tanks and apologetic scribble? Could it mean that Muslim leaders haven’t transcended the limitations offered by Dr. Connolly’s science and have subsequently abandoned the office of *hisbah* in deference to traditional political appeasement?

I am firmly convinced this is the case and therefore submit that Muslim and non-Muslim academia have succumbed to a ‘don’t rock the boat’ denial-syndrome that serves elitists in lieu of the Rights of God. I further submit that these same fellows and ladies entertain a status-quo dialectic that has been conducted by murderous echelons since the ‘Enlightenment’ of a thoroughly Jacobin West.

Without acknowledging these indictments in our search for honest perspectives or corrective deeds, we cannot apply censure and

hence, the advancement of truth is disallowed by an ongoing conspiracy of silence that promotes spineless rhetoric in both micro and macro political theatres. In turn, the trickle-down effect is such that patriotic legions such as the Malay colony honor blackguards and their envoys. In truth they are vicariously participating in transgressions against themselves and the Cause of God much like those who abandoned Islam to slaughter the eccentric Colonel Khadafy.

All of this is orchestrated by the Knights of Ponerous who murder or otherwise neutralize the Emperors, Presidents, Captains and Kings who defy them as they mercilessly slaughter marginalized 'others'. They do this while colonized minds accept media bites and pay supportive taxes—as per E.W. Said's remarkable treatise, *Covering Islam*.<sup>iii</sup>

Notwithstanding this distasteful appraisal, the actual denial of their voluntary participation wounds the hearts of many a Muslim Academic and Imam. These then turn for solace and 'world class' status in peer reviewed pretence as authored, mentored, managed and monitored by the enemies of their creed. But bearing in mind the inverted statistic cited earlier, the wisdom of such an ambition begs review.

Nevertheless, while East-West North-South indifference is hardly ascribable to those who watch the increasing divergence of affluence and rising levels of misery in the world, the plunders and devastations that accompany pan-cultural degradations reflects New Imperialist efforts to create homogeneity out of the controlled chaos of political and cultural pluralism. That this is a form of insanity seems to escape most micro-political cliques of politically-correct 'think-tanks'. The question is "Why?" The Neuro-Sociology that defines the answer is actually quite simple and Islamically-correct as follows: they have conformed to the left-brained sociopathy of sub-human ambition in pursuit of vain-glory and have become habituated to the perks that accompany its attainment at everyone else's expense. No doubt this is a great insult but it is also a greater concern to those who are un-habituated.

Surely solutions lie within the purview of Islam's eschatology, its authentic traditions, and its peerless universal doctrines and values.

Nonetheless, and despite generations of Islamist hues and cries, any discernment of an authoritative gauntlet and bona fide Muslim voice is an exhausting pursuit. The donnish panaceas so far offered by pioneers of the Islamization-of-Knowledge (IOK) schools seem not only unattainable and untenable, but also arguable, divisive, uselessly academic, and for the uninitiated, even patently absurd. Hence, this study is an attempt at synthesis; one that steps beyond the particulars of reductionism and issue takers who have stood and now stand impotent in the midst of a generic collegial resistance to courage and Divine Right. It is also a remedy for the patented avoidance of acute sensitivities; a malady suffered by intellectual stars and Very-Very Important Schools for Scoundrels who are fed and watered by occult adepts.

At the transcendent level since attempts at objectivity are subjective reductions according to Prof. Connolly's research and Goethe who posited:

... to trace the phenomena to their sources, search out the point where they appear and exist, beyond which nothing further about them can be explained ... don't try to look beyond the phenomena. They themselves are the theory. Let the phenomena be very closely observed. Let the experiments be neatly performed. Let both them and their data be arranged in a definite order. Let one phenomenon be traced to another. Let a definite sphere of knowledge be outlined. Let views lay claim to certainty and completeness ... Let everyone draw his own conclusion—THEY PROVE NOTHING—certainly no 'isms and 'ologies. Opinions on all things pertain to the individual, and we know only too well that conviction depends not so much on insight as on inclination, no one grasping but what is within his ken and therefore acceptable to him. In knowledge, as in action, prejudice casts the deciding vote ... it is the spontaneous urge of our vital being toward truth as towards falsehood, toward all in which we feel in harmony.<sup>iv</sup> - J.W. Goethe

– I've therefore dispensed with the pretense of dispassion. I do this in order to enhance this offering with what I pray is sufficient heart-sounding acumen to rise above academia's relations with knaves, deviants and time-honored projections of guilt. The attempt is made with a view to focus on both compliance and non-compliance with

Muslim responsibilities with but one caveat: to hell with sectarian and/or secular objections and objectors.

For those who wish to consider thoughts on transcendence based on the perspectives offered by contemporary neuro-sciences and cognitive fields of inquiry, I recommend that you read Appendix One, which contains an excerpt that will surely demonstrate how far behind so-called Muslim “intellectuals” and “Alim” have fallen; let alone those with Master degrees in Islamic studies or some field of science that permits them to masquerade as scholars, scientists and even Physicians. Read it now so you don’t become too un-nerved by the rest of the treatise.

As for those who will indict me for arrogance:

The simple step of a courageous individual is not to take part in the lie.  
One word of truth outweighs the world. - Alexander Solzhenitsyn



## Overview

When a man has so far corrupted and prostituted the chastity of his mind, as to suscribe his professional belief to things he does not believe; he has prepared himself for the commission of every other crime.

- Thomas Paine; "The Age of Reason", 1793

The sixty plus year palaver on Islamic Science and its spokesman, IOK, is surely not insignificant. The controversy is underscored by passages such as these:

In Explorations in Islamic Science from 1989, Ziauddin Sardar describes the actors in the discourse by means of lines in, or titles of, songs from the world of pop and rock music. The headings of different sections are song titles. In this way the opinions of Seyyed Hossein Nasr are placed under the Beatles-inspired heading 'Nowhere Man'. Nasr is, according to Sardar, taking us on a 'Magical Mystery Tour' and the part where Sardar summarizes Nasr's views is called 'Ground Control to Major Tom' after the first line in David Bowie's song 'Space Oddity' ...<sup>v</sup>

Muslim scientific productivity is very low. Indeed, if Muslims were to stop contributing to science, the rest of the world's scientific community would hardly notice. Moreover, Muslim cultures are marked by ambivalence about the modern scientific outlook. As a result, Islam harbors some very powerful pseudoscientific beliefs. Large numbers of Muslims from every nationality and sect are convinced that modern scientific and technological developments have been prefigured in the Qur'an. Evolution is almost absent from science education in many Muslim countries; Turkey has produced a very successful creationist movement. Some devout Muslim intellectuals have proposed that physics and biology be centered on divine design and that sociology and history be studied in a revelation-centered manner. Such pseudoscience is espoused by many university professors as well as popular religious leaders. Liberal Muslims would like to reinterpret their religion, but they are much more tentative than their Christian counterparts. So it is natural to ask whether Islam is incompatible with science."<sup>vi</sup>

Other perspectives are hard-hitting reactions to Columbia University's Dr. Saliba:

It was soon realized how emotionally charged individuals can become when it comes to a joint mentioning of religion, in our case, "Islam", with "science" – especially embodied in Dr. Saliba's usage of terms like "Islamic Science." The names and titles of the presentations by our worthy speakers were announced and individuals came up with responses like:

Some of the Muslims may derive motivation to seek knowledge by listening to the accounts of their ancestors' works. But then that's only a political gimmick, nothing more than bait.

And also:

The good thing about such a meeting is that you can get plenty of speakers who will be experts in this philosophical debate, but no real men or women of science.<sup>vii</sup>

Here is yet another writer with whom I sympathize:

A variation on the same theme but purportedly salvaging the Muslim intellect from suffocating into the secularist void is the so-called Islamization of Knowledge. In its conceptual allegiance to Western science and technology it is no different from that of Muhammad Abdus Salam: It takes the value neutrality of knowledge as a monolith and spins an aura of Islamic terms and ideas around the corpus of substantive knowledge. Lest there be an accusation of harsh criticism, I should say their success in elucidating some aspects of Islamic economics deserves commendation. At the same time it serves to expose internal contradictions of the very idea by showing that any Islamization must address the crucial issue of values.<sup>viii</sup>

This "crucial area" is what I attempt address with an uninhibited pen, and please note that the absence of "real [Muslim] men or women of science" in the debate related above — excepting a few such as Dr. Maurice Bucaille — is not a light consideration. As for my bias, I am compelled to favor the Saliba camp in opposition to what I perceive is an identity crisis on the part of those who generously accentuate Islam's contributions to Science, rich though they *were*:

According to Dr. Saliba, modern science is a magnificent edifice made up of several building blocks. One of these many building blocks is Islamic Science.<sup>ix</sup>

As an informed critic of Real Politics with its manicured hypocrites, I have limited lenience for those who form NATO brigades of politically-correct No-Action-Talk-Only conference-fiefdoms funded and managed by neo-Orientalists and their institutions such as SCOPUS, George Washington U and the Jesuits of Georgetown, et. alia. Though hard to come by these days, I much prefer the company of social-engineers and educators who practice authentic *adab* by putting things and people like history, liars, thieves, deviants, traitors and political sinners in proper place and perspective. Hence, I've consequently abandoned a polite tip of the hat to apologists who practice the fine art of casuistry like Dominicans and Jesuits. I do this in order to clear the no-man's land of dissimulation that permits non-halal ideologues to promote metaphysical cancer.

I also address the *Religio Perennis* of Universalism as well as obstacles presented by definition, after which I introduce extrinsic and intrinsic limitations as commanded by the Real Politics of very real Secret Society capos. I touch firmly on the globalist conspiracy in relation to Frithjof Schuon, et al; a movement that appears to be either sophisticated Tartufferie or blatant blasphemy from one of the darkest regents of Luciferianism. If you find the latter assertion fantastic I suggest you abandon metaphysics and the diplomats of the neo-Fascist Alliance — most of whom are advised and educated by Jesuits — until you don't.

First up on the agenda below are the moral challenges that are coupled with Spiritual laws as Divine Mandates, along with their inverse corollaries. These principles are those that continually frustrate Islamists and utopian IOK fantasies. I trust this is sufficient to wet appetites enough to not only read the analysis but also to sharpen red pencils and entertain the study notes. In the end the reader will realize that the challenge of Islamizing Modernity, an IOK plank, is a vain imagination because neither it nor Science can or need be

Islamized. To the contrary, it is the heart of men, beginning with Muslims that requires the disciplines of this process.

## Remarks on the Present World Order

As for the Real Politics of the globalist conspiracy: it is well documented and by far greater sleuths than I, including authors of the uncorrupted portions of Judeo-Christian Scripture and the unimpeachable Al'Qur'an. In addition I'll mention Drs. Steven Jones and Neils Harrit who, with several more amply qualified scientists have proven in 2009 that seventy to one-hundred tons of the sophisticated military explosive, nano-thermite, brought down the three WTC towers rather than patsies assigned to Osama bin Laden's fictitious *Al'Qaeda*. It's high time therefore for Muslim academicians to acknowledge a most ancient conspiracy, as has Maulana Imran Hosein. Its protagonist-retainers are represented today by the CIA, Mossad and MI-6 canailles, and by CFR Rogue Clintonians and Fulbright Scholars, along with Georgetown Papists, Bilderburger Palatines and Tavistock Mind-Benders ala the Freudian mold of the Freemasonic B'nai B'rith, et. alia.

This is an alarming collective that systematically inserts ism fabrication managers and sundry facilitators with sophisticated instruments supported by Foundation Funds and IFI's within and without the fortress of Islam's beguiled defenders and supporters. They often float aloft in the guise of round-table think-tanks, OIC reps or reformers (in the mold of Gemal Attaturk, a Freemason), or those who followed the pious Grand Master Al'Afghani into the Masonic lizard hole of misguidance: folks like Mohd. Abduh, the Egyptian Khedive or Mohd. Rashid Rida. These devotees of Luciferian doctrine comprise an elite (*Khassa*) which Iblis assigned to the Rothschild consortium of affected Zionists, Romanist knights, and crypto-Jews who fund, navigate and arm the Globalist armada that assaults and impoverishes five-sixths of humanity daily.

Unfortunately, and as prophesied, many Muslims such as the unbeloved Middle East "Royal Mafia" have joined the same cause.

Others are slow to accept these facts or are caught by Arab gold or webs of deceit woven by professionally trained reform-artisans: a group of operatives who sedulously advance ideological 'fifth columns' within Muslim domains who unwittingly support their own demise.

I am a former Catholic, Occultist, Freemason, Christian Evangelical Minister and inner city Casualty Physician become Muslim, author, critic and relatively qualified coroner for a deeply wounded ummah in its extremis (death throes). The singular report I offer on this traumatized body is a kind of *kalb ina kalb* (heart to heart) reportage and examination that may help buffer some of the blarney I've witnessed since becoming an Academic Fellow a few years ago.

Omar Zaid Abdullah, M.D.

21 Dec 2011

Chiang Khom, Thailand



# The Rights of God

Now, divine laws affecting men are all for their good and envisage the interests (of men). This is attested by the religious law. Bad laws, on the other hand, all result from stupidity and from Satan, in opposition to the predestination and power of God. He makes both good and evil and predetermines them, for there is no maker except Him ... After one knows the principles of jurisprudence, one can enjoy, as its result, the knowledge of the divine laws that govern the actions of all responsible Muslims. This is jurisprudence... whatever actions you perform and conversations you have should be in accordance with the Shari'ah (Divine law), because whatever the knowledge and actions of [God's] creations not in accordance with the Shari'ah (Divine law), are clearly misguided and keep them (i.e. creations/human beings primarily) away from the truth. <sup>x</sup>

Ibn Khaldun

## Premise:

### The Three Principles of Spiritual Determinism or Pillars of Spiritual Law

Obtaining a divorce from the truth is an endemic proceeding in which man is the litigant and Satan the solicitor. On the day of Mohammad's entry to Medina, the Prophet intervened in the proceedings by giving a resounding speech containing several important principles; three of which are crucial determinants for the successful establishment of any Islamic polity and College of Islamic Science:

#### 1. Fear of God

... "My words cannot be changed nor am I indeed unjust to the slaves." (Q 50:29) Therefore fear Him in this world and the world to come, in the seen and the unseen, since who fears Him, God grants him redemption for his sins and favors him with great reward. This person alone is highly successful. Fear of Allah saves man from His wrath, His punishment and anger. This will brighten the faces of people and elevate them on the Day of Judgment. Fear Allah, walk on the path of virtue and piety.

This principle, once established in the heart, is ground for all sober contemplations leading to truth and right action. It stands alone as the metaphysical rock upon which responsible decisions must be held forth in light of man's ultimate accountability. Therefore, the Muslim is compelled to "walk on the path of virtue and piety" in 'Fear of Allah' in order to succeed in this life as well as the next.

## 2. Obedience to God;

Do not show any slackness in obedience to God. Allah has revealed the Book for your teaching and has made the right path clear for your guidance so that truth can be distinguished from falsehood. Just as Allah has shown you His favor, likewise you should obey Him in right earnest. Look upon His enemy as yours and exert your best for winning His favor. Allah has chosen you for Himself and has given you the name of Muslims. God has ordained that those who are to be destroyed will be swept away and those who are to survive, after the clear signs have come to them, would live with *insight* and on the *strength of evidence*.

This passage makes clear the right path for decision making, meaning the attentive and firm application of man's will towards choosing what is good by means of correct moral discernment. This faculty actively segregates the beneficial from the harmful and is only acquired as the result of obedience, which demands assiduous attention to the acquisition of knowledge via diligent activities and the avoidance of God's enemies.

## 3. Remembrance of God;

No power is of any avail except the Power of Allah. Therefore, remember God as much as you can and live for the Hereafter. The man whose relation with God is based on sincerity, Allah will help Him against evil. None will be able to harm him [protection]. Allah's command is supreme over the people [Authentic Authority]. But people cannot command God.<sup>2</sup> Allah alone is Master of all men and men have no share in His lordship. Therefore, keep your relation with Allah on the right footing.

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<sup>2</sup> Something many who practice a form of sorcery think they are doing, including Christians who have been taught to speak forth a matter in the name of Jesus.

The establishment of this 'right footing' of remembrance in a person's life consequently leads the spiritually sober individual to choose treasures in heaven rather than 'goods and chattels of deception'. Yet this does not imply that chanting like Buddhist monks is sufficient practice because such an activity falls short of the goal. Nevertheless, those who sincerely remember Allah live their lives for the Hereafter and in so doing they consequently discipline themselves to relentlessly choose what is ultimately and absolutely beneficial and moral in the 'here and now'. Were Muslims so actively compliant then 'no harm' would come to them save for impediments that are quickly balanced by the rewards divinely granted to those who meet life's trials successfully.

## The Contingency of Moral Imperatives

I will establish that most of what Muslims experience at the hands of God's enemies is judgment rather than trial. This negative estate represents inverse consequences that follow a course of physical and metaphysical entropy. The laws which govern this degradation are default determinants of spiritual laws that inductively derive from the three principles just presented. But before discussing these estates of demerit, the required contingencies that attend divine grace should be presented.

Wisdom is the specific knowledge of God that engenders the understanding of purpose. Man's discernment of right or wrong, good or evil, harm or benefit in the thing or creature that is 'scientifically' observed, devised, socially structured or physically manufactured is contingent on the acquisition of wisdom. Hence, moral idiocy embraces secularism by Islamic standards as it compartmentalizes or ignores the remembrance of God thus making it a form of forgetfulness. This follows metaphysical inebriations that attend the neglect of spiritual laws since positive consequence requires moral action. Inherent with the faculty of wisdom that 'begins with the Fear and Reverence of God is the knowledge of our accountability and purpose in this world and in the world to come — "the Meeting with Us" as oft written in Al-Qur'an.

It is within this moral sphere of reflection and activity that the sciences be they hard, soft, political or otherwise lack wisdom. And though virtue is oft aired in theatres of pomp and circumstance, it is rarely applied consequently as justice in mankind's political, economic and social commerce. This is because leadership autonomously defaults towards reprobation when the three principles described above are not consciously activated and maintained. This activation and maintenance is not an individual task but a collective responsibility. Hence, when leaders, educators, advisors and *alim* et alia 'sell the purpose of religion' to unrighteous benefactors to whom they then owe their obedience, collective responsibility is abandoned and the default status of spiritual law immediately begins to fog the entire political and social realm.

This estate does not reflect fear or reverence for the three principles cited. Further, those realms that preach but do not practice these principles reflect a collective form of hypocrisy.

What makes it so plausible to assume that hypocrisy is the vice of vices is that integrity can indeed exist under the cover of all other vices except this one. Only crime and the criminal, it is true, confront us with the perplexity of radical evil; but only the hypocrite is really rotten to the core:

Hannah Arendt - Political philosopher

When integrity surrenders to such 'rotteness' it proceeds towards reprobation as a natural course of human events though outwardly things look otherwise until calamity strikes and all is lost, including reactionary reserve. This is very simple to comprehend because righteous dominion is abandoned along with moral imperatives while the Rights of God (the application of justice) are replaced by collective rituals that serve to cover communal pretense. Only those who withdraw in active protest are exempt from the natural consequences that follow the group's gradual reprobation. Those who protest and remain within the group are marginalized and repressed as per the customary, sub-human response we will define below as 'neo-patriarchy' according to social scientists who have studied the matter intensively. Although Muslims have been instructed to flee such

oppression, the sad fact is that from the palace to the village hut, many many Muslims have become oppressors.

Reprobation is God's abandonment of man to his own devices. In the case of hypocrites this retrogression happens in stages until the heart is blinded and completely given over to either hypocrisy or open depravity as habit. Many nations have and are now following this pattern of inevitable behavior and the American government is a prime example.

The righteous dominion Muslims are meant to hold is contingent on activating and maintaining moral Imperatives. What you are about to read is an examination of the process of their abandonment and the absurdity of denying the fact. It represents a morbidity and mortality report utilizing the IOK and Islamic Science movements as tip-of-the-iceberg pathological indicators whereby many strain at gnats to justify elephants already swallowed. Here is an example of that effort from the Malaysian political milieu:<sup>3</sup>

Yet they have also provided important for a for the Administration's articulation of its vision of "right" Islam: as a "balanced, moderate and modernizing force that would not impede foreign investment, that was accepting of certain secular Western forms and that has taken account of current political realities in the Muslim and outside world." In the PM's view, "true" *dakwah*, unlike "the wrong interpretation of Islam" is distinguished by its reason, logic and sound argument. A real resurgence of Islam needed a solid foundation of contemporary ideas and analysis derived from the Quran and Sunnah, which could only emerge if there was "true" 'ijtihad.

You might imagine my chuckle as I read this because it is the position Muslims leaders have taken for quite some time, especially the part about the 'wrong interpretation of Islam'. To hear the leader of a profoundly corrupt political party whose Minister of Religion is not a *qari*" espouse such sublime thoughts is, well ... as I've already explained.

So much for the "right" approach to Islam as long as authentic *mujtahids* and *qar*" don't sit on dais of power and practice the

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<sup>3</sup> Islam in Malaysian Foreign Policy, by Shanti Nair, p 116, 117.

authentic *'ijtihad* that would impeach two-thirds of most Muslim political parties. Therefore, they admit religiously-minded substitutes who are suitably attired in politically-correct cultural garb and given pulpits paid for by the State. Sounds Anglican to me — exactly what the enemies of Islam desire. Don't think so? Let's see:<sup>4</sup>

... that even while it was promoting greater values in society, this was “contradicted” by its pursuit of an intensive pace of economic growth and development that continues fundamentally to be based on secular Western models and to be over-concerned with material acquisition.

Take a mortgage from one of these “Islamic Banks” and compare your final costs to a loan from a non-Islamic Bank and see how much costs you haven't saved. My old friend, Haji Taufik in Kuching did exactly this with a Dakwah Project that required a mortgage and was absolutely furious (in my presence) when he counted the cost as 50% higher than that from a Chinese lender. I personally know one of the ‘Economic Hit Men’ sent to the country by a well known Boston firm responsible for a new IT development and capital city project. He reported to me personally in 2010 that after his firm received their fees for extremely sophisticated planning, during the years that followed greater than fifty percent of the tax funded project meant to benefit the people never materialized. The money disappeared into coffers of a more “correct” interpretation of Islam’ no doubt. Naturally his superiors in Boston were disappointed because they had anticipated future takings.

As distinct from sophists<sup>xi</sup> and politically-correct impresarios of abstraction and Orwellian spin, it is clear that only the pragmatic application of monotheist wisdom via the strong arm of *hisbah*<sup>5</sup> qualifies a people as fully Islamic. In addition, as knowledge is morally neutral until man willfully acts on it in order to reap its reward, it is also clear that the term ‘Islamic’ does not qualify as a scientific adjective unless any actions applied to knowledge are moral. Furthermore and to the contrary, inaction on moral imperatives

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4 Ibid.

5 The enjoining of good and forbidding of evil in concert with the fear of Allah (SWT) balanced by the hope of His grace.

represents an inverse corollary and as such qualifies the inaction as immoral. Therefore, moral ends cannot possibly be achieved by 'talking heads' at Islamization conferences with Jesuit-friendly Universalists and where pundits are underwritten by felons who hold the offices of *Al'hisbah* at bay while they control pulpits that await accepted versions of "true" *ijtihad* in order to justify their political party's tenure. I personally witnessed one such forum at IAIS in KL Malaysia, as it switched over from supporting '*Islam Hadhari*' to 'One Malaysia' literally overnight for these very reasons.

To comprehend the indictment, one must remember that 'Islam' is not a term that applies to God but to man. It is a conditional term that infers obligations towards God, towards creation and towards each other. These duties are what I refer to as the 'Rights of God' because it is He, the Almighty, who defined them and taught them to man as moral imperatives. Think of these contingencies in terms of an assignment owed to your teacher and you've got the everlasting point of the matter. Without meeting these indispensable conditions by willfully applying moral action, man neglects the 'Rights of God' even if he keeps religious ritual.

Pol Pot, Stalin and Peking's Gang of Four killed their respective majorities of traditional teachers after which they systematically replaced them with suitably attired new ones as part of the Comintern's twentieth Century experiment. David Rockefeller is on record for having acknowledged the success of the 'social experiment', especially in China. Silencing or relegating the sound traditions that define high culture to museums and text books is what Black Hats do, which is another reason *Islam Hadhari* programs suffered a stroke of the pen from 'One Malaysia' slogan mongers. The *psyops* craft of Western cultural war strategists refer to this process as 'neutralization', an operation that has several degrees requiring a wide range of agents, from the Penthouse to the jackal's den.

An analogy that describes the dilemma IOK now confronts is that of a man who promises a woman at age twenty that he intends to marry her but sixty-five years later has not done so. In this case consider IOK proponents the groom and the office of *Al'Hisbah* the bride or at least a lady in waiting. Does this qualify as moral action,

immoral inaction, just plain idiocy, or despicable hypocrisy which is the non-deed of a man who claims Islam as his 'complete' religion? How much more impotent are those who claim to defend Islamic Science without annihilating the evil in their midst? But perhaps they fail to perceive or acknowledge it. Black Hats and their Magi really are that good in the propaganda departments of deception.

Hence, I posit that discussions on Islamic 'anything' whether Science, Islamization, ritual or food are indeed moot or at best academic in light of the principles described by Mohammad (pbh) and the endemic Muslim failure to impeach the evil in their midst and treat the enemies of God as their own. To the contrary, they ignore or deny these evils and embrace God's enemies, especially the latter's money.

Indictment is insufficient when the evil is institutionalized well enough to inhibit the fruits of moral activity. Under this condition the adjective 'Islamic' applies only in its passive and most debilitated sense. To pretend otherwise is pathetic stupidity and yet this very denial is something many have succumbed to. It is a lack of collective resolve and represents the inability to effectively confront Islam's enemies. It is an inadequacy, one that Talmudic magi refer to as psychological gelding. Is it any wonder then that they particularly hold Muslims in contempt as dominoes tip in the Middle East. If this were not the case then their advances into Iraq, Afghanistan, Libya, Muslim banking and shopping malls would not have been recorded.

During the Golden Age of Islamic civilization, we can definitively say that the fear of God if not obedience and remembrance certainly played their parts because they permeated the physical and metaphysical sciences along with the community. We might justifiably call this period the 'Age of Islamic Science', but not because science needed Islamizing although the term was never utilized until Sayyed Nasr's 1948 thesis. Contemporary Muslims of that time were imbued with a moral force that freely and actively chose what was good and beneficial while seeking the highest chairs of ethics and scientific achievement.<sup>xii</sup> Sadly this is presently not so. The fear of God's wrath has given way to ritual browbeating on Fridays followed by traditional sins. The present state of affairs confirms this with horrific crimes of treasons, 'Muslim on Muslim' slaughters, murders of women and the

sexual outrages of incest, rape and pederasty. All of which is accompanied by the patronage of garish relations and the all too common embarrassment of congregations that lack well informed Imams as well as Allah's protection and guidance.

The faculty of spiritual discernment depends upon the maintenance of institutions that are disciplined for obedience to Revelation which allow men to grasp the guidance of provided by divine inspiration. Without them, communal attendance to authentic intuition (divinely inspired) is blocked — it simply cannot reach beyond the veils of ignorance, apathy and lethargy. Under this circumstance the communal zeitgeist is bound by conformity to evils that are not recognized as such or activities that are mistaken as beneficial. As I will demonstrate, these errors are antithetical to Allah's formative word of creation and hence activate inverse principles that bring about entropy. Think of this activation as a kind of metaphysical 'reverse' switch that is communal, highly specific, and also individualized. In cases of abject reprobation such as Cain's or that of Sodom, the disintegration of creative formative powers becomes fixed on predetermined pathways that are hardwired by God's laws. These cases are far beyond the more pliant trails that remain amenable to remediation on repentance, which is the changing of one's ways as described in the parable of the Prodigal Son. Politically such reprobation crystallizes to fascism; or becomes monstrously deformed and morbidly tumescent like Imperial Rome; or catatonically vegetative as were Arab and Ottoman chauvinists during the pre-Colonial snooze; or hyperactively Dionysian like Africa or India.

Within each degenerative cycle one finds all of these processes with one holding dominion over the others depending upon the predisposed temperaments of the people who have conformed to the misguidance. Look at Italy for example and you visit Fascism in its Temples and Dionysius in its alleys. This crystallization cum dissolution process happens socially, physically, cognitively, psychologically, politically, religiously, metaphysically and intellectually until chaos is king of all systems of devolution though they appear otherwise, such as in the United States at present.

Under the governance of any of such spiritual reversal, man is forced to accept and then rationalize an acceleration of morbidity because it is the inevitable result of misdeeds and misrule. Yet he is quick to say: “that’s life” when in fact it is death after which the second death follows. Examples of such irrational apathy are the conundrum of nuclear waste control with Fukushima’s fallout or the extensive collateral damage of modern warfare or even free-trade agreements which destroy the order that follows autonomy. But readers must also realize that although the current devastation of an exploited environment and populace is caused by Wall Street profiteering and has raised occupation levels of streets and minds, this so called awakening or rebellion reflects little more than misplaced hyperactivity. The same process accompanies carbuncles, allergies, anxiety ridden histrionics and even irritable alimentary systems. It is symptomatic rather than curative or palliative. It is not medicine.

To find the cure one must make an intimate companion of logic. It is wisdom that our modern scientists and governors lack and the basis for the insufficiency are ideologies that imply human autonomy. This Humanism is the very same “illuminations” that were sponsored by Jacobin pluralism and the promotion of abstract concepts such as liberty, equality, unity and justice all of which were promoted without scientific definitions. Hence, logic was replaced with rationalism which when minus divine revelation is devoid of wisdom. What is worse is that the vacuum is filled by cunning. As it is clear that constructs from the Enlightenment gave license for Western elites to cunningly create Nation States<sup>6</sup> for plunder, the person of common sense who perceives the error naturally asks: “*Quidnam rector universitas est?* Who then is Master of the Cosmos and how do I honor Him instead of the cronies and exalted felons of this Empire of Cunning?”

I will now attempt to explain the ‘hows’ and ‘whys’ in support of the already known Who.

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<sup>6</sup> B. Anderson described nations and nationalisms as “imagined communities.” See; B. Anderson, *Imagined Communities: Reflections on the Origin and Spread of Nationalism*. London : Verso, 1983

# Laws Derived from the Three Principles of Mohammad's Medina Speech

## I. The Law of Obedience:

### **God will not grant prophetic authority to the disobedient.**

And we bestowed on Moses evident authority. [An-Nisa, vs. 153]

There are two governments in the earth. These are apposite but opposing authorities and both are legitimate but only one is blessed with divine approbation and grace. When a person obeys God's Commandments as related to us by His Prophets, or through the common sense (*fitrah*) of his own heart, God, as his King, grants him or her the grace of divinely approved validation with the vicegerency and dignity of *as-Sakkinah*. The existential validation of our maturity is something we require and strive for and the various initiation rites of indigenous peoples present this inclination from time immemorial. This same fundamental need drives men of tyrannical ambition to excel and seek peace and security by means of an illicit hegemony that never grants it. Men of sloth, on the other hand, simply go through the motions of phallic wielding expecting validation to be handed to them. Both types easily regress to anger and rage when those under their hand do not endorse their presumed authority. Others, when faced by frustration or repeated failure may turn to dissipation to ease the pain of inner-shame, while the pitiful person turns to the ultimate indignation of suicide. In any event, men desire to govern; it is their nature—whether hovel or mansion matters not. However, only one type of human governs successfully: the obedient believer. The question is: 'What is the measure of this success'?

The answer is *as-Sakkinah*. Such people are content in the now and certain of joyful tranquility in the hereafter. Their bearing is the unassuming and unassailable *dignitas* that brooks no offence. Persons validated by Allah are those who strive to live to the fullest of their potential without fear of other men—not being the least concerned for

the latter's approval unless it is a matter of righteous admonition. These are people of God's blessed and authentic Authority—otherwise known as the 'Salt of the Earth'. Others have submitted to the league of Satan's illusion of validation. These folk require medals, certificates, degrees, trophies, secret initiations and public accolades.

Men in positions of authority without God's validation (guidance), whether in shanty or presidential palace, are persistently troubled by the lack of voluntary submission of persons under their hand whether wife and children, employees, political adherents or religious congregations. They become renegades from truth who regress to tyranny, Wagnerian propaganda and ultimately, megalomania to greater or lesser degrees depending on capacity.

To the contrary, obedient folks of Godly authority carry the big stick of peaceful integrity. Such people are not troubled by the petty complaints of spouse or child. Their subordinates and companions quickly fall into line as well—as I did whenever my 6th grade teacher silently walked into class! Disobedient men do not carry such a rod of authority because they haven't put forth the effort of to get one. It's a supra-natural grace gift that is simply not made available to them.

## II: The Law of Submission:

**Those who do not submit to God submit to misguidance. There is no divine help for them.**

Even if thou (O Muhammad) desirest their right guidance, still Allah assuredly will not guide him who misleadeth. Such have no helpers. [An-Nahl, vs. 37]

The Qur'an also says that Allah gives such people jinn for *walliyah*. Such folks receive no help from God, neither in this world nor on the Day of Judgment. Temporal respite is the only grace available to them, a hopeless situation filled with endless trouble. Exceptions are the compliant servants of righteous men & women or communities submitted to such people. These are they who perform ritual but take little thought beyond their paychecks. They are shallow souls for the

most part; decent people following commonly acceptable patterns of living who seek not the things or knowledge of God. They rarely pray with comprehension or attend communal prayers with a sort of self-effacing embarrassment; often not knowing what they recite or why they bother except for the illusion of safety that conformity provides. The world is filled with them and I pray the mercy of God will embrace this limited measure of will given to His cause.

Nonetheless, complacent communities that do not rise to the command of preventing evil or migrating from its dominion will certainly not be spared the judgment of God's Hammer should it fall on their earthly domain as it did recently in the voodoo haven of Haiti where 250,000 were killed in a few moments, or in the shaman saturated soil where a tsunami took an even great toll.

### III: The Law of Decay

**If man does not consciously attend to diligence, whatever he possesses and governs will prematurely decay.**

We may also call this the 'Law of Neglect'. This law is implicit in the thermodynamic principle of entropy, which is the tendency towards disorder or better said: towards the energy of chaos (unformed created potential). Here we have man's call to work in order to maintain what we have acquired by God's leave, whether it is material or spiritual in nature. Without diligent maintenance a marriage will sink just as easily as a poorly tended aircraft falls from the sky. This law is the inverse of the 'Law of Husbandry'.

Husbandry is an Adamic responsibility incumbent especially upon leaders (Imams). Neglect at any level of human activity fails to conserve economy or effectively utilize resources, which causes waste, something Allah hates. When leaders are not vigilant their divine liability increases because waste increases as do the crimes of their citizenry who otherwise would have little opportunity or impetus to cross bounds that should have been set and enforced.

Criminal activity in itself is waste and illicit activities such as immorality or betrayal of the public trust are direct results of lax

husbandry (*al'hisbah*) which exposes the unredeemed nature of a nation's government and people. Righteous husbandry is police work and governance of the highest order and in Islam it is the enjoining of good and the forbidding of evil. It's cloak is that of the Shepherd and calls for watchful eyes and the dispassionate administration of swift justice:

[*Hisbah*] is a broad principle of public law that entitles everyone to take a vigilant attitude towards corruption and abuse ... The head of state and government officials are under an obligation ... to discharge their trusts faithfully and justly:

No servant of God to whom God has made custodian over others dies without this predicament: God will forbid the countenance of paradise to him if he has died while betraying those who were in his custody.<sup>xiii</sup>

This also applies to husbands who lie to wives and children. A majority of Muslim men are loathe to be good shepherds or remain untrained for the position and hence ignorant of their duties. As I will demonstrate below and as a direct result, they have also become intolerant chauvinists who fail to recognize and support righteous leadership so that betrayal of the public trust is now the Muslim norm.

Allah SWT intended for Islam to alter this predisposition for recurring social disorder by perfectly designing the Islam of Prophet Mohammad (pbh) to do so. If not for the neglect of her Imams, we would not have witnessed the decay of Muslim civilization as an inevitable consequence. They have done and are doing injustice to themselves and to their constituencies and arrogantly refuse to repent of negligence. In light of this fact, there is little need for conferences on Good Governance unless it is to bring them to their knees by means of the truth. This is an authentic Alim's duty. Where are they?

## Consequences

Bearing these Prophetic dictums in mind, the correct focus of ultimate concern for Muslims is surely not hard science which is inherently Islamic. Rather it is man's implementation of these Medina diktats in

the interest of science. This need may be described as a preconditioned requirement for the development of the moral, intellectual, social and institutional dynamics that naturally lead to a *tawhidic* worldview in which science flourishes for the cause of man's authentic success. To the contrary and as adequately demonstrated by the present melee of "Common Word" ismology, without such a re-orientation the decline of Muslim culture has described man's descent towards hedonism where comfort (physical and psychic) is called progress and pragmatic social conformity to destructive applications of scientific knowledge inevitably follow.<sup>xiv</sup> This divine sunnah has many precedents of judgment because it is constitutionally incorporated in creation and cannot be avoided no matter what man attempts in his many flights from truth. Every such exodus arrives at the terminal of futility.

The absence of these applied principles in the life of any Muslim reveals a profound lack of knowledge in the presence of vain piety. If their negation applies to those who conduct and determine the course of governance along with scientific investigations, then education and the exploitation of the knowledge gained can only fall short of beneficial utilization for the absolute good of the polity. This legacy of reductionism is the antithesis of a *tawhidic* faith-based epistemology whose foundation or "footing" is Revelation and the three pillars of Spiritual Law. Hence and for example, those endorsing pre-occupations such as *Religio Perennis* subsume Revelation rather than elevate God's Word.

Therefore the divine sunnah only brings harm as presently reaped globally because the course of man's cognizance and consequent behavior is divinely pre-determined by means of constitutional inverse consequences that autonomously abide with disobedience to divine imperatives as described by Mohammad (pbh) in Medina. This default state of human reason and performance is further articulated by well defined principles which I termed 'Inverse Principles of Divine Law'. Such heedlessness successfully pilots societies to replace genuine piety with Humanism's imperious sanctimony and the attendant abasement of human dignity. These paradigms achieve the following outcomes.

## **Inverse Determinant of Principle One:**

### **Not Heeding the Fear and Remembrance of God:**

The genesis of successful *Tawhidic* reflection and contemplation is Fear-of and Reverence-for Allah. The inverse or default status of this law implies a non-gestalt quality or insufficiency of thought and also reflection. This diminished capacity automatically leans toward reductionist cognizance which in turn causes the loss of revelation and inspiration and hence also, the loss of divine guidance. Even in the face of great intellect, divine guidance doesn't penetrate the heart as it is automatically veiled by Allah's neglect because such individuals have neglected Him and forgotten their pre-incarnate covenant. The result is that they are given over to delusions that serve them as identity and dignity imaginaires until repentance or the grave.

This inverse principle is what determines the course of numerous schools of reified materialism which (a) is the misapplication of Newtonian Physics and (b) promotes notions of morality's divorce from scientific endeavor much the same as Humanism's alienation of church from the state. It is the false religion of secular pluralism complete with icons like the Olympic Torch of Mythras, Eye of Horus, Pyramids, etc. Attending this negative estate is a serious malady that affects the production of so-called 'scholars' whereby political considerations and 'special interests' evade the riper fruits of moral criticism and enquiry. Hence, standards are lowered or modified according to philosophically tenured bias. In turn this allows incompetents, todies and Freemason satraps like Pres. Eisenhower or Mohammad Abduh to be promoted over more worthy or righteous contenders.

What follows is a tradition whereby personal inadequacies of intellectual, moral and ethical character are segregated and actively suppressed from public notice. For example, plagiarism is rampant in many Muslim institutions and allows incompetents sit in chairs of pretense as the result of cronyism, nepotism, racial quotas, apathy and ignorance. It also allows Institutional Governors to attend non-Islamic ideations such as Humanism or Illuminist sponsored's<sup>xv</sup> ecumenical universalism — exactly as warned against in surah Al-Baqarah vss 120, 145:

Never will the Jews or the Christians be satisfied with you unless you follow their form of religion. Say: "The Guidance of Allah—that is the (only) Guidance." Were you to follow their desires after the knowledge which has reached you, then would you find neither protector nor helper against Allah ... Even if you were to bring to the people of the Book all the Signs (together), they would not follow your Qiblah; nor are you going to follow their Qiblah; nor indeed will they follow each other's Qiblah. If you after the knowledge has reached you, were to follow their (vain) desires—then were you indeed (clearly) in the wrong.

And in Al-Anam vs 144:

But who does more wrong than one who invents a lie against Allah, to lead astray men without knowledge? For Allah guides not people who do wrong.

The consequences of this grievous knowledge vacuum is a spiritual default that is antithetical to mankind's benefit and irrevocably lead to (1) great harm; (2) the loss of Allah's Guidance; and (3) His protection as per Qur'an's admonishment. When men forget to fear God's judgment by promoting (a) incompetence and self-aggrandizement, and (b) ignorance, tribalism and identitarian favoritism, the reality of *akhira* is veiled and the only result is failure rather than success. This antithetical estate is readily discernible by observing another dictum: The greater the pageantry presented by the institutions so effete influenced, the greater is their heedlessness of true scholarship and wise governance. For this reason Hadrat Umar removed Khalid from his post because opulence and its trail of elitism and waste are hallmarks that announce the malady of grand pretense:

A silken Faruj was presented to Allah's Apostle and he put it on and offered the prayer in it. When he finished the prayer he took it off violently as if he disliked it and said: "This garment does not befit those who fear Allah."<sup>xvi</sup>

Hence, affectation and its sibling, pride, are signs of men and women who are heedless of fearing God even if they think this is not so because their action betrays intentions that are often the sub-conscious result of conformism. As a result, they will reject the

counsel of guided individuals and knowledgeable people who present them with critical truth among which are scientific directives. The latter advice includes the ecology of conservation, minimal standards of pollution, sound urban development and Islam's magnificent directives for munificence regarding fiscal restraint and equitable distributions of Allah's largess, which includes the prevention of *riba*, monopolies and mercantilism.<sup>xvii</sup> To the contrary, such leaders protect feudal estates as rulers (*khassa*) of exploitation and power broking, and will not elevate disagreeable servants of truth to equitable status. Hence they institutionalize wicked examples that become accepted by respective polities as tradition.

### **Inverse Determinant of Principle Two:**

#### Disobedience to Allah

Divine Guidance (i.e. *fitrah*, revelation and inspiration) is a required adjunct for man's ability to discern good and evil. Disobedience to divine law (*Shari'iah*) activates the inverse determinant or default status of Principle Two, which eventually leads to degrees of nihilism, idolatry and the chauvinist hero worship of the 'self'. Hero worship is the essence of Humanism. Humanism actually deifies man. The Apotheosis of George Washington as god-man of the US Capitol is one example, the 'Perfect Man' of the Ismai'ili cultus is another. Both are forms of Satanism. The consequences of persistent disobedience to *Shari'iah* are many but the main result is the specific spiritual blindness that promotes correlative neglect of the commonwealth's better interests in favor of sociopaths who masquerade as shepherds of the flock — the governing elite and those who finance them. The elite prefer to marginalize and persecute 'others' who do obey God. This is Fascism and is evident in Zionist, Neo-Con, Wahhabi and Nazi cults. It is an expression of tribalism or *assabiyah* and represents the social consensus or repressive conformism that justifies the subjection of 'others' to exclusion, oppression and profitable manipulation to the detriment even of environment, fauna and flora. Hence, Humanism is a philosophy that leads to insane governance and patriotism.

The effects of disobedience manifest in all systems of tribalism that establish a VVIP class who then perfect the arts of pretense and favoritism, after which they avoid criticism and eventually become incapable of recognizing errors. By then they are too proud and addicted to perquisites to repent as was King Nimrud. This is the real reason for their bald-faced impunity. Disobedience therefore elevates wickedness, the regency of Lord Poneros, so that rationalism prevails at the cost of truth and falsehoods become tradition throughout the realm. Eventually this ruling class (khassa) and the majority that supports it (amma) blind themselves to inconvenient truths via comforting cultural mores' that embrace the narcosis of human denial. At this point they collectively oppress or ignore people of discernment and ability by promoting similarly blinded compatriots (cronies) who conform to the vanities Allah then compiles as the legal brief for their damnation:

Lo. The hypocrites seek to beguile Allah but it is He who beguiles them. When they stand up to worship they perform it languidly to be seen of men, and are mindful of Allah but little; swaying between this and that, belonging neither to these or those. He whom Allah causes to go astray, thou (O Mohammad) wilt not find a way for him. [Al-Nisa, vs: 141-142]

Presently, this self-engrossed consciousness (i.e. "belonging neither to these or those"),<sup>7</sup> is the estate of many Muslim institutions that thwart the Cause of Allah in the name of reform or even charity, as do Freemasons and their junior partners, the Rotarians and Lions Club.

Consequent to this same disobedience are vacuums of authenticity and *Al'hisbah* within which deviation thrives. In its entirety this is the absence of the requisite 'insight' referred to by Mohammad (wslm) in his Medina speech. Leadership's inability to accept criticism (admonition) is its pennant and marks the all pervasive impunity that prevents inspiration's incarnation. All of this becomes encapsulated by the icons chosen to represent the realm.

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<sup>7</sup> One must bear in mind here that hypocrites—though they may seek and support each other's company in secret—are in reality completely self-centered individuals who will betray confederates the moment it is advantageous.

The result here is that wisdom is replaced by cunning lies and liars as the community forgoes profitable institutions of everlasting merit in service to the temporal icons:

“And none receive admonition except men of understanding.”<sup>xviii</sup>

Men of understanding obey all three precepts: Fear of God, Obedience to Divine Law, and the Remembrance of God in all things. They do not need icons as they scientifically seek after knowledge rather than pomp and circumstance.

With few exceptions, the ummah of Mohammad has failed to advance the cause of science and knowledge and hence Islam in any substantial form for the last 500 years. Now you know why.

Hundreds and hundreds of precious manuscripts lay un-translated while sultans of sin refuse to fund what Occidentals eagerly achieve. No, instead these imams take the ummah’s wealth, profit from slavery and womanize in nightclubs and penthouses. They build palaces and ‘Old Ben’ lookalikes in Mecca as they mime the Mafia models they have chosen to emulate and yet call themselves ‘Sunni’. This misguidance permits intimacy with Romanists, Cabbalist Freemasons as they import usury and satanic sub-cultures. They call these crimes against heaven and self, ‘progress’.

To summarize and historically recap the living result of this inverse determinant’s effect: a genuinely mystified *ullama* with Imams of opulence came to reenact the ‘Dark Age’ insolence of Catholic pretenders of authenticity. During the Reformation, a Protestant surge of individual prestige and materialist industry usurped the once sacred domain and dominion of a formerly obedient Muslim polity. The entire lot is now subject to the scourge of the Counter-Reformation’s monist materialism, spiritual blindness, cunning fascist propaganda, the oppression of fiscal imperialism and ghastly barbaric incursions — all of which were predicted by the Prophets, most especially Jesus and Mohammad (waslm).

Presently and in the name of secular humanism’s tolerance, Muslims do not treat Allah’s enemies as their own according to Principle Two. To the contrary they make alliances with them and

disingenuously trust in dialogues espoused by Satan's obdurate dons of deceit:

The hour will not be established until my followers copy the deeds of the previous nations and follow them very closely, span by span and cubit by cubit... You will follow the ways of those nations who were before you, span by span and cubit by cubit, so much so that if they entered the hole of a mastiquire (lizard) you would follow them ... <sup>xix</sup>

### **Inverse Determinant of Principle Three:**

Forgetting the Remembrance of God:

The remembrance of God is far more than ritual because it requires knowledge and far more than just religious knowledge. It is the ability to correctly apply free choice towards what is good and this is a faculty that depends on applying disciplines that establish metaphysical and physical templates (habits) for that purpose. Such habits repeatedly reinforce the mindfulness of God and His law and they must be meaningful and articulate — e.g., 'prayer with understanding' as taught by the prophet in contradistinction to the rote recitation of a foreign tongue which is now the acceptable norm non-Arabic speaking nations. Another is keeping the environment and body unpolluted which requires far more knowledge and effort than do ritual ablutions. This unfortunately implies that Islam has become the lazy man's religion for the majority of its adherents.

The inverse determinant or default status of this spiritual law is initiated by the lack of meaningful (i.e. knowledgeable) discipline which is a form of ignorance. This is because ignorance inhibits discernment due to the absence of truth's cognitive acquisition which, by definition, must include purpose and purpose is contingent on knowledge. Therefore and as an example, the practice of ritual prayer and recitation in an un-comprehended foreign language even parallels the Catholic 'Dark Age'. Ignorance naturally invites harm and inhibits divine protection which otherwise is a normative provision when one is obedient to prophetic directives and purpose. If this were not so these positive results would occur:

1. the discernment of good and evil, benefit and harm would then
2. allow knowledge of proper *adab* to surface to man's consciousness as 'understanding' which would
3. permit the capacity to assimilate and implement pertinent knowledge well enough to
4. establish and maintain institutions and relationships that appropriately forbid evil and positively facilitate what is beneficial.

The corollary here is that: ignorance aids and abets evil. To reiterate and substantiate this position from other sources I quote the following passage:

... the disciplined life and piety are not complete when there is ignorance. Imam Buran al-Din, author of *The Hidayah*, recited a poem by an unnamed author:

An immoral man of learning is a great evil, yet a greater evil is an ignoramus leading a godly life. Both are a trial everywhere to whomsoever clings to his religion.”<sup>xx</sup>

“Knowledge” as its center also hardened Muslim civilization and made it impervious to anything that did not fall within its view of what constituted acceptable knowledge. <sup>8</sup>

Unfortunately, the rule of thumb for Muslims is ‘immoral men of learning’ at the top with religious ignoramuses (zealots) at the bottom. Evidence for this is everywhere despite claims of a ‘renaissance’, though I’ve no doubt the latter occurs to limited degrees.

Nonetheless, efforts to correct Muslim ignorance of its own religion as well as the hard sciences and the exquisite benefits of the Humanities are indeed ongoing despite the impedance of a cadre of spoilers who refuse to invest Allah’s money for sufficient R&D — i.e., to spend of what they do not need according to the prophet’s directive in order to promote authentic progress. For example, in 2002 Germany spent 4.7 % of its GDP for R&D, while Malaysia spent 0.2%.<sup>xxi</sup>

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<sup>8</sup> as-Sam\_ânî, *Adab al-implâ*, ed. M. Weisweiler, *Die Methodik des Diktatkollegs*, 2 (Leiden 1952).

I believe this is much too little and far too late when added to habitual Ali-Baba piracy.

## In Summary

If these fundamental principles and their inherently pre-determined qualities are diminished by neglect during the rational processes of governance, national development, scientific investigation, education, contemplation (religious and otherwise) and political decision making, then scientists, politicians and executives proportionately default to the inverse determinants just described. In this situation, subjective errors and misguidance certainly follow in the utilization of whatever knowledge and development may be entertained. This reductionism leads to material progress but prevents the actualization of what is truly beneficial for success.

Rather than benefits the ummah is constantly offered choices between evils that are dialectically controlled by occult elites. Progress under such auspices is not the 'progress' it is lauded to be as we observe all the social, physical and emotional ills that plague the West run rampant amongst "Muslim" nations.

# The Law of Grace

“In the name of Allah, Most Gracious, Most Merciful ... that the People of the Book may know that they have no power whatever over the grace of Allah, that Grace is entirely in His hand, to bestow it on whomsoever He wills. For Allah is the Lord of Grace abounding.” [LVII: 29]

The Law of Grace may be stated as follows:

HONOR ALMIGHTY GOD CONSCIOUSLY AND HE WILL BESTOW GRACE ON YOU ACCORDING TO YOUR EFFORT.

God’s Grace is a reality arrogantly assumed by some, abused by many and vainly pursued by others in the guise of ‘good luck’. It is not a topic commonly discussed by Muslim exegetics however. As a matter of fact, in the seven years I’ve been a Muslim academic I have never heard it discussed.

Grace is God’s favor, the dispensation of His Divine Will as made manifest to us in the cosmos [the ‘orderly arrangement of creation’]. Its personal manifestation transcends ordinary human comprehension as a serenity of spirit as an unshakeable resolve that rests on the hearts and minds of God’s servants in the face of any circumstance. All that *is* has come into being by virtue of God’s infinite grace yet no one attains the ‘Peace of God’ without submission to His will and the disciplines of mind, body and spirit that accompany an individual’s *conscious* acknowledgement of this fact of life.

The skeptic may ask “Is evil is a manifestation of God’s Grace?” The answer is ‘yes’ because without evil there is no challenge to man’s exercise of ‘free will’ but this does not to imply that God is partly evil as do Freemasons. The essence of evil is any disobedience to Divine Law that results in harm. As a matter-of-fact, disobedience to God is the only sin, all others are sub-categories. Since it is inconceivable for God to disobey His own Law He can neither be, nor desire nor aspire to evil. He does however condone, or better said ‘permit’ Satan to challenge men whereby their evil deeds legitimize their judgment. This

owes to the fact that evil is *an* unavoidable corollary of all disobedience. The following passage delineates the reality:

“I swear by man’s personality and that whereby he has been formed, God has engraved into it its evil and its good [whereby it can guard itself against moral peril]. He who makes personality pure, shall be successful, while he who corrupts it shall be in the loss.” [91: 7: 10]

Therefore, for man to overcome the ‘potential’ for the evil that is created *within him* he necessarily requires God’s assistance. If humanity has inherited aught from Adam besides intelligence, likeness and the terminal tryst with God’s judgment on our expiry date it is the challenge of this trial of our faith.

“Every man shall taste of death, and the evil and good which befall you are a trial for you. ... ‘Oh Jews, if, as you pretend, you are the friends of God and His elect of all mankind, wish for death that you may prove your sincerity.’ But they never wish for death, for rejoining their Lord; and that is because they know that their arms have wrought evil and injustice.”

[2: 177, 183]

God does indeed create and determine the horrid consequences of wickedness whether here or in the hereafter. Whether temporal or eternal, these consequences are Divine Judgments that represent God’s disfavor. Hence, we may consider them the inverse of Grace, that being God’s curse. Similarly, these distasteful consequences also manifest in degrees of their allocation (e.g., the seven layers of hell). Therefore, every Spiritual Law holds potentials for gradations of good and evil effect. Hence, when this Law is dismissed as an immaterial consideration in the affairs of men, the inverse of the same law, or its antithetical forces, autonomously default by God’s design towards progressive degrees of harm and damnation. This is the essence of predestination.

It is important to know that the ubiquitous disregard for Spiritual Law is the cause of all war and lack of justice or peace in the affairs of men. It is also the reason Muslim’s have suffered the demise of their autonomy and the loss of God’s protection as a polity.

There is no trial of faith without evil's challenge because the Grace of God extends to an immortal after-life in a newly structured cosmos of pristine excellence with an absolute *absence* of evil. For man to enter this wondrous estate his perfected submission to God's Will or at least his/her acknowledgement of God's absolute autonomy are a thoroughgoing requirements for the franchise. These confessions by thought and/or deed cannot be attained by unselfconscious automatons because predestined coercion would have contravened to negate the principle of humanity's free will. Therefore, God's Law of Grace demands man's free and favorable assent or self-conscious self-subjugation to God's infinite benevolence; and this is in order to avoid any inverse consequences both here and in the hereafter.

This is the essence of Faith and the purpose of its trial during our earthly life. Without this faith we cannot please God nor can we enter the peace filled Grace of His Kingdoms either here or in the hereafter. Our choice lies between good or evil; blessing or cursing — there simply is no third option!

To reiterate, the essence of evil is not its potential but rather the conscious denial of our pre-primordial covenant to acknowledge God's sovereignty by actually obeying His Law. Hence, evil is disobedience to what we already know is good for us. Therefore, when men awaken to temptation and succumb to Satan's invitation rather than God's invitation, it is they who welcome and perpetrate any wickedness. It is therefore stupid to blame God or even Satan. Of their own free will such people reject even the additional grace of *peaceful* prosperity in the earth (*as'Sakkinah*).<sup>9</sup> This principle then explains why it is that the *un-peaceful* prosperity commonly called 'progress' is filled with anxiety as the majority of men and women choose to worry about earthly possessions as they pile up the booty, which included those deluded spouses who think their husband or wife 'belongs' to them. But even this sad condition is grace-filled till the first death brings an end to the soul's examination. So then:

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<sup>9</sup> "God made you a true promise whereas I made you a false promise. I had no power over you but only invited you to error and you accepted my invitation. Do not blame me but only yourselves." - Satan Speaking (14: 22)

- (1) if there is naught without grace, and
- (2) if both good and evil proceed from this grace by virtue of our having even the ability to choose, it behooves the believer to
- (3) understand the Laws written by the Eternal Cause of all causes, as well as the
- (4) trial of our earthly life
- (5) *before* the latter is terminated and we write an abidingly self-incriminating verdict in the Book of Deeds.

There inevitably come frequent trials to the journeyman on the road of faith. Each trial, though it may hold evil or its potential is actually an act of grace because the option held forth is an opportunity to obtain additional favor that exceeds the potential of the evil.<sup>10</sup> For this reason, Prophet Iesa instructed his disciples to rejoice in persecution and trouble. To the contrary, if there is no trial of faith in a man's life the implication is that God has withdrawn the promise of this enhanced potential and left the recalcitrant fool to his doom. These people are called *Kufr* or *Kafir* in Al-Qur'an and are to be avoided by believers whenever possible. Again, one should ask why.

The Qur'an often speaks of people whose 'case' or 'trial' *is no longer considered* by God. These folk no longer consider God but merely lust after His *finite* grace which consists of benefits manifest in the material world. These people chose evil's potential until they became addicted or habituated to it.

"... whoever seeks the advantage of the other world will receive the same and more of it. Whoever seeks the advantage of this world will receive the same, but he will have no share in the other." [42: 20]

These 'Materialists' do not strive for the Kingdom of God's eternal bonus nor seek the metaphysical light of additional guiding grace while they live on earth.<sup>11</sup> This includes spiritualists who opt for the many forms of idolatry. As a result, God actually shuns them once they've

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<sup>10</sup> Hence: the challenge to Prophet Job or even the suffering of Muslims prior to the Hijra.

<sup>11</sup> "O ye that believe! fear Allah and believe in His Messenger, and He will bestow on you a double portion of His Mercy: He will provide for you a light by which ye shall walk straight in your path, and He will forgive you your past ..." - LVIII: 28

repeatedly refused His Call to Grace. This is, unfortunately, an inverse consequence of ignoring the Law of Grace for too long. As heedless reprobates, they live exclusively by the ordinary benevolence of temporal respite — which has its own natural ‘law of the jungle’ so to speak — rather than the appreciating support of advancing Divine favor. Hence, they fail the test by dismissing the Law of Grace and are but vaguely aware, if at all, that they’ve also rejected faith.<sup>12</sup> As a result, they reject God’s additional goodwill. For them one can do nothing.

Therefore, when evil is upon you, after you recover from the knowledge of its presence you should seek the attendant grace in the matter as it is hidden and awaits your discovery! If you’re in sin, seek the grace of forgiveness. If you are in perplexity, seek the grace of guidance. If you are in persecution, seek the grace of deliverance, etc. Each of these circumstances require the initial grace of fitrah with which we are all born before we turn once more to God in supplication for God’s additional favor. Only the proud and arrogant refuse this option. There is no other way to obtain God’s additional favor except in the following condition. This proviso is faithful service to a man or woman of faith whereby portions of the grace given to them by virtue of their perfection of will naturally fall upon the servant—a bit like a dog and his master. In such cases, even an ignoramus gains favor with God.

To obtain grace, all one has to do is ask and then wait in submissive conformity-with and patient service-to Divine Law until the grace is given. It is a very simple matter. An example in my own life is this book and the few others I’ve written. Outwardly during the years of their research and writing my life appeared destitute of God’s

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<sup>12</sup> There are others who believe but do not act on their belief. This, unfortunately, is equivalent to unbelief. In the Qur’an, Faith is inextricably married to good deeds. See V2:112 for example, “Yes, but whoever submits his face to Allah and he is a Muhsin {a good doer who performs good deeds totally for Allah’s sake without any show-off or to gain praise or fame] then his reward is with his Lord, on such shall be no fear, nor shall they grieve.” Even Paul said: “Faith without works is dead.”

additional grace. I was unable to practice my profession as a Physician and finances remained extremely hard pressed. Even my clothing became tattered and often we had little to eat. I initially cursed the officials who refused me the professional privileges I thought I deserved. But one day it occurred to me that had I been working as a Doctor I would never have sought God with such earnestness; nor would I have studied, nor learned, nor written what He bestowed upon me during that very trying time by His Grace. This then brings up a contingent to the Law of Grace, which is a very interesting corollary.

### **The Law of Reception**

The reception of grace is a *conscious* function that is completely contingent upon one's religious conviction. Al'Qur'an segregates this matter by calling it 'certitude', an attitude that does not equate it with mere submission:

"Some Arabs of the desert have claimed that they have achieved religious conviction. Say: 'You have not achieved such conviction. You have been converted to Islam and have acquiesced in it, but religious certitude and conviction have not yet found their way to your heart and consciousness.'" [49: 14]

This passage describes those whom consider the *belief* in God but remain uncertain. This *uncertainty* is a barrier only overcome by trial and the resultant effort a man makes to rise above the trial's challenge. There is no other path to the realm of religious conviction and increased favor with Allah. Therefore, to simply acquiesce and make no further effort to attain certitude is a slippery path flanked by murky pools of suspect motivation. Unfortunately, this describes many believers and their shepherds. Were this not so, the grace of God's favor would have been maintained and increased in Islam such that the unity and power of its polity would never have waned! Such is the Law of Grace. This last statement is endorsed, I believe, by the following passage:

"Rather, God grants you the favor of guiding you to religious conviction if only you are sincere (genuine)." [49: 17]

Sincerity of heart is a legal prerequisite for the activation of Grace as metaphysical guidance or 'light' in anyone's life. When the trials of sincerity are won, the real journey of grace along the path to wisdom begins:

“And if my servants ask you of Me, tell them I am near and that I respond to the caller who calls upon me. Tell them to pray to Me, to believe in Me. That is the way to wisdom. ... Seek further assistance by patience and prayer. The latter overtakes none but the irreverent and the proud. It is a force of genuine assistance ...” [2: 186, 45-46]

Hence, grace is assistance from God, an actual 'force' that is attained via the marriage of patience with prayer.

We do not enter life consciously, and thereby, we receive the initial dispensation of respite's grace without realizing it. Gradually, over many years, we waken to mortal circumstances and either seek God or simply enjoy the finite benefits of this world. For those who seek Him, as Al'Qur'an teaches, God approaches them at even a greater pace, surpassing any effort they might expend. When we begin this conscious collaboration with our Creator, He offers us more Grace. Therefore, just as life itself is a gift of His Grace, so also are additions of His favor. Those who not only believe but also seek Him receive the increments *consciously*. The trouble is there are always contingencies: required conditions for the receipt and utilization of this additional grace — reasons many reject the offer.

Contrary to the beloved doctrine of Christians, the grace of God's additional favor is not gratuitous! There are clauses in the contract of Faith, should we sign it in prayer or public confession, which we cannot retract without consequential loss of additional Grace. This added Grace is contingent on continued obedience. Ultimately, in the finite world, the greatest manifestation of this additional grace is peace of mind (dignity or *gravitas*) despite all adversity—the exact opposite of what men commonly consider evidence of God's favor!

The reprobate may receive what appears to be favor but in reality the grace is a temporary benefit that holds an ultimate evil. Examples abound in the entertainment world or in business when men murder or suicide at their losses. However, with sincere Believers there is a

binding contingency clause: along with more of God's favor comes greater accountability. Essentially this is equivalent to the miserable accountability of the reprobate, but the effects appear more immediately in the earthly life. One observes this in the religious world where many a preacher or priest falls from the grace of God and men. In mercy does God judge them in the present life based on this contingency, yet He still offers the eternal favor of Heaven upon sincere repentance. By contrast, the reprobate, hypocrite, or insincere believer goes merrily about their business 'till the Grim Reaper presents the final bill.

“God has taken upon Himself to show mercy.” [7: 12]

The Law of Grace is the only law that God has imposed upon Himself as a reciprocal to man's effort! God obligated Himself to favor certain creatures for Paradise by virtue of the fortuity of their faith and deeds. Paradise is the ultimate manifestation of the Law of Grace. Therefore, by grace we live; by grace do we experience the mortal life; and by additional grace do we look forward to reward in paradise. To the contrary, a ceaseless existence in hell cannot be called 'living' as it bears absolutely no freedom of will and is totally devoid of God's Grace, which is why it has been called the second death. The soul is lost to eternal bondage, grace is removed, and the consequences of deeds performed during earthly respite are reaped apparently without end, although scholars debate the matter. In this circumstance, we see the Will of God enacted *without* grace or favor.

Therefore, by faith and good works we work out our own salvation through degrees of God's Grace in order to inherit the promise of eternal benevolence, which holds the paramount deliverance of our soul to freedom. Anyone with common sense looks forward to the removal of wickedness from the self as well as the ultimate removal of people who have lost both reason and soul, albeit with remorse for such foolishness and dreadful end. With this in mind, let us look at another aspect of God's grace.

WHO DESERVES THE GRACE OF GOD?

The question is actually moot, but I pose it for the sake of folks who reason in circles. No one *deserves* the grace of God. God's Grace simply *is*. It is offered as a real and increasing potential to everyone equally as incremental rewards for obedience. It is only the receptive knowledge or conscious taking of this grace that creates differential categories of additional benefit. Think of grace as an invitation to a wedding as aptly analogized in the Gospels. For believers it is a given that we exist by grace and that any invitation to receive more grace depends solely upon the invitee's acceptance and preparation for the delightful event. We may choose to accept or decline the invitation, and there are those who pretend acceptance but give excuse later, or perhaps show up in soiled garments for the occasion. Those who consciously receive the invitation are humbled. Afterwards they excitedly prepare by trimming the lamp of truth with the shears of Wisdom and then store enough oil (deeds) for the journey. All this takes place during the night of mortal life.

What grace then remains for those who do not prepare for the final feast? The answer is 'none' because God's favor cannot be shared. It is specific for each individual. I cannot give you God's favor anymore than you can give me your spinal cord. Reprobates carry just enough oil of grace to complete their mortal life. In the end, their lamp is empty because they refused the invitation and by default have declined additional oil for the festival in Paradise. All are weighed in the balance of God's justice. Those found light on the scale with empty oil lamps will have forfeited the invitation and discovered much too late they are not welcome. These have only wronged themselves and there is no one else to blame.

What then, must we be spotless in order to enter the garden? The answer is yes! Nevertheless, how can this be since we all continually sin? How is it that any man may trim his lamp and conserve sufficient oil and demonstrate a spotless and well preserved invitation card at the door? The answer is again by the grace of God's ever turning in mercy to forgive His servants. If sin equals one weight and repentance, prayer, a good deed or even its intention are equal to ten or a hundred weight, what excuse has any man? 'Ah then,' says the hypocrite, "I may sin as I like as long as I balance my scale with

prayers and good deeds!” “Not so my clever enemy of truth,” says I. For if God weighs even the intention of a good deed in a man’s favor, so also will He weigh a man’s sinful intentions to his disfavor; so that the hypocrites’ good deeds slip from the balance as God’s grace given to those who received the benefit while he lived. This is because such a man’s intention is to deceive:

“Behold, the actions are but judged according to the *intentions*; and behold, *unto every man is due but what he intended*. Thence, whoso migrated for the sake of the world or to wed a woman, his migration is accounted for that unto which he migrated.” - Hadith 1, Al’Bukhari

“They (hypocrites) are worthless... They are the enemies, so beware of them. The curse of Allah is upon them! How are they deluded away from the truth! ... Allah will not forgive them. Truly Allah guides not rebellious transgressors.” [63: 4-6]

Hypocrites are sincere liars who serve themselves and Iblis. Why would God accept the prayers of a liar or equate his eternal estate with truly obedient slaves of truth? So do not take God’s Grace for granted or dare think to manipulate this law for earthly or eternal benefit!

The service of Iblis, father of deception, is incumbent upon those who indeed may believe but are without faith:

“... Satan and his legion keep a constant eye upon you.<sup>13</sup> You have no awareness of them. Their nature is to be the friends and guides of those who have no faith and no conviction.” [7:27]

This verse establishes that Hypocrites are men who lack conviction by definition. What then is the nature of conviction with regard to belief in God? The answer lay in the antithetical example of Cain who believed in God but remained convinced he should murder his brother. Here we have a man of belief based on primary knowledge who placed his faith in a promise from Satan rather than God. He believed in God but not in God’s Promises. His deluded conviction was therefore one of belief in the word of a creature he associated with God. This classic

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<sup>13</sup> A clear indication that Jinn rather than angels are the so-called ‘Watchers’ worshipped by the ancients and to this day by many.

illustration of shirk represents the impurity of worship that resulted in *the* prototypical religious murder or ‘nascent crusade’, which in turn separated this seed of Adam from both his family and God.

Cain had both conviction and belief but his faith in Satan misguided and misplaced his will and subsequent deed, despite his belief in and knowledge of God. He left the garden with nothing but the grace of respite, refusing first to acknowledge and secondly repent of the foul deed when given opportunity. He then became the primal archetypical reprobate sectarian!

## CONCLUSION

“A philosopher is a dead poet and a dying theologian.”

- Will Durant, Historian -

It is appropriate here to comment on the nature of a science whose proponents put it forth as ‘Theology’.<sup>14</sup> The term defines itself literally as ‘the Study of God’. Yet pausing for a moment’s reflection evokes the absurd imagination of men putting God under a microscope in order to define not only His existential nature but also what makes Him tick. One may certainly study religion, wisdom, prophetic literature and scripture, creation, etc. but God Himself? I think it best not to concern ourselves with the paeans of dead poets or the gaunt piety of blind men of the cloth who claim reason and yet coined this contrary word.

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<sup>14</sup> “... In both Judaism and Islam, the codification of religious law (Talmud; Sharia) has been considered a separate discipline and has often taken precedence over theology. Both religions lay stress on the indivisible unity of God and his unknowability by humans, and their theologians were not therefore as exercised with the problem of God's nature as were Christian theologians. In Christianity, however, the interaction between ideas of essentially Jewish provenance and the Greco–Roman world, and the systematic attempts to define Jesus' relationship to God the Father and the Holy Spirit (Trinity), the relationship of divine and human nature in the person of Jesus, and the significance of his birth, crucifixion, and resurrection, have led to a long history of theological argument.” Oxford Encyclopedia

“And when they ask you concerning the Spirit, answer: ‘The Spirit belongs to God. Given the little knowledge that you have, your minds must fall short of understanding its nature.’ [17:85]

Writers and Philosophers have often exhausted themselves seeking evidence for God’s immanence without avail, while others have sought to grasp the essence of the Creator Himself—all to no purpose. - Mohd. H. Hykal

Sufi-claimers and Hindus say that divine union-*with* and direct perception-*of* God is possible despite the fact that Al’Qur’an says it is impossible for man to even begin to comprehend the essence of His Spirit or ‘Word of Command’, let alone Himself! If God were so readily available for human study there would neither be reason for Him to test our faith nor any purpose for the dispensation of grace according to the works of faith. Surely, it is difficult enough to define grace and agree on its existence yet the fact of the matter is that man’s reason cannot go far enough to *prove* grace is even present, because reason can only *confirm* rather than *prove* that the grace or God exists, and this confirmation only stands in the affirmative for each individual and for those who join the experience of subjective cognizance.

Such is the case of a poor villager raised to Chief Minister who later retired in peace. He and those close to him are able to affirm and confirm the manifest nature of God’s temporal grace in his life through direct observation and experience of his life. As revered, successful, knowledgeable and wizened as he is, I doubt he’d dare to describe or define God, but I’m certain he can attest to the effects of God’s guidance and direction in his life and then tell us exactly how he managed to receive his supplemental portions of grace. Goethe had this to say about the science of man’s reason:

... Let one phenomenon be traced to another. Let a definite sphere of knowledge be outlined. Let views lay claim to certainty and completeness ... Let everyone draw his own conclusions – they prove nothing, certainly no isms and ologies. Opinions on all things pertain to the individual, and we know only too well that conviction depends not so much on insight as on inclination, no one grasping but what is within his ken, and therefore acceptable to him. In knowledge as in action, prejudice casts the deciding vote - it is the spontaneous urge of our vital being towards truth as towards falsehood, towards all which we ‘feel’ in harmony.

Therefore, reason itself is the *subjective* advancement of the faculty of thought, which is a power bestowed by grace so that we may *acknowledge* the existence of grace and therefore also the existence of its Author. The corollary is that 'objective science' remains constrained by individual and collective biases that are subjectively and collectively establish what is called a paradigm rather than reality. Wherefore to deny grace is to deny God which therefore directly implies that the denier is a lunatic devoid of sound reason, even less sensible than cattle as the Qur'an so aptly puts it, or as Goethe says: 'whose prejudice is inclined towards the falsehood with which he feels harmony'.

How then can schismatics dare to define God or grace when they have repeatedly broken the law of Grace for millennia? The reality is that prior to the Christian Age there was no science of Theology outside of the pagan Mystery Religions. Monotheists studied the scriptures and if they lacked the grace of comprehension they either waited for more or did nothing about it. Others however, changed the Word of God then walked off to found another sect. The Revelation of Al'Qur'an ended all possibility of scriptural debate for the sane and thus its advent ushered in an era rife with a new Scholastic level of conflict with schismatics from an even greater lack of grace because *its* Revelation was superior and final. These controversies eventually spawned *Atheism*, a phenomenon that never before existent. Can we blame God for such foolishness? God forbid! His grace is available for all to come into the fold of comprehensive unity and thus end the debate. Nevertheless, man is contentious and 'seeks many devices', as said Prophet Da'ud in the Psalms.

The 'devices' Prophet Da'ud wrote of are, each and every one, apologies such as the cunning of Jesuit casuistry. These serve to preclude man's submission to God's Will and thereby justify the negative assertion of man's will towards sin. This is now called Humanism. Hence, Allah withholds the grace of Unity for His polity in the earth so that proud schismatics can crusade under private banners of dubious temporal respite, claiming all types of opinions rather than confirmations of what is indeed true. These people have used the grace-gift of reason's power to justify disobedience to the Giver of

their sense of thought, and many are well versed in the science of Theology. What then is this madness; for to deny submission to God via His Prophets and their Sunnah is to deny His Absolute autonomy? How can such demented men and women claim to know or study Him?

The truth is that we cannot study God but we can study what He created. Hence, the science of Theology is as ridiculousness as is the Oxford definition of the Trinity or the Sufi-claimer's mystic union with God. We may study Creation and God's Revelatory Word as both reflect His grace in an astonishing manner for those who have not rejected His invitation to the festival of Paradise. Such a study, when not joined to *shirk* (idolatry), brings a unity of moral purpose inclined towards peace and an intelligently responsible progress (*Hadhari*). To the contrary, those who have discarded the divine call to Paradise by calling *shirk* deviation or even worse, Islam, are proponents of disunity and will no doubt find fault with this text. Out of pity, I can only wish them a prolonged respite, for that is most likely the last of God's grace they shall ever know.<sup>15</sup>

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<sup>15</sup> "God's curse is upon those who take graves for their mosque." - reportedly spoken by The Prophet during his final visit to the Madina Mosque, as recorded in *The Life of the Prophet* by Mohd H. Haykal — See also V 4:51, "the words "Jibt and Taghut" cover wide meanings: ... anything worshiped other than Allah i.e., all false deities, it may be an idol, satan, graves, stone, sun, star, angel, saints, or any human being. [see also Tafsir Ibn Kathir]... and sometimes Taghut means a false judge who gives false judgment (V4:60)." *The Noble Qur'an*, ibid, page 117, also V 4:51 for Allah's curse.

# The Law of Unity

**To the extent that faith and works remain pure, Allah will bless men with the integrated unity of mind, body, and soul and the fellowship of its likeness, and He will protect and preserve its incumbent power.**

The Faithful are like one man: if his eye suffers, the whole body suffers; and if his head suffers, his whole body suffers. You will recognize the Faithful by their mutual compassion, love, and sympathy. They are like one body: if one of its parts is ill, the whole body suffers from sleeplessness and fever. - The Prophet (wslm)<sup>16</sup>

“HANIF OR NOT HANIF?” THAT IS THE QUESTION

It is not difficult to discern impure religious doctrines. All one needs to do is identify pugnacious sectarians.

When reviewing a book I try to identify the sect or school of philosophy which the author claims. If stated, I automatically know the work is somehow flawed and immediately set my guard against the bias after which I extract whatever truth is there. If I cannot identify the prejudice, I proceed cautiously, as was the case with my review of Mohd. Abduh, a Freemason whose occult credentials were unknown to me when I read one of his books. If an author claims other than pure Islam (Muslim), one can rest assured that somewhere within the work divisiveness has been penned.

The Law of Unity's inverse corollary demands the we maintain the purity of core monotheist doctrine because truth cannot be joined to lies and receive divine sanction! Even so, my review of religious history reveals that almost all religious practioners, regardless of creed, have departed from their prophetic roots for the sake of the fetishism of sanctimony — a form of sorcery involving a 'course of action to which

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<sup>16</sup> Al-Bukhari & Muslim, on auth. of Nu'man ibn Bashir

one has an excessive and irrational commitment'.<sup>17</sup> As we shall see later in this section, this activity is the direct result of political repressions that force people to conform for the sake of safety rather than truth.

Immediately on the death of the Prophet (wslm), the Emigrants and Helpers amongst his companions divided into sects that followed tribal leanings. Abu Bakr preserved their Unity by quoting the Qur'an and which managed to preserve the grace of Unity a while longer. This primal defense of Islam's Unity implies an inextricable union between Purity of Doctrine and political Unity for the theo-centric faith of Islam. Nevertheless, Satan incessantly weds truth to lies that appeal either to man's lower nature or his higher faculties of fancy, inclining both sectarian pools to desire extrinsic activities beyond that of the prophetic stream.

Socio-Anthropology reveals however that in order to prevent this straying and accretion, both scripture and most cultures hold the purity of marriage in high esteem because marital honor and fidelity reflects man's communion with divine law and preserves social unity. But as we have seen, Iblis and the Shaytans (human and not) professionally strive to destroy this unity for their own gain. It is, in fact, the ancient 'Way of the Romans' morphed to the global cultural wars prosecuted by the elite of the Judeo-Christian Occult Alliance in the West.

Manifest impurity, whether spiritual, moral or ethical is a strong indicator of individual or national disobedience to divine law and reveals its miasmatic sway in various forms of patriotic tribalism, all of which are antithetical to Islam. Yet everywhere one travels today there is pressure to tolerate impurity at all rungs of society. The reality here is that this permissiveness destroys 'Unity' so that the grace of Divine Power and Protection are lost. What then follows is

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<sup>17</sup> fetish (from the Oxford Dictionary) **1** an inanimate object worshipped for its supposed magical powers or because it is considered to be inhabited by a spirit. **2** a form of sexual desire in which gratification is linked to an abnormal degree to a particular object, part of the body, or activity. **3** a course of action to which one has an excessive and irrational commitment. DERIVATIVES fetishism n. fetishist n. fetishistic adj. fetishization (also fetishisation) n. fetishize (also fetishise) v. – Origin: from Fr. *fétiche*, from Port. *feitiço* 'charm, sorcery'.

this: since God does not share His glory with the impure, He allows Satan's influence to advance the hegemony of flag waving pride instead of unassuming banners that reading: "With the help of Allah." Hence, wickedness gains degrees of acceptable momentum as the finite power of civic strength waxes strong, all to the detriment of the weak and helpless and those who remain in steadfast harmony with truth.

Purity in Islam is represented by the word *hanif* in reference to Ibrahim who Al-Qu'ran describes as a *pure* monotheist because he ascribed no partners to Allah as do contemporary Christians and Jews. To the extent one uses the term to identify oneself with Abraham within the context of the greater Islamic polity, use of the term '*hanif*' remains undefiled. However, to proudly distinguish one's self or group with this or a term other than 'Muslim' initiates forms of identitarian mischief. But before offering my distilled thoughts on the matter, we should discuss the metaphysical realities of Unity and Power.

## UNITY & POWER

Since the safest measure of human testimony is logical reasoning based on elementary truth, one should begin with Al-Qur'an and the scriptures it confidently confirms and/or completes. Unfortunately, most Muslims fail to access the former and their points of departure for the latter rely on commentators or secondary and tertiary works where revelation is often quoted out of context or lacks a gestalt correlation with the entirety of the book and relevant *hadith*—poor methods at best. To complicate matters, a majority of Muslims both pray and recite Al'Qur'an in a non-native tongue minus comprehension for the classical Arabic language (which is no longer spoken), which is fine for religious purposes but woefully inadequate when it comes to practicing the faith outside the mosque. In addition, most Muslims lack knowledge of historical contexts outside the limited reach of the prophet and his companions. To make matters worse, most Muslims lack contemporary knowledge of their own leadership. An example is that of Hasan Al'Bana whose family was steeped in Freemasonry as

were his mentors. What benchmarks can then be established as to interpretive validity let alone meaning and purpose in such dimmed light?

These problems fertilize superstitious aspects of metaphysical speculations on occult phenomena which appear to have infiltrated *hanif* doctrine with enough venom to cause the malaise of determinist lethargy along with a culture of elitist hauteur. This same sloth and arrogance is what gave the Great Khan cause enough to hammer Muslim pride back to the 'Stoning Age' from which they have yet to recover Baghdad's divine intent! This is not unlike penalties previously visited on their cousin, Israel. The question is 'Why?' and the answer is 'the inverse product of disobedience to the Law of Unity'. Let me explain.

The serial murders of the Righteous Caliphs of Islam began a chronic migraine from which the ummah still suffers. A look at most of today's Sultanates and political bugbears gives evidence for the prosecution. As an analogy, consider the ummah a body as did the prophet (wslm). A delicately filtered fluid surrounds the Central Nervous System (command and control center) which is a perfectly balanced solution that is pure in its constituents and well protected from incursions. Any insult to its composition by toxins, microbes, injury, fluid loss or increase, or chemical equilibrium will cause a malaise that leans the entire system and body towards malfunction and often drives the patient to bedridden, inactive status. The 'Cains' of the Levant — many of whom were/are crypto-Jews like Ibn Maymun or Gemal Ataturk (remembering also that Jews have a penchant for murdering righteous men and women) — carried on traditions of homicide, usurped Muslim headship and imposed adulterations such as the Fatimid cum Ishma'ili dross and the present Wahabbi menace with its Saudi Mafia.

What later became known as 'Islam' abroad does not compare in the least to the Medinite polity or the *élan vitae* that permeated those who dwelt within its living memory. Hence, due to habitual murder

and the foolishness of old-fashioned ignorance and superstition,<sup>18</sup> and although they increased in numbers, Muslims failed to increase in the grace of God's protection as promised to a unified polity. Under heaven's laws, any reliable scholar will confess that Muslim unity was irrevocably shattered and that the patient has, with a few generational exceptions, since remained bedridden awaiting the remedies of *veritas*<sup>19</sup> [haq] and the virtues that naturally follow the activation of truth. In a nutshell, Mongol hordes scrupulously attended to the divine intervention of God's judgment which was then followed by necrotic scholasticism and a culture of keeping-up-with-the-Khan's, after which materialist 'Enlightenments' injected colonial infections while Imams compared harems and gold dinars instead of attending to righteous accountability — all of which has finally placed the patient in a coma!

It was very easy for sophisticated charlatans to usurp and divide what became known as Islam, especially beyond borders of the initial Semite dominion. Tell me, how can ordinary men (90% of the population) explain the Qur'an or come to any conviction that withstands apostasy if he studies it in a language not his own? Under ideal conditions this may be possible for upwards of 5-10% of the general populace but the nose is readily slit for the misguided balance. This significant linguistic factor is a major catalyst in the demise of both doctrinal purity and social cohesion. Any world class neurologist, educator, linguist, anthropologist and ethnographer will appreciate and endorse this reality. To the contrary however, religious folk (a sanctimonious majority) who lack this knowledge will dig their heels further into linguistic ignorance. For this same reason albeit with a different twist, occult-driven shepherds of the Christian herd kept the

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<sup>18</sup> Such as refusing to fight a decisive battle because the enemy suspended copies of the Koran from their lances.

<sup>19</sup> **Veritas**, latin meaning *truth*, was the goddess of truth, a daughter of Saturn and the mother of Virtue. Also the name given to the Roman virtue of truthfulness, which was considered one of the main virtues any good Roman should possess.

original Judaic-Aramaic scriptures hidden but transcribed them to a dead language (Latin) for more than a thousand years which worked fine for a time.<sup>20</sup> Muslims have taken the same path.

Let me present some science on the acquisition of language skills, after which the reader will better understand what I meant above when I wrote “under ideal conditions”:

We found that (1) early (before age 5) bilingual language exposure is optimal for dual language development and dual language mastery (Kovelman & Petitto, 2002). (2) Those bilingual children who are first raised monolingual from birth and who are then exposed to a *new* language between ages 2-9 years of age *can* achieve the morphological and syntactic fundamentals of the new language within their first year of exposure. However, this rapid acquisition of new language fundamentals is possible only when extensive and systematic exposure to the new language occurs across multiple contexts, for example, in the community and home, *with far less optimal dual language mastery being achieved if exposure comes exclusively within the classroom* (Kovelman & Petitto, 2003; Petitto, Kovelman & Harasymowicz, 2003). (3) Bilingual children exposed to two languages from birth achieve their linguistic milestones in each of their languages at the same time and, crucially, at the same time as monolinguals (Holowka, Brosseau-Lapr e & Petitto, 2002; Kovelman & Petitto, 2002; Petitto & Kovelman, 2003; Petitto, Katerelos, et al., 2001).

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<sup>20</sup> Professional linguists are on the wrong track if they hypostatize a unity that does not function socially. For Gramsci, the problem of the lack of unity of the Italian language of his time was closely interwoven with another socio-political problem, one which originated in the fall of the centralized Roman empire, when a split arose between the written language of the intellectuals (Middle Latin) and the countless dialects spoken by the people (Gramsci (1979: 184; CW 168-171)).

From a cognitive linguistic perspective, meaning, rather than grammar, is unarguably the primary determinant of whether linguistic units can combine with each other (Lee 2001: 70)... Following the rise of sociolinguistics and of functionalism in theoretical linguistics (Halliday 1985), a great deal of attention was indeed being paid to the social and functional aspects of language use... It opposes the view that consciously learning the grammar of a language will result in an ability to use that language in social interaction... [hence] in line with Richards and Rodgers’s (1986: 71) the primary function of language is for interaction and communication and the structure of language reflects its functional and communicative uses. - *The Oxford handbook of cognitive linguistics* / edited by Dirk Geeraerts and Hubert Cuyckens, 2007

Linguists have known for a long time that every person is a native speaker of at least one language and that by the time children reach the age of five or six, those children are proficient speakers of their native language. On the other hand, when a child or an adult learns a second language, they usually encounter some kind of problem, often with the phonology of the new language. [p 300] ...

... there is evidence from many contexts that certain social groups are in danger of being disadvantaged as a consequence of the language used in the legal system, since they may not understand the language and culture of the law. There is extensive documentation of miscommunication with indigenous minorities, children and second language speakers [p 334].

Indeed, a substantial proportion of the world's legal systems operate in a language that is for local lawyers a second language ... Given the complexity of legal language, teaching the language of the legal system to lawyers is an important and difficult matter. Solutions involve careful needs analysis of legal language and the development of tailored curricula [p 336].

... monolingual learner's dictionaries meet the practical challenge of providing language learners with the resources to meet their twin communicative needs: 'receptive' understanding and 'productive' use of a second language [p. 739].

Phonologically motivated sound substitutions are termed processes, morphophonemic alternations are called rules ... Processes are automatic [inherent, see Chomsky], rules are not. Processes interfere in second language phonology, rules do not. Further, processes, because they are natural, reflect inborn restrictions of the human articulation and/or perception and need not be learned and thus are restrictions the speaker imposes on his language, whereas rules are restrictions the language imposes on the speakers (Donegan and Stampe, 1979) and have to be learned in language acquisition.

A child's process of learning languages is different from an adult's process. A child can learn any language relatively effortlessly, while the same task becomes rather challenging for adults ... there is a period in the maturation of human organism, lasting from two years to puberty, in which nearly effortless and complete language acquisition is possible. Afterwards, this hypothesis notes, language learning requires more effort and motivation, largely because of a loss of brain plasticity resulting in the completion of the lateralization of the language function in the left hemisphere. Recent research claims have additionally shown that there are different critical periods for different grammatical structures of language. Since the accent (phonetics and phonology) of a second

language is the most difficult to attain, the critical period for phonetics and phonology (approximately from five to seven years) is earlier than that for morphology and syntax. See Johnson and Newport (1991) and Bhatia and Ritchie (1999) for details [pp 1016-17].

Encyclopedia of Language & Linguistics, Sarah G. Thomason  
& William J. Gedney Collegiate Professor of Linguistics (ed),  
University of Michigan, Ann Arbor, USA, 2007

I daresay leaders and educators in most non-Arabic speaking Muslim countries don't consider the complexities just cited as they blindly ruminate either obliviously or as conscious deniers that any problems exist, which is hardly scientific. This also means that if 'Classical Arabic' — the language of ritual prayer and Al'Qur'an — is not spoken in the home or on the street for practical usage, its acquisition is 'Academic' at best and essentially useless for the man in the street; indicating that learning modern Arabic or Mandarin is a much more profitable venture. Considering also that no one speaks classical Arabic in the home any longer, the realities of linguistic science present a significant conundrum for Islamists and IOK identity mongers, one they traditionally ignore as they pugnaciously defend the fetish as if ritualism for the masses is sufficient. There is indeed a priest-like class of scholars who have maintained language liquidity behind white-towers like their Catholic predecessor, but this on its own is counter-productive when governance remains both ignorant-of and divorced-from the Counsel of a *shura* that barely comprehends the legal contexts of its acquired tongue. This caste system lends itself to elitist isolation and furthers an arrogance of demeanor that is anything but Islamic — the very same attitude for which the Great Khan gave Muslims their long forgotten lesson. In support of the premise I offer the following:

... a diglossic situation [exists] when 'high' and 'low' language codes or dialects exist alongside each other in a community (e.g. classical Arabic vs. a regional form of Arabic). In a diglossic community, political, religious and educational views and values are established and perpetuated.

THE LINGUISTICS ENCYCLOPEDIA, Second Edition (2002),

This assessment would bear sweeter Islamic fruit were Muslim leaders and academics true Islamizers, but we have succinctly articulated this is not the case presently nor has it been for quite some time. Hence, our diglossic elitists harboring high cultures of Classical Arabic minus observance of Spiritual Law most definitely have the legal and intellectual advantage of typical hypocrites who exploit their respective polities as did Latin forerunners. In addition, most Muslim leaders no longer speak 'Classical Arabic' except for recitations and ritual prayer. If that's not sufficient to give a scientifically sensitive reader pause for concern, I personally found the tri-glossal crisis in Malaysia not only rampantly responsible for gross ignorance and religious arrogance but also for professional exclusivity, close-minds and effete insults. Moreover, not one non-Academic Muslim I encountered during my initial years of conversion could relate the meaning of Al'Fatiyah let alone significant portions of their five-times-daily ritual recitations, excepting the *azan*. What is worse is that as soon as most Muslim academicians learned that I knew no Arabic, I was shunned in most venues or pressured to learn it.

At 63 years of age my left brained bias is concretely hard-wired but that fact was of absolutely no concern to condescending 'learn-Arabic-or-else' reactionaries. I discerned I could learn far more about Islam by sticking to the language I knew well but learned enough Arabic to pray and politely say Alhamduillah with a nod of deference to what many consider *adab*, though it is not *adab*.

In summation, the bottom line is that if the early child doesn't obtain 'Classical Arabic' as a second language from the cradle and in multiple utilitarian contexts outside of the classroom or religious school, he/she will inevitably suffer degrees of linguistic dysfunction in the tongue which in turn causes not only religious knowledge deficits but also conflict with the few who do manage Classical Arabic fluidly. As a demonstrative analogy of the immensity of the sacred language problem that Muslims deny, imagine a non-native speaker thinking they've mastered English well enough to teach a non-English speaker that the New York Yankees fought the Confederates in the American

Civil War and you will get the drift of the reality here. This is not a small matter, especially for the young men who wasted time trying to learn the impossible and now lack enough practical skills to profitably work and get married—all for the sake of religion of course. These also have learned to give the very same “Alhamduillah nod’ as I. This is part and parcel of a neo-patriarchal chauvinism that has nothing in common with either Islam or Islamic Science.

The significant matter here must be emphasized and that is the inordinate amount of time spent by students trying to learn something that is academic at best but utterly futile with respect to earning a living by mastering practical skills. Little wonder that young men cannot afford to marry in Muslim countries and are relegated to slavery and pious pretense, or the ranks of fornication or potential terrorist enemies of any state.

The better way to avoid this linguistic and unscientific morass of neo-patriarchal chauvinism is by making certain that religious instruction is carried out in native tongues and that only the ‘gifted’ are streamed towards mastery of ‘Classical Arabic’ under ideal conditions. Forcing the entire student body to do the impossible foolish and has caused no-end of Muslim disaffections from the source of their faith even if they remain nominal Muslims.

I invite you to read a brief exegesis as an example of the Judeo-Christian misguidance in this realm before proceeding with Islam’s lack of unity.

Isaiah 65:15 has something significant to say God’s servants about names:

‘... AND YE SHALL LEAVE *YOUR NAME* FOR A CURSE UNTO MY CHOSEN: FOR THE LORD GOD SHALL SLAY THEE, AND CALL HIS SERVANTS BY ANOTHER NAME.”

Christians think the new name is *Christians*. However, the word *Christian* is not Semitic nor is it the actual *name* of their man-god-prophet. The Hebrew word used in the original text is *shem*, the same as *Shem*: the proper name of the son of Noah who met Abraham in the wilderness as the King of *Salem* (Peace/*Shalom*) also called *Melchizedek*. The Hebrew Nation was called *Israel*, or *God’s Firstborn*! Israel literally translates: *he will rule as God*, and the prophecy clearly states that **this same name is now a curse** in the eyes of Allah’s **chosen**! Charismatic Christians who like to call themselves ‘Spiritual Israel’ should actually experience some degree

of chagrin, but as I said above, their method is eternally flawed. Furthermore, the King James translation is far from accurate. It should read:

‘... and **invite** or summon his servants by the **next man of renown**, or authority.’ or ‘**by another authority**’

In order to comprehend this prophecy and its application to the ummah as per Mohammad’s reference, one must understand that Israel represented Jacob as ‘One Man’ or entity; specifically a *unified polity* through whom the Mesopotamian world was meant to be called to God by means of the twelve sons (tribes) which had failed over the course of nearly 2,000 years, perhaps more.

Hence, the ‘next man’ or ‘following authority’ cannot be from Jacob’s loins or Israel! This **Next Man** is also a man with a body politic. Again specifically:

the next ‘*man of renown*’ to replace Israel as Allah’s political party of tribes or nations in the earth.

This and related prophecies are not discussed in Judeo-Christian and especially Zionist friendly forums for fairly obvious reasons. Here we see the scepter of authentic power and governance as prophesied by Jacob in Gen 49:10 (i.e. by Israel himself!) passing away from Israel and confirmed by Isaiah!

The political entity cannot be Iesa (Jesus) because he is a Semite of Judah and represents the *same man*, Israel. Consequently, neither can the disciples of Jesus be the next man of renown to form this political entity, which is why he rejected the scepter because he was not *authorized* for the mission.

– extracts from *Trinity, The Metamorphosis of Myth* by the Author

The purpose then of Islam was to replace Israel as ‘One Man’, i.e., a single body politic guided, governed and governing *vis-à-vis* pure monotheist doctrine in submission to Divine Law (i.e., Theo-centric rather than Theocratic). This lasted for about thirty odd years after which Muslims subjected themselves to failure as an inverse corollary to the Law of Unity. The body politic that confronted Genghis Khan was near death from dissipation. The propped up cadaver that followed the decimation may be likened to a trauma victim confronting the twin invalid of Western Europe’s incessant crusades. Imagine both polities bandaged head to foot and beating each other with crutches

and you'll crystallize the specter of the befuddled fools even now. Therefore, it's no wonder present day Kabalists are given free scientific reign over believers who do not actualize their faith with unicity and thus receive God's Grace, Protection and Divine Intervention — i.e., Power!

What then is there to do? Let the Holy Qur'an guide our thoughts on the matter:

- Those who do not judge by what God has revealed—those indeed are the evildoers. [4:39]
- Whenever God and His Apostle have decided a matter, it is not for a faithful man or woman to follow another course of his or her own choice. [5:47]
- Obey God and obey the Apostle and those in authority from among you. [33:36]

The first surat dictates that an Islamic State cannot divorce Shari'ah from either Legislative or Executive instruments. The second directs obedience specifically to laws that remain valid only when not contravening the Prophetic Sunnah or Qur'an. The third *forbids* non-Muslims from wielding authority within the State.

I've outlined a brief scheme that fits the dictates of the first two Spiritual Laws as well as these surats. However, it is impossible to employ because the present secular World Order demands Islam's surrender to impiety (See Endnote xxii). This abbreviated litany should convince men of discernment that the 'World-Class' cancer of liberalism has advanced beyond any cure save that of divine judgment, which is why Jesus is coming back. Adding the following four hadith only makes the task more daunting and confirms my thesis on several fronts:

A community in the midst of which sins are being committed which could be, but are not, corrected by it is most likely to be encompassed in its entirety by God's judgment. - The Prophet; Abu Da'ud on Authority of Abu Bakr.

- 2 By Him in whose hand I repose! You must enjoin right and forbid wrong, or else God will certainly send down chastisement upon you;

then you will call to Him, but He will not respond to you.” -The Prophet; At-Tirmidhi, on authority of Hudhayful

- 3 Nay by God, you must enjoin right and forbid wrong, and you must stay the hand of the wrongdoer, bend him to conformity with justice and force him to do justice-or else God will set the hearts of you all against one another. - ibid, Abu Da’ud, on authority of Abd ibn Mas’ud
- 4 If people see a wrongdoer but do not stay his hand, it is most likely that God will encompass them all with His punishment.” - ibid, Abu Da’us, on authority of Abu Bakr

This enumeration is a far cry from the present gospel of ‘Politically Correct’ tolerance that undergirds the Jacobin Constitution of the USA and visiting Jesuit Scholars, but it does bear witness to Al’Qur’an, the Seerah, The Sunnah, al’Hadith, and the Law of Moses which Prophet Isa confirmed as divinely inspired. Therefore, the impossibility of establishing an Islamic State is readily apparent unless we resort to apocalyptic measures that would not only arrest the behaviors of the current Muslim majority, but also raise the militant ire of all other sin-bound nations.

#### THE MUSLIM POLITY AS ONE MAN: AN ANALOGY

The outer (ritual) form of the Islamic discipline of piety (*taqua*) requires ablution, prayer, fasting, and generosity in almsgiving. These rituals are actually disciplines of purification so that the grace of Unity with its inherent divine power may descend upon the Polity. Ritual without knowledgeable conviction and the implementation of virtue however, must be understood as mere symbolism. It is akin to fetishism especially when the polity wallows in quagmires of false doctrines, alien interpolations and practices, superstitions, or in partnerships with unbelievers and disobedience to divine law.<sup>21</sup> Consequences under such circumstances are devastating and the polity reaps what is sown according to the pre-determinants of divine law. There is no room for compromise in the matter, and no amount of scholarly discourse can change this fact.

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<sup>21</sup> E.g., the current use of ‘crystal balls’ or pagan gongs to open official ceremonies.

When Prophet Elijah contended with the Idolatry of King Ahab and Queen Jezebel—who had given the entire nation over to the official worship of Baal & Ashstarte—there was a moment when he felt himself bereft and went so far as to wish for death. God admonished the venerable man and informed him there remained 7,000 righteous men in Israel whom He had preserved (unknown to the prophet). This represented a contemporary remnant of only 0.2% of the Hebrew population (1:500). This same fraction or worse (1:1000) applies to the number of righteous souls today in keeping with predictions from al’Hadith.

Since the Law of Unity is implicit in man himself along with the formative principles of anatomy and physiology, they may be applied as an analogy. Man has a head in which sits the brain awash in pure fluid through which information is conducted *via* sensory organs. The polity has a head, protected by the elite of its citizenry (*ulama*) and counseled by sensory organs (advisors with scientific expertise). The hands, feet, fingers and toes did not elect either the brain or its attendant sensibilities. God appointed (created) this central nervous system (government) along with all its organs of perception as ‘companions’.

The brain itself has countless components that must interact in complete harmony in order to synthesize and analyze data before commanding the body. Moreover, an internal guidance system within this complex organ (parasympathetic nervous system) remains fully independent of conscious action or thought. By God’s grace, the latter system regulates all functions that maintain and protect vitality and consciousness, but only when not irreversibly damaged by impurities or trauma. This parasympathetic system may be likened to the office of *hisbah* as described by the Hanbal Caliphate’s devolution of authority to the heads of families, villages, towns, cities and districts, which hardly represents any dictatorial central power; which is the socialist emphasis of the new imperialism and represents traditional communes governed by Jesuit Cominterns.

As one lowers their gaze towards the human template, one sees the same formative principles repeated within all major organs of the

thorax and abdomen. The body implies therefore that the true Polity of God (Kingdom of Allah) is one that is:

1. Created not *reformed*;
2. Appointed not *elected*;
3. Recognized and affirmed by reason and not *persuaded* by cunning propaganda imposed on the ignorant.

In any gathering of mature men, they quickly determine exactly which fellows are superior and righteously or wickedly so. These cliques organize political parties that support the leader of their chosen bias. As I've already established, the bias of the majority is towards disobedience to divine law which implies that any democratic process wins the day by granting wicked unicity the greater portion of power and dominion. These disobedient parties and coalitions then proceed to reform the polity according to its biased imaginations rather than God's decree. They use logos, slogans and icons that have nothing to do with Islam. This democratic magic has been a pregnant reality even prior to the Jacobin Revolution that made such facilities traditional. It is far better for righteous men and women to avoid such confederacies and naturally form NGO polities as did Ibrahim and Mohammad; a supra-natural process that requires no political campaigns, slogans, banners and other foolishness.

After warning their errant brethren, righteous men should excuse themselves and leave the fools to their chosen fate as did Pak Aziz in Malaysia. Men and women who do so, especially in today's plural societies, have no viable option other than exile or return to private life in order to consolidate their portion within the 0.2% remnant divinely assigned to them as a non-official, non-political fellowship. Otherwise, they waste their lives and energy in vain activities that only bring on more headaches and *fitna*.

A few men, much like Prophet Joseph, may find themselves in positions of power however; a place that serves two purposes:

- To preserve and protect the remnant of God's servants (The Seed).
- To administer the charity of justice within the delimited frameworks of decadent pluralistic societies.

Should a righteous man consciously remain in this office, he should limit his concerns to the purpose of God within these boundaries, making no effort to crusade for an autonomous Islamic State which he knows is impossible. For this reason, the present gospel of tolerance is the only tenable option available until the iniquity of secular pluralism brings those adopting it to self-destructive judgment.

Those leaders who excuse themselves from this fellowship of political tolerance should organize their companions according to the principles of the human body, doing whatever is necessary to promote rather than reform Islam within private domains and without challenging the extant secular government. Allah will honor and protect such organizations as long as they do not overstep boundaries by imposing themselves on others. Such NGOs must be prepared to die when the assault on the integrity of their unicuity comes from the enemies of God, and come it will. They must never surrender, but should fight honorably as did Omar Mukhtar and Col. Khadafy, against all odds and to the death!

## POWER

At his death, Dr. Kalim Siddiqui was working on a paper that presented several questions regarding the acquisition and use of power by the Prophet. I read his work with great interest and must say that it gave me the impulse to write this book. He naively but earnestly suggested that a study of the *Seerah* would unveil mysteries leading to yet another political system of government that *might* allow Islam to heal and rise from its present coma. Realists like myself acknowledge that political parties are little more than sects vying for power. They are professional organizations devoted to different brands of sedition commonly called 'special interests'. These 'interests' often suffice as apologies for disobedience to divine law. Nevertheless, all is in vain as Allah made it very clear how to obtain and maintain power by means that require no political party:

"Allah has promised, to those among you

- **who believe and work righteous deeds,**
  - that He will, of a surety, grant them in the land **inheritance of power**, as He granted it to those before them;
  - **that He will establish in authority their religion** - the one which He has chosen for them;
  - and that **He will change their state**, after the fear in which they lived, **to one of security and peace**.

They will worship Me alone and not associate aught with Me. If any do reject Faith after this, they are rebellious and wicked. (24: 55)

This should settle the matter for those with sound minds. Since the Will of God is Power and the ‘working of righteous deeds’ is submission to His Will, what need have Believers of Politics when the answer is set plainly before them? To the contrary, it is non-believers, apologists and other disobedient fools who have a dire need for politics, the idolatrous system of sectarian nationalism and secular humanism.

The ‘secret’ of the Apostle’s Power lay in the belief, commitment, and obedience of the men and women around him,” says Professor Siddiqui, in answer to his own question!

He goes further to say:

It is possible **that power is an all pervasive quality of Islam related to the belief and *taqua* of Muslims individually and collectively**, whether or not they have control over a territory.

*Taqua* it is not a ‘possible’ requirement because it is in fact mandatory; which also indicates that secular analytics are futile because Power is one of God’s Mysteries that naturally manifests through a polity’s pious submission to divine law rather than political organization. In other words, it is a miraculous manifestation of divine grace. ‘Authority’ is divine permission to use Power, whether for good or for evil, which I discuss in the next section. It is therefore essential that any polity wishing to exercise divine power for good must submit itself to the divinely appointed Viceroy of Allah because power for the Good of all men proceeds by grace from God and is maintained *only by*

*submission* to His Law. Persistent disobedience removes God's benevolent sovereignty and automatically replaces it with the inverse whereby authority is granted to forces under the influence of Iblis resulting in unrighteous tyranny. It is quite simple in that any loss of Rightly Guided Power is directly proportional to the polity's loss of *taqua*.

## LOVE, GOODNESS & THE CALIPHATE

Any Islamic movement based on *political reasoning* is therefore destined to fail because reasoning that neglects the guidance of God's Love cannot conduct the grace of unity. This is because love is a reciprocal phenomenon and God's Love for any Polity is dependent upon its submission to His Law. Mohammad's companions and their families amplified this reality as a metaphysical atavism that continued the Prophetic stream that began with Adam. It is this unicity or 'group-soul' that formed one body with the headship of Muhammad's superior faculties by the Will and Grace of God. Hence, they were endowed with the Power of Unity for the good! They literally became the '*one man*' predicted by prophet Isaiah under Patriarchal command and limited democracy, as were all governments established by Prophets throughout history. The prophet's companions brought their clans (families) rather than political parties into submission to Muhammad, and thus formed the body-politic of a true Caliphate.

We can see therefore that corporate submission conducts corporate grace and corporate guidance which maintains corporate power. This is only achieved via authority that is vested and supernaturally *guided vis-à-vis* the Patriarchal continuum of authentic the prophetic stream. None of this required religious icons, idols, slogans, priestly hierarchy or political campaigns. It was more like the practice of a good doctor whose reputation precedes him and spreads purely by word of mouth through the community. There is no organization in the history of humanity that did this *politically*<sup>22</sup> within

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<sup>22</sup> **adj. 1** of or relating to the government or public affairs of a country. interested in or active in politics. **2 chiefly derogatory** *done or acting in the interests of status within an organization rather than on principle.* [Concise Oxford Dictionary]

the moral boundaries as established by the Principles of God's Kingdom; albeit during their sagely reigns, the Feudal Systems of China and Japan far surpassed Islam in civilized prosperity.

Hence, it is impossible to establish the Kingdom of God (Islamic State) politically without righteous Patriarchs and Matriarchs such as Kahdijah in authority! Now let us look at this image of 'God's Kingdom' in the earth and see what really happened to the Muslim regency.

### **ISLAM AS THE 'IMAGE' OR VICEGERENT OF GOD**

The human body reflects an organization that:

1. Obtains and processes sustenance;
2. Distributes this sustenance;
3. Eliminates waste and toxins;
4. Provides mobility and structural support;
5. Protects from common insult, injury, deleterious substances or infectious agents;
6. Hormonally mediates a system of accountability (feedback) permitting executive constraint on the body;
7. Restores/Heals itself under optimal conditions.

The Nervous System (including the brain and peripheral sense organs) is the most metabolically inactive and 'helpless' of all organ systems and comes nigh unto useless paralysis or death with the slightest insult and takes the body down with it because its property is to mediate the directives of an '*unknown*' power source! The systemic infrastructure (internal organs of the body) is devoid of inherent power which indicates that the mediated power of the polity does not lie in either the internal organs or the head. This 'Mediated Power' (i.e., the ability to activate, move or do something) has a dual nature in that (a) it originates as a gift (life force) from Allah SWT and (b) is a function of polity's constituents represented by the body's connective tissue systems which includes the bones, muscles and the various fluids of a complex macro and micro organization. Hence, common citizens recognize that their precious innards (respiratory/education, digestive/economic, circulatory/distribution and glands/regulatory) are

given by God and as a result do everything possible to protect these organs as well as those of mediation (CNS/governance). This includes self-sacrifice because their lives, power/autonomy and prosperity depend upon these organs. All depend upon a physical power source which is food, and this food is also dual in nature: (a) physical food; and (b) metaphysical instruction: i.e. either the Word of Allah (good food for the soul, what Jesus called the 'bread of life'). The anti-thesis for the latter is the word of Iblis or the 'Whispering' of jinn which is bad food for the soul and causes all negative consequences including premature demise, whether individual or cultural.

The tissue nearest the brain is the cerebrospinal fluid and may be considered a kind of Praetorian Guard or 'Board of Censors' if you will. Members of the connective tissue systems represent the coordinated cohesion of workers and men of means; and those of the peripheral nerves, blood and lymphatic systems represent a highly skilled military, intelligence network and constabulary. Internal organs such as heart, lungs, and those of the *viscera* represent different managerial, educational, industrial and distribution systems, etc.

#### THE BRAIN AS HEAD OR CALIPHATE

All systems are united integrally and wholly and all systems in some manner mimic or reflect (recapitulate) each other in this unity. Furthermore, all systems depend upon food for physical power. It is a grave mistake therefore for any man or governmental body to assume multiple functions as do tyrants or plutocratic oligarchies like our NWO imperialists, because this reordering opposes the divine design and indicates the corruption of leadership and rejection of the miraculous. This is why leaders and not just 'the people' must be subject to a Board of Censors (Spinal Fluid/*ulama*) that has absolute control over what enters or exits the Brain (Executive Government) as valid food (righteous commands for the good of the body). Hence, if this Spinal Fluid is poisoned, lost or somehow imbalanced, an insult occurs followed by autonomous reactions that affect the entire body which then ceases to thrive in lieu of preserving a minimum of life functions.

The power to obtain food and the body's dominion over its limited autonomy comes to a halt after which the patient must be *nursed* if there is to be any hope of *recovery* (restitution of health). If reformation occurs, it is usually of two types: (a) dysfunctional tumors or useless growths that are not subject to divinely intended formative forces that follow pristine patterns; or (b) degradation or lysis occurs depending on the quality of nursing care and the patient's constitution. Both processes exhibit morbidity; that is, imbalances that exceed the boundaries of sustainable life activities and subsequently cause further dysfunctions leading to death. Politically, these may be likened to reactionism or liberalism.

The 'blood-brain barrier' naturally prevents any substance brought in by the blood stream from entering and contaminating brain tissue. Nevertheless, certain infectious agents and toxins under adverse conditions may enter. And although it is possible for the CNS to continue its functions in the presence of chronic infections, a slow dissipation occurs that manifests over time; eventually the patient is driven mad as in the case with syphilis, or remains cogent but disabled as in Lou Gherig's Disease; or returns to a worse than infantile imbecility as is the case with Alzheimer's. All three dysfunctions may be seen in today's ummah respectively such as suicide bombing, a paralyzed, bloated bureaucracy, or a self-serving academia associated-with or tyrannized-by religious institutions that dissociate from or deny social realities and scientific methodology while mouthing support for the latter. Therefore, the same principles of *halal* behavior that prevents illness in the body are similarly essential to the integrity of the human polity.

We are all familiar with the problem of 'headaches' which is a common euphemism used by leaders that refer to 'companion censors' (critics) as the cause; especially when leaders are habituated to toxins such as an unqualified democracy that eventually disables them and their body. Such polities however, prefer the pill of Nationalism for their pains in order to continue the delusion of healthy function. This is in opposition to repentance (*tauba*), the *halal* cure.

When a limb is infected and endangers the entire body with necrotizing sepsis it must be amputated to insure the body's survival.

If the spinal column is severed below the 2<sup>nd</sup>-4<sup>th</sup> vertebrae, the body survives but systems below the injury site become completely helpless and the patient requires total care. If the head is severely injured to include irreparable damage to the brain, the body dies; and if severely traumatized by concussion, febrile insult, chronic infection or serious chemical disequilibrium the patient will lapse unconscious and lay dormant in a coma.

In my opinion, this latter state represents the reality of Islam's Unity as the 'New Man' prophesied by Isaiah. The body is intact spiritually as a perfected doctrinal system but the incarnate soul of the polity lies comatose without authentic leadership: i.e. a Central Nervous System enveloped in pure 'fluid of ulama' (Calipha and Shura). As did the Jews, Islam's usurpers murdered or failed to support authentic Imams and silenced their righteous ulama in deference to superstition and ritual fetishism. Therefore, until the advent of Hadrat Mahdi and Prophet Isa, the body sleeps while awaiting divinely mediated restitution: its 'regeneration from above' or what Christians call their 'Born Again' epiphany.

What appears therefore on the world stage is a mannequin filled with dysfunctional tumors, artificial transplants and intelligence, and infected bionic limbs or internal organs in constant need of allopathic<sup>23</sup> interventions.

In summary then, following the demise of the rightly guided Caliphs the perfected (pristine) body of Islam's polity began its journey towards the Khan's Hammer and ever since the concussion has remained in a near comatose state even, though nursed by the 'few' of Ibn Khadun's 'faithful servants' who largely go unnoticed in political venues. What subsequently appeared on the World Stage was a player—an actor mouthing words of truth while reforms infested with

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<sup>23</sup> **Allopathy, n.** the treatment of disease by conventional means, i.e. with drugs having effects opposite to the symptoms. Often contrasted with homeopathy. **Homeopathy (also homoeopathy) n.** a system of complementary medicine in which disease is treated by minute doses of natural substances that in a healthy person would produce symptoms of disease and thus stimulate a naturally mediated cure. Often contrasted with **allopathy**.

distorted imaginations ravaged the body. This is unfortunately, the analogical reality. Islam's sleeps in a spiritually comatose body nursed tenderly by the obedient 0.2% of the general populace who have little or no voice in the charade, much like the humble 'nursing aide' in hospital wards as doctors submit their faculties of reason to the half-educated allopathic storm that has caused greater harm than good.

Now it is a fact that a few comatose patients are *aware* of their environment but lack power to communicate. Some of these, if well nursed, may even re-emerge intact after several years. In my opinion, the authentic Muslim polity is aware but has no power to communicate or protect itself. Flim-flam men of the great pantomime march on with a deluded *jihad* while Zionists complete the task of organizing Dajjal's Beast for the devilish feast of Armageddon's vultures.

One day, Allah will certainly rouse him to Unity and Power. In the meantime there is naught to do but assure the integrity of this purity in our home and immediate community to the best of our ability. In essence, those who understand are caregivers or chamberlains to a great hope that is helpless until a Prince of Allah stirs him from sleep. Perform your duties well therefore, but do not presume any authority to wake him, as did Hasan'al'Bana, whose institution is now in the hands of Islam's enemies and racks the body with febrile convulsions.

# The Companion Maxims

No Spiritual Law is a *lesser* edict. All Spiritual Law is united and integrated, but unlike the human body, one cannot discard a part or sever a 'jot or a tiddle'. Instruction does demand a degree of compartmental facility in order to enumerate their relevancy. Accordingly, I've striven for brevity and precise demonstrations in order to engage the reader and encourage edification. Hence, what follows is a roster of compressed definitions that are by no means complete and though I present the axioms in terms of negative corollaries, there is no hierarchy or purposeful order of importance implied by the following order.

## The Law of Truth

➤ For any who deny God and His Prophets, God will dim their vision and deny them the fullness of truth and lasting benefits of His Wisdom.

Atheists beware. The New Testament reports a moment when Isa (Jesus) stood in the Court of Pilate and the Roman asked the prophet: "What is truth?" There is no recorded answer which to my mind casts doubt on the veracity of the scribe. There is only one answer and it begs all reason to expect a Prophet of God to let such a moment pass in mute response because *God* is truth! Mohammad answers this question in his Night Vigil Prayer when he recites "You (Allah) are the Truth."<sup>24</sup> The re-discovery of truth is man's quest and since God is the author of all truth He is truth. In Him can be no falseness hence, all that is true proceeds from Him. This being so, to deny God and His Messengers is to deny truth and furthermore, any disobedience to His commands equates to an explicit act of the same denial. Thus, all sectarians (deviants) partake in this denial to some degree and cannot

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<sup>24</sup> Sahih Al'Bukhari, 25: 558, Trans. by Dr. Zidan, A.S. Nordeen, KL, Maylasia, 2002

possibly receive the pure fullness of the grace gift of knowledge, except for the final unveiling at death.

Consequently, efforts made by non-believers and those who willfully disobey Allah consistently fall short of the glory of truth which in turn frustrates whatever goal(s) they may set. This implies a deficit of wisdom with which man's efforts can only rebound with catastrophic end. For example, since men deny the Law of Unity with its contingent adjunct of purity they cannot possibly establish or enforce sexual morality or the *taqua* of marriage. Subsequently, licentious dishonor spreads to corrupt the most fundamental unit in society, which in turn destroys that society just as any unchecked infection eventually ravages the body.

“Wisdom (literally: *prophethood*) is the cognition of Truth in matters not embraced by Revelation”<sup>25</sup> It was the Prayer of the Prophet for Ibn ‘Abbas: “O God, teach Him Wisdom”.<sup>26</sup> This grace gift of wisdom represents the 1/40<sup>th</sup> portion of the Prophethood given to those who ‘rise in the night’ and seek it in prayer and supplication — with a small ‘p’ of course. Nevertheless, it is a reality and the ‘fullness’ of truth (guidance) can only be attained in this manner as it is the ‘third part of the night’ in which Allah descends to bestow it. Therefore, how can worldly-minded sectarians or lethargic Muslims find and know this truth when they are actively blinded by denial and inattentiveness? Such remain morally, spiritually and virtuously stunted which equates with a metaphysical dwarfism that negatively affects their faculties of reasoning. Thus did Isa say: “the blind lead the blind.”

## The Law of Faithfulness

- ➡ If a people are unfaithful in prayer or in sustaining the welfare of the poor and helpless or in the enjoining of good and the forbidding of evil, God will substitute another people in their place.

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<sup>25</sup> Bukhari, *Sahih of Abu Dharr*, ‘Abd al-Hamid’ , vol V, 27

<sup>26</sup> Bukhari, section 27

This was the fate of Buddhist, Zoroastrian, Sabeen, Jew and Christian, and now threatens Divine favor for Muslims as expressed in the following Surat:

“If you turn your backs, God will substitute another people for you who will not be like you.” (9: 38)

This is a dire consideration especially for Arabs; not unlike stepping off a cliff or having the earth open a bottomless pit beneath your feet! Nevertheless, it happens in marriage, in business and professions so why not in religion! “Turning the back” is cowardice in the face of an enemy. We all admire the brave heathen who dies facing his enemy so what can be said for Muslims who neglect true *jihad* and even join the ranks of their enemy?

As a whole, Muslims are relatively faithful in prayer but evidence for the business of social welfare through ensuring good and preventing evil is not readily admissible in the brief for their defense in courts of existential subjectivity or objectivity. You cannot assure the welfare of the poor by giving them a check for a paltry \$100 once a year at Ramadan as I have seen in Malaysia; or by covering usurious policies that aid inflationary policies with equivalent bank fees and money-management salaries. Moreover, you certainly cannot assure justice by letting *kafr* law and cultural impositions control the streets and minds of your country’s development. I posit that God is the most serious of business partners and has no intention of backing the metaphysical usury of His contract with men, which is why He promises guidance only to the sincere of heart.

While you ponder the matter, do not think pro-forma ritual cuts a slice of grace or mercy away from His hand! Look at the ever so faithful pro-forma Muslim dominoes in the Middle East! Faithfulness has no substitute or compromise. Ask your wife or consider what would happen if the sun went a-lusting after planets in the next solar system!

## **The Law of Mercy**

- ◆ Unless a man is amenable to self-reproach, empathy and compassion, he cannot receive God's mercy.

Jesus said it differently: "unless a man is *regenerated from above*, he cannot enter the Kingdom of Heaven' ... or ... 'love your neighbor as you love yourself."<sup>27</sup> Mercy is the grace-gift of 'forgiveness and restoration (i.e., restitution)' as made manifest in the Parable of the Prodigal Son; but its receipt is contingent upon:

- ◆ a man's repentance or remorse for the error of his way;
- ◆ a similar empathy towards his fellows;
- ◆ and reverence for his superiors.

Sin or error is referred to as man's 'gravitation to earth' in Al'Qur'an, and directly implies an abject immersion in materialism without the countering restraint of spiritual truth. The principle itself is manifest in the Law of Gravity: i.e. without the Spirit or God's 'Word of Command' as an opposing force the entire Universe would then collapse into a gigantic black hole. Physicists still wrestle with the principle some three centuries after Newton said it existed. Recently it has been mathematically determined<sup>28</sup> but scientists are loathe to identify it as did the venerable Englishman.

In another analogy, children do not grow-up but rather from the head downwards. They begin with eyes closed then opened followed by smiles and head movements, then they gain control of arms and torso. After a year, the little tykes begin to walk and cause no end of mischief. This process of incarnation is a manifestation of 'gravitating downwards'. Upon reaching the age of reason, a man will look consequently to the stars and incline himself to things beyond the confining principles of dense material as did Ibrahim.<sup>29</sup> Nevertheless, without actualizing the spirit of remorse for either the loss of divine

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<sup>27</sup> 'Born-Again' is a common and popular *mistranslation* for 'regenerated from above'

<sup>28</sup> It is now known as the 'Black Force': an energy field so huge it dwarfs all previously calculated energy in the physical universe, including the 'Big Bang'.

<sup>29</sup> Animals cannot and do not gaze at the stars.

principles or memory of pre-incarnate existence, he will either forget the stars or merely use them to apologize for continued error as do astrologers and magi; whereupon he continues with pleasures of material gains under imagined auspices.

However, a man of faith will experience profound remorse for his lack of spiritual guidance and will begin his search for God. In response to this activation of faith, in mercy God runs to meet this man and reveals Himself for the sole purpose of the man's restoration to His Kingdom. However, the revelation is 'private' and the chief desire and goal of God's Mercy: a reason many men seek the company of other men *away* from distraction by fishing, walk-about or hunting, being thus surrounded by the mosque of pristine creation.

The man of faith continually and quickly turns in repentance after every error or sin, upon which God forgives and restores the man to His Grace in mercy, according to sincerity. Each time a person turns in repentance to seek God's forgiveness and mercy they seek the restoration of grace lost. Moreover, if a man is not in sin but lacks understanding, each time he turns his query to God with a sincere heart God will turn to Him in mercy and grants an answer according to the man's ability. This is why the Qur'an is called a Mercy from God given to the Prophet. The practice of daily prayers is the discipline that should help us to acquire mercy continually, but because of hypocrisy (insincerity) and ignorance it fails because *the Lord requires an informed sincerity of heart* rather than the vain ambition of beggars.

Therefore, without faithful repentance, men cannot enter the Mercy of Restoration to God's Kingdom; neither here nor in the hereafter, as no other provisions are made for rehabilitation. Without the sincere repentance that conforms one's behavior to the moral imperatives of divine law man cannot obtain God's Mercy. Without it, we can only continue in subjugation to the Law of Gravity and collapse to black holes of infinitely dense futility. Such is the Law of Mercy, but there are contingency clauses: (a) if man does not forgive his companions, and (b) if he does not submit himself to his betters *he* will not be forgiven no-matter the pro-forma petitions. Why? This is because un-forgiveness and pride are benchmarks of insincerity. The

Grace of God descends only as a Mercy and Guidance to those who are earnest. So be careful.

## The Law of Communion

- ➔ If a man does not communicate with God, God will not communicate with him.

communion: the sharing or exchanging of intimate thoughts and feelings. - Oxford Dictionary

Communion has absolutely nothing to do with eating sun-god wafers and everything to do with intimate exchange. Communication is essential for every aspect of life but the concept of 'communion' refers to a special intimacy at the core of unity, whether for good or for evil. Secret Societies engender then guard this rapport with vile oaths; religious groups think they express it through ritual; but spouses experience it best in an undefiled marriage bed. Marriage is the best analogy for Communion with God and is often referred to throughout Judeo-Christian Scripture by the term 'Know': 'And Adam *knew* his wife' for example. This 'knowing' is an integral component of man's growing conviction and increasing faith, whereby he consciously encounters the guidance of God as discussed in the Law of Grace.

Religious ritual is not communion with God. It is nothing more than a coin placed in the slot of a metaphysical telephone that allows us to place a call to heaven. It is protocol; a discipline performed for our community and selves but certainly not for God—Who requires it of us for both reasons but certainly doesn't need it. It is 'we' who need to both talk to and listen to His response. After placing the call it is time to talk, to enquire, to make entreaty, to request help, and to ask for forgiveness.

During intimate converse there is an exchange and what men desperately seek from God in exchange for their worship is the Mercy of His forgiveness and Guidance. But God's answers are not as readily available as are sound waves vibrating from phones or the sweetened

lauds that follow a lover's embrace, which is why 'prayer and patience' are married in 'Al'Qur'an'; for without a conscious period of patient 'waiting upon the Lord' we return to affairs of the world and miss His response. For this reason, the Prophet said that 'the 'remembrance of God is better than solat' or ritual prayer.

In remembering God, we practice an active ongoing communion, and some 'talk' to Him as if He were sitting on their shoulder. Indeed, Al'Qur'an says He is 'closer than our jugular vein'. I accept this as reality and care not to know the mechanism and often go about in continual conversation with Him, lost in a pre-occupied expectation awaiting His answers—much to the exasperation of my wife at times. Is this piety? Heavens no! It is my approach to the active remembrance of God that has come to be a regular and natural expression of my faith as habit. Without this intimate communication with God, I have nothing of value to share when talking or writing.

The question then, is 'How does God reply'? The answer to this query is what makes life so very exciting and stimulating—a bit like a good mystery-adventure-drama only better because *you're* the star. God's responses are immediate at times but most often they are delayed. They come in a myriad of forms, at the strangest of times, and very often are complete surprises or may even present as answers to forgotten prayers. Often, they oppose what one expects and desires or are of a nature that is not readily comprehended and may even befar greater than what one asked for.

Dreams and visions are certainly encountered but more likely one meets the divine response in relationships with other people. This includes challenges; unexpected circumstances; disappointments; a good book; the wise counsel of an elder or spouse; the innocent response of a child; the observation of nature; the remarks or deeds of an enemy; perhaps calamity or even the behavior of a pet! All of these require patience, fortitude and conscious observation via personal discipline if one is to discern God's various modes of rejoinder. Otherwise, one is tossed to and fro on the high seas of life without a pilot's license or is reduced to reading omens like animists.

This brings us to the Islamic concept of *Taqwa* without which we cannot perceive the divine response to prayer and thereby follow

God's guidance. To comprehend its metaphysical reality imagine walking a tightrope suspended above hell: The only aid available is the rope, your strength and the balance beam in your hand. In order to complete the walk, one must be constantly on guard to balance each step. The expanse crossed represents our earthly respite (individual life); the rope represents Scripture and the examples of God's messengers; your strength represents personal discipline and faith according to what is written; and the balance beam represents God's help or response to prayer. In order to utilize the balance beam one must be sensitive to any loss of balance in order to adjust the beam and maintain the equilibrium that stabilizes each step. This requires consciousness and conscience, our two guardians against the perils of evil. What man or nation can discharge such a feat without God's help?

Since our individual and collective powers of discernment constantly fall short, many pitch themselves to flammable infamy rather than call upon God in the manner of His Prophets. Without *Taqwa* it is impossible to hear God, let alone obey Him well enough to fulfill the destiny of our service to Him, which is to our benefit and certainly not His. Without *Taqwa* we are doomed: many fall and do not know it till flames engulf them. That is why service to a Rightly Guided Imam is essential because most people have no inclination to develop *Taqwa*. Those who do have discovered a secret which many a mystic has perverted: the discipline of quiet meditation (*taffakur*) or contemplation in remembrance of Allah.

The modern world corrupts and exploits the purpose of this time by calling it holiday instead of Holy Day. However, it is divinely commanded to be a period of withdrawal from the world and not a plunge into its miserable delusions of pleasure. It is a specified interval intentionally reserved for interfacing with God in order to discern His Will through the many signs He gives; both collectively and individually. It is a time set aside to listen to the 'wee small voice' within each of us, closer than our jugular and more potent than any pineal 'third eye' of New Age shamans, or dense gray matter of humanists. But how can a man hear and obey this voice when he is

constantly inundated by the press of earthy life in a modern world full of vain distraction?

When commoners sleep men and women of God rise to pray and seek God's counsel; patiently seeking the sapience inferred by our collective cognomen (homo-sapiens or 'wise man') and the blessed direction needed to adjust the balance beam. They do so, fully expecting an answer, having no doubt it will come in due season. Therefore, do not be swayed by lesser minds into thinking ritual, good deeds or even charity are sufficient for the communion of divine guidance. If you lack the will or desire to actually communicate with God as did the Israelites at the foot of Mt. Sinai, then submit your service to an Imam who is so disciplined but be careful not to worship him as do sectarians. Leave him in peace, follow his example to the best of your ability, and obey his counsel with the assurance of God's Blessing as did the men of Ibrahim and the Companions of Mohammad.

Without intimate communion with God, men cannot validate faith or righteous guidance as discussed in the section on obedience. This is why many succumb to false doctrines and sectarian kahunas whom Satan transforms to dimmer tinsels that eclipse truth (in Genesis this is called the lesser or insignificant light). It is far easier to 'gravitate to earth' under the pretense of serving God in this manner. One can always discern the wolves of this game by the extreme emphasis they place on ritual techniques rather than the substance of comprehension. Here, a corollary-caveat is: *the greater the pageantry (ritual) the lesser the divine communion*. This occult principle of propaganda is exhibited commonly under symbols (idols & icons) of nationalism with its celebration of heroes; which includes the celebration of Mohammad's birthday as initiated by the Fatimids, or the Shi'ite deification of Ali and Hussein. It is for this reason that symbols (icons), idols and hero worship are expressly forbidden in Islam.

Communion with God as with one's spouse is a private matter not to be subjected to the immodest exhibitionism so readily applauded these days. However, sectarian envoys of Satan place grandiose displays of tribal power as a safety net under the tightrope of life as a

substitute for genuine *taqua* and communion. This ancient anti-messianic ploy is a mirage, an illusion and pretense that never fails to enlarge hell. I suggest we revert holidays to Holy Days and gravely reconsider the fact that if we do not genuinely communicate with God rather than iconic substitutes, there is a rather unholy spirit eagerly awaiting the intimate converse.

## The Law of Worship

◆ If a man does not worship God alone, he will perish

Worship means many things to many people, but to God it means slavery to His Will for our everlasting benefit. The derivation of the term in English comes from the ‘recognition of worthiness’. In ancient Hebrew it literally means “to bow down’ or ‘prostrate’ oneself before a king. The Hebraic root words essentially mean ‘to grovel like a dog and lick the master’s hand’; not a particularly acceptable image to proud eyes which is why the Jews rejected or murdered many of the prophets in deference to magi. However, I think it best to grovel than become part of Hells’ ongoing expansion program.

It is worth the effort to review the Judaic commandment from the King James Translation, Deut. 5: 6-10:

I am the Lord thy God, Which brought thee out of Egypt, from the house of bondage. Thou shalt have none other Gods before me. Thou shalt not make thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the waters beneath the earth: Thou shalt not bow down thyself unto them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third generation of them that hate me, and showing mercy unto thousands of them that love Me and keep My commandments.

On review of this passage, we understand why Protestants abbreviated the original and Catholic authorities especially discouraged—even forbade—its reading. The text also confirms my commentary on the use of symbols and icons. This latter phenomenon is a major component of all sectarian divergence, especially that of occult

fellowships. Symbolism constitutes a form of subliminal idolatry. To excuse this fact and then use of the Star and Crescent is a lie that cannot be defended on the Day of Judgment.

Idolatry in the Hebrew is the word *hebal* which means vanity or 'worthlessness'. This brings us full circle to the definition of Worship which is the acknowledgement of that which is worthy or superior in essence! To whom then do sectarians bow when they prostrate under symbols or photos placed on a parade ground or within prayer and meditation rooms? This is not so difficult to understand as it is a straightforward matter, for which there is, unfortunately, no excuse!

The Law of Worship, like all other Spiritual Laws, brooks no compromise and carries a distinct warning. It is a law that bears within it the concepts of honor and love. If a man breaks this law, he then is paying honor and respect to an enemy of truth, no matter how high his deluded aspiration attempts to ascend. God will not accept his prayer and deed no matter how wonderful or glorious it appears in the eyes of men. Bring the matter of symbolism (iconography) up in any religious or political forum and sectarian deviants surge in its defense and threaten to marginalize all who do not agree with their apologies. The non-pugnacious lot (mostly hypocrites and elitists who depend upon idolatry for their positions) will politely excuse you as not 'worthy' of membership in their clique. This includes most politicians business CEOs and even academics who then return to the pretense of exalted punditry.

One should not underestimate the power of symbols or the duplicitous intelligence of those institutions that so effectively wield them such as the Church and its derivative, Communism. The first Muslim example is that of Mu'awiyah who raised the Qur'an itself as an icon that altered the course of history in his favor. At the very moment the usurper would otherwise have been defeated, the results were powerful and immediate in that battlefield troops obeyed a superstitious fear of an idol rather than the command of God's Viceroy, Hadrat Ali. Was this a cunning exploitation of man's superstitious nature? Yes it was; one called *pragmatics*:

The process of interaction within the triadic unity of sign–designatum–interpretant is called semiosis. Morris decomposed this process into the

three dyadic relationships-processes: (1) syntactic studies relations among signs, (2) semantics studies relations between signs and their designata, and (3) pragmatics studies relations between sign-vehicles and their interpreters.<sup>30</sup>

The power of symbolic idolatry is such that it causes men to ignore divine guidance, in this case, Hadrat Ali's command to attack. The immense power of this fetishism is a tool of psyop conditioning used to silence one's better judgment, especially in public venues. In this instance, the result was an act of obedience to an inanimate object, the written Koran, whereas the substance of the Koran was completely ignored. This misplaced form of veneration is rampant today as prophesied by the Prophet (wslm) who referred to the manufacture of gilded Korans whose content never passes beyond vocal chords. Ali's defeat was the result of the cunning manipulation of peer pressure with superstition as the fulcrum.

In paying honor to an idol one expresses love, veneration, reverence and obedience to other than God, a term that means 'He who decides'. Therefore, it is better to grovel in the dirt floor of an honest shed than the finest marble floor of a Mosque displaying the Star of Isis & Crescent Moon of Mythras.<sup>31</sup> Am I imagining this?

## The Law of Knowledge

◆ Seek after all available knowledge or be easily misled.

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<sup>30</sup> *Neural networks and Intellect: using model-based concepts* / Leonid I. Perlovsky; 2001, Oxford University Press, Inc.

<sup>31</sup> This symbol actually represents the horns of a bull worn as a head-dress by Nimrud, grandson of Noah and King of Babel who contended with Ibrahim. It is a constant feature of both Mythraic and Baal Worship from ancient antiquity through to its modern derivatives. In ancient Haran, the moon-god cultus referred to him as *Sin*, a term traced through Accadia to the Dravidian Culture of the Hindus Valley of present day Pakistan. The star represents Isis or the ancient Chaldean goddess Ishtar. See appendix. They were elevated to use in Islam by the Ottoman Turks during the 16<sup>th</sup> century.

...which is why  
...considerable import on continual study and also  
states that 'rightly guided' scholars are of the highest value among its  
disciples. Nevertheless, this latter group has obviously been replaced  
by politicians, miscellaneous gainsayers and average ignoramuses  
commonly called mullahs and alternatively, 'imams'. Unfortunately,  
this knowledge maxim is commonly steered towards useless forms of  
theology and an over emphasis of religious studies in Muslim  
communities of which both have ironically led to a loss of balanced  
perspective; what Muslims call *taqua*. The Muslim religious zeitgeist  
fell into serious error by seeking knowledge of God and human service  
to His cause entirely within religious training. I might also add that the  
impractical aspect of this misguidance has been encouraged by Islam's  
enemies and privileged leaders. The reason for this is that one of the  
principles of satanic governance is to keep religiously minded people  
ignorant and thereby prevent their progress, which makes it easier to  
exploit them — part of the Babylonian system that Maltese Knights of

continuing Islam's demise and this tome gives evidence and explanation enough for the indictment. As a result, their communities are easily misled by anyone as cunning as Mu'awiyah's advisors whose disciples of the occult now govern the West.

The Old Testament declared somewhere that "Without knowledge My people are destroyed," which is as plain a maxim as can possibly be insinuated. Therefore, for Islam's complete fruition the revelations of God—which are wholly moral—must be married to the revelations of science and the synthesis of this knowledge must be joined to wisdom and incorporated at all levels of education. However, there's a caveat in that this synthesis must suitably match scientifically determined abilities of every graded state of comprehension so as to attend each type of intelligence and not just the three Rs of the Anglo-American mandate.

The thirst and/or respect for gestalt knowledge must be reinforced in every child and established as a life-long enterprise because its desire is part of their inherent *fitrah*. Otherwise and as it is now, those who are led astray become multitudes of misguided beggars wanting both truth and the means for sustenance.

## **The Law of Community**

◆ To the degree a man withdraws from community God withdraws His divine guidance.

God created Eve because "It is not good for man to be alone" — woman neither. This implies that it is 'bad' to go without the companionship of a mate and fellow creatures, facts that medical science has confirmed in the many realms of its purview. Going forth to multiply and subdue the earth is a joint venture that requires families. It is simply not an acceptable option to excuse oneself permanently in order to seek God and escape the responsibility of being your family's keeper — an obligation that also extends to the community. Accordingly, God withdraws the proximity and effects of His ministering spirits which then permits self-ostracized God-seekers to commune with jinn instead. Communities of such anchorites readily

mistake the latter communion for the former according to laws of inverse proportion.

The purpose for communal living is the divinely imposed trial of accountability to one's fellows. Without the challenge of this restraint, man's imagination runs wild with fancy under influences of jinn who inhabit the isolated domains of anchorites and back alleyway underworlds of urban anonymity. These colonies, especially those called Catholic, incessantly seek exclusion from civil laws and tax exemptions, etc., which are forms of unaccountable irresponsibility. When given a free hand they foment sedition and seduce children from the faith of their parents as they consider themselves above the law of parenthood due to "advanced holiness" as do Jesuit mischief makers. I'm not referring to the Mother Therasas of the world though it may stand true for those who've assumed her blessed mantle. Holiness is a term that literally means 'reserved for God' and it is highly unlikely that men and women who avoid civil accountability, which is the social basis for the challenge of faith, can be considered God's reserves. The recent revelations of enormous insults to children by the clergy bears witness to the truth of my thesis. After all, reserves are forces called upon in times of distress and not a cause of trans-generational deprecation and depravity.

Accountability, especially within the community of Islam is a requirement of fellowship because without it man inevitably loses the balance of *taqua* due to jinn-tonics brewed in metaphysical distilleries or from failure to practice being his brother's keeper in authentic social settings; a venue that is purposely filled with God's trials of our faith.

The environments that ascetics establish are artificial constructs apologized for on the basis of a 'self-denial' that allegedly brings them closer to God. Believe me, if that were God's intention he would have left Adam alone or made celibacy a requirement for his prophets. Nothing could be further from the truth when one considers the commands given to Eve and Adam or the lives of His many messengers, all of whom were intimately involved with the world at large and most of whom were polygamists—especially Major Prophets like Jesus. The 'Essene' mentality is an religious absurdity that runs amok among those who delight in the sectarian nonsense of effete devoutness. It is

a potent libation filled with symbolic doctrines, allegories, myths and the romantic fancies that alluringly lead men and women towards Lord of the Ring carnivals and far from the common sense of God's Guidance.

#### MENNONITES & AMISH

One of the longest standing and truly Christian Communities are the rural havens of Mennonite and Amish clans of North America. These are agrarian communes of patriarchal families committed to fundamental Christian principles and earth-husbandry in its many forms. Harvard University's Sociology Department commissioned a study some years ago to determine the why and how they withstood the onslaught of Materialism for three Centuries while maintaining autonomy, integrity and longevity when all other utopian ventures failed.<sup>32</sup>

They determined that the deciding factor was not doctrine but rather a continuum of concerted efforts which the communities exerted to guarantee the following parameters:

1. That none of its members were in need;
2. That all were educated;
3. That their methods of husbandry remained current without disturbing or destroying the natural environment (sustainability).
4. That everybody actually worked physically as well as mentally.

In other words, there were no shirkers or pot-bellied intellectuals collecting tithes or inflated salaries for discussing heavenly matters of no earthly significance. Actually, religion was the least significant factor excepting that its fundamentals principles of social import were actually expressed by the community's deeds. Leadership was also low on this totem pole of success because almost any community member was capable of taking up where another left off *without* nomination!

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<sup>32</sup> See: *Heavens on Earth: Utopian Communities in America, 1680-1880*, by Mark Holloway.

Of interest was that except for commerce each commune's leadership kept the community isolated-from rather than integrated-with the secular world; which speaks well for apartheid. They also prevented usurious expansion and proselytizing although sons and daughters did migrate to establish new communes. The movement's leaders protected the integrity of the community by maintaining borders of 'self'- and 'other'-hood via religious indoctrination and the prevention of evil (secular) intrusions. Thus, they forbade evil and ensured good which are Islamic mandates.

Secular communities on their periphery simply wanted no part of Mennonite or Amish Discipline and generally left them in peace. At the same time, respect and admiration for these clans did develop but took several generations of tenacity with increasing prosperity in the face of all odds and the lack of modern conveniences. Many a Commune refused public utilities and modern modes of transportation until recently, and even now it is done on the basis of necessity without ostentatious abuse. They also forbade/forbid TV, which is not an insignificant *non-influence* leading to the proven track record.

The success of this economy of equitable fellowship continually prospers for 8-10 generations now (400 years plus), despite the onslaught of modernist futility. Again, the key is not religion but rather common-sense fellowship that required the entire community to be the keepers of its members;<sup>33</sup> much to the chagrin of Cain's disciples who run the US government.

The Harvard study was secular (i.e. religiously non-aligned) and the results speak for themselves. That Mennonites and Amish followed moral codes of conduct goes without speaking but when sociologists evaluated their data, this was not *the* major factor leading to success because many other failed utopian communes also behaved morally. The chief qualifier for success was that these communities really helped each other:

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<sup>33</sup> The sociologists determined that the most important activity that secured the longevity of these communes was the singular fact that each community held weekly meetings in order to determine and provide for the needs of its members. This



however is that there are no more 'greener pastures', which leaves their majorities to wallow in a squandered heritage: the failure to sustainably exploit and responsibly utilize God-given wealth.

The closest thing to successful Islam I've seen on the face of the earth are the North American Mennonite and Amish Communities. Here is why I say this:

- They live in peace;
- command the respect of neighboring unbelievers;
- have little or no crime or immorality;
- survive in the midst of a materialist society without assimilating moral chaos;
- are financially independent and prosperous without reliance upon the government;
- have little to no poverty;
- and are autonomous communes with an impressive and unassailable individual-collective integrity.
- They are clean; nowhere do you see rubbish or slap-dash hovels utilized for anything.
- The men are fit, virile, long-lived and without vice.
- The women are icons of modesty and home-spun industry.
- Their character and history is almost universally unimpeachable, except for the few bad apples that fall from every tree.

They outpaced all other Christian sects as well as Islam for the following reasons:

- They are not an aberrant sect. They are as pure to the doctrine of Prophet Isa (Jesus) as can be expected in light of Christian history and have no vestiges of idolatry in their worship; not even the Cross!
- They put the Spiritual Laws into actual practice: they are not *talkers* but *doers* of faith!

With the exception of the Trinitarian Doctrine and their mode of worship, all other differences between their religion and important Islamic Doctrines are trivial. I fully expect that when the judgment of

God falls upon America, most of these communities will be spared the horseman's wrath.

After giving you this living example, there's little more to say about the Law of Community except to admonish all to stop talking and start doing. It is more than possible for Muslims to establish enclaves of Islam in a similar manner, and I have seen a few initiatives of great promise moving in this direction. May Allah guide them to continual success.

## The Law of Humility or 'Opposites'

➡ If a man does not humble himself, he will commit the sins associated with pride on a continuum.

This is 'the Law of Opposites'. Throughout the entire spectrum of scientific study one finds the principle of polarity or opposing forces whether in subatomic spheres or the earth's magnetic poles, in chemistry and electricity, the dynamic physiologic processes, or the derivatives of mathematics. Occult Sabians of the 'Authentic Traditions of Magic'<sup>34</sup> posit this principle as 'Dualism' and attribute it to the nature of God as Good & Evil; i.e., the hermaphroditic *primal cause* or Male/Female Supreme Deity.<sup>35</sup> However valid their observations are in the natural, to attribute that which is created as inherent in Allah is a grievous error projected by the illogical construct of Theology itself. It is a mistake of man's pride to presume he can analyze and therefore explain to his fellows the nature of The Almighty. And as

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<sup>34</sup> "And they learned what harmed them, not what profited them. And they knew that the buyers of magic would have no share in the happiness of the Hereafter. And vile was the price for which they did sell their souls, if they but knew!" (2:102)

<sup>35</sup> "Sabians refers to the people of Harran who had a religion in which stars [Fallen Angels' or 'Watchers'] played a major role. Moreover, they were a repository of Hermitic [now Freemasonic] and neo-Pythagorean philosophy. They played a major role in the transmission to Islam of the more esoteric schools of Hellenistic philosophy as well as astronomy, astrology, and mathematics. They became extinct during the first few centuries of Islamic history and must not be confused with the Sabaeans or Mandeans of Southern Iraq and Persia who still survive." *Shia*, ibid, page 85, note 6.

pride is the root of the primal sin of disobedience, it is also the root of all deviancy.

Therefore, we are commanded to be humble as was the Prophet Moses. God called Moses the 'meekest' of men though most likely he didn't start out in that condition. When one searches the Hebrew for this word *meek*, one finds that it means *teachable*. The proud amongst us are not teachable; meaning they cannot be guided by the Word of God, His Holy Spirit or by critics. Therefore, they subject themselves to the Law of Opposites implicit in the inverse corollary of all Spiritual Law. It cannot be otherwise.

When a man humbles himself before God he does not become a negative pole as it were, but rather he consciously empties himself of pride whereby he creates a metaphysical vacuum through which communications from a Spirit of God (angel) may enter his mind leading him/her to truth and morally correct action in all circumstances. This is not accomplished via mantras, yantras or ritual but through the ordinary processes of regular prayer followed by communion as described previously. When man puffs himself up with the Sabeian ideations that proceeded from Nimrud's Babylon he creates a non-Muslim and perhaps jinn-filled density through which no word of God will be conducted. The only ideations that enter his heart under such circumstances are leavened with the yeast of falsehood. These whisperers, as the Qur'an instructs, have indeed stolen some truth from heaven but mixed it with lies which Magi amplify and present as truth.

Of such are ascetic sectarians who cannot be guided because they they oppose Him with pride and consider themselves 'Masters of Self'. This is their ultimate doctrine of Humanism, Luciferianism, and the reason why Kabalists/Talmudists consider non-Jews profane animals led to their pens for slaughter. All Secret Societies bear this grievous sin of Pride no matter the outer guise of attributions or claims, or even remarkable achievements. When they finally reach the end of their self-taught walk on the earth, they will find Satan holding the rope on which they crossed the chasm. Such is the Law of Humility.

## The Law of Guidance

◆ God will guide you according to your choices.

As established above, our entire life is a trial of faith and husbandry of this trust (*amana*) according to divine law and therefore determines our destiny whether for good or evil, success or failure. Unfortunately, these determinants have been converted to sects of dualism. Yet these determinants are no more than positive or negative aggregates of a continuum: i.e., of what we accumulate by intention and deed throughout the span of our respite on earth. Gravitation towards the negative (evil) can only be opposed by God's grace via the efforts a man and his community exert towards achieving good which in turn obtains greater favor with God. This is stated in the Qur'an as follows:

So for him who gives of his wealth, guards against evil, and confirms goodness, We make good easy for him; but for him who is niggardly, thinks he is self-sufficient, and gives the lie to goodness, We make evil easy for him. [92: 5-10]

Hence, it is clear that the metaphysical impulse resides *within* man's created constitution and that an external adjunctive force is made available *without* his existential constitution. Both forces pull him towards good or evil according to choices, desires and deeds (habit). The external influence enhances his/her efforts and paves the way whereby destiny is attained. It is guidance: whether for good or evil. With each deed, the external force is initially in opposition in order to test the man's 'strength of conviction' for good, or to check it if for evil. Eventually, like a rocket, the man's internal inclinations escape opposing gravity to reach the comparative ease of a weightless condition in a fixed orbit that cannot be altered; again whether for good or for evil. A wise father does this for his sons. He will oppose them as a guidance and trial until they mature, whereupon he releases them to their individually chosen orbits.

The Law of Guidance is therefore an initial restraining force which eventually becomes a dispassionate liberating guide, easing man's

journey towards doom or eternal joy. Like all spiritual law, it stands as a maxim for individual, family, culture, and nation. To say more on the matter is not really necessary.

## The Law of Love (*agape*)

- ◆ When a man does not pursue God's honor he cannot love God nor be loved by God.

Contrary to a deluge of Sufi-claiming love-gurus, the love of man towards God has nothing to do with affection but everything to do with obedience. The scripture does not say that 'the love of God is the beginning of all wisdom' but rather that 'the fear or *reverence* for God' is so. Prophet Isa commanded that a man should love God and love his neighbor as he loves himself,<sup>36</sup> reiterating the Golden Rule of Buddha. He added the caveat that 'all of the law is found in these two commandments'. The actual words used for love in the New Testament Greek are *Agape*, *Fileo*, and *Eros*. However, Christian scholars indiscriminately translated all three words as 'love' which is grossly misleading because each word distinctly refers to different types of human experience, desire, needs and devotion: (a) honorable esteem, (b) endearing attachment, and (c) erogenous lust, respectively. Hence, what is commonly accepted as love in Western materialist societies is the affectionate emotion of a beguiling human fancy called 'Romance' which Love Gurus maintain must be shared injudiciously with all people whether or not they deserve it — and this, in order to achieve 'peace on earth'. Such a notion is further from truth than Hell is from Paradise and may be ascribed to the false constructs of Jacobin philosophy: namely Freedom, Liberty & Equality.

A critical review of the scriptures reveals that almost every reference to the 'Love of God' is in the context of the Greek word *Agapeo*, which means to 'bow in reverential obedience to the King'. This is the noble act of Submission to Divine Law—nothing more and

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<sup>36</sup> Muhammad said "unless a man desires for his neighbor what he desires for himself, he cannot be a Muslim".

nothing less—and it has everything to do with the conscious knowledge of our helplessness before the King of All the Worlds: Allah (swt). No other being deserves this act of honor. Isa defined love (*agapeo*) by saying: “Herein is *agapeo*: that you keep my commandments.” or “If you *agapeo* me, keep my word.” This clearly has nothing to do with the sentiment of affection and is most certainly divorced from the erotic sphere of humanity. To the contrary, it has everything to do with the concept of what men instinctively consider Noble and Righteous.

Thus far we may conclude the following from our discussion of spiritual law:

- there can be no true nobility of soul without virtue and
- since there is no virtue without grace
- there cannot be any lasting affection (*fileo*) or brotherhood among men without honor or *Agapeo* towards God.

This is because the grace gifts of *fileo* and *eros*<sup>37</sup> are faithfully maintained in trust solely via *agapeo*. If this were not so then Paradise would have no existence and purpose. But because it is so, war is inevitable while men remain in a state of disobedience or non-*agapeo* towards God. Therefore, since brotherhood and sexual intimacy are secondary expressions of love, being subordinate to the noble love of obedient reverence towards God and His Law: to teach that these latter affinities are foremost expressions of what men call love is a lie from the pit of hell—or at best, a gross distortion of scripture.

It follows that man cannot love himself or his neighbor without expressing a reverent cognizance towards God and Divine Law. What commonly passes as love between brethren or lovers is little more than a childish doting that most often than not fails to mature to noble virtue. For this reason, men are wont to be swayed by unripe passions rather than reason because justice is perfectly served only by the dispassionately seasoned heart. Thus does the zealous ardor of bias disaffect men from divine favor as *agapeo* waxes cold, because such

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<sup>37</sup> *eros* being a more intense expression of affection between man and wife.

hearts can only embrace fond attachments to deviant doctrine and those who sympathize with them. This state of being, as we have proven, cannot endear them to God. Therefore, they will inherit the consequences of their disobedience because they hated God's Law of Love and became 'People of Sin'.

"Shall we then treat the People of Faith like the People of Sin? What is the matter with you? How judge ye? Or have ye a book through which ye learn that ye shall have, through it, whatever ye choose? Or have ye covenants with Us (God) on oath, reaching to the Day of Judgment, providing that ye shall have whatever ye demand? Ask thou of them, which of them will stand surety for that!" [68: 35-40]

## The Moral Imperative

- Unless a man is regenerated from above, he cannot enter the Kingdom of Heaven. - Hadrat Isa (Jesus)

Restating this in more meaningful terms in light of our study:

- Unless a man is morally conformed to virtue by God's grace, he cannot enter the Rest or Peace of Allah (*as-Sakinah*). – dr omar

The definitive text on this law is *The Philosophy of the Teachings of Islam* by Mirza Ghulam Ahmad, first published in Lahore, India, 1896. I will merely attempt to give a précis of that noble work for it cannot be stated in better terms. I urge the reader to study his book thoroughly despite his obvious mania.

Without the acquisition of moral virtue, man remains in his 'natural' state, which is but a step above the animal and mineral kingdoms in as much as both the child and these kingdoms follow the imprint of instinctual drives or thermodynamic principles respectively. But even the exercise of morality is insufficient for entry to the Kingdom of God because morality is not *spiritualized* until virtue consciously serves 'The Cause of God' as the sole focus of behavior.

This was meant to be the Way of the Chinese Mandarin under the guidance given by Lao Tse and Confucius, for example.

In a natural state of consciousness, man's thoughts and activities focus on himself and those whom he favors for his benefit. This is hardly moral in light of obvious tribal bias<sup>38</sup> no matter how handsomely the group is dressed. Furthermore, even when morality is achieved through excellent discipline it is often pressed into the service of human glory in defiance of God's Commands and favors tribal/patriotic chauvinism. For example, both Roman and British Patricians were superficially an exemplary moral lot of men who served powers dedicated to false gods and the merciless exploitation of the weak.<sup>39</sup> To the contrary, the spiritualized or truly virtuous man delights only in serving God's Cause rather than the preferment of worldly desire. Wealth, family, medals and reputation mean nothing to such men other than responsibilities and/or tools in the service of God. This man enters the rest of God here on earth by virtue of the divine communion described previously. He does not go through the motions of ritual and prayer or practice morality because he has learned the requirements; he does these things because he has come to embody morality in every sphere of his activity! This person is the 'Peacemaker' Prophet Isa (Jesus) spoke of on the Mount: the man or woman who has actually made peace with God and kept it because they delight in it more than any other pleasure.

This state reflects the difference between the natural and the supernatural. Many confuse the 'paranormal' with the supernatural and from thence easily regress to idolatry and confusion. However, it is best to realize that what is supernatural is a direct manifestation *in* the natural made by He Who created the natural and is therefore not natural. All other paranormal phenomenon result from influences of creatures or principle of science not yet fathomed. Therefore, the acquisition of God's Grace in the process of man's moral

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<sup>38</sup> This 'natural' state typifies the racial bias of Arabs, Jews, and Malays for example. It is the spirit (jinn) of apartheid.

<sup>39</sup> Most British Nobles are Freemasons of upper rank, at which degrees they secretly but knowingly worship Lucifer.

transformation is a supernatural event causing the regeneration of his heart in conformity with spiritual law.

If a man's conformity to morality is mere plastic surgery the Peace of God cannot be attained because communion with God is impossible. This is the reason for the massive demonstration of repetitious major sins by the so-called 'faithful' because most have never truly repented or turned to God in sincerity. They're just ordinary hominids going through the motions — a bit like walking down Billy Graham's aisle. Such people and nations do not carry the Peace of God because they have never known it inwardly via supernatural grace. Therefore, how on earth can they enter the Kingdom of Heaven? You can recognize the Spiritually Mature person because he or she bears a powerful dignity with a joyous childlike demeanor and yet will dispassionately cut off the head of a pedophile or pederast without batting an eye, have lunch blessing the name of Allah and make love to their spouse afterwards — a bit like Sala'u'din. Perhaps you can better appreciate the 0.02% factor mentioned earlier! Here is the Qur'an's version:

For him who fears to stand before his Lord and is in awe of His Greatness and Majesty, there are two gardens, one in this world and the other in the hereafter. [55:47]

Those who are wholly devoted to God will be given a drink that will purify their hearts and their thoughts and their designs. [76:22]

The virtuous shall be given a drink which is tempered with camphor, from a spring wherefrom the servants of Allah drink. They cause it to gush forth through their own efforts. [76:6-7]

The earthly trees' are good deeds and intentions sent forth to establish gardens in the hereafter. The 'drink' is God's Grace of Communion representing the wisdom that follows the conscious knowledge of receiving divine guidance. The 'camphor' is an extraordinary grace from God that overcomes worldly passions; and the 'effort' comprises prayer, study, honest work and patience.

The moral virtues cannot be acquired or perfected without these latter efforts or without God's Camphor as an active supernatural force to subdue worldly passion to virtuous restraint and appropriate utility. An example is the reservation of passionate sexual delight to marriage,

whether monogamous or polygamous, depending upon the virtuous man's virility and means. Artificial camphor never works, which is why men who affect virtue suddenly run amuck, commit suicide, or frequent brothels etc.

The 'Rest' or Peace of God is manifest as the call of holiness: the conscious reserving of one's self for God's Cause in the earth. Here is the stage of maturity where Unity with God is attained in thought, word, and deed; as Isa said 'I and my Father are one' – or as stated in the Koran:

Allah's hand is above their hands. (48:11)

It was not thou who didst throw, but it was Allah who threw. (8:18)

Virtue, therefore, is the highest elevation of the moral qualities whereby the middle path of *taqua's* balance is maintained via direct communion with the divine Word of Command in harmony with Spiritual Law. It is not achieved by maintaining a balance between good and evil as the Magi or Freemasons like Albert Pike teach. Virtue is keeping the exact middle path between two major crimes against self and heaven: excess or niggardliness in all thought word and deed. Do not turn the other cheek to someone who is about to murder you and your family or should you succeed in subduing him, do not forgo justice if it allows him to harm someone else. Do not give alms to a man of sloth and do not give so much you impoverish yourself or tempt the recipient to excess. In other words, be appropriate in your judgments according to God's Law and not some dubious interpretation made by an unconscious *Divine* who eats jinn-crisps instead of truth.

This being the reality of the Moral Law, it is imperative that parents nurture children towards the acquisition of the camphorated grace of Allah, otherwise, their efforts will fall short of the mark. The Straight Path is actually quite easy; the difficulty lay in sectarian influences that readily distract the child's natural instincts which must be transformed to moral conformity and conscious sincerity. This requires not only education but also example, which is where Islam has

failed miserably, as have all other faiths. What to do? Simple: Obey God's Laws.<sup>40</sup>

## **The Law of Human Rights**

### **Free-Will's Relation to Justice & Equity**

➤ Until men honor the rights of their neighbors and until commerce is joined to truth, there will be war.

Machiavellians considered this asinine but here the actual Law of Human Rights is laid bare. The entire purpose of Divine Justice is to establish amongst men and jinn that God must be obeyed so that individual and collective rights can indeed be honored. Albeit, the reality is that this estate cannot be achieved until after the divine intervention of the 'Day of Doom'. Discussions that avoid these conditional relationships avoid the core of Islam's purpose for its adherents and are useless. Let me explain:

The chief right among men is that of free-will's choice to obey or disobey Divine Directives. All other human rights hang on this prerogative because God has subjected all human privileges to this elemental freedom. Accordingly, this means that man does indeed have the right to sin. This legal ground for non-compunction in religion is an oft repeated reminder in Al'Qur'an which is why Muslims have no right to dispose the affairs of non-believers unless they freely submit to authentic Muslim dominion.<sup>41</sup> However, within an Islamic polity and those submitted to its protection Shari'ah must be enforced among people who publicly confess willing submission to God's Kingdom. But if they change their mind please don't murder them, just mark them and let them go and sin elsewhere. God willing they will repent. Hence, this free-will business indicates that a limited social apartheid is

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<sup>40</sup> "O ye who believe! Why say ye that which ye do not? Grievously hateful is it in the sight of Allah that ye say that which ye do not." (61:2-3)

<sup>41</sup> Islam does however, have the right to set their communities outside of her boundaries

indeed Islamic when it comes to protecting those who freely choose its sphere of moral governance.

When leaders obey God subsidiary human rights are distributed like cascades of water as a matter of course. But when they do not the inverse consequences of all Spiritual Law begin to manifest and the showers of human rights diminish in volume per degrees of sin. This is to say that blessing or cursing accordingly flow to the polity and is why the quality of leadership is so very important. Presently we see curses



liberally and globally flow for this reason.

Free Will is singularly independent and its exercise has no possibilities other than outcomes that follow the course of either determinant. It stands alone like a prince over good and evil — over benefit or harm. All human rights remain ever contingent upon man's free-will, begging their due as it were. They go 'wanting' until man exercises his option to hear and obey the word of God. Thus, human rights are a trial of man's faith in God, for if he truly believed God's word he would fear the inevitable judgment and choose what is best for all.

As for equity or justice: this is a matter that is too often subject to mediocre thought. The misapplication of this construct helped create a welfare-state that led to a gang-mentality that directly contributed to the downfall of Islam. How so? What right did every Muslim in Medina have to tithes that were brought in? Like spoiled children, the distribution of unearned wealth placed fostered offensive militancy, industrial sloth and exogenous envy! The proofs of this pudding is that of Umar's favoritism that opened the doors of civil war and that Arabs failed to properly manage nearly every piece of arable real estate acquired from exiled Jews. This second lot of Semites let their livestock overgraze—mostly goats who eat every plant and its root—which returned bountiful orchards and tillable lands to sand.<sup>42</sup> A similar desertification analogously happened to an imperialized rather

<sup>42</sup> See Prof. A. Hourainy's *History of the Arabs*

than Islamized approach to governance, especially in India. Is this the husbandry of Allah's appointed vicegerents or that of claimers to the office?

Equity is a principle that distributes wealth not according to availability of booty and man's desires but in harmony with human need, ability, efforts and requirements for sustainable development. This latter reality implies limits rather than industrial sprawls of monetized greed and consumerism. However, unripe minds given the franchise think that all distribution should be made in equal fractions of confiscated pie: as if dispensing jelly beans to children. It is of note here that only the mature amongst Medina's Muslims refused their share of the takings because they had no need indicating that they claimed no right to the wealth! One of the many lessons here is that the man who does not work needs a kick in the seat of wisdom sufficient enough to cause him to work honestly in order to preserve his dignity. Unfortunately, Muslim leaders presently and at the time sought mob placation rather than civil discipline in this realm. As 'Rightly Guided' as they were in other matters, serious errors were made in this realm of elementary human affairs. What right does a man who doesn't work have to anything he has not earned save his patrimony? The Prophet Suleiman put it differently: "The man who does not work does not eat."

As an analogy for justice and equity consider a man with two wives, one of whom is educated and the other a happy unlettered domestic. Does he give the latest upgraded computer to both just because some mullah says so? Please, spare me such dross! If I educate two boys, one to an M.D. and the other to carpentry according to their respective capabilities, have I been unjust in spending? Injudiciousness crept into Islamic jurisprudence and social policies as little more than impertinent intrusions into private affairs. This has become a kind of waving of some else's largess as do American politicians. Amongst Muslims it now becomes those who administer zakat, such as dais in Malaysia that retain > 60 % of contributions, ostensibly for 'admin costs'.

As for commerce: If the cost of living is \$1000/month but employees receive only \$500, the owners of the business are thieves.

The scripture is clear in that thieves are not permitted to enter Paradise, especially leaders who still deny the fact then meet the grave. If you buy from the farmer for \$1 and sell for \$10 what he has produced and your costs are only \$2.50, you're a thief, having stolen from both farmer and consumer. All of which (and more) indicates that If Muslims were to conduct themselves equitably and honestly—not to mention intelligently—in their business affairs, all men would wish to do business with them and the faith would spread by means of commercial benefits as it once did. As it is now, war reigns and now you know why. Please make certain you are not part of the cause.

## **In Conclusion**

The Body Politic of Islam is a 'Living Organism' created and established by God, not men. Therefore, it cannot be imposed upon men as a conventional political institution any more than democracy can be foisted on a herd of elephants or monogamy on a Lion. It simply is or isn't. It prospers in health or withers in illness according to the obedience of its constituencies to divine law. When sick, it cannot be treated artificially with programs, new laws or reform. The only curative medicine is that which is administered through the grace of submission. We can study its components and come to an understanding of its inherent qualities and mechanisms and on occasion apply the surgeon's knife or the balm of admonishment; but Islam cannot be artificially inseminated, cloned, or bionically restored to sentient potency by human effort.

Its viability and authority as God's Nation or vicegerent can only be inherited by the next generation with the prayer that they will be obedient. Alas, 'if the salt has lost its savor (potency) what good is it'? The potency needed for healthy reproduction depends upon salubrious habits and the vigor of God's Polity depends solely upon submission to God's Will—His Law—His Holy Spirit—His Word and not chauvinist opinions.

There are certainly more spiritual maxims but I've exhausted my current impetus to write on the theme so that further effort would be in vain. Perhaps a later edition or another writer will further the task.

I've been as honest and spirited as possible for the sake of what seems to me the veracity and incontrovertible position of mankind in the earth. Muslim or no, the principles of God's Kingdom stand before us all as a challenge to the disposition of our final estate. After all, what's a human lifespan compared to forever?

It is my hope the reader is better enabled to consider the enormity of any reform movement before raising sails for Utopia or Islamization. Beware of pirates and their flags! A vessel called 'hope' is easily launched and maintained well enough to reach the Isle of Peace but only 'with the help of Allah' rather than ensigns who mimic His enemies such as the Malaysian flag. Nevertheless, communal effort requires unanimous agreement in submission to these laws. If you join such a crew, remember: you're only a privileged brick in the house of God: a member of a much larger body politic. And finally, bear in mind that when the last rank of souls has incarnated, both sides of God's Laws are soon fulfilled—for good or evil. It really is that simple.

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## PART TWO

# Essays on Islamization and Islamic Science

Prologue:

### **Mankind's Fallen Estate: The Two Hands of the Satanic Worldview**

The concept of 'Islamic Science' in the current milieu of polemics, modernity, moral neglect and terrorism seems as foreign and un-embraceable to many an academician as quantum physics is to a circus barker. Consequently, those who support and foster the concept as a valid worldview and extant reality should all the more strive to express it in terms that are clear and readily acceptable to the humblest faculties of reasoning; an effort that requires plain definition rather than intellectual gymnastics.

The concept and religion called 'Islam' denotes those components of creation that inherently and/or consciously acknowledge and submit to Allah as the sole Creator and Possessor of the worlds in congruence with the principles described earlier. And since children are born believers, theoretically this should not present too much of a problem for mankind:

Dr Justin Barrett, a senior researcher at the University of Oxford's Centre for Anthropology and Mind, claims that young people have a predisposition to believe in a supreme being because they assume that everything in the world was created with a purpose. He says that young children have faith even when they have not been taught about it by family or at school, and argues that even those raised alone on a desert island would come to believe in God.

'The preponderance of scientific evidence for the past 10 years or so has shown that a lot more seems to be built into the natural development of children's minds than we once thought, including a predisposition to see the natural world as designed and purposeful and

that some kind of intelligent being is behind that purpose', he told BBC Radio 4's Today programme.

'If we threw a handful on an island and they raised themselves I think they would believe in God.'

Martin Beckford, Religious Affairs Correspondent,  
BBC, 24 Nov 2008

For some reason the BBC failed to mention that Al'Qur'an revealed the very same phenomenon quite some time ago. Nevertheless, for a genus that begins life by believing in God, something's gone awry when ladies and gentlemen pay and praise their children for dropping bombs on fellow creatures they've never met. Let's see if we can learn why that is.

When considering 'creation' and 'creature' we can attest that inanimate Creation submits naturally and scientifically to Allah according to its nature. Excepting man and jinn, we likewise admit that sentient and sub-sentient creatures also inherently, by virtue of their natures, submit as well. However, on considering the polities of men and jinn a dichotomy emerges. We admit that only portions of both groups have actualized their inherent knowledge (*fitrah*) of Allah through cogent remembrance and sincerely submit to divine guidance. The balance rejects the insight. My thesis is that this latter lot develops the heart disease of spiritual blindness according to inverse determinants of spiritual law. We can also admit that the former is a diminutive fraction of rational earth-bound entities who have not only recognized but also remembered Allah's signature in the wondrous unity of Creation and the several Revelations of His many Messengers ("strength of evidence").

Admitting that this 'diminutive fraction' of creatures both perceives creation's *tawhid* and consequently submits to Allah by virtue of the grace of 'divine guidance' that permits them to establish principles of moral imperatives as practicum, we may then conclude the following:

1. There are those who perceive *tawhid* and act in concert with the revelation;

2. There are those who do not by means of carelessness and/or ignorance;
3. There are those who perceive *tawhid* but actively deny the perception for selfish gain; the majority of whom are subsequently subject to reprobation (spiritual blindness).

Al'Quran confirms the existence of all three classes of rational creatures and is particularly concerned with the third category: (See Al'Qur'an: 27: 13-14; 74: 23-24; 54: 1-3; 25: 21)

- And they denied them, though their souls acknowledged them, for spite and arrogance.
- They turned away in pride and said: 'this is naught else than magic from the old.
- They denied the truth and followed their own lusts.
- And those who expect not a Meeting with Us ... Indeed they think too highly of themselves, and are scornful with great pride.

This last lot of high minded fellowship has unilaterally activated truth's denial by virtue of pride and desire, which is the metaphysical soil within which their polities become blind or reprobate. Its accompanying estate of defective reasoning lasts until the awakening of death (a period of time which Al'Qur'an calls 'respite'). In turn, this reigning majority with flawed reasoning fosters the same error for their children so that (a) Deism (ritual without relationship [even for Muslims]), and (b) Materialism (the idolatry of monism which includes pantheism), become inevitable worldview constructs adopted by the next 'many'. With few exceptions under this auspice, mankind has been widely governed during the so-called civilized ascent of the recent deca-millennia. This devolution is essentially Cain's Creed and it inevitably leads to the fascism that confronts us globally in light of the New Imperialism.

This satanically inspired worldview holds two systems of management (governance):

1. The Right Path of Satanism through which men are herded into repressive folds of left-brained conformity to icon ridden sects such as Catholicism, demographia and various pagan permutations whereby they self-govern according to constructs that deny their true freedom as commanded by inborn knowledge: what Muslims call *fitrah*;
2. The Left Hand Path of Satanism: a system reserved for elite initiates of occult societies who consciously govern the above via the Right Hand Path. This philosophy is the narcissist fold of abject hypocrisy and is completely self-serving, sociopathic, devoid of compassion for the governed, and libertine. In other words the psychopathically reprobated 1% against which 'Ninety-Nine Percenters' now rally.

In effect, the Deism espoused presently by the latter group(s) leads to Materialism, Monetization of resources, and the religions of Atheism and Secular Humanism, all united under auspices of a purposely undefined democracy utilizing 'the people's this and that' as Leninist slogans. In addition to others, such constructs comprise a facade for plutocrats of Global Fascism to preach toleration and pluralism while pillaging the world — a dissertation made elsewhere.<sup>xxiii</sup> Those who embrace these notions accordingly discount, reject or even arrogantly amend Adamic Prophetic Revelations and Allah's ongoing interventions and interests in Creation and Creature. They metaphysically murder or twist the child of Allah's *fitrah*. Unfortunately, this includes ignorant zealots who unscientifically activate default determinants of spiritual laws as described previously.

Such behaviors deny Allah's immanence and the consequences all of us face after the first death. What is worse is the many alliances with enemies such as the Libyan rebels who murdered their imam on behalf of NATO's Knights of Malta. Such weighty errors cause the grace of divine inspiration, guidance and protection to withdraw completely except for benefits common to all like sunshine etc. Factions of this misrule subsequently rely upon diminished faculties that further their dependence on both 'superpowers' and superstition. The latter realms of misguidance are cunningly allotted to shamans (bomohs) and exalted scholars of politically-correct rhetoric or idolatry driven monks and priests. In addition we must mention the greater heroes like the Apotheistic god of pluralism's cultus portrayed on the

dome of Washington DC's Capitol (George Washington), the man-god of Christians, or the deification of Ali's family by Ishma'ili idiots.

These endemic weaknesses promote Universalism amongst Muslims who've aligned themselves with the sinister (Left Hand) doctrines authored by Frithjof Schuon and his disciples. To my knowledge, such men are not *Qari''* and hence qualify as authentic interpolators. In their transient ascendance these chiefs of deviance manage to hold genuine *Qari''* as Sheikhs of backwardness while managing to subsume divine doctrine with non-prophetic interpositions and speculations. The unsullied portions of *Al'Kitab* calls their art of accretion a mixed wine<sup>xxiv</sup> while unshaken students of truth rightfully call it call it blasphemy.

#### The Deification (Apotheosis) of George Washington



Once the theosophy of Deism and Materialism take hold of human hearts the ability to judge right from wrong is dramatically reduced and becomes immune to absolute truth. This weakened reasoning estranges logic from the Cause of Allah and hence also from the rights of men, after which reasoning is crippled and/or bent towards what is amoral/immoral and unethical/unjust with respect to

discernment of man's authentic purpose in what human faculties perceive and then execute.

By means of divinely pre-determined inverse defaults of ideal exogenous forces (guidance), the defective domain of reckoning readily becomes aligned in parallel with vanities and vices described in several Quranic passages. When a majority of men estrange reason from man's true purpose, traditional mob-rule ensues. The resultant chaos is shrewdly termed democracy, an identitarian conformity represented by misrules that enthrone moral relativism, situational ethics, tribal partisanship and sectarianism rather than the clearly defined, absolute morality with well defined responsibilities for the offices and officers of *hisbah*.

The result is circus venues for sophist colleges and idiot savants such as the Council on Foreign Relations or Comintern Think-Tanks of the UN and Cecil Rhodesian Round Tables relished by World Parliaments of Churches and the wizened absurdity of Jesuits aligned with Islamization of Knowledge and Science not to mention the Rothschild consortium that has managed the papal purse since Napoleon and now holds global wealth extraction facilities that heartlessly oppress 80 – 90 percent of humanity.

In summary, this fallen estate of mankind is not a civilized ascension but rather a linear collapse towards the hellishness that accompanies misguidance where anything but a Righteous Imamate is placed on the table as fair game for governance. Except therefore for miraculous intervention, how in the mighty names of God can the Islamization of any human institution take place under such auspices?

**Luciferian Wall Tapestry of the United Nations Council**



## CHAPTER ONE

### Universal or Authentic?

As for the alleged “traditional” approaches that support the perusal of unseen worlds objectively and the philosopher-quiddities of “Active Intellects” or Ibn Sina’s *noumena*—which Imam Ghazali soundly refuted—I must vehemently take issue and suggest these claims are superfluous at best and/or gross misguidance at worse being then a well deliberated satanic delusion. In any case, this supposed crown of Sufi-claimer metaphysics has surely failed the trials of Real Politics. After all, the temporal issue for Muslims was and is the divine stamp of continued dominion as bequeathed to the Prophet’s disciples whom he said “were the best” and whom many of our contemporaries are wont to idealize.

The abject loss of Islam’s autonomy to the Universalists of the Jesuit mold<sup>43</sup> was prophesied [i.e. Christians in league with Jews] and gives us more than just cause to ponder if *quiddity*-Islamists- or Sufi-claimer mania with their projections into subtle jinn-infested dimensions along with effete definitions truly represent Traditional Islamic discourse and divine guidance. After all, when poems are read and speeches are made and the presses are stopped, it seems to me (a new convert) that God has abandoned this pseudo-Islamia to the fury and wiles of Iblissian globalists. Neither am I alone in the assertion that fans of rather peculiar *tasawwuf*<sup>xxv</sup> artisans are innovators who defy principles of iman<sup>44</sup> by probing the ‘unseen’ in spite of Al’Qur’an’s multiple injunctions.

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<sup>43</sup> *Catholic* means Universal

<sup>44</sup> Some evil actions can nullify Imaan e.g. practising magic, reading palms, supplicating to other than Allah, allying with disbelievers. This last qualification applies in the above implication, as many of the alliances made are with non-believers and even sworn enemies of Islam, such as the Jesuits. In addition, none of the 60 branches of Imaan involve perusing the unseen, unless you wish to qualify this by admitting seeking after forbidden knowledge.

These fellows claim a crown that subsumes all doctrines and law to subjective “cognitions” they call ‘Unity with God-ism’ or Universalism or *Religio Perennialism*. I’ve no recollection of these manufactured concepts from my reading of hadith or Al’Qur’an’s translations. But what’s worse according to some of these fellows, is that I have absolutely no desire to know what they’re talking about—which makes me something they call ‘profane’. Please take note that I came across this same identitarian imaginaire of ‘profane’ labeling in of suitably marginalized ‘others’ during my years of occult studies some time ago, especially in Freemasonry and Anthroposophy which are offshoots of Kabalism’s Holy Grail trail cut by the ancient Serpent Cult of Cain. If you don’t know about these cults, best hold both your tongue and pen.

However, the elevated status of these Gnostics is understandable especially when one willfully holds commerce with a princely “Divine Principle” (whatever that is). As reported by Prof. Osman Bakar of Abu ‘Sa’id,<sup>xxvi</sup> some adepts project ‘powers of the soul’ like Tibetan Lamas or Disney’s *Sorcerer’s Apprentice*; performing all the typical poltergeist shenanigans that entertain Kung Fu cum Lord of the Ring cum Harry Potter minions and Catholic exorcists:

Abu‘Sa’id took up his metal vase and threw it into the air, whereupon instead of falling down it stayed up in the air. “What is the reason for this?” he asked...”What is the violent force?” “Your soul!” replied Ibn Sina, “Which acts upon this.”

Tawhid and Science, Osman Bakar, 2009, p. 97,  
in reference to S.H. Nasr’s, *Islamic Cosmological Doctrines*, p. 194.

I doubt a juggling trick is *Karamah*<sup>45</sup> but perhaps David Copperfield would take issue and side with Professor Bakar? Indeed, what need do

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<sup>45</sup> This is a supernatural occurrence granted to a “waliy” (a highly righteous man/woman that practices what is Islamically obligatory and performs some additional acts). This form is also found in the Qur’an. Scholars have said that the “karamah” of a “waliy” is a miracle to the Prophet. This supernatural happening testifies that this man is a truthful follower of the Prophet peace be upon him. Many such “karamahs” have been documented by mainstream scholars. A “karamah” is a Prophetic association and

white tower magi such as this have of faith in Allah’s intervention and aide like the rest of us profane pedestrians?

On the other hand we do have down-to-earth Sufis who don’t waste time inspecting or speculating on the unseen while enemies of the ummah develop and utilize weapons of mass destruction. These fellows, like Imams Shamil al-Daghestani or Omar Mukhtar actually do something about the latter. Pedestrian pietists know that Allah only helps those who prepare in unity to defend their autonomy as did these men, both of whom lost after decades of struggle due to traitors and “brothers in faith” who failed to go to their aid as commanded by Shariah—a bit like OIC’s and Arab Little League’s failure to censure NATO recently. The latter fact is reason enough for Allah to withdraw such capable and learned men from the earth as prophesied.

“But seek with that (wealth) which Allah has bestowed on you, the home of the Hereafter, and forget not your portion of legal enjoyment in this world...” [al-Qasas, 28:77] ... “And make ready against them all that you can of power...” [al-Anfaal, 8:60]

Furthermore, those like myself whom Allah rescued from metaphysical mischief, know firsthand that Universalist-cosmology reflects doctrine common to all Hermeticists as embraced by several species of Deists, Romanists and other pagans. These Universalist doctrines do bear the Inquisitorial sanction of an elite Jesuit task force however, which is the most ominous of mankind’s foes ever to tread the face of the earth in the name of religion. And while it is true that Perennialist dogmas are universal, the pertinent questions are: ‘Do they qualify as authentic components of (a) Islam’s already perfected *deen*? or (b) what is now called Islamic Science? or (c) as the science of black magick (black arts) disguised as the latter?’

Taking Ocham’s razor in hand rather than a “maze of elaborations” (as per Prof S.N. Al-Attas ),<sup>46</sup> to my limited ken the

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not a satanic form. – Shk. Mustapha Karalli in a critique of this treatise, Nov 2010, ISTAC, KL, Malaysia.

<sup>46</sup> *Some Aspects of Sufism as understood and practised among the Malays*, S.N. Al-Attas, Malaysian Sociological Research Institute, Singapore, 1963., p. 19.

Perennialist approach contradicts all prophetic example. The preserved sunnah of the prophets repeatedly demonstrates that it is Allah swt Who opens the heavens for His angels to descend and manifest themselves to select individuals called prophets and the odd saint or two such as the mother of Isa (pbut). This is what occurred for to Prophets Mohammad (mirage) and Jacob (Jacob's ladder at Bethel) as they slept, and to Prophet Daniel while captive in Babylon (pbt). To the contrary and aside from antithetical accounts of sorcery, there are no scriptural records of homosapien-sapiens *tasawwuffing* through inter-dimensional time warps in pursuit of Allah's unseen knowledge in the name of *hanif* Monotheism. Transcendence did occur following limited ascetic approaches such as fasting and prayer, but this 'transcendence' was more of a 'subscendence' on the part of heaven rather than any willful human incursion.

Nevertheless, besides crossing forbidden inter-dimensional bounds I doubt that 'suspending lamps in mid-air' in order to prove a point is the Sunnah. Furthermore, the 'scientific principle' supposedly demonstrated by levitation should be empirically delineated and then applied for the ummah's benefit on condition that the sunnah and Shari'ah permit it. To the contrary, the Sufi-claimer's "gaining of power" (*jabarut*) is one of their singularly private "scientific" steps towards gnosis (*marifah*) on the way to *haqqiah* in order to win a glimpse of immortality, or so I've read.<sup>47</sup> But really folks, what's the point? — OK, I'll tell you. It's actually the result of a lack of iman but I've no time to explain at present. Besides, if you're reading this you should have enough knowledge to figure it out, insh'Allah.

Nevertheless, I can view immortality by simply contemplating a tree after which I go back to real work. Hence, if this "gaining of power" is the path of the Mystic Sufi-claimer being honored by the "many" imans of backward Muslim cultures, it becomes easy to understand why they have little time or inclination for the real work of living in this rather solid *dunya*. To be blunt, in schools of Occidental Psychology such folk fit a diagnosis of magical thinking with religious mania which describes several forms of dementia. I suspect this is why

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<sup>47</sup> *Ibid.*,, p. 35.

some Muslim jurists adjudged the pitiful Hallaj fellow as temporarily insane—though I doubt it was either insanity or temporary.<sup>48</sup>

Besides these premises, those of us who've practiced magic or dealt with jinni impositions and/or attended accomplished shamans know empirically that jinn rather than human 'soul forces' account for poltergeist phenomenon. I would think this settles the matter unless shamans, bomohs and their defenders wish to contend on equal terms with Prophet Solomon on Judgment Day.

### **On the Matter of Tasawwuf**

As a layman and as I understand it, *Tasawwuf* has many proponents, opponents and critics. Nevertheless, voices from both camps strongly object to these "journeys through and beyond the cosmos to the Divine Presence" as per Prof. Osman Bakar's recording of Ibn Sina's "Realized Knowing of Truth" which is something Prof. Bakar calls a "traditional Islamic Scientific fact."<sup>49</sup> Prof. Bakar writes as if Imam Ghazali hadn't rebuked Ibn Sina and further infers that the latter's 'subjective-objective' extremely personal experience of "reality" was/is not only *halal* but an empirical fact of Islamic Science. Another scholar, the eminent Prof. S.N. al-Attas fostered Perennialist sympathies by calling this suspect pilgrimage a journey "back to God" — to a "Permanent Reality". Granted, he did write this before changing course in his remarkable development by describing the unobservable act of becoming "one with the One" — whatever that means.<sup>50</sup>

But despite those who claim orthodoxy and yet favor the congregation of some nebulous unification with God, Muslim observers of human behavior who are not only hardcore scientists but also ex-hardcore occultists have trouble accepting the qualifiers

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<sup>48</sup> Classical scholars executed Hallaj because he committed an act of blasphemy by stating that he was "al-haqq" (a name of God). If contemporary scholars believed that he was momentarily or permanently insane, they would not have executed him. – M. Karalli, op. cit.

<sup>49</sup> *Tawhid and Science*, op.cit. p. 68.

<sup>50</sup> *Some Aspects of Sufism*, S.N. Al-Attas, op.cit., p. 20.

‘empirical’ and ‘Islamic’ for what appears to be highly subjective experiences held in common with the very real science of raising-lamps-in-the-air sorcery.

Phenomena such as astral travel with intra-dimensional journeys are established scientific facts in secluded government labs which cater to satanic proclivity. These are not issues worthy of denial, especially since modern science has perhaps reached the end of its materialist quest in sub-atomic never-ever land.<sup>xxvii</sup> Rather, the points of contention are the method, temporal context and supposed “Divine Presence” at the end of the sojourner’s rather subjective tunnel vision. These matters trouble those of us who’ve settled for the universally confirmable empiricism that will be provided on Judgment Day’s prophesied appointment with our limited entelechy. The premises taken up by apologists for this enigmatic “journey” are obviously heterodox and border on the insane, especially so when efforts of cognition are applied towards the unseen—something Allah specifically stated is reserved for Him alone. However, the graver matter is that of governance (guidance), because the superior spiritualist is always a bit of a papist in that he inevitably lays claim to the throne of man’s guidance, which is why, I imagine, many leaders amongst so-called Islamic nation-states routinely consult shamans and bomohs instead of the sunnah and shari’ah.

As for authentic *tasawwuf*, the best definitions of I’ve come across so far are these:

Tasawwuf, in its most pure and pristine form, only means the rectification of the heart from all the deficiencies and filth that occasionally overcome it due to the abundance of sins and shortcomings committed by the heart internally and by the organs externally, and the beautifying of the heart through pleasant qualities and grand exhilaration in the love of Allah which are desired by Shara’a as well. The highest rank of that is ‘al-lhsaan’.<sup>xxviii</sup>

The early Sufis differed from the later Sufis who spread *bid’ah* (innovation) to a greater extent and made shirk in both minor and major forms commonplace among the people, as well as the innovations against which the Messenger (peace and blessings of Allaah be upon him) warned us when he said, “Beware of newly-invented things, for every newly-invented

thing is an innovation and every innovation is a going-astray.” (Reported by al-Tirmidhi, who said it is saheeh hasan).... The Sufis claim that they take knowledge directly from Allah, without the mediation of the Prophet (peace and blessings of Allah be upon him) and in a conscious state (as opposed to dreams). So are they better than the Sahaabah?? They say, “Haddathani qalbi ‘an Rabbi (My heart told me from my Lord).”<sup>xxix</sup>

Here again, Mustapha Karallii helped ballast my ignorance and bias by taking issue with the above endnote. He remarked:

In the Hadith about innovation Wahhabis misinterpret the word “*kull*” to mean “every” innovation is bad. It should be “most” innovations are bad. The wrong translation stated here as it has been said is "Beware of newly-invented things, for [every] (should be most) newly-invented thing is an innovation and every innovation is a going-astray".

The Arabic word used in the Hadith is "*kull*" which generally means either "most of" or "all". The scholars in accordance with this Hadith stated that the meaning here is "most innovations are astray", and they said this in compliance with another Hadith which means "whoever innovates in Islam a good innovation has its reward and a reward similar to those who practice with it after him without lessening any of their rewards".

Furthermore, in classical Sunni texts we can find that the scholars have divided “*bid’ah*” (innovation) into two types; a good innovation and a bad innovation. Fringe sects refuse to accept that there is a good innovation. As to note xx we can see that the quotation attacks the mentioning of the name of God as in Allah, Allah or Ya (Oh) Allah, Ya Allah. This again is a Wahhabi creed, which contradicts mainstream tradition. In a nutshell, Wahhabis attack all Sufis, while mainstream Sunnis differentiate between true Sufis and Sufi-claimers. Sufi-claimers, for example, repeat the words Ah or Uh as names of God, this is refused surely. But this does not mean that a Muslim cannot repeat in remembrance of God the name of God "Allah".

The website mentioned in note xx is clearly a Wahhabi fringe source. Further, this source falsely states that “different *tareeqahs*” (Sufi ways) attack others in a sectarian fashion; this is a fabrication. The source also uses verses about the “*mushrikin*” (disbelievers) such as Al-Room 30:31-32 and turns them against Muslims. Wahhabis are notoriously known for doing this. Another deviant statement which lumps its attack on all Sufis linking them to devils states: "With regard to the question of the whether

the Sufi shaykhs have some kind of [spiritual] contact, this is true, but their contact is with the shayaateen, not with Allaah", this reflects the degree of hatred that Wahhabis have for true men of "tasawwuf".

While Nasr, Bakr & Co do not qualify as Sufis, this does not discredit "tasawwuf" because these fraudsters have claimed its name. The wording in the above statement is biased, and yes, true Sufis have spiritual abilities such as the "karamah" mentioned earlier and as sanctioned in the Qur'an.

In 1996, Shaykh Nuh Ha Mim Keller also took issue with Perennialism and was explicitly critical of a view that:

... has waited for fourteen centuries of Islamic scholarship down to the present century to be first promulgated in Cairo in the 1930s by the French convert to Islam Rene Guenon, and later by his student Frithjof Schuon and writers under him. Who else said it before? And if no one did, and everyone else considers it kufr, on what basis should it be accepted?<sup>51</sup>

As you see, I'm not alone with my queries and concerns. The lack of mystical connotations in the definitions of *tasawwuf* as offered and the opposition of Shaykhs Keller and Karallii are apparent. As I pursued this vein towards mother lodes of orthodoxy, I found an absolute absence of 'Batinite' claims of 'Unity with the One' or 'direct perceptions of God' or 'Divine Principles' or 'Universal Souls' and whatever else some imagine these highly romanticized abstractions are.

If one objects to the descriptive, 'romanticized' then take a few hours to read mystic 'Sufi-claimer' poetry. But don't be fooled by claims of cryptography in order to prevent profane masses from knowing their secrets.<sup>xxx</sup> The very same claim is made from time immemorial by minions of all Hermeticists, beginning with the sons of Cain onwards towards King Thoth (Hermes); and most especially among higher degrees within the rarified air of Kabalist-cum-Jesuit-run Freemasonic Boy-Scout and 'Boy's Town' clubs — traditional havens for damnable occult pederasty. An example of the latter is found, once again, in Freemasonic Egypt:

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<sup>51</sup> "On the validity of all religions in the thought of ibn Al-'Arabi and Emir 'Abd al-Qadir: A letter to `Abd al-Matin."

Baden-Powell [British founder of the Boy Scouts] embedded in his movement a delicate balance between local deference and global ambition. Within England, the physical activity of Scouting would provide a safe outlet for the otherwise volatile energies of youth, but on a global stage, the very same training would strengthen and embolden a generation of mighty young men ready to defend the glory of the Empire. In Egypt, this same dualistic understanding of physical activity generally and of Scouting more specifically rested at the heart of royal projects in the realm of youth culture.<sup>xxxii</sup>

*Extracurricular Nationalism: Youth Culture in the Age of Egypt's  
Parliamentary Monarchy*<sup>52</sup>

If you visit the cited endnote, you will see a brief account of typical occult relationships our brilliant young scholars are guided away from noting by wizened mentors.

Hence, and quite to the contrary, I've come to appreciate authentic *tasawwuf* as the straightforward discipline of apprenticeship to spiritually mature personages grounded in the practical affairs of religion and the mundane businesses of living on the ground as opposed to speculative excursions to universal studios of the unseen. In other words, genuine Sufis are people who keep their mind, body and soul on earthly 'benches' wherever Allah places their backsides until Allah removes their seats—a rather unromantic definition of Sufism?

Some apologists obviously don't like ordinary, first generation Sufi benches. Their reports imply that Sufism experienced a kind of "evolution" which implies an 'improvement' or 'metamorphosis' that produced superior fruit later. Quoting from R.A. Nicholson's review on an early work, a renowned Malay professor actually went so far as to gently diminish the memory of the 7th Century *Quietists* or 'Bench People' described as the first Sufis:

they] ... loved God, but they feared Him more, and the end of their love was apathetic submission to His Will, not perfect knowledge of His Being.

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<sup>52</sup> Aaron Jakes; Ms. Phil Thesis in Modern Middle Eastern Studies, St. Antony's College, University of Oxford, May 2005.

They stand midway between asceticism and theosophy or gnosis. The word that best describes their attitudes is quietism.

[citation withheld out of respect for the author as advised by Bro. Karallii]

Well now, praise Allah the writer reversed a rather youthful and impassioned position. However, as a lesson in reality and for the sake of the argument's 'imperfect knowledge of Allah's Being', I'll continue with the example of this once intoxicated thought process that manifested the growing pains to which many are prone. The trouble with such processes is that many don't make it to post-maturation materials and may adopt as firm positions the youthful errors, which in this case are "apathy" and "perfect knowledge of His being" — as if the latter was possible or even worth consideration. I suppose the best thing to do is a book-burning rite of passage, something I once did with a manuscript justifying the Trinitarian faith — a two year effort — of which I don't even have a soft copy left.

It is a 'bad enough business' to use ideations born of Orientalism but to ascribe apathy to first generation defenders of the faith and actually infer that the "Middle Path" of Islam is in error suggests reasoning that prefers a maze of reckonings that befuddle genius all too readily. I later came across Perrenialist praises for an Egyptian Mystic said to have lauded King Thoth (Hermes) as the first Sufi and Originator of the Gnosticism that followed. What is troubling here is that no correction crossed the path of my literature survey until Brother Mustapha Karallii once again soberly intervened where academic superiors failed and many Malay scholars in particular dared not to tread:

There are references to Dhun-Nun Al-Misri, who like Ibn `Arabi, has been attacked by the Jews (forefathers of European Orientalists) who adulterated his writings in order to give currency to the old Alexandrian schools of mysticism. Dhun-Nun Al-Misri was a classical "*alim*" whose statements on the creed of *Tawhid* are as clear as the sun. In fact, like Ibn `Arabi who had the Cordoban cabalist cum talmudist Jews on him, Dhun-Nun was a recognized traditional scholar who developed the school of *tasawwuf* in line with shari`ah despite the envy of Jews who posthumously attacked him by manipulating his books through commissioned copyists.

Some of your comments are: "This obscure man of the late 3rd Century was a mister Dhu'l-Nun al-Misri", and again in note xxxvii which states "It is not mere coincidence that the doctrine of Gnosis was first worked out in detail by the Egyptian Sufi, Dhu-L Nun (d. A. D. 859), for Sufiism on its theosophical side was largely a product of Alexandrian speculation" [Encyclopaedia Britannica, 14th Edition].

In response to these remarks and as a defense from the traditional camp, I say to the editors of the Encyclopedia Britannica and its commissioned cabalist Orientalists "state your sources and let us peruse them." If we ourselves undergo this exercise as many scholars have done (and do), we will find that these Orientalist claims do not hold even to the most basic elements of academic veracity, as they are blatant lies.

Dhun-Nun never stated what is claimed about him by and in the West. One way of verifying this is to refer to contemporary scholarly works that quote Dhun-Nun, or to cross-reference the different works of this scholar, only to find that in fact, his books (in their genuine manuscript forms) state the complete opposite of what Orientalist sources have and are putting forward.

Without such correction(s), students and generic readers are readily led to believe that Imam al-Misri opened doors which Rosicrucian Alchemists, Jesuits and Freemasons later learned to admire well enough to enter the numerous voids of Gnosticism. Many Sufi-claimers who profess orthodox Sunni perspectives have apparently raised this 'middle path' bench of quietism to Gnosticism's exhilarating journey to impossible realms of knowing God via 'loving' Allah rather than 'fearing' Allah'<sup>53</sup> — never minding prophetic admonitions that the fear of Allah is a fundamental principle of both wisdom and *iman*. Here we must note that an unbalanced 'loving of God' is a fundamental principle of Christian cum pagan deceptions that have cast many sectarians into intoxicated fits of histrionics for centuries. Such Theomania<sup>xxxii</sup> is recorded throughout the Occidental saga, but once again I must turn to Brother Karallii for a traditional Islamic clarification:

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<sup>53</sup> Ibid., p. 7.

Muslims, according to scholarly traditions, are asked to both love God and to fear God. The love of God does not abolish the fear of God, nor does the fear of God do away with the love of God. If people of other religions claim to promote the love of God, then their claims with their mouths do not make the Muslim principle of loving God an innovation or a "contradistinction" to the fear of God. Muslims are asked to be between hope (*raja'*) and fear (*khawf*). The hope is for God's mercy and the fear is of God's punishment, and this is irrespective of what disbelievers utter with their mouths on this issue.

The Christian word for the love of God is *Agapeo*, a Greek term that literally has roots which better define its meaning which is to "bow in obedient submission to the king."

I am satisfied at this juncture that I have put a large enough dent in the armor of *Perrenialism's* pretense to move on to more significant matters. Nevertheless, we will return to this magi forum later.

## CHAPTER TWO

# Islamic Science & Muslim Humiliation

Definitions, Apologetics, Consequences, Admonition

The significance of Goethe's objection to mathematical concepts of natural science is that he thought to prevent prejudiced thought so that science would remain free of pedagogical extremism such as conclusions drawn solely from statistical analysis which represents an example of the downside of materialist constructs and reductionism. He hoped that men would prefer the genius of insight imbued with moral realism so they might discern what is beneficial and reject what is harmful:

Physics must be sharply distinguished from mathematics. The former must stand in clear independence, penetrating into the sacred life of nature in common with all forces of love, veneration and devotion. The latter, on the other hand, must declare its independence of all externality, go its own grand spiritual way, and develop itself more purely than is possible so long as it tries to deal with actuality, seeking to adapt itself to things as they really are.<sup>54</sup>

'Adapting to things as they really are' remains in contention till Judgment day and while traditional Islamic approaches to science more than exceeded Goethe's position in the past we cannot say that at present, especially in light of the fact that orthodox Islamic scientists never even considered the term, 'Islamic Science'. It simply wasn't necessary as science is inherently Islamic even if the scientist isn't. Any child can tell you this if you don't take the trouble to dent their right cerebral hemispheres with the hammers of reactionary repression.

Anyway, this subject of 'Islamic Science' is bane to some and boon to others, perhaps because the idiom seems to defy definition. For some it's a redundant superfluity but for others such as die-hard

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<sup>54</sup> *Proceedings*, op.cit. p. 148

Positivists it approaches oxymoron status. Nevertheless, that advocates of Islamic Science rightly represent it as an ideal is not without justification due to the mental and moral distance that now separates the ummah from logic:

Fazlur Rahman Ansari presented and advocated Islam as the last and final way of solution for ultimate and immediate problems ... He wrote that Islam means conformity to natural laws and that the Islamic Principles are so rational and valuable that modern science is actually based on them.

- Mujeeb Ahmad<sup>xxxiii</sup>

The term "Islamization of Science" has been a confusing, or to a certain extent, even an unpopular term. It is confusing since its proponents have different versions, understandings and methods; and unpopular since it implies the relativity of science which so far has been universal, although this assumption is not fully correct. - Mulyadhi Kartanegara<sup>55</sup>

Conventionally, Islamic Science describes the scrupulous disciplines of the 10th Century Muslim world of orthodox *Fiqh*, *Tafsir*, *Hadith* and *Kalam*, etc., but post-Modern supporters appear to be stretching the second term 'science' to include and even overtake the modern sciences. For many this represents a generous broadening of Muslim imaginations since standard definitions of Modern Science in a secular world disallow it as fanciful and hence, the term implies confrontation. No wonder Jesuits like it. As a rule, Modern Science is defined as:

... a branch of knowledge conducted on objective principles involving the systematized observation of and experiment with phenomena, especially concerned with the material and functions of the physical universe.<sup>56</sup>

This near universally accepted definition specifically indicates the study of the material universe *via* rigorous methods including trials and systematic examinations leading to independently replicable results, hopefully upon which discernible principles of cause and effect relationships are established as objectively as possible. Nevertheless,

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<sup>55</sup> *Secularization of Science and Its Islamic Answer*, *ibid.*, p. 157

<sup>56</sup> Oxford Dictionary, 10<sup>th</sup> Ed.

the accepted scientific method is reductionist and precludes the synthesis demanded by Goethe or any search-for or definition-of ultimate purpose and transcendent truths applicable to all phenomena under scrutiny—though scientists incessantly do that after their politically-correct articles are chosen for publication. Of course this means that any gestalt approach to philosophy (the love of wisdom) is publically dismissed as foolhardy by utilitarians like Dick Cheney and Pol Pot, and such dismissals also include the *tawhid* of Islam:

A Century that has relied solely on analysis and is almost afraid of synthesis is not on the right road.” ... Nothing occurs in nature that is not in relationship to the whole. When experience appears solely as isolated, and experiments are regarded as isolated facts, nothing within them indicates their isolation. There is only one question: “How do we find the relationship of these phenomena, of these occurrences?”<sup>57</sup> - J.W. Goethe

Though Islam’s *tawhid* is approached in some quarters of God’s earth as a matter of indigenous instinct, in the West it is generally done in deist terms of New Age “holism” that are divorced from sound footings in essential monotheism. Sadly enough the obscurity and hence also the rejection of Goethe’s and traditional Islam’s supra-Goethean transcendence is in part due to the ummah’s loss of its once glorious autonomy — its *élan vitae* and genuine success. The term ‘holism’ or ‘wholism’ is yet another piece of evidence that confirms linguistic worldview assimilation on the part of the conquered—a kind of benign but nevertheless self-demeaning Stockholm Syndrome considered acceptable fodder for eternal subsistence. Another cause may be lethally attributed to Social Dawinists like G. B. Shaw and the Yale Bonesman, John Dewey of the Chicago School who Fabianized 20th Century Education parlors, policies and brainwashing textbooks in order to produce a fragmented work force amenable to elitist fleecing by those who stand behind One World Government, 9/11 treason and the murders of idealists like the Kennedy brothers or John Jr. and his wife.

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<sup>57</sup> Goethe’s *Color Theory*, p. 61.

It should be noted that although Muslims rigorously established the rules and fundamentals of today's scientific method, their leaders failed to carry them through well enough politically and metaphysically to preserve Muslim dignity and dominion. Hence, in the eyes of compartmentalized non-Muslim scientists, Islam is a 'Has Been' religion while for ill informed pundits who burn Korans and urinate on dead Muslims for a living it Never Was'.

Consequently, contemporary knights of global Islamia hardly qualify as world-champion advocates in present-day academic arenas; especially when they are punch drunk from boxing the shadows of (a) philosophical imponderables or (b) dismal socio-political failures like Pakistan and (c) doltish Middle East sectarians along with (d) neo-Arabian phallus wielders reclining on (e) daunting dais of disconcerting propaganda whose (f) moguls and reprobate collaborators re-conduct (g) crusades like the Libyan fiasco for an (h) Occult Judeo-Christian Alliance whose vanguard comprises (i) Blackwater monks of St. Collateral-Damage.

As regards the term 'Islam', it readily relates to 'soft science' and deals with metaphysics as a revealed philosophy (*hikmah*) or 'Way of Life' as espoused by its sacred literature, traditions and history. As such, using the abstracted adjective, 'Islamic', is indeed a noble attempt to mate metaphysical (soft sciences) with the physical (hard sciences) and surely such a union is commendable and no doubt much needed. However, in the face of tsunamic reductionism<sup>xxxiv</sup> one must concede that the commendation is of necessity reserved for believers. But even for believers the term requires additional criteria that will qualify its agents as imbued with a *tawhidic* perspective that preserves *fitrah* along with a continuity of inductions drawn from the knowledge of *akhira*, and this by virtue of inspiration, intuition, and polymath study added to Confucian action.

This most worthy of worldviews is acquired by degrees of contemplative intuition, rigorous discipline and ceaseless learning of far more than the unbalanced estate of mastering soft-science-only degrees or religious ritual which is mere fetishism. Hence, it represents a near Renaissance Man status of the warrior prince and poet: a most proper form of authentic *tasawwuf*. This balance is

necessary most especially for leaders lest one sprouts the wings of Icarus on magic carpets of zealous fervor and hence, produce ritually fixated folk capable only of importing 70-80% of their food supply while non-Muslims build their roads, transportation, communications, defense and distribution systems and generally dig the earth to extract the wealth that affords and assures that this total dependence qualifies them for ignoble Ali Baba status; a bit like Malays and Arabs.

Notwithstanding the rigor required for real success for believer or unbeliever, the concept of Islamic Science and/or Scientists presents an additional obstacle given the fact that Muslims cannot come to unicity regarding their scripture and metaphysical commentaries well enough to present a common political and professionally institutionalized front as have occult Occidental counterparts. Not that I praise the latter group of felons but I do propose it is far more criminal that Muslims failed to protect mankind from Cain's posterity and wicked bequests. Consider the Sunni-Shia divide that nearly equates with the Catholic-Protestant contest. Even the great Madhabs have had their share of pugnacious members who succumbed to degenerate sectarianism, one that is readily exploited by the cunning.

If this is an insufficient brief thus far, I can add that Muslims generally do not repeat or present their so called 'observations', deductions, inductions and inspired *halal* innovations in any manner that would universally qualify the term 'Islamic Science' as an empirically "scientific" descriptive for Modern and Post-Modernist executives of thought, notwithstanding the latter's spiritual blindness. Not that this is necessary, but it might help improve the earthly status of their doleful congregations. Contrary to the Western Scholiast model of 16th Century occult genius, genesis and Jesuit cultivation, Muslims have failed to protect and nurture their once exquisitely scientific institutions via the offices of *hisbah*; that is, by the enforcement of good and forbidding of evil that requires righteous musclemen rather than dim-witted Mussulmen.

It seems that principles of Psych 101 were employed to deploy potentials for the exacerbation of sectarianism's substantial influences:

This differs dramatically from most preindustrial societies, where family based groups typically performed the functions of the firm and often those of the school, the political party, the welfare agency, the police, and the army. Where families are managed as production systems—and often as political parties, police forces, and so on—emotional ties take on a different character from those built as pure relationships: personal feelings of affection and animosity merge with calculations of resource deployment and strategic alliance. Many important life choices—including one’s vocation and spouse—may be made by family elders, a situation that requires everyone to adopt broadly “collectivistic” values rather than “individualistic” ones.

The Middle East, A CULTURAL PSYCHOLOGY  
by Gary Gregg, Oxf. U Press, 2005, 47.

Being mindful that ‘collectivism’ is neither communalism nor cosmopolitan, I’d say nature took its course without direct divine guidance in true deist style. And if you didn’t catch the pun(s) you have some serious catching up to do; best hurry up.

Deviants in the West systematically exploited the emotionalism Muslims were meant to avoid. They then easily spread their occult governments<sup>xxxv</sup> globally with the cunning genius that genuine Islam would have readily withstood and dominated by Divine Design. Of course this would have required the assistance of additional grace and oft boasted-of, prayed-for but rarely-achieved guidance and protection of Allah SWT as discussed in the first portion of this tome.

However, Muslims did achieve a universally adopted left-brained socialization of the following conformities that hardly qualify as Islamization:

- rote memorization of a sacred language their majority fails to comprehend, a bit like Catholics and Latin;
- typical indigenous shaman/bomoh training complete with spells, amulets, holy hands and an incredible pre-occupation with jinn filled terror-threats accompanied by jealous spouses seeking vengeance by purchasing the services of jinn mongering sorcerers;
- obsessive-compulsive preoccupation with the ritual-phillic soft sciences of prayer, festival appointments and kibla timing;
- favor-seeking cliques of politically appointed sectarians (sychophants) who obsessed with bead and merit counting, repetitive mantras, VIP seat names on Friday afternoons and sundry

public venues rather than victories over the enemy of their souls, wealth and communities;

- repressive accommodation of sexpoited women with incest filled shrines for homes;
- tradition of honoring pederasts warriors with beards who kidnap innocents for sale to Guantanamo renditionists and force women to live in bags;
- RPG trigger happy jihadists for hire who protect opium economies of the ancient silk road or murder Ghadaffis who don't see things quite their way;
- The pretense of long robed sanctimony held in common with several other religious persuasions.
- After a hiatus of a few hundred years they finally placed hard science back on government agendas for intermittent indigene consideration but had trouble finding people who understood what it actually entails;
- Farmed out essential technology contracts to Islam's enemies who actually know what they're talking about and who don't really like working for ignorant Muslims who act like they're God's gift to competent utilitarians.
- A majority of women who feel exempt from the sunnah and go shopping rather than stay home during Jummah prayers on Fridays.

Although much abbreviated, this un-praiseworthy litany pays the rent for many folks who claim the *sunnah*.

Generally speaking therefore, Muslim realms practiced/practice a divisive tyranny and protective sectarianism (cronyism) while dubious metaphysicians—as Imam Hanbal knowledgeably reported—competed/compete for influence rather than the cosmopolitan unity which tribalism prevents. Hence they failed to institutionalize the *élan vitae* of a transcendent academy of adepts impressive enough to intimidate their own souls let alone the wayward warlords of Maltesean papists, Jesuits, Freemasons, Rosicrucians and Kabalists

who stand in shadows wielding post-Colonial cum Occidental 'Nation State' cum Sino-Japanese Hammers throughout the world.<sup>58</sup>

... Nation States are social formations characterized by a uniform bureaucratic governance and technological communication populated by largely anonymous, replaceable citizens and sustained and reproduced by a (relatively) uniform educational system that instills common civic values as well as the knowledge necessary for sustaining the bureaucratic and technological "expert systems" on which modern industrial societies are based.<sup>59</sup>

This is hardly the definition of an Islamic polity. Indeed, somebody has to manage the backstreets, alleys and ports of these anonymous monstrosities and it is certainly not officers of *hisbah* who would faithfully and sincerely attend respectable Jummah but rather those who never apply sermon driven principles to their duties unless it serves to support the mere image of Musliminity.

The reader may find this assessment a bit harsh but there is far more to come in this morbidity and mortality report. It is my professional responsibility to record this rather nasty reality for presentation in order to treat the cancers of pride, lassitude, denial and ignorance?

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<sup>58</sup> The Triad & Yakuza Systems have initiation rituals every bit analogous to those of Occidental covens. These groups aided, abetted and well survived the ongoing capitalization of opium and now heroin, cocaine and designer drug Wars.

<sup>59</sup> E. Gellner, *Nations and Nationalisms*. Ithaca: Cornell University Press, 2006, pp. 55–57.

## Mysticism, Sufi-claimers & the Crisis of Knowledge

... the concept of knowledge enjoyed an importance unparalleled in other civilizations... Its insistence upon “knowledge” has no doubt made medieval Muslim civilization one of great scholarly and scientific productivity, and through it, Muslim civilization made its most lasting contribution to mankind. “Knowledge” as its center also hardened Muslim civilization and made it impervious to anything that did not fall within its view of what constituted acceptable knowledge. - Franz Rosenthal<sup>60</sup>

### What Happened?

Sermons were certainly preached for the masses, although it may be seriously doubted that the sermons which were set down in writing and constituted a productive branch of literature continued to serve as popular reading. If “knowledge” seems to play an insignificant role in the homiletic literature, it was the natural result of the general outlook of all Muslim preaching. It was orientated toward the other world and, to an even greater degree, away from the total evil of this world. Its recommendations were therefore all negative as far as this world was concerned. There was no good reason to recommend something like “knowledge” that had so many positive worldly aspects in addition to its religious value.

- ibid

Sounds a bit ‘Catholic’ doesn’t it, as if Muslim elitists kept knowledge for themselves? ‘Why would they do that?’ unless Prof Rosenthal’s assessment dovetails with Imam Hanbal’s report that his colleagues sold their services, which indicates that sub-human nature is truly universal and traditionally honored as long as palms are crossed and beaks are wet. What then were the contributing factors that brought on the present stagnation of the Muslim pond? After all, these fellows weren’t entirely bereft of *tawhid* and it most certainly wasn’t Islam’s instructions

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<sup>60</sup> *Knowledge Triumphant; The Concept of Knowledge in Medieval Islam*, Brill, London, 2007.

regarding research and development. Perhaps these following remarks will partially resolve the matter:

A philosopher of the recent past, looking at knowledge in its Western habitat, divided the whole of it into *Bildungswissen*, *Erlösungswissen*, and *Herrschaftswissen* (or *Leistungswissen*). The last kind of knowledge, the effort of science to control nature and society, is assumed to have been undeveloped in Antiquity and in the Middle Ages. Strong as both *Bildungswissen* and *Erlösungswissen* were in the past, *Bildungswissen*, the effort to improve the individual personality, is believed to be little cultivated now, and *Erlösungswissen*, the desire to learn about the divine order of the world and to achieve salvation, is, we are told, no longer of any real significance.<sup>61</sup>

And:

If we look at Islam in this way, we find that metaphysical, ethical, and scientific knowledge, and, in addition, knowledge as the power tool of society, were not all present in equal strength, but they were present and active.<sup>62</sup>

Since sermons left Muslim hearers bereft of earthly ambitions much like good Christian serfs, doors opened wide for metaphysical opportunists as the scales tipped in their favor. Excepting for exceptionally vibrant oral Islamic traditions centered on the mainstream dialogue as carried forward by a faithful minority, speculative metaphysics and not a few astral tramp travelogues were accepted on faith in the proponent's veracity rather than exacting discipline or scientific observation. Here we must add that although contemporary studies in paranormal phenomenon and neurophysiology have advanced markedly, generally speaking, the "unseen" sphere of "human knowledge" is tentative, provisional and hence, justifiably called mysticism.

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<sup>61</sup> Cf. M. Scheler, *Die Wissensformen und die Gesellschaft*, 64 ff., 250 (Leipzig 1926), cited by Stark, *Sociology of Knowledge*, 117.

<sup>62</sup> Rosenthal, op.cit. p. 337

I and others propose that this retreat from reason and the responsibility of *hisbah* is no small contributor to generic Muslim ignorance. It also seems to have aided and abetted the collapse of political and economic autonomy in subjugation to what became nationalized superstitions that later mushroomed to sanctimonious hypocrisy guided by those who conventionally worship materialism, such as Ibn Maymun, the Fatimid patriarch. Here is an opinion based on the historicity of provisions mistaken for saintly *baraoka*:

How was the miracle of the endless river of religious bounty maintained? It was in large part funded by the very lord who represents all the principles of what the saint's life is the antithesis. For it was the lord who sent the sheikh sacks of wheat and grain and seed, even money when necessary, and who leased out land to other members of the family.<sup>63</sup>

Eloquent casuists might argue this was merely 'God's Way' and perhaps have some ground but the divine intention for the ummah was set by the examples of the *sahabah* rather than masters of largess such as the 'lord' just referred to. These latter types discovered the Americas, central banks, China's gunpowder and the art of inducing mass hypnosis and then exploited all by focusing on the material sciences Muslims meticulously handed over and abandoned for the mirage of manic religious ideations and the ritual fetish. The immeasurable economic advantages gained after the defeat of Lepanto allowed the enemies of mankind to duly master and further advance the hard sciences along with Machiavellian psyops to their advantage. All this while Muslims unconsciously perfected the socio-political art of repressive neo-patriarchal chauvinism:

Zay'our links repression in the family to the prevalence of "irrational and superstitious" attitudes in the mass of the population, which facilitates control by the status quo and makes people blindly opposed to social change. He sees this as a structural aspect of the existing society.

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<sup>63</sup> Gary S. Gregg, Foreword by David Matsumoto; *The Middle East, A Cultural Psychology*, 124.

The scientific mind, which explains phenomena by reference to causes that are subject to examination and verification, has not taken root in the collective personality. The magical, supernatural orientation is still dominant and is active in the psychic structure of the individual. Thus, rationality is not the governing principle of individual behavior or of social action in general. There are [in society] two sectors existing next to one another, one magical, the other scientific; traditional structures coexist alongside modern structures, a primitive, dependent economy alongside a rational modern economy. - Hisham Sharabi, op. cit.

Without acquiescing to the vagaries of postmodernism on political power, it is the crisis of knowledge that has thrown the Ummah into an abyss. No exotic claims about alien intervention can absolve Muslims of their intellectual docility ... Muslims have nothing to offer from their cognitive repository. Even their material wealth has failed in putting a stop to the Serbian aggression. The two civilizations stand bankrupt but on different accounts. Thus resurfaces the question of knowledge and power. The way the Muslim intellect faces this predicament will shape its destiny.<sup>xxxvi</sup>

Had enough? I think not dear reader. After reading the following paragraph you will clearly understand why even the most sympathetic of Orientalists gaze upon Islam with condescension while planning further rapine.

In the early twentieth century ulema forbade the learning of foreign languages and dissection of human bodies in the medical school in Iran. The ulama at the Islamic university of Al-Azhar in Cairo taught the Ptolemaic astronomical system (in which the sun circles the earth) until compelled to adopt the Copernican system by the Egyptian government in 1961.<sup>xxxvii</sup>

Al-Azhar was created in the tenth century and is hailed as one of the oldest universities in the world. However, as late as the early twentieth century, the blind Egyptian author Taha Husayn complained about the total lack of critical thinking he encountered at the institution:

The four years I spent [at al-Azhar, from 1902] seemed to me like forty, so utterly drawn out they were ... It was life of unrelieved repetition, with never a new thing, from the time the study began until it was over. After

the dawn prayer came the study of Tawhid, the doctrine of [Allah's] unity; then fiqh, or jurisprudence, after sunrise; then the study of Arabic grammar during the forenoon, following a dull meal; then more grammar in the wake of the noon prayer. After this came a grudging bit of leisure and then, again, another snatch of wearisome food until the evening prayer was performed. I then proceeded to the logic class some shaikh or other conducted. Throughout these studies it was all merely a case of hearing reiterated words and traditional talk which aroused no chord in my heart, nor taste in my appetite. There was no food for one's intelligence, no new knowledge adding to one's store." <sup>64</sup>

... consequently, our situation changed from that of honor to becoming the lowest of nations compared to others ... losing our habitations and dignity. All this took place in such a manner due to our own attitude thinking that ... the advancement of learning and the development of skills are not related to religion and as a result we neglect them ... What I can understand from the statements of the Sufis ... is that those under 'Divine' attraction, who are "pulled by Allah" to experience a number of noble spiritual states and lofty stations ... are not aware of their reason ... the person is unconscious of his reason and he is not conscious of himself ...  
xxxviii

In other words, Sufi-claimers and their disciples became too 'heavenly' oriented to be of much earthly good. This is not to mention satanic agents purposely placed in their midst to promote the futility. One sees the same menace in Christendom which has been acknowledged by Talmudist adepts to have been infiltrated for this purpose, especially the modern Evangelical movement that blindly supports Zionist claims as a result. This depressing estate is a far cry from whence Islam began its ascendance as a world-worthy vice-gerent of its Prophet:

The scientific movement hurled the Arabs back into the competition, and the application of science to the growing needs of the burgeoning Islamic civilization created higher degrees of scientific specialization and the cyclic process continued. (see xxiv)

Some scholars do apply principles of the cognitive sciences to address the generic resistance of magical thinking and acquired systems of

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<sup>64</sup> Fjordman; "The Truth About "Islamic Science" – *Global Politician*, 11/20/2007

social repression but the impediments are indeed daunting. And please note that what is termed 'secular' below is an attempt to validate sound models of forensic explorations of the human psyche that have long been repressed by the unbalanced superstition of acquired Muslim fetishism:

Muhammad Arkoun's concern is similar to Jabiri's, but narrower and therefore more focused. His aim is to break the monopoly of traditional and neopatriarchal interpretation of the sacred and literary texts of Islamic culture. He seeks to do this by first establishing new ground for the (re)reading of the Quran, a reading that would put aside philological and Orientalist methods and rely instead on the modern disciplines of linguistics, semiology, anthropology, sociology, and history.

Secularism involves taking an intellectual position with regard to two issues:

The first is linked to the problem of knowledge. How can the meaning of events be grasped? How can we understand reality in an accurate and precise way? Is it not impermissible to deny anyone, for no matter what reason, the right to understand?

The second is, how can we communicate knowledge after its discovery and crystalization? When we discover new results in any field of knowledge our responsibility to communicate these results is as important as their discovery. . . . I have personally experienced a great difficulty, and still do, with [communicating] my findings in the field of Islamic and Arab thought. It is a difficult problem.<sup>65</sup>

The questions posed by the gentleman are:

What of exoteric knowledge and scientific validity and how do we meld them to social advances in order to release our peoples from superstition?

Despite the unimpeachable veracity of Al'Qur'an, men excel at impeding the practical application of its extremely sound and clear directives. It would seem that forces which withstand Muhammad

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<sup>65</sup> Hisham Sharabi, op. cit. // Muhammad Arkoun, *Lectures du Goran* (Paris, 1982), pp. 1-26. & "Interview," *al-Wihdah* (Paris, December, 1984), p. 130.

Arkoun's struggle are analogous to those that held Europeans in suspense by Catholic ecclesiarchs for upwards of a thousand years:

Some theories, themselves products of arduous thought, ironically depreciate the activity in which the theorists are invested: they reduce thinking to cognition, or situate it in a wide band of transcendental regulations that curtail its inventiveness, or contract it into a bland intellectualism that neglects its affective sources, somatic entanglements, and effects. But the inventive and compositional dimensions of thinking are essential to freedom of the self and to cultivation of generosity in ethics and politics. Thinking participates in that uncertain process by which new possibilities are ushered into being. One invention may be a new identity that jostles the roster of established constituencies as it struggles to find space. Another may be a thought-imbued disposition, incorporated into the sensibility of an individual or folded into the ethos of engagement between constituencies.

William E. Connolly; *Neuropolitics: Thinking, Culture, Speed*  
Regents of the University of Minnesota & Press, 2000.

Into which of these referenced folds do you think Catholic ecclesiarchs once fell or still do? Into which do you think many an Muslim neo-patriarch or mullah falls?

## Mysticism vs. Sufism

On close examination it becomes clear that mysticism and Sufism are not synonymous. In the non-synonymous category it is apparent that the monism of ancient Dravidia found its way into the ascetic disciplines and dogma of not a few Sufi-claiming sects. For example:

The *Murshid* is not separate from God, nor from the saints. All the Sufis [taken together] are one soul [a single united entity]. By virtue of and by the blessings of] his spiritual linkage [*Nisbat*] through Divine love, the *Murshid* is [regarded as] the manifestation of [His] Essence and Attributes<sup>66</sup>

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<sup>66</sup> *The Path of Tasawwuf* by HAZRAT MOHAMMAD KHADIM HASAN SHAH, R.A.  
translated and edited by SYED MUMTAZ ALI

Since mystics cannot prove their observations in the accepted manner that satisfies science as defined previously—especially their amentive nomads of the unseen—in order to justify and responsibly utilize any East-West marriage desired by Islamic Scientists and IOK pundits one must redefine 'science' to embrace a consensus on subjective cognitions, impressions, imaginations and/or interpretations of the unseen; not to mention Revelation's lofty concerns. This is not an unreasonable suggestion considering methodologies applied by approaches to psychology, psychiatry and cognitive manipulation for political purpose (Neuropolitics) by psyop professionals. Albeit, these and others fields remain in flux due to extensive modifications by the new neurosciences in addition to forays made by parapsychological studies at Princeton, the Universities of Virginia and Arizona, the Stanford Research Institute, Duke University, and the privately-funded units of Universities such as Edinburgh, Northampton, Liverpool, Hope and London. These are in addition to sinistrations of government sponsored programs such as sophisticated mind-control programs that began with repatriated Nazis like Dr. J. Mengele at the Jesuit friendly McGill University after WWII, or the US Army's 'Operation Stargate' One should have knowledge about these Western endeavors especially if one sits in chairs of leadership among the ummah or aspires towards the advance of Islamic Science with *ummatic* application. "Why?" you might ask. To be better enabled to defend the ummah from satanic attack as the science of war demands that you know your enemy. After all, Allah has established them in order to test His slaves.

I don't know about the religious perspective. I think any time we humans encounter things we don't understand and can't measure we tend to put them into religion instead of science. I am trying to look at this work from a scientific perspective and I think that eventually we will understand it from that viewpoint. I've actually become much more skeptical over the years as I see how people can easily be fooled by seeing what they want to see. On the other hand, I have also become much more convinced by the data that there is something unusual going on, that doesn't fit our current understanding of science. But I reserve judgment on what that is. I think those who put this into either a religious or New Age framework are making a leap into what they think the mechanism is. For instance, fundamentalists might think it's the "work of the devil" and New-Agers

might think it's that we are all somehow interconnected. Either theory could be right but that's a matter of faith, not science."

Prof. Jessica Utts, Stargate Scientist, University of California,

"I've been approached by the South Koreans, the French and the British to come and work for their special intelligence gathering programs. So have the Russians and the Chinese. Since Stargate was shut down, I've had to work in the private sector and it's well paid. But I am a loyal and patriotic American. I'm an all-American girl and I just have this gut feeling that within a short time Uncle Sam is going to need remote viewers to once again carry out psychic missions vital to our national security interests."

Michelle Heaton, Stargate Psychic

The Stargate project is an edge around mind control – about which the Russians and the Chinese are experts. Journalists should keep digging into this topic. - U.S. Army Gen. Albion Knight, Jr., Stargate Project Director

There is no doubt that modern physics has encountered a new level of reality, namely, natural phenomena of a supra-logical and supra-rational order, which call for the application of another kind of methodology.<sup>67</sup>

- Emeritus Prof. Dato Osman Bakar

To the consternation of many Muslim academicians, for any Islamized (IOK) metaphysical-physical scientific synthesis to occur by means of *ta'wil*<sup>68</sup> and for the sake of *tawhid*, I suggest we invite not a few oral Traditional Scholars of *al'Nur (raqi'awliya)*—who've lovingly but systematically, cogently and cognitively memorized authentic Hadith, Al'Qur'an and *fiqh*—to return to the dunya paddock of contemporary challenges and revitalize academic debate with purpose and politically incorrect veracity.

In my opinion and unless my logic fails me, it was made evident by the prophet's recitation in Gibrial's presence that *Qari*'' Sheikhs carry the *sunnah* in its purest form by means of *isnad*. This is not a light anthropological cum divinely graced achievement and deserves not only respect and honor but scientific analysis as well. These

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<sup>67</sup> *Tawhid and Science*, 2<sup>nd</sup> Edition, ARAH, 2008, p. 34

<sup>68</sup> "Hermeneutic interpretation... at a higher level..." – *ibid*.

redoubtable savants would need to exchange marabout campfires and un-globalized villages for the sake of advancing our *tawhidic* perspective. In addition and now that it's possible, comparative observations should be made by neuroscientists in order to observe and contrast their subcranial physiognomy with urbane counterparts. We could balance results by contrasting them with Capitalist sponsored academics of Jesuit cum Ivy League dye and Cambridgian weave. Imagine isolating a part of the brain that prefers *philosophia perennis* to *isnad* — now that would be scientific.

Today's academic "*Alim*" have left the *Qari*" ranks for less demanding but more fashionable tailoring ala Occidental frameworks that add the taint of Secular Humanist iconography to Worldviews that have marginalized the straightforward sagacity of *isnadis* and Al'Qur'an. On occasion I've even heard *Qari*" Sheikhs referred to as 'backward Fundamentalists', which is certainly a Neo-Colonial aphorism indicating insignificance. I can't help but wonder what Omar Muhktar might think of that sentiment.

## Chapter Three

### As I See It

#### Why Muslims Neglect the Sword of *al'Hisbah*

Beginning with Boy and Girl Scout iconography, the ismology of the Western aspect of the New World Order is integrated with that of an ancient Arcadian (Greco-Roman) hedonism as per fraternities and sororities that infuse their entire educational system. All of this is modeled on the Freemasonic system of privilege spawned by Jesuit intrigue<sup>xxxix</sup> via Kabalist cum Rosicrucian imginaires in the service of Hermetic magi of the Luciferian tradition — the cult established by Cain & Sons, Ltd in Dravidia so long ago. This is the Serpent Society of Fertility Religions: e.g. the Kurdish Yezidis, or reprobate Benjamintes & Danites, and sundry other Libertines that hail from the Land of Nod in ancient Dravidia. All of this was taken up earnestly by post-Babylonian Pharisees who established the Judaic Talmud as god and must not be mis-construed with the religion of Bani-Israel, which was Islam.

This system's icons are transcendent imaginative symbols of intuition that deeply affect the human sub-conscious and are traditionally linked to intuitive visions of Fertility Cult Magi such as the Egyptian Pharaohs whom Freemasons adore and from which arises the term, Hermeneutics. Hermes, the Greek term for Thoth, was the first Egyptian initiate whom interpolators audaciously claim was also the first Sufi Abbot, Prophet Idris (Seth). Nevertheless, King Thoth's blood-curdling oaths remain in the occult literature that most Hermeticists (Gnostics) still access; which makes their claim to Adamic Prophethood patently false. The confrontation between Musa and Pharaoh confirms this fact as it fostered the repentance of Pharaoh's chief magi who then suffered typical satanic crucifixions according to the said oaths. Yes, that's correct: neither repentance nor Musa saved them from the ordeal to which they had been sworn by their blood oath of Tehuti (Thoth).

All this aside, I find the praise of “symbolism” by Muslim Perennialists disturbingly ascribed to the process of *ta’wil* as an “empirical direct experience of the spirit or ‘the unseen’”. Prof. Osman Bakar goes so far as to even call this subjective methodology ‘Orthodox Islamic Illumination’.<sup>69</sup> As I recall it, ‘Illumination was one of Adam Weishaupt’s (a Jesuit mole) favorite words. He also liked the word ‘dupe’, a descriptive he reserved for academicians and clerics who adored symbols like the Owl of Isis and Eye of Horus and Pyramids that have become popular trademarks in Muslim Urbania.

Even before being visited by the Catholic “Virgin Mary” and dedicating his army of black robes to her sacred heart in ‘sworn-to-bleed-or-else’ service to Rome’s Papacy, ‘Illumination’ was what Ignatius Loyola also claimed as an Alumbrados initiate. Illumination was also lauded by Baron Rudolf von Sebottendorf who founded the Thule Society based on Bektashi Sufi-claimers from remote haunts in Turkey. This deviant approach to non-Islamic *tasawwuf* aided Hitler’s covey of occult metaphysicians (mostly Jews) as he kissed the hand of his master, Pope Pious XII, then dutifully modeled his Gestapo and SS Corps on the absolute blind-following of the Jesuit Army with Himmler’s uncle (a Jesuit priest of the Fourth Vow) as shadow director.<sup>70</sup> Jesuits also wrote *Mein Kamph* as well as the *Patriot Act* in addition to lending a hand to the *Protocols of Zion*. One must also be mindful that Jesuit agents don’t always wear the dog collar of Satan and remember, the Pope traditionally blesses both sides of dialectic militarism ever since Napoleon’s sortie ushered in the re-installation of Loyola’s curs. If you don’t know this particular aspect of history you should ask why?

Above all, I have learned from the Jesuits. And so did Lenin too, as far as I recall. The world has never known anything quite so splendid as the hierarchical structure of the Catholic Church. There were quite a few things I simply appropriated from the Jesuits for the use of the Party.

- Adolph Hitler

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<sup>69</sup> *Tawhid and Science*, ibid.

<sup>70</sup> See: *The Hand of Iblis*, op.cit., for details.

This latter Illuminated phenomenon was so beloved in the Middle East that fascist fires were sociologically kindled wherever Freemasonic feet trod. These boots carried men such as Mohammad Rashid Rida, publisher of *The Lighthouse*,<sup>x1</sup> a mouthpiece of the Salafiyya movement's propaganda from 1897-1944. This same boy-scout lent substantial literary hands to bringing down the Caliphate which gave Jerusalem to Zionists and allowed Allenby's boot to tramp on Sala'u'din's grave. Oh, lest we forget, we should also mention the Grand Mufti of Jerusalem who raised a 500,000 man army of Muslims who joined the SS by taking an occult oath and then fought for der Fuehrer.

SAY, 'I do not say to you: I possess the treasures of ALLAH, nor do I know the unseen; nor do I say to you: I am an angel, I follow only that which is revealed to me.' Say, 'Can a blind man and one who sees be alike?' Will you not then reflect... And with HIM are the keys of the unseen; none knows them but HE. (S. 6:50, 59)

Hence, illumination is dubious at best and now that it casts its shadow over the damnably-grand manipulation of the ummah, I personally suggest the term is avoided when referencing Islam's traditional dialogue.

On another front, several *surats* and *hadith* confirm that what is claimed by artisans of the improbable is actually impossible if not ridiculous unless the "Light Bearer" Lucifer lends a hand in the divinely sanctioned miscarriage of the hierophant. Therefore, what many subjectively experience and claim or merely read about as the path of *haqiqah* (soul purification: an ancient Gnostic concept claiming union with the divine) leading to the illumination that permits "intellectual intuition" to perceive truth directly *vis-à-vis* symbolism as per Herrs Schuon, Nasr and Bakar, et. alia. is dubious at best.<sup>71</sup>

Aside from the delusions of conceit that captured multifarious imaginations and still lead to Romanist genocides, we must note that none of the Muslim fellows just mentioned are traditionally trained *Alim* in its complete and traditional Islamic context. I have this fact on

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<sup>71</sup> *Tawhid and Science*, ibid, pp 36 - 38

the authority of Dr. Arrifin Suhaimi (retired vice rector of IIUM, and present Asst. Director of PERKIM in KL, Malaysia). He specifically related this fact during a conversation in 2010 and went further to mention that none of them measure up to standards set by genuinely marginalized *Qari'*, a group of gentlemen they seem to have displaced from dais of honor in the eyes of Islamic scholarship. Bearing this in mind therefore, 'academic' is a formidable scientific term that thoroughly applies in this matter.

Setting this valid and disturbing dispute aside, after fourteen hundred odd years I am compelled to ask why Muslims didn't continue their ascension based on Institutions of authentically guided *haqiqah* which would have granted evidence of the eminence and imminence of divine guidance and protection? To the contrary we have the present groveling at banks, conglomerates, armies and universities funded or owned by the pre-eminent *Bal Shems* of Iblis or papist Illuminati such as the Jesuits John Esposito and John Voll whom Perennialists admire sufficiently to repeatedly invite into Muslim academic and public forums.

A claim of even greater Illumination than Loyola's was made by the Jew, Catholic and theosophist, Rudolph Steiner (discussed later). It's on rarely read public record that Dr. Steiner was once a member of a very private cult called the Golden Dawn. This group of initiates was/is a favorite of top British Royals and rumored to be the Rothschild's personal coven. It ushered Mr. Aleister Crowley into influential cliques, a disgusting sub-human who restored the OTO (Order Templar Orientalis), a fiercely satanic coven filled to the brim with globalist, Freemasons, crypto-Catholics, Illuminati and professional sexual predators of the highest order.

I wish to make it clear that I do not doubt the power of 'creative intuition' as divinely dispensed "wherever the wind listed" by Allah SWT to any pious *tassawuf* hierophant or freewheeling scientist like Nicholas Tesla or Albert Einstein. Nevertheless, as a prior Catholic, Anthroposophist, theosophist, Freemason and well read student of the occult now returned to Islam's fold, I have known a number of well placed enemies of Islam intimately from within the camps of their worldview adepts. As such, I am forced to question sources that gave

birth to and nourished the Cause of *Religio Perennis* as well as the Muslim principals who promote it; folks who, to my knowledge, boast not a *Qari''*, *salihin*, recognized traditional *alim* or *awliya* in their midst.

The IOK group especially seems to initially hail from institutions founded, funded or directly affiliated with Occidental Hermeticists, Batinites, Jesuits, Freemasons, Rhodes Scholars, Illuminati filled UN Foundations or Institutes inundated with Rockefeller, Fulbright, CFR and UN Theosophists, et alia, not to mention funds from befouled black gold-diggers of the Middle East who've made partners with the enemies of their professed religion. These groups are deeply infiltrated by Euro-friendly intelligence agents documented to have had intimate relations with Nazis, Mossad, the CIA and MI6.<sup>72</sup> I am deeply disturbed by the proximity of Muslim scholars to institutions and personages of the greatest importance to societies that are professionally associated with dissecting or murdering the ummah and who wish to establish their future world capital in Jerusalem.

Neither am I calling for miracles or ghost-busting psychic phenomena. But rather than reams of academic brouhaha on the matter I'd prefer to review hard evidence of Muslim superiority by means of the example of our prophet (bph) according to divine directives in keeping with his sunnah as promised by Allah. This should be an estate that would allow wisdom enough to prepare for war and prevail against the many incursions and insults Muslims are generically suffering. This is also an estate that appears to deny Gnostic claims of direct perception of the unseen unless Allah opens the heavens of His accord rather than having the barrier breeched satanically by human effort.

Hence again I must ask: *Qua est is?* Are such phenomena reserved for Shamans of sanctimonious cloisters that have withstood centuries of mankind's foolishness? This is surely not an unreasonable query but I fear it is a tall if not laughable order for venerable lords of laudable Western scientific thoroughness, not to mention Muslim academics and sultans of consumption who'd rather not confront the supeerage of marginalized *Qari''*; for if it were otherwise, I believe Nuclear Magnetic Resonant brain mapping of authentic Imams would already have occurred. Frankly, I doubt Muslim academia would dare

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<sup>72</sup> See: *The Hand of Iblis*, op.cit. for details

approach such a study as it would demonstrate an incompetence they sub-consciously avoid discovering.

I have wasted many an hour listening to PhD sophism on the Middle East from experts who are continually consulted. The only known Imam of merit in this realm who clearly understands what is taking place is Maulana Imran Hosein whom they wouldn't dare invite to London or Georgetown University fetes for this very reason. Instead they roll out carpets for Madame Clinton and her Jesuit mentors while brother Imran publishes his own materials in order to educate the ummah because official *alim* have failed and wouldn't dare sully their reputations with lending hand or imprint.

On another hand, non-scientists—a term that qualifies many Muslim writers on the subject of Islamic Science—are extremely slow to appreciate what I've just written due to in-bred deference to well-heeled political correctness and mind-warping abstractions that put bungalows and gold around and on their women. Unfortunately, and as experience is also knowledge, this trenchant college is permanently handicapped by the very privilege that prevents hands and gray matter from getting soiled in lab coats; hence, their inexperience and ignorance of scientific rigor only adds to the generic disregard and disrespect for dons of innovative imagination.

Even the eminent S.H. Nasr left the study of hard sciences to pursue *Sophia Perennis*, a siren to whom he's been engaged for sixty odd years. Nevertheless, as encouraged by the occult lobbies of well-synchronized Western counterparts, his tribe of sophists continues to impress each other with inundations of comforting conjecture and easy-chair rhetoric, carefully avoiding the mirrors of authentic wisdom, hard science, and most especially the practical matters of politically incorrect action. They prefer book launches, jet lag and dining on the well-connected doles of dubious sponsors. In true Jacobin style, they keep everyone's eye on Madame Sophia's abstracted wardrobe and Islam's lost Glory, a *psyops* matter that is analyzed below and equates with the Emperor's new wardrobe for courts of the misguided — the result of strong delusion.

... in his attempt to solve the problems of an intellectual and religious nature faced by the Malay community during his time. 'Abd al-Samad perceived the basic problem faced by Malays was their confusion on the orthodoxy of the Sufi tradition as intellectually adhered to and religiously practiced by some of the Malay scholars and their followers in the Sufi orders (*туруq*). He connected this problem to two main factors: first, the lack of knowledge among the Malays on the essential teachings of *tasawwuf*; and second, scholars who suffered from self-delusion and who misled their students.<sup>73</sup>

Academic delusion is a sport that catalyzes a divorce from sound reason and utilitarian knowledge. It always seems to initiate with persons who think they possess portions of especially reserved knowledge which obviously qualifies them as Brahmin-like know-it-alls. Like Freemasonic counterparts they are 'in the know' so to speak as also are the likes of Rene' Gueron, a Jesuit educated, Freemasonic Theosophist and Freewheeling metaphysician who maintained intimate ties with Catholicism throughout his most productive years<sup>74</sup> — their occulted patriarch.

On the other hand and as it was with failed utopians of the Harvard study mentioned previously, authentic knowledge and reason appear to go wanting:

Confucius further noted that knowledge is the innate ability to distinguish one's possession of knowledge from one's non-possession of knowledge. He also made a point which was considered similarly as important by Muslim authorities, namely, that a combination of reason and knowledge is a necessary requirement and that the absence of the one or the other results in creating situations that are either useless or dangerous.<sup>75</sup>

Considering also:

The willingness of ordinary people to let themselves be guided by slogans becomes obvious at certain periods in history and is easily accounted for.

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<sup>73</sup> *ABD AL-SAMAD AL-PALIMBA'NI ON SCHOLARS, BOOKS AND SELF-DELUSION* DR. MEGAWATI MORIS, Pub. INTERNATIONAL ISLAMIC UNIV MALAYSIA, 2010

<sup>74</sup> *The Essential Rene Guenon: Metaphysics, Tradition, and the Crisis of Modernity*, by René Guénon, John Herlihy, Martin Lings, World Wisdom Inc. 2009.

<sup>75</sup> Cf. Forke, *Geschichte der alten chinesischen Philosophie*, 129.

However, the endurance and effectiveness of slogans over long stretches of time or the entire lifetime of civilizations are difficult, if not impossible, to calculate and to explain.<sup>76</sup>

Spending one's time speculating on the unseen seems a bit useless and hence most definitely unreasonable and dangerous; especially when joined to slogans like '1-Malaysia' as proffered by politicians who demand party loyalty rather than the justice offered by *hisbah* or the erudition called for by *Islam Hadhari*.<sup>77</sup>

If thus far I offered too little to place in the coffers of taking issue, be mindful that the call of 'universalism' is Catholic and that of 'democracy' is Jacobin. Both sirens are traditionally used to call would-be saints into temples that conform to a misguidance commonly called 'Peace on Earth'; an impossibility that any logician worth their salt admits can't be had until the damned are corralled by the Hand of Allah SWT. Peace is a call that can only be maintained as a treaty between the strong as long as their strength is restrained but also maintained, nourished and handed on. And as all power rests with God almighty, this dictum was made clear when Muslims lost their strength and autonomy. As it is now, the quest for "peace" made by many respectable pundits is a call that avoids scientific clarity. The latter demands the necessary confrontation of criticism and most especially calls for proofs of exalted concepts that promise ethereal reward or daily chicken soup with un-islamic retirement packages imported from construct larders of Rothschild Pension Managers. Peace is a concept that suits sentimental pacifists who march, write, sing and perhaps pray or sleep with young virgins rather than courageous realists who know they must pay the price for their position: those men and women who take to the field with sword in hand and fully expect that evil knock on the door at three AM.

The *Universal Soul* of the sentimentalist *Religio Perennis* cult cannot be proven in the least and thus it is fertile imaginative soil for all causes that divert man's attention from institutional wickedness. It

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<sup>76</sup> Rosenthal, op.cit. 335.

<sup>77</sup> See: [New Straits Times](#), p. 24, 2 Dec 2011

keeps them wondering and talking into the wee hours as if that were life's purpose. The existence of this Hinduphilic imaginaire is mentioned on page seventy-five of Dr. Osman Bakar's otherwise remarkable book, *Tawhid and Science*. He claims this enormous unseen entity was bequeathed by Traditional Islam to Muslims as orthodox Islamic Science. Is it indeed? I have read the Koran several times and seem to have missed the dissertation. Ah, I see, it's in one of those Batinite passages is it? My profane disposition is hence revealed. What about yours?

At the same time, and distressingly so, many authors by-pass Islam's classic logicians in favor of the esoteric transcendence that opens doors for Jesuits and their metaphysical kin to subsume Islam within folds of papist Ecumenicism; which, for those of us who professionally recognize satanic agents and agencies, allows me to submit that this is the true purpose of *religio perennis* and its proponents, both witting and not. And, for the record, I fully believe Prof. Bakar, whom I love, is one of the latter.

## The Surrender of Faith and Reason

### The IOK Failure is Obvious

In the Arab world, in the name of security, nationalism in the university has come to represent not freedom but accommodation, not brilliance and daring but caution and fear, not the advancement of knowledge but self-preservation ... To make the practice of intellectual discourse dependent on conformity to a predetermined political ideology is to nullify intellect altogether.

E. W. Said: "Identity, Authority and Freedom," in  
*Transition*, vol. 54, 1991, Duke Univ.

This approach to the 'advancement of self-preservation' is far from the professed constitutions of many a Muslim Institution. Besides that it is completely antithetical to IOK's Islamic Science. Indeed, it is Darwinian and the hominid sub-species that impose and pursue it can hardly be described as Muslim. In order to preserve Islamizing simulation along with the invented isms that pass for knowledge, many IOK confrères live in deference to High Teas funded

by slogan mongers such as the 'One Malaysia' lot who've corralled 'pluralist' minions for the graft of incredibly corrupt sycophants of Anglo-centric adepts. Anyone who follows SE Asian politics knows this pretentious lot as the same folk who dropped *Islam Hadhari* like the hot durian it only pretended to be. Need I say why? Ok I will.

'One Malaysia' is a patriotic and globalist slogan while *Islam Hadhari* is, well, Islamic.

When you add patriotism to the nationalist pride of Arab or Malay Neo-Patriarchy you get the following:

- narcissist sociopathy with
- a dollop of male chauvinism
- in addition to reductionism
- plus the lack of *Bildungswissen*—the effort to improve individual personality, something relative value salesmen distinctively removed from their British and American models of Fabian Socialism.

All of which confronts Muslims with an indelibly complex problem called repression:

The Lebanese social psychologist, Ali Zay'our, in his analysis of the patriarchal family in Arab society, approaches the problem from the standpoint of the production of personality. His central thesis focuses on the "lostness" of the individual in the father-dominated family and the neo-patriarchally organized society, and the denial by both of the possibility of "self-fulfillment."

The family is relentless in its repression. [The child] is brought up to become an obedient youth, subservient to those above him—his father, older brother, clan chief, president.

The father, the prototypical neopatriarchal figure, is the central agent of repression. His power and influence are "grounded in punishment."

The main concern is that the child be obedient, well-mannered, ignorant about sexual matters, "better" than his fellows. . . . By being compared

to others to underscore his failure he is driven to view himself negatively and to lose self-esteem (to the extent of self-punishment at times).<sup>78</sup>

No sense of Oriental equanimity to be had here I'm afraid.

One may focus on the *Religio Perennis* of Sufi-claimers or the Malay Scholar's confusion over orthodoxy or the neo-patriarchal repression just described as you like but I'm afraid it will make no difference to the prognosis. Judging the un-discussed rise in Muslim divorce rates and assaults on Muslimah dignity, which Muslim governments treat with non-to-minimal-disclosure policies, I'd say there's little room for critical assessment and consequent remedy. In terms of Real Politics this translates as 'no possibility for the impeachment of un-scientific superiors' who've given lip service to and lots of paper to IOK for sixty-odd years.

The very least that can be done is an attempt to salvage waning *alim* from the euphoria of utilitarian lethargy—a group whom Imran Hosein calls “pathetic”. For this the discipline of ‘logic’ (*al'burhân*)<sup>79</sup> should be reintroduced. Logic is readily entertained by hard scientists but less so by the many who enjoy didactics based on Ali Baba reasoning as complimentary adjuncts to Nationalist dialogues and the generic ‘Stockholm Syndrome’ that describes post-Colonial Islamia:

The historian Hisham Sharabi uses the term neopatriarchy to describe the “absence equally of genuine traditionalism and of genuine modernity. He in fact argues that it is conditions of “neopatriarchy”—in which true tradition has been destroyed but modernity not achieved—that transform patriarchal forms of authority into authoritarian ones.<sup>80</sup> “Over the last one hundred years,” he writes, “the patriarchal structures of Arab society,

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<sup>78</sup> Hisham Sharabi; *NEOPATRIARCHY, A Theory of Distorted Change in Arab Society*, Oxford University Press, Inc., 1988 // *Ali Zay'our; The Psychoanalysis of the Arab Self* (Beirut, 1977) (in Arabic). For a living portrayal of the father as absolute patriarch, see the novel by Naguib Mahfouz, *Bayn al-Qasrayn* (Between Two Palaces) (Cairo, [1956]), pp. 6, 14, 19-20, 58, 140-141.

<sup>79</sup> The science of reasoning, proof, thinking, or inference; a chain of reasoning; ability in reasoning, proof. Ox. Dict., *ibid*.

<sup>80</sup> Gary S. Gregg, Foreword by David Matsumoto; *The Middle East, A Cultural Psychology*, 245.

far from being displaced or truly modernized, have only been strengthened and deformed in 'modernized' forms." From families to regimes and all along the networks of fluid proto-familial patron-clientage that link them, neopatriarchal forms of relationship adapt to conditions of underdevelopment, yielding a society of "forced consensus based on ritual and coercion from top to bottom, one that is "incapable of performing as an integrated social or political system, as an economy, or as a military structure." - Sharbi, *Neopatriarchy*

This misdirection via ritual coercion is a form of Nazi<sup>81</sup> magic that throws logic into airs of suspense while magi dissect a country's ability to integrate its resources after which they focus attention on emptying its coffers while religious madcaps bicker over useless details and think they've done something for the Cause of Allah. I imagine Iblis salivates at the number of fascinated souls trapped in this trans-generational cycle. Is that simple enough to understand? If not, Naguib Mahfouz puts it in plainer terms:

In this new society he [Muslim neo-patriarchy] has been afflicted with a split personality: half of him believes, prays, fasts and makes the pilgrimage. The other half renders his values void in banks and courts and in the streets, even in the cinemas and theaters, perhaps even at home among his family before the television set.

Is this schizophrenic not hypocrisy en-masse'? I have been telling people to exile Jesuits and their televisions for fifteen years for this very reason yet I am the one who is marginalized. Is that scientific? Servants of Western magi among Muslim Political Parties have become expert at this con game, one which describes the etiology of an essentially untreated mass psychosis. How then can Muslims represent Islamic Science, Islamization or their Creator under such wickedly irrational influences and cunning? I propose it is time to stop the surrender of reason to *psyop* magicians; it is not the sunnah.

If my several positions remain insufficient thus far to stimulate reasonable doubt as to the direction Islamization policy makers have

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<sup>81</sup> Nazi is a term that originally refers to the President of the Jewish Sanhedrin, its Chief High Priest or Bal Shem of Gnostic Kabalism.

taken, I pose the following challenge. After sixty years of IOK lectures, literature, conferences, pamphlets education sorties and other miscellaneous flotsam and jetsam:

1. Where is the fruit of this purported Tree of the Sunnah?
2. Where are the new generations of *tassawuf alawyi* involved in hard science on behalf of thoroughly Islamized Institutions underwritten by independently authentic Muslim Imamates?
3. Where has action cum practicum been achieved by IOK initiatives that return dominion to the ummah of our prophet (pbh) minus corrupt governance?
4. Why after all this while are post-Colonial Muslim polities capitulating one-by-one to the planned chaos Papist Blackwater Crusades?
5. Why do the imperialist icons of the unholy Judeo-Christian Alliance remain honored in capitals and shopping malls of Muslim nations?

This is an estate that was specifically predicted in Hadith and Al'Qur'an to the effect that those who turn to the Alliance and kiss the unholy hand for protection and provision have lost their Islam. This is not an opinion open for debate but much rather a statement of fact.

In order to explain this surrender of faith and reason along with the Rights of God's people, one must honestly compare present and past with the cosmopolitan verve that infuses genuine universalism. Thus we can avoid folds within the papist ecumenical garb. For this I turn not to the lapsed glory of Islam but to a master from the Orient:

However, Chinese and, in particular, Neo-Confucian thought was thoroughly dominated by the idea of the inseparability of knowledge from action. In the Chinese view, action, and not knowledge, is the chief concern of the individual and of society. Action was regarded "as more important, more trustworthy, more easily grasped, or more difficult, and hence of greater concern."<sup>82</sup>

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<sup>82</sup> D. S. Nivison, The Problem of "Knowledge" and "Action" in Chinese Thought since Wang Yang-ming, in A. F. Wright (ed.), *Studies in Chinese Thought*, 114 (Chicago 1953). Mencius had no theory of knowledge, and all his thinking was about action, cf. I. A. Richards, *Mencius on the Mind*, 61 (New York 1932). For the identity of knowledge and

In contrast to the Greeks, the Chinese engage only in practical work. They are men of the active life and, therefore, do not inquire into the motive powers behind their activities. - al-Jâhiz<sup>83</sup>

For today's neo-patriarchal Muslims you may rephrase a passage from above as follows:

In the neo-patriarchal Muslim view, ritual, and not knowledge or action, is the chief concern of the individual and of society.

Do hard scientists of the *tassawuf alawyi* mold exist? Are Muslim scientists found only in deviant Iran or Western Institutions under Illuminati governance or in someone else's spacecraft-cum 'Star Wars' weapon systems as a politically-correct tag-along in anticipation of execrable Papal photo ops? Or perhaps Neo-Patriarchal Sunnis are intelligently practicing *taquiyah* while holding Muslim League Wahhabi Conferences on writing 'jet-set' Islamization proposals for facilitators from Georgetown, George Washington,<sup>84</sup> McGill, Fordham, George Washington and Temple Universities bearing the Fabian expertise of University of London economists and other CFR friendly neo-Orientalist scholars?<sup>85</sup>

Let us leave this loathsome pretense behind and turn to hard Islamic science. Neurophysiology has finally evolved sufficiently to

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action or the superiority of action over knowledge in Confucian tradition, cf. Wing-tsit Chan, *Instructions*, XXXV ff.

<sup>83</sup> Rosenthal, *Technique and Approach*, 71

<sup>84</sup> It is to be noted here that this institution is entirely Freemasonic from its foundation to present Governance.

<sup>85</sup> Somewhat jokingly, the prominence of the persons I have chosen to investigate, have made them a Muslim 'jet-set' travelling world-wide from conference to conference discussing the interpretation, function and future of the Islamic tradition ... they constitute a set of Muslim individuals who belong to a Muslim elite. That is to say that they are all well-to-do and they have extensive influence among other Muslim intellectuals. - "The Islamization of science or the marginalization of Islam: The positions of Seyyed Hossein Nasr and Ziauddin Sardar" - Leif Stenberg, University of Lund *Social Epistemology*, x, 3/4, 1996, 273-87.

prove that both Confucius and Islam's Traditional *tassawuf alawiyi* were correct. Observe:

... My experiments ... have taught me that the artificial intelligence model is not how the brain works. Its connections are extraordinarily labile and dynamic. Perceptions emerge as a result of reverberations of signals between different levels of the sensory hierarchy, indeed even across different senses. The fact that visual input can eliminate the spasm of a nonexistent arm and then erase the associated memory of pain vividly illustrates how extensive and profound these interactions are.

- V. S. Ramachandran, *Phantoms in the Brain*, 130.

Although many readers will fail to grasp these implications but when adding neurophysiology as created by Allah to the Oxford Don who proved that children naturally believe in God, I'd say non-Muslims are making greater inroads towards Islamizing Science without IOK's befuddling interference. Dr. Ramachandran's findings also imply that habits have the effect of overriding percepts in order to assure that certain thoughts and actions, whether for harm or benefit, are brought about depending of course on the guidance or input. This indicates that Muslim neo-patriarchal fetishists have indeed been operationally conditioned and that Skinner's thesis wasn't far from the mark for sub-humans.

As I see it then, it is no small wonder Muslims endemically avoid the following:

- (a) Consequent Contemplation (*taffakur*, for which they are incapable) and hence also;
- (b) Righteous Action (*hisbah*) and;
- (c) Real Scientific effort since they are habituated to injustice, fetishism and the consequent thought processes that actually disallow science.

I experienced the latter phenomenon after being called on the carpet for presenting the hard science of what causes anomalous brain sexualization and orientation at a Conference ostensibly on Islamic Science. My paper was subsequently struck from the 'proceedings' publication without an acceptable scientific explanation. I was

essentially treated like a Catholic schoolboy. Even the science editor who had praised and accepted the paper and then congratulated my actual presentation was silenced by the dean's disapproval of something he clearly failed to comprehend. I can only conclude it isn't Islamic for folks to realize that neo-patriarchal repression actually aids the increasing numbers of homosexual births.<sup>86</sup>

The most lamentable fact is that I was the only presenter of genuinely hard science at a two day conference on 'Islamic Science' attended by IOK globe trotters. I had actually Islamized the findings of modern science and related them to the halal treatment recommended by the sunnah for women and children and the immense responsibilities of husband and Muslim leaders as imams — perhaps a bit too much Islamization to take all in one sitting eh? Nevertheless and in their favor, a poorly crafted paper on the hygienic advantages of *wudu* was deemed perfectly suitable for Proceedings publication — “sad enough business” indeed.

The repression afforded the ummah globally by this authoritarian Neo-patriarchal order is clearly the result of mental conditioning (Dr. Connolly's Neuropolitics) as promoted by occult societies that govern the world. Meaning, of course, this is not accidental but rather effected by Machiavellian mentors of fellows like Syria's Assad or Tony Blair and Bill Clinton, which also indicates that most disciples fail to perceive the misdirection. Indeed, this is far worse than the 'bad enough business' mentioned by Ibn Khaldun — a malady that assaults genuine scholarship daily. This now validated method of political science distinctly follows the default determinants of spiritual laws as defined in the first chapters which can be further elaborated by modern science, especially the cognitive neurosciences.

Quick references to historical figures that partook in the ongoing conditioning are easily identified by unaffected students of truth. An example is the wondering Jew Al'Afghani,<sup>87</sup> founder of the Salafiyyah movement who was not only a Shi'ite (Ismaili) disguised as a Sunni but

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<sup>86</sup> I refer the reader to my Book: *The Taqua of Marriage*, AS Noordeen, 2011.

<sup>87</sup> 'Wondering Jew' is both aphorism and allegory identifying the *Bal Shem*: i.e., the Babylonian Sorcerer considered to hold the Seal of Solomon's power over the jinn.

also employed by the British. He became Grand Master of Egyptian Freemasonry and drew many Colonial sycophants into occult lodges of Islam's enemies, including his disciple Mohammad Abduh who later became a grand master also. Abduh was also sheikh to Mohd Rida who had significant influence on Al'Bana.

The entire purpose of the Salafiyyah movement was to keep the Muslim populace repressed by promoting manufactured imaginations of sanctimonious fetishism that allows for the false pride and hope of a mirage: i.e., the actual achievement of power and autonomy as vicegerents of the prophet. This served to prevent progressive thought with preoccupations of the past that in turn forbade scientific progress in addition to substantive resistance to colonial masters who readily exchanged their political gowns as do women — meaning that when the French are finished the Brits take over, then the Americans and now NATO (rather than Zionist subdued Germany) — all under the Knights of Malta (Gog) and Oriental Dragons who keep China and Russia (Magog) dangling on the periphery as plausibly dangerous.

Once the Arabic mind became accustomed to the conditioned worldview of this 'reform movement', mass political manipulation and management were easy, including raising the flags of divisive sectarianism or fabricated nationalism when and where required. It really is that simple. People pre-occupied with the fetishism of such sanctimony or patriotism — they're indeed neuropolitical equivalents — no matter the creed or state are incapable of any unified resistance that threatens the governing elites (which doesn't include pawns like Mubarak, also a Freemason). This is so because the body politic are far too stupidly impassioned and will trip as any mob does over their ignorance while trying to please the romance of God and Country or satiate lower appetites wither so ever the winds of whisperers bloweth.<sup>88</sup>

The significance of these last statements is manifest by your reading this without having prior knowledge of these facts and principles.

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<sup>88</sup> References and elaboration are provided in my treatise: *The Hand of Iblis*.

The same is true of the Muslim Brotherhood excepting that Hassan Al'Bana was a well intentioned unconscious pawn who was out-finessed and out-classed in a dangerous game conducted by Occult Masters from whom he was not divinely protected, a matter for discussion by those wiser than I. Consider the following:

- His seniors were all Freemasons including his family and Rida's direct line to Al'Afghani's misguidance;
- the British Suez Canal Company [Rothschild Zionist Jews] gave Al'Bana the money to get started;
- when they finally drove him to desperation he was justifiably murdered and removed as head of what became 'their' society;
- after which his divisive company was infiltrated by superior assets from the continent:
  - German spies under the Knight of Malta, Sir Reinhardt Ghelen, whose Nazis also raised up the boy Scouts of Nasser's fascist Green Shirts, and then
  - turned their expertise towards the British and Americans as they perfected the arts of respective MI6, CIA and Mossad societies. Oh? You thought they were separate organizations did you? My, My. You have some catching up to do. But don't feel bad, many of their operatives don't know either. It's a secret.

Here the proof of the indictment is twofold:

- the present domino effect across the crescent of crises which demonstrates that the ummah has no protection from Allah SWT:
  - utilization of post WWII 'cell groups' to promote civil wars, revolutions, coups and exacerbate Sunni-Shia strife;
  - the helplessness of the ummah to withstand these insults;
  - the perplexity of the *alim* and the treachery of reoccurring Muslim on Muslim murders.
- neither the MB nor the Salafiyyah have raised their women to true Islamic status:
  - in addition to grievous insults such as honor killing at the hands of demented chauvinists, the majority of Egyptian women, for example, still undergoes hideous female genital mutilation in the name of Allah.

Please, spare me apologies for this chaos and sanctimonious depravity of mind and practice that destroys womanhood, family, society, religion and nation. It is the result of magic taught by Harut and Marut long ago to Jewish magi as related in Al'Qur'an.

Reflection and activity that fixate on metaphysics, soft science, religious protocols and Shari'ah while at the same time ignoring the strong arm of *hisbah* (Real Politics) amounts to the impotence of monkish religiosity with bizarre taboos that separate the sexes and the discussion of sexuality among other moral and ethical matters. Babylonian magi depend upon these instruments of repression which is why they make certain that inconsequential OIC and IOK Conferences are lavishly funded and attended by agents who keep people talking about everything but empowerment. When one adds Universalist simulation without societal implementations that defend the veracity, strength and dominion of Mohammad's ummah as his vice-gerent, the sum is not only futility but also negative. This is specifically because the causes of failure are not forcibly removed or remediated due to imbalances that are readily and demonstrably manipulated. I am not alone in this opinion:

To any that desires the tilth of the Hereafter, We give Increase in his tilth, and to any that desires the tilth of this world, We grant somewhat thereof. (42:20).

Western countries have abided by these rules: of perseverance, labor, persistent work and rational means. They employed the rules of the universe which are related to digging the earth. It is like what He — Glorious and exalted is He — has said:

“They dug the earth and built upon it more than these (those before them). Messengers of their own came unto them with clear proofs.” (30:9)

Digging the earth is fulfilled by construction and by searching for metals and water. The civilizations which preceded them drew out the treasures of the earth — and all of this is Allah's way and whoever establishes these methods will find success. Hence, the question is not about having in possession the Qur'an or not understanding it. It is about failing to follow its teachings. We are not abiding by the Qur'an which ordered us to act:

“And say (Oh Mohammad) ... unto them: Act.” (9:105)

It ordered us to renounce our idleness and to prepare our strength:

“Against them make ready your strength to the utmost of your power.”  
(8:60)

Yet we fail to obey the Qur’anic injunctions and put them into execution.  
This matter, which is obvious, is about failure and neglect.

- Shaykh ‘Abdallah b. Bayyah;  
Trans. by Y. Ahmed, www.marifah.net -1429 H

Hence, one readily appreciates the relationship of inaction to strong delusions as offered by the overly religious mindset, and I might add superstitious preoccupations like the ‘World Soul’. Hence, the enemies of Islam know that as long as Muslims contemplate useless concepts such as *philosophia perennis* they will neglect the prescribed sword of *hisbah* meant to destroy the activities of its mentor, Iblis. In addition and in closing this section, my several years among Malay Muslims has only confirmed the extremely clear and exquisitely sound logic of Shaykh Bayyah and other scientists cited above—as the good man said: “It is obvious.”

## Crimes Against Humanity: Mimicry & the Humiliation of Women

The result may not much resemble the Western ideal of secular humanism, Cultural Context of Development but it is a modern, self-conscious reworking of tradition, and not tradition as spontaneously lived before colonization.

Gary S. Gregg, Foreword by David Matsumoto;  
*The Middle East, A Cultural Psychology*, 36.

Muslims made more than significant contributions to the hard sciences during their years of glory. They established systematic references and exacting categorizations in most major fields of study which amount to nothing less than a concrete ‘codification of science’ for the first time in the history of civilization. But begging Prof. Nasr’s pardon, I dare say this doesn’t require science to fall under the term ‘Islamic Science’ any more than the Buddhist Science, Christian or Taoist Science would. Besides, none of the grand Islamic pens of bygone glory ever used the term.

What is more relevant is that nascent Islam's remarkably swift success was preeminently due to unity and the polity's obedience to most of the tenets of their faith, reflecting that the principles of Mohammad's Medina speech were taken to heart and practiced which is the only matchmaker for the marriage of hard and soft sciences in the bright reflection of *tawhidic* consciousness. It is this mirror into which the writer gazes. Sadly, this is not accorded consequent consideration as it is no longer the case and as such is much too sensitive and shameful a confession for Muslim leaders to attend to and correct because, as they say in the West, "MONEY TALKS!"

With the Industrial Revolution ... the game of science became the game of the rich, in which whoever is wealthiest has the best chance of being right ... In other words, the goal of contemporary science is no longer truth but performability, that is, the best possible input/output equation. Scientists, technicians and instruments are bought not to find truth, but to expand power. This shift of attention, from truth to performability, has impact in present-day educational policy ... with emphasis on skills rather than ideals. — Hussein Heriyanto<sup>89</sup>

Of course morals and ethics were abandoned except for lip service in order to pursue utilitarianism which continues to enhance the growing global demise. Muslims, on the other hand, seem to have abandoned utilitarianism for the imagined bliss of pleasing Allah without it.

The pre-modern immoral exploitation of God's resources specifically dates to shylocks of Venice and the First Crusade in the wake of the Great Khan's Hammering of a rather impudent Muslim leadership who thought they'd achieved tenure as God's chosen. Venice was a post-decline-of-Rome capital for nascent capitalists representing the old "money engine" of Latin palatines. Its system was based on Black Hand Mafia traditions of usury, murder, genocide, theft, cunning and the Mongolian pilferage of Eastern gold reserves with whom they'd made an arrangement after Marco Polo's sojourn. The wickedness has since matured to Capitalism's monetization of

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<sup>89</sup> *Secularization of Science as the Problem of Humanity: Proceedings*, op.cit. p. 68

mankind's world view and its Orientalists sedulously drove these interests deep into Islamia's pockets and hearts.

No doubt this is one reason 'Muslim Ministers of Religion' now qualify for the position at Cabinet level without having the credentials of a traditional *Alim* or *Qari*". An example is the tyrant of Sarawak, CM Taib Mahmud: the gentlemen thief who headed Malaysia's chief missionary society (PERKIM) for decades. The backwaters of similar ignominious stupidity managed to progressively marginalize traditional Sheikhs, especially since Freemasons like Mohammad Abduh and his mentor Afghani paved the way for Ikwanian ascensions. As it is now and as prophesied by Mohammad (wslm), the worst scoundrels or mournfully ignorant mullahs and unqualified academics are at helms of state, mosque, madrassa, bureaucracy and university while the best of Mohammad's rather singular sect have little or no voice, power, prestige or celebrity in present-day Muslim affairs.

The Saudi ruling family is a vast mafia of princely parasites... the American political and media elites have purposely served them for the continuation of dishonesty and injustice in Arabia.

Stephen Schwartz, *The Two Faces of Islam*

Hence, the modern marriage between hard and soft sciences implied by the terms Islamic Science and *Hadhari* can hardly progress as required under the auspice of a much discussed but poorly employed *tawhid* or gestalt synthesis. Further, IOK has and will continue to follow a similar course of temporal glory as exemplified by the now failing Western Masters who surreptitiously mated modern science with Iblissian Hermeticism.<sup>90</sup> The reason for this is that mimicry is no substitute for obedience to Mohammad's Medina directives, the Principles for Spiritual Law. In addition, to gain true success Muslims must restrain the powerful offensives of Magi who are sworn to contain the Muslim ummah and cause its neutralization via any means including the already cited repression. This is specifically according

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<sup>90</sup> Many of those intimately associated with the Manhattan project were Satanists, kabalists, Freemasons and ex-Nazi occultists.

Eliphas Levi, a 19th Century Catholic Priest, Freemason, Jew and Kabalist sorcerer who also endorsed the dogma of a 'Universal Soul'.<sup>91</sup>

Considering then the Anglo-Eurocentric monopoly of the world's wealth by the West since the 15<sup>th</sup> Century, Muslims, Africans and sundry Asiatics became increasingly subject to "money machines" and occult fellowships for reasons of fetishism and those cited earlier by Shaykh Bayyah, which are straightforward and needs no grandiloquent apology unless you're in denial. The obvious implication then is that sophisticated scheming by Occidental Secret Societies aimed at the destruction of authentic monotheism and Patriarchy are not the main impediment to Muslim advance but rather are God's judgment as made evident by the Great Khan's hammer.

Disobedience, ignorance along with collective inaction and apathy are the real causes of Islamia's lack of competitive ambition, demise and perennial humiliation. We may add to this litany the following: haram innovations, superstition, abundant deviations and the God forsaken murderous male chauvinism already mentioned.<sup>92</sup> The latter is a leverage point traditionally used by adepts of Satan to control the disobedient children of Prophet Adam because wherever you see poverty it is married to sorcery and the repression/oppression of

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<sup>91</sup> See: *The Hand of Iblis*, op.cit. for details

<sup>92</sup> Asghar and Mr Hussain had decided that Miss Wilson was 'a loose cannon and they had to get rid of her', Sheffield Crown Court was told. Asghar then lured her to a late-night meeting by the Sheffield and Keadby Canal near her home and stabbed her several times. One wound was seven inches deep. Rotherham Safeguarding Children Board, which co-ordinates agency work, undertook a serious case review after Miss Wilson's murder but its findings have not been published. Earlier this year, the issue of vulnerable white girls being targeted by Asian men for sex prompted Jack Straw, the former home secretary, to claim some British Pakistani men regard white girls as 'easy meat'. He spoke out after two Asian men who raped girls in Derby were given indefinite jail terms.

- 'We need to get the Pakistani community to think much more clearly about why this is going on and to be more open about the problems that are leading to a number of Pakistani heritage men thinking it is OK to target white girls in this way,' he said.

<http://www.dailymail.co.uk/news/article-2077205/Teenage-mother-stabbed-death-thrown-canal-bringing-shame-family.html#ixzz1hEhRuhH9> 21 Dec 2011

women—something learned by Babylonian Jews long ago from the angels named Harut and Marut:

Hijazi<sup>93</sup> described four main types of defense mechanisms that subjugated persons adopt to bear their shame, fear, and rage:

1. withdrawal into self (including dreaming of the glorious past and “dissolving” into family and kin-groups);
2. identification with authority [any authority, even gangs];
3. mythic/superstitious control of fate (achieving an illusion of efficacy and security by protecting one’s self from the jinn, Satan, and Evil Eye and by practicing sorcery and fortune telling);
4. violence (sometimes directed self-destructively inward but more often displaced outward, readily taking “paranoid” and “fascist” forms).

He argues that the whole symbolic complex by which men dominate women serves as the key equilibrium-restoring mechanism for men, as it creates an illusory dignity of exercising authority, no matter how strongly they themselves may be subjected to the authority of other men. Yet none of these defenses provide a satisfactory equilibrium, and so people typically shift among them according to temperaments and circumstance.

*The Middle East, A CULTURAL PSYCHOLOGY*  
by Gary Gregg, Oxf. U Press, 2005, 348.

An Iranian woman, beaten every day by her husband, asked a court to tell him only to beat her once a week, a newspaper said on Wednesday. Maryam, the middle-age woman, said she did not want to divorce her husband because she loved him, the Aftab-eyazd daily said. "Just tell him to beat me once a week... Beating is part of his nature and he cannot stop it," Maryam told the court. The Tehran court found the man guilty and banned him from beating the wife, the paper said. "If I do not beat her, she will not be scared enough to obey me," the husband said.<sup>xli</sup>

Reuters News Agency – September 22, 2004.

You have asked what is essential for those walking on the Path of Allah ... The second condition is that true and complete repentance (*Taubatun Nasuh*) should be done in such a way that [a seeker of Allah] will not return to this humiliation [of sins]. - Imam Abu’Hamid Muhd. Al-Ghazali<sup>xlii</sup>

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<sup>93</sup> Hijazi, “‘Ilm al-nafs fi al-‘alam al-‘arabi” (*Psychology in the Arab World*)

Humiliation is an estate we seek to escape at all costs and it is always connected with the public unveiling of some sort of failure; the greatest fiasco being the disclosures of religious and sexual hypocrisy. To deny this is an exercise in the penchant for apologetics regarding Muslim peccadilloes, felonious traditions, pederasts, rapists, murderers and leaders, as well as their standard avoidance of criticism.

In addition, the neo-patriarchy of assuagement so necessary for threatened male egos as described above is oft joined to the vain-glorious recapitulation of a history that is punctuated by gross rapscallion predilections such as the crypto-Jewish Fatimid saga. Islam's history since the second generation is capped by the present classroom avoidance of insufferable tyranny such as the Moghul insult to India, the demonstrations from N. Africa to the 'Arc of Crisis' or Indonesia's genocide in Papua New Guinea, not to mention the Cultural Revolution that murdered more than a million Indon progressives on behalf of papal knights in Washington DC.

The saga of intrigues punctuated with traditional fratricides is a continuum of woe that chronicles cowardly decamps from personal and collective liability by throwing stones, shoes, fingers, Korans and AK-47's at others while avoiding mirrors. This is not only juvenile but antithetical to the implementation of the moral imperatives required by Islam's venerable scientific traditions. In short, Muslims no longer qualify for the position of Mohammad's bequest. Where then is the national repentance that is required from God's people as per the Divine Sunnah such as that which King Josiah commanded of his nearly reprobated polity in ancient Judea?

In the eyes of Neo-Colonial power-mongers and their masters who know these matters rather intimately, our envoys are little more than idiot-savants at a costume party celebrating mankind's generic pretense of dignity! Why on earth would rational, educated men-of-the-world take regents from the land of Ikwania seriously when more than 80% of their women suffer sexual mutilation as a religious rite of passage; or from lands where the threat of honor killing remains a rule of thumb? <sup>94</sup> It's no wonder Western Institutions support writers like

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<sup>94</sup> See: *The Society of Muslim Brothers* by Richard P. Mitchell, Oxf Univ Press, 1969;

the B'nai B'rith darling Bernard Lewis;<sup>95</sup> a man who praises their dubious rationale, collateral damage sorties and imperial stealth. This is so because the occult purpose of Black Magic (i.e., the traditional khassa propaganda and dialogue) is to enslave any people by preventing their progress. What better method is there than to repress the status of women? Keep them uneducated and so goes their children. In Egypt, after two solid generations of thoroughly infiltrated Ikwanian influence, women are either mutilated and repressed or liberated and set free of Islam; anything but truly Islamized.

“There is nothing whatsoever in shari’a, ethics, or medicine to justify female circumcision.” – al Ahzar, Shaykh M. Shaltut

A sizeable percentage of the ummah still practice this barbarism in the land of the Brotherhood — 66.2% of the educated class and 97.5% of uneducated women in Egypt suffer either complete clitoral amputation or radical amputation of the entire vulva.<sup>96</sup> One would think that after three plus generations of Brotherhood Reforms they’d have reversed the savage atrocity by means of the grace of Allah’s guidance and upheld the fatwa.<sup>97</sup> So much for sixty odd years of IOK influence eh? Tell me, where is the *tassawuf alawiyi* correction of the Ikwani on this matter? Ah — I see. They have a tradition to follow:

Beginning within a few decades after the Prophet, and by the 11th Century, almost each and every principle established by the Qur’an and the Prophet—confirming the rights and status of women ... had been to a greater or lesser extent negated.”—“By the early 20th Century, the ummah had been reconstituted as a series of nation-states based on the European models, not only in the political, but also in the legal, educational, economic and other spheres ... placed in the hands of secular oriented elements ... nurtured by the former colonial powers. ... A disjuncture exists between theory and practice that dominates the political process ... the overall condition of democracy and human rights in

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<sup>95</sup> Lewis advocates following Ataturk’s example, another Freemason and Crypto-Jew.

<sup>96</sup> *The Hidden Face of Eve*, Nawal El Saadawi, M.D. St. Martin’s Press, 2007, p. 50

<sup>97</sup> *The Hand of Iblis*; op.cit., 2009

the Muslim world in general, and especially at the official and government levels of its Arab core is truly dismal. - Muddhatir'Abd Al-Rahim<sup>98</sup>

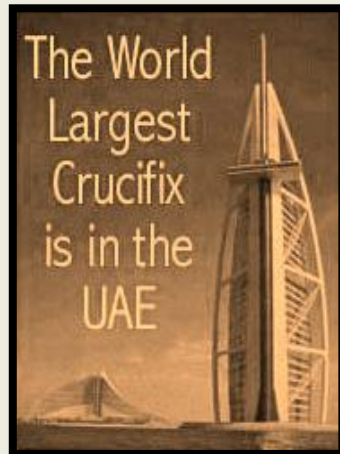
As damning an assessment as this is, even the words democracy and human rights demonstrate the enemy's success:

Prof. Muddathir speaks of "human rights and democracy". The use of such terms in their Western, liberal connotation is a common disease displayed by those who mimic secular western frameworks. Most of them picked these terms up when they left homelands to study abroad in the lands of their colonialists. In addition and of great significance, it is no secret that such terms were coined by liberal spin masters in order to deceive and to promote their Freemasonic [Jacobin] ideas of 'liberty, fraternity and equality'. – Mustapha Karalli, op.cit.

In short and in the eyes of professionally crafty manipulators, the polity of more than 1.6 billion Muslimites is a convenient if not experimental punching bag and trough for exploitation or an irritating pebble the shoe of hegemonic capos.

Thanks to intrinsic failure and the amplification of propaganda, today's Muslims are generally viewed as anything but respectable contributors to human progress by the 5 billion plus balance of earthlamites. The impunity exercised in the systematic and heartless destruction of Palestine and Iraq<sup>xliii</sup> and the World Bank's incessant plunder are unfathomable without acknowledging this reality. An example of a shockingly open outrage is the mockery offered by architects such as W. S. Atkins who built the UAE's Burj Al Arab hotel with the world's largest cross (not crucifix) facing the *ka'ba*.

If Islamia cannot defend its honor, banks, borders, built environments or women and children from internal and external ravages and public mockery under the nose of ostentatious imams,



<sup>98</sup> *The Human Rights Tradition in Islam*, Praeger, 2005, p.70, 104

what weight bears the cause of so-called “Islamic Science” in the balance of these self-evident indictments of failure and humiliation as a culture let alone religion? What world power steeped in “Real Politics” would/will entertain the diplomats of such wretchedness except for the cause of additional fleecing and the continuum of cunning mockery?

The problem is therefore that Muslim academics may exquisitely recite, bicker about or define any terms or phenomenon they care to trifle with under these deplorable conditions, but until they turn the tables and confront their own corruption and that of the leaders they are commanded by God to keep honest, and until common Muslims wean themselves from mystic delusions and the stupidity of noncompliance with Divine Imperatives, there is God’s hell to pay for these crimes against their own humanity.

## Realities Confronting Islamization Policies and Pundits

In answer to awesome social problems facing Europe at the time, Gnostic German Philosopher Rudolph Steiner used the term ‘Spiritual Science’ to describe his magnificent foray into metaphysics.<sup>xiv</sup> He reestablished Gnostic Christianity and the Cosmic Christ as a global panacea called Anthroposophy.



According to him, Christ returned to the ‘astral dimension in 1933 to oppose Hitler’s mob, et alia. He bequeathed initiatory exercises for his disciples to achieve an exalted state of spiritual cognition, but few of his devotees were able to enter his subjective ‘higher world’ milieu and repeat “astral” observations exactly as he —not unlike many Jesuits who fail to achieve Loyola’s ecstasy. In fact it is not unlikely that Herr Steiner was schooled by Jesuits as an Austrian Catholic in addition to the jinn he used to play with as a child.

Consequently, much of his teaching (observations of the unseen) has been dogmatized and followers voraciously devour his written word and tradition like the faithful of any cult. Dr. Steiner — a Jew an

Illuminatus, Catholic and Freemason — claimed to enter and observe unseen realms rigorously at will and minus any amentive *fana* (ecstasy). His mystic forays resulted in knowledge that when applied to the material world brought great benefit and even repeatable scientific advances in the realms of bio-dynamic farming, architecture, bio-sciences and medicine amongst other disciplines. His work is well known amongst middle and upper class Europeans and in segments of the American *Khassa*, most of which adhere to principles of socialism and the New Age cosmic Christology of Pharaoh.

I submit that academicians and patrons of the Islamization of Knowledge School are seeking a similar marriage minus the painstaking rigor the term 'Islamic Science' implies. It is far easier to undergo jet lag in four and five star hotels while writing pabulum and signing books that have little or no effect on common taxi drivers except to allow the *khassa* to burden them further. I am bold enough to venture further and suggest that the idioms, IOK and Islamic Science, represent evangelical banners described by T. Adorno as 'identitarian thought'. Indeed, they developed spontaneously as defense mechanisms for a polity on the verge of disaster in order to ease the pains of extremis.<sup>xlv</sup> This naturally attracted the cunning endorsement of Occidental dons of deception who are subtle tacticians of distraction (*magi*). They then found ready funds to endorse naturally and desperately befuddled *alim*. Why? — easy: to keep them talking and writing rather than fighting and impeaching corrupt leadership. It really is that simple. If you feel like a fool then that's a great step towards repentance.

Not that I doubt Muslim eschatology, but I lay these charges as a hard scientist and former pagan metaphysician. I have experienced the rigor that accompanies both occult studies and the laboratory. I was a professional musician, Theosophist, Anthroposophist, Freemason, Christian Preacher, Casualty Physician and biochemistry student prior to my reversion to Islam. These primary experiences and studies all taught me what most Muslim *alim* either don't know at all or only read about. For example, I spoke with a highly respected Malay Shaykh and Scholar who had no idea of the actual practices that accompany Gnosticism's fertility cults. If he didn't know, what then about the minions who lean on his knowledge?

Another reason I foster the charge is because the term 'Islamic Science' was never used prior to 1948 which was a rather significant year of disaster for the ummah. Consider also that its genesis is from a Shi'ite Professor who now—like Al'Afghani—claims to be Sunni and was also a *cum laude* pupil of Frithjof Schuon, an acknowledged Catholic Areopagite and initiate of Chistology. Herr Schuon was a man whose Gnostic doctrine of *Religio Perennis* also included Egyptian Hermeticism with a tilt of the hat to Jesuit Mariolatry; a creed that subsumes all religions and demotes Islam in favor of papist ecumenicism. I can only conclude therefore, that the movement is highly suspect, especially since Prof. Nasr's seat of tenure is a Freemasonic stronghold: George Washington—the 'theophanized demigod'—University.

It is extremely important for the uninitiated Muslim to know without doubt that the occult Jesuit and Freemasonic histories contain the imposition and/or support of several ideologues such as Schuon's to include also crypto-Jewish villains like Ataturk, Freemasons like Abduh and his Sheikh, al'Afghani. To support my reservations regarding Prof Nasr I offer the following passage to critical thinkers from his own pen:

On the *Survey of Metaphysics and Esoterism* by Frithjof Schuon: A Review by S. H. Nasr;

This book is a veritable summa of traditional doctrines at the heart of which stands metaphysics. It is in a sense a synthesis of the works of the author written over the past half-century and casts a light of exceptional intensity upon complex metaphysical issues, various facets of man's inner life and the spiritual significance of existence itself in relation to the Supreme Principle.<sup>99, 100</sup>

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<sup>99</sup> "... pure metaphysics, by which Guénon [a Freemason] means a supra-rational knowledge of the Divine, a gnosis, and not a rationalist system or theological dogma - its goal is the realization of the superior states of being and finally the union between the individual self and the Principle. Guénon calls this union "the Supreme Identity"... By "Supreme Identity", Guénon and Schuon do not refer to the personal God of exoteric theology but to a supra-personal Essence, the Beyond-Being, the Absolute

My concerns are shared by others who are gravely alarmed by the IOK movement's proximity to principals and institutions known for profound subterfuge and a continuum of genocide. We are forced to ask what the author means by the subtle capitalization of "Supreme Principle"? The allusion is typical of undefined, ideological-vooodoo-abstractions for which Hermetic initiates and their cronies are infamous. Luciferian Freemasons refer to their god as the "Supreme Architect of the Universe" and the Jesuit inner circle of the 'fourth vow' distinctly holds Luciferian Gnosticism with its 'Supreme Principle' (Illumination) at its root, groups that also accept the 'Universal Soul' or bisexual *Animus Mundi* of the ancient world which completely parallels the Freemasonic Baphomet and sigil. Unfortunately, their lesser members and sub-cults of lower degree such as Rotarians, Knights of Columbus and so forth actually believe the phrase refers to "God the Creator," when in fact it is an occult designation for Satan as Lucifer, the Light Bearer. In addition, the infamous Freemasonic 'G' represents Gnosticism and hence, end of discussion.

Consider soberly also that traditional Islamic scholars<sup>xlvi</sup> whom many are wont to quote never entertained the concepts of Islamic Science or IOK due to a *tawhidic* consciousness that inspired astounding scholarship and methodical thoroughness for hard and soft sciences collectively. These exalted minds neither had nor perceived any need for either term and perhaps sensed that the taxonomy was not only unnecessary but also unscientific. Further, ordinary cogitators like me see both idioms as implied incongruities or at least redundancies. Hence, it appears for some of us that the cause of IOK's Islamic Science is a patronizing undertaking of advocates in need of an identity boost but who've never published hard scientific results or entertained al'Ghazali's *fana* as primary experiences. Frankly, I believe many have naively succumbed to the delusion that IOK represents the real work of *jihad* and thus surrendered their potentials to Hierophants of Iblissian finesse' who continue to erode the fundamentals of Islam's

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both totally transcendent and immanent to the manifestation." Whatever that means? - oz

<sup>100</sup> *The Essential Writings of Frithjof Schuon* (S.H. Nasr, Ed.), 1986, Element, 1991

Sword with dialogues on “Supreme Principles” and useless Islamization efforts that further advance the cause of a singular neo-patriarchy reserved for white tower foolishness and compensation.

I actually and advisedly suspect that IOK and Islamic Science initiatives are diversionary tactics employed so that Knights of Malta utilizing World Bank IFI’s and NSA Economic Hit-men<sup>xlvii</sup> administer customary rapine and plunder without any organized opposition from well educated Muslim Alim. The IOK and Islamic Science Institutions are so thoroughly integrated and stage-managed by occult Hermetic fellowships and worldview (think Georgetown, Rhodes and Fulbright) that while one arm plunders the other arm send’s aide and re-educators to rebuild the pillaged polity’s next generation in the beast’s image.

Consensus Education with Learning Outcomes and Objectives is a dandy way of accomplishing this *via* Hegel’s dialectic and Fabian cum Zionist protocols of the Yale Bonesman John Dewey, et. alia. This reductionism entails such preoccupation with extremely rational minutiae there is no time left for Islamic synthesis as demanded by Tawhid. This is the same condign methodology that was birthed out of Freudian madness courtesy of London’s Tavistock Institute by Fabian Socialists and then handed to the Universities of Chicago and Columbia et alia <sup>101</sup> — methods which Muslims now follow everywhere to obstruct the guided path of any prospective *alim* who raises his or her head in the cause of gestalt vision.

Nevertheless and despite of all these impediments, Emeritus Prof. Osman Bakar does offer the following defense for what he calls the ‘Process of Islamization’:

When we look at literature in different languages, apart from English, Malay, Arabic, Persian, Turkish, etc., the word Islamization, as it is generally used, is applied to various things in a given context like a geo-cultural region, for example: Haribandar, the Dutch Orientalist, the specialist in Islam in South East Asia long before Prof. al-Attas, has already used the word Islamization, in this sense. He used it, for example, in his book, *The Rising of the Sun* (referring to the Japanese occupation in this part of the world). He talked about Islamization of the Malay Archipelago

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<sup>101</sup> See *The Hand of Iblis* for details of this movement’s relationship to the occult.

and that expression became the theme of Prof. al-Attas's Islamization. Certainly, he came before Prof. al-Attas, and he used the term Islamization of the Malay Archipelago. We can talk about Islamization of the Malay world, Islamization of Sub-Saharan Africa, Islamization of Central Asia, of the Balkans and so on. So people used that idiom. Of course, Islamization of a community, of a people, Islamization of the Malays, Islamization of the Turkish people, Islamization of the Sudanese, and so on: it is all valid and legitimate, meaning the term has been used for a people's or a community's application of Islamic principles. Moreover the word Islamization has been used in the context of 'worldview': Islamization of the worldview or Islamization of the Malay world-view. It has thus been used... [however], it is difficult to come up with a consensus on the term "Islamic." We can have a lot of agreements, commonalities, but to have one single definition, no. Thus, as for Islamicity, loosely we say conformity with Islam, etc., etc., and what do you mean by conformity with Islam, conformity to what? ...

And now, as for my own definition: Islamization is the process — of course it is a process (that's one thing we all agree on) — by which an entity (why do we use a general term entity? Because that entity could be a geographical region, could be people, could be a community, could be knowledge) — is transformed. The transformer could be the Holy Qur'an, could be the Sunnah, could be the whole teaching of Islam, it could be just some aspects of Islam...

My definition of Islamization of knowledge is that it is the process by which the whole body of human knowledge is particularized, classified, organized and systematized in conformity with Islamic epistemological principles.

— Lecture Series on the Islamization of Knowledge, ISTAC, 2007

His definition is what irks non-Muslim scientists and Muslims like myself who've actually donned the white coat and entered modern labs and fields of scientific rigor; not that he errs philosophically or even historically except for contentions that Islam has no universal definition and that knowledge is an "entity" — a disturbing concept when one actually reflects on its implications, especially since it managed to slip in at the end of a list of 'entities' all of which have well defined identities.

However, many see scant justification to honor suggestions from non-scientists who hail from countries rife with parochial corruption that are completely dependent on the hard won advances of the West and the goods and services of non-Muslim ethnicities such as

Christians, Catholics, Hindus and Buddhists in addition to Occidentalized facilities for finance and development owned by Kabalists and sundry members of secret societies and privilege that are mercilessly preying on polities they seek to Islamize in such a contorted image.

A credibility gap lives here that is far too real to ignore if you're metaphysically awake. It is a void that is endorsed by "Muslim" leaders who've opened gates of despoliation while surrendering insufficient funds for the R & D required by indigenous scientists to independently compete with contemporary industries. In other words, supporters of Islamization are preaching to the choir when they should be tearing down the dais of pretense that supplies their inflated salaries. In the words of both Mr. Rosenthal, the reprobate Jew confessor, and the late Shaykh Ahmed Deedat, such spokesman have been metaphysically gelded by cunning partnerships-with and consequent impositions-of occult occidental perspectives in addition to ordinary cowardice and their addiction to the perquisites of privilege. Let's just call this White Tower Neo-Patriarchy.



In reference to Islamicity as for the question posed by Professor Bakar regarding 'conformity to what?' let me respond in terms that Muslims generically ignore in deference to the plasticity of soft science fetishism. This is to say, as a Medical cum Social scientist who addresses an answer in terms of the neuroscience (Neuropolitics) that describes the human brain's natural design against the hegemony of conformism which demonstrates an inherently 'hard-wired' command (*fitrah*) not to 'uncritically' adapt to dubious interpolations. In fact, this is another example of the Islamization of knowledge carried out by non-Muslims:

Again, it is not that rationalization never occurs without right hemisphere damage, but that right hemisphere damage both exacerbates it and gives the conformist left hemisphere hegemony in interpretation. ... the left hemisphere is conformist, largely indifferent to discrepancies, whereas the right hemisphere is the opposite: highly sensitive to perturbation.

William E. Connolly; *Neuropolitics: Thinking, Culture, Speed*  
Regents of the University of Minnesota & Press, 2000.


This then begs the question as to whether or not right hemispheric damage or inhibition is induced by propaganda or more invasive forms of intervention. Do I have any un-gelded Muslim takers in white lab coats with right hemispheres sufficiently intact who remain bold enough to explore the answer? Of such is the need that goes begging in our ummah. Where are they, or have all succumbed to the left hemispheric dominance of this damnably repressive neo-patriarchy? As further hard evidence for the charge, I submit the following:

IAIS (an IOK Think-Tank for which Prof. Bakar is second in command), even sports a logo that mimics the Jesuit *IHS* with its traditional Gnostic anagram. I conclude therefore that just as the Malay ummah deserves their Sarawakian ‘Pretender’, so also Peninsular Malays deserve the delusion of the IAIS ‘think tank’ brigade and ‘Twin Tower’ worshippers of Lucifer who roll out red carpets for Jesuits on their behalf.

Above taken from a Roman Catacomb

Anagram at left is taken from Dan Brown’s *Angels & Demons*, a propaganda film that honors Templars and Rome’s Curia as heroes. The Romanesque etchings specifically represent the actual nails used by Romans routinely for crucifixions.



How one is to derive IAIS from the proffered logo that abandons tradition Arabesque for Romanesque is indeed, a mystery.

Another problem with Islamic Science and Islamization policies and pundits is that very few of them understand the dilemma and many who think they do have abandoned the Traditional Islamic Dialogue to good men like Nick Aziz of Malaysia’s opposition party. This lot favors liberal versions of the Prophet’s religion (pbh) ala Prof. Nasr and IAIS-friendly Jesuit initiates like Fr. John Voll or Prof. John Esperanza who “thinks the entire globe is a Conference hall chaired by

the West ...”<sup>102</sup> Well then, is this not the same antithetical-anti-Islamic hegemonic pluralism that attends globalist mania with Hermetic plans for a UN mandate and World Government headquarters in Jerusalem — ‘chaired by the Zionist-Friendly West’ of course. Isn’t this ancient religion also why the Prophet changed the *Kiblah*?

To briefly highlight the quintessential impasse I remind us that Islam’s traditional scholars of the Classical Age painstakingly indexed knowledge under two general categories below the heading of *ilm*:<sup>103</sup>

- (1) the study of religion;
- (2) the study of the human body and the world or cosmos in general;

This is to say: revealed knowledge, metaphysics and both micro- and macro-cosms of hard-science.

They did this specifically according to the Prophet’s instruction<sup>104</sup> and yet scholars such as *al-Razi*, *al-Biruni*, *al-Tusi* and *al-Farsi et alia* had no need of the term, ‘Islamic Science’. Today however, in the midst of endemic ignorance, sectarianism and apathy towards the extremely hard work of scientific rigor, perhaps the need for the term has arisen in order to re-invigorate an errant polity and its educational institutions. It could well be that a proper approach and perspective will counter-balance the last five hundred years of decline under extremism, Orientalist intrusions, interpolations by crypto-Jews and Jesuits, as well as the mystic impetus inspired by endorphins of euphoric amentia, political rallies and the degenerate nihilism of de-personalizing pop-occulture.

For the decline of science, it is said that the tolerance towards science which was the orthodoxy of early Islam had been changed from the time of al-Ghazali (d. 1111 A.D.). This tolerance gave place to the persecution

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<sup>102</sup> Bernard Lewis, John Esposito and Gilles Kepel, *A Comparative Study: Al-Shajarah*, ISTAC, 2010, v. 15, No 1.

<sup>103</sup> Arabic for knowledge and or science

<sup>104</sup> ISTAC Conference Proceedings, *Ibid*, p. 213

of the study of science because it [allegedly] led to the loss of belief in the origin of the world and in the Creator.”

‘Science and State in its Power and Weakness’,  
Muhammad D. Batayneh<sup>105</sup>

This is certainly not to blame the eminent Ghazali but rather fans of *fana* who followed and misapplied his doctrines much as materialists did/do with Newton’s work. With the many significant realities confronting sober Muslims the question therefore is: “What is the proper approach to the Islamization of Knowledge and dissemination of Islamic Science? I pray God to answer, clearly, concisely and unfortunately, pessimistically in the next section.

#### The Titanic Muslim Dilemma: Authentic Pedagogues, Reactionaries and Enemies

Prof Batayneh’s conclusion was fairly distasteful to those who refused to renew his contract; the same folks who called me on the carpet for presenting real science and later refused to renew mine as well. They said “he was too old” despite the fact that he looked and acted ten years younger than many juniors and had just taken a second wife. Truth be told is that if I had had the choice I would have chosen him as my father.

The cause of Islam’s decline is ironic because the same attitude had once enveloped Christianity in the Darkness from which Muslims rescued it.

Investigation of natural phenomena is superfluous and beyond the human mind, and the learning and study of these matters are impious and false.

- Eusebius, c. 340 AD Church Historian

Let us Christians prefer the simplicity of our faith which is stronger, to the demonstrations of human reason. - St. Basil

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<sup>105</sup> Proceedings, Islamic Science and the Contemporary World, Conference at ISTAC, KL, Jan. 2008. Pub. ISTAC, IIUM, 2008, p. 125

... etc, etc. *ad nauseum vobiscum*. The residue of this deplorable sanctimony is now thickly varnished on the left cerebral hemispheres of Islamia's minions. Many deem religious ritual (God's Rites) and the practice of mouthing the remembrance of God as the sufficient exercise of their birthright. This moronic pedagogy was/is the Catholic specialty, which no doubt is reason enough for Salafis, Beckettish and Wahhabis to be welcomed within Romanist folds of the World Religious Parliament. This reminds me of the experimental innovation conducted by the Mogul Ali Akbar who ushered all creeds to his posthumously failed ecumenicist state — and sure it was that Jesuits resided there as well.

Prof. Muddathir Abdul-Rahim has this to say about the necessity for authentic Islamization:

... [Muslims] need the systematic development of a holistic understanding of the various branches of knowledge — including scientific enquiry and technical know-how — in which, consistently with the teachings of the Qur'an and the *tawhidic* world view of Islam, the material and spiritual aspects of nature and human experience will not be seen as dichotomous modes of existence but as a seamless continuum.<sup>106</sup>

My immediate response, were I faculty recruiter, would be to offer top salaried positions to genuine Muslims already trained in the desired disciplines and insulate them from monsters pretending otherwise. This would, of course, mean giving them incomes above that of bean counters who manage banks or of Datos and Datuks of the let's-pretend-we're-producing-or-doing-something-of-worth mirage.

While I agree with Prof. Mudhathir, I see little need to develop another circus of pseudo-Islamified pedagogues. The concept of *tawhid* cannot be assimilated without the work and actual street experience of obedience in relation to principles of Mohammad's Medina Speech or the practice of *taqua* as exquisitely defined already by the metaphysical sciences of Islam — Meaning, of course, that people who've done nothing but sit in White Towers are hardly qualified for the task. Why re-invent the wheel rather than assure

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<sup>106</sup> *The Role of Governments*, ISTAC Conference Proceedings op.cit., p. 182

knowledge is taught in a balanced and scientific manner and correctly so by the 'knowledgeable' (meaning 'fully' rather than just 'religiously' educated Muslim), and then adhered to as Al'Qur'an copiously instructs under officers dedicated to *al'hisbah*? If this were done countries such as Malaysia, Yemen and others would experience little Muslim brain drain I'm sure.

This approach actually requires dismissing or retraining the majority of teachers who presently think they're qualified because they've adopted British pedagogy. These mimics create nifty boxes, cunning exam questions and lovely flow charts with well defined goals and outcomes as discussed previously. Nevertheless, I assure you there is no *tawhid* found in such non-synthetic reductionism as the persistent lowering of standards annually reflects the reality. To quite the contrary, one must scientifically conduct appropriate streaming of student populations towards marks of excellence but according to individual human capacities and assessments of the several kinds of human intelligence. This cannot occur within folds of conditionally operative conformed faculty and curriculums that stupidly reward only one kind of intelligence. There were at least seven types of human intelligence last time I counted them some years back when I was slogging the front-line trenches of American Emergency Rooms that were filled with the casualties of a failing nation and educational system. It seems research has increased them:

Gardner (1999) defines an intelligence as "biopsychological potential to process information that can be activated in a cultural setting to solve problems or create products that are of value in a culture" (pp. 33–34).

According to Gardner, there are more ways to do this than just through logical and linguistic intelligence. Gardner believes that the purpose of schooling "should be to develop intelligences and to help people reach vocational and avocational goals that are appropriate to their particular spectrum of intelligences. People who are helped to do so, [he] believe[s], feel more engaged and competent and therefore more inclined to serve society in a constructive way.<sup>107</sup>

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<sup>107</sup> An informal talk given on the 350th anniversary of Harvard University on 5 Sep 1986. Harvard Education Review, Harvard Publishing Group, 1987, 57, 187-93.

As stated previously, non-Muslims are indeed making greater Islamic contributions to knowledge than the entire IOK lot put together.

Our school systems presently educate and reward only two or three of these God-Given gifts of intelligence while the remaining majority is marginalized and hence, psychologically demeaned (i.e. repressed) which is neither Islamic nor scientific. It is, however, neo-patriarchal, the new post-modern standard.

The primary intent for developing MI (Multiple Intelligence) theory was to chart the evolution and topography of the human mind, not to prescribe educational practice. Nonetheless, MI theory has been discussed widely in the Educational field and has been particularly influential in elementary education, where it has provided a useful framework for improving school-based practice in the areas of curricula, instruction, and assessment... it offers an approach to intervention that focuses on strengths instead of deficits. By the same token, it extends the concept of the gifted child beyond those who excel in linguistic and logical pursuits to include children who achieve in a wide range of domains.<sup>108</sup>

I venture to say some gifted Muslim scholar developed these same concepts to greater heights quite some time ago and that a present day student rediscovered them only to be ignored in the lemming run towards Western Cliffs of mimicry. I imagine also that Muslims have been far too poor or preoccupied with ritual fetishes and saving face to either translate the treatise or take its content and student(s) seriously. In the present milieu of reductionist mimicry and politically correct brinksmanship, I imagine it would take another generation of IOK conferences to even broach the topic, if at all.

Nonetheless, this retraining of teachers is what actually happened during the first two hundred years of Islam's infancy — minus IOK conferences and naturally so. It necessarily preceded the Scientific Explosion of the third century and beyond. However, the present tolerance for professional inadequacies promotes tribalism rather than competence, especially so judging from what I've seen in the Malaysian domain what with self-promotions, bribes, favoritism, plagiarism and outright intellectual property theft, etc. When added to

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<sup>108</sup> Brill Encyclopedia of Education, 2004, p. 1200

Muslim submission to Occidentally endorsed governors whose ghastly gauchos of greed will never permit authenticity to inseminate let alone flourish, I fear the prescriptions for authentic Islamic remedies will never be filled. The generic heedlessness and sectarianism of Muslim politics and policy-makers continually checkmates the process of *Islam Hadhari* so that the exercise remains little more than window dressing for cronyized projects, Ali Baba payoffs and appointments, as well as politically-safe rhetoric — what I call propaganda mills for recycled humbug.

And keep your soul content with those who call on their Lord morning and evening, seeking His Face; and let not your eyes pass beyond them, seeking the pomp and glitter of this Life; nor obey any whose heart We have permitted to neglect the remembrance of Us, one who follows his own desires, whose case has gone beyond all bounds. — Al-Kahf; 18:27

The ostentation of “Pomp and Glitter” oversees the ummah’s institutions and though many call on their Lord ritually they immediately join the ranks of “permitted neglect” by ignoring the corruption cited while inviting the counsel of enemies and imbibing the forgetfulness of crossing bounds into globalism’s Conference on Paradigm Drift with the West as Chair. Though Tun Mahathir can hardly be considered a model Muslim, his fierce statesmanship and regionalism admirably withstood the onslaught of an intentionally prosecuted fiscal war by the Jewish Illuminatus, Herr George Soros. If he had repented of his crimes publicly instead of weeping the tears of well budgeted sentimentalism perhaps the entire region would have turned towards authentic Islam and abandoned nepotism and cronyism. After all, didn’t these same crimes bring on Hadrat Uthman’s demise and the first civil war? Please, be honest.

According to Prof. Wael Halliq, the communal worldview that once defined and characterized Muslim Society was one that palpably permeated the general public with a profoundly inherent awareness-of and submission-to implemented Shari’ah as opposed to the present swamps of accretion and neglect of justice. Professor Halliq claims that this communal perspective cum attitude is what provided Muslims with the cohesive *elan’ vitae* that allowed the sciences to robustly advance with vigor, morality and dignity. Everyone and everything was

'Islamic' without the designation and hence—except for heresy mongers and crypto-magi like the *Ismailis*—there was little need for questions of split-hair Islamicity to arise. Alas, we may collectively lament the loss of implementation consequent to a consciousness that is soundly thrashed by today's dim lights of extremism, secular encroachment, material reductionism, morons addicted to ritual, and artful dodgers of truth and obedience seated on dais of power and mammon. These circumstances are endemic, so much so that Prof. Muddathir's recommendation and this quiescent diatribe must of necessity fall on a sequence of incompetent auditors, metaphysically gelded cowards, politically correct automatons, or marginalized truth seekers and doers. Under these conditions, the fact is that authentic Islamization can only occur as far from the urban urbane as possible: meaning amongst communities estranged 'from it all' exactly as the prophet (pbh) prophesied.

What significance does the term 'Islamic Science' have in such a corrupt milieu? I have read several articles on the hotly contested term and have yet to come across a serious characterization of the idiom that withstands criticism or confronts inhibiting corruptors head-on. Nevertheless, I'll give it a go. Since Islam is a term that denotes peaceful submission to Allah SWT's absolute regency, and since science denotes the systematic study of the universe and all it holds—which does not include Allah SWT or His essence (whatever that is) since He is indefinable and transcends creation and human cognition and comprehension—the term 'Islamic Science' may be succinctly defined in its gestalt sense of *Tawhidic* expression as:

Islamic Science is the 'systematic study of the universe according to divine command; i.e. inherent and revealed knowledge.

This implies that non-Muslims can partake in the enterprise and that Imams attempting to describe Allah would be better off seeking improved living standards for their charges. In addition, the definition requires that leaders who support the cause need to shape up to Sala'u'din standards<sup>xlviii</sup> or resign before the grave cashes their reward checks or invites the boots of General Allenby's successors.

‘Inherent’ means those limited faculties and attributes with which things and creatures are created, and ‘revealed’ means knowledge as related by the Prophets. The given definition avoids speculation, redundancy and contradiction while at the same time admits the contemplative inspiration that is *taffakur’s* attendance to authentic *tasawwuf* implied by the word ‘study’ rather than monotonous mantras leading to amentia or the dementia of jinn infestation or provisional imaginations that induce endogenous endorphins more powerful than morphine.

Nevertheless it will raise objections from non-believers in Allah’s regency over mankind and creation, and create disquiet in the split-hair fogs that govern ruminations for Islamicity pundits who favor the Universalism of Romanist Patricians and sundry pantheist heart-throbs dressed in Ivy League comfort. In response to any doubt or unease, I can only say that except for the Black Arts of Hermeticism and Lamaism behind which tree pagan kabalists hide, all scientific queries man assumes are Islamic whether we admit it, like it or even fail to describe the fact. The only qualifiers absent are human consciousness and the application of man’s will: meaning the utilization of knowledge acquired, that being the conscious actualization of Islam’s tenets with by means of *adab*: the practice of justice that requires putting everything and everyone in its or their proper place according to traditional Islamic epistemology. Hence it is also clear that knowledge alone is insufficient which brings us full circle to honor the Confucian ethic of correct action.

This would appear to be the authentic challenge for man’s benefit rather than loss. Furthermore, since half of venue for accomplishing Islam’s comprehensive practicum (*deen*) is marriage and Muslim marriages are increasingly at risk, this socially scientific indicator alone indicts Islam’s Imams as dismal failures at true guidance or IOK, especially since it’s the Islamization of Practice (IOP) rather than Knowledge our societies really need. In addition, as if that’s not enough to consider, of what use is any ‘direct perception of the ‘Supreme Principle’ to the farmer or native who has lost land and income to speculators, or to women and children our leaders failed to

protect from the unaccountable Muslims who abandoned them without succor?

But let us not stop there in our discussion of neo-patriarchal futility and the grand psychological defense mechanism of IOK. To illustrate the empty-headed implications of the term 'Islamic Science' for extrinsic observers, consider the science of Physiology, the study of the functions of living organisms and the interrelation of their parts.<sup>xlix</sup> This discipline is entirely Islamic in as much as it seeks to describe and comprehend the bio-dynamics of created organisms, all of which function according to the Word of Allah. Therefore, and despite the bias of religious belief imputed by the term 'Islamic', Physiology is inherently Islamic and needs no academic or fetishist taut to remind us of the fact — reason enough for classical scholars never to have conceived the idiom to begin with.

There is indeed mammalian physiology, ichthyo-physiology, ornitho-physiology, invertebrate-physiology, even jinni-physiology I imagine, but surely there is no Islamic, Christian, Buddhist, Hebrew or Taoist physiology excepting what proceeds from the anthropogenic perspective and teleological references defining what might be modified of an existential nature as a result of respective religious practices. Albeit, even these altered states of modified being are Islamic in as much as the guru's physiological state during trance or fasting, for example, is completely subject to Allah's preordained laws and limits.<sup>l</sup> The significant inference here is this:

It is the individual human observer, the disciple who needs Islamizing rather than any discipline or knowledge bank. After all, the Prophet (wslm) did not bring the Koran to birds, bees, fish, trees or rocks.

Of course this requires re-building the observer's worldview from the ground up which is the purpose of Islam's social venues. This consequently causes social scientific observers to bear in mind that marriage, family, market and community (including governance), in fact comprise 100% of the *deen's* venue rather than madrassa, masjid or White Tower. Hence and again, I and others perceive that the need

for the term's advent since Prof. Nasr's thesis stems from both of the following reasons:

1. ideological manipulation on the part of Occult Sponsors<sup>li</sup> – as was the case with Darwin's *Origins* and Rousseau's 'noble savage and utopia', both of which were used to promote anarchy and idealism;
2. identitarian reactionism on behalf of those who feel obligated to defend a civilization that has lost its dignity and dominion because of moral, ethical, academic, religious, fiscal, scientific, social and political degeneration and decadence.

Both reasons give cause for grave concern and both have apologists. Furthermore, both give additional momentum to Western hegemony since reactionary responses are phlegmatic fronts that characteristically avoid real change in order to protect the status quo, which is the essence of neo-patriarchy. Magi know these matters well and hence created conservative parties with Luciferian values and Liberal oppositions with overly tolerant values that either independently and collectively cannot be balanced no matter how many 'laws' are passed, fists are pounded, or occupations mounted. There is no middle ground to be had in this approach to democracy which means that Muslims pursuing democratic solutions, indeed, have been thoroughly hoodwinked.

With regards to the first charge, the reader must understand that the practical use of Hegel's Dialectic proceeds from the Hermetic consortium that comprises a Satanic elite who preside over every significant institution of governance and education in the West, East, North and South. Is this a conspiracy? Of course it is. They do this in order to control consensus building on both sides of any issue or war and thereby assure their management of the outcome. If the latter possibility appears lost, they induce chaos and start all over with whoever survives. A well known precedent is Lord Rothschild's manipulation of the London Stock Exchange via his machinations of both Nelson and Napoleon in the events leading to Waterloo. This standard Roman procedure ala Julius Caesar was adopted by Jesuits and other cults who've inherited ancient pagan crowns. It is the only explanation for why it is that Wall Street Jews funded both Hitler and

Stalin or why Jesuits educated Karl Marx, Stalin and Clinton, not to mention Fidel Castro.

On the other hand, reactionism is not without apparent justification or idealist defenders:

Probably, this Islamization would not be necessary if there were no secularization of science in the modern world. Again, the Islamization of Science would not be so urgent an agenda, if this secularization of science did not create dangerous threats or even destructive effects on the pillars of faith ... and we believers feel threatened theologically by these secular scientific theories ... therefore, the Islamization of Science as a form of naturalization should be done to minimize the negative impacts on the religious system and thus protect it from a complete ruin.”

Mulyadhi Kartanegara<sup>109</sup>

A key word used by Prof. Kartanegara is ‘threatened’. The only reason the ‘best of all ummahs’ would feel this way is because they are no longer the best and have adopted defensive posturing in order to aid the denial of sin; which means of course that the ummah rather than knowledge needs to be Islamized all over again. But since *Islam Hadhari* is no longer politically correct or better said, fashionable, this is an unlikely occurrence which defines the dilemma. Once again it is demonstrated that people require Islamization, not knowledge. One could call this the RIOU Movement, or Re-Islamization of the Ummah in order to counteract the NPOU or Neo-Patriarchization of the Ummah. Both acronyms better reflect reality than IOK does.

Perhaps IOK contemporaries assume the role of reformers or agents of a much needed renaissance, and if so I applaud the intention but solidly criticize the focus and question their source of inspiration. Pursuant to the grand falling away from dominion via the demerits of heedlessness that were followed by an allowance of progressive Occidental infiltrations, I reluctantly agree that Muslim reactionaries may actually help forestall ‘complete ruin’ as a defense mechanism. Yet I insist and will establish that there is a far greater priority than the religious tagging of any body of knowledge.

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<sup>109</sup> Op. cit. p. 158

## The Masquerade of Authenticity

As established above, physiology needs no Islamic adjective; neither do astronomy, physics, chemistry, mathematics, etc. etc., since they are all inherently subject to *Al Musawwir* (SWT). Nevertheless, there is indeed a colossal need for Prof. Muddhathir's 'holism' that requires progressive curricular adjustments towards the realization of tawhid, though I dislike the term's 'New Age' implications. What holism implies is *akhira* or mindfulness of the continuum that exists between mind, body, spirit, cosmos, here and Hereafter. This is to say an approach that transcends and effaces the dichotomy of physical and metaphysical as manifest in the dependent unity and diversity of God's visible and purposeful Word. Such an approach is reflected not by any delineation of a reduced curriculum, but rather by a teacher's heart to heart presentation of knowledge with regard for man's accountable post-mortem estate. In other words, it is, once again, man who needs the re-awakening of the childlike *tawhidic* consciousness he was born with rather than recycled treatises filled with rhetoric about bygone glory, dizzying categorizations and programs.

Specifically it implies that Islam need be actualized as the relevant and necessary solution for humanity's perplexity it is meant to be. This is best done in one's native tongue rather than the *lingua franca* of Muslim League Tartufferie. However, and despite the following observation, this requires a corrective political surgery that dwarfs any concept of renaissance, which is why both Imam Mahdi and Prophet Isa (Jesus) are required to end the present mask of authenticity:

... Islam is capable of providing a broader framework to eliminate the negative effects of secular science. It can establish sacred-religious science accommodating man's need for knowledge and science. Islam has a profound epistemology, which is appropriate for overcoming skepticism and relativism ... it has rich resources and great authority for the establishment of ethics and codes of conduct for scientific enterprises.

— Hussein Heriyanto<sup>lii</sup>

For this to occur it is absolutely mandatory that Muslims repent of the moronic denial of their neglect of Islam's personal and relational tenets of behavior as to social purposes: meaning that the "ethics and

codes of conduct” required for the effort’s success must be applied first of all to leadership. This is a call that mandates the Imamate of Imam Hanbal which necessitates war since most national leaders are in league with Western Imperialists. Since war is an absurdity in a vacuum of authenticity as hedged by awesome Iblissian encroachments; and since rebellion is forbidden as long as prayer is upheld; the only option is for *Alim* to have courage enough to stand at Friday prayer and ask Allah to impeach NATO-loving-first-to-recognize Libyan traitors — as did Imam Nik Aziz, a Malaysian Opposition leader with regard to the country’s mainstream political parties. In the lack of such valor and oppositional unicuity, it seems Allah SWT has seen fit to defer the triumph of truth until this particular iniquityof pretense is fulfilled whereupon traditional *Qari*” will announce the advent of Mahdi in Medina as prophesied and which clearly delimits the futility of Islamization policies.

Meanwhile, those of us who know should try to awaken the ummah to the clear and present dangers of Occidentalized enemies and treat them as such as commanded by the Prophet. Presently however, many *alim* are mesmerized by the requiem entitled “progress and its comforts”. I used the term ‘requiem’ because the so called “progress” of modern (secular) science as accompanied by Romanist Universalism—the former being divorced from spiritual values and the latter being the Luciferian creed of ancient Babylon—only facilitates the acceleration of mankind’s morbidity. This latter fact is patented by the multiplicity of modern illnesses and anti-social maladies that have accompanied the most radioactive and barbaric century ever experienced. This wickedness is like the fuel rods in Japan that have dissolved into the earth and indicates that the post-Fukushima Century holds little promise of improvement. Further, since “progress” is Islamically defined as ‘success both here and hereafter’, those who laud and submit-to such materialist dissolution without obedience to Allah only hasten their demise and that of their constituencies.

Such folk develop cancer along with the modern infirmities of family dysfunction as they heap booty and conspicuous consumptions that cause environmental degradation, accelerated morbidity of all

types as well as various dementias and neurotic dysfunctions not to mention anomalous sexual orientation and sociopathy. All of these are the direct consequences of the inverse determinants of spiritual law that initiate as default misguidance and judgment when men and women submit themselves to the heedlessness of abject appetite satisfaction. Indeed, a 'bad enough business'.

Many are charmed by accolades for the pretentious achievements of deviant cultural norms that forgo clear thought as they contravene common sense, truth and the purposes of Islam under auspices of Hermetic icons such as the Star and Crescent or red-white-and-blue banners of the Judeo-Christian Alliance. British Zionists chose Malaysia as a model Islamic State because malleable Malays are exquisitely amenable to such foolishness. This divorce of authentic Islam from both consciousness and practical implementation reflects the spiritual paralysis of ignorance and a malevolent psychic grip that causes premature entropic processes that mime the final separation of body and soul and negate success in the Hereafter.

There is a titanic dilemma facing believers and non-believers in Allah's regency, both scientist and laymen. I will attempt to describe it because I disagree with Prof Heriyanto's implication that a sacred-religious science can be easily re-established as science does not need to be Islamized. Rather it is scientists and those who fund and attend the results of their work that need Islamicity according to Sunnite principles of the Imamate. This should be the real focus of any effort to apply the term 'Islamic Science' to the contemporary insanity that's masquerades as authenticity. I believe that the most effective way to do this is by dropping IOK public campaigns in order to focus on management and leadership as do Jesuits who have successfully Globalized their papist agenda in this manner. Banish the latter from your realms along with their rogue scholars and political appointees and then re-educate or replace refractory students with well paid Islamized professionals and the polity will follow Islamicity guidelines as a natural matter of necessity.

If this were possible (which it is not), the sciences (knowledge) would automatically fall into place and pious step with little effort as they did previously in third century Islamia. This is an Islamization

process that should necessarily begin at the top of today's rather heedless pyramids of power! It is also a course of treatment that requires more time than it appears we have left, seeing it's 800 years since the Khan's Hammer destroyed the Abbasid edifice from which Islamia and its sciences have never fully recovered and to which lands the Bush bunch and Blackwater Knights have just revisited for their own occult purposes. With regards to the latter, one must realize that Saddam Hussein was rebuilding Babylon after having thrown the Jesuits out. Further, Babylon is (a) a place where Talmudists took a thousand years to perfect their black arts and (b) it is also a re-building project Allah said He would never again permit (see Isaiah 13:20).<sup>110</sup>

Frankly, I'm afraid it's too late for an Islamic renaissance but that doesn't mean we shouldn't make the attempt. Moreover, though the West could surely benefit from the sacred sciences of authentic Islam, there is little sense in trying to persuade them to do so when our leaders and polity fail to earnestly practice *al'hisbah* and the principles of Spiritual Law.

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<sup>110</sup> Of note here is that conflicting OT prophecies suggest that Babylon must be rebuilt in order for its final destruction and utter desolation. Hence, the Magi of the NOW Consortium may wish to re-establish its ancient prominence after which Prophet Isa and Hadrat Mahdi will be sent to intervene.

# The Resting of My Pen

“The highest kind of jihad is to speak up for truth in the face of a government that deviates from the right path.”<sup>111</sup>

... “If any of you sees something evil, he should set it right by his hand; if he is unable to do so, then by his tongue; and if he is unable to do even that, then within his heart-but this is the weakest form of faith.”<sup>112</sup>

In concert with the Jesuit-friendly ‘Occupy Movement’ of the Guy Fawkes parody, Muslims claim that Zionist Bankers, Neo-colonialists and Uncle Sam’s whiskers are the cause of their ongoing misery but this is mere psychological projection.<sup>liii</sup> As an avoidance mechanism, it defers the pain of truth common to the self-delusion sighted previously by utilizing facades of neo-patriarchal constructs that cling to imaginations presented by Islam’s ‘Golden Age’ so closely associated with the IOK movement. I am not alone in this opinion:

“Genghis Khan awakened Islamia from its mirage of grandeur.”<sup>liv</sup>

To appreciate this statement of fact, please recall that the Keys to Jerusalem were handed to the unpretentious Hadrat Umar, a man who would abhor the ostentation that marks Imams of the present pretense. The horrific Mongol chastisement parallels but surely does not exceed the current divine scourge of Muslim dissembling, which implies that contemporary sins exceed those of former generations. The lesson of this historicity is that nations repeatedly suffer utter destruction<sup>lv</sup> not because God gives His hammers to Khan’s of chastisement but because those who claim His favor arrogantly neglect His Divine Laws. Such disregard invites the intrusion of nemesis because it attends the inverse determinants of Divine Imperatives as outlined in my opening chapters. Divine imperatives unquestionably

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<sup>111</sup> Abu Da’ud, At-Tirmidhi & Ibn Majah, on auth. of Abu Sa’id al-Khudri

<sup>112</sup> Muslim, on auth. of Abu Sa’id al-Khudri

embrace what I've called "The Rights of God" as the duty of all men. When these rights are unattended in social practice, harm is the only possible result,

The Body Politic of Islam is a 'Living Organism' created and established by Allah SWT, not by men.<sup>lvi</sup> It cannot be imposed as a political institution any more than democracy can be foisted on a herd of elephants or monogamy on a lion. It simply is or isn't by God's grace according to mankind's obedience or disobedience. This is to say that Islamic polities prosper in health or wither in malady according to the compliance of its constituencies with divine law. When the illness of neglect descends the arrogance of pride ascends to invite God's abhorrence and intervention by means of previously given His Words of Command. Furthermore, it cannot be treated artificially with programs, parliamentary decrees or self-styled reformers because there is no force in religion. The sooner Muslims realize this, the sooner they will exchange apology for repentance in pure fear of Allah SWT. The only remedy is that which is administered by Allah's grace in direct response to man's submission to critical truth.

Surely, we can study the polity's components and come to an understanding of its inherent qualities, institutions and mechanisms, and on occasion we may even apply the surgeon's knife or balms of admonishment; but Islam cannot be artificially inseminated, cloned, compromised with philosophical interpolations or restored to sentient potency by human effort. Its viability and authority as a Godly nation can only be divinely bestowed on obedient subjects who practice stern vigilance in the pursuit of all science. With the help of God it may be inherited by the next generation by means of traditional Islamic education minus sanctimony and the cunning manipulation of the Fabian Century's pedantry. If you do not understand the last statement it is an indication that you have some catching up to do regarding the wiles of Islam's enemies.

Alas, 'if the salt has lost its savor what good is it?'<sup>lvii</sup> The potency needed for spiritually healthy reproduction depends upon salubrious leadership, and the vigor of any Godly polity depends solely upon submission to His Will and not the traditions of half-educated imams

who kow-tow to sententious politicians and inscrutable sultans of dubious merit:

A fourth major problem which obstructs the growth and development of research and advanced scholarship in Muslim countries today is the general lack of freedom and the all too frequent interference in academic and scholarly institutions on the part of government and security forces. It is this, coupled with the paucity of financial, moral and technical support that has driven—and continues to drive—thousands upon thousands of scholars and scientists out of their homelands ... leading them to find both professional and personal fulfillment elsewhere.<sup>lviii</sup>

— Muddathir Abdel Rahim

How many times must the ‘Hammer of God’ fall upon the Baghdads of Islamia before Muslims learn this lesson well enough to maintain genuine integrity rather than feign it? As far as this writer can see, its tainted polity needs soul laundering before collectively venturing abroad once more as mankind’s answer to perplexity.

The examples given of Divine Laws and their inverse determinants should suffice to open a metaphysical Laundromat for Muslim chamberlains and chambermaids to entertain cleansing dialogues on the rapacious heedlessness and mind-boggling hypocrisy of their present leadership. The talk of rising to World Class status in league with World Religious Parliaments or Maltese, Georgetown and Constantinian Knights of Occidental Academia and Governance is a whitewash over the pall of Muslim corruption and appeasement. I tremble at the thought should Allah permits this before granting the grace of collective repentance and authentic Renaissance.

Besides the ancient occult conspiracy I’ve alluded to, what modern socio-political scientists ignore is that they are lost in a maze of fabricated arguments on behalf of regimes that lie, lie, lie and then prevaricate as so-called “Royals” are shoved down the throats of beguiled worldview consumers. Authentic social unity, multi-culturalism and pluralism are found only when the freely acknowledged leaders of a people come to agreement in cosmopolitan congruence minus vain imaginations. Where are they?

On the Difference between Nation States & Empire: The Nation State is an *imagined* community to the extent that culturally and/or religiously salient

symbols and narratives are manipulated in ways that lead an often disparate peoples to accept the proposition that they have a unique heritage that establishes them as a clearly defined and bounded community the borders of which are co-terminus with those of the geographic space of the nation state. This is what distinguishes nations from empires, which define themselves as political and economic, but not cultural realities.

*Java, Indonesia and Islam*, Mark Woodward, Dept of Religious Studies  
Arizona State Univ., Springer Dordrecht Heidelberg, London/ NY, 2011.

Considering then:

- (a) that 'just governance' as held by most balanced cogitators fails to countenance the bricolage of such fanciful imaginaires in
- (b) partnership with untruths that veil iniquity; and
- (c) that answers to my queries are only to be found in un-fabricated historicity alongside Divine Revelations as manifestly approved according to the highest faculties of logic;

then to which Worldview is attributed the purest streams of untarnished truth or wisdom? In closing and before answering this exquisitely divisive question, let us explore an analogy.

## NATURAL MUSLIMS

Indigenous tribes may be described by some as peoples who lack science. Though they lack the technology that presently qualifies the term 'Modern Science', these peoples often practice the sciences of politics, ecology and sociology quite well with effective and efficient mechanisms that obviate modern bureaucracies. Few damage their environments as irreversibly as have progressive relatives under banners of 'modern science', and their intra- cum inter- tribal institutions of conflict resolution were generally of such a nature as to cause the least harm while bringing the most benefit, which is an Islamic principle of Shari'ah law. Many groups demonstrated knowledge permeated with the gestalt consciousness reflecting eternal and imminent accountability if not 'Islamic' specifics. In brief, they possessed wisdom ranging from elementary to profound levels of cognitive appreciation and streamlined executive function. Such

peoples may be considered 'Natural Muslims' minus the more exquisite details and revelations that now identify the well defined way of life known as Islam.

Most of these cultures rationally believe in a singular Creator or Supreme Being (as opposed to Nasr's "Supreme Principle") without partner who sent messengers to mankind. Native Americans were almost unanimously monotheist and prayed to 'The Great Spirit' and were conscientiously mindful of the 'Hereafter'. And from whence came this knowledge with its grace of wisdom? Indeed, they were born with the universal instinct Muslims call *fitrah* — a faculty my father called 'common sense' — meaning they were naturally born Muslims in keeping with the findings of Oxford's Dr. Justin Barrett cited previously. They also had prophets and exercised reasoning according to knowledge gained from revelations followed by intuitive contemplation, observation, and experience.

Prophet Muhammad(s.a.a.w.) said, "No babe is born but upon Fitra (as a Muslim). It is his parents who make him a Jew or a Christian or a Polytheist." (Sahih Muslim, Book 033, Number 6426)

In Soorah Al-A'raaf, Verses 172-173; Allah explained that when He created Adam, He caused all of Adam's descendants to come into existence and took a pledge from them saying, Am I not your Lord? To which they all replied, " Yes, we testify to It:'

The Divine order of Patriarchal governance was prevalent in most of these cultures, albeit some like the Lakota were balanced by matrilineal laws that avoided the unscrupulous amassing of wealth. Together, in well-balanced governance that avoided neo-patriarchal extremes by including the feminine perspective, these men and women administered their societies and environments while maintaining internal and external integrity. Thus they preserved the *dignitas* of creation with the naturally ordered harmony inherently found in a *tawhidic* worldview, one that embraced creation's interrelatedness, inter-dependence and relevance regarding man's accountability and the afterlife. One might easily call this balance 'naturally-Islamic'.

Indeed, the social structure and inter-tribal laws of the Iroquois Nation were so laudable that framers of the American Constitution incorporated many of their devices. This gives evidence of the more than adequate vicegerency of indigenous wisdom, despite some of the savage practices they employed such as scalping (which was actually imparted by French trappers, most of whom were Jesuit trained) that were—and still are—darkly eclipsed by Caucasians.

What ensued when the two cultures collided was a clash of world views in which the materialist (Greek cum Christian god-men) perspective dictated the terms of war according to calculated genocidal fury: the result of “spite and arrogance” as defined in Al’Qur’an. Despite their ‘modern science’ and predominantly ‘Christian’ Religion – which was anything but Monotheist when compared to the Ebionite polity of James the Just of first century Jerusalem – the mass murder and extinctions of native nations bears witness to a Catholic Euro-centric narcissism that frankly manifests fascist impunity and may can be directly attributable to Deist doctrines, Jacobin Liberty Sirens and chauvinist governance, despite its cloak of democratic equanimity.

This Aryan ethic may in turn be attributed to the Freemasonic superimpositions of the Babylonian cult on the Christian façade. An example of this invasive and subtle power is shown in by the trans-generational occult gesture shared by men of ostensibly different creeds below:



The mass murderer Mr. Wilders (left) is not only a Talmudic Jew of the pretentious Aryan Ashkenazi cult that hails from ancient Babylonia via Magog, but also a Freemason.

Indeed, E.W. Said concluded that Orientalism was naught but Christian Evangelism, and evangelism has been esoterically governed by Freemasonry since the 18th Century as I've established in my book, *The Hand of Iblis*. All of these permutations have pagan roots in the ancient sun-god Mystery Religions under the auspice and worship of god-men heroes and goddesses rather than the Absolute Deity of professed Monotheism. In short, the Anglo-Amero-Eurocentric polity is governed by hypocrites of the highest order who've rejected Allah's guidance in lieu of their own lusts, pride and arrogance; and again, as described in Al'Qur'an. While publicly professing secularism their plutocrats secretly practice a well documented Luciferian cultus while darling apologists such as Mr. Silverstein, write as if what I've just related never happened:

... the majority of Islamic legal sources, and the earliest and most prestigious of them, advise Muslims to practice their faith with the assertiveness of a dominant religious culture. Therefore, what many Westerners might perceive amongst practicing Muslims to be an intransigence that hinders neighborly relations, or a general unwillingness to adapt their faith to the current cultures of non-Muslim countries, may be explained with reference to the course of Islamic history.

*Adam J. Silverstein; Islamic History, A Very Short Introduction,*  
Oxford Univ. Press, 2010, p. 136.

Other writers are more realistic when discussing the West:

The treatment of the hapless race of native Americans, which we are exterminating with such merciless and perfidious cruelty, [is] among the heinous sins of this nation, for which I believe God will one day bring [it] to judgment. — President John Quincy Adams

The Euro-centric imposition of this Hidden Hand of reprobate paganism has replaced any imminent sense of social accountability with an impious ethic best expressed as "the ends justify the means;" a theme hammered into Jesuit dogma by Ignatius Loyola that is accompanied by the real-politics of "might equals right" (ala Machiavelli) in Huntington's CFR sponsored declaration of war. These sociopathic doctrines are not found in Monotheist scripture and we

should bear in mind that Loyola was a Maranos-Jew who along with Machiavelli represent the traditional Roman mythos; an ideology that can hardly be described as either Christian or monotheist. Their sub-human ethos is held in common with all bullies and is played-out by the 'Protocols of the Elders of Zion', which comprise core principles for Nazism and as well as Adam Weishaupt's Illuminati and the Maltese system of Freemasonic upper degree Initiation in their intimately related cults. Furthermore, let it be known that the groups just mentioned represent no more than an outer crust of the ancient demonism of the Serpent Cult (Sons of Cain) that lurks behind the residue of their mania as mentioned also by Jesus when he addressed the Scribes and Pharisees.

These elitist doctrines of Occidental political science define the vices cited by Al'Qur'an as characteristic of 'type three' humans discussed in opening chapters. Despite rhetoric to the contrary, these are the attributes that also saturate the Western zeitgeist and surely have not stopped there as a result thanks to Orientalists. They have permeated the halls and hearts of education, political, social and military sciences East of the Nile since Napoleon's Egyptian sortie, and have been accompanied by a generously exported sub-culture of moral chaos and dissipation, which describes a purposely prosecuted cultural war. This is not to say that their approach to modern-science any more than classical-science is dissolute etc., but it directly implies that the utilization of the knowledge gained under the auspice of such a benighted worldview can in no wise be justified as moral as defined by Islam's *Tawhid* or Goethe's ethically responsible gestalt perspective as practiced by Native Americans and other indigenes.

Nevertheless, it cannot be said that any science, excepting that of the divinely forbidden metaphysical black arts, is un-Islamic as science has no allegiance other than to whatever truth its methods and methodologists reveal. The law of gravity is not a conscious soul-imbued entity with a heart for understanding. It simply is. And so also are all scientific laws and/or facts of creation or inventions discovered or devised by men. A sword and gun have no cognizance. It can only be said that men and jinn are moral, amoral or immoral; ethical or an-/un-ethical. Hence, whether people are Islamic or un-Islamic outlaws

from Divine Imperatives is where we focus the crux of the matter under discussion.

If the majority of men and jinn are temporally unaccountable outlaws (i.e. un-Islamic, which, unfortunately, includes a majority of Muslims), and by virtue of pure reasoning quite incapable of discerning what is beneficial and harmful, then from Whom or What have such creatures outlawed themselves? The only answer is from Allah (SWT) according to the divine diktats of Holy Scripture and Prophetic examples, and the only unadulterated Holy Scripture is Al'Qur'an. And since, as a matter of confirmed bias I refuse to entertain polemics on the matter, I will simply move on with this as a given fact.

## CONCLUSION

If (a) the truth of mankind's ultimate accountability is clearly delineated in Al'Qur'an, and (b) the ancient Prophetic legacy was bequeathed to the *Qari''* by Mohammad (pbh) but rejected or not activated by the majority of mankind and Muslims, how can their collective knowledge be suffused with wisdom enough to acknowledge, seek and activate the purpose and pleasure of the Creator? More relevantly: how can such men consequently activate the cognition of rational and intuitive reasoning towards the utilization of knowledge that forbids evil action and enjoins good action as the result of scientific enquiry? In short, this empirically qualified estate cannot exist under conditions of endemic mental aberration which the Qur'an calls *insan* — i.e., the forgetfulness of Allah defined as the default status of Principle Three described in the opening chapters. Therefore, and in contradistinction to the commonly accepted and disarming definitions offered for the term 'Islamic Science', it is the hearts and minds of men that must be Islamized in order to presage a renaissance of Islamicity as it was during Muslim infancy. The corollary here is that minus the effective office of *al'hisbah* in the affairs of men who profess Islam, IOK is therefore made a useless construct.

In addition, since the traditional Islamic discourse has an ongoing history of some 1400 years plus, it is highly unlikely that such a

knowledge bank needs re-Islamizing, which makes IOK an irrational redundancy.

These conclusions demand that the habits of a sober and well defined 'Remembrance of Allah' (religion) must precede and permeate a society wherein the establishment of scientific disciplines are to occur in order to validate correct moral applications of the latter's fund of knowledge. This was also the conclusion determined by Ibn Khaldun who called absence of Islam's *deen* "bad enough business." Unfortunately, the several processes of authentic Islamization are divorced from the current majority who consider themselves Muslim. They unanimously neglect Principle Two, The Law of Obedience, in heinous ways. Activated obedience demands right actions as called for by Buddha and Confucius and eclipses the maintenance of ritual prayer, which on its own constitutes fetishism, a detestable substitute for submission to Allah SWT. In addition, the current engagement of Islam's Academia and Imam's with ecumenical universalism belies a profound naiveté tainted with treason and represents surrender or partnership to/with Luciferian minions as clearly described in Al'Qur'an.

Hence, we surely do not need Islamic Science so much as we need Islamic Scientists and Leaders as defined by the three principles extracted from Mohammad's speech on his entry into Medina. As opposed to IOK, which is now a slogan worthy acronym, a better way to accomplish Islamization is to place power, wealth and knowledgeable (*alim*) under the governance of authentic Muslims of the highest caliber. Therefore, if you're a sincere Muslim with your hand on the gauntlet rather than a dubiously patriotic heart, you now know what needs to be done. However, since such a feat is far from the hearts and minds of those who attend power, gauntlets and wealth, this entire exercise as an act of *jihad* is academic. Consequently, on this point, I rest my pen.

## Appendix I

### *On Transcendence*

#### *Neuropolitics: Thinking, Culture, Speed*

William E. Connolly

Pub., Regents of the University of Minnesota & Press, 2000

Apperception in explanation, recognition in morality, expression in aesthetic judgment—the Kantian models of explanation, morality, and aesthetics invoke in different ways an inscrutable supersensible field prior to consciousness that regulates its operations.<sup>11</sup> The introduction of the transcendental field enabled Kant to devise a creative strategy to protect Christian freedom and morality from the corrosive effects of the Newtonian science of mechanics he also endorsed. The crucial move is “to ascribe the existence of a thing so far as it is determinable in time, and accordingly its causality under the law of natural necessity, merely to appearance, and to attribute freedom to the same being as a thing in itself.” The Kantian supersensible field thus subsists below the level of consciousness and above the reach of modification through scientific knowledge, moral decision, or technical intervention. Such a philosophy enabled Kant to disparage naturalists such as Epicurus and Lucretius for sinking into a metaphysical dogmatism that pretends to know the “thing in itself” and for anchoring ethics in something as crude as the sensible realm.

But what happens if we set the half-second delay not in a supersensible domain but in the corporealization of culture and cultural inscriptions of corporeal processes? What if many messages flowing between multiple brain regions of differential capacities in the same person are too small and fast to be identified by consciousness but are, nonetheless, amenable to some degree to cultural inscription, experimental research, and technical intervention? Does this open a door not to disproof of the Kantian transcendental and proof of the alternative but to a contending interpretation of the transcendental field that moves closer to Lucretius? It may be that Kant’s identification of an inscrutable transcendental field is profound, while his insistence that it must be eternal, supersensible, and authoritative in the last instance is open to modification. To contest the Kantian reading of the transcendental field, while appreciating that some such field is inscrutable to those implicated in it, is eventually to call into question both the Kantian images of thought and morality and the images of those neo-Kantians who often proceed as if they can avoid such a field altogether. Neo-Kantians tend to reduce arts of the self to “therapies” to deal with neuroses or blockages in the powers of normal rationality, recognition, deliberation, and decision, rather than ubiquitous exercises, tools, and techniques helping to shape thinking and sensibility in profound ways.

The key move is to translate the Kantian transcendental field into a layered, immanent field. If the unconscious dimension of thought is at once immanent in subsisting below the direct reach of consciousness, effective in influencing conduct on its own and also affecting conscious judgment, material in being embodied in neurological processes, and cultural in being given part of its shape by previous inscriptions of experience and new experimental interventions, then several theories of morality, ranging from the Kantian model of command through the Habermasian model of deliberative ethics and the Rawlsian model of justice, to the Taylorite model of attunement to a higher purpose in being, may deserve active contestation.

From the vantage point pursued here, some of the above theories systematically underplay the role of technique and artistry in thinking and ethics while others overestimate the degree to which the cultivation of an ethical sensibility is linked to an intrinsic purpose susceptible to general attunement or recognition.

Author's Comment:

Notwithstanding the excellent prose, scientific references and exquisite commentary specifically attuned to contemporary savants of science and polymathry; all of which should intimidate most readers enough to volunteer for back bench eligibility; it is the very last sentence that holds the vital challenge for today's — I hesitate to use the term — 'Islamic Scientists'. If you don't perceive the insult to sound religious training and essential Monotheism, perhaps you're not a native English speaker or maybe you've missed something in your "Muslim" education. In any case, I'll leave you to ponder the matter.

## Appendix II

### On The Universal Soul

Man's individual soul plays a crucial role in the perfection of Universal Soul. Because of Nasir-i Khusraw's premise that individual souls are actually a part of the Universal Soul (and not merely a trace, *athar*), each individual soul is instrumental in moving the Universal Soul closer to its perfection. This is achieved through individuals carrying out religious duties (the *shari'at*) and through the souls using their individual intellects to gain knowledge. The doctrine of the soul is thereby shown to be at the center of Nasir-i Khusraw's cosmogony, ontology, epistemology, soteriology and eschatology.

Title: Nāṣir-i Khusraw's doctrine of the soul: from the universal intellect to the physical world in Isma'ili philosophy; Physical Description: vi, 235 leaves, bound. Issue Date :1992 Description: Department: Middle East Languages and Cultures. Thesis (Ph. D.), Columbia University, 1992.

The Pythagoreans taught that the soul is a harmony, its essence consisting in those perfect mathematical ratios which are the law of the universe and the music of the heavenly spheres. With this doctrine was combined, according to Cicero, the belief in a universal world-spirit, from which all particular souls are derived.

Maher, Michael, and Joseph Bolland. "Soul."

The Catholic Encyclopedia. Vol. 14. New York: Robert Appleton Company, 1912. 26 Feb. 2010

The Rosicrucian concept of the World Soul – the First Manifestation – corresponds to similar conceptions found, in various forms, in most of the ancient occult teachings of the several great esoteric schools of philosophy. In some philosophies it is known as the "Anima Mundi," or Life of the World, Soul of the World, or World Spirit. In others it is known as the Logos, or Word. In others, as the Demiurge. The spirit of the concept is this: that from the unconditioned essence of Infinite Unmanifestation there arose an Elemental and Universal Soul, clothed in the garments of the most tenuous, elemental form of Matter, which contained within itself the potency...

The symbol of the Cosmic Egg, of which the World Soul is the Animating Germ, is a very old one, and one widely spread in usage in the ancient world. As a prominent occultist has said: "Whence this universal symbol?"

The first manifestation of the Kosmos in the form of an egg was the most widely diffused belief of antiquity. It was a symbol adopted among the Greeks, the Syrians, Persians, and Egyptians. In the Egyptian Ritual, Seb, the god of Time and of the Earth, is spoken of as having laid an egg, or the Universe. Ra is shown like Brahma gestating in the Egg of the Universe. With the Greeks the Orphic Egg was a part of the Dionysiac and other mysteries, during which the

Mundane Egg was consecrated and its significance explained. The Christians – especially the Greek and Latin Churches – have fully adopted this symbol, and see in it a commemoration of life eternal, or salvation and resurrection. This is found in and corroborated by the custom of 'Easter Eggs.' From the 'Egg' of the pagan Druids, to the red Easter Egg of the Slav, a cycle has passed.

The concept of the World Soul, in some form of interpretation and under some one of many names, may be said to be practically universal. Among many of the ancient schools of philosophy it was taught that there was an Anima Mundi, or World Soul, of which all the individual souls were but apparently separated (though not actually separated) units. The conviction that Life was One is expressed through nearly all of the best of ancient philosophies; and, in fact, in subtly disguised forms, may be said to rest at the base of the best of modern philosophies.

In the philosophical concept of the Logos, we find another, and more advanced, form of this same fundamental concept. The term, Logos, first became prominent in the philosophy of Heraclitus of Ephesus, where it appears as the Law of Nature, objective in the world, giving order and regularity to the movement of things. The Logos formed an important part of the Stoic System of Philosophy. The Active Principle, abiding in the world, they called the Logos, the term being likewise applied to the Universal Productive Cause. An authority on the history of philosophy has said of the concept of the Logos: "The Logos, a being intermediate between God and the World, is diffused through the world of the senses. The Logos does not exist from Eternity like God, and yet its genesis is not like our own and that of all other created beings. It is the First-Begotten of God, and is for us imperfect beings almost as a God. Through the agency of the Logos, God created the World."

Other schools of philosophy, notably that founded by Schopenhauer, have postulated the presence of a Universal Spirit (whose chief attribute is Desire-Will) from whom the universe of creatures has proceeded. This Universal Spirit is held to be filled with a longing, craving, seeking, striving desire to express itself in phenomenal existence. Schopenhauer calls it "The Will to Live." It is described as instinctive rather than intellectual, and as creating intellect with which to better serve its purposes of self-expression. Other philosophers have proceeded along the main lines of the concept of Schopenhauer, with various modifications. The same idea is expressed by some of the old Buddhistic philosophers, the very term "The Will-to-Live" being used to express the essential nature of the Universal Spirit. But, it must be noted, in such philosophies the Universal Spirit is considered rather as the Eternal Parent than as its First Manifestation.

The Secret Doctrine of the Rosicrucians, by Magus Incognito, [1918] pp 42 – 48 Cosmic Ideation, Mahat or Intelligence, the Universal World-Soul; the Cosmic Noumenon of Matter, the basis of the intelligent operations in and of Nature, also called Maha-Buddhi.

The Secret Doctrine by H. P. Blavatsky

Finally, the Body of Bliss is an emanation of the Body of Essence (dharmakaya), which is the principle underlying the whole of the universe. This Body of Essence, the principle and rule of the universe, became synonymous with Nirvana. It was a kind of universal soul, and Nirvana became the transcendent joining with this universal soul.

One of the most important, perhaps the most important and central, of Ibn Arabi's ideas was that of the Logos, a term having the double meaning as "eternal wisdom" and "word" [Affifi, *Mystical Philosophy*, p. 91]. Originally, the term was coined by the Hellenistic Jewish philosopher Philo. Fluctuating between regarding the Logos as the first manifestation of the Godhead and a merely human or universal soul, Philo referred to it as the High Priest, the Intercessor or Paraclete, the Viceregent, the Glory of God, the Shadow of God, the Archetypal Idea, the principle of revelation, the first-born Son of God, the first of the Angels, and so on [A. E. Affifi, *The Mystical Philosophy of Muhyid Din-Ibnul Arabi*, pp.91-2]. Here we have a confusion of mythological-religious, theological, and cos-mological themes, many of which were taken up by Christianity.

Ibn Arabi shows the definite influence of Philo in his doctrine of the Logos; many of his descriptive terms are identical [Affifi, *Mystical Philosophy*, pp.91-2]. But he also brings in Koranic, theological, Sufi, Neoplatonic, and other ideas as well [Ibid, p.66]. He refers to the Logos (kalimah) as the Reality of Realities (Haqiqatu'l Haqa'iq - in contrast to this the Sufi Hallaj used the similar term "Reality of Reality" (Haqiqatu'l Haqiqah) to refer to God Himself [p.68 n.2]), the Reality of Mohammed, the Spirit of Mohammed, the First Intellect, the Most Mighty Spirit, the Most Exalted Pen (i.e. the Pen which God uses to inscribe the destiny of all things), the Throne (of God), the Perfect Man, the Real Adam, the Origin of the Universe, the Real who is the Instrument of Creation, the Pole (Qutb, on which all Creation revolves), the Intermediary (between God and Creation), the Sphere of Life, the Servant of the All-embracing One, and so on [Affifi, *Mystical Philosophy*, p.66 note].

Here, as with Philo, there is a confusion or hesitation between the emanationist idea of the first manifestation of the Godhead, and the dualistic monotheistic idea of the first created being who, whilst still extremely sublime, is nevertheless separated from God by an unbridgeable abyss. In other words there is a confusion between the hypostases; in some appellations "the Logos" refers to the supernal Divine, in other appellations to a mere emanation, and not even a very high one (the Viceregent, the Servant, etc), of that Divine. This is the real weakness of any theistic metaphysics; the absoluteness and transcendence of the personal God acts as a distorting straight-jacket that most are unwilling or unable to break.

As A. E. Affifi explains [p.77], Ibn Arabi's Logos has three aspects (or can be considered from three points of view):

1. the metaphysical aspect, as the Reality of Realities;

2. the mystical aspect, as the Reality of Mohammed;
3. the perfected human aspect, as the Perfect Ma

Considering the first of these aspects, the Reality of Realities (Haqiqatu'l Haqa'iq), Ibn Arabi says that this is the the First Intellect, the immanent Rational Principle in the universe (a Stoic idea), the "Idea of Ideas" (or Archetype of Archetypes - the great Alexandrian Christian theologian Origen likewise referred to the Logos as Idea Ideon [Affifi, *Mystical Philosophy*, p.68 n.2]). It comprehends all archetypes and existing things absolutely, is neither a whole nor a part, neither does it increase or decrease. It contains the archetypes or realities (haqa'iq) of things, but is in itself homogenous. It is the consciousness of God, the content and substance of divine knowledge. It is the first manifestation or epiphany of God; God as the self-revealing Principle of the universe; God manifesting Himself as universal con-sciousness [A. E. Affifi, *The Mystical Philosophy of Muhyid Din-Ibnul Arabi*, p.68-70]

As for the second or mystical aspect, the Reality of Mohammed (al Haqiqatu'l Mohammadiyah), the Logos is not the actual physical or human Mohammed, but the Reality (haqiqa) behind Mohammed, the active principle of all divine and esoteric Revelation. The Logos as the Reality of Mohammed has the characteristics of being the indwelling revealer of God, the transmitter of all divine knowledge, and the cosmological cause of all creation [pp.74-5]. He is the active principle of divine knowledge [Parrinder, *Avatar and Incarnation*, p.204]

This distinction between the human and the transcendent Mohammed was a popular one in Sufi and esoteric Ismaili thought, by which the Sufis were able to reconcile the historical exoteric religious vehicle of Islam with the esoteric inward experience of the Divine. The same tendency occurred in the Mahayana Buddhist doctrine of the Trikaya or Three Bodies of the Buddha, according to which the historical Buddha was only the lowest member, the Nirmanakaya or "emanation body" of the Buddha principle; above the Nirmanakaya was the Sambhogakaya or divine Celestial body; and above that in turn the Dharmakaya or Truth Body, which was of the nature of Absolute Reality. In early Christianity too, especially Gnostic Christianity, this separation of the human from the Divine principle of Revelation occurred. Orthodox and fundamentalist Christian theologians called this understanding "docetism", and considered it a serious heresy. It reached its greatest development among the Christian Gnostics of the second and third centuries, with their distinction between the human Jesus and the true transcendent Christ, who only put on Jesus like a garment or a disguise. More recently, a similar idea has appeared among Christian theosophists such as Rudolph Steiner and Alice Bailey.

In Ibn Arabi's teaching, each prophet is called a logos but not the Logos, which latter term refers to the spiritual principle or Reality of Mohammed. Ibn Arabi calls everything a Logos – a "word" of God – inasmuch as it participates in the universal principle of reason and Life, but prophets and saints are

distinguished because they manifest the activities and perfections of the universal Logos Mohammed to a perfect degree. The difference between the Spirit or Reality of Mohammed and the rest of the prophets and saints is like that between the whole and its parts; he unites in himself what exists in them separately [Affifi, Mystical Philosophy, p.72]

Finally, regarding the third or individual aspect, the possibility of becoming the Logos exists potentially for all Muslims. The difference between one who is asleep and one who is spiritually awakened, and the different levels attained by the latter, depend on the degree of preparedness. Each Sufi seeks to become the Logos [Affifi, Mystical Philosophy, p.11]. Here there is a certain parallel with Tibetan Buddhist Tantra, where the emphasis on the Trikaya at times shifts from the theological or "mystical" to the individual yogic (the Trikaya as the yogically transformed and perfected individual self).

In the mystical hierarchy, the Qutb or Pole is the Spiritual Head of the hierarchy of Prophets and Saints, the intermediary stage between the Godhead and the phenomenal world, the eternal and the temporal [Affifi, Mystical Philosophy, p.74]. The Qutb is the "Pole" on which all Creation turns. According to Sufism, the Pole is realized in the Perfect Man, the individual human expression of the Logos.

As the Pole of Creation, the Qutb is comparable to the world-axis of Shamanism (which survives in Scandanavian mythology as the world-tree Ymir, and in Hindu and Buddhist cosmography as Mount Meru), the Tai Ch'i or "Great Pivot" or "Great Ridgpole" of Chinese (Neo-Taoist and Neo-Confucian) cosmology, the "Central Sun" of Blavatsky, that maintains the Cosmos. Just as the Sun is the central pivot and source of life and energy for the solar system, so the Qutb is like a "Sun" in the centre of the planes of being. But in saying this, one must be careful not to assume, as some theosophists and neo-theosophists actually do, that there is an actual physical central sun. This is just a metaphor, like "pole" or "world mountain".

The Divine Logos thus manifests as countless Avatars, Perfect Masters, Divine Presences, and so on; whether in human form as an actual physical Avatar, or in subtle non-incarnate form as a Presence that moves subtly in the spiritual Heart (Qalb) of each individual being. This is a process that is always continuing, for there is always the Divine Presence in the world, although in some periods it may be more accessible than others - thus the Ismailis speak of Cycles of Epiphany and Cycles of Occultation [Corbin, Cyclical Time and Ismaili Gnosis, pp.80-81], and the Kabbalists of God revealing his Face and turning his Face away [Luzzatto, General Principles of the Kabbalah, p.47] - but even in the periods of concealing of the Light, there would still be avatars and masters for those who are sincere. At no time are souls stumbling in the world of darkness ever left without guidance or grace.

And it could even be said that every spiritual aspirant, through his or her sincere striving for and mystical devotion and surrender to the Divine, becomes a minor Qutb, helping to maintain the worlds through total surrender and selflessness; the sacrifice of the lower self on the altar of the higher self and the Divine above.

M. Allan Khazlav, Ibn Arabi's Logos Doctrine,  
[http://www.kheper.net/topics/Islamic\\_esotericism/Ibn\\_Arabi-Logos.htm](http://www.kheper.net/topics/Islamic_esotericism/Ibn_Arabi-Logos.htm),  
accessed 15 March 2010

## Appendix III

### The Serpent Cult

Ye who say you are Jews, *but are not Jews*, the serpent is your father. Ye are of your father the Devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. - John 8:44

I know your afflictions and your poverty—yet you are rich! I know the slander of those who say they are Jews *and are not*, but are a synagogue of Satan... I will make those who are of the synagogue of Satan, who claim to be Jews though they are not, but are liars—I will make them come and fall down at your feet and acknowledge that I have loved you. - Revelation 2:9

It showed that he (Cain) was as the firstborn of the serpent's seed." In John 8:44, Jesus was speaking to the Pharisees and proclaimed, 'Ye are of your father the devil. - *Matthew Henry's Commentary* (vol. 6 p. 1077)

## Appendix II



<http://www.parliamentofreligions.org/index.cfm>

**1893** – The Theosophical Society (a Group of Freemasons and Rosicrucian Magi) sponsors a Parliament of World Religions held in Chicago. The purpose of the convention is to introduce Hindu and Buddhist concepts, such as belief in reincarnation, to the West. The World Parliament of Religions includes shamans and witches of the world's pagan religions

At times it was hard to take the 1993 Parliament of the World's Religions seriously. On several occasions during the eight-day convocation (August 28-September 4), the wacky New Age undercurrent that moved through the event became evident. For example, in a plenary session entitled "Voices of

Spirit and Tradition,” it was laughable to find — alongside representatives of Native American, Chinese, and Indian traditions — an American woman from a pantheistic neopagan cult representing “the tradition of Egypt.” Invoking not only the Egyptian goddess Isis but also the Greek goddess Diana, she (mis)informed us that in Egyptian tradition, everything is One and all is divine. Robert Müller [former assistant UN Secretary, Freemason & Theosophist] offered the following advice: “Let all the religions work on what they have in common. And what divides them, put aside for the very end. If you want to have an agreement whether to believe in God, in several gods, or in no god you will never get an agreement because there’s no commonality. So leave these aside, and take the subjects which we have in common,” which he proceeded to describe as ethical concerns.

### **Archive for the ‘2014 Parliament’ Category**

[CPWR Chair Named One of the World’s Most Influential Muslims](#)

Re: Imam Abdul Malik Mujahid

Imam Abdul Malik Mujahid, chairman of the Council for a Parliament of the World’s Religions, was cited in the latest issue of “*The Muslim 500: The World’s Most Influential Muslims*” for his efforts to raise awareness and understanding about faith and social issues.



The widely viewed publication from the Royal Islamic Strategic Studies Centre, an independent research entity based in Amman, is a comprehensive study of global Muslim leadership in 14 categories including politics, religion, business, science, arts, media, sports, philanthropy and social issues. Imam Mujahid was included on the list for the first time. He is one of eight Americans identified as leaders in the category of Social Issues.

The report credited Imam Mujahid with a range of contributions including his work with broadcast media and his organizing efforts as the former chairman of the Council of Islamic Organizations of Greater Chicago and his current role as chairman of the Council for a Parliament of the World’s Religions. Imam Mujahid, an award-winning author, is the president of Sound Vision in Chicago, which offers multimedia Islamic teaching materials. He is also the executive producer of Chicago’s RadioIslam.com and the host of a daily one hour talk program on WCEV 1450 AM.

“His development of the Radio Islam nightly talk show in Chicago is not only a source of support for Muslims, but an important educational link to non-

Muslims in the greater Chicago area,” according to “*The Muslim 500*” publication. “Mujahid speaks with eloquence not only about the destructiveness of Islamophobia but also of the need for all people to come together in a spirit of justice and peace.”

The Council for a Parliament of the World’s Religions, based in Chicago, is an international, non-sectarian, non-profit organization, established in 1988 to host the 1993 Parliament of the World’s Religions. Since the historic 1893 Parliament in Chicago, modern Parliaments have been held in Chicago (1993), Cape Town (1999), Barcelona (2004) and Melbourne (2009). These periodic Parliament events are the world’s oldest and largest interreligious gatherings. The next Parliament is expected to draw more than 10,000 religious leaders, scholars, theologians, worshippers, observers and journalists to the city of Brussels in 2014.

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## Endnotes

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- i *FORWARD to. The Introduction and Book One of the World History. Kitab al-Ibar, and Erroneous Figures, Israelites* p. 8.
- ii *Rome's Responsibility for the Assassination of Abraham Lincoln* by Thomas Mealey Harris, 1817-1906 Brigadier General; Subject: Lincoln, Abraham, 1809-1865; Catholic Church; Publisher: Pittsburgh, Pa., Williams Pub. Co.; Call number: 9135328
- Also See: Avro Manhattan's works, ordered chronologically:
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- iii *How the Media and the Experts Determine How We See the Rest of the World: Softcover, Taylor & Francis Group, ISBN 0710205414*
- iv *Proceedings, Southern Illinois Goethe Celebration, 1950, p. 37.*

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<sup>v</sup> The Islamization of science or the marginalization of Islam: “The positions of Seyyed Hossein Nasr and Ziauddin Sardar”; Leif Stenberg, University of Lund; *Social Epistemology*, x, 3/4, 1996, 273-87

<sup>vi</sup> “A False Quest for a True Islam,” *Taner Edis, Council for Secular Humanism*, 24 Feb 2010; Taner Edis is an associate professor of physics at Truman State University. His latest book is *An Illusion of Harmony: Science and Religion in Islam* (Prometheus Books, 2007).

<sup>vii</sup> *Re-writing the History of Science in the Islamic Civilization: Report of George Saliba’s visit to Lahore, November 2007*, by *Dr Muhammad Sabieh Anwar*, Khwarzimidic Science Society Centre of Excellence in Solid State Physics, Punjab University, Quaid-e-Azam Campus, Lahore 54590, Pakistan, <http://www.khwarzimidic.org/>

<sup>viii</sup> *The Soul of the World* By Dr. Munawar A. Anees, Editor-in-Chief, *Periodica Islamica*, 1995

<sup>ix</sup> *Rewriting the History of Science*, op.cit.

<sup>x</sup> *THE MUQADDIMAH The Introduction and Book One of the World History, Kitab al-Ibar*, p. 132; Vol. 2. P. 212, Ibn Khadun, Translated from the Arabic by FRANZ ROSENTHAL.

<sup>xi</sup> According to Riane Eisler, in her seminal work, *The Chalice and The Blade*, the notion of dominance as a ‘natural social order’ has philosophical roots in the ‘might makes right’ ideology originated by the *Sophists*, a group of men who, with regard to morals and ethics, exemplified the thinking of political rulers throughout history from its beginnings in Ancient Greece.

Theirs was the first official lie-by-design-for-political-gain school of thought.

- Unlike other philosophers who contemplated the big ethical questions of life, the Sophists were primarily interested in the mechanics of *how language can be used to control human behavior*.
- Sophists were paid well to help rulers write speeches and win court cases through the use of *twisted arguments and paradox* (not unlike what is known in modern times as *Orwellian doublethink*).
- A ‘might makes right’ ideology posits that the right to rule over others is just, and earned, on the basis of proving one’s strength, wealth and, or armed might.
- Members of the ruling class competed with one another to attain what was considered the top prize (to do wrong and not get caught), and to

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avoid what was the worst humiliation (to be wronged and not get revenge).

- Fabricated lies, of the doublethink variety, were necessary for one very good reason, well understood by political rulers and sociology researchers alike — *physical strength or violence **alone** do not work to oppress or dominate human beings.*

Athena Staik *Eroticized Dominance: Predatory Behaviors as Cultural Norms and Political Tools* Psych Central; accessed 26 Nov 2011

- <sup>xii</sup> “It [the Abbasid Caliphate in Baghdad] recruited them to fulfill the objectives of its scientific plan that they had to undertake to develop the knowledge in order to achieve a life of prosperity, urbanization and strength, regardless of color, race, nationality and religion. By the end of the phase of translation, physicians and scientists in the Islamic world stood on a firm foundation.” — *Science and State in its Power and Weakness*, Proceedings, Islamic Science and the Contemporary World, Conference at ISTAC, KL, Jan. 2008. Pub. ISTAC, IIUM, 2008, p. 121
- <sup>xiii</sup> Muslim, *Mukhtasar Sahih Muslim*, p.329, # 1226 — *The Dignity of Man*, Mohd. Hashim Kamali, Ilmiah Pub. 2002, p. 58.
- <sup>xiv</sup> *Decline and Fall of Islamic Scientific Tradition*, Alparslan Acikgenc,; Proceedings, ISTAC Conference on Islamic Science in Contemporary Education, Jan. 2008, published, ISTAC, 2008, Kuala Lumpur, Malaysia.
- <sup>xv</sup> Every Occidental Board of Governance—Religious, Political, and Institutional— is directly or indirectly governed by Freemasons whose occult fellowship is the result of esoteric metaphysics directly influenced and guided by the Kabala, the Talmud, and occult doctrines of the sun-god mystery religions of antiquity. See my Books: *Trinity, The Metamorphosis of Myth, Cain’s Creed, The Genesis of Terror*, and *The Goods and Chattels of Deception*, Summary Observations on the New World Order, for a complete dissertation and History of this Occidental cum Orientalist malady.
- <sup>xvi</sup> Vol 7, Book 72, Hadith 693, Bukhari
- <sup>xvii</sup> For example: In 2009, along with Umno cronies and several Government-Linked-Companies, Malaysians shifted billions out of the country – about 50 percent of its GDP, which in 2008 was some RM739 billion. In its

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latest report, UBS Securities Asia wrote: “Question: which Asian country had the biggest FX reserve losses in 2009? The answer is Malaysia, and by a very wide margin; we estimate that official reserves fell by well more than one-quarter on a valuation-adjusted basis. Why is this bizarre? Well, in the first place because Malaysia runs a current account surplus – and not just a mild surplus but rather the largest in Asia, around 17% of GDP. Other structural surplus neighbors like China, Hong Kong, Singapore, Taiwan and Thailand have all seen sizeable increases in FX reserves over the past 12 months and yet Malaysian reserves nearly collapsed. How did this happen? In short, Malaysia must have seen massive foreign capital outflows – and sure enough, when we measure implied net flows, the numbers are simply stunning: peak outflows of nearly 50% of GDP, i.e., more than twice as large... Malaysians need to be brave if the current tailspin into backwardness and poverty is to be arrested and reversed. Otherwise, from becoming a developed country by 2020, we may well slip further in the ranks of the third world, economically overtaken by Vietnam and politically comparable to Myanmar.” - Wong Choon Mei, *Pendapat dan Analysis*, 12 Feb, 2010

xviii Vol 6. Book 60, Hadith 070, Bukhari.

xix Vol 9, Book 092, Hadith 421, 422, Bukhari;

xx *Instruction of the Student: The Method of Learning (Ta'lim al-Muta'allim Tariq al-Ta'allum)*, Imam Al-Zarnuji, Trns. G.E. von Grunebaum and Theodur M. Abel, Starlatch Press, Chicago, 1947 & 2008.

xxi Economic Report, 2001, Ministry of Finance, Malaysia and as cited in *Abdulai* (2001)

xxii GENERAL GUIDELINES FOR AN ISLAMIC POLITY

A. All pagans should be forbidden to practice their faith within the borders of Islamic territory or residential community. This essentially means either exile or the formation of a Pagan/Sectarian Province as the only practical solution. Yes, this means apartheid. If they choose to remain because they have asked for asylum, they should pay the Tax of subjugation as per the Sunnah and Al'Qur'an. Otherwise it is clear that the State is indeed “Plural” i.e., secular and hence not Islamic. The destruction of Pagan shrines and temples within a Muslim precinct is mandatory. If they fight, fight them until they either submit or leave the nation because their chief goal is deviancy in defiance of Allah's Law. Muhammad said: ‘slaughter is better than such mischief’ and went further to state that such people only instill perversity among believers.<sup>xxii</sup>

B. Islamic *administrations* (executives, military and police) should purge themselves of Hypocrites when possible; of all Freemasons, including the destruction of their Lodges; of Sufi-claimers, shamans and all sectarians; of Christians, Jews and Pagans. On this, there can be no compromise.

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C. Christians and Jews should be permitted to practice their faith but forbidden to proselytize or ally with each other because this puts them on equal footing with Islam. Idols and crosses bearing an idol should be removed from all public exhibits. These must also pay the tax of submission. Church properties should be limited to sites of worship and schools. Church organizations should be forbidden to engage in commerce, manufacture, agriculture, or government (except as consultants); and absolutely no provision should be made for overseas representation, especially from the Papal State; all Missionaries should be expelled from the country, and all church employees should be salaried according to standards established by the Muslim State, including provision for retirement contributions.

D. Jews should be examined by knowledgeable doctors of the Mosaic Law. Those not in compliance with the hanif of Abraham (Kabalists and Talmudists for example), or those practicing usury and/or business monopoly, should be given time to repent after which they must be expelled from the state should they fail. Those who remain must pay the tax of Submission and carefully scrutinized.

E. All Banks must be prohibited from lending with interest or charging exorbitant fees. Further limitations apply to investment banking and loans subject to fierce Islamic scruples, thus making them liable to profit or loss along with underwritten enterprises. Usury, in any form, must be completely annihilated. All interest due on any loan must be forgiven and principal-only payments made.

F. All vestiges of sexually immoral TV, advertisement or exhibitionism such as mimicry of the 'American Idol' programmes should be forbidden. If this means curtailment by virtue of censorship, including the limitation of Satellite TV to wholesome channels, then so be it! And none but a qualified and knowledgeable Muslim may own and operate the Media to which the State's citizens are subject. If no capable entity (company) exists, then the media should be completely withdrawn.

G. Profit levels, especially for essentials, should be monitored and strictly limited by the Ulama, and any practitioner of opulence immediately curtailed as an oppressor of the poor.<sup>xxii</sup> Speculation, including futures and derivatives in the stock market must be forbidden, as it is gambling or usurious manipulation; and salaries of Public Corporate Executives curtailed to modest levels.

H. State lands, utilities, natural resources, public transport, communications, fuel supply, and distribution of goods should be under the direct scrutiny of a government aegis. Experts in each field must manage these systems subcontracted to private capable entrepreneurs without monopoly or the slightest hint of nepotism or the apartheid of tribalism. There must be no privatization of essential goods and services.

I. Marriage: women and children must be emphatically protected without recourse to the chauvinist bias that elevates most men to dictator rather than husband. Any rapist or paedophile must be put to death and abusers of women severely punished. Furthermore, all Homosexuals, bi-sexuals, transvestites, etc., should be exiled, according to the Prophetic Sunnah.

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J. Anyone found practicing the occult arts must be put to death. This means bomohs and shamans, etc., etc.

K. Teacher salaries should be comparable to those of corporate executives. Education in comparative religion, ethics, morality, social and physical sciences, and any skill incumbent to man's success must become mandatory.

L. Al'Qur'an should be taught in the native tongue and Arabic reserved for prayer, recitation, scholars and those individuals so gifted and motivated to learn it fluently. Under no means should it be forced upon any individual.

M. Women should be encouraged to participate in Friday Mosque as in the days of Sirah, and when qualified, be elevated to positions of sub-cabinet authority under the protection and guidance of their husbands. Unmarried women, and those not subject to the protection of a competent husband, father, brother or male relative should be proscribed from senior public offices unless especially approved by the Senior Council of Shura.

N. Manslaughter should be weighed far more carefully; blood whit rather than imprisonment should return to its proper place; repeat offenders put to death (e.g. drunken drivers). Prisons should be transformed into work camps with restitution, remedial goals and profit in mind. Those refractory, i.e., hardened criminals and their women, should be exiled to *Cities of Refuge* where any escape attempt equals death or 'shoot on site' orders! All hardened thieves must lose the hand and repay what they have stolen, even if it means life-long servitude, especially white collar criminals.

O. A Full-scale military war (jihad) must be waged against organized crime.

P. All police should exhibit martial prowess, physical fitness, a working knowledge of religious fundamentals, and be above reproach however humble their means; and if found guilty of serious infractions, automatically exiled to Cities of Refuge as they are worse (being hypocrites) than hardened criminals. This will serve as a grave deterrence.

Q. Shari'ah Law must be the law of the land including its Supreme Court. Knowledgeable men of recognized and *proven* wisdom should be at its helm and at Cabinet Level, with a cadre of peers in each governmental department conducting the affairs of State. A Board of Censors, wise in the ways of God's Peoples, should be assigned for life to the Chief Minister's office. Their criticism and persons should be held inviolable, as it once was among the Chinese and Roman Emperors.

R. Democracy should be outlawed and any franchise given solely to proven Matriarchs and Patriarchs above the age of 40, as in the day of Sirah. This will end representation by uneducated mobs of immature opinions, upstarts and mountebanks. Anyone *seeking* public office should be automatically excluded from public office.

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S. The Premier, Chief Minister of Caliph should be continually humbled by accountability to a council of elder statesmen schooled in Islamic Principles and world affairs: and as guided by the Court of Shari'ah and subject to the Censor's (Grand Mufti) criticism. There can be no Jacobin separation of Church and State.

T. Sedition and graft need to be dealt with severely and with speed. No one is above the Law. Therefore, immunity from prosecution should be suspended at all levels with no statute of limitations. Lawyers who attempt to twist the law should be permanently disbarred, exiled, or sent to dwell with their colleagues in crime!

U. Men should be held accountable for work. There should be no free handout to able-bodied men except if they are indebted or in need for lack of employment due to oppression or inept governmental direction.

V. All forms of gambling must be proscribed.

W. In commerce with non-Muslim states, the latter's influence should stop at the border of entry with no honor paid to envoys save that of civil (courteous) decency.

xxiii See; *Trinity, The Metamorphosis of Myth; The Hand of Iblis; Cain's Creed, The Cult of Rome*, Omar Zaid

xxiv A common standard banqueting tradition with reclining at table while drinking 'mixed wine' ran across many seemingly disparate cultural practices. 'Mixed wine' was the central, reliable means of accessing the intense mystic altered state throughout antiquity. Ancient 'mixed wine' specifically meant visionary-plant mixtures, such as Psilocybe mushroom wine. *The Entheogen Theory of Religion* 2007 Michael Hoffman

xxv ***Tasawwuf*** basically consists of dedication to worship, total dedication to Allah Most High, disregard for the finery and ornament of the world, abstinence from the pleasure, wealth, and prestige sought by most men, and retiring from others to worship alone. This was the general rule among the Companions of the Prophet (Allah bless him and give him peace) and the early Muslims, but when involvement in this-worldly things became widespread from the second Islamic century onwards and people became absorbed in worldliness, those devoted to worship came to be called *Sufiyya* or *People of Tasawwuf* (Ibn Khaldun, *al-Muqaddima* [N.d. Reprint. Mecca: Dar al-Baz, 1397/1978], 467)...

For all of the reasons we have mentioned, *Tasawwuf* was accepted as an essential part of the Islamic religion by the 'ulama of this *Umma*. The proof of this is all the famous scholars of *Shari'a* sciences who had the higher education of *Tasawwuf*, among them Ibn 'Abidin, al-Razi, Ahmad Sirhindi, Zakariyya al-Ansari, al-'Izz ibn 'Abd al-Salam, Ibn Daqiq al-'Eid, Ibn Hajar al-Haytami,

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Shah Wali Allah, Ahmad Dardir, Ibrahim al-Bajuri, ‘Abd al-Ghani al-Nabulsi, Imam al-Nawawi, Taqi al-Din al-Subki, and al-Suyuti. Among the Sufis who aided Islam with the *sword* as well as the pen, to quote *Reliance of the Traveller*, were: such men as the Naqshbandi sheikh Shamil al-Daghestani, who fought a prolonged war against the Russians in the Caucasus in the nineteenth century; Sayyid Muhammad ‘Abdullah al-Somali, a sheikh of the Salihyya order who led Muslims against the British and Italians in Somalia from 1899 to 1920; the Qadiri sheikh ‘Uthman ibn Fodi, who led jihad in Northern Nigeria from 1804 to 1808 to establish Islamic rule; the Qadiri sheikh ‘Abd al-Qadir al-Jaza’iri, who led the Algerians against the French from 1832 to 1847; the Darqawi faqir al-Hajj Muhammad al-Ahrash, who fought the French in Egypt in 1799; the Tijani sheikh al-Hajj ‘Umar Tal, who led Islamic Jihad in Guinea, Senegal, and Mali from 1852 to 1864; and the Qadiri sheikh Ma’ al-‘Aynayn al-Qalqami, who helped marshal Muslim resistance to the French in northern Mauritania and southern Morocco from 1905 to 1909. Among the Sufis whose missionary work Islamized entire regions are such men as the founder of the Sanusiyya order, Muhammad ‘Ali Sanusi, [and Omar Mukhtar] whose efforts and jihad from 1807 to 1859 consolidated Islam as the religion of peoples from the Libyan Desert to sub-Saharan Africa; [and] the Shadhili sheikh Muhammad Ma‘ruf and Qadiri sheikh Uways al-Barawi, whose efforts spread Islam westward and inland from the East African Coast ... (*Reliance of the Traveller*, 863). It is plain from the examples of such men what kind of Muslims have been Sufis; namely, all kinds, right across the board—and that *Tasawwuf* did not prevent them from serving Islam in any way they could. To return to the starting point of my talk this evening, with the disappearance of traditional Islamic scholars from the *Umma*, two very different pictures of *Tasawwuf* emerge today. If we read books written *after* the dismantling of the traditional fabric of Islam by colonial powers in the last century, we find the big hoax: Islam without spirituality and Shari‘a without *Tasawwuf*. But if we read the classical works of Islamic scholarship, we learn that *Tasawwuf* has been a Shari‘a science like *tafsir*, *hadith*, or any other, throughout the history of Islam. The Prophet (Allah bless him and give him peace) said,

"Truly, Allah does not look at your outward forms and wealth, but rather at your hearts and your works" (Sahih Muslim, 4.1389: hadith 2564).

And this is the brightest hope that Islam can offer a modern world darkened by materialism and nihilism: Islam as it truly is; the hope of eternal salvation through a religion of brotherhood and social and economic justice outwardly, and the direct experience of divine love and illumination inwardly.

xxvi “Abu’Sa’id took up his metal vase and threw it into the air, whereupon instead of falling down it stayed up in the air. “What is the reason for this?” he asked...”What is the violent force?” “Your soul!” replied Ibn Sina, “Which acts upon this.” - *Tawhid and Science*, Osman Bakar, 2009, p. 97 from S.H. Nasr’s, *Islamic Cosmological Doctrines*, p. 194.

xxvii Muslims believe that there is a basic indivisible subunit (the smallest subunit) upon which bodies are formed. Bodies can be broken down into smaller units until the indivisible subunit is reached. It is the smallest indivisible part, which has to exist as a matter existential necessity. They called it “al-jawhar alford” (singular entity). The idea of a so-called never-ever land in relation to subatomic regions is not a fact it’s rather fictional rubbish. Muslim theologians have said that this Greek originated idea of bodies dividing without a basic indivisible unit negates creation and conflicts with the Qur’an. In fact, it leads to blasphemy. – Mustapha Karalli, op.cit.

xxviii *Authentic Tasawwuf and Sufiya’*

Towards the conclusion of my humble endeavor, I feel obliged to clarify what we, the Ahl-us-Sunnah wal Jama’ah, classify as pure *Tasawwuf*. When we pronounce the word, we only represent the version in perfect harmony with the

*Qura’an* and the *Sunnah* of the beloved Prophet ﷺ, which was also followed by all our eminent pious predecessors and scholars. We do, though quite sadly, acknowledge the existence of certain groups and individuals, who have used this subject as a scapegoat for the fulfillment and nourishment of their carnal whims and desires, therefore, segregating themselves from the mainstream ‘*Tasawwuf*’. They have introduced many filthy, false and erroneous ideas into this field that contradict the bases of Shari’ah, thereby depriving it of its original beauty and glamour. These false beliefs include bowing to the ‘Sheikhs’ or the ‘Peers’, prostrating to the graves, dancing and singing etc. from which this blessed command of Allah is not only exempt, but is also strictly censorious and deprecatory of. We, the Ahl-us-Sunnah wal Jama’ah, vehemently denounce their evil practices as well as their false innovations in the field of *Tasawwuf*.

Similarly, when making mention of the *Mashaikh* (masters of *Tasawwuf*) and *Sufiya’*, we only correspond to those are known to possess the true fear of Allah and pure love for Him and His Prophet ﷺ; who wish to live their lives according to the Prophet’s ﷺ lifestyle in all aspects and walks of life; who strive for and wish to pass their last breath in the state that their Lord is pleased

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with them. On the other hand, we severely disapprove of those who have decided for themselves the grandeurs of this world in trade of those pertaining to the hereafter. We rigidly loathe even comprising them under the category of the honored title of ‘Sufism’.

Hadhrat Maulana Yusuf Motala Saheb,  
Inter-Islam Publications, 2009; inter-islam.org

<sup>xxix</sup> **Sufism** has numerous branches or *tareeqahs*, such as the Naqshbandiya, Qaadriya, Chhishtiya, Saharvardiya, Shaadhiliyyah, Rifaa’iyyah, Rehmaaniya, Rizviya, Subhaniya, Gausiya, Teejaaniyah, Sanusiyyah, Sahiliyyah etc. the followers of which all claim that their particular *tareeqah* is on the path of truth whilst the others are following falsehood. Islam forbids such sectarianism. Allaah says (interpretation of the meaning): “... and be not of al-mushrikoon (the disbelievers in the Oneness of Allaah, polytheists, idolaters, etc), of those who split up their religion (i.e., who left the true Islamic monotheism), and became sects, [i.e., they invented new things in the religion (bid’ah) and followed their vain desires], each sect rejoicing in that which is with it.” [al-Room 30:31-32] Moreover, you see some of them making dhikr by only pronouncing the Name of Allaah, saying, “Allaah, Allaah, Allaah.” This is *bid’ah* and has no meaning in Islam. They even go to the extreme of saying, “Ah, ah” or “Hu, Hu.” The Sunnah is for the Muslim to remember his Lord in words that have a true meaning for which he will be rewarded, such as saying Subhaan Allaah wa Alhamdulillah wa Laa ilaaha illa Allaah wa Allaahu akbar, and so on... With regard to the question of the whether the Sufi shaykhs have some kind of [spiritual] contact, this is true, but their contact is with the *shayaateen*, not with Allaah, so they inspire one another with adorned speech as a delusion (or by way of deception), as Allaah says (interpretation of the meaning):

And so We have appointed for every Prophet enemies – shayaateen (devils) among mankind and jinns, inspiring one another with adorned speech as a delusion (or by way of deception). If your Lord had so willed, they would not have done it...” [al-An’aam 6:112]... And Allaah says (interpretation of the meaning):

... And, certainly, the shayaateen (devils) do inspire their friends (from mankind)... [al-An’aam 6:121]

Shall I inform you (O people!) upon whom the shayaateen (devils) descend? They descend on every lying, sinful person.

[al-Shu’ara 221-222]

This is the contact that is real, not the contact that they falsely claim to have with Allaah. Exalted be Allaah far above that. (See Mu'jam al-Bida', 346 – 359).

*Tassawuf or Sufism: The Innovation Within;*  
www//Turn to Islam.com, retrieved 1 March 2010

xxx See: *Some Aspects of Sufism*, S.N. Al-Attas, op.cit., p. 25.

xxxi **On The Boy Scouts, Baden Powell & the Occult Connection with Jesuits, Freemasonry, Egypt & Zionists**



← Fleur de Lis, Esneh Temple, Egypt, second century B.C.E. Brooklyn Museum

fig. 170 Prince of Wales's Feathers, from the Tomb of Edward



Figs. : 169, 170, 171

the Black Prince, in Canterbury Cathedral. This badge presents the idea of the 'Fleur-de-Lis', 'Ich Dien!'--'I serve!' Fig. 171 represents the Egyptian Triple Plumes, which are the same badge as the 'Fleur-de-Lis' and the Prince of Wales's Feathers, meaning the 'Trinity'.



Buckingham Palace Gate; Scouting World Crest; Boy Scouts of America Logo; Flag of Quebec;

**The fleur-de-lis is a stylised symbolic representation of the Lilium Candidum lily – the “Madonna lily”, which has been described as “a royal flower of the ancient world without equal”. This flower once grew close to Sumer on the nearby slopes of the southern Zagros Mountains. In**

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summarising his analysis on the Sumerian connection of the lily symbol with Egyptian royalty, archaeologist & author [David Rohl](#) writes in his book "[Legend: The Genesis of Civilisation](#)": "The heraldic plant motif of [Upper Egypt](#) is a lily which grows only in temperate mountain zones. This royal symbol is clear evidence of the foreign origins of the first pharaohs" (P.383) He follows up this research in his subsequent tome "[From Eden to Exile: The Epic History of the People of the Bible](#)".

The deity of the Sumerian city of [Eridu](#) was [Enki](#), symbolised by the goat & associated with the zodiac sign of [Capricorn](#), while the deity of the [ancient Egyptian](#) city of [Mendes](#) was actually the ram-headed Banebdjedet. 19th century French occult author and magician [Eliphas Lévi](#) created what became an iconic image that he called the [Baphomet](#) of [Mendes](#) that is unmistakably ancient in its symbolism, as we can see from the photos of reliefs from [Egypt](#) & [Sumer](#) below.

A diagram showing the resemblance of the flower of the Madonna Lily to the Star of David (the blue outline). This flower once grew close to Sumer on the nearby slopes of the southern Zagros Mountains. In summarizing his analysis on the Sumerian connection of the lily symbol with Egyptian royalty, archaeologist & author David Rohl<sup>xxxix</sup> writes in his book *Legend: The Genesis of Civilization*, Arrow Books Ltd. 1999, ISBN 0.09.979991.X:

"The heraldic plant motif of [Upper Egypt](#) is a lily which grows only in temperate mountain zones unknown to African flora. This royal symbol is clear evidence of the foreign origins of the first pharaohs" (P.383)

He follows up this research in his subsequent tome *From Eden to Exile: The Epic History of the People of the Bible*.

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The Jesuits' Saint Louis University logo is especially illustrative of this horns & flame evocation in what is ostensibly a fleur-de-lis.

The New Israeli Shekel coin has the Madonna lily on its obverse.



The organizational pattern of achievement in Scouting and the Scottish Rite are similar: Tenderfoot, First Degree; Second Class, Second Degree; First Class, Third Degree; followed by stages of merit, like Chapters or Degrees, the one culminating in the Eagle, while the other culminating in the Double Eagle.

That the pattern in Scouting achievement resembles advancement in Freemasonry is no surprise. A scholar has pointed out that "the founder of the Boy Scouts, Lord Baden-Powell, was very closely inspired by the Masonic model, a fact that allowed the French Boy Scout organization to preserve its unity while grouping together Catholic, Protestant, Jewish, and lay associations." Scouts "trail," Masons "travel." To one who has experienced the progressive movement of both, the similarities of "trailing" and "traveling" are self-evident.

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A close friend of "B.-P.:" the poet Rudyard Kipling, was made a Mason in India. Their friendship led "B.-P." to use Kipling's series of stories in *The Jungle Book* as the background theme for Cub Scouting. In England a number of Masonic Lodges have membership predominately composed of Brethren associated with Scouting. They hold an annual reunion in London, sponsored by one of the Lodges, where they wear their Scout uniforms and display their Masonic regalia.

Truly, Lord Baden-Powell's name may be counted among the great benefactors and philanthropists of humanity celebrated by Freemasons everywhere.

"Lord Baden-Powell must clearly have approved of Freemasonry, for he presented to the first lodge to bear his name (No. 488, Victoria) the Volume of Sacred Law which is still in use. Its fly leaf was thus inscribed by him: 'With best wishes for the success of the lodge in its good work, Baden-Powell of Gilwell. 12th May 1931'. His grandson, Hon. David Michael Baden-Powell was initiated in this lodge and remains an active member."<sup>2</sup> Lodge records show him to be a Past Master of the lodge.

There are six masonic lodges named after Baden-Powell, all in Australia—but they were formed by scouts, not by Baden-Powell. Baden-Powell Lodge No. 505 has published a booklet entitled *Freemasonry and the Scout Movement*(1982). They can be reached through: United Grand Lodge of Queensland, Box 2204 G.P.O.. Brisbane, Queensland 4001, Australia.

1. *Frederick Smyth, Ars Quatuor Coronatorum: Transactions of [Quatuor Coronati Lodge](#) No. 2076, vol. cii.* London: 1990. p. 264.<sup>^</sup>
2. *Ars Quatuor Coronatorum: Transactions of Quatuor Coronati Lodge No. 2076, vol. civ.* London: 1991. p. 257.<sup>^</sup>
3. "Freemasonry and the Scout Movement" by George W. Kerr, *Ontario Mason*, 1994, *Philalethes*, December 1995. Cf.:  
<[freemasonry.org/psoc/scouting.htm](http://freemasonry.org/psoc/scouting.htm)> ;  
<[wsl9648.pwp.blueyonder.co.uk/scouting.html](http://wsl9648.pwp.blueyonder.co.uk/scouting.html)>. <sup>^</sup>
4. Detail from an oil painting by David Jagger, 1929. It was presented to B-P on August 6, 1929 at the III World Jamboree at Arrowe Park, Birkenhead, England. The original is displayed in the conference room at World Headquarters (WOSM) in

<sup>xxxiii</sup> Theomania also embraces the Christian "Born Again" movement, which has revived itself for the last 100 years beginning on the famous Azuzza St. Revival in California early last century. This is, however, an ancient phenomenon which was also observed in Europe during the 17th Century:—The theomaniacs [1689] could then be counted by hundreds; men, women, children, all of them believed they were inspired and imbued with the breath of the Holy Spirit. Punishment of fire, the rack, the torture, even massacres

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directed to their extermination, all torments possible to invent to repress the violence of their fanaticism only augmented the force of evil which they employed. In the year 1704, the Marechal de Villars saw entire cities infested with theomaniacs. They exhibited sudden droppings down as though death-struck, sighs, groans, shrieks and vociferations, on recovering then broken sentences uttered in unearthly tones and tongue, violent contortions, desperate struggling with the spirit, followed by submission and repentance... all brought into play. The number of believers in their power soon became considerable... after a time the sect died away after reports circulated by their own votaries that they were nothing more than the instruments of designing men, who wished to disseminate Socinianism [a form of Humanism] and destroy orthodoxy ... Towards the end of 1732, those who were in convulsions began to foretell what was to happen, to discover secrets, to make speeches, pathetic exhortations, sublime prayers; even those who at other times were wholly unable to perform any such things... The insanity lasted without interruption until the year 1790. The Convulsionnaires and the Camisards were only manifestations of the Gnostics such as have existed in esoteric branches of various sects ever since the days of paganism; including the Albigenses, The Moravians, Anabaptists, Quakers, Shakers, Methodists etc.,

*Their name is Legion*. H. Madden, Phantasmaia, vol. II, p. 530,  
quoting L.F. Calmeil (1845) vol. II, p. 304.

Also see Lady Q. Occult Theocracy, Chapter 23 on the Waldenses.

Author's Note: I witnessed and was part of the same mania some years ago as a Christian. There's a perfectly natural explanation for this behavior called demon possession.

<sup>xxxiii</sup> *Dr. Muhammad Rahman Al-Ansari Al-Qadiri, A Philosopher Having a Scientific Mind*; Proceedings, Islamic Science and the Contemporary World, Conference at ISTAC, KL, Jan. 2008. Pub. ISTAC, IIUM, 2008, p. 142.

<sup>xxxiv</sup> Reductionism the practice of analyzing and describing a complex phenomenon, especially a mental, social, or biological phenomenon, in terms of phenomena which are held to represent a simpler or more fundamental level, especially when this is said to provide a sufficient explanation. - New Oxford Dictionary

<sup>xxxv</sup> This refers to the various well documented Secret Societies that have systematized their metaphysics and applied these principles pedantically to both science and politics. See: *The Hand of Iblis*, by Omar Zaid, AS Nordeen, 2009.

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xxxvi “The Soul of the World” by Dr. Munawar A. Anees, Editor-in-Chief, *Periodica Islamica*, 1995

xxxvii Mackey, *The Iranians : Persia, Islam and the Soul of a Nation*, 1996, p.179; *In the Path of God : Islam and Political Power* by Daniel Pipes, c1983 p.113.

xxxviii *Hadiqatyl-Azhar*, Shaykn Ahmad Al-Fatani, taken from *Some Epistemological Considerations of Malay Traditional Discourse Promoting Scientific Culture and Knowledge*, Muhammad ‘Uthman El-Muhammady, Proceedings, Islamic Science and the Contemporary World, Conference at ISTAC, KL, Jan. 2008. Pub. ISTAC, IIUM, 2008, pp 207, 209.

xxxix But the Jesuits alone shroud themselves intentionally in a darkness, which the laity are completely forbidden to penetrate, and the veil is not even uplifted to many of the members. There are among them a large number who have taken merely three vows, *but not the fourth*, and who are in consequence, not at all, or at any rate, not properly instructed regarding the true principles, institutions and liberties of the order; this secret, on the other hand, is entrusted, as is known to His Holiness, to only a small number, and whatever is especially important is known only to the Superiors and the General.’

M. F. Cusack, *The Black Pope*, 1896

xl *Lighthouse* is an occult Freemasonic term indicating *hidden light* or Illumination. Rida openly agitated against the Ottomans for the British cause and praised the Young Turks!

xli Radio Farda – October 10, 2004: Based on the research on violence against women in Iran conducted nationally, 66% of families are subject to such studies. The report indicated that in 30% of the cases, 10% end in lethal or permanent injuries. The research indicated that most violence occurs in the first year of marriage or during the pregnancy of women. This research was conducted in 28 states and 12,500 women along with 2000 men were interviewed during the study. The research also indicated 63% of the marriages are forced marriages.

xlii *My Dear Beloved Son or Daughter*, “Ayyuhal Walad” from His Three-Volumes Collection of Short Books “Majmu’a Rasail Imam Ghazali” Translated into English By Irfan Hasan, From the Urdu Translation of the Book, p. 13.

xliii “No End In Sight: The American Occupation of Iraq”— Documentary Film by Charles Ferguson, Magnolia Pictures, 2007. Includes testimony from

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Secretary of State Richard Armitage, Ambassador Barbara Bodine, Lawrence Wilkerson, Chief of Staff to Collin Powell, and Gen. Jay Garner, as well as prominent analysts, journalists and Iraqis.

<sup>xliv</sup> **Metaphysics** (from Greek, 'the things after the physics', from the ordering of Aristotle's works): That branch of philosophy that studies the most general categories and concepts presupposed in descriptions of ourselves and the world. Examples are causality, substance, ontology, time, and reality. Metaphysical questions have a very broad scope. Whereas the physical scientist might ask 'How does *x* cause *y*?', the metaphysician asks 'What does it mean for anything to cause anything else?' Whereas the chemist might investigate particular substances, the metaphysician asks what it means to be a substance, and whether there is one basic substance, or many. Metaphysical questions can become the subject of more specialized philosophical inquiry. We can ask whether our actions are subject to causality, which gives rise to the problem of free will. And the question of whether our mental experiences involve a separate substance from body is a major issue in the philosophy of mind. Although metaphysics dates back to the ancient Greeks, there have been occasions on which its status as a legitimate inquiry have been questioned. The rise of science in the 17th century led to attempts by some philosophers, such as Hume and Locke, to limit the claims of metaphysics, and earlier this century scientifically minded philosophers, such as the logical positivists, claimed that metaphysical assertions were meaningless. (Oxf. ENC) — the branch of philosophy that deals with the first principles of things, including abstract concepts such as being, knowing, substance, cause, identity, time, and space. Metaphysics has two main strands: that which holds that what exists lies beyond experience (as argued by Plato), and that which holds that objects of experience constitute the only reality (as argued by Kant, the logical positivists, and Hume). As per Aristotle: later interpreted as meaning the science of things transcending what is physical or natural. (Oxf. Dict., 10<sup>th</sup> Ed.)

<sup>xlv</sup> “**Theodor W. Adorno** was one of the most important philosophers and social critics in Germany after World War II. Although less well known among anglophone philosophers than his contemporary Hans-Georg Gadamer, Adorno had even greater influence on scholars and intellectuals in postwar Germany. In the 1960s he was the most prominent challenger to both Sir Karl Popper's philosophy of science and Martin Heidegger's philosophy of existence. Jürgen Habermas, Germany's foremost social philosopher after 1970, was Adorno's student and assistant. The scope of Adorno's influence stems from the interdisciplinary character of his research and of the Frankfurt School to which he belonged. It also stems from the thoroughness with which he examined Western philosophical traditions, especially from Kant onward, and the

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radicalness to his critique of contemporary Western society. He was a seminal social philosopher and a leading member of the first generation of Critical Theory. Unreliable translations have hampered the reception of Adorno's published work in English speaking countries. Since the 1990s, however, better translations have appeared, along with newly translated lectures and other posthumous works that are still being published. These materials not only facilitate an emerging assessment of his work in epistemology and ethics but also strengthen an already advanced reception of his work in aesthetics and cultural theory.” — Stanford Encyclopedia of Philosophy

N.B. Prof. Adorno also declared Philosophy to be obsolete due to the disastrous effects of the Marxist exercise.

xlvi Those who've mastered the religious sciences mentioned in the manner of Ghazali, et.al, as has Shaykh 'Abdallah b. Bayyah, most of who are not faculty members of any Muslim University, but rather dwell in the remote regions (desert).

xlvii See: *Confessions of an Economic Hit Man* by John Perkins and published in 2004. It provides Perkins' account of his career with consulting firm Chas. T. Main in Boston. Before employment with the firm, he interviewed for a job with the National Security Agency (NSA). Perkins claims that this interview effectively constituted an independent screening which led to his subsequent hiring by Einar Greve, a member of the firm (and alleged NSA liaison) to become a self-described "economic hit man". The book was allegedly referred to in an audio tape released by Osama Bin Laden in September 2009.<sup>[1]</sup>

xlviii Sala'u'din pursued every Knight Templar he could find to death without mercy. These were the precursors for the Freemasons and Knights of Malta who Suileman the Magnificent also pursued without mercy, as did the Mamluks. His group and its several off shoots still plague the Levant as follows:

Sun., November 23, 2008 Cheshvan 25, 5769 Haretz.com

Shimon Peres: State president, Nobel laureate and now - knight  
By Anshel Pfeffer

LONDON - President Shimon Peres yesterday added 'Knight' to the long list of titles he has acquired over the years. Peres received the honorary knighthood of the Order of St. Michael and St. George from Queen Elizabeth II in Buckingham Palace in London yesterday. Further coverage

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on Page A4. Peres also met yesterday with Prince Charles, British Prime Minister Gordon Brown and Foreign Secretary David Miliband.

May. 24, 2006 (CWNews.com) -

Four of the newest members of the College of Cardinals, after receiving their red hats from Pope Benedict XVI ([bio](#) - [news](#)) on March 24, have received high honors from the Knights of Malta. Cardinals Agostino Vallini, Andrea Cordero Lanza di Montezemolo, William Joseph Levada, and Franc Rodé received the Grand Cross of Honor and Devotion from Fra Andrew Bertie, the Grand Master of the Order of Malta. The honor-- one of the highest available in the Order-- was conferred on the four new cardinals who are currently stationed in Rome, and are now members of the Knights of Malta. Pope Benedict XVI is also a Knight of Malta, having receiving the same honor in 1999. He is the second Pontiff to be a member of the Order, following Pope Pius XII.

<sup>xlix</sup> Oxford Dictionary, 10<sup>th</sup> Edition

<sup>i</sup> The implication here is that if an observed phenomenon appears to counter accepted scientific definition, the phenomenon remains subject to divine laws not yet comprehended by the observer.

<sup>ii</sup> Prof. Nasr is Islamic Chair at George Washington University, an Institution steeped in Freemasonry. Freemasons are controlled by Hermetic Fellowships of Jesuits and Kabalists. "The George Washington University, like much of Washington, D.C., traces many of its origins back to the Freemasons. The Bible that the presidents of the university use to swear an oath on upon inauguration is the Bible of Freemason George Washington. Freemasonry symbols are prominently displayed throughout the campus including the foundation stones of many of the university buildings. The Freemasons feel a special bond in helping the school throughout its history financially." (See: "Building the University: Freemasonry, SJT, and GW" by GW Hatchet. Its founders and Presidents have all been Freemasons of the highest degrees. Graduates included Secretary of State Colin Powell, former Chairman of the Joint Chiefs of Staff General Peter Pace, former FBI Director J. Edgar Hoover and former Secretary of State John Foster Dulles, and cult leader L. Ron Hubbard (Scientology), all Freemasons and major players in the Globalist Conspiracy.

<sup>iii</sup> *The Secularization of Science as the Problem of Humanity: Proceedings, Islamic Science and the Contemporary World, Conference at ISTAC, KL, Jan. 2008. Pub. ISTAC, IIUM, 2008, p 67*

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<sup>liii</sup> The psychological defense mechanism of human denial.

<sup>liv</sup> “The Mongol invasion came from the East, the Crusaders from the West. The two invasions exhausted the different abilities of the Islamic world. They impeded any plan for Muslims to recover from their declining situation. The Mongol invasion especially, had destroyed all the aspects of Islamic civilization, and brought an end to the Abbasid Caliphate of Baghdad.” — *Science and State in its Power and Weakness*, Muhammad D. Batayneh, Proceedings, Islamic Science and the Contemporary World, Conference at ISTAC, KL, Jan. 2008. Pub. ISTAC, IIUM, 2008, p. 128

NB: About 8% of Eurasian men, from the Pacific to the Caucasus, are the Great Khan’s direct *paternal* descendents (approx 16 million men). This does not include those sired by his army! See *American Journal of Human Genetics*, March 2003. It may be thus that God has replaced his people by a new race as foretold by the Prophet.

<sup>lv</sup> “Collapse of the American Empire: Swift, Silent, Certain”  
*Commentary: Historians warning of a sudden 'thief at night,' an 'accelerating car crash'* by Paul B. Farrell,

March 09, 2010, Market Watch: "One of the disturbing facts of history is that so many civilizations collapse," warns anthropologist Jared Diamond in "Collapse: How Societies Choose to Fail or Succeed." Many "civilizations share a sharp curve of decline. Indeed, a society's demise may begin only a decade or two after it reaches its peak population, wealth and power."

Now, Harvard's Niall Ferguson, one of the world's leading financial historians, echoes Diamond's warning: "Imperial collapse may come much more suddenly than many historians imagine. A combination of fiscal deficits and military overstretch suggests that the United States may be the next empire on the precipice." Yes, America is on the edge. Dismiss his warning at your peril. Everything you learned, everything you believe and everything driving our political leaders is based on a misleading, outdated theory of history. The American Empire is at the edge of a dangerous precipice, at risk of a sudden, rapid collapse. Ferguson is brilliant, prolific and contrarian. His works include the recent "Ascent of Money: A Financial History of the World;" "The Cash Nexus: Money and Power in the Modern World;" "Colossus: The Rise and Fall of The American Empire;" and "The War of the World," a survey of the "savagery of the 20th century" where he highlights a profound "paradox that, though the 20th century was 'so bloody,' it was also 'a time of unparalleled progress.'"

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Why? Throughout history imperial leaders inevitably emerge and drive their nations into wars for greater glory and "economic progress," while inevitably leading their nation into collapse. And that happens suddenly and swiftly, within "a decade or two."

You'll find Ferguson's latest work, "Collapse and Complexity: Empires on the Edge of Chaos," in *Foreign Affairs*, the journal of the Council of Foreign Relations, a nonpartisan think tank. His message negates all the happy talk you're hearing in today's news -- about economic recovery and new bull markets, about "hope," about a return to "American greatness" -- from Washington politicians and Wall Street bankers.

'Collapse of All Empires:' 5 stages repeating through the ages:

Ferguson opens with a fascinating metaphor: "There is no better illustration of the life cycle of a great power than 'The Course of Empire,' a series of five paintings by Thomas Cole that hangs in the New York Historical Society. Cole was a founder of the Hudson River School and one of the pioneers of nineteenth-century American landscape painting; in 'The Course of Empire,' he beautifully captured a theory of imperial rise and fall to which most people remain in thrall to this day. Each of the five imagined scenes depicts the mouth of a great river beneath a rocky outcrop." If you're unable to see them at the historical society, they're all reproduced in *Foreign Affairs*, underscoring Ferguson's warnings that the "American Empire on the precipice," near collapse.

### **First. 'The Savage State,' before the Empire rises**

"In the first, 'The Savage State,' a lush wilderness is populated by a handful of hunter-gatherers eking out a primitive existence at the break of a stormy dawn." Imagine our history from Columbus' discovery of America in 1492 on through four more centuries as we savagely expanded across the continent.

### **Second. 'The Arcadian or Pastoral State,' as the American Empire flourishes**

"The second picture, 'The Arcadian or Pastoral State,' is of an agrarian idyll: the inhabitants have cleared the trees, planted fields, and built an elegant Greek temple." The temple may seem out of place. However, Cole's paintings were done in 1833-1836, not long after Thomas Jefferson

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built the University of Virginia using classical Greek and Roman revival architecture.

As Ferguson continues the tour you sense you're actually inside the New York Historical Society, visually reminded of how history's great cycles do indeed repeat over and over. You are also reminded of one of history's great tragic ironies -- that all nations fail to learn the lessons of history, that all nations and their leaders fall prey to their own narcissistic hubris and that all eventually collapse from within.

### **Third. Consummation of the American Empire**

"The third and largest of the paintings is 'The Consummation of Empire.' Now, the landscape is covered by a magnificent marble entrepôt, and the contented farmer-philosophers of the previous tableau have been replaced by a throng of opulently clad merchants, proconsuls and citizen-consumers. It is midday in the life cycle."

'The Consummation of Empire' focuses us on Ferguson's core message: At the very peak of their power, affluence and glory, leaders arise, run amok with imperial visions and sabotage themselves, their people and their nation. They have it all.

But more-is-not enough as greed, arrogance and a thirst for power consume them. Back in the early days of the Iraq war, Kevin Phillips, political historian and former Nixon strategist, also captured this inevitable tendency in *Wealth and Democracy*:

"Most great nations, at the peak of their economic power, become arrogant and wage great world wars at great cost, wasting vast resources, taking on huge debt, and ultimately burning themselves out." We sense the "consummation" of the American Empire occurred with the leadership handoff from Bill Clinton to George W. Bush.

Unfortunately that peak is behind us: Clinton, Bush, Henry Paulson, Ben Bernanke, Sarah Palin, Barack Obama, Mitt Romney and all future American leaders are merely playing their parts in the greatest of all historical dramas, repeating but never fully grasping the lessons of history in their insatiable drive for "economic progress," to recapture former glory ... while unwittingly pushing our empire to the edge, into collapse.

### **Four. Destruction of the Empire**

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Then comes 'The Destruction of Empire,' the fourth stage in Ferguson's grand drama about the life-cycle of all empires. In "Destruction" "the city is ablaze, its citizens fleeing an invading horde that rapes and pillages beneath a brooding evening sky." Elsewhere in "The War of the World," Ferguson described the 20th century as "the bloodiest in history, one hundred years of butchery." Today's high-tech relentless news cycle, suggests that our 21st century world is a far bloodier return to savagery.

At this point, investors are asking themselves: How can I prepare for the destruction and collapse of the American Empire? There is no solution in the Cole-Ferguson scenario, only an acceptance of fate, of destiny, of history's inevitable cycles. But there is one in "Wealth, War and Wisdom" by hedge fund manager Barton Biggs, Morgan Stanley's former chief global strategist who warns us of the "possibility of a breakdown of the civilized infrastructure," advising us to buy a farm in the mountains. "Your safe haven must be self-sufficient and capable of growing some kind of food ... well-stocked with seed, fertilizer, canned food, wine, medicine, clothes, etc. Think Swiss Family Robinson." And when they come looting, fire "a few rounds over the approaching brigands' heads."

### **Five. Desolation ... after the Empire disappears**

"Finally, the moon rises over the fifth painting, 'Desolation,'" says Ferguson. There is not a living soul to be seen, only a few decaying columns and colonnades overgrown by briars and ivy." No attacking "brigands?" No loveable waste-collecting robots from Wall-E? The good news is the Earth will naturally regenerate itself without savage humans, as we saw in Alan Weisman's brilliant "The World Without Us:" Steel buildings decay. Microbes eat indestructible plastics. Eons pass. And Earth reemerges in all its glory, a Garden of Eden.

### **Epilogue: 'All Empires ... are condemned to decline and fall'**

In a Los Angeles Times column, Ferguson asks: "America, a Fragile Empire: Here today, gone tomorrow, could the United States fall that fast?" And his answer is clear and emphatic: "For centuries, historians, political theorists, anthropologists and the public have tended to think about the political process in seasonal, cyclical terms ... we discern a rhythm to history. Great powers, like great men, are born, rise, reign and then gradually wane. No matter whether civilizations decline culturally, economically or ecologically, their downfalls are protracted."

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We are deceiving ourselves, convinced "the challenges that face the United States are often represented as slow-burning ... threats seem very remote." "But what if history is not cyclical and slow-moving but arrhythmic?" asks Ferguson. What if history is "at times almost stationary but also capable of accelerating suddenly, like a sports car? What if collapse does not arrive over a number of centuries but comes suddenly, like a thief in the night?" What if the collapse of the American Empire is dead ahead, in the next decade? What if, as with the 2000 dot-com crash, we're in denial, refusing to prepare?

Ferguson's final message about America's destiny comes from Foreign Affairs: "Conceived in the mid-1830s, Cole's great five-part painting has a clear message: all empires, no matter how magnificent, are condemned to decline and fall." Throughout history, empires function "in apparent equilibrium for some unknowable period. And then, quite abruptly ... collapse," a blunt reminder of the sudden, swift, silent, certain timetable in Diamond's "Collapse" where a "society's demise may begin only a decade or two after it reaches its peak population, wealth and power."

You are forewarned: If the peak of America's glory was the leadership handoff from Clinton to Bush, then we have already triggered the countdown to collapse, the decade from 2010 until 2020 ... tick ... tick ... tick ...

<sup>lvi</sup> "The believers in their love, mutual kindness and close ties are like one body; when any complains, the whole body responds to it with wakefulness and fever." — Muslim, *Mukhtasar Sahih*, p. 472, #1774

<sup>lvii</sup> "Muslim nations on the whole remain—in Tun Mahathir's pithy and forthright words—"poor, backward, weak, disunited and dependent on non-Muslims for all kinds of things including their own security."

*The Role of Governments*, Muddathir Abdel Rahim, ISTAC Conference Proceedings op.cit., p. 180

<sup>lviii</sup> *Ibid*, p. 181