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Se'âdet-i Ebediyye

Endless Bliss

FIRST FASCICLE

Twelfth Edition



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NOTE

The Turkish original of the book **Se'âdet-i Ebediyye** consists of three sections, all of which add up to more than a thousand pages. In the first section we have written in full detail how to perform all acts of worship according to the Hanafî Madhhab. However, we did not cover that material in the first fascicle; it can be found in the other fascicles. The other two sections, in addition to "Final Word of Se'âdet Ebediyye," which is in the end of section three, make up the presently existing first fascicle.

This fascicle, along with the others, has been prepared so that our noble readers may obtain great use from them. In order for our books to reach our dear readers, we pray for Allahu ta'âlâ's help and assistance.

Publisher's Note:

Permission is granted to those who wish to print this book in its original form or to translate it into another language. We pray that Allâhu ta'âlâ will give them a reward for this beneficial deed of theirs, and we thank them very much. However, permission is granted with the condition that the paper used in printing will be of a good quality and that the design of the text and setting will be properly and neatly done without any mistakes.

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The following is a translation of the Arabic eulogy written at the beginning of the fifth edition of the book **Se'âdet-i Ebediyye (Endless Bliss)** by the late great religious scholar, the virtuous **Hadrat Sayyed Ahmad Mekkî Beg^[1]**:

Bismillâhirrahmânirrahîm ve bihî sikatî

All praise be to Allah who bestowed upon us what we did not know from beyan (expression and rhetorics). Peace and blessings be on our Sayyed Muhammad (alaihissalâm), who is the best and highest of all those who were given Fasl-ı khitâb and wisdom, and on his pure Ahl-i-bayt and companions who were chosen for him!

I have examined the book **Se'âdet-i Ebediyye** written by the most virtuous of our age and the best of our time. I have found the knowledge of kalâm, fiqh, and tasawwuf in this book. I have seen that all of these were collected from the books of those who obtained their information from the source of prophethood. There is not a piece of information or word which does not conform to the creed of the Ahl-i Sunnat wal Jamâ'at in this book. May Allah reward the efforts of the Ahl-us-sunnat scholars and the author of this book! Amen!

O innocent youth! Obtain your religious and cultural knowledge from this fine and unique book which does not have and perhaps will not have a rival.

O my Lord! Make Huseyn Hilmi Işık, the son of the late Muhammad Sa'îd bin İbrahim Effendi of Lofça, the writer of this valuable book, happy, blessed and prosperous! Amen! O my Allah! Be pleased with his mother, and father and his late and kind teacher. For the sake of the highest of all the prophets, accept this prayer! Amen!

7th July, 1967

29th Rabî'ul-awwal, 1387
Jum'a

***The lowest of Born Servants,
Servant of Islâmic Scholars
Muftî of Kadıköy, Istanbul,
Descendent of Arwasîs***

Assayyed Ahmad Mekkî Üçışık

^[1] A copy of **Se'âdet-i Ebediyye** with the original hand-written Arabic eulogy at the beginning is in the private library of the "Türkiye Gazetesi," a daily newspaper in Turkey.

SE'ÂDET-İ EBEDIYYE ENDLESS BLISS

CONTENTS OF THE FIRST FASCICLE

There are two hundred and forty (240) chapters in **Se'âdet-i Ebediyye**, and it consists of three parts. Forty-one of the ninety-eight chapters in the first part, thirty-four of the seventy-two chapters in the second part and thirty-three of the seventy chapters in the third part are the translations of letters in the Persian origin of **Maktûbât (The Letters)** by Hadrat Imâm-i Rabbânî. A few of them are translations of letters by Hadrat Muhammad Ma'sûm (rahmat-Allahi 'alaih). The remaining chapters are taken from many valuable books. **Maktûbât** by Hadrat Imam-î Rabbânî (rahmat-Allahi 'alaih) consists of three volumes (I, II, III) and they contain five hundred and thirty six letters. All of them were published in two volumes in Pakistan in 1392 [1972 A.D.], and it was printed by offset in 1397 [1977 A.D.] in Istanbul. **Maktûbât** by Hadrat Muhammad Ma'sûm, his son, is also of three volumes (IV, V, VI). The volume number and the number of each letter translated is given below. The parts that are added by the translator are written in brackets.

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A Warning: Missionaries are striving to advertise Christianity, Jews are working to spread out the concocted words of Jewish rabbis, Hakikat Kitâbevi (Bookstore), in Istanbul, is struggling to publicize Islam, and freemasons are trying to annihilate religions. A person with wisdom, knowledge and conscience will understand and admit the right one among these and will help to spread out that for salvation of all humanity. There is no better way and more valuable thing to serve humanity than doing so.

TAM İLMİHÂL SE'ÂDET-İ EBEDİYYE

PREFACE

Here is the key to the treasure of eternity:

Bismi'llâhi'r-rahmâni'r-rahîm.

Saying the **A'ûzu** (A'ûzu billâhi min-ash-shaytân-ir-rajîm) and the **Basmala** (Bismillâh-ir-Rahmân-ir-Rahîm), I begin to write the book **Se'âdet-i Ebediyye** (Endless Bliss). Abdullah ibni 'Abbâs (radî-Allahu 'anh) says, Rasûlullah (Muhammad [sall-Allâhu 'alaihi wa sallam]) declared, **“Respecting the Qur'ân is beginning to read it by saying the A'ûzu, and the key to the Qur'ân is the Basmala.”** I, therefore, request my readers to begin our book by saying these two phrases. Thus, you will have embellished the book with two ornaments and will have attained the blessings that have been accumulated in these two treasures for the Beloved to get! Those who want to approach Allahu ta'âlâ must hold tightly to the A'ûzu, and those who fear Him must throw themselves upon the A'ûzu. Those with many sins have trusted themselves to the A'ûzu, and fugitives have looked for relief in the A'ûzu. Allahu ta'âlâ commands His Prophet in the 97th ayat of surat an-Nahl, **“Say the A'ûzu when you are to read the Qur'ân.”** It means, “Pray for yourself by saying ‘I trust myself to Allahu ta'âlâ, take refuge in Him, trust myself to, and cry out and wail Him against the devil, who is far from Allah’s mercy and who, incurring His wrath, was cursed in this and the next worlds.’ ”

Our Prophet (sall-Allâhu 'alaihi wa sallam) has declared, **“When the teacher says Basmala to the child and the child repeats it, Allahu ta'âlâ has a voucher written down lest the child and his parents and his teacher go to Hell.”** Abdullah ibni Mas'ûd (radî-Allâhu 'anh) says, “He who wants to escape from the 19 angels who will torment him in the next world, should say the Basmala.” The Basmala consists of 19 letters. It is the Basmala that was written first in the Lawh-i mahfûz^[1]. It is

^[1] In pre-eternity, Allahu ta'âlâ knew everything that would happen in the world. He explains His knowledge of eternity and His eternal word to angels at a place called Lawh-i mahfûz. Angels do what they learn from

the Basmala that descended to Hadrat Âdam first. Muslims will pass the Sirât^[1] with the help of the Basmala. The Basmala is the signature on the invitation to Paradise.

Here the meaning of the Basmala is “I am able to write this book with the aid of Allahu ta’âlâ who has done favours to every being by creating it, by keeping it in existence and by protecting it against annihilation. The ’ârif^[2] knew Him as the ilâh. Beings found food through His mercy. Sinners are saved from Hell through His pitying.” Allahu ta’âlâ has begun the Qur’ân al-Karîm with these three names of His because man has three states, namely his state in the world, in the grave, and in the Hereafter. If man worships Allahu ta’âlâ, He facilitates his works in the world, pities him in the grave, and forgives his sins in the Hereafter.

Alhamdulillâh! If any person thanks any other person in any manner, for anything, at any place, at any time, all this thanks belongs to Allahu ta’âlâ. For He is the one who always creates, trains and develops everything, who causes every favor to be done, and who sends every goodness. He alone is the owner of strength and power. Unless He gives us thought, nobody can will or desire to do good or evil. After man receives the thought, he can will to do something, but unless Allah wills and gives strength and opportunity to that thought, nobody can do one bit of kindness or evil to anybody. Everything that man wants, happens when He wills and decrees it. Only what He wills happens. He sends us the thoughts of doing good or evil for various reasons. When His born servants (men) whom He pities wish to do evil, He does not will or create it. Goodness always arises from such people. He, too, wills to create the evil wills of His enemies, with whom He is angry. Since these evil people do not wish to do something virtuous, evils always arise from them. In other words, all people are a means, a tool. They are like the pen in the writer’s hand. Only using their **îrâda-i juz’iyya** (partial will) that has been bestowed upon them, those

the Lawh-i mahfûz.

[1] An explanation of the bridge of Sirât will be given later on.

[2] Great scholars who comprehended through their hearts the knowledge about Allahu ta’âlâ and his attributes. For one to be an ’ârif, it is necessary to make progress and be promoted in the way of tasawwuf. Tasawwuf will be explained later on.

who will goodness earn blessings, while those willing evil to be created become sinful. Allahu ta'âlâ willed in pre-eternity to create the deeds of people through their will power. Creation of these deeds through people's will power means that they are created by the pre-eternal **Irâda-i ilâhî** (Divine Will).

May all prayers and blessings be upon Muhammad Mustafa (sall-Allâhu 'alaihi wa sallam), who is His Prophet and the most beloved of His born servants, and who is in every respect the most beautiful and the most exalted of all the mankind that ever lived. May prayers and blessings also be upon the highest of people, his **Ahl-i Bayt**, on his Ashâb (Ridwanullâhi ta'âlâ 'alaihim ajma'in) and on those who love them and follow them.

I received my elementary education at Rashâdiya Numûna School in Ayyûb Sultan, in my home town of Istanbul. I acquired religious training and religious knowledge in my home and in elementary school. As I was beginning my education in Halicioğlu Military Junior and Senior High School, the Qur'ân al-Karîm and religious lessons were being abrogated from schools. None of our teachers taught religious lessons. I regarded my teachers as great, mature, and I wanted to respect them highly. But I was disappointed to see them attacking my sacred beliefs. I vacillated between belief and disbelief. Pondering with my young brain, I scrutinized all the information which I had learned as religious knowledge. I saw that all of it was useful, good, valuable, and I couldn't sacrifice any of it. I remained between these two influences for six years. My friends, who and I had been fasting and performing ritual prayers of salât a few years earlier, were deceived by the slanders of the teachers and newspapers, and they gave up worshipping. Left alone, I was all the more confused. I wondered if I were wrong, if I were on a wrong path. In 1929, I was eighteen years old and in the last year of high school. It was the Qadr Night, and we had gone to bed. I couldn't sleep. I jumped out of my bed, confused. I was alone in my thoughts, in my î mân (belief); I was uneasy; I was utterly exhausted. I went out into the yard. The sky was full of stars. Against the shrine of Hadrat Khâlid ibni Zayd Abû Ayyûb al-Ansârî, the sparkling waves of the Golden Horn sounded as if to tell me. "Don't worry, you are right." I sobbed and cried. I entreated my Allah. "Oh my Allah! I believe in Thee, I love Thee and Thine prophets. I want to learn Islâmîc knowledge. Protect me from

being deceived by the enemies of my religion!” Allah accepted this innocent and sincere supplication of mine. I dreamt of Hadrat Abdulhakîm-i Arwâsî, the treasure of karâmats and ma’rifats^[1], an ocean of knowledge, and later I met him in a mosque. He welcomed and invited me. While I was in the Faculty of Pharmacology, I attended his lectures in Bâyezid Mosque three times a week. Afterward, I would go to his home. He pitied me. He taught me sarf, nahw (Arabic grammar), logic and fiqh (commands and prohibitions of Islam). He read to me and taught me many books. Also, he had me subscribe to the French newspaper **Le Matin**. He taught me Arabic and Persian. He had me memorize “**The Eulogy of Amâli**” and **The Poems of Khâlîd-i Baghdâdî**. His company was so sweet, so useful that many a day I stayed with him from morning till midnight. Today, the moments which I live recollecting those days in his company are the happiest moments of my life. Until 1936, while a tutor in the Military Medical School, I both attended the Masters of Science classes of the Faculty of Chemical Engineering and at the same time gathered knowledge and ultimate benefits from the preachings and from the company of that Islâmîc scholar. The dirt of disbelief in my heart was cleared off. I realized that Islâm was the one and only source of happiness both in this world and the next. I saw that the persons whom I formerly had deemed great were like children when compared to Islamic scholars. I understood that some of the things which they described as knowledge were quite far from knowledge, science, and were nothing but enmity against Islâm, full of grossly made-up plans and slanders. After 1936, when I was in charge of Mamak Chemical Laboratory, he told me to learn German and read **The Maktûbât** of Imâm-i Rabbânî ‘quddisa sirruh’ continuously. At every opportunity I came to Istanbul and picked pearls and corals in that ocean of ma’rifat. After the setting of that sun of knowledge, I was accepted to the private class of his blessed son, the virtuous Sayyed Ahmed Makkî, the Mufti of Scutary and later of Kadıköy. With great mercy and proficiency, he trained me in fiqh, tafsir (interpretation of the Qur’ân), hadîth, ma’qûl (knowledge which can be acquired by means of the intellect, i.e. science), manqûl (religious knowledge), usûl (methods and

^[1] Knowledge pertaining to Allah’s Person.

basic facts), furû' (a branch of Islamic knowledge) and he graduated me with full authorization on Sunday, 27th Ramazân 1373 [1953 A.D.].

After 1947, during my teaching career, I strove to pour my knowledge, which was like a drop of water from an ocean, into the souls of the youth, and to instill this knowledge in their fresh brains blooming like buds. From the light of î mân (belief) burning inside me, I wished to throw a spark into the pure heart of each of them. Alhamdulillah! Allah gave me the facilities, and in 1956, it fell to my lot to publish the first volume of **Se'âdet-i Ebediyye**, which I had prepared after many years of hard work. It was only a few pages, but it was filled with very useful information as is the sweet and healing honey collected from fragrant flowers.

That little book, prepared according to the Hanafî madhhab, had not been advertised in newspapers or magazines, nor had it notices all over walls. The book had been delivered to the shelves of a small corner bookshop. Noble-souled and faithful youngsters, who would not depart from the luminous and auspicious way of their ancestors, who always yearned to learn their faith, looked for this little book and found it. They rushed on it, and, in a short time, not even one copy was left.

The innocent children of those martyrs and ghâzis (fighters for Islâm), who many years ago had won the war of independence by fighting like infuriated lions against the enemies who attacked their motherland, today also, are following their fathers' path with the same love and faith. And, likewise, they are striving to protect their î mân as well as their independence against every sort of aggression. They run towards right, reality, and truth. They cling to the Qur'ân al-Karîm.

History reveals to us the cruelties and evil ways of kings and the dictators who attacked Islam in order to conceal their massacres and perfidy, and who wanted to deceive everyone for the sake of their own comfort and pleasure. Cruel enemy commanders and bigoted armies of the crusaders were always thwarted by Muslim Turkish heroes. Being unable to pass over the î mân-filled chests of our ancestors, they fled, leaving their weapons and their dead behind.

History shows again that Islam has been the inspiration for

developing more intellectual and more courageous people, who in turn develop superior, more up-to-date, and more scientific means of war and other civilized apparatuses. The irreligious have always been left behind in knowledge, in science, in arms and in courage. Every Islâmic army succeeded when the Sharî'at (commands and prohibitions of the religion) was followed in every respect, but a relative decrease in success was witnessed in the soldiers and the commanders of the same army when they deviated from religion. The establishment, the improvement, the decline and fall of every Muslim State has always been closely related to their adherence to the religion.

Irreligious dictators have bloodstained their hands and dominated lands, and by oppressing the people with cruelty and instigation and by employing them like animals, they have established heavy industries of war, tremendous factories, made superior weapons and threatened the world. Yet, in the course of history, they all quickly fell and have always been remembered with curses. Their traps, hastily set like a spider's web, were blown away by even the slightest power, like the fresh morning breeze. They left behind nothing for humanity. And now, however great and powerful the states which are based on irreligiousness might seem, they will certainly fall; cruelty won't endure. Such disbelievers are like a match, which will flare up suddenly and set fire to light things such as straw and sawdust. It may burn the hand and probably destroy houses, yet it will soon go out and perish itself. As for those administrations based on Islam; they are like the radiators of a central heating unit. The radiator does not burn anything. By heating the rooms, it gives comfort to people. Its heat is not excessive or harmful, yet it possesses a source of heat and energy. Likewise, Islâm is like a useful source of energy. It nourishes and strengthens individuals, families and societies clinging to it.

The mercy, the favors, and the blessings of Allâhu ta'âlâ are so great that they are actually unlimited. Because He felt pity for His born servants, He revealed through an angel to His Prophets the good deeds to be done and the evil deeds to be avoided. He also revealed the holy books wherein His orders were sent to them so that they could live on the earth brotherly, happily and in comfort, and thereby attain eternal happiness, and the endless blessings of the Hereafter. Only the Qur'ân al-

karîm has remained uncorrupted, but all the other books were changed by malevolent people. The more you observe the fards (obligatory duties) and harâms (prohibitions), that is, the principles (ahkâm) in the Qur'ân al-karîm, the happier and the more comfortable a life you can lead, no matter whether you are an atheist or not, a believer or not, aware or not. This is similar to the fact that a good medicine enables everybody to get rid of his pain and problem, if it is used. That is why those who are non-Muslims, or even atheists, and some nations that are the enemies of Islâm are successful in many of their businesses, and lead a very happy and comfortable life by working in conformity with the laws in the Qur'ân al-karîm. On the other hand, many people who claim to be Muslim, and who do their worships as a mere formality, are living in misery and discomfort because they do not follow the divine rules and the high morality written in the Qur'ân al-karîm. To attain eternal happiness in the Hereafter by following the Qur'ân al-karîm, it is necessary to believe in it first, and then to follow it consciously and intentionally.

Those who are against Islâm because of ignorance, learned from the bloody, dismal experiences they had had for centuries that unless their î mân was demolished, it would be impossible to demolish the Muslim people. They attempted to misrepresent Islâm as hostile towards knowledge, science and bravery, while, in fact, it is the protector of such things, encouraging every kind of progress and improvement. They aimed at depriving the young generations of knowledge and faith, thus shooting them on the moral front. They spent millions for this purpose. Some ignorant people, whose weapons of knowledge and belief had been rusted and who had been seized by their ambitions and sexual desires, were easily destroyed by these attacks of the enemies. A section of them took shelter behind their posts and professions, pretended to be Muslims, disguised themselves as scientific men, authorities and religious scholars, and even, protectors of Muslims, while continuing to steal the belief of innocent youngsters. They misrepresented evil as talent, and irreligiousness as a virtue, a current fashion. Those who had faith, î mân, were called fanatics, bigots, retrogressive. Religious knowledge and the valuable books of Islâm were said to be reactionary, retrogressive and bigoted. By imputing the immorality and dishonourableness, which they themselves had,

to Muslims and to great men of Islâm, they strove to slander those noble people and sow discord between children and their fathers. In the meantime, they spoke ill of our history, attempted to blacken its shining and honourable pages, to blemish the accurate writings, to change the events and proofs of it and sever the youth from faith and belief so as to annihilate Islâm and Muslims. In order to untie the sacred bonds which placed into young hearts the love of our ancestors, whose fame and honour had spread throughout the world, owing to their knowledge, science, beautiful morals, virtue and bravery, and to leave the youth deprived of and alien to the maturity and greatness of their ancestors, they attacked hearts, souls and conscience. In fact, the corrupted Muslims could not understand that as Islâm was becoming weaker and as we got further away from the path of Rasulullah (Muhammad) 'sall-Allâhu alaih wa sallam', not only were our morals corrupted, but we also gradually lost our superiority in making every kind of means, and in understanding contemporary knowledge, which this century requires. We could no longer maintain the accomplishments of our ancestors in military defence, in science and arts, instead we got worse. Thus, these masked disbelievers tried, on the one hand, to cause us to remain behind in knowledge and science, and, on the other hand, they said, "Islâm caused us to remain behind. In order to catch the Western industries, we have to abolish this black curtain and get rid of the oriental religion, laws of the desert." In this way, they demolished our material and spiritual values, and brought upon our country the harm which the enemies outside had been wishing for but had not been able to do for centuries.

Allah has given all people numerous benefits and blessings. As the greatest, the best of these, He has sent prophets and messengers and has shown the way to eternal happiness, declaring in sûra Ibrâhîm, âyat 7 (interpreted as follows): **"If you appreciate the value of My gifts and if you use them as I command, I will increase them. If you don't appreciate them, if you abhor them, I will take them back and torture you vehemently."** The reason why Islâm has been in such a deplorable state for a century – especially recently, it has gone quite far away, leaving the world covered with the darkness of disbelief and apostasy – is solely because of Muslims not appreciating the blessings of Islâm, and thereby turning away

from them.

As Allahu ta'âlâ employs those whom He loves as intermediaries for auspicious deeds, so He employs at evil places those who bear hostility towards Him. Those who cause loss of Islamic blessings are of two groups:

In the first group are disbelievers who divulge their disbelief and hostility. They strive to demolish Islam by using all their armed forces, their means of propaganda, and political tricks. Muslims know them and struggle to be superior to them.

The second group of disbelievers refer to themselves as Muslims, pretend to be Muslims, introduce themselves as religious men and try to turn Islam into a shape conformable to their opinions, pleasures and sexual desires. They want to make up a new religion under the name of Islâm. They try to prove their words correct through tricks and lies, and deceive Muslims with their fluent expressions. Yet, although most Muslims recognize these enemies from some of their statements and activities intended to destroy Islam, because they are very well organized, some of their sayings have become current and widespread among Muslims. The Islamic faith has been gradually degenerating and turning into the shape planned by these disbelievers.

Also, some others say, "In order that we may survive in the present century, we should be westernized ourselves altogether. This statement has two connotations. Firstly, it means learning and adopting what the Europeans have invented in science, art, in the mediums of improvement and progress, and to strive to utilize them, as Islâm commands. I explained in some parts of my books with documents that this is fard kifâya to learn. As a matter of fact, a hadith of Rasûl-i akram (the Prophet) states: **"Hikmat (that is science and art) is the lost property of the Muslims. Let him take it wherever he finds it!"** Yet, this is not following the Europeans; it is finding and acquiring knowledge and science even from them and striving to be superior to them. The second type of westernization involves abandoning the righteous and sacred ways of our ancestors; accepting all the traditions, customs, immoralities, and obscenities of the West; and also accepting their irreligiousness and idolatry, and thus convert mosques into churches or museums of ancient art, which is the most dismal stupidity of all. Calling Islam an "oriental religion," a "backward

religion” and the Qur’ân “laws of the desert” while at the same time referring to idolatry and the mixing of music with worship as “western, modern, and civilized religion” is in fact an act of abandoning Islâm, turning to Christianity, and worshipping with musical instruments.

The enemies of Islâm should know very well that the noble blood circulating in the veins of these people will not be westernized in this sense, neither today nor in the days to which they look forward to. And our people will not become communists or let the sacred beliefs of their ancestors be trodden underfoot.

Another force trying to demolish Islâm is those books and magazines which appear to be written for the purpose of spreading Islam and silencing the enemies of the religion. But when these religiously ignorant people, who know nothing about îmân and Islâm and who have not comprehended the reality, the inner spirit, the delicacy of tasawwuf (sufism), become authorities in worldly affairs, they assume themselves to be religious scholars; and they write religious books in order to propagate the things which they wrongfully consider to be Islâm, or solely to earn money out of it. It is seen with utter grief in these books of theirs that they cannot understand the words of great men of religion, and that, as a result, they write most of the delicate information erroneously. They introduce some lâ-madhhabî people and religion reformers, who have sprung up in some countries, as Islâmîc scholars, âlims. Their books are translated and presented to youngsters as a source of religious knowledge. But, in fact, these books are destructive and divisive as a result of being written by those who are ignorant and have heretical ideas. They ignorantly and foolishly slander our brothers in order to prevent the publication and distribution of our books, which teach and elucidate how harmful, corrupt, and disgraceful they are. Also, we prevent them from making money, and from exploiting millions of people. We hear that those, the hypocrites, who sell the religion for worldly benefits claim that we have been practicing tarîqat, which is an ugly slander againsts us. They try to make us guilty in front of the law so that our books will be prohibited officially. However, nothing has been written about the tarîqat in any of my books. Yes, there is information about the tarîqat in my books, but these are translations from the books of some scholars of

tasawwuf (sufism), who lived in previous centuries. Or, rather, we too are trying to read and understand them. I have never had any relations with a tarîqat or a shaikh.

It is true that I myself saw a real Islâmic scholar. I had the honor of learning the essence of Islâm and the highest Islâmic knowledge from him. He was like an ocean of Islamic, scientific and historical knowledge. Seeing his great moral character, which originated from Islâm, I had enormous respect for him. I never heard this noble person say anything to imply that he had to do with being a shaikh or murîd. He was constantly warning us that some practitioners of the tarîqats, whose names had been being heard of before and after the closing of dervish convents, were not following Islâm or the knowledge of tasawwuf, and that they were dangerous. Today, books of tasawwuf are being written in many languages throughout the world. Under the guise of sufism, it is a crime to derive personal benefits from the false and bad practices that are not tasawwuf. It is not a crime to write tasawwuf books, or to praise the knowledge of tasawwuf. The âlims of tasawwuf rejected the owners of this type of tarîqat and informed people that they were thieves of religion and that they were ruining Islâm itself. I, myself, say in my books and lectures, “A Muslim should not violate the law. It is haram to cause fitna.” Would a person advocating this do anything against the law? It is understood, then, that those jealous people, who are my slanderers, mistook me as a munâfiq (hypocrite) like themselves. They are absolutely wrong. I do not use the word “munâfiq” here to mean kâfir, but rather I mean those who are two-faced and whose interiors are not the same as their exteriors. Also, it is written in the book **Hadîqa**, in the section on the âfats (harms) of the tongue, that this type of nifâq (speech), which is done by talking or with the tongue, is not kufr (disbelief), yet it is haram. These poor people butter the bread of the enemies of Islâm on purpose or inadvertently and cause more harm to Islâm than their oppressors. The unsuspecting Muslims who read their books and booklets, or magazines, especially the innocent youngsters thirsty to learn the sacred faith of their noble and brave ancestors, deem them religious scholars and embrace their aberrant, wrong writings, supposing them to be embodiments of faith and belief. The ignorant people who exploit our holy dîn as a tool to earn money, position, rank and

fame, in short, who try to gain worldly advantages, are called **Ulamâ-i sû'**, that is, yobaz (a seditious person), ill-natured scholars. These ill-natured people and those pseudo-scientists, that is, zindîqs who pose as scholastic scientists, misrepresent true scientific knowledge with their own treacherous ideas. Thus, they try to demolish and pull down Islâm. These people hurt this nation a great deal. They instigated enmity between brothers. They caused civil wars. The Islâmîc religion commands us to be united, to love and help one another, to obey the government and the laws (not to cause fitna, that is, anarchy), to take care of and to protect even the rights of disbelievers, and not to hurt anybody. Our ancestors sacrificed their worldly comforts and advantages, and in order to protect the faith and belief of their descendants, they wrote precious books and left them as an inheritance to us. We should learn our holy faith by reading the sincere and virtuous books written by the blessed hands of our famed and honourable ancestors, whose beautiful morals, justice, diligence, and whose records in art, science, and bravery are written about in shining letters in the world's history. They had also shed their blood for our faith, lest the enemy's hands might touch it, and they left all these precious writings in their original purity as an inheritance to us. We have to be very careful not to be deceived and not to let our sacred îmân be seized by reading the poisonous propaganda of irreligiousness veiled in adorned words written by enemy pens! Let me also inform you that Hadîh-i Sharîfs and explanations of Islâmîc 'âlims (rahmat-Allâhi ta'âlâ 'alaihim ajma'în) strongly prohibit the interference of men of religion in matters of politics. Ahl-i sunnat 'âlims observed this prohibition very carefully. Muslims don't exploit the dîn as a tool for politics. Therefore, I have never entered politics. I haven't defended any type of political state in any of my writings. It has reached my ears that there have been people who, disliking this behavior of mine, try to prevent people from reading and learning my books by calling them corrupt, and who then are bewildered and unable to answer when they are questioned about which part of the books are corrupt. I make a dua (pray) for those who slander me so that they may wake up from their stupor and attain true guidance.

With the encouragement of those who read my book **Se'âdet-i Ebediyye**, which consisted of sixty pages and thirty

chapters, I have prepared the second volume in three hundred pages, and I had it printed in 1957. These two volumes aroused so much interest and attraction among the innocent youngsters towards Islâm that I experienced a shower of questions. To answer these various questions by translating from current books and by adding seventy new chapters to the original thirty chapters of the first volume, the second edition was formed and printed in four hundred pages. Later by the blessing of Allahu ta'âlâ, and with exhausting labour, the accomplishment of the third volume was granted by Allah, and it was printed in 1379 [1960 A.D.].

Though I was not authorized, only as a reward for my admiration of the dumbfounding superiority of Islâmîc scholars, for the love and respect which I had towards them, and as a reward for the prayers which I have sent with the utmost suffering in my heart so that these innocent people, these noble youngsters might escape the traps set by religion brokers and attain worldly happiness and the happiness pertaining to the next world, these three books, which were formed with the guidance of Allahu ta'âlâ, were put together and printed as a single book in 1963. This book was named **Tâm ilm-i hâl**. As new questions were asked, new additions were made in every new edition of our book. In this book there is no knowledge, no idea which belongs to this faqîr, myself. Besides translating and gathering, nothing else fell to my lot. I am so grateful to see that those who read this book enjoy it and benefit from it, because it comprises writings of great and blessed people, and that they escape the deceptions of the separatists and the non-madhabite, who have been attacking and slandering my books. Thus, I am pleased to think I shall benefit from the accepted prayers of the pure-sprited, noble-blooded, and blessed youngsters, and I deem this book and these prayers my one and only stock on the Day of Resurrection.

The fiqh information in my book **Se'âdet-i Ebediyye**, that is, Tam İlmi hâl (a perfect book of Ilm-i hâl [**Endless Bliss**]), has been written according to the Hanafî Madhhab and was translated from the book **Radd-ul-Mukhtâr** by Muhammad Âmin ibn 'Âbidin, which was published in Egypt by the Bulag printing house in 1272/1856 in five volumes, and the quotations' page numbers in my book refer to that edition. The book **Radd-ul-mukhtâr**, the most dependable reference book among the

fiqh books in the Hanafî Madhhab, was translated into Turkish by dear Ahmad Davudoğlu and published in thirteen volumes by the Shamil Bookstore between the years 1982-1986. There is no translation of Ayât-i karîmas (Quranic verses) but only their explanations. When a mujtahîd explained concisely what he understood from an âyat, this explanation is called a meâl. When an ayat is said word for word in any foreign language, it is called a translation. Ayât-i karîmas cannot be translated into concise and proper forms. Islâmîc 'âlims tried to explain Ayât-i karîmas by using long tafsîrs, not by translating. In my book, I have mostly used explanations from **Tafsîr-i Husaynî**. I have placed the sequence of the numbers of the Ayât-i karîmas as they appear in the mushaf by Khattât Hâfîz 'Uthmân (rahmat-Allâhi 'alaih).

He who reads this book will accurately learn the faith of his ancestors; he will not be taken in by the slanders of the enemies of the religion; he will escape from the superstitions of the ignorant and from the material and spiritual exploitation of those who poison the names of sufis (the great men of tasawwuf). They will be united on the right path and will become beloved brothers of one another.

A Muslim is the one who is an honest and serious-minded man. A true Muslim always carries out the orders of Allâhu ta'âlâ. It would be a sin if we did not obey even one of the orders of Allâhu ta'âlâ. A Muslim tries to pay the rights a human has on him, and also his debts to the state. He never resists the laws of his state. It would be a crime to violate the laws of one's state. A Muslim commits neither sins nor crimes. He loves his country, nation and his flag. He does favours to everybody. He gives good advice to those who act wrongly. Such Muslims are loved both by Allâhu ta'âlâ and by His born servants. They lead a happy and peaceful life.

The forty-eighth edition of all three volumes of the Turkish version of **Se'âdet-i Ebediyye** and the eighth edition of the English version of its major sections in the five fascicles has now been printed. There are ninety-eight chapters in the first volume, seventy-two chapters in the second volume and seventy in the third volume. Of these two hundred and forty (240) chapters, one hundred and eight (108) chapters have been compiled from **Maktûbât**, Vol. II and III by Imâm-i Rabbânî mujaddid-i alf-i thâni, Ahmad-i Fâruqî, a great Islâmîc

'âlim, a source of knowledge for tasawwuf and spiritual pleasures, a real spiritual heir of Muhammad (alaihis'-salâm), and 132 chapters from the books of authorized Islâmic scholars. The complete first volume of **Maktûbât** was translated into Turkish by Mustekîmzâde Suleyman Sa'deddîn Efendi. I thanked my Allah by seeing to it that the **Waqf Ikhîlâs Co.** published it under the name of **Mujdeci Mektûplar** (Letters of Glad-tidings). I have heard Assayyed Abdulhakîm-i Arwâsî, an ocean of Islâmic science and an expert of ma'rîfats of tasawwuf, say many times, "The highest of the Islâmic books after the Holy Qur'ân and the books of hadîth is the book **Maktûbât** by Imâm-i Rabbânî." and "No other book as valuable as the **Maktûbât** by Imâm-i Rabbânî was written in the Islamic world." Actually, the book **Mathnawî** is the most unique of those books explaining the greatness of wilâyat. However, the book **Maktûbât** is superior to it in explaining the greatness of wilâyat and nubuwwat. Concerning the greatness of both, wilâyât seems to be nothing in comparison to nubuwwat. The nine hundred and ninety-nine names written in the book, with their biographies, have been appended to the original **Endless Bliss (Se'âdet-i Ebediyye)**.

This is a book of knowledge. Islâmic knowledge has its own terminology like other branches of science. The meanings of those technical words have been explained in the book when needed. You will have learned them after you have read the book completely. The knowledge in this book cannot be understood by an ignorant person who does not strive to learn these words. In that case, he has no right to claim that "this book is incomprehensible" because it is his own fault. "An ignorant person does not like what he cannot comprehend" is a common saying. A rose is appreciated by nightingales only. A jeweler can recognize pure gold. A chemist can discover what minerals are in a stone. We should try to comprehend well the meaning of each of its sentences, repeat each chapter, and fix its outline into memory. We should teach it to our children, to our acquaintances. We should study and improve in this way. Our Prophet (Muhammad [sall-Allâhu 'alaihi wa sallam]) said, "**He who has remained in the same state for two days, (that is, he who has not improved,) has made a mistake; he is suffering a loss.**" It is seen that the Islâmic religion rejects not only retrogression but also stagnation. It always commands us

to make progress, to improve. All the thawâb that will be gained as a reward for the preparation and publication of this book and all the benedictions that will be pronounced by Muslims who will read this book I donate as a gift to the blessed soul of Sayyed Abdulhakîm Arwâsî. I know it as a source of happiness for myself to be a slave of his accompanying him on the Day of Judgement.

Mîlâdî
2001

Hijrî Shamsî
1379

Hijrî Kamarî
1419

The things necessary for everybody, and especially for the youth, are three:

The first thing is to correct the faith, so as from the Hell fire to be set free.

For that purpose you must gain the exact knowledge of faith and îmân.

Knowledge is required to believe and then to act upon the Divine Firmân.

You should learn the aqaîd, and fiqh as much as needed in your case.

The second thing is to obey the sharî'at and follow Muhammad (alaihissalâm) pace by pace.

The third thing is to acquire ikhlâs in every deed discarding vanity and show.

In obtaining all these essentials of Islâm, you should be like an arrow in a bow,

The acceptance and reward for a deed with no ikhlâs is impossible to find.

The source of ikhlâs is tasawwuf, keep that always in mind.

This poem has been translated from the thirty-sixth, fortieth, fifty-ninth, and one hundred and seventy-seventh letters in the book **Müjdeci Mektûblar** by Hadrat Imâm-i Rabbânî. Because of its utmost importance, it has been placed at the beginning of Se'âdet-i Ebediyye with the intention of obtaining blessings through it.

TAM İLMİHÂL SE'ÂDET-İ EBEDİYYE

With the Basmala, let us begin reading this book!

The name Allah is the best shelter.

His blessings are immeasurable, incalculable.

He is the Lord, the most Compassionate, the most Merciful!

With the name of Allah, I begin writing the book **Endless Bliss**. Pitying all the people in this world, He creates and sends useful things to them. In the next world, favouring whomever He wants of those Muslims who are to go to Hell by forgiving them, He will put them into Paradise. He is the only One who creates every living creature, who keeps every being every moment in existence, and who protects all against fear and horror. Trusting myself to the honourable name of such a being as Allah, I begin to write this book.

FIRST FASCICLE

1 – May Allahu ta'âlâ honour us all with the prosperity of following Muhammad Mustafâ (sall-Allâhu 'alaihi wa sallam), who is the spiritual Master of this and the next world and who is the highest of all the people in every respect. Because Allahu ta'âlâ likes those who obey and follow him, a tiny act of following him is more exalted than all the worldly advantages and all the blessings of the next world. Real superiority consists of adapting oneself to his sunnat, and the honour and virtue of humanity entails following his Sharî'at. [The word sunnat has three different meanings. In this context, it means the **Sharî'at**.]

[Adapting oneself to him, or following him, is following the way on which he has guided us. His way is the way shown by the Qur'ân al-kerîm. This way is called **Dîn-i Islâm**. In order to adapt ourselves to him, we should first have îmân (belief); then learn Islâm well; then carry out the fard and abstain from the harâm; and then fulfill the sunnat and abstain from the makrûh. After all these, we should also try to follow him in what is mubah.]

It is essential for everyone to have îmân; îmân is necessary for everybody. Those who have îmân should carry out the fards

and abstain from the harâms. Every Mu'min (Believer) is obliged to carry out the fards and abstain from the harâms, that is, to be a Muslim. Every Mu'min loves our Prophet (sall-Allâhu 'alaihi wa sallam) more than his own life and property. A symptom of this love is to carry out the sunnat and abstain from the makrûh. After following all of these, the more a Muslim adapts himself to him in what is mubâh, the more perfect and the more mature will he become. He will become all the closer and more beloved to Allahu ta'âlâ.

It is called **Îmân** to like and to admit sincerely, that is, to believe, all of what Rasûlullah (sall-Allâhu 'alaihi wa sallam) said. Those who believe so are called **Mu'min**. It is called **Kufr** not to believe even one piece of what he said, and to doubt if it is good and correct. People who disbelieve so are called **Kâfir**. Things which Allahu ta'âlâ clearly commands in the **Qur'ân al-kerîm** are called **Fard**. Things which He clearly forbids and prohibits by saying "don't" are called **Harâm**. Things which Allahu ta'âlâ doesn't clearly command but which are acts our Prophet praised or which he habitually did or which he did not prohibit, though seeing them done, are called **Sunnat**. It is kufr (disbelief) to dislike the sunnat. It is not a sin not to do them, as long as you like them. Those things which are not liked by him, and which also eradicate the blessings of worships are called **Makrûh**. The things which are neither commanded nor prohibited are called **Mubâh**. All these commands and prohibitions are called **Sharî'at** or **Af'âl-i mukallafîn** or **Ahkâm-i Islâmiyya**.

Af'âl-i mukallafîn consists of eight aspects: Fard, wâjib, sunnat, mustahab, mubâh, harâm, makrûh, mufsid. Things that are not prohibited, or though prohibited, their prohibition has been abolished through one of the reasons which the Sharî'at accepts as an excuse, a hindrance or a necessity, are called **Halâl**. All mubahs are halâl. For example, it is halâl to lie in order to reconcile two Muslims. Everything that is halâl may not be mubâh. For example, it is not mubâh, but it is makrûh to go shopping while the adhân is being called. Nevertheless, it is halâl. A Muslim crier calls Muslims to pray when it is prayer time; this public announcement is called the **adhân**.

It is fard to learn and know the tenets of îmân, and the various fards and harâms. Thirty-three fards are well-known. Four of them are basic; to perform namâz, to fast, to give zakât,

and to perform hadj (pilgrimage). These four fards together with î mân are the basis of Islâm. He who has î mân and who worships, that is, he who carries out these four fards is called a **Muslim** or **Muslimân**. He who carries out all four of them and abstains from the harâm is a complete Muslim. If one of these is defective or nonexistent, his state of being a Muslim will also be defective. He who does not carry out any of them may be a Mu'min (believer), but he is not a true Muslim. Though such an î mân protects one in this world only, it is difficult to transmigrate to the Hereafter in possession of this kind of î mân. Î mân is like a candle. **Ahkâm-i Islâmiyya** is like the lantern, the glass globe around the burning candle. The candle and the lantern which contains it represent **Islâm** and **Dîn-i Islâm**. The candle without the lantern will go out quickly. Islâm cannot exist without î mân. Therefore, where there is no Islâm, there is no î mân, either.

Dîn (religion) means the way prescribed by Allahu ta'âlâ in order to guide people to endless bliss. The unwholesome ways which people make up under the name of religion are not called religion; they are called irreligiousness and disbelief. Since the time of Hadrat Âdam, Allahu ta'âlâ has sent mankind a religion by means of a prophet every thousand years. These prophets (salawatullahi ta'âlâ 'alaihim ajma'in) are called **Rasûl**. On the other hand, in every century, by making the purest person the prophet, He has strengthened the religion through him. These prophets who followed the rasûls are called **Nabî**. All the prophets have communicated the same î mân; they have asked their ummat to believe in the same things. Yet, since their Sharî'ats, that is, the things that are to be done and avoided through the heart and body, were different, their being Muslims was different.

He who has î mân and adapts himself to the Sharî'at is a Muslim. Those who want to adapt the Sharî'at to their desires and pleasures are disbelievers. They don't understand that Allahu ta'âlâ has sent down the Sharî'at in order to break the desires and pleasures of the nafs and to prevent their excessive indulgence.

Every subsequent Sharî'at has abolished or changed the Sharî'at previous to itself. The latest Sharî'at that has changed all the Sharî'ats prior to it, which has assimilated all the previous Sharî'ats within itself, and which will never change until the end of the world is Hadrat Muhammad's Sharî'at.

Today, the religion which Allahu ta'âlâ likes and loves is the Islâmic religion, which is based on this Sharî'at. To those who perform the fard and abstain from the harâm, which this Sharî'at communicates, Allahu ta'âlâ will bestow blessings and favors in the next world. That is, they will receive thawâb (rewards). For those who do not carry out the fards and do not abstain from the harâms, there are punishments and suffering in the next world. That is, such people become sinful. The fard performed by those who have no î mân will not be accepted. That is, they will not be given rewards. The sunnat performed by the Muslims who don't carry out the fard, that is, who owe a debt to Allahu ta'âlâ, will not be accepted, and they will not be given rewards. They are not looked upon as having adapted themselves to our Prophet (sall-Allâhu 'alaihi wa sallam). If a person does all the fards and omits one fard without an excuse, none of his **nâfila** (supererogatory) worships and sunnats of this kind will be given rewards, until he pays this debt of his. Hadîth-i Sharîfs declare this clearly as quoted in the book **Miftâh-un-Najât**: **“O 'Ali! When the people are busy with the fadâil (supererogatory) try to complete the fards.”** Also, it states at the end of the third fasl (part) of the book **Durrat-ul-Fâkhira** by Imâm-i Ghazâlî: **“Allahu ta'âlâ will not accept the nâfila salât of the person who has a debt of qadâ salât.”** The book **Miftâh-un-Najât** has already been published by Hakikat Kitâbevi in İstanbul. When the mubâhs are done with good intentions and with beautiful thoughts, one will receive rewards. When they are done for evil purposes, or if doing them prevents one from performing a fard or causes the delaying of a fard, they will be sins. While the fard and sunnat are being done, if evil thoughts are involved, the debt will be paid and punishment will be averted, but no reward will be obtained. It may be a sin instead. The fard and sunnat of those who commit harâms will be acceptable. That is, they have paid their debt, yet they won't receive rewards. The book **al-Hadîqa** in explaining the hadîth: **“The worships of people of bid'at will not be accepted,”** says, “The worships of those Muslims who do not abstain from sinning are not accepted, even if they are sahîh.” A harâm cannot be mubâh (permitted), even if done with goodwill. In other words, a harâm will never be rewarded, and he who commits a harâm without an excuse is certainly sinful. He who abstains from the harâm and gives it up with goodwill, fearing

Allah, will receive rewards. If he doesn't commit a harâm for other reasons, he won't receive rewards. He will only escape its sin. It is out of place for those who commit harâms to say, "You should look at my heart, it is pure. Allahu ta'âlâ looks at the heart only." It is nonsensical. This is only said to deceive Muslims. It is written in the thirty-ninth letter [of Hadrat Imam-i Rabbânî] that the symptom of a heart's purity is in adhering to the Sharî'at, that is, obeying its commands and prohibitions. The book **Hadîqa** and **Shirât ul-Islâm**, on its 246th page, while explaining taqwâ says, "Committing the harâms with good intentions does not deliver them from being harâms. A good intention does not affect either the harâms or the makrûhs. It does not change them into tâ'at."

It is written on the seventy-third page of the book **Mir'ât-ul-maqâsid** concerning an intention for an abdash (ritual ablution, wudû) in **Ibni Âbiddîn** (rahmat-Allahî 'alaih) and on the fifty-fourth page in the translation of **Milal-Nihal** that there are three kinds of actions: The first is, ma'siyyat, that is, sinful actions. These are the actions which Allahu ta'âlâ dislikes. It is ma'siyyat not to do what Allahu ta'âlâ has ordered to be done, or to do what He has prohibited. The second one is **tâ'at**, those actions which Allahu ta'âlâ likes. These are also called **Hasana**. He has promised that He will give **Ajr**, that is, Thawâb (blessings) to a Muslim who performs tâ'at. The third group of actions are called **Mubâh**, which have not been declared to be sinful or tâ'at. They are tâ'at or sinful depending on the intention of the person who does them.

Sins are not exempted from being sins if they are committed with or without a good intention. The hadîth "**Actions are good or bad depending on the intention**," declares that the tâ'at and mubâh actions will be given rewards in accordance with the intention. If a person, in order to please someone, offends another person, or if he gives alms with someone else's property, or if he builds mosques or schools with haram money, he won't be given rewards. It will be ignorant to expect rewards for these efforts. Cruelty and sins are still sins even if they are committed with a goodwill. It is blessed not to do such actions. If one does them knowing that they are sins, it will become a grave sin. If one does them without knowing, it will be a sin also not to know or not to learn the things that are known by most Muslims. Even in Dâr-ul-harb it is not an excuse, but a sin, not

to know the Islâmîc rules which are common.

When the tâ'ats are done without an intention or intended for Allah's sake, blessings are given.

When one does a tâ'at, it will be accepted whether one knows or not that one is doing it for Allah's sake. If a person does a tâ'at knowing that he does it for Allah's sake, it is called **Qurbet**. While doing an action which is qurbet, one does not have to intend so that rewards will be given. The tâ'at in which it is necessary to intend for Allah's sake so that rewards are given is called **ibâdat** (worshipping). The abdash (ritual ablution) that is performed without an intention is not an act of worshipping, but it is qurbet. However, one has cleaned oneself and can perform namâz. It is understood that every worship is qurbet and tâ'at. Reading the Qur'ân al-kerîm, donating property to a religious foundation, emancipating a slave, giving alms, making a wudu' (in the Hanafî Madhhab) and the like, since an intention is not necessary in order to receive blessings, they are tâ'at and qurbet. Yet they are not acts of worship. While doing an action which is tâ'at or qurbet, if one intends for Allah's sake, one has done an act of worship. However, these are not commanded as worships. It is not qurbet, but it is tâ'at to learn such branches of knowledge as physics, chemistry, biology and astronomy, which help men to know Allah. Unbelievers comprehend Allah's existence, not while learning them, but after learning them. It is a sin to perform any tâ'at with a bad intention. Beautiful thoughts increase the reward of a tâ'at. For example, it is a tâ'at to be in a mosque. It will be more rewarding if one intends to visit the House of Allah, thinking that the mosque is the House of Allah. Also, if one intends to wait for the next prayer or stays inside the mosque to prevent the eyes and ears from committing sins or goes into seclusion to think about the next world or to mention Allah's name in a mosque or perform amr-i ma'ruf and nahy-i munkar to teach the people about Allah's commands and prohibitions or to listen to the preaching of others or to strive to feel embarrassment before Allah, one will receive different rewards for each act, depending on one's intention. Every tâ'at has various intentions and rewards. Ibnî Âbidîn (rahmat-Allâhi 'alaih) explains these while explaining how to send a proxy to Mecca for pilgrimage.

Every mubâh is a tâ'at when done with goodwill. It is a sin when done with ill will. If a person uses perfumes, dresses well

and smartly in order to enjoy worldly benefits, to make a show, to boast, to cherish himself or to hunt girls and women, he will be sinful. He won't be tormented for his intention to enjoy worldly advantages, yet it will cause the blessings of the next world to decrease. He will be tormented for his other intentions. If this person dresses smartly and uses perfumes because it is a sunnat, if he intends to pay reverence to a mosque and not to hurt the Muslims who sit by him in the mosque, to be clean, to be healthy, to protect Islam's dignity and honour, he receives different rewards for each of these intentions of his. Some scholars say that one shouldn't forget to make an intention for every mubâh action, even before eating, drinking, sleeping and going to the water-closet. One should be careful about one's intention when beginning a mubâh action. If one's intention is good, one should do that act. If the intention is not only for Allahu ta'âlâ, one shouldn't do it. It is declared in a hadîth-i-sherîf, **"Allahu ta'âlâ does not look at your beautiful faces or possessions; He looks at your hearts and deeds."** That is, Allahu ta'âlâ doesn't give anybody rewards or gifts in consideration of his new, clean clothes, good deeds, possessions and rank. He gives him rewards or torments because of his thoughts, or the intention behind his actions.

Then, the thing which is of the highest necessity, which is the most important fard for every Muslim, is learning îmân, the fards and the harams. There is no Islâm unless these are learned. Îmân cannot be maintained, the debts to Allah and to human beings cannot be paid, intentions and morals cannot be corrected and purified unless the basic principles of Islam are learnt. Unless correctly intended, no fard will be accepted. It was declared in a hadîth in **ad-Durr-ul-Mukhtâr**: **"Learning or teaching knowledge for one hour is more blessed than worshipping until morning."** The author of the book **Hadarât-ul-quds** states on the ninety-ninth page, "I studied the books **Bukhârî, Mishkat, Hidâya** and **Sherh-i-mawâqif** under Imâm-i-Rabbânî's supervision. He would encourage young people to acquire knowledge. 'Knowledge first, and tasawwuf next,' he would say. Noticing my shirking from knowledge and taking pleasure from tarîqat, he pitied me and advised me, 'Read books! Acquire knowledge! An ignorant sufi will be a plaything in the hands of the devil,' [that is, he will fall into disesteem.]"

It is called **Ibâdat** (worship) to do the fard and sunnat and to

abstain from the harâm and makrûh, that is, to carry out the rules of Islâm in order to attain Allahu ta'âlâ's love and receive thawâb (rewards). There is no worship without an intention. In other words, it is necessary first to have î mân and then to learn and carry out the rules of Islâm in order to follow Rasûlullah (Hadrat Muhammad).

To have î mân means to begin following him (Rasûlullah) and to enter into the door of happiness. Allahu ta'âlâ sent him to invite all the people of the world to happiness and declared in the twenty-eighth ayat of Sûrat-us-Saba': **"O my beloved Prophet! (sall-Allâhu 'alaihi wa sallam) I send you to humanity so that you should give the good news of the endless bliss to all the people in the world and to guide them toward this way to happiness."**

For example, a little midday sleeping of a person who adapts himself to him is much more valuable than spending many nights worshipping without following him. It was his honourable habit to perform **Qaylûla**, that is to sleep for a while before noon. Also, not fasting on the feast day, but eating and drinking because his Sharî'at commands it, is more valuable than years of fasting that doesn't exist in his Sharî'at. A small amount given to the poor according to his Sharî'at, which is called zakât, is better than giving a pile of gold coins as big as a mountain with one's own wish. After performing a morning prayer in jamâ'at, Hadrat 'Umar, the Amîr-ul-mu'minîn, looked at the jamâ'at and, seeing that one of the members was absent, he asked where he was. His companions said, "He prays until morning at nights. Maybe he fell asleep." The Amîr-ul-mu'minîn said, "I wish he had slept all the night and performed the morning prayer in congregation; it would have been better." Those who have deviated from the Sharî'at blunt their nafs by subjecting themselves to inconveniences and by striving hard. Yet, this is worthless and low because they don't do it compatibly with the Sharî'at. The benefit for these efforts of theirs, if there is any, consists of a few worldly advantages. Then, in fact, this world is worthless; therefore, of what could be the value of a part of it? These people are like dustmen; dustmen work harder and become more tired than anybody else, but their wages are lower than anybody else's. As for those who adapt themselves to the Sharî'at, they are like jewellers, who deal with fine jewels and precious diamonds.

They do a little work, but their earnings are great. Sometimes an hour's work provides them a hundred thousand years' earning. The reason for this is that an action compatible with the Sharî'at is accepted and liked by Allahu ta'âlâ; He loves it.

[He declares in many places in Qur'ân al-karîm that this is so. For example, He declares in the thirty-first ayat of Sûrat-u Âl-i 'Imrân: **“O my beloved Prophet ‘sall-Allâhu alaihi wa sallam’! Tell them, ‘If you love Allahu ta'âlâ and if you want Allahu ta'âlâ to love you also, adapt yourselves to me! Allahu ta'âlâ loves those who adapt themselves to me’.”**]

Allahu ta'âlâ does not like any of the things that are incompatible with the Sharî'at. Is it possible that rewards will be given for the things that are disliked? Maybe they will bring about punishment.

2 – Allahu ta'âlâ declares in the **Qur'ân al-kerîm**, in the eightieth âyat of the Surât-un-Nisâ that obedience to Hadrat Muhammad is obedience to Him. Then, unless His Messenger is obeyed, He will not be obeyed. In order to make it known that this is absolutely certain and clear, He declared in an âyat-i-kerîma: **“Of course, it is certainly so.”** Thus, giving no opportunity for some people who cannot think properly to see these two orders as being different from each other. Again, stating dissatisfaction with those who see these two orders as being different, in the 150th and 151st ayâts of sura Nisâ in Qur'ân al-karîm, Allahu ta'âlâ declares: **“The disbelievers want to differentiate Allah's commands from His prophets' commands. They say they believe in certain parts, but not in others. They want to establish a new path between belief and disbelief. All of them are kâfir. For all of them we have prepared the torments of Hell with very bitter torments.”**

3 – Attaining endless bliss requires being a Muslim. To be a Muslim, no formality is necessary, such as going to a mufti or imâm. It is stated in the twelfth chapter of **Maqâmât-i-maz-hâriyya**, “It will be enough to say: ‘I believe Allâhu ta'âlâ and His Messenger and all the messages he (the Prophet) brought from Allâhu ta'âlâ. I love the friends of Allâhu ta'âlâ and His Messenger, and hate their enemies.’ It is scholars' duty to prove every religious teaching with documents and to indicate the âyat-i-kerîmas and hadîth-i-sherîfs that are its fulcrums. Not every Muslim is encumbered with it.” As it is stated in **Ibni**

Abidîn's book at the end of the chapter "The disbeliever's marriage": ["It is not a condition for an old man who becomes a Muslim to be circumcised at once. Some 'âlims said that it is even permissible not to circumcise him since circumcision does not legitimize the exposing of one's private parts." It is written in the book **al-Hadîqa** and **Barîqa** that "Old or unhealthy men who become Muslim will not be circumcised if they can't stand its pain." Doctor Najmuddîn Ârif bey (1343 [1925 A.D.]) says in his book **Amelî Cerrâhî** published in Istanbul, "The Jews circumcise their boys when they are seven days old, but Muslim boys are circumcised at any age. Many Christians in Europe and in the United States have themselves and their boys circumcised thinking that it is good for their health. This is written also in the book **Fann-i hitân** by doctor Rîzâ Nur bey, who was a deputy of Sinop."

4 – The first thing necessary for all people is to have îmân and the creed of the **Ahl-i sunnat** scholars as communicated in their books. It is these scholars who have explained the way of our Prophet Hadrat Muhammad 'alaihis-salâm', who have comprehended murâd-ı ilâhî (the divine purpose) of the Qur'ân al-kerîm, and who have extracted the Prophet's purpose from the hadîth-i sherîfs. It is the way shown by them that will save us on the Day of Resurrection. It is the **Ahl-i sunnat** scholars who have transferred the way of Allah's Prophet and his companions (radî-Allâhu ta'âlâ 'anhum ajma'in) into books and who have protected them against being changed or defiled.

5 – Those scholars in the four madhhabs who reached the grade of ijtihâd and the great scholars educated by them are called the **Ahl-i sunnat** scholars. The leader and the founder of the Ahl-i sunnat is (**Imâm-i a'zâm Abû Hanîfa Nu'mân bin Thâbit** (radiy-Allâhu ta'âlâ anh).)

6 – Sahl bin Abdullah Tusturî 'rahmatullâhi aleyh', one of the great Awliyâ who has reached the grade of haqîqat (the highest grade in sufism), says, "If there had been a person like Imâm-ı a'zâm Abû Hanîfa (rahmat-Allâhi ta'âlâ 'alaih) among the ummats of Hadrat Mûsâ and 'Isâ, they wouldn't have turned into Jews or Christians." [Awliyâ are people whom Allah loves.]

7 – Millions of books written by this great leader and by hundreds of his disciples and by thousands of the great people educated by them, correctly spread and promulgate our

Prophet's way all over the world. Today, there is not a city, a village or a person left in the free world that has not heard about the Islam communicated by our Prophet. Upon hearing about Islam, if someone sincerely wants to learn it correctly, Allâhu ta'âlâ promises that He will grant him true knowledge. Today, there are catalogues giving the names of the books on Islâm that fill the world's libraries. For example, there are about fifteen thousand names of books and some ten thousand names of authors in the book **Kashf-uz-Zunûn** by Kâtib Çelebi. This book, in two volumes, is in Arabic. Ismâ'il Pasha from Baghdad wrote two supplementary volumes to this book. Nearly ten thousand names of books and authors exist in these supplementaries. **Kashf-uz-Zunûn** was first printed in 1250 [1835 A.D.] in Leipzig; the upper portions of its pages were written in Arabic, while the lower portions were in Latin. Before that, it was translated into French in 1112 [1700 A.D.] At exactly the same time it was printed in Egypt, too. Lastly, together with its two supplementaries, it was printed in Arabic in Istanbul between 1360-1366 (1941-1947). The books are in the order of the Arabic alphabet. Four of them were sold at the libraries of the Ministry of Education in Turkey. The two-volumed Arabic book **Asmâ-ul-muallifîn** by Ismâ'il Pasha was printed in Istanbul in 1370 and 1374 (1951 and 1955). In these two volumes, the authors of the books in **Kashf-uz-Zunûn** and its supplementaries are written in the order of the Arabic alphabet and under each name are the books written by the owner of the name. Today, another very useful and valuable book listing only the Arabic Islamic books existing all over the world and their authors and in which library they can be found and at which call number they exist in each country is Carl Brockelmann's German book **Geschichte der Arabischen Literatur**, which was printed in Leiden in 1362 (1943). The book **Miftâh-us-sa'âdah** by Tashköprüzâde Ahmad Efendî (rahmat-Allâhi ta'âlâ 'alaih), the author of the book **Shaqâyi-q-i Nu'mâniyya**, which gives the biographies of the scholars educated in the Otttoman Empire, defines and explains nearly five hundred branches of knowledge and gives information about the books written in every branch of knowledge and their writers. His son, Kemâladdîn Muhammad, translated this book from Arabic to Turkish. It lists the Islâmîc savants and their works, and he gave it the name **Mawdû'ât-ul-'ulûm**. This book was printed at the

printing office of the newspaper Iqdâm in 1313. It is available in bookstores. After seeing Islam's twenty main branches of knowledge and its eighty – one sub – branches and the scholars of these branches and the books which each of them wrote tirelessly and perseverently, an understanding and reasonable person cannot help admiring the great number of Islâmîc scholars and their skill at diving into the ocean of knowledge.

[In these books of theirs, refuting through documents and argumentations the words of naturalists and materialists and the absurdities which non-Muslims wanted to inject into Islâm, they silenced them all, and thus extinguished the fire of instigation and corruption prepared by enemies of the religion. Moreover, exposing the shame of those who tried to give wrong meanings to the **Qur'ân** and who strove to prepare defiled translations with evil intentions, they, on the one hand, clearly wrote all the facts that have to be believed in one by one, and, on the other hand, they very correctly presented to humanity the religious aspect of every event and action that has happened all over the world and that will happen until the end of the world.

The names and biographies of more than eight hundred of Îmâm-i a'zâm Abû Hanîfa's 'rahmat-Allahu ta'âlâ alaih' and those who attended his lectures, are written in books. Five hundred and sixty of these are well known in the knowledge of fiqh, and among these, thirty-six have reached the grade of ijtihâd.]

8 – Every bid'at holder has inferred wrong meanings from âyats of Qur'ân al-kerîm and hadîth-i-sherîfs with covered meanings. Our Prophet 'alaihi-salâm' said, **“He who gives a false interpretation to the Qur'ân according to his own mind, thought and knowledge, and who writes made up interpretations** [those opposed to the interpretations which the great men of religion have prepared after learning them from our Prophet and from his Ashâb] **is a kâfir.”** Please read the fiftieth disaster incurred by one's speech, discoursed on in **Berîqa**. We shouldn't buy or read the false books of interpretations published to make money by those who know nothing of salât and îmân; we shouldn't believe their decorated advertisements.

9 – The valuable and right teachings derived from the

Qur'ân al-kerîm and **hadîth-i-sherîfs** is only what the **[Ahl-i Sunnat]** savants understood and explained. Every renegade, every deviant, every man of bid'at, and every ignorant person supposes and claims that the way he follows is compatible with the Qur'ân al-kerîm and hadîth-i-sherîfs. For this reason, not every meaning derived from the **Qur'ân** and hadîths is to be accepted and esteemed.

10 – It is impossible to escape torment in the Hereafter for those who deviate as much as a hair's breadth from the creed and îmân communicated by the Ahl-i sunnat scholars, the great and pious people. It is understood with the intellect, throughout the Qur'ân al-kerîm and hadîth-i-sherîfs and with the great religious men's perceptions through the heart that this is so. There cannot be a mistake in this. Words and books of those who deviate as much as a hair's breadth from what these great people communicated in their books are poisons. Those who use the religion as a means in order to earn worldly possessions and who, after introducing themselves as men of religion, write whatever occurs to their minds, are thieves of the religion. They steal the beliefs of those who read their books and magazines. Those who believe them think of themselves as Muslims and perform namâz. However, because their îmân has been stolen and lost, none of their prayers, worships nor good deeds are accepted or will be of value in the next world.

Concerning those who sell their religion for the world, Allahu ta'âlâ revealed the sixteenth Âyat of Sûrat-ul-Baqara: **“The ignorant idiots gave away their religion in order to get the pleasures and enjoyment of the world. Selling out their next world, they received the world and what their lusts desired. Abandoning the way to salvation, they ran after perdition. They earned nothing in this act of buying and selling of theirs. They didn't know the way of trading or earning. They lost a great deal.”**

11 – Attaining happiness in both worlds depends only, and only upon following Hadrat Muhammad ('alaihi's-salâm), who is the master of this and the next world. In order to follow him, it is necessary to have îmân and to learn and to carry out the rules of Islâm. The symbol of true îmân's existence in the heart is to bear hostility against disbelievers and to annihilate the things that are peculiar to them and that are the symptoms of disbelief. For Islâm and kufr are opposites, antonyms of each other.

Where one of them exists, the other cannot stay and goes away. These two opposite things cannot stay in the same place together. To esteem one of them means to insult, to blame the other. Allahu ta'âlâ commands Hadrat Muhammad, His beloved Prophet (sall-Allâhu 'alaihi wa sallam), who has the attribute khulk-i azîm and who is very merciful, to perform jihâd, to wage war against disbelievers and to treat them severely. This means to say that it is khulk-i azîm to behave severely towards disbelievers. The dignity and honour of Islâm is in insulting disbelief and disbelievers. He who glorifies and respects disbelievers insults and dishonors the Muslims. [Declaring in the **Qur'ân**, in the one hundred and forty-ninth âyat of Sûrat-u Âl-i 'Imrân that those who esteem and follow disbelievers are wrong and will repent, Allahu ta'âlâ says, **“O those who believe my beloved Prophet! If you, believing the words of disbelievers, deviate from the way of my Messenger, and if you, taken in by the lurid and mendacious statements of those who pretend to be Muslims, let your faith and îmân be stolen, you will be at a loss in this and the next world.”**]

Allahu ta'âlâ declares that disbelievers are His and His Prophet's (sall-Allâhu 'alaihi wa sallam) enemies. To love the enemies of Allahu ta'âlâ and to cooperate with them draws one towards being hostile against Allahu ta'âlâ and His Prophet. A person thinks of himself as a Muslim, expresses the word **tawhîd**, and says, “I believe,” and performs namâz and every kind of worship, but, on the other hand, cooperates with disbelievers. Yet he does not know that these loathsome actions of his will extirpate his being a Muslim and his îmân.

[Disbelievers are people who dislike the Islâmic religion of the Messenger of Allah and who say that it doesn't correspond with our age, the age and science, and renegades who publicly and basely make fun of Muslims and Islâm. Because remaining outside Islâm befits their pleasures, lusts and inner secret desires, they call it “retrogression” to be a Muslim. They call disbelief and irreligiousness “modernism, civilization and enlightenment.” Murtads (renegades) are people who were born from Muslim parents and yet who know nothing of Islâm. These people haven't read or understood any books by any Islâmic scholar, dislike Islâm and, being seized by the present-day current, say that Islam prevents progress, only in order to obtain a favour, some sympathy or something worldly.

Some of them, in order to deceive innocent children, say, “In Islâm everything ends in ‘said so’. It is always based upon ‘said so’ by saying, ‘It has been said by so and so.’ It is not based upon a document or a voucher, whereas other branches of knowledge are proved and are based on documents.” These words of theirs manifest how ignorant they are. They have never read an Islâmîc book at all. Fantasizing in their imaginations something under the name of Islâm, they presume that Islâm is nothing but these thoughts of theirs. They don’t know that the branches of knowledge and science, proofs and documents, which they consider as different and far away from Islâm, are each a section, a branch of Islâm. For example, all of the scientific knowledge, the books of physics, chemistry and biology that are taught in high schools today say in their initial pages, “The essence of our lesson is observation, examination and experimentation.” That is, these three things are the basis of scientific knowledge. In fact, all these three are the things which Islâm commands. That is, our religion commands us to learn scientific knowledge. In many places of the **Qur’ân al-kerîm**, we are commanded to see and observe nature, that is, all creatures, living and lifeless beings. One day his As-hâb-i-kirâm ‘alaihim-ur-ridwân’ asked our Prophet, “Some of us who have been to Yemen saw that they budded the date trees in a different way and got better dates. Shall we bud our trees in Medina as our fathers have been doing or as we have seen them do in Yemen, thus getting better and more plentiful dates?” Rasûlullah could have answered them, “Wait a bit! When Hadrat Jabrâil (Gabriel) comes, I will ask him and tell you what I learn,” or “I must think for a while; when Allahu ta’âlâ lets my heart know the truth, I will tell you.” He didn’t. Instead, he said, **“Try it! Bud some of the trees with your father’s method, and others with the method you saw being used in Yemen! Then always use the method which gives better dates!”** In other words, he commanded us to experiment and to rely on experimentation, which is the basis of science. He could have learned it from the angel or no doubt, it might have materialized in his blessed heart. But he pointed out that all over the world Muslims who will exist until the end of the world should rely on experimentation and science. The event about budding the date trees is written in **Kimyâ-i se’âdet** and also on the hundred and eighteenth page of **Ma’rifatnâme**. Islâm

emphatically commands every kind of work, working in all the branches of science, on knowledge and morals. It is written in books that all these efforts are fard-i kifâya (a fard which is no longer an obligation for other Muslims when one Muslim does it. That is, when one Muslim does it, the others don't have to do it any longer). Moreover, if a tool or a means newly discovered by science is not produced in an Islâmic country, and if any Muslim suffers harm for his reason, the administrators, the authorities of that country, are held responsible according to Islâm. It was declared in a hadîth, **“Teach your sons how to swim and how to shoot arrows! What a beautiful amusement it is for women to spin threads in their homes.”** This hadîth commands us to procure every kind of knowledge and weaponry necessary for war, never to remain idle, and to find useful amusements. Today, it is for this reason that it is fard for a Muslim nation to make atomic bombs and artificial satellites. By doing so, Islâm will be known all over the world. Not striving to make them will be a grave sin.

The knowledge which Muslims have to acquire and learn is called **“Ulûm-i Islâmiyya”** (Islâmic knowledges). It is fard to learn some of this knowledge. It is sunnat to learn some other branches of it, and it is mubâh to learn even more of it. Islâmic knowledge is mainly divided into two branches. The first one is **Ulûm-i naqliyya**. This is also called “religious knowledge.” This originates from four sources called **“Adilla-i Shar’iyya.”** Religious knowledge is also divided into two: the Zâhirî (external) branches of knowledge and the bâtinî (internal) branches of knowledge. The first ones are called the **Knowledge of fiqh** or **Sharî’at**; the second ones are called the **knowledge of tasawwuf** (sufism) or **Ma’rifat**. The Sharî’at is learned through murshids and through the books of fiqh. Ma’rifat goes into hearts after flowing from murshids’ hearts.

The second branch of Islâmic knowledge is **Ulûm-i ‘aqliyya** (experimental sciences). The branch dealing with living creatures is called **Ulûm-i tibbiyya** (science of medicine), and the branch dealing with non-living creatures is called **Ulûm-i hikemiyya**. The branch dealing with the sky and stars is called **Ulûm-i falakiyya**. The knowledge dealing with the earth is called **Ulûm-i tabî’iyya**. The subdivisions of Ulûm-i ‘aqliyya are mathematics, logic and experimental knowledge. They are acquired by perceiving through the five senses, by observing

through the mind, experimentation and calculation. These fields of knowledge help us to understand and better carry out religious knowledge. They are necessary for this reason. They change, increase and improve in the course of time. For this reason, it has been said, "Takmil-i sinâ'ât is fulfilled by talâhuk-ı afkâr," which means that "improvement in arts, science and technology is realized by adding to one another's ideas and experiments."

The knowledge which is acquired through tradition, that is, religious knowledge, is very exalted. It is beyond and above the mind, the power of human brains. It can never be changed by any person at any time, and this is the meaning of the statement, "There can be no reform in the religion." Islâm has not prohibited or limited the knowledge which is acquired through the mind; yet it has commanded us to learn it together with religious knowledge and to utilize its results compatibly with the Sharî'at. It has also commanded us to make it useful for people and not to use it as a medium for cruelty, torture and disasters. Muslims made and used many scientific productions. The compass was invented in 687 [1288 A.D.]. The rifle with a trigger was invented in 1282 [1866 A.D.]. The cannon was invented in 762 and used by Sultan Muhammed, the conqueror. Islâm prohibits the teaching and learning of immorality, false history and lies against Islâm, which enemies of Islâm, enemies of morality, put forward as education and give the name "lessons" or "duties". Islâm wants useful and good things to be learned and abstinence from bad and harmful propaganda.

Islâm is a religion which encourages every branch of knowledge, every branch of science and every sort of experimentation. Muslims like science and believe in the experiments of the men of science. But, they cannot be deceived by the slanders and lies of false scientists, who introduce themselves as scientists.]

Disbelievers destroy and annihilate Muslims when they are able. Or, they mislead Muslims onto a path which they have made up.

As a matter of fact, it is written on the hundred and second page of the minutes of a meeting held by Masons in 1900, "It is not enough to overcome the pious and their temples. Our ultimate purpose is to annihilate religions."

Publicly and shamelessly they reveal their hostility in their

books and speeches. Knowing nothing about knowledge and science, they say childish things. For example, they say, "Ancient people were ignorant; being defenceless and weak against natural forces, they believed in imaginary things. They exposed their inferiority by worshipping and begging things which they themselves had made. However, we are in the atomic age today. Dominating nature, we can do whatever we want. There is nothing other than natural powers. Paradise, Hell, genies and angels are things fabled by ancient people. Is there anyone who has gone and seen them? Can anyone believe things that are not seen or experienced?" These words of the irreligious show that they know nothing of history either. In the course of history, ignorant people in each century thought of themselves as wise and learned, and the people coming before them as ignorant. Since Hadrat Âdam, they have changed and denied the religions revealed in every century by saying that they are the words of ignorant primitive people. Such assertions made by disbelievers are quoted, and answered in many parts of the **Qur'ân al-kerîm**. For example, He says after the thirtieth âyat of Sûrat-ul-mu'minûn, **"They didn't believe Hadrat Nûh (Noah), so We drowned them in water. For the people We had created after them, We sent a Prophet from amongst them and said, 'Worship Allahu ta'âlâ. There is nobody other than Him to be worshipped. Fear His torment!' Many of those who didn't obey, who didn't believe in the resurrection after death, and yet whom we had given plenty of worldly blessings, said to others, 'This Prophet eats and drinks like you. If you believe someone who needs many things like you, you will be deceived and suffer a loss. The Prophet tells you that after dying and after your bones have rotted and turned into dust and soil you will be resurrected and get up from your graves. Is that ever possible? Whatever exists is in this world. Paradise and Hell are all in this world. This is the way it has been and this is the way it goes. There is no resurrection after death.'**" In communist countries, in order to demolish the faith and morals of the people, teachers in schools and officers in the army say to the boys, girls and soldiers, "If Allah existed, we would see Him. He would hear us and give us what we want. If you ask me for candy, I will immediately hear you and give you what you want. Ask Him, you see He doesn't

respond. Then, He doesn't exist. Your parents are ignorant. They are backwards and old-fashioned. They are retrogressive. But, you are open-minded, modern youngsters. Never believe such superstitions! Paradise, Hell, angels and genies are fables." Through such lies, they try to annihilate youngsters' îmân, manners and sense of shame, which they have acquired in their fathers' homes. Deceiving these poor children, they sacrifice youngsters for the sake of their base desires, pleasures and evil earnings. By saying, "Who on earth has seen Paradise and Hell? One simply shouldn't believe things that are not seen." They expose the fact that they follow their organs of perception. However, animals too follow their organs of perception. Imâm-i Ghazâlî says, "Human beings follow reason. Human organs of perception are lower than those of animals. Man cannot smell as well as cats or dogs do. Neither can he see in the dark as well as they do. Moreover, how can one rely on one's eyes in everything while many times wisdom proves the eyes to be wrong? For example, the eyes, seeing the sun through the window, may consider it smaller than the window; but reason says it is larger than the earth." I wonder if these disbelievers do not believe reason by saying, "We believe what we see; is it possible that the sun is larger than the earth?" No! Here they also believe reason as Muslims do. It is seen that men differ from animals by conducting worldly affairs not according to their perception, but according to their reason. Instead of saying, "We don't believe in the things of the next world," and thus remaining dependent on the organs of perception, why don't they follow their reason and thus become exalted to the degree of being human here, too? Islâm declares that human beings will be recreated in the next world and will live eternally, and animals, after having their accounts settled, will be annihilated. By promising human beings an eternal life, it differentiates them from animals. But these disbelievers want to be deprived of eternal life like animals. Today, thousands of medicines, household appliances, industrial and commercial goods, electronic instruments, and weaponry are manufactured in factories. The majority of them are manufactured after sophisticated calculations and hundreds of experiments are conducted. Do they say, even about one of them, that it is self-created? On the one hand, they say all those above-mentioned things have been manufactured consciously and willingly by a

certain manufacturer; on the other hand, they claim that so many millions of substances and phenomena that are seen on living and lifeless beings, and new and more subtle ones of which are being explored in each century, so that we do not know the structures of most of them yet, are self-created. How can this hypocrisy be explained except as extreme obstinacy or explicit stupidity?

A communist teacher in Russia told his students during the lesson, "I can see you. You can see me, too. This means to say that we exist. The mountains over there exist because we can see them, too. Something non-existent cannot be seen. What we cannot see is not said to exist. My words come from our scientific knowledge. One who is educated and progressive depends on scientific knowledge. Reactionists claim that there is a creator of all the creatures. It is wrong to believe the existence of a creator. It is not compatible with science. It is reactionary to claim the existence of something which cannot be seen." Asking permission to respond, a Turkoman boy said, "Are you talking with your intellect? Since we cannot see the existence of your intellect, it would be incompatible with science to accept that you have an intellect and that you are talking with it." The teacher was unable to answer these statements and kicked him out of the class after beating him harshly with a hatred arising from defeat. The boy was never seen again.

Today, there are two kinds of disbelievers in the world. First there are disbelievers with a holy book (people of the book). They are Jews and Christians. They believe in Resurrection and in eternal life after death.

Second, there are disbelievers without a holy book, that is, mushriks who do not believe in one Allah, who makes everything. Some of these disbelievers, by using State oppression, cruelty and torture, prohibit worshipping, and the teaching of religion. And some of them, through words that provoke feelings of goodness and humanity, cause others to fall into debauchery. They also cause them to be deprived of moral and religious knowledge. Putting forth false stories and mendacious examples, they deceive millions of people. They train them as religiously ignorant people. In other words, on the one hand, they talk about civilization, science and human rights, and, on the other hand, they animalize human beings.

The people of Europe and America have holy books.

Copernicus, the founder of modern astronomy, was a priest in Freienburg. Bacon, the great physicist of England, was a priest belonging to the Franciscan Church. The famous French physicist Pascal was a priest and wrote religious books while exploring the laws of physics and geometry. The famous Richelieu, who was France's greatest prime minister and the one who brought France to the leading position in Europe, was a high ranking clergyman. Also Schiller, the great German doctor and poet, was a priest. Bergson, the French thinker and a world-famous philosopher, in his books defended spirituality against the attacks of materialists. Those who read his books **Matlère et Mèmomiera, Les deux Sources de la Morale et de la Religion** and **Essai sur les Données Immédiates de la Conscience** will eagerly believe in religion and the next world.

William James, the great American philosopher, founded the sect of pragmatism; and in his book *Religious Experiments and others*, he praised being a believer. French doctor Pasteur, who had studied on infectious diseases, bacteria and various vaccinations, willed that his funeral be performed with a religious ceremony. Finally, F.D. Roosevelt, an American President, who administered the world in the Second World War, and the British Prime Minister Churchill were Christian believers. Many scientists and politicians, whose names we cannot remember, were all persons who believed in the Creator, the next world, and angels. Who can ever claim that those who disbelieve are wiser than these people? They would have been good Muslims if they had seen and read Islâmic books. But reading, even touching, Islâmic books was prohibited and even deemed a grave sin by their priests. Those priests prevented people from attaining happiness both in the world and in the Hereafter. Please see the twenty-sixth chapter, about Social Justice, Socialism, and Capitalism, in the Second Part (of the Turkish version).

Imâm-i Alî (radî-Allâhu 'anh), said "Muslims believe in the next world. Disbelievers without a holy book deny it. If there weren't a resurrection, disbelievers would not gain anything and Muslims would not suffer any harm. But since what disbelievers believe will not happen, they will suffer eternal torment." Islâmic scholars prove their words true and respond to the attacks of disbelievers through reason, knowledge and science. Could Resurrection be denied if Muslims did not prove their words to

be true? Even if being under eternal torment were only a probability, whichever wisdom would risk it? Nevertheless, torments in the next world are not only a probability, but an obvious fact. Then, it is unwise not to believe.

And some enemies of Islâm, seeing that through reason and knowledge they won't be able to vitiate the sound î mân of the people and that they only display their own disgrace, resort to tricks and lies. They pretend to be Muslims, write false articles that seem to like and praise Islâm; but in these articles and words of theirs, by disputing the essential and basic principles of Islâm, they cast a bad light on them as if they were not a part of Islâm. They try to alienate and estrange the readers and audience from them. Thinking of the times for, amounts of, and kinds of worships, which Allahu ta'âlâ has commanded as inappropriate, they believe it would be better if worships were done in another way. Knowing nothing of the delicacies, uses and values that are hidden in the inner soul of worships, they consider them as a medium for simple and primitive functions; and they act as if they are trying to correct them. It is a defect in men not to know something; it is all the more funny and pathetic to interfere with something that one doesn't understand. And the Muslims who obey and believe such ignorant people, supposing them to be wise are even poorer and more stupid. And some of these insidious and ignorant disbelievers say, "Yes, Islâm commands developing good habits, being healthy, working hard, and it prohibits evils and matures people. These are necessary for every nation. Yet there are also social rules, the rights of family and community in Islam. These were established in accordance with the circumstances of ancient times. Today, nations have grown larger, circumstances have changed and needs have increased. New rules and laws are necessary to meet today's technical and social improvements. Rules in the **Qur'ân** cannot meet these needs." Such words are the absurd and out-of-place thoughts of the ignorant who do not know of Islâmic laws and Islâmic knowledge. Islâm has declared clearly what justice and cruelty are, what rights and duties people have towards one another, families and neighbors towards one another, people towards the government, and governments towards one another. Islâm states what a crime is, and it has put basic rules upon these unchangeable concepts. It has not limited the practicing of

these unchangeable rules on all events and happenings, but has commanded them to be practiced according to common usage. In the book **Durar-ul-Hukkam**, an explanation of **Mecelle**, from article 36 onward, it is written: "The rules depending upon a **Nass** (Âyat-i karîmas or Hadîth-i sharîfs with clear meanings) or a **Dalîl** (proof) do not change in the course of time; however, the rules depending upon customs and common usage may change with time. The **Hukm-i Kullî** (general rule) does not change, but its application to events may change in time. In worship, 'common usage' becomes dalîl in order to give clarity and to inform people of a rule which is not declared by a Nass. To classify a custom as 'common usage', it must originate from the time of the Sahâba-i Kirâm, and it must be known that it has been used by the Mujtahîds and that it has continued to be used. In the rules of **Mu'âmalât** (transactions), the customs prevailing in a region which don't contradict a Nass also become dalîl. These can be understood by the 'âlims of fiqh. Allahu ta'âlâ has established the Islâmic religion in such a manner that it addresses every new development and invention in every country. Showing toleration and indulgence not only in social life, but also in worships, the Islâmic religion has given men freedom and the right of ijtihâd when confronted with different conditions and necessities. During the times of Hadrat 'Umar, the Umayyads and in such a big empire as the Ottoman Empire, large communities of various peoples, spread over continents, were administered with these divine rules. Muslim accomplishments and glories have been famous throughout history. And in the future, every nation, big or small, will attain comfort, peace and happiness in proportion to the extent to which it obeys and practices these unchangeable divine rules. Nations and societies which deviate from the social and economic rules declared by Islâm will not escape hardships, suffering and calamity. It is written in history that this has been so with nations in the past, and so will it certainly be in the future. History is repetitive.

Muslims should attach great importance to national unity and solidarity; they should be extremely active materially and morally in making their country stronger; they should learn the teachings of the Islamic religion very well; they should abstain from the harams; and they should pay their debts to Allâhu ta'âlâ and His born servants. They should be ornamented with

the beautiful morals of Islam and should not cause harm to anybody. They should not be a means of agitation or anarchy, and they should pay their taxes. Our religion, Islâm, wants us to behave in such a manner. The first obligation of a Muslim is to abstain from being guilty according to the law and from sinning by not following Satan or one's nafs, and by not believing bad, insidious, disobeying and revolting people. Allahu ta'âlâ imposed three obligations on His human beings. The first one is a personal obligation. Every Muslim must be well trained, healthy, well mannered, and good tempered. He must perform his i'bâdats and learn ilm, high-morality, and he must work for halâl sustenance. The second obligation is to be carried out within the family. One must observe the rights of his father, mother, children, brothers and sisters. The third obligation concerns those which must be performed within the context of the society. These are the obligations relating to a Muslim's neighbours, teachers, family, the persons employed by him, the government, the state, and the people belonging to different religions and nationalities. It is a must to help everyone, not to insult anybody by saying something evil, not to hurt anyone, to be helpful towards everybody, not to revolt against the state, the government, the laws, to observe everybody's rights, and to pay taxes promptly. Allahu ta'âlâ did not order us to interfere with governmental and state affairs. Allahu ta'âlâ ordered us to help the government, not to incite trouble.]

Then, Muslims should feel hayâ (bashful) towards Allahu ta'âlâ. Hayâ is from î mân. The bashfulness peculiar to a Muslim is indispensably necessary. It is a must to abhor and believe as wrong and harmful the disbelievers and disbelief and everything outside of Islâm, no matter what theory or ideology it is. Allahu ta'âlâ has commanded us to take jizya from disbelievers; that is, they must pay taxes. The purpose of this is to humble them. This type of insulting is so effective that they cannot wear valuable suits, nor can they adorn themselves out of the fear of having to pay more jizya. They lead a despicable and miserable life. The purpose of jizya is to offend and disgrace disbelievers. The jizya shows the glory and honor of Islâm. If the zimmî converted to Islâm, he would no longer have to pay jizya. The symptom of î mân's existence in a heart is that it dislikes disbelievers. [Disliking is done by the heart. We should live in harmony with disbelievers or any others; we should not cause

harm to anybody.]

[Temporary co-operation with disbelievers can be formed only politically and when necessity requires it. Yet this shouldn't go as far as to unite with them, and it should end when the necessity is over.

Question: "We should not distrust or have a bad opinion of anybody; we should not look at his words and actions exposing his disbelief, but those indicating his î mân. Î mân exists in the heart. Allah knows if there is î mân in a heart. No one else knows it. He who says 'disbeliever' about a person with î mân in his heart becomes a disbeliever himself. We should regard everybody as a Muslim and love everybody who does not openly speak ill of Islâm," is said. Is this point of view correct?

Answer: It is wrong to say we shouldn't distrust anybody. Its correct form is "**We shouldn't distrust a Muslim.**" In other words, when a person, who says that he is **Muslim** and does not express a word or does not do an action rendering him a disbeliever, says or does something which may mean belief as well as disbelief, we should understand it as belief, and we should not say that he has dissented from the religion. But when a person strives to demolish the religion and to make youngsters kâfir, or if he, saying "good" about one of the harâms, tries to make it popular so that everybody commits it, or if he says that one of Allahu ta'âlâ's commands is retrogressive and harmful, he is called "kâfir". Even if he says that he is a Muslim, performs namâz (ritual prayer) and goes on a hajj (pilgrimage), he is still called a **Zindîq**. It would be stupidity to regard such hypocritical persons, who deceive Muslims, as Muslims.]

Allahu ta'âlâ in the twenty-eighth âyat of Sûrat-ut-Tawba of the **Qur'ân al-kerîm** says, "Najas and rîjs," that is, "foul," about disbelievers. Then, disbelief should be foul and base in the eyes of Muslims. Allahu ta'âlâ declares in the fourteenth âyat of Sûrat-ur Ra'd and in the fiftieth âyat of sûrat-ul Mu'min, "**The prayers of these enemies are without a result. There is no possibility of them being accepted.**"

Allahu ta'âlâ and His Prophet are pleased with Muslims. There cannot be a greater blessing than attaining Allah's consent and love.

As î mân and kufr are opposite one another, so are this world

and the next. This world and the next world cannot stay together. In order to earn the next world it is necessary to abandon this world, that is, the harâms. Abandoning this world can be done in two ways. Firstly, it is to abandon the mubâh, that is, many of the activities that are not sins, together with all the things that are harâm, and to use as many of the mubahs as is only necessary to live. [In other words, it is to abandon the habits of being lazy or idle and/or diving into pleasures, dissipations and amusements of the world. Instead, we must spend our time worshipping, while making and using the most advanced forms of technology that are necessary for the protection and comfort of Muslims. And we must work so that non-Muslims may come to reason. Working for these purposes must be our hobby in this world. All the Ashâb of our Prophet and many of our superiors worked in this way. It is very meritorious and very useful to abandon the world in such a way. We say once more that the purpose of this path is to sacrifice all comforts and pleasures in order to do the things which the Islâmic religion commands.]

Secondly, it is to abstain from the things that are harâm and dubious in this world without abandoning the mubâh. Even this kind of abandoning of the world is of value in light of the present world's condition.

Then, it is positively necessary for each Muslim to abstain from the things which the Islâmic religion prohibits.

[He who slights the fact that these are harâm, that is, he who does not think it is necessary to abstain from them, or, he who does not pay attention to Allahu ta'âlâ's prohibitions and instead likes them and says 'How nice,' becomes a disbeliever. They will remain in Hell eternally. Those who admit and respect the prohibitions of Allahu ta'âlâ yet are overcome and deceived by their nafs and commit them but later come to their senses and repent do not become kâfir; they do not lose their î mân. Such people are called **Âsî** (disobedient) or **Fâsiq** (sinner). Though perhaps they will go to Hell and will be punished because of their sins, they will not remain in Hell eternally but will get out and enter Paradise.]

There are many things which Allahu ta'âlâ has made mubâh, which He has permitted. The value in these is more than that in the harâm. Allahu ta'âlâ likes those who use the mubâh. He dislikes those who use the harâm. Does a wise and reasonable

person spurn the love of his owner and creator for only a temporary pleasure? Besides, the number of things that are harâm is very small. The flavours in the haram, exist in the mubâhs, too.

[Dunyâ (world) is the feminine form of **adnâ**, i.e., **ism-i tafdîl** (adjective in the superlative degree). Its **masdar** (infinitive) is either **dunuwwun** or **danâatun**. When it is derived from the former, it means ‘the nearest’. The word **dunyâ** in the âyat, ‘**We have adorned the lowest** (nearest to the Earth) **heaven with stars giving lights like lamps**’ is so. It has been used with the second meaning in some places. For instance, it bears the second meaning in the hadîth, “**Things that are danî, base, are mal’ûn.**” That is, the world is mal’ûn. Despicable things are the **nahy-i iqtizâ-i and nahy-i gayr-i-iqtizâi** of Allahu ta’âlâ, that is, they are harâm and makrûh. Property was not spoken ill of because Allahu ta’âlâ considers property a blessing. The evidence for our position is the property of Hadrat Ibrahîm Khalîl-ur-Rahmân (‘alaihi’s-salâm), who is the second most valuable creation of all creatures and humanity. His livestock included half a million heads of cattle that filled plains and valleys.]

12– It is very easy not to commit a harâm and to carry out the rules of Islâm. It seems difficult to the sick-hearted. Yes, there are many jobs that are easy for healthy people. Yet they are difficult to the sick. The sickness of the heart involves not believing in the Sharî’at entirely. Even if such people say that they believe, it is not a real confirmation. It is a confirmation through words. A symptom that indicates the existence of a real confirmation, true îmân in the heart, is to feel it easy to follow the path of the Sharî’at.

13 – Allahu ta’âlâ gives favours, blessings, gifts that is, His kindness reaches everybody every moment, no matter whether he is good or evil. Without discriminating, He sends everybody property, children, food, the right way to Islâm, guidance, safety, and every goodness.

The difference is in the way people accept and receive Allah’s gifts, or in their not being able to receive them. It is declared in the thirty-third Âyat of Sûrat-un-Nahl:

“Allahu ta’âlâ does not torment or do injustice to His born servants (men). They treat themselves cruelly and

torment themselves with their own evil thoughts and loathsome deeds that draw them to torments and sufferings.”

As a matter of fact, while the sun shines over the laundryman and over the linen in the same manner, it tans the man's face, while whitening the linen.

[By the same token, though it shines over the apple and over the pepper in the same manner, it reddens and sweetens the apple, yet it reddens and makes bitter the pepper. Though the sweetness and the bitterness are caused by the rays of the sun, the difference between them is not from the sun; it is from themselves. Because Allahu ta'âlâ pities all people very much, more than a mother's mercy upon her child, He has declared in the **Qur'ân al-kerîm** how every person, every family, every society and every nation, all over the world, in each century should act in each of their undertakings, in which way they should run their activities, and what they should abstain from in order to be comfortable in this and the next worlds. The Ahl-i sunnat scholars learnt all these with their keen insight, and, writing millions of books, they communicated them to the whole world. This means to say that Allahu ta'âlâ has not left people free in their actions. Consequently, there is not a place left on the earth where Islam has not been conveyed. Islâm cannot be separated from worldly affairs. Attempting to do so means to strive to destroy Islâm and the Muslims from the earth?]

The reason why people will not attain the blessings of the hereafter is because they turn away from Him. He who turns away will certainly get nothing. A container with a covered brim will certainly not get April's rain. Yes, many people who have turned away still seem to live with worldly blessings and so they are considered as not being deprived. But these are given to them as a reward for their struggling for this world. However, things that are regarded as worldly blessings are, in actual fact, the seeds of torment and calamity. They are disasters which Allahu ta'âlâ deceptively gives their owners by misrepresenting them as blessings. As a matter of fact, it is declared in the fifty-sixth âyat of Sûrat-ul-Mu'minûn, **“Do disbelievers presume that we are doing them a favor or are helping them by giving them property and many children? Do they say that we are rewarding them because they disbelieve my Prophet and dislike the Islâmic religion? No, it is not so.**

They are wrong. They do not understand that these are not blessings, but disasters.” Then, the worldly things that are given to those whose hearts have turned away from Allahu ta’âlâ are all desolation and calamity. They are like the sweetmeats given to the diabetic.

[The heart is a force existing in the piece of flesh which is (also) called heart (qalb). As for the soul; it occupies the whole body. When a heart wants to follow his nafs and commit disbelief or sins, if Allahu ta’âlâ pities that person, He does not will him to commit disbelief and sins. So he cannot do them. If He does not pity him, He wills him to commit the sins and creates them, and then punishes him. Therefore, the reason why a man is drawn to torments and disasters is due to his own behavior; that is, he follows his nafs.

Question: If Allahu ta’âlâ did not create the nafs, then people would have been free from being deceived. Nobody would have committed bad deeds and all would have gone to Paradise. Would it not be better?

Answer: The creation of the nafs is intended for man’s living, multiplying and working in the world, and for their earning thawâb of Jihâd for the Hereafter. Allahu ta’âlâ created the nafs for many reasons. On the other hand, pitying all men, He created ‘aql (reason, wisdom) in them. He also sent down commands and prohibitions so that everyone could stop following his nafs, control it, avoid its harms, and thereby live in comfort. The ‘aql is a power which examines and distinguishes the good and bad influences coming from the brain, satan, and the nafs. During this process, if it can choose the good, it is called “Aql-i salîm”. Allahu ta’âlâ, by means of sending prophets, also informed His born servants of what is good and useful, what is bad and harmful, and that all the desires of the nafs are bad. The aql can discriminate between the desires of the nafs and the things which were determined to be useful by the Prophets, and communicate this realization to the heart. If the heart prefers the thoughts which came from the aql, the desires of nafs are not fulfilled; that is, you will not let your limbs do that action. If one prefers and wishes to do the deeds which are said to be good according to the Sharî’at, one will attain happiness. The process of preferring and wishing good or evil with the heart is called ‘**Kasb.**’ Human limbs of movement depend on the brain, and the brain depends on the heart. They

act compatibly with the orders of the heart. The heart is a centre wherein all the influences coming from the sense organs, the spirit, the nafs, and Satan are accumulated. Therefore, if the heart follows the 'aql, creation of the nafs will not prevent people from attaining eternal blessings.].

14 – Although Allah's mercy and compassion reaches everybody, Muslims and disbelievers alike, in this world and He rewards everybody's good deeds in this world, there will not be a mote of mercy for the disbelievers in the Hereafter. As a matter of fact, it is declared in the **Qur'ân**, in the fifteenth âyat of sûrat-u Hûd, **“Those with a short sight and defective mind do every favour in order to obtain worldly comforts and benefits such as fame, rank and reverence. We give the rewards for these efforts of theirs only in this world. Their earnings in the Hereafter will only be fire of Hell. For they have received the recompense for their efforts in this world. They have only one credit left, which is fire of Hell, the punishment for their corrupt intentions. Their efforts in this world, which they have done for their ambitions and lusts and for show, will prove to be to no avail to them, nor will they be able to rescue themselves from Hell.”**

It is declared in the eighteenth âyat of Sûrat-ul-Isrâ', **“Those with minds and visions which are restricted within the frame of this world give up the Hereafter and run after the transient pleasures of the present life. We easily and abundantly give what We want of these blessings, which they think of day and night and of which they vie for by enduring many hardships, to whomever We want. But by doing this, We are not really doing them a favour. We are preparing the fire of Hell for them. In the next world, they will be kept far away from mercy and will be drawn to Hell in a degrading manner. As for those who, instead of holding to only worldly blessings, each of which is transient and leaves torments and disasters behind, wish for the endless, real and never-changing blessings of the Hereafter, which I point out and like, We like all their efforts because they follow the way which I declare in the Qur'ân. Both to the lovers of this world and to those who believe My words and carry out My commands, We shall give what they want in this world. We shall not deprive anybody of what he expects. We scatter our blessings to all. There is**

nobody whom your Allah's blessings do not reach."

15 – For adapting oneself to Muhammad 'alaihi-salâtu wa-s-salâm' completely and flawlessly, one needs to love him completely and without defect. The symptom of complete and perfect love is to bear hostility against his enemies, and to dislike those who dislike him. Love cannot include sloth. Lovers, being crazy about their darlings, cannot do anything against them. They cannot come to a mutual agreement with those who act against them. The love for two opposites cannot settle in the same heart together. To love one of two opposites entails enmity towards the other.

These worldly blessings are transient and deceitful. If they are yours today, they will be somebody else's tomorrow. But those which will be obtained in the Hereafter are endless and will be earned in the world. If a few days' life in this world is spent following Hadrat Muhammad, who is the most valuable man in this and the next worlds, one may hope for endless bliss, eternal salvation. Otherwise, unless one adapts oneself to him, everything turns into nothing. Every good deed and act of kindness done without following him remains here, nothing will be obtained in the Hereafter.

16 – Hadrat Muhammad is the darling of Allahu ta'âlâ. The best of everything will be given to the darling.

[As-sayyed Abdulhakîm-i Arwâsî Efendi said, "Every prophet is superior to all his people in every respect, in his time, and in his place. Yet Muhammad ('alahissalâm) is the highest of all of the creatures which have come and will come to the world from the day it was created to Doomsday. No one is superior to him in any respect. This fact is not difficult to realize. Allahu ta'âlâ, who makes what He wills and what He likes, created him so. No person has power enough to adequately praise him. No human being is able to criticize him." It is written in the preface of the book **Ma'rifatnâma** that Allahu ta'âlâ said, "**Were it not for thee, I would not have created the heavens.**" The same is also written in the sixth and thirteenth pages of the book **Mawâhib-i Ladunniyya** and in the thirteenth and fifteenth pages of the book **Enwâr-i Muhammadiyya**. This fact is also stated in the letters numbered 122 and 124 in the third volume of Maktûbat by Imâm-i Rabbânî, and in the Persian annotation of that volume.

17 – Allahu ta'âlâ has gathered in His darling all the visible and invisible advantages, all the superior traits and all that is beautiful and which can exist in a person. For example, his face was the most beautiful among all human beings and was very luminous. His blessed face was white mixed with red and shone like the moon. His words were so sweet that they pleased hearts and attracted souls. His mind was so great that, though coming from among the very violent and obstinate people of the Arabic Peninsula, he handled them very well, endured their torments and thus brought them to tenderness and obedience. Many of them abandoned their religions and converted to Islâm; for the cause of Islâm, they even fought against their fathers and children. For his (the Prophet's) sake they sacrificed their possessions and homes and shed their own blood. As a matter of fact, they were not used to such things. He was so good-tempered, so tender, so forgiving, so patient, so kind and so benevolent that everybody admired him. Those who saw him or heard about him, became Muslims willingly. No unseemliness or defect was ever noted in any of his actions, in any of his words. Though for his own sake he never became offended with anybody, he was harsh and severe against those who spoke ill of or laid hands on the religion. If he had't been tender and affable towards everybody, it would have been beyond anybody's strength to sit beside him or to listen to him owing to his awe-inspiring prophethood and his great manners (sall-Allahu ta'âlâ 'alaihi wa sallam).

Despite the fact that he had not read or learned anything from anybody, that he had never been able to write, and that he had come from people who did not travel and who knew nothing of past history and of those around them, he communicated facts written in the **Tawrat** (the book which was revealed to Hadrat Mûsâ) and the **Injil** (the real **Bible**) and in all other holy books. He conveyed information about the states of ancient people. Giving evidences and proofs, he silenced all the notables of every religion and every profession. As the greatest mu'jiza (a prophet's miracle), he put forward the **Qur'ân al-kerîm**, and though he made the challenge: "You cannot express anything like even one of its six thousand two hundred and thirty-six âyats (verses)," nobody was able to meet his challenge, though all the enemies of Islâm all over the world co-operated and poured out their possessions and wealth in order

to do this for more than fourteen hundred years. And today, Jews, priests and masonic lodges, however hard they are striving, by spending millions and using all their forces cannot compete with it. In the early days of Islam, the Arabs were much more advanced in literary arts such as poetry and eloquence than in any other area, so that most of their accomplishments were based on literature. Yet they had to admit that they would fall far short of saying anything to compete with the very powerful expressive style of the **Qur'ân**. Being unable to surpass the **Qur'ân**, many of them came to reason and converted to Islâm. And the ones who did not believe had to fight in order to prevent Islâm from spreading.

There are innumerable things in the **Qur'ân al-kerîm** that nobody can do or say. We will explain six of them here:

Firstly: **I'jâz**, and **balâghat**. This means to convey many things smoothly and perfectly in few words.

Secondly: Though its letters and words are like Arabic letters and words, the prayers, that is, words and sentences, are quite unlike the words, poems and orations of Arabs. **Qur'ân al-kerîm** is not of man: it is Allah's word. The comparison of human words to the **Qur'ân al-kerîm** is like the resemblance of pieces of glass to diamonds. After understanding this very well, philologists admit it.

Thirdly: A person does not become bored with **Qur'ân al-kerîm**, no matter how much he reads it. His desire, zeal, love and pleasure increase. On the other hand, no such desire or taste occurs while reading the translations of the **Qur'ân al-kerîm** or other types of its written forms or all other books; instead, boredom sets in. Getting tired is different from getting bored.

Fourthly: Many known and unknown facts, about the states of past people are told in the **Qur'ân al-kerîm**.

Fifthly: It foretells the things that will happen in the future, many of which have already happened and are still happening.

Sixthly: Pieces of knowledge which nobody can know at any time. Allâhu ta'âlâ has explained the 'Ulûm-i-awwalîn the 'Ulûm-i-âkhirîn in **Qur'ân al-kerîm**.

The fact that **Qur'ân al-kerîm** is a mu'jiza (miracle) is explained very well in the book **Herkese Lâzım Olan Îmân** (Îmân Which is Necessary for Everybody), published by Hakîkat

Kitâbevi in the Turkish and English languages, and in the sixteenth letter in the third volume of the book **Maktûbât-i Ma'thûmiyya**. The Turkish and English translations of this letter exist at the end of the books **Could not answer**, and **Cevab Veremedi**.

This means to say that, for wise and reasonable people, it is a very obvious fact that a person who, while having been born and raised in a big city among its inhabitants and having lived for forty years together with them and having never read books or travelled or recited poems or made speeches, suddenly brought a book which nobody can write and which, with its subtleties –six of which we have explained– is above any word or any book, and who is in every respect, the best of all the people and Prophets (salawatullâhi ta'âlâ 'alaihim ajma'in), owing to his beautiful habits and superior manners, is Allah's beloved Prophet.

18 – To follow him means to like and do the **rules of Islâm** willingly, to regard and revere his commands and the things which the Sharî'at cherishes and holds great, such as, his scholars and the pious, and to strive to spread his Sharî'at and not to love those who do not want to follow the orders of Allâhu ta'âlâ.

[Our Prophet 'sall-Allâhu alaihi wa sallam' said, "**All of you are like shepherds of flocks. As a shepherd protects his flock, so you should protect those under your command from Hell! You should teach them Islâm! If you don't, you will be held responsible.**" And once he said, "**Many Muslim children will go to the Hell named Wayl because of their fathers, for their fathers, being seized by the ambition of earning money and making merry and running after worldly affairs only, did not teach their children Islâm and the Qur'ân al-kerîm. I am far removed from such fathers. And they are away from me. Those who do not teach their children their religion will go to Hell.**" And once he said, "**Those who teach their children the Qur'ân al-kerîm or who send them to teachers of the Qur'ân al-kerîm for each letter of the Qur'ân al-kerîm they will be given rewards as if they visited the Kaaba ten times, and on the Day of Resurrection a crown of sovereignty will be put on their head. All people will see it and admire it.**" And once he said, "**Teach your**

children how to perform **salât** (ritual prayer). **When they are seven years old, command them to perform salât. When they are ten years old, beat them if they do not perform it and have them perform it.**” And once he said, **“When a Muslim’s child worships, his father will receive as much reward as he gets. When a person teaches his child to sin and whenever this child commits sins, his father also will be recorded sinful to the same extent.”** Ibni Abidîn^[1] says at the end of the section on the makrûh actions in namâz, “If a person has his child do the things that are harâm for himself to do, he has committed a harâm. A person who has his son wear silk clothes or ornaments him with gold or who has his children drink alcohol or lets them urinate in the direction of qibla^[1], or causes them to stretch their legs in the direction of qibla will be sinful.”

The hadîth-i sharîf in the book **Murshidun-nisâ** states, **“The salâts and fasts of those who do not observe the rights of their wives and children will not be acceptable.”**

Imâm-i Ghazâlî says in his book **Kimyâ-i Sa’âdat**, “For example, it is harâm (forbidden by the religion) for women to go out with naked head, arms and legs. Also, it is harâm for them to go out by covering themselves with thin, tight, ornamented and coloured garments. Not only will such women be disobedient to Allah and sinful, but also, their father, husband, brother and uncle, who are responsible for them; that is, the one who lets them go out in this manner will be their accomplice in disobedience and sin.”

[1] Sayyed Muhammad Amin bin 'Umar bin Abdul'azîz was a fiqh savant. He was born in Damascus in 1198 and died there in 1252 A.H. He became mature with the tawajjuh and the presence of Mawlânâ Hâlid-i Baghdâdî. When this sun of Wilâyat set in Damascus, he became the imâm and conducted the namâz of janâza performed for him. He wrote many books. His commentary for Durrulmukhtâr consists of five volumes and has been printed several times under the name of Raddulmuhtâr. It is the most dependable fiqh book in the Hanafî Madh-hab. The major part of the fiqh information that covers 130 chapters of the Turkish version of our book, Endless Bliss, has been translated from its five volumes that were printed in Egypt in 1272 A.H. He is credited with many fatwâs.

[1] The direction a Muslim turns when performing namâz. This direction points to the Kaaba.

The basis of the Islâmic religion is to learn and teach îmân, the fard and harâm. Allahu ta'âlâ has sent Prophets ('alaihimussalawâtu wattaslîmât) for this purpose. When these tenets are not taught to youngsters, Islâm will be demolished and annihilated. Allahu ta'âlâ commands Muslims to do **Amr-i ma'rûf**. That is, He says, "**Communicate and teach my commands.**" And He commands them to do **Nahy-i anil-munkar**. That is, He says, "**Communicate my prohibitions and do not condone their being done.**"

Our Prophet said, "**Teach Islâm to one another! If you give up Amr-i ma'ruf, Allahu ta'âlâ will send the worst among you upon you and He will not accept your prayers.**" And he said, "**The reward that is given to all worships when compared with the reward given for the ghazâ (war in the way of Allah) will be as much as a drop of water compared to an ocean; and the reward given for ghazâ, versus the reward given for Amr-i-ma'rûf and Nahy-i-munkar, is like a drop of water versus an ocean.**" It is for this reason that Ibnî Âbidîn says at the end of the fifth volume, "The thawâb for a fiqh savant's helping Muslims is more than the thawâb of jihâd."

In short, a child is a deposit in the hands of the parents. The child's pure heart is like a precious gem. Like wax, a child can take any shape. When small, it has not taken any shape. It is like pure soil. You will reap what you sow in pure soil. If children are taught the tenets of îmân, the Qur'ân and the commandments of Allahu ta'âlâ and accustomed to doing them, they will attain religious and worldly happiness. Their parents and teachers will share this happiness of theirs. If they are not taught and trained, they will become unhappy. The sin of each evil they will commit will be given to their parents and teachers, too. Allahu ta'âlâ declares in the sixth âyat of Sûrat-ut-tahrîm, "**Protect yourselves and those in your homes and under your command from the fire!**" It is more important for a father to protect his children against the fire of Hell than against worldly fire. And protecting them against the fire of Hell is to teach them îmân, the fard and harâm to accustom them to worshipping, and to protect them against irreligious and immoral friends. The source of all kinds of immoral deeds is an evil friend.

Our Prophet 'sall-Allâhu alaihi wa sallam', by stating, "**All children are born fit and suitable for Islâm. Later, their**

parents make them Christians, Jews or irreligious,” indicates that both for the settlement and for the annihilation of Islâm the most important work on children can be done when they are still young. Then, the first duty of each Muslim is to teach his children Islâm and the **Qur’ân al-kerîm**. The child is a great blessing. If the blessing is not appreciated, it will be lost. Therefore, pedagogy, i.e. the science of teaching children, is a very valuable science in the Islâmîc religion.

And because the enemies of religion also understand this important point, Masons and communists, the most dangerous sources of irreligiousness in our century, say, “Education of the youth is our main goal. We should train children to be irreligious.” In order to annihilate Islâm and to hinder the teaching and practicing of Allah’s commands, freemasons say, “We should not tire the brains of the youngsters. They will learn the knowledge of the dîn themselves when they grow up.” And they also say, “We all should do our best to spread the idea of freedom of belief all over the world and should establish the decisions we take up in our lodges in every country. We should annihilate the brotherhood in the dîn and establish the masonic brotherhood instead. Thus we will achieve our holy purpose, which consists of the eradication of religions.”

Therefore, Muslims should not fall for the tricks and lies of the enemies of the religion; they should not believe their flattering, deceitful and falsely adorned flatteries. Muslims must do **Amr-i ma’rûf** and **Nahy-i munkar** to one another.

In every country today, youngsters are taught physical training and made to do physical exercises in order to strengthen, beautify and harmonize their bones, muscles, hands, feet and, in short, all their limbs. They are made to memorize and do the rules and exercises of arithmetic, geometry and psychology for the improvement and refreshment of their mental efforts and spiritual activities, and they do physical exercises in order to purify their cells by activating their blood. While all these and the information that will be necessary for worldly affairs are organized as lessons and duties to be practised, is it appropriate to misrepresent it as a crime and an aggression against the conscience to teach and practise îmân, Islâm, the fard, the wâjib, the sunnat and, the halâl, which will prepare children for real happiness in this and the next worlds? For everyone’s comfort and peace, for improvement and

progress, for attaining Allah's love and consent, for understanding the haram and the things that will cause disbelief so that everyone will abstain from them, is teaching Islâm a crime? In all Christian countries today, as soon as a child is born they impress on it all the requirements of their corrupt religion. Assiduously, they inoculate people of every age with Judaism and Christianity. In order to steal and annihilate Muslims' belief and faith and to Christianize them, they sent chests full of books, brochures and motion pictures to Muslim countries. For example, Christians, presuming that Hadrat Îsâ (Jesus) is the son of God (never!), call Allah "Father" or "God, the Father". In their novels and films, they say such things as "God, the father will rescue us." However, a person who calls Allahu ta'âlâ "Father" or "God, the Father" loses his î mân and becomes a disbeliever. Muslims should not watch such tricky films, nor should they read such novels. Here, with these and various other approaches, they insidiously steal the belief of youngsters. While they name these efforts of theirs as service to humanity, a right and freedom, gifted by a democratic regime, isn't it an injustice to name it religious propaganda, retrogression, aggression against the freedom of conscience for a Muslim to remind one of his Muslim brothers of Allah's commands?

While it is considered extremely normal for a non-Muslim to put forward theories and ideas against Islâm, isn't it retrogression, fanaticism and bigotry to misrepresent it as a crime, murder and perfidy for Muslims to talk about real and correct Islâm, which the **Ahl-i sunnat** savants have communicated and have shown as the bright way of Hadrat Muhammad. By giving Islâm such names as reaction, bigotry, retrogression, fanaticism and defeatism against secular principles, they blemish these innocent people? Isn't it a malicious lie to say these men were primitive and abnormal who, in fact, were pure-souled, far-sighted, useful people who ran after knowledge, morals, science, virtue, and to describe those who dislike Islâm as modern, enlightened and vigilant men? If they, on the one hand, try to oppose Amr-i ma'ruf and Nahy-i munkar by saying that religion is free, that you cannot interfere between Allah and man, that everybody will recognize and worship his Allah according to the inspiration in his conscience, and thereby extinguish our î mân, an inheritance

from our ancestors, and, on the other hand, offer youngsters poisonous books and magazines through false advertisements that are prepared by missionaries called **Jehova's Winesses** with tricks and plans under the name of Islâm in order to annihilate Islâm, won't Muslims get hurt?

Disbelievers, who have focused all their energies and efforts on the extermination of Islam from the earth and who would not tolerate younger generations' being curious about Islam, which might lead them to making research and consequently learning Islam despite all the strenuous interceptive measures, get mad with a fire of grudge, malice and revenge from head to toe when they hear about the statements of Ahl-i sunnat savants (rahmat-Allâhu ta'âlâ alaihim ajma'in). Drawing pictures of turbans, beads and beards in their TVs, newspapers and magazines, they say, "The black force has risen from its grave: Reaction!" As their bodies and souls will burn eternally in the fire of Hell as a punishment for their disbelief, so their foul souls burn in this world, too. These kinds of radio and television programs are very harmful.

Muslims respect one another, run to help one another. When they see others in trouble in matters of religious or worldly affairs, they rescue them. They love and revere the month of Ramadân (the holy month in which Muslims have to fast), those who fast, mosques, the adhân (call to prayer), those who perform namâz and those who walk on the way of the Sharî'at. As the **Qur'ân** is being read or recited, they listen to it silently and with reverence. Keeping the **Qur'ân** above any type of book, they don't put anything on it. They do not read it at musical or cocktail parties, while playing, or at places of entertainment. When it is read improperly, they leave the place without listening, if they cannot silence it. When they see the **Qur'ân** or its pages or its lines or its letters or all respectable or blessed names at low, despicable places, they at once raise them, their hearts aching. They observe the rights of all human beings and animals. They don't attack the property, souls, or chastity of disbelievers or tourists. They pay their taxes in time, and they don't violate the laws. They obtain the love and respect of everybody by living in accordance with the high moral principles of Islâm. As for disbelievers, they try to cause the **Qur'ân** and the **Mawlîd** and all sacred names to be despised and referred to as foul. They print them in magazines,

on pieces of paper, and in newspapers so that they will be used as covers for packages, or on tables of entertainment, so that they be disrespected and placed on the floor. In plays, in comedies, in cartoons, in films, in records and on radios they make fun of Muslims, great religious men, and commandments of Allahu ta'âlâ. In all these, they represent a loathsome, funny vagabond as a Muslim. That is, by insulting Islâm and Muslims, they misrepresent them as unsympathetic and deserving of hatred. They give loathsome names to great Muslims and to the things which the Muslims deem great. Muslims should not go to see and hear shows, nor should they buy or read words, writings and newspapers of this sort. They should be very vigilant so that their îman will not be stolen. If a person who criticizes a religious savant or finds a religious book erroneous and full of mistakes, performs namâz, fasts and abstains from the harâms, then oral and written statements made by this person are worth studying and that savant or that book is worth questioning. If the person who speaks ill of a religious book or a religious savant does not worship or abstain from the harâm, we should not believe his opinion, realizing that it is only a slander and an expression of enmity towards the religion. Blemishing religious men (rahmat-Allâhu ta'âlâ 'alaihim ajma'in) and religious books has been a tool, a weapon for the enemies of religion today. A savant only can appreciate a savant. Only the nightingale appreciates the value of a rose, only the jeweller perceives the carats in gold, and only the chemist understand a genuine pearl.

Muslims do not buy, use, listen to, read or look at the harmful things which Allahu ta'âlâ prohibits. They do not harm anybody. They do not respond to base behavior with base behavior. They are always patient. They give advice with a sweet tongue and a smiling face. Muslims try to learn, teach and do the things which Allahu ta'âlâ commands. They search for them even among disbelievers. It has always been so in the course of history; those who could not think of mankind as a superior being have borne hostility against the Islâmîc religion, have tried to deceive youngsters and, at a time they did not expect at all, have died leaving their worldly pleasures, which they had been clasping so tightly, and have gone to Hell. The names of many of them have been forgotten, with no fame, no sign of them having remained behind them, whereas the Islâmîc

sun has continued to spread its light all over the world.

Disbelievers embrace the comfort and beauty of the world which is sweet outwardly but bitter inwardly, adorned outside but poisonous inside, pleasing in the beginning but vain in the end. Muslims should embrace the commandments of the **Qur'ân**, which is the way of our Prophet (sall-Allâhu 'alaihi wa sallam), and should ceaselessly struggle to improve in this way. They should beware from bid'ats, which have appeared later in the religion and have been made up by enemies of the religion, by **religion reformers**, and by ignorant, stupid people].

Our prophet (sall-Allâhu 'alaihi wa sallam) says, **“A person who respects performers of bid'at** (that is, those who do and teach as worship words, writings, ways, and deeds that did not exist in the time of our Prophet and his four caliphs, but were developed and made up later in the religion), **who praises them when they are alive or dead, and who deem them great, in fact, helps the religion to be demolished, to be eradicated from the world.”**

Every Muslim should try to protect his î mân lest it should be seized. He should deem enemies of Allahu ta'âlâ and His Prophet as enemies and struggle to humiliate and disgrace them.

Every Muslim should endeavor to maintain his î mân and should not have it stolen. He should not love disbelievers who do not believe Allâhu ta'âlâ and His Prophet. [But one should not treat harmfully or cruelly those whom one does not like. Disbelievers and bid'at holders should be given good advice with a smiling face and with a sweet tongue. We should try to rescue them from disaster so that they may attain happiness.] Hadrat Mazhar-Jân-i Jânân (radiyallahu anh) declared, “We are commanded not to love disbelievers, men of bid'ats, and those sinners who commit sins boldly. One should not speak with them, go to their homes and meeting, salute them, or make friends with them. However, these prohibitions are suspended under indispensable conditions within a time of necessity. Although it is permissible to contact them under these conditions, it is a must not to love them in a heartfelt way.”

Jihâd is done to save people who have been deceived and oppressed by ignorant parents, by priests who work for their worldly advantages, and by commanders who practice torture

for their own pleasures, from disbelief and from the way to calamity, and to use force in order that they be honoured with Islam. Jihâd means to sacrifice one's life and property for the elimination of the wickednesses of dictators and exploiters, who intercept Islam's light from reaching those wretched people who were brought up under oppression and among atrocities and thrown into darknesses. It means to resort to force in order to save them from torment of Hell and to make them attain the boundless blessings of Paradise. Jihâd is not done individually, but by the state. Attacking others individually is not called jihâd, but barbarism or plunder. It is fard for those who have not joined in a jihâd to pray for the mujahdîs (fighters). Disbelievers are rescued from the tortures of oppressors and honoured with îmân owing to jihâd. We do not touch the religion, life or property of those who, after hearing about and understanding Islâm, still persist in disbelief and will not accept îmân. They live freely and comfortably under the justice and mercy of Islâm. Owing to jihâd, no disbeliever will be able to say, "I did not hear about it. I would have believed if I had heard." It is fard for Muslims to work, to become strong in order to perform jihâd. If they do not work and perform jihâd, they will have done a great disservice to the whole of humanity.

19 – It is written in the fifth asl (chapter) of the book **Kimya-yi sa'âdat**: Rasûlullah (Hadrat Muhammad [sallallahu alaihi wa sallam]) said, **"The basis and the most dependable symptom of îmân is to love Muslims and to dislike disbelievers."** Allahu ta'âlâ declared to Hadrat Îsâ (Jesus ['alaihi's-salâm]), **"Even if you do acts of worship that equal those done by all creatures on the earth and in heavens, it will be of no value unless you love whom I love and unless you feel hostility towards My enemies."** Every Muslim should dislike the enemies of Allahu ta'âlâ. He should love those who obey the Sharî'at. He should make it evident in his words and, if possible, in his actions. He should not be friends with those who are disobedient and sinful, and should utterly keep away from those who commit many sins. He should all the more avoid the cruel, and those who persecute muslims. Yet he should forgive those who only torment him and should endure their torments; this is very useful. Some of our superiors used to treat sinners and the cruel very severely. And others used to show them only mercy and respect and used to advise them.

That is, thinking that everything happens according to qadâ and qadar^[1] they felt pity for sinners and cruel. Their thought is great and valuable but idiots or those who are ignorant cannot understand it and they may get the wrong idea. Those whose beliefs are weak and who are neglectful in following the sharî'a, think that they are contented with Allahu ta'âlâ's qadâ and qadar. However, there is evidence and proof for this state of contentment. If they beat a person, snatch away his property and insult him and he still doesn't get angry, forgives them and pities them, it is understood that he is content with qadâ. But if he, while getting angry during such times, pities those who disobey Allahu ta'âlâ and says that it is their qadar (fate), he is irresponsible, a munâfiq^[1] and religiously ignorant. Thus, it is a symptom of not having strong î mân for those who do not know qadâ and qadar to pity and love sinners and disbelievers. It is fard to dislike and to be hostile towards those who stand against Islâm or who are hostile towards Muslims. As well, it is fard to feel hostility towards those who accept the jizya^[2]. Allahu ta'âlâ declares in the **Qur'ân**, in the last âyat of Sûrat-ul-Mujâdala: **“Those who believe in Allahu ta'âlâ and the Day of Resurrection do not like the enemies of Allahu ta'âlâ. Even if those disbelievers and munâfiqs are the fathers, mothers, sons, brothers and other close relatives of Muslims; they do not like them. I will put such mu'mins into Paradise.”**

To appoint disbelievers as presidents for Muslims, by trusting them, is to disgrace Muslims, and this is a great sin. It is necessary to dislike holders of bid'at, that is, those who want to defile the Muslims' î mân. A Muslim must feel hostility towards them, and even not acknowledge their greetings. He must also inform other Muslims about them. It is necessary not to talk to or make close friendships with those who, though having î mân, worship and abstain from sins, hurt Muslims with their

^[1] Their lexical meaning is fate, destiny. But these words will fall far too short of explaining qadâ and qadar. It is a very deep and important subject. It will be explained in detail on the final pages of our book.

^[1] A person who disbelieves one or more of what the Qur'ân and the Prophet declare and who does not let others know of his disbelief.

^[2] The tax which disbelievers under Muslim control pay to a Muslim government. Allahu ta'âlâ commands the jizya in the Qur'ân in order to disgrace disbelief.

behaviours, words and writings by giving false witness, unjust judgments, or by way of lies, slander, and derision. Instead, they must be treated severely. We should mildly advise the sinners who, though having îman, do not worship, and who commit the harâm, such as charging and paying interest, drinking alcoholic drinks, and gambling, but who do not hurt the Muslims. However, if they do not come to reason, we should not greet them or talk to them, but when they are sick we should visit them and return their greetings. [Those disbelievers who do not attack Muslims with their words, articles, or brute force must be addressed with kind words and smiling faces. We should not harm anybody.]

20 – Disbelievers have adopted various methods against Islam and parted into branches; yet they are summed up in two groups. Those in the first group do their worldly affairs and their worships and do not attack Muslims. Realizing their inferiority against Islâm's strength and greatness, they have accepted to give the jizya, thus accepting asylum in Islâm's domination and justice. These disbelievers are called **Ahl-i zimmat or Zimmî**. It is necessary to dislike disbelievers of this kind and to view them as enemies; yet it is harâm to torment them and to hurt their hearts. It is written in the '**Siyar**' section of **Fatâwa-i-Khariyya**, "Something which is forbidden for Muslims is forbidden for the zimmîs, too. Fornication, eating in public during Ramadan, violating the fast publicly, dancing, music, interest (a percentage of a sum of money loaned to someone or borrowed from someone), going out uncovered are forbidden for them, too. Only alcoholic drinks and pork are not forbidden to them. It is permitted to visit them when they are sick or at other times and to travel together with them." It is written in the subject on 'ta'zîr'^[1] in **Multaqâ** and **Durr-ul-Mukhtâr** and in other fiqh^[2] books, "A Muslim who utters a bad word to disbelievers, such as, "You are an adulterer" or who hurts their hearts by saying 'disbeliever' or who backbites them will be called to ta'zîr, that is, he will be thrashed with a stick, for it is a sin to hurt them.

[1] General name for various types of punishment which the Islâmic religion inflicts for some crimes. The punishments of ta'zîr is explained in detail in a different chapter in the third fascicle of our book.

[2] A branch of Islâmic knowledge that includes actions commanded, actions prohibited and actions neither commanded nor prohibited.

Also, it is a sin to touch their property.” It is written in the fifth volume of **Durr-ul-Mukhtâr**: “It is worse to torment the zimmî, who is a non-Muslim compatriot, than it is to torment a Muslim. To mistreat and torture an animal is worse than doing the same thing to a **zimmî**. It is permitted to greet the zimmî and to shake hands with him in order not to torment him. The case is the same with greeting a sinner who commits sins publicly.”

The book **Bariqa** says while explaining the disasters caused by the hand, “It is permissible to kill ants that do harm to man and his food, provided they will not be tormented or thrown into water. It is permissible to burn wood that has ants inside after shaking it by knocking it down on the ground. It is always permissible to kill mice, lice, fleas, scorpions and locusts. It is makrûh to throw lice, while they are alive, on the ground or to burn any living creature. It is permissible to slaughter, shoot or poison a harmful cat, a mad dog or wild beasts with a sharp knife. It is not permissible to thrash them. Thrashing is done in order to teach manners. Since an animal doesn’t have reason it cannot be taught manners. In case it is necessary to kill a living thing, it is permissible to kill it by burning it when there is no other way.”

It is permissible to excise one of a person’s limbs in order to cure a disease like gangrene. It is permissible to incise into the bladder [the kidney and the gall] in order to get stones out. It is never permissible to slap a living thing on the face for any reason.

As for the second group of disbelievers; they cannot stand the brightness of the Islâmîc sun. They try to demolish the Islâmîc religion with all their forces and negative propaganda media. These poor people do not realize that to eradicate Islâm from the world means to deprive people of happiness, comfort, safety, and to draw themselves and all the humanity into disasters and troubles. In short, it means to cut the ground from under their own feet. Allahu ta’âlâ, by declaring: **“In order to avoid suffering the attacks and torments of disbelievers and in order to enable them to attain endless bliss, work as ceaselessly as is humanly possible. Make the most perfect media of war,”** in the sixtieth âyât of Sûrat-ul-Anfal, commands us to honour these disbelievers by helping them to become Muslims or not to meddle with the workings or the worships of those who yield themselves to Islâm’s protection by accepting

the jizya. We must protect the lives, property, and chastity of such people. Thus, He wants the whole world to unite under Islâm's flag; He wants everyone to have î mân and to love one another. He commands us to establish a justice that will include all those who persist in disbelief even though they understand Islâm. We must endeavour to provide comfort for people, animals, the living, the dead, and everything.

21 – Escaping Hell in the next world is peculiar only to those who adapt themselves to Hadrat Muhammad 'alaihi-salâm'. All the blessings in this world, all inventions, all degrees, all branches of knowledge will be available in the next world on the condition that one has followed the way of Rasûlullah. Otherwise, every good deed done by those who do not follow Allah's Prophet will remain in this world, causing their next world to be destroyed. That is, it will be nothing but an istidrâj^[1] disguised in goodness.

22 – As a matter of fact, of all the useful and auspicious deeds in the world, the one which Allahu ta'âlâ likes best is building a jâmi' (mosque). There are hadîths explaining that building a jâmi' will bring about countless blessings. Nevertheless, Allahu ta'âlâ declares in the eighteenth âyat of Sûrat-ut-Tawba, **"It is not permissible for disbelievers to build a jâmi (mosque). It is not a reasonable and useful activity. Their building a jâmi' and all their deeds, which they like, will be useless for them on the Resurrection and, since they do not adapt themselves to Hadrat Muhammad, they will go to Hell and will be punished with very bitter torments eternally."**

He declares in the eighty-fifth âyat of Sûrat-ul Âl-i 'Imrân, **"Allahu ta'âlâ does not like or accept the religion of those who wish for a religion other than the Islâmic religion, which was brought by Hadrat Muhammad. He who turns his back on the Islâmic religion will suffer a great loss and will go to Hell in the next world."**

A person who worships for thousands of years, spends his life purifying his self, and becomes useful to those around him with his beautiful manners and the tools he has invented will not attain the endless bliss unless he adapts himself to Hadrat

^[1] Allah's inciting a sinner to perdition by granting him success.

Muhammad.

He declares in the thirteenth âyat of Sûrat-un-Nisâ, **“Those who ignore the commandments of Allahu ta’âlâ and His Prophet, Hadrat Muhammad ‘alaihi-salâm’, those who dislike the commandments and who say that they are not compatible with the century, with science, that they do not suffice for modern needs, will not escape the fire of Hell on the Day of Judgement. There is a very bitter torment for them in Hell.”**

23 – This world is a field for the next world. How unfortunate and stupid are those who, instead of sowing their seeds, eat them, thus depriving themselves of earning much fruit. They do not prepare for that day on which brother will avoid brother, a mother will disavow her children. These people will be wrong in this and the next worlds and will repent at last. He who is reasonable looks on this world only as an opportunity. During this short term, instead of enjoying worldly pleasures, he sows seeds by doing auspicious deeds, the ones which Allahu ta’âlâ likes, and thus gathers the many blessings communicated in the âyat-i-kerîma. Allahu ta’âlâ will give infinite blessings for the auspicious deeds and worships done in this short life. And He will eternally torment those who do not follow His Prophet and who dislike Islâm.

[As a matter of fact, He declares in the hundred and seventy-second âyat of Sûrat-un-Nisâ, **“For those who, believing in Hadrat Muhammad, do the deeds useful for the Hereafter, Allahu ta’âlâ will give what He promises and many other blessings in addition. He will inflict vehement punishment on those who presumed that it is baseness and retrogression to worship Allahu ta’âlâ, that is, to obey Hadrat Muhammad. Such people pretend to be great by calling themselves modern and enlightened. There will not be a helper or an owner of power besides Allahu ta’âlâ to rescue these disbelievers from Hell, who assume themselves to be superior to everybody.”**]

He Himself knows why He will torment them eternally. Men’s short brains cannot comprehend it. For example, He commands various punishments for the murders done in the world. No man can understand the reasons, the ultimate divine causes in them. Thus, He will torment unbelievers eternally for such a transient,

short period of disbelief.

He who attempts to adapt to all the commandments of the Qur'ân, all the rules of the Sharî'at by means of reason has not understood or believed in the highness of the rank of prophethood. We should not read books that try to explain Islâm by making it believable through reason and philosophy.

24 – The book **Almunkizu Aniddalâl** says: “As the things that are understood through reason are superior to those perceived through sense organs, and as the former may prove the latter wrong, that is, as our sense organs cannot perceive the things comprehended through reason, so reason is incapable of comprehending facts realized at the rank of prophethood. Reason has no other option but to believe. How can reason assess things which it cannot understand? How can it decide if they are right or wrong?

To try to investigate with reason the things that have been understood through convention, in other words, the things which Prophets have explained, is like forcing a loaded cart to go uphill while it can hardly move on a level road. If the horse is whipped uphill, it will either fall down or die from fatigue. Or, in order to get on the level road it is used to, it will turn right or turn left, overturning the cart and spoiling its load. So, if reason is forced to solve the reality of the next world, which it cannot cope with and which it cannot understand, the person will either go out of his mind, or, by attempting to liken it to worldly affairs, which he is accustomed to, he will go astray, become deceived and deceive others. Reason is a gauge, a tool used to measure things that are like those which can be perceived or felt through the senses or things that are relative to them. Reason can compare them with one another and distinguish the good ones from the bad ones. Since it cannot discern things that have no relation with such things, it will be overwhelmed by them. Then, there is no other way to believe the things communicated by Prophets without consulting reason. It is understood that following Prophets is a necessity indicated by reason, and it is a way which is agreeable with reason. It is an action contrary to reason to attempt to consult reason about a Prophet's statements, which are beyond and above reason. It is like walking heedlessly at unfamiliar places in the pitch darkness of the night or the sailing of an inexperienced captain in the open sea without a compass on a dark night; they can at

any moment fall into an abyss or whirlpool. As a matter of fact, philosophers and materialists, who attempt to explain facts through their imagination, have gone wrong in most of the things that were beyond their logic. They were bringing many facts into view, whereas, in fact, they were preventing people from attaining endless bliss. Reasonable ones among them have always been able to understand and communicate this pathetic situation. There are many examples. An article by Professor F.Arnold, a famous German chemist, states in his book **Tecribî Kimya** (Experimental Chemistry), which was published in Istanbul in Turkish: “The reason why improvements in science and knowledge have been at a standstill for almost fifteen hundred years is due to a fault in Aristotelianism.”

In Islam there are many things reason cannot comprehend, but there is nothing contrary to reason. If knowledge of the next world, things which Allahu ta’âlâ likes or dislikes, and forms of worshipping Him were within the mind’s ability to understand, and if they could be ascertained through reason, there would be no need for sending thousands of Prophets. People would be able to see and find happiness in this and the next worlds by themselves, and, in this case, Allahu ta’âlâ would have sent Prophets in vain and unnecessarily (never!). It is because reason cannot find or solve the knowledge pertaining to the next world that Allahu ta’âlâ sent a Prophet to every part of the world in each century, and lastly, He sent Hadrat Muhammad as a Prophet for the whole world until the end of the world. All Prophets, instead of meddling in worldly affairs that are ascertained through reason, only commanded and encouraged their people to work in order to find them and get use from them, and they explained how each worldly affair can draw people to everlasting happiness or perdition. They also explained clearly the things which Allahu ta’âlâ liked and disliked. Then, let us be reasonable: An ignorant person who does not know of today’s technical information and experiments, which expose to view the subtleties of Allah’s infinite power, who, let alone reading and understanding the books of Islamic superiors, has not even heard of their names – a fact that can be inferred from his words– and who is an enemy of Islam working under the mask of a philosopher, behind the veil of a newspaper writer; how can an idea put

forward by such a person with his ever faulty reason ever be held superior to the words of Allah's Prophet? How can an ignorant person's words ever blemish our Prophet's commands and words, which encompass the knowledge of health, science, morals, justice and all branches of happiness that are written in our books and which are respected and admired by men of knowledge, experience and science that have come from all parts of the world for the last fourteen hundred years, and which no one has ever been able to find any fault or defect? Can there be sadness, a wretchedness more pathetic than this? The perfect wisdom is the wisdom that doesn't go wrong and doesn't make any mistakes. Can an ignoramus, who bandies thoughts about, claim that he never goes wrong – not only in affairs that mind cannot grasp, but perhaps even in his own daily affairs? Who will ever believe such a claim or consider such a person as a deputy whom the nation(s) must look upon as the most intelligent of today's men? Let alone a single person, today's supposedly most intelligent Christians come together and elect the wisest ones among them, and these people pass laws by using all their brains and knowledge. Then, expecting certain results, these same people grow dissatisfied and have to change their own laws. There is one thing on earth that is never defiled and that cannot be changed; the **Qur'ân al-kerîm** of Allahu ta'âlâ and the hadîth-i-sherîfs of Rasûlullah (that is, his blessed words).

A man of science who has thoroughly comprehended the rules of Islam and who has observed the short history of the scientific branches that form a basis for today's civilization will clearly see that in the course of history no technical achievement, no scientific fact has ever stood against Islam, but all have always been compatible with it. How can they be at odds while it is Islâm which commands us to observe nature, to study matter and energy, and to rely on reason in everything? Allahu ta'âlâ declares in many places in the Qur'ân al-kerîm, **“Take lessons from your predecessors by observing their lives, the path they chose, and what happened to them. Observe the earth, the skies, the living, the lifeless and yourselves! Study the inner part, the essence of what you see. Find and see, understand My greatness, and the dominion which I have over all these!”**

Allahu ta'âlâ has related îmân (which is the basis of Islâm) to

experimentation and the intellect. That is, the building of Islâm has been erected upon these two principles. All other worships, blessings, and forms of obedience are the branches and twigs of this tree of î mân. Allahu ta'âlâ in many places of **Qur'ân al-kerîm**, scolds and disgraces disbelievers because they didn't use their minds; they didn't think by observing the earth, the skies and themselves, and thus attain î mân. The book **Ma'rifatnâme** writes, "Sayyed Sharîf Jurjânî, a great Islâmîc scholar, says that the knowledge of astronomy helps a wise and reasonable person to realize the existence of Allahu ta'âlâ. Imâm-ı Ghazâlî says that he who does not know astronomy and anatomy cannot realize Allah's existence."

Yes, the righteous religion of Hadrat Îsâ (Jesus) was changed insidiously in a short time by his enemies. A Jew named Paul claimed that he believed 'Îsâ, and it appeared as if he was spreading the religion of 'Îsâ 'alaihissalâm'. However, he annihilated the Injîl, which descended from heaven. Later four people appeared, and they put in writing what they had heard from the twelve apostles. Thus four books in the name of the Bible were compiled, but the lies of Paul were included in them. In addition, although an apostle named Barnabas correctly recorded what he had heard and seen from hadrat 'Îsâ, this Bible by Barnabas was also destroyed. In the course of time, the number of Injils increased and made-up and different Bibles were read at various places. Constantine the Great, formerly a pagan, accepted Christianity, and after enlarging and improving the city, he gave it the name Constantinople (now known as Istanbul). In the year 325 A.D. he convened three hundred and nineteen priests in Nicea, ordered all the Bibles to be united and a new Bible to be written, having many articles of paganism from his former religion inserted into it. Accepting Christmas Day as the beginning of the year, he established a new Christian religion. It was declared in the **Injîl** (the real **Bible**) of Hadrat 'Îsâ and in the Bible written by Barnabas that Allah is one. Yet, because they did not have the original Injîl, the idea of the Trinity put forward by Plato, whom they esteemed as a philosopher, was included in these four defiled books. Constantine had this idea of Trinity put into the new Bible together with many fabled writings. A priest named Arius said that this new Bible was wrong, that Allah is one, that Hadrat 'Îsâ was not His son but His born

servant, yet they wouldn't listen to him. They excommunicated him. Arius fled to Egypt and spread the tawhîd (unity of Allah) there, but he was killed.

The kings succeeding Constantine veered between Arius's sect and the new Christianity. In Istanbul, the second and the third, in Ephesus, which is between Izmîr and Aydın, the fourth, and in Kadıköy the fifth and again in Istanbul the sixth meetings were held, thus giving rise to many new Bibles. Eventually, Martin Luther and Calvin made the final changes in 931 [A.D. 1524] and added lies to the truth heard from the hawârîs (the apostles of Hadrat 'Îsâ); Christians who believed in this new Bible were called **Protestants**. Thus, a religion contrary to reason and reality came forth in the name of Christianity. How can the attacks that are rightfully made against Christianity in Europe be directed towards Islam?

Escaping torment in the next world is dependent only upon following Muhammad 'alaihi-salâm'. He who follows the way guided by him will attain the love of Allahu ta'âlâ. Those who follow in his footsteps will be close to Allahu ta'âlâ. He who adapts himself to him will get the happiness of being a faithful born servant of Allahu ta'âlâ. The greatest ones of the more than a hundred and twenty-four thousand prophets that came to the world desired to follow him. If Hadrat Mûsâ (Moses) had lived in his time, despite his greatness, he would have preferred to follow him. All Muslims know that Hadrat 'Îsâ will descend from heaven and follow his way. Muslims who are of his ummat became the most auspicious and best of all people because they adapted themselves to him. Most of those who will enter Paradise are from among them, and they will enter before all other people.

25 – **Qur'ân al-kerîm** is nazm-i ilâhî (the divine verse). The lexical meaning of nazm is to string pearls. It has been called nazm also because words are arranged side by side like pearls. Each poem is a nazm. The Qur'ân's words are in Arabic. However, Allahu ta'âlâ arranged these words side by side. These words were not arranged by any human being. When the words inspired into his blessed heart by Allâhu ta'âlâ were spoken by him in Arabic, they were not included in the Qur'ân al-kerîm. These words are called **hadîth-i qudsî**. Words in Qur'ân al-karîm, having been arranged by Allahu ta'âlâ, descended in âyats. An angel named Jabrâil (Gabriel) recited

the âyats with these words and letters, and Hadrat Muhammad, hearing them through his blessed ears, memorizing them and immediately recited them to his companions. Allahu ta'âlâ sent the Qur'ân in the language of the Quarysh tribe. The book **Radd-ul-Mukhtâr** says on the subject of 'oath' in its third volume, "As it is said in the book **Fath-ul-qadîr**, Allahu ta'âlâ sent the **Qur'ân** in words and letters. These letters are creatures. The meaning of these words and letters carries the divine word. These words and letters are called the **Qur'ân**. Also, the meanings indicating the divine word are the **Qur'ân**. The **Qur'ân**, which is the divine word, is not a creature. It is eternal in the beginning and eternal in the end, as the other attributes of Allahu ta'âlâ are." The **Qur'ân** began to descend on the Qadr Night, and it continued to descend for twenty-three years. As for the **Tawrat** (the book that descended to Hadrat Mûsa [Moses]), the Injîl (the Bible), and all other books and holy pages, each of them had descended as a whole, all at once. All of them resembled human words, and they were not miracles. For that reason, they were defiled, and soon changed. But the **Qur'ân** is one of the greatest miracles of Hadrat Muhammad, and it is unlike human words. These details are written in detail in the hundredth letter of the third volume of **Mektûbât** by Imâm-i Rabbânî and in the books **Hujjatullâhi 'alal 'alamîn** and **Sharh-i Mawahib**, Vol. V, by Zarqânî.)

Hadrat Jabrâil used to come once every year to recite the **Qur'ân** that had descended up to that moment according to its order in the Lawh-ul-mahfûz [see fn. (1) Preface]. And our master, the Prophet, used to listen to it and repeat it. In the year when he (the Prophet) would honour the Hereafter, Jabrâil came twice, reciting the whole of it. Hadrat Muhammad and the majority of his Ashâb memorized the whole **Qur'ân**. Some of the Ashâb memorized some sections of it and wrote down most of its other sections. In the year when Hadrat Muhammad 'alaihis-salâm' honoured the next world with his presence, Abû Bakr, the caliph, gathering those who knew it by heart and, uniting the written parts together, formed a committee to write down the whole of the **Qur'ân** on paper. Thus, a book (a manuscript) called a **Mus-haf** was formed. Thirty-three thousand Ashâb of the Prophet decided unanimously that each letter of the mushaf was precisely in its correct place. The sûras (chapters) were not separated. Hadrat Uthmân, the third caliph,

separated the s  ras from one another in 25 A.H. He put them in their order. After having six more mushafs written, he sent them to Bahrain, Damascus, Egypt, Baghdad [K  fa], Yemen, Mecca and Medina. The mushafs all over the world today have been multiplied by copying these seven. There is not even a point's difference amongst them.

There are one hundred and fourteen **s  ras** and six thousand two hundred and thirty-six **  yats** in Qur'  n-al kar  m. It is also reported that the number of   yats were sometimes more or less than 6236, but these differences originate from the fact that one long   yat was considered several short   yats, or that a couple of short   yats were considered one long   yat, or that the Basmalas before the s  ras were considered to be within the s  ras (by some scholars) and to be independent   yats (by others). Detailed information exists in the book **Bost  n-ul-'  rif  n**.

Each poet has a different method for developing nazm. For example, if we take a poem which Mehmed   kif wrote towards the end of his life to an expert literary man who knows Mehmed Akif's and N  b  's poems well, and tell him that this is a poem of N  b  's, though he has never heard about this poem, won't he say upon reading it, "You are wrong! I know Mehmed   kif's poetic style and that of N  b   well. This poem is not N  b  's; it is Mehmet Akif's"? Of course, he will. As the nazm, the arrangements of the words of the two Turkish poets are quite different from each other, so is the **Qur'  n** unlike any human word. It has been proved through experiments that the **Qur'  n** is not human words, and it can be proved any time. Let's take an example from the past. An Arabic poet wrote something displaying the delicacies of his literary art on a sheet of paper, among which he put a few lines of had  th and at some other place an   yat dealing with the same things. Someone who knew nothing of Isl  m or the Qur'  n but who had a strong knowledge of Arabic was told that the writings belonged to a certain person and was asked to read them all. While reading, he stopped upon the had  th, and said, "This part is unlike those above. There is a higher art here." When the turn came for the   yat, he said in a bewildered fashion, "This is unlike any word. There are meanings within meanings. It is impossible to understand them all."

The Qur'  n al-ker  m cannot be translated into any language,

even into Arabic. It is impossible to translate any poem into its own language precisely. It can only be explained, interpreted. We should not read the **Qur'ân's** translation in order to understand it. To understand the meaning of an âyat means to understand what Allahu ta'âlâ means through this âyat. A person who reads a translation of this âyat cannot learn murâd-i ilâhî (the divine purpose). He learns what the translator has understood according to his level of knowledge. And he who reads the translation written by someone ignorant or by an irreligious translator, learns not what Allahu ta'âlâ says, but what the translator, who assumes that he understands it, is expressing from his own thoughts.

The government does not send a law concerning villagers directly to villagers because villagers cannot understand this law even if they can read it. This law is sent to governors of cities first. These governors, understanding it well and adding their explanations, send it to the mayors of towns, who, explaining it more clearly, send it to directors of districts. Directors of districts can understand the law with the help of these explanations and can explain them to headmen of villages. Headman of a village cannot understand it by reading it. The headman explains it to the villagers in village dialect. By the same token, the **Qur'ân al-kerîm** is divine rules. It is divine law. Allahu ta'âlâ has shown the way of happiness to His born servants through the Qur'ân al-kerîm and has sent His own word to the highest of mankind. Only Hadrat Muhammad can understand the meaning of the **Qur'ân al-kerîm**. No other person can understand it completely. Though the Ashâb-ı kirâm 'alaihim-ur-ridwân'^[1] knew Arabic as their native language and were literary and eloquent, they couldn't understand some âyats and asked Rasûlullah to explain them.

One day, 'Umar 'radiy-Allâhu anh' saw Rasûlullah (sall-Allâhu ta'âlâ 'alaihi wa sallam) saying something to Hadrat Abû Bakr as he passed by them. He went near them and listened. Others also saw them, yet they hesitated to go and listen. The next day, when they saw Hadrat 'Umar they said to him, "O

^[1] A person who saw Hadrat Muhammad at least once when he was alive, is called a 'Sahâbî'. It goes without saying that a Sahâbî is a Muslim. Ashâb is the plural form of Sahâbî. All the Sahâbîs are called 'Ashâb-ı Kirâm'.

'Umar, Rasûlullah (sall-Allâhu ta'âlâ 'alaihi wa sallam) was telling you something yesterday. Tell us, so that we can know." He (the Prophet) always used to say, **"Tell your brothers-in-Islam what you hear from me! Let one another know!"** Hadrat 'Umar said, "Yesterday Abû Bakr (radî Allahu 'anh) had asked him about the meaning of an âyat which he couldn't understand, and Rasûlullah was explaining it to him. I listened for an hour, but I couldn't understand anything." He was explaining everything according to the high grade of Abû Bakr. Hadrat 'Umar was so great that Rasûlullah said, **"I am the Last Prophet. No Prophet will succeed me. If there were a prophet to succeed me, 'Umar would be that prophet."** Though he was so great and knew Arabic very well, he was not able to understand even the explanation of the **Qur'ân**. Rasûlullah used to explain it according to the degree of the person. The degree of Abû Bakr was much higher than Hadrat 'Umar's. But he, too, and even Hadrat Jabrâil used to ask Rasûlullah about the meaning, about the mysteries in the **Qur'ân**. [The book **al-Hadîqa**, while explaining the disasters incurred by the tongue, communicates that Imâm-i Suyûtî wrote that Rasûlullah explained the interpretation of the whole **Qur'ân** to the Ashâb-i kirâm.]

In short, only Hadrat Muhammad understood the meaning of the **Qur'ân** and explained it through his hadîths. It is he who interpreted the **Qur'ân**. The correct book of interpretation is his hadîths. By not sleeping or resting, by sacrificing their repose, our religious scholars gathered these hadîths and wrote books of interpretation. The book of interpretation entitled **Baydâwî** is one of the strongest among them. To understand even these books of interpretation, it is necessary to learn the twenty main branches of knowledge well by working ceaselessly for thirty years. There are eighty subdivisions that are the branches of these twenty main branches of knowledge. One of the main branches is the knowledge of **tafsîr** (interpretation). These branches of knowledge had different savants and many books. Various Arabic words that are used today have different meanings in the knowledge of fiqh than from the meanings which they have in the knowledge of interpretation. Even the same word conveys different meanings according to its place in the **Qur'ân** and the particles it takes. The **Qur'ân's** translations by those who do not know these vast branches of knowledge or

made according to today's Arabic convey meanings far from the meanings in the **Qur'ân-al karîm**. Everybody understands the hints, the meanings from the symbols in the **Qur'ân** in proportion to the strength of his î mân. Tafsîr is not something done simply by writing or by expressing in words. Tafsîr is a halo (nûr) that occurs to the heart of great religious men. The books of Tafsîr (interpretation) are the keys to this halo. As the jewels are revealed when you unlock the drawer with the key, in a similar way does a halo occur to the heart by reading those interpretations. Those who knew the eighty branches of knowledge well understood the Tafsîrs and, in order to explain them to religiously ignorant people as we are, they wrote thousands of books suitable for people of various categories. Valuable Turkish Tafsîrs such as **Mawâkib**, **Tibyân**, **Abu'l-Lays** are among them. **Tibyân** is an interpretation that was prepared in 1110 A.H. The interpretation by Vehbî Efendi of Konya is a book of preaching. Since there are parts containing personal views in all those newly written books, which are considered to be the most valuable, their harm is greater than their good to those who read them. Especially those tafsîrs and translations by enemies of Islâm and by holders of bid'at, which have been written to defile the meaning of **Qur'ân-al kerîm**, are fully harmful. These are all poisonous.

A number of doubts and objections arise within the young people who read them. Besides, it is unsuitable for those who, like us, have little religious knowledge, to read tafsîrs and hadîths to learn Islâm. It causes one to lose one's î mân if an âyat or hadîth is misunderstood or doubted. A tafsîr or hadîth cannot be understood only by knowing Arabic. He who considers those who know Arabic as savants is wrong. In Beirut and in other places there are many priests whose native language is Arabic and who know Arabic literature well. Yet none of them understands Islâm. In a dictionary they published in 1956 and entitled **Al- Munjid**, they wrote Islâmîc names incorrectly, even the name of the Bâqî cemetery in Medina, and even the death-date of our Sayyed Rasûlullah.

A person who wants to understand, to learn the real meaning of the Qur'ân must read religious savants' books on kalâm^[1], fiqh and morals. All these books have been derived

^[1] Its lexical meaning is word, speech.

and written from the **Qur'ân** and hadîths. Books written as translations of the Qur'ân do not convey a correct understanding. They enslave the readers to the ideas and purposes of their authors and cause them to dissent from the religion.

It is impossible to write the **Qur'ân** in the Latin alphabet. For this reason, the meaning becomes defiled. The transliterations thus read, become a meaningless crowd of noises rather than the **Qur'ân**. This fact is written in the magazine **al-Muallim**, printed in 1986. For example, salât will be fâsid (unacceptable), if one reads the word 'ehat' instead of 'ehad.'

Today, it is seen that many people offer such defiled translations and books under the name of **The Turkish Qur'ân**. These books of dubious origin are given to youngsters and distributed in villages. They say, "The Arabic **Qur'ân** is in a foreign language. Don't read it! Read this one, which is in our native language." When observed carefully, it is understood that many of those who say do not perform namâz or fast, that they have dived into the harâms and even into irreligiousness, and that they are bonded to Islâm only in words. Why do these people sing and listen to Beethoven's 9th Symphonies, Mozart's Figaro and Moliere's poems in German, Italian and French on radios and in bars? Why don't they say, "They are in foreign languages. We should sing them in pure Turkish?" They do Turkish versions by not translating these symphonies and comedies into Turkish. They won't enjoy them in Turkish. Their Turkish version cannot be said to be Beethoven's or Chopin's work. By the same token, Muslims cannot enjoy these books as they enjoy the **Qur'ân**; they cannot nourish their souls.

The facts which we have reported above are written in a splendid style in the preface of "The Turkish Ma'âl of Qur'ân-al-karîm," prepared and published in 1381 [A.D. 1961] by the Directory of Religious Affairs in Turkey. The Director of Religious Affairs, H.Husni Erdem, the author of this preface says, "A book such as the Qur'ân-al-karîm, which has the **balâghat-i ilâhî** (Divine Eloquence) and **l'jâz-î ilâhî** (Divine Conciseness), cannot be translated, either into Turkish or any other language properly. The explanations made under the light of former tafsîrs may be more suitably called ma'âl. It is not permissible to consider the words used to contain the meaning of the Qur'ân-al-karîm as equal to the **Qur'ân** itself or to recite

these words in namâz (salât) or to use them to deduce **hukm** (Judgements) without having first grasped the original properly. No translation of the **Qur'ân** is possible. There are expressions (words) in the **Qur'ân-al karîm** which have various meanings. In the process of translation all the various meanings are reduced to one meaning and it cannot be known if this meaning is the meaning Allahu ta'âlâ is expressing (**Murâd-i Ilâhî**). Therefore, one should not dare to call it 'the translation of the **Qur'ân**.' There are two different thoughts here: to translate the **Qur'ân** into the form of a **ma'âl**, and to attempt to replace the **Qur'ân-al-karîm** with its translation." It is written in the explanation after the preface (of the book we have named in the previous paragraph) that it is not possible to translate this divine book (**Qur'ân**), which is above mankind and a mu'jîz, into Turkish (or any other language) properly. Therefore, the most correct way is perhaps to express in Turkish the meanings and **ma'âl**, which is understood from the Arabic originals, instead of translating âyats word by word. In fact, it is not possible to translate the **Nazm-i Jalîl** of the **Qur'ân** while preserving its original **I'jaz** and **Balâghat**, but to translate it in the form of a **ma'âl** is possible. It is not possible to indicate the features of both languages in a translation from one language into another. The first translation of the **Qur'ân** in Europe was rendered into Latin in 537 (1141 A.D.). It was translated into Italian in 919 (1513 A.D.), into German in 1025 (1616 A.D.), into French in 1056 (1647 A.D.), and into English in 1057 (1648 A.D.). Today there are about thirty translations in all these languages, but in these translations made by individuals with certain tendencies, there are many wrong interpretations and even purposeful errors. It is permissible to translate the **Qur'ân** into other languages, Yet one cannot learn all the rules of the dîn of Islâm from a translation. There are also some other rules which are in **Hadîth-i Sharîfs**, **Ijma** and **Qiyas**. These are learned in detail from books of **fiqh**.

Allahu ta'âlâ declares in the **Qur'ân al-kerîm**, "**My book is in Arabic.**" He declares, "**I sent the Qur'ân down to Hadrat Muhammad in the Arabic language.**" Then, the total of the words, letters and meanings which Allahu ta'âlâ sent down through an angel is the **Qur'ân**. The books that are not so cannot be called "the **Qur'ân**." He who calls these books "the **Qur'ân**" will lose his iman. He will become a disbeliever. If it is

translated into another language or even into Arabic it is called an explanation of the **Qur'ân**. Also, if one of its letters is changed even without the meaning being defiled, it is not the **Qur'ân** anymore. Moreover, if any change is made in reading it without any letter being changed, it is not called the **Qur'ân**.

This is written in **Riyâd-un-nâsihîn**. The **Qur'ân** which follows the rules of Arabic grammar and which doesn't change the meaning, but which is unlike the one which was collected together by Hadrat 'Uthman, is called "**Qirâet-i Shâzza**." It is not permissible to read it during namâz or at any other place; it is a sin. A few of the Ashâb-i kirâm (radî Allâhu ta'âlâ 'anhum ajma'in) have recited the Qirâet-i Shâzza, but there was no unanimity. It is not called "**Qirâet-i Shâzza**" to recite in a fashion in which none of the Ashâb-i kirâm is said to have recited. It is necessary to imprison or to thrash a person who recites so. It is an act of disbelief to recite in a fashion in which none of the religious savants have recited, even if it does not defile the meaning or the words."

Translations of the **Qur'ân** in other languages are not called the **Qur'ân**. They are called ma'âl or explanations of the **Qur'ân**. If they have been prepared by devout Muslims who are experts and who have good intentions towards the subject, they can be read in order to understand the meaning of the **Qur'ân**. There is nothing wrong in this. They cannot be read as the **Qur'ân** itself. It is not reward-deserving to read them as the **Qur'ân**. It is a sin, instead. Muslims should read the **Qur'ân** as Allahu ta'âlâ revealed it. It is reward-deserving also to read it without understanding the meaning. Certainly it is all the more reward-deserving and better to read it and to understand the meaning.

The Arabic spoken in Egypt, Iraq, Hijâz and Morocco is not the same in each of these countries. In which of these dialects of Arabic will the **Qur'ân** be explained? For understanding the **Qur'ân**, it is necessary to know Quraysh Arabic, not today's Arabic. For understanding the **Qur'ân**, it is necessary to wear out the elbows with studying for years. We should understand it by reading the interpretations, the explanations written by Islâmic savants who have understood it by studying so. Youngsters who read the jerry-made translations will consider the **Qur'ân** as a book consisting of mythological stories, unnecessary and useless thoughts, or only ordinary words.

Taking a dislike to the **Qur'ân**, to Islâm, they will become disbelievers. That seems to be a new tactic, a new trick of Islâm's enemies who want Muslim children, martyrs' children, to be trained irreligiously by offering the Qur'ân's translations to them by saying, "Read the **Qur'ân** in pure Turkish. Do not read the Arabic **Qur'ân**, which is in a foreign language."

Hadrat Ibn-i Hajar-i Makkî writes on the thirty-seventh page of his book **Fatâwâ-i Fiqhiyya**: "It is harâm according to the unanimity (of savants) to write the Qur'ân in any letters other than Arabic or to translate it into any other language and then read it instead of Qur'ân al-karîm. Hadrat Salmân-i Fârisî (radî Allahu 'anh) did not write the Sûrat-ul-Fâtiha in Persian for the Iranians. He did not write its translation, either. He wrote the Persian explanation of the Sûrat-ul-Fâtiha. It is harâm to write it in letters other than Arabic or to read the **Qur'ân** which is written so. It is harâm according to the unanimity even to change the **Qur'ân** by writing it in Arabic letters as it is read. To write so would mean to dislike what the Salaf-i sâlihîn, that is, the early Muslims did, and to regard them as ignorant. For example, in the Qur'ân the word **ribu** is pronounced and read as **rîba**, but it is not permissible to write it as it is pronounced. When the **Qur'ân** is translated into other languages, the i'jâz of Allah's word is defiled, and the divine poem changes. It is harâm to change the places of the âyats in each sûra, for the order of the âyats is certainly correct. But the correctness of the order of the sûras is established through supposition. For this reason, it is makrûh to read and write it by changing the order of the sûras. It is incorrect to say that writing the Qur'ân in other letters or writing or reading its translation will facilitate learning it. Even if it were correct, that would not cause it to be permissible."

It is written in **Mawdû'at-ul-'Ulûm**: "Teachings in the Qur'ân are of three categories. The first category comprises facts which He has not imparted to anybody. Nobody besides Allah Himself knows Him, His Names and Attributes. The second type of knowledge He has intimated only to Hadrat Muhammad. No one besides this exalted Prophet and the superior savants, who are his inheritors, can explain this type of knowledge. Examples of this are the âyats called 'mutashâbih'." The third category embodies teachings which He has communicated to His Prophet and has commanded him to teach them to his

Ummat (Muslims). This knowledge also is of two parts. The first part contains **Qisâs** (histories), which describe the states of the past people, and the **Akhabâr** (news), which explains the things that He has created and will create in this and the next worlds. These can be understood only after being explained by Rasûlullah (sall Allâhu 'alaihi wa sallam). They cannot be understood through the mind or experimentation. The second type can be understood through the mind, experimentation and by learning Arabic. Such is the case with deriving rules from the **Qur'ân** and understanding scientific knowledge. Imâm-i Nasafî 'rahmatullâhi ta'âlâ aleyh' writes in **Aqâid**, "Meanings are to be given according to the Arabic teachings. It will be ilhâd^[1] and disbelief to give other meanings as the aberrant Ismâ'îlis (one of the groups of Shîites) did."

Those who make corrupt interpretations according to their own minds and opinions are of five types:

1 – The ignorant who do not know the prerequisites that are necessary for interpretation.

2 – Those who interpret âyats that are mutashâbih [see above].

3 – Those in the aberrant groups and religion reformers who interpret according to their corrupt thoughts and wishes.

4 – Those who interpret without understanding well enough through proofs and documents.

5 – Those who interpret incorrectly by following their nafs and the devil.

26 – All the rules of Islâm are derived from the **Qur'ân**. The **Qur'ân** incorporates within itself all the rules contained in the books sent to all Prophets (salawâtullahi 'alaihim) and even more. Those with blind eyes, little knowledge and short brains cannot see this fact. These rules in the **Qur'ân** are of three types.

Men of reason and knowledge can easily understand the first type of rules through a verse, through a signal, through denotation, through inclusion, through necessitation and through the conclusion of the **Nass**. That is, every âyat has various meanings and edicts with respect to its sentence,

[1] To go out of the religion by misunderstanding one or more parts of the Qur'ân. He who does so is called a Mulhid.

signal, denotation, inclusion, necessitation and conclusion^[1]. (Nass) means âyats and hadîths with clear and obvious meanings.

The second type of rules in the **Qur'ân** cannot be understood clearly. They can be derived through ijtihad^[2] and istinbât^[3].

In the ahkâm-i ijtihâdiyya (rules of the second type that can be understood through ijtihâd), any one of the Ashâb-i kirâm might disagree with the Prophet. Yet these rules could not have been defective or doubtful during the time of our Prophet because if a wrong ijtihad was formulated, Hadrat Jabrâil would descend and the wrong ijtihâd would immediately be corrected by Allahu ta'âlâ. In this way, right and wrong were immediately differentiated from each other on the spot. However, rules that were derived after our Prophet (sall Allahu 'alaihi wa sallam) honoured the next world were not so, and the correct and incorrect ijtihâds remained mixed. It is for this reason that it is necessary both to do and to believe in the rules that were derived during the time of wahy^[1]. It is necessary to do the rules that were derived after our Prophet also. Yet it does not spoil one's îmân to doubt about an ijtihâd on which there has been no ijmâ^[2].

The third group of rules in the Qur'ân are so profound, so

[1] To understand this point more clearly an example must be given: An Âyat of the Qur'ân declares, "Do not say, '**Ugh!**' to your parents!" What this Âyat points out through these words is:

- 1- The verse: Do not use this word "ugh!" towards your parents.
- 2- Signal: Do not use the words that will hurt your parents' hearts. This is what this âyat points out through these words.
- 3- Denotation: Do not do anything that may hurt your parents' hearts.
- 4- Inclusion: Do not beat or kill your parents.
- 5- Necessitation: Do favours to your parents.
- 6- Conclusion: Offending your parents causes disasters; pleasing parents causes happiness.

Six types of meanings, as exemplified above, have been derived from each âyat that communicates rules.

[2] Ability to understand the meaning of symbolic âyats in the Qur'ân.

[3] It means to extract the essence of something.

[1] Allah's commands that come to prophets directly or through an angel. The entire Qur'ân is wahy that has come through the angel Jabrâil.

[2] Unanimity of the Ashâb-i-kirâm on a religious matter that has not been explained clearly in the Qur'ân or hadîths.

well hidden that human power falls short of understanding and deriving them. They cannot be comprehended unless they are explained by Allahu ta'âlâ. And this fact has been shown and explained only to our Prophet (sall Allahu 'alaihi wa sallam). It has not been explained to anybody else. These rules also are derived from the **Qur'ân**, yet since they have been explained by the Prophet (sall Allahu 'alaihi wa sallam), they are called **Sunnat**. Concerning the rules of the first and third types, nobody can disagree with the Prophet. All Muslims have to believe and follow them. But on the ahkâm-i ijtihâdiyya, every mujtahîd^[3] has to follow the rule that he has derived. He cannot follow the rules of other mujtahîds. A mujtahid cannot say that another mujtahîd has gone wrong, or that he has dissented from the righteous way on account of his ijtihâd. For each mujtahid, his own ijtihâd is correct and right. Our Prophet used to command his Sahâbîs whom he sent to distant places to act according to the rules of the **Qur'ân** on matters they would be confronted with, but if unable to find them in the **Qur'ân**, to look them up in hadîths, and if unable to find them there, to act according to their own opinions and ijtihâds. He used to forbid them from following others' opinions and ijtihâds, even if they were more learned and greater than themselves. No mujtahîd, none of the Ashâb-i kirâm (radî Allahu ta'âlâ anhum ajma'in) has ever discounted as wrong another's ijtihâds. They have not uttered such evil terms as 'sinner' or 'aberrant' to those who disagreed with them.

The greatest of the mujtahids succeeding the Ashâb-i kirâm (radî Allahu ta'âlâ anhum ajma'in) is Imâm-i a'zâm Abû Hanîfa (radî Allahu 'anh). This great leader had wara' and taqwâ in his every action. In everything he did he followed our Prophet in the fullest sense of the word. He reached such a high grade in ijtihâd and istinbât that no one else could be compared with him.

[There had been people before him who were more learned and greater than he. Yet during their lifetimes aberrations had not spread; therefore, they had not prepared gauges to differentiate what was correct from what was incorrect. Instead they had dealt with more valuable matters].

^[3] He who understands the hidden, symbolic meanings in the Qur'ân.

Hadrat Imâm-i Shâfi'î^[1] said, "All mujtahids are Imâm-i â'zam Abû Hanîfa's children." He said this because he understood something of the genius of this great leader of ijtiḥād. Hadrat 'Îsâ (Jesus), after descending from heaven in a time close to the end of the world, will act according to Hadrat Muhammad's Sharî'at and will derive rules from the **Qur'ân**. Hadrat Muhammad Pârisâ, one of the great Islâmic savants, says, "All the rules which such a great Prophet as Hadrat 'Îsâ will derive through ijtiḥād will be in agreement with the rules in the Hanafî madhhab; that is, they will conform with the great leader's ijtiḥād." This shows how accurate and how correct the great leader's ijtiḥād is. The awliyâ^[2] said that they saw through the heart's eye that the Hanafî madhhab was like an ocean, while the other maddhabs were like small rills and brooks. Hadrat Imâm-i â'zam Abû Hanîfa surpassed everybody also in following the sunnat in his ijtiḥād, and he took even Mursal^[3] hadîths as well as Musnad^[4] hadîths as documents. He also held the words of the Ashâb-i kirâm superior to his own opinions and findings. He understood better than anybody else the greatness of the grades which the Ashâb-i kirâm (radî Allahu ta'âlâ anhum ajma'in) had attained by having the honour of being together with our Prophet (sall Allahu 'alaihi wa sallam). No other mujtahid was able to do so. Those who say that Imâm-i â'zam derived rules from his own mind, that he was not dependent upon the **Qur'ân** and hadîths are disparaging millions of Muslims, who have been worshipping for centuries on the earth, with having been on a wrong and fabricated path and even with having been outside of Islâm. Only block-headed and ignorant people who are unaware of their own ignorance or the enemies of Islâm, who want to demolish, to spoil Islâm, will say something of this sort. A few ignorant people, a few zindiqs, memorizing a few hadîths and presuming that Islâm is no more than that, deny the rules of which they have not heard and of which they have no knowledge. Yes, an insect that has remained in the cavity of a rock will consider the earth and the

[1] The leader of the Shâfi'î madhhab, which is one of the four righteous madhhab in Islâm.

[2] Person or persons whom Allah loves.

[3] Kinds of hadîths are explained in the second fascicle of Endless Bliss.

[4] Kinds of hadîths are explained in the second fascicle of Endless Bliss.

sky as consisting of only that hole.

The chief of the Ahl-i sunnat and the founder of fiqh is Imâm-i â'zam Abû Hanîfa (rahmatullahu ta'âlâ 'alaihi). Three-fourths of the rules of Islâm that are carried out all over the world belong to him. He also has a share in the remaining one-fourth. He is the host, the chief of the family in the Islâmîc Sharî'at. All the other mujtahids are his children.

[All the rules which a mujtahid has derived are called a **Madhhab**. Out of hundreds of Ahl-i sunnat madhhabs, today, only four Imams' maddhabs have been transferred into books, and the others have been partly forgotten. The names and the dates of the deaths of the four Imams are: Abû Hanîfa 150, Mâlik bin Enes Asbahî 179, Muhammad Shafi'î 274, and Ahmad bin Hanbel 241. Non-mujtahids have to follow one of these four madhhabs in all their actions and worships. This means to say that our Prophet's (sall Allahu 'alaihi wa sallam) way is the way shown by the **Qur'ân**, and the hadîths, in other words, by the sunnat and by the ijtihâd of the mujtahîds. Besides these three documents, there is **Ijma'-i ummat**, which is, as it is written under the subject of 'Imprisonment' in **Ibni Abidîn**, the words of the Ashâb-i kirâm (rahmat Allahu ta'âlâ 'alahim ajma'in) and those of the Tâbi'in^[1]. That is, they are the things which none of them refuted or denied upon seeing them. The Shiites' claim in the book **Minhâj-us-sâlihîn** is not correct. They say it is not permissible to adapt ourselves to a dead person.]

Islamic religion has come to us through these four documents. These four documents are called "**Adilla-i shar'iyya**." Everything outside these are bid'at, irreligiousness, and false. The inspirations and the kashfs that occur to the

[1] A person who saw the Prophet at least once when he was alive is called a Sahabî. It goes without saying that a disbeliever could not be a Sahabî or Ashâb. Ashâb means Muslims who saw the Prophet at least once. All of the Ashâb are called Ashâb-i-kirâm. When we say Ashâb-i-kirâm, we mean all the Muslims who were with him, spoke to him, listened to him, or, at least, saw him. If a person did not see the Prophet, but if he saw one of the Ashâb-i-kirâm, he is called a Tâbi'. The plural form of Tâbi' is Tâbi'in. When we say the Tâbi'in, we mean all the Muslims each of whom saw one Sahabî at least once. A person who saw one of the Tâbi'in is called Taba'-i-tâbi'in. When we say Salaf-i-sâlihîn, we mean the Ashâb-i-kirâm, the Tâbi'in and the Taba'-i-tâbi'in.

hearts of great men of tasawwuf [see articles 35 and 40, respectively] cannot be proofs or documents for the rules of the sharî'at. [Kashf will be explained in the following pages.] Correctness of kashfs and inspirations is judged by their compatibility with the Sharî'at. An Awliyâ who is in high grade of the tarîqat or wilâyat has to follow a mujtahid, like Muslims in lower grades. The Awliya such as Bistamî, Junayd, Celâleddîn-i Rûmî and Muhyiddîn-i Arabî were raised in rank by adapting themselves to a madhhab as everybody did. Sticking to the rules of the Sharî'at is like planting a tree. The knowledge, the ma'rifat, the kashfs and tajallîs, the divine love and muhabbat-i zâtiyya^[1] that occur to the Awliya are like the fruits of this tree. Yes, the purpose in planting the tree is to get the fruit. But, it is necessary to first plant the tree for obtaining the fruit. That is, unless there is î mân and the rules of the sharî'at are carried out, there can be no tasawwuf, tarîqat or awliya. Those who claim so are zindîqs^[2] and irreligious. We should be aware of such people more than we would be of a lion. A lion will only take away our life. But such people will take away our faith and î mân. [It is written in the book **Maraj-ul-Bahrayn**, which quotes Ahmad Zerrûq as saying that Imâm-i Mâlîk (rahmat Allahu ta'âlâ 'alaih) said: "Anybody who dives into tasawwuf without learning fiqh becomes a zindîq (renegade); and anybody who learns fiqh and yet is not aware of tasawwuf, goes astray; but those who obtain knowledge of both fiqh and tasawwuf attain the truth. Anybody who learns fiqh correctly and who tastes the sweetness of tasawwuf becomes a 'perfect kâmil'." All the early men of tasawwuf were in the madhhab of a scholar of fiqh before they attained perfection. The statement, "People of tasawwuf don't have a madhhab" does not mean that they left their madhhabs, but rather it means that they knew all the madhhabs and that they always took into consideration all of them. They performed their duties according to what was best and what was on the safe side. Junayd-i Baghdadî was in the madhhab of Sufyân-i Sawrî; Abdul Qâdir Geylanî was a Hanbalî; Abû Bakr Shiblî was a Mâlîkî; Imam-i Rabbânî and

^[1] Love for only Allah without including His attributes. Divine love is love for Allah together with His attributes.

^[2] A person who endeavors to defend and spread his own thoughts under the name of Islâm, though they are, in fact, incompatible with Islâm.

Jarîrî were in the madhhab of Hanafî; Harîs-i Muhasibî was a Shâfi'î (Qaddasallâhu ta'âlâ Asrarahum/may Allahu ta'âlâ make their secrets very sacred.)]

27 – Sayyid Abdulhakîm Arwâsî (rahmatullahi 'alaih)^[1] says in his book **Ashâb-i kirâm**, “**ijtihâd** means to work with all one’s might, to strive and to take pains. In other words, it is to strive to derive the rules to solve problems that have not been explained clearly and openly in the **Qur’ân** or in the hadîths by likening them to matters that have been explained clearly and in detail. This can be done only by our Prophet (sall Allahu ‘alaihi wa sallam), by all his Ashâb and, from among other Muslims, by those who have been promoted to the grade of **ijtihâd**; these exalted people are called **Mujtahid**. Allahu ta’âlâ commands us to perform **ijtihâd** in many places of the **Qur’ân**. Then, it is a binding rule for **mujtahids** to perform **ijtihâd**. These are the great people who can understand the rules of the Sharî’at and religious matters lying in the depths of the âyats and hadîths that do not have clearly understandable meanings by using their understanding of the text and the meaning that can be inferred from the text. To be a **mujtahid** it is necessary to know the high branches of Arabic thoroughly, to know the Qur’ân by heart, to know what each âyat means, the meanings that it indicates, the meanings lying hidden in it, the meanings that must be given according to the subject, to know when âyats descended, why they descended, about what they descended, if they are general or particular, if they are **nâsih** or **mansûh**,^[1] if they are conditioned^[2] or unconditional, how they have been

^[1] He was a great and profound religious savant. His name was mentioned in the preface of our book. His letter to a university student radiates knowledge. It was translated into English and published as a brochure. Our book includes that letter. He died in 1362 A.H. (1943).

^[1] Some âyats were changed by some other âyats that descended later. The former are called **mansûh**, which means ‘changed.’ The latter are called **nâsih**, which means ‘the one that has changed the other.’ The âyat about wine is an example.

^[2] Some âyats depend on some conditions, e.g. the âyat “O believers, perform **namâz**,” is conditioned, because to perform **namâz** one has to be sane and pubert, and has to have a ritual ablution, etc. But the âyat “O people, have **îmân**,” is unconditional because everybody has to have **îmân**.

derived from Qiraât-i Sab'a and Qiraât-i Shâzza^[3], to know by heart the hundreds of thousands of hadîths that are in Qutub-i sitta^[4] and other hadîth books, to know when and why each hadîth was said and how comprehensive its meaning is, which hadîth is before or after the other, the events that have to do with it and upon which events and happenings it was said, by whom they were communicated or narrated and the state of the morality of the persons who communicate it, to know the methods and rules of the knowledge of fiqh, to comprehend the twelve branches of knowledge and the indications and symbols of the **Qur'ân** and hadîths and their clear and hidden meanings while having these meanings fixed in the heart, and to have strong î mân and a bright, pure heart and a conscience possessing superior qualities and tranquility.

“All these superior qualities could exist only in the Ashâb-i kirâm and, later, in some of the great awliya who lived within two hundred years of the period after them. Later, opinions and preferences became wide spread and bid'ats started to appear. Day by day such auspicious people decreased in number and by 400 A.H. there was no one left satisfying all these conditions, that is, who was a mutlaq (absolute) mujtahid.

28 – The actions that Rasûlullah (sall Allahu 'alaihi wa sallam) did or abstained from are of two types. The first type of actions is the ones which he did or did not do as forms of worship. Every Muslim has to adapt himself to these performances and avoidances. Actions which do not conform with them are bid'âts. The second ones are the actions done as customs by the people of the cities and the countries in which he lived. He who dislikes them and says that they are unpleasant becomes a disbeliever. But it is not obligatory to do them. An action not conforming with them is not a bid'ât. Doing or not doing them depends on the customs of one's country and nation. They are categorized as mubâh. They do not have anything to do with the religion. Each country has different

[3] Some âyats in the Qur'ân are read in seven different ways. Each reading has a different meaning. Qiraât-i Shâzze means the word which a few of the Prophet's companions used to recite in an uncommon manner.

[4] The six hadith books which all Islâmîc savants have confirmed to be correct.

customs. In fact, customs of a country may change in the course of time.

Ibni Abidîn (rahmat Allahi ta'âlâ 'alaih), while explaining the sunnats of ablution, writes: “**Mashrû'at**, namely 'ibâdât, i.e. things which Muslims were commanded to do, are of four categories: **fard**, **wâjib**, **sunnat** and **nâfila**. Plain commandments by Allahu ta'âlâ are called fard. Allahu ta'âlâ's commandments that are not as clear as a fard, but are inferred through deduction are called **wâjib**. Those worships which are neither fard nor wâjib but which Rasûlullah himself advised or practised, or if he did not say anything to those who omitted them, are called **sunnat-i hudâ** or **sunnat-i muakkada**. They are the shi'âr (symptoms) of the Islâmîc religion. [That is, they are peculiar to this religion; they don't exist in other religions.] When he saw someone omit a wâjib, he used to prevent him from omitting it. If he himself omitted it from time to time, it is called **sunnat-i ghayr-i muakkada**. It is makrûh to omit a **sunnat-i muakkada**. It is a venial sin. Allahu ta'âlâ promised to give **thawâbs** for all worships. But, it is necessary to intend for a worship in order to be rewarded for it. To intend is to obey the commandments and to remember the fact that the worship is being done to attain the **ridâ** (consent) of Allahu ta'âlâ. To perform these three categories of worships in their due times is called **adâ**. (Not to perform them in their due times, but to perform them after their due times are over is called **qadâ**. To perform them again upon one's own wish after adâ or qadâ is called **nâfila** worship.) It is more blessed to perform **fards** and **wajîbs** as nâfila than performing sunnat-i muakkadas. Things which Rasûlullah (sallallahu 'alaihi wa sallam) has done continuously not as 'ibâdat (worship) but as '**âdat** (habit) are called **sunnat-i zawâid**. His style of attirement, his sitting and standing and his beginning from the right hand side while doing good things are in this category. Those who do them are also rewarded. It is not necessary to intend to get a reward for them. If they are intended, then they become acts of worship. Their blessing increases. It is not makrûh to omit the **sunnat-i zawâid** and the nâfila worships.” Nevertheless, following Rasûlullah (sall Allahu 'alaihi wa sallam) also in things pertaining to customs supplies one with many advantages and causes much happiness in this and the next worlds.

29 – Ibni 'Abidîn 'rahmatullâhi aleyh' in discussing the

makrûhs of namâz says: “Things which disbelievers do and use are of two types: The first ones are things which they do as customs, that is, things which each nation, each country does as its customs. Out of these, doing or using things that are not harâm and that are useful is never a sin. [Using trousers, fez, different types of shoes, spoons and forks, eating meals at a table, putting each person’s meal in a dish in front of him, cutting the bread in slices with a knife, and using various tools and gadgets are all behaviours concerning customs and are mubâh. It is not a bid’at or a sin to use them.] Rasûlullah put on shoes especially made for priests.” Among them, doing or using the ones that are unpleasant and loathsome and which are not useful is harâm. But, after two Muslims use them, they become **(Islâmic customs)** and are not harâm for the third Muslim who uses them. The first and second Muslim become sinful, but not the others. In the book **Qâmûs-ul-â’lam**, in the passage giving information about Timurtaş Paşa, it is written: “Timurtaş Paşa is the person who designed the color of the Ottoman Banner. [Also, the shape of today’s Turkish flag with its crescent and star.] He also colored the faz red, which had been white up until that time.” The colour of the Abbâside State’s flag was black. It was changed to white during the time of khalifa Mamûn. As it can be seen, the fez was not taken from the Hungarian people, but rather, it was developed by the Turks.

It is written in **Birgiwî Wasiyyetnâmesi Şerhi**^[1], “The second type of things which disbelievers use are the things which are symptoms of disbelief, symptoms of denying and disbelieving the sharî’at and Islâm, and it is wâjib for us to debase them. One who does or uses them becomes a disbeliever. They cannot be used unless one is threatened with death or with the cutting off of one’s limbs or some other reasons causing these results such as severe thrashing or imprisonment or the taking away of all one’s property. Also, he who does or uses one of them, which is commonly known, without knowing or as a joke in order to make people laugh, becomes a disbeliever. For example, it is kufr to wear (or use) things specially worn or used by priests during their worships.

^[1] Muhammad Birgivi Bey’s father is Alî. He was born in Balıkesir in 928 and died of the plague in 981 A.H. His works, **Vasiyyetnâme**, **Tarîqat**, **Awâmil** and **Izhâr** and others, are very valuable.

This is called **Kufr-i hukmî**.” It is written in the basic books of fiqh by Islâmic ’âlims that to wear the ‘things that are peculiar to disbelievers is kufr. (See **Ibn-i ’Abidîn**, Vol. V, page 481). The enemies of Islâm, in order to deceive Muslims, try to hide the fact that it is kufr to adopt the customs of the disbelievers and to celebrate their festivals. They call these customs ‘Islâmic customs’ and these days ‘sacred days’. They represent the Noel (Christmas), which was introduced into Christianity by the Great Constantine, and Nawruz, which was invented by Jamshîd as a national celebration; and they want Muslims to accept the same things. Young and innocent Muslims should not fall for these things. They should learn the truth by asking those sincere Muslims they trust, their relatives who perform namâz, and those family friends who know their religion. Today, no matter where in the world, not to know what is îmân and what is kufr or how to perform ’ibâdâts correctly is inexcusable. He who is deceived because he does not know his dîn will not be saved from Hell. Today, Allahu ta’âlâ has made His dîn known everywhere in the world, and He has made learning îmân, the fards, the harâms and the halâls, beautiful morals very easy. Everybody should learn as much as necessary and this is a fard. One who does not learn them is deemed to have disobeyed the fard. But a person who says there is no need to learn them or who gives no importance to them becomes a disbeliever.

30 – There are seven grades in following Rasûlullah (sall Allahu ’alaihi wa sallam). The first one is to learn, believe and do the rules of Islâm. All Muslims, savants, zâhids^[1] and, âbids^[2] following Rasûlullah (sall Allahu ’alaihi wa sallam) are in this grade. Their nafs^[1] haven’t fully believed or surrendered to Allah. Allahu ta’âlâ, with His great pity, accepts only the belief in their hearts.

The second grade, together with doing the commands, is to follow all the instructions and habits of Rasûlullah (sall Allahu ’alaihi wa sallam) and to purify the heart from evil inclinations. Those who walk on the path of tasawwuf are in this grade.

[1] Those people who do not set their hearts on worldly possessions.

[2] People who try to perform all kinds of worships.

[1] A malignant power in man that forces him to do what Allah prohibits and not to do what Allah commands.

The third grade involves conforming oneself to all the states, spiritual pleasures, and things that come to the heart which occurred to Rasûlullah (sall Allahu 'alaihi wa sallam). This grade is obtained in the rank which tasawwuf calls **wilâyat-i hassa**. Here, the nafs, too, believes and obeys and all worships become real and perfect.

The fourth level consists of being real and faultless in all auspicious deeds as well as in all acts of worship. This is peculiar to the great ones who are called '**Ulamâ-i Râsihîn**. These savants with perfect knowledge understand the deep meanings and denotations in the **Qur'ân** and hadîths. Such were the Ashâb (radî Allahu ta'âlâ anhum ajmâ'in) of all the Prophets. The nafs of all of them believed and became obedient. Blessings of this sort falls to the lot of either those who advance in the way of tasawwuf and wilâyat or those who obey all the sunnats and abstain from all the bid'ats. Today, bid'ats have invaded the whole world, and sunnats have been lost; so much so that it is beyond possibility to recover the sunnats and adhere to them and to save oneself from this ocean of bid'ats. However, customs cannot build up the religion or the Sharî'at, no matter how widely they have settled and spread or how beautiful they look. Things that are harâm or cause disbelief can never be halâl or jâiz (permitted), even if they are customarily done or used. [This means that to reach this grade it is obligatory today to advance on the way of tasawwuf. In the early centuries of Islâm it was easy to follow all the sunnat. There was no specific need for tasawwuf then.]

The fifth grade is to adapt oneself to the perfect, high qualities peculiar to Rasûlullah (sall Allahu 'alaihi wa sallam). These qualities cannot be obtained through knowledge or worshipping. They come only through Allah's blessing. In this grade are great Prophets (salâwâtullahi ta'âlâ 'alaihim ajma'in) and very few great ones of the ummât of Rasûlullah (sall Allahu 'alaihi wa sallam).

The sixth grade is to adapt oneself to the perfect qualities of mahbûbiyyat^[1] and ma'shûqiyyat^[2] in Rasûlullah (sall Allahu

[1] To receive the hidden blessings that are given to the darling himself, Rasûlullah.

[2] To receive the hidden blessings that are given to the darling himself, Rasûlullah.

'alaihi wa sallam). This is peculiar to those whom Allahu ta'âlâ loves very much; it cannot be obtained through blessings, muhabbat (love) is necessary.

The seventh grade involves all the motes of a man's body adapting themselves to him. The follower is so similar to the one followed that a state of imitation no longer exists. He, too, as if like Rasûlullah, takes everything from the same source.

31 – FIRST VOLUME, 42nd LETTER

This letter, written to Shaikh Darwish, explains that the best medicine for clearing away the rust of loving others from the heart is to hold on to the Sunnat-i saniyya (the Sharî'at).

May Allahu ta'âlâ give you salvation! As long as a man remains attached to various things his heart cannot be purified. As long as it remains foul it will remain deprived of and far from happiness. Loving things other than Allahu ta'âlâ blackens, stains the heart, which is called **Haqîqat-i-Jâmi'a**^[3]. This stain should be cleared away. The best cleaner is to follow, to obey, the Sunnat-i saniyya-i Mustafâwiyya ('alâ masdariha-ssalâtu was-salâmi wat-tahiyya). Following the Sunnat-i saniyya does away with the habits and the desires of the nafs that cause the heart to darken.

How lucky for those who are honoured with receiving this blessing! Shame upon those who are deprived of this high luck! May Allahu ta'âlâ give salvation to you and to those who follow the righteous way!

[The word “sunnat” has three meanings in our religion. When “**the Book and Sunnat**” is said together, “the Book” means “**the Qur'ân**” and “**Sunnat**” means “hadîths.” When referred to as “**fard and sunnat**” fard means “Allah's commands” and “sunnat” means our “Prophet's sunnat, that is, his commands”. When the word “sunnat” is used alone, it means “the sharî'at, that is, all the rules of Islâm”. Fiqh books say that this is so. For instance, it is written in the book **Mukhtasar al-Qudûrî**, “He who knows the sunnat the best becomes the imâm^[1].” In explaining this point, the book

^[3] That which has accumulated everything within itself.

^[1] When Muslims perform namâz in congregation (jamâ'at), one of them leads, conducts namâz. He is called the imâm.

Jawhara says, “Here, ‘Sunnat’ means Islam’.”

It is understood that it is necessary to obey Islam for purifying the heart. Obeying the Sharî’at means doing the commandments and abstaining from prohibitions and bid’ats.

Bid’at means something that was invented afterwards. They are things that had not existed during the time of our Prophet and his four caliphs ‘radiy-Allâhu anhum’ which were fabricated and done in the name of worships. For example, since it is necessary to recite the (âyat called) **Âyat-al-Kursî**^[2] immediately after the (five daily prayers called) namâz, it is bid’at to recite the (prayer termed) ‘Salâtan Tunjînâ’^[3] or to say other prayers. These must be recited after **Âyat-ul-Kursî** and telling the tasbîhs^[4]. It is bid’at to prostrate and then get up after finishing namâz and saying duâ (personal, individual prayer.) It is bid’at to call the azân^[1] through loudspeakers. Every kind of change and reform in the religion is bid’at. On the other hand, it is not bid’at to use forks and spoons, to wear ties, to drink coffee or tea, or to smoke cigarettes, for they are not worships, but habits, and they are mubâh. They are not harâm. Statements made by Islamic scholars about smoking are quoted and explained in detail in the (Turkish) book **Se’âdet-i ebediyye**. There are three types of bid’at:

^[2] Verses in the Qur’ân are called âyats. There are 6236 âyats in the Qur’ân. “Âyat-ul-kursî” is one of them. It explains the greatness of Allah and that His power is infinite.

^[3] The word salât means both namâz and prayer. Muslims send their prayers to Allah so that the Prophet’s grade will go up and he will be given more blessings. Such prayers are called salât, too. Allah loves those who pray so. He rescues them from trouble. Salâtan Tunjînâ means to ask a blessing on the Prophet in order to get rid of problems.

^[4] After namâz, it was the Prophet’s habit, so it is sunna, to recite “Âyat-ul-kursî”, once, to say “subhânallah” thirty-three times, which means, ‘there is no defect in Allah,’ “alhamdulillâh” thirty-three times, which means, ‘hamd, thanks done to anybody will have been done to Him, for He is the only One who sends every favour,’ “Allahu akbar” thirty-three times, which means, ‘Allah’s greatness cannot be comprehended through the mind, through knowledge or through thoughts.’ This procedure is called “telling one’s tasbîhs,” or counting beads on a rosary of 3x33=99 beads.

^[1] At prescribed prayer times, (morning, noon, afternoon, evening and night), a Muslim goes up the minaret and calls all Muslims to pray. This is called the “azân” (adhân).

1 – It is the worst bid'at to use things which Islam says are symbols of disbelief.

2 – Kinds of belief not conforming with what the Ahl-i sunnat scholars communicate are also bad bid'ats.

3 – Renovations and reforms done as worships are bid'ats and are grave sins.]

Couplet:

***Faithfulness is what becomes a man, even when wronged;
If a person is true, Allah will him uphold.***

32 – FIRST VOLUME, 65th LETTER

This letter, written to Khân-i a'zâm, expresses regret over the situation Islâm is in today and over the persecution which the Muslims suffer.

May Allahu ta'âlâ increase your strength! May He help you in your struggles against the enemies of religion in order to exalt His Sharî'at. Mukhbir-i sâdiq^[2] (Muhammad, 'alaihi wa alâ âlihi minassalawâti afdaluha wa minattaslîmâtî akmaluhâ) said, **"Islâm commenced in a gharîb and lonely state. During the latter times, it will relapse into its state of gharîb (lonely, forsaken, left alone) as it was when it began. How lucky for the Muslims who are gharîb and lonely!"** During the time of the previous government (the time of Akbar Shah) Muslims were so gharîb that disbelievers used to slander Islâm openly and make fun of Muslims. They used to express their irreligiousness and praise disbelievers and disbelief in bazaars and markets. It was forbidden for the Muslims to do [to say and write about] most of Allah's commandments. Those who performed worships and obeyed the Sharî'at were being censured and slandered.

Beauties hide away their cheeks, Satan is feigning reluctance;

So astonished I am, that almost verging on craziness.

Subhânallah!^[1] O my Allah, thanks be to Thee! It has been said, **"Islam is protected under the shadow of the sword."** The brightness of the exalted Sharî'at has been delegated to leaders of governments. However, the situation became quite

^[2] He who always tells the truth.

^[1] "I know Allah to be far from a defect or deficiency."

different; the state and the government were trying to demolish the Sharī'at. Shame upon that situation; we must regret and feel penitence over it! We deem your blessed existence as a great blessing from Allah. We do not know of any hero besides you who will protect Believers, who have been scattered under the attacks of the enemies of religion, under this wings that have been scattered by the attacks of the enemies of religion. May Allahu ta'âlâ, for the sake of his beloved Prophet and his Ahl-i bayt^[2] ('alaihi wa alaihimusalawâtu wattaslîmât wattahiyyât walbarakât), increase your strength! May He help you! It was declared in a hadîth, **“Unless a person is said to be mad, his î mân will not be complete!”** At the present time, Junûn (madness), which is the symbol of love for Islâm and Islâmic zeal, appears in your pure soul. Thanks to Allahu ta'âlâ, who has given this blessing! Today is such a day that a few actions [words or writings] will be immediately accepted and many rewards will be given for them. The reason why the Ashâb-i kahf 'rahmatullâhi ta'âlâ alaihim'^[3] gained so much value and fame was only because they migrated. When the enemy attacks, a few actions by the cavalymen become very valuable. In peacetime, very delicate or hard drills cannot receive as much value. The jihâd which you perform through words today is the greatest jihâd. Appreciate the value of this blessing which falls to your lot. Do your best to disgrace the enemies of religion [so that it be realized that the harâms are ugly and harmful and thus they must be abstained from] and tell the truth. Believe that the Jihâd done with a preaching [and with the pen] is more profitable than the jihâd done with a sword [and cannon]. We people with hands not writing and tongues not speaking are deprived of this blessing.

***Enjoy blessings, who has attained it,
Poor Lover! With few drops, be sated.
I showed you, to treasury this is the short cut,***

[2] Immediate relatives of the Messenger of Allah: Hadrat Alî (his cousin and son-in-law), Hadrat Fâtima (his daughter), Hadrat Hasan and Huseyn (his grandsons).

[3] The seven persons who were in the cave of Tarsus. They attained high grades by doing one beautiful deed. This deed was that when the enemies of the religion invaded their land they migrated to another place lest they would lose the î mân in their heart.

You may reach it, even though we have not.

Khwâja-i Ahrâr [Ubeydullâh-i Tashkendî] ‘quddisa sirruh’ said, “If I became a shaykh, no other shaykh would find a murid (disciple) at any place. But I was assigned to do another task. This task is to spread the Sharî’at and strengthen Islâm.” For this reason, he used to visit sultans [presidents, members of parliament] and give them advice. Through his persuasive words, he brought all of them around to the right course. Through them he used to spread the sharî’at. Allahu ta’âlâ, for the sake of your love and respect towards our superiors, has blessed your words with effectiveness and has represented your affection for the religion as majestic. Then, at least, I request that you strive for the abolition of disbelievers’ customs [feasts, Christmas Eves, dances, balls, men and women’s coming and being together] that have spread among the Muslims and that have become their customs. I also request that you protect Muslim children against loathsome things of this sort that are peculiar to disbelievers. May Allahu ta’âlâ give you plenty of rewards through us and through all Muslims. During the time of the previous government there was an unrestrained enmity against Islâm. There is no such visible enmity, grudge or obstinacy now. There are some mistakes. Yet they are not because of obstinacy, but because they are not known. Today, Muslims, like disbelievers, can talk freely and have the freedom which disbelievers have. Let us pray and wake up lest disbelievers will win, lest the chronic grudge and enmity will bring harm upon us, and lest Muslims relapse into persecution and torment.

Shaking like a leaf for they attacked my î mân.

May Allahu ta’âlâ not let you and us deviate from the way of the Sayyed of Prophets (Muhammad) ‘alaihi wa ‘alâ âlihi-s-salawât! Faqîr [this poor person-I myself] came here on an unexpected trip. I did not want to leave here without letting you know, without writing and leaving a few souvenirs, and without letting you know of the love I have for you. Our Prophet ‘sall-Allâhu alaihi wa sallam’ declared, **“If a person loves his Muslim brother, he should let him know!”** I send my salâms to you and to all of those on the right path!

***One look of an ’âlim is a treasure hardly attainable;
One sohbat with him a library for years inexhaustible.***

33 – FIRST VOLUME, 79th LETTER

This letter, written to Jabbârî Khân, says that this brilliant Dîn has brought all the past Dîn together and that to obey this Dîn means to obey all the previous Dîn.

May Allahu ta'âlâ bless us with the lot of obeying the brilliant Sharî'at brought by Hadrat Muhammad (sall Allahu 'alaihi wa sallam), making of progress on this righteous way, thus attaining His consent and love! Allahu ta'âlâ has accumulated all of the most mature and superior (shadows) of His Names and Attributes in Hadrat Muhammad (sall Allahu 'alaihi wa sallam), who is His most beloved born servant and His Messenger. All these superior traits appear in him in such a manner as to suit a born servant. The book revealed to him, the **Qur'ân**, is the essence of all the books that were sent down to all other Prophets. What was declared in all of them exist in it too. The Sharî'at that was given to this great Prophet is like the cream extracted from all the past Sharî'ats. Every action declared by this true and righteous Sharî'at has been selected and derived from the actions and deeds that were declared in the previous Sharî'ats. Moreover, there are deeds selected or derived from angels' behaviors. For example, a group of angels were commanded to do rukû'^[1]. Many of them were commanded to prostrate, and some others were commanded to perform qiyâm, that is, to worship by standing. Likewise, some of the past Ummats were commanded only to perform the morning prayer. Others were commanded to do the prayers of other times. What was filtered and selected out of the worships and deeds of the past Ummats and of the angels closer to Allahu ta'âlâ was incorporated into this Dîn. For this reason, to confirm, to believe in this Dîn and to obey the commands of this Dîn will mean to confirm and obey all the past Dîn. This means to say that those who conform to this Dîn will be the most beneficent and the best of Ummats. And he who disbelieves and dislikes this Dîn and who is reluctant to obey it will have believed in and obeyed none of the previous Dîns. By the same token, a person who disbelieves Hadrat Muhammad (sall Allahu 'alaihi wa sallam) and who speaks ill of that great Prophet, who is the highest of all people and the elect of the good, will have

^[1] Bowing during the prayer of namâz.

disbelieved the perfectness and the superiority of Allahu ta'âlâ's Names and Attributes. To believe Rasûlullah 'alaihi-s-salâtu wa-s-salâm', to realize his superiority will mean to realize and to believe in all the superior traits. This means to say that a person who disbelieves this exalted Prophet and who dislike the Dîn, which he brought, is the worst, the basest of ummats and people. It was declared in the ninety-eighth âyat of Sûrat-ul-Tawba: **"The disbelief and irreligiousness of the illiterate is more vehement than that of others."**

The meaning of two Persian couplets:

***Muhammad ('alaihi's-salâm), born in Arabia,
He is the dearest here and the Hereafter!
Let them be underground, crushed, ruined
If not wish being the dust and soil of his door!***

Thanks be to Allahu ta'âlâ, who sends all blessings and favours, for it is seen that you like and thoroughly believe in this Sharî'at and its Messenger (Hadrat Muhammad), and that you repent for your unsuitable behaviour. May Allahu ta'âlâ increase this awareness of yours! Amîn.

Thanks be to Allâhu ta'âlâ that a very good belief and thought for Islâm and for its owner (alaihissalâtu wassalâmu wattahiyya) is seen on you very easily, and a continuous repentance for your unsuitable deeds falls into your lot. May Allahu ta'âlâ grant you more.

Secondly, I would like to add that Shaikh Mustafa, who has brought this letter to you, comes from the family of Qâdi Sharîh. The children of that pure family have been endeared and respected in this country. Materially, they have led a simple life. Shaikh Mustafa, the above-mentioned, has not a salary. For this reason, he is on his way towards being a soldier. He has the necessary official papers with him. It is hoped that he will get rid of this problem with your help and obtain inner peace. Let me not give you a headache by writing more. Tell the Grand Vizier his problem exactly and request him to solve it so that he will get rid of this discordance and have inner peace. Wassalâm wal iqrâm.

34 – THIRD VOLUME, 22nd LETTERS

This letter, written to Molla Maqsûd Alî Tabrîzî, says that the uncleanness of the disbelievers refers to the unclean

moral state of their souls, of their creed. Their bodies, their limbs may not be unclean.

Every kind of thanks belongs to Allahu ta'âlâ by right. I send my salâms to the pure people whom He has chosen. My merciful Sir! We can not understand why you sent us **Tafsîr-i Husainî**. This interpretation, in explaining the twenty-ninth âyat of Sûrat-ut-Tawba, says, "Since disbelievers' souls and beliefs are filthy, they are certainly filthy." Also, savants of the Hanafî Madhhab explained it in this manner. That is, they said that the reason why Allahu ta'âlâ declared "**Disbelievers are filthy**" is because their hearts, their creeds are filthy. It is written in **Tafsîr-i Husainî** that some savants said, "Since disbelievers do not perform a ghusl (ritual washing) or abstain from najâsat^[1], they are foul." Yet it is not suitable to interpret it in this manner, for the majority of the Muslims in India today do not avoid najâsat. Some ignorant Muslims, too, like disbelievers, slight cleanliness. If not avoiding najâsat caused one to be foul, the life would become very difficult for Muslims. But, it was declared: "There is no hardship in Islâm." Though it is written in **Tafsîr-i Husainî** "Abdullah Ibni Abbâs 'radiy-Allâhu anhumâ' said that disbelievers' bodies are foul like dogs" great men of religion have received much information such as this which does not conform with what the majority of the other savants think, and which is not like what everybody understands. Such expressions should be somehow adapted to what is generally accepted. How can the skin and the bodies of disbelievers be foul in light of the fact that our Prophet ate a meal in a Jew's home? He cleaned himself with a disbeliever's water container. Also, Hadrat 'Umar (Radiyallahu anh) cleaned himself with a Christian woman's container. If one claims that these might have been done before the âyat was revealed, one will have based this statement on sheer supposition; it should be proven that the âyat came afterwards. If it can be proven, it still does not prove that they are foul, dirty or that the things which they touch will be foul and harâm. At most, it shows that their creed is foul. A prophet never does something that was harâm or that would be harâm in his own Sharî'at or in other Sharî'ats. That

^[1] Every kind of dirt. In this context, it means the dirt that prevents one from performing namâz. It will be explained in the third fascicle of Endless Bliss.

is, he does not use something that will be harâm later though it is currently halâl (permitted). For example, formerly it had been halâl to drink wine. Later it became harâm. No Prophet drank wine at any time. If it were to be declared afterwards that disbelievers' bodies were foul like dogs, Hadrat Muhammad, who is the darling of Allahu ta'âlâ, would have never touched their containers. Then in this case, would it ever be possible for him to drink their water or eat their food? Moreover, when something is foul, it is always foul. It cannot be thought of as foul one time and clean at some other time. If disbelievers' bodies were foul, they would always be foul, and Hadrat Muhammad would have never touched them. Nonetheless for drinking their water and eating their food. Moreover, when something itself is foul, it will always be foul. It will never be permissible, neither beforehand, nor afterwards. If disbelievers themselves were foul, they would have been so formerly, too, and Rasûlullah 'sall-Allâhu alaihi wa sallam' would have acted upon this principle. Since this major premise does not exist, how can the minor premise exist? Furthermore, it imposes great difficulty on Muslims to think of their bodies as foul. May Allahu ta'âlâ give infinite goodness to the savants of Hanafî madhhab because they made the life of a Muslim easier. They rescued them from committing the harâm. How could it ever be a righteous act to speak ill of these great savants and to censure the accurate interpretations they wrote, instead of thanking them? Can anything be said against the mujtahids? They will also be given rewards for their wrong deductions. Muslims who act according to the wrong findings [of a mujtahîd] will be rescued from torment. If disbelievers are foul, the things which they touch and do will be foul and harâm. Those who describe disbelievers as foul will have said harâm about the meals and sherbets which they make. In such a case, people cannot protect themselves against this harâm. It is next to impossible, especially for Muslims in India, to protect themselves. Because Muslims are in contact with disbelievers everywhere, it is better to give the fatwâ^[1] which is the easiest. Even if it is not compatible with one's own madhhab, the easy fatwâ in another madhhab should be given to him. The hundred and eighty-sixth âyat of Sûrat-ul-Baqara declares: **"Allahu ta'âlâ wants to have**

^[1] Answers which a religious savant gives to people's questions.

you do the things that are easy. He does not want what is difficult.” It is declared in the twenty-eighth âyat of Sûrat-un-Nisâ: **“Allahu ta’âlâ wants your worships to be light, easy. Man was created weak, frail.”** It is harâm to oppress or hurt Muslims, and it is something which Allahu ta’âlâ dislikes. Shâfi’î savants submitted a fatwâ that gave permission for the things that were difficult in their madhhab to be done according to Hanafî madhhab. Thus, they facilitated the life of a Muslim. For example, according to Shâfi’î Madhhab, zakât^[2] should be given to each of the eight classes of people declared in the sixtieth âyat of Sûrat-ut-tawba. Out of these eight classes, the classes of disbelievers whom one must please [and the class of officials who collect the zakât and the class of debtors that must be rescued from slavery] do not exist today. Since it has become impossible to find them, Shafi’î savants (rahmatullahi ta’âlâ ‘alaihim ajma’in) issued a fatwâ sanctioning giving zakât according to Hanafî madhhab; in Hanafî madhhab it is permissible to give to any one of these classes.

[Likewise, in performing a ghusl (ritual bathing), it is fard in the Hanafî madhhab to rinse the mouth, to wash between the teeth and the tooth sockets. Since water cannot penetrate into crownings and fillings, the ghusl of those who have them is not accepted, and they remain in a state of impurity. But in the Shâfi’î madhhab it is not fard to rinse the mouth. If a person in the Hanafî madhhab has his teeth crowned or filled for some necessity, he says through his heart when performing a ghusl, “O my Allah! I am performing a ghusl ablution according to the Shâfi’î madhhab,” then his ghusl ablution will be accepted, and he can perform namâz in a clean state. It is written on the seven hundred and ninth page of the book **Hadîqa**, “It is permissible to imitate another madhhab in abdash (ritual ablution) or in ghusl. For doing this, the principles of the madhhab imitated must be observed. If all its principles are not observed, it will not be permissible to imitate it. It is permissible to imitate another madhhab even after having done the action that does not conform with one’s own madhhab. For instance, Hadrat Abû Yûsuf, after having performed a Friday prayer, was told that a dead mouse was seen in the well where he had

^[2] A certain amount of one’s property given yearly to those whom one prefers of the eight classes of people prescribed in the Qur’ân.

performed his ablution. He said, 'Our ghusl is acceptable according to the Shâfi'î madhhab. It was declared in a hadîth that when something foul gets mixed with water that amounts to a qullatayn, it is not foul unless one of its three peculiarities is changed.' A qullatayn is two hundred and twenty kilograms of water. The book **al-Barîqa**, explaining this point, says that it is permissible to imitate another madhhab when necessity for it arises. The book **Durr-ul Mukhtâr** says at the end of its chapter on 'Prayer Times,' "When there is darûrat (compulsion, strict necessity), another madhhab is imitated." While explaining this, the book Ibni Âbidîn says, "One of the two inferences (qaul) is written here. According to the second inference (qaul), when there is harâj, hardship, one of the other three madhhabs is imitated, no matter whether there is darûrat or not. This is the preferable inference. When there is difficulty in doing something, if your own madhhab shows a way of making it easy, or if it is excused, there will be no need to imitate any other madhhab. Quoting from the book **Husn-ut-tanabbuh Fit-tashabbuh**, it is written in the two hundred and eleventh page of the book **Hadîqa**: "When someone's nafs does not want to do what is easy, then it is useful for him to act according to a rukhsat by leaving the azîmats (difficulties). But this should not lead one to search for rukhsats because collecting the easier parts of madhhabs, which is called **Talfiq**, is harâm and an act of obeying the nafs and shaytân (satan)."]

If disbelievers themselves were foul, necessarily they wouldn't be clean after accepting îmân. Then, calling them foul is intended to declare that their hearts are foul. When they accept îmân, this foulness dissappears and they become clean. That their beliefs and their hearts are foul does not mean that their bodies are foul. These âyats declare that disbelievers are foul. These facts do not change. Changes can be made in commands and prohibitions. Changes cannot be made in the fact of how something is. [The book **Hadîqa**, in explaining the disasters incurred by the tongues says, "Allahu ta'âlâ has made alternations, changes in twenty âyats that communicate His commandments and prohibitions." He has not made any alterations in qisas (facts about ancient people) and facts.] Since facts do not change, disbelievers must be always foul. This is the foulness of disbelief and of creed. Thus, the interpretation made will be compatible with the original

information. Thus teachings will not contradict each other. It will not be harâm to touch disbelievers and their possessions. One day, while explaining this, I recited part of the fifth âyat of Sûrat-ul-Mâida: **“It is halâl [permitted] for you to eat what the men with holy books, that is, Jews and Christians, cook and slaughter”**; and you said that it was wheat, chick-pea and lentil which was permitted. Today, if one of the Muslims under these conditions likes this word of yours, I cannot say anything against it. But, to be reasonable, the right word is obvious. Then, pitying Muslims, we should not look upon disbelievers as foul, nor should we deem dirty the Muslims who have relations and trade with disbelievers. We should not abstain from the food and drinks of such Muslims by assuming that they have become dirty; we should not deviate into the way of abstaining or parting from Muslims. This state is not a precaution. It is a precaution to get rid of this state. Let me not cause your head to ache any longer. My salâms be upon you.

A couplet:

***Saying little, I paid attention not to break your heart
A lot to tell you but I feared breaking the heart.***

35 – ANSWER TO A UNIVERSITY STUDENT

The following is the simplified translation of a letter written as an answer to a university student by 'Abdulhakîm-i Arwâsî (quddisa sirruh) while he was the senior professor of tasawwuf at the Madrasat al-mutahassisîn (the Faculty of Theology), which was located in the garden of the Sultân Selîm Mosque in Istanbul during the declining years of the Ottoman Empire.

Go out of the area of the omnipotence of Allâhu ta'âlâ with all your strength, if you can! But you cannot. Outside of this area is nonexistence. And the realm of nonexistence is also under His omnipotence!

On an occasion, somebody asked [the great Walî] Ibrâhim ibn Ad'ham (quddisa sirruh) for advice. He said:

“If you accept six things, nothing you do will harm you. These six things are:

“1) When you mean to commit a sin, do not eat the food He gives! Does it befit you to eat His food and to disobey Him?

“2) When you want to rebel against Him, go out of His Domain! Does it befit you to be in His Domain and to be in rebellion against Him?

“3) When you want to disobey Him, do not sin where He sees you! Sin where He does not see you! It simply is unbecoming to be in His Domain, to eat His food and then to sin where He sees you!

“4) When the Angel of Death comes to take away your soul, ask him to wait till you repent! You cannot turn that angel back! Repent before he comes, while you are able, and you have the chance at this very hour, for the Angel of Death comes unexpectedly!

“5) When the two angels Munker and Nakîr come to question you in the grave turn them back! Do not let them test you!”

“It is impossible,” said the person who asked for his advice.

Shaikh Ibrâhîm said, “Then prepare your answers now!

“6) On the Day of Resurrection, when Allâhu ta’âlâ orders: ‘Sinners, go to Hell!’ say that you will not!”

The person said, “Nobody will listen to me,” and then repented, and he did not break his repentance till death. There is Divine Effect in the words of Awliyâ’.

Ibrâhîm ibn Ad’ham (quddisa sirruh) was asked, “Allâhu ta’âlâ declares, ‘O My human creatures! Ask Me! I will accept, I will give’ However, we ask but He does not give?” Hadrat Ibrâhîm said:

“You entreat Allâhu ta’âlâ, but you do not obey Him. You know His Prophet (sall-Allâhu ta’âlâ ’alaihi wa salam), but you do not follow him. You read the Qur’ân al-karîm, but you do not follow the way it shows. You utilize Allâhu ta’âlâ’s blessings, but you do not thank Him. You know that Paradise is for those who worship, but you do not make preparations for it. You know that He has created Hell for the disobedient, but you do not fear it. You see what happened to your fathers and grandfathers, but you do not take warning. You do not see your own defects, and you search for defects in others. Such people must be thankful because it does not rain stones on them, because they do

not sink into the earth, and because it does not rain fire from the sky! What else could they want? Would not this suffice as a recompense for their prayers?"

Let's come to the point:

As you have not come out of nonexistence to this world of existence by yourself, so you cannot go there by yourself. The eyes with which you see, the ears with which you hear, the organs with which you perceive, the intellect with which you think, the hands and feet which you use, all the roads you will pass, all the places you will be, in short, all the members and systems connected with your body and soul, all of them, are Allâhu ta'âlâ's possessions and creatures. You cannot misappropriate anything from Him! He is Hayy and Qayyûm, that is, He sees, knows and hears, and every moment He keeps in existence everything that exists. Even for a moment, He is never unaware of the state of all things, nor does He ever fail to control all of them. He does not let anybody steal His property. He is never incapable of punishing those who disobey His commands. It would not make any difference if, for instance, He had not created any human being on this globe, as He did not on the moon, on Mars or on other planets; His greatness would not have diminished for this reason.

A hadîth qudsî says, **"If [all of] your ancestors and descendants, the young and the old, the alive and the dead, human beings and genies, were like My most devoted, Most obedient human creature ('alaihi's-salâm), My Greatness would not be increased. Conversely, if you all were like My enemy, who opposes Me and despises My Prophets, My Greatness would not ever decrease. Allâhu ta'âlâ is free from needing you; He needs none of you. As for you, in order that you might exist and keep on existing and in everything you do, you always need Him."**

He sends light and heat by means of the sun. He makes the moon reflect waves of light. Out of black soil, He creates many vivid-coloured, sweet-scented flowers and beautiful appearance. From the breeze, He pours out the breath which gives relief to hearts. From the stars that are at a distance of many years' way, He makes it rain haloes on the earth, out of which you came about and under which you will be buried in the end. Through many vibrations, He creates effectivity in

particles. [On the one hand, by turning dirt, which you dislike and are disgusted with, into soil by means of His smallest, most trifling creatures (germs), He turns this soil, which you tread on, into a white-of-egg-like substance, protein, the constructive matter of your body, through the factory of plants. On the other hand, by combining the water in the earth with the suffocating gases in the air, again in the factory of plants and by storing in them the energy which He sends from the sky, He creates starchy and sugary substances and oils, the source of energy, that will operate the machine of your body.] Thus, in plants, which He causes to grow in fields, deserts, mountains, in rills, and in animals, that He enables to live on the earth and under the seas, He prepares food which will go into your stomach and nourish you. By establishing chemistry laboratories in your lungs, He isolates poison from your blood and puts the useful matter of oxygen in its place. By establishing physics laboratories in your brain, the information coming from your organs of perception, through your nerves, are taken there and, as He has placed a magnetic power into the stone of iron, so with the effect of intelligence, which He has placed into your brain and other immaterial powers, which He has placed into your heart, various plans, commands and actions are prepared simultaneously through His creation. By making your heart work through very complex mechanisms, which you consider very extraordinary, He makes rivers of blood flow in your blood vessels. He weaves many a dumbfounding net of roads through your nerves. He conceals stocks in your muscles. By means of many other phenomena, He equips and completes your body. He establishes and fits all of these in an order and harmony to which you give such names as the laws of physics, chemical reactions or biological events. He places centers of power within you. He projects the necessary precautions into your soul and conscience. He also gifts a treasure called the intellect, a gauge named reason, a means named thought, and a key which you call will. In order that you might use each of these correctly, He gives you sweet enticements and bitter warnings, hints, inclinations and goals. And as a greater blessing, He clearly sends instructions through faithful and dependable prophets ('alaihimu's-salâm). In conclusion, operating the machine of your body and giving you the necessary instructions, He hands it over to you so that you may use and

utilize it conveniently. He does all these things not because He needs you, your will or help but to make you happy by giving you a distinguished position and authority among His creatures. If instead of leaving it to your hands, your feet and all of your limbs, which you can use according to your wish, He used them without you knowing it, as is the case with the beating of your heart, the expansion of your lungs and the circulation of your blood, if He controlled you by force, with reflex actions, with paralysed hands or feet, if each of your actions was a vibration and every movement was a twitch, could you claim to possess yourself and the things He has lent you? If He made you move under the influence of external powers, like the lifeless or irrational and senseless exterior and interior powers like pack animals, and if He put into your mouth a morsel of the blessings – which you take in large amounts to your houses now –, could you take and eat that morsel?

Do you think of your state before and after you were born? Where were you, in what were you, during the creation of this globe, on which you live, eat and drink, go about, amuse and divert yourself. On this planet, you have discovered the means that are remedies for your diseases and the ways of defending yourself against the attacks of your enemies and the harms of wild and poisonous animals. Where were you while the stones and soil of this globe were being baked on fires in the ovens of creation and while its water and air were being distilled in the chemistry laboratories of the Omnipotence? Have you ever thought: Where were you while the lands, which you claim to be yours today, were gliding away from the seas, while mountains, rivers, plateaus and hills were being laid down? Where and how were you while, with Allâhu ta'âlâ's omnipotence, the salty waters of the seas evaporated and formed clouds in the sky, while the rains, falling from those clouds, took substances [of nourishment prepared by lightning and waves of power and energy in the sky] into the motes of burnt, dried soil, and while these substances, stirred [by the influence of the rays of light and heat], vibrated and nourished the cells of life?

Today, they say that you have descended from monkeys, and you believe it. When they say that Allâhu ta'âlâ created you, gave you life, will cause you to die and that He alone makes everything, you don't want to believe!

O man! What are you? What were you in the veins of your

father? At one time, in the veins of your father, whom you insult with such terms as imbecile, old-fashion and retrogressive, you used to make him feel uncomfortable. Who made you move then, and why did you disturb him? If he had wished, he could have thrown you into a rubbish-heap, but he did not. He hid you like a deposit. While he was so kind as to entrust you to a chaste woman, where you would be nourished unsparingly, and struggled to protect you for a long time, why do you insult your father by holding him responsible for your inconveniences, instead of reserving a share of thanks for him and your Creator for the blessings you were given? Moreover, why do you throw your own deposit into the rubbish-heaps dirtied by everybody?

When people around you follow your wishes and desires you believe that you are creating everything with your intellect, knowledge, science, power and strength, and that you are inventing all accomplishments. You forget about the task which Allâhu ta'âlâ has assigned to you, and you refrain from that high official duty and attempt to claim ownership of the deposit. You want to regard and introduce yourself as the owner and dominant one.

On the other hand, when those around you do not follow your desires, when the external forces seem to overcome you, you can see inside you nothing but regret and frustration, incapacity and despair. You claim that you own no will or option, that you are under the slavery of everything, that you are like a machine, automatic but with a broken spring. You understand fate not as **al-'ilm al-mutaqaddim** (the eternal knowledge) but as **al-jabr al-mutahakkim** (the despotic compulsion). While saying this, you are not unaware of the fact that your mouth is not like a record-player.

When your favorite meals do not come to your table, you hold out your hand and tongue and eat the dry bread which you are able to obtain, though you are free to eat or not and die of hunger. You eat the dry morsels that are not crammed into your mouth by force! You eat but also think that you are deprived of doing everything. You do not think that your hand and mouth have moved under your own control, and it has not been caused by involuntary movements. But, though you possess your self-control even at such times as this, when you have to, you deem yourself compelled, a slave, in short, nothing against external effects.

O man! Which of these are you? You claim to be 'all' when you thrive well and when success and victory are with you, and 'nothing' under the force of fate when the affairs turn out bad and contrary to your wishes? Are you 'everything' or are you 'nothing'?

O mankind! O man who is floating on deficiency and stupidity! You are neither 'all' nor 'nothing'! At any rate, you are something between these two. Yes, you are far from being inventive, dominant and victorious over everything. But, you have an irrefutable freedom and option and a wish and choice rendering you authoritative. Each of you is an official undertaking individual and collective duties under the command of Allâhu ta'âlâ, who is the Unequalled Authority and Absolute and Unconditional Owner without a partner! You can do your duties under the rules and regulations established by Him, within the limits of your ranks assigned by Him, within your responsibilities and means which He has created and entrusted to you as deposits. He alone is the Sole Commander, the Unique Ruler and the Single Owner. There is no other commander besides Him, nor a ruler resembling Him, nor a partner with Him. Unless the aims and purposes which you lay claim to and rush upon so zealously, the struggles which you set about, the glories which you take pride in, and your accomplishments are for Him, they are false and vain. Then why do you give a place to lies in your hearts and turn towards polytheism? Why do you not obey the commands of Allâhu ta'âlâ, the Unequalled Ruler, and know Him as the Creator? But instead you run after thousands of imaginary idols and get drowned in distress? Whatever you run towards, isn't it an idea, an option or a belief that drags you on? Why do you look for that ideal belief in someone other than Allâhu ta'âlâ? Why do you not direct your belief to Allâhu ta'âlâ and place your option in this belief and in the deeds which are the results of this belief?

When you know Allâhu ta'âlâ as the Absolute Ruler and work without violating this trust and responsibility, indeed, you will love one another and be attached brothers! What will not the Mercy of Allâhu ta'âlâ create from this brotherhood? Every favour you gain is the result of a brotherhood produced by the belief in Allâhu ta'âlâ and of His mercy and benevolence. And every trouble or calamity you experience is the result of fury,

resentment and hostility, which are infused in you as a retribution for not paying attention to Allâhu ta'âlâ, for cruelty and injustice. And this is the result of attempting to make laws by yourselves or by following others who will compete with Allâhu ta'âlâ, in short, of not believing only in Allâhu ta'âlâ with a real belief in His Unity.

Briefly, the chief reason for the suffering of humanity is the crime of polytheism committed against Allâhu ta'âlâ. The darkness of corruption that has surrounded the horizons of humanity, despite the improvements in knowledge and science, is the result of polytheism, disbelief, lack of belief in Allâhu ta'âlâ's Unity and lack of mutual love. Unless they love one another, however hard human beings may try, they will not escape sufferings and disasters. And, unless they know Allâhu ta'âlâ, love Him, regard Him as the Absolute Ruler and worship Him, men cannot love one another. Whatever might be thought of other than Allâhu ta'âlâ and the path of Allâhu ta'âlâ, all of them are paths leading to divisiveness and wretchedness. Can't you see that those who attend the mosque love one another and those who haunt the tavern fight?

Whatever you give your heart to, or whomever you worship besides Allâhu ta'âlâ, each of them can be opposed and equated. And all of them are under the omnipotence and will of Allâhu ta'âlâ. He is the Single Ruler who does not have a partner, match, like, opposite or equivalent, and He alone is the One whose equivalent is non-valid, false, a nonexistent equivalent, the existence of which is impossible.

Whatever you follow, worship, love or regard as the absolute ruler besides Allâhu ta'âlâ, be it known that it will burn together with you.

Markaz-i dâ'ira-i iflâs wa bî nawâi

Sar shâr-i sahbây-i khodgâmî wa nâ âshinâi

As-Seyyid Abdulhakîm-i Arwâsî

36 – FIRST VOLUME, 64th LETTER

This letter, written to Naqîb and Sayyed Shaikh Ferîd 'quddisa sirruh', explains the advantages and disadvantages of the body and soul, and recommends enduring the nuisances and pains inflicted on the body.

May Allahu ta'âlâ protect you against every kind of problem!

For the sake of the Master of this and the next worlds ('alaihi wa alâ âlihissalawâtu wattaslîmât) may He let you attain the blessings of this and the next worlds!

Worldly pleasures and pains are of two sorts: those of the body and those of the soul. Everything that gives pleasure to the body, gives pain to the soul. Everything that hurts the body, tastes sweet to the soul. It is understood that the soul and the body are opposites of each other. In this world, however, the soul has fallen down to the grade of the body, united with the body and given itself up to the body. The soul, taking the shape of the body, has begun to take pleasure from the things that give pleasure to the body, and to feel pain at the things that are painful to the body. Common people are in this state. The âyat "**We then demoted it (the soul) to the lowest grade**" in Sûrat-u-Wa-t-tîn indicates their state. If a person's soul does not get rid of this slavery, this dependence, if it does not go back up to its own grade and reach its own native land, shame upon him thousands of times!

***Of all creatures, man is in the highest rank
But he also remains deprived of it, to be frank;
If he doesn't turn back and follow the road hinted.
Who else could ever be more disappointed?***

Thus one of the illnesses of the soul is that it supposes the things that harm it to be a blessing and the things that aid it to be a disadvantage. This state of the soul is similar to that of a person with a sick stomach; this person tastes what is sweet as bitter because his bile is unhealthy. At is it necessary to cure this person, so it is necessary to save the soul from this disease. The soul, being cured, should take pleasure from the inconveniences and pain given to the body.

***To attain this pleasure and delight
Until you die, work hard day and night.***

By thinking and observing well, it can be understood that were it not for the cares and disasters in the world, the world would have no value. Tragic events and misfortunes do away with the darkness and dullness of the world. The bitterness of cares and sorrows is like the bitterness of useful medicine that will cure a disease. I, this poor person, understand that at some banquets given with wicked intentions or for ostentation or for some advantages, the offence given to the host by finding fault

with the food or through some other annoyance, does away with the obscurity and the sin in the food that originates from an evil intention, thereby causing it to be accepted. If it were not for the guests' complaints and insults that offended the host, the food would be unprofitable and not blessed, and so it would not be accepted. The hurt in the heart causes acceptance. Then, we, who always think of our physical comfort and pleasures, and who always run toward this purpose, are in a very difficult situation. Allahu ta'âlâ declares in the fifty-sixth âyat-i-kerîma of Sûrat-u-Wa-z-âriyat: **"I created human beings and genies only so that they will worship Me."** Worships are designed to break the heart and to enable it to understand its lowness. Man's creation is intended so that he will despise and humble himself. This world is like a dungeon when compared to the Muslims' life after death, the blessings of Paradise. It is unreasonable for Muslims to seek pleasure and dissipation in this dungeon. Then, it is necessary to get used to sufferings, torments and trouble in this world. There is no other way than putting up with the afflictions here (in this world). May Allahu ta'âlâ, for the sake of your blessed ancestor (Rasûlullah), bless us, His weak born servants, with walking in this way! Âmîn.

[In the book **Rashahât**, Hadrat Ubaydullah-i ahrâr 'rahmatullâhi ta'âlâ aleyh' says, "Man is created to worship Allah. The point and the essence of 'ibâdat (worship) is to make the qalb (heart) become aware of Allahu ta'âlâ at all times."]

37 – FIRST VOLUME, 99th LETTER

This letter, written as a response to Molla Hasan Kishmîrî, explains how not to forget Allahu ta'âlâ for a moment and that He will not be forgotten even while one is asleep, or when one is unconscious.

We were honoured with reading your precious letter. Some of the great ones of this way informed us that they were aware of Allahu ta'âlâ every moment, and that they remembered Him every moment even while asleep. You ask how this is so. Respected Sir! For explaining this, it is necessary to write down a few things first; I will write briefly. Read carefully!

Man's soul used to be incapable of making progress before uniting with this body. It was fastened, imprisoned in its private grade. But, after descending into this body, it was given the ability and strength to get promoted. This quality made it

superior to and more honoured than an angel. Through His mercy and blessing, Allahu ta'âlâ united the soul with this insensible, unmoving, good-for-nothing, dark body. Allahu ta'âlâ, who has united the light of the soul with a dark body and who keeps the soul, which is unsubstantial and without time and place, with the body, which is made of matter, is very great. All greatness, all superiorities are peculiar to Him only. No defect can exist in Him. The meaning of this word should be comprehended well. Because the soul and the body are quite opposite to each other, Allahu ta'âlâ made the soul fall in love with the body so that they might stay together. This love caused them to remain at the same place together. The Qur'ân al-kerîm informs us with this fact by declaring: **“We created man’s soul in a beautiful shape, and then later demoted it to the lowest grade,”** in Sûrat-u-Wa-t-tîn. The soul’s demotion to this grade and its falling in love is an act of promotion in the guise of demotion. Thus, because of its interest in and its love for the nafs [see fn. 37 of article 30.], the soul threw itself down into the world of the nafs and became a follower, a slave of the nafs. In fact, it got beside itself, it forgot about itself. It took the shape of the nafs-i ammâra, as if it became the nafs-i ammâra. Because the soul is finer than everything [because it is lighter than hydrogen, which is the lightest form of matter, and even lighter than an electron], because it is not even matter, it takes the state, shape and colour of whatever it unites with. Because it forgot about itself, it forgot its knowledge of Allahu ta'âlâ, which it had had formerly when it was in its own world, in its own grade. It became ignorant and unaware. Like the nafs, it darkened with the darkness of ignorance. Since Allahu ta'âlâ is very merciful, He sent prophets ‘alaihi-s-salâtu wa-t-taslîmât’, and through these great people, He called the soul to Himself and commanded it not to follow, not to obey the nafs, which is its sweetheart and darling. If the soul, obeying this command, disobeys the nafs and turns its face away from it, it will be saved from perdition. Otherwise, if it does not raise its head and if it prefers to stay with the nafs and not leave the world, it will lose its way and its happiness. It is understood from these words of ours that the soul has united with the nafs, and, even, that it has become the nafs, forgetting itself. Therefore, as long as the soul remains in this state, the unawareness and the ignorance of the nafs will be the unawareness and ignorance of the soul.

But, if the soul turns away from the nafs, ceases to care for it and loves Allahu ta'âlâ instead of it, and if it, getting rid of the love for a creature like itself, falls in love with the Real Eternal, who exists endlessly, and becomes beside itself with this love, the unawareness and ignorance of the outside, that is the nafs, will not infect the inside, that is, the soul. It will not forget Allahu ta'âlâ for even a moment. How can the unawareness of the nafs ever influence it, while it has parted from the nafs completely? Nothing has penetrated the inside from the outside; in this case, while the outside is in heedlessness, the inside is aware, awake. It is always aware of its Rabb. For example, as long as almond oil is in the pip of the almond, they are like one and the same thing. But when the oil parts from the sediment, they become two different things in every respect, each having different qualities. Thus, a happy, fortunate person who has been promoted to this position is sometimes made to descend back into this world. While he knows Allahu ta'âlâ, he is made to return to this world, and, through his honoured and blessed being, the world is rescued from the darkness and ignorance of the nafs. Such a blessed person lives among the people. Outwardly, he is like everybody. But his soul is not dependent upon anything; its sole companion is his knowledge of and love for Allahu ta'âlâ. He has been returned to this world despite his reluctance. By looking at his appearance, such a high person, who has attained haqîqat, may be thought of as having forgotten Allahu ta'âlâ and having been seized by the love of creatures, like others. But, in actual fact, he is quite unlike them. There is quite a difference between falling in love with something and turning away from it by ceasing to care for it. Let us also say that such a high person's interest in and fondness for creatures are not within his own will. He does not value the world. In fact, Allahu ta'âlâ wants and likes this state. But others' fondness and interest concern themselves; they embrace the world. Allahu ta'âlâ does not consent to this fondness of theirs; He does not like it. Another difference is that others can turn away from this world and can attain knowledge and love of Allahu ta'âlâ. But it is impossible for this high person to turn away from people. It is his duty to be together with people. It is only when his duty is over that he will be transferred from this transient world to the eternal world. Only then will he attain his real position.

Great men of Tasawwuf [see articles 35 and 40] explained the grade of guidance differently. Most of them said, **“It is being together with Allah, while being among people.”** This difference among their remarks is because the states and the grades of those who have a say in this matter are different from one another. Each of them spoke in accordance with his own grade. Allahu ta’âlâ knows the truth of everything. Sayyed-ul-tâifa Junayd-i Baghdâdî’s ‘quddisa sirruh’ word: “Reaching the end is a return to the beginning,” is an explanation suitable with the grade of guidance, which we have described above, for in the beginning only creatures are seen and loved. As a matter of fact, the hadîth **“My two eyes sleep, but my heart does not sleep”** does not communicate a continuous attachment and awareness concerning Allahu ta’âlâ. Perhaps it reveals his awareness of his own states and the states of his Ummat, and that he is not asleep. It is for this reason that our Prophet’s sleeping would not break his abdash (ablution). Since the Prophet is like the shepherd of a flock in protecting his Ummat, it is not suitable for his rank of prophethood for him to forget about his Ummat for even a moment. Likewise, the hadîth **“I have such private times with Allahu ta’âlâ that no superior angel or prophet can come between us at these times”** does not refer to ‘always’ but to ‘sometimes.’ Even at such times as these he does not necessarily turn away from creatures, for Allahu ta’âlâ manifests Himself to him. He does not forget about creatures and looks for manifestations. It is like the darling’s manifestations to the lover; the lover is not after the darling.

***On the mirror of shapes there’s no motion, not a bit;
Because, something not glorious cannot appear on it.***

Briefly, when returning to creatures, the veils that have been lifted before do not return. Without the veils in between, he has been sent to go among creatures and to be a means for saving and awakening creatures. This person is like a government official who is very close to a great emperor. However, he is given also the task of looking into the affairs and solving the problems of the people. This is another difference between those who have reached the end and then come back and those who are still at the beginning, for those who are at the beginning are behind the veils. As for those who have come back, the veils have been lifted up from in front of them. May

Allahu ta'âlâ give salvation to you and to those on the righteous way! Âmîn.

38 – FANÂ-FILLAH

Imâm-ı Rabbânî (rahmat-Allâhu 'alaih) in his book Ma'ârif-i Ladunniyya, in the Twenty-sixth Ma'rifat^[1], explains 'fanâ' as follows:

Fanâ means to forget everything except Allahu ta'âlâ. Each of the five lâtifas in âlam-i amr has a picture, a likeness in man. These five lâtifas have been given the names of heart, soul, sir, khafî and akhfâ. The majority of Awliyâ, being unable to differentiate between them, called all of them “the soul.” When referred to as “the soul,” these five things are understood. [We are made of matter, and live among material beings. Beings that are made of matter consist of the seven skies and the kursî and arsh. These nine classes of beings are one within the other, like the layers of an onion. The outermost one is the arsh. Each layer is very much larger than the one within it. It is like the greatness of the ocean in comparison to a drop of water. There is no matter outside the ninth layer, which is the arsh. These beings which are not material are called “âlam-i amr” (beings of command) because they were created with the single command “Be!” Classes of material beings that consist of the nine layers are called “âlem-i khalq.” ‘Khalq’ means ‘dimension,’ that is, matter. Âlam-i khalq was created in seven days. The building stone of âlam-i khalq is matter. The building stone of âlam-i amr is called “latîfa.” Âlam-i amr is made of various lâtifas. Out of these, samples of five of them were given to men. Profound Islâmîc savants were able to understand these lâtifas and even their originals in the âlam-i amr. Today there is no such profound savant left on the earth. These five lâtifas existing in men were given the names of heart, sir, soul,

[1] Religious knowledge that cannot be comprehended through the five senses or through the intellect can be learned from the Prophet's words. Within religious information there is such knowledge which cannot be recorded in books or which cannot be explained through words. No words can be found to explain them. They are called ma'rifats. The owner of these ma'rifats is called “Murshid.” They can be obtained only as a result of flowing from the murshid's heart or from the dead ones' souls into the hearts of those who desire them. There are some conditions to be fulfilled for attaining this.

khafî, and akhfâ. Even the great savants such as Imâm-i Ghazâlî were unable to differentiate them from one another and called all of them “the soul.” Very few savants, such as Imâm-i Rabbânî, were able to recognize them one by one.] The soul, that is, the lâtifas, used to know Allahu ta’âlâ before it united with this body. It used to have a little inclination, knowledge and love towards Allahu ta’âlâ. It had been given the strength and potential to become exalted and promoted. But it could not improve before uniting with this body; to improve it had to unite with the body. For this reason, first the soul was given an affection towards this body. Then, it was allowed to go towards the body. It threw itself upon the body. Being very fine and very expansive, it sank and penetrated all parts of the body. It became unrecognizable, unknown in the body. It forgot about itself. It came to think of itself as the body. It lost itself in the body. Thus, most people consider themselves only as bodies. Being unaware of the existence of the soul, they disbelieve it.

Allahu ta’âlâ, being very merciful, sent messages to men, that is, to souls, through prophets (‘alaihimussalawâtu wattaslîmât). He invited them to Himself. He prohibited them from being dependent upon this dark body. He who was predestined to be good in eternity obeys Allahu ta’âlâ’s commandments and puts an end to his dependence upon the body. He bids farewell to it and goes back up to his former heights. His love towards his asl (origin), which he used to feel before uniting with the body, increases gradually. His love towards a transient being decreases. When he thoroughly forgets about this dark and obscure darling of his, that is, when there is no love left, he will have attained the **Fanâ of the body**. Thus he will have passed beyond one of the two basic steps on the way of tasawwuf. From then on, if Allahu ta’âlâ favours and blesses him, he will make progress and henceforth will begin to forget about himself, too. As this oblivion increases, he will forget himself thoroughly. No longer will he know of any being besides Allahu ta’âlâ. Thus, he will also attain the **Fanâ of the soul**. He will thus pass beyond the second step. The soul’s coming to this world is intended to attain this second fanâ. It could not attain this without coming to this world.

If the lâtifica of the heart, which is called “**Haqîqat-i Jâmîa**,” [see fn. (40) of article 31] passes beyond these two steps together with the soul, it will attain its own fanâ together with the

soul. If the nafs accompanies the heart in this way, it will be purified too. That is, it will attain its own fanâ. But, when the nafs reaches the heart's grade, if it remains there instead of getting exalted and passing beyond these two steps, it will not attain oblivion. It will not become mutma'inna.

A person who has attained the fanâ of the soul may not attain the heart's fanâ. The soul is like a father to the heart. And the nafs is like a mother to the heart. If the heart has an inclination towards the soul, who stands for its father, and turns away from the nafs who stands for its mother, and if this inclination increases and draws the heart towards its father, it will reach its grade. That is, it will pass beyond these two steps. When the heart and the soul attain fanâ, the nafs does not necessarily attain fanâ. If the nafs has an affection, an inclination towards her son, and if this inclination increases and makes her reach near her son, who has reached his father's grade, she will be like them. The case is the same with attaining fanâ for the lâtifas of sir, khafî, and akhfâ.

The memories and thoughts being rubbed out and removed from the heart signify the fact that it has forgotten the things other than Allahu ta'âlâ. Not to be able to remember anything means that knowledge and everything else is gone. In fanâ, knowledge has to be wiped out.

39 – SECOND VOLUME, 58th LETTER

This letter, written as a response to Muhammad Taqiy, gives information about âlam-i mithâl and states that metempsychosis is not true and that human souls do not transmigrate; it also explains what kumûn and burûz mean.

Praise be to Allahu ta'âlâ, who is the creator and owner of all classes of beings, and salâms to Hadrat Muhammad, who is the highest of His Prophets, and to all his absolutely pure relatives and Ashâb! We were honoured with reading your precious letter, a work of your good thoughts and beautiful moral character. May Allahu ta'âlâ protect you against all faults and defects! You ask about Shaykh Muhyiddîn-i Arabî's 'quddisa sirruh' quoting a hadîth in his book **Futuhât-i Makkiyya**. Our Prophet (sall Allahu 'alaihi wa sallam) says in this hadîth, **"Allahu ta'âlâ created a hundred thousand Âdams."** Muhyiddîn-i Arabî 'rahmatullahi aleyh' writes a few things which he has seen in âlam-i mithâl and says, "As I was

making a tawaf around the Kâba, there were some persons by my side. I did not know them at all. While performing tawaf they recited two Arabic couplets. The meaning of the couplet was:

***As you do now, we for years
All visited this residence.***

Upon hearing the couplet, it occurred to me that those persons might be from âlam-i mithâl. While thinking so, one of them looked at me and said, 'I am one of your grandfathers.' I said, "How long has it been since you died?" 'More than forty thousand years,' he answered. Being astonished at these words of his, I said, 'Historians say that not even seven thousand years have passed since Âdam, the first father of human beings'. He said, 'Which Âdam 'alaihis-salâm' are you talking about? I am one of the sons of Âdam, who lived at a time long before than seven thousand years ago'. When hearing this, I remembered the hadîth-i-sherîf mentioned above."

[Warning: Ancient astronomers said that the age of the globe, that is, the duration of time from its creation until its end, was equal to the number of planets around the sun in terms of thousands, that is, the earth was seven thousand years old; for they thought that the number of planets was seven. The seven thousand years that is written in many history books and that has been transferred into some religious books originates from this. Some of them said that the earth's age was equal to the number of constellations, twelve thousand years, and some others said it equalled three hundred and sixty (360, the number of meridians) thousand years; these three numbers are no more than suppositions and theories.

Hadrat Idris (a prophet) said, "We did not know the world's age though we were prophets."

The earth's age is written as (360000x360000), that is, a hundred and twenty-nine billion and six hundred million years, in the book entitled **Mukhtasar**, which Abd-ul-wahhâb-i Sha'ranî (Quddisa sirruh) has outlined from **Tazkira** by Abû Abdullah-i Qurtûbî, an Andalusian (old Muslim Spain) savant.

Today's scientists estimate that the age of the earth is not less than four billion and five hundred million years, through a method called "radioactivity dating." For example, by finding out the ratios of lead and uranium minerals existing in the ore of

pitch-blends in strata now and estimating the time which is necessary for the formation of so much lead out of the amount of uranium that has decayed into lead and the existing amount of uranium, by means of the decay constant of uranium I scientists can make such estimations.]

My dear son! The information which Allahu ta'âlâ has bestowed upon the lot of this poor person [Imâm-i Rabbânî refers to himself] is as follows: The Âdams who lived before Hadrat Âdam, who is the first man and the first prophet, were all in âlam-i-mithâl. They were not in âlam-i shahâdat. There was only one Âdam in âlam-i shahâdat, that is, in this world of matter which we see, and he was a prophet. Angles prostrated in front of him. Allahu ta'âlâ had made a man's statue from sticky mud and had changed it into flesh and bones.

[As we know today, Allahu ta'âlâ changes earthen substances, nitrates and phosphates, into proteins in the factory of plants, and changes these vegetable proteins into flesh and bones and limbs in an animal's body. Not only science can realize this today, but also with the help of substances which we call catalysts, we can conduct chemical reactions quickly, in a second, that normally takes years. While men can do thousands of years of work in a moment, and as we know that Allahu ta'âlâ changes earthen substances into substances of flesh and bones in a few years, it is easy to realize through science that He can do it in a moment as well. Just as Allahu ta'âlâ changed earthen substances into organs in a moment, attached the soul to the body and created Âdam, the first man, so on the Day of Resurrection He will re-gather these elements in a moment, will make men's bodies, and will give these bodies the souls that existed. A person's dying means that the soul leaves the body. The soul does not die. On the Day of Resurrection, together with everything else, the souls will be annihilated and then they will be recreated. Today, an intelligent person who can realize Allah's power well through the branches of sciences, such as physics, chemistry, physiology and astronomy, can also realize easily as a scientific fact that Hadrat Âdam and all men and animals will be brought out of the soil on the Day of Resurrection. A century ago, Muslims believed this without any understanding. But today, we see it as a simple scientific fact and believe it without needing further proof.

Allahu ta'âlâ created Paradise and Hell and declared that He will fill both of them with people. For this reason, since Hadrat Âdam, who was the first man, the earth has always had on itself Believers and disbelievers, who have quarreled with each other. The irreligious have worshipped the things which they have invented, but the Believers have adapted themselves to the Prophets and books sent by Allahu ta'âlâ. Contrary to what some historians suppose and what is seen in the motion pictures made up by the enemies of Islam, our ancient predecessors were not uncouth, wild and naked people lacking knowledge and science. Yes, among the ancient peoples there were those who lived ignorantly and simply, as they do today in the deserts of Asia and Africa. Even in the forests of America savage people live like those of the Bronze Age. But neither all of today's people nor all of the earlier people can be said to be savages just for this reason. Hadrat Âdam ('alaihi-salam) and those who followed him lived in cities. They knew how to read and write. They had such crafts as blacksmithing, making threads, weaving clothes, farming and making bread. Hadrat Âdam, whose age and height could not be known exactly, lived for a thousand years and became a prophet when he was five hundred years old according to a report. Allahu ta'âlâ sent him ten books. Hadrat Jabrâil ('alaihi-salâm) came to him twelve times. In these books, the things to be believed in, dictionaries in different languages, performing salât one time a day. (A book by Ibni Âbidîn says this salât was the morning salât); to make a ghusl abdash; to fast; not to eat a carcass, blood, pork; many branches of crafts; knowledge of medicine, medicinal substances, arithmetics and geometry were included. They even minted gold money, operated mines and made tools. The **Qur'ân al-kerîm** communicates clearly that Hadrat Noah's ship moved with the force of the steam from its boiler that was heated by means of fire. Not based on any document or observation but for the sheer purpose of denying religions and belittling prophets, some historians say that the people of ancient civilizations were savages and that they did not know anything. In this way, they want to represent each of the Prophets, such as Âdam, Shist [Shît] and Idris ('alahimussalâm) as if they were from a silly tale or a superstition, and thereby train Muslim children to be irreligious and devoid of îmân.

Another group of the enemies of religion pretend to be scientists, and broadcast their corrupt thoughts in the disguise of science. For example, they say such things as, "The cell, which is the building stone of all living things, happened incidentally by itself, and then in the process of time there came into being small plants and animals in the sea, then those on the land, and finally it evolved into man." Thus, they mean to say that Hadrat Âdam was not created from the soil, that the **Qur'ân al-kerîm** and other holy books are fairy tales [Allah forbid!] , and that it would be contrary to science to believe in the existence of the Supreme Power, who created the first living thing. These kinds of disbelievers are called **Dahrî**. Those Dahrîs who present themselves as Muslims are called **Zindiqs** and **Science fanatics**.

How wretched these sham scientists are! Yes, the physiologist Haldene suggested the probability that "Millions of years ago, in hot seas, affected by the ultraviolet rays coming from the sun, inorganic gases turned into organic compounds and, at the same time, the first molecule with an equiproductive quality, that is, the cellular molecule that changes food substances into living form like itself, was constructed incidentally by itself." But, this is a hypothesis, not an experiment, not even a theory. Today there is no information or even a theory showing how a molecule with an equiproductive quality is constructed. Scientific knowledge is the knowledge of observation and examination. A scientific fact is first observed with organs of perception or with the tools which strengthen them, and the causes of this fact are conjectured. Then, this fact is experimented on again, and the effects and roles of these causes are confirmed. If the cause of an event and the way it has happened are known, we believe it. But there are also events the causes of which cannot be understood through experimentation. Many ideas are put forth as their cause. These ideas are not certain. Also, different people may interpret a single event differently.

A general idea which can explain all of the various events that are explained through the same cause is called a hypothesis. By explaining many events through one or more hypotheses, by concluding new events and by testing these events and by experimenting and observing these events, among these hypotheses the ones that are decided to be

correct are called theories. The perfection of a theory is gauged by how few hypotheses it relies on and at the same time how many events it can explain. Haldene's idea is a hypothesis after all, and is very far from being a theory. If people do not remain in this grade, but acquire correct knowledge about how the first living creatures were created, it will be useful for Islâm, not harmful. Everything, living or lifeless, was nonexistent and was created later. Allahu ta'âlâ declares: **“Research how I created everything and see the order, the delicacy in My work! Thus believe in Me and in the fact that My power and knowledge are infinite!”** Yes, the enemies of religion not only say that the first living things came into existence by themselves, but they also proclaim that the solar system, stars, and various physical, chemical and biological events all came into existence by themselves. Ahl-i Sunnat savants gave them the necessary answers in thousands of their books, thus silencing them all. They proved with documents that they are wrong. We have explained in the first and third chapters of the Second Fascicle how these fake scientists, who look upon themselves as scientists, are wrong. Our religion declares that Hadrat Âdam was created from sticky mud. It does not explain in what manner other animals and plants were created. How can Haldene's hypothesis harm the religion then? Whether he says it or Darwin or Ibni Sinâ (Avicenna) says it, Allahu ta'âlâ, alone, moves, makes and creates everything. All forms of energy are the manifestations of His power.

What undermines the îmân is to hold the belief that events happened by themselves and to say that animals evolved from one another initially from one-celled organisms into higher structures and finally to man; science does not prove it true, nor do scientists say so.

A passage from the book **Tahâfut-ul-Falâsife** by Imâm-i Ghazâlî has been translated from Arabic into Turkish and has been written on the forty-fifth page of the book **Ma'rifatnâme**. There, he says, “Scientists' words are of three types. Their words of the first type explain the facts which scientific experiments have discovered. Though these words of theirs agree with Islâm, their wording is wrong. For instance, they say, ‘Nothing can move by itself. There is a power which makes everything move. This power is a natural force. Everything is made by nature.’ On the other hand, Islâm says, ‘Nothing can

move by itself. There is a power that makes every object move. This power is Allah's power. Everything is made by Allahu ta'âlâ.' It can be understood that Islâm and science agree on the same thing; there is only one difference; appellations. We do not object to these words of theirs. Only, we admit them only after altering the names. Their words of the second type are about things which Islâm does not explain, but commands, 'Research and find out!' Whether we believe their words of this type or not, it does not cause the î mân to be lost. For example, they say that a lunar eclipse is a result of our earth coming between the sun and the moon, and they can predict its time, for the moon looks very bright when it is facing the sun. When the earth's shadow is cast on the moon, it becomes obscure and indistinct, being unable to receive any light from the sun. And a solar eclipse is caused by the moon coming in between the earth and the sun, and thereby obstructing the sun from being seen from the earth. They say that a lunar eclipse takes place in the middle of the Arabic months, and a solar eclipse happens on the first or the last night of a month." [The sun, earth and moon are spherical-shaped, like a water melon, and they all move in the first heaven. Ancient physicists said that each of the seven planets was in one heaven. On the other hand, it is declared in Sûrat-ul-Mulk that all the stars are in the first heaven, which also consists of the earth].

"We do not object to either of these views of scientists, which are of the second type. A person who objects to them by saying that Muslims should not believe such words as these will have striven to harm the religion and to demolish Islâm. If one says that they do not agree with the Sharî'at, while the rules and experiments of arithmetics, physics and chemistry prove that these words are correct, scientists will doubt the correctness of the Sharî'at, thinking that Islam disagrees with science, instead of doubting such a person's words. It has been experienced that the harm done by an ignorant person who wants to help Islâm by using illogical methods is greater than the harm done by those who attack Islâm systematically." [Also, Muhammad 'Uthmân Efendi of Medina, in his book **Basîrat-us-sâlikîn**, printed in 1341 (1923 A.D.) in Istanbul, rejected the rotation of the earth by saying mawdû' about sahîh hadîths. He mislead the youth. In contrast, in many books, Islâmîc scholars, for instance Abû Bakr Râzî in his books **Kûriyat-ul-Ard**

(Kûriyet-ül-Erd) and **Sharh-i Mawâqif**, has proven that the earth is a rotating spherical globe. Fiqh ‘ulamâ’ have written cases on this fact. The sacred meaning of the 22nd âyat of Sûra Baqara is, **‘Your Rabb has made the earth just like a bed for you.’** **Tafsîr-i Azîzî** says, ‘He made it calm and motionless for you to sit and to sleep on.’ The sacred meaning of the fifteenth âyat of Sûra Nahl is: **‘I put the mountains on the earth lest it would shake you.’** **Tafsîr Sâwî** explains this as, ‘He created the mountains lest the earth could move and cause you trouble.’ And the book **Baidâwî** says, ‘Before the creation of the mountains, the earth was a globe without any rocky areas on its face. While rotating or during any other movement it would shake. When the mountains were created, they prevented it from moving, suffering and shaking.’ 64th âyat of sûra Mumin is, **‘Allah is He who made the earth a resting-place for you.’** **Shaikhzâda** says, ‘Abdullah ibni Abbâs said that a resting-place means the place of destination, and station.’ It is seen that the âyats of Qur’ân al-karîm and the tafsîr books inform us that the surface of the earth is like a saddle, a mattress, motionless and comfortable. It will not be true to deduct that the earth is motionless, and, therefore, it does not rotate on its axis and that does not move around the sun. Today, these two movements of the earth are known for certain and the prayer times are thereby calculated. Please see the sixty-fourth chapter of the third Part of the Turkish original of Endless Bliss (Se’âdet-i ebediyye)]. Imâm-i Ghazâlî goes on and says. “When met with events that are understood to be certain and true through calculation and experimentation, it is necessary to interpret âyats and hadîths, that is, to adapt their meanings according to them. Many interpretations have been done in this way.” Let us mention also that it is not a job for the ignorant, such as ourselves, to give meanings to âyats and hadîths. To be a religious savant, that is, to have a say in the religion, it is necessary to go up to the degree of ijtihâd [see fn. (17) in article 26]. There is no such exalted savant in the world today. Now the non-savants write religious books for various purposes, and by giving âyats and hadîths meanings at random, they say that Allahu ta’âlâ says so, or that the Prophet ‘sall-Allâhu alaihi wa sallam’ commands so and so. They change Islâm into a game. We should not buy or read religious books of this sort. We should find and read books that contain

the unchanged words of religious savants. But, it is a pity, such religious books are almost nonexistent today. On the other hand, it is deplorably seen that most of the books that carry the names of great Islâmic savants and which are sold as translations from them contain harmful additions, deletions and changes. What is even more pathetic to realize about these existing books, some of which are quite well-known, is that a number of ignorant people have been carrying on this business of writing books for centuries, adapting some âyats and hadîths to the wrong scientific teachings of their times and thereby giving them wrong and funny meanings. What pleases the enemies of the religion most is to see Muslims deny (because of some ignorant do-gooders) facts that are proven through science and which are evident. For this will help them mislead younger generations. If scientists say that matter, the cell, the living and the lifeless came to being later while they had been nonexistent, it does not harm Islâm whether they came to existence incidentally in the sea or through some other way; for it is Allahu ta'âlâ who makes everything.

“Their ideas of the third type are those which disagree with what is declared clearly in the Sharî'at. All of these things are hypotheses, that is, suppositions or fabrications under the curtain of science, fruits of sheer bigotry and ignorance. That everything was created out of nothing, that Hadrat Âdam's body, which was made from sticky mud, came to life by changing into flesh and bones, that Allahu ta'âlâ exists with His Attributes, the things that will happen at the end of the world, and the Resurrection are all within the principles of îmân. One should not believe in thoughts that disagree with these or that will ruin the belief in these realities. A real scientist will not utter words disagreeing with these beliefs because they are not things which disagree with science. It is necessary to persuade everybody to believe in them and to refute those who oppose them.”

Hadrat Âdam's children multiplied and spread over Arabia, Egypt, Anatolia and India. During the time of Hadrat Noah (Nûh) 'alaihis-salâm', they were all drowned in the Flood; only those on board the ship were saved. People multiplied from these survivors. As a result of their numbers increasing in the course of time, they spread over Asia, Africa, Europe, America and Oceania, that is all over the world. This migration was both by

land and by sea on large ships. Perhaps there were roads from Asia to America and to the Oceanic Islands in those times.

As science makes progress, facts which Muslims used to believe in without seeing or comprehending are being understood one by one through science. Today, for example, the following theories are being taught in schools in Europe and in America: "It has been admitted that there were roads between the southern continents during ancient geological ages. The famous meteorologist Alfred Wegener established the theory of 'Kontinentenverschiebung' (the sliding of continents) and said that the five [six today] continents had been attached to one another formerly, and later they parted. By relying on zoogeographic experiments, another professor claimed that there used to be pieces of land between continents like bridges. According to Wegener, continents were adjacent to one another in the Paleozoic and Mesozoic ages. Until the end of the Paleozoicum, animals travelled by land between south America and Africa, between Asia (directly from India) and Australia; animals that lived in Africa after the Eocene passed over to south America by land."

It can be understood scientifically as well that Hadrat Âdam 'alaihis-salâm' was created from soil, and that people migrated over the earth from Syria, Iraq and central Asia. While some historians, who write not about facts but about propaganda, and who run not towards the truth but towards political advantages, are still obstinate in slandering Islâm and Islâmîc superiors blindly, scientists and scientific knowledge can see and understand the greatness, the correctness of Islâm more closely every day.]

Allahu ta'âlâ created a sample of everything in Hadrat Âdam 'alaihis-salâm'. He has many lâtifas, forces. Long before creating him, Allahu ta'âlâ created one of his lâtifas, attributes, in his shape for a long time in âlam-i mithâl and revealed all his deeds and all his descendants that will come until the end of the world together with their names. They all lived when their time came. When their end came, they were called to account, and they went either into Paradise or into hell. After a very long time, as Allahu ta'âlâ wished, another one of Hadrat Âdam's attributes was created in âlam-i mithâl like before, and when its time was over, there began the term of the third one. And when its time was over, the fourth attribute was put in âlam-i mithâl.

When all his attributes and lâtifas were finished, finally, Hadrat Âdam, who had accumulated all the attributes and lâtifas within himself, was created in âlam-i shahâdat, that is, in the world of matter. Allahu ta'âlâ made him valuable. The hundreds of Âdams that had come before were all archetypes of Hadrat Âdam. [It can be compared with the rays of the sun coming before the actual sunrise. Its rays, attributes, gradually become visible.].

Muhyiddin'i Arabî's 'quddisa sirruh' grandfather, who died forty thousand years ago, existence in âlam-i mithâl as one of the lâtifas, attributes, of his grandfather in âlam-i shahâdat. He visited the Kâ'ba-i mu'azzama in âlam-i mithâl, for the Kâ'ba-i mu'azzama has a copy, a likeness in âlam-i mithâl, as everything has. Though this poor person [Imâm-ı Rabbânî refers to himself] thinks and analyses very much, I cannot see more than one Âdam in Âlem-i shahâdat. I can see nothing but the shadows in âlam-i mithâl. The person who said that he lived forty thousand years before and that "I am one of your grandfathers" was indicating that the Âdams existing before Âdam 'alaihis-salâm' were the shadows (archetypes) of Âdam's 'alaihis-salâm' lâtifas and attributes. They are not beings other than Âdam 'alaihis-salâm' himself. For another of Âdam's 'alaihis-salâm' sons cannot be the grandfather of this son of Âdam 'alaihis-salâm'.

Upon hearing of this event and the like, people with sick hearts and little knowledge suppose that it is metempsychosis. Thus, they say that beings were eternal in the past, that they were not created later, and they reject the fact that they will be annihilated again and the end of the world will come. Some irreligious people, who count themselves as shaikhs and murshids, believe in metempsychosis. They say that when a soul leaves its body before reaching perfection it transmigrates into another body. They believe that souls will not pass through another body any further after reaching perfection, that they reach perfection through transmigration, and they fable many stories about metempsychosis. However, it is an act of disbelief to believe in metempsychosis, which means that a dead man's soul passes into another child and comes to life again. He who says that there is metempsychosis disbelieves in the Islâmîc religion. That is, he will cease to be a Muslim. They never understand; if souls reach perfection through metempsychosis,

for whom is Hell, who will be tormented? To believe it means to deny Hell, and even, to reject the resurrection after death. For according to their belief the soul will no more need its body, which has already been a means for its maturing. Why should it be resurrected together with the body, then? These false shaikhs' words are identical with the words of ancient philosophers [and of today's spiritualists and mediums]. Ancient philosophers did not believe that the dead would resurrect. They said that blessings in Paradise and torments in Hell will happen only to souls. They are even worse than philosophers. For, on the pretext of metempsychosis, they deny the torment in the next world and say that it is taking place only in the world in order to perfect souls. [It has been witnessed that genies enter statues, sick people and children and talk. They suppose that those who talk in that manner are double-souled. This supposition also indicates belief in metempsychosis.]

Question: According to some reports coming from the Amîr (Hadrat Alî) 'kerrem-Allâhu wejheh' and from some Awliyâ 'qaddas-Allâhu asrâra-hum-ul-'azîz', they had done astonishing work years before coming to the world. If we state that metempsychosis is not true, how can we believe these events?

Answer: The work that was done by these great men of religion, was done only by their souls. Allahu ta'âlâ put their souls into men's shapes and these shapes did work like men. Their blessed souls did not enter other bodies. But, metempsychosis means that a man's soul has had a connection with another body before it entered his own body. It is not a matter of metempsychosis for a soul to take the shape of a body. Also, angels and genies do many things by disguising themselves as men, which is not transmigration at all. It is not reincarnation. It is not a matter of transmigrating into another body.

As Allahu ta'âlâ gives angels and genies the strength to take various shapes, He also gives this strength to the souls of His born servants whom He loves very much. There is no need for another body. [Air always contains an amount of invisible moisture. The white steam coming out of boiling water or out of the pipe of a cauldron is not moisture. It is only tiny drops of water. Colourless gases are not visible. As colourless atmospheric moisture condenses into drops in cold weather, which we call dew, in a similar way souls can take various

shapes]. According to what we hear and read, most Awliyâ have been seen at various places at the same time and have participated in different activities. Here also, their souls and other lâtifas disguise themselves as men and take the shapes of different bodies. Likewise, for instance, some hadjis said that they had seen a Walî at the Kâ'ba and had talked with him, others said that they had seen him in Baghdad on the same day, and some other people said that they had met the same Walî in Istanbul on the same day. But that particular Walî lived, let us say, in India and never left his hometown. It was that Walî's lâtifas that took various shapes. Sometimes that Walî does not know of these events. When they tell him that they have seen him, he answers them, "You are wrong; I was at home at that time; I did not go to those countries; I do not know those cities, and I do not know who you are, either." Likewise, some people asked for help from a few Awliyâ so that they might escape trouble and danger. They would see that those great people were there immediately and had come to rescue them. Sometimes these Awliyâ 'qaddas-Allâhu asrârahum-ul-'azîz' know of the aid they have given, and sometimes they do not know of it. [This fact has been witnessed especially in battles.] It is the souls and lâtifas of those great men of the religion that did these useful deeds. Their lâtifas take shapes sometimes in âlam-i shahâdat, and sometimes in âlam-i mithâl. As a matter of fact, thousands of people at the same time every night dream of our Prophet and get something of value from him. All of what they see are his lâtifas and attributes taking shapes in âlam-i mithâl. Likewise, in the past, devotees received help from their murshîd's appearances in âlam-i mithâl; with their help they got rid of their problems.

Ahî-zâde Abdulhalîm Efendi, in his book **Riyâdussâdât fî ithbât-il-karâmât lil-Awliyâ-i hâl-al-hayât wa ba'dal-mamât**, has proven that the Awliyâ have karâmats (miracles) even after their deaths.

It is not metempsychosis for a Walî to do kumûn and burûz^[1]. For in metempsychosis the soul connects with another body to enliven it, to make it sensitive and active. But in burûz a soul's connecting with another body is not intended to do this,

[1] The lexical meaning of kumûn is to hide somewhere, and that of burûz is to reappear from a hiding place.

but it is to perfect that body and exalt its grade. As a matter of fact, a genie can also connect with a man's body and appear in him. But this type of connection is not intended to enliven that person, for that person is alive and is able to hear and move before the genie connects with him. After the connection, some of that person's actions and words are the appearances of the attributes and actions of that genie. By saying nothing about kumûn and burûz, great shaikhs avoided causing those ignorant to be dragged into wrong beliefs.

To this humble person, kumûn and burûz are unnecessary. For treating and training those who are ignorant, a murshîd-i kâmil^[1] can make his own high qualities be reflected on that person with the strength given to him by Allahu ta'âlâ, without superimposing his will on him (burûz). Through tawajjuh and iltifât, he can place those high qualities in him. Thus, that low-grade person will become exalted and will reach perfection. Getting rid of base attributes, he will attain good attributes. Doing this does not require kumûn and burûz at all. This is such a great blessing which Allahu ta'âlâ endows upon people whom He chooses. His blessings and gifts are so many.

Some people say that souls transmigrate. They say that when a soul reaches perfection, it can leave its own body and pass into another body. They give the following story as an example: A young man died who was the neighbor of a person who had reached perfection and who had acquired this power. That person's soul left its own body, which was old, and passed into the young man's dead body. The old man's body died and the young man came back to life. These words are untrue. They are stories about metempsychosis. A soul entering a dead body in order to enliven it is metempsychosis. The difference between transmigration and metempsychosis is that those who believe in metempsychosis suppose that the soul is defective and it reaches perfection through metempsychosis, while the former considers the soul perfect and says that it can transmigrate into another body after reaching perfection. According to this poor person, belief in the transmigration of a soul is worse than believing in metempsychosis. This is so because they say that metempsychosis is for perfecting the

[1] The fortunate person who has reached the grade explained in article 37 First volume, 99th letter.

soul. These words of theirs are wrong. Moreover, why should the soul pass into another body after reaching perfection? Why should the person who has reached perfection pass into young bodies for watching and enjoying the world? The soul that has reached perfection would not want to enter a body; on the contrary, such a soul would avoid another incarnation: the purpose of a soul entering a body has been achieved and perfection has been attained. Moreover, in the soul's transmigration the first body dies and the second body comes to life. However, the first body has to be rewarded or tormented in the grave. If the second body comes back to life it means that for that body the end of the world has come while in the world and it has been judged in the world. I do not know if those who believe in transmigration believe in the torment of the grave and the day of the Last Judgment? It is a pity, these disbelievers have counted themselves among religious men and have attempted to teach Islâm to people through their books and magazines. They are trying to make youngsters irreligious like themselves. O our Allah, protect us from believing such writings and from going wrong! Do not separate us from our dear religion, from our valuable îman! Only Thou can protect one from disbelief and aberration!

Appendix: By the way, let me give some information about âlam-i mithâl. Âlam-i mithâl is the largest of all the classes of beings. Each of all the things in all the classes of beings has a copy, an appearance, in âlam-i mithâl. Also, each of the things, meanings, and thoughts that occur to mind and imagination has a copy in that âlam. Our savants said that Allahu ta'âlâ does not have an equivalent, a likeness, but He has an example. To his poor person, as I have written in my letters, as He does not have a mithl in the grade of perfect tenzîh, the Divine Person (Allah Himself) does not have an example, either. The âyat-i kerîma which purports, **“Do not give examples concerning Allâhu ta'âlâ,”** in Nahl sûra, implies this grade. Man is called **“Âlam-i saghîr.”** Everything in âlam-i kabîr has a copy in man. And the copy of âlam-i mikhâl in âlam-i saghîr is man's imagination. For everything has a copy in our imagination. Also, each of the states or grades of the devotees making progress in the way of tasawwuf has a copy in the imagination. It is the imagination which informs the devotees about their states. If it weren't for the imagination, or if the imagination did not do its

duty, sofis would not know of their own states. It is for this reason that those who reach the grades beyond the zils^[1] and appearances, become ignorant and bewildered about their own states, for man's imagination can represent a copy of the zils. The imagination cannot go beyond the zils. We have said that the Divine Person does not have a copy in âlam-i mithâl. Can there be a divine copy in the imagination which is a copy of âlam-i mithâl? For this reason, what falls to man's lot from the Divine Person is only ignorance and unawareness. Nothing can be said about something which is not known. Therefore, it has been said, "Those who know Allahu ta'âlâ are incapable of talking." Something which is known can be explained. Therefore, many things are said when in the world of zils. Those who go beyond zils become speechless. So are the states of those who go up to the zils and origins (asls) of Allah's Deeds, Attributes and Names. So it is understood that all the things that can exist in the imagination originate from the zil. But, since they are the signs, the symptoms of the matlûb (the Divine Person), they make up a branch of knowledge called "**Ilm-ul-yaqîn**." But the knowledge called "**Ayn-ul-yaqîn**" and the knowledge called "**Haq-qul-yaqîn**" occurs above the zils, beyond the imagination. To escape the knowledge of the imagination, it is necessary to pass beyond the way and grades which tasawwuf calls "**Sayr-i anfusî**"^[1] as well as the way called "**Sayr-i âfâqî**"^[2], and to make progress beyond âfâq and anfus. Most Awliyâ reach there only after death. It is impossible for them to get rid of the fancy in this world. A very few selected ones from among the great ones of the awliyâ were bestowed upon this blessing when they are alive in this world. Their knowledge is not mixed with fantasy, though they are in the world. They attain the matlûb without the fantasy, coming in between. Manifestations of the Divine Person, which flash like lightning for others, are permanent for these great people. They attain **Wasl-i uryânî**.

May it be to the good health of those who get the

[1] Shades.

[1] 'Sayr' means 'to go, to make progress', 'Anfus' means 'inside man', 'Sayr-i anfusî' means 'man's progress inside himself'.

[2] 'Âfâq' means 'outside man'. 'Sayr-i âfâqî' means 'man's making progress outside himself'.

blessing,

Let the poor lovers be content with a few morsels!

Question: Some people dream of the copies of âlam-i mithâl and fantasy, while asleep, and dream that they become very rich or that they occupy a high-ranking position. Or they dream that they become a great religious savant and all people gather around them in order to learn knowledge. On the other hand, none of these happens in âlam-i shahâdat, that is when awake. Are such dreams true, or are they without a foundation?

Answer: Such dreams are not vain or without a foundation. It means that the person who dreams so has the tendency and talents to become a rank owner or a savant. But, this tendency is not so strong as to become a fact in âlam-i shahâdat. If this tendency become strong in the course of time, with Allahu ta'âlâ's blessings, it will take place in âlam-i shahâdat, too. If it does not become strong enough to happen in âlam-i shahâdat, it remains as it has appeared in âlam-i mithâl. It appears there as long as it is strong enough. The case is the same with the dreams of the devotees on the way of tasawwuf. They dream that they are in high grades, the grades of Awliyâ. If this state falls to their lot in âlam-i shahâdat, it is a very great blessing. Otherwise, it remains as it was seen in âlam-i mithâl; it is worth nothing. Dustmen and porters dream of themselves as judges or generals. But they get nothing when they wake up. Their dreams are of no avail, except that they cause sorrow and repentance. Then, we should not trust in dreams, but we should be pleased with that we obtain while awake.

I love the sun, it is my favorite subject;

No business with night, what should I do with a dream.

For this reason, our superiors did not attach any importance to dreams, and they considered it unnecessary to interpret the dreams of their disciples. They valued what was obtained while awake. Therefore, they respected permanent appearances and deemed the state of feeling Allah's presence that never fades as an advantage. It was quite common for them to forget everything except Allahu ta'âlâ and not to remember anything else. Attaining this spiritual maturity is not too difficult, or it is not too far away from those who, in the beginning, have tasted the things which can be attained in the end.

40 – FOURTH VOLUME, 29th LETTER

This letter was written to Mirzâ Ubaydullah by Muhammad Ma'thûm. It notes down the necessity of advice and the importance of jihâd.

Some people suppose that Tasawwuf means to care for one's own business, not to interfere with others and not to deal with anybody. This is not true. This kind of thinking causes the religion to be wounded. I wonder whom he remembers, when he talks like this about men of tasawwuf and sofis? If he means the great men who were attached to Hadrat Abû Bakr Siddîq 'radiy-Allâhu anh', (we would give the answer that) it is written in their books that the way of these great people was to cling to the Sunnat-i saniyya [the Sharî'at] and to abstain from bid'ats. But, **Amr-i ma'rûf** and **Nahy-i munkar** and **Bughd-i fillâh** and **Jihâd-i fîsabîlillah** are the sunnats of our Prophet; that is, they are of the fards and wâjibs of the Sharî'at. ['Bughd-i fillâh' means 'to feel hostility (towards disbelievers) for Allah's sake,' and 'Jihâd-i fîsabîlillah' means 'to struggle for Allah's sake.' We have explained Amr-i ma'rûf and Nahy-i munkar before]. Then, to abandon Amr-i ma'rûf means to abandon the way of those great people. As a matter of fact, Imâm-i Muhammad Bahâaddîn-i Bukhârî 'quddisa sirruh', who was one of them, said, "Our way is to cling to the Urwa-i wusqâ, that is, to follow the way of Rasûlullah and of his Ashâb." For this reason, an insignificant deed on this way gives birth to a great profit. He who abandons this way falls into great dangers. If tasawwuf meant that you abandon Amr-i ma'rûf, Muhammad Bahâaddîn-i Bukhârî 'quddisa sirruh' who was one of the chiefs of tasawwuf, would not have performed Amr-i ma'rûf to his own master, Sayyed Amîr Kulâl. While it was incompatible with manners to warn his master, he still did Amr-i ma'rûf. Gathering the savants of Bukhârâ, he proved in the presence of them all that it was not acceptable in the Sharî'at to repeat Allahu ta'âlâ's name loudly, thus explaining to his master the importance of stopping it. Being very pious and in love with a true word, his master admitted it and stopped doing it. Men of tasawwuf wrote thousands of books in order to communicate the things that will cause men to attain salvation and those things which will draw them to annihilation. What are these works of theirs, if not Amr-i ma'rûf? Khwâja Mu'înidîn-i Chashtî, one of the great men of tasawwuf, was told by his master, "The darling's way is very

subtle and dangerous. Advise everybody and inform them of the danger!” Why did Shaikh-i-Ekber Muhyiddîn-i arabî ‘quddisa sirruh’ prohibit the sofis in his time from playing music and dancing, while it was he who spread Wahdat-i wujûd^[1] all over the world? Some of them obeyed him and stopped doing so. And others did not obey him and did not stop it. But eventually they confessed their fault. [It is written in the book **Hadîqa** and also Akhî Chalabî writes in this book **Hadiyya**, “It is fard to do Amr-i ma’rûf. But it is necessary not to do Amr-i ma’rûf if it will result in instigation or events disliked by the religion.”]

Gaws-i samadânî Sayyed Abdulqâdir-i Geylânî performs Amr-i ma’rûf in detail in his book **Gunyat-ut-tâlibîn**. He says, “It is permissible for a person to prevent a sinner from sinning when it is probable that he will be harmed. Yes, it is, as far as we are concerned. In fact, it is very valuable. He will be rewarded as if he warred against disbelievers for Allah’s sake. Especially if it is intended to rescue the victims from the oppression of cruel authorities or to spread îmân when disbelief invades one’s country. Savants advise to perform Amr-i ma’rûf at such times.” If great ones among the Awliyâ and the leaders of sufis had neglected Amr-i ma’rûf and Nahy-i munkar, would they have written these in their books or paid that much attention to them? Hadrat Abdulqâdir-i Geylânî says: “Things that are compatible with the **Qur’ân**, hadîths and reason are called ‘**Ma’rûf**’, and things that are incompatible with them are called ‘**Munkar**.’ [The book **Hadîqa**, while explaining the disasters incurred by the tongue, says, “Things that are prohibited by the **Qur’ân** and hadîths and by the unanimity of **Mujtahids** are called ‘**Munkar**’.”] Each of them is of two types. The ma’rûfs and munkars of the first type are obvious; savants and those who are not savants know them. It is **Ma’rûf**, that is fard to perform namâz five times each day, to fast in the month of Ramadân, to give zakât, to go on a pilgrimage (hajj) and things of this type; and it is Munkar, that is harâm to commit adultery, to drink alcohol, to steal, to pick somebody’s pocket, to charge or pay interest when lending or borrowing money, to snatch away others’ property and things of this type. Every Muslim has to command or prohibit these things. The second

[1] Not to know that creatures also exist. To know that only the Creator exists, who is one, and that creatures are His various reflections.

type is known only by savants, such as kinds of facts to be believed in concerning Allahu ta'âlâ and how to believe them. Muslim savants command and prohibit things of this type. If a savant has communicated them, those who are not savants may communicate them, too, if they can. The munkars of the second type comprise mostly aberrations pertaining to î mân and creed. Every Muslim should cling to the Ahl-i sunnat creed, and abstain from aberrant belief, that is, from deviation and from bid'at in creed. One who is not learned in religious knowledge should not dispute with performers of bid'at, but they should keep away from them and should not greet them. He should not visit them on religious feasts, at times of happiness, should not perform namâz in their funerals, and nor should he pity them. Since their creed is corrupt, he should deem it as an act of worship not to like them. Rasûlulah 'sall-Allâhu alaihi wa sallam' declared in a hadith, **"If a person looks at another person harshly for Allah's sake because there is bid'at or aberration in his î mân or worship, Allahu ta'âlâ will fill his heart with î mân and will protect him against fear."**

[It is written in the book **Kanz-i mahfî**, "It is prohibited to live in places where ignorance and immorality, that is bid'at and sinful activities have increased. Those who migrate in order to maintain their dîn (religion) will be rewarded with Paradise. It is wâjib to migrate from one quarter where there are no pious and wise people and where bid'at and intrigues are on the increase, to another quarter, or from such a city to another city. If Muslims in all cities are attacked, they should migrate to another Islâmic country. If there are no Islâmic countries, you should migrate to a kâfîr country where human rights are respected and worshipping is free and live there. Please see the thirty-eighth chapter in the second part of (Turkish) Se'âdet-i ebediyye! This is because those who live among them will be subjected to the same catastrophe which is expected to befall them. The twenty-fifth âyat of Sûra Anfâl declares: **"And fear an affliction which may not only smite those of you who do what is wrong."**]

Fudayl bin Iyâd, one of the great men of tasawwuf says, "Allahu ta'âlâ does not accept the worships of those who love the people who commit bid'at in their words and deeds, and He takes their î mân away from their hearts. Even if he who dislikes the performer of bid'at prays a little, I hope that Allahu ta'âlâ will forgive him. If you meet a performer of bid'at on your way,

change your way.” Again, he says, “I have heard Sufyân bin Uyayna say that Allahu ta’âlâ becomes angry with the person who attends the funeral of a performer of bid’at until he leaves the funeral.” Our Prophet declared, **“If a person makes up a bid’at or commits a bid’at, may Allahu ta’âlâ and angels and all people curse him! Neither the fard nor the supererogatory worships he performs will be accepted.”** Abdulqâdir-i Geylânî’s words are concluded here.

If the way of the great sufis were to not interfere with anybody, one of them would not have said, “When the **Niqâr**, that is, performing Amr-i ma’rûf and Nahy-i munkar, among the sufis stops, they are no longer of any use.” Shaikh-ul-Islâm-i Hirawî Abdullah Ansârî said that Amr-i ma’rûf and Nahy-i munkar were called **Niqâr** among the sufis. [It is written in **Nafahât**, while telling about the life of Abû Saïd-i Kharrâz, that the one who said, “when the niqâr stops,” was Abul-Hasan Alî bin Muhammad Muzayyan.] Those who slander the great sufis by saying that they did not interfere with anybody, do they not think why the **Qur’ân** and hadiths are full of descriptions describing the rewards and torments in the next world? Will not the person who believes in the vehement torments that are said to be prepared for the sinners want to save his Muslim brother from this danger? If there is a well or a fire in front of a blind man, or if a person is about to fall into another worldly danger, they will certainly let him know of it and show him the way to safety. They will not leave him alone. Then, why should not they let him know of the torment in the next world, which is more dismal and more impetuous and endless, and show him the way to salvation? It means that he who does not let others know or show them their mistakes does not admit or believe in the torment in the next world, and does not have îmân in the day of the Last Judgement.

If Allahu ta’âlâ did not want to interfere with anybody, He would not have sent prophets, He would not have declared the Sharî’ats, He would not have invited people to the Islâmîc religion, and He would not have let us know that the other religions were wrong and aberrant, nor would He have annihilated those who disbelieved the earlier prophets by tormenting them. He could have left everybody free and alone; He could have not commanded anybody to do anything, nor would He have tormented those who disbelieved Him. Why did

Allahu ta'âlâ order Muslims [that is, the Islâmîc state] to perform jihâd against disbelievers [those who prevent people from hearing about Islâm and becoming Muslims]. Whereas, in jihâd there is torment and death not only for disbelievers, but also for Muslims. For what reason were the virtues and blessings of jihâd for those who perform jihâd and for martyrs declared in the **Qur'ân** and hadîths? Why was it commanded to attack evil people, to harass them, and to destroy those creatures of Allah's? As a matter of fact, He also commands man to feel hostility towards his own nafs, and explains that the nafs is at odds with Allahu ta'âlâ [see fn. (37) in article 30]. To perform jihâd against the nafs was called the **Jihâd-i ekber** (the greatest jihâd). Why did Allahu ta'âlâ associate his approval and appreciation to this jihâd? Why didn't Allahu ta'âlâ leave the nafs alone? It means that it is Allah's enemy. Allahu ta'âlâ wants His enemies to be punished. Owing to His infinite mercy, Allahu ta'âlâ first sent prophets 'alaihim-us-salâtu wa-t-taslîmât' as messengers, and then later He sent the Awliyâ and the savants in their place. By declaring His rewards and torments through their tongues, He did not give an occasion for an excuse or pretext. No one can change Allah's decree and laws. The world's order cannot be rearranged in accordance with the opinions of those who do not know or see what is right. If Allahu ta'âlâ wished, He could guide everybody to the righteous way and could put everybody into Paradise. But He wanted in eternity to fill Hell with people and genies. A person who realizes the greatness of Allahu ta'âlâ cannot ask Him the reason why.

***Who can say anything against Him, save fear;
What should be done, except giving oneself up.***

He who follows the Prophet will also follow him in inviting people and in performing Amr-i ma'rûf and Nahy-i munkar. He who does not do these has not adapted himself to him. If disbelievers were not Allah's enemies, it would not be fard to feel hostility towards them. It would not be the first of the things to bring a man closer to Allahu ta'âlâ. It would not be an important part of or an additive to îmân. It would not cause the Wilâyat (the grade of Awliyâ) to be attained and Allah's consent and love to be gained. Our Prophet (sall Allahu 'alaihi wa sallam) declared, **"The best of worships is to love Muslims because they are Muslims and to dislike disbelievers**

because they are disbelievers.” When Allahu ta’âlâ asked Hadrat Mûsâ, **“What did you do for Me?”** he answered, “O my Allah, for you I performed namâz, fasted, gave zakât, and mentioned your name very much.” Upon this, Allahu ta’âlâ declared, **“O Mûsâ! Your prayers (namâz) are documents for you. Your fastings are a shield against Hell. The zakât is a shade that protects you against the heat of the day of the Last Judgement. Your mentioning my name very much is a light that will illuminate you in the darkness of the grave and the Resurrection. That is, all these are useful for you. What did you do for Me?”** Hadrat Mûsâ entreated, “O my Allah! Tell me the worship which is for Thee!” Allahu ta’âlâ declared in an âyat-i-kerîma, **“O Mûsâ! Did you love those who loved Me for My sake, and did you feel hostility towards My enemies for My sake?”** So, Hadrat Mûsâ realized that the good deed done for Allah was to love for His sake and to be hostile for His sake.

Love necessitates that you love the friends of your darling and be at odds with the enemies of the darling. This love and this enmity are not within the power of faithful lovers; they cannot help themselves. This happens by itself without striving, without taking pains. The friend’s friends seem beautiful, and His enemies seem ugly and evil. Also, the love that occurs within those who are seized by the pretty appearance of the world requires this same process. Unless the person who says that he loves keeps away from the enemies of his darling, he is not regarded as a man of his word. He is called a hypocrite, that is, a liar. Shaikh-ul-Islâm Abdullah Ansârî ‘quddisa sirruh’ says, “One day Abul Huseyn bin Sam’ûn offended my teacher Husrî. Since that day my heart has been feeling unfriendly towards him.” It will be appropriate here to mention a famous saying of the great, “If you are not offended by the one who offends your master, a dog is better than you are.” These two principles of love are declared in the **Qur’ân** and hadîths. [Those who wish may refer to the Persian original or the Arabic or Turkish versions of the twenty-ninth letter]. As it is understood from these âyat-i-kerîmas, it causes a man to be away from Allahu ta’âlâ if he loves the enemies of Allahu ta’âlâ. Unless there is enmity, there will be no love. But this enmity should not cause one to deviate into the way of disliking the Ashâb-i kirâm, as some people do. Enmity is to be felt towards the enemies.

Hostility felt towards friends, as in the example of Râfidîs and Shiites, is rejected. Because all of the Ashâb-ı kirâm were honoured with attaining our Prophet's presence and company and his blessed looks, which were nourishment for the heart and soul, they loved one another and felt hostility towards disbelievers. They all were darlings of the Messenger of Allah. Can it ever be a principle of love for Rasûlullah to feel hostile even towards one of them! Don't those who say so show their enmity instead of their love?

Question: Of the great Awliyâ 'qaddas-Allâhu ta'âlâ asrârum-ul-'azîz', those who believed in Wahdat-i wujûd said that everything in this world is a mirror reflecting Allahu ta'âlâ. In everything, nothing besides the perfect Attributes of Allahu ta'âlâ can be seen. Then, isn't it necessary to deem everything good, to love everything, and not to deem anything bad? There is a saying: **No absolute evil exists in the world!** [The pantheism philosophy of Spinoza, a philosopher from Holland, is a copy taken from Muslims' books on Wahdat-i wujûd.].

Answer: It is commanded clearly in the **Qur'ân** to dislike disbelievers, to feel hostility towards them through the heart, and to treat the harbîs severely. [Harbîs are a class of disbelievers explained at the end of the twentieth chapter.] It is out of the question to doubt this. No matter what disbelievers' essence is, it is fard and necessary for us to adapt ourselves to the **Qur'ân**. Our business is with nâss, not with fûss. [That is, our task is with the Qur'ân al-karîm and hadîth-i sharifs, not with the books of the Awliyâ. For example, Hadrat Muhyiddîn-i Arabî's kashfs^[1] that are contrary to the **Qur'ân** and hadiths, which he communicates in his book **Fusûs**, cannot be documents for us.] In the Last Judgement, being saved from Hell and attaining salvation will depend on the **Qur'ân** and hadîths, not on the books of the Awliyâ. Fancies, dreams, kashfs and inspirations that occur to the hearts of the Awliyâ cannot take the place of the Qur'ân and hadîths. Those with erroneous kashf or inspiration have to adapt themselves to the Qur'ân and hadîths and act in accordance with the **Qur'ân** and hadîths, though they may not conform with their conscience and kashf. They must entreat Allahu ta'âlâ ceaselessly so that correct inspirations will occur to them and their hearts' eyes will

^[1] Manifestation, appearance of Allah's Attributes.

be salved with the dust of Prophets' feet. Also, let us mention the fact that those Awliyâ who recognize Wahdat-i wujûd divide beings into grades. They say that the state and the importance of each grade are different. They do not ignore the rule of Kathrat-i wujûd,^[2] which is the basis of the Sharî'at. They know that to relinquish it is to be a renegade, that is, to abandon Islâm. Since performing Amr-i ma'rûf and knowing the sinners and disbelievers as evil are rules of Kathrat-i wujûd, as the other rules of the Sharî'at are, they deem those who ignore them as mulhids^[1] and zindiqs [see fn. (28) in article 26]. Also those who say that there is no certain evil have to say that there is evil [in one respect]. Since we have to know disbelievers as evil and keep away from them, this evil in one respect is enough for them.

Those who recognize Wahdat-i wujûd do not eat poison. They do not let others eat it, either. They kill the scorpion and the snake and tell others to be mindful of them. They love those who obey them and dislike those who disobey them. Hadrat Celâleddîn Rûmî, one of the notables of the men of Wahdat-i wujûd, says in his Mathnawî:

***“He who will not believe this word;
Now I see him headlong in Hell.”***

These great people prefer sweet foods, delicious sherbets, exquisite textures, touching voices, fragrant odors, fine sceneries, beautiful appearances to the tasteless, ugly ones, and like them much more. They protect and take care of those who approach them, and they protect them and themselves against dangers. They pick out useful things and avoid harmful ones. They try to obtain what they need. They educate their children. They consult one another about their important affairs, and they do not let their daughters and wives go out without covering themselves and do not let others approach them. They keep their children away from bad friends. They punish the cruel and their enemies, and warn their patients against harmful food. Are these acts of Wahdat-i wujûd or Kathrat-i wujûd?

[2] ‘Kathrat-i-wujûd’ means ‘to know of the existence of creatures as well; to know both the Creator and His creatures.’ The rules that are put forth by recognizing the existence of all beings are called “the rules of Kathrat-i-wujûd (plurality).”

[1] The person who does ilhâd [see fn. (15) on page 80]

Then, is it worthy, is it reasonable to try to escape one's duties as a born servant (of Allah) through the rules of Wahdat-i wujûd and to cease from obeying the rules of Kathrat in affairs pertaining to the next world, while it is fard to obey them? Is it reasonable to make Wahdat-i wujûd a pretext for avoiding the responsibilities we have in this base worldly life? The reason for it is not to believe the divine rules, to disbelieve the Prophets and not to have î mân in the Resurrection and in the torments and blessings of the next world. Of those who recognized Wahdat-i wujûd, the ones with correct hâls^[2] very strongly adhered to their faith and their actions were compatible with the Sharî'at. This fact is written at length in books. My father, who was my master, the cause of my coming to life and my happiness, was very careful while making an abdash (ablution), in tahârat [cleaning oneself from najâsat which is explained in fn. (51) in article 34], in namâz, and in observing the adabs^[1], and he used to say, "I learned these by seeing them from my father. It is not easy to learn from books how to observe the adab together with all its subtle particulars." His father, the grandfather of this poor person, was a man of Wahdat-i wujûd and was an unequalled 'ârif [see fn. (3) in preface] in the ma'rîfats [see fn. 54 in article 38] in the book **Fusûs**. At the same time, he was perfect in observing the Sharî'at. My father used to say that he had learned this behavior from his master Hadrat Ruknaddîn-i Chashtî by seeing his actions. He was one of the great Awliyâ of Wahdat-i wujûd and he was always overcome by his hâls and kashfs; yet it was known by everybody that he was a perfect person in adhering to the Sharî'at. Hadrat Ubaydullah-i Ahrâr was inclined to Wahdat-i wujûd. Yet he was matchless in adhering to the Sharî'at and in spreading the Dîn, the Sharî'at. He often said, "If I were a shaikh, no other shaikh would find a disciple for himself. But I was commanded to spread the Sharî'at, not to become a shaikh." Shaikh-i Akbar Muhyiddîn-i Arabî 'quddisa sirruh' was

[2] Continuous variation of the kashfs and manifestations that come to the heart.

[1] There is a special adab in doing everything. The adab of doing something means to follow the conditions necessary for doing it in the best manner.

a Sâhib-i ithnâd^[2] in the knowledge of hadîth and was in the grade of ijtiḥad in the knowledge of fiqh. He used to say, “With our Prophet’s command, **‘Call yourself to account (for your conduct) before you are called to account,’** some shaikhs call themselves to account every day and every night for what they have done. I have surpassed them in this accounting; I call myself to account for what I have thought as well as for what have done.” Sultân-ul-Arifin Bâyezîd-i Bastâmî and Sayyed-ut-tâifa Junayd-i Baghdâdî ‘quddisa sirruhumâ’, who may be said to be the founders and the leaders of Wahdat-i wujûd, adapted themselves to the Sharî’at from head to toe. When Bâyezîd performed namâz, the rattling of the bones in his chest would be heard. Everybody should have heard about the words of Hallâj-i Mansûr. Nevertheless, he used to perform a thousand rak’ats of namâz every day and every night, and he performed five hundred rak’ats the night before he was executed.

It is surprising that some of those who say that we shouldn’t interfere with anybody and that we shouldn’t attack [others’] consciences make intimate friends with the disbelievers, such as Jews, Jûkis, Brahmans, Mulhids, Zindiqs, Armenians, Masons and Renegades, who have deviated into different ways. At the same time they say “retrogressive, reactionary, fanatical” about the Ahl-i sunnat wal jamâ’at, who adhere to the sunnat, to the way of Rasûlullah; and they feel hostility towards these real Muslims, who were given the good news of **“It is only these who will be saved from Hell,”** and who were praised, **“It is only these who follow my and my Ashâb’s way.”** While they make friends with disbelievers, they take pleasure in hurting, insulting and annihilating these true Muslims. What kind of Wahdat-i wujûd, what kind of unity is it to feel hostility towards those who follow the way of Hadrat Muhammad, who is Allah’s compassion upon all classes of beings, while being friendly with disbelievers, towards whom the **Qur’ân** commands us to feel hostility? Isn’t this sheer disbelief and enmity towards Islâm?

All the Prophets, the Ashâb-i kirâm, the Tâbi’în and the Salaf-i sâlihîn ‘radiy-Allâhu anhum ajma’în’^[1] strove very much

^[2] What he said was taken as a document. His words were used as documents.

^[1] See page 84, fn. (26) for the Ashâb-i kirâm, the Tâbi’în and Taba’-i tâbi’în.

to perform Amr-i ma'rûf and Nahy-i munkar. They suffered much torment and torture for this cause. If it were good in our religion not to interfere with anybody, it would not have been said that it was a symptom of î mân for the heart to refuse a sin. Indeed, it is declared in the hadîth: **“Prevent the sinner from sinning with your hand. If you are unable to do it, prevent him through words. If you cannot do it either, dislike it [the sin] through the heart! And this is the lowest grade of î mân.”** If it were good not to perform Amr-i ma'rûf, the worshipper who would not do Amr-i ma'rûf to a sinning tribe would not be destroyed together with them. As a matter of fact, it is declared in a hadith: **“Allahu ta'âlâ commanded Hadrat Jabraîl to sink a city into the earth. Jabraîl said, ‘O Allah! A born servant of Thine in that city has not disobeyed Thee even for a moment. He has always obeyed and worshipped Thee; ‘Sink him, too! His face never changed when he saw sinners’.”**

Question: The hundred and eighth âyat of Sûrat-ul-Mâida declares: **“O My born servants who have î mân! Take care of yourselves! If you find the right way, others’ going astray will not harm you.”** That is, Amr-i ma'rûf and Nahy-i munkar are not permitted to be done, are they?

Answer: To find the right way mentioned here, it is also necessary to do Amr-i ma'rûf and Nahy-i munkar. That is, Allahu ta'âlâ declares: **“My believing born servants! If you do what I have commanded and worship and perform Amr-i ma'rûf and Nahy-i munkar, others’ going astray will not harm you.”** It is written in books when and why this âyat was revealed, and that many âyats and hadîths about Amr-i ma'rûf and Nahy-i munkar were commanded after it.

Question: It is the Prophets’ way to perform Amr-i ma'rûf and Nahy-i munkar and jihâd against disbelievers. Isn't it the way of the Awliyâ not to touch consciences, not to interfere with anybody?

Answer: They are fard [commanded] in the **Qur'ân** and hadîths. The commandments are for everybody. They are not only for some people. Prophets, Awliyâ, savants and the ignorant are equal in carrying out the commandments. Let us repeat that it depends on following the Prophets to be saved from Hell and to attain endless bliss. Whatsoever the Awliyâ

obtain from Wilâyat [the last fn. of this article], from love, from ma'rifat [see fn. (54) in article 38] and from qurb-i ilâhî^[1] they obtain it as a reward for following the Prophets. What is other than this way is the way of deviation, of the devil. Abdullah Ibni Mas'ûd 'radiy-Allâhu anhumâ' says, "One day, the Prophet drew a straight line for us and said, '**This is the right way which makes man attain Allah's consent.**' " Then, drawing some slanting lines like fish-bones on both sides of that line, he said, '**And these are the ways which the devil makes one deviate into.**'" Therefore, if a person wants to walk on the right way without adapting himself to the Prophets, certainly he will deviate into slanting ways. If he obtains something, it is istidrâj. That is, it ends in loss and harm. Hadrat Ubaydullah-i Ahrâr 'quddisa sirruh' said, "If they gave me all the kashfs and hâls that occur to the heart, and yet if they didn't ornament my heart with the Ahl-i sunnat creed, I would deem myself destroyed, ruined. If they piled up all the disasters and desolations upon me, yet if they honoured my heart with the creed of the Ahl-i sunnat wa jamâ'at, I would never worry." If the hâls and kashfs that occur to the Awliyâ are in accordance with following our Prophet, they make light upon light and the subtle mysteries of the Sharî'at begin to show up. All of the Ashâb-i kirâm 'radiy-Allâhu ta'âlâ anhum ajma'in', the Salaf-i sâlihîn, and the mashâyikh-i mustakîm-ül-ahwâl^[1] were in this state. In tasawwuf, the two ways which are the way of **Nubuwwat** and the way of **Wilâyat** are in haqîqat^[2] a single way shown by the Sharî'at, for both of them make man attain [to perfection] on condition that he will adapt himself to the Prophet. Likewise, the

[1] Its lexical meaning is 'to the approach, to get close to Allah'. In Islâm, it is used in the sense 'to earn the love of Allah, to be loved by Allah.'

[1] The great men of tasawwuf whose hâls, kashfs are correct and whose kashfs conform with the Sharî'at.

[2] The information which Allahu ta'âlâ sent to prophets through an angel is called the Sharî'at. Each Muslim learns the Sharî'at from masters. When a Muslim's heart has been purified from sins, information on the Sharî'at comes to his heart by itself. That Muslim has reached the haqîqat. To reach the haqîqat, it is necessary to strive and make progress in the way called tasawwuf. The spiritual training that is done and the things that are required to enter this way until reaching the haqîqat are called the tarîkat. A Muslim who has attained the end of one of the paths called tarîqât is called 'Walî', (pl. Awliyâ), and the rank he has reached is termed 'Wilâyat'.

saying that the ways that will guide man to Allah's consent and ma'rifat are as many as the breaths of creatures is correct, for there is a way that guides every fancy to its origin, and there is a different **ayn-i sâbita**, that is, a **mabda-i taayyun**, for each creature. In other words, a different divine name causes each creature to be created and to stay in existence. To attain through any of these ways depends on observing the rules of the Sharî'at. He who deviates from the Sharî'at will either break down on the way, or will go off the rails. Then, all ways begin with the Sharî'at. That is, the Sharî'at is like the trunk of a tree. All the tarîqats, that is, ways, are like the branches, veins, buds, leaves and flowers of that tree.

[Emr-i ma'rûf can be carried out in two ways. One is through speaking, writing and every means of communication. However, with this method, fitna may occur if one has an insufficient amount of knowledge, or if disrespect is shown to the people being addressed, or to their traditions or laws. The other approach is to be an exemplary person in your behaviour by adopting the superior morality of Islâm. Presently a smiling face, a friendly manner, obeying the laws, paying your taxes and debts, and not despising anyone or violating anyone's property rights or chastity is a most efficient and beneficial method of teaching Islâm to others. For this reason, it is said that "lisân-ul-hâl antaqu min lisan-il-qâl" which means the language of the body and behaviour, without making use of words, is superior to language itself. Therefore, to live in accordance with the superior morality of Islâm is the best way to perform Amr-i ma'rûf and Nahy-i-munkar. It is to carry out an important fard; it is to perform an ibâdât. Tasawwuf is the way which enables man to develop the ikhlâs needed in worshipping his Creator, and in enhancing the good morals necessary in his dealings with human beings. This way is taught by a murshid-i kâmil. Every science has its own specialists. Man learns a specific branch of science from its specialist. The specialist of the knowledge of tasawwuf is the one who is a Murshid-i kâmil. Anyone who is a specialist in any branch of science is not called a Murshid-i kâmil.]

41 – FIRST VOLUME, 96th LETTER

This letter, written to Muhammad Sharîf, explains that those who do not perform the worships and good deeds in

time and who say, “I will do them tomorrow,” or “I will do them later,” are wrong; and that it is necessary to adhere to the way, to Hadrat Muhammad’s Islam.

My dear son! Today, you are in a situation that will permit you to do easily whatever you want. You are at an age when youth, health, power, strength, wealth and comfort are found together in the same place. Why do you put it off until tomorrow to hold on to the means that will cause you to attain saâdat-i ebediyya (endless bliss) and to perform useful deeds? In the days of youth the best time of man’s life, man should try to do the commands of his Owner, of his Creator, and to worship Him, which is the best and the most useful of deeds. He should abstain from the harâms, which Islam prohibits, and from what is dubious. [By dubious we mean the actions which we do not know for sure are permitted or forbidden]. He should do his best not to lose the opportunity of performing the five daily prayers of namâz in jamâ’at^[1]. It is commanded that those Muslims who have the amount of property to reach the nisâb^[2] must give zakât. It is certainly necessary for them to give zakât. Then, one should give the zakât willingly and, even, by imploring the poor to take it. Because Allahu ta’âlâ is very merciful and He pities His born servants very much, He decreed only five prayers for worship in twenty-four hours and commanded giving the poor, exactly or approximately, only one-fortieth of the commercial goods and that much of the quadruped livestock that graze in fields. He prohibited a few things and gave permission to do many things.

Then it is an act of headlong obstinacy and unreasonableness not to reserve an amount of time that will not take even one hour out of twenty-four hours to do Alah’s commandments or not to give one-fortieth of one’s property, though one is rich, to the poor Muslims, and instead strive to do what is haram and dubious, leaving aside the innumerable

^[1] One person performs namaz in the front; the others, behind him, perform it like him by adapting themselves to him. The person who performs it in the front is called the imâm. Those who perform it behind him are called the jamâ’at.

^[2] It means border. It is the amount of property distinguishing being rich from being poor. He who has property less than this amount is called poor. He whose property is more than this amount is called rich.

permissible things.

Youth is a time when the nafs boils, the sensual desires jump about and fiendish people and satanic genies attack. A little goodness done at such an age will be given much thawâb. When old, when worldly pleasures are on the decline, when power and strength are gone, and when there is no longer any possibility or hope of getting what is desired, nothing can be done except to sigh. Many people do not have a share even from that time of regret. That regret means repentance and is still a great blessing. Many cannot reach those days.

The eternal torments and various sufferings, which our Prophet communicated, will certainly take place, and everybody will get his deserts. Today, wicked people and devilish genies deceive us by putting forth Allah's forgiveness and compassion and prevent us from worshipping and drag us towards sinning. However, one should know well that this world is a place of examination. Therefore, the darlings and the enemies are put together here, and all of them are pitied. Indeed, He declares in the hundred and fifty-fifth âyat of Sûrat-ul-A'râf: **"My mercy includes everything."** But on the Day of Resurrection the enemies will be separated from the darlings. The âyat, **"O kâfirs! Today separate from those whom I love!"** in Sûrat-u Yâsin, communicates this fact. On that day, only the darlings will be pitied; there won't be any mercy for the enemies, who will certainly be cursed. As a matter of fact, the âyat, **"On that day, My mercy will be peculiar only to those who, fearing Me, abstained from being kâfirs and from sinning, gave zakât, and believed in the Qur'ân and My Prophet,"** in Sûrat-ul-A'raf, conveys that this will be so. Then, on that day, the mercy of Allahu ta'âlâ will be given to the ebrâr, that is, to those Muslims with a good temper and useful deeds. Yes, all Muslims, all those with îmân as much as even a mote, will attain mercy in the end, after staying in Hell for a long time. But, for attaining mercy, it is necessary to die with îmân. Nevertheless, when the heart darkens from sinning, when the commands and prohibitions of Allahu ta'âlâ are slighted, how can the light of îmân be protected from going out during the final breath? Great men of the religion say, "Continuing venial sins causes grave sins. And continuing grave sins drifts one into becoming a disbeliever." May Allahu ta'âlâ protect us against being so!

Translation of a Persian couplet:

***I talked very little and feared hurting your heart
Knowing your short temper, I refrained from what I'd impart.***

May Allahu ta'âlâ bless us with doing the things which He likes! For the sake of His beloved Prophet, Hadrat Muhammad, and his dear Ahl-i bayt, may He accept our prayer! The carrier of this letter, Mawlânâ Ishâq, is an acquaintance and mukhlis of this faqîr. We have shared the rights of neighbors for a long time. If he asks for any sort of assistance, I hope that you will not disappoint him, inshâ'Allah. He has the talent of elegance of style in handwriting. Wassalâm.

***No, no! You are never treated unjustly by your Allah!
What you suffer from is an atonement for your deeds!***

42 – SECOND VOLUME, 81st LETTER

This letter, written to Muhammad Murâd, gives advice and praises warâ' and taqwâ.

Hamd be to Allahu ta'âlâ and salâm to the people whom He chooses and loves! I am afraid that my dear friends might have been deceived by the decorated and ornamented sins of the world. I get worried thinking that they might fall for its pretty and sweet appearance, like children. I feel anxious that with the prodding of the accursed devil and the human satans they may cease from what is mubâh (permitted) and do what is dubious or dive into the harâm, thus falling down to a shameful state in the presence of our Owner. It is necessary to repent and ask for Allah's pardon and entreat Him. Things that are harâm or dubious should be known as fatal poisons. Couplet:

***In short, what is there to tell you but,
You are a child, and the way is dreadful.***

Being very bounteous, generous and merciful, Allahu ta'âlâ made many things mubâh (permissible) for His born servants; He gave us permission to do many things. So wretched and poor are those who, not being satisfied with the mubâh because of their sick souls and corrupt hearts, exceed the borders of Islam and go as far as to do the dubious or harâm things, leaving off so many inexhaustible mubâh choices. It is necessary to observe the borders of Islam and not to go beyond it. There are many people who perform namâz and who fast customarily and habitually. But those who observe the borders

of Islam and who pay attention so as not to fall into the harâm and dubious activities are very few. The distinction that differentiates those who worship correctly and sincerely from those who worship habitually and insincerely is observing the commandments of Allâhu ta'âlâ. The sincere namâz and fast are outwardly the same as those that are done insincerely. Our prophet declared: **“The basic pillar of our religion is warâ.”** He declared in a hadîth: **“Nothing can be compared to warâ.”**

[While describing the conditions for being an imâm, **Ibni Âbidin** says, “It is called **warâ**’ to abstain from the dubious. It is called **taqwâ** to abstain from the harâm. It is called **zuhd** to abstain from the majority of the mubâh for fear that they may be dubious.”

At the end of the book **Hadîqa** it says, “In our time having warâ’ and taqwâ is very difficult. At present, those who keep their hearts, tongues and other organs from the harâms and those who do not torture humans nor animals and who do not take away others’ possessions without paying for them and those who know that everything which belongs to others is their halâl property are said to have taqwâ. Property is said to be halâl, unless it is known for sure that specific goods were usurped, stolen, acquired by way of interest, [gambling, bribery], torture, treachery, or that the items themselves are harâm. This is the case even if it is known that a certain person has a history of acquiring property by harâm means. If one gives it to another party, accepting it is jaiz, though the property is tainted (mulk-i habis). If the gifted property is known to be harâm in any case, it will not be jâiz to accept it. If one mixes all of the harâm goods taken from various people with one’s own halâl property of the things left in a trust, and if one cannot easily distinguish the harâm ones from the others, this mixture becomes one’s own property. This mixture is called **mulk-i habis**. However, if one is able to distinguish the harâm goods, one should give them back to their owners or their heirs. But if one is unable to do so, one should reimburse the owner(s). Compensation is possible by giving back its mithl (similar, equal) from one’s halal zakât goods. If one does not have the mithl, one should pay the value of the goods at the time when one usurped them. After indemnification, it becomes mubâh for one to use. [The zakât of it should be given. But, in case one knows the owner, one cannot use it before reimbursing the

owner, or one can give it as alms or as a present. And it is not necessary to add it to the amount for zakât. If one does not know the owner or his heir, it will become wâjib to give away all the harâm property and the tainted mixture as alms. If the owner happens to come forth later, the owner should be compensated as well.]. It won't be jâiz (permissible) if one knows that the property is harâm itself to get it from the owner who gives it away by selling, gifting, renting, loaning, paying debts, or any other way. If a poor person, whom one gave the harâm good as alms, gives it back to one as present, one can use it as well. It is not jâiz to acquire any dirty goods when the owner is known, by way of buying or renting, nor is it jâiz to receive them as alms or as donations. The tainted property won't become halâl by these methods. One who has got tainted items, money for example, if the owner is known, one should give it back to him. If the owner is unknown the item should be given to a poor person as alms. It will be a sin to give it to anyone else. Accepting this item is not jâiz for anybody, except the poor. It has been judged that inheritance could be accepted by a heir who knows that it is harâm property. Please see the beginning of the seventy-eighth chapter in the Turkish version. For practical purposes in buying and selling, the fatwâ was given according to Imâm-i Karhî's inference. That is, after an item has been sold, if the seller is paid with harâm money, but he did not know the buyer would pay him with harâm money, in this case the seller can accept it, and that item will be halâl for the buyer to use. If the buyer says before buying something that he will give something harâm or entrusted, and the seller promises that he will accept it, in this case the item bought won't be halâl for the buyer to use. If the buyer says he will pay for an item with something harâm, but he pays with something else, or if the buyer says that he won't pay with something harâm, but he actually pays with something harâm, in this case, the thing bought won't be harâm or tainted." While explaining usurpation, Ibn Âbidîn (rahmat-Allâhu ta'âlâ 'alaih) says, "Usurpation is to take someone's property by force, or to deny the thing entrusted. Usurpation is a grave sin. If the item changed its form, the owner can ask to be given his property together with the amount of value changed, or to be paid its real value. One should give it back at the place where one usurped it. After compensation, it is jâiz for the usurper to use the item, but the

profit which he obtained by selling it won't be halâl. The profit should be given as alms. If the goods usurped from various individuals were mixed with each other, or with usurper's own property, and if they cannot be separated, all of them will be the usurper's tainted property. But, it is not halâl for him to use them unless he compensates for them. Compensation does not cause that sin to be forgiven." In the commentary of the book **Durar**, Sharnblâlî says, "If the cruel man mixes the usurped goods with his own goods, they become his own property. If his own halâl property left is to equal the amount of nisâb after he has given them for compensation, he should give zakât for all the mixture before the compensation. If the mixture equals the amount of nisâb, or his own halâl property is not enough to compensate for it, or the amount left after compensation is not equal to the nisâb, zakât will not be necessary."]

Though there are beloved ones interested in sweet meals and smart dresses, real pleasure is in what the people of warâ' eat and wear.

Couplet:

***He who gave that to rank occupiers
Gives this to the men of warâ'.***

The difference between 'that' and 'this' is very great. For Allahu ta'âlâ does not like 'that,' but He likes 'this.' Moreover, on the Day of Resurrection the accounting for 'that' will be difficult, while the accounting for 'this' will be easy. O Allah! Have mercy upon us! Do not allow us to deviate from the right way!

43 – SECOND VOLUME, 66th LETTER

This letter, written in Arabic to Khân-i Khânân 'rahmatullâhi ta'âlâ aleyh' a governor of India, explains tawba (repentance), inâbat, warâ' and taqwâ.

I begin my letter with the Basmala. That is, to be able to write this letter, I trust myself to Allahu ta'âlâ, who is so merciful and bounteous, and I depend on Him. Every hamd, every thanks, belongs to Him by right. I send my salâm to the good people whom He chooses and loves. Our valuable lives are elapsing into committing sins, making mistakes, and doing what is wrong. Therefore, it will be pleasant for us to converse on repentance, on hanging the head in shame towards Allahu ta'âlâ, and to talk about warâ' and taqwâ. Allahu ta'âlâ declares

in the thirty-first âyat of Sûrat-un-Nûr: **“O Believers! You all repent and ask Allah’s pardon! You can be saved only by repenting.”** He declares in the eighth âyat of Sûrat-ut-Tahrîm, which is at the end of the twenty-eighth chapter of the Qur’ân [the Qur’ân consists of thirty chapters equal in page numbers], **“O elite, who have î mân! Return to Allahu ta’âlâ! Repent sincerely! That is, do not break your repentance! If you repent in this manner, maybe your Allah will forgive you and will put you into Paradise, where there are trees and villas under which water flows.”** He declares in the hundred and twentieth âyat of Sûrat-ul-An’âm, **“Abstain from sins, whether they are evident or secret.”** It is fard-i ayn^[1] for everybody to repent for his sins. Nobody can escape repentance. How can anyone ever escape it, despite the fact that all Prophets (alaihimussalawâtu wattaslîmât) used to repent? Muhammad (’alaihi wa alaihimussalawât), who was the final and the greatest of all, stated: **“A curtain [that prevents divine lights from coming] gets drawn across my heart. Therefore, I say istighfâr^[1] seventy times each day.”** If there are no human rights in the sin which is committed, if it is only between Allah and oneself, e.g. committing adultery, having alcoholic drinks, listening to musical instruments, looking at nâ-mahram women, holding the **Qur’ân** without having an abdash (ritual ablution), getting stuck in corrupt beliefs, such as Râfidî, Wahhabi, and others, one can repent by regretting [what one has done], by saying istighfâr, and by being ashamed, embarrassed towards Allahu ta’âlâ and begging His pardon. If one has omitted one of the fard without an excuse, for repenting, one has to perform that fard together with all of these.

[It is said in the book **Targîbussalât**: “In a hadîth-i sharîf it was declared: ‘If a person, without any excuse, performs a salât after its due time, he will be burned in Hell for as long as eighty huqba. One huqba is eighty years. One year in the Hereafter is three hundred and sixty days. One day is as long as eighty

^[1] Actions, words, and thoughts which Allahu ta’âlâ clearly commands in the Qur’ân are called farz (or fard). Farz-i-ayn means a farz which is obligatory for every Muslim. Every Muslim has to carry out the farz-i-ayn. Compare: fn (90) on page 205.

^[1] To ask Allah’s pardon. To entreat Him for His forgiveness.

years of this world.’ As the amount of time necessary for one to perform one’s omitted prayers of namâz elapses, the sin of that one namâz gets bigger and bigger. Well then, if there are two or more omitted namâz, it will be all the more difficult. Omitted salâts, no matter what their costs, must be performed as soon as possible, and one must invoke and feel repentance so much so that one will be forgiven. He who does not perform namâz should tremble and melt after seeing the greatness of Allahu ta’âlâ.]

If human rights are involved in a sin, for repenting, one should pay back his rights immediately, ask his forgiveness, do him favours and send prayers for him. If the one who has been deprived of his rights is dead, one should say prayers and istighfâr for him, pay his rights back to his inheritors, and do them favours. If his children or other inheritors are not known, one should distribute money equaling the property or indemnity (against loss of life) to the poor and to the miskins^[2] as alms, and intending that its reward be given to the claimant of the rights, who has been tormented. Hadrat Alî ‘radî-Allâhu anh’ said, “Hadrat Abû Bekr ‘radiy-Allâhu anh’ always told the truth. I heard him say that Rasûlullah declared: **“If a person who has committed a sin repents and performs abdash and then performs namâz and then says istighfâr for that sin of his, Allahu ta’âlâ will certainly forgive him; Allahu ta’âlâ declares in the hundred and ninth âyat of Sûrat-un-Nisâ: ‘If a person commits a sin or torments himself and then repents and says istighfâr, he will find Allahu ta’âlâ very merciful and forgiving’.**” Rasûlullah said in a hadîth, **“If a person commits a sin and then repents, this repentance of his becomes an atonement for his sin. That is, it causes him to be forgiven.”** He declared in a hadîth: **“If the sinful person says istighfâr and repents, then does that sin again, then says istighfâr and repents again, and then does it a third time and repents again, it will be written down as a grave sin when he commits it the fourth time.”** He declared in a hadîth: **“Musawwifs perished.”** That is, those who put off repentance by saying, “I will repent later on,” suffered a loss. Loqman Hakîm ‘radiy-Allâhu anh’ was a walî or a prophet. He

[2] They are people who do not have more possessions than what they need for one day. It means ‘very poor.’

advised his son by saying, "Sonny, do not put off repentance until tomorrow. For death catches one abruptly." Imâm-i Mujâhid says, "The person who does not say tawba every morning and every evening torments himself." Abdullah Ibni Mubârak said, "To return one cent that has been obtained through harâm means to its owner is more blessed than giving ten cents as alms." Our savants declare: "To return one cent that has been taken unjustly to its owner is more blessed than six hundred times of supererogatory Hajj (pilgrimage) that have been accepted." O our Allah! We have tormented ourselves. If you do not pity us, if you do not forgive us, we will fall into a very bad situation!

Our Prophet said, **"Allahu ta'âlâ declares: 'O My born servant! Do the fard I command; you will be the most devoted of human beings. Avoid the harâm which I prohibit; you will be a man of warâ'. Be contented with the sustenance that I give you; you will be the wealthiest of human beings; you will not need anybody.'**" Our Prophet said to Abû Hurayra 'radiy-Allâhu anh': **"Be a man of warâ' so that you may be the most âbid (devoted) of human beings."** Hadrat Hasan-i Basrî 'rahmatullâhi aleyh' says, "Attaining warâ' as much as a mote is more useful than a thousand superogatory fasts and namâz." Abû Hurayra 'radiy-Allâhu anh' said, "On the Day of Resurrection, those who are valuable in the presence of Allahu ta'âlâ are people of warâ' and of zuhd." Allahu ta'âlâ said to Hadrat Mûsâ 'alaihis-salâm': **"Among those who approach Me and who attain My love, there will not be anyone who approaches as close as people of warâ do."** Some great savants said, "If a person does not know the following ten things as fard for himself, he will not be a man of perfect warâ': he should not backbite; he should not feel sû'i-zân for Muslims, which means to distrust them and to think of them as bad persons; he should not make fun of anybody; he should not look at women and girls (that are forbidden for him by Islâm); he should tell the truth; he should think of the gifts and blessings which Allahu ta'âlâ has endowed upon him so that he will not be self-conceited; he should spend his possessions on the halâl; he should not spend them for the harâm; he should desire rank and posts not for his nafs nor for his comfort, but because he knows them as positions for serving Muslims; he should know it as his firt duty to perform

the five times of namâz in their due time; he should learn well îmân and the deeds communicated by the Ahl-i sunnat savants and adapt himself to them. O Allah! Increase the light of the right way which you have endowed upon us! Forgive us! You can do everything!”

My dear, mercy-worthy sir! If one is granted the lot of repenting for all of one’s sins and having warâ’ and taqwâ [that is, abstaining from all the harâm and dubious], the great blessing, the exalted good luck will have been obtained. If this cannot be obtained, it will be a blessing as well to repent for some sins and to abstain from some of the harâms. Maybe, the blessings and lights of some of them will spread among all and will open the way to repenting for all the sins and for being a man of perfect warâ’. It was said, “If one thing cannot be obtained as a whole, one should not lose it all.” O Allah! Grant us the lot of doing the things which Thou like! As alms for Muhammad Mustafâ ‘alaihi wa alaihim wa ’alâ âli kullin min-as-salawâti afdâluhâ wa min-at-taslîmâti akmaluhâ’ who is the highest and master of prophets, the head of the travellers on the way of greatness and honour, do not make us cease from being in Thine religion and from obeying Thee!

[Billions of people have lived in this world. They have lived for a certain time period; afterwards, they have died. Some of them were rich, some were poor. Some of them were beautiful, some ugly. Some of them were cruel and some of them were kind. All of their characteristics are now non-existent and forgotten. Some were Believers – Muslims. The remaining ones were disbelievers – kâfirs. All of them will either be non-existent eternally or after Doomsday those who do not believe will be tormented eternally. But there will be no torment for those who are Believers. Disbelievers will experience an everlasting and extremely severe punishment. Those who will pass away as Believers are now at ease, and they are experiencing inner happiness. As for disbelievers, they are afraid of the prospects of burning in fire eternally. O, human beings, think carefully! After a few years, you will be one of them. At that time, all of your life, activities and painstaking efforts will be an image or dream, as is the case with the years that have passed. Therefore, which party do you want to belong in? You cannot say that you do not want to belong to neither party. This is impossible. You will be among either one at any rate. Even if it

is merely a probability, do you want to be burned eternally in a fire? Wisdom, knowledge, and science prevent the rejection of the existence of Allah and a belief regarding Paradise and Hell. Objective individuals are unable to assert that such things cannot happen. Those who do not believe are unable to show any documents or evidence supporting their rejection. However, the evidences that prove belief to be unavoidable is innumerable. World libraries are full of books which spell out these proofs. Deceived by their nafs and pleasures, they reject. They think of nothing except their pleasures. However, Islâm does not prohibit pleasure itself. It prohibits the hazardous effects of certain pleasures. Therefore, the one who has wisdom obtains his pleasure through the means shown by Allâhu ta'âlâ. He is adorned with the superior morality of Islâm. He is helpful to everyone. He retaliates with goodness to those who act maliciously towards him. If he is unable to be benevolent at least, he should act with patience. He should not be destructive; he should be constructive. Thus, he will attain his pleasures, comfort and peace of mind. Besides, he will be spared the eternal torments of the next world. It is a proven fact that to be a Muslim and to have îmân are prerequisite for peace of mind and happiness. To have îmân is very easy. It is not necessary to give money to a certain place, to give goods, to do hard work, to receive permission from someone. Additionally, it is not necessary to declare it openly and to inform someone about your îmân. Îmân consists of learning six things and believing in them through the heart in a secret way. The one who has îmân becomes submissive to Allâhu ta'âlâ's commandments. In other words, he willingly practices without any compulsion. Thus, he becomes a Muslim. In short, every Believer (Mu'min) is a Muslim. Every Muslim is a Believer (Mu'min)].

44 – SECOND VOLUME, 82nd LETTER

This letter, sent to Khwâja Sharafaddîn Huseyn, discusses avoiding the harâm and adhering to the Sharî'at.

O our Allah! Make us know the world as it is and place in our hearts the greatness, the importance of the next world! O my clever son! Do not ever fall for the decoration, the ornaments of the harâm; do not get deceived by their transient, exhaustible flavours! Be extra careful so that all your actions, thoughts and

behaviour are compatible with the Sharî'at! Try to live under its lights! First of all, it is necessary to learn the belief which the Ahl-i-sunnat savants – may Allahu ta'âlâ give them many blessings for their ceaseless efforts – communicate and write in books, and to correct the î mân in accordance with it. Then we should learn the rules of fiqh (the commands and prohibitions of the Sharî'at). We should adhere to doing the fard and be careful about the halâl (permitted) and harâm (forbidden). Supererogatory worships are worth nothing when compared to the fard. The Muslims of our time abandon the fard and give their utmost to supererogatory worships; they value doing supererogatory worships [e.g. reading mawlîd, sitting together with men and women, building mosques, giving alms and doing favours], while they deem it unnecessary and unimportant to do the fard [e.g. performing the five times of namâz each day; fasting in the month of Ramadân; giving zakât; giving 'ushr^[1]; paying one's debts, learning what halâl and harâm is; girls and women covering up their heads, hair, arms, and legs; not listening to the words of those men on the radio or television who are the enemies of our religion and who try to corrupt our beliefs and good morals.]

[Gerard, the major of a town called Charvieu in the providence of Lyon in France, upon seeing that the number of Muslims going to the mosque was increasing every day but that the number of Frenchmen going to church was decreasing became rabid as a dog and had the mosque destroyed with a bulldozer. Newspapers dated 8-18-89 reported this madness, this abomination. Neither books, radios, nor televisions of this type of ignorant, stupid, inferior, dirty disbeliever, who attacks Islam, who is unaware of Islam's brilliant way, and who has never read Islam's books, should be put into our houses, and we must protect our women and innocent children from lies and slander. We should not be deceived by gilded lies which praise freedom of religion, human rights and mutual support!]

Nevertheless, they do not understand that to give one cent of zakât to the proper people (declared in the Qur'ân) is more blessed than giving thousands of dollars as alms. To give zakât

[1] A kind of zakât. Ushur is given from the things that grow on a field watered by rains or by streams. It is explained in detail towards the end of the first part.

is to do Allah's command. But alms and favours are mostly intended to earn fame, reverence and the sensual desires of the nafs. When one does the fard, hypocrisy or ostentation do not get mixed with the action. But there is a lot of ostentation in supererogatory worships. It is for this reason that zakât should be given publicly. In this way one will be safe from being slandered. The supererogatory alms should be given secretly, which will increase the probability that it will be accepted [by Allah]. In short, to be safe from the harm of the world, there is no other way than doing the rules of the Sharî'at. Those who cannot cease from worldly pleasures completely should relinquish them at least supposedly, that is, they should think of themselves as having forsaken the world. And for doing this, one should adapt one's every action and each word to the Sharî'at.

[Disbelievers and murtads^[1], performing deeds compatible with the Sharî'at in order to get some of their desires may be useful for them and cause them to live happily in comfort in the world, yet it will not give them any benefit in the Hereafter, for they have not been honoured with îmân. It is necessary to have îmân so that one's worships may be accepted and one may earn rewards for one's good deeds. It is said in **ifsâh**, "The most valuable of worships are those that are farz-i ayn. After the fard the most valuable ones are the Sunnat salât in the Shafi'î madhhab, jihâd in the Hanbalî madhhab, learning and teaching knowledge and then jihâd in the Hanefî and Mâlikî madhhabs."]

45 – THIRD VOLUME, 1st LETTER

This letter, written to As-sayyed Murshid-i kâmil Hadrat Mîr Muhammad Nu'mân, explains that Allahu ta'âlâ and His Attributes and Deeds are very close to His born servants.

My hamd (thanks) be to Allahu ta'âlâ, and goodness and salâms to the people whom He chooses and loves! We have received your precious letter. You went to a great trouble. May Jenâb-i-Haqq reward you for your efforts! You ask us time after time to explain Allahu ta'âlâ and His Attributes and Deeds, which are closer to these classes of beings than anything else

^[1] These persons who were born as Muslims because their parents were Muslims but who then turned disbelievers.

is, and you are eager to learn the answer. So I feel compelled to reveal the matter a little:

Everything exists with its true nature, with its essence. There is no need for giving something its own nature, or for anybody to give it, for everything has its nature in itself. It is for this reason that it was said that the nature of anything could not be made. Every substance has an essence, a nature. It is not necessary to do some work to give substances their natures. But, some work is to be done to produce the nature of something in something else. For example, the dyer's work is to dye fabrics, but not to make a fabric fabric or to make a dye dye, which is unnecessary. Then, the nature of a thing is not given to that thing later. But some work is done to bring that thing and its nature together. Everything is itself together with its own nature. This word of ours is not valid when shade is considered. The shade of something, or its reflection or fancy, or its image on a mirror, has become a shade, or a reflection, etc., not with its own nature, but with the nature of the original that causes it to be formed, for a shade, or an image, does not have a nature of its own. The nature that exists in the shade is the nature of the original thing that forms it. Then, the original is closer to its shade than the shade is to itself, for the shade has become the shade with the nature of its original, that is, with the original, not with its own nature; for it does not possess its own nature.

Since all classes of beings, all creatures are the shades, reflections, and images of Allahu ta'âlâ's deeds, these works, which are the originals of these beings, are closer to these beings than these beings are to themselves. And since these deeds are the shades of the Divine Attributes, Allahu ta'âlâ's Attributes are closer to the beings than the beings and the deeds, that is, the originals of the beings, for they are the originals of originals. And since the Divine Attributes are the shades of the Divine Person (Zât-ı ilâhî), and since Allahu ta'âlâ Himself is the original of all the originals, the Person of Allahu ta'âlâ is closer to the beings than the beings themselves, the Divine Deeds, and the Divine Attributes. The intellectual individuals, who will understand these by reading them carefully, will admit our word, if they are reasonable enough. If there should be any person who does not believe us, it is not important at all, for our word is not intended for them.

46 – THIRD VOLUME, 17th LETTER

This letter, written to a very pious lady, explains beliefs and encourages worship:

May hamd-u-thenâ^[1] be to Allahu ta'âlâ, who sends us all the conspicuous and invisible blessings, who shows us the way to safety, and who honours us by making us an Ummat of His beloved Muhammad (alayhissalâm).

Allahu ta'âlâ is the only one who gives every blessing, every goodness to all creatures. He is the One who creates everything and who gives the blessing of existence. He is also the One who keeps everything in existence every moment. Perfect and good attributes are given to men through His mercy, through His sympathy. Our attributes of life, knowledge, hearing, seeing, power and speech are all from Him. He, alone, sends innumerable blessings. He is the One who saves people from troubles. He is the One who accepts prayers and rescues people from disasters. He is such a Razzâq^[2] that He does not cut off the sustenance of His born servants on account of their sins. His forgiveness and mercy is so plentiful that He does not disclose the ugliness of the faces of sinners. He is so patient that He does not hurry in punishing His born servants.

He is so bounteous that He showers His favours and blessings upon everybody, whether beloved or hostile. And, as the most honourable, most valuable and highest of all His blessings, He communicates Islâm to His born servants clearly, and shows them the way He likes. He deigns to command them to attain endless bliss by following the highest of creatures. Thus, His blessings and favours are clearer than the sun and more conspicuous than the moon. Also, He is the One who sends the blessings that come through others. Others' favours are similar to the custodian depositing something with a person. To ask anything from somebody else means to expect something from a poor person. An ignorant person as well as a learned one knows this. A blockhead as well as a clever person understands it.

Couplet:

Even if the hairs on my body began to speak

[1] Thanking, praising and lauding.

[2] He who gives sustenance, food.

***They couldn't do even one-thousandth of the thanks
Thou deserve.***

Everybody knows that he who does favours should be thanked. It is a requirement of being human. Those who do favours are respected. Generous people are deemed great. Then, it is a requirement of being a human to thank Allahu ta'âlâ, who is the real owner of every blessing. It is a duty, a debt, which the mind necessitates. However, since Allahu ta'âlâ is free from any defect or fault, while men are smeared with the taint of defects and with the stains of deficiency, they do not have any relationship with Him. They cannot understand how great He is or how to thank Him accordingly. Methods which they think of as beautiful and use to describe Him may be loathsome to Him. What they think appropriate as a way of lauding and praising Him may, in fact, insult and belittle Him. Unless He dictates the means by which He should be praised and thanked, other ways cannot be trusted as being worthy of Him, nor can they be acceptable ways of worshipping Him. A way that a man chooses to thank Him may actually be a form of slander. Therefore, the religions and sharî'ats which have been communicated by His prophets 'alaihim-us-salawatu wa-t-taslîmât' reveal how He should be praised, respected and thanked. Ways of respecting Him through the heart are communicated in the religion, and the thanks that are rendered to Him by the tongue are, again shown there. Religions explain clearly and in detail the actions which every organ will do. Then, thanking Allahu ta'âlâ by believing with the heart while the body does certain actions is possible only by adapting oneself to the religion. The reverence and the worship that is rendered to Allahu ta'âlâ outside the religion cannot be depended upon. They usually are done in a form contrary to His wishes and what is thought of as a blessing turns out to be a sin. As it is understood from these words, following the religion is a requirement of being a human and is something which the mind approves and likes. Allahu ta'âlâ cannot be thanked outside His religion.

Each religion which Allahu ta'âlâ declared is of two parts: i'tiqâd (belief) and 'amal (worship); that is, îmân and rules. Of them, i'tiqâd is the same in every religion. I'tiqâd is the essence and the basis of the religion. It is the trunk of the tree of the religion. And 'amal is like the branches and leaves of the tree.

The i'tiqâds communicated in ancient religions were defiled in the course of time. The only righteous i'tiqâd today is the i'tiqâd which is communicated by the Islâmic religion. He who does not have this correct i'tiqâd will not be saved from Hell. It will be impossible for him to escape the torment of the next world. There is hope for those without 'amal to be saved. They may depend on the mercy of Allahu ta'âlâ, who may forgive them, if He wants, or may torment them to the extent of their sins, if He wants, and then take them out of Hell. Staying eternally in Hell is for those who do not have the correct i'tiqâd as communicated by the Islâmic religion, that is, those who do not believe the tenets that are of the Islâmic religion, which were communicated by Muhammad (alaihissalâm). Those who have the i'tiqâd, but who do not have 'amal, that is, who do not carry out the rules with their heart and body, will not stay in Hell eternally, though they may go there.

Since the tenets that must be believed are the essentials, the absolutely indispensable bases of Islâm, it is necessary for everybody to teach and to learn them. [It is everybody's first duty to learn them. He who does not learn correct î mân and its rules and who does not teach them to his children has not done his duty as a human being. Everbody has the right to learn them. It is the first of all human rights.]

Since the ahkâm, that is, the commandments and prohibitions, are dependent upon i'tiqâd (î mân) and since they are lengthy and detailed, we will leave them to be dealt within the books of fiqh [and morals]. We will note down only the very necessary ones, inshâallahu ta'âlâ.

[Î mân and i'tiqâd are the same. There is a very lengthy and profound branch of knowledge describing them called **ilm-i kalâm**. Savants of kalâm are very great people, and books of kalâm are numerous. These books are also called **books of aqâid**. Things that are to be done or abstained from with the heart and body are called **ahkâm-i Shar'iyya** or shortly the **Sharî'at**. The branch of knowledge communicating the ahkâm-i shar'iyya, which is done with the body, is called **ilm-i fiqh**. The books of kalâm of the four madhhabs are the same, but their books of fiqh are different. The books that are written for non-educated people and that briefly and clearly describe the knowledge of kalâm (î mân), morals and fiqh, which everybody should know and do, are called the books of **ilm-i hâl**. It is the

first duty of each Muslim to get books of ilm-i hâl written by blessed people who know, love and take care for their religion. Afterwards, he must teach what he has learned to his wife and children. To attempt to learn the religion from the speeches and articles of ignorant people who call themselves and play the part of men of religion means to throw oneself down into Hell.]

THINGS THAT ARE ABSOLUTELY NECESSARY TO BE BELIEVED: Allahu ta'âlâ exists by His zât; His existence is of Himself. As He exists now, He has always been existing and will continue to exist. There cannot be nonexistence before or after His being. His existence is indispensable. That is, He is **Wâjib-ul-wujûd** (the Indispensable Being). There cannot be nonexistence at that rank. Allahu ta'âlâ is One. That is, He does not have a partner or a likeness. He does not have a partner in being Wâjib-ul-wujûd, in being worshipped or in being worthy of worship. For having a partner, Allahu ta'âlâ has to be insufficient, dependent, which are defects and faults. There cannot be deficiencies in wujûb, and ulûhiyyat^[1]. He is sufficient, independent. That is, He is by Himself. Then, there is no need for a partner or a likeness. And being unnecessary is a defect and is not compatible with wujûb and ulûhiyyat. As it can be seen, to think that He has a partner shows that each of the partners is insufficient. That is, to think that there is a partner exposes the fact that there cannot be a partner. That means to say that Allahu ta'âlâ does not have a partner. He is one.

Allahu ta'âlâ has perfect Attributes that are not deficient. They are: hayât (to exist), 'ilm (to know), sam' (to hear), basar (to see), qudrat (to be omnipotent), irâda (to will), kalâm (to say) and tekwin (to create). These eight Attributes are called **Sifât-i thubûtiyya** or **Sifât-i haqîqiyya**. These attributes of His are eternal. That is, they are not (of recent occurrence). They exist

[1] 'Wujûb' means 'being necessary.' It also means 'the being whose existence is indispensable.' Allahu ta'âlâ and his eight Attributes are in the grade of wujûb. They are wâjib. 'Ulûhiyyât' means 'being worthy of being worshipped and entreated.' It is necessary to worship, entreat a being who creates man and keeps him in existence every moment and who creates everything which is necessary for man and who protects him against horror and who is powerful enough to do everything and who does not have a likeness, an assistant or any being powerful enough to oppose Him. This being is the grade of ulûhiyyat.

separately from Himself. The Ahl-i Sunnat savants have communicated this, so may Allahu ta'âlâ reward them for their work! None of the seventy-two sects, but only the Ahl-i Sunnat could realize that Allahu ta'âlâ had separate Attributes. In fact, the recent ones of the sôfiyya-i 'aliyya (great men of tasawwuf) said that those Attributes were the same as the Divine Person (Allah Himself), thus they are akin to the seventy-two sects, though they were of the Ahl-i Sunnat. Yes, they do not say that the Attributes are nonexistent, like the others say, but it is understood from the implications of their words that they view the Attributes as nonexistent. The seventy-two sects claim that they protect Allahu ta'âlâ against defects and that they know Him as perfect by considering the Attributes to be nonexistent. While they think of this as being perfect, they disagree with the **Qur'ân al-kerîm**. May Allahu ta'âlâ bless them with adhering to the way of the **Qur'ân al-kerîm**!

The other Attributes of Allahu ta'âlâ are either i'tibârî (thought of as being) or salbî (impossible to exist). For example, qidam (not nonexistent before His existence), azaliyyat (not having a beginning as an existence), wujûb (impossible to cease existing), and ulûhiyyat. For example, Allahu ta'âlâ is not a substance. He is not of a substance. He is not of matter. He is not a state. He does not have a place. He is not of time. He has not entered anything or settled in any place. He is not limited or surrounded by anything. He is not on any side or in any direction. He is not connected with anything. He does not resemble anything. He does not have a likeness or an opposite. He does not have a mother, father, wife or children. [He who says, "Allah, the Father," becomes a kâfir.] All these are things that exist in creatures, in beings who were created later. They are all signs of a defect and fault. They are all **Sifât-i Salbiyya**. All perfect attributes exist in Allahu ta'âlâ. No defective attributes exists in Him.

Allahu ta'âlâ knows the wholes, the fragments, the big things and the tiny motes. He knows every secret. He knows the tiniest motes in earth and in the skies. He is the One who creates everything. Certainly, He knows the things He creates. To create, it is necessary to know. Some unfortunate people say that He does not know of every mote. They suppose that it is greatness and perfectness not to know of every mote. Likewise, by saying that Allahu ta'âlâ created something which

they call active mind, willy-nilly, they suppose that this is perfection too. They are so ignorant that they think of ignorance as perfection. They suppose that it is an act of greatness to do something willy-nilly, like the forces recognized by the knowledge of physics. They fabled something called the active mind. They say that everything comes to being from it. They know Him as incapable and ineffective and as someone who created the worlds, the skies, and everything in them. To this poor person [Hadrat Imâm-i Rabbânî means himself], there is nobody on earth who is more ignorant and baser than they are. And some other people think of them as scientists, as men of positive knowledge, and suppose that they know something and tell the truth.

Allahu ta'âlâ is the speaker of one word from eternity in the past until eternity in the future. All His commandments are from that one word. All His prohibitions are, again, from that one word. Likewise, all His news and all His questions originate from that one word. the books **Tawrât** and **Injîl** denote that one word. Also, the **Zabûr** and the **Qur'ân al-kerîm** signify that one word. Likewise, His other books and pages are all explanations of that one word. When eternity in the past and eternity in the future become one moment at that rank despite their being infinite –even though it would not include the word ‘one moment,’ we use the word ‘one moment’ since there is no other word– the word, which is in that one moment, is also certainly one word, one letter, and even one dot. To say one dot, like saying one moment, is due to there being no other appropriate word. Otherwise, it would not be correct to say even one dot. The wideness and the narrowness in Allah Himself and in His Attributes are not like those which we know and with which we are familiar. He is far from being wide or narrow, which is an attribute for creatures.

Believers will see Allahu ta'âlâ in Paradise. But they will see Him with a seeing which is not known. Seeing something which is not known or comprehended, will be seeing which is not comprehended. Maybe the one who sees will go into a state that cannot be understood, and then will see. This is a mystery, a puzzle, which has been communicated to the distinguished ones of the Awliyâ in this world. This profound, difficult matter, which is hidden to everybody, has been revealed to them. It has not been understood, with the exception of the Ahl-i sunnat,

neither by groups of Believers nor by any individual from the disbelievers. All but those great people said that Allahu ta'âlâ could not be seen. Others went wrong because they likened the things which they did not know to those which they saw. It is obvious that such comparisons and measurements will give wrong results. [And today, many people are dragged towards eternal disaster by losing their î mân because of this wrong measurement and comparison.] To be blessed with the honour of î mân in profound matters such as these falls to one's lot only in the light of obeying the sunnat (that is, the Sharî'at) of Muhammad (alaihissalâm). How can they be honoured with attaining this blessing, those who are deprived of the honour of believing in seeing Allahu ta'âlâ in Paradise in light of the famous saying, "He who refuses will be deprived"? On the other hand, it is not suitable to be in Paradise and not see, for the Sharî'at says that all of those in Paradise will see. It does not say that some of them will see while some others will not see. We will quote for them the answer which Hadrat Mûsâ gave to Pharaoh, which Allahu ta'âlâ declares through the 51st and 52nd âyats of Sûra Tâhâ: **"Pharaoh said, 'What became of those who came and passed before us!' He said in response, 'My Allah knows their states and futures. It is written in Lawh-i mahfûz [see fn. (1) in preface]. My Allah never goes wrong or forgets anything. As for me, I am merely a born servant like you. I know only as much as He lets me know.' "**

Paradise is also a creature of Allahu ta'âlâ, as everything is. Allahu ta'âlâ does not enter or stay in any of His creatures. But His divine lights appear in some of His creatures. And some others do not have that talent. The mirror reflects the images of the things opposite itself. But stone or soil does not reflect them. Though Allahu ta'âlâ is in the same nisbat (relation) to each of His creatures, the creatures are not the same in respect to one another. Allahu ta'âlâ cannot be seen in the world. This world is not convenient for attaining the blessing of seeing Him. He who says that He can be seen here is a liar, a slanderer. He has not understood the truth. If this blessing were attainable in this world, Hadrat Mûsâ 'alaihis-salâm' would have seen Him before anybody else. Our Prophet 'sall-Allâhu alaihi wa sallam'

was honoured with this good luck in the Mi'râj^[1]. Yet it did not happen in this world. He went into Paradise. He saw Him there. That is, he saw Him as he will be seen in the next world. He did not see Him in the world. While being in the world, he went out of the world, went into the next world and saw Him.

Allahu ta'âlâ is the creator of the worlds and skies. He is the one who created mountains, seas, trees, fruits, metals, germs, animals, atoms, electrons and molecules. As He ornamented the first sky with stars, so He ornamented the earth by creating human beings. He created simple substances, elements. Compounds came into being through His creation. He is the one who created everything out of nothing. Everything other than Him was nonexistent. None of them is eternal. All righteous religions declare that everything other than Allahu ta'âlâ came to being later while having been nonexistent and that there is nothing eternal except Allahu ta'âlâ. They say that those who know others as eternal are disbelievers. Imâm-i Ghazâlî, the Proof of Islâm, said in his book **al-Munqidhu 'aniddalâl** (reproduced by offset press by Hakikat Kitabevi) that he who knows anybody besides Allahu ta'âlâ as eternal is a kâfir.

Qun'ân al-kerîm communicates that those who know the skies, the stars and other things as eternal are liars. There are many âyat-i-kerîmas showing that the worlds were created out of nothing. Extremely dissolute is the person who disbelieves the **Qur'ân** by following his mind, which may go wrong at any time. **Unless Allahu ta'âlâ gives light to a person, he will not be enlightened.**

As human beings are creatures, so all their deeds and actions are Allahu ta'âlâ's creatures. For, nobody besides Him can make or create anything. How can a creature create another, while it itself has been created? The stamp of createdness denotes little power and signifies insufficient knowledge. He who has little knowledge and power cannot create or invent. In man's action, what falls to his lot is a result of his acquiring. That is, action has been produced through his power and will. It is Allahu ta'âlâ who has created and made that action. It is man who has acquired it. As it is seen, the optional actions of men, those which they do willingly, happen

^[1] The Prophet's ascent to Heaven.

from their acquiring and Allah's creating. If man's acquiring or option [that is, his liking] does not take part in his action, that action turns into convulsions. [It becomes like the movement of the stomach or of the heart.] However, it is obvious that optional actions are not like them. The difference between optional actions and convulsions, though they are both created by Allahu ta'âlâ, is in the acquiring. Pitying His born servants, Allahu ta'âlâ made the creation of their actions dependent upon their intention and wish. He creates man's action when man wants. It is for this reason that man is responsible. The blessing or the sin of the action is given to man. The intention, the option, which Allahu ta'âlâ has given to His born servants, is equal in doing or not doing the action. He declared clearly to His born servants through His prophets which actions are good or bad to do or not to do. Man, being free to do or not to do each of his actions, will for certain choose one of them; the action will be either good or bad, and he will receive either a blessing or a sin. Allahu ta'âlâ has given His born servants as much power (energy) and option (liking, choosing) as to carry out His commands and prohibitions. There is no need for Him to give any more ability. He has given as much as is necessary. He who does not believe this is a person who cannot realize things easily. Because his heart is sick, he looks for pretexts for not obeying the Sharî'at.

[Allahu ta'âlâ willed in pre-eternity to give to mankind the power of option, and to let them choose freely the things they want to do or do not want to do. He never forces men to do something. The reason for mankind having the power of option is because Allahu ta'âlâ willed it so. The freedom that mankind has in doing what he wishes clearly indicates that mankind has the power of option, as well, it denotes that Allâhu ta'âlâ willed it in preeternity that way. If He had not willed mankind to have the power of option, and if He had not created it in them, then man would not be free, but would be obliged to do the thing he wished for. However, when a man wishes and wills to do something, Allahu ta'âlâ, too, wills it and creates it. Allahu ta'âlâ is the creator of the things men opted for. Man cannot create and then do any one of his wishes. After he wills something, then Allahu ta'âlâ also wills it and creates it. He, Allahu ta'âlâ, is the only Creator and Maker of every thing. There is no creator other than Him. To call anyone other than Him **Creator**, or to

say ‘...someone created’ is very wrong and is an act of making someone a shareholder, a partner with Allahu ta’âlâ, which is what He most strongly prohibited and informed that such people will experience an endless and most vehement torment.]

All of this which we have communicated concerns profound matters involving the knowledge of kalâm. Their easiest and clearest explanation consists of what we have written here. We have to believe what the savants of the right way have communicated. We shouldn’t busy ourselves with discussing or researching [them].

Couplet:

***Attacking is not good in all circumstances,
Digging in is better in some instances.***

Having mercy upon His born slaves, Allahu ta’âlâ sent them prophets ‘alaihim-us-salawâtu wa-t-taslîmât’. Through them He guided His born servants to the right way, to the way of endless bliss, and called His born servants to Himself. He invited them to Paradise, the place for His consent and love. Man is so poor, but he will not accept the invitation of such a giver of favours, as He is. Man is very stupid and deprives himself of His blessings. All the information which those great people communicated from Allahu ta’âlâ is true. It is necessary to believe all of it. Though mind is a means for finding out the truth and what is good, it cannot find it alone, for it is insufficient. It has been completed with the coming of prophets ‘alaihim-us-salawâtu wa-t-taslîmât’. There is no excuse, no pretext left for men. The first of the prophets is Hadrat Âdam. And the last one is hadrat Muhammad Rasûlullah ‘alaihi wa alaihim-us-salawâtu wa-t-taslîmât’. It is necessary to believe in all the prophets. All of them should be known as innocent (sinless) and true. To disbelieve one of them means to disbelieve all of them. For all of them communicated the same îmân. That is, the essentials, the bases of the things to be believed in were the same in all of their religions. [Wahhabis do not believe that Âdam (‘alaihi’s-salâm) was a Prophet. The book **Kashf-ush-shuhubât**, a book of Wahhabism, states in its initial pages that the first prophet was Noah (‘alaihi’s-salâm)]. This is only one of their wrong credal tenets. Hadrat Îsâ (Jesus) did not die. When Jews wanted to kill him, Allahu ta’âlâ raised him alive up to Heaven. At a time towards the end of the world he will descend to Damascus from Heaven and will follow the Sharî’at of

Muhammad (alaihissalâm). Hadrat Khwâja Muhammad Pârisâ, one of the great Awliyâ educated by Hadrat Bahâaddîn-i Naqshibandî Bukhârî, a great Awliya, a diver into the ocean of tasawwuf, says in his book **Fusûl-i sittâ**, “Hadrat Îsâ will descend from Heaven, will act according to the madhhab of Imâm-i Abû Hanîfa, will say halâl about what he said was halâl, and will say harâm about what he said was harâm.”

ANGELS: They are the precious born servants of Allahu ta’âlâ. Some of them have been honoured with conveying information to other angels and to His prophets (alaihimussalâm) among mankind. They do what they are commanded to do. They do not revolt. They do not eat or drink. They do not get married. They are neither male nor female. They do not have children. They carried the (heavenly) books and pages. Because they are trustworthy, what they convey is true. To be a Muslim, it is necessary to believe in angels in this manner. According to the majority of the savants of the right way, the exalted ones from among human beings are superior to the exalted ones from among the angels. Since human beings struggle against the Devil and their own nafs, they are exalted, though they are in need. But angels were created exalted. Angels say tasbîh and taqdîs^[1]. Yet it is peculiar to the higher ones from among human beings to add jihâd to it. Allahu ta’âlâ declares in the ninety-fourth âyat of Sûrat-un-Nisâ, as interpreted: **“Those Muslims who perform jihâd, who war against the enemies of religion by sacrificing their possessions and lives for Allah’s sake, are more exalted than those who do not go out, but instead only worship. I promise Paradise for all of them.”**

All of what the Mukhbir-i sâdiq ‘alaihi wa ‘alâ âlihi-s-salâtu wa-s-salâm’ (he who always tells the truth (the Prophet) communicated about the grave, Resurrection, Hashr (assembling in the space of Arasât after the Resurrection), Nashr (dispersing after the settling of accounts to go into Paradise or Hell), and about Paradise and Hell, is true. Believing in the next world, like believing in Allahu ta’âlâ, is a principle of îmân. He who disbelieves in the next world is a

[1] The words ‘tasbîh’ and ‘taqdîs’ are used in the same meaning. Though there is a very delicate difference between their meanings, they both mean ‘without any fault or defect.’

kâfir, as if he disbelieved in Allahu ta'âlâ.

There is torment in the grave and there is squeezing in the grave. He who disbelieves it does not become a kâfir, but he becomes Ahl-i bid'ât since he has not believed the hadîths that are well known. [Such people disbelieve the torment in the grave because they doubt that those hadîths are true ones. If they accepted them as hadîths, they would believe it. For this reason, they do not become disbelievers, but they stray from the Ahl-i sunnat. But, he who says, "I do not believe in the torment of the grave, whether it is written in hadîths or not. Mind and experiments do not confirm it," becomes a kâfir. Now those who disbelieve it in this manner become disbelievers.] Since the grave is a pass between this and the next worlds, the torment in the grave is transient like worldly torments but resembles the torments of the next world. That is, in one respect, it is like worldly torments, while in another respect, it is like those of the next world. The torment in the grave will be mostly done to those who fouled their clothes while urinating and to those who spread gossip among Muslims while they are in the world. Two angels named Munkar and Nakîr will ask questions in the grave. It is difficult to answer their questions. [Munkar and Nakîr mean that which is unacknowledged. See the explanations after Jum'a salât in the 4th fascicle.]

There is the day when the world will end. That day will surely come. On that day, the skies will be torn into pieces, the stars will disperse, the earth and mountains will break into pieces and will be annihilated. The **Qur'ân** communicates this fact and all groups of Muslims believe it. He who disbelieves it becomes a kâfir. Even if he misrepresents his obstinacy well by means of some fantastic stories, or if he deceives the ignorant by pushing knowledge and science on them, he is still a kâfir. At the end of the world, after all creatures are annihilated, they will then be recreated, and everybody will be resurrected from his grave. Allahu ta'âlâ will resurrect the bones that have rotted and turned into dust. That day a pair of scales will be set up; the account-books of all humans will fly to their owners, to the righteous ones from their right and to the evil ones from their left. The bridge of Sirât, which is set over Hell, will be passed, the pious ones will pass over it and will go into Paradise, but those who are for Hell will fall down into Hell. These things which we communicate are not impossible. Since the Mukhbîr-i sâdiq

‘sall-Allâhu ta’âlâ alaihi wa sallam’ has declared them, we have to accept them and believe them instantly. We shouldn’t doubt about them by being fed on illusions. Allahu ta’âlâ declares in the seventh âyat of Sûrat-ul-Hashr: **“Take what my Messenger has brought for you!”** that is, believe whatever he says! On the Day of Resurrection, with the permission of Allahu ta’âlâ, the virtuous ones will perform shafâ’at for the bad ones, that is, they will intercede for them. Our Prophet declares: **“My shafâ’at is for the ones with great sins from among my Ummat.”** After settling accounts, disbelievers will go into Hell and will stay in Hell and be tormented eternally. Believers will stay in Paradise and in the blessings of Paradise eternally. Those Muslims whose sins are greater than their good deeds will possibly go into Hell, being tormented there for a while or to the extent of their sins. Yet they will not remain in Hell eternally. A person with î mân equaling a speck will not remain in Hell eternally, but being blessed with divine mercy, he will enter Paradise.

[It is written on the two hundred and ninth page of the book **Âmentü Şerhi**, written by Kâdızâde Ahmed Efendî, “In Hell, there is a place called Zamharîr. That is, it is the cold Hell. Its cold is so vehement that it cannot be endured for even a moment. Disbelievers will be tormented by being thrown once into the cold Hell and then once into the hot one, and then again into the cold one and then again into the hot one.” It is written in the sixth chapter of the fourth part of the book **Kimyâ-yi Sa’âdat**, and also in the chapter **“Calling One’s Nafs to Account”** at the end of the book **“The States of the Resurrection and the Next World,”** which is the Turkish version of the book **ad-Durra al-Fâkhira**, by Imâm-i Muhammad Ghazâlî, that there are cold zamharîr torments in Hell. This fact is also stated clearly in hadîth-i-sherîfs.

By attacking Islâm through lies and slanders, the enemies of religion say, “Because all prophets came to hot countries, they always frightened people with fire by saying that fire was the means of torment of Hell. If they had come to the poles, to the cold northern countries, they would have said that the torment would be done with ice.” These disbelievers are both ignorant and stupid. As a matter of fact, if they knew of the **Qur’ân** and if they had heard of the words of the great men of Islâm and if they were a little clever, they would become Muslims

immediately. At least, perhaps, they would not be so low as to write down these reckless lies. Our religion both declares that there are cold torments in Hell, and communicates that prophets were sent not only to hot countries, but also to every country on earth, whether hot or cold. The **Qur'ân** answers the questions asked to our prophet according to the knowledge and understanding of the persons who asked them. Also, it explains the unknown beings in the next world by likening them to the ones which they have seen and known in the world. Since the Meccans had not heard of the poles and of the countries of ice, it would be useless to tell them about the freezing torments of Hell. The existence of such information compatible with this subtlety in the **Qur'ân** and hadîths causes today's disbelievers to become more confused.]

Believers and disbelievers become evident at their last breath. Many people remain disbelievers throughout their lives, and, at last, they get blessed with îmân. As well, there are those whose lives go by with îmân, but who turn into quite the opposite at last. On the Last Judgement, they will be judged according to their last breath. O our Allah! After showing us the right way and honouring us with îmân, protect us against going wrong, against aberration! Have mercy upon us, pity us! Thou alone can show the right way!

ÎMÂN (FAITH): It is called îmân to believe through the heart the things that are known as being of the religion, and to express one's îmân with one's tongue. The things that must be believed in are: To believe in the existence of Allahu ta'âlâ, His oneness, His books and pages, and His prophets and angels. To believe in the Hashr (Allâhu ta'âlâ's causing people to rise and assemble for judgement) and Nashr (dispersal after judgement) of the next world, the eternal blessings in Paradise, the eternal torments in Hell, the cracking of the skies, the dispersing of the stars, and the breaking of the earth into pieces. To believe that it is fard to perform the prayer of namâz five times each day, to believe in the numbers of rak'ats^[1] in these prayers, to believe that it is fard to give the zakât of one's property [see fn. on page 101], to fast everyday in the month of

^[1] In performing namâz, the actions of standing, bowing, putting the head on the ground twice are altogether called one 'rak'at.' Most prayers consist of two or four rak'ats. One of them consists of three rak'ats.

Ramadân and, for those who qualify, to go to the city of Mecca and perform the hajj. It is necessary to believe that it is harâm to drink wine, to eat pork, to kill a person unjustly, to disobey one's parents, to steal, to commit adultery, to appropriate an orphan's property, to charge or pay interest when lending or borrowing money, [for women to go out unveiled or naked, and to gamble]. If a person with î mân commits a grave sin, his î mân does not go away, nor does he become a kâfir. He, who says halâl about a sin, that is, about a harâm, becomes a kâfir. He who commits a harâm becomes a fâsiq (sinner). One should say, "I am certainly a Mu'min." One should say that one has î mân. One should not say inshâallah (if Allah wills) while saying that one is a Believer. It may imply doubt. Yes, it may be permissible to say inshâallah about one's last breath, yet it is better not to say so.

The superiority of the four Khalîfas to one another is in accordance with the sequence of their caliphates. All the savants of the right way said, "After the prophets 'alaihim-us-salawâtu wa-t-taslîmât' the highest of human beings is Hadrat Abû Bakr Siddîq 'radiy-Allâhu anh'. After him is Hadrat 'Umar Fârûq 'radiy-Allâhu anh'." To this poor person, being higher or superior does not depend on having virtues, attributes or good habits. It depends on accepting Islâm before others, giving one's property more than anybody else for one's religion, and risking one's life. That is, it depends on being a teacher to one's successors. The successors learn everything from their predecessors. All of these three conditions were found in Hadrat Siddîq. He accepted Islâm before anybody else and sacrificed his possessions and his life for the sake of the religion. This blessing has not been the lot of anybody else besides him in this Ummat. Rasûlullah declared towards his death: **"To the extent that Abû Bakr did, there is nobody who sacrificed his property and life for my sake. If I were to have a friend, I would have made Abû Bakr my friend."** He declared in a hadîth: **"Allahu ta'âlâ sent me to you as a prophet. You did not believe. Abû Bakr believed me. He helped me with his property and life. Do not hurt him and revere and respect him!"** He declared in a hadîth: **"There will not come another prophet after me. If there were another, certainly 'Umar would be a prophet."** Hadrat Amîr 'Alî 'radiy-Allâhu anh' said, "Both Abû Bakr and 'Umar are the highest of

this ummat. He who holds me superior to them is a slanderer. As slanderers are to be thrashed, I will thrash him.”

We should know that the battles amongst the Ashâb-i kirâm ‘alaihim-ur-ridwân’ were for good reasons. Those differences among them were not for the desires of the nafs or for the passion of obtaining a post, a chair, an office, or to become a leader, for all these are the evils of the nafs-i ammâra. But their nafses had become quite pure through the company, or by the presence of the Best of Mankind (Rasûlullah). Only, in the battles that took place during the caliphate of Hadrat Amîr ‘Alî, he (‘Alî) was right. Those who disagreed with him were wrong. But, because it was a mistake of ijtihâd [see fn. 17 in article 26], it can by no means be criticized, let alone saying that they were fâsiq (sinful)! All of them were just. The judgements given by any of them were acceptable. With respect to correctness and dependability, there was no difference between the judgements given by those who followed the Amîr and the ones which were given by those who disagreed with him. The battles between them did not cause them to lose their being trustworthy. Then, it is necessary to love all of them; to love them is to love our Sayyed, the Prophet. He declared in a hadîth: **“He who loves them loves them because he loves me.”** We should utterly abstain from disliking them, especially from feeling hostility towards one of them because having enmity towards them means having enmity towards our Prophet. He said in a hadîth, **“He who is their enemy is so because he is my enemy.”** To revere, to respect those great people would be to revere and to respect the Best of Mankind. To belittle them would mean to belittle him. For respecting the company of the Best of Mankind and the words of the Best of Mankind, it is necessary to respect and esteem all of the Ashâb-i kirâm. Hadrat Abû Bakr-i Shiblî ‘quddisa sirruh’, one of the great ones of the Awliyâ, says, “A person who does not respect or esteem the Ashâb-i kirâm ‘radiy-Allâhu ta’âlâ ‘anhum ajma’in’ has not believed in Rasûlullah ‘sall-Allâhu alaihi wa sallam’.”

A’MÂL-I SHAR’IYYA (The acts pertaining to the Sharî’at): After correcting our belief, it is necessary to do the things which the Sharî’at commands. Rasûlullah ‘sall-Allâhu alaihi wa sallam’ declared: **“The building of Islâm has been constructed upon five pillars. The first of them is to say, “Ash-hadu an lâ ilâha illallah wa ashhadu anna Muhammadan abduhu wa**

rasûluh' and to believe its meaning." The meaning of this word of Shahâdat is: "I know and believe as if I saw that there is no god, nobody besides Allahu ta'âlâ, whose existence is necessary and who is worth worshipping and obeying. I know and believe as if I saw that Muhammad (alayhissalâm) is both a born servant and the Prophet of Allahu ta'âlâ. He having been sent, the religions of the prophets preceding him have been completed and their validity has been abrogated. Attaining endless bliss necessitates following him. Each of his utterances has been communicated to him by Allahu ta'âlâ. All of them are correct. There is no likelihood for any mistake." [A person who wants to become a Muslim first expresses this word of Shahâdat and its meaning. Then he learns how to perform a ghusl and namâz, and then the fards and harâms to the extent that is needed.]

The things to be believed in have been written above.

The second pillar of Islâm is to perform namâz five times each day, which is a basic pillar of the religion. Namâz is the highest of worships. The most valuable worship after î mân is namâz. Like î mân, its beauty also is of itself. But the beauty of other worships are not of themselves. We should be very careful to perform namâz correctly. First, we should perform a perfect abdash (ablution), and then we should begin namâz without showing any indolence. We should try to perform it in the best manner in the qirâat (standing and reciting the **Qur'ân** when performing namâz), in rukû' (bowing by putting the hands on the knees, in sajdah (prostrating twice), in qawma (standing upright and motionless after rukû') and in jalsa, (sitting upright and motionless for a moment between the two sajdah) and in its other places. We should know that tumânînat is necessary, which means to keep each of our limbs motionless during rukû', sajdah, qawma and jalsa. We should perform namâz at the beginning of its time and avoid slackness.

The acceptable, beloved born servant is the one who does the commands of his owner only because they are his commands. It will be an act of obstinacy and impertinence to be late in doing the command. You should always keep at hand one of the fiqh books written in Persian, such as the book **Targhîb-us salât wa taysîrul-ahkâm**, or any other like this one. [Teachings in the book Targhîb-us salât wa taysîrul-ahkâm were collected after extracting them from about one hundred

books. The book is in three parts. The first part deals with the fact that namâz is fard, the second part is about abdash, and the third part deals with the things which break an abdash. This book can be found in the Library of Nûr-i Osmâniyye.] We should learn the matters of the Sharî'at by referring to such books. [He who learns the religion from books and magazines written by doubtful persons for the sake of earning money learns wrong things. We should find and read the books written by pious Muslims for Allah's sake. The best Turkish books for learning the Sharî'at are the books **Birgivî Vasiyetnâmesi Şerhi** and **Âmentü Şerhi** by Kâdızâde. Also helpful are the books **Mewkûfât**, **Dürr-i Yektâ Şerhi**, **Ey Oğul İlmihâlî**, **Mevâhib-i Ledünniyye**, **Mecmû'a-i Zühdiyye** and **Miftâh-ül Cennet İlmihali**. The book **İslâm Yolu** (The way of Islâm) written by Muhammad Âtif Efendi of İskilip, who was a dersîâm (lecturer of that time) in Fâtih medresesi (school of theology) and the head of a school named 'İbtidâ-i dâhil Medresesi,' is very useful. This book was printed in 1959. It has sixty-three pages. These have been printed with Arabic letters. A book may be trusted not only by seeing its title, but also by seeing the name of its author].

We should not read the book **Gulistan** or other story books before learning the Ahl-i sunnat belief and knowledge of fiqh. The book **Gulistan** or other books of its kind are unnecessary when compared to fiqh books. [When Gulistan is unnecessary. I wonder what we should say about those who are addicted to newspapers and magazines that are the religion's enemies?] It is primarily necessary to read, learn and teach what is indispensable in the religion. What is more than this remains as of secondary importance. [Especially those who learn other things before learning religious knowledge and those who strive so that their children acquire money, property and posts, instead of teaching them correct religious knowledge – they are so wrong! I wonder if earning one's future means to acquire these things? Or does it mean to earn Allah's consent? Each parent should first think of having their children earn their real future, their endless bliss.]

We should try not to miss **Tahajjud** namâz (namâz performed after midnight) unless there is a necessity. [The namâz which is performed after the two-thirds of the night has elapsed is called the tahajjud; it is performed before the dawn.

Tahajjud means to forgo one's sleep. Our Prophet 'sall-Allâhu alaihi wa sallam' used to perform tahajjud even during war. He who has omitted prayers of namâz should perform his omitted prayers during the time of tahajjud. Thus he will both pay his debt of omitted prayers and earn the thawâb of tahajjud. How to perform the namâz called Tahajjud and other nâfila (supererogatory) prayers of namâz is written in our (Turkish) book **Islâm Ahlâkı** (Islamic Morals). If it is difficult to wake up at midnight, order some of your servants to wake you up then. After getting up for a few nights, you will form it as a habit and will begin to wake up. He who wants to wake up for tahajjud and morning prayer should go to bed right after performing the night prayer, instead of being late for sleep by busying oneself with useless things. At the time of tahajjud, it is necessary to repent, to say istighfâr, to trust oneself to Allahu ta'âlâ, to entreat Him, to think of one's sins, to remember one's faults, defects, to fear by thinking of the torment in the next world; and to tremble with the thought of the bitter torments of Hell. One should beg for **afw** and maghfirat (forgiveness) very much. At that time and also at any time, it is necessary to say istighfâr (**Astaghfirullah-al-'azîm-allazî lâ îlâha illâ huwa-l-hayy-al-qayyûma wa atûbu ilayh**) a hundred times and to think of its meaning. ['Azîm' means one whose person and attributes are perfect. 'Kabîr' means one whose person is perfect. 'Jalîl' means one whose attributes are perfect.] One should say it a hundred times after the afternoon prayer [after telling one's tasbîhs and saying one's prayers]. It may be said when one has an abdash (ablution) or when one does not have an abdash. It is declared in a hadîth: **"Good news to those on whose pages there are many istighfârs on the Day of Last Judgement!"** Muhammad Ma'sûm-i Fârûkî, in the eightieth letter of the second volume, states, "It has been proven by experimentation that reciting istighfârs is effective in getting rid of calamities and hardships. It has been reported in a hadîth-i sharîf that saying istighfâr causes every sort of adversity to be removed and one's sustenance to increase." During the time of duha, that is, at a certain time after sunrise, it is necessary to perform at least two rak'ats of namâz. The namâz of tahajjud or **duhâ** (forenoon) is of twelve rak'ats at most. [In supererogatory prayers of namâz, you should say salâm after two rak'ats at night and after four rak'ats during the day.]

After performing each fard namâz, you should try to recite the Âyat-ul-Kursî [see fn. 42 in article 31]. Our Prophet said, **“Between Paradise and the person who recites the Âyat-ul-Kursî after fard namâz, there is no obstacle besides death.”** After each of the five times of namâz every day, you should silently say the word tanzîh (**Subhânallâh**) thirty-three times, the word tahmîd (**Alhamdulillâh**) thirty-three times, the word takbîr (**Allahu akbar**) thirty-three times and a certain prayer (**Lâ îlaha illallahu wahdahu lâ sharîka-lah, lahu-l-mulku wa lahu-l-hamdu yuhyî wa yumîtu wa huwa 'alâ kullî shay'in qadîr**) once; all of them add up to a hundred. [See fn. 44 in article 31].

You should say **“Subhânallâhi wa bi hamdihî”** a hundred times every day and every night. There are many blessings in it. Also, it is necessary to say once every morning and once every evening the prayer, (**Allâhumma mâ asbaha bî min ni'matin aw bi-ahadin min khalqika, fa minka wahdaka, lâ sharîka laka, fa laka-l-hamdu wa laka-sh-shukr**) by substituting (**mâ amsâ**) for (**mâ asbaha**) in the evenings, which the Prophet has prescribed. Our Prophet declared: **“He, who says this prayer during the day, would have fulfilled the thanks for that day. When he says it at night, he would have fulfilled the thanks for that night.”** It is not necessary to have an ablution for saying it. You should say it every day and every night.

The third principle of Islâm is to give the zakât of one's property. It is certainly necessary to give zakât. You should give zakât willingly to the persons whom the Sharî'at commands you to give it to.

Allahu ta'âlâ, who is the real owner of all blessings and possessions, commands the rich to give Muslims one-fortieth of their blessings He has given them and promises that as a recompense for this He will give them many blessings and many more rewards. [He declares: “Certainly I will increase the property of the zakât which has been given, and I will bless you with using it at useful occasions. As for the property of the zakât which has not been given, I will make you spend it unwillingly through nuisance or calamity; I will take it away from you and give it to your enemies, and you, seeing this case, will be burned and scorched about it.”] It will be such a great absurdity, obstinacy not to give such an insignificant amount [to any one of your Muslim brothers whom you want].

Not to do the commandments of Allahu ta'âlâ is caused by a sickness in the heart. A sickness in the heart means that it does not believe in the Sharî'at thoroughly. To be a Believer, it is not enough only to express the word Shahâdat (Ash hadu an lâ...). Munâfiqs (those who pretend to be Muslims though being disbelievers) also express it. The sign of the existence of îmân in the heart is to do the commands of the Sharî'at willingly. To give one gold coin to a poor Muslim with the intention of zakât is more blessed than giving a hundred thousand gold coins as alms because to give zakât is to obey the Sharî'at's command. But those that are given without the intention of zakât are supererogatory worships. Supererogatory worships are of no value when compared to fard worships. They are not even like a drop of water compared to an ocean. The Devil, by deceiving Muslims, prevent them from performing their omitted salâts. Performing the supererogatory salâts, [supererogatory pilgrimage, and umra] are made to appear more beautiful. Also, by misrepresenting supererogatory deeds and actions as beautiful, he prevents them from giving zakât. [The promised great rewards for the sunnats and for the supererogatory are for those who do not owe fard deeds and who have paid their omitted fard worships. But those who still have omitted fard worships will not be given any rewards for any worships besides the fard ones.]

The fourth principle of Islâm is to fast every day in the holy month of Ramadân. We should be sure to fast every day in the blessed month of Ramadân. We should not miss this important fard for any reason. Our Prophet declared: **“Fasting is a shield that protects the Believer against Hell.”** If one cannot fast for some indispensable reasons, such as sickness, one should eat secretly and, immediately after the excuse is over, one should perform it. We are all His born servants. We are not independent or without an owner. We should live within the commandments and the restrictions of our owner so that we may be saved from Hell. Those who disobey the Sharî'at are obstinate born servants and perverse, disobedient agents; they must be punished.

The fifth principle of Islâm is the hajj [once in a life, to go to the city of Mecca and perform the duty of hajj]. The duty of hajj has certain requirements. All of them are written in fiqh books. It is declared in a hadîth-i-sherîf: **“An accepted hajj does away**

with one's past sins."

He who wants to escape Hell should learn very well what is halâl and what is harâm and should earn from the halâl and abstain from the harâm. He should avoid the things which the bringer of the Sharî'at (Rasûlullah) has prohibited. He should not go beyond the limits of the Sharî'at. How long will this sleep of unawareness last? When will we become attentive? When the hour of one's death comes, one will be awakened, and one's eyes and ears will be opened. But repentance will be of no avail then. Nothing will be obtained, except being disgraced. Death is gradually approaching us all. The various torments of the next world are awaiting people. When man dies, the end of his world takes place. Let us wake up before death wakes us up and before it is too late! After learning the commandments and prohibitions of the Sharî'at, let us live these few days of life of ours compatibly with them. Let us save ourselves from the various torments of the next world! The interpretative meaning of the sixth âyat of Sura (chapter) Tahrim, is: **"O you who believe! Save yourselves and your families from a fire whose fuel is men and stones."**

After correcting our belief and doing the worships compatible with the Sharî'at, we should enrich our time with dhikr-i ilâhî (mentioning Allah's name); we should not live one moment without remembering Allahu ta'âlâ. While the body, the hands and feet are busy with worldly affairs, the heart should always be with Him, getting flavour from remembering Him. This great fortune falls to anybody's lot in a short time who is on the way shown by our superiors. Alhamdulillâh, you know that this is so. Perhaps, some of it has occurred to you, even though it may be very little. You should not let go of what you have obtained; you should thank Allah very much and strive so that it may increase. Things which everybody may attain only in the end are attained at the beginning of this way. Then, even when they obtained little, they have still obtained very much. For they know of the end, yet at the beginning. Nevertheless, you should not be contented with what you have obtained no matter how much it is. You should not, however, discontinue thanking Allahu ta'âlâ. You should both thank and wish that it will increase. The purpose of the heart's mentioning Him is to dispel the love of anybody else besides Him from the heart. The illness of the heart is that it has various attachments. Unless such

attachments are eradicated, real î mân will not fall to one's lot. It will not be easy to carry out the commandments and the prohibitions of the Sharî'at.

A couplet:

***Make dhikr, dhikr as long as you are alive
Your heart gets purified, into dhikr as you dive.***

[Dhikr means to remember Allahu ta'âlâ. And this may well be done through the heart. When a person makes dhikr, his heart becomes purified. That is, love of the world leaves his heart and love of Allah takes its place. It is not dhikr for many persons to assemble together and to shout "Hay" or "Hûy!" or to dance and whirl. Many things have been made up under the name of tarîqat for a hundred years [see articles 35 and 40]. The way of the great men of religion, of the murshids of tasawwuf, of the Ashâb-i kirâm has been forgotten. The ignorant, and even the sinners have become shaikhs and have committed sins under the names of dhikr and worship. Especially recently, there has not been a dervish convent left in which the harâm and the Shî'ism have not asserted themselves. Today, there are almost no real savants of tasawwuf either in Istanbul, in Anatolia, or in Egypt, Iraq, Iran, Syria, Hidjaz or Pakistan, that is, in any of the Islâmîc countries. False and counterfeit murshids, those members of a tarîqat exploiting Muslims, however are numerous.

We should read the old, real books of great men of religion and correct our worships, dhikr and thoughts in accordance with them. We should not believe the thieves of property and religion, who work behind the curtain of valuable names, such as, men of tarîqat, shaikhs, murîds; but we should avoid them.]

We should eat food not for pleasure or flavour, but for getting strong enough to do Allah's commands. If in the beginning you cannot intend so, force yourself to intend so at each meal. Entreat Allahu ta'âlâ so that you can develop a real intention! We should wear new and clean clothes, and, when dressing, we should intend to adorn ourselves for worship, for namâz. Allahu ta'âlâ declares in the Qur'ân: **"When performing each namâz, wear your adorned, clean, and favorite clothes!"** We should not wear our clothes for ostentation in front of others; this is a sin. [Ibni Âbidin, while explaining the makrûhs in fasting, says that it is mubâh to dress

smartly.] All actions, work, words, reading and listening, [sending one's son to school] should always be for Allah's sake. One should try so that these will be compatible with His Sharî'at. Then each of one's limbs and one's heart will turn towards Allahu ta'âlâ. One's heart will mention Him [that is, it will remember Him]. For example, sleep, which is altogether a state of unawareness, will thoroughly be an act of worship when done with the intention of doing religious service with strength and soundness. For one has slept with the intention of worshipping. Our Prophet declared: **"A savant's sleep is worship."** Yes, I know, it will be difficult for you to do these today. For you are surrounded by various obstacles. You have been seized by customs and by fashion. You have been struck with such illusions as to feel shame because your self-respect will be injured. All these prevent you from carrying out the Sharî'at's commands. But, Allahu ta'âlâ sent the Sharî'at in order to abolish corrupt customs, loathsome fashions, and to tranquilize the madresses of the nafs-i-ammâra, such as egoism and self-respect. Yet, if it falls to your lot to remember Allahu ta'âlâ's name continuously through the heart, if you perform namâz five times each day without being slack by observing its conditions, and if you are careful about the halâl and the harâm as much as you can be, it may be hoped that you will get rid of these obstacles and will be allured towards doing everything for Allah's sake. The second reason why I have written down this advice is that it will be useful for you to realize your own defects and faults, even if you do not fulfill them, and this is a great blessing, too. We trust ourselves to Allahu ta'âlâ against the complacency of missing a blessing and yet being unaware of what we have missed, against not knowing of our fault, and against not being ashamed of not having done our duty. Such persons are the stubborn and ignorant persons who do not know the Sharî'at and who do not do their duties as worshippers.

[In the one hundred and fortieth letter of the second volume, Muhammad Ma'thûm Serhendî (rahmat-Allahi 'alaih) says, "In a hadîth-i qudsî it was stated: **'He who opposes any of my born servants who are Awliyâ will be at war with Me. Among the things [deeds] which get my born servant closer to Me, I like the fards best. I like very much my born servant who comes closer to Me by making nâfila 'ibâdat. I will be the**

ears which hear, the eyes which see, the hands which hold things, and the feet which walk, of my born servant whom I like very much. I will certainly give him whatever he wants. I will certainly protect him when he takes refuge with Me.’ ”

This hadîth-i qudsî has been explained in the third page of the seventeenth chapter of the second part and in the one hundred and eighty second page of the book **Hadîqa**, on the one hundred and sixty-fifth page of the Turkish book **Kiyâmet ve Âhîret**, and also on the sixty-second page of the book **The Sunni Path**. The qurb (that is, to approach Allâhu ta’âlâ) which come forth with fards, is more than the qurb which comes from the nâfilas. But, the fards of taqwâ owners when done with ikhlâs cause qurb. Ikhlâs means to do the worships because Allâhu ta’âlâ commands them. Every Sunnî Muslim has an amount of ikhlâs. Depending on his taqwâ and worshipping, pieces of information pertaining to heart and called fayz (fayd) will come to his heart. If he receives these fayds, which emanate from a Walî’s heart, his ikhlâs will grow stronger in a short time. Taqwâ is to hate the harâms and even not to think about doing a harâm. It means a case of spiritual closeness to Allâhu ta’âlâ, and to obtain His consent, and being loved by Him. [See the last paragraphs of the section **Final Word of Se’âdet-i Ebediyye** in this book.]

The nûrs and fayds, which Allâhu ta’âlâ sends to Believers’ hearts, will come more profusely to those who have stronger taqwâ and who worship more. In other words, there will be an increase in such people’s aptitude and tendency to receive fayz. Fayds emanate from Rasûlullah’s blessed heart. Receiving the fayds coming requires loving Rasûlullah. And loving him, in its turn, requires learning his knowledge, beautiful moral properties, miracles and perfections. If Rasûlullah, too, sees a person, his receiving fayds will become augmented. It is for this reason that those who attended his sohbat and saw his beautiful face and heard his sweet words received more fayz. And it is for this reason that the As-hâb-i-kirâm received more fayz, their hearts were purified from worldly affections and they had ikhlâs. The nûrs and fayds they attained travelled through the hearts of the Awliyâ and reached our time. If a person knows a Walî living in his time, loves him, attends his sohbat and ingratiates himself with him, the nûrs which emanated from Rasûlullah’s blessed heart and arrived into the Walî’s heart will

flow into his heart, too, and thus his heart will become purified. If he cannot attain his sohbat, he might as well do Râbita, that is, imagine the Walî's countenance, face, in which case he will be blessed as if he attained the Walî's sohbat. Mazhar-i-Jân-i-Jânân, who was in Delhi, made tawajjuh towards Shâh Behîk, who was in Kâbil (Kabul), and made him attain high grades despite the enormous distance. Hadrat Mazhar-i Jân-i Jânân said, "I have attained all my blessings and faids because of my love for my masters. Can our defective ibâdât be a means for our getting closer to Allahu ta'âlâ?" In order to get closer to Allahu ta'âlâ humans must perform ibâdât with ikhlâs. Ikhlâs is possible only by receiving faid from the ârifs. A hadîth-i sharîf written in **Qunûz ad-daqaîq** says, '**Everything has a source. The source of ikhlâs and taqwâ is the hearts of 'Ârifs.**' In order to be a walî, that is, to obtain spiritual closeness to Allahu ta'âlâ, that is, to attain love for Allahu ta'âlâ, the things that are fard must be performed. The first of the fard things is to have a belief as taught by Ahl-i sunna scholars. The second step is to abstain from the things which are harâm, to perform the worships which are fard].

47 – THE CREED OF THE AHL AS-SUNNA

Imâm Muhammad al-Ghazâlî (rahmat-Allâhi 'alaihi) wrote in **Kimyâ-yi sa'âdat**: "It is fard for a Muslim to know and believe primarily the meaning of the phrase **Lâ ilâha ill-Allâh, Muhammadun Rasûl-Allâh**. This phrase is called **kalimat at-tawhîd**. It is sufficient for every Muslim to believe without any doubt what this phrase means. It is not fard for him to prove it with evidence or to satisfy his mind. Rasûlullâh (sall-Allâhu 'alaihi wa sallâm) did not command the Arabs to know or mention the relevant proofs or to search and clarify any possible doubt. He commanded them to believe only and not to doubt. It is enough for everybody also to believe briefly. Yet it is fard kifâya that there should exist a few 'âlims in every town. It is wâjib for these 'âlims to know the proofs, to remove the doubts, and to answer the questions. They are like shepherds for Muslims. On the one hand, they teach them the knowledge of îmân, which is the knowledge of belief, and, on the other hand, they answer the slanders of the enemies of Islâm."

"The Qur'ân al-karîm stated the meaning of kalimat at-tawhîd and Rasûlullah (sall-Allâhu 'alaihi wa sallam) explained

what is declared in it. All as-Sabâhât al-kirâm learned these explanations and communicated them to those who came after them. The exalted scholars who conveyed to us what the as-Sahâbat al-kirâm had communicated, by committing them to their books without making any alterations in them, are called **Ahl as-Sunna**. Everybody has to learn the i'tiqâd of the Ahl as-Sunna and to unite and love one another. The seed of happiness is this i'tiqâd and this unification."

"The 'ulamâ' of the Ahl as-Sunna explain the meaning of kalimat at-tawhîd as follows: Men were nonexistent. They were created later. They have one Creator. He is the One who has created everything. The Creator is one. He does not have a partner or a likeness. There is no second creator. He has been ever-existent; His existence did not have a beginning. He will be ever-existent; there is no end to His existence. He will not cease to exist. His existence is always necessary. His nonexistence is impossible. His existence is of Himself. He does not need any means. There is nothing that will not need Him. He is the One who creates everything and makes it go on existing. He is not material or a thing. He is not at a place or in any substance. He does not have a shape and cannot be measured. It cannot be asked how He is; when we say 'He,' none of the things which occur to the mind or which we can imagine is He. He is unlike these. All of them are His creatures. He is not like His creatures. He is the creator of everything that occurs to the mind and of every illusion and of every delusion. He is not above, below or at one side. He does not have a place. Every being is below the 'Arsh. And the 'Arsh is under His Power, under His Omnipotence. He is above the 'Arsh. Yet this does not mean that the 'Arsh carries Him. The 'Arsh exists with His Favour and in His Omnipotence. Now He is the same as He was in eternity, in eternal past. He will always be the same in the everlasting future as He had been before creating the 'Arsh. No change occurs in Him. He has His own Attributes. His Attributes called **as-Sifât ath-Thubûtiyya** are eight: **Hayât** (life) **'Ilm** (Omniscience), **Sam'** (Hearing), **Basar** (Seeing), **Qudra** (Omnipotence), **Irâda** (Will), **Kalâm** (Speech, Word) and **Takwîn** (Creativeness). No change ever occurs in these Attributes of His. Change implies deficiency. He has no deficiency or defect. Though He does not resemble any of His creatures, it is possible to know Him in this world as much as

He makes Himself known and to see Him in the next world. In the present world He is known without realizing how He is, and in the Hereafter, He will be seen in an incomprehensible way.

“Allâhu ta’âlâ sent prophets (‘alaihimu ’s-salâm) to His human creatures. Through these great people, He showed His human creatures the deeds that bring happiness and those which cause ruination. The most exalted prophet is **Muhammad** (‘alaihi ’s-salâm), the Last Prophet. He was sent as the Prophet for every person, pious or irreligious, for every place and for every nation on the earth. He is the Prophet for all human beings, angels and genies. In every corner of the world, everybody has to follow him and adapt himself to this exalted Prophet.”^[1]

The great scholar and Murshid-i-kâmil Sayyid ‘Abdulhakîm-i Arwâsî^[2] (rahmat-Allâhi ‘alaihi) said: “Rasûlullâh (sall-Allâhu ‘alaihi wa sallam) had three tasks: the first one was to communicate and make known (**tabligh**) the rules of the Qur’ân al-karîm, that is, the knowledge of îmân and of ahkâm fiqhiyya, to all human beings. **Ahkâm fiqhiyya** is composed of the actions commanded and actions prohibited. His second task was to transmit the spiritual rules of the Qur’ân al-karîm, the knowledge about Allâhu ta’âlâ Himself and His Attributes, into the hearts of only the highest ones of his Umma. His first task, tabligh, should not be confused with his second task. The lâ-madhabî reject the second task. But, Abu Huraira (radî-Allâhu ‘anh), said, ‘I learned two types of knowledge from Rasûlullah (sall-Allâhu ‘alaihi wa sallam). I told you one of them. You would kill me if I divulged the second one. This word of Abu Huraira’s is reported in the 267th and 268th letters of the Turkish book **Mujdeci Mektûblar**, and also in those books namely **Bukhârî**, **Mishkât**, and **Hadîqa**. The third task was carried out upon those Muslims who failed to adhere to the advice and warnings concerning carrying out the ahkâm fiqhiyya. Even the use of force is to be applied to get them to obey the ahkâm fiqhiyya.

^[1] **Kimyâ’ as-Sa’âda**. Muhammad al-Ghazâlî (rahmat-Allâhi ta’âlâ ‘alaihi) was one of the greatest Islâmic scholars. He wrote hundreds of books. All his books are very valuable. He was born in 450/1068 in Tûs, i.e. Meshhed, Persia, and passed away there in 505/1111.

^[2] He was born in Başkal’a in 1281/1864 and passed away in Ankara in 1362/1943.

“After Rasûlullâh (sall-Allâhu ’alaihi wa sallam), each of the four Khalîfas (radî-Allâhu ’anhum) accomplished these three tasks perfectly. During the time of Hadrat Hasan (radî-Allâhu ’anh), fitnas and bid’as increased. Islâm had spread out over three continents. The spiritual light of Rasûlullâh (sall-Allâhu ’alaihi wa sallam) had receded away from the earth. The as-Sahâbat al-kirâm (radî-Allâhu ’anhum) had decreased in number. Later, no one was able to do all these three tasks together by himself. Therefore, these tasks were undertaken by three groups of people. The task of communicating îmân and ahkâm fiqhiyya was assigned to religious leaders called **mujtahids**. Amongst these mujtahids, those who communicated îmân were called **mutakallimûn**, and those who communicated fiqh were called **fuqahâ**. The second task, that is, making those willing Muslims understand the spiritual rules of Qur’ân al-karîm, was assigned to the Twelve Imâms of Ahl al-Bayt (rahmat-Allâhi ta’âlâ ’alaihim) and to great men of tasawwuf. Sirrî (Sarî) as-Saqatî (d. 251 in Baghdad) and al-Junaid al-Baghdâdî (b. 207/821 and d. 298/911 in Baghdad) were two of them (rahmat-Allahu ta’âlâ ’alaihimâ).

[Scholars of Ahl-as-sunnat, learning this second task of our master the Messenger of Allah from the Twelve Imâms, established the (branch of) knowledge (called) Tasawwuf. Some people do not believe in the Awliyâ, in kerâmats, in Tasawwuf. This denial of theirs indicates that they have nothing to do with the Twelve Imâms. If they had been following the way taught by the Ahl-i-Bayt, they would have learned this second task of Rasûlullah from the Twelve Imâms and scholars of Tasawwuf, Walîs would have been educated among them. Not only were no such people educated among them, but also they do not believe in the existence of such people. As it is seen, the Twelve Imâms are the imâms of the Ahl-i-Bayt. And the people who love the Ahl-i-Bayt and follow the Twelve Imâms are the Ahl as-sunnat. For being an Islamic scholar it is necessary to be an inheritor of the Messenger of Allah in these two tasks of his. In other words, it is necessary to become specialized in both these two branches of knowledge. Abd-ul-ghanî Nablusî, one of such great scholars, quotes the hadîth-i-sherîfs showing the spiritual principles taught in Qur’ân al-kerîm on the two hundred and thirty-third and later pages, and also on the six hundred and forty-ninth page of his book **Hadîqat-un-nediyya**,

and writes that denying this fact is sheer ignorance and lack of good luck.]

“The third task, having the rules of the religion done by force and authority, was assigned to sultans, i.e. governments. The sections of the first class were called **madhhabs**. Sections of the second one were called **tarîqas**, and the third one was called **huqûq** (laws). Madhhabs that define î mân are called **madhhabs in i’tiqâd**. Our Prophet (sall-Allâhu ta’âlâ ’alaihi wa salam) had prophesied that Muslims would part into seventy-three groups in respect to î mân, and that only one of them would be right and the others wrong. And so it happened. The group that was given the good news of being on the right path is called the **Ahl as-Sunnat wa’l-Jamâ’a**. The remaining seventy-two groups, which were declared to be wrong, are called the **groups of bid’a**, that is, heretics. None of them are disbelievers. All of them are Muslims. But, if a Muslim who says he belongs to one of the seventy-two groups disbelieves any information that has been declared clearly in the Qur’ân al-karîm and the Hadîth ash-sharîf and that has spread among the Muslims, he becomes a disbeliever. There are many people today who, while carrying Muslim names, have already dissented from the madhhab of the Ahl as-Sunna and have become heretics or non-Muslims.” This is the end of our quotation from Abdulhakîm Efendi.

Muslims have to keep on learning from birth to death. The knowledge which Muslims have to learn is called **al-’ulûm al-Islâmiyya** (Islâmic sciences), which consist of two parts: (1) al-’ulûm an-naqliyya; (2) al-’ulûm al-’aqliyya.

1) **Al-’ulûm an-naqliyya** (also called ‘religious sciences’): These sciences are acquired by reading books of the ‘ulamâ’ of the Ahl as-Sunna. The ‘ulamâ’ of Islâm derived these sciences from four main sources. These four sources are called **al-adillat ash-Shar’iyya**. They are **al-Qur’ân al-karîm**, **al-Hadîth ash-sharîf**, **ijmâ al-Umma** and **qiyâs al-fuqahâ’**.

Religious sciences consist of eight main branches:

i) **’ilm at-tafsîr** (the science of the interpretation of the Qur’ân al-karîm). A specialist in this branch is called **mufasssir**. He is a profoundly learned scholar able to understand what Allâhu ta’âlâ means in His Word.

ii) **’ilm al-usûl al-hadîth**. This branch deals with the

classification of hadîths. The different kinds of hadîths are explained in **Endless Bliss** (second fascicle, sixth chapter.)

iii) **'ilm al-hadîth**. This branch studies minutely the utterances (hadîth), behaviour (sunna) and manners (hâls) of our Prophet (sall-Allâhu ta'âlâ 'alaihi wa sallam).

iv) **'ilm al-usûl al-kalâm**. This branch studies the methods by which 'ilm al-kalâm is derived from al-Qur'ân al-karîm and al-Hadîth ash-sharîf.

v) **'ilm al-kalâm**. This branch covers the study of the kalimat at-tawhîd and the kalimat ash-shahâda and the six fundamentals of îmân which depend on them. These are the teachings to be believed by the heart. The scholars of kalâm usually wrote 'ilm al-usûl al-kalâm and 'ilm al-kalâm together. Therefore, the layman takes these two branches of knowledge as one single branch.

vi) **'ilm al-usûl al-fiqh**. This branch studies the derivation of the methods of fiqh from the Qur'ân al-karîm and the Hadîth ash-sharîf.

vii) **'ilm al-fiqh**. This branch studies **af'al al-mukallafîn**, that is, it tells how those who are sane and pubescent should act on matters concerning the body. This is the knowledge necessary for the body. Af'al al-mukallafîn has eight categories: fard, wâjib, sunna, mustahâb, mubâh, harâm, makrûh and mufsid. However, they can be briefly classified into three groups: actions commanded, actions prohibited and actions permitted (mubâh).

viii) **'ilm at-tasawwuf**. This branch is also called **'ilm al-akhlâq** (ethics). It describes not only the things we should do and should not do with the heart but also helps the belief to be heartfelt, makes it easy for Muslims to carry out their duties as taught in 'ilm al-fiqh and helps one attain ma'rifa.

It is fard 'ain for every Muslim, man or woman, to learn kalâm, fiqh and tasawwuf as much as is necessary out of these eight branches, and it is a crime, a sin, not to learn them^[1].

2) **Al-'ulûm al-'aqliyya** (also called 'experimental sciences'): These sciences are divided into two groups: technical sciences and literary sciences. It is fard kifâya for Muslims to learn these sciences. As for Islâmîc sciences, it is fard 'ain to learn them as

^[1] **Al-hadîqa**, p. 323, and in preface to **Radd al-mukhtâr**.

much as is necessary. To learn more than is necessary, that is, to become specialized, in Islâmic sciences is fard kifâya. If there is no 'âlim who knows these sciences in a town, all of its inhabitants and the government authorities are sinful.

Religious teachings do not change in the course of time. It is an unexcusable crime to go wrong as a result of reasoning and erroneous thinking on 'ilm al-kalâm. In matters pertaining to fiqh, the variations and facilities shown by Islâm can be made use of when one has the excuses permitted by Islâm. It is never permissible to make alterations or to make reforms in religious matters with one's own opinion or point of view. It causes one to go out of Islâm. Change, improvement and progress in al-'ulûm al-'aqliyya are permissible. It is necessary to develop them by searching, finding and learning them from non-Muslims, too.

The following article is quoted from the book **Al-majmû'at az-Zuhdiyya**. The book was compiled by an ex-Minister of Education as-Sayyid Ahmed Zühdü Pasha (rahmat-Allâhi ta'âlâ 'alaih):

“The word **'fiqh'**, when used in Arabic in the form of 'faqiha yafqahu', that is, in the fourth category, means 'to know, to understand.' When it is used in the fifth category, it means 'to know, to understand Islâm.' A scholar in 'ilm al-fiqh is called **faqîh**. 'Ilm al-fiqh deals with the actions which people should do and those which they should not do. The knowledge of fiqh is obtained from the Qur'ân al-karîm, the Hadîth ash-sharîf, ijmâ' and qiyâs. The consensus of the as-Sahâbat al-kirâm and the mujtahids, who came after them, is called **ijmâ' al-Umma**. The rules of the religion derived from the Qur'ân al-karîm, the Hadîth ash-sharîf and ijmâ' al-Umma are called **qiyâs al-fuqahâ'**. If it could not be understood from the Qur'ân al-karîm or the Hadîth ash-sharîf whether an action was halâl (permitted) or harâm (forbidden), then this action was compared to another action which was known. This comparison was called **qiyâs**. Applying qiyâs required the latter action to have the same factor which made the former action permitted or forbidden. And this could be judged only by those profound 'ulamâ' who had attained the grade of ijtihâd.

“ 'Ilm al-fiqh is very extensive. It has four main divisions:

i) **'ibâdât**, composed of five subdivisions: salât (namâz), sawm (fast), zakât, hajj, jihâd. Each has many sections. As it is

seen, it is an 'ibâda to make preparations for jihâd. Our Prophet (sall-Allâhu 'alaihi wa sallam) said that jihâd against the enemies of Islâm was of two kinds: by actions and by words. It is fard to learn how to make and use new weapons in preparation for jihâd by actions. Jihâd is done by the State. It is fard for the people to join in the jihad by obeying the State laws and orders. Nowadays, the attacks of our enemies through publications, motion pictures, radio broadcast and every means of propaganda – the second kind of war – has tremendously increased, and it is also a jihâd to stand against the enemies in this field.

ii) **munâkahât**, composed of subdivisions, such as marriage, divorce, alimony and many others [written in detail in our book **Se'âdet-i Ebediyye**].

iii) **mu'âmalât**, composed of many subdivisions, such as purchase, sale, rent, joint-ownership, interest, inheritance, etc.

iv) **'uqûbât** (penal code), composed of five main subdivisions: qisâs (lex talionis), sirqa (theft), zinâ (fornication and adultery), qadhf (forgery) and ridda (case of becoming an apostate).

“It is fard for every Muslim to learn the 'ibâdât section of fiqh briefly. It is fard kifâya to learn munâkahât and mu'âmalât, in other words, those who have anything to do with them should learn them. After 'ilm at-tafsîr, 'ilm al-hadîth and 'ilm al-kalâm, the most honourable ilm is 'ilm al-fiqh. The following six hadîths will be enough to indicate the honour of fiqh and the faqîh 'rahmatullâhi ta'âlâ alaihim ajma'in':

‘If Allâhu ta'âlâ wants to do a favour for a servant of His, He makes a faqîh of him.’

‘If a person becomes a faqîh, Allâhu ta'âlâ sends what he wishes and his sustenance from unexpected sources.’

‘The person about whom Allâhu ta'âlâ says ‘most superior’ is a faqîh in the religion.’

‘Against Satan, a faqîh is stronger than one thousand 'âbids (those who worship much).’

‘Everything has a pillar to base itself upon. The basic pillar of the religion is the knowledge of fiqh.’

‘The best and most valuable 'ibâdat is to learn and teach fiqh.’

The superiority of al-Imâm al-a'zam Abu Hanîfa (rahmat-Allâhi ta'âlâ 'alaih) is understood also from these hadîths.

The rules of Islâm in the Hanafî madhhab were transmitted through a chain beginning with 'Abdullâh ibn Mas'ûd (radî-Allâhu anh), who was a sahâbî. Al-Imâm al-a'zam Abû Hanîfa (rahmat-Allâhi ta'âlâ 'alaih), the founder of the madhhab, acquired the knowledge of fiqh from Hammâd, and Hammâd from Ibrâhîm an-Nakhâ'î. An-Nakhâ'î learnt it from Alkama and Alkama, learnt it from Abdullah ibn Mas'ud, who learnt it from Rasûlullâh (sall-Allâhu 'alaihi wa sallam).

Abu Yûsuf, Imâm Muhammad ash-Shaibânî, Zufar ibn Hudhail and Hasan ibn Ziyâd were al-Imâm al-a'zam's disciples (rahimahum-Allâh). Of these, Imâm Muhammad wrote about one thousand books on Islâmic teachings. He was born in 135 A.H. (752) and passed away in Rayy, Iran, in 189 (805). Because he was married to the mother of al-Imâm ash-Shâfi'î, one of his disciples, ash-Shâfi'î inherited his books upon his death, thus his knowledge increased. For this reason, al-Imâm ash-Shâfi'î (rahmat-Allâhi ta'âlâ 'alaih) said, 'I swear that my knowledge of fiqh has increased by reading Imâm Muhammad's books. Those who want to deepen their knowledge of fiqh should be in the company of the disciples of Abu Hanîfa.' And once he said, 'All Muslims are like the household children of al-Imâm al-a'zam.' That is, as a man earns a living for his wife and children, al-Imâm al-a'zam took it upon himself to find out the religious knowledge which people needed in their affairs. Thus, he spared the Muslims from a lot of work.

Al-Imâm al-a'zam Abu Hanîfa (rahmat-Allâhi 'alaih) compiled the knowledge of fiqh, classified it into branches and sub-branches and set usûls (methods) for it, and also collected the knowledge of i'tiqâd, as Rasûlullah (sall-Allâhu 'alaihi wa sallam) and the as-Sahâbat al-kirâm (ridwân-Allâhi 'alaihim ajma'in) had preached, and taught them to thousands of his disciples. Some of his disciples became specialists in 'ilm al-kalâm, that is, in the teachings of îmân. Of them, Abu Bakr al-Jurjânî, one of Imâm Muhammad ash-Shaibânî's disciples, became famous. And Abu Nasr al-'Iyâd, one of his pupils, educated Abu Mansûr al-Mâturîdî in 'ilm al-kalâm. Abu Mansûr wrote in his books the knowledge of kalâm taught by al-Imâm al-a'zam (rahmat-Allâhi ta'âlâ 'alaih). By contending against

heretics, he consolidated the i'tiqâd of the Ahl as-Sunna. He spread it far and wide. He passed away in Samarkand in 333 A.H. (944). This great 'âlim and another 'âlim Abu'l-Hasan al-Ash'arî, are called the **imâms of the madhhabs of i'tiqâd** of the Ahl as-Sunna.

The fiqh scholars are grouped in seven grades. Kemâl Pasha Zâde Ahmad ibn Sulaiman Effendi (rahmat-Allâhi ta'âlâ 'alaih), in his work **Waqf an-niyyâ**, explained these seven grades as follows:

1. The mujtahids of Islâm constructed the methods and the principles of deriving rules from the four sources of the religion (al-adillat ash-Shar'iyya) and thus derived rules. The four **a'immat al-madhâhib** were of these.

2. The mujtahids in a madhhab, following the principles formulated by the imâm of the madhhab, derived rules from the four sources. They were Imâm Abû Yûsuf, Imâm Muhammad, etc. (rahmat-Allâhi ta'âlâ 'alaihim ajma'in).

3. The mujtahids of matters (mas'ala), for the matters that were not dealt with by the founder of the madhhab, derived rules by using the methods and principles of the madhhab. Yet in doing this, they had to follow the imâm. They were at-Tahâwî (238-321 A.H., in Egypt), Hassâf Ahmad ibn 'Umar (d. 261, in Baghdad), 'Abdullâh ibn Husain al-Karkhî (340), Shams al-a'imma al-Halwânî (456, in Bukhârâ), Shams al-a'imma as-Sarâhsî (483), Fakhr al-Islâm 'Alî ibn Muhammad al-Pazdawî (400-482, in Samarkand), Qâdî-Khân Hasan ibn Mansûr al-Farghânî (592), etc. (rahmat-Allâhi ta'âlâ 'alaihim ajma'in).

4. As'hâb at-takhrîj were not able to employ ijtihâd. They were the scholars who explained brief, unclear rules derived by mujtahids. Husâm ad-dîn ar-Râzî 'Alî ibn Ahmad (d. 593 A.H., in Damascus) was one of them. He (rahmat-Allâhi ta'âlâ 'alaih) wrote a commentary to **Al-Qudûrî**.

5. The arbâb at-tarjîh selected one of several riwâyas (narrations or the opinions of mujtahids as narrated) coming from mujtahids. They were Abul'-Hasan al-Qudûrî (362-428 A.H., in Baghdad) and Burhân ad-dîn 'Alî al-Marghinânî (rahmat-Allâhi ta'âlâ 'alaihâ), the author of **Al-hidâya**, who was martyred by the soldiers' of Jenghiz in the Bukhârâ Massacre in 593 A.H. (1198).

6. Certain muqallids wrote various riwâyas about a matter in

an order with respect to their reliability. They did not include any refused riwâya in their books. Abû 'l-Barakât 'Abdullâh ibn 'Ahmad an-Nasafî (d. 710 A.H.), the author of **Kanz ad-daqa'iq**; 'Abdullâh ibn Mahmûd al-Musûlî (d. 683), the author of **Mukhtâr**; Burhân ash-Sharî'a Mahmûd ibn Sadr ash-Sharî'a 'Ubaid-Allâh (d. 673), the author of **Al-wiqâya**; and Ibn as-Sâ'âtî Ahmad ibn 'Alî al-Baghdâdî (d. 694), the author of **Majmâ' al-bahrain**, are of these (rahmat-Allâhi ta'âlâ 'alaihim ajma'in).

7. Muqallids incapable of distinguishing weak riwâyas from genuine ones. These were counted among fiqh scholars because they were able to understand what they read and explained it to the muqallids who could not understand.

48 – THIRD VOLUME, 34th LETTER

This letter, written to the mother of Mîr Muhammad Nu'mân, gives some advice.

The first advice is to correct the belief in accordance with the tenets which the Ahl-i sunnat savants teach in their books. For, it is this group only that will be saved from Hell. May Allahu ta'âlâ give plenty of rewards for the work of those great people! [Scholars of the four madh-habs who have reached the grade of ijtihâd and the great scholars educated by them are called scholars of **Ahl as-sunnat**.] After correcting the belief (îmân), it is necessary to perform the acts of worship communicated in the knowledge of **fiqh**, i.e. to do the commandments of the Sharî'at and to abstain from what it prohibits. One should perform namâz five times each day without reluctance or slackness, observing its conditions and ta'dîl-i arkân.

He who has as much money as nisâb [see fn. 72 in article 41] should give zakât.

Imâm-i a'zâm Abû Hanîfa says, "Also, it is necessary to give the zakât of gold and silver which women use as ornaments."

A person with îmân should not waste his time [playing musical instruments]. He should not waste his precious life even on unnecessary mubâhs. It is certainly necessary not to waste it on the harâm. We should not busy ourselves with taghannî, singing or songs. We should not be deceived by the pleasure they give our nafses. These are poisons mixed with honey and covered with sugar.

One should not commit **giybat**. Giybat is harâm. [Giybat means to talk about a Muslim's or a Zimmî's^[1] secret faults behind his back. It is necessary to tell Muslims about the faults of Harbîs^[2] and bid'at holders, about the sins of those who commit these crimes in public, about the evil deeds of those who torment Muslims. Such efforts help Muslims to be aware of their harm. Also to reveal those who slander and intentionally misrepresent Islâm in their writings is not a sin; this is not giybat (backbiting). **Radd-ul Muhtâr: 5-263**].

Namîma, that is, gossip, carrying words among Muslims, should not be done. It has been declared that various kinds of torments will be inflicted on those who commit these two kinds of sins. Also, it is harâm to lie and to slander; this must be avoided. These two evils were harâm in every religion. Their punishments are very heavy. It is very thawâb^[3] to conceal Muslims' defects, not to spread their secret sins and to forgive them. One should pity one's inferiors, those under one's command, [such as, wives, children, students, soldiers] and the poor. One should not reproach them for their faults. One should not hurt or beat or swear at those unfortunate people for trivial reasons. [One should not violate anybody's religion, property, life, honour or chastity, and should pay one's debts to individuals and to the state. It is harâm to take or give a bribe. Only, it would not be bribery to give money unwillingly in order to shun being tormented by a cruel ruler or under duress. However, it is harâm to accept something offered as such. Everybody should see his own defects, and should every hour

[1] The Islâmîc religion recognizes two kinds of countries in the world: 1) The Muslim country called "Dâr-ul-Islâm"; 2) The country of disbelievers called "Dâr-ul-harb," Those disbelievers who live in "Dâr-ul-Islam" and who have submitted to pay the jizya [see fn. 9], are called "ahl-i-zimmet" or 'zimmî.' They live comfortably and peacefully possessing Muslims' rights and freedom fully. They perform their worships freely. See our book "**The Religion Reformers in Islam**," chapter No. 49

[2] Those disbelievers who live in Dâr-ul-harb and who are not under Islâm's authority are called "Harbîs."

[3] Muslims will be rewarded in the next world for all their pious actions which they have done in the world. The rewards which Muslims will be given in the next world are called "thawâb." The word is used as an adjective as well as a noun. For example, when we say that an action is very thawâb, it means that Allah will give many rewards for that action.

think of the faults which he has committed against Allahu ta'âlâ. He should always bear in mind that Allahu ta'âlâ does not hurry in punishing him, nor does He cut off his sustenance. [The orders compatible with the Sharî'at of parents and of the government must be obeyed, but the ones incompatible with the Sharî'at must not be rejected or opposed outright. We should not cause fitna (discord and trouble). See the 123rd letter in the second volume of the book **Maktûbât-i Ma'thûmiyya.**]

After correcting the belief and doing the commands of fiqh, one should spend all one's time remembering Allahu ta'âlâ. One should continue remembering and mentioning Allahu ta'âlâ as the great men of religion have communicated. By feeling hostility towards all the things that will prevent the heart from remembering Allahu ta'âlâ, that is, from dhikr, one should abstain from them. The more you adhere to the Sharî'at, the more delicious it will be to remember Him. As indolence and laziness increase while obeying the Sharî'at, that flavour will gradually decrease, eventually vanishing altogether. [One should not believe the slanders concocted by the enemies of Islam and should be extremely wakeful not to fall into their traps.] What should I write more than what I have written already? It will be enough for a reasonable person. May Allahu ta'âlâ bless us all with doing the things that will make us attain sa'âdat-i abadiyya! Âmîn.

***What is sweet besides remembering Him whatsoever;
Is poison for the soul, even if it were sugar!***

49 — THIRD VOLUME, 35th LETTER

This letter, written to Mirzâ Manû Jâhr, gives advice.

May Allahu ta'âlâ bless you with an auspicious life! Giving you happiness and goodness, He makes you forget about the tragedies that befell on you! My child! When a person is young, the desires of the nafs surround him. The time of youth, however, is the most profitable time for learning knowledge and worshipping. During this time, which is the time when lust and fury invade a person, to carry out one commandment of the Sharî'at is much more valuable than the same worship which is done when one is old. [Especially if other obstacles join them, the worship which is done by overcoming them will increase the blessings so much that only Allahu ta'âlâ knows how much.] For

the difficulty and trouble in doing a worship against obstacles will exalt the honour of a worship to the skies. Acts of worship that are done easily and without any obstacles to prevent them will remain lower. It is for this reason that the higher ones among men have become higher than the highest ones of angels. This is because man worships among obstacles. But angels obey the commandments without any obstacles. During the time of war, the value of a soldier increases and his one insignificant deed done in combat becomes more valuable than all his efforts done in the time of peace. The desires of youth are things which the nafs and the Devil like, but they are the enemies of Allahu ta'âlâ. The things that conform with the Sharî'at are the things which Allahu ta'âlâ likes. It is not worthy of wise and intelligent people to please the enemies of Allahu ta'âlâ, while, by doing so, angering the real owner who gives all blessings. May Allahu ta'âlâ bless us with doing reasonable actions and protect us against being deceived by the nafs, by the Devil, or by the sayings and writings of the enemies of religion! [Especially at a time when the irreligious, those who ridicule Muslims, are on the increase, and when propaganda causing Muslim children to deviate from the religion is spreading, little worship will be given much greater rewards, provided that it is correct. Our Prophet (sall-Allâhu 'alaihi wa sallam) declared: **"O my Ashâb! You have come at such a time that you will be destroyed, you will go to Hell, if you do not do one-tenth of Allah's commands, though you do nine-tenths of them! However, there will come such a time that at that time, Muslims will be saved from Hell, if they do one-tenth of the commands and cease from doing nine-tenths of them. How lucky for those with îmân at that time."**]

50 – FIRST VOLUME, 72nd LETTER

This letter, written to Khwâja Jihân, states that he who wants the Hereafter should not be fond of this world. It explains how to abandon the world.

May Allahu ta'âlâ give you salvation and health! It is impossible to obtain the religion together with the world. He who wants to earn the next world should give up this world. At such a time as this, it is not easy to give up this world altogether. At least, it is necessary to give it up nominally, that is, to think of

oneself as having given it up. This means to obey the Sharî'at in doing everything. It is necessary to obey the Sharî'at in doing everything. It is necessary to obey the Sharî'at while eating, while drinking, while dressing and while setting up a home. It is necessary not to go beyond the commandments of the Sharî'at. It is fard to give the zakât of gold and silver, of commercial goods and of the quadruped stock animals that graze on the grass and plants in the field. It is certainly necessary to give their zakât.

A person who has been ornamented with obeying the Sharî'at has escaped the harm of this world and has procured the next world. The person who cannot abstain from the world even nominally may be said to be a munâfiq. [see fn. 11 in article 19] His saying that he has î mân will not rescue him in the next world. It only protects his property and his life in this world. Translation of a Persian couplet:

***Well, I have told you the essence of the matter;
Either get annoyed or follow my advice.***

Who is that manly, fortunate person who will lend an ear to this right word, despite the striking appearance of this world, its servants, maids, delicious foods, various sherbets, ornamented and attractive dresses and many pleasures?

Translation of a Persian couplet:

***The weight of the pearls has deafened your ears,
What can I do, none of my cries and laments he hears.***

[The word 'Dunyâ' (the world) is an Arabic word which is the feminine form of the word 'ednâ.' That is, it is a superlative noun. Its infinitives is 'dunuw' or 'danâed.' If it comes from the first one it means the closest.' The word 'dunyâ' in the ayât-i-kerîma which purports, "**We adorned the closest skies with lights,**" has this meaning. If it comes from the second one it means 'the worst.' Sometimes it has been used with this second meaning. For example, in the hadîth-i sharîf, "**The base, the infamous things are mal'ûn,**" it has this second meaning. That is, it means, 'Dunyâ is mal'ûn.' Base things are those which are harâm and makrûh. Property has not been blamed because Allah considers property to be prosperity. An example which will prove this word of ours to be right is the property which Hadrat Ibrâhim (salawâtullahi 'alaih) had. He was the second highest person among mankind. His cattle, half

a million of which were only beef cattle, covered plains and valleys.]

May Allahu ta'âlâ honour us and you with adapting ourselves to the Sharî'at of Muhammad (alayhissalâm)!

Shaikh Mayân Zakariyyâ is the ex-administrator of finance. He is an 'âlim [learned] and a virtuous person. He has been in prison for a long time. He is needy and miserable due to his old age, shortage of a livelihood, and long imprisonment. He asks this faqir [Imam-i Rabbânî] to visit the headquarters where he is kept so that he may be released. I could not come because of the long distance between us. By taking advantage of our brother Khâja Muhammad Sadîq, I caused you to have a headache from those few words presented by Khâja when he addressed your audience. Inshâ-Allah the said wretched person will get what is expected of your high kindness and favour, for he is an 'âlim and he is old. Wassalâm awwalan wa âkhiran.

51 – FIRST VOLUME, 137th LETTER

This letter was written to Khâji Khidir from Afganistan. It explains the honour of performing namâz, which can be understood only by superior individuals who have reached the end.

Your precious letter has reached us. Its contents are understood. It is one of the greatest blessings of Allahu ta'âlâ for one to take pleasure from worshipping and not to find it difficult to do them. Especially to taste the flavour of namâz does not fall to the lot of those who have not reached the end. It is only peculiar to them to feel its taste, especially when it is fard. Those who are close to the end are able to taste the flavour of the supererogatory prayers of namâz. But, only those prayers of namâz that are fard are tasted at the end. The supererogatory prayers are tasteless to them; they deem it a great benefit to perform the prayers that are fard. Translation of a Persian line:

***The work is a great blessing.
On whom will they bestow it?***

[Supererogatory prayers of namâz are those which are other than the prayers that are fard or wâjib. The sunnats of the five prayers of namâz and also the prayers other than those that are wâjib are all supererogatory. All sunnats, whether they are

muakkad^[1] or not, are supererogatory. (**Durr-ul-mukhtâr, Ibnî Âbidîn, Halabî and others**)).

The nafs does not have any share in the taste that is experienced from all prayers of namâz. While man is enjoying this taste, his nafs moans and yells. O our Allah! It is such a great rank! Translation of an Arabic Line:

Those who attained the blessings, let them enjoy it.

It is a great blessing and a real happiness also for us, whose souls are ill, to hear these words. Translation of Persian Line:

At least, let there be a consolation in our hearts.

Be it known very well that the grade, the rank of namâz in this world is like the exaltedness of seeing Allahu ta'âlâ in the next world. In the world, the time when man is closest to Allahu ta'âlâ is the time when he performs namâz. And in the next world, the time when he is closest to Allahu ta'âlâ is the time of ru'yat, that is, when he will see Allahu ta'âlâ. All kinds of worships in the world are intended to make man capable of performing namâz. The real purpose is to perform namâz. I wish you endless bliss and infinite blessings.

52 – FIRST VOLUME, 304th LETTER

This letter is written to Mawlâna Abdulhây. It is declared in many parts of the Qur'ân al-kerîm that those who perform 'A'mâl-i sâlihâ (pious deeds) will enter Paradise. This letter explains this and also explains how to thank Allahu ta'âlâ and describes the mysteries of namâz.

After thanking Allahu ta'âlâ and sending my prayer to the soul of our Prophet, I ask a blessing on you so that you will attain endless bliss. In many âyat-i-kerîmas, Allahu ta'âlâ declares that those Believers who perform 'Âmâl-i sâliha will enter Paradise. I had been searching for a long time to find out what these pious deeds might be. I had been wondering if they were all pious deeds or only a few of them. If they were all good deeds, no one could do them all. If there were only a few of

^[1] As we have explained in the initial pages of our book, the actions which the Prophet used to do as worship and which he omitted from time to time are called "muakkad sunnat." Those which he never omitted are called "wâjib." Wâjib is next to fard, which is, as is known, Allah's command.

them, what good deeds were they? Eventually, Allahu ta'âlâ blessed me with understanding the fact that these pious deeds were the five binding rules, the five basic pillars of Islâm. If a person does these five pillars of Islâm thoroughly and perfectly, he will most probably be saved from Hell. These are original pious deeds and will protect man against sinning and from doing loathsome actions. As a matter of fact, it is declared in the forty-fifth âyat of Sûrat-ul-'Ankabût of the Qur'ân al-kerîm: **“A prayer of namâz performed perfectly will certainly protect man against doing fahshâ (foul) and munkar (loathsome actions).”** If it falls to a person's lot to carry out the five principles of Islâm, he has expressed gratitude for the blessings. If he thanks Allah, he will be protected from the torment of Hell. He declares in the hundred and forty-sixth âyat of Sûrat-un-Nisâ: **“I will not torment you if you have îmân and thank Me.”** Then, one should try most willingly to carry out these five principles of Islâm.

Of these five, among the ones that have to be done with the involvement of the body, namâz is the most important; it is the basic pillar of the religion. One should try not to miss even one of the adabs of namâz [see fn. 65 in article 40]. If namâz has been performed perfectly, the basic and the greatest pillar of Islâm has been erected. The strong rope that will save one from Hell has been caught. May Allâhu ta'âlâ bless us all with performing namâz correctly!

When beginning namâz, saying **“Allahu akbar”** means to profess that “Allahu ta'âlâ does not need the prayer of any of His creatures; He does not need anything in any respect; men's performing namâz does not give Him a benefit.” And the takbîrs (saying “Allahu akbar”) that are in namâz signify that “We are not capable of doing the worship worthy of Allahu ta'âlâ.” Since the tasbîhs in rukû' (bowing when performing namâz) have this same meaning, we are not commanded to say “Allahu akbar” when straightening up after rukû'. However, we are commanded to say it after the tasbîhs of sajda (prostrating), for sajda is the lowest grade of humility, inferiority and degradation. By doing this one may suppose that one has worshipped properly and perfectly. In order to protect one against this supposition, it is not only a sunnat to say the takbîr when prostrating and straightening up during these sajdas, but also we are commanded to say “a'lâ” in the tasbîhs of sajda.

Because namâz is the mi'râj of a believer, we are commanded to say the words "attahiyyâtu..." which our Prophet was honoured with saying on the Night of Mi'râj [see fn. 81 in article 46]. Then, a person who performs namâz should make the namâz a mi'râj for himself. He should look for the ultimate in closeness to Allahu ta'âlâ in namâz.

Our Prophet (alayhissalâm) declared: **"The time when man is closest to his Allah is the time when he performs namâz."** A person who performs namâz speaks to his Allah, entreats Him, and sees that everything other than Him is equal to nothing. Therefore, because there will be fear, terror and fright in namâz, it has been commanded that we give selâms twice at the end of namâz so that we might be consoled and relieved. Our Prophet commanded, in a hadîth, to recite: **"33 tasbîh, 33 tahmîd, 33 takbîr and one tahlîl after every fard namâz."** [see fn. 44 in article 31]. As far as this humble person understands, the reason for this is that the defects in performing namâz are covered with **tasbîh**. In this way it is professed that not a worthy or perfect worship could be done. Knowing that being blessed with performing namâz is through His help and His making it possible, He is thanked for this great blessing by saying **tahmîd**. And by saying **takbîr**, it is professed that no one besides Him is worthy of being worshipped. One should not miss this important sunnat. [One should not omit the Âyat-ul-Kursî and the tasbîhs even when there is a funeral.

We should learn how to perform namâz, the omitted prayers of namâz, and all kinds of religious information from the books of the Ahl-i sunnat savants; we should not believe the false writings and sweet words of the insidious enemies or of the ignorant.

In Islâmic States there used to be Shaikh-ul-Islâms, that is heads of religious affairs, and Islâmic muftîs. Also, there were times when there used to be State officials called "muftî." Islâmic muftîs and the officials called muftîs should not be mistaken for one another. Islâmic muftîs were the savants who taught Allah's commandments and prohibitions, that is, the Sharî'at. But the State official called muftîs did not know the Sharî'at themselves. If laws commanded something which Allahu ta'âlâ had prohibited, they would not say that it was not permissible to do that thing. If laws prohibited something which Allahu ta'âlâ had commanded, they could not say that it was

necessary to do that thing. They would either remain silent or say the opposite. Thus, they would dissent from the religion and drive the Muslims into sins or disbelief. During the times such as when the armies of Genghis invaded Muslims' lands, or during the times of the **Fâtîmîds** and the **Rasûlîds**, and even during the time of the **Abbâsids**, such government officers called muftîs said "permissible" about the harâm (forbidden). They even said that the **Qur'ân** was a creature. During the times when those officials caused the religion to be demolished by writing made-up fatwâs, those who remained loyal to the books of fiqh and to the books teaching the truth about the religion remained on the right way. They thus were able to save their faith.

Fatwâ means to communicate if something conforms or not with the Sharî'at. It is not a fatwâ only to say, "It conforms," or, "It is not permissible." It is necessary also to say from which book of fiqh and from which writing this answer has been derived. The fatwâs that are not conformable with books of fiqh are wrong. It is not permissible to depend on them. Those who read âyats and hadîths without learning or knowing Islâmîc knowledge and who give them meanings according to their own minds and opinions are not called Islâmîc savants. They can be translators with a knowledge of Arabic like the priests in Beirut. No matter how ornamented and bright their writings and words are, they are worth nothing. Allahu ta'âlâ does not like or accept the writings and words that are not conformable with what the Ahl-i sunnat savants understood or with the books of fiqh which they wrote.

Ibni Âbidin, while describing **Qâdis** (judges), says on the three hundred and first page of the fourth volume, "It is not suitable for a sinner to become the muftî because it is a religious matter to give a fatwâ. The sinner's words cannot be accepted in religious affairs. The case is the same according to the other madhhabs. It is not permissible to ask such muftîs about anything. Also, according to the unanimity (of savants), it is an essential condition that the muftî must be a Muslim and sane. The fatwâ of a just and pious lady or of someone dumb (unable to speak) person is acceptable. The muftî or the judge should give a fatwâ according to the words of Imâm-i a'zâm Abû Hanîfa. If he does not find it clearly in his words, he should take Imâm-i Shaybânî's words. After him, he should prefer

Imâm-i Zufar's words, and then Hasan bin Zayyâd's. Those muftîs who are ashâb-i tarjîh (mujtahids within a madhhab) choose the ones with sound documents from among ijtihâds. Those who are not mujtahids follow the words which these have preferred. The words of the muftîs and judges who do not do so are not acceptable. This comes to mean that in the affairs which are not chosen by ashâb-i tarjih it is necessary to prefer the word of Imâm-i a'zâm. As it is seen, the muftî has to be a mujtahid in a madhhab. He who is not so is not called a muftî; he is called a narrator, that is, one who conveys the fatwâ. Conveyors derive the fatwâs from well-known books. These books are called mutawâtir news.”]

A namâz may be acceptable if it has been performed in full observance of its suhurût and âdâb (conditions and rules) and if the mistakes in performing it have been compensated for covered by saying the tasbîh, tahmîd and takbîr. Then one should extend thanks (shukr) to Allahu ta'âlâ for enabling you to perform namâz. And lastly, with sincerity, one must declare through one's heart the kalima-i tawhîd, which indicates that no one other than Him deserves being worshipped. Such a performer becomes one of those who performs namâz and who attains salvation. Oh my Allah! For the love of the highest of your prophets (alaihi wa 'âlâ âlihimmussalawâtu wattaslîmât) make us among those who perform namâz and attain salvation! Âmîn.

53 – QUR'AN AL-KERIM IS THE WORD OF ALLAH

Sirri Pasha (rahmatullahi 'alaih), the Governor of Baghdad, wrote in his book entitled **Sirr-i furqân**, on the seventy-fifth page of the first volume of its third edition, which was printed in Istanbul in 1312 A.H.:

A year before writing this book of mine, on a Friday, in Diyâr-i Bekr^[1], we were sitting with the notables of the city. The famous priest of Kaldânî, Abd-i Yasû', well-known for his profound learning of the Arabic language and of the knowledge of religion, was among us. As I introduced those who were with me to Mehmed Rashid Pasha, the governor of Mosul, my guest, I said about Abd-i Yasû: “He is very deep in Arabic literature.” So, eloquence became the major topic of our conversation.

^[1] A city in southeast Turkey.

Later, the subject was changed from language to nationalism. On that occasion, I narrated the conversation which once had taken place between me and a Christian from Beirut. I said that I had asked him, “Everybody boasts about the great personalities of his nation. You are of Arabic origin. If they asked you who was the greatest man of your nation with respect to knowledge, art, and eloquence in establishing a great state, how would you answer?” The Christian from Beirut had immediately answered, “We have to say, Muhammad [alayhissalâm].” Then, turning to Abd-i Yasû’ I asked, “What would you say if I asked you?”

Abd-i Yasû’ said, “Yes, I agree that he is the greatest and the most famous man from among the Arabs with respect to establishing a great state and serving a civilization. But I do not agree that [Hadrat] Muhammad is the most eloquent of the Arabs because he does not have a work to demonstrate this. If you should put forward the **Qur’ân**, well, you say that the **Qur’ân** is not his word. That the **Qur’ân** is very literary and very eloquent does not mean that he is very literary and eloquent. Yes, he was literary and eloquent. But there were others, too. For example, [Hadrat] Alî’s sayings show us the fact that he was like [Hadrat] Muhammad in possessing literary talent and eloquence. We all know about the fame of Umruul Qays and Qus bin Sâ’îda before Islâm. Even [Hadrat] Muhammad liked the khutba performed by Qus bin Sâ’îda.”

Those who listened to his statements began to talk with one another, making some noise. So I got up and said, “For the time being, I will not ask anybody to help me. Easy, please.” Everybody was silent. I answered him as follows:

S.P. – At this time, let us put our religious feelings and our bigotry aside, and talk seriously with knowledge! What do you say about the **Qur’ân**! Whose word is the **Qur’ân al-kerîm**?

A.Y. – Muhammad [alayhissalâm] made the **Qur’ân** together with his friends.

S.P. – Recently, after the written order about my governorship was read, you recited an Arabic prayer. If they tell you that somebody else wrote that prayer and gave it to you, will you keep silent?

A.Y. – I will not; I will say that I prepared it.

S.P. – Why?

A.Y. – Because I prepared that prayer.

S.P. – You are right. If a person who wrote a lyrical poem of only five couplets finds out that one of this couplets has been stolen, he will want the thief to be punished. Every person boasts about his own work; isn't it right?

A.Y. – Yes.

S.P. – Is it possible to make a prayer better than that of yours?

A.Y. – Yes, it is.

S.P. – Is there a difference between your prayer and the **Qur'ân al-kerîm** with respect to literature and eloquence?

A.Y. – Sure. There is a great deal.

S.P. – Shouldn't great honor be bestowed upon those who wrote a Qur'ân with expressions that Arabic men of letters and all men of knowledge, whether they are friends or enemies, cannot convey as the Qur'ân al-kerîm does, though they strive so hard?

A.Y. – Yes, it should!

S.P. – Does the owner of such a superior work donate it to someone else? Muhammad (alayhissalâm) used to say, **“This Qur'ân is the word of Allah. If you do not believe it, try to express yourself as well as one of its verses! You cannot!”** They were not able to do so, despite their great enmity and their cooperative efforts. Some of them believed it as soon as they saw its literary superiority and its eloquence. And some others admitted it willy-nilly by saying that man could not express it. If Hadrat Muhammad had done it together with a few persons, the enemies also would have assembled together and done the same, for there were literary and eloquent people among the disbelievers as there were among the Muslims. Furthermore, while challenging them with it, how can he be said to have silenced his assistants with his property, rank or government, since he did not have any of these? The **Qur'ân al-kerîm** was not put forward as a whole as the **Tawrât**, the **Zabûr**, and the **'Injîl** were. Then, how can one say that his assistants could not know that this work of theirs would be so valuable, and that later they would repent, but it would be too late? The **Qur'ân** descended slowly over twenty-three years. When each verse was revealed everybody admired it. If he had had assistants, could they have kept silent for twenty-three years while seeing

that their own work won so much fame and honour, no matter how patient, how devoted they were?”

A.Y. – “The correct statement is that Muhammad [alayhissâlam] wrote the Qur’ân by himself.”

S.P. – “How do you find the **Qur’ân al-kerîm**?”

A.Y. – “Very elequent, very literary and full of great wisdom.”

S.P. – “Then he who wrote it should be a sage.”

A.Y. – “Yes.”

S.P. – “This means to say that Hadrat Muhammad was a sage.”

A.Y. – “No doubt, he was.”

S.P. – “Can a liar be a sage?”

A.Y. – “No.”

S.P. – “You say that Muhammad (alayhisslâm) was a sage, and also say that he who is a sage will tell the truth. Besides, all Christians must know him as true, because in the big church named Dair-i Za’faran in one of the villages of Mardin, I read the statement, ‘Everybody called [Hadrat] Muhammad the trustworthy Muhammad before his prophethood, for he was well-known for being truthful’, in one of the Arabic copies of **The Divine History of Christians**. Here, that trustworthy Muhammad told us, “**The Qur’ân is not a human word. It is the word of Allah.**’ What do you say about that? If you say, ‘No, I do not believe it,’ you will be disbelieving also the fact that he was a sage. If you abide by your word of saying that he was a sage, you will have to believe what he said, too.”

A.Y. – “To be more exact, [Hadrat] Muhammad was the Prophet. But he was the Prophet of the Arabs only.”

S.P. – “Thank you. The clouds of doubt are slipping away and the light of the truth is beginning to shine. You said that he who is divine does not lie. Does a prophet ever lie? Surely he never does. Then, you have to believe that Hadrat Muhammad is the Prophet for all people and all nations, for he communicates to us, ‘**I am the Prophet for all human beings and all genies.**’ What do you say about that?”

Pausing for a few seconds, he got up and went out, and he never came close to me again.

More detailed information about Christianity can be found in the books **Herkese Lâzım Olan Îmân** (Îmân that is Necessary

for Everybody), **Islam and Christianity**, especially in its chapters under the headings **Qur'ân al-kerîm and the Gospels** and **The Islamic Religion and Other Religions**, and in the book **Could not Answer.**]

54 – ÎSÂ (ALAIHISSALÂM) WAS A HUMAN BEING; HE CANNOT BE WORSHIPPED

A commission of Christians from Najrân visited our master Rasûlullah. Najrân was a city between Hijâz and Yemen. They consisted of sixty cavalymen, twenty-four of whom were their superiors. However, only three of them held the most superior ranks. Their chief was Abdulmasîh. Of them, Abulhâris bin Alqama was the most learned. He had read about the symptoms of the Last Prophet in the **Injîl**. But, because he was fond of his worldly rank and fame, he had not converted to Islâm. Being well-known for his knowledge, he used to be favoured by the kaisers and used to control many churches. At any rate, these Christians came to Madina and, after the afternoon prayer, entered Masjîd-i sharîf. They wore the ornamented dresses of priests. It being the time for them to pray, they stood up to pray in Masjîd-i sharîf and Rasûlullah said, **“Let them pray.”** They performed it turning towards the east. Their three superiors began to talk. In the course of their conversation, once they said, “Allah,” at another time they said, “the Son of Allah,” and at another time they said, “one of the three gods,” referring to Hadrat Îsâ. They said that they called him Allah because he used to enliven the dead, cure the sick, communicate the unknown, and because he used to make birds out of mud, which flew when he blew into them. They said that they called him the Son of Allah because he did not have a certain father. And they said that he was one of the three, because Allah said, “We made, we created.” If He was one, He would have said, “I made, I created.” Rasûlullah ‘sall-Allâhu alaihi wa sallam’ invited them to the religion. He read some âyats. They did not believe him. They said, “We believed before you did.” Rasûlullah said, **“You are lying! He who says that Allah has a son does not have îmân.”** They asked, “If he is not the son of Allah, who is his father then?”

Rasûlullah: Don't you know that Allahu ta'âlâ never dies, and He is the only one who keeps everything in existence? As for Hadrat Îsâ he was non-existent, and he will cease to exist.

They: Yes, we know.

Ra.: Do you know of any offspring which is not like its father?

They: Every child is like its father. [A young sheep is like a sheep].

Ra.: Don't you know that our Allah creates, grows and feeds everything? But Hadrat Îsâ 'alaihis-salâm' did not use to do any of these.

They: Yes. He did not do so.

Ra.: Our Allah created Hadrat Îsâ as He wished, didn't He?

They: Yes, He did.

Ra.: Our Allah does not eat, drink or change; do you know this, too?

They: Yes, we do.

Ra.: Hadrat Îsâ had a mother. He was born like any child. He used to eat, drink and get rid of harmful substances. You know this too, don't you?

They: Yes, we do.

Ra.: Then, how can Hadrat Îsâ 'alaihis-salâm' be as you suppose him to be?

They said nothing. They kept silent. After a while:

They: O Muhammad! Don't you say that he is the word of Allah, and a soul from Him?

"Yes," said Rasûlullah.

Then, "This is enough for us," they said obstinately.

Upon this, Allahu ta'âlâ ordered him to invite them to mubâhala^[1]. So Rasûlullah 'sall-Allâhu alaihi wa sallam' said to them, "Well, if you don't believe me, let us do mubâhala. That is, let us say, 'May Allahu ta'âlâ curse the one among us who is lying.'" This command of Allah's is communicated in the sixty-first âyat of Sûrat-u Âl-i 'Imrân. Sherhabîl, whom they called sayyed, convened them and said, "Every behavior of his proves that he is the Prophet. If we do mubâhala with him, neither we nor our descendants will escape its result. We'll certainly suffer a great calamity!" They abstained from doing mubâhala and

[1] When two persons do not believe each other, they say, "May Allah curse the one among us who is lying." The one who is unjust will not accede to doing so. This process is called mubâhala.

said, “O Muhammad! We love you. We will give you whatever you want. Send a trustworthy person from among your Ashâb with us; we will pay him our taxes!”

Our prophet ‘sall-Allâhu alaihi wa sallam’ took an oath that he would send with them a very trustworthy person. The Âshâb-i kirâm ‘alaihim-ur-ridwân’ were anxious to know who would be honoured with being trustworthy. Rasûlullah declared: “**Stand up! O Abâ Ubayda!**” Saying, “This is a trustworthy one from among my Ummat.” He sent him with them.

The article of peace was as follows: They would give two thousand dresses each year. A thousand of them would be delivered in the month of Rajab and the other one thousand in Safer. Together with every dress, forty dirhem (135 grams) of silver would be delivered. Latter, Abdulmasîh, their chief, and Sharhabîl, their sayyed, converted to Islâm, and thereby were honoured with being in the service of Rasûlullah (sall Allâhu ‘alaihi wa sallam).

55 – ÎSÂ (ALAIHISSALÂM) IS A PROPHET, HE CANNOT BE WORSHIPPED

Imâm-ı Fahreddin Râzî (rahmatullahi ‘alaihi), the great Islâmic savant, the author of Tafsîr-i kabîr and also of various other valuable books, wrote while interpreting the sixty-first âyat of Sûrat-u Âl-i ‘Imrân:

When I was in Hârazm^[1], I heard that a priest came to the city and that he was striving to spread Christianity. I called on him. We began to talk. He asked what was the evidence to demonstrate the fact that Muhammad (alahissalâm) was the Prophet. I answered him:

Fahredin Râzî – As it is communicated that Mûsâ, Îsâ and other prophets (‘alaihimussalâm) demonstrated wonders and miracles, so we read and hear about the miracles of Hadrat Muhammad (alahissalâm). This news is unanimous. You are free to accept or refuse these unanimous reports. If you refuse and say that manifesting miracles does not signify prophethood, you will have to disbelieve the other prophets, too. If you admit that the reports transmitted in a common way are correct, and

^[1] A large area between Lake Aral and the Caspian Sea. Also, there is a city named Harezm there. Of the cities there, Hiveh is the most famous.

that the person who performs miracles is a prophet, you will have to admit that Muhammad ('alaihi's-salâm) was a prophet, too. For, Muhammad ('alaihi's-salâm) performed miracles and those miracles were communicated to us commonly and unanimously so they must be dependable. Since you believe the other prophets because of the fact that they performed miracles, which also were communicated commonly and unanimously, you have to believe that Muhammad ('alaihi's-salâm) was a prophet, also.

Priest – I believe that Îsâ ('alaihi's-salâm) was a god, not a prophet.

[God means idol. All the things that are worshipped are called 'god.' The name of Allâhu ta'âlâ is 'Allah,' not 'god.' There is no 'god' except Allâhu ta'âlâ. It is wrong and very disgusting to use the word god instead of Allah.].

Fahreddin Râzî — Now we are talking about 'Prophethood.' We should understand first 'what prophethood is' before talking about 'Divinity.' Moreover, your claiming that Jesus ('alaihiss'salâm) was God is completely false. God has to always exist. Then, substances, objects, things that occupy a place cannot be gods. Îsâ 'alaihis-salâm' was a substance. He came into being after he had been nonexistent and, according to you, he was killed. Formerly, he was a child; then he grew up. He ate and drank. He talked as we do now. He went to bed, slept, woke up and walked. He needed many things in order to stay alive, as any man would. Can a needy person ever be free from want? Can something which has come into being after having been nonexistent exist eternally? Can a changing object exist eternally?

You say that Jews caught and hanged Îsâ 'alaihis-salâm' though he ran away and hid himself. You say that Îsâ 'alaihis-salâm' was very sorrowful then. You say that he looked for ways to save himself from this plight. If he had been a god or a part of a god, wouldn't he have protected himself against the Jews? Wouldn't he have annihilated them? Why did he become sorrowful? Why did he look for a place to hide himself? By Allah! It amazes me to hear these words. How can these words be said and believed by a man who has a brain. Wisdom is a witness to prove that these words are false.

You say it in three different ways:

1- You claim that Jesus was a physical god who could be seen with the eyes. Saying that the God of creatures is Jesus ('alaihi's-salâm), who was a human and a physical body, would mean that, when he was killed by the Jews, the God of creatures was killed. In this case, there would be no God for creatures in the end. Nonetheless, it is impossible for creatures not to have a God. Moreover, is it possible for someone to be unjustly caught and killed by the Jews and at the same time to be the God of creatures?

It has been commonly known that Jesus ('alaihi's-salâm) used to worship Allâhu ta'âlâ profusely and was fond of ta'ât (obedience). If Jesus ('alaihi's-salâm) had been God, he would not have worshipped, nor been fond of ta'ât. It is never possible for God to worship himself. [On the contrary, he is worshipped by others. So, it is understood that the words of the priest are nonsensical.]

2- You claim that God penetrated into him, and he is the son of God. This belief is wrong because God cannot be a substance or araz (attribute). It is impossible for God to penetrate into a substance. If God were a substance, He could penetrate another substance. If something penetrates into a substance it must be a substance, too, and after penetration, two substances will be mixed together. This requires God to be divided into pieces. If God were an araz (attribute), He would need a locality, a residence. And again, this would mean that God needed something else. Someone who needs something else cannot be God. [What was the reason for God penetrating into Jesus ('alaihi's-salâm)? Penetration without a reason is 'tarjîhun bilâ murajjeh.' We have already proven that this is nonsense, and we have explained this fact in our book **Could Not Answer**, where we have also proven that Allâhu ta'âlâ is one.]

3- You say he is not God, but some part of God penetrated and settled into him. In this case, if the part that entered him is effective enough to make Him God, when the part left God, He would be incomplete in being God. If the part is not effective enough to become a God, this part cannot be deemed to be a part of God.

What is your proof to claim that Jesus ('alaihi's-salâm) was God?

The priest – He is a god because he used to enliven the dead, cure the congenital blind, and heal the itchy white specks on the skin, which are called leprosy. These kinds of things can be done by God only.

Fahreddîn Râzî – If there is no proof, no sign to demonstrate the existence of something, can that thing be said to be non-existing? If you say that it can be said, and that it does not exist, you will have denied the existence of a Creator when you say that there was nothing eternally before. In this case your words will be nonsensical. It is because all creatures are proofs and signs which demonstrate the existence of Allâhu ta'âlâ.

If you say that the thing inferred through a proof may exist even if there is no proof, in this case, you will have accepted the existence of a Creator when there was nothing in the past eternity. If you say that when Jesus was nonexistent in the past eternity God penetrated into him, in this case, your claim will be something accepted without a proof. It is because Jesus was created later on. His existing in the past eternity means there is no proof. While you accept, without proof, that God entered Jesus ('alaihi's-salâm), how do you know that He has not entered me, you, animals or even plants and stones? Why do not you accept, without proof, that these also may be penetrated?

Priest – The reason why He entered Jesus ('alaihi's-salâm), and did not enter you, me, or others, is clear. It is because he performed mu'jizas. No unusual things were performed by you, me, or others. Hence, it is understood that God penetrated into Jesus, but not any others.

Fahreddîn Râzî – You show his mu'jizas as a proof to claim that God entered him. How can you claim that unless we perform a mu'jiza God cannot enter? It is impossible for you to claim that God does not penetrate into you, me and others since we and they have not done unusual things. It is because we have already agreed with you that there is no need to prove the existence of the thing inferred. Hence, having been penetrated does not require one to perform mu'jizas, that is, unusual, extraordinary things. Then, you have to believe that God has entered me, you, the cat, the dog, and the rat. Then is it possible for a religion to be true that causes us to believe that God has entered these low creatures?

Making a snake from a stick must be more difficult than enlivening the dead, for the stick and the snake are not close to each other in any respect. While you do not call Hadrat Moses a god, or the son of God, though you believe that he made his rod turn into a snake, why do you call Hadrat Jesus God or such and such?

The priest, being unable to find an answer to these words of mine, had to stop talking.

[Islâmic savants have written many books to refute Christianity. Some of the famous ones are: **Tuhfat-ul-arîb**, Arabic and Turkish; **Diyâ-ul-qulûb**, Turkish; **Idhhâr-ul-haq**, Arabic and Turkish; **as-Sirât-ul-mustaqîm**, Arabic; **Idhâh-ul-merâm**, Turkish; **Cevâb Veremedi**, Turkish; **Could Not Answer**, English; **Mîdhân-ul-mewâdhîn**, Persian; **Irshâd-ul-hiyâra**, Arabic; **Radd-ul-jamîl**, Arabic and French. A few earlier pages from the book **Idhâh-ul-merâm** have been appended to the end of the book **Could Not Answer**.] **Confessions of a British Spy** was published in the Arabic, English and Turkish languages in Istanbul in 1991.

56 – HILYA-I SA'ÂDAT

(The appearance and introduction of Rasûlullah, [sall-Allâhu 'alaihi wa sallâm]).

The shapes of all the visible limbs of our master, Rasûlullah, his idiosyncracies, his beautiful manners, his entire life, with all their delicacies, have been very detailedly and clearly written by savants along with references and documents. These are called siyer books. Of the thousands of siyer books, the one which was written first was Ibnî Is-haq's book, *Sîrat-i Rasûlullah*, which was elaborated upon under the same title by Ibni Hisham Humayrî and reprinted by Westenfeld, a German orientalist. Allahu ta'âlâ also bestowed upon Muhammad (alayhissalâm) all the mujizas (miracles) which He had given to all His anbiyâ (prophets). Many of them are written in the books *al-Mawâhib-ul-Ladunniya* (Arabic); *Madârij-un-Nubuwwa* (Persian); *al-Anwar-ul-Muhammadiyya* (Arabic), which is the mukhtasar (abridged version) of *Mawâhib*; and *Hujjatullahi alal'âlamîn fî mu'jizâti Sayyed-il-mursalîn* (Arabic).

In this booklet of ours, we quoted from the two-volumed book entitled al-Mawâhib-ul-ladunniya by Hadrat Imâm-i Ahmad Qastalânî, one of the great Islâmic savants from Egypt. Abdulbâqî Efendî, a Muslim poet, has translated this book from Arabic into Turkish. Out of the whole book, the parts considered necessary for youngsters have been written briefly as follows:

The blessed face and all the blessed limbs and the blessed voice of Fakhr-i kâinât (Muhammad [sall Allâhu 'alaihi wa sallâm]) were more beautiful than the faces and limbs and voices of all people. His blessed face was roundish. When he was cheerful, his blessed face used to shine like the moon. It would be evident by his blessed forehead that he was pleased. Resûlullah (sall-Allâhu alaihi wa sallam' used to see during the night just as well as he saw during the day. He used to see what was behind him just as he saw what was in front of him. Hundreds of events proving this fact are communicated in books. Allahu ta'âlâ, who creates vision in the eye, is a well potent enough to create it in another organ. When he would look towards one side or look around, he used to turn with all his body and then look. He used to look at the earth more than he looked at the sky. His blessed eyes were large. His blessed eye-lashes were long. There was a certain amount of reddish colour in his blessed eyes. The iris of his blessed eye was extremely black. Fakhr-i âlam had a broad forehead. His blessed eye-brows were thin. His eye-brows were apart from each other. The vein between his two eyebrows used to swell when he became angry. His blessed nose was extremely beautiful and was a little higher in the middle. His blessed head was great. His blessed mouth was not small. His blessed teeth were white. His blessed front teeth were sparse. When he expressed a word, it used to sound as if haloes (nur) were coming through his teeth. Among the creatures of Allahu ta'âlâ, no one has been seen with a more eloquent or sweeter speech than his. His blessed words used to be understood easily, pleasing hearts and attracting souls. When he spoke, his words used to string like pearls. Had someone wanted to count his words, it would have been possible to count them. Sometimes, he used to repeat something three times in order that it might be understood well. In Paradise everybody will speak like Hadrat Muhammad. His blessed voice could reach a distance

which no one else's could.

Fakhr-i âlam (sall-Allahu 'alaihi wa sallâm) was affable. He used to smile pleasantly. When he smiled, his blessed teeth used to be seen. When he smiled, his sacred light used to enlighten the walls. His weeping was easy like his smiling. As he never burst out laughing, so he never used to cry loudly, but his blessed eyes would shed tears and the sound of his blessed chest would be heard. He used to weep when thinking of the sins of his Ummat [that is, Muslims], and he used to weep out of fear of Allah. He also wept when he heard the **Qur'ân al-kerîm** and, sometimes, when performing namâz (ritual prayer).

Fakhr-i âlam's (sall-Allahu 'alaihi wa sallam) blessed fingers were big. His blessed arms were fleshy. His blessed palms were wide. The scent of his entire body was more odorous than the most beautiful scent. His blessed body was both soft and strong. Anas bin Mâlik says, "I served Rasûlullah for ten years. His blessed hands were softer than silk. His blessed sweat was more odorous than the most fragrant scent or than any flower. His blessed arms, feet and fingers were long. His blessed toes were big. The bottom of his foot was not too high and was soft. His blessed belly was wide and his chest and his belly did not exceed each other. [They were in the same vertico-frontal plane.] The bone at the point of his shoulder was big. His blessed chest was wide, his **qalb-i sharîf** (blessed heart) was **nazargâh-i ilâhî** (a place of Divine Sight).

Rasûlullah (sall-Allahu 'alaihi wa sallam) was not too tall, nor was he short. When someone came near him, Rasûlullah would look taller than the person. When he sat, his blessed shoulders would be higher than all of those who sat down.

His hair and the hairs of his beard were not too curly, nor too straight, but they were undulate from his creation. His blessed hair was long. Formerly he used to have a ringlet of hair in front, later he parted his hair into two. Sometimes he used to grow his blessed hair long, and sometimes he used to have it cut and shortened. He didn't use to dye his hair and beard. When he passed away the white hairs in his hair and beard were less than twenty. He used to trim his blessed moustache. The length and the shape of his moustache were as much as and like his blessed eye brows. He had private barbers in his service. [Also, it is a sunnat for Muslims to grow their beard as long as a small handful and to cut what is more than this and to trim their

moustache.]

Rasûlullah (sall-Allahu 'alaihi wa sallam) always had his miswâk and his comb with him. [A miswâk is the twig of the arak tree that grows in Arabia. It is used for brushing the teeth.] He used to look in a mirror when he combed his blessed hair and beard. At nights he used to put kohl in his blessed eyes.

Fakhr-i kâinat (Muhammad [sall-Allahu 'alaihi wa sallam]) used to walk fast while looking down at the ground in front of him. When he went past a place, he would be recognized by his odorous scent.

Fakhr-i âlam had a white complexion mixed with red, and was extremely handsome with a blessed and lovable appearance. If a person says that the Prophet was **ugly** he becomes a disbeliever.

He (sall-Allahu 'alaihi wa sallam) was an Arab. 'Arab' means 'beautiful' in the dictionary. For instance, 'lisân-i arab' means 'beautiful language.' In the geographical sense, 'Arab' means the person who was born on the Arabian Peninsula and who grew up in its climate with its water and food and who is of the blood of its people. As those of Anatolian blood are called Turks, those who are born and raised in Bulgaria are called Bulgarians and those in Germany German; likewise, Rasûlullah is an Arab because he was born in Arabia. Arabs, during the time of Rasûlullah were white, light-complexioned. Especially the family of our Prophet (Muhammad) was white and very beautiful. As a matter of fact, his ancestor Hadrat Ibrâhîm had a white complexion and was the son of a Muslîm named Târuh, who was one of the inhabitants of the city of Basra. Âzer, who was a disbeliever, was not Hadrat Ibrâhîm's ('alaihi's-salâm) father. He was his uncle and stepfather.

The fame of Rasûlullah's 'sall-Allâhu alaihi wa sallam' father, Abdullah, had spread outward even to Egypt due to his beauty and owing to the blessed light on his forehead; almost two hundred girls had come to Mecca in order to marry him. But, Hadrat Muhammad's sacred light fell to Âmina's lot.

For a century, in Turkey and in many Islâmic countries, the Raghâib Kandil is referred to as the night on which Abdullah got married. It is not right to give such a meaning to the Raghâib night. It would mean that Rasûlullah honoured the world with his presence earlier than nine months, which is a deficiency, a

defect. As he was superior to every man in every respect and as he was perfect in every way, so he was perfect and adequate when he enlightened our mother Âmina. A deficiency in this gestation time is considered a defect and fault in medical science.

The first Friday night (the night between Thursday and Friday) of Rajab-i Sharîf is called the Raghâib Night, for Allahu ta'âlâ endows raghîbats, that is, blessings and gifts, on His human creatures on that night. The prayer done on that night will not be refused and the worships, such as namâz, fasting and alms, will be rewarded many times more than usual. He (Allah) will forgive those who respect that night.

In the early ages of Islâm, and before Islâm, it was harâm (forbidden) to war in the months of Rajab, Zilqâ'da, Zilhijja and Muharram. It is written in the eighth paragraph of the second chapter of the book **Riyâd-un-nâsihîn**, 'It is written in the Tafsîrs of Zâhidî and Alî Jurjânî and in all the Tafsîrs that before Islâm the Arabs used to change the places of the months in order to be able to make war in the months of Rajab and Muharram by putting them forward or backward. Rasûlullah, when he performed the Farewell Hajj with ninety thousand Muslims in the tenth year of the Hegira, said, **"O my Ashâb! We are performing the hajj just at its proper time. The sequence of months is just as it was when Allahu ta'âlâ created it!"** In the year when Abdullah got married the places of the months were wrong. The month of Rajab was in the place of Jamâ'zil'âhar. That is, it was one month ahead. Then, the transition of the Prophet's blessed light to our mother Âmina is in today's month of Jamâ'zil'âkhar. It is not on the Ragâib Night.

His uncle Abbâs and his son Abdullah shared his fair complexion. Also, our Prophet's descendants until the end of the world will be beautiful and sympathetic. For example, the Amîr of Jordan, the late Abdullah, who had been to Istanbul, was such a person. The virtuous Ahmad Makkî Efendî, the late mufti of Kadiköy, was a sayyed (a descendant of the Prophet), and like his ancestors, he was white with black eye-brows, big black eyes, very sympathetic and affable. Rasûlullah's Ashâb were sympathetic and beautiful, too. Hadrat 'Uthmân was white with blond hair. Dihya-i Kelebî, the ambassador whom Rasûlullah used to send to the Emperor of Byzantium, Heraclius, was very handsome, and as he went around on the

streets of Istanbul, the Byzantine girls used to rush out into the streets in order to see his face. Hadrat Jabrâil (Gabriel) usually came in the disguise of Hadrat Dihya (radî-Allâhu 'anh).

The natives of Egypt, Damascus, Africa, Sicily and Spain aren't Arabs. But since the Arabs came to these places after having migrated from the Arabian Peninsula in order to spread Islâm all over the world, there are Arabs in these lands, too. Likewise, they exist in Anatolia, India and other countries. But, today, none of the citizens of these countries can be called Arabs.

The Arabic language, the one and only language of knowledge and civilization in the Middle Ages and which is, in fact, the most advanced and sophisticated language among the seven hundred and seventy languages used in the world today with its richness in grammar, eloquence and literature, had entered and settled in every countries along with the Islâmîc civilization. In those times, the French and other European people who had gone to Arabic universities and Muslim schools in Spain for specialization had taken with them many Arabic words, especially technical terms used in knowledge and science, to their countries and mixed them with their own languages. Today, in Western languages, Arabic words are still in use.

In "The Gospel in Many Tongues," published by The British and Foreign Bible Society in London, in 1947, there are a few lines written as examples of each of the seven hundred and seventy languages.

The people of Egypt have a light-brown complexion. The people of Ethiopia (Habashistân, Al-habashatu) are black and are called **habashî**. The people of Zanzibar (Zanjîbar) are called **Zanjî** (negro), and they are also black. It is an act of worship to love and respect our Prophet's relatives, the Arabs. Every Muslim loves them. Everybody who came to Asia Minor as guests, introduced themselves as Arabs to us in order to receive respect and kindness, and the credulous Anatolian Muslims believed and loved them. This was because the black and the white weren't looked upon differently in terms of this love. For a Muslim, a black Muslim is better, dearer, and more lovable than a white disbeliever. To be black does not diminish the value of îmân (faith) for any person. Some of Rasûlullah's Ashâb were black even though they were Arabs. Hadrat Bilâl-i

Habashî and Usâma whom the Prophet loved very much were black. But such disbelievers as Abû Lahab and Abû Jahl, whose evil and baseness are known by everybody, were white. Allahu ta'âlâ evaluates a man not with regard to his colour, but with respect to the strength of his î mân and taqwâ.

However, the enemies of Islâm, the Jews, introduced blacks as if they are of a low class and horrible. They used them as slaves. They wanted to wipe out the love existing among Muslims and to break off their relation of brotherhood. On the other hand, by calling black pets such as cats and dogs 'Arab' and by referring to the blacks in their pictures, cartoons, magazines and newspapers as Arabs, they tried to misrepresent the Arabs to our youth as badly as they could in order to alienate Muslim children from our Prophet (sall-Allahu 'alaihi wa sallam). Today, people living in Arabia, Mecca-i mukarrama, and Medina-i munawwara are the descendants of the foreigners who came in the course of centuries from Africa, Asia, and other places and settled there. Those foreigners were black and were lovers of Allah and Rasûlullah. Eyyûb Sabri Paşa, 'rahmatullâhi aleyh', one of Sultan Abdulhamîd Khan II's 'rahmatullâhi aleyh' admirals, writes in his five-volumed Turkish book **Mir'ât-ul-harâmây**n that in the entire city of Mecca there are only two Arab homes left. And today, there aren't any. After our Prophet's death, all of his companions and then his descendants moved out of Arabia for jihâd, that is, in order to spread Islâm all over the world. They spread far into Asia, Africa, Cyprus, Istanbul and, in brief, everywhere. In order to introduce Allah's religion to His human creatures, they fought and they sacrificed their lives. These vast lands are full of those blessed martyrs. They sent their sons to the faculties of Baghdad University, which was at that time the greatest universtiy in the word –and it can be seen in its existing artifacts today that they had experimented and discovered many new things in physics, chemistry, astronomy, geography and mathematics– in order that they might learn knowledge. When Hulâghu, the famous tyrant, and the disbeliever Genghis [Whose real name is Timuchin] Khan's grandson persecuted and killed more than eight hundred thousand Muslims, including women and children, and burned and destroyed Baghdad in 656 (1258 A.C.), only those who hid in wells and those who escaped to Anatolia were able to remain alive. Thus, the

descendants of our master, the Prophet, and his companions had at that time settled in every part of Anatolia, especially in the East. Today, the intelligent, patient, and studious persons, whom we call Kurds, are all descendants of those blessed people. There are two groups of Kurds. One of them is the descendants of Yâfes, Hadrat Nûh's son. This group consists of the rude and ignorant people who in very ancient times came to Asia Minor from Central Asia and who now lead a nomadic life. The historian Xenophon, a pupil of Socrates, writes that he has seen the Kurds in eastern Anatolia. The second group of people who are called Kurds are civilized and polite people living in cities. Almost all of them are the descendants of our Prophet and of his companions. Imâm-i Hasan's descendants are called "**Sharîf**" and Imâm-i Husayn's descendants are called "**Sayyeds**." Sayyeds are higher than Sharîfs. During the time of the Ottomans, in Aleppo there was a great court of justice reserved for Sayyeds and Sharîfs. All their descendants were registered there and liars couldn't claim to be Sayyeds. The famous Irîsân Beghs, who lived on the land between Van and Hakkârî, are the descendants of the Abbasid Khalîfas and have multiplied out of a child who had escaped the massacre of Hulâghu. In every part of our country today, there are descendants of the Prophet's companions and Sayyeds. We should appreciate their value and spare no effort to respect them.]

All the beautiful habits were accumulated in Rasûlullah. His beautiful habits were given to him by Allahu ta'âlâ; he did not acquire them later by striving. He never cursed a Muslim by mentioning his name, nor did he slap anybody with his blessed hand. He never took revenge for himself. He used to avenge for Allah's sake. He used to treat his relatives, companions and servants well and modestly. He was very mild and affable in his home. He used to visit the sick and attend funerals. He used to help his companions with their work and take their children on his lap. Yet his heart wasn't busy with them. His blessed soul was in the world of angels.

Fear would grasp a person who saw Rasûlullah suddenly. If he hadn't behaved mildly, no one could have sat near him, no one could have had the strength to listen to him, owing to his manners of prophethood. However, out of embarrassment, he himself would never look at anybody in the face with his

blessed eyes.

Fakhr-i âlam (sall-Allahu 'alaihi wa sallam) was the most generous of human beings. He has never been heard to say, "I don't have," about something asked from him. If he had the thing asked for, he gave it; if he didn't have it, he didn't answer. The Prophet had so many great attributes and had done so many favours for so many people that the Byzantine emperors and the Persian shahs could not do enough to compete with him. But he himself liked to live in inconvenience. He led such a life that he would not even remember to eat or drink. He never used words like "Bring something to eat," or "Cook such and such food." He used to eat when they brought the meal to him, and he used to accept whatever fruit they gave him. Sometimes he ate very little for months, and he liked hunger. And sometimes he ate much. He used to eat with three fingers. He didn't drink water after meals. He used to drink water while sitting. When he ate with others, he used to stop eating after everybody had finished. He used to accept presents from everybody. In response to someone who had brought him a present, he used to give much more.

Rasûlullah, together with twelve thousand heroes, after departing from Medina on the tenth day of Ramadân, conquered Mecca on Thursday, the twentieth of Ramadân, in the eighth year of the Hegira. On the following day, Friday, when reciting the khutbah, he had a black turban around his blessed head. After staying eighteen days in Mecca, he went to Hunayn. He used to let the end of his turban hang down. He used to say, **"The turban distinguishes Muslims from disbelievers."** It was his habit to wear various clothes. When ambassadors from foreign countries came, he used to adorn himself. That is, he used to wear precious and beautiful clothes and expose his beautiful face. First, he used to have a gold ring, but later he wore a ring with an agete. He used his ring as a seal. "Muhammadun Rasûlullah" was written on his ring. It is not permissible for men to wear gold rings in all four madhhabs. His bed was made of leather filled with date tree shredding. Sometimes he laid on his bed and sometimes on the leather laid on the ground, on a mat and sometimes on dry soil. He laid on his right side putting his blessed palm under his right cheek.

Rasûlullah (sall-Allâhu 'alaihi wa sallam) didn't accept zakât, and he didn't eat such things as raw onions or garlic, and he

didn't recite poems.

Rasûl-i akram (sall-Allahu 'alaihi wa sallam) was born in Mecca, in the hegira year 571, on the twelfth of the month of Rabî'ul-awwal, on a Monday night, which coincides with the twentieth of April, towards morning. Every year, Muslims all over the world celebrate this night as the Mawlid Kandil. Everywhere, Rasûlullah is remembered by reciting **Mawlid Qasidas** [Eulogy of Mawlid]. The Sultân of Erbil, Abû Sa'îd Muzaffar-ud-dîn Kukburî bin Zaynaddîn Ali, used to organize festivals on mawlid nights and used to give gifts and presents. The beautiful character, benevolence and good deeds of the sultân is noted in detail in a history book by Ibni Khillîgân, on the 234th page of **Hujjatullâhi 'alal'âlamîn** and in a pamphlet entitled **Mawlid-î sharîf** by Sayyed 'Abdulahakîm-i Arwâsî. 'Mawlid' means 'the time of birth.' 'Rabî'ul-awwal' means 'the Spring.' Our Prophet, after he had become the Prophet, used to lay very much stress on this night every year. The ummat of each prophet had made the birthday of their prophet a feast day. And this day is the Muslims' feast day. It is a day of pleasure and happiness. When Hadrat Âdam was between soul and body, he (Muhammad) was the Prophet. Hadrat Âdam and everything were created for his honour. His blessed name is written in Islâmic letters on the Arsh, on skies and heavens. His name **Muhammad** was given to him by his grandfather, Abdulmuttalib. He had dreamt that (Muhammad's) name would be spread over the world and that everybody would praise and laud him. 'Muhammad' means 'he who is praised much.' Hadrat Jabrâil's first coming and informing him of his prophethood, his leaving the city of Mecca for a Hegira, his setting foot in the village of Kubâ of Medîna-i-munawwara, his leaving Madina for the conquest of Mecca, and his death all took place on Mondays. When he was born, it was discovered that his umbilical cord had been cut and that he had been circumcised. When he honoured the earth with his presence, he raised his index finger and prostrated. Angels used to cradle him. He began talking while yet in the cradle. It is said in the annotation Zerkânî of **Mawâhib**, "When they got married, Hadrat Abdullah was eighteen and Hadrat Âmina was fourteen years old. Hadrat Âmina passed away when she was twenty. First he was suckled by his holy mother for nine days, then by Suweyba, a jariya of Abu Lahab, for a few days. Then, Halîma-i Sa'diyya

suckled him for two years. He stayed in the village of Banî Sa'd bin Bakr for two years; then, when he was four years old, he was brought to the city of Mecca. When he began to walk, he used to watch children play; he wouldn't join the playing. When he was six years old, his mother Âmina passed away, and when he was eight, his grandfather Abdul-muttalib passed away. When he was twenty-five years old, he married Hadrat Hadîjah 'radiy-Allâhu anhâ'. When he was forty years old, in the month of Ramadân on a Monday, as he was in a cave on a mountain that was called **Jabal-i-hirâ** and **Jabal-i-nûr** and which was an hour's walk north of the city, the angel appeared to him and he was informed that he was the Prophet for all human beings and genies. First, Hadrat Jabrâil came. Then, for three years Hadrat Isrâfil kept coming to teach him. Yet, Isrâfil didn't bring the **Qur'ân al-kerîm**. Then, Hadrat Jabrâil began to come and conveyed all of the **Qur'ân al-kerîm** in twenty years. Jabrâil 'alaihis-salâm' came to him twenty-four thousand times. [However, he had descended to Hadrat Âdam twelve times, to Hadrat Nûh (Noah) fifty times, to Hadrat Ibrâhim forty times, to Hadrat Mûsâ (Moses) four hundred times, and to Hadrat Îsâ ten times.] He didn't manifest his prophethood for three years, and then, with the command of Allahu ta'âlâ, he declared it.

When he was fifty-two years old, on the twenty-seventh night of the month of Rajab, in Mecca, Hadrat Jabrâil descended and took him from Masjid-i-Harâm to Masjid-i-Aqsa in Jerusalem and thence to heavens. In this Mi'râj, he saw Allahu ta'âlâ. On this night, the five times of namâz (ritual prayers) during the day became fard. Please read the last page on the fifth chapter of the second part (of the Turkish version).

When he was fifty-three years old, he migrated to Medina with a divine command. He left his house early in the morning, on Thursday, the twenty-seventh of the month of Safar. He came to Abu Bakr Siddîq's house in the afternoon. After a short time, he and Abu Bakr left the latter's house together. They went to a cave on Mount Sawr, five and a half kilometres south-east of Mecca. The way to this mount, which is 759 metres (about 2530 ft.) above sea level, was very rough. His blessed feet bled. They stayed in the cave for three nights and left it on Monday night. After a week's travel, they arrived at Kubâ village near Medina on Monday, the eighth of Rabî'ul-awwal, which coincided with the twentieth of September. It is written in the

book of Tafsîr entitled **Baydâwî** that after staying here until the twenty-third of September, when day and night are of equal length, they spent the day here and left for Medîna on the twelfth of Rabî'ul-awwal, a Friday, arriving in the blessed city on the same day. Later, during the caliphate of 'Umar ul-Fârûq, the first day of the month of Muharram of that year, which was sixty-six days before the Hijrat, became the beginning of the Muslims' **Hijrî kamarî calendar**. That first day, according to historians, was in the year 622 A.D. It is written in Ahmad Ziyâ bey's book **Ilm-i Hey'et**, printed in 1316 [1898 A.D.], that it corresponds with Friday, the sixteenth of July. The beginning of Muslim's Hijrî shamsî year (Hegira solar calendar) is the day when he entered the village, Kubâ, which was the 20th of September. The first day of the year of 623 A.D. was in the first year of the Hegira solar calendar, and lunar calendar.

One solar year contains 365.342 days. And one lunar year contains 354.367 days, that is, 354 days plus eight hours plus 48.5 minutes.

He went to war twenty-seven times, nine times of which he attacked as a soldier, and the other times he occupied the rank of commander-in-chief. He used two types of flags in his holy wars. His Râya was black. His Liwâ, which was smaller, was white. We have already explained in the twenty-ninth chapter of the first part (of the Turkish version) that the banner of the Ottoman State was designed by Timurtaş Paşa.

In the city of Medina, he passed away before noon on Monday, Rabî'ul-awwal 12th, 11 [632 A.D.], when he was 62 or 61, according to the calculations done by using the lunar calendar or the solar calendar, respectively. Without taking his holy shirt off, he was washed three times, was wrapped with a new white shroud folded three times, and was buried where his blessed soul was taken.

Sarwar-î âlam's (Muhammad) blessed eyes used to sleep, but his blessed heart would not sleep. He used to go to bed hungry, but he would feel satiated when he got up. He never yawned. His blessed body was luminous, and he never cast a shadow on the ground. Flies didn't alight on his clothes, nor would mosquitos or other insects suck his blessed blood. When he was made Rasûlullah (Allah's Messenger) by Allahu ta'âlâ, satans could not ascend to the sky and could not get news any longer, nor could soothsayers make predictions.

If a person dreams of Rahmatan-lil-âlamîn ‘sall-Allâhu alaihi wa sallam’, this person certainly has seen him, for the Devil cannot disguise himself as him.

Sarwar-i âlam ‘sall-Allâhu alaihi wa sallam’ is now alive in a life we do not understand. His blessed body never rots. An angel stays in his tomb and informs him of the prayers which his Ummat (Muslims) say for him. Between his pulpit and his blessed tomb is a place called **Rawda-i-mutahhara**. This place is one of the gardens of Paradise.

It is one of the greatest and most valuable of worships to visit his blessed shrine. He said, **“My shafâ’at is certain for him who visits my shrine.”**

Sarwar-i âlam ‘sall-Allâhu alaihi wa sallam’ had three blessed sons and four blessed daughters, eleven blessed wives, twelve uncles and six paternal aunts.

[In order to deceive youngsters, immoral and indecent people, the enemies of religion say that the Prophet ‘sall-Allâhu alaihi wa sallam’ was fond of women and girls, and they insolently slander him by saying and writing very loathsome things which become their abominable souls, but of which we would be ashamed to write in this book of ours. Rasûlullah ‘sall-Allâhu alaihi wa sallam’ first got married when he was twenty-five years old; he married Hadrat Khadîja. She was forty years old and a widow. But she had much property, beauty, wisdom, knowledge, honour, nobility, chastity and decency. They lived together for twenty-five years, and she passed away three years before the Hegira in the month of Ramadân in Mecca. When she was alive, Rasûlullah (sall-Allahu ‘alaihi wa sallam) never married another.

Rasûlullah ‘sall-Allâhu alaihi wa sallam’, secondly, married Hadrat Âisha ‘radiy-Allâhu anha’, Hadrat Abû Bakr’s daughter, when he was fifty-five years old. He took her under his nikâh [religious betrothal in Islâm] one year after Hadrat Hadîja’s death, with the command of Allahu ta’âlâ, and lived with her for eight years, until he died.

He married all the others after marrying Hadrat Âisha ‘radiy-Allâhu anhunna’ and did so either for religious or political reasons or out of mercy or as a blessing. All these women were widows. Most of them were old. For example, when the Meccan disbelievers’ persecution and harm to the Muslims had become

unbearable, a group of the Prophet's companions migrated to Ethiopia. Najashî (Negus), the Ethiopian emperor, was a Christian. He asked the Muslims several questions, and, admiring the answers he received, he converted to Islâm. He did the Muslims many favours. Ubaydullah bin Jahsh, who had a weak belief, in order to escape poverty, submitted to the priests and became a renegade by changing his faith for the world – may Allah protect us. This accursed person, who was Rasûlullah's aunt's son, incited and forced his wife, Umm-i Habîba, to dissent from the religion and become rich. Yet, when the woman said that she would rather die than dissent from Hadrat Muhammad's 'sall-Allâhu alaihi wa sallam' religion, he divorced her. He waited for her to die out of misery. But he himself died after a short while. Umm-i Habîba was the daughter of Abû Sufyân, who was the commander-in-chief of the Quraysh disbelievers in Mecca. Meanwhile, Rasûlullah 'sall-Allâhu alaihi wa sallam' was busy with a very difficult armed struggle against the Quraysh armies, and Abû Sufyân was fighting with his utmost power in order to annihilate Islâm. Rasûlullah heard of Umm-i Habîba's strength of faith and the dismal happenings which she had undergone. He wrote a letter to Najâshî, saying, "I will marry Umm-i Habîba, who is there; perform my nikâh! Then send her here!" Najâshî had already converted to Islâm. He respected the letter very much and gave a feast inviting many Muslims from that area to his palace. The nikâh was performed in the seventh year of the Hegira, and he gave many presents and gifts. In this way, Umm-i Habîba attained the reward of her îmân and became rich and comfortable there. Owing to her, the Muslims of that area became comfortable, too. Since women will be with their husbands in Paradise, she was given the good news of the highest grade of Paradise. All the pleasures and blessings of this world are almost nothing when compared to this good news. This nikâh was one of the reasons contributing to Abû Sufyân's 'radiy-Allâhu ta'âlâ anh' being honoured with becoming a Muslim afterwards. As it is seen here, this nikâh not only shows how wrong and worthless the disbelievers' slanders are, but also indicates the degree of wisdom, intelligence, genius, blessing, and mercy in the Messenger of Allah.

Another example is that of Hadrat Hafsa; Hadrat 'Umar's daughter was widowed. In the third year of the Hegira, when

Hadrat 'Umar 'radiy-Allâhu ta'âlâ anh' said to Hadrat Abû Bakr and Hadrat 'Uthmân 'radiy-Allâhu anhumâ', "Would you marry my daughter?" each of them said, "I'll think about it." One day when all three of them and others were present, Rasûlullah asked, **"O 'Umar! I see you are sad. What's the reason?"** As it is easy to see the colour of ink in a bottle, so Rasûlullah used to understand everybody's thought at first glance. He sometimes used to question the person when he deemed it necessary. Since it is fard for us to tell the truth to him and even to others, Hadrat 'Umar answered, "O Rasûlallah 'sall-Allâhu alaihi wa sallam'! I offered my daughter to Abû Bakr and to 'Uthman 'radiy-Allâhu anhum'. They wouldn't marry her." Rasûlullah, because he never wanted his most beloved companion to be hurt, immediately said in order to please him, **"O 'Umar! Would you like it if I gave your daughter to a person better than Abû Bakr and 'Uthmân 'radiy-Allâhu anhum'?"** 'Umar was astonished. For he knew there was no person higher and better than hadrat Abû Bakr and 'Uthmân. He said, "Yes, O Rasûlallah." Rasûlullah said, **"O 'Umar, give your daughter to me!"** Thus Hadrat Hafsa became the mother of Abû Bakr, 'Uthmân 'radiy-Allâhu anhum' and of all Muslims; and they became her servants, and Hadrat Abû Bakr, Hadrat 'Umar and Hadrat 'Uthmân became closer to one another.

For a third example, let us explain briefly that in the fifth or sixth year of the Hegira, Juwayriyya, who was amongst the hundreds of slaves captured from the tribe of Banî Mustalaq, was the daughter of Hâris, the chief of the tribe. When Rasûlullah bought, emancipated and married her, all his companions said, "We would be ashamed to use as jariyâhs and servants the relatives of Rasûlullah's wife, our mother." They all emancipated their slaves. This nikâh caused hundreds of captives to be emancipated. Hadrat Juwayriyya often mentioned this fact boastfully. Hadrat Âisha used to say, "I haven't seen a woman more auspicious than Juwayriyya."

The fourth example is that of Zaynab-bint-Huzeyma (radî-Allâhu anhâ).

Our booklet is too small to allow us to write down the other examples. The first three examples will certainly suffice for him who has wisdom, quick understanding and the capacity to realize the truth. We will state also the fact that though he was the strongest of men in every respect, he lived only with his

nine wives. And that lasted a few years. Besides, in those times he was always busy with wars; the days when he stayed home were very few. If it had been as priests write about it or as the dishonest, who suppose he was like themselves, describe it, in his youth he could have had as many women as he wanted by marrying young girls and divorcing them after a short while. As a matter of fact, his grandson, Hadrat Hasan, married almost a hundred pretty young girls by marrying and divorcing them. One day when his father, Imâm-i Alî, said in a khutba of his, “O Muslims! Don’t give your daughters to my son Hasan! He divorces, drops girls soon.” The Muslims said, “We will gladly sacrifice our daughters to him. It will be enough for them to be honoured by his nikâh (marriage in a manner prescribed by Islam). We will give our daughters to him.” In Badr, in Uhud, in Handak and in Khaybar, by attacking a superior enemy with one signal from Rasûlullah, those lions sacrificed their lives for him. Wouldn’t they have given their daughters to him? Yet, he didn’t want them. On the Night of Mi’râj (his ascent to heaven), when he entered Paradise, he never turned to look at the houris of Paradise. Voltaire, one of the enemies of Islâm, dramatized Rasûlullah’s marrying Hadrat Zaynab and calumniated them with vulgar and base slander. For this reason, he received a letter of congratulation from the Pope, who was his enemy. This fact is written in **Kamûs-ul-a’lâm**, under the entity **Zaynab**. In a translation of **Mawâhib-i Ladunniyya**, on page 459, it is written, “Rasûlullah ‘sallallahu alaihi wa sallam’ married his aunt’s daughter Zaynab to his adopted son Zayd. After a long time, Zayd said that he wanted to divorce his wife. When he was asked ‘**Why?**’ he said, ‘I have not seen a bad thing in her, and I have always appreciated the useful things from her. But, she boasts about the honour of her lineage and always reminds me of it.’ Though Rasûlullah said to Zayd, ‘Do not divorce her for this reason.’ Allahu ta’âlâ stopped him from preventing this divorce. Allahu ta’âlâ married Zaynab to his Messenger and ordered him to ask her for marriage.” Dawûd (alayhissalâm) had one hundred wives and three hundred jâriyas. Sulaymân (alayhissalâm) had three hundred wives and seven hundred jâriyas. Voltaire does not even mention the names of these great prophets, but attacks Rasûlullah for taking a wife that he was ordered to by Allahu ta’âlâ.

One of the important reasons why Rasûlullah married many

wives was to communicate the Sharî'at. Before the âyat of Hijâb was revealed, that is, before women were commanded to veil themselves, women also used to come to Rasûlullah to ask and learn what they did not know. When Rasûlullah (sallallahu alaihi wa sallam) went to the house of one of them, they used to come and sit, and listen and obtain information. But, after the âyat of Hîjâb, it was prohibited for nâ-mahram women and men to sit together and talk, and Rasûlullah did not allow nâ-mahram women to come and ask questions afterwards. He ordered them to ask and to learn from his blessed wife Hadrat Âisha. There were so many women and so many questions that Hadrat Âisha was unable to find time to answer all of them. In order to make this important task easy, and to reduce the weight on Hadrat Âisha, Rasûlullah married as many wives as necessary. He communicated to Muslim women hundreds of delicate pieces of information concerning women through his blessed wives. If he had had one wife, it would have been difficult, and even impossible, for all the women to learn from her.]

Rasûlullah was ummî, that is, he hadn't read books; he was not schooled in writing nor had he received lessons from anyone. Born and raised in Mecca, brought up among certain people, and despite having never travelled, he conveyed information about facts and events in the **Tawrât** (Hadrat Mûsâ's holy book), in the **Injîl**, and in the books written during the Grecian and Roman centuries. In order to communicate the Sharî'at, he sent letters to Muslims. In the sixth year of the Hegira, he sent letters to Byzantine, Iranian, and Abyssinian rulers and to other Arabic emperors. More than sixty foreign ambassadors came to his service.

It is wâjib for everybody who has heard of Rasûlullah's 'sall-Allâhu alaihi wa saslam' prophethood to believe in him, the **Qur'ân**, which he brought, and Islâm. He who, after having heard, dies without having îmân will go into Hell and will be eternally tormented there.

Fakhr-i âlam's 'sall-Allâhu alaihi wa sallam' names and characteristics were written in the Tawrât and in the Injîl. Jews and Christians had been awaiting his honouring the world with his presence. But, because he came not from their own race, but from the Arabs, they became jealeous and denied him. However, many of their learned and wise ones were reasonable

enough to believe, and they did believe. It will not decrease his vaule and honour not to believe in his Prophethood nor not to appreciate his greatness and superiority. Allahu ta'âlâ says in Surat al-Inshirâh: **We exalted** (raised high) **for you your reputation** (name, esteem)" [your name is said together with My name everywhere]. While moving one degree of longitude towards the west, the times of prayer begin four minutes later. Therefore, Muslims all over the world call the Azân every minute of the day, and his blessed name is mentioned with esteem and love everywhere, all the time.

Unless a person follows Rasûlullah 'sall-Allâhu alaihi wa sallam' in everything he does, he will not be a Muslim. Unless he loves him more than his own life, his î mân will not be complete.

It is stated in the chapter about namâz in **Ibni Âbidîn** that it is farz to say the (certain prayer) **Salawât** (pronounced as a benediction over our Prophet's soul) once in one's lifetime. It is wâjib to say it each time one says, hears, reads or writes (his blessed name) for the first time, and it is mustahâb to pronounce this blessed benediction whenever the blessed name (of the Prophet) is repeated.

He is the Prophet of all people and genies. It is wâjib for every nation living in every century to follow him. Every Muslim should help his religion, adapt himself to his habits, mention his blessed name very often, say salât and salâm for him respectfully and with love whenever he mentions or hears his blessed name. A Muslim should want with love to see his blessed beauty, and love and respect the **Qur'ân** and the Sharî'at, which he brought. The book **Mir'ât-i Kâinât** says, "Ignorant and lazy people write initials [such as (SAW)] instead of 'sallallâhu alaihi wa sallam.' This is not advisable. We should carefully avoid this."

***Whoever on Earth can attain by force his goals?
Whatever the divine decree is, it will certainly take
place.***

57 – FIRST VOLUME, 44th LETTER

This letter, written to Naqîb and Sayyed Shaikh Farîd, praises the Best of Mankind (Muhammad alaihissalâm) and gives advice to follow him.

Your dear letter, sent out of mercy, honoured this poor person at the best time. We were happy to read it. Thanks be to Allahu ta'âlâ, you have been blessed with the inheritance of Hadrat Muhammad's faqr^[1]. This tawajjuh, this love and this adherence towards faqîrs ensue from that inheritance. This faqîr, who has nothing, is confused about what to write in response. I will make this letter of mine a means for being saved from the torments of the next world, by writing information concerning the superior qualities of your great ancestor, who is the most auspicious of Arabs. I do not attempt to praise our sayyed Rasûlullah. Rather, I will enrich my writings with him. Translation of an Arabic couplet:

***To praise Muhammad ('alayhissalâm), I'm not able,
With his name, I only make my lines valuable.***

Trusting myself to Allahu ta'âlâ and begging for help from Him, I communicate:

Hadrat Muhammad is Allahu ta'âlâ's Messenger. He is the Sayyed, the Master of the sons of Âdam. On the last day of the Last Judgement, he is going to have the greatest number of followers. He is the most glorious among the latter and former in front of Allah.

[Sayyed Abdulhakîm Arwâsî (Qaddasallahu ta'âlâ sirrahul 'azîz) said, "Every prophet (salâwâtullahi ta'âlâ 'alaihim ajma'în) is the highest of his tribe, of his time, in his country, in every respect. As for Hadrat Muhammad ('alaihi's-salâm), he is, in every respect, the highest of all classes of beings that have come and that will come in every country in every age from the creation of the world until its end. No person is superior to him in any respect. This is not something impossible for Him to do. He (Allah), who makes whatever He wills and who creates whatever He wants, has created him so. No person has the power to praise him. No person has the capacity to criticize him."]

On the Day of Resurrection, he will rise from the grave first. He will do shafâ'at first. His shafâ'at will be accepted first. He will knock on the door of Paradise first. The door will be opened for him at once. In his hand will be a flag called "Liwây-i

[1] The quality of not regarding worldly possessions, not hesitating to give one's possessions away for the cause of Allah.

hamd.” Âdam ‘alaihis-salâm’ and all Believers from his time until the end of the world will be under this flag. He declared in a hadîth: **“On the Day of Resurrection, I am the sayyed of the former and the latter. I am telling the truth, I am not boasting.”** He declared in a hadîth: **“I am the habîb, the darling of Allahu ta’âlâ. I am the Head of Prophets. I am not boasting.”** He declared in a hadîth: **“I am the Last Prophet; I am not boasting. I am Muhammad, the son of Abdullah. Allahu ta’âlâ created human beings. He created me as the best of human beings. Allahu ta’âlâ separated human beings into groups [nations, races]. He put me in the best. Then He separated this best group into tribes [societies]. He put me in the best. Then He separated this society into homes. He caused me to be born in the best home [family]. I am the best of mankind. I am from the best family. On the [Day of] Resurrection, when everybody will be silent, I will talk. At a time when nobody can move, I will intercede for people. At such a time when everybody will be utterly hopeless, I will give them good news. That day, I will have the key to every kind of goodness, to every kind of help, and to every door. Liwâ-yi hamd will be in my hand. I am the most useful, the most generous, the best of mankind. That day, thousands of servants will be in my service. On the Judgement Day, I will be the leader, the preacher, the intercessor for all prophets. I am not saying these in order to boast. [I am telling the truth. It is my task to tell the truth. If I do not tell you this, I will not have done my duty.] “If it hadn’t been for him, Allahu ta’âlâ would not have created anything. It would not have been revealed that He is the One to be worshipped. When Âdam ‘alaihis-salâm’ was between water and earth, [that is, as his clay was being kneaded], he ‘sall-Allâhu alaihi wa sallam’ was a prophet.**

***He who follows the footsteps of such a noble guide,
Will never give his account, even of committed sins.***

A person who believes and follows the footsteps of such a prophet, who is the sayyed, the most exalted of all mankind, is certainly in the best of the ummats. The hundred and tenth âyat of Sûrat-u Âl-i ‘Imrân, **“You are the most useful, the best of ummats, of those who possess a religion,”** is good news for such people. Those who do not believe him [those who cannot

understand him and who suppose him to be like themselves] are the worst of people. The ninety-eighth âyât of Sûrat-ut-Tawba, **“The stonyhearted, wild and ignorant people will not believe you. They are mostly munâfiqs,”** signifies them. In the present state of the world, those who are honoured with obeying his Sunnat-i saniyya [in other words, Islam] are very fortunate. He who believes him and who is of his Ummat will be given many more blessings for a small amount of good deeds. The Ashâb-i Kahf ‘rahmatullâhi alaihim ajma’în’ [The seven men in the cave of Tarsus] attained high grades by doing one beautiful deed. This deed was: When the enemies of religion spread out everywhere, they migrated somewhere else in order to protect the îmân in their hearts. Today, to believe him and to do a few favours is similar to the insignificant actions done by soldiers that become very valuable when the enemy attacks and invades the country. During the time of peace, extensive efforts done by soldiers cannot be as valuable.

Since Hadrat Muhammad (‘alaihi’s-salâm) is Allah’s darling, he who follows him reaches the grade of belovedness. For the lover will love any person in whom he sees the habits or the signs of his darling. This should tell us about the states of those who do not follow him!

Translation of a Persian couplet:

***Muhammad (‘alaihi’s-salâm) is the pride of both worlds.
Let them who’d not be dust of his gate be under ground!***

A person who cannot migrate like the Ashâb-i kahf (rahmatullahi ‘alaihim ajma’în) should migrate through the heart and soul. While being among enemies, he should keep his heart away from them. Allahu ta’âlâ may open the doors of happiness by this way, too. The Nawrûz Day [the first day of the Persian calendar, the 20th of March] is coming soon. You know that there is so much tumult, impetuosity and stupidity on these days, [which are feast days for disbelievers, fire worshippers]. After passing over these obscure days, I hope to attain the honor of meeting you. In order not to give you a headache, I will not write more. May Allahu ta’âlâ let you not deviate from the way of your noble grandfathers. My salâm is extended to you and upon them until the Day of Resurrection. Âmîn!

58 – HADRAT MUHAMMAD’S BEAUTIFUL MORAL QUALITIES

The following article has been translated from the tenth chapter of the second division of the third section of the book **Riyâd-un-nâsihîn**.

Allahu ta’âlâ, while pleasing the blessed heart of His beloved Prophet by enumerating a series of the virtues and blessings which He has given to him, also counted the beautiful habits which He bestowed upon him, **“Thou art created with a beautiful character.”** Akrama says that he has heard from Abdullah Ibni Abbâs that his **Khuluq-i ‘azîm**, that is, beautiful habits, are the beautiful moral qualities declared by the **Qur’ân al-kerîm**. It is written in the book **Hadâiq-ul-Haqâiq**, “It was declared in the ayât, **‘You are with khuluq-i-‘azîm.’** ‘Khuluq-i ‘azîm’ means ‘to have secrets with Allahu ta’âlâ and to be kindhearted to people.’ The beautiful nature of Hadrat Muhammad was the reason for the conversion of many people to Islâm.”

One thousand miracles of Hadrat Muhammad were seen; enemy or friend, everybody talked about them. Of his many miracles, the most valuable ones were his high manners and beautiful habits.

It is written in the book **Kimyâ-yi Sa’âdat**, “Hadrat Abû Sa’id-i Khudrî ‘radiy-Allâhu ta’âlâ anh’ said: Rasûlullah would give grass to an animal. He would fasten a camel. He would sweep inside his house. He would milk the sheep. He would repair a hole in his shoes. He would patch his underwears. He would eat with his servant. When his servant got tired of grinding with small millstones, he would help him. He would go shopping and bring what he had bought in a sack to his home. When he met somebody, he would be the first to greet, whether the other was poor or rich, young or old. He, first, would hold out his blessed hand when he wanted to shake hands. He held the servant, the master, the black and the white as equal. He would go wherever he was invited, no matter who invited him. He would not despise what was put in front of him to eat, even if it were only a little. He would not reserve meals from evening to morning or from morning to evening. He was good-natured. He liked to do favours. He established friendly relations with everybody. He was affable and he spoke pleasantly. He

wouldn't grin as he spoke. He would look sorry, but he would not frown. He was modest, but he was not low-natured. He was majestic; that is, he would inspire respect and awe. But he was not nasty. He was polite. He was generous, but he would not waste, nor would he give anything in vain. He used to pity everybody. He always bent his blessed head forward. He would not expect anything from anybody. He who wants happiness and ease should be like him."

It is written in the book **Masâbih** that Anas bin Mâlik 'radiy-Allâhu anh' said, "I served Rasûlullah for ten years. He never uttered "Ugh!" towards me. He never asked me why I had done this or why I hadn't done that." Again in **Masâbih** Anas bin Mâlik said, "Rasûlullah was the most beautiful-natured of human beings. One day, he told me to go to some place. I said, 'By Allah, I won't'. But I did. I went out to do his command. Children were playing in the street. As I passed them, I looked round. Rasûlullah was coming behind me. His blessed face was pleasant. He said, '**O Anas! Did you go to the place I told you?**' I said, 'Yes, O Rasûlullah, I am going there.' "

Abû Hurayra 'radiy-Allâhu anh' said, "During a holy war, we asked him to pray so that the disbelievers would be annihilated. He said, '**I was not sent to curse people so that they will be tormented. I was sent to do favours for everybody so that people will attain ease.**'" Allahu ta'âlâ declares in the hundred and seventh âyat of the Sûrat-ul-Anbiyâ, "**We sent thee as a mercy, as a blessing for beings.**"

Abû Saîd-i Khudrî 'radiy-Allâhu anh' said, "Rasûlullah 'sall-Allâhu alaihi wa sallam' was more bashful than Muslim virgin girls."

Anas bin Mâlik said, "When Rasûlullah 'sall-Allâhu alaihi wa sallam' shook hands with a person, he would not take his hand away from that person's hand before that person did so. He would not turn his face away from that person before the latter turned his face. As he sat near a person, he would sit on his two knees; to respect a person, he would not erect his blessed knee."

Jâbir bin Sumra says, "Rasûlullah 'sall-Allâhu alaihi wa sallam' used to talk very little. He used to talk when necessary or when he was asked a question." This means to say that a Muslim should not talk about nonsense; instead, he should

keep silent. He used to speak very clearly and methodically; his words would be understood easily.

Anas bin Mâlik said, “Rasûlullah would visit the sick, walk behind the dead as they were taken to the cemetery and accept invitations. He would ride a donkey. I saw him in the holy war of Khayber. He rode a donkey with a rope halter. When Rasûlullah went out after morning prayer, children and workers of Medina would bring containers full of water in front of him. They would beg him to dip his blessed finger into the water. Though it was winter, he would put his blessed finger into all the containers one by one, thus pleasing them.” Again, Anas bin Mâlik ‘radiy-Allâhu anh’ says, “If a little girl held Rasûlullah’s hand and wanted to take him somewhere for some matter, he would go with her and solve her problem.”

Hadrat Jâbir ‘radiy-Allâhu anh’, said, “Rasûlullah ‘sall-Allâhu alaihi wa sallam’ was never heard to say ‘no’ for anything asked from him.”

Anas bin Mâlik ‘radiy-Allâhu anh’ said, “I was walking with Rasûlullah ‘sall-Allâhu alaihi wa sallam’. He had Burd-i Najrânî on. That is, he wore an overcoat made of Yemen cloth. A villager, who came from behind us, pulled his collar so harshly that the collar of the coat scratched his blessed neck and the scratch remained there. Rasûlullah ‘sall-Allâhu alaihi wa sallam’ turned round. The villager wanted something from the property of zakât. Rasûlullah ‘sall-Allâhu alaihi wa sallam’ just chuckled at his manners. He commanded that something should be given to him.” It is written in the book **Tatummat-ul-Mazhâr**, “This means to say that the person who is in an authoritative position should, like Rasûlullah ‘sall-Allâhu alaihi wa sallam’ did, put up with the problems and troubles given by people. Besides, it is an act of being good-natured for everybody to endure problems. It is all the better for the superior ones.”

It is written in the book **Zâd-ul-Mukwîn** that there was an old woman who was Rasûlullah’s ‘sall-Allâhu alaihi wa sallam’ neighbor. She sent her daughter to Rasûlullah ‘sall-Allâhu alaihi wa sallam’ to beg of him, “I do not have a dress to cover myself when praying. Send me a dress to cover myself for namâz.” Rasûlullah ‘sall-Allâhu alaihi wa sallam’ did not have any dresses at the moment. He took the loose robe off his blessed body and sent it to the woman. When it was time for namâz, he couldn’t go to the mosque without a dress. The Ashâb-i kirâm

‘rahmatullâhi ta’âlâ alaihim ajma’in’, hearing about this, said, “Hadrat Rasûlullah ‘sall-Allâhu alaihi wa sallam’ is so generous that he has no clothes left; therefore, he cannot come to the mosque for jamâ’at. Let us give all we have to the poor, too.” Consequently Allahu ta’âlâ sent down the twenty-ninth âyat of Sûrat-ul-Isrâ. First, He commanded His darling not to be stingy, or not to give nothing; then He commanded him not to give so much as to fall into straits, to miss the namâz, or to become worried! He ordered moderation in giving alms! That day, after prayer, Hadrat Alî ‘kerrem-Allâhu wejheh’ came to Rasûlullah and said, “O Rasûlallah ‘sall-Allâhu alaihi wa sallam’! Today I borrowed eight dirhams of silver to spend for the subsistence of my family. I’ll give you half of them. Buy a loose robe for yourself.” Rasûlullah ‘sall-Allâhu alaihi wa sallam’ bought a robe for two dirhams. While he was going to buy food with the remaining two dirhams, he saw a blind man, who sat down and kept saying, “Who will give me a shirt for Allah’s sake and in turn be blessed with the dresses of Paradise?” He gave the robe he had bought to the blind man. When the blind man took the robe, he smelled a fragrant scent like musk. He realized that it was from the blessed hand of Rasûlullah ‘sall-Allâhu alaihi wa sallam’ because everything which Rasûlullah ‘sall-Allâhu alaihi wa sallam’ had worn once would smell like musk, even if it had been worn to pieces. The blind man prayed, “O Allah! Open my eyes for the sake of this shirt.” His two eyes opened at once. He sprang down to Rasûlullah’s ‘sall-Allâhu alaihi wa sallam’ feet. Then Rasûlullah ‘sall-Allâhu alaihi wa sallam’ left the place. He bought a robe for one dirham. As he was going to buy food with the other dirham, he saw a maid weeping. He asked **“Why are you crying, daughter?”** She said, “I am a Jew’s maid. He gave me one dirhem and told me to buy a bottle for half a dirhem and olive oil with the remaining half, I bought them. But as I was going back, I dropped the bottle. Both the bottle and the oil are gone, I don’t know what to do now.” Rasûlullah ‘sall-Allâhu alaihi wa sallam’ gave his last dirhem to the girl. He said, **“Buy the bottle and the oil with this and take them home.”** But the poor girl said, “I am afraid the Jew will beat me for being late.” Rasûlullah ‘sall-Allâhu alaihi wa sallam’ said, **“Don’t be afraid! I will go with you and tell him not to beat you.”** So they went to the Jew’s house and knocked at the door. The Jew opened the door and was bewildered to see Rasûlullah ‘sall-Allâhu

alaihi wa sallam' who then told him what had happened and interceded for the girl. The Jew sprang down to Rasûlullah's 'sall-Allâhu alaihi wa sallam' feet and supplicated. "O the great Prophet 'sall-Allâhu alaihi wa sallam', who is loved and honoured above all by thousands of people! Thousands of lions are awaiting to do your commands. And you honour the door of a wretched person like me for a maid's sake. O Rasûlallah 'sall-Allâhu alaihi wa sallam'! I have emancipated this girl for your honour's sake. Teach me îmân and Islâm. Let me become a Muslim in your presence." Rasûlullah 'sall-Allâhu alaihi wa sallam' taught him Islâm. He was converted to Islâm. He went back into his house and told his household what had happened. They all became Muslims, too. All these were the fruits of Rasûlullah's 'sall-Allâhu alaihi wa sallam' beautiful habits.

O Muslim! Now, you also should acquire the beautiful habits of Rasûlullah 'sall-Allâhu alaihi wa sallam'! It is even necessary for every Muslim to acquire the habits of Allahu ta'âlâ; for Râsul 'alaihis-salâm' declared, **"Acquire the habits of Allahu ta'âlâ."** For example, one of Allah's Attributes is **Sattâr**. That is, He covers sins. A Muslim should cover the faults and the defects of his brother-in-Islâm, too. Allahu ta'âlâ forgives His born servants for their sins. So, Muslims should forgive one another for their faults and defects. Allahu ta'âlâ is kerîm and rahîm. That is, His blessings are plentiful and His mercy is extensive. A Muslim should be generous and merciful. The same applies to all good habits.

Rasûlullah 'sall-Allâhu alaihi wa sallam' had many beautiful habits. Every Muslim should learn them and form habits similar to them. Thus, he will be blessed with the lot of escaping disasters and troubles in this and the next worlds by attaining the shafâ'at of that master of both worlds.

Rasûlullah 'sall-Allâhu alaihi wa sallam' used to say the following prayer in Arabic, **Allahumma innî as'aluka-s-sihhate wa-l-'âfiyata wa-l-amânata wa husn-al-khulqi wa-r-ridâa bi-l-qadari bi-rahmatika yâ arham-ar-râhimîn** "O my Allah! I ask Thee to give me health, forgiveness, trustworthiness, beautiful habits and contentment with qadar. O the most merciful of the merciful! Give me these for Thy mercy's sake!" We, the humble ones, should pray like our exalted and honourable Prophet 'sall-Allâhu alaihi wa sallam'!

59 – RASÛLULLAH’S (sall-Allahu’alaihi wa aslam) PARENTS, HIS GRANDFATHERS WERE ALL BELIEVERS

A letter by Sayyed Abdulhakîm bin Mustafâ Arwâsî (rahmatullahi ta’âlâ ‘alaih):

Imâm-i Busayrî (rahmatullahi ta’âlâ ‘alaih) the greatest of the Awliyâ educated by Shaikh Abul-Abbâs Mursî ‘rahmatullâhi ta’âlâ alaih’, a man of karâmats and a disciple of shaikh Abul-Hasan-i Shâzilî (rahmatullahi ta’âlâ ‘alaih), who was one of the great ones from the Sôfiyya-i aliyya^[1], wrote a book entitled **Qasîda-i hamziyya** that was read by Islâmic savants with enthusiasm. In this book he praises our Prophet and says, “The mothers and fathers of the Best of Mankind were all good. Allahu ta’âlâ, of His human beings, picked out the best fathers and mothers for him.”

In all the books of Mawlid written in various Islâmic languages, it is written that his parents were extremely innocent. [Poems describing the Prophet’s life are called “**Mawlid.**”]

None of the ancestors [fathers and mothers] of our Prophet (sall Allahu ‘alaihi wa sallam) nor of any prophet was a disbeliever or base (‘alaihimussalâm). The following are the âyat-i-kerîmas and hadîth-i-sherîfs proving our statement correct:

1 – In a hadîth-i-sherîf in **Bukhârî-i sharîf**, the most valuable and the most correct book after the **Qur’ân al-kerîm**, our Prophet declares: “**I was born from the distinguished, the best ones of people living in every century, in every era.**”

2 – In a hadîth in the book of **Imâm-i Muslim**, which has, of the thousands of hadîth books, won second place, Rasûlullah declares: “**Of the descendants of Hadrat Ismâil ‘alaihis-salâm’, Allahu ta’âlâ selected a person named Quraysh. And of the descendants of Quraysh, He selected the Hâshim Family. And among them He placed me.**”

3 – In a hadîth communicated by **Tirmuzî**, he declares: “**Allahu ta’âlâ created everyone. He made me from the best group of humans. Then He created the best of these groups in Arabia. He made me from them. Then, choosing**

^[1] Great men of Tasavvuf, that is, the Awliyâ.

the best of homes, the best of families, He created me from them. Then, my soul and body are the best of creatures. My ancestors are the best people.”

4 – In a hadîth in a book by Tabarânî, one of the most valuable hadîth savants, he declares: **“Allahu ta’âlâ created everything out of nothing. Of all things, He liked human beings and made them valuable. Of mankind He made those whom He selected settle in Arabia. And of the distinguished in Arabia, He chose me. He placed me among the distinguished, the best of the people in every age. Then, those who love the ones in Arabia who are obedient to me, love them for my sake. Those who feel hostility towards them feel hostility towards me.”** This hadîth-i-sherîf is also written at the beginning of **Mawâhib-i Ladunniyya**.

5 – As it is informed in **Mawâhib-i-Ladunniyya** and in the explanation of Zerqânî ‘rahmatullâhi ta’âlâ alaih’, it is stated in a hadîth-i-sherîf quoted by Abdullah bin Abbâs ‘radiy-Allâhu anhumâ’: **“None of my grandfathers committed adultery. Allahu ta’âlâ made me from beautiful and good fathers and pure mothers. If one of my grandfathers had had two sons. I would be in the most useful, the best of these.”** Before Islâm, adultery was usual in Arabia. A woman would not marry a man before having been his mistress for a long time. [Today’s disbelievers do the same.]

Hadrat Âdam (‘alaihi’s-salâm), when he was about to die, said to Hadrat Shis (‘alaihi’s-salâm), his son, “My son! This nûr shining on your forehead is the nûr of Hadrat Muhammad, the Last Prophet. Deliver this nûr to pure and chaste ladies, who believe in Allah, and tell your son to do so in your last request!” Up to Muhammad (alayhissalâm), all fathers told their sons to do so. Each of them fulfilled this will by marrying the noblest, the chastest girl. The nûr, passing through pure foreheads and chaste women, reached its owner. Allahu ta’âlâ calls the disbelievers foul in the Sûra-i-Tawba. Since Rasûlullah (sall-Allahu ‘alaihi wa sallam) declares that all his grandfathers were innocent, Âzar, who was a foul disbeliever, must not be Ibrâhim’s (‘alaihi’s-salâm) father. To say that Âzar was Hadrat Ibrâhim’s (‘alaihi’s-salâm) father would mean to disbelieve the hadîth above. Molla Jâmi (rahmatullahi ‘alaih) says in his Persian book **Shawâhid-un-Nubuwwa**, “A nûr (holy light)

shone on Âdam's forehead ('alaihi's-salâm) because he bore a mote of hadrat Muhammad ('alaihi's-salâm). This mote was passed on to Hadrat Hawwa [the first mother] and from her to Hadrat Shis, thus passing from innocent men to innocent women and from innocent women to innocent men. The nûr, together with the mote, passed from foreheads to foreheads."

It is written on the forty-eighth page of the book **Qisas-i-Anbiyâ** (History of Prophets), "If one of Rasûlullah's grandfathers had had two sons or if a tribe had been divided into two branches, the descendants of the Last Prophet would be on the best side. In each century, the person who was his grandfather was evident by the nûr on his forehead. Ismâil 'alahis-salâm' also had the nûr on his forehead. It shone like the planet Venus. This nûr, an inheritance from his father, passed from him on to his descendants, thus reaching Me'add and Nizâr.

'Nizâr' means 'a little.' He was named Nizâr due to the following event: When he was born, his father Me'add, being pleased to see the nûr on his son's forehead, gave a feast and said that the feast was only a little thing for such a son, thus causing his name to remain as Nizâr. This nûr was the nûr of Hadrat Muhammad. Passing from son to son since Hadrat Âdam, it came to its owner, Khâtem-ul-anbiyâ, i.e. Hadrat Muhammad.

Thus, among the sons of Hadrat Âdam, there was a distinguished race carrying Hadrat Muhammad's nûr; in each century, the face of a person of this race was very beautiful and very bright. By this nûr he was conspicuous among his brothers, and the tribe he belonged to was more exalted and more honourable than other tribes."

6 – It is declared in the two hundred and nineteenth âyat of Sûrat-ush-Shu'arâ of the **Qur'ân al-kerîm**: "**You, that is, your nûr has reached you after having always been transferred from one worshipper to another.**" Interpreting this âyat, the Ahl-i sunnat savants 'rahmatullâhi ta'âlâ alaihim ajma'in' have inferred that "All his fathers and mothers were Believers and were innocent." As it is explained in the booklet **Ashâb-i kirâm**, there are also some people who suppose that the Ahl-i sunnat savants are Râfidîs and who say that these are the words of Râfidîs.

The great ones of the Ahl-i-sunnat ‘rahmatullâhi ta’âlâ alaihim ajma’in’ say that his father and his mother, Âmina, were in the religion of Hadrat Ibrâhîm. That is, they were Believers. Allahu ta’âlâ enlivened these two and had them hear the word ‘Shahâdat’ from our Prophet and express it, not for giving them îmân, but in order that they might be honoured with being in his Ummat [See article 46 for the word ‘Shahâdat’.] The âyat, “Do not ask a blessing on your relative,” was intended for Abû Tâlib. It was not intended for his parents. It is written in the translations of Imâm-i A’zâm’s book **Fiqh-i Akbar**, of which there are many copies in the world, that they (his parents) died without belief. Yet it is written in Imâm-i A’zam’s manuscript that they died with îmân. Later, it was discovered that his enemies made this mistake on purpose by erasing the word ‘mâ’^[1].

The manuscript of **Fiqh-i Akbar** by Imâm-i A’zam Abû Hanîfa, along with a part of the **Qur’ân al-kerîm**, which was written by the blessed hands of Hadrat ‘Uthmân, the Amîr-ul-mu’mînîn, and which was coloured with his blood of martyrdom, and a number of valuable books were taken to Samarkand in 656 A.H. when Hulâghu burned Baghdâd and massacred more than eight hundred thousand Muslims. When Sammarkand was captured by the Russians in 1284 A.H. [A.D. 1868], these books were transferred to Petersburg and kept there very carefully. This fact is communicated by Shamsaddin Sâmî Beg, the author of **Qâmûs-ul-a’lâm**, while explaining the entry ‘Sammarkand.’ The book was taken to the city of Ufa in 1335 [1917 A.D.], and then from there to the mosque of Khwâja Ubaidullah-i Ahrâr in the city of Tashkand in 1341 [1923 A.D.].

Some pages of the copies of the **Qur’ân** written by the blessed hands of the Khalîfas ‘Umar-ul-Fârûq, ‘Uthmân-i Zinnûrayn and Alî-yul-Murtadâ ‘radiy-Allâhu ta’âlâ anhum’ exist in the Museum of Islâmîc Works, which is next to the Süleymâniye Mosque in Istanbul. Those who wish may see them.

The enemies of religion laid their hands on the books of great men of the religion, as they had at one time defiled the

[1] In Arabic, the words ‘mâ’ and ‘lâ’ make the meaning of the verb negative. ‘Mâtû’ means ‘they died.’ ‘Mâ-mâtû’ means ‘they didn’t die.’ When ‘mâ’ in front of the sentence ‘They didn’t die as disbelievers’ is erased, it becomes ‘They died as disbelievers.’

Tawrât and the **Injîl**, the books of Allahu ta'âlâ. For example, they mixed some fables with the books **Fusûs** and **Futûhât** by Muhyiddîn-i Arabî. Yet, they were soon discovered. The great savant Hadrat Abdulwahhâb-i Sha'rânî 'rahmatullâhi ta'âlâ alaihi' explains this policy of the irreligious in his books **Kibrît-i Ahmar** and **Al-yawaqîf**. And today, the policy of misrepresenting Islâm to youngsters is being carried out far and wide; we notice with regret that the world no longer has any real savants to silence them.

For this reason, Hadrat Celâleddîn-i Rûmî wrote his **Mathnawî** in a rhyme scheme, thus leaving no possibility for Islam's enemies to defile it.

The following books give valuable information by explaining the words of Islâmic scholars: While beginning the discussion concerning the marriage of disbelievers in the annotation of Durr-ul-mukhtâr by Ibni Abidin (alaihirrahma), chapter **al-Hazar-wal-ibâha** in the annotation of **Eshbâh** by Hamawî (rahmat Allahu ta'âlâ 'alaihi), and the book **Mir'at-i kâinat** write, "According to great savants, who have realized the truth, we shouldn't talk on whether our Prophet's 'sall-Allâhu alaihi wa sallam' parents had or did not have îmân, and we should watch our manners when discussing it. It has been stated in a hadîth-i-sherîf, '**Do not hurt the living by talking ill of the dead.**' It does not bring harm upon one not to talk about it or not to learn it, nor will it be asked in the grave or on the Last day of Judgement." [See fn. (5) in article 18 for Ibni Âbidîn.] And again, they say, "Allahu ta'âlâ, as a blessing on our Prophet, enlivened his parents during his farewell hajj. They believed in His Prophet. The sahih hadîth^[1] quoted by Muhammad bin Abû Bakr and Ibni Nâsir-ud-dîn declares this fact. By the same token, His enlivening a man killed by the Banî Isrâil and the man's giving information about his murderer and His enlivening many dead people with the prayers of Hadrat Îsâ and Hadrat Muhammad were all blessings. It is incorrect to say that the âyat '**Do not ask My pardon on behalf of those who are for Hell**' is about Rasûlullah's blessed parents. As for the hadîth-i-sherîf '**My father and your father are in the fire,**' which is communicated in **Muslim**; it was said with ijtihâd. It was declared afterwards that they had îmân." It is written in the book

[1] A kind of hadîth.

Ahwal-u atfâl-il-muslimîn that it had ben declared so about the two sons of Hadrat Khadîja, too, but afterwards it was communicated that they were not in Hell.

As it is understood from âyat-i-kerîmas and hadîth-i-sherîfs and as it is written in thousands of Islâmic books, all the fortunate people who were honoured with being Rasûlullah's 'sall-Allâhu alaihi wa sallam' fathers and mothers were the noblest, the most honourable, the most beautiful and the purest people of their times and in their countries. They all were cherished, blessed and respectable. Therefore, Hadrat Ibrâhîm's father was a Believer and was far from having evil habits or abominable, low attributes. Âzar, who was a disbeliever, was not his father, but his uncle.

As it is declared at the beginning of **Sûrat-u Âl-i 'Imrân**, the **Qur'ân's** âyats are of two kinds. Firstly, the âyats with clear, obvious meanings, which are called "**Muhkamât.**" Secondly, there are âyats called "**Mutashâbihât**" which are not apparent, plain or usual, but which contain unusual meanings. That is, it does not conform with the mind or with the Sharî'at to give them their clear, known meanings; it is necessary to give them unusual meanings, that is, **ta'wîl** (to **interpret**) them. It is a sin to give them their obvious meanings. For example, the savants of Tafsîr (interpretation) have interpreted the word **yad (hand)** as 'power' which means capability. By the same token, it is written in **The Intepretation of Baydâwî** that in the âyat "**When Ibrâhîm (alayhissalâm) told his father Âzar...**" Âzar is an **atf-i bayân**^[1] for the word 'father.' When a person has two names and these two names are mentioned together, it is understood that one of them is famous and the other is not famous, which is called "**atf-i bayân.**" For this reason, according to the rules of belâghat, fesâhat and i'jâz^[2], Hadrat Ibrâhîm calls two persons father. One of them is his own father, and the other is somebody else whom he refers to as father. The meaning of the âyat is: "When Hadrat Ibrâhim told his Âzar father." If it weren't so, it would be enough in the Qur'ân to declare: "When he told Âzer," or "When he told his father," instead of declaring:

^[1] In Aabic, the second noun, which is written for explaining the meaning of a noun, is called "atf-i-beyân." Its English counterpart is 'appositive'.

^[2] These words are the names of literary arts that make a statement valuable.

“When he told his father Âzer.” If he were his own father, the word ‘his father’ would be superfluous.

All of the scholars of the Taurât (Torah) followed the religion of Mûsâ (‘alaihi’s-salâm) for a 1800 year period and along with them the Apostles of Jesus (‘alaihi’s-salâm) and the priests who followed them said that Âzar was not the real father but that he was the uncle of Ibrâhîm (‘alaihi’s-salâm). As it is inferred from the undefiled old namescripts of the Torah and the Bible, the name of the father of Ibrâhîm (‘alaihi’s-salâm) was Târuh. The word Târuh is not the Hebrew synonym of Âzar as some ignorant people write. It means that they both are not names for the same person. There are many verses in the Qur’ân-al karîm in accord with those in the Torah and the Bible. In the thirtieth page of the Turkish version of his book, **Bayân-ul-haq**, Rahmatullah Efendi (rahmat-Allahî ‘alaihi), one of the Islâmîc scholars of India, says, “Naskh; i.e., anything to be made invalid by Allahu ta’âlâ, involves only the commandments and the prohibitions. In the commentary **Ma’âlim-ut-tanzîl** al-Imâm al-Baghawî says that Naskh did not occur in the qisas (narrations) and akhbâr (information) [nor scientific and experimental knowledge] but only in the commandments and prohibitions. Naskh does not mean to change them but to inform as to the ending of their period of validity. The Qur’ân-i karîm did not invalidate the whole Torah and Bible but a part of them.” [There is some information about Naskh in this fascicle in a letter by Imâm-i Rabbanî, Vol. 3-22]. Therefore, the ta’wîl (explaining away) of the above-mentioned âyat-i karîma becomes necessary.

Allahu ta’âlâ declares in the hundred and thirty-third âyat of the Sûrat-ul-Baqara that Hadrat Ya’qûb’s (Jacob’s) sons said to him, “**And the creator of your fathers Ibrâhîm, Ismâ’il and Ishaq....**” This may come to mean that hadrat Ismâ’il is the father of Hadrat Ya’qûb. However, Hadrat Ya’qûb is the son of Hadrat Ishaq ‘alaihi-salâm’, who is the son of Hadrat Ibrâhîm ‘alaihi-salâm’. And Hadrat Ishaq ‘alaihi-salâm’ is Hadrat Ismâ’il’s ‘alaihi-salâm’ brother. Then, Hadrat Ismâ’il ‘alaihi-salâm’ is not Hadrat Ya’qûb’s ‘alaihi-salâm’ father but his uncle. This means to say that in the **Qur’ân al-kerîm** ‘uncle’ means ‘father.’ It is written in the interpretation of this âyat in many books of interpretation that the word ‘father’ is used for uncle in various Arabic lexicons. It is written in many books that

our Prophet used to call an Arabian villager and his uncle Abû Tâlib and also Abû Lahab and Abbâs, father. It has been a custom in every nation, in every language, in every age to use the word 'father' for uncle, for step-father, for father-in-law, and also for any protecting or helping a person. Besides, Âzar was both the uncle and step-father of Hadrat Ibrâhîm. Also Fîrûzâbâdî confirms this fact in **Qâmûs** by saying, "Âzar is the name of Hadrat Ibrâhîm's 'alaihis-salâm' uncle. His father's name is Târuh." The statement, "The unanimity that Âzar is the uncle is unsound. According to the sound unanimity, Âzar is his father," is an unsound and worthless claim against such a clear declaration in religious books. It results from misunderstanding the subtlety in the words of savants.

It cannot be a document for the interpretation by **Baydâwî** to give the seventy-fourth âyat in Sûrat-ul-An'âm its plain meaning instead of interpreting it, [and that this âyat-i karîma and the hundred and fifteenth âyat of Sûrat-ut-Tawba were explained away with an improper ta'wîl in the commentary **Rûh al-bayân**.] Nor can it abrogate the unanimity among the savants of interpretation, the savants of hadîth, the savants of kelâm, and the Sôfiyya-i aliyya. For it is only Muhammad (alayhissalâm) who has given the **Qur'ân al-kerîm** its correct meaning and who has intepreted it correctly through his hadîth-i-sherîfs. None of the Ashâb-i kirâm or Tâbi'în-i 'Izâm thought of Âzar as the father when they heard this âyat-i-kerîma, nor did any of them say so. They understood that he was his uncle. This is the belief of the Ahl-i sunnat.

It is written at the end of **Fatâwâ-i Khayriyya**, "It is written in **Qâmûs** that Âzar is the name of Hadrat Ibrâhîm's uncle. His father's name is Târuh. It is written as Ibrâhîm bin Târûh in **Târîh-i Hanbalî**. It says that Âzar is the nickname of Târûh. In **The Interpretation of Jalâlayn** it is written that the name Âzar in the âyat is Târûh's last name. Ibni Hâjar writes in his revision of **Hamziyya**: 'Âzar was a disbeliever. It is declared in the **Qur'ân** that he was Hadrat Ibrâhîm's 'alaihis-salâm' father. The ummats with holy books say that Âzar was not Hadrat Ibrâhîm's 'alaihis-salâm' own father, but he was his uncle, for the Arabs call the uncle father. So the uncle has been called father in the **Qur'ân**. It has been declared, '**The creator [Allah] of your father Ibrâhîm and Ismâ'il**' about Hadrat Ya'qûb. Nonetheless, Hadrat Ismâ'il was Hadrat Ya'qûb's uncle, not his father. When

the words of savants do not conform with one another, it is wâjib to interpret an âyat in a manner agreeable with hadîths. Choosing the easier way, Baydâwî and others did not interpret the âyat.”

Abdul-Ahad Nûrî Bey wrote a special booklet for proving the fact that Rasûlullah’s parents were Believers. This booklet is in Turkish and consists of eighteen pages. It is kept with the call number ‘3612’ in the Es’ad Efendi section in the library of Süleymâniye, Istanbul.

Hadrat Imâm-ı Suyûtî ‘rahmatullâhi ta’âlâ aleyh’ proves that Âzar is not Hadrat Ibrâhîm’s father, but that he was his uncle, through documents in his book **Kitâb-ud-darj-il-munîfa**. This book is available in the Süleymâniye, library. Its call number 1150 is in the Raîs-ul-kuttâb Mustafa Efendi section.

It is written in **Anwar-ul-Muhammadiyya** that it is declared in the hadîth-i-sherîf quoted by Hadrat ‘Alî, “**From Hadrat Âdam up to my father Abdullah, I always passed through married fathers and mothers. None of my fathers had any child through adultery, without nikâh.**” Rasûlullah communicated the names of his twenty-one fathers back up to Adnân, as follows:

His father is Abdullah. The fathers of Abdullah successively are Abdulmuttalib, Hâshim, Abdu-Menâf, Kussayy, Kilâb, Murra, Kâ’b, Luwayy, Ghâlib, Fihr, Mâlik, Nadr, Kinâna, Huzeima, Mudrika, Ilyâs, Mudar, Nizâr, Me’add and Adnân. All of them, with a brief description of each, have been written in alphabetical order at the end of the Turkish version of our book.

The passages announcing the purification of the ascendants of our Prophet in the book **Metâli’un-nûr** by Abdullah-i Rûmî, the annotator of the book Fusûs, are written in our book **Ni’mat-i kubrâ**.

Hadrat Sanâullah-i Dahlawî [pâni-pûtî], who had deep knowledge in branches of Tafsîr, Hadîth, Fiqh, Tasawwuf and Islâmîc knowledge, and who performed great services to human beings by showing them the way to endless bliss, says in the first and third volumes of **Tafsîr-i Mazharî** that the word ‘**Âzar**’ in Sûrat-ul-an’âm is an atf-i bayân for the word ‘**Abîhi.**’ Documents stating that Âzar was not Hadrat Ibrâhîm’s ‘alaihis-salâm’ father but that he was his uncle are more correct. In Arabia, an uncle is called father. In the **Qur’ân** Hadrat Ismâ’il

‘alaihis-salâm’ is called the father of Hadrat Ya’qûb. Whereas, he is his uncle. Âzar’s real name was **Nâhûr**. Nâhûr was formerly in the righteous religion of his ancestors. When he became Nimrod’s vizier, he turned into a disbeliever, changing his faith for the world. Also, Fakhraddîn Râzî and most of the salaf-i sâlihîn have conveyed that Âzer was an uncle. Zerqânî, while explaining the book **Mawâhib-i ladunniyya**, writes the words, “Those who believe holy books and also historians have unanimously said that Âzar was an uncle,” by Ibni Hajar-i Haytamî, as a document. Imâm-i Suyûtî says that Ibnî Abbâs has communicated that Âzar was not Hadrat Ibrâhîm’s father and that Hadrat Ibrâhîm’s father was Târûh. This word of Ibni Abbâs has also been communicated by Mujâhid, Ibni Jarîr and Suddî through documents. Again, it is communicated by Suyûtî, that also Ibni Munzîr clearly explains in his interpretation that Âzar was an uncle. Imâm-i Suyûtî wrote a booklet communicating that Rasûlullah’s grandfathers, up to Hadrat Âdam were all Muslims. Despite this fact, Muhammad bin Ishaq, Dahhâk, and Kelbî said that Hadrat Ibrâhîm’s father was Âzar whose other name was Târûh. “Ya’qub ‘alaihis-salâm’ had two names, too. His second name was Isrâîl,” they said. Also, mukafil and Ibnî Habban said that Âzar was the nickname for Hadrat Ibrâhîm’s father, Târûh. As noted by Baghawî, Atâ communicates from Ibni Abbâs that when Rasûlullah wondered about his parents, the hundred and nineteenth âyat of Sûrat-ul-Baqara descended, declaring: **“Do not ask about the states of the inhabitants of Hell!”** Yet Ibni Jarîr has stated that this information was not dependable. If we should say that this information is true, then Ibni Abbâs communicated his own supposition. And even if his supposition were true, it is not explained clearly that his (Rasûlullah’s) parents are in Hell. Even if they were in Hell, still they could not be said to be disbelievers, for there will be those Muslims who will go to Hell. It is declared in a hadîth: **“As I am the best of you, so my father is better than your fathers.”** The translation from the book **Tafsîr-i Mazharî** is completed here.

It is written in the **Al-hazar** section of the book **Uyûn-ul-Basâir**, “Qadî Abû Bakr Ibnul-Arabî ‘rahmatullâhi aleyh’, one of the savants of the Mâlikî madhhab, said that he who said that Rasûlullah’s parents were in Hell would become accursed. Every Muslim has to abstain from saying something that will

hurt Rasûlullah. Allahu ta'âlâ has cursed the person who hurts him. Nothing could cause bitter pain than saying that his grandfathers were disbelievers!"

It is written in the book, al-Mustanad (p. 33): "Al-Imâm as-Suyûtî proves that Âzar is the uncle, not the father of Ibrâhîm (alaihi's-salâm). The hadîth-i sharîf: 'My father and your father are in Hell' means that Abû Lahab is in Hell." The book, on its hundred and seventy-fifth page, refutes with documents the assertions of 'Alî al-Qârî, who slanders as-Suyûtî. Translation of these pages exists in the section Din Adamı Bölücü Olamaz (A Man of Religion Cannot Be A Separatist) of the book Fâideli Bilgiler (Useful Teachings).

60 – FINAL WORD OF SE'ADET-I EBEDIYYE

We come to know our surroundings through our five senses. If it were not for our sense organs, we would not know of anything. We would not even know of ourselves. We would not walk, find out anything, do anything, eat, drink, or live. We would not have parents nor would we exist. If we thank our Allah ceaselessly only for our sense organs, still we will not have adequately expressed adequate gratitude.

We call anything which affects our sense organs **being** or **existence**. Sand, water, the sun are all beings, for we see them. Sound is a being, too, for we hear it. Air is a being because we feel the air strike when we open our hand and wave it like a fan. Also, the wind strikes our face. Likewise, cold and hot are beings, for we feel them through our skin. Moreover, we believe in the existence of energies [powers], such as, electricity, heat, and magnetism. We perceive and comprehend that electric currents cause heat, electromagnetism or chemical reaction; when heat occurs the temperature rises and when it decreases it gets cold. We also understand that a magnet attracts iron. We say that it is wrong to say, "I don't believe in the existence of air, heat or electricity because I don't see them." Although they are not seen, we perceive them or their effects through our sense organs. Therefore, we believe in many beings that cannot be seen. We say that things are not necessarily nonexistent because they are not seen. By the same token, it is wrong to say. "I don't believe in Allah. There are no such things as angels or genies. I would see them if they existed. Since I don't see them, I don't

believe them.” It is a statement contrary to mind and science.

As shown by science, beings that have weight and volume are called “**substances.**” Accordingly, air, water, stone and wood are substances. Light and electric currents are beings, yet they are not substances. Substances with shapes are called “**objects.**” A nail, a shovel, pincers and a pin are objects. They are all made of the same matter, iron. The cause that makes a stationary object move or that makes a moving object stop or that changes its movement is called “**force.**” Unless a force acts on a stationary object, it remains stationary; it cannot move. Unless a force acts on a moving object, its movement does not change; it never stops.

Substances, objects, and energies existing in substances, altogether, are called “**âlam**” or “**nature.**” Every object in nature continuously moves, changes. This means that every object is affected by various forces every moment, thus a change takes place. The change that takes place in substances is called an “**event.**”

We see that some things cease to exist while other things come into being. Our ancestors, ancient people, as well as their buildings and cities, ceased to exist. And after us, others will come into being. According to scientific knowledge, there are forces affecting these tremendous changes. Those who disbelieve Allâhu ta’âlâ say, “These are all done by Nature. Everything is created by the forces of Nature.” If we ask them, “Have the parts of an automobile been brought together by the forces of nature? Have they been heaped together like a pile of rubbish which has been brought together by flowing water with the effects of waves striking from this and that direction? Does a car move with the exertion of the forces of nature?” Will they not smile and say, “Of course, it is impossible. A car is a work of art which a number of people have built by working together strenuously and by using all their mental abilities to design it. A car is operated by a driver who drives it carefully, using his mind while obeying the traffic laws?” Likewise, every being in nature is also a work of art. A leaf is an astounding factory. A grain of sand or a living cell is an exhibition of fine art, which science has explored to only a small extent today. What we boast about as a scientific finding and accomplishment today is the result of being able to see and copy a few of these fine arts

in nature. Even Darwin^[1], the British scientist whom Islâm's adversaries present as their leader, had to admit: "Whenever I think of the structure of the eye, I feel as if I will go mad." Could a person who would not admit that a car is made by chance, by the forces of nature, say that nature has created this universe, which is entirely a work of art? Of course, he could not. Should he not believe that it has been made by a creator, who has calculation, design, knowledge, and infinite power? Is it not ignorance and idiocy to say: "Nature has created it" or "it has come into being by chance?"

Allahu ta'âlâ created everything in the best form and for the most useful purposes. For example, He created this spherical earth one hundred and fifty million kilometres away from the sun. If He had created it at a distance longer than this, there would have been no warm seasons and we would have died from the cold. If He had created it at a distance shorter than this, it would have been very hot; hence, no living creatures would have been able to exist. The air around us is a mixture of 21 % oxygen, 78 % nitrogen, and 0.0003 carbon dioxide. Oxygen comes into our cells, burns the food there so that power and strength are provided for us. If the amount of oxygen in the air had been more than this, our cells would have been burned by the oxygen, too; therefore, we would have become ashes. If its percentage had been less than 21, it would not have been adequate enough to burn the food in our cells, and again there would have been no living creatures. During rainy and thunderous days, oxygen mixes with nitrogen and nitrogenous salts are formed in the sky; they fall to the earth with the rain. They feed the plants. Plants are food for animals, and animals are food for human beings. Therefore, it is understood that our sustenance is produced in the sky and rains down from there. The carbon dioxide in the air stimulates the centres of the heart and breathing in the cerebellum; that is, it makes them work. When the amount of carbon dioxide in the air becomes less, our hearts will stop, and we will not be able to breathe. On the other hand, if its percentage increases, we will choke. The amount of carbon dioxide in the air should never be changed. In order to keep it in the same consistency, He created the seas. When the amount of carbon dioxide in the air

^[1] Darwin died in 1299 [1882 A.D.]

increases, its pressure increases, too, and the excessive amounts are dissolved in the seas. After uniting with the carbonate in the water, it is converted into bi-carbonate. This goes down under the sea and forms a layer of mud there. When the amount of carbon dioxide decreases in the air, it leaves the mud, passes in the water, and then passes from water into the air. No living creature can live without air. That is why air is given to every living creature everywhere, free of charge, without any effort, and sent into their lungs. We cannot live without water either. He created water everywhere too. But, since it is possible to live without water for some time, it has been created in a way that forces people to look for it, and then to carry it away. Fa-tabâarakallahu ahsunal-khâliqîn! Aside from man's ability to utilize those facts above, how fortunate for them to be able to see and to understand them.

Statements and claims of those who say 'chance existences' about these countless beings created by Allahu ta'âlâ with explicit order and harmony are ignorant and contrary to positive science. For example: Let us put ten pebbles numbered from one to ten in a bag. Let us then take them out of the bag one by one with our hand, trying to take them out successively, that is, number one first, number two second, and eventually number ten last. If any pebble taken out does not follow this numerical order, all the pebbles taken out so far will be put back into the bag and we shall have to try again beginning with number one first. The probability of taking out ten pebbles successively in numerical order is one in ten billion. Therefore, since the probability of drawing ten pebbles in numerical order is extremely weak, it is surely impossible that innumerable kinds of orders in the universe came into existence only by chance.

If a person who does not know how to type presses on the keys of a typewriter, let's say, five times at random, to what extent would it be possible for the resulting five-letter word to express some meaning in English or any other language? If he wanted to type a sentence by pressing on the keys heedlessly, could he type a meaningful sentence? Now, if a page or a book were to be formed by pressing on the keys arbitrarily, could a person be called intelligent who expects the book or the page to have a certain topic by chance?

Things cease to exist all the time, while other things come into being as a result of them. But, according to the latest

knowledge in chemistry, one hundred and five elements do not cease to exist; changes only take place in their electronic structure. Radio-active events have also shown that elements, and even their atoms, cease to exist, and that matter turns into energy. The German physicist Einstein even calculated the mathematical formula for this conversion.

The fact that things and substances have been changing and issuing from one another continuously does not mean that existence itself comes from past eternity. That is, one cannot say, "So it has been, and so it will be." These changes do have a beginning. To say that the changes have a beginning means that the substances coming into being have a beginning, which in turn means that all of them have been created from nothing while nothing existed. If the substances were not first created out of nothing and if their issuing from one another went far back into eternity, this universe would necessarily be nonexistent now. The existence of the universe in the eternal past would require the pre-existence of other beings to bring it about, and those beings, in turn, would require others to pre-exist so that they could come into being. The existence of the latter is dependent upon the existence of the former. If the former does not exist, the latter will not exist, either. Eternity in the past means without a beginning. To say that something existed in the eternal past means that the first being, that is, the beginning did not exist. If the first being did not exist the latter beings could not exist, and consequently nothing could exist. In other words, there could not be a series of beings each of which requires the pre-existence of another for their own existence. Therefore, all of them would necessarily be nonexistent.

Hence, it has been understood that the present existence of the universe indicates that it has not existed since past eternity, and that there existed an original being, which had been created out of nothing. In other words, we have to accept the fact that beings have been created out of nothing and that today's beings are the result of a succession of beings coming from those first beings.

The book **Sharh-i Mawâqif** proves in detail in the first section of its fifth chapter that there is a Creator who creates all classes of beings from nothing, that this Creator should be eternal, that is, should always exist, and that He should exist

eternally without changing. Briefly, 'to change' means to become something else. When the Creator changes He becomes something else. His creativeness gets deranged. As explained in the third letter of the third volume of the book **Mektûbât** by Imâm-i Rabbânî, it is necessary that the Creator will never change and that He will always remain the same. Reasoning from what we have explained, the various classes of beings could not be eternal, and the unchanging Creator must be eternal, He must exist everlastingly. Therefore, there is a Creator who never changes and who is eternal. The name of this never changing creator is **Allah**. Allâhu ta'âlâ sent prophets to men in order to make Himself known. A reasonable, understanding person who reads about the life, the superior qualities of Hadrat Muhammad, who is His last and highest prophet, will at once realize that Allahu ta'âlâ exists and that Hadrat Muhammad is His Prophet. He will eagerly become a Muslim.

It is called **having imân** and **being a Muslim** to believe that Allahu ta'âlâ exists, is one, and that Muhammad ('alaihi's-salâm) is His Prophet and the most superior among His Prophets, and his every word is true and beneficial. The person who believes these facts is called a **Mu'min** and **Muslim**. The words of Muhammad ('alaihi's-salâm) are called **Hadîth-i sharîf**. The person who does not believe any of those things clearly reported in the Qur'ân al-karîm and hadîth-i sharîfs is called a **Kâfir**. Those disbelievers who believe a history book written in ancient times by men as the words of Allâhu ta'âlâ are called **Ahl-i kitâb**, that is, disbelievers with a book. Jews and Christians are disbelievers with a book. Those who prostrate in front of a statue or grave of a man who is known by them as great and believe that he is able to do everything are called **Mushriks** or **idolaters**. Brahmins, Buddhists, and Zoroastrians are of this group. Those who believe in none of the religions are called **Atheist** and **Dahrî**. Communists and Freemasons and those who have fallen into their traps because they are ignorant of religion are of this group.

The knowledge which Muslims have to learn is called **Ulûm-i islâmiyya**. Islâmic knowledge consists of two parts. The first is **religious knowledge**. This is also called **Ulûm-i naqliyya**. This is the knowledge derived from four sources called **Adilla-i shar'îyya**, and are of two sections. The branches tafsîr, kalâm,

and fiqh of the knowledge of **Ulûm-i zâhiriyya** are written in their special books. The second one is **Ulûm-i bâtiniyya**. There can be no changes in either of them. The second part of ulûm-i islâmiyya is **scientific knowledges** or **Ulûm-i 'aqliyya**. This deals with the structures of matter and substances, and the alterations in them. These are discovered through experiments and calculations. Alterations in this aspect of knowledge is possible in the course of time. See the eleventh article! Those disbelievers who changed religious knowledge to make it compatible with scientific knowledge are called **Philosophers** and **Reformers of religion**. These people believe in their minds, not the words transmitted. Those muslims who try to corroborate religious knowledge with scientific knowledge are called **Hukamâ**. The meanings of some verses in the Qur'ân al-karîm and also some hadîth-i sharîfs are not clear and cannot be comprehended exactly. These kinds of verses and hadîth-i sharîfs were interpreted with different meanings by different Islâmîc scholars. Thus, seventy-three groups who believe differently some of the facts which are to be believed emerged. Among them, one group whose belief is true is called the **Ahl-i sunnat** or **Sunnî**. Those who derived wrong meanings are called **Heretics** or the ones who have deviated from the right path. Shi'îtes and Wahhâbîs are of this group. One who tries to corrupt the beliefs of a Muslim by giving wrong meanings to scientific discoveries is called a **zindiq** or **scientific yobaz**.

Allahu ta'âlâ created Paradise and Hell. He declared that He will fill both of them up. A great many human beings and genies will go to Hell. But he will put most of the creatures into Paradise, thus His mercy will exceed His wrath. Genies are more than ten times in number greater than human beings, and angels are more than ten times as many as genies. Since all of the angels will be in Paradise, those in Paradise will be more numerous.

Who will remain in Hell eternally? Those who do not perform salât? Those who commit sins? No! The enemies of Allahu ta'âlâ will burn eternally in Hell. The Muslims who committed sins are not Allah's enemies. They are guilty human beings. They are like a naughty, guilty child. Will parents become an enemy towards their naughty child? Of course, they will not. They will just fondle it a little.

Hell consists of seven levels. The first level is the least

vehement. But it is seventy times as vehement as worldly fire. Its name is **Jahannam**. Here, a part of the Muslims will be purified of their sins. Heretical people will certainly be burned in the Hell for some time.

Kâdî Zâde Ahmed Emîn Bey, who revised the book **Vasiyyetnâme** by Imâm-i Muhammed Birgivî, says, “The Muslim who will get out of Hell last will have burned for seven thousand years of the next world. One year of the next world is as long as a thousand mundane years.”

The second level of Hell is more vehement. Its name is **Sa’îr**, People who changed the Torah will burn there [**İbni ‘Âbidîn**]. These people do not believe in Hadrat Îsâ (Jesus), who is Allah’s prophet, and they slander this great prophet by saying “the son of an unknown father.” They changed the **Tawrât**, thus defiling Allah’s book, and after Hadrat Mûsâ, they martyred one thousand prophets who were sent to advise them.

People who changed the Bible will burn in the third level of Hell called “**Seqar**” which is more vehement. For they did not follow Hadrat Îsâ’s commands and disbelieved in him by changing the **Injil** (Bible). In addition, they have become worse than Jews – they have even become polytheists – by saying that there are three gods and that Îsâ is God [**İbni ‘Âbidîn**]. [Some of them say that Jesus is the son of God.] Îsâwîs (real believers of Hadrat ‘Îsâ) were not polytheists before Christianity was subverted and idolatry was mixed with it. Jews are farther away from Islam. [**Ma’rifatnâme** and **Tazkira-i Qurtubî**]

In the fourth level called “**Jahîm**,” those who worship the sun or the stars will be hurled. In the fifth level called “**Hutamah**,” those who worship fire or the ox will go. Buddhists and Brahmens will be tortured in the sixth level called “**Lazy**,” along with those with no religion, and polytheists.

In the seventh level called “**Hâwiyah**,” the very bottom, the most vehement level of Hell, munâfiqs and murtads will burn. The order of these seven levels is not the same in the books **Tafsir-i Mazharî** and **Gâliyya**. One’s going to Hell, that is, his being a disbeliever, becomes evident at his last breath when he dies. If a disbeliever, that is, a man without îmân, becomes a Muslim, or if a Muslim with many sins and crimes, or who is the practitioner of a bid’at, repents, they all become pure Muslims. They will not go to Hell.

Murtads are irreligious people who are either ignorant or educated or who assume to be scholars or scientists after receiving a diploma, though they have been brought up with an Islâmic education by Muslim parents. Since these poor people, who suppose that they have swallowed the ocean by tasting one drop from the sea of knowledge and science, know nothing of Islâmic savants and religious knowledge, they make up imaginary meanings for the words which they heard at early ages and suppose that Islâm is like that. Thus, they deny Islâm. They say that their mothers' and grand fathers' heads are full of cobwebs, that Muslims are "retrogressive," and that those who only run after what is worldly and those who have dived into dissipation are "enlightened and modern." They say "fanatical idiots" about those who think of the next world along with the world and those who observe others' rights. They say, "This is the way of the world and so it goes. Paradise and Hell are empty words; who on earth has seen them? Whatever you can do here is to your benefit." No matter what happens to others, they only think of their own advantages, nafs and lusts. But they never cease talking about goodness and humanism in order to deceive and to get along well with everybody. As the most tragic and the basest of crimes, they strive to steal the îmân of youngsters, of Muslim children by deceiving them, thus driving them along with themselves towards disasters.

Thousands of valuable books communicating the beliefs, orders and prohibitions of the dîn of Islâm have been written, and many of these have been translated into other languages and have been spread in all countries. Contrarily, heretical and short short-sighted people have always attacked the beneficial, blissful and illuminating principles of Islâm; they have striven to blemish and change them and to deceive Muslims. I used to pity such people of the wrong path when I was yet a child. I was surprised as to why they could not see the truth and understand the greatness of the Islâmic dîn. I wanted everybody to find the right way, and to be saved from the corruption and calamities of both worlds, here and the Hereafter. I strove to serve people in this way. I requested Allahu ta'âlâ imploringly to protect youngsters, the innocent and pure children, the sons of martyrs, from the corrupt books and words, to grant everyone success in learning exactly and correctly Islam as it is written in its main original sources.

Because the ignorant of the religion cannot attack Islâm through knowledge, medical science, cleanliness or morals, they assault by means of base and cowardly lies and slander.

How could Islâm ever be defied through knowledge? Islâm is the very essence of knowledge. Many parts of **Qur'ân al-kerîm** command knowledge and praise men of knowledge. For example, it is declared in the ninth âyat of Sûrat-uz-Zumâr: **“Is it possible that he who knows and he who does not know be the same? He who knows is certainly valuable!”** Rasûlullah's 'sall-Allâhu alaihi wa salam' words praising and recommending knowledge are so numerous and so famous that even our enemies know about them. For example, in the books **Ihyâ-ul-'ulûm** and **Mawdû'ât-ul-'ulûm**, the following hadîth is written in a section describing the value of knowledge, **“Acquire knowledge even if it is in China!”** That is, “Go and learn knowledge, even if it is at the farthest place in the world and in the possession of disbelievers! Do not say, ‘I don't want it; it is invented by disbelievers’.” And it is declared in another hadîth-i-sherîf: **“Study and learn knowledge from the cradle to the grave!”** That is, an old man of eighty, one of whose feet is already in the grave, should study. It is an act of worship for him to learn. And once he declared: **“Work for the next world as if you were to die tomorrow, and work for the world as if you would never die.”** He declared in a hadîth-i-sherîf: **“Little worship done with knowledge is better than much worship done without understanding.”** Once he said, **“The Devil is more afraid of a savant than of thousands of ignorant worshippers.”** Muslim woman cannot go on supererogatory hajj without taking her husband's leave; she cannot set out on a journey or pay a visit, either. However, she can go out for the purpose of learning without his permission, if he does not teach her or allow her to learn. As it is seen, though it is a sin for her to go on hajj without permission, which is a great worship liked by Allahu ta'âlâ, it is not a sin to go out to learn without permission.

Then how can disbelievers ever attack Islâm through knowledge? Does knowledge blame knowledge? Of course not, it likes, praises it. He who attacks Islâm through knowledge will suffer a defeat.

They cannot attack through science, either. ‘Science’ means ‘to see creatures and events, to observe and understand them,

and to experiment and make the like.’ These three are commanded by **Qur’ân al-kerîm**. It is fard-i kifâya to study scientific knowledge, arts, and to try to make the most up-to-date arms of war. Our religion commands us to work more than our enemies do. We have communicated one of Rasûlullah’s very vivid expressions commanding us to study science in one of the initial pages of our book. Then, Islâm is a dynamic religion commanding us to study science, experiment and to do positive work.

The enemies cannot attack through medical science, either. Our Prophet ‘sall-Allâhu alaihi wa sallam’ has praised medical science in various ways. For example, he declared: **“Knowledge is of two kinds: physical knowledge and religious knowledge.”** That is, by saying that the most necessary kinds of knowledge are religious knowledge, which will protect the soul, and knowledge of health, which will protect the body, he declared that first of all it is necessary to try to keep the soul and the body healthy. This hadîth-i-sherîf is written on the three hundred and eighty-first page of the book **Riyâd-un-nâsihîn**, which also writes that it has been quoted from the book **Zubda-tul-akhbâr**. There are also those (savants) who say that these are the words of Imâm-i Shâfi’î ‘rahmatullâhi ta’âlâ aleyh’. Every word of this great imâm is an explanation of âyat-i karîmas and hadîth-i sharîfs. Islâm commands us to learn physical knowledge before religious knowledge. For all kinds of virtuous deeds can be done with a healthy body.

As it is taught in all universities today, medical science is of two sections: the first one is hygiene, that is, the preservation of health; the second one is therapeutics, the treatment of diseases. The first one is of primary importance. It is the first task of medical science to protect people against diseases, to preserve their health. For the most part, a diseased person remains damaged and unhealthy, even if he is cured. Islâm has guaranteed and ensured hygiene, the first task of medical science. In the second part of **Mawâhib-i ladunniyya**, it is proved through âyat-i-kerîmas that Qur’ân-al-kerîm recommends both sections of medical science. Rasûlullah ‘sall-Allâhu alaihi wa sallam’ used to correspond with Heraclius, the Greek Byzantine emperor. They used to exchange messages. We can read the words and the letters of both parties in books.

The originals of the letters exist in the two hundred and thirty-eighth page of the Turkish translation of **Mawâhib-i ladunniyya**. As the names of the ambassadors, together with their biographies and many events are obvious, who on earth, both learned and considerate, will say that these are lies, thirteen hundred years later? Their hostility towards the religion, their grudge against our Sayyed Rasûlullah ‘sall-Allâhu alaihi wa sallam’ must have covered their minds and ravaged their discernment to the extent that they cannot see the events, proofs or documents; hence, unhesitatingly, they openly lie in order to deceive youngsters. Lying and slandering will disgrace, dishonour one in front of everybody! O our Allah! Your justice is very correct. Those who attack Islâm, and thereby attack the comfort and ease of others, deserve eternal torment!

Once, Heraclius sent a few presents. One of these presents was a doctor. The doctor came to Rasûlullah and said, “Sir, His Excellency sent me to serve you. I will examine your patients free of charge.” Rasûlullah accepted him. He ordered the Muslims to give him a home, and it was carried out. Every day they brought him delicious food and drinks. Days, months passed, but no Muslim visited the doctor. Ashamed, the doctor came to Rasûlullah and said, “Sir, I came here to serve you. Up to now, no patient has visited me. I have just sat idly, eating and drinking. Let me go back now.” Upon his request, Rasûlullah smiled and said, **“It is up to you! If you would like to stay longer, it is the first duty of a Muslim to serve a guest, to show honour to him. If you would like to go, good luck! Only, let it be known that nobody will visit you if you stay here for years, since my Ashâb do not become sick! The Islâmic religion has shown the way of how not to become sick. My Ashâb are extra careful about being clean. They do not eat anything before getting hungry, and they leave the meal table before becoming satiated with food.”** It is seen that a Muslim, that is, he who obeys the commandments of Islâm, does not suffer from illness. Those Muslims who suffer from illnesses are those who do not learn and carry out the commandments. Yes, the illness of death will come to everybody. This illness is a blessing upon Muslims. It is the herald of the voyage to the next world. It is an alarm for getting ready, repenting and saying one’s last will. Allahu ta’âlâ has rendered various diseases the causes of death. Everybody will

catch a disease when the appointed time of death comes:

***Since there is death in the world,
A headache is no more than a pretext.***

The life of the person who follows the path shown by Islâm and who does not commit human faults or spiritual faults does not pass with a disease! But, everybody, except prophets, may follow his nafs and thereby commit sins. Allahu ta'âlâ awakens sinful Muslims from unawareness by warning them through disease, paucity and disgrace.

Religiously ignorant people cannot attack Islâm through cleanliness, either. When some youngsters among the Tâbi'în asked the Ashâb-i kirâm 'ridwânüllâhi ta'âlâ alaihim ajma'în', "Allahu ta'âlâ loves you. He praises you in the **Qur'ân al-kerîm**. What is the reason for this love? Tell us, and we will be like you, so that He will love us, too," they answered, "He loves us because we were extra careful about being clean." Allahu ta'âlâ declares at various parts of the **Qur'ân al-kerîm**: **"I like the clean ones."** The person who has seen the beautiful and luminous face of Rasûlullah 'sall-Allâhu alaihi wa sallam' is called a **"Sahâbî."** When there are more than one, they are called **"Ashâb."** Those who did not see the Most Beautiful but who saw a Sahâbî are called **"Tâbi'în"**. Muslims do not enter mosques or houses with their shoes on. Therefore, the floors and carpets are clean and dustless. Every Muslim has a bath in his home. His body, his underwears, and his food are always clean. Therefore, they don't have microbes or diseases. There is no bath in the palace of Versaille, which the French boast about to the world. Disbelievers are dirty.

They can never attack Islâm through morals and virtue, justice or the values of humanity, either. Islâmic religion is thoroughly moral and virtue. Goodness, justice and generosity, which the Islâmic religion commands towards friends and enemies, are so high that they bewilder the mind. The events of the past fourteen centuries have well demonstrated this fact to Islâm's enemies as well. Of the innumerable documents let us cite the one which we remember:

In the archives of the Museum of Bursa, it is written in the records of a lawcourt belonging to a period of two hundred years ago: "Muslims built a mosque on an area near the Jewish quarter of a town in Altı Parmak. The Jews said, 'The place

belongs to us, you shouldn't have built it here.' So it became a case to be judged in a court. After it was understood that the area belonged to the Jews, the court decreed the mosque to be demolished and the land to be given back to the Jews; the decree was carried out." What justice!

Rasûlullah 'sall-Allâhu alaihi wa sallam' declared: **"I was sent to perfect good habits and to spread good morals over the world."** It is declared in a hadîth-i-sherîf: **"Of you, the one with exalted î mân is the one with beautiful moral quality!"** Even î mân is measured with morals! [The beautiful moral qualities in Islâm are written in the book **Islâm Ahlâkı** (in Turkish).]

Since those ignorant people who are against Islam can never attack through morals, they produce base ideas to deceive Muslim children through lies and slanders, thus stealing the belief of these innocent youngsters. Most of the time, they disguise themselves as Muslims and pretend to be Muslims by performing salât without a wudû' or ghusl or by financially supporting mosque-building societies. They strive to make them believe their lies, tricks and fables.

Our Prophet tells us what to do in order not to fall into the traps of disbelievers. He declares: **"There is Islâm where there is knowledge. There is disbelief where there is no knowledge!"** Here, too, he commands knowledge.

Then, in order not to be deceived by disbelievers, there is no other way than learning our religion.

From where shall we learn our religion? From the articles, radio broadcasts, movies or newspapers which the enemies of religion have prepared with lies and slanders in order to deceive youngsters or which they have translated from books written by priests or Masons? Or shall we learn it from those ignorant people who, with the purpose of earning money, edit incorrect books and translations of the **Qur'ân**? In Ramadân, in 1960, the Radio of Moscow attacked Islâm insolently through very base and loathsome lies. The enemy's motion pictures misrepresent the lives of the prophets 'alaihis-salâtu wa-t-taslîmât' and Islâmîc history as loathsome by fabricating pictures. Muslims watch these corrupt pictures, assume that they are true, and in this way their faith, î mân becomes depraved. The enemy's radio, motion pictures and magazines

continue to proliferate. From where shall we learn our religion so that we can defend ourselves from these attacks?

Whom does a person who has trouble with his eyes resort to? To a dustman, a porter, a lawyer, a teacher of mathematics or to a doctor who is an eye specialist? Of course, he goes to the specialist and learns its remedy. And he who is seeking ways to save his faith and îmân should approach a religion specialist, instead of resorting to a lawyer, a mathematician, a newspaper or movies. Where and who are the religion specialists? Are they the translators who learn Arabic in Beirut, Syria, Iraq or Egypt? No. Religion specialists are now under the ground! It is very hard to find them on the earth today!

To be a religious savant, it is necessary to know contemporary knowledge of science and art to the extent of a graduate level at the faculties of science and letters, to receive a doctorate degree in these branches, to know the **Qur'ân al-kerîm** and its meaning by heart, to know thousands of hadîths and their meanings by heart, to be specialized in the twenty main branches of Islâmîc knowledge, to know well the eighty sections of these branches, to have efficiency in the delicate points of the four madhhabs, to reach the grade of ijtihâd in these madhhabs, and to reach the highest grade of tasawwuf called "**Wilâyat-i Khâssa-i Muhammadiyya.**" Where is such a savant now? I wonder if those who are known as religious men and who know Arabic perfectly could read and understand the books of those great people? If there were such a savant today, no one could attack the religion, and the false heroes who bluster shameless slanders would look for a place to take shelter. Formerly, in madrasas and mosques, also contemporary scientific knowledge was taught. Islâmîc savants used to be brought up well versed in scientific knowledge. The **Tanzîmat Kanunu** (Reorganization Law), which the freemason Rashid Pasha prepared in cooperation with the British Ambassador and announced on 26 Sha'bân 1255 [1839 A.D.], during the reign of Sultan 'Abdulmajîd, prohibited the instruction of scientific subjects in madrasas. This was the first step taken towards the stratagem of educating ignorant men of religion.

Once there were many such savants. One of them was Imâm-i Muhammad Ghazâlî (rahmatullahi 'alaih). His work is a witness to his depth in religious knowledge and his high grade in ijtihâd. He who reads and understands these writings of his

will know him. He who does not know him will attempt to impute his own defects to him. In order to understand a savant, one has to be a savant. He was specialized in all the branches of the scientific knowledge of his time, too. He was the Rector of Baghdad University. After learning Greek, the second language of that time, in two years, he examined Roman and Greek philosophy and science, and proclaimed their errors, their disgrace in his books. He wrote about the rotation of the earth, the structure of matter, the calculations of solar and lunar eclipses and many other technical and social facts.

Another Islâmic savant was Imâm-i Rabbânî Ahmad-i Fârûqî. It has been unanimously stated by religious authorities that his depth in religious knowledge, his high grade in ijtihâd, and especially his perfection in tasawwuf were above the mind's ability to comprehend. The books that have appeared recently in the United States have begun to be illuminated by the rays of this sun of happiness. Imâm-i Rabbânî 'rahmatullâhi aleyh' was specialized in the scientific knowledge of his time, too. In the two hundred and sixty-sixth letter of the first volume of his book **Maktûbat**, he writes, "My son Muhammad Ma'thûm has recently completed reading the book **Sharh-i Mawâqif**. During his lessons, he has well understood the errors and the defects of the Greek philosophers. He has learned many facts." This is a scientific book and has been taught until recently in the high (university) division of Islâmic madrasas. **Mawâqif** was written by Qâdî 'Adûd and this, (that is, the book mentioned above by Imâm-i-Rabbânî), is the revision of it by Sayyed Sharif Alî Jurjânî [740-816 A.H. (1336-1413 A.D.)]. A great Arabic work of about a thousand pages, it explains all the scientific knowledge of that time. The book is divided into six parts, each of which contains different sections. In the second paragraph of the third chapter of the first section of the fourth part, it proves that the earth is spherical, and in the sixth paragraph, it proves that it rotates from west to east. It also gives valuable information about atoms, various states of matter, forces and psychological events.

Europeans have derived most of their scientific knowledge and its basis from Islâmic books. While Europeans assumed that the earth was flat like a tray surrounded by a wall, Muslims had known that the earth was spherical and was rotating. This fact is written in detail in the books **Shârh-i Mawâqif** and

Ma'rifatnâma. They measured the length of the meridian in the open plain of Sinjar between Mûsul and Diyâr-i Bekr, finding the result as it is found today. Nûr-ud-dîn Batrûjî, who passed away in 581 [1185 A.D.], was a professor of astronomy at the Islâmîc University of Andalusia. He wrote today's astronomy in his book **Alhayât**. When Galileo, Copernicus and Newton said that the earth rotated after learning this fact from Islâmîc books, they were deemed guilty for their words. Galileo was judged and imprisoned by priests. Until the Tanzîmât [reforms of Abdulmajîd in 1839], scientific lessons had been taught in madrasas. Enlightened men of religion had been educated. They had been leading the world. When scientific lessons were abrogated, explorations and inventions stopped. The West began to gain on the East.

Today, we will learn our religion from the books of those great savants. Religious knowledge can be learned from the Ahl-i Sunnat savants or from their books. It cannot be acquired through kashf or inspiration. He who reads their books will both learn knowledge, and his heart will be purified.

Useful things providing men with a healthy, salutary, comfortable and cheerful life (in this world) and endless happiness in the Hereafter are called **Ni'mat** (blessing). Allâhu ta'âlâ, being very compassionate, created all the blessings His born servants would need. And through His heavenly books, which He revealed to His Prophets, He instructed us on how we should use and utilize them. These instructions are called **Dîn**. If any person, Muslim and disbeliever alike, leads a life in conformity with these books, he will enjoy comfort and peace in the world. A drugstore carries hundreds of medicines. And each of these medicines has a set of instructions packed with it. A person who uses the medicine as it is prescribed in the instructions will benefit from it. He who does not follow the instructions will suffer harm. Likewise, a person who lives compatibly with Qur'ân al-kerîm will benefit from the blessings.

It is necessary to be a Muslim so that you can attain happiness in this world and in the Hereafter, while living peacefully and joyfully. One who has faith and does his worships is called a Muslim. Having faith means to believe in six certain principles and all of the commandments and prohibitions. Allâhu ta'âlâ is pleased with those who are true Muslims. A true Muslim is loved by Allâhu ta'âlâ. Being a true

Muslim requires you to have the faith communicated by the Ahl-as-Sunna savants, and to worship correctly and sincerely. Allâhu ta'âlâ has promised that He will love such people, that He will inspire fayds and nûrs into their hearts in the world and that in the Here after He will give **thawâb** (blessings) as a reward for the worships performed correctly and sincerely. Worshipping means doing the commands (fards) and taqwâ means avoiding the prohibitions (harâms). Performing an act of worship correctly requires learning how it is to be done, and performing it by following the things you have learned. Ikhlâs means doing every worship for the sake of Allâhu ta'âlâ only. Worshipping Allahu ta'âlâ is done either by giving away one's property or by worshipping physically. For example, performing pious and charitable deeds, saving Muslims from trouble, remembering Allahu ta'âlâ, and asking for forgiveness (tawba) are all forms of worship. There is no ikhlâs^[1] (sincerity) but riyâ (hypocrisy) in the worship which is done to obtain property, rank, respect or fame. Such worship is not rewarded with blessings. It will be a sin and a cause for being tormented. Dark stains develop in the hearts of those who commit harâms or bid'a (heresy), and also in the hearts of those who are the friends or neighbours of disbelievers or lâ-madhhabî individuals. Imâm-i Rabbânî (rahmat-Allâhu 'alaih) says in the fifty ninth letter of the first volume of his book **Maktûbât**, "When beginning any worship, all Muslims must keep in their minds the intention of performing an action for Allahu ta'âlâ's sake. Allahu ta'âlâ has ordered them to do so, and He loves it. Hence, they will perform that action sincerely. However, all good deeds and favours should be done with sincerity (Ikhlâs), and this sincerity must come immediately from the heart. A good intention and ikhlâs are obtained with difficulty and by disciplining oneself, and the results are never permanent. Gradually the desires of nafs settle upon the heart. Owners of permanent ikhlâs are called **Mukhlâs**. Those who have inconstant ikhlâs and who strive to obtain ikhlâs are called **Mukhlis**. It is easy and sweet for a mukhlâs to worship. This is because there are no desires of the nafs or anxiety from satan in their hearts. This kind of ikhlâs can only come into one's heart through the heart of a Walî." While beginning to worship one can obtain inconstant

^[1] Doing everything only for Allah's sake.

ikhlâs by fighting against one's nafs and satan. Doing worships with this ikhlâs causes the nafs to become weak in the course of time. This, in turn, brings about permanent ikhlâs. However, to attain permanent ikhlâs takes years.

As we now know, ultraviolet rays kill microbes. Tuberculous patients have their lungs cleaned through radio therapy in sanitariums. As ultraviolet rays clean the lungs, likewise, there are rays that clean the heart. These rays are called nûr and fayz. The heart's sickness is its following the nafs, liking and being fond of the harâms. The sun radiates ultraviolet rays. And the source that radiates nûr is the heart of a Walî. The hearts of the Awliyâ are like full moons. The moon reflects the rays which it receives from the sun. And the hearts of the Awliyâ radiate to the world the nûr which they receive from Rasûlullah's blessed heart, which radiates energy like the sun. The Awliyâ are dead. And the ones living today are not known. But, when man dies, his heart and soul do not die with him. In fact, they get stronger because they have gotten rid of the cage of the body. Today, there are electro-magnetic waves everywhere, in every room. But we do not perceive them. A receiver, e.g. a radio, is necessary to receive them. Also, there are rays of nûr everywhere. But we do not perceive them either. Some force or some means is necessary to receive them and to make use of them. Again this receiver is the heart. The heart is like a substance with phosphorescent properties. Dispensing nûr it has received to dark hearts, it causes them to shine. The longer a Believer lives and the better he becomes in worshipping and taqwâ, the more nûrs will his heart include. However, receiving these nûrs and fayds abundantly requires loving a Walî. And if he brings himself into favour with him by attending his sohbat and keeping him company, he will receive even more fayd.

By "the heart," we do not mean the piece of flesh on the left hand side of our chest, which is also called "heart," and which animals have, too. The heart proper to man is different. The heart is an invisible force. It is noticed through its effects. An electric current is not seen, either. But, because it causes the resistance wire to radiate light by heating it up when it passes through the bulb, we understand that it exists in the bulb. However, electricity is not matter. It does not occupy a place. And the force which we call "the heart" is not matter, either. It does not occupy a place. Since its effects are seen in a piece of

flesh, which is also called the “heart,” we say that its place is in the heart.

[If the defects of a person’s heart or of its lids cannot be corrected through a surgical operation, the healthy heart of another person who is about to die is transplanted to him. As we often hear, persons with transplanted hearts die within a few days. Supposing that they should go on living, their insubstantial properties, which we also call “the heart,” do not change; no change occurs in their hearts or souls. A person with a transplanted heart or any other organ does not get any younger. He keeps on getting old.]

Electricity is conducted through copper wires. The sender and the receiving set of a radio are attached to each other through electromagnetic waves. It is written in the twentieth letter of the fourth volume of the book **Maktûbât** that what attaches the hearts to one another is love. When a person sees a Walî and talks to him or reads his books, he loves him, seeing that he adheres to the Sharî’at perfectly, that his knowledge is like an ocean, that he has excellent morals, and that he does favours for everyone. Since he loves Rasûlullah, he also loves the person who is in His way. But, loving these good characteristics of his is not sufficient. He has to know very well and love the owner of these good characteristics. For, hypocrites, disbelievers, and freemasons can have the same good qualities, too. So, it is necessary to know that he is a murshid, to recognize his face, figure and physiognomy. It must be a pleasure for one to see and dream of him by heart. This is called performing **Râbîta**. By always performing râbîta towards him, it will be as if he were seeing him. Everything that has an effect on sense organs has an effect on the heart, too. As seeing something beautiful has an effect on the heart, so thinking of it will have an effect of the heart and the heart will enjoy it. That is, performing **râbîta** will be like being with him.

The more the love, the more light he will receive. Hadrat Ubeydullah-i Ahrâr said, “While attaching the heart to property, to goods and to every kind of worldly affairs is not considered a crime, why should it be a crime to attach the heart to a Mu’min (Muslim)?”

Suppose we put a mirror against the sun, a second mirror against this, a third one against the second one, and a fourth one against it..., the sun will be seen in each of the thirty mirrors

put in such an order. For each mirror reflects the sun to the other. By the same token, the heart of each of the Ashâb-i kirâm ('alaihimmurridwân) was brightened like a mirror by the nûr radiated by the blessed heart of Rasûlullah (sall-Allahu 'alaihi wa sallam). Seeing his beautiful moral qualities, hearing his sweet words, witnessing his mu'jizas, and watching his luminous face, they loved him a great deal. They tried to be like him in everything they did. Each of them would have sacrificed his life upon one signal of his. By spreading abundant nûr, which they thus received to the young hearts attached to them, they purified these hearts. This nur was passed from these hearts to those of other youngsters who were attached to them. Thus, for thirteen hundred years, being radiated by the hearts of the Awliyâ, his same nûr purified the hearts attached to these hearts and thereby brightened them like mirrors. That is, the eyes of their hearts were opened. The fortunate persons who were blessed with this lot were called **Walî** or **Awliyâ** (those whom Allah loves.)

Mazhar-i Jân-i Jânân, the 'qutb' of his time and a great Walî, says, "I attained all of what I gained by loving my murshids (religious teachers) very much. The key to all kinds of happiness is to love those whom Allah loves." And Hadrat 'Alî Râmitanî 'radiy-Allâhu ta'âlâ sirrahul'azîz' says, "The hearts of people who devoted themselves to Allah is the place where He looks. To people who entered such hearts, there will be a share in that look."

The heart is dependent both upon the nafs and upon the sense organs and is attached to those things which the sense organs are preoccupied with. When man sees something lovely, hears a beautiful voice, or tastes something sweet, the heart becomes attached to them. Man cannot help this love. Also, when man reads something beautiful, the heart becomes attached to the writer and its meaning. By "beautiful and sweet", 'what comes beautiful and sweet to the heart' is meant. Most of the time, man cannot realize real beauty. He confuses what appears beautiful to the nafs with what appears beautiful to the rûh. If the heart is strong, it realizes beauty and loves it. Valuable things such as âyats, hadîths, words of the Awliyâ, prayers, and tesbîhs are originally beautiful. They are very sweet. The heart, after its attachment to the nafs decreases and it is released from the bondage of the nafs, it will love them too.

When a man reads or hears them, his heart becomes attached to them without his awareness of it. When this person reads Qur'ân al-kerîm or listens to it being read or makes dhikr, his heart loves Allâhu ta'âlâ. To release the heart from the bondage, from the oppression of the nafs, it is necessary to oppress the nafs and strengthen the heart. This is possible only by obeying Rasûlullah. If a person who has released his heart from the paws of his nafs by following Muhammad 'alaihis-salâm' observes a Walî, he will realize that he is a beloved born servant of Allah and a (spiritual) heir to the Messenger of Allah. Since he loves Allah very much, he will also love very much whomever Allah loves. But loving is not easy. There have been many people who were mistaken by thinking of what their nafs loved to be real beauties which the rûh loved and they have ended up in disasters.

He who does his best to attain the love of Allâhu ta'âlâ is called a **Sâlih**. He who has already attained this love is called an **Ârif** or **Walî**. He who is a means for others to attain the love of Allâhu ta'âlâ is called a **Murshid**. These three people are called **Sâdiq**. It is declared in the hundred and twentieth âyat of the Sûrat-ut-Tawba in the **Qur'ân**: **“O Believers! Always, at all times be in company of Sâdiqs!”** This âyat-i karîma commands doing the râbita. It is declared in a hadîth: **“All the blessings and nûr which Allahu ta'âlâ has poured into my heart, I poured them into Abû Bakr's heart.”** Because Abû Bekr 'radiy-Allâhu ta'âlâ anh' was ahead of all others in taqwâ and worshipping and because he realized better than anyone else did how great Rasûlullah was so that he himself was a mere nothing when compared with the Messenger of Allah, and because he won Rasûlullah's love more than anyone else did, more fayds came to him than did to anyone else and he received all the fayds coming. As it is understood from these and the like, our religion asks us to keep company with the Awliyâ, and to learn Rasûlullah's path from them.

Ashâb-i kirâm (the companions of the Prophet) and Tâbiîn-i izâm (those who conversed with the Ashâb-i kiram) are called **Salaf-i sâlihîn**. The Ahl-as-Sunna savants of the Salaf-i sâlihîn who lived until the end of the four hundredth year of the Hegira are called **Halaf-i sâdiqîn**. Halaf-i sâdiqîn always followed the Salaf-i sâlihîn in the knowledge of faith, deeds and heart; they never deviated from the way of the Salaf-i sâlihîn. It appeared

to be impossible to see murshid-i kâmil (perfect murshids) after the year fourteen hundred, just as was the fact that there had been no mutlaq mujtahids (absolute mujtahids) left after the year four hundred. In the world, until the Day of Resurrection, there will be mujaddîds [renovators] (rahmat-Allâhu ta'âlâ 'alaihim ajma'in), who will be neither murshid-i kâmil, Walî (Awliyâ) nor mujtahîds. These mujaddîds will spread the books of the mujtahîds all over the world and teach the teachings of the Ahl as-Sunna and the right way, which will have been forgotten by people. They will answer the slanders and lies of the people of bid'at (heretics), who will have spread all over the world, the sham mystics, the zindîqs (the hypocrites), and the exploiters of religion and science. Those who will find and read the books of the mujaddîds will attain happiness in this world and in the Hereafter.

Sultan Mahmûd Ghaznawî, the founder of the Ghaznawî Empire, which was a great Islâmic empire, was born in 357 and died in 421 A.H. in Ghazne. One day, this great emperor of Asia visited Hadrat Abul-Hasan-i Harqânî, one of the higher ones of the Awliyâ. In the course of their conversation, he asked him, "What kind of a person was your leader Bâyezîd-i Bistâmî?" Hadrat Shaikh answered him, "Bâyezîd was such a perfect Walî that those who saw him attained the right way. They became of those whom Allahu ta'âlâ likes." Sultan Mahmûd did not like this answer. He said, "People such as Abû Jahl and Abû Lahab saw Rasûlullah, the Sayyed of the universe, many times. Despite this fact, they did not come round to the right course. How can you say that those who saw your shaikh came round to the right course?" He meant to say, "Was your shaikh higher than our Sayyed, Rasûlullah? Do you mean to say that those who saw your shaikh escaped disbelief, while those who saw Hadrat Muhammad, Sayyed of both worlds, the most superior of the superiors, Allah's beloved Prophet, did not escape it?" Hadrat Abul Hasan said, "The idiots Abû Jahl and Abû Lahab did not see Allah's beloved Prophet, our Master Muhammad, who is the highest of mankind. They saw Muhammad, who was the orphan of Abû Tâlib, and the son of Abdullah. They saw him from that point of view. If they had seen him as Abû Bakr Siddîq did, they would have escaped disbelief, thus attaining perfection like him. Allahu ta'âlâ, to point out this subtlety, declared in the one hundred and ninety-seventh âyat of Sûrat-ul-A'râf: **"You**

see them look at you. They cannot understand you. They do not see your superiority.” Sultan Mahmûd Khân (rahmat-Allâhi ta’âlâ ‘alaih) liked these answers very much. His respect and love for religious savants increased.

No matter what one’s rank or post, it must be understood that he who attacks Islam is ignorant in religion; he knows nothing about the Islâmic religion.

A fortunate person who reads and understands the book **Se’âdet-i Ebediyye** both will learn religious knowledge and will get to know Imam-i Rabbânî; thus, his heart becoming inclined, he will become attached to him. Receiving the nûr which he (Imâm-i Rabbânî) radiates over the world, he will, unknown to himself, begin to approach perfection. As an unripe watermelon ripens and sweetens under the rays of the sun, so will he mature, thus becoming a perfect person. He will note the changes in his views of the world and life. He will begin to experience some hâls, zawks and sweet dreams. He will begin to dream of Imam-i Rabbânî and of the other Awliyâ, of the Ashâb-i kirâm and of Rasûlullah, to see their faces when awake and even to talk with them. His nafs being freed from unawareness, he will begin to experience the taste of salât and to take pleasure from worshipping. He will now hate sins, things that are harâm and bad habits. He will form good habits. He will do favours for everybody. He will be useful for society, for people. He will attain, and will also make others attain, eternal felicity. As Hadrat Sayyed Sharîf Jurjânî, one of the great savants of the Hanafî madhhab, writes at the end of **Sharh-i mawâqif** and at the beginning of **Hâshiyatu Sharh-ul-matâlî’** and in **Berîqa**, p.270, the figures of the Awliyâ show themselves to their murîds even after their death and give them fayd. To see them and receive fayd is not easy; it is necessary to hold the belief of Ahl as-sunnat by learning it from books, to obey the Sharî’at, and to like and to respect the Awliyâ. It is written in the book **Maraj-ul-bahrayn**, “All great men of tasawwuf were of the Ahl-i sunnat. None of the performers of bid’at reached the Ma’rifat of Allahu ta’âlâ. The nûr of Wilâyat did not enter their hearts. The darkness of the bid’at, concerning either worship or belief, prevented the nûr of Wilâyat from entering their hearts. If the dirt of bid’at is not removed from the heart, and if the heart is not ornamented with the Ahl-i sunnat belief, the rays of the sun of haqîqat will not enter the heart. Such a heart will not be

illuminated by the nûr of yaqîn.” See **Makâtîb-i sharîfa**, letter 69.

It is written in **Irshâd-ut-tâlibîn**, “When a Murshid-i kâmil dies, he does not cease giving fayd. He even gives more. But, men’s contact with the dead is unlike their contact with the living. For this reason, little fayd is received from the soul of a dead one. Those who have reached fanâ and baqâ have extensive relations with a dead one, almost as much as when he was alive. Therefore, they get much fayd; yet still they get more when the latter is alive. Murshids facilitate those in their company to adhere to the Sharî’at, and inspire them with love and respect through all their manners and words, thus causing them to receive more fayd.” As it is seen, it is necessary to look for a murshid. Though a faithful and pure Muslim can receive fayd from an Awliyâ, dead or alive, the living Awliyâ will instruct him on the tasks that he has to do. He will correct his faults, thus it will become easy to receive much more fayd. On the contrary, the dead cannot say anything. They cannot show the way. They cannot correct his faults. His receiving fayd comes to an end. He cannot be taught through inspiration or dreams by the dead either. Delusion, fancy or the Devil might get involved in inspirations and dreams. And the inspirations and dreams that are not involved with them, may be connotative and in need of an explanation; the correct ones cannot be distinguished from the false ones. The gain would be very valuable, but the loss is much more dangerous. Nevertheless, in case one cannot find a real murshid, one should not fall into the traps of false and ignorant murshids. Rather, he should try to receive fayd from the souls of the dead ones. For attaining this, it is necessary to have the Ahl-i sunnat belief and to obey the Sharî’at, to read books written by real scholars, and to make **sohbat** with those who read the books of true Islâmic savants. A little child likes its mother best and trusts in her. When it becomes wise enough, it trusts its father more, relies on him and gets use from him. When it begins going to school or to work, it adheres to its teacher or master and gets use from him. Allah’s divine way is so. Likewise, the earnings of the soul are acquired first through parents and then through the murshid and then through Rasûlullah ‘sall-Allâhu alaihi wa sallam’.

Question: Since no Murshid-i kâmil has been seen after the first half of the fourteenth century of the Hegira, why don’t we

attach our heart to the heart of Rasûlullah, and thereby receive his strong nûr, instead of attaching our heart to the hearts of past Walîs by reading their words and thus knowing them? Besides, isn't it a principle of îmân to be attached to him, that is, to believe and love him?

Answer: No doubt it is better to follow Rasûlullâh directly (sall-Allâhu ta'âlâ alaihi wa sallam), and after his passing, to follow his holy soul. This is even necessary and wâjib. In the 81st letter of the book (**Makâtîb-i sharîfa**), it states: "Thinking of a Walî as an eyeglass, we should look at Rasûlullah and Allahu ta'âlâ through this eyeglass." To find a Walî or his books, to know him, to do râbita with him is actually for the purpose of becoming attached to the sacred soul of Rasûlullah (sallallahu ta'âlâ alayhi wa sallam). By merely reading or hearing about him, it is difficult for one to dream of the figure, the physiognomy, of someone whom he has never seen before. Not the desired one, but someone else may be seen in this case. That is why râbita is not practiced with Rasûlullah. It would be kufr (infidelity) to believe someone else to be Rasûlullah. This danger does not occur when practicing râbita with the Awliyâ. One who performs râbita with a murshid-i kâmil will have with the heart looked into his blessed heart. Therein, he will see the holy heart of Rasûlullah. Thus, he will have performed râbita with Rasûlullah. This is the only way the ignorant, the heedless, like us, do râbita with Rasûlullah. Through this kind of râbita, after receiving fayd (spiritual power) from Rasûlullah, it will be possible and easy to perform râbita directly with him, and to get fayd from the graves of Awliya and from their souls. One who performs râbita with Rasûlullah and receives fayd from him loves him very much. Imâm-i Gazâlî (rahmatullahi alaih), at the end of his book (**Ayyuhal Walad**), says, "Every Muslim is in need of an education from a murshid. A murshid, by training him, saves him from bad habits. He supplants good habits in the place of bad ones. Education is similar to a farmer's efforts to make the plantation on his land strong and improved by cleaning away harmful weeds. Allahu ta'âlâ sent prophets (alaihimussalâm) to show his creatures the correct path. He created murshids to represent the prophets after their death. The signs of a murshid is as follows... ." The Arabic original of this book and its Turkish and French translations are published by Hakikat Kitâbevi (bookstore).

Since a Walî knows better and is strongly tied to Rasûlullah (sallallahu ta'âlâ alayhi wa sallam), he gets fayd from his sacred heart, and these fayds are directed towards the hearts of those tied to that Walî. [Hearts receiving fayd become clean. They attain good morals.] Imâm-i Rabbânî 'quddisa sirruh', in his 260th letter says, "Fayd, nûr, which are in the heart of a murshid, like sunlight, shine on everybody. They flow towards the hearts of those Muslims who love him and who adapt themselves to the Sharî'at. They are unaware of the reception of these fayds. They don't understand that their hearts are purified. Like a watermelon maturing under the light of the sun, they reach maturity. Ashab-i kirâm (ridwânullâhi ta'âlâ alaihim ajma'in) matured and reached perfection during the sohbat of Rasûlullah (sallallahu alaihi wa sallam). The worst obstruction preventing Muslims from receiving fayd is being a bid'ât holder." In his 61st letter, he also says, "The most harmful thing that destroys people's willingness to attain Ma'rifat of Allahu ta'âlâ is religious leaders who are ignorant and full of lies. Their books and words blacken the heart. Those who fall into their traps are similar to sick people going to a sham and ignorant doctor." Most apparent distinction between a real Walî and a counterfeit shaikh is that a real Walî has wara' and taqwâ. **(Taqwâ)** means believing in accordance with the Ahl-i sunnat i'tiqâd and abstaining from the harâms. Abstaining also from those things which are doubtful is called **(wara')**. Ahl-i sunnat savants were all owners of wara' and taqwâ. In a hadîth-i sharîf, contained in the one hundred and twelfth letter of the book **(Maktûbât)** by Muhammad Ma'thûm (rahmatullahi alayh), it is declared: **"It is an act of worship to sit with an owner of wara'."** Islâmic savants wrote many books in which they explained things that cause kufr, which are harâm and which are doubtful. The book **(Al-Kabâir)** by Ibni Nujaym-i Misrî is a famous book. It is published with a Turkish translation in 1304 in Istanbul. In the book **Küfr ve Kebâir** (Disbelief and Grave Sins), written by Sayyed Abdulhakîm Arvasî, it points out about three hundred and three things which are grave sins, and one hundred and eleven things that cause kufr.

The religious knowledge conveyed by Rasûlullah (sallallahu ta'âlâ alaihi wa sallam) is divided into two categories: knowledge of the body and knowledge of the heart. It was his duty to teach his Ashâb the knowledge of the body, that is, the

knowledge of the things to be believed in with the heart and the knowledge of the belief and the worship to be performed or abstained from with the body. He informed all of them personally and directly. The spiritual teachings that pertain to the heart and which are termed Ma'rifat and Tasawwuf, like the rays of the sun, emanated continuously from his blessed heart and spread out in all directions. Each Sahabî attained a certain portion of fayd coming [flowing] to his heart in proportion to his ability and talent. Because they had very strong affection for the Messenger of Allah, in no time they attained as much of the nûr radiated as their capacity allowed. And these nûrs they attained, in their turn, hastened the formation of ikhlâs in them and enhanced the already existing lot. Please recheck the final part of the forty-sixth chapter. Knowledge of the body has been learned from the four sources and has reached us through fiqh books. Those who want to obey Rasûlullah must worship according to fiqh books. The knowledge of the heart, which purifies the heart, soul and the nafs has come to us by means of the hearts of the Awliyâ. Those who want to adapt themselves to Rasûlullah in the knowledge of the heart and soul, should stay near a Walî and take this knowledge from his heart. A Walî is a means, a path between the heart of a man and the sacred heart of Rasûlullah (sallallahu ta'âlâ alayhi wa sallam). The knowledge of the heart is not obtained quickly by reading books of tasawwuf. The fountain and source of this knowledge is the hearts of ârif. At the end of the book **Samarât-ul-fuâd** it is also written this way. Each Sahâbî had also conveyed the knowledge of the body and of the heart which he had obtained from Rasûlullah to those requesting it. Muslims coming afterwards took the knowledge of the body from books of fiqh and the knowledge of the heart from the hearts of murshids. Those who say, "I will learn the knowledge of the body directly from Rasûlullah's sayings, that is, from the hadîth-i sharîf," have fallen into the traps of the nafs and the devil by understanding the meanings of the hadîth-i sharîf wrongly. Those who say, "I will receive the knowledge of the heart directly from the heart of Rasûlullah," have also fallen into the traps of the nafs and the devil. It is necessary to obtain knowledge of the body from the words or books of the Ahl-i sunnat savants, and knowledge of the heart from the hearts of these savants who are alive or from their souls if they are dead.

The experts of this knowledge, that is, the murshids all expressed the same idea. The hadîth-i sharîfs contained in the book **Kunuz-ud-daqaîq**, such as, **“A savant among his students is like a prophet among his Ashâb”** and **“The superiority of a savant to his students is like the superiority of a prophet to his ummat”** and **“Everything has a source. The source of taqwâ is the hearts of arifs”** and **“To obtain a fiqh session is better than worshipping for a year”** and **“Looking at the faces of savants is worshipping”** are proofs for the things we have written above. Allâhu ta’âlâ promised that the Islamic religion will survive till the end of the world. He created the Ottoman Empire for the protection of the knowledge of the body and the Mursihds for the preservation of the knowledge of the heart. The British State, Islam’s bitterest enemy, annihilated these two guardians after working for centuries. Allâhu ta’âlâ is creating new guardians and Islam is going on in its way.

Let us mention also the fact that as each person has a different illness in his heart and soul, so everybody has a different property, a different tendency called “idiosyncrasy: Uberempfindlichkeit gegen bestimmte Reize.” Rasûlullah has not only communicated the diseases of the heart and its treatment, but he has also given hundreds of thousands of different kinds of facts regarding individuals, families, societies, wars, and problems of inheritance, that is, all kinds of affairs pertaining to this and the next worlds. It is next to impossible for us, ignorant people, who do not know our own disease or its medicine, to pick out the one which is suitable for us of these hadîths. It is stated in the fifty-fourth letter of the second volume: “Hadîths have been forgotten by now. Bid’ats are widespread. True and false books have been mixed with one another. Murshid-i kâmil, being specialists of the heart and the soul, have picked out these hadîths the spiritual medicines which are suitable for the nature of each individual, for his special illness, and for the time’s zulmat and fesâd. Rasûlullah, being the chief doctor, prepared hundreds of thousands of medicines for the world’s pharmaceutical store. Awliyâ are like his assistant doctors who distribute these ready-made medicines in accordance with the diseases of the patients. Since we do not know our own disease or understand its appropriate cure, if we attempt to look for a medicine for

ourselves among hundreds of thousands of hadîths, we may, having an allergy, suffer harm instead of getting better, thus getting our desert for being ignorant. It is for this reason that it was declared in a hadîth: **“He who interprets the Qur’ân in accordance with his own understanding becomes a disbeliever.”** Since lâ-madhabîs and the like cannot understand this subtlety, they say, “Everybody should understand his faith by himself by reading the **Qur’ân** and hadîths. He should not read the books of the four madhhabs.” By saying this they prevent the books of the Ahl-i sunnat savants from being read. The Persian book **Radd-i Wahhâbî** gives excellent answers to these slanders of the Lâ-madhabîs. Also in the 97th letter of the second volume of Maktûbat, Imâm-i Rabbânî Ahmad Fâruqî answers them, too.

As a final word, I would like to say that **Walî** means ‘an ahl-i sunnat scholar who has attained the love and the consent of Allâhu ta’âlâ’ and **‘The Ahl-i sunnat Madhhab’** means ‘the way shown by **Qur’ân-al-karîm** and hadîths.’ The savants of the Ahl-i sunnat learned this way from the Ashâb-i kirâm. They respected not what they understood, but what they heard from the Ashâb-i kirâm. “To dissent from the Ahl-i sunnat’ means ‘to dissent from the right way of the **Qur’ân** and hadîths.’ Of these people, even who dissent from the Ahl-i sunnat and who misunderstand occult indications in the Qur’ân and in well-known hadîths, do not become kâfirs; they become holders of bid’at. They start deceiving ignorant people by calling their wrong derivations ‘The way of the Qur’ân,’ ‘The way of the Ashâb.’

In order to attain the consent and love of Allahu ta’âlâ, it is necessary for us to have ikhlâs and qalb-i salîm. Purification of the heart is only possible by believing in Rasûlullah (sallallahu alaihi wa sallam), by loving and by being dependent on him. To do this, the shortest and easiest way is to know a Walî and to establish râbita with him, that is, to become attached to him by heart, provided that we learn the Ahl-i sunnat i’tiqâd, Sharî’at and manners of tasawwuf from his words and books. A Walî is understood to be a Walî from the document given to him by his master in a written form, and from the suitability of all of his words and actions to Sharî’at. In times when such a Walî can not be seen, one who does râbita with any Walî will become his **Uwaysî**. In the 286th letter of Maktûbat, it is stated: “Someone

who could not participate in the sohbat of an ârif may enjoy the luck of receiving fayd from the souls of the great men (of the dîn). Allahu ta'âlâ makes these souls a means in order that these people may progress." Ârifs and Walîs continue to give fayd to those who desire it even after they die, since they attained the good news declared in the hadîth-i qudsî, which was written at the end of the 46th item of the first part [of the Turkish original]. Please look at the 54th item of the second part and the 291st letter of Maktûbât also! It is explained in the 17th item of the second part how to receive fayd from the soul of a Walî. Muhammad Mathûm-i Fârûqî (rahmatullahi alaih), in this 142nd letter in the third volume (of his Maktûbât), writes, "It is very good for you to come to the city of Sarhand with the intention of making a visit to the qabr-i sharîf (honoured grave) of Imâm-i Rabbânî (quddisa sirruh). You will obtain fayd and blessings here. You will profit from the lights and secrets coming from the source in Madîna-i Munawwara. Even though the darkness of kufr and wickedness in India blacken hearts and make souls sick; just as water in the darkness of the forest gives life to souls and cleans hearts, the city of Sarhand today is a place where fayds and lights, coming [through the blessed hearts of Awliyâ] from the source in Madîna-i munawwara, are emanating. You should not deem that place like the ones in India where there is kufr (disbelief) and oppression. This place is the door of [the way which leads someone to attain the consent of Allahu ta'âlâ] Wilâyat. The lights and secrets coming from the blessed heart of Rasûlullah (sallallahu ta'âlâ alaihi wa sallam) are now springing here. Those who want to attain the consent of Allahu ta'âlâ will receive, at the rate of their love for him, fayd and blessings by believing and visiting his grave. Most of those living close to this blessed place are deprived of this blessing because they do not believe in and underestimate its value. People who enter a room where there is musk will smell a nice perfume. Even if you put musk inside the nose of a man who has a cold, he will not sense its smell." The book **(Tuhfat-ul-Ushshaq)** informs us that some things are written in the book **(Muzakkîn-nufûs)** by Ashrafzâda Abdullah Rûmî. While fayds and blessings flow abundantly in sohbat, the second method will give them only in drops. But, only a single drop of it is more valuable and delicious than all earthly earnings. Visiting his grave will cause an increase in the

number of drops, but falling into the traps of lâ-madhabîs, corrupt ones, impostors, and lying shaikhs causes a full stoppage of the drops. Connection between hearts and souls results from believing, loving and desiring.

If a Muslim attends the sohbat of a Walî, or makes (**râbita**) to Walî, that is, imagines with great respect his figure, face [in front of his heart's eye], or if he learns his life and words and loves him and thinks of him weeping, fayd and ma'rîfas in the heart of the Walî will flow into that Muslim's heart. There are a lot of happy and lucky people who have matured in this way, by râbita only, and have become Walîs. They have informed us in hundreds of books about the blessings and high degrees they attained by this way. Allahu ta'âlâ's mercy and blessings in this respect will continue until doomsday.

When we say that we love someone, it is understood that we have a figurative affection for him. The ignorant, bid'at practitioners, and pure and faithful Muslims all love Rasûlullah in this way. For being a Muslim this affection is adequate. To attain a love that will facilitate the reception of fayd, they must learn about and love his words, actions, behaviour and morals. Someone is obeyed when he is thoroughly loved; he will be followed in every matter.

Someone will forget everything else if the love he has is enormous. This type of forgetting is called (**Fanâ-i qalb**). He will even forget himself. The forgetting of the self is also called (**fanâ-yi nafs**). In **Makâtîb-i Sharîfa**, in the 90th letter, it is said that "When fanâ-i qalb is attained, the hatera (thinking of creatures) will not stay in the heart. But they still stay in the mind. When fanâ-yi nafs is attained, they leave the mind, too. Only the ahl-i tasawwuf can understand this writing of ours. It is not learned by being educated being in high schools or universities." Thus, when **fanâ** is attained, that is, when an Ârif is loved very much, fayd, lights, and sacred blessings, which are coming to that ârif from Rasûlullah, (sallallahu ta'âlâ alaihi wa sallam) flow toward the heart of these lovers and they attain real ikhlâs. Hence, they enjoy worshipping, and they obtain the consent of Allahu ta'âlâ. After this stage, "**Fanâ-fir-Rasûl**" will be obtained; that is, by deeply loving Rasûlullah (sallallahu ta'âlâ alaihi wa sallam), a person receives fayd directly from his sacred heart. In this case, he no longer needs a murshid (a spiritual guide).

The only way to attain happiness here and in the Hereafter is to become a Muslim. And being a Muslim requires believing in the facts such as that Allâhu ta'âlâ exists and is one, that He sees and knows everything, that He is the maker [creator] of everything, that Muhammad 'alaihi-salâm' is the Prophet, that after death there will be everlasting blessings and a sweet life in a place called Jannat (Paradise) and an everlasting burning in a place called Jahannam (Hell), that Muslims will go to Jannat and non-Muslims, i.e. those who deny Islam after hearing about it, will burn eternally in Jahannam. More than ninety-per-cent of the world's population, that is all Christians, all Jews, all politicians and statesmen in Europe and America, all scientists, commanders, brahmins, buddhists, fire-worshippers and idolaters believe that we will rise after death and that there is everlasting torment in Hell.

We hear about some ignorant and idiotic people who are quite unaware of Islam's beautiful ethical principles and human rights. They are wasting their lives at sports fields, beaches during the days and at places of amusement, indulging in luxuries, debaucheries and indecencies with girls and boys, or in music, gambling and alcohol, at nights. They are obtaining the money they need for their pleasures, completely disignoring the legitimacy of their earnings. With this eccentric, fraudulent and outrageous conduct of theirs, they harm not only themselves but also society, people, their lives and chastities. In their terminology irreligiousness and atheism are 'progressive attitudes' and 'young people's modernism'. They say that theirs is a way of life that a wise person would normally prefer. They boast about their behaviour and suppose that they are imitating Europeans and Americans by doing so. They stigmatize true and honest Muslims, who possess faith, belief and pure morals and who observe others' rights, as bigots and fanatics. Thus they lull themselves into a false sense of self-complacency. Are all those Europeans and Americans unwise to be devoted to their religious beliefs and being wise is a characteristic peculiar to these people alone? They do not realize that they are heading for damnation and inuring themselves to a habitude that will eventually offer them everlasting torment in return for a few years' dissipation. Nor do they seem to take a lesson from history. Those who fall into their traps are only pitiable.

Though a few thousand communist statesmen who are fond of worldly pleasures, heedless, oppressive, attack others property and chastity, tyrannize over millions of people and prevent them from learning Islam, such people who have never heard of Islâm will not enter the Hell. Since they are not Muslims, they will not go to Paradise, either. They will cease to exist after the Day of Judgement, as will the case be with animals. A sound person, after learning science, biology and astronomy, should study the religions and should select the Islâmic religion, which corresponds with logic and science. Someone who fails in this should still immediately become a Muslim as a result of fearing and trembling from the danger of being eternally burned in hell, which is believed everywhere on the earth. If he still disbelieves, then he does not follow logic.

In short, the source and even the best of pleasures here and in the Hereafter is to attain the love and the consent of Allâhu ta'âlâ. Being close to Allâhu ta'âlâ means to attain His love. One's spiritual closeness to Allahu ta'âlâ means to attain His love. He who has attained this happiness is called **Walî** or **Ârif**. It is necessary to carry out the fards to become a Walî. The fards entail having faith compatible with the faith communicated by the Ahl as-Sunna savants, abstaining from the harâms, performing the worships that are fard to do, and having love for the Muslims who are sâlih (one who is on the right path). It will not be useful, that is, there will be no rewards (thawâbs) for the worships performed without ikhlâs (sincerity). Ikhlâs means to act only for the sake of Allâhu ta'âlâ, that is, in such a way that you will forget everything. Ikhlâs is obtained automatically by having love for nothing but Allâhu ta'âlâ. The case of having love only for Him in one's heart is called **tasfiya** (purification in the heart), **itminân** (ease of heart), or **Fanâ-fillâh**. The twenty-eighth âyat of Sûra Ra'd declares that it is possible for the heart to have itminân (ease of heart) only by dhikr (remembering Allâhu ta'âlâ) and by pondering over His greatness and blessings. Performing dhikr is done by repeating the name of Allahu ta'âlâ or by seeing someone who is a Walî. If you cannot find a Walî, you can make râbita to a Walî whom you have heard of before. It is communicated through a hadîth-i sharîf, **"When they are seen, Allâhu ta'âlâ will be remembered."** In other words, seeing a Walî is dhikr of Allâhu ta'âlâ. This is one of the hadîth-i sharîfs communicated by **Irshâd-ut-tâlibîn, Ibni**

Mâja, Ezkâr, Râbita-i sharîfa of Abdulhâkîm Efendi, and in the eleventh letter of Dost Muhammad Kendihârî. It is not a condition to make râbita to the exact figure of a Walî.

When a person sees a murshid or reads his books, he will love him as he loves himself for the murshid is the person who has taught him Islam correctly, who has saved him from worldly disasters and perdition in the Hereafter, and who has guided him to everlasting felicity. When he sees him or, if he cannot see him, thinks of him lovingly, the fayds coming to the murshid from Rasûlullah will flow into his heart, too. It is stated in the seventy-fourth page of **Maqâmât-i-Mazhâriyya**: “As Mukarram Khân was dying, they put Ubaydullâh-i-Ahrâr’s skullcap on his head. ‘Take it off! Fetch my murshid’s headgear, instead. For he is the person who caused me to attain happinesses,’ he said.” The figure with which Râbita is made does not necessarily have to be exactly the murshid himself. If a person closes his eyes and makes râbita to the same image for five to ten minutes in the morning and in the evening every day, after a while the Walî’s soul will appear in the same image and will begin to talk like in a dream, and will do him favours. As it is understood from the hadîdh-i-qudsî we have quoted in the seventeenth chapter of the second part (of the Turkish version), if a Muslim mentions the name of a Walî whom he knows and loves upon attending his sohbat or reading his books and calls on him imploringly, Allâhu ta’âlâ will make that Walî hear him, even if the Walî is absent or dead. The Walî will come and help him. If a Walî wishes to know about something that has happened before or which will happen later, Allâhu ta’âlâ will make him know about it. Such favours and gifts which Allâhu ta’âlâ bestows upon Walîs are called **karâmat**. Bedr-ad-dîn Serhendî writes in his book **Hadarat-ul-quds** that he has seen and heard of thousands of Imâm-i-Rabbânî’s karâmats and relates more than a hundred of them. When the heart becomes fânî, that is, when (it attains a grade where) it remembers nothing, the brain, mind and memory, does not necessarily become oblivious of worldly matters. The heart, when it becomes fânî, still lets all the limbs, including the brain, mind and memory, carry on all sorts of worldly activities, and a person in this state, like other people, goes on working for his worldly needs. He does all his human tasks and favours with the intention of obtaining the consent of Allâhu ta’âlâ. Whatever

he does becomes dhikr. See the last part of the 46th article in the first part (of the Turkish version)! It fulfills all its human tasks and favours with the intention of obtaining the consent of Allâhu ta'âlâ. Whatever it does becomes dhikr. See the last part of the 46th article in the first fascicle!

A'ûdhu billah-imin-esh-shaytân-ir-rajîm
Bi-s-mi-llâh-ir-Rahmân-ir-Rahîm

Resûlullah 'sall-Allâhu 'alaihi wa sallam' stated: **“When fasâd (mischief, instigation, disunion, tumult) runs rife among my Ummat (Muslims), a person who abides by my Sunnat will acquire blessings equal to the amount deserved by a hundred martyrs.”** Scholars affiliated with any one of the four Madhhabs, (which are, namely, Hanafî, Mâlikî, Shâfi'î and Hanbalî,) are called **Scholars of Ahl as-Sunna**. The leader of the scholars of Ahl as-Sunna is al-Imâm al-a'zam Abû Hanîfa. These scholars recorded what they had heard from the Sahâba-i-kirâm, who, in their turn, had told them what they had heard from the Messenger of Allah 'sall-Allâhu 'alaihi wa sallam'.

The earth is populated by three groups of people today:

1– Disbelievers. These people say that they are not Muslims. Jews and Christians are in this group.

2– The Sunnî Muslims. These people exist with an ever-increasing population in every country.

3– (Hypocrites called) Munâfiqs. They say that they are Muslims. With respect to îmân and some acts of worship, they are not comparable to the Ahl as-Sunnat. They are not true Muslims.

Our Prophet ‘sall-Allâhu ‘alaihi wa sallam’ stated, “**A person whom Allâhu ta’âlâ loves very much is one who learns his religion and teaches it to others. Learn your religion from the mouths of Islamic scholars!**”

A person who cannot find a true scholar must learn by reading books written by the scholars of Ahl as-sunna, and try hard to spread these books. A Muslim who has ‘ilm (knowledge), ‘amal (practising what one knows; obeying Islam’s commandments and prohibitions), and iklhâs (doing everything only to please Allâhu ta’âlâ) is called an **Islamic scholar**. A person who represents himself as an Islamic scholar though he lacks any one of these qualifications is called an ‘evil religious scholar’, or an ‘impostor’. An Islamic scholar is a guard who protects Islam. An impostor is Satan’s accomplice. **[1]**

[1] Knowledge that is acquired not for the purpose of practising it with iklhâs, will not be beneficial. Please see the 366 and 367 pages of the first volume of **Hadîqa**, and also the 36 and the 40 and the 59 letters in the first volume of **Maktûbât**. (The English versions of these letters exist in the 16 and the 25 and the 28 chapters, respectively, of the second fascicle of **Endless Bliss**).