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ITHBÂT AN-NUBUWWA

The Proof of Prophethood

**Turkish version by
HÜSEYN HİLMİ İŞİK**

Twenty-Second Edition



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'Rahmat-Allahi 'alaih'

Hüseyn Hilmi Işık, 'Rahmat-Allahi 'alaih', publisher of the Hakikat Kitabevi Publications, was born in Eyyub Sultan, Istanbul in 1329 (A.D. 1911).

Of the one hundred and forty-four books he published, sixty are Arabic, twenty-five Persian, fourteen Turkish, and the remaining are books in French, German, English, Russian, and other languages.

Hüseyn Hilmi Işık, 'Rahmat-Allahi 'alaih' (guided by Sayyid 'Abdulahakim Arwâsî, 'Rahmat-Allahi 'alaih', a profound Islamic scholar and perfect in virtues of Tasawwuf and capable to guide disciples in a fully mature manner; possessor of glories and wisdom), was a competent, great Islamic scholar able to guide to happiness, passed away during the night between October 25, 2001 (8 Sha'bân 1422) and October 26, 2001 (9 Sha'bân 1422). He was buried at Eyyub Sultan, where he had been born.

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Bismi'llâhi 'r-rahmâni 'r-rahîm

FOREWORD

Allâhu ta'âlâ, pitying all the people on the earth, creates and sends useful things to them. In the next world, He will forgive whomever He chooses of those disobedient Believers who are to go to Hell and will bless them with direct access to Paradise. He, alone, is the One who creates every living being, keeps all beings in existence every moment and protects all against fear and horror. Trusting ourselves to the honourable name of Allâhu ta'âlâ, we begin to translate this book.

Infinite gratitude be to Allâhu ta'âlâ! Peace and blessings be upon His most beloved Messenger, Muhammad ('alaihi 's-salâm)! Beneficent prayers be upon the pure Ahl al-Bayt and upon all the just and devoted companions (as-Sahâbat al-kirâm) of this exalted Prophet!

Allâhu ta'âlâ has had great mercy upon His human slaves and wishes them to live in comfort and peace in the world and to attain eternal felicity in the hereafter. To this end, He has made the most superior and best of mankind into prophets and, by revealing holy books to them, has shown the way to peace and happiness. He has declared that attaining happiness requires first believing in Him and His prophets and then obeying the commandments in His holy books. Any person who possesses this belief and accepts the commandments is termed a **Mu'min** (Believer) and **Muslim**.

To explain the Existence and Oneness of Allâhu ta'âlâ and the way to believe in prophets, Islamic scholars wrote many books in almost every language. Among the ones that have been written in a compendious, explicit and comprehensible style so as to remove doubts and misgivings, the Arabic book **Ithbât an-nubuwwa** is very useful. The great Islamic scholar al-Imâm ar-Rabbânî Ahmad al-Fârûqî (quddisa sirruh) wrote this book when he was eighteen years old. It contains selections made by him and their

explanations from the last part of the book **Sharh-i Mawâqif**. It was first published together with its Urdu translation in Pakistan. Al-Imâm ar-Rabbânî was born in the city of Sirhind, India, in 971 H. (Hijrî) (1564 A.D.) and passed away there in 1034 H. (1625 A.D.).

We humbly pray so that all people, by avoiding the misleading effects of subversive and deceptive writings, will read this book with concern and common sense, and thereby attain comfort and peace in this world and eternal felicity in the Hereafter.

In the text, the translated âyats of the Qur'ân al-kerîm are given as ma'âl sherîf (meanings concluded by the mufasssirs), which may or may not be the same as what Allâhu ta'âlâ meant in the âyat. A glossary of Arabic and other non-English terms foreign to the English reader is appended.

Milâdî
2001

Hijrî Shamsî
1380

Hijrî Qamarî
1422

PART ONE:

ITHBÂT AN-NUBUWWA

(THE PROOF OF PROPHETHOOD)

P R E F A C E

Infinite gratitude be to Allâhu ta'âlâ, who has sent Prophets to guide people to the way of salvation and who has revealed four of His major Books to them; these Books contain no aberration or abnormality. The Book He has revealed to His Last Prophet, Muhammad ('alaihi 's-salâm), is **Qur'ân al-kerîm**, wherein everyhing necessary for His human slaves has been revealed, unbelievers have been warned of Hell's torment while Believers who carry out the requirements of Islam have been given the good news of Paradise. By sending Muhammad ('alaihi 's-salâm), Allâhu ta'âlâ has completed the faith (dîn) of His human slaves. He has declared that He will be pleased with those who are in the Islamic religion (ad-Dîn). For His slaves of earlier times, too, He sent prophets with clear revelations and great miracles. He has declared in the Qur'ân al-kerîm that no Prophet will succeed Muhammad ('alaihi 's-salâm). He has decreed that, as a blind person entrusts himself to those who will lead him or as a helplessly ill person commits himself to the care of compassionate doctors, people must submit themselves to Prophets He has sent so that they will attain benefits beyond mind's grasp and escape calamities. He has made Muhammad ('alaihi 's-salâm) the highest, the most merciful of Prophets, and his Umma the most equitable people. He has made his Umma the most perfect of all. He has announced through âyats in His Book that his conduct has no excess or defect, that his grade is very high and that he is the Prophet for all creatures. He has sent him as the Last Prophet to communicate the fact that Allâhu ta'âlâ is One to His slaves, and to treat their sick hearts. May abundant blessings and good wishes, from us, be upon him, his household ('Âl), and companions (as-

Sahâba) day and night! They are the stars guiding to the right way and the sources of light illuminating darkness.

Let it be known that this slave, that is, [al-Imâm ar-Rabbânî Mujaddid al-alf ath-thânî] Ahmad ibn 'Abd al-Ahad, who is greatly in need of Allâhu ta'âlâ's compassion and the first of them to invoke Him to protect him, his ancestry, masters and disciples against the troubles of the Rising Day, has seen with regret that the people of our time have become increasingly slack in believing in the necessity of Prophets' coming, in the twenty-five Prophets whose names are given in the Qur'ân al-kerîm, and in obeying the religion brought by the Last Prophet. Moreover, some powerful people with authoritative positions in India have been persecuting pious Muslims who diligently follow Islam. There have appeared people who mock the blessed name of the Last Prophet and substitute the blessed names given to them by their parents with absurd names. Sacrificing a cow, which is wâjib for Muslims to butcher during 'Îyd al-Adhâ, has been prohibited in India. Mosques are either being demolished or turned into museums or stores. Islamic cemeteries are being made into playgrounds or places for rubbish. Disbelievers' churches are being restored in the name of monuments. Their rituals and festivals are being celebrated by Muslims, too. In short, Islam's requirements and Islamic customs are being abhorred or totally abandoned. They are being called "retrogressive." Disbelievers' and atheists' costumes, false religions, immoral and shameless acts are being praised. Efforts are being made to spread them. Depraved and squalid books, novels and songs of the Indian disbelievers are being translated into the languages of Muslims and sold. In this way efforts to annihilate Islam and Islam's beautiful ethics, which result in Muslims' îmân weakening, are being carried on while unbelievers and rejectors are increasing. Moreover, even men of religion, who must be healers for the disease of disbelief, are falling for this disaster and drifting into calamity.

I have studied the causes for this corruption in Muslim children's belief and have scrutinized the origin of their doubts. I have come to the conclusion that there is only one reason for the slackness in their îmân. And the reason is that much time has elapsed since Rasûlullah ('alaihi 's-salâm), while at the same time some fanatical, short-sighted, religiously nescient politicians and some ignoramuses, who pass themselves off as scientists, talk on religious matters and have their words accepted as true. I have spoken with people who read and believe the writings of such

fanatics of science and who therefore describe themselves as enlightened, modern people. I have seen that they err mostly in comprehending the rank of prophethood (nubuwwa). I have heard many of them say, “Prophets endeavoured so that people should get along well with one another and form beautiful habits. This has nothing to do with life in the next world. Books of philosophy, too, provide ways of getting along well and forming good habits. Imâm Muhammad al-Ghazâlî divides his book **Ihyâ’ulûm ad-dîn** into four sections. In the first section he explains beautiful habits, which he terms **Munjiyyât** (things that save). In the other three sections, he writes about salât, fasting and other ’ibâdât. This book of his resembles books of philosophy. And this shows that ’ibâdât are not munjî (able to save) and that salvation depends upon beautiful habits.” Others say, “One who has heard of the Prophet, his âyats and miracles but who disbelieves this information because centuries have passed ever since, is like a person who lives in the mountains or in a desert and has not heard about the Prophet at all. Like the latter, the former may not have îmân, either.”

In response to them, we say that, Allâhu ta’âlâ pitied human beings in the eternal past and willed to send them Prophets to guide them to perfection and to cure the diseases in their hearts. In order to fulfil these duties of theirs, Prophets must threaten the disobedient and give good news to the obedient. They must inform the former of the torment and the latter of the rewards in the Hereafter. Man desires to attain things that come sweet to him. In order to attain them, he goes astray, sins and harms others. The sending of Prophets was necessary for protecting men from doing evil and for providing them with a peaceful and comfortable life in this world and the next. Life in this world is short. Life in the next world is endless. For this reason, attaining happiness in the next world takes precedence. Some ancient philosophers, in order to sell more of the books they had prepared with their own views and imaginations, embellished them with ways of beautifying one’s morals and doing useful acts, which they had read in heavenly books or heard from those who believed in these books. Concerning Hujjat al-Islâm Imâm Muhammad Ghazâlî’s (rahmatullâhi ’alaih) explaining ’ibâdât in his books; scholars of fiqh explained how to carry out ’ibâdât, but they did not describe their subtle particulars because their purpose was to state the conditions for and manners of performing ’ibâdât properly. They did not look to men’s souls and hearts. The task of describing them devolved on scholars of tasawwuf. Al-Imâm al-Ghazâlî combined

the knowledge of religion that provided for physical betterment and outward deeds with the knowledge of tasawwuf, which enables one to attain inner cleanliness. He explained both of them in his book. He named the latter **Munjiyyât**, that is, teachings that prevent calamity, yet he said that 'ibâdât, too, were munjî. The way of making 'ibâdât a means of salvation can be learned from books of fiqh. Those teachings of salvation which pertain to the heart cannot be learned from books of fiqh. They can be understood better by reading the explanations of that exalted imâm.

We have not seen the medical scientist Calinos or the grammarian 'Amr Sibawaih. How do we know that they were experts in those branches of knowledge? We know what the science of medicine means. We read Calinos's books and hear some of his statements. We learn that he gave medicine to the ill and cured them. Hence we believe that he was a doctor. Likewise, when a person who knows the science of grammar reads Sibawaih's books or hears some words of his, he knows and believes that he was a grammarian. By the same token, if a person knows well what prophethood is and studies Qur'ân al-kerîm and the Hadîth ash-sherîf, he will understand thoroughly that Muhammad ('alaihi 's-salâm) was in the highest grade of prophethood. As one's belief in the above-mentioned scholars would never be upset, so the slanders and vilifications of the ignorant and deviated will never undermine one's îmân in Muhammad ('alaihi 's-salâm), since all the sayings and behaviours of Muhammad ('alaihi 's-salâm) guide people to perfection, make their beliefs and behaviours correct and useful, and illuminate their hearts so as to cure them of diseases and disencumber them of bad habits. This is what prophethood (nubuwwa) means.

A person who lives in mountains or in a desert [or a communist country] and has not heard of Prophets is called **shâhiq al-jabal**. It is impossible for such people to believe in prophethood or that Prophets were sent. It is as if no Prophet has come for them. They are excusable. [After their accounts are settled following death, they, like animals, will be eternally annihilated without entering Paradise or Hell. The same is the case for disbelievers' nonadolescent children.] They are not commanded to believe in Prophets. Concerning them, Sûrat al-Isra declares: **"We do not torment unless We send a Prophet before!"**

With the intention of removing the doubts and suspicions of those who acquired their religious knowledge from the books of religiously ignorant people and from the venomous pens of the

enemies of the religion, I have thought of writing what I know. In fact, I have deemed this a task, a debt which I owe to humanity. By writing this book, I have tried to explain what prophethood means, to verify that Muhammad ('alaihi 's-salâm) was in full possession of prophethood, to eliminate the doubts of the unbelievers concerning this fact, and to display the wickedness and harms of a few bigots of science who attempt to suppress this fact with their personal thoughts and opinions. Citing documents from the books of Islamic scholars and adding my humble thoughts, I have tried to rebut their thoughts. The book consists of an introduction and two articles. And the introduction is divided into two topics. Trusting myself to Allâhu ta'âlâ, I begin writing.

Hijri Kamarî 990

Mîlâdî 1582

**AHMAD IBN
'ABD AL-AHAD
AS-SIRHINDÎ**

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INTRODUCTION I

1 — WHAT DOES PROPHETHOOD MEAN?

It is written at the end of the book **Sharh-i Mawâqif** by Sayyid Sherîf al-Jurjânî that, according to the scholars of Kalâm, a person to whom Allâhu ta'âlâ says, "I have sent thee to the people in such and such a country or to the whole of mankind," or "Reveal [My will] to my slaves!" or gives a similar command, is called a "**nabî**" or "**payghambar**" (Messenger or Prophet). Being a Prophet does not require having certain conditions like riyâda or mujâhada or having been born with qualities suitable for prophethood. Allâhu ta'âlâ can bestow this gift upon anyone He chooses. He knows everything and does what is best. He does whatever He wills to do. He is the Almighty. According to the scholars of Kalâm, it is not necessary for a Prophet to display a **mu'jiza** (miracle), either. It was said that he had to display miracles so that people would know that he was a Prophet, but this still is not a condition for him to be a Prophet. According to ancient Greek philosophers, to be a Prophet requires three conditions; firstly, to reveal the **ghaib** (unknown, mystery), that is, to explain past and future events when required; secondly, to do extraordinary things, that is, things that are mentally and scientifically impossible; thirdly, to see an angel in object and body and to hear Allâhu ta'âlâ's wahy from the angel.

Neither for us nor for them [philosophers], is it necessary for a Prophet to know all of the unknown. And knowing some of it is not peculiar only to Prophets. It is admitted also by philosophers that those who undergo **riyâda**, that is, those who isolate themselves in a room and eat just enough so as not to die, some sick people who have lost consciousness, and some people while asleep disclose some mysteries. In this respect such people are not different from Prophets. Perhaps, what philosophers call the "ghaib" are the extraordinary and unusual things which are rarely seen. However, these are not the real unknown. Knowing them or reporting them once or twice does not mean to transcend the ordinary. This point keeps Prophets and others distinct. Scholars

of Kalâm also report that Prophets will know the real mysteries revealed to them by Allâhu ta'âlâ, but they say that knowing mysteries is not a requirement for being a Prophet. Also, the abovesaid grounds which philosophers put forward with respect to knowing the unknown are not correct. They are incompatible with Islam's fundamentals. Furthermore, knowing the unknown on such grounds is quite a different subject. They are extraordinary wonders. There is no use in particularly dwelling on this.

Extraordinary events, such as, affecting objects and substances as one wishes; effecting the wind, earthquakes and fires when one likes or a ship's sinking; a man's dying or a tyrant's going to his doom upon one's wish are the human soul's influence on matter. In fact Allâhu ta'âlâ, alone, is the One who affects matter. Allâhu ta'âlâ creates this effect on whomever He wills, whenever He wills. For this reason, it cannot be said that extraordinary things or wonders are peculiar to Prophets only. This is admitted by philosophers, too. Therefore, how could this ever be the distinction between Prophets and others?

Although ancient Greek philosophers said that wonders could also happen through non-prophets, they did not accept the frequency or the degree of wonders reaching the capacity of **i'jâz** (miracle). They said that because such extraordinary things happen through Prophets a Prophet is distinguishable from others.

Philosophers' stating that an angel manifesting itself to Prophets and revealing Allâhu ta'âlâ's wahy as a condition for prophethood contradicts their own philosophy. Their saying such things are intended to mislead holders of îmân, for, according to them, angels are immaterial and speechless. To produce sounds requires being material, they say. Sound is produced through waves of air. We can say that these conditions put forward by philosophers might come to mean that angels can show themselves and talk by taking material forms.

INTRODUCTION II

2 — WHAT DOES MU'JIZA MEAN?

To us, a **mu'jiza** is something proving the truthfulness of a person who said he was a Prophet. There were conditions for a mu'jiza:

1 — Allâhu ta'âlâ made it in the absence of ordinary means, whereby to help His Prophet be confirmed.

2 — It had to be extraordinary. Ordinary things, such as the sun's rising in the East every day or flowers blooming in the spring, could not be mu'jizas.

3 — Others had to be incapable of doing it.

4 — It had to happen whenever the person who announced his prophethood wished it to.

5 — It had to agree with his wish. For example, if he said that he would enliven a certain dead person and if some other marvel took place, for example, if a mountain was broken into two, instead, it would not be a mu'jiza.

6 — The mu'jiza happening upon his wish should not belie him. For example, while he was miraculously talking with a certain beast, if the beast said, "This man is a liar," it would not be a mu'jiza.

7 — The mu'jiza should not happen before he said he was a Prophet. Wonders that happened before [the announcement of his prophethood], such as 'Îsâ's^[1] ('alaihi 's-salâm) talking when he was in a cradle, his being handed dates when he asked for dates from a withered-up tree, and in Muhammad's (alaihi 's-salâm) childhood, the cleavage of his chest and his heart being cleansed by washing, there being a cloud over his head continuously and his being greeted by trees and stones were not mu'jizas, but karâmas.

[1] Jesus.

They are called **irhâsât** (preparatory signs of a prophet). They emphasized prophethood. It is possible for such karâmas to happen through Awliyâ' as well. Before Prophets were informed of their prophethood, their status was not lower than that of the Awliyâ'. Karâmâs were seen from them. A mu'jiza could happen immediately after a Prophet is informed of his prophethood. For example, if he had said that such and such an event would take place a month later, the event would become a mu'jiza when it took place. But it would not be necessary to believe in his prophethood before it took place.

A mu'jiza demonstrating that a Prophet is telling the truth is not only a requirement of the intellect. That is, it is unlike the case of some work denoting the existence of its agent. For the intellect's realizing that something is the proof of something else requires some relationship between the two things. When the proof is seen, the existence of the related thing, not the existence of something else, is realized. The case is not so with a mu'jiza. For example, heavens being broken into pieces, stars being scattered and mountains being pulverized will take place when the end of the world comes, at the time of Doomsday. This will not be the time for the coming of a Prophet. These are the mu'jizas foretold by every Prophet. But, it is not necessary for those who hear about them to know that they are mu'jizas. So is the case with a Walî's karâma being the mu'jiza of a Prophet, though it does not have any connection with that Prophet. What we have stated so far is explained in detail in the book **Sharh-i mawaqif** by Sayyid Sherîf al-Jurjânî.

According to most 'ulamâ', though open **tahaddî** (challenge), that is, saying, "Go ahead and do the same! But you can't!" is not a condition for a mu'jiza, the meaning of a mu'jiza contains tahaddî. Because a tahaddî is not a matter of question in the reports made about the states of the Rising Day and future events, these are not mu'jizas against disbelievers. The Believers believe that these reports are mu'jizas. The karâmâs of Awliyâ' are not mu'jizas because they do not claim prophethood and because there is no tahaddî in them. The fact that such non-challenging wonders do not prove the truthfulness of a person claiming prophethood does not necessarily show that mu'jizas do not prove it. On the contrary, this is what is expected from a mu'jiza.

Question: "Mu'jizas prove the truthfulness of the person

claiming prophethood because they are wonders. Does a mu'jiza have a special effect on proving [prophethood]?"

Answer: Such is not the actual case. A mu'jiza's proving the validity of a claim of prophethood is due to the fact that others cannot do it, which means a mu'jiza has a special effect. In fact, this is the real proof.

Question: "In **Sharh-i Mawâqif**, Sayyid Sherîf al-Jurjânî says, 'Naql (narration) cannot be a proof by itself because it is necessary also to believe in the truthfulness of the person who says that he is a Prophet, and this takes place by the intellect's admitting it. Upon seeing a mu'jiza, the intellect believes that a Prophet has told the truth.' This passage from al-Jurjânî says that a mu'jiza demonstrating a Prophet's truthfulness is judged through the intellect, whereas a while before he said that it would not be judged through the intellect. Don't these two statements of his contradict each other?"

Answer: The passage immediately above says that the intellect studies the mu'jiza that proves the truthfulness of a Prophet. It does not say whether or not the intellect has an effect on the mu'jiza's proving his truthfulness. Even if we were to admit that it says that it has some effect, it still does not say that this is judged only through the intellect. Since there is no one saying that the intellect has no effect in this affair, such a contradiction is out of place. Sayyid al-Jurjânî's statement was made while explaining a narrated (naqlî) mu'jiza, for which such a statement is most appropriate.

A mu'jiza's denoting a Prophet's truthfulness is not a belief resulting out of hearing, either. It is natural indication. That is, when a mu'jiza is seen, Allâhu ta'âlâ creates in the person who sees it the knowledge that the person announcing his prophethood is telling the truth. Such is Allâhu ta'âlâ's divine law. This is so because, though it is possible for a liar to display a mu'jiza, it has never happened. If the person announcing his prophethood lifts up a mountain and says, "If you believe me, this mountain shall go back to its place. If you don't believe me, it will fall on your heads," and if they see that the mountain moves back towards its place when they want to believe and towards them when they think of not believing, it will be understood, through divine law, that he is telling the truth. Yes, it is possible - in view of the intellect- for such an absolute mu'jiza to happen from a liar, but it is not the divine

law of Allâhu ta'âlâ. That is, it has never been seen.^[1] This is exemplified as follows: A man claimed to be a ruler's messenger and said, "If you don't believe me, take my letter to the ruler." The letter read: "If it is true that I am your messenger, get down from your throne and sit on the floor!" They took the letter to the ruler who read it and did as it was written. Those who saw this believed definitely that he told the truth. This belief is unlike the case of "likening the unknown to the witnessed," that is, understanding [the existence of] something not seen by seeing something else. For, a mu'jiza definitely proves truthfulness. According to the Mu'tazila, it is not possible for a liar to display a mu'jiza.

Magic and similar things are the occurrence of certain events by doing the things that are their causes, or, sometimes, they are illusions which figure up in one's imagination though they do not really exist. They are not wonders.

[1] [1] The intellect admits a liar's displaying mu'jizas and says, "Since Allâhu ta'âlâ is Almighty, He can do this, too." This conclusion, which is not compatible with divine law, or even the rare occurrence of events suitable with this conclusion, does not harm our knowledge of events that are compatible with the divine law of Allâhu ta'âlâ. For example, killing or revivifying by the ad-Dajjâl, the liar who will come towards Doomsday, does not change our knowledge about his being a liar. The fact that Nimrod's fire did not burn Ibrâhîm ('alaih 's-salâm) does not change Allâhu ta'âlâ's law that gives a burning capacity to fire. However, the occurrence of events contradicting information acquired by the intellect through proofs gives harm to this information.

ARTICLE I

3 — BI' THAT: THE SENDING OF PROPHETS AND ITS NECESSITY

Man is aware of nothing at the time of his creation. The creation around him, however, is so vast that only Allâhu ta'âlâ knows its extent. This is reported in the thirty-first âyat of Sûrat al-Muddaththir.^[1] A child begins to perceive classes of beings through its sense organs. Each class of beings is termed an '**âlam**. "The sense organ created first in man is the tactile organ; with the ability of touch, man perceives cold, hot, wet, dry, soft, hard and the like. The tactile organ cannot perceive colours or sounds, and these are thought to be nonexistent. Then his organ of sight is created, and with it colours and shapes are perceived. The world perceived by this organ has more variety and more numerous beings than the tactile world. Next his auditory organ functions. With this sense organ sounds and tunes are perceived. Afterwards, his ability to taste and then his ability to smell are created. Thus the five senses which reflect the world of perception are completed. Towards the seventh year of life, his power of discretion (tamyîz) is created by which things that cannot be comprehended through the sense organs are realized. This power differentiates things that are perceived by the sense organs from one another. Then his intellect or wisdom is created. What is useful, harmful, good or bad is ascertained by the power of discretion; wisdom distinguishes the necessary, permissible, possible or impossible from one another. Wisdom comprehends things that cannot be grasped by the powers of perception and discretion. Besides wisdom, Allâhu ta'âlâ creates one more power in some of His chosen slaves. With this, things that cannot be understood or learnt thru wisdom and things that will happen in the future are known. This is called the power of prophethood (**nubuwwa**). Because the power of discretion cannot comprehend the things within the cognitive area of wisdom, it is oblivious to them. And because wisdom cannot understand the things comprehended by the power of prophethood, it disbelieves, and denies them. Denial of what cannot be comprehended is the result of not comprehending, not knowing. Likewise, a person born blind will know nothing of

[1] "... and none can know the forces of thy Rabb [Allâhu ta'âlâ], Except He. ..." (74-31)

colours or shapes if he does not hear about them. He will not believe in their existence. To reveal to His slaves that the power of *nubuwwa* also exists, Allâhu ta'âlâ created dreams in men similar to this power. In dreams, man might see what will happen in the future clearly or in its vision in the *âlam-i mithâl*. If a person who does not know what dreams are is told, "When man's consciousness is suspended and thoughts and senses are gone like that of a dead person, he sees unknown things that are beyond mind's grasp," he will deny it. He will even attempt to prove that such a thing is impossible, saying, "Man perceives his surroundings by his sense organs. With these organs suspended, especially when they do not function at all, he will perceive nothing." He will reason rather coarsely. As sense organs cannot comprehend things that are known by wisdom, likewise, wisdom cannot perceive the things that are known by the power of prophethood.

Those who doubt the existence of the power of prophethood doubt its possibility or, if its possibility is accepted, its occurrence. Its existence or occurrence shows that it is possible. And its existence is demonstrated by Prophets' giving information beyond the intellect's ability. This information, which cannot be acquired through the intellect, calculation or experimentation, was acquired only from Allâhu ta'âlâ's **ilhâm** (inspiration placed upon the heart by Allâhu ta'âlâ or His angels, that is, through the power of prophethood). The power of prophethood has also other peculiarities. Since dreams, which resemble one of its peculiarities, exist in men, we have given it as an example. Its other peculiarities are revealed through *dhawq* (tasting, sensitivity) to those who strive on a path of *Tasawwuf*. The peculiarity we have given must suffice as a proof to make one believe in prophethood. Imâm Muhammad al-Ghazâlî, too, wrote this peculiarity as a proof for believing in prophethood in his book **Al-munqidh min ad-dalâl**.

According to ancient Greek philosophers, it is useful to believe in prophethood. They said, "To believe in prophethood helps wisdom. Meditating over the existence, power and knowledge of Allah is similar to this. Also, many useful things beyond the intellect's ability are learned from Prophets. Examples of this are the Rising Day, teachings pertaining to the next world, revelation of what things are good and what others are bad, and knowing whether some foods and medicines are harmful or not."

Those who do not believe in prophethood say:

1 — "A person sent as a Prophet should have known that the one who said, 'I have sent thee as a prophet. Communicate my

message!’ was Allah. And knowing Allah, in its turn, is in no way possible. It may be a genie who uttered these words. All religious people believe in genies.”

Answer: The person who was sent (as a prophet) proved by mu’jizas that he was sent as such. Allâhu ta’âlâ is the One who creates the mu’jiza. Genies cannot perform it. Nor can any other creature.

2 — “If the angel who brought wahy to the Prophet was an object, it must have been seen by all those who were present there. You, too, say that it was not seen. If it wasn’t an object but a spirit, it would have been impossible for it to speak or to be heard. If your answer is: ‘The angel that brought wahî from Allâhu ta’âlâ to the Prophet was an object. Allâhu ta’âlâ willed that it would not be seen, which is within His power,’ then we would necessarily not see a mountain in front of us or hear a drum played near us, which is ridicuolus.”

Answer: The one who brought the wahy was an angel. An angel is a fine, transparent object. It is not Allâhu ta’âlâ’s law for colourless and transparent things to be seen. Air is a substance. Yet because it is transparent and colourless, it is not seen. It would be ridiculous if we said that solid things are not seen. It is possible for a spirit to take a visible shape, to speak and to be heard, which has happened many times.

3 — “To believe in a Prophet, it is necessary to understand that he is a Prophet. And this is possible only after long observation. The obligation to confirm him on the spot is nonsensical.”

Answer: After seeing a Prophet’s wonders and mu’jizas, it becomes impossible not to acknowledge that he is telling the truth. Those who see or hear about them must acknowledge and believe the fact immediately.

4 — “It is a Prophet’s task to command useful things and to prohibit harmful things. And this, in its turn, would be unfair for it means enforcement or compulsion upon mankind. You say, ‘Allâhu ta’âlâ creates man’s actions; man has no role in these actions.’ Therefore, it means to compel the human slave to do what he could not do.”

Answer: The slave’s power has no effect on the creation of his actions, but he may wish their creation and prepare their causes. This is called “**kashb**” (“acquirement). The human slave is encumbered to use his capacity called kasb. It is just that he is commanded to do so.

5 — “Doing the command will tire the human slave, and he shall be tormented if otherwise. Both choices are harmful to the slave. Allah is Hakîm (All-Wise), He does not do harmful things.”

Answer: Our response to this is that all the commandments are useful both in this world and in the Hereafter. Their usefulness surpasses multiple times over the exhaustion they require. It is unwise to miss so many benefits by trying to avoid so little labour.

6 — “If there is no advantage in the recompense for the exhaustion caused by doing the command, it is nonsensical to give the command. If there are benefits in it and if all of them are useful for Allah, this means that He needs His slaves, which is contrary to fact. If they are beneficial to men, it is unreasonable to command something useful and then to punish those who do not do it. In other words, this command means ‘Either do what is useful to yourself or I shall torture you eternally!’”

Answer: The intellect’s finding something beautiful, ugly or nonsensical is not always valid. Nor is it correct to say that all the creations of Allâhu ta’âlâ must be useful. We shall prove this later on. Eternal punishment will be given not because something useful is not acquired, but because the slave did not carry out the command of his Owner and Creator. Not doing His command is infidelity, sacrilege and irreverence towards Him.

7 — “Even though Allah knows that His slave cannot do it or that he will not want to do something useful for himself, why does He command it? Wouldn’t such a command be ugly and harmful to His slave?”

Answer: As we have stated above, even if we were to admit that such a command might be harmful to His slave, attaining great rewards necessitates putting up with insignificant difficulties. According to the Mu’tazila, one of the seventy-two heretical groups in Islam, there is also some value in proposing [Allâhu ta’âlâ’s] commands and prohibitions to a disbeliever. Encouraging him to earn thawâb is valuable. Thawâbs are blessings resulting from the performance of the commandments by the one who is propositioned. They are not blessings arising from the proposition. [For example,] a person invites someone to dinner though he is certain that he will not come. Thus, he wants to show his generosity and kindness. If he does not invite him, he will not be able to express his intentions. At this point I find it useful to report the statements of Muslim thinkers:

Allâhu ta’âlâ has created men weak and needy. They need

clothes, food, lodging, protection against their enemies, and many other things. A person cannot procure his needs by himself. His life is too short for this. Men have to cooperate and live together. One man gives an implement he has made to another, who in return gives him something else he needs. This need for cooperation is expressed as “Man has been created civilized.” Living in civilization, that is, in societies, requires justice. Everyone desires to get what he needs. This desire is called **shahwa**. He becomes indignant with anyone who takes his advantages away. Quarrels, cruelties and torture between them ensue. Society disintegrates. To regulate all kinds of business transactions and to establish justice in a society, many principles have to be known, each of which becomes a law. They must be made known in the most equitable manner. If men cannot come to a mutual agreement in preparing them, chaos starts again. Therefore, they must be prepared by One who is equitable and above mankind. In order for his decisions to be accepted, He has to be powerful, and it must be understood that the decisions came from Him. Mu’jizas are the means by which this is proven. Those who run after their own pleasures and shahwa and behave arrogantly do not like the rules of Islam. They do not want to obey these rules. They violate others’ rights and commit sins. By declaring that those who obey Islam shall be given thawâb and those who do not obey them shall be tormented, the system of Islam becomes stronger. Therefore, the One who has ordained these rules and who will inflict the punishment must be known. For this end, worship (’ibadâ) has been commanded. By worshipping every day, He is remembered. Worship begins with confirming, believing in His existence, His Prophet and the blessings and torments of the next world.

Three things arise from believing in them and performing ’ibâdât: Firstly, one gets disencumbered from following one’s lust; the heart and soul get purified, and one does not get angry any more; lust and anger are hindrances against remembering the Creator. Secondly, one enjoys different information and pleasures that are unrelated with those obtained through the sense organs or thru experiments with the matter. Thirdly, as it is meditated upon that the good shall be given blessings and the evil-doers shall be tormented, justice gets established among men. These statements of Muslim thinkers are similar to the statement of Mu’tazilas: “It is reasonable that proposals are useful.”

8 — “If the performance of the duty enjoined by Allah was predestined in the eternal past, such an injunction would be

unbecoming, nonsensical and unreasonable. It would be a useless injunction to propose the performance of a duty which is absolutely inevitable. On the other hand, it would be torture to enjoin the performance of a duty which has not been predestined in the eternal past. It would mean to imply, 'Do the impossible!'"

Answer: Since man has the power to carry out the duty, it would not be torture to command it. All of Allâhu ta'âlâ's commandments are within man's ability. Our answer to this question concerning the commandments will be the same as the answer given to the question asked about Allâhu ta'âlâ creating. That is, it cannot be said that Allâhu ta'âlâ has to create something which has been predestined in the eternal past. Nor can it be said that He is incapable of creating something which has not been predestined.

9 — "Injunctions that are difficult for the body will deter man from considering and realizing Allah's existence. And it will not leave time for doing many other things."

Answer: The benefits in the injunctions induce meditation and an understanding of Allâhu ta'âlâ's existence and regulation of life. We have explained this in detail in the answer to the seventh quotation above.^[1]

10 — "The intellect does the thing it finds useful and does not do the thing it thinks is harmful. When it cannot understand

[1] It is essential in îmân to accept the commandments, that is, to believe that is necessary to do the commands and to abstain from the prohibitions. One who believes most of the commandments but disbelieves only one of them and does not want to obey it will have disbelieved Muhammad ('alaihi 's-salâm). He will become an unbeliever. Being a Muslim requires, believing in all the commandments. If a Muslim, though he believes the commandments, disobeys them, e.g. does not perform salât out of laziness, or, following his bad friend or nafs, has alcoholic drinks, or, in case of a woman or girl, goes out with her arms and/or head uncovered, he or she does not lose their îmân or become an unbeliever. A person of this sort is a sinful, disobedient Muslim. If he does not want to obey even one of the commandments, that is, if he disapproves it, does not esteem it as a duty or slights it, he loses his îmân and becomes a **murtadd** (renegade). Such statements as, "What if I do not perform salât and go out with a bare head? Living and doing favours to people have precedence over salât," mean to approve some of the commandments and disapprove others. Every Muslim must pay attention to this subtle point, and those who disobey the commandments must be vigilant lest they should lose their îmân. Neglecting the commandments is different from wishing not to obey them. These two should not be confused!

whether something is useful or harmful, it does it when there is need to do it. In view of this function of the intellect, sending Prophets is unnecessary.”

Answer: There are many things which are misunderstood or which cannot be understood by the intellect, and they have to be taught by Prophets. A Prophet is like a specialized doctor. He knows the effects of medicines well. The effects of some medicines might be found by laymen through the intellect after long experiences, but men of intellect might face risks and harms before learning them, and it would require a great deal of time and work. They would have no time left for using their intellect in doing other necessary jobs. By giving the doctor a little recompense, however, they attain the benefits of medicines and rid themselves of their illnesses. To say that Prophets are unnecessary is like saying that doctors are unnecessary. Since the commandments taught by a Prophet are wahî revealed by Allâhu ta’âlâ, they are all true and beneficial. The doctor’s knowledge, although being the result of thought and experience, cannot be said to be wholly true.

11 — “The mu’jiza’s existence is not admissible. Since it is a wonder outside of normal events, it is not something which the intellect can accept. For this reason, prophethood is not something reasonable, either.”

Answer: Creation of earths and heavens from nothing has much more wonder in it than a mu’jiza does. If it is impossible for certain things to happen outside of the laws of nature, this does not mean that wonders cannot happen outside of these laws. Wonders have happened through Prophets and Awliyâ’ for centuries. A man of intellect cannot deny these events. A mu’jiza is intended to demonstrate that a Prophet has told the truth. It has to be a wonder; something done within the laws of nature cannot be a mu’jiza.

12 — “A mu’jiza cannot prove that a Prophet is telling the truth. It is not certain whether a mu’jiza is created by Allah or made by a Prophet himself. Magic is a wonder, too. You also believe in magic and incantation.”

Answer: The intellect putting forward various possibilities, i.e. hypotheses and theories, does not refute the knowledge acquired by the sense organs or experimentation. The occurrence of a certain thing does not prevent us from thinking of its nonexistence. Allâhu ta’âlâ, alone, is the One who effects everything’s coming into existence, as explained above. In other words, a mu’jiza is created by Allâhu ta’âlâ, not by a Prophet. Even though everybody cannot

perform magic and incantation, they do not resemble the wonders of [a Prophet's] splitting the sea, bringing a dead person back to life, restoring sight to a blind person, or curing a person whose illness has become hopeless from the medical point of view. Therefore, they are not confused with mu'jizas, which are wonders.

13 — “Occurrence of a mu'jiza is known either by seeing or by hearing reports which are tawâtur.^[1] A report cannot be considered factual even if it is tawâtur. Therefore, those who have not seen a mu'jiza will not know of a Prophet, for there may be liars among those who report it as tawâtur: that is, commonly known.

Answer: In most worldly affairs, reports that are communicated through tawâtur are believed. For example, such facts as there being a city named Delhi, that the earth is larger than the moon and smaller than the sun, that Muhammad the Conqueror conquered Istanbul from the Byzantine Greeks are believed by hearing them from others.

14 — “We have studied religions. We have found things that are contradictory to reason and science. Thus, we have concluded that they have not been revealed by Allah. Examples of these are the permission given to cause pain to an animal for the purpose of eating; fasting at certain times; the prohibition of eating and drinking some delicious foods and drinks; the commandment imposing troublesome journeys for the purpose of visiting certain places; performing sa'y and tawâf like insane people or children, throwing pebbles without any certain target, kissing a valueless stone, the prohibition of looking at a free but ugly woman, and the permission to look at pretty jâriyas.”

Answer: Even if the intellect could distinguish good from bad and if we were to admit that Allâhu ta'âlâ must command His human slaves to do useful things, it is obvious that the intellect could not have the ability to grasp the benefit of the things mentioned in this question. This inability of the intellect does not show the absence of their value. Allâhu ta'âlâ has given these commandments because He knows their worth. As we have explained before, there are many things that the intellect cannot comprehend but which are comprehended by the power of prophethood. We shall explain this with more detail at the beginning of the second article.

[1] **Tawâtur** is the state of being widespread or being reported by most people, which is a document for authenticity and makes denial impossible.

ARTICLE II

4 — THE PROOF OF MUHAMMAD'S (‘alâhi ‘s-salâm) PROPHETHOOD

Deed and events carry many benefits that are beyond the comprehension of the intellect, so that it sometimes even denies these benefits. We shall deal with the evidences proving the existence of these benefits. Some medicines kill some people when they are given in small doses, while they do not harm others even when they are given in much bigger amounts.^[1] Many people do not believe this, though it has been established by experience. They even attempt to prove to the contrary. So did the ancient Greek philosophers and worshippers of matter, who denied the existence of prophets and put forward some reasons for their disbelief. Supposing the information about Allâhu ta’âlâ, prophets, genies, angels, Paradise and Hell to be like the things that can be comprehended by their intellect, they denied what they designed in their minds. If a person who has never dreamt was told about dreams like, “Man sometimes gets into a state in which all his senses, reason and thoughts are interrupted, and in this state he sees things the intellect cannot grasp,” he will not believe it; he will say that it is impossible. If he is told, “There is a small thing in this world which, when put in a city, will consume the entire city. Then it will consume itself,” he will answer that it is impossible. However, these words describe fire. Those who deny the heavenly religions and life in the Hereafter resemble him. They believe and take the necessary precautions when a scientist of doubtful trustworthiness says, out of supposition and suspicion, that a catastrophe is impending, but they do not believe the dangers in this world and the next as foretold by Prophets, whose truthfulness is well-known and who have displayed many mu’jizas. They do not take any measures in order to escape indescribably bitter and eternal torment. They liken ‘ibâdât, the value of which is clarified by Prophets, to childish

[1] [1] Examples of these are given in the book **Endless Bliss**, refer to ‘idiosyncrasy’ and ‘allergy’.

plays and insane actions.

Question: “Useful things reported by philosophers, materialists and doctors, are believed because they have been discovered by experience. ’Ibâdât are not believed in because their usefulness has not been experienced.”

Answer: Scientists’ experimentations are believed when they are heard of. The things reported and experienced by Awliyâ’ are communicated in the same manner. Also, the benefits of most things enjoined by Islam have been seen and experienced.^[1]

Even if the advantages within the rules of Islam were not revealed by experimentation, it would still be reasonable to believe in them and to fulfill their requirements. Let us suppose that a physician’s wise son, who does not know anything about drugs, becomes ill. He has heard from many people and has even read in newspapers about his father’s achievements and knows that his father loves him very much. His father gives him some medicine and says that if he takes it he will recover immediately, for he has tried it several times. But when he sees that the medicine will be injected and hurt him, would it be reasonable for him to react to his father by saying, “I have never tried this medicine. I don’t know if it is good for me. I can’t believe if your words are correct.” Who in the world would approve such an answer?

Question: “How can it be known that the Prophet loves his umma as much as a father loves his son and that his commands and prohibitions are useful?”

Answer: How can a father’s love for his son be known? This love itself is not something visible or tactual. It can be known only from his behavior, attitude and words towards his son. If a wise

[1] Furthermore, some medicinal preparations which have been found useful by scientists and doctors by means of experimentation and bought eagerly for considerable sums of money by everybody are frequently found out to be harmful afterwards. Lists of such preparations, each concluded with a sentence banning their sale, are regularly dispatched by health authorities to drugstores. Factories manufacturing such drugs are closed down by governments. It has become a usual topic for daily newspapers that some much-sought-after medicines have proven to be harmful afterwards. It has appeared again in daily newspapers repeatedly in recent years that hundreds of popular medicines that are called antibiotics cause heart disease and cancer and that some detergents are deleterious to health.

and fair person pays due attention to Resûlullah's (sall-Allâhu 'alaihi wa sallâm) utterances and studies the reports describing his efforts to guide men to the right course, his strictness in protecting everybody's rights, and his magnanimous and compassionate efforts for the establishment of beautiful morals, he will clearly see that his love for his umma is much more than that of a father for his son. A person who realizes his astounding accomplishments, the astonishing reports in the Qur'ân al-kerîm, which were revealed through his tongue, and his utterances foretelling the bewildering events that will happen at the end of the world, will certainly see that he attained high grades above the intellect's capacity and comprehended facts beyond the intellect's limit of comprehension and realization. Thus, it will be apparent to him that his words are all true. A reasonable person who learns and meditates over the knowledge revealed in the Qur'ân al-kerîm and who studies his life will see this fact clearly. Imâm Muhammad al-Ghazâlî (rahmatullâhi 'alah) said, "A person who doubts whether or not someone is a Prophet should either see his life or study objectively the reports about his life. A person who knows the science of medicine or fiqh acquires information about a scholar of medicine or fiqh by studying the reports about his life. For example, knowing whether or not al-Imâm ash-Shâfi'î (rahmatullâhi 'alah) was a scholar of fiqh, or whether or not Calinos was a physician, requires learning the concerned branches of knowledge well and then studying their books in these branches. Likewise, a person who acquires knowledge of prophethood and then studies the Qur'ân al-kerîm and the Hadîth ash-sherîf will perfectly understand that Muhammad ('alaihi 's-salâm) is the Prophet and occupies the highest degree of prophethood. And if he learns of the effectiveness of his words in purifying the heart and then obeys his revelations, by which his own heart begins to see the truth, his belief in his prophethood will become absolutely certain (yaqîn). He will gain continuous realization of the truth in the hadîths, **"If a person lives up to his knowledge, Allâhu ta'âlâ teaches him what he does not know"; "He who helps a cruel person will suffer harm from him,"** and, **"The person who only thinks of attaining Allâhu ta'âlâ's love every morning will be given his wishes for this world and the Hereafter by Allâhu ta'âlâ."** Thus his knowledge and îmân will be strengthened. For the îmân to become dhawqî, that is, to improve it up to a state wherein one feels as if one sees the reality, requires endeavouring in a path of Tasawwuf.

The scholars of Islam have proven by various methods that Muhammad (‘alaihi ‘s-salâm) is Allâhu ta‘âlâ’s Prophet. We will explain some of them:

Muhammad (‘alaihi ‘s-salâm) proclaimed that he was the Prophet and displayed mu‘jizas to prove his word. This fact has been transmitted up to the present time with tawâtur, i.e., with unanimity. The greatest mu‘jiza is the Qur’ân al-kerîm.

The Qur’ân al-kerîm is **mu‘jiz**, that is, no one can produce its equivalent. He challenged: **“Go ahead and say the like!”** Famous poets of Arabia did their best, but could not say the like. The 34th âyat of Sûrat at-Tûr declared: **“Then, say the like of it”**. The 13 th âyat of Sûrat al-Hûd declared: **“Tell them: ‘Now you try and say ten sûras like the sûras of the Qur’ân, which you suppose I said by myself!’ ”** The 23rd âyat of Sûrat al-Baqara declared: **“If you have any doubts about [what We have stated in] the Qur’ân, which We have revealed to Our slave [Muhammad (‘alaihi ‘s-salâm), you, too, try and say one sûra like it! For doing this, ask for help from all those you trust. You will not be able to say one sûra like it!”** In those days, the Arabs used to have a special interest in poetry. There were many poets among them. They used to organize poetry contests and were proud of the winners. They all co-operated to compose a short sûra that would resemble those of the Qur’ân al-kerîm. They strove hard. Before taking these poems to Muhammad (‘alaihi ‘s-salâm), they compared them with a sûra in the Qur’ân al-kerîm. Because they could see the eloquence in the sûra, they were ashamed of their own poetry and could not take them to Resûlullah (‘alaihi ‘s-salâm). Nonetheless, they could not find a solution other than giving up opposition through knowledge and taking up coercive measures. They drew swords and attacked Muslims. They decided to kill Resûlullah (‘alaihi ‘s-salâm). They attempted to fulfill the plot they had prepared to this end, but, as everybody reads in history, they suffered an ignominious defeat. If after being challenged so defiantly by Muhammad (‘alaihi ‘s-salâm) and after striving collectively they had been able to say something as laconic and as eloquent as one of the sûras, they would have read it to him and made a clamour. That inordinate action of theirs would have become a general topic of conversation and would have been recorded in history. It would have become as famous as an orator’s being killed on a platform. Their failure openly shows that the Qur’ân al-kerîm is mu‘jiz and that it is not human words.

Question: “The poets outside of Mecca might not have heard

of the âyats declaring: “**You, too, try and say the like of it,**” or a similar challenge of Muhammad (‘alaihi ’s-salâm). Or, perhaps, they kept themselves aloof in return for some advantage or for the realization of some other agreement or goal we do not know of. For example, they might have fallen for a promise of being given some privileges in the state he was going to establish. Or, at the outset they paid little heed to his proclamations and did not deign to answer him; but later, seeing that he was gaining power and his followers were increasing in number, they did not dare to answer him. Or, competent poets might have had problems in earning their livelihood and they therefore found no time to answer him. It is also probable that due answers were given, but their success was forgotten or could not be passed on to later generations for some reasons. For example, after increasing in number, getting stronger and spreading over three continents, Muslims might have annihilated the reports of such accomplishments. Or, such reports might have been lost, being forgotten in the long course of time.

Answer: Answers to these various doubts have been given briefly in the previous article. I have stated that if the things created by Allâhu ta’âlâ within His laws [of causation], that is, some of the teachings acquired through the sense organs and by experience, are contrary to reason, this does not prevent them from being taught. I have said that the teachings acquired thru the sense organs are as such. Now we will give answers to each of the above-quoted doubts separately. First of all, it must be concluded that the person who said he was a Prophet spoke the truth if he displayed a mu’jiza demonstrating his prophethood and challenged others to do the same, but no one could stand against him. That is, it is necessary to believe him. Anything said later against him is nonsensical, invalid and worthless. It is also inappropriate to say that they did not respond to him since they had slighted him at the outset and feared afterwards. Because it would have been a great honour and a dignifying act of superiority acceptable to everybody to counter someone’s challenge and excellent work; everyone would have praised, loved and followed such a person. Who on earth would not have liked it? If a person who could do it had not wanted to do it, this would have shown that his opponent was right and truthful. As for the third doubt, it is known well that a person who has competence needs not only to answer him but also to demonstrate it; it is only by demonstration that the purpose will be attained. The existence of conditions

limiting some people at some place and at some time does not necessarily show that the same conditions always existed everywhere. In fact, this is openly witnessed. It is impossible for a written answer to remain secret. Therefore, the doubts stated in the question are groundless.

Islamic authorities gave different explanations concerning the **i'jâz** of the Qur'ân al-kerîm. Many said that the poetry of the Qur'ân al-kerîm was very astonishing (gharîb) and its style was very wonderful ('ajîb); it was mu'jiz because its poetry and style did not resemble those of the poets of Arabia. It is also the case with the prose in the beginning and closing sections as well as in the narrations in the sûras. The openings between the âyats are like the saj's in them.^[1] These literary elements existing in the Qur'ân al-kerîm are unlike those in the Arab poets' utterances, who could not use them as exhibited in the Qur'ân al-kerîm. A person who knows Arabic well sees its i'jâz clearly. Qâdî Bâqillânî^[2] said that its i'jâz stemmed both from its lofty eloquence and from its astounding poetry. In other words, its poetry was quite unusual. Some said that its i'jâz originated from its giving information about the unknown. For example, the third âyat of Sûrat ar-Rum, **“Though they have won, they shall be defeated in ten years,”** foretold that the Byzantine emperor Heraclius^[3] would defeat the army of the Iranian Shah Husraw Perwiz within ten years. And it happened as it was foretold. According to some 'ulamâ', the i'jâz of the Qur'ân al-kerîm is in its possessing no contradictions or inconsistency, though it is very long and repetitive. It is for this reason that the 81st âyat of Sûrat an-Nisâ declares in brief: **“Were this Qur'ân al-kerîm the word of someone other than Allâhu ta'âlâ, it would contain many incongruities.”** According to some others, the i'jâz of the Qur'ân al-kerîm lies in its meaning. Before our Prophet ('alaihi 's-salâm), the Arabs could compose statements similar to those of the Qur'ân al-kerîm, but Allâhu ta'âlâ prevented them from writing the like of the Qur'ân al-kerîm. How He prevented them has been explained in various ways. Abu Is'haq Ibrâhîm al-Isfarâ'înî,^[4] a master among the Ahl as-Sunna, and Abû Is'haq Nizâm al-Basrî

[1] **Saj'** means the continuous cooing of the dove. In prose, it means the ryming that occurs at the end of sentences.

[2] Abû Bakr Baqillânî died in 400 A.H.

[3] Heraclius died in 20 A.H.

[4] Ibrâhîm Nishaburî passed away in 400 After Hijra.

of the Mu'tazila say that the fear of losing worldly advantages prevented them. [The author of the book **Husniyya**] Ali Murtadâ, a Shî'ite scholar, says that Allâhu ta'âlâ made them forget their knowledge which would have enabled them to compete with the Qur'ân al-kerîm.]

Those who do not accept that the Qur'ân al-kerîm is mu'jiz say, "I'jâz must be obvious. The fact that there are various explanations of i'jâz shows that its meaning is not known for certain. In answer to this, scholars have said that the explanations in some respects does not show that the whole Qur'ân al-kerîm is not mu'jiz. Eloquence of the Qur'ân al-kerîm, its unequalled poetry, the information describing the unknown and the wisdom it contains about knowledge and practices and many other elements of i'jâz, like those mentioned above, are quite manifest. Differing explanations, which originate from the differences in men's views and understandings, should not indicate that it is not mu'jiz. If one of the qualities we have mentioned above is not found by someone to be a cause for it being mu'jiz, this should not come to mean that all of them are not causes for it being mu'jiz. Many a poet can produce extremely eloquent prose and verse, but cannot do it at another given time. That is, achieving it once does not mean that one can do it every time. A group does not necessarily have to have the properties of each of the units within it. This answer implies that the Qur'ân al-kerîm is mu'jiz as a whole but its short sûras may not be mu'jiz. But this is not true; as we have previously explained, its shortest sûra is also mu'jiz. It might be said that the answer means that the whole Qur'ân al-kerîm is mu'jiz in every respect but its sûras are mu'jiz only in some respects. However, this would not be the answer to the question above. The question demands a clear explanation of the cause of the i'jâz. So, such interpretation of the answer would not uncover the cause of the i'jâz.

Their second antithesis states: "The Sahâba were in doubt about some parts of the Qur'an al-kerîm. 'Abdullah ibn Mas'ûd [radiy-Allâhu 'anh] said that sûrat al-Fâtiha and the sûras of Mu'awwizatain^[1] did not belong in the Qur'ân. However, these three sûras are the most renowned sûras of the Qur'ân. If the eloquence in them were in a degree of i'jâz, they would not so manifestly resemble texts other than that of the Qur'ân, and no one would doubt that they belonged to the Qur'ân."

[1] The two sûras beginning with "Qul-a'ûdhu."

Answer: The Sahâbat al-kirâm's doubt about some sûras' belonging to the Qur'ân al-kerîm was not because of their eloquence or i'jâz; it was because each of these sûras was only reported by one person. According to the principles of usûl al-hadîth, information transmitted by one reporter is not certain, but doubtful. Something transmitted by tawâtur becomes certain information. The Qur'ân al-kerîm was corroborated entirely by tawâtur, that is, with unanimity. For this reason, it is known with certainty that the Qur'ân al-kerîm is the Word of Allâhu ta'âlâ. It is known with certainty also that those sûras transmitted by only one reporter were revealed by Allâhu ta'âlâ to Muhammad ('alaihi 's-salâm) and had eloquence within a degree of i'jâz. However, there was disagreement as to whether or not they belonged to the Qur'ân al-kerîm, which brings no harm against our cause.

Their third antithesis states: "While the Qur'ân al-kerîm was being compiled [after Rasûlullah (sall-Allâhu 'alaihi wa sallam) passed away and while Hadrat Abû Bakr as-Siddîq (radiy-Allâhu 'anh) was the caliph], if a person not known well reported an âyat, he would be required either to take an oath or to bring two witnesses since his integrity was uncertain; therefore, only after it was understood that it belonged to the Qur'ân al-kerîm would it be included in the Qur'ân al-kerîm. If the eloquence in an âyat were in a degree of i'jâz, it would be concluded from its eloquence that it was an âyat and this would confirm the integrity of the person who reported it; an oath or two witnesses would not be needed."

Answer: These conditions were put in order to determine the places of the âyats in the Qur'ân al-kerîm and to know if an âyat preceded or followed others. They were not intended to indicate whether or not they belonged to the Qur'ân al-kerîm. Rasûlullah (sall-Allâhu 'alaihi wa sallam) used to recite the Qur'ân al-kerîm and listen to those who recited it. It was definitely known that each âyat revealed was from the Qur'ân al-kerîm. An oath or witnesses were required for ascertaining the sequence of âyats. Furthermore, their eloquence being in a degree of i'jâz showed that they were âyats. If the eloquence of one or two âyats are not in a degree of i'jâz, it is not important. Since the shortest sûra contains three âyats, all the sûras of the Qur'ân al-kerîm are mu'jiz.

Their fourth antithesis states: "Every branch of art has a boundary, a limit. It cannot be exceeded. There always exists a

master surpassing his colleagues in his art. So Muhammad (‘alaihi ‘s-salâm) might have been the most eloquent of the poets of his time. He might have uttered things that could not be expressed by the poets of his time. If this were supposed to be mu’jiz, anything that was done by a pre-eminent master of any branch at any time but which could not be done by his colleagues, would necessarily be said to be mu’jiz, which, in its turn, this would be an absurd statement.”

Answer: Mu’jiz means that which happens at one time and bears a great value because it cannot be done by most people of that time and which has been done at the highest level by those who have been able to do it and which is unanimously admitted will not be surpassed by human power and which could be surpassed, if ever, only by a person who is believed to manage it by Allâhu ta’âlâ’s Will. Something without these qualities cannot be called a mu’jiza. Magic was known as such during the time of the Prophet Mûsâ^[1] (‘alaihi ‘s-salâm); in those days, those who practised sorcery knew that the highest degree of magic was to conjure up unreal, nonexistent things or illusions in [others’] imagination as if they were existent. When they saw that the rod of Mûsâ (‘alaihi ‘s-salâm) became a large serpent and ate the snakes which were of their own witchery, they saw that it was beyond the boundaries of magic and above human power. Thus they believed [in the prophethood of] Mûsâ (‘alaihi ‘s-salâm). Pharaoh, being unaware of this reality, had the wrong impression that Mûsâ (‘alaihi ‘s-salâm) was the leader of the wizards and taught them magic. The same was the case with medicine during the time of ‘Îsâ (‘alaihi ‘s-salâm); it was at a very advanced level. Doctors took pride in their achievements. Famous specialists said that their medical knowledge would not suffice to revivify the dead or to open the eyes of congenital blind people. They believed that such people could be cured only by Allâhu ta’âlâ. During the time of Muhammad (‘alaihi ‘s-salâm) the arts of poetry and eloquence had reached the highest levels. Poets boasted to one another about the eloquence in their poetry. In fact, the seven odes with the best prosody won the admiration of poets and were hung on the door of the Ka’ba. No one could write the like of them. This is written in detail in history books. When Rasûlullah (sall-Allâhu ‘alaihi wa sallam) brought the Qur’ân al-kerîm, conflicts arose among the people. Some denied the fact

[1] Moses.

that it was the Word of Allâhu ta'âlâ and died as unbelievers. Some poets, seeing the i'jâz in Qur'ân al-kerîm's eloquence, realized that it was the Word of Allah and became Muslims. Some others had to follow their example and became Muslims unwillingly, and they were called **munâfiqs** (hypocrites). Some attempted to deny the truth by giving some vague responses; they only brought derision upon themselves in the eyes of those who reasoned. For example, as a rejoinder to the âyat, "Wazzâriyât-i zar'an," they said, "Fal-hâsilât-i hasdan wattâhinât-i tahnann wattâbikhât-i tabkhan fal-âkilât-i aklan."^[1] And the remaining people took to fighting. In avengeful effort to kill Muhammad ('alaihi 's-salâm), they risked their properties, lives, wives and children. Thus it was understood with certainty that the Qur'ân al-kerîm was revealed by Allâhu ta'âlâ.^[2]

Their fifth antithesis states: "There have been disagreements concerning both the recitation and the meaning of the Qur'ân al-kerîm among the scholars of Islam. On the other hand, Allâhu ta'âlâ intimates that the Qur'ân al-kerîm contains no points open to disagreements. For example, He declares in the eighty-first âyat of the Sûrat an-Nisâ: **'Were this Qur'ân al-kerîm the word of**

[1] They themselves did not like this, so they could not read it in the presence of Muhammad ('alaihi 's-salâm).

[2] As it is seen in the previous passage, a mu'jiza is created by Allâhu ta'âlâ. Everything is created by Allâhu ta'âlâ. There is no creator other than Allâhu ta'âlâ. Only, in order for there to be order in the world and in worldly affairs, He has made the creation of everything dependent upon some causes. A person who wishes something to be created applies the cause related to that thing. Most causes are things that can be found by thinking, experience or calculation. When the cause of something is applied, Allâhu ta'âlâ creates it if He wills to. The case is not so with a mu'jiza or karâma, Allâhu ta'âlâ creates these in an extraordinary way, without causes. Holding fast to the causes means to follow His law of causation. When He creates something without causes, He suspends His law and creates it extraordinarily. A mu'jiza happens only through Prophets. It does not happen through other people. Saying, "He performed a miracle," or "He was saved miraculously", which are said to praise someone, is the same as saying that the person in question is a Prophet. In this matter, not the intention but the expression should be considered. It causes disbelief to ascribe prophethood to someone. He who does so loses his imân. So is the case with calling anyone other than Allâhu ta'âlâ "Creator" or saying that somebody has created such and such a thing. Muslims must avoid uttering such dangerous words.

someone other than Allâhu ta'âlâ, it would contain many incongruities.' The phrase 'kal'ihni 'I-man-fûsh' in the fifth âyat of Sûrat al-Qâri'a was read as 'Kassâfi'l-manfûsh' by some. In the ninth âyat of Sûrat al-Jum'a, 'Fas'aw ilâ dhikri' llâh' was said as 'Famdu ilâ dhikrillâh.' The 74th âyat of Sûrat al-Baqara says, '**Fahiya kalhijârati**'; there were those who said it as 'fa-kânat kalhijârati.' The 61st âyat of Sûrat al-Baqara says, '**alaihimu 'dh-dhillata wa'l-maskanata**'; there were those who read it as 'alaihimu'l-mas-kanata wa'dh-dhillata.' The disagreements pertaining to meanings in the Qur'ân al-kerîm can be exemplified as follows; the 19th âyat of Sûrat Saba' states, '**Rabbanâ bâ'id baina asfârinâ**.' It means, 'O our Rabb! Take our books away from us.' It is an invocation to Allah. Some read it as 'Rabbunâ bâ'ada baina asfârinâ' which means, 'Our Rabb has taken our books away from us.' The 115th âyat of Sûrat Mâ'ida says, '**Hal yastatî'u Rabbuka**,' which means, 'Will your Rabb accept your prayer?' Some read this âyat as 'Hal tastatî'u Rabbaka,' which means 'Will you pray to your Rabb?' ”

Answer: The above-cited disagreements were caused by one person each. The scholars of tafsîr and qirâ'a refused the forms of reading of those who caused these disagreements. They accepted the form of reading on which there was consensus. Our Prophet (sall-Allâhu 'alaihi wa sallam) said, "**The Qur'ân al-kerîm was revealed on seven harfs,^[1] each of which is curative and sufficient.**" For this reason, the disagreements arising from the readings and the meanings of the Qur'ân al-kerîm do not undermine its beings mu'jiz.

Their sixth antithesis states: "The Qur'ân contains useless melodies and iterations. For example, '**Inna hâdhâni la-sâhirânî**' is such a melody. An example of an iterative reading is Sûrat ar-Rahmân. An example of iterations in meaning are the stories about Mûsâ and 'Îsâ ('alaihi ma's-salâm)."

[1] The word 'harf', as it is written in the book **Riyâd an-nâsîhîn**, means dialect, reading. The copy of the Qur'ân al-kerîm compiled by Hadrat Abû Bakr contained all of the seven different kinds of readings. When Hadrat 'Uthman became the Khalîfa, he convened the Sahâbat al-kirâm and it was unanimously decided that the new copies of the Qur'ân would be written as Rasûlullah ('alaihi 's-salâm) had recited it in the last year of his life. It is wâjib to read the Qur'ân as such. It is also permissible to read it in the other six ways.

Answer:^[1] As for the iterations, the fact that their repetition serves to fix the meaning into mind is indisputable. The value of the art of explaining some meaning through various expressions is known by those who are cognizant of literary stylistics. Even in a single story covering various events, its repetition at various places lays stress on different facts.^[2]

Rasûlullah (sall-Allâhu 'alaihi wa sallam) had many mu'jizas; such as, the moon's splitting into two parts when he made a sign with his blessed finger, stones and trees talking and moving with him, his making beasts speak, satiating many people with a small amount of food, water flowing from between his fingers, his describing past and future facts not known by anyone, and many others. Although not all of the mu'jizas of his were reported by consensus, he had many mu'jizas that were reported by consensus. They have been general topics of conversation just as the bravery of Hadrat 'Alî and the generosity of Khâtami Tâî [and the creulities and tortures of Nero, the fifth Roman emperor] have been. We would be contented with this much evidence to believe in his prophethood.

The second way of proving the prophethood of Muhammad ('alaihi 's-salâm) is to study his manners, beautiful moral qualities and utterances that were full of wisdom before he was declared a Prophet, when he announced his prophethood and after his prophethood was known. For example, he never lied, neither for worldly affairs nor concerning matters of the hereafter. If he had lied once in his lifetime, his furious enemies would have raced with one another in spreading it far and wide. Before or during his prophethood, he was never seen doing something unseemly. Though he was ummî, [that is, he had never received an education from anybody], his speech was fluent and sweet. For this reason he said, "**In am gifted with jawâmi' al-kalîm** (ability to give much information in a few words)." He put up with many inconveniences for

[1] Here, al-Imâm ar-Rabbânî (quddisa sirruh), referring to the book **Sharh-i mawâqif**, wrote in detail that, according to a branch of knowledge called balâghat (rhetorics), the âyat "**Hâdhâni la-sâhirâni**" is in a degree of i'jâz. We have not translated that part.

[2] People who study the English literature and linguistics must be familiar with types of verbal parallelism such as anaphora, cataphora, epistrophe, symprole, anadiplosis, epanalepsis, antistrophe polyptoton, and so forth.

communicating Allâhu ta'âlâ's religion. In fact, it was for this reason that he said, **“No other Prophet suffered the tortures I have suffered.”** He suffered them all. He never gave up his duties. After his enemies were subdued and everyone accepted his commandments, no change took place in his beautiful morality, compassion or modesty. Throughout his lifetime, he pleased everyone. He never felt superior to anybody. To all his umma, he was as compassionate as a father [to his children]. It was on account of his extraordinary compassion that he was commanded, **“Do not feel sorry about their wrong acts!”** in the eighth âyat of the Sûrat al-Fâtir, and, **“Should you destroy yourself by sorrowing over their wrong deeds?”** in the sixth âyat of the Sûrat al-Kahf. His generosity was beyond limit. To brake this, the twenty-ninth âyat of the Sûrat al-Isrâ was revealed to him: **“Do not be so open-handed as to give away all your property!”** He never looked at the world's temporary and deceptive beauties. During the days when he first announced his prophethood, the notables of Quarish said to him, “We shall give you as much property as you like. We shall marry you to the girl of your choice. We shall give you any position of authority you want. But give up this sort of thing.” He did not even turn to look at them. He was merciful and modest towards the poor and the destitute, and dignified and serious towards those who owned much property and land. It did not ever occur to him that he had the choice to turn back even during the most horrifying moments of such desperate battles as Uhud, Ahzab (Trench) and Hunain. This shows the strength of his blessed heart and the degree of his courage. If he had not had full trust in Allâhu ta'âlâ's Protection, e.g., in His promise in the seventieth âyat of Mâida sûra, **“Allâhu ta'âlâ protects you against men's harms!”**, it would have been impossible for him to show such extraordinary courage. Changing circumstances and conditions did not make any change in his beautiful morality or behavior towards others in the smallest degree. Those who read true and objective history books written by competent hands will understand our statements better. One of these attributes, alone, could not be documentary evidence for prophethood, that is, a person's differing from others by having one of these superiorities would not indicate his prophethood, yet only Prophets could have an accumulation of all of these superiorities. Muhammad's ('alaihi 's-salâm) having an accumulation of all of these superiorities is

one of the strongest evidences demonstrating the fact that he is Allâhu ta'âlâ's Prophet.^[1]

The third proof verifying that Muhammad ('alaihi 's-salâm) is Allâhu ta'âlâ's Prophet is the one that was reported by Imâm Fakhr ad-dîn ar-Râzî. Muhammad ('alaihi 's-salâm) became the Prophet among a community that was quite unaware of heavenly books and stranded in knowledge and science. It was such a community that, having dissented from the true path, the polytheists were worshipping idols [statues and human figures they had made from stones or metals]; some of them had been deceived by Jews and had adopted their false, superstitious stories as a religion; magians, a minor group, worshipped two gods and married their own daughters and immediate relatives; and the others, Christians, believed that 'Îsâ ('alaihi 's-salâm) was the "Son of God" and worshipped three gods. Among such deranged people, Muhammad ('alaihi 's-salâm) became a Prophet. A book entitled the **Qur'ân al-kerîm** was revealed to him by Allâhu ta'âlâ. He sorted out the beautiful habits from the ugly ones and the good deeds leading to felicity from the bad ones leading to perdition. He taught true îmân and 'ibâdât. Those who believed him were enlightened by this îmân and 'ibâdât. He rescued humanity from distorted, concocted religions. He attained the victory promised by Allâhu ta'âlâ. All his enemies soon perished. Depraved, factious, provocative words and actions came to an end. People were rescued from dictators, usurpers and the cruel. Every place became illuminated with the sacred lights of the sun of tawhîd and the moon of tanzîh. This is what prophethood implies, for 'Prophet' means the superior person who beautifies people's morals and offers medicine for illnesses of hearts and souls. Most people are the slaves of their nafses. Their souls are sick. A specialist of the soul and ethics is necessary to cure them. The religion brought by Muhammad ('alaihi 's-salâm) became a medicine for these illnesses. It eradicated the evils and malignancies in hearts. This case absolutely demonstrates that he is Allâhu ta'âlâ's Prophet and is the Highest of Prophets (sall-Allâhu 'alaihi wa 'alahim wa 'alâ âli wa as'hâbi kullin ajma'în).

[1] For those who wish to know about the beautiful life of Muhammad ('alaihi 's-salâm), we recommend the Turkish books **Qisâs-i Anbiyâ** and **Mawâhib-i ladunniyya**. Also, there is detailed information in the first part of the Turkish original, and in the first fascicle of the English version (Chapter 56) of **Endless Bliss**, under the heading Hilya-i Sa'âdat.

Hadrat Imâm Fakhr ad-dîn ar-Râzî explains in his book **al-Matâlib al-'âliyya** that this case is the most obvious evidence proving his prophethood.

At the beginning of my book, I have explained what prophethood means and proved that it did not happen to anyone as it did to Muhammad ('alaihi 's-salâm). Thus, it has been understood that he is superior to the others. This superiority can also be proven by studying his mu'jizas. But this approach is more similar to the way chosen by thinkers for proving prophethood. Their way can be summarized to mean that men need a code of law sent by Allâhu ta'âlâ for attaining comfort and peace in this world and the next.

This is the end of the second article of my book. Hence it has become clear that the ancient Greek philosophers were on the wrong way and that those who read the harmful books which they have written with their personal points of view on religion and prophethood will acquire wrong religious information and will drift towards perdition.

Hijrî
989

Mîlâdî
1581

**AHMAD IBN
'ABD AL-AHAD
AS-SIRHINDÎ**

PART TWO

OTHER TOPICS

5 — ANSWER TO A RELIGIOUSLY IGNORANT PERSON

Our Prophet (sall-Allâhu 'alaihi wa sallam) declared: **“Every child comes to the world with a pure soul suitable for becoming a Muslim. Later their parents make them irreligious.”** This implies that it is necessary to teach Islam to children. Their pure souls are suitable for Islam. A child who has not learned Islam will misunderstand Islam by falling for the lies and slanders of the enemies of religion. He will think that it is retrogressive or vicious. If a person who is religiously unlearned and who has never received any religious instruction or notion of Islam falls into the traps of the enemies of Islam, he will learn quite a different, altogether contrary system instead of Islam. He will fall victim to the poisonous inoculations and shamelessly fabled writings directed to him. He will not find peace in this world. And he will be drifted towards endless calamities and tortures in the next world.

Every Muslim, even every person, must know how low, how base the slanders which are fabled by the enemies of Islam in order to deceive the youth are. And in order not to drift into perdition by believing these lies, we should comprehend the sublimity of Islam, realize that it supports knowledge, science, morals and health, and that it commands working, advancement, cooperation and mutual love. A wise, vigilant and cultured person, who has understood Islam correctly and well, will not believe in the lies of the enemies of Islam. Seeing that they are religiously ignorant, uneducated, deceived and wretched people, he will pity them. He will wish that they could get rid of that disastrous state and come round to the right course.

We have come across a pamphlet of several pages scribbled shamelessly by such a deceived and religiously ignorant person with a view to spreading the poisonous slanders he had been taught in order to infect healthy souls with the spiritual disease

that drags him to endless calamity; he wants to corrupt and degenerate good people. Confusing a writer's title with competence, those who see its content, which slanders truth, goodness and virtue, may think that it is based upon observation on knowledge and that it contains value. To diminish the sorrow it causes, it has been deemed necessary to write the truth as an answer to the squalid slanders quoted in the following 12 paragraphs. The innocent youth, seeing these basely fibbed lies and the truth of the matter, will see clearly the tactics and tricks of the enemies of Islam and will easily identify those block-headed, corrupt-souled disbelievers, who claim to be progressive:

1 — “The religious thought and method that have interfered in social life are like chains restricting progress in society,” he says.

Answer: Rasûlullah (sall-Allâhu 'alaihi wa sallam) declared: **“Work for your worldly advantages as if you would never die!”** A hadîth quoted by al-Imâm al-Manâwî says, **“Al-hikmatu dâllat al-mu'min.” (Scientific knowledge is the lost property of the Believer. He should get it wherever he finds it!).** All men of science, enemies and friends alike, unanimously state that the Islamic religion supports social progress and sheds light on the way to civilization. For example. British Lord John Davenport stated, “No people have ever appeared who respect knowledge and culture more deeply than Muslims do,”^[1] and explained with detailed examples and documents that Islam guided societies to progress and prosperity.

In a speech to an enormous audience in 1972 Dr. Kris Traylor, an American professor of history at the Technical University of Texas, stated that the source of inspiration and development for the European Renaissance was Islam; that Muslims, coming to Spain and Sicily, had laid the foundations for modern techniques and developments and had taught that scientific progress would be possible only through improvement in chemistry, medicine, astronomy, navigation, geography, cartography and mathematics; and that these branches of knowledge had been brought to Europe from North Africa and Spain by Muslims. He also stressed the contribution of written Islamic knowledge on valuable parchments and papyri as an important link in the development of the modern press.^[2] The lies of an immoral,

[1] **Hadrat Muhammad and the Qur'ân**, Part 2, Chapter 2; London.

[2] Weekly periodical, **The Muslim World**, Pakistan, August 26, 1972.

vicious enemy of Islam, who has no share in knowledge except a title, certainly cannot cover up this fact. The sun cannot be plastered with sticky mud.

2 — “It is necessary,” he says, “to rescue the State from the fetter of religion. To catch up with contemporary Western civilization, establishment of a real secular system is required.”

Answer: In Islam, completely liberal, democratic States based upon knowledge, morals, righteousness and justice have been established. It protects the State against being a plaything in the hands of political swindlers. Capitalists, dictators and servants of communism deem such a free regime as a chain, a fetter impeding their own acts of cruelty, torture and immorality. Murderers, thieves and dishonest people see justice and criminal codes as chains put on themselves. There is no need to describe the ignorance and idiocy of a disbeliever who uses secularism as a means for expressing his enmity against the religion and who tries to demolish Islam under the camouflage of secularism. What this man wants is not the separation of the religion from the State, but the destruction of the religion. It is obvious that a blockhead who expects the nations’ or the States’ progress not from knowledge, science, hard work and morals, but instead from the destruction of Islam, which represents all these virtues, and who longs for the West’s immorality, obscenity and egoism, is devoid of not only wisdom and knowledge but also of morals.

3 — He says, “By anaesthetizing people with Islam’s philosophy of contentment, they expect to turn individuals into a passive state of not demanding their own rights. With the pretext that they will prevent communism, they defend the concepts of slavery and the next world believed in by the people. Contentment is a euphemism for exploitation. Followers of Islam propagate this exploitation.”

Answer: There could be few phrases as absurd as the phrase “Islam’s philosophy of contentment.” We have explained what philosophy means in **Endless Bliss** and clarified that there is no philosophy in Islam. Such an incorrect phrase shows that the person who uses it knows nothing of Islam or philosophy and that he, by memorizing a number of phrases without being aware of their meanings, makes up many words in order to spread his enmity towards Islam. For centuries the enemies of Islam have been disguising themselves as religious men and have been perpetrating their attacks behind such a mask. But today they attack under the guise of being the master of a profession or art

after obtaining a title of position. Those liars who, in order to deceive Muslims, disguise themselves as scientists and present their non-scientific statements as facts are called **“impostors of science.”** Not only Islam, but also the ethical books possessed by every nation praise contentment. Contrary to what this impostor of science fables, contentment does not mean giving up one’s rights and being idle. Contentment means being content with one’s rights, with what one earns, and not violating others’ rights. Moreover, this does not make people idle, but encourages them to work and make progress. Islam, contrary to this impostor’s falsification, does not defend slavery but commands the emancipation of slaves. Slavery exists not in Islam, but in the regime of a dictatorship and in communism. Heavenly books and Prophets (‘alahimu ’s-salâm), whose miracles were seen, reported the existence of the next world and wisdom; knowledge and science cannot deny it. The words of this deviated ignoramus, however, is merely emotional and obstinate sophistry. He provides neither a reference nor a scientific basis. Belief in the next world causes order, justice, mutual love and unity in societies and countries. Disbelief in it leads to vagabondage, inactivity, loss of the feeling of responsibility, egoism, discord and hostility. It is certainly good to believe in something useful. It is reasonable and necessary to avoid something unsubstantiated, baseless and vain. Islam rejects exploitation and negligence of human rights. Just as exploitation is a sin, so it is not permissible to connive at being harmed. In Islam, ignorance, laziness, neglecting one’s rights and being deceived are not excuses; they are crimes. There is a famous saying that goes, **“He who gives consent to being harmed does not deserve mercy.”** How can exploitation ever exist in Islam? How can a person with knowledge and reason ever say so? Hasn’t the ignorant person who said so ever heard about the âyats and the various hadîths defending human rights? Not knowing or not having heard of them is not an excuse for him!

4 — “The East, absorbed in and intoxicated with religion, has become ill. Having îmân means slavery,” he says.

Answer: Any reader of history will clearly see the superiorities of the Sabâhat al-kirâm (‘alahimu ’r-ridwân) and the fact that Islam has formed active, studious, equitable and courageous nations. Thousands of examples and millions of books exposing this fact are available. It is a shame that a blind person does not see the sun. Is it the sun’s fault that he does not see it? What is the

value of an ignorant, deceived person's calumny of this exalted religion, this source of happiness and civilization, which is admired by all wise and cultured men whether friends or enemies? Something said or written reflects its owner. Many people, when they get angry with their enemies, impute their own evil behavior to them. Every container leaks what it contains. So the words of a base person represent him. The object to which these abhorrent imputations are directed is like a diamond that has fallen into the dirt. An evil person's attacking Islam is not surprising. What is surprising is that some people take these groundless, absurd vilifications as true, believe them and fall into calamity. These slanders are not worth answering. It is useless to try to tell a blind person about the sun's existence or to tell a person with a sick bile or liver how sweet sugar is. Perfection and superior things cannot be described to sick, dirty souls. Answering them is intended to prevent others from believing them. Medicine is for protecting the patient against death, not for enlivening the dead.

Let us quote two of the millions of passages praising how Islam illuminated the way of civilization. We will select them not from the East, which he slanders and detests, but from the West, which he admires. Mocheim^[1] said, "It is an absolute fact that scientific knowledge, physics, chemistry, astronomy and mathematics that has spread over Europe since the tenth century was adopted from Islamic schools, especially from Muslims in Andalusia (Spain), who were Europe's masters. The Romans and the Goths had struggled for two hundred years in order to capture Andalusia; on the other hand, the Muslims conquered the peninsula in twenty years. Going beyond the Pyrenees, they advanced up into France. Muslims' superiority with respect to knowledge, wisdom and morals was no less effective than their arms." Lord Davenport said, "Europe is indebted to Muslims today, too. Hadrat Muhammad ('alaihi 's-salâm) said, "**Dignity, honour and superiority are measured not by property, but by knowledge and wisdom.**" Islamic States have been administered by the most powerful hands for centuries. Muslims' spreading over three continents has become the most honourable victory in history."

While an ignorant psychopath writes in his pamphlet that the East was absorbed in and intoxicated with religion, these non-

[1] Jean Mocheim, German theologian and historian, died in 1169 (1755)

Muslim but impartial writers, such as John Davenport, the British Lord, wrote with their reason: “As the Muslims in Andalusia were sowing seeds of knowledge and science in the West, Mahmûd al-Ghaznawî was spreading knowledge and wisdom in the East, and his country had become a center for scientists. The Islamic Ruler increased production, and the wealth he had gathered from his resources was used for doing good deeds and for developing the country. As prosperity and civilization made progress in the East, Louis VII of France captured the town of Vitri, set it on fire and burned thirteen hundred people. In those days, civil wars sprinkled death in England, where the land was not cultivated, and everything was destroyed. In the fourteenth century, Anglo-French wars were so tragic, so destructive that history has not seen its like. But in the East, in Muslim countries, Firûz Shâh Tughluq III, who became the Emperor of Delhi in 752 A.H. (1351), built fifty barrages and canals, forty mosques, thirty schools, a hundred public lodgings, a hundred hospitals, a hundred public baths, and a hundred and fifty bridges until his death in 790. In India, prosperity and happiness reigned in the country of Shâh Jihân. He had 'Alî Murâd Khan, an engineer, build the Delhi Canal. Marble fountains with water jets and public marble baths were built in every part of the city. Each house was supplied with water. The entire country enjoyed security.”

5 — “Religion is an expression of fatalism and contentment. It is an idea pertaining to the next world, which benumbed the oppressed and the hungry. It teaches that, in order to attain the blessings of the next world, it is necessary not to be very desirous of things in this world. The joy and need to live have broken fatalism and contentment and engendered a struggle to earn a better living. Religions are afraid of those who are against the systems that are dependent upon frozen and moulded customs. The opium of religion renders a man insignificant, subordinate and without a means to earn a living,” he says.

Answer: Such lies and abominable slanders are not worth answering, for a wise person who knows the truth does not believe them. Yet, though the enemies of Islam are not wise, they are cunning. In order to deceive the youth, they busy them with vain and useless things, give them the drugs that are pleasant for the nafs and suitable for their lust. In this way, they prevent them from learning religious knowledge. To protect the innocent youth, who are preoccupied and benumbed, from believing these lies and from

drifting into calamity, it has become necessary to briefly write the truth. A fortunate young person who reads our book **Endless Bliss** well, will learn Islam correctly and precisely; he will not believe falsifications. Our Prophet (sall-Allâhu 'alaihi wa sallam), by stating, **“He who has knowledge becomes a Muslim. He who is ignorant will get deceived by the enemies of the religion,”** advises us to become well-informed.

It is correct to say that religion is the belief in fate and contentment. But fate, contrary to what this poor ignoramus thinks, does not mean not to work or not to aspire. **Qadar** means that Allâhu ta'âlâ knows beforehand what people will do, Allâhu ta'âlâ commands men to work. He praises those who work. He declares in the ninety-fourth âyat of the Sûrat an-Nisâ: **“Those who perform jihâd, work and struggle are higher and more valuable than those who sit and worship instead of performing jihâd.”** Rasûlullah (sall-Allâhu 'alaihi wa sallam) said, **“Allâhu ta'âlâ likes those who earn a living by working.”** As it is understood well from historical studies and from the chapter entitled **Earning and Trade** in the Turkish version of **Endless Bliss**, Islam is the religion of work and development. Rasûlullah (sall-Allâhu 'alaihi wa sallam) commanded daily progress and improvement, by saying, **“He who has remained in the same grade on two [successive] days or has not made progress has deceived himself.”** He also declared, **“Do not procrastinate until the next day, or else you will perish!”** and **“Learn foreign languages. Thus you will be safe against the malices of the enemy!”**

It is very unfair and base to say that thinking of the blessings of the next world prevents working. The hadîths, **“He who earns by working will be shining like the full moon on the Day of Resurrection”**; **“The scholars' sleep is worship”**; **“Earn what is halâl and spend it for useful purposes”**; **“The sins of the person who lends money to his brother-in-Islam will be forgiven,”** and **“Everything has an access to it. Access to Paradise is knowledge,”** commands us to earn by working and states that those who earn a living by legitimate methods and spend their earnings on useful things in the world will earn the next world. “Religion prevents people from revolting. Therefore, it is opium,” he says. This nonsense of the author very well explains his lack of understanding concerning religion and civilization. It is obvious that these words are not expressions of knowledge or research. They are nothing but a form of exploitation which is intended to flatter communist

leaders in order to obtain a post by means of blind enmity against religion. Those who give their faith away in order to obtain what is worldly are called **“impostors of religion.”** They have always been wrong and drifted into calamity. Their chiefs, with whom they have tried to ingratiate themselves, have fallen from their positions. Like every mortal being, these chiefs, being judged in the just presence of Allâhu ta’âlâ, whom they denied and opposed obstinately, have rolled down into endless torture. Their flatterers have forgotten about them and, transferring to other parties for their personal advantages, they have begun to worship other mortals.

6 — “In Arab countries, where the laws of the desert have been dominant, they have been attacking materialism and materialistic philosophy,” he says.

Answer: Formerly, enemies of religion used to memorize a few valuable words from the gerat men of tasawwuf, write and say them recklessly without understanding their meanings, and pretend to be men of tarîqa to entrap the youth. But now, by memorizing a few of the words of Western men of science and ideas, by boot-licking and filling the wine glasses of their masters, and by toadying, they get a diploma and seize a post. Playing the part of cultured and learned men of knowledge, they outpour their enmity against Islam by means of the words which they have memorized, present them to the youth and attempt to deceive Muslim children by displaying them as the attractive offerings of masons and communists.

Those ignoble people who lack scientific knowledge but have obtained diplomas through unlawful means and who have attacked Islam under the mask of a “scientist” are called **“impostors of science.”** At one time, one such fake scientist became the authority of a district with the help of his dubious diploma. Seeing that the people did not regard him as a person of consequence, he held a meeting, gathered the villagers and the men of religion, and spewed out such terms as ‘materialistic philosophy,’ ‘modern,’ and ‘illuminated men.’ Seeing that everybody respected men of religion but took no notice of him, he fell into a fit. He uttered base terms exposing his dirty character and evil thoughts. Meanwhile, alluding to men of religion, he said. “He who has not been to Europe is an ass.” The Muftî Effendi, running out of patience, said, “Has your exalted father ever honoured Europe with his presence?” When the other deigned to give the reply “No” with a coarse voice, the Muftî Effendi

concluded, “Then, your excellency must be of asinine paternity,” thus making this authority figure fall into his own trap. The “progressive” and “illuminated” but block-headed and ignorant people, who do not know of the greatness of Islamic scholars or of the famous and honored superiority of the Islamic civilization that fills libraries worldwide, have attacked Islam’s steel fortress with popguns, so to speak, and they have all disgraced and routed themselves.

7 — “Those who caused the decline in the economy took advantage of the circumstances by suggesting that everyone be content with a fatalist morsel and only a coat. This demonstrates the intoxicating affect of the religion. Civilization means to aspire for more economic prosperity and to struggle for this. But religion broke and benumbed these movements for the development of society with such expressions as contentment with fate, the next world and spirituality,” he says.

Answer: Here is another live picture of toadying, which we have portrayed in the preceding paragraph! What a great lie it is to say that Islamic fighters, who immigrated over three continents in thirty years, defeated the armies of Persia and Rome (the two greatest empires of that time and especially brought the whole Persian Empire to an end), and who won the love of every nation owing to their justice and beautiful morals, were benumbed, drowsy people who were given opium! One who knows even a smattering of history will only sneer and become disgusted at this ignoble, base slander. Islam commands people to work and make progress and promises Paradise to those who become rich and help the poor. If this writer had seen the works of Islamic art, which Europeans and Americans marvel at, and their articles praising Muslim accomplishments in knowledge and science, he would have perhaps been ashamed to scribble these lines. We say ‘perhaps’ for it is a virtue to bear the feeling of shame, and it is out of place to expect shamefulness from a non-virtuous person.

Islam commands Muslims to work and to develop. Contentment does not mean to be content with “only a coat” and sit idly. Muslims are not this way at all. Contentment means to be content with one’s own earnings and not to cast covetous eyes on others’ earnings. It was Islam which brought civilization to Europe, for Islam shows the way to economic prosperity and commands people to work to attain it. The following hadīths, as well as many others, show that the abovequoted words are gross fabrications: **“The benevolent, the highest of people are those who**

are more useful to others”; “The best of favours is to give alms”; “The most benevolent of you is the one who supplies people with much nourishment,” and “The most benevolent among you is the one who does not expect anything from others but works and earns his living.”

8 — “What has handicapped efforts to cope up with the contemporary civilization in the course of history is the imperative power of religion. The imperative authority of religion, which hinders the purposes of revolutions, should be annihilated,” he says.

Answer: This sham scientist repeats “civilization” and strives to hypnotize young brains with this magical word. He thinks it is civilization to establish enormous, heavy industries and to make electronic machines and nuclear-powered factories as a means to facilitate fornication and using women as diversions. He also wants to become a boss by smuggling foreign exchange, lying, deceit and speculation, or to satisfy bestial desires by living at the expense of the working class. The civilization that the scholars of Islam described and commanded Muslims to attain is “**Ta’mir-i bilâd wa tarfih-i ’ibâd**”, that is, it is to develop countries by constructing buildings, machines and factories and to utilize technology and all kinds of revenues for the people’s freedom, welfare and peace. In the twentieth century, only the first of these two aspects of civilization exists. Though the improvements in technology are dazzling, economic and technical discoveries are being used to enslave people, to perpetrate cruelty and torture. Communist states and dictatorial regimes exemplify this. The twentieth century is a century of technology. It is far from being a century of civilization.

This socialist writer is very serious about his desire to annihilate the religion, for Islam prohibits immorality, dishonesty, exploitation, hypocrisy, dictatorship, condemnation and, in short, every kind of bad behavior that gnaws at humanity. A malicious person with a corrupt character certainly does not wish for goodness be done. Lowlife defeatists certainly fear the constructiveness of Islam. This dishonest unbeliever calls history to perjure itself in order to make it believable that Islam has handicapped civilization. If he had a little knowledge of history, perhaps he would refrain himself a little. Even non-Muslim historians admit the fact that Islam has served civilization and has shed light upon modern development in Europe and America.

It is clear that this ignorant impostor of science is not so

intelligent or literate as to fable these lies by himself. He strives to belittle Islam by quoting the attacks that have been rightfully directed against Christianity in Europe. However, because he is wrong and because his seeing and understanding as well as his knowledge are inadequate, he makes a mess of it.

It will be pertinent here to write about those who are hostile towards Christianity and why they attack it and to explain that these attacks cannot be directed towards Islam.

Christianity, which lost its divine value altogether during the time of Constantine the Great, became a means for political advantages. The clergy opened bloody wars against non-Christians. They forced everybody to become Christians blindly. Luther went to extremes in these crazy attacks. He was furiously angry with any religion, any nation that was not Protestant. Missionary organizations, on the other hand, tried to confuse everyone, mislead everyone's conscience and then propagandized Christianity through new articles daily. Christian attacks, which were compatible neither with knowledge nor with science and which were perpetrated sometimes with bloodshed and sometimes through deceit, incurred great hatred towards Christianity in Europe in the eighteenth century. It was being written that priests were deceiving the people, forcing them to believe in superstitions and striving to enslave everybody to their ideas. But this enmity did not remain directed against the Christian religion only. There appeared those who attacked every religion. Instead of seeing that the priests' evil deeds originated from the defilement and interpolation of religion, they thought it originated from religion. Without studying religions, they attributed the evils inherent in Christianity to religion and attacked religions. One of those who went the furthest in his enmity towards religion was Voltaire. Like Luther, he, too, slandered Islam and, thinking that our Master Rasûlullah (sall-Allâhu 'alaihi wa sallam) was as Luther described him, he spoke ill of him. Without studying Islam, these too, like Christians in general, attacked all religions.

For the first time in the nineteenth century, Von Herder, a German, said that bearing enmity against religions blindly was as wrong as Christianization by force. He put forward the necessity to study religions, particularly Islam. Thus, people in Europe began to understand Muhammad's ('alaihi 's-salâm) life and the astonishing superiorities of the lightsome way shown by Islam for the administration of individuals, families and societies. Carlyle, a

British thinker, praised Muhammad's (alaihī 's-salām) life, moral qualities and accomplishments under the heading **A Hero Who is the Prophet** in his book **The Heroes**, which he wrote in 1841. In this book he wrote, "An exalted person who administered hundreds of millions of people for twelve centuries and who caused the establishment of civilized States in the East and in the West could never be a counterfeiter as Luther and Voltaire wrote. A low person cannot realize Hadrat Muhammad's (alaihī 's-salām) accomplishments. Only a perfect person who possesses faith and morals can give faith to others. Muhammad ('alaihī 's-salām) was born to exalt mankind. If it had not been so, no one would have followed him. Muhammad's (alaihī 's-salām) words are true, for a liar cannot establish even a home, let alone a religion." During the time of Carlyle, there was no reliable Islamic books in Europe. However, with the help of his keen insight and studying, which took many years, he did not believe the lies of the Christians nor of the enemies of religion and was able to see the historical truth. Today, many Islamic books are being translated into European languages, and the misunderstandings, and uncertainties in Carlyle's historical writings are being clarified.

If Luther's abominable articles against the Qur'ân al-kerîm and the horrible story fabled by Voltaire about Muhammad ('alaihī 's-salâm) are compared with the article **A Hero Who is the Prophet** by Carlyle, one will understand well how differently Islam is viewed by fanatical Christians or ignorant enemies of religion and men of knowledge and observation. After Carlyle, the British scholar Lord Davenport detailedly explained the beauty of Muhammad's ('alaihī 's-salâm) life and moral character and the fact that the Qur'ân al-kerîm is a source of knowledge that guides people to happiness. He gave responses that silenced those who slandered the Qur'ân al-kerîm and Muhammad ('alaihī 's-salâm).

As it is seen, today, enemies of Islam, for kindling the fire of misrepresentation, acquire venom from three sources: the Christian missionaries, those who attack religions blindly like Voltaire, and communists who use people like animals and machines by eliminating every kind of truth and goodness.

9 — "Religion means to put up with what one has, to accept contentment, sufferings and inequalities. It is to fix the existing limits on a society. It prevents the attainment of a better life that decreases differences between [social] classes and hinders

exploitation. This oppression is accomplished with the fear of Hell. Those who suffer are consoled with Paradise. It has killed the personalities of individuals,” he says.

Answer: He wants to poison Muslim children with the venom he has received from the above-mentioned three sources, but he cannot manage it. Today, young people read Islamic books and learn their faith correctly. Rasûlullah (sall-Allâhu ‘alaihi wa sallam) declared: **“A person with equal earnings on two [successive] days has suffered a loss. A Muslim must make progress every day.”** A wise youth who has heard of this command and carefully reads the command **“Forward!”** by Hadrat ‘Umar, the Caliph of Rasûlullah (‘alaihi ‘s-salâm), will certainly not believe the lies of this ignorant person, who passes himself for a “progressive” man. Islam does not command the approval of inequalities, but justice and their eradication. The hadîth ash-sherîf, **“I came during the time of a just ruler,”** praises even the justice of disbelievers without holy books. The hadîth ash-sherîf written in **Al-Manâwî** and **Ad-Dailamî** declares: **“Those who will be the first to enter Paradise are the just judges and the just statesmen.”** Does this hadîth sherîf command and promote suffering and inequalities or avoiding suffering and inequalities? Our readers’ conscience will certainly answer this correctly, and it will be understood very well how deviated the agnostic author is and whom he is striving to serve.

Islam commands zakât, lending and mutual help. It informs us that those who do these commands, which abolish the differences between social classes, will go to Paradise. Not those who suffer pain, but those who resign themselves to the Giver of pain, the Creator, will enter Paradise. Islam is a progressive, dynamic religion that guides everyone to the best life. Islam does not “fix existing limits” but gives freedom to statesmen to keep in step with contemporary conditions of trade, industry, agriculture and war technology, and in applying every kind of scientific discovery for making progress. Allâhu ta’âlâ ordered even His Beloved Prophet (‘alaihi ‘s-salâm), the highest and wisest human being in every respect, to **“Consult with the Sahâbat al-kirâm! Hold counsel with them!”** Each caliph of Islam had counsellors, councils and men of knowledge. It was not permissible for them to do anything without consulting. There should be no changes or reforms in ‘ibâdât, but advancement and progress in technology and worldly affairs are commanded. It was for this reason that Islamic States, established anywhere in the East and West,

became advanced in every respect. Islam is a religion that facilitates individuality and freedom of idea. Each Muslim is more valuable than the entire world.

10 — “The religion resulted in internal and external exploitation. Contentment and putting up with fate caused indolence and exploitation. The resources of production were accumulated in certain hands. The great masses were not considered deserving of worldly happiness. The philosophy of ‘a morsel and only a coat’ did away with the strength to live and struggle. Hope for the next world caused suffering and inconvenience,” he says.

Answer: Talking about religion requires at least having a little religious knowledge. By likening Islam to today’s capitalist and communist exploiters, his attacks upon the religion indicate his enmity against Islam, an enmity which is so excessive that it blinds the eyes and covers the intellect with anger. While saying nothing against Western capitalists and cruel communists, who accumulate the means of production in certain hands and exploit the people, his attacking Islam, which commands social equality, is sheer hatred towards Islam and open servility to Russia. Because he does not have any Islamic knowledge, time and again he attacks contentment and belief in qadar. In the name of civilization he talks only about economics and earning money. He does not understand that contentment is a factor that prevents psychiatric diseases, removes incompatibility and hostility, and maintains order in societies. Contentment has expedited Islam’s spreading all over the world and the erecting of monuments of knowledge and science. Do the âyats, **“He who works will earn”**, and, **“Everybody will find [the recompense for] what he does,”** and also many hadîths, such as, **“Allâhu ta’âlâ likes those who earn by working,”** and **“Allâhu ta’âlâ absolutely dislikes those young people who do not work,”** which are written in **Al-Munâwî**, command Muslims to work and make progress or to be lazy? Are the Umayyad, Abbâsid, Ghaznawî, Indian Tamburlains, Andalusian and Ottoman civilizations, which were established by Muslims, indicators of studiousness or indolence? Can a dervish’s uttering the words “a morsel and only a coat” change the commands of the Qur’ân al-kerîm and the hadîths? The utterance of a dervish in an ecstatic state is suitable and appropriate for his own state, but it is not the whole of Islam. Belief in the next world engenders not suffering but order and ease for individuals, families and society. History shows clearly that this is so. Islam commands not self-

infliction, but the ending of material and spiritual sufferings and the avoiding of inconveniences and sorrows.

11 — “These countries are still being administered with the laws of the desert,” he says.

Answer: The commands and teachings that are stated in the Qur’ân al-kerîm, which was revealed by Allâhu ta’âlâ and in hundreds of thousands of hadîths arouse admiration within men of knowledge and wisdom from all over the world. In order to explain the superiority and value of these teachings and commands, scholars of Islam have written thousands of books, some of which are cited in this book. Even non-Muslim men of knowledge readily express this truth. Goethe said, “He who reads the Qur’an al-kerîm for the first time does not derive pleasure, but it attracts the reader to itself afterwards. Later on, it conquers him with its beauty.” Gibbon said, “The Qur’ân al-kerîm reveals not only a belief in Allâhu ta’âlâ and in the next world but also civil laws and criminal codes. It has brought the unchangeable commands of Allâhu ta’âlâ and the laws that govern all the affairs and states of human beings.”^[1]

Davenport said, “The Qur’ân al-kerîm regulates religious duties, daily affairs, spiritual purity, the physical health, men’s social and civic duties and rights, the things that are useful to people and to societies, and the knowledge of morals and punishment. The Qur’ân al-kerîm is a political system. Every state of the living and of the lifeless is regulated. On morals, it is very tidy and very strong. The Qur’ân al-kerîm commands to always be helpful. It strengthens social equality. It exerts a favorable effect on civilization. There can be no behavior as unfair and as ridiculous as to confront, out of stubbornness and hostility, the Qur’ân al-kerîm with ignorant criticism; it is the most valuable book sent by Allâhu ta’âlâ for the benefit and happiness of mankind.”

As it is seen, every wise and reasonable person gets attached to the Qur’ân al-kerîm and respects it as much as he understands it. No immorality, baseness or idiocy can be worse than saying “the laws of the desert” about this holy book.

12 — “Other Eastern countries have been directing themselves towards a national, Western ideology by throwing away the laws of

[1] ‘**The Decline and Fall of the Roman Empire**’, Edward Gibbon, edited by Dero A. Saunders, pp. 650-660.

the desert, and they are becoming conscientious by abandoning the opium of religion,” he says.

Answer: Even non-Muslims express their admiration for Islam, which this ignorant, eccentric writer calls opium. Mocheim said, “No time can be thought to be worse than those black days which obscured Europe during the tenth century. Even the Latin nations, the most advanced of the age, had nothing other than logic in the name of knowledge and science. Logic was thought to be superior to all other branches of knowledge. At that time, Muslims built schools in Spain and Italy. Young European men assembled at these places to learn knowledge. After learning the teaching methods of Islamic scholars, they opened Christian schools.”

The dazzling Islamic civilization, which is written and praised unanimously by the world’s history books, was established by those who followed the Qur’ân al-kerîm. Today, science has progressed and gigantic industries have been established in Europe, America and Russia. Space travel has begun, but in none of these countries has mental peace been attained. Employers’ prodigality and dissipation and workers’ poverty have not been brought to an end. In communism, the State exploits the people; millions of people work for their food only, hungry and naked as they are; and a cruel, blood-shedding minority live at their expense. They lead a pleasurable life in palaces and commit every atrocity. Since they do not obey the Qur’ân al-kerîm, they cannot attain comfort and peace. To be civilized, it is necessary to imitate them in science and technology, to work and accomplish things as they do, since the Qur’ân al-kerîm and hadîths command us to make progress in science and arts. For example, the hadîth reported by Ibn Adî and al-Munâwî (rahmatullâhu ta’âlâ ’alaihima) declares: **“Allâhu ta’âlâ certainly likes His slave who makes progress and has a craft,”** and the hadîth written in **Hakîm at-Tirmidî** and **al-Munâwî** declares: **“Allâhu ta’âlâ certainly likes to see that His slave has a craft.”** Accomplishing solely this, however, does not suffice for being civilized. The blessings that are earned should be shared equitably, and the worker should get the equivalent of his labour. And this justice can be obtained only by following the Qur’ân al-kerîm. Today, Europe, America and Russia are successful in those areas wherein they work in conformity with Islam. However, since the advantages are not distributed in accordance with the principles of justice in the Qur’ân al-kerîm, the people cannot attain comfort and peace, and class conflicts cannot be avoided. Those who do not obey the

Qur'ân al-kerîm can never become happy. Those who obey it with or without belief in it, that is, whether they are Muslims or not, get as much benefit from it in this world as the extent of their obedience to it. Those who believe in and obey it get benefit from it both in this world and the next; they live in comfort and prosperity in this world and will attain endless felicity, infinite blessings in the next. Both history and daily events show clearly that this word is true. As for those who do not follow the way shown by the Qur'ân al-kerîm, no matter whether they are Muslims or not; the farther away they get from the way it prescribes the worse harm they will suffer and the more disastrous their future will be.

Sâkıp Sabancı, a well-known Turkish businessman, has revealed that when he was in America for an important heart operation, a Protestant priest employed in that hospital visited him before the operation and said, "Tomorrow you will have an important operation. You do not belong to my religion; you are a Muslim. But all of us believe in the same Creator. All of us are His human slaves. It is a duty for all of His slaves to take refuge in Him at such a delicate time as this. Therefore, I will pray for you tonight." Sâkıp Sabancı's impression is: "I cannot express how much these words of the priest's moved me and encouraged me." The following is his article published in a daily on March 8, 1981, with the caption "Turning Towards Spiritual Values".

"It is seen that there are no limits for improvement in science and technology. However, another apparent reality is that improvements in science and technology, increases in material power, and the daily improvements in the standards of living are not sufficient to provide men with happiness.

"And above all, after a certain stage is reached, improvements in science and technology and the success in increasing material wealth are perfected by **'gaining spiritual and moral virtues.'**

"Now the development called the **'Japanese Model'** is an open example of this. The aspiration of **'the Japanese type of export'** and **'the Japanese type of industry'** is frequently repeated in everyday life in Turkey nowadays.

"The Japanese learned how to manufacture cars at giant establishments in the United States of America. In a short time, however, they were able to compete with these establishments in international, and even American markets. They could manage to sell products in a more successful way.

“To my belief, there are three reasons for this achievement:

“1. Technology;

“2. Working in a disciplined manner;

“3. Adherence to traditions and spiritual values.

“The transfer of technology from one country to another is possible despite its certain costs or hardships.

“But disciplined work, adherence to traditions and spiritual values can never be transferred as soon as they are paid for. Unfortunately, these factors have fallen into a situation of being neglected and slighted in our country.

“When we attentively observe our past and compare it with Japan, we see that the Turks have been one of the rare nations of the world in respect to adhering to traditions, maintaining discipline while working and observing spiritual values.

“There exists a strong family structure. The members gather around the old one in the family. There is high regard for him, and he is responsible for protecting the young.

“The Turk is in a struggle for the sake of his country, flag, religion and chastity. This is a holy fight for him.

“In war, he fights **‘in the Name of Allah.’** When starting a new job, he begins with His Name. He entrusts his beloved ones to Allah.

“There is a system of manners and traditions regulating the crafts and trades among Turks. Old societies of tradesmen, the guilds, the protecting masters of every craft and master-assistant master-apprentice relations are the examples of discipline established by Turks in the field of trades and crafts.

“And for centuries the religion of Islam has been one of the fundamental spiritual values facilitating an attachment among millions of Turks scattered throughout every corner of the world.

“While evaluating a profile of our Turkey towards the second half of 1981, there are many advantages in remembering these **‘spiritual values’** we possessed in the past but have neglected in recent times.

“We cannot attribute our serious social and political disorder, which we are now trying to get out of, solely to economic reasons.

“For our population, which exceeds 50 million and increases by a million every year, we are obliged to provide a country **‘developed according to contemporary civilization’** and **‘a quality of life conformable with human honour.’** However successful we

will become, it is apparent that it **will be hard to keep the 50 million people happy all the time** by only increasing the material means.

“It is our most important duty to seek and to put forth **spiritual values common to all**, values which will bring 50 million together and give a greater sense of determination to work more peacefully, together. To realize unity among 50 million we must apply this training.

“Belief in Allah, fearing Him and the religion of Islam are the essentials that will give hope and determination to work for those who have remained helpless concerning material problems.

“It has been understood that spiritual development is needed in order for economic development to be useful.

“Please remember that **the astronaut who landed on the moon had a book of his religion in his pocket.**

“THIS IS WHAT OUR OBJECTIVE SHOULD BE: To possess technology and the ability to travel to the moon... but, if we do possess this technology and means, we must continue to seek **Allah’s Power and Support...**

“We must maintain our search to make use of the great strength of the Islamic religion by encouraging our new generations to have spiritual values. We are obliged to lay stress on religious education as a spiritual support in schools. Before much more time is lost, we should start a sufficient religious educational program in our schools.

“Adherence to traditions will result in greater mutual tolerance about thoughts and actions and produce greater mutual love and respect, which we greatly need. It will minimize and calm mutual opposition and help in the establishment of internal peace. Thus, a more authentic and stronger social establishment will result.

“Otherwise, it is very hard to make happy and govern masses of men who are devoid of spiritual values and traditions. Social order will not be easily established in such a society.

“In the Qur’ân al-kerîm, it is stated: **‘Do not get slack; do not worry. If your belief is firm, you will certainly succeed.’**

“Today we hear and read that people all over the world are trying to know one another more closely and now look from a different point of view at many of the things they used to refuse. Let me give you a simple example: Americans used to claim that there were many cruel rules in Islam and put forth the thief’s hands being cut off as the principal one from among them. We were astonished and could not help smiling at the recent proposal of

Douglas Huff, an American Senator from the State of Illinois, who, upon the rapid increase in cases of robbery in his State, said that it shall be passed as a law that the hands of the thieves should be cut off as it is done in Muslim countries. The Senator wrote in his proposal, ‘This might strike you as cruel. But I cannot think of another solution. I think God imposes upon His slaves a form of punishment that is appropriate. Those who commit a crime should fear Him.’ As you see, men get closer to the rules of Islam day by day. There is every reason for the Islamic religion, the latest form of the religions calling upon One Creator, to be the world religion.

“We repeat that religion is a treasure of energy that protects us from doing harmful and evil actions, blocks our ambitions, nourishes and purifies our souls, makes us -by disclosing our good habits- kind and helpful human beings who obey our elders, prohibits us from rebelling and disobeying the laws, gives hope and encouragement to us to achieve our goals, consoles us when we fail, lessens our sufferings, fills us with strength and hope to live, opens and leads us to the way of Allah by making us exact and perfect men, in summary, enables us to attain peace in this world and endless bliss in the next.

“We must embrace our religion, obey its commands and prohibitions, and realize its value. But we must strictly avoid using it in simple, worldly affairs or for base, personal advantages. This blessed country and this holy religion were harmed much on account of impostors who deceived the people for the sake of their personal ambitions and ugly purposes by saying. ‘The religion is being lost.’ They forced everyone to rebel.

“Religious and scientific impostors have caused much damage to the happiness of this country, of our nation. Impostors of religion, using the religion as a means for their personal benefits and political purposes, pushed forward nonreligious things as if they belonged to the religion. At the same time, impostors of science, again for their personal and political purposes, endeavoured to destroy the youth’s belief in the religion and, to this end, put forth their non-scientific, destructive and divisive words to be accepted as scientific knowledge by the youth. Impostors of religion, pretending to be religious men, exploited the people’s adherence to their religion, while impostors of science, pretending to be scientists and showing off their diplomas in science, exploited the people’s confidence in scientific knowledge. We must be fully aware of the tricks of these impostors of religion and science.

“In recent times, too, there have appeared some hypocrites who want to use the religion and science as a tool for politics. It has been discovered that most of the anarchists and bandits, who have been caught with their bombs, telescopic guns, antitank rockets and transmitting and receiving radio-sets have turned out to be the impostors of science at universities. The rest are workers, male or female students deceived by them. As we read in newspapers about the treacheries and murders put into practice or will be practised by these tens of thousands of impostors of science, we understand in horror and consternation what a terrible calamity or doom they were leading our country towards. We do not know how to thank the commanders who, responding to the nation’s call for help, stopped this terrible course and rescued us from this catastrophe. Day and night we pray for the good of the Pashas who protected us. We will not have expressed thanks enough for the great blessing we have attained, even if for every moment we performed a prostration of thanksgiving towards our Rabb, who sent them to preside over us! May endless gratitude be expressed to our Rabb for this very great blessing!

“The religion and science are two very necessary, very useful aids for men. Scientific knowledge prepares the means and causes that are necessary for peace, prosperity and civilization. The religion facilitates the usage of these means for peace, prosperity and civilization. Communists have founded giant industries, enormous factories, dazzling rockets, and satellites with the help of the scientific knowledge they stole from Germany and America. Yet, only science exists in them; there is no religious component. That is why they use scientific products to torture their people, to attack others, and to raise rebellions and revolutions in other parts of the world. They are turning every place into dungeons. Their advancement in science results not in civilization but in savagery. Peace, prosperity and human rights are violated. Millions of people are put into destitution for the sake of a minority’s pleasure. For this reason, we must endeavour to learn the real religion and to be true Muslims.

“See what the Qur’ân al-kerîm says about true Muslims:

“ **‘Know well! There is no fear for the friends of Allâhu ta’âlâ. They will not be troubled!’** (Sûra Yûnus, 62nd âyat)

“Let us believe in the rules of Islam, that is, the commandments and prohibitions of Allâhu ta’âlâ. By obeying these rules, our dear readers, we shall be able to help one another, help our country attain peace, prosperity and happiness.”

6 — COMMUNISM AND COMMUNISTS' ENMITY AGAINST RELIGION

Social justice is a concept that has been considered since ancient times and has been advocated and promised by all religions, regimes and social sects. Only with social justice is it possible to establish a well-organized and systematic society without any hatred or grudge among its individuals and classes.

Social justice means that everyone gets his due in proportion to his work, knowledge, talents and success, and no one is misused or exploited. Social justice means to recognize the right to live, even for a person who does the least amount of work. It is a primary requirement of social justice that each working individual shall reach a minimum living standard.

Social justice does not mean social equality. It would not be justice but injustice for everybody to have the same income, just as it is for all the students in a class, whether successful or not, to pass their courses. Neither in nature nor in society, nor elsewhere, does absolute equality exist.

Juridical equality means to apply the same treatment to people in the same cases and conditions. It is both unnecessary and impracticable to look for or to desire social and especially economic equality, since it does not conform to the concept of justice. The point under consideration is not how to divide and distribute the existing stock according to the number of heads, but how to provide the conditions for working and earning for everyone equally and to ensure that everybody shall get the equivalent of his labour and shall receive his due.

Social justice secures the most appropriate distribution of the national income and eliminates exploitation and violation. It prevents the accumulation of capital in the hands of only a certain and very small group. It gives every one the right to lead a life according to his own standards. It establishes a society with no hostility among its classes and communities. Individuals of such a society feel secure concerning their present and future.

Social justice can be realized through a nationalistic view and a system of a mixed economy with a greater emphasis on its liberalistic component.

Nationalism is the zeal used to improve a nation. Nationalism means to love the nation one belongs to, to work for its progress, to defend and maintain its national values, institutions, religion and traditions. The power that produces the best and the most fruitful form of social justice is the religion of Islam. Muslims believe that they are brothers to one another and love one another as such. They do not attack even non-Muslims' property, life and chastity. The religion of Islam provides mutual love and help among people, prevents disunion, commands working and earning money in a halâl way, gives every working person his due and protects everybody's property. Every Muslim, being contented with his earnings, lives in comfort and peace. Nobody harms others' property and lands. Those who know what social justice is and who are sincere in their cause must revere and support Islam.

Socialism does not mean social justice. Despite their common nomenclature, they are different and even quite opposite. They are like *îmân* and *kufr* (unbelief), that is, one of them cannot exist where the other is.

Socialism defends enmity against individual ownership, centralized state control of all the means of production and trade, establishment of a dictatorship, enmity against religion, turning all the working people into labourers, and annihilating the ideas of religion, history, nation, country and state. Except for very little food, clothing, essentials of a home life and one or two rooms, which can barely keep a person alive, all the income and earnings of an individual are taken away from him. Thus, people are deprived of every kind of enterprise, competition, exploration, belief and improvement. All their talents and personalities are done away with. Like slaves or robots controlled with severe oppression and torture by a single, cruel and merciless center, they are employed until exhausted of all their energy.

Today, socialism has become a mask and a tool for the dictatorship of red and yellow imperialisms. If one or more of the aforesaid principles of socialism are applied mildly or not applied at all, it is called **national socialism**. If all of them are applied with torture and murder, it is called **revolutionary socialism** or **communism**. The terms socialism and communism are, so to speak, the first and last names of the philosophy of nihilism. Both of them make man worship matter and sensuous desires. Making him unaware of Allâhu ta'âlâ and of his own soul and conscience, they let him live only for food, like beasts. And the governing, dictatorial minority, like mad dogs, attack and murder the people

and one another insidiously, perfidiously. Thus, millions of people are murdered in Russia and China every year.

Communism is not only cruel and barbarous but also insidious, beguiling and contagious. With cunning methods and devilish persistence, it works relentlessly and inexhaustibly. It not only can assume various guises but also knows how to strike at the weak, loose points of its target area. Taking advantage of distress and poverty and spoiling the social order through provocative methods, it brings about class conflicts. It spins networks of espionage and propaganda like a spider's web. Distributing money, it easily entraps base, mean, ignoble people in its red net. Then, threatening them with death, it makes them commit every evil. It plays well its devilish, fine trick of getting the utmost use out of them in disintegrating and destroying its target from within.

Once a country falls under its horrible talons, there is no hope for salvation. Communism is a political catastrophe as dangerous and as fatal to a country and its people as cancer is to individual life.

One should not deceive oneself by supposing communism to be a system of one of those political parties that are founded on democracy; and under the roof of freedom with its future destiny completely dependent upon the people's will, will come to power and fall by their votes; and, as observed in the free world, follow a civilized and humanitarian approach. By believing its attractive and alluring words, one should not get placed in the position of a poor frog seized by the venomous teeth of a big snake.

What communists try to show as a brilliant "Garden of Paradise" to credulous people at a distance is the pitfall of murder concealed with the cover of propaganda, but full of the bones from millions of innocent people.

Those who take too much and become intoxicated out of their curiosity to taste the doses of propaganda scattered on the lands of the free world by the red enchanters, who fall in love with communism under the influence of the illusions and fancies caused by this intoxication, turn away in remorse and regret when they recover.

In 1952, Masento, a communist leader in Italy, was sentenced to three years of imprisonment by an Italian court for his subversive activities. Somehow he managed to escape from prison and fled to Czechoslovakia, which had already attained the "Garden of Paradise." Upon waking up in the midst of his dream

and seeing the bitter, naked truth, he could not stay there long. For a while, he tried to conceal his regret and disillusionment, but at last he fled to a free country, Austria, where he asked to be handed over to Italy with a view to completing the three years of imprisonment he had been rightfully sentenced to. He said, "Life in Italian prisons is more comfortable and better than living in communist countries, which we have assumed to be Paradise." A number of the names of those who, with the same regret and disillusionment, have escaped from that red pitfall of murder are known by the free world: Kravchenko, Sakharov, Kasyanova, and many others. It is a well-known fact that nearly one and a half million distressed people, most of whom villagers and workers, fled to the West and took refuge in various free countries by taking their chance when the Second World War tore a gap in the iron curtain. Then, how will those eccentric leftists explain the lamentations of these doomed people who managed to escape from the red world, which they try to misrepresent as "Paradise"?

The masked big red serpent promises factories and other industrial lines to the workers, vast land areas to the peasants, and peace, freedom and prosperity to the people of the countries it aims to swallow. Let us now see what it has bestowed upon the Russian people and upon Caucasus, Turkestan, Ukraine, Latvia, Lithuania, Estonia and its other satellites. Instead of the factories and lands it had promised to the workers and peasants, it offered not only the vast, blank Siberia, which is covered with its perpetual snow and ornamented with its fifty degrees-below-zero temperatures, it also gave them the chance of easily dying by felling trees in wild forests, with a hungry belly, in that unaccustomed cold. Instead of the freedom promised, there was handcuffing and gagging slavery; instead of welfare, it gave tearful destitution, wretchedness and hunger. And it made countries into prison camps surrounded by walls of shame and isolated behind iron curtains. From 1927 to 1939, seventeen million innocent people were annihilated in Russia, alone, where freedom, peace and prosperity were promised. These are no stories, but naked facts.

Before the revolution and civil war in Russia, many socialist parties appeared all of a sudden. Labourer Democrats, Peasant Democrats, Bolsheviks, Mensheviks, Rightist and Leftist Liberals, and the Kadet Party were amongst them. Each of them came forward with different ideas and propaganda. They made speeches before every gathering whether big or small. These activities were

persistent in villages, factories, small workshops, squares and even on narrow streets. Explaining their programs with attractive words and with all kinds of promises to the people, these parties deceived and gathered well-to-do people as well as the unemployed. This turmoil went on for months. The unending speeches and noise amazed the people, who became too stupefied to distinguish between right and wrong. The people were next to being unconscious and intoxicated.

The most powerful of these parties was the one that made promises the most, the Bolshevik Communist Party. They addressed only the workers and peasants. They said that the workers and peasants would take the places of their employers and become equal shareholders in businesses and lands, that there would no longer be slavery to the rich, that they would live in the apartments where the rich lived, that the rich would clean and sweep up the streets, that the peasants would be made landowners, and that the lands of the farmers would be distributed to the working peasants.

What was common in the propaganda of the Bolshevik Party and the Labourers Party was the promise of ending their servility and slavery. They forecasted that the day of salvation was near at hand.

These socialist and communist parties repeatedly said that they struggled to protect the rights of the workers and peasants so as to provide them with a high standard of life. If the workers and peasants followed them, they would share the honour of being saviors.

“O you workers and peasants! If you wish to be saved from the claws of the bourgeoisie, capitalists, Lords and all other exploiters, vote for the Communist Party and gather around it,” they said.

Especially ignorant workers and peasants could not differentiate between what would be good and what would be bad for themselves, and they fell victim to the lies even more. The wretched and disastrous situation of today’s Russian workers is, sad to say, the consequence of their inattentiveness and stupidity.

At the beginning of the revolution, the communist authorities pushed around many gullible people like mad dogs and had everything ruined. They butchered innocent people without interrogation. Most communist leaders were Jewish, who revengefully made great efforts in setting the Russian people against one another. Lenin (d. in 1342/1924) and Trotsky (sent by

Stalin into exile in Mexico where he died in 1358/1940), following in the footsteps of Karl Marx (d. in 1300/1883), carried on his policy of massacre under the banner of communism. The murders they committed were so unsightly that people with a conscience could not admit or even believe it. First, social classes were made hostile to one another. Then it became hard to differentiate the friends from the enemies all over Russia, so much so that it was not known who was with whom. This gave birth to civil war, which made fathers fight against their sons and brothers against brothers, and Russia was thoroughly covered with blood. The civil war lasted for years, and millions of people died. The country was burned and ruined everywhere. All public works stopped, and unemployment, destitution and illnesses destroyed people.

Before the revolution, however, communists, with the view of dominating the whole of Russia, had founded a cruel administration and established a dictatorship that had given so many promises to the workers and peasants that their ignorant heads had assumed that they would attain a paradise life. It took the workers and peasants a few years to realize that they had obtained nothing, that they had been fooled, trapped and blundered from head to foot. Yet it was too late. Now the dictatorial state was preventing them from even sympathizing with one another and was organizing massacres from time to time.

Soviet Russian President K. Vocoshilov described the following event to American Ambassador William C. Bulitt during a feast given in Russia in 1934: "In 1919, I persuaded ten thousand officers of the Czar to surrender together with their spouses, promising that they would not be harmed if they would surrender. They believed me and surrendered. I had all ten thousands officers executed together with their sons. And I sent their wives and daughters to brothels so that they would be used by Russian troops." He also added that the destitute women could not endure the horrible treatment they had been subjected to and died within three months.

Shortly after the 1917 revolution, Czar Nikola and all his household, including his children in cradles, were killed in the forests of Bryask. The number of people who were killed or died of hunger and destitution, as a result of the bloody revolution that reigned over Russia from 1917 until 1947, was 63,800,000. The following figures and documents are given to demonstrate manifestly what an irreligious regime, founded on blood and bones, will bring to the countries it invades. These documents are

collected from very reliable sources. How unfortunate those are who do not wake up!

THE TEMPLES RUINED IN RUSSIA

Fourteen thousand large and small mosques in Turkestan, 8,000 in Caucasus and Crimea, and 4,000 in Tataristan and Main Kurdistan were destroyed. In Bukhara city alone, 360 mosques were destroyed. Only one madrasa (school) was left and it is now used as a museum of atheism. And in Semerkand city, the Ulugh Bey madrasa survives, as a museum of atheism, and two churches are used for indoor basketball and volleyball.

MEN OF RELIGION MURDERED

More than 270,000 Muslim religious scholars were killed. Others were exiled to camps in Siberia, where a cold temperature of 65°C below zero reigns. As for the religious people, more than three million people were martyred on account of their religious beliefs in Turkestan, alone. When they entered Afghanistan in December 1979, the Russians immediately attacked the villages. They confiscated all sorts of food, clothing, household utensils and jewellery. They killed the Muslims they came across, women and children alike. For example, when they entered the town of Kunday with tanks, they bombarded the great mosque with artillery and martyred hundreds of Muslims while they were praying.

The above-given figures on the communists' terrible massacre or banishment to Siberian camps of those who opposed the revolution and paganism portray an alarming scene of savagery that should be a lesson for all humanity.

DESTRUCTION OF RELIGIOUS BOOKS AND MONUMENTS

In the cities of Bukhara, Semerkand, Kakant, Kazan, Khiva, Ufa, Baku, Tashkent, Bakhchisarai, Derbent, Timirhan, Kashgar, Almasta, Tirmi, etc., which had been ornamented with monuments by the Turks after their embracing Islam and had been turned into masterpieces of the East by Islamic architecture, the communists seized all religious works, mainly copies of the Qur'ân al-kerîm and the books of Hadîth ash-sherîf, and shamelessly and mercilessly tore, trampled, and burned them in the streets. Also, after ordering the people to give the religious, national and historical books they had been keeping to the State, they confiscated these books and likewise destroyed them. Meanwhile, some Muslims ran the risk of life and, instead of giving their books

to this murderous and villainous gang, buried them in chests. In the process of these events, thousands of religious people who would not hand over their books were martyred.

OPPRESSION AND PROPAGANDA AGAINST RELIGION

The pagan communist State, established on the corpses of millions of innocent people after a heavy blow on religion and the massacre of men of religion, carried on mainly the following oppression and propaganda against religion:

- 1 — Teaching religion in schools was prohibited.
- 2 — Praying in mosques and in all kinds of temples was prohibited.
- 3 — Men of religion were given no place in State affairs.
- 4 — Religious or national education of youngsters in their homes was strictly prohibited.
- 5 — Systematic propaganda against religion was carried on through newspapers, magazines, TV and radio broadcasts, and slanderous plays were performed.
- 6 — It was constantly explained that Allâhu ta'âlâ -may He protect us from saying so!- did not exist and that holy books were superstitious fables.
- 7 — Conferences were held in cities and villages by organizations called The Godless Society and The Association of the Young Godless. Religions, Allâhu ta'âlâ and Prophets (alaihimu 's-salâm) were mocked, and regular night courses were arranged for inoculating people with atheism.
- 8 — At places of entertainment, such as theatres and cinemas, Allâhu ta'âlâ, Islam, the Qur'ân al-kerîm, Prophets, men of religion and pious people were continuously made an object of derision; thus, young brains were being poisoned.
- 9 — The main religious duties of Muslims, such as salât, fast, hajj and zakât were definitely prohibited; it was considered a crime even to utter the Kalimat ash-shahâda or to mention the name of Allâhu ta'âlâ. Pious people were under relentless prosecution from the secret police for the above-mentioned duties and, being accused especially of “propagating superstitions,” “opposition to the State,” and “opposing the regime and revolutions,” were driven to death camps.

DISRESPECT TOWARDS THE DEAD

- 1 — Performing the namâz of janâza and washing corpses were

thoroughly prohibited.

2 — One who died was simply thrown into a ditch and covered first with lime and then with earth.

3 — Human bones unearthed from cemeteries in the cities and rubble from monuments were used to fill depressed areas of the city.

4 — Human bones unearthed from village cemeteries were used in manuring the fields.

Dear Readers! With all their persecutions, massacres, banishments and oppressions, communists were not able to expunge the divine love that exists in human beings; they were not able to break that sacred bond. Of the present 140 million Muslim brothers under communist regime, the number of those whom they have managed to bring to their side and make irreligious does not exceed 5 per cent, despite all their systematic efforts and tortures. Then no material power will be able to annihilate the religion or *imân*, which are innate. They can be prohibited, but not annihilated. A Muslim gives his life away, but he never sacrifices his religion and chastity. This was very well understood by the Russians in the Afghan tragedy of 1986; hundreds of thousands of red troops attacked with rockets and aircraft and killed villagers, including women. Muslim children were taken to Moscow to make them irreligious. Mosques, schools, houses and foodstuffs were burnt. The number of Muslims killed from 1979 through 1986 was over one million. But the Muslim warriors, though thousands of them fell martyrs, did not surrender to the irreligious. In order to conceal this vulgarity of theirs from Muslim nations, Russians have prepared and distributed, in Muslim countries freely, books explaining that there is freedom of religion, Islamic sciences and rituals in Russia. Muslims in Russia are unaware of these books since they are only distributed outside Russia. Their distribution in Russia is prohibited; otherwise, it would be treachery against communism. Some of these books, distributed among the people of Algeria in 1986, were sent to us. High quality paper and gilded bindings were used in these offset-processed Arabic books on which “1400 A.H., Tashkent” is written. In them, some communists wearing a Muslim turban and robe are portrayed in pictures as if they are *muftîs*, *imâms* or heads of religious offices. This communist propaganda contradicts the cruelty done to Muslims by Russians in Afghanistan. It was prepared so cunningly that one who does not know of the Islamic religion and the inner aspects of communism will get deceived by these tricks and lies

easily and, thinking that this excessive enemy of Islam is a friend, will fall into endless calamity.

Whether it be called socialism, republic, democracy or even disguised in the fur-coat of a kingdom, or however sweet and deceitful its propaganda is, communism is a regime that proves itself to be the opposite of freedom at all times and everywhere. It is a dictatorship of an irreligious, merciless and cruel minority. That is why it is the merciless enemy of Islam. In fact, the name of Russia is ‘The Union of Soviet Socialist Republics,’ which does not contain the word ‘communism.’ The name of communist East Germany was “The German Democratic Republic”, and that of Yugoslavia is “The Federal Republic.” Likewise, Red China, Bulgaria, Hungary, Poland and all other communist countries carry some sort of republic in their names. Communism conjures up a dangerous meaning to the world’s humanity and those who have fallen into its trap hate it so much that even communists themselves abstain from using this name and consider it necessary to camouflage the title of their own states by attaching the titles of free states to them.

Whatever fur communism puts on itself, the red and cruel regime reveals itself as soon as the guise opens a little, What is the mark that represents communism at first sight? Despite its various titles, namely Democratic, Republic, People’s or Kingdom, how is it that communism is recognized at first sight? Let us point it out. The single distinctive characteristic of communism is its policy of centralized state control and enmity towards religion. A country wherein everything is controlled by the State, where Muslims are called retrogressive and fanatical, and where non-communists are marked as “fascists” is a communist country whatever its name is. The further away from the policy of state control and the more respectful a country is to Allâhu ta’âlâ and the Prophet (sall-Allâhu ’alaihi wa sallam), the further away will it be from communism. State control with enmity towards religion is the real name of communism.

The purpose of those who support the excessive policy of state control and who try to remove religious lessons from schools is to establish communism. The technical definition of communism is to “bring everything under state control, by means of collectivization and enmity towards religion.” Once everything has been brought under state control, the Godless Society is established within hours.

To the comrades bought by communism beforehand, the

World Communism Organization gives 18 directives for the purpose of introducing and settling communism in free countries. Ten of them are as follows:

1. “Try to encourage the establishment of communist or socialist parties in your countries. If they are already present, cooperate with them.”

2. “Divide your nation into as many classes and communities as possible.”

3. “Always try to establish disagreements between the employee and the employer.”

4. “Fight, and endeavour until the communist regime is established. Make everybody believe that there is no such threat in your country by the time the communist regime becomes deep rooted. Accuse those who notice your intention and objectives and those who attempt to reveal the facts of being illusive and provocative.”

5. “Instigate madhhab and tarîqa conflicts. Practise enmity towards religion, openly and secretly.”

6. “Make banners for yourselves of the heroes who are loved much by the people. Show them to be on your side.”

7. “Through novels, poetry, articles, and cartoons write systematically using exaggerations that the laborers and villagers are in poverty.”

8. “Maintain an antagonistic attitude towards free countries and promulgate enmity against the West.”

9. “Get control over labour unions, youth organizations, and art establishments.”

10. “Search for reasons for discomfort and find them; try to popularize them.”

In order not to be caught up in the calamity of communism, even the slightest opportunity must be made use of in rendering these seeds of communism harmless.

It is necessary to cooperate, to get organized and to be on the alert against communist instigation. Greeting communists, smiling at them, buying, exhibiting in shop windows or selling their books, newspapers and magazines, or supporting their magazines and newspapers thru advertisements, will sharpen the knife of communism.

The Czar used to invite insidious Russian communists to his palace, compliment them, admit them to dinner, and listen to their

ideas. But when the revolution took place, it was those same friends who butchered the Czar, the Czarina, their children and grandchildren, including the infants.

Communism does not have understanding, fidelity, human values, mercy, faith or reason.

Air raids on Afghan villages carried out by Russians in 1980 are a new and terrible proof of communist atrocities and barbarism.

The communist is hostile to those who believe in Allâhu ta'âlâ, conscience and morals. He considers these human feelings as an illness, idiocy and treachery against his regime and principles. His password is "Divide and rule!"

There is a single formula for defending ourselves against the evils of communism:

To counter-attack it with the same method it uses, that is, by force, to spit in its face, to maintain severe control over it, to keep it away from honest people, and to leave it alone with its red-stained face.

The Russian revolution slaughtered 52 million people, 40 million of whom were agricultural and industrial workers. It came forth with the promise that it would "give peasants land and make workers shareholders in businesses," but it even grabbed the few acres of land belonging to poor peasants and the cottages owned by penniless workers and killed those who had faith and belief or who said Allah.

The red revolution is a greedy monster that eats workers under the guise of workers' power! It produces such massacre and plunder that even those who practise this massacre and plunder cannot escape its massacre and plunder.

With communism, the grudge which was at the outset held against life, property, chastity, religion and faith, turned into a sadism borne against humanity and began to work for the plans of a handful of cruel chiefs. At that point it was realized how great a lie it was, yet it was too late.

The following is the fourth paragraph of the constitution of the secret communist party:

"The Communist Party is the irreconcilable enemy of the native servants of imperialism, of the owners of land, factories and buildings of the bourgeois artisans and tradesmen, of all pious people and their priests and scholars, of all working and retired military officers, policemen and civil servants, and, in short, of those who are outside the lines of the revolution."

Lenin's password for the revolution was: "Kill the active personnel as soon and in as great a number as possible so that there will be little work left for us to do."

As it can be concluded, excluding those who were to be butchered, only the red leaders themselves remained in one hundred per cent safety.

According to Lenin, "Maintenance of Red dominance is dependent upon the continuation of the Red revolution." This is the reason for the unending massacre of workers by the regime. In Red China, with the order of communist dictator Mao, 300,000 labourers were shot dead during each liquidation movement. These murders were committed by a minority hostile to religion and belief in the next world.

What level has Russia reached today? To what degree are the people happy? Without clarifying these things, it will be narrow mindedness to evade the question by simply saying, "They are travelling in space," or to admire the luxurious, excellent, delightful and pleasing life of a cruel minority. The Pyramids in Egypt, too, were masterpieces at one time. Can we point out signs of social welfare in the factories and rockets, which were built on the blood and corpses of millions of people and with the money grabbed from hungry, wretched workers and labourers with the view of satisfying the desires of a despotic minority? Displaying the means as the aim of life is treacherous to life itself.

We wonder if some writers or others could even utter one per cent of what they write or say now, were they in a communist country?

O Youth! Your pure hearts and green souls are quite susceptible to the enchantment of such illusive promises. But you will repent for it later.

The only remedy for protecting humanity against the calamity of communism is not to fall for its sweet poisons and varnished filth. And this, in turn, requires people to have a firm faith, an undending trust in Allâhu ta'âlâ, a peaceful heart, and to live in justice and freedom. But this can come about only by following a divine, unyielding and unchangeable book, and by purifying the morals and intentions. This purity can be provided by Islam, which is free from all sorts of prejudices and oppression. Islam supplies perfect social justice, a strong shield to protect people against the claws of the dragon of communism. The destruction of communism can be achieved by serving Islam. Islam and

communism cannot stay together. It is a known fact that some dictators, who have appropriated power and preside over Muslim nations, have given their states such names as “The Socialist Islamic Republic.” The word “Socialism,” used as such, is a term not for Muslims, but for communists. Their putting this word and Islam side by side is one of the traps devised for deceiving Muslims, for Islam and socialism cannot stay together. A Muslim cannot be a socialist. It is for this reason that communist barbarians, in order to make the people of the Muslim countries they capture communists, first attack Islam, laying much stress on it. The same reason lies under communists’ enmity towards the religion.

In every nation, there exist ignoble, irreligious, immoral, and base people who may be tempted, deceived and cajoled into becoming communist. Through the tricks prepared by red and yellow centers, they may plot a communist revolution. Protection of the nation against the bursting and spreading of such a dark and bloody revolution can be accomplished by instructing the youth with religious knowledge and with Islamic ethics. Every father must teach his children how to read Qur’ân al-kerîm; send them to religious courses; teach them how to perform wudu’, ghusl and salât; how to fast; what is halâl and what is harâm and have them practise them. Communists cannot mislead a person who is brought up to be such a Muslim. Apparent examples of this are the millions of Muslims moaning under Russian and Chinese persecution and savagery. They endure all kinds of oppression, torture and even death, but do not become communists. They either die or escape.

Seeing that they will never be able to deceive Muslims or bring revolution to Islamic countries, cruel communists try to improve heavy industry and the means of war to use it for invading Islamic countries. They make preparations to attack with weapons, rockets, fusion bombs, new jet-fighters and, chemicals to destroy all the Muslims on the earth. Therefore, Muslims all over the world must cooperate, do away with sectarian differences, and become united under the Ahl as-Sunna, the only way to salvation. They must use all their energy to make new weapons in order to surpass communists.

When unity in faith, unity in morals, and unity in justice are established and sophisticated weapons are made, the communist raid will no longer be a threat.

Through the gate opened in 1982 by **Roger Garaudy**, famous man of letters in Europe, **Cousteau**,^[1] the Captain of the Oceans, turned the course of his ship towards Islam, **Bejart**, one of the well-known figures of the ballet world, stepped into the Muslim community. The great scholar and writer **Roger Garaudy** said in a Conference Hall of Garyunes University in Benghazi on April 8, 1983:

“It is true that I have embraced Islam. You ask why I chose Islam; by choosing Islam, I chose the modern age.”

This was the same **Roger Garaudy**, aged 70, who had fervently defended the communist system for France for decades. At universities and political platforms, he had repeatedly explained Marxism to Frenchmen and to the West, thinking that the salvation of men lay in that unique system. He had been known as the **‘Spiritual Architect’** of modern French communism. Where there was a meeting, conference or seminar organized by communists, there was **Garaudy**. He carried on a serious struggle against Catholicism and Christianity with his ideas, pen and rhetoric.

One day a bomb exploded in the mids of the West’s world of arts, letters and politics: **“Roger Garaudy embraces Islam!”** With the spread of this news to the whole world through telexes of news agencies, the Kremlin was terribly shocked, since the Kremlin was losing its greatest master of French communists; **Garaudy** was a well-known scholar, with whose pen Marxism had been disseminated in the last years.

This great man was now telling the truth: **“Islam is the religion that drags the ages behind itself. Other religions, however, were dragged behind the ages. That is, all religions except Islam were altered according to the time and reformed, and their holy books were distorted to conform to the conditions of the time. However, the Qur’ân al-kerîm has dominated over the ages ever since its descent. Not the Qur’ân al-kerîm, but time followed behind. As time got older, it became younger. This is an event that occurs beyond the ages. This is an event much greater than all the terrible social, political and economic disasters that followed so many wars in history. Islam prevails against not only materialism or positivism, but also existentialism. However, none of them prevailed over Islam.**

[1] Jacques-Yves Cousteau [1911-1997] French underwater explorer.

“The Great Prophet of Islam (’alaihi ’s-salâm) explained everything by saying. ‘Work for the next world as if you were to die tomorrow, and work for this world as if you would never die!’ Islam has control over not only the material but also the spiritual. Therefore, these two cannot be separated from each other. How can they be separated since Islam states: ‘Learn knowledge even if it is in China,’ and ‘Scientific knowledge is the lost property of the Believer; he should get it wherever he finds it!’ Knowledge and working are not limited in Islam. Possessing no limits concerning these two facts, which bewilder the world, Islam has bewildered the world.

“By defining man to be ‘the superior and the most honourable creature,’ Islam means that he should not be exploited. It is a conglomerate of systems that disapproves extravagance, ostentation and luxury, defines income as those earnings obtained thru the sweat of one’s brow, transfers growing capital to the poor by means of a well-balanced and moral rule, prohibits interest, a cause of laziness, and thereby destroys unlawful wealth. Islam has made it obligatory that the Caliph and the slave shall share the same rights. There was the case of the ‘camel’ which is a reality sharper than a king’s sword: Hadrat ’Umar and his slave rode a camel by taking turns as they travelled from one town to another, the halter being held by the Caliph and by the slave alternately... Here is the revolution of Islam in the field of justice and law.

“Both Marxism and capitalism are systems that exploit man. In contrast to them, Islam is a heavenly religion that restores human prestige to humanity.”

7 — WHAT IS A TRUE MUSLIM LIKE?

The first thing is to correct the belief in accordance with those which the Ahl as-sunna savants communicate in their books. It is only this Madhhab that will be saved from Hell. May Allâhu ta'âlâ give plenty of rewards for the efforts of those great people! Scholars of the four Madhhabs, who reached the grade of ijtihâd and the great scholars educated by them are called **Ahl as-sunna** scholars. After correcting the belief (îmân), it is necessary to perform the acts of worship conveyed in the knowledge of **fiqh**, i.e. to do the commands of the Shari'at and to abstain from what it prohibits. One should perform namâz five times each day without reluctance or slackness, and should be careful about its conditions and ta'dîl-i arkân. He who has as much money or property as nisâb 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."

One should not waste his precious life on trivialities even if they are permitted (mubâh). It is certainly necessary not to waste time on the harâm. We should not busy ourselves with taghannî, singing, musical instruments, 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 secret faults behind his back. It is necessary to tell a Muslim about the faults of the Harbîs, about the sins of those who commit these sins in public, about the evils of those who torment Muslims and who deceive Muslims in buying and selling. Thus, Muslims will be aware of their harms. To expose the slander of those who talk and write about Islam wrongfully is not giybat. (**Radd-ul-Muhtâr: 5-263**)]

One should not spread gossip (carry words) among Muslims. 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 slander; these must be abstained from. These two evils were harâm in every religion. Their punishments are very heavy. It is very blessed to conceal Muslims' defects, not to spread their secret sins and to forgive them for their faults. 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 who are weak for trival reasons. One should not attack another's property, life, honour, or chastity. Debts to anyone or to the government must be paid. Bribery, accepting or giving, is harâm. However, it will not be bribery to give it when there is no other way out, e.g. under a tyrant's oppression. However, it is harâm to take a bribe even under such conditions. Everybody should see their own defects, and should every hour think of the faults which they have committed towards Allâhu ta'âlâ. They should always bear in mind that Allâhu ta'âlâ does not hurry in punishing them, nor does He cut off their sustenance. The orders from one's parents, or from the government, compatible with the sharî'a must be obeyed, but those incompatible with the sharî'a should not be resisted in a way that will provoke fitna. [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 Allâhu ta'âlâ. One should continue remembering and mentioning Allâhu ta'âlâ as the great men of religion have prescribed. One should feel hostility towards all the things that will prevent the heart from remembering Allâhu ta'âlâ. The more you adhere to the Sharî'at, the more delicious will it be to remember Him. As indolence and laziness increase in obeying the Sharî'at, that flavour will gradually decrease, eventually disappearing. What can I write more than what I have written already? It will be enough for a reasonable person. We should not fall into the traps of the enemies of Islam by falling for their lies and slanders.

8 — 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) when he was the senior professor of Tasawwuf at the Madrasat al-mutahassisîn, the Faculty of Theology, which was located in 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! Yet you cannot. Outside this universe is the place of nonexistence. And this place of nonexistence is also under His Omnipotence!

On an occasion, somebody asked [the great Walî] Ibrâhîm 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 intend to commit a sin, do not eat the food He gives! Is it worthy of you to eat His food and to disobey Him?

2) When you want to rebel against Him, go out of His Domain! Is it worthy of 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 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 declares: “Sinners, go to Hell!” say that you will not!

The person said, “Nobody will listen to me,” and then repented; he did not disavow his sense of penitence up until death. There is a 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!’ Nonetheless, 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 'alaihi wa sallam), but you do not follow him. You read the Qur'ân al-kerîm, but you do not follow the way it prescribes. 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 a warning. You do not see your own defects, and you search for defects in others. Such people must be thankful, since it does not rain stones on them, since they do not sink into the earth, and since it does not rain fire from the sky! What else could they want?” Would not this suffice as a recompense for their prayers?”

[Allâhu ta'âlâ declares in the sixtieth âyat of Mu'min Sura, **“Make duâ to Me, I shall accept** (ask for, I shall give)”. There are five conditions for the duâ to be acceptable. The one who makes dua, must be Muslim; should have Ahl-as sunna belief; should not commit harâm, particularly abstaining from eating and drinking haram things; should make fards; should perform five times of namaz; should fast during Ramadan; should give zakât; should know and adhere himself to the causes of what he wants from Allahu ta'âlâ. Allâhu ta'âlâ creates everything through a certain means. When asked for a certain thing, He sends the cause of that thing and makes that thing effective. Man adheres himself to this cause and obtains that thing. For the sake of His Awliyâ, apart from His usual means, when they make duâ or when duâ is made for sake of Awliyâ, the things wished are given directly to those as **(Karâmat)** without adhering to any cause.]

As you have not come from 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 you use, all the roads you will pass, all the places you will go, 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 He for every moment keeps in existence everything that exists. Even for

a moment, He is not unaware of the state of all and controlling all. 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 beings on this globe, as He had not on the moon, on Mars or on other planets; His greatness would not have diminished for this reason.

A hadīth qudsī states: **“If [all] 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-salām), My Greatness would not be increased. Conversely, if you all were like My enemy, who opposes Me and despises My Prophets, My Greatness would never decrease. Allāhu 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 waves of light reflect from the moon. Out of black soil, He creates many vivid-coloured, sweet-scented flowers and beautiful appearances. From a breeze, He pours out the breath which gives relief to hearts. From the stars that are a distance of myriads of years, 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 a vibration, 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, from the factory of plants. On the other hand, by combining the water in the earth with a suffocating gas in air, again in the factory of plants and by stocking in them the energy which He sends from the sky, He creates starchy and sugary substances and oils, the sources of energy that will operate the machine of your body.] Thus, in plants, which He causes to grow in fields and deserts, on mountains and 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 placing chemistry laboratories in your lungs, He isolates the poison from your blood and puts useful oxygen in its place. By implanting 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 with other immaterial powers, He can put into your heart various plans, commands and actions that are prepared simultaneously. 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. With many, 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 laws of physics, chemical reactions or biological events. He places centers of power inside you. He projects the necessary precautions into your soul and consciousness. 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 and bitter warnings, hints, inclinations and ambitions. And as a greater blessing, He openly sends instructions through faithful and dependable Prophets ('alaihimu 's-salâm). In conclusion, operating the machine of your body and instructing you with its experiments, He hands it over to you so that you may use and utilize it in objective affairs. He does all of these 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 that you can use as you wish, He used them without you knowing it, like the beating of your heart, the expansion of your lungs and the circulation of your blood, if He rolled you by force, with reflex actions, with paralysed hands and 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 and internal powers, like the lifeless, or unreasonable and unconscious powers of animals, and if He put in your mouth, like pack animals, a morsel of the blessings -which you take in large amounts to your houses now- could you take and eat that morsel?

Do you ever think of your state before and when 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, discover the means that are remedies for your diseases, and the means to protect yourself from the attacks of wild and poisonous animals and enemies? 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, by means of Allâhu ta'âlâ's Omnipotence, the salty waters of seas evaporated and formed clouds in the sky, and while rains, falling from those clouds, took substances [for 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 from rays of light and heat], vibrated and nourished the cells of life?

Today, they say that you are of monkey descent, and you believe it. When they say that Allâhu ta'âlâ has created you, enables you to live, causes 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 imbecilic, old-fashioned and retrogressive, you used to make him feel uncomfortable. Who made you move then, and why did you nettle 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 have entrusted 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 expressing thanks to him and to your Creator for the blessings you have been given? Moreover, why do you throw your deposit into rubbish-heaps dirtied by everybody?

When people around you follow your wishes and desires, you believe that you are doing everything by creating them with your intellect, knowledge, science, power, strength and by inventing all accomplishments. You forget about the task which Allâhu ta'âlâ has assigned to you; you have resigned from that high official duty and have attempted to claim ownership of the deposit. You want to regard and represent yourself as an owner and ruler.

On the other hand, when those around you do not follow your desires, when external forces seem to overcome you, you can see within yourself nothing but regret and frustration, incapacity and despair. Then 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 qadar not as

al-'ilm al-mutaqaddim (eternal knowledge) but as **al-jabr al-mutahakkim** (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 you can reach, though you are free to eat or not and die of hunger; the dry morsels are not crammed into your mouth by force! You eat, but also think that you are deprived of acting on your own volition; and yet what you have done is not a series of it has not been due to involuntary movements. However, though you possess your self-control even at such times as this when you have to, you deem yourself compelled, enslaved; in short, a mere nothing against exterior forces.

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

O mankind! O man who is floating on deficiency and eccentricity! You are neither 'all' nor 'nothing'! At any rate, you are something in 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, 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 the 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 an owner-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 all false, vain. Then, why do you accept lies within your hearts and turn off into polytheism? Why don't you obey the commands of Allâhu ta'âlâ, the Unequalled Ruler, and know Him as the Creator? Instead you run after thousands of imaginary idols and get drowned in distress? Whatever you run towards, isn't it an ideal, an option or a belief that drags you on? Why do you look for that ideal in someone other than Allâhu ta'âlâ? Why don't you direct that

belief to Allâhu ta'âlâ and spend your alternatives 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 His regulations and laws, how much better you will love one another and be attached brothers! What won't the Mercy of Allâhu ta'âlâ create from this brotherhood? Every favour you gain is the result of this brotherhood produced by a belief in Allâhu ta'âlâ, His Mercy and Benevolence. Every problem or calamity you experience is the result of the fury, resentment and hostility which you are filled with as a retribution for not paying attention to Allâhu ta'âlâ, for cruelty and injustice. And this is also the result of attempting to make laws by yourselves and by following others who want to compete with Allâhu ta'âlâ, in short, of not believing only in Allâhu ta'âlâ with a real belief in His Unity.

In short, the chief cause of the problems among humanity is the crime of polytheism committed against Allâhu ta'âlâ. The obscurity 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. However hard human beings will try, they will not escape sufferings and disasters unless they love one another. And, unless they know Allâhu ta'âlâ, unless they love Him, unless they regard Him as the Absolute Ruler and worship Him, men cannot love one another. Whatever might be thought of besides Allâhu ta'âlâ and the way of Allâhu ta'âlâ, all of them are ways leading to disunity and wretchedness. Don'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 and 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-Sayyid Abdulhakîm-i Arwâsî

PART THREE: BIOGRAPHIES

9 — THE BIOGRAPHY OF SAYYID^[1] 'ABDULHAKÎM-I ARWÂSÎ (A disciple of Sayyid Fahîm-i Arwâsî)

He was the greatest 'âlim^[2] during the reign of the last Khalîfatul-Muslimîn Sultân Muhammad Wahîd ad-dîn Khan. He was born in the town of Başkal'a near Van in 1281 (1865) and passed away in Ankara in 1362 (1943). During the time when communists, freemasons, Wahhâbîs, apostates, Rafidîs, Jews and Christians were attacking Islam with all their publications, propaganda, imperial powers and wealth in order to deprive Muslim children of their faith, he protected the Ahl as-Sunnat^[3] with his lectures, sermons and books against annihilation and, with his appropriate expertise, he cleared away the poisonous lies that had been imposed upon the youth. He suffered terrible difficulties and oppressions for this way (rahima-hullâhu ta'âlâ). 'Abdulhakîm Effendi's father, Khalîfe Mustafa Effendi, was from Sâkitan village of Yûksekova, a town of Hakkârî (an Eastern Anatolian city).

Sayyid 'Abdurrahmân, the great grandfather of 'Abdulhakîm Effendi, was the son of Sayyid 'Abdullah. Sayyid 'Abdullah is (buried) at the head-side of Sayyid Fahîm in Arvas. When Sayyid 'Abdullah died, for continuation of the Arvâsî family, Sayyid 'Abdurrahmân's mother persuaded him to get married. He had five sons namely Tâhir, 'Abdurrahîm, Lutfî, 'Abdulhamîd and Muhammad. Sayyid Tâhir was the governor of Basra. Sayyid 'Abdurrahîm died in 1200 [1786]. He, his son Hâcî İbrâhîm and his grandson 'Abdul'azîz are (buried) at Ahmed Hânî tomb in

[1] **Sayyid:** a descendant of the Prophet.

[2] **Âlim:** Muslim scholar.

[3] **Ahl as-Sunnat:** the true followers of (the Companions of) the Prophet. Jerîde-i 'Ilmiyye Mecmû'ası, no. 48, p. 1484.

Dođu Bâyezîd. Three children of 'Abdul'azîz Effendi are Muhammad Amîn and 'Omar Effendis and Sayyidat Khadijah. The children and grandsons of each of them were a treasure enriched with religious and worldly lore. Muhammad Amîn Effendi had four sons. Their names were Abdul'azîz, 'Abdulqadîr, 'Abdulhakîm and Mahmûd Effendis. Ahmad Effendi, son of 'Abdulhakîm Effendi, died in Istanbul on the last day of 1988 [1409] when he was a columnist of Türkiye daily newspaper.

Sayyid 'Abdurrahmân was the murshid-i akmal (perfect murshid) of his time. Thousands of lovers of Allahu ta'âlâ would attend his sohba (preaching) and attain faid. He would send letters of advice to far countries. His letters in the Persian language to amîr Sharafaddîn 'Abbâsî, one of Irisân amîrs, are very valuable. In one of these letters he conveys his salâms and makes duâs (prayer) for Muhammad Karîm Khan, Mustafa and Faizullah begs. Sharafaddîn Beg added the following lines to another letter of his: (Mawlânâ sent this letter to this faqir [he means himself] in 1192 [1778]. He states that patience is necessary against troubles and explains the value of patience. After a couple of months, my father 'Abdullah hân beg died. Mawlânâ's karamat should be understood from this.) Sayyid 'Abdurrahmân is burried in Hoshâb.

Sayyid Lutfî Effendi had eleven sons.

Sayyid Lutfî Effendi's first son was 'Abdulghanî, whose son was Mîr Hâc, whose son was 'Abdurrahmân, whose son was Muhammad sa'îd Effendi. Second son of Lutfullah Effendi was 'Abdulghaffâr Effendi, whose son was Sharîf, whose son was Muhammad Shafiq Effendi. Third son of Lutfullah Effendi was Muhammad, who was step father of Hadrat Sayyid Fahim. His son was Tâhir, whose son was Resûl, whose son was 'Abdullah Effendi.

Fourth son of Lutfullah Effendi was Rasûl Effendi. His fifth son Sayyid Sibghatullah Effendi was a disciple of Sayyid Tâhâ-i Hakkârî. His son was Jalal-ad-dîn, whose son was 'Ali, whose son was Salahaddîn Effendi. His two sons Kâmuran İnan and Zeynel'âbidîn İnan became Bitlis Senators and parliamentarians.

His sixth son was Jamâluddîn, whose son was Abdulmajîd, whose son was Sa'dullah, whose son was Muhyiddîn, whose son was 'Abdurrahman, whose son was Lutfullah, whose son was Nûrullah Effendi.

Abdulhamîd Effendi had two sons, one of them was molla Safî, whose grandson was Abdulhamîd Effendi. His second son was hadrat Sayyid Fahîm-i Arwâsî, “quddisa sirruh”.

Sayyid Muhammad had seven sons and a daughter named Hamîda Hânım. Hamîda Hânım was the wife of Hurrem Beg of Timur^[1] descent. She had three sons named Sâlih, Mamduh and Sa’îd. Sa’îd Beg’s two descendants were Tawfiq Beg and Amîna Hanım. Amîna Hanım is the first wife of Makkî Effendi. His second wife was Afifa Hanım. First son of Sayyid Muhammad was Mahmûd Effendi. He had three daughters named Zubayda, Maryam and Asmâ. Asmâ Hanım was the first wife of ‘Abdulahkîm Effendi and was very devout and pious. His second wife was Âisha Hanım who was the granddaughter of Sayyid Fahîm-i Arwâsî “quddisa sirruh”. She was the mother of Ahmad Makkî and Munir Effendis. His third wife was Â’isha Hanım who was called Nine (grandma) Hanım and the fourth wife was Badriya Hanım. His fifth wife Mâida Hanım died in Istanbul in May 1396 [1976].

Sayyid Muhammad’s second son was Muhyiddîn Effendi. He had two sons and two daughters. Of his daughters, Beyaz Hanım was Faruq Beg’s mother and Zâlîha Hânım was ‘Abdurrahim Zapsu’s mother. The sons were Hasan and Mustafa Effendis. Hasan Effendi had seven sons and seven daughters, of them four sons died as children. The fifth son Mazhar Effendi was the husband of Nasîbe Hânım. The sixth son Muhyiddîn Effendi died in Ankara. The seventh son Najmaddîn Effendi was a member of the Court of Appeal. He was the husband of Na’îma Hânım and son-in-law of Ahmad Effendi. His daughters, Nine (grandma) Â’ishâ Hânım was Abdulhakîm Effendi’s wife; Dilbar Hânım was Tâhâ Effendi’s wife; Fatima Hânım was Sayyid Ibrâhîm Effendi’s and Sabîha Hanım was Abdullah Beg’s wife.

Mustafa Effendi had nine sons and two daughters. The first son was Sayyid Abdulhakîm Effendi. The second was Ibrâhîm Effendi, the third Tâhâ effendi, the fourth Abdulqâdir Effendi, the fifth Shamsaddîn Effendi, the sixth Ziyâaddîn Effendi, the seventh Yusûf Effendi, the eighth Mahmûd Effendi, the ninth Kâsım Effendi. Abdulhakîm Effendi was the eldest and died the latest. Three grandsons of Abdulqâdir Effendi, Zaynal’âbidîn, Badraddîn and Fahraddîn are alive. Shamsaddîn Effendi had one

[1] Tamerlane, or Tamburlaine.

son and two daughters. One of them, Afifa Hanım, was the wife of Makkî Effendi. The other daughter, Nazîfa Hanım, died in March 1986. Her son, virtuous Jamâl Effendi, was the imâm and hatîb (preacher) in Kirazlı mosque in Istanbul and had a deep and unequelled learning on Jalâladdîn-i Rûmî's **Mesnevî**. He died in Istanbul in 1396 [1976]. Son of Yusûf Effendi, Sayyid Fârûq Ishîq, was the head of Court of Accounts and a Senator of Van province. He died in Ankara in 1972. Two sons of Fârûq Beg, Sayyid Nawzad and Sayyid Ruchan are alive and have sons. Sayyid Ruchan was appointed to the counsellorship of Labor ministry in 1391 [1971]. Mahmûd Effendi's mother was Maryam Hanım. All of his other brothers and sisters are the children of Hano Hanım.

Mahmûd Effendi's daughter is Ruqâyya Hânım. The first daughter of Mustafâ Effendi, Mu'tabar Hânım, was the wife of Sa'îd Beg of Timur descent and was both paternal aunt and mother-in-law of Ahmad Makkî Effendi. She died in 1341 and was buried in Edirnekapi cemetery. His second daughter was Râbi'a Hânım.

The third son of Sayyid Muhammad was Nuraddîn Effendi. He had two sons named Ma'jîd Effendi and Alî Effendi. Majîd Effendi's son Izzat Beg was the husband of Nâfiya Hânım and he died in Van in 1981. He had four children.

Sayyid Muhammad's fourth son was Ahmad Effendi. He had three sons named Ubayd, Shawkat and Shihâbuddîn.

Sayyid Muhammad's fifth son was Hamîd Pasha. He had four sons, Ahmad, Abdullah, Fahmî and Ibrâhîm, and three daughters, Nâfiya, Nasîba and Âisha. Of them Sayyid Ibrâhîm Arwâs was the son-in-law of Abdulhakîm Effendi and served as M.P. of Van for years. He died in Ankara in 1965. His son was Sayyid Sıddîq and daughters were Gulsum and Hamiyyat. Sayyid Ahmad was the son-in-law of Muhammad Sıddîq Effendi and was the father of Na'îma Hânım. Muhammad Sıddîq Effendi was a grandson of hadrat Sayyid Tâhâ, that is, the son of Sayyid 'Ubaydullah and a brother of Abdulqâdir Effendi a martyr. Nâfiye Hânım was the wife of Izzat Beg, Nasîba Hânım of Mazhar Effendi, Â'ishâ Hânım of Muhammad Ma'sûm Effendi.

Sayyid Muhammad's sixth son was Husain Effendi. He had four sons, Jalâl, Alâ'uddîn, Sayyid Ghâzî and Bahâaddîn. Sayfaddîn Beg, son of Jalâl Effendi, was the husband of Ruqayye Hânım and the father of Aydın and Jalâl Effendies and Laylâ

Hânım. Aydın Beg was elected M.P. of Van from Anavatan Party in 1983. His sons Junaid, Malih Ruchan, Fâtih and Murâd Effendis are being raised as worthy successors.

The seventh son of Sayyid Mohammad is Yusûf Effendi.

Sayyid 'Abdulahkîm Effendi had three sons and two daughters. Of them Anwar and Shafi'a was of Asmâ Hânım. Shafi'a Hanım was Sâlih Beg's wife and died in Musul during migration. Also, Anwar died in Eskishehir in 1336 [1918] while migrating. His second son virtuous Ahmad Makkî Uchishik (Üçışık) Effendi, deeply learned in religious knowledge from Arabic and Persian books and from his father, died in Istanbul in 1387 [1967]. He was buried in Bağlum cemetery. With his dependable fatwâs, he was a blessed personage whose equal is hard to find all over the world. He educated many mature and valuable religious men. He used to provide medicine for illnesses of the seekers of science and the spiritual realm. Allâhu ta'âlâ honoured and blessed the city of Istanbul and the whole Islamic world with his sacred presence. Sayyid Ahmed Makkî Effendi had four sons, Bahik, Bahâ, Madanî and Hikmat and a daughter, Zâhida. Each is archetype of conscience and virtue. His grandsons, Tâhâ Uchishik (Üçışık), Fahîm and Muhammad Effendis and his daughter Shafi'a Hanım are being raised as gems. The third son of Abdulahkîm Effendi "quddisa sirruh", Sayyid Munir Effendi worked for years in the sales department in the Istanbul municipality and attracted the respect and love of his fellow associates with his honesty, studiousness and beautiful manners. He passed away in 1399 [1979]. He was buried in Bağlum cemetery.

In the Rajab month of 1332 [1914], Sayyid 'Abdulahkîm Effendi migrated from Bashkala. He came to Istanbul in 1337. He first settled in the Yazılı Madrasa at Ayyûb Sultân and later in the Murtadâ Effendi Tekkesi on Gümüşsuyu Hill. While giving sermons at various mosques and teaching at the Vefâ High School and the Sulaimâniyya Madrasa in the Sultân Selîm Mosque, he began propagating Islam, silencing and subduing the enemies of Islam. In the firman (Sultan's order) dated-8th-of Dhu'l-Qa'da, 1337 [August 5, 1919], he was appointed a mudarris (senior professor) at the highest madrasa, the University-level Madrasa of Sulaimâniyya. The firman said:

"Appointed for the following vacant posts at Dâr al-Khilâfat al-'aliyya Sulaimâniyya Madrasa are Dabralı Wildân Fâ'iq Effendi

for the mudarris-ship of al-Hadith ash-Sherîf; 'Abdulahakîm Effendi, one of the 'ulamâ' of Hakkârî, for the mudarris-ship of Tasawwuf; and the former Hakkârî representative Sayyid Tâhâ Effendi for the mudarris-ship of al-fiqh ash-Shafi'î. For the fulfillment of this al-'irâdat as-saniyya (imperial rescript), the Mashîkkat al-Islâmiyya (the Religious Affairs Office) is charged. Muhammad Wahîd ad-dîn."

This firman is written on page 1484 of the Jarida-i 'Ilmiyya, 48th issue.

Murtadâ Effendi, who received fayd from Ahmad Yakdast in Makka al-Murarrama, retired from the shipyard accounting department as head of diaries. He built a mosque in Gumushsuyu near Idris kiosk facing the sea in 1158. He died in 1160 and was buried in the wall facing the sea. His sons were also buried there. After the first imâm of this mosque Abdullah-i Kashgârî, his son Ubaydullah Effendi was imam for ten years. Îsâ Effendi, the next imâm died in 1206. Salîm Khan had a tomb built for him. Later the son-in-law of Abdullah Effendi, Chalabî Ubaydullah Effendi, died in 1208. At last, Sayyid 'Abdulahakîm Effendi, who was the treasure of visible and invisible knowledges, was appointed as imâm and hatîb (preacher). Till his death in 1362 [1943] he propagated Islam in this and other mosques and schools.

Hüseyin Hilmi Effendi^[1] said, "Starting from 1347 [1929], after maintaining continuous companionship for seven years and after frequently visiting him for another seven years while I was in Ankara, did I manage to accumulate from that door [of 'Abdulahakîm Effendi] all of what I possess for this world and the next. Although I was unable to study Islamic knowledge and was unaware of Islamic virtues and excellences, I attained the honour of understanding something of 'ilm (knowledge) and ikhlâs (sincerity in faithfulness) with the patronage, kindness and compassion of that great Walî. I saw many conscientious and curious people from all parts of the country and from abroad come and ask many things concerning knowledge and science and leave with full satisfaction concerning the answers. However, there were also those base people who came for worldly advantages or for perpetrating enmity. With his keen insight, he would immediately perceive their intentions, but, because he was gentle, compassionate and long-sighted, he would not discriminate

[1] Please see the twelfth chapter.

between a friend and an enemy, treating everybody with modesty and mudârâ (dissimulation). Those who visited with their pure hearts and received faid^[1] from scholars of Islam for the sake of Allah have continued in their footsteps and lived up to the rules of Islam. Those who said that they had received faid from their doors but avoided worshipping and busied themselves with the harâms^[2] and evils, however, are to be regarded as hypocrites and exploiters.”

The abovesaid Idrîs kiosk was built by Idrâs Hakîm bin Husamaddîn. A deeply learned 'âlim of the Bâyezid and Yâvuz era, this person caused the submission of twenty five tribes living along the Iranian border to the Ottoman rule. Thus he contributed greatly to the Chaldîran victory. He was buried on a bank near the fountain which he had built near Bulbul rill. He died in [932]. His wife Zaynab Hâtun had a masjid built near Idris Kiosk known with her name. There is Karyagdı tekke (dervish lodge) which is located in the same area as the masjid. At the back of it is Gumushsuyu fountain. Karyagdı tekke is also called (Colak Huseyn tekke). It was built by Mustafâ III. Dolancı dervish Muhammad had built a mawlawihâne behind this tekke in 1230.

Sayyid 'Abdulahkîm Effendi was very profound in religious knowledge and in ma'ârif^[3] of Tasawwuf. University members, scientists and statesmen would come to ask difficult questions that they thought to be unanswerable but would go out in contentment because they would find the answers -before they would ask for them- within an hour of his suhba (company, preaching). Those who won his tawajjuh (attention, patronage) and love would see innumerable karâmât.^[4] He was extremely modest and unperentious. He was never heard to say, “I personally...” He said, “We would not be taken into account... We cannot understand what those superiors have written. We read them only to get blessed with them.” However, he, too, was an expert in the same knowledge. Hüseyn Hilmi Effendi's father-in-law, Yûsuf Ziyâ' Akışık, one of his intimates and the Director of the

[1] **faid:** ma'rifa .

[2] **harâm:** act, thing, forbidden in Islam.

[3] **ma'rifa:** knowledge about Allah, inspired to the hearts of Awliyâ': pl. **ma'ârif.**

[4] **karâmât:** miracles Allah works through Awliyâ'.

Karamürsel Textile Factory, said, “I kissed the palm of ’Abdulahkîm Effendi in a dream and went to his house at Ayyûb Sultân to tell him about my dream the following day, I bowed to kiss his hand as we always did when we met him. He stretched forward his blessed hand, the palm facing upward, and said, ‘Kiss it the way you did last night,’ and, as an act of kindness, he explained many facts.”

Hüseyn Hilmi Effendi, one of those who loved ’Abdulahkîm Effendi very much, narrated, “I and Rifqî Effendi, a Turkish teacher at Dârûşşafaqa High School, went to ’Abdulahkîm Effendi’s house. After night prayer, he sat in silence, thinking pensively. He looked worried. After some time he said abruptly, ‘Get up and leave here!’ It was very unusual and we used to leave after asking permission. We wanted to kiss his hand as it was the custom when leaving, but he said, ‘Hurry up! Go at once!’ Rifqî Effendi ran out into the garden and then into the street. I stopped in the garden to tie my shoelaces. Someone approached me and said, ‘Why you’re still here! Go at once!’ I looked up and saw it to be ’Abdulahkîm Effendi. I said I was tying my shoelaces. He said I should do it in the street. I jumped out and tied them in the street. The following morning we heard that, a few minutes after we had left the front gate, the police entered the garden through the back gate and searched the house and took ’Abdulahkîm Effendi to the police station.”

In 1349 [1931], ’Abdulahkîm Effendi was taken from his house to a court-martial in Menemen. The daily papers, which were famous for their enmity against Islam, reported the news as “Shaikh ’Abdulahkîm, the active commander of the Akhisar branch of the Reaction Gang, has been arrested!” As if a mountain guerilla chieftain had been captured after a long fight. These papers had been filling the people all over the country with terrorism and had been spitting fire at Muslims. The concept of crime had become uncertain: The houses of the teachers of Qur’ân were searched; Qur’ânic booklets and religious books were collected and burnt. Muslims had to hide them in attics and wells. At drinking parties, the enemies of Islam yelled, “I’ll pull the camel shepherd Arab Muhammad out of his grave and cut his legs off!” They were applauded enthusiastically by flatterers and sycophants. When they used up the thousand-lira notes in their pockets by sticking them on the breasts of dancing Russian girls, they began sticking bank bills. With Armenians as intermediators, they brought beautiful boys from Romania to watch them swim in

covered pools. In this regard, excessive efforts were made and much confusion was caused. Because the adhan^[1] interrupted their pleasure, which was accompanied by music, they said that minarets should be demolished. Allâhu ta'âlâ's commandments were trodden under foot. For example, they forced people out of Islam with such words as "My daughter! Open up your hair! Don't sit like an ogre!" The drunkards expected from one another the creation of a new religion and miracles. A document revealing how terrorism upset wisdom and hardened consciences was reported, with the purpose of educating the youth, in the daily paper **Hakikat** (2 Ramadân, 1390; Nov. 2, 1970, No. 195), under the heading "Our Distressful Days."

On one of those days, when the enemies of Islam had gone too far in persecuting Muslims, the daily papers wrote the following report about those who had been hung on the preceding day: "The court's decision about 'Abdulahakîm and his accomplices will be announced tomorrow." Hüseyin Hilmi Effendi wrote the following about that day:

"I made dhikr and prayed much that night. In fear and worry I fell asleep.. I dreamt that 'Abdulahakîm Effendi and I were sitting face-to-face in the balustrade on the left side of the middle gate of the Eyyûb Mosque. He was smiling. He took a white package out of the right inside pocket of his overcoat, opened it and gave me a candy. I ate it and woke up. I still feel the taste of that dream and candy. I joyfully waited for the morning to come. I bought a newspaper early and saw in large-point letters the headline: "Attorney General demanded execution, court acquitted." The court-martial's February 12, 1931-dated sentence of acquittal of 'Abdulahakîm Effendi and the five people accompanying him was reported at length. I thanked Allâhu ta'âlâ. The good news symbolized by candy in my dream came true."

On one of the visits Hüseyin Hilmi Effendi paid to 'Abdulahakîm Effendi, he found him talking with a man in a garden. He stood at a distance till the man left and 'Abdulahakîm Effendi called him. Hilmi Effendi explains what happened afterwards:

"I went to him and sat down respectfully. I always looked before me. I could not look at him in the face, and never moved my eyes. He said, 'Dou you know this man? He is called Mazhar

[1] **Adhân:** the call to prayer.

Tobur. He likes us, and we like him. But he does not listen to us. He teaches chemistry at a high school in Ankara. I advise him and tell him to do so and so. But he does not do what we say. He acts according to his own opinions. Therefore, he tires himself very much preparing the lessons beforehand and reading examination papers. His students, their parents and the school administration do not like him. If he would listen to us, he would be at ease and would be liked by everybody.’ After explaining his advice, he looked at my face and said, ‘Do not forget this advice of mine. When you become a teacher, remember us. Do what I say! It will be very useful for you.’ But I, in recompense for this kindness and fatherly advice, made a grave and disrespectful blunder, saying, ‘Sir, I am a pharmacist officer and I work in hospitals. Teacher officers are different from us. They teach. We do not teach.’ With this unnecessary and impolite answer, I seemed not to accept his advice. I still suffer from the harm of those words of mine. When I remember it, my eyes become tearful and my heart moans. Oh if only... I had behaved politely just for a moment, if only I had said: ‘With pleasure, sir!’ I wish I had not broken that blessed heart, which, no doubt, was loved much by Allâhu ta’âlâ, a fact He manifested every moment, and which was the treasure of the faid and ma’rifa that had emanated from Rasûlullah’s^[1] heart and travelled to the hearts of Awliyâ! I even now feel shame and see my baseness.

“Fortunately, that great personage, who was filled with the attributes of mercy, patience, forgiveness and benevolence from Allâhu ta’âlâ, repeated pitifully, ‘When you become a teacher, do not forget these words of mine. You will benefit from them!’ Thanks to Allâhu ta’âlâ, I said, ‘With pleasure, sir!’ Allâhu ta’âlâ protected me against a second act of disrespect.

“I was appointed to teach chemistry at the Bursa Military High school in 1366 [1947]. Later, I was appointed Director of Teaching Staff. In front of the school, I remembered word by word all the advice of ‘Abdulahakîm Effendi. Saying to myself, ‘He foretold that I would become a teacher. He also showed how I should work in order to achieve this task,’ my eyes got wet. I recited Qur’ân for his blessed soul and entered the school building. I worked according to his advice until I retired in 1379 [1960]. And I am still following his advice. I have been liked by everybody. I have always won. I have lived in ease and comfort.

[1] **Rasûlullah:** Hadrat Muhammad, the "Prophet of Allah."

“Abdulahkîm Effendi did not speak for a few days before his death. The day before he passed away, his eyes were gazing vacantly and he was continuously smiling. He abruptly looked at me and said, ‘I saw the ‘Arsh al-ilâhî (the Divine Space). How beautiful, how beautiful! I have not lost my mind, my conscience. I am explaining these consciously.’ ”

‘Abdulqâdir Bey of Kayseri, who was in the cotton trade and served ‘Abdulahkîm Effendi for many years, told Hilmi Effendi:

“On a summer day, ‘Abdulahkîm Effendi and I performed the noon salât^[1] together in the blessed Eyyûb Mosque. Then we entered Hadrat Khâlid’s [a famous Sahâbî^[2]] shrine. There was no one else. We sat on our knees on the foot-side of the sarcophagus. He told me to sit closer to him and to close my eyes. When I closed my eyes, I saw Hadrat Khâlid standing before us. He approached us. He was tall, well-built and loosely-bearded. ‘Abdulahkîm Effendi told me to kiss his hand. I did as I was told. They talked to each other silently. I could not hear them. I respectfully watched them. ‘Abdulahkîm Effendi told me to open my eyes. When I opened them, I saw both of us sitting by the side of the sarcophagus. We went out. The adhân was being called for the late afternoon prayer. He asked me what I had seen. After I told him, He said I should not tell anybody about it until after he passed away. Now twenty-four years have passed since his death. I am explaining it to you because you have inquired!”

[1] **Salât:** namâz, ritual prayer.

[2] **Sahâbî:** a companion of the Prophet.

10 — THE BIOGRAPHY OF SAYYID FAHÎM-I ARWÂSÎ

(A disciple of Sayyid Tâhâ al-Hakkârî)

Sayyid Muhammad Fahîm bin 'Abdulhamîd Effendi was born in 1241 and passed away in 1393 [1895]. His mother was Âmine Hânîm. He was from the Arwas village of Muks, a district of Van. He was tall and thin. His beard was neither short nor long. His nose was a little high in the middle. His forehead was broad. He had a white-complexion. His teeth were not incomplete. His turban was large. He wore a white dress made of three pieces of cloth, a green or blue robe, wool socks and leather slippers. He used eyeglasses during his last years. He had black eyes. His hair was white for the most part. His eyebrows were connected in the middle. When he travelled, he did so only on horseback until his death. He became so weak during his last days that he carried his turban with great difficulty. He wrapped an âbânî^[1] on his turban when he performed salât. He passed away on the fourteenth of Shawwâl. Because he was tall, a tall gravestone was erected by his grave, which was later destroyed by Armenians. He had an awe-inspiring look. People would fear his shadow. Those who saw his shadow could see that he was a beloved slave of Allâhu ta'âlâ. He was matchless in Van and during his time. He was profound in every branch of knowledge, even in agriculture, arts and political sciences. His knowledge was an endowment from Allâhu ta'âlâ. The Governor of Van used to solve his problems by asking him. He missed no congregational salât and no tahajjud (supererogatory midnight salât) throughout his life.

While studying religious and scientific knowledge at a madrasa, he also attained the honour of receiving the tawajjuh of al-murshid al-kâmil^[2] Hadrat Sayyid Tâhâ al-Hakkârî, who was the qutb^[3] of Eastern Anatolia.

[1] **Âbânî:** white cotton material embroidered all over with small squares of yellow thread.

[2] **Al-murshid al-kâmil:** the perfect guide.

[3] **Qutb:** the highest Walî in one or several countries, with whom other Walîs consult about their problems.

While he was leaving Shamdinân, where his murshîd lived, for the village of Âbirî, Bulanik, Muş, to study **Mutawwal**, his murshid said to him, “When you have difficulty in understanding a point in the book, remember (râbita) me! Visualize me!” Later while he was learning **Mutawwal** from his master Molla Rasûl as-Sibkî, he could not understand a sentence. His master re-explained it. He asked his master to explain it further in detail. Molla Rasûl read the sentence several times and said, “I am tired today, I’ll explain it tomorrow.” The following day he again could not explain it. While his master was reading it repeatedly, Hadrat Sayyid Fahîm closed his eyes and tried to bring into his mind the figure of his murshid. Sayyid Tâhâ appeared to him with a book in his hands. He opened the book before Sayyid Fahîm. It was the same page of **Mutawwal** on which the vague sentence appeared. Sayyid Tâhâ read the sentence openly and Sayyid Fahîm listened to him carefully and saw that he read an additional waw-i âtifa (wa). When Sayyid Tâhâ disappeared, he opened his eyes and saw that Molla Rasûl was continuously reading and thinking about that sentence. He then asked for permission and read it to himself adding a ‘wa’ as he had heard from his murshid. His master said, “Now the meaning is clear.” They both understood it thoroughly. Molla Rasûl said, “I’ve been reading and explaining these lines for twenty years, yet without understanding. Now I understand them clearly. Tell me now... Reading it correctly cannot be out of your own ability. I could not understand it for years. How is it that you did? You added a ‘wa’ and the meaning became clear?” Hadrat Sayyid Fahîm told his master, who now rests adjacent to the door of Alâ’ ad-dîn Pashâ Mosque in Muş, how he learned it through râbita.

Hadrat Sayyid Fahîm used to leave Muks once a year and stay in Van for a month or two. Those who loved him would gather around him and receive faid. He usually was the guest of Ahmad Bey, who loved him very much and was the first secretary of the court. The year Ahmad Bey went on hajj,^[1] he stayed again at his house. One day late at midnight, he called one of his intimates and said, “Wake your friends! We’ll leave here at once and go to the house of...” He was answered, “Sir, wouldn’t it be unsuitable to leave at midnight? Can’t we go tomorrow?” He said, “No, we’ll go now. Tell Ahmad Bey’s sons.” Ahmad Bey’s sons came and begged, “Sir, forgive us if we have committed a fault. Do not leave

[1] **Hajj**: pilgrimage to Mecca.

us. Father will be shocked if he hears it. How could we answer him? Please forgive us.” They lamented much. Hadrat Sayyid Fahîm said, “No. I am very pleased with you. You’ve fulfilled your responsibilities beyond what was needed. I pray for you. But we have to go now.” Ahmad Bey’s sons said, “Be it as you command, sir.” At midnight they went to the house of another one of those who loved him. The following day, his son Muhammad Amîn Effendi told him that Ahmad Bey’s sons were deeply grieved. “Father,” he asked, “what if we stayed at that house until morning?” Hadrat Sayyid Fahîm said, “My son! Don’t tell it to anybody now. Ahmad Bey passed away in al-Makkat al-mukarrama last night. The house became a house of orphans. The property became theirs’. We used to use everything, eat and drink everything, because I knew that Ahmad Bey would willingly make all of them halâl^[1] for us. But afterwards, it was not permissible to use anything that belonged to the heirs with whom we were not acquainted. I left abruptly because it was necessary to abstain from depriving others of their rights.” The pilgrims returned a month later. Everybody returned, but Ahmad Bey did not. “He died in Mecca at midnight,” they said. It was calculated and coincided with the same midnight.

Once when Hadrat Sayyid Fahîm was walking along the shore of Lake Van with his disciples, a priest came out of an Armenian Church on Ahtamar Island and began to walk on the surface of the water. Some of his disciples thought, “While a priest, whom we call an enemy of Allah, walks on water, how come Hadrat Sayyid, whom we know as a great Walî and a beloved elect of Allâhu ta’âlâ, cannot do the same but walks all the way around the shore?” Hadrat Sayyid was somehow aware of this thought and took his slippers off his blessed feet and struck them against each other in his hands. Everytime he struck them, the priest went into the water. When the priest’s body was in water up to his neck, he struck them once more and the priest drowned. Then Hadrat Sayyid turned to those who had contrary thoughts, and said, “He walked on water by using magic. Thus, he wanted to destroy your î mân.^[2] When I struck my slippers, his magic was destroyed and he drowned. Muslims do not use magic and consider it shameful to ask for karâma from Allâhu ta’âlâ.” He

[1] **Halâl:** permitted, unquestioning.

[2] **Î mân:** faith, belief.

broke the priest's magic with his karâma.

Abdulwahhab Effendi, who died in 1963 and who was the father of Rifat Bey, a soap manufacturer, said, "When I finished the madrasa in Erzurum, I wanted to study further. It was said that the great scholar I was looking for was 'Abduljalîl Effendi, who lived in Bitlis. I went to Bitlis where I was told that he was gone and that I should wait for his return from Van. I could not be patient and went to Van and learned there that I could find him in the Sha'bâniyya Mosque in the company of a Shaikh of Muks, Hadrat Sayyid Fahîm, who had recently come to Van. I went to the mosque where the great scholar Abduljalîl Effendi, as I thought on my way, would be speaking at the dais while everybody gained benefit from his lecture. I entered the mosque and saw everybody sitting respectfully, their heads bowed. There was a luminous and affable person sitting high, across from the entrance. Everybody sat facing him respectfully. 'This aweinspiring and effective person must be 'Abduljalîl Effendi,' I thought. But there was nobody around to whom I could ask concerning him, for everybody was bowed and looked towards their front. Suddenly, a youth came up to me and asked who I was looking for. When I mentioned Hadrat 'Abduljalîl, he pointed to someone sitting respectfully bowed in the back row, he said, 'There he is... You may sit if you like.' I asked who the speaker was. 'Hadrat Sayyid Fahîm,' said the young man whom, many years later, I learned to be Sayyid 'Abdulahkîm Effendi. A little later the adhân was called. The sunnat^[1] salât was performed. Hadrat Sayyid Fahîm became the imâm.^[2] We straightened the rows; then while saying the beginning takbîr^[3] with the imâm, we, the whole jamâ'a (congregation), trembled as if shocked by electricity. Sixty years have passed since then. When I remember the imâm saying that takbîr, I tremble and there occurs a sense of upliftment in my heart as it did on that day."

The karâmât of Hadrat Sayyid Fahîm and the high degree of his status in Allâhu ta'âlâ's view cannot be measured or described appropriately. His greatest and most obvious karâmât was his

[1] **Sunnat:** those things done and liked by the Prophet.

[2] **Imâm:** A Muslim leading the congregational salât.

[3] **Takbîr:** the phrase "Allâhu akbar" (Allah is the Greatest).

educating an 'ârif^[1] kâmil and Walî mukammil such as Hadrat 'Abdulahakîm Effendi. "The regularity in the effect indicates the perfection in the cause."

Hadrat Sayyid Fahim, al-Arwâsî was one of the great scholars of Islam and one of the Sûfiyya al-'aliyya.^[2] He was the thirty-third in a Silsilat al-'aliyya.^[3] He attained perfection in the subha of Hadrat Sayyid Tâhâ al-Hakkârî, After Sayyid Tâhâ's passing away in 1269 [1853], he continually visited his brother Hadrat Sayyid Muhammad Sâlih, who passed away in 1281 (1864). For further information, please read the biography of 'Abdulahakîm Effendi and Tâhâ-al Hakkârî. His father was Molla 'Abdulhamîd Effendi. His grandfather was Sayyid 'Abdurrahman who was the great grandfather of Sayyid 'Abdulahakîm Effendi. 'Abdulhamîd Effendi, the grand son of Molla Safiyuddin who was the brother of Sayyid Fahim Effendi, passed away in 1967 (A.D.)

Sayyid Fahim Effendi had nine sons and four daughters:

1. Rashed Effendi had a son named Muhammad Bâkır and a daughter named Â'isha Hanım. Â'isha Hanım was the second wife of 'Abdulahakîm Effendi.

2. Muhammad Amin Effendi was the most superior of his brothers. He was a scholar, virtuous and a litteratuer. After having returned from Hidjâz, he passed away at Tûr-i Sînâ. He has a daughter named Fâtima.

3. Muhammad Ma'sûm Effendi was a wise and religiously perfect man. He passed away in Arwâs before 'Abdulahakîm Effendi. 'Abdulahakîm Effendi, being one of his eight sons became a member of parliament in 1957 (A.D.). He passed away in Istanbul before joining the parliament and is buried in Edirnekapi cemetery. Tâhâ Effendi, his second son who lived in Çatak, passed away during his pilgrimage in Mecca in 1400 Hijri. His sons are Arjumand, Atâullah, 'Ubeydullah and Andar Effendis. He had three daughters as well. His third son, Muhammad Amîn Garbî

[1] **Ârif:** a great Walî whose heart has gained knowledge about Allâhu ta'âlâ's Person and Attributes. One higher among the 'ârifis is called "kâmil." An 'ârif kâmil who can pour this knowledge into his disciple's heart is called a "mukammil."

[2] **Sûfiyya al-'aliyya:** the superiors of Tasawwuf: Awliyâ'

[3] **Silsilat al-'aliyya:** a chain of Walîs each of whom was a mukammil and who acted as an intermediary for the ma'rifa, nûr and faid to come from the blessed heart of Rasûlullah to that of a Walî. (Every Walî, murshid, has a silsila.)

Effendi, was the son-in-law of Ibrâhîm Arwâs Beg. His sons, Murad and Hamid Effendis are in Istanbul. His fourth son Bâkır Effendi, passed away in Konya in 1399 (A.H.) He had four children. His fifth son Salim Effendi died in Arwâs in 1392 (A.H.). His son Zaynal'âbidin Effendi is a teacher in Istanbul. Salâhaddin Effendi, his sixth son, passed away in Mar'aş in 1939 (A.D.) His son is Yahya and his daughters are Sahâbat and Muzayyan. His seventh son is Ibrâhîm Effendi. Habîb, Muhib and 'Irfan Effendis are the sons of his eighth son Badraddin Effendi.

4. Muhammad Siddîk Effendi was martyred by Armenians while he was Mufti of Van. He was buried in Aşağı Kaymaz, Gürpınar, Van. His sons Fahmî Effendi and Ma'şuk Effendi are imâms in the town of Gürpınar.

5. Sayyid Hasan Effendi passed away in Medina in 1388 (1968 A.D.). Of his three sons, Nacmuddin Effendi passed away in 1959, Muhammad Rashid Effendi in 1945 and Siddîk Effendi in 1982. The first had three sons, the second had a son called Saîd Effendi and the third had four sons. Muhammad Rashid Effendi was the husband of Hicret Hanım.

6. Molla Huseyn Effendi was the father of virtuous Kasım Effendi, who was the former muftî of Van, and was the father of Shamsaddîn and Ihsân Effendis.

7. Mazhar Effendi. His son is Mazhar, whose son is Abdulahad, and his sons are Muhammad Nûrî, Bahjat, Sarwat, Fâtih and Najdat Effendis.

8. Muhammad Sâlih Effendi. His son is Mazhar Effendi.

9. Nizâmaddîn Effendi. He had two children from one of his wives, namely Sadraddîn Effendi and Hicret Hânım. Sadraddîn Effendi passed away in 1393 Hicri in Diyarbakır. He was buried in Van. He had four children, all from his second wife. One of these, Wahbî Effendi, was an agricultural technician at Çemberlitaş in Istanbul. Nasîba Hânım is the wife of Certified Public Accountant Hayâti Çiftlik Beg. The husband of Âsiye Hânım, Abdurrahman Ekinci, has been propagating Islam. Sâriye Hânım is in Van. Sa'îd Effendi is the son of Hijrat Hânım and virtuous Kâsım Effendi is one of four sons-in-law of Hijrat Hânım. The second one is Aydın Beg, who is the son of Rukiye Hanım and is the nephew of Hadrad 'Abdulahakîm Effendi. The third son-in-law is pharmacist Fâtih Yılmaz Beg, the owner of Kumrulu Pharmacy in Fâtih.

The fourth son-in-law is Habîb Effendi. Huseyn and Âmîn pashas are the two sons-in-law of Sayyid Fahim Effendi. His third

daughter Esma Hanım has three sons, namely Shawki, Fârük and Nâbi.

Sayyid Fahîm Effendi, “quddisa sirruh”, was insân-ı kâmil (perfect human). His highest disciple was ’Abdulahkîm Effendi, a Walî-yi kâmil (perfect Walî). Sayyid Fahîm Effendi in his letter of 17 Jamâzîl âhir 1300 (April 1883) writes:

My beloved, esteemed Sayyid Ibrâhîm and Sayyid Tâhâ! May Allâhu ta’âlâ protect you both! I make many duâs for you. As you know, your brother Sayyid Molla ’Abdulahkîm had been here last Autumn and started to study. This faqîr taught his lessons with great care and by checking what I said. He, too, was as much attentive and critical as I, either in his private studies and during lessons. I didn’t leave time for him to busy himself with anything except knowledge. Now, he has completed all the books he should according to the contemporary method. This faqîr has graduated him to teach methodological science, fiqh and hadîth knowledge in the same way as I was graduated by my masters. From now on, do not regard him as your brother. In order to be respectful for the honour of ’ilm, show much humility towards him. I am writing these for your good and promotion. Besides, to humiliate for ’ilm means to humiliate for Allâhu ta’âlâ. Apprehend much from this short letter of mine! Assayyid Fahîm “rahimahullâhi ta’âlâ”.

He declares in a second letter: My beloved son, apple of my eye Sayyid Molla ’Abdulahkîm! After my countless duâs, I submit that my heart aches much since I didn’t receive news from you. Allâhu ta’âlâ knows every secret. I can say that my heart is with you almost all the time, He certainly knows. In order for you to free me of my sorrows, you have to inform me frequently about your implicit and explicit conditions. Thus ties of love will be activated. If he, the apple of my eye, will ask about the faqîrs here, may hamds and thanks be to Allâhu ta’âlâ! The comfort and assurance of our body and our environs are increasing day after day. May Allâhu ta’âlâ bless assurances to our hearts, the faqîrs, and to the hearts of all our brothers! Âmîn. Please say this faqîr’s duâs to ’Abdulhamîd, Hasan and Sayyid Ibrâhîm! I pray for Tâhâ Effendi and Mazhar Effendi. You are my agent to say this faqîr’s duâs to whomever you deem it suitable. Besides these, write about the state of those in Nehri, be they good or bad. We heard about atrocities of Nastûrîs (Nestorians) and their killing four hundred Muslims. I want you to inform me about what they did and why they did it. Wassalâm. 3 January 1301. Yours prayfully, sinful Sayyid Fahîm.

A letter written by Sayyid 'Abdulhakîm Effendi to his brother Sayyid Tâhâ Effendi follows:

The young seedling of the mubâraq garden, Tâhâ Effendi! Your beautifully written letter has been received. We like it very much because it has informed us that my beloved son and his companions are safe and this has made us feel the desire and eagerness for the real Matlûb (Beloved). A line:

It is not for me to leave this spring of life.

May Allâhu ta'âlâ increase this thirst of yours! You ask, "Is it necessary for the image of the guide to be exactly as the guide himself."

My beloved son, it is not necessary to be the same. The aim of râbita is to turn the attention toward the vision. It is to think of the vision, and to expect help from the one imagined. It is not necessary to know and to recognize the certain vision. It can be seen as it is imagined or thought. Most of the time, the soul is seen in the form of the body and in other forms because it is accustomed to the body to which it has been tied. Whatsoever the form and state it is seen in, if the vision is seen in a beautiful, sweet, and joyful manner and if it increases the love and peace (of mind) it is understood that it is rahmanî (of Allâhu ta'âlâ). Try as hard as possible to increase your desire and love towards that vision! Extinguish yourself in it! If the vision is ugly, terrible and horrible it is a satanic vision. Do not look at it! Let it go away. You ask what you should do in order to get rid of the other things which come to mind while making dhikr. My dear, these thoughts will certainly go away and die, by Allâhu ta'âlâ's permission, in two ways. One way is to turn completely towards the vision seen during râbita, the other is to make much dhikr, to do the râbita eagerly and by concentrating all one's power and senses on the heart. 18 October 1308.

11 — THE BIOGRAPHY OF SAYYID TÂHÂ AL-HAKKÂRÎ

(A Disciple of Mawlânâ Khâlid al-Baghdâdî)

Sayyid Tâhâ bin Ahmad bin Ibrâhîm (Quddîsa sirruh), one of the great Awliyâ' al-kirâm, was a descendant of 'Abdal-qâdir-i Jîlânî. He was the most perfect successor-deputy (al-khalîfa al-akmal) of Mawlânâ Diyâ' ad-dîn Khâlid al-Baghdâdî and the treasure of Rabbânî (Divine) Knowledge.

His descent continued through his two sons, namely 'Ubeydullah and 'Alauddîn, 'Alauddîn Effendi is (buried) in the Hizne village of Shamdhinân. His grandson Muhammad Siddiq Effendi married Mariam Hanım after her husband Mustafa Effendi died. Tâhâ Effendi was born from Mariam Hanım. Muhammad Siddiq Effendi, who was one of the sons of this Sayyid Tâhâ Effendi, died in Baghdad while he was Musul Deputy in the Iraqî government. His other two sons Muhammad Sâlih Dârû and Mazhar Effendis who were in Iraq with their properties when the Ottoman Empire was divided, migrated to Turkey in 1400 (1980).

Hadrat Mawlânâ Khâlid, who was the qutb of the thirteenth century of Islam, had been to India (Hindustân) where he had had the honour of attending the presence of Ghulâm-i 'Alî 'Abdullah ad-Dahlawî, After attaining the virtues (fadl) and perfections (kamâlât) proper to and worthy of him, he returned home, Baghdâd, to instruct (irshâd) human slaves of Allâhu ta'âlâ. Since the entire world was illuminated by the anwâr (spiritual lights) that radiated from Mawlânâ's heart, Sayyid 'Abdullah, who had become a friend of his while they were studying, visited him in Sulaimâniyya and attained perfection at his suhba and became a khalîfa al-akmal of his. He told Hadrat Mawlânâ about the extraordinarily high qualities of his nephew Sayyid Tâhâ. Mawlânâ ordered him to bring his nephew to him during his next visit. Sayyid 'Abdullah took Sayyid Tâhâ to Baghdâd; as soon as Hadrat Mawlânâ saw Sayyid Tâhâ he ordered him to go abruptly to Hadrat 'Abdal-Qâdir al-Jîlânî's

shrine to perform istikhâra (divining by dream). Hadrat 'Abd al-Qâdir al-Jîlânî informed him that, though his own way (tarîqa) was great, there remained no experts in it at that time, and that Mawlânâ was the most perfect guide of his time, and ordered him to go to him at once. Upon this spiritual order, Sayyid Tâhâ studied for two sulûks, that is, eighty days, under Mawlânâ and later went to the town of Barda Sur. When Sayyid 'Abdullah passed away, he emigrated to the town of Nehri and began instructing. For forty-two years he emitted faid to his disciples there. Lovers from everywhere gathered like moths around this source of light.

He would perform his 'ibâdât in a small house inherited from his father. At other times he would teach aqlî (scientific) and naqlî (conveyed) knowledge. He wouldn't associate with aghas (squires), begs and politicians, worldly and political talks would not take place in his presence. He would read (Maktûbât) everyday. He would imprint the advice (being kind to everybody to be patient with maltreatment and not be revengeful, besides, responding with kindness to respect and help superiors and the government) into hearts. All of his masters throughout 1200 years had always taught this good moral of Islam, they had all been respectful to states and laws. None of them had been heard to have rebelled against the government, nor is there a record of such an ugly event in history books. Some antagonistic and jealous people tried to blemish these blessed people with rebellions attempted against governments by feudalistic lovers of worldly property and reputation who could not benefit from these sources of knowledge and beautiful moral values because they were far from them, and also with others' ignorant, excessive and stupid behaviours after their death, so that a few of these virtuous people were sent to dungeons. However, law and justice proved them to be innocent and they were set free with sincere and earnest apologies and great compensatory rewards to appease their blessed hearts and regain their tawajjuh. Such slanderous arrows, which are often seen in history and story books, were cast on hadrat Sayyid Tâhâ also, and those poor unfortunates tried to stain this sun of knowledge and moral by making up imaginary and ugly slanders. But, since the truth can't be hidden, those fortunate and alert people who saw and understood this son of hidâya (the right way) and were not fooled with such slanders, became lovers and admirers of his and attained comfort, peace and endless bliss by being enlightened

with the nûr (light) radiating from his blessed heart.

Hadrat Sayyid 'Abdulahkîm-i Arwâsî's great-grandfather, Sayyid Muhammad, was one of those who came from Van and received faid from this source. Sayyid Tâhâ stayed at Sayyid Muhammad's house when he honoured Van, Sibghatullâh Effendi, who was Sayyid Muhammad's brother Lutfî's son, came from Hîzân to Van and attached himself (intisâb) to Sayyid Tâhâ. Later he returned to Hîzân, where his father lived, and there he became very famous. With hundreds of his disciples he visited Nehri every year. In one of those visits, he took with him his uncle Molla 'Abdulhamîd Effendi's son, Sayyid Fahîm, who was very young then. Hadrat Sayyid Fehim asked the owner of the house where they stayed for a night on their way what type of man the Governor of Hakkari was. The host said that he was drunk day and night. Sayyid Fahîm thought all night whether it would be right to stay in a country wherein the governor was a drunkard. The following day they came to the village of Rasûlan, where Sibghatullâh Effendi asked its inhabitants what kind of person the Governor was. They said he was a nice person. Sayyid Fahîm joined in at once. "My cousin! He is a drunkard. Why is he said to be a good person?"

When they were leaving Baskhal'a for Nehri, Sayyid Muhammad Effendi said to Sayyid Fahîm, on the side, "My dear Fahîm! Sayyid Tâhâ, whose presence you will enter is a great personage at the highest degree of wilâyat.^[1] Don't leave him before you receive faid, before you attain perfection!" When they were departing from Nehri, everybody kissed the hand of Hadrat Sayyid Tâhâ, who stood in front of a mosque. Seeing Sayyid Fahîm remain behind, Sibghatullah Effendi came back and asked Hadrat Sayyid Tâhâ to permit Sayyid Fahîm to return. He did not permit it, but ordered him to remain there. As soon as the travellers left and while they both were on their feet, he gave an assignment to Sayyid Fahîm and began to teach him. On a hot day, he had him repeat all of what he had taught. Sayyid Fahîm repeated everything as he was taught, except 'hatt-i tûlî' instead of 'hatt-i tûlânî.' Sayyid Tâhâ corrected him right away. In those days Sayyid Fahîm was very young and had not completed his madrasa studies. One day Sayyid Tâhâ was sitting against the wall of a mosque when Sayyid Fahîm approached him. He made a sign with his blessed hand for him to come, and Sayyid Fahîm came. He said,

[1] **Wilâyat:** the status of, state of being a walî.

“You are an intelligent student. You should read **Mutawwal**.” Sayyid Fahîm said, “Sir, I do not have that book. Besides, it is not one of those books that are studied in my country.” Sayyid Tâhâ gave him his own book. Hadrat Sayyid Fahîm, to complete his education, went to the village of Âbirî, Bulanik, Muş, where he studied the whole of **Mutawwal** in the presence of Molla Rasûl. And, in order to attain high degrees of wilâyat, he went to Nehri, i.e. Shamdinan, twice a year. During every visit, he was honoured with various courteous acts by Sayyid Tâhâ. For example, one day Sayyid Tâhâ was reading **Maktûbât** before a dense crowd in the anteroom of a mosque. Standing at a distance, Sayyid Fahîm listened. Hadrat Sayyid Tâhâ raised his head from the book and asked him, “Molla Fahîm! Is there a murshid on the earth today?” Sayyid Fahîm replied, “The likes of the present murshid has not come!” Upon this reply, Sayyid Tâhâ immediately closed the book and went to his room.

After Sayyid Fahîm attained perfection (kamâl) and completed qualifications (takmîl) and was permitted to instruct others with a khilâfat al-mutlaqa (certificate of absolute deputy), he said he was not competent enough for this duty. Sayyid Tâhâ insisted and persuaded him to accept it and then ordered him to honour Arwâs, where Sayyid Fahîm had been born. Sayyid Fahîm left, but, while he was climbing the Nehri Mountain, Sayyid Tâhâ called him back to his presence and, showing Sayyid Fahîm’s old letters in books, said to him, “Weren’t these out of your ikhlâs and love? Why do you run away from this duty?” Sayyid Fahîm, as he had done before, visited Nehri every year even after he had been honoured with the khilâfat al-mutlaqa.

Hadrat Sayyid Tâhâ passed away in 1269 (1853). One afternoon, he was given two letters as he was sitting among trees. He had his son-in-law ’Abdulahad Effendi read the letters. He remarked, “The time has come for us to leave this world.” His son-in-law said, “Oh Sir, what will we do with these letters which came from Damascus?” After reading a Khatm-i khâja^[1] that day, Sayyid Tâhâ went to his room, where he lay ill for twelve days. His blessed soul ascended to the Rafîq^[2] al-a’lâ during the time of the late

[1] **Khatm-i khâja**: certain things recited silently by a murshid and his disciples, after which the names of the Awliyâ’ in the silsila of the murshid are mentioned, and the blessings of what are recited are offered to their souls, whose faid and ma’rifat are then asked for.

[2] **Rafîq al-a’lâ**: the highest status in Paradise, which was the request of the Prophet as his last wish.

afternoon salât. Thousands of lovers who heard the cries were shocked. While he was ill, he wanted his brother Shaikh Sâlih, who was in the town of Barda Sur, to come to Nehri. He ordered his perfect brother (birâdar-i akmal), Sayyid Sâlih, to perform a Khatm-i khâja and tawajjuh. “My brother Sâlih is a perfect person. Everybody’s head is under his wing,” he said. Hadrat Sayyid Fahîm accepted Shaikh Sâlih as his Shaikh-i suhba.^[1] Until Shaikh Sâlih passed away in 1281 (1864), he visited Nehri twice a year and, after Shaikh Sâlih’s departure, he did not give up this custom and honoured Nehri twice a year until he himself passed away in 1313 (1895).

Except Sayyid Muhammad Sâlih, the most influenced disciple of Sayyid Tâhâ-i Hakkârî was Sayyid Sibgatullah Arwâsî. Following him was Kufrawî Muhammad. Sayyid Sibgatullah was known by such names as “Gaws-ul a’zam” and “Gaws-i Hizânî” among his disciples. He passed away in 1287. Of his disciples, Abdurrahmân Tâhî Nurshînî was known by the names “Ustâd-i a’zam” and “Saydâ”. Of all his disciples, nineteen were: Fath-ullah Warksanisî, Abdullah Nurshînî, molla Rashid Nurshînî, Abdulqahhâr who was the grandson of allâma molla Halîl Sî’ridîn, Abdulqâdir Hizânî, sayyid Ibrâhîm As’irdî, Abdulhakîm Farsafî, Ibrâhîm Ninkî, Tâhir Âbarî, Abdulhâdî, Abdullah Hurûsî, Ibrâhîm Cukrushî, Halîl Cukrushî, Ahmad Tashkasânî, Muhammad Sâmî Erzincânî, Mustafa, Sulaiman and Yûsuf Bitlisî, Abdurrahman Tâhî died in 1304. Ibrâhîm Cukrushî collected his sayings under the name “**Ishârât**” (signs). It is a very dependable book. Fathullah Warkânisî died in 1317. Of his disciples, Muhammad Ziyâuddîn Nurshînî, son of Abdurrahmân-i Tâhî, passed away in Bitlis in 1342 (1924). His book “Maktubât” contains a hundred and fourteen letters. The first of his thirteen disciples was Muhammad Alâuddîn-i Uhînî who collected his master’s letters. The second is Ahmad Haznawî. Muhammad Ma’sûm, Sayyid Muhammad Sharîf Arabkendî and Abdülhakîm Effendi of Adıyaman were disciples of his. The latter one died in 1399 (1978). Muhammad Râshid Effendi was his son.

[1] **Shaikh-i subha:** a Walî’s second murshid (guide, shaikh) whom he knows to be higher than himself and at whose suhba (company, lecture) he attends after his own murshid’s death (At this suhba both Walîs benefit from each other.)

12 — THE BIOGRAPHY OF HÜSEYN HİLMİ BIN SA'İD EFFENDİ, (A Disciple of Sayyid 'Abdulahkîm-i Arwâsî)

He was born in house No. 1 of the Şifâ Yokuşu, Vezirtekke Sokağı, Servi Mahallesi, Eyyûb Sultân, in Istanbul, on the beautiful spring morning of the 8th of March, 1911 (1329 Hijrî). His father Sa'îd Effendi and grandfather İbrâhîm Effendi were from the village of Tepova near Lofja (Lovec), in Bulgaria, and his mother Âişe Hanım and her father Hüseyin Ağa were from Lofja. During the War of “Ninety-three” against the Russians (1295 Hijrî, mîlâdî 1878), Sa'îd Effendi emigrated to Istanbul and settled at Vezirtekke, where he married. Because of the sufferings caused by war and emigration, he could not attend school, and he was employed as an official of weights control in the municipality, where he worked for more than forty years. He constantly attended the lectures of the famous scholars in the great mosques of Istanbul and gained a profound knowledge in the religion. Due to his experience in his career, he became so skillful in solving four arithmetical operations from memory that he would provoke wonderment.

Hüseyin Hilmi Effendi went to the Mihr-i Shâh Sultan School, which was between the Eyyûb Mosque and the Bostan wharf, when he was five years old. Here he completed the Qur'ân al-kerîm in two years. At age seven, he began his primary education at the Reşâdiyye Nümûne Mektebi, which was adjacent to the tomb of Sultan Reşâd Hân. During the vacations, his father sent him to religious schools called Hâkim Kutbüddîn, Kalenderhâne and Ebüssü'ûd and laid much stress on his good upbringing. When Hüseyin Hilmi Effendi finished primary school with the highest honours in 1924, the goldgilt prizes he was awarded in every subject filled a large album. He was admitted to the Halicioğlu Military High School, which had moved from Konya to Istanbul that year, with an “excellent” grade in the entrance examination. He past to the second class of the secondary division as the best student in the same year. After maintaining his status as an honour student every year, he graduated from the Military High School as captain of the

class and was selected for the Military Medical School in 1929.

In High School, the geometry master used to have Hüseyin Hilmi Effendi review the lesson at the end of every session. His friends used to say that they understood things better from his review. It was in one of those sessions in the second class of High School that he once paused while explaining a theorem that stated, “In order for the projection of a right angle to be a right angle, it is necessary and sufficient for one of its sides to be parallel to a plane [on which the angle is projected]”; the master Captain Fuâd Bey tried to help him, but he said, “Sir, I cannot understand it. I see what you mean, but the two explanations explain each other.” Fuâd Bey then asked for the opinion of the second best student in the class, who, pleased with his competitor’s situation, said, “No sir, Hilmi Effendi is wrong. The textbook, too, writes the same as what you stated.” When Hilmi Effendi insisted that he could not understand it, Fuâd Bey said, “Please be seated,” and added, “Hilmi Effendi, we are human... Perhaps you have worked much today and feel weary. Or you have another problem. You will understand it some other time. Don’t worry!” At night, while all the boarders were asleep, the watchman woke Hilmi Effendi up and said that the geometry master was waiting for him in the teachers’ room. He got up and put his clothes on and walked confusedly to the room. Fuâd Bey said, “My son! I thought things over after I went home. I said to myself, ‘Hilmi Effendi repeats every new lesson fluently and can solve the most difficult mathematical problems. There must be a reason that forced him to say that there was a contradiction with the problem.’ I pondered over it much. I saw that you were quite right. Hadamar, the French author of the textbook, has written it wrongly, and Ahmed Nazmi Bey, the geometry teacher at Izmir High School, did not notice it, and I have taught it incorrectly for years. You are right, my son. I congratulate you. I am proud to have a student like you. I could not wait till morning to see that you shall sleep quietly and feel joyful.” He kissed Hilmi Effendi on the forehead and left.

Hilmi Effendi fasted every Ramadân and performed every ritual salât throughout his education in the Military High School. Among the seniors, it was he alone who could continue to perform the ritual salât. Some teachers, who were deceived or perhaps hired by the enemies of Islam, had been striving to imbue his classmates with irreligiousness and hostility towards Islam through lies, slanders and false interpretations of science. The geology

teacher, Âdem Nezhîhî, the physics teacher, Sabri, the philosophy teacher, Cemil Senâ, and the history teacher, Major Gâlib of Baghdâd, went to extremes in their mischievous teachings. But he did not believe these teachers. He studied their subjects much more and received perfect scores in their examinations, winning their appreciation.

When he was a senior at the Military High School, his father Sa'îd Effendi passed away. The officers, teachers and students of the school attended the funeral. The people of Eyyûb were bewildered by the large crowd of those who attended the funeral.

Hilmi Effendi was uneasy when he studied at the Faculty of Science in the delicately ornamented Zeyneb Vâlîde Sultan Hall at Bâyezîd Square; whenever he attended Friday prayer performed in the Bâyezîd Mosque, there would be only one row of Muslims behind the imâm, and they all were old. He was worried that a few years later there would be no Muslims and was trying to find the cause of this decline. In no way could he make it out. He was filled with despair, but had no friends in the school with whom he could have a sincere talk or receive help from.

One day he left the campus and entered the Bâyezîd Mosque for the early afternoon salât. After performing the salât, he saw somebody preaching on the left side of the mosque. He sat down. The preacher was explaining the six fundamentals of imân from a thin, small-sized book in his hand. Hilmi Effendi knew all of what was explained, but he did not leave his place for fear that the preacher's heart would be broken with the thought that his preaching did not please him. As a matter of fact, there were only a few old men who were listening. He cut his preaching short and, showing the little books in his hand, said, "Everybody needs these books. I sell them." His appearance suggested that he was very poor. Nobody bought one. Hilmi Effendi pitied the preacher and, thinking that he would give it to a youth, asked its price. But, when the preacher said it was twenty-five kurushes, he gave up the idea, because neither did he have that much money nor was the book worth that much. The currency of those days was very valuable; an imâm and a lieutenant received only 17 and 61 liras^[1] respectively. The price of the book should have been five kurushes at most, and he found it unbecoming for the preacher to ask for such a high price. "It should be given free for Allah's sake. Well, if he lives on it, he should ask for five kurushes at most," he thought in

[1] 1 lira is 100 kurushes.

disapproval. He walked to the other side of the mosque. The inside and outside of the balustrade on this side were very crowded. An old man seated inside was talking. With difficulty he made his way in and sat down behind him. The old man was reading a book and explaining how Muslims should visit the shrines of Awliyâ', a matter which Hilmi Effendi did not know but was very anxious to learn. While listening, however, he could not help thinking of the other preacher and said to himself, "One who loves Allah should give religious books freely," repeatedly. Meanwhile, the late afternoon salât was begun in the mosque, and the old preacher closed the book he was reading and gave it to Hilmi Effendi while saying, "This is my present to a young effendi for Allah's sake," and began his salât. Though this preacher had not seen Hilmi Effendi, he knew he was sitting behind him. Hilmi Effendi took the book and joined in the salât. After the salât, he looked at the title "**Râbita-i sherîfa**" and underneath it the author's name "**Abdulahkîm**" on the cover of the book and learned from someone in the Mosque that the person who gave him the book was 'Abdulahkîm Effendi and that he preached at the Eyyûb mosque on Fridays. He returned to the building called "Bekir Ağa Bölüğü" near the Bâyezîd Tower where he stayed.

On Friday, the weekend holiday in those days, he went to the big mosque. He looked for the preacher but could not see him. Then he learned that he was an imâm at another mosque and would come after salât. He could not stay inside and went out. He saw the preacher standing beside a bookseller's stand. He approached him from behind looking steadily at him with love. He heard the bookseller say, "Sir, don't stand, sit on this chair," which was covered with snow. When he was about to sit, Hilmi Effendi jumped up close and said, "Please, just a moment," and cleaned the snow off with his handkerchief. He took off his overcoat, folded it and put it on the chair and said, "Please be seated now." He looked at him. His blessed, awe-inspiring face, black eyebrows and eyes and round beard was very beautiful and lovely. 'Abdulahkîm Effendi said, "Take your overcoat!" and sat on the bare wood of the chair. Hilmi Effendi felt sorry but was pleased when he was told, "Put it on my back." When some people came out of the mosque, he went in and sat on his high cushion on the floor of the right side of the mosque and began his lesson by explaining from a book on the low desk (rahla) in front of him. Hilmi Effendi sat in the first row facing him and was listening carefully. He listened with delight; the religious and worldly

information, all of which he had never heard, was very interesting. He was like a poor person who had found a treasure, or a thirsty person who had discovered cool water. He could not move his eyes away from Sayyid 'Abdulhakîm Effendi. He was absorbed in watching his lovely, shining face and listening to the invaluable brilliant words he uttered. He had become beside himself and had forgotten about his school, his worldly affairs, and everything. Something sweet moved about his heart; it was as if he was being cleaned, washed with something sweet. It was during the very first suhba that the first few words had been enough to entrance him as if forming in him the very blessing called fanâ', the attainment of which takes many years of sufferings. Unfortunately, the suhba ended in an hour. For Hilmi Effendi, this one hour had passed like a moment. As if awakening from a sweet dream, he put his notebook into his pocket and stood in the line going out. While he was tying his shoe-laces, somebody bent over and whispered to him, "Young Effendi, I love you very much. Our house is in the cemetery. Come visit us. We will talk." Sayyid 'Abdulhakîm Effendi was the one who spoke these sweet, inspiring words. The same night Hilmi Effendi dreamt of a clear, bright, blue sky, balustraded like the dome of a mosque. Someone with a shining face was walking in it. When he looked up, he saw that it was Sayyid 'Abdulhakîm Effendi, and awoke in delight. A few days later he dreamt of somebody whose face glittered like the moon, who was sitting at the head of the sarcophagus at Hadrat Khâlid Ayyûb al-Ansarî's shrine and for whom people were standing in a line to kiss his hand. Hilmi Effendi joined the line and woke up just as he was kissing his hand.

In those days Hilmi Effendi lived in Fâtih and went to Sayyid 'Abdulhakîm Effendi's house every Friday. Sometimes he would go before the morning salât and leave unwillingly after the night salât. He would forget everything as if seeing everything afresh. He would always stay close to 'Abdulhakîm Effendi, even while eating, praying, resting and visiting. He always watched his manners carefully and listened to him. He tried hard not to waste even a minute. He went to him during every holiday, and whenever he had free time. He never missed his sermons in mosques. Firstly Turkish books and some months later Arabic sarf^[1] and nahw^[2] were taught. Amsila, Awâmil, Simâ'î masdars,

[1] **Sarf:** Arabic etymology or morphology.

[2] **Nahw:** Arabic syntax.

Qasída-i Amâfî, Mawlânâ Khâlid's **Dîvân** and the logic book **Isagujî** were memorized. A couplet, a line or an Arabic or Persian sentence would be written and explained at every meeting. All of what was written was memorized.

The first work Sayyid 'Abdulahkîm Effendi assigned to Hüseyin Hilmi Effendi was the translation from Arabic into Turkish of a small passage from al-Imâm al-Baghawî on qadâ' and qadar. He did the translation^[1] at home during the night and took it to his master the following day. His master said, "Very good! You've translated it correctly. I like it."

Hüseyin Hilmi Effendi passed to the second class of Medical School as the best student. While sitting in a garden during a visit with his master at Eyyûb, the time happened to coincide with his completion of a course in osteology and he was about to work on a cadavar. His master asked him what he was studying at the university. Upon his answer, Sayyid 'Abdulahkîm Effendi said, "You will not become a physician. You had better transfer to the School of Pharmacy." Hilmi Effendi said, "I have the highest scores in the class. They won't let me go to the School of Pharmacy." "You submit your petition. Inshâ-Allah, Allâhu ta'âlâ will grant it," said his master. After many petitions, Hilmi Effendi entered the School of Pharmacy as a sophomore towards the end of the first semester. Although the curriculum was half over and he had to take some more examinations on the courses given in the first year, he passed all of the examinations at the end of the second semester. He graduated from the School of Pharmacy and completed one year of probation at the Gülhâne Hospital with the highest honours. He was first appointed as a Lieutenant Assistant-master at the Military Medical School. He had subscribed to the paper **Le Matin**, which was published in Paris, by the order of 'Abdulahkîm Effendi and increased his knowledge in French while he was a student at the School of Pharmacy. He began studying at the School of Chemical Engineering, again by the order of 'Abdulahkîm Effendi when he was an Assistant-master. He learned calculus from Von Mises, mechanics from Professor Prage, physics from Dember and technical chemistry from Goss. He worked with Arndt, a Professor of Chemistry, and evoked his appreciation. In the last six months of the research he carried out under his supervision, he synthesized and determined a formula for

[1] Hüseyin Hilmi Işık's this first translation is quoted at the end of the fourth chapter of **Endless Bliss**, II.

ester “phenylcyanitro-methan-methyl.” This successful research, which was the first in its field in the world, was published in **The Journal of The Istanbul Faculty of Science** and in the German chemical journal **Zentral Blatt** (number 2519, in 1937) under the name of Hüseyin Hilmi Işık. When he received a Diploma of Master of Science in Chemical Engineering (numbered 1/1) in 1936, Hüseyin Hilmi Işık appeared in the daily papers as the first and unique Chemical Engineer in Turkey. Because of this success of his, he was appointed as a Chemist Officer at the Department of Poisonous Gases in Mamak, Ankara. He served there for eleven years, many of which he worked with Merzbacher, General Director of the Auer Factories; Goldstein, Doctor of chemistry; and Neumann, Doctor of Optics. He also learned German from them. He became an expert in poison-gases. He rendered service. For example, England sold one hundred thousand gasmasks to Poland during the Second World War. While the masks were on their way along the Dardanelles, Germans invaded Poland, and the Britains wanted to sell the masks to Turkey. Captain Hüseyin Hilmi Işık examined the masks and, after realizing that their filters leaked poisonous gas, reported them to be “disusable, good for nothing.” The Minister of National Defense and the British Ambassador became quite alarmed and did not believe the report. “How could it be possible for a British product to be defective?” it was said. He proved his words. At last he had to give the order that they could be broken into pieces and used a spare parts; thereby, the British were able to get their money.

When Hüseyin Hilmi Effendi worked in Ankara he visited Istanbul on every occasion. When visiting was difficult, he calmed himself by writing to Istanbul. ’Abdulhakîm Effendi, in his blessed-hand-written replies, which were written from Istanbul to the village of Mamak, said:

“Dear Hilmi! — I thank Allâhu ta’âlâ for the health you enjoy as you write. It pleases me very much to learn that you are teaching [your brother] Sedâd the ’awâmil.^[1] I see it is not without reason that you are ordained to stay away from the city. Both of you will get much benefit... I send my sallâms^[2] and pray for you, your mother and sisters. Write me frequently. Tell me about your state in detail! Write me about your situation immediately after the inspection!”

[1] **Awâmil:** a famous textbook of nahw.

[2] **Salâm:** Islamic greeting expressing peace and good wishes.

“My very much beloved Hilmi and Sedâd! — I have received your lovely letter. It causes me to express thanksgiving and praise to [Allâhu ta’âlâ]... He has translated the ’awâmil beautifully. Then, he has understood it. Hilmi will benefit from it. Sedâd will benefit from it. The ’awâmil has a sharh and a mu’rab. I will send them by someone. In fact, they will suffice in respect to nahw. Then, in addition to being a chemical engineer, you will also become an engineer in sarf and nahw. Other engineers will fall in value as their numbers increase. This branch of engineering, however, in addition to being valuable in itself, will become much more valuable because the experts in this branch have become rare or have disappeared. The reason why you are there then, seems to be to enable you to attain great prosperity (dawlat-i ’azîma). We send salâms and prayers.”

“Hilmi! — I felt much pleasure and happiness upon reading your latest letter. I want you to believe in what you wrote. I benefit much from the laxatives. If it is easy, prepare some more and send them to me!”

“Alaikum salâm! — It is not sunnat^[1] to greet (salâm) someone while one is reciting the Qur’ân. When greeted, however, it is wâjib^[2] to reply: the reciter pauses and then gives the salâm, afterwards he continues to recite, since the recitation [of the Qur’ân] is a sunnat while responding to the salâm is a wâjib. A wâjib cannot be abandoned or delayed for the advantage of a sunnat, but a sunnat should be abandoned or delayed for a wâjib. As for your second question, read it is you saw and understood it before! In fact, ‘esteem’ (hurmat) is meant by ‘haqq’ (right) in this context. ‘Bi-haqq-i Muhammad’, may Allah bless and save him, means ‘bi-hurmat-i Muhammad.’ The author of **Mawqûfât** assumed that ‘haqq’ was a ‘haqq-i shar’î’ (a legal right) or a ‘haqq-i ’aqlî’ (a logical right). If this had been the case, he would have been right. This prayer has been read this way from days of old. It is true that nothing is in any way, neither legally nor logically, obligatory upon Allâhu ta’âlâ. By ‘haqq’ this is not meant. Perhaps the interpreter understood it wrongly. My dear! Like you, everybody is troubled with the same trouble, sorrowful with the

[1] **Sunnat**: an act done and liked by the Prophet, yet a duty of lesser degree than a wâjib.

[2] **Wâjib**: an act never omitted by the Prophet, almost as compulsory as a fard.

same sorrow. If it were not so, people would have been distressed in another way. This has been the 'Ādat-Allâh (the Law of Allâh). An Arabic couple says, 'Kullu man talqahu yaskhu dahrahu./Yâ layta sha'rî hâdhihi 'd-dunyâ liman?' (Whomever you encounter complains about his state, his time,/Oh, if I ever knew whose world this was.) So you're still better! [Your sorrow is meritorious, and it is a sign of being a good human being.]"

"Hilmi! — I am grateful for your letter. I thanked Allâhu ta'âlâ for your good health. You must know that it is a great blessing and endowment to read and understand even part of the book **Maktûbât** [by al-Imâm ar-Rabbânî Ahmad al-Fârûqî as-Sirhindî], the like of which on the religion of Islam has never been written and which will help you the most in your dîn (religion) and dunyâ (world)." The handwritten copies of these letters which were sent from Istanbul to Mamak village are kept in the file named [Memorial Letters].

In Mamak, Hüseyin Hilmi Effendi read several times and strove to understand the Turkish translations of al-Imâm ar-Rabbânî's and his son Muhammad Ma'thûm's **Maktûbâts**, each of which was of three volumes, and he compiled a summary index of the six volumes in alphabetical order. When he came to Istanbul, he read the entire 3846 entries of its summary to Sayyid 'Abdulahkîm Effendi, who listened to it for several hours and liked it very much. When 'Abdulahkîm Effendi said, "This makes up a book. Give it the title '**Invaluable Writings**,'" Hüseyin Hilmi Effendi was surprised, but he further added, "Didn't you get it? Can their value ever be estimated?" The entries which were derived from the first volume were later appended to the end of the Turkish **Maktûbât Tercemesi** as an alphabetical index.

In 1359 (1940), Hilmi Işık asked his master 'Abdulahkîm Effendi, "Sir, I intend to marry. What will you say?"

"Whom will you marry?" his master asked.

"The one whom you permit."

"Really?"

"Yes, sir."

"Then Ziyâ Bey's daughter is suitable for you."

When Hilmi Effendi wanted his curiosity addressed before he returned to Ankara, 'Abdulahkîm Effendi summoned Ziyâ Bey the following day, and, after a long talk, his promise was obtained. A week later, Hilmi Effendi came to Istanbul again, and the

engagement ring was placed on his finger by the blessed hands of 'Abdulahkîm Effendi, who also carried out the Islamic nikâh^[1] according to the Hanafî and Shâfi'î madhhabs after registering at the municipality. The wedding was held two months later. At the feast, 'Abdulahkîm Effendi sat beside Hilmi Effendi and, after the night prayer, said a prayer in person. When the couple visited him a week later, 'Abdulahkîm Effendi conveyed tawajjuh to the bride and said, "You are both my daughter and daughter-in-law."

When Hilmi Effendi was at home at Hamamönü, in Ankara, during the autumn of 1362 (1943 A.D.), Fârûk Bey's son Barrister Nevzâd Işık came to him and said, "Sir, 'Abdulahkîm Effendi awaits you at our house." "Are you joking? He is in Istanbul! Why do you say he awaits me?" Hilmi Effendi asked. Nevzâd Bey swore and together they went to Fârûk Bey's house at Hacı Bayram. He learned there that the police had taken 'Abdulahkîm Effendi from his house in Eyyûb, Istanbul, to Izmir and later to Ankara. After many petitions, he was permitted to stay at his nephew Fârûk Bey's house under police supervision. He had become weak and exhausted out of anxiety and travel. He told Hilmi Effendi, "Come to me every day!" Every evening Hilmi Effendi helped him arm-in-arm to his bedroom, put blankets on him and left after reciting and blowing Sûras al-Falaq and an-Nâs upon him. The visitors who came during the day would sit on the chairs lined across the room and soon leave. He always let Hilmi Effendi sit at the bedside and conversed with him silently. When he was interred in Bağlum, a village near Ankara, Hilmi Effendi went in the grave and carried out certain religious duties upon the command of Ahmed Mekkî Effendi, 'Abdulahkîm Effendi's son. Mekkî Effendi also said, "Father loved Hilmi very much. He knows his voice. Hilmi shall read the talqîn!"^[2] This honourable service, too, fell to the lot of Hilmi Effendi. A few years later Hilmi Effendi placed a marble tablet, which he had written in Istanbul, at the head of the grave. He also put a marble tablet on the grave of Hadrat Sayyid Fahîm in Van and repaired the shrines of Abdulfettâh, Muhammad Amîn Tokâdî and Çerkes Hasan Bey in Istanbul. He led the funeral prayer of Behîce Me'ân Sultan, the late wife of 'Abdulhamîd Hân II, as she had willed, in 1389 (1969 A.D.), and he had a shrine

[1] Marriage contract as prescribed by Islam. There is detailed information about nikâh in the twelfth chapter of the fifth fascicle of **Endless Bliss**.

[2] **Talqîn**: words telling and making the soul and heart of a dead person hear through the effect of the knowledge of îmân.

constructed over her grave in the Yahyâ Effendi cemetery. In the autumn of 1391 (1971 A.D.), he visited Delhi, Diobend, Sirhind and Karachi and, seeing that the graves of Hadrat Sanâ' Allâh and Mazhar-i Jân-i Jânân's wife in the town of Paniput being trodden under foot, donated five hundred dollars for their repair and protection.

Hüseyn Hilmi Effendi was appointed as a chemistry teacher at the Bursa Military High School in 1947, where he later became its Principal. Afterwards, he became a chemistry teacher at the Kuleli (Istanbul) and Erzincan Military High Schools for many years. After teaching hundreds of officers, he retired following the coup d'état of 1960. Later he taught mathematics and chemistry at Vefa, Imâm-Khatîb, Cağaloğlu, Bakırköy and at many other high schools in Istanbul. He trained many faithful youths. Without discontinuing teaching, he bought the Merkez Pharmacy in Yeşilköy, a suburb of Istanbul, in 1962 and served the health of the people as proprietor and manager of the dispensary for many years. While he taught chemistry at the Kuleli Military High School in Istanbul, he learned ma'qûl, manqûl, usûl and furû' as it relates to fiqh, tafsîr and hadîth from the virtuous Ahmad Mekki Effendi, the late Muftî of Üsküdar (Scutari) and later of Kadıköy in Istanbul. Hüseyn Hilmi Effendi was graduated with the Ijâzat-ı Mutlaqa (Certificate of Absolute Authority) for religious instruction in 1373 (1953).

He published **Se'âdet-i Ebediyye**^[1] (**Endless Bliss**) in 1956. He founded Işık Kitabevi in Istanbul in 1967, and established the Waqf Iklâs in 1396 (1976 A.D.) He disseminated throughout the world his Turkish, German, French, English and offset-reproduced Arabic books and received thousands of letters expressing appreciation, congratulations and thanks. Some of his works were translated into Japanese, Asian and African languages. He always said that he had neither the ability nor efficiency, and that all the services done were the results of the spiritual help and grace of Hadrat Sayyid 'Abdulahkîm Effendi and the blessings ensuing from his excessive love and respect for the scholars of Islam.

Hüseyn Hilmi Effendi constantly said that he found the taste in

[1] With its twelve hundred pages, the book, in Turkish, is a masterpiece and an ocean of religious and worldly knowledge. Part of it has been translated into English in fascicles, 1, 2, 3, 4 and 5. Its Arabic translation is underway.

the suhba and words of Sayyid 'Abdulahakîm Effendi in nothing else and that the most pleasant moments he enjoyed were when he remembered those sweet days he had spent with Sayyid 'Abdulahakîm Effendi. He said his nasal bones ached out of the grief of separation and yearning when he remembered those days. He frequently recited the couplet:

***“Zi-hijr-i dositân, khun shud darûn-i sîna jân-i man,
Firâq-i ham-nashûnân sokht, maghz-i istakhân-i man!”***

(Because I am away from the beloved, my soul cries out tears of blood in my chest,

Separation from those I sat together with burns my bone marrow!)

Hüseyn Hilmi Effendi read books by the scholars of Islam and quoted with tearful eyes the sayings of al-Imâm ar-Rabbânî and 'Abdulahakîm Arwâsî. He said, “Kalâm-i kibâr, kibâr-i kalâmast.” (The words of the superiors are the superior words.) He frequently quoted 'Abdulahakîm Effendi is having said:

“Why are you surprised at seeing harm coming from one who was created to be harmful! How can you expect goodness from him? I am surprised at your being surprised! He is a sharr-i mahd (unmixed evil). His vice should not be surprising. If you see him do any good deeds, then you should feel surprised! Say to yourself, how can he do something good?”

“The scholars of Islam were perfect human beings. We are mere nothing beside them. If we had lived among them, we would not have been counted as human beings. If we were lost, nobody would look for us!”

“If the tekkes^[1] had not been closed, many a Walî would have been trained here.”

“I could not find the possibility or opportunity to carry out my duty to instruct Muslims.”

“If I spoke a foreign [Western] language, I could serve [Islam] much more!”

“The greatest enemy of Islam is the British. They tried to annihilate Islam with all their armies, fleets, uncountable gold coins collected from their colonies, in short, with all their imperial powers. Nevertheless, the harm of all these giant forces of the British to Islam remains secondary; a more frightening enemy of

[1] **Tekke:** a school where a murshid trains his disciples.

Islam is Şemseddin Günaltay.”

“A sensitive and delicate person cannot eat the food which he himself puts into a new child’s brimming chamberpot. He feels disgust when he remembers the discharged matter that is put in it. Using the things that cause disbelief has the same effect. A person whose î mân is firm and who is faithful to Islam does not use them however much they are praised by others.” “Not everybody can understand al-Imâm ar-Rabbânî’s **Maktûbât**, which resembles neither Hâfiz-i Shirâzî’s poems nor the **Khamisa**. We read it not to understand it but to be blessed by reading it.”

“Performing salât means to turn towards (tawajjuh) Allâhu ta’âlâ. Realities are revealed to those who perform salât in accordance with the honourable Sharî’at^[1] in this world. Al-’ilm al-ladunnî^[2] is endowed upon them. This ’ilm (branch of knowledge) is learned at seventy-two varying degrees; the one who is at the lowest degree knows how many leaves there are on a tree at a glance and can differentiate a shaqî (evil) person from a sa’îd (pious) one. Such people perform salât in their graves, too. This kind of salât does not consist of qiyâm (standing) or rukû (bowing); it means to turn towards Allâhu ta’âlâ.”

The following is the written will prepared by Hüseyin Hilmi Işık on 24 Rabi-ul-awwal, 1410, which coincides with 24 Tashrini awwal, 1989, Tuesday:

There are eight kinds of people in the world:

1- Believer who is **Sâlih** (pious, good). He says that he is a Muslim. He holds the belief of Ahl as-sunna. A person who holds the belief of Ahl as-sunna is called **Sunnî** (Sunnite). He adapts himself to one of the four Madh-habs of the Ahl as-sunna. Thus in everything he does he is in a state of obedience to the Sharî’at. He performs his acts of worship in accordance with his Madh-hab. He avoids harâm (acts forbidden by Islam). If he makes an inadvertent mistake in this respect, he makes tawba by observing its conditions. Before sending his children to elementary school, he sends them to a Sâlih imâm or to a teacher of Qur’ân al-kerîm. He strives for their learning how to read Qur’ân al-kerîm, memorizing the sûras of Qur’ân to be recited in the namâz, and learning Ilmihâl. He sends them to elementary school after they have learned these things. He sends his sons to high school, to a

[1] **Sharî’at**: the laws of Islam.

[2] **Al-’ilm al-ladunnî**: knowledge inspired by Allah to the hearts of Awliyâ’.

university for education. It is a must that they learn religious knowledge and begin performing daily prayers of namâz regularly before elementary schooling. A father who does not bring up his children accordingly cannot be a Sâlih Muslim. He and his children will go to Hell. The worships he has done, e.g. pilgrimages, will not save him from going to Hell. The Muslim who is Sâlih will never enter Hell.

2- A Believer who is **Aberrant**. He says he is a Muslim, and he is a Muslim, too. Yet he is not **Sunnî**. He is without a Madh-hab. In other words, his belief does not agree with the belief taught by scholars of Ahl-sunna. Therefore none of his worships will be accepted. He will not escape Hell. If he does not perform the worships and commits harâms, he will remain in Hell additionally for these sins. Because his aberrant belief does not cause unbelief, he will not remain eternally in Hell. An example of such people is the Shiite group called **Imâmiyya**.

3- The **Sinful** Believer says he is a Muslim, and he is so. He is Sunnî, too. That is, he holds the belief of Ahl as-sunna. Yet he neglects some or all of the worships. He commits harâms. The sinful Believer will suffer Hell fire if he does not make tawba or attain Shafâ'at (intercession of the Prophet, one of the Awliyâ, or a Sâlih Muslim) or forgiveness of Allâhu ta'âlâ. Yet even in this case he will not remain in Hell eternally.

4- **A disbeliever from birth** is a person with parents who are (or were) disbelievers. He has been brought up as a disbeliever. He does not believe in the fact that Muhammad 'alaihi-salâm' is the Prophet. Jews and Christians are disbelievers with (heavenly) books. Communists and freemasons are disbelievers without a book. They do not believe in rising after death, either. People who worship idols and icons are called **Mushrik** (polytheist). Disbelievers will go to Hell and will be subjected to eternal fire. None of the goodnesses they have done in the world will be of any use, nor will they save them from Hell. If a disbeliever becomes a Muslim before death, he will be pardoned and will become a Sâlih Muslim.

5- **A Murtad** (renegade) is a person who abandons Islam and becomes a disbeliever. All the worships and pious acts he did as a Muslim will be deleted and, therefore, will be of no value after death. If he becomes a Muslim again, he will be pardoned and will become an extremely pure Believer.

6- **A Munâfiq** says that he is a Muslim. Yet he is not a Muslim. He is in another religion. He is a disbeliever. He pretends to be a

Muslim in order to deceive Muslims. A munâfiq is worse than an (undisguised) disbeliever. He is more harmful to Muslims. Formerly, the number of munâfiqs was rather great. There are next to none today.

7- **A Zindîq** also says that he is a Muslim. Yet he is not a member of any religion. He does not believe in rising after death. He is an insidious disbeliever. In order to mislead Muslims out of Islam and to demolish their religion from within, he presents his disbelief in the name of Islam. Qâdiyânîs, Bahâîs and Bektâshîs are in this group.

8- **A Mulhid** also claims to be a Muslim and thinks he is a Muslim. He performs Islam's worships and avoids the harâms. Yet he has greatly digressed from the belief held by the Sunnites in his interpretation of Qur'ân al-kerîm, to the extent that some beliefs he holds abrogates his îmân and causes disbelief. In this group are Nusayrîs and Ismâîlîs, two Shiite sects, and Wahhabis. They try to present themselves as Believers and the Sunnîs, who are actually people with correct belief, as disbelievers. Since a person who calls a Believer a disbeliever will become a disbeliever himself, these people are worse and more harmful to Muslims than disbelievers are.

Any wise person would like to live in comfort and peace in the world and to avoid torment and attain infinite blessings in the Hereafter. To this end, I wrote my book **Se'âdet-i Ebediyye** (Endless Bliss). I tried to show the way leading to happiness for all kinds of people all over the world. First, I endeavoured to learn it myself. For many years I read hundreds of books. I carried out very stringent research in history and Tasawwuf. I meditated deeply on scientific knowledge. I recognized very well and definitely believed that attaining comfort in the world and eternal blessings in the Hereafter requires being a **Sâlih** Muslim. And being a Sâlih Muslim, in its turn, requires learning the Islamic teachings from books written by scholars of the **Ahl as-Sunna**. An ignorant person cannot even be a Muslim, let alone be a Sâlih one. I explained in detail in my book **Se'âdet-i Ebediyye** how a Sâlih Muslim should be. In short:

1- He should believe as is taught by scholars of Ahl as-sunna. In other words, he must be a **Sunnî**.

2- Reading a book of fiqh belonging to one of the four Madh-habs, he should learn the teachings of the Sharî'at correctly, perform his acts of worship accordingly, and keep away from the harâms. A person who does not adapt himself to one of the four

Madhhabs or selects the facilities in the four Madh-habs and thus makes a mixture of the Madh-habs, is called a 'Madh-hab'less person. A Madh-habless person has abandoned the way of the Ahl as-sunna. And a person who is not a Sunnî must be either a heretic or a disbeliever.

3- He should work to make a living. He should earn his living through halâl means, carrying on his dealings in a manner compatible with the commandments of Allâhu ta'âlâ. We live in such an age that a poor person can hardly protect his faith and chastity, not even his personal rights. To protect these values and serve Islam, he should utilize the latest scientific renovations and facilities. Earning through halâl ways is a great act of worship. Any way of earning that will not hinder the daily prayers of namâz and which will not cause one to commit harâms is good and blessed.

For worships and worldly dealings; being useful and blessed is dependent upon doing them only for Allah's sake, earning only for Allah's sake, and giving only for Allah's sake; and in short having **Ikhhlâs**. **Ikhhlâs** means to love Allâhu ta'âlâ only and to love for the sake of Allâhu ta'âlâ only. When one loves someone, one remembers him very frequently. One's heart always makes (Dhikr) of him, that is remembers and mentions him.

If a person loves Allâhu ta'âlâ, he will remember him very frequently, that is, his heart will always make Dhikr of Him. For this reason, it is stated in the Qur'ân al-kerîm, "**Make much Dhikr of Allâhu ta'âlâ.**" The following hadîth-i sherîfs are written in the book **Kunûz-ud-daqaq**: "**People with high grades are those who make Dhikr of Allâhu ta'âlâ.**" "**The sign of love for Allah is love of making Dhikr of Him.**" "**He who loves someone will make much dhikr of him.**" "**He who loves Allah very much will be free from mischief.**" "**Allâhu ta'âlâ loves the person who makes much Dhikr of Him.**" Scholars of **Tasawwuf** have shown the ways to perform much Dhikr of Allâhu ta'âlâ. The easiest of these ways is to find a **Murshid-i kâmil**, love him, observe the rules of adab about him, and thus receive fayz from his heart.

Murshid-i kâmil is an 'Islamic Scholar' who has received fayz from the Murshid-i-kâmil preceding him and thus attained the competence of giving fayz. When he attains this competence, he receives a written warrant from his Murshid certifying that he has the qualifications. A succession of Murshids receiving fayz from one another is like the links of a chain that can be traced back to the time of Rasûlullah (sall-Allâhu 'alaihi wasallam). In other words, a Murshid-i-kâmil receives the 'fayz's, 'hâl's and 'barakats'

coming from Rasûlullah through a chain of Murshids that flow into his heart; he then pours them into others' hearts.

The **Murshid** and the **Murîd** who wishes to receive fayz from him have to be Sâlih Muslims. A person who does not hold the Sunnî belief; e.g., who speaks ill of any one of the As-hâb-i-kirâm or who does not adapt himself to one of the four Madh-habs; or anyone who does not avoid the harâms, e.g., who condones his wife's or daughter's going out without covering themselves properly though he can prevent them from doing so; or who does not try to teach his children Islam and how to read the Qur'ân al-kerîm cannot be a Sâlih Muslim, and all the more impossible, a Murshid. Everything a Murshid says or does will be compatible with the principles of the Ahl as-sunna and the teachings in the books of Ilmihâl. One thousand years after Rasûlullah's Hijra (Hegira, Migration to Medina) an era termed **Âkhirzamân** (the latest time) began, and the signs prognosticating the end of the world began to increase in number. During this latest time period, Allâhu ta'âlâ will manifest His Attributes of Qahr (Wrath) and Jelâl (Vehemence), and mischief and afflictions will be on the increase. Religious teachings will be defiled, scholars of the Ahl as-sunna and Murshid-i-kâmil will be on the decrease.

Oral dhikr, i.e. saying, "Allah, Allah," is very thawâb (deserving of rewards in the Hereafter) and will prime the pump for the heart's dhikr. However, the heart's dhikr requires one's being a Sâlih Muslim and performing dhikr for years. If a Murshid-i-kâmil teaches a person how to dhikr and extends tawajjuh towards him, i.e., asks his Murshid to help this person's heart to dhikr, his heart will begin dhikr immediately. If a person cannot find a Murshid-i-kâmil, he should remember any Murshid-i-kâmil (he has heard of or read about). That is, he should imagine seeing him and looking with adab at his face, and beg him through his heart to make tawajjuh towards him. This is called **Râbita**. The following account is given in the seventeenth page of the book **Barakât**: "Khawâja Burhân-ud-dîn, a respectable Indian scholar, endeavoured very hard to set his heart upon the act of dhikring. Try as he would, he could not attain this blessing. He looked for a Murshid-i-kâmil. While visiting Hadrat Muhammad Bâkî-Billâh in Delhi, he begged him. This great Murshid advised him to perform Râbita towards him wherever he was, that is, to imagine himself looking at his face and ask for fayz. Surprised at his advice, the Khawâja went to the great Murshid's close friends and said, 'This advice would be given to novices coming to him for the first time.

I would like a task of a higher level.’ They told him he would have no other choice than follow his advice. Because he was fully convicted that this noble person was a Murshid-i-kâmil, he imagined himself looking at his blessed face and began to beg him. He lost himself. His heart began to dhikr. He would hear his heart dhikring aside from its physiological beatings.” The book **Hadarât-ul-quds**, in its discourse on karâmats (miracles occurring through a person loved by Allâhu ta’âlâ) through Hadrat Imâm-i Rabbânî, relates his fifty-fourth karâmat as follows: “Hadrat Mawlânâ Abdul-hakîm Siyalkutî, a great Indian scholar whose books and name are renowned world over, states: I had known and liked Hadrat Imâm-i Rabbânî for a long time. Yet I had not attached myself to him. One night, in my dream, he made tawajjuh towards me. My heart began to make dhikr. Continuing this dhikr for a long time, I attained many valuable occult blessings. He educated me from a distance in a manner termed **Uwaysî**. Later, I attained his Sohba.” It relates the sixty-eighth karâmat as follows: “One of the relatives of Hadrat Imâm-i Rabbânî wanted to attach himself to him. Yet he could not tell him about it. One night he decided to tell him the following morning. That night he dreamt of himself standing near a stream. On the other side was Hadrat Imâm-i Rabbânî, calling him, ‘Come here, quick, come here, quick! You’re late.’ When he heard this his heart began to dhikr. The next morning he visited him and told him what was happening in his heart, he said: ‘This is exactly our way. Go on with it.’ ”

Allâhu ta’âlâ declares in the Qur’ân al-kerîm, in the thirty-first âyat of **Âl-i-’Imrân sûra**, “**Tell them: If you love Allâhu ta’âlâ adapt yourselves to me! Allâhu ta’âlâ will love those who adapt themselves to me and will forgive your sins [if you do so]. Allâhu ta’âlâ is forgiving and very compassionate.**” He declares in the seventy-ninth âyat of Nisâ sûra: “**He who obeys the Prophet will have obeyed Allah.**” Our Prophet (sall-Allâhu alaihi wa sallam) stated, “**Be on my way and after me on the way of my four Khalîfas!**” Islamic scholars following the way of the four Khalîfas are called **Ahl as-sunna**. As it is seen, attaining love of Allâhu ta’âlâ requires having îmân as written in the books of scholars of the Ahl as-sunna and adapting all of one’s words and actions to the manners prescribed by them. This comes to mean that a person who wants to attain love of Allâhu ta’âlâ will have to have îmân accordingly and lead a life accordingly. If a person does not observe these two conditions, he cannot be a Sâlih Muslim. He cannot attain comfort and peace in the world, nor in the Hereafter.

These two values are either learned by reading books, or acquired by rote by imitating a Murshid-i-kâmil. The words, looks and tawajjuhs of a Murshid-i-kâmil will purify one's heart. And when one's heart is pure one will begin to experience pleasure from î mân and from worships, and the harâms will seem bitter, ugly and abominable. During those times when Allâhu ta'âlâ has more mercy on His born servants the number of Murshid-i-kâmil increases and it is easier to recognize them. The closer we come to the end of the world, the more severe will be the manifestation of Allâhu ta'âlâ's Wrath, the more scarce will be the Murshid-i-kâmil, and the existing ones will not be recognized. Ignorant, miscreant, and heretical people will appear in the name of religious men and will mislead people towards disasters, thereby obstructing the way leading to Allah's love.

In such murky times, those who learn î mân and the teachings of the Sharî'at from books written by scholars of the Ahl as-sunna will attain safety, and people who fall for the cajoling and exciting words in the bogus religious books written by ignorant and heretical people, will slip out of the right way. In such times, for purifying your heart and setting it to perform dhikr as soon as possible, you should imagine seeing one of the past renowned Murshid-i-kâmil wherever you are and whatever you are doing, except when performing namâz. And you should wish that the fayz that flowed into his heart coming from Rasûlullah (sall-Allâhu alaihi wa sallam) will flow into your heart. You should keep in your mind that a Murshid-i-kâmil is a (spiritual) heir to Rasûlullah, and, therefore, Allâhu ta'âlâ permanently manifests His Mercy in his heart. Hadrat Muhammad Ma'thûm, a great Murshid, stated in his fiftieth letter, "Continual râbita will ensure thorough contact with the Murshid. Consequently, fayz will be received easily. Being in the presence of a Murshid has other uses. A Murîd who cannot manage râbita in a suitable manner should attend the Murshid's sohba. It was owing to sohba that the As-hâb-i-kirâm attained such high grades. Wey al-qarânî received fayz from a distance by making râbita; yet because he could not attain the sohba, he could not reach the grades attained by the As-hâb-i-kirâm." He stated in the seventy-eighth letter, "For receiving fayz and barakat from a Murshid-i-kâmil, it is necessary to attach yourself with a cord of love to him. The Ashâb-i-kirâm received fayz from Rasûlullah (sall-Allâhu alaihi wa sallam) by way of in'iqâs [reflection]. By the same token, a person who sits with adab and love in the presence of a Murshid-i-kâmil will receive fayz from him. Anyone, no

matter whether he is young or old, alive or dead, will receive this fayz. Imagining a Murshid-i-kâmil sitting opposite you while you look with love and adab at his face is called **Râbita**. This râbita is very useful, for man has dived into harâms and his heart has darkened. As long as he is in this state he cannot receive fayz and barakat from Allâhu ta'âlâ. A means is requisite. The means here is a noble person capable of receiving this fayz and giving it to those who demand it. And this person is a Murshid-i-kâmil." He stated in the hundred and sixty-fifth letter, "Keeping a Murshid-i-kâmil's face in your heart is called Râbita. Râbita is the most powerful link connecting a Murîd to a Murshid. When the râbita becomes firm, he will see his Murshid wherever he looks." He stated in the hundred and ninety-seventh letter, "When the râbita is firm, there will seem to be no difference between the blessings attained when one is away from a Murshid-i-kâmil and those attained when one is in his presence. Yet these two can never be equal. The more powerful the râbita, however, the less the difference."

He stated in the eighty-ninth letter of the fifth volume, "A great scholar has said, 'Allâhu ta'âlâ would not have given the wish if He had not willed to give the blessing.' The essence of our way is sohba. With the barakat of sohba, a talented Murîd will receive fayz from a Murshid's heart in proportion to his talent and the degree of love he has for a Murshid. He will be freed from his bad habits, which will be replaced with the Murshid's good habits. It is for this reason that they have said that being fânî (extinct, nonexistent) in a Shaikh, (who is the Murshid-i-kâmil), is the beginning of (the stage), Fanâ-fillah (in Tasawwuf). If you cannot attain sohba, you will receive fayz only by means of love and in proportion to your tawajjuh towards the Murshid. Loving the people loved by Allâhu ta'âlâ is a great blessing. Through this love you will attain the fayz gushing out of their hearts. You should not miss the blessing of making tawajjuh in a Murshid's absence. You should learn the Sharî'at and act accordingly. You should not waste your lifetime playing and merrymaking. Things that are disagreeable with the Sharî'at are called **Dunyâ**. You should think that such things are useless and will be of no value in your grave or on the Day of Judgement. Safety is in adapting yourself to the Sunna and abstaining from bid'ats. [Adapting yourself to the Sunna means learning the belief of the Ahl as-sunna, adapting your belief to it, then doing the commandments and avoiding the prohibitions, and then performing the Sunna. When the Sunna is

done without observing this successive order, it will not be the Sunna at all. It will be bid'at. For instance, growing beard will not be a Sunna. It will be a bid'at. The beard thus grown will be a Jewish beard, a Râfidî beard, or a Wahhabi beard.] You should not make friends with bid'at holders and mulhids, [that is, people without a Madh-hab and religious men who are not Sunnî]. They are thieves of the faith. They will defile your religion and faith. [It is stated in a hadîth-i-sherîf that bid'at holders will be turned into dogs for the people of Hell].

Hadrat Imâm-i-Rabbânî stated in the hundred and eighty-seventh letter, "If a Murshid-i-kâmil's image is shown to a Murîd everywhere, this is a sign indicating that the râbita is very strong. Râbita will cause a flow of fayz from one heart to the other. This great blessing will be bestowed on only selected people"

Documents for what has been said so far are the hadîth-i-sherîfs: **"Everything has a source. The source of taqwâ is the hearts of ârif's"; "When the Awliyâ are seen, Dhikr of Allah is made"; "Looking at an 'Âlim's (scholar's) face is worship"; "Those who keep company with them will not be shaqî; "Disasters coming upon my Ummat will be due to fâjir [miscreant] men of religion,"** and a number of other similar hadîth-i-sherîfs. These hadîth-i-sherîfs are written in various books of Hadîth, e.g., in **Kunûz-ud-daqiâq.**

That Hadrat Sayyid Abdulhakîm Arwâsî was a Murshid-i-kâmil is a fact that can be seen as clearly as the sun from the letters of ijâzat written by his Murshids, from the letter written in the hundred and sixty-first page of my (Turkish) book, from the profundity of his knowledge, from his beautiful morality, and from his karâmats. His blessed face is easy to remember, once one has seen his photograph. To remember him and receive fayz from his blessed face is a great blessing Allâhu ta'âlâ has bestowed on Muslims. People like us, whose hearts have been blackened with so many sins, are certainly far from attaining the great blessing. Our purpose is to show the way to the desired treasure. Perhaps there will be people to attain it, though we have not. During these last days it will fall to few people's lot to hear these facts, to believe them, and to try to attain these blessings. May thanks be to our Rabb (Allah) for blessing us with the fortune of knowing and loving His beloved ones.

Yâ Rabbî! Grave and many as our sins are, Thine forgiveness and compassion are boundless. Have mercy on us and forgive us for the sake of Thine beloved ones! Âmin.

GLOSSARY

Entries related to tasawwuf can be learned best from Ahmad al-Farûqî as-Sirhindî's (rahmatullâhi ta'âlâ 'aleyh) **Maktûbât**.

'âbid: one who performs much 'ibâda.

Ahl al-Bait: immediate relatives of the Prophet ('alaihi 's-salâm): (according to most '**ulamâ'**) 'Ali, first cousin and son-in-law; Fâtima, daughter; Hasan and Husain, grandsons (radiy-Allâhu ta'âlâ 'anhum).

a'immât al-madhâhib: pl. of imâm al-madhhab.

'âlim: (pl. 'ulamâ') a Muslim scholar of Islam.

Allâhu ta'âlâ: Allah to Whom all kinds of superiority belong.

-Ansâr: Those Medinans who embraced Islam before the conquest of Mekka.

aqcha: a coin, unit of money.

'Arafât: open space located 24 kilometers north of Mekka.

-'Arsh: end of matter bordering the seven skies and the Kursî, which is outside the seventh sky and inside the 'Arsh.

-'Asr as-Sa'âda: the 'Era of prosperity', time of the Prophet ('alaihi 's-salâm) and the Four Khalîfas (radiy-Allâhu ta'âlâ 'anhum).

Awliyâ: pl. of Walî.

awqâf: (pl. of waqf) pious foundations.

âyat (kerîma): a verse of al-Qur'an al-kerîm.

'azîma: difficult way of doing a religious act or affair.

-Basmala: the Arabic phrase "Bismillâhi 'r-rahmâni 'r-rahîm" (in the Name of Allah the Compassionate, the Merciful.)

bâtil: invalid, wrong, vain.

dhikr: (phrase of) remembering, keeping in mind, Allâhu ta'âlâ every moment.

dirham: weight unit of three grams.

Effendi: title given by the Ottoman State to statesmen and especially to religious scholars; a form of address, meaning "Your Great Personage".

faqîh: (pl. fuqahâ').

Fard: (an act or thing) that is commanded by Allâhu ta'âlâ in Qur'an al-kerîm. **Fard 'ain**: fard for every Muslim. **Fard**

- kifâya:** fard that must be done at least by one Muslim.
- Fâtîha:** First of the 114 sûras of Qur'an al-kerîm, containing seven âyats.
- fatwâ:** i) ijtihâd (of a mujtahid); ii) conclusion (of a muftî) from books of fiqh whether something not shown in them is permitted or not; answer given to religious questions by Islamic scholars; iii) rukhsa.
- fiqh:** knowledge dealing with what Muslims should do and should not do; actions, 'ibâdât.
- fitna, fasâd:** widespreading of statements and actions that harm Muslims and Islam.
- fuqahâ:** (pl. of faqîh).
- ghaban fâhîsh:** (being cheated much by buying at a) price higher than the current prices; an exorbitant price.
- ghazâ:** battle against non-Muslims, to convert them to Islam; jihâd.
- ghâzî:** Muslim engaged in ghazâ.
- hadîth (sherîf):** i) a saying of the Prophet ('alaihi 's-salâm); **al-Hadîth ash-sherîf:** all the hadîths as a whole; ii) **'ilm al-hadîth;** iii) Books of the hadîth ash-sherîf. iv) Al-hadîth **al-qudsî, as-sahîh, al-hasan:** kinds of hadîths (for which, see Endless Bliss, II).
- Hadrat:** title of respect used before the names of Islamic scholars.
- hajj:** fard pilgrimage to Mekka.
- halâl:** (act, thing) permitted in Islam.
- Hanafî:** (a member) of Hanafî Madhhab.
- Hanbalî:** (a member) of Hanbalî Madhhab.
- harâm:** (act, thing) forbidden in Islam.
- hasan:** (see hadîth)
- Hegira:** emigration of the Prophet ('alaihi 's-salâm) from Mekka to Medina; al-Hijra.
- Hijâz:** the region on the Arabian Peninsula on the Red Sea coast where Mekka and Medina are situated.
- hijrî:** of the Hegira.
- Hujrat as-Sa'âda (al-Mu'attara):** the room where the graves of the Prophet ('alaihi 's-salâm) and of his two immediate Khalîfas are.
- 'ibâda:** (pl. -âd) worship, rite; act for which **thawâb** (rewards) will be given in the Hereafter.
- 'îyd:** one of the two Islamic festivals.

ijtihâd: (meaning or conclusion drawn by a mujtahid through) endeavouring to understand the hidden meaning in an âyat or a hadîth.

'ilm: knowledge, science; **'ilm al-hâl:** (books of) Islamic teachings (of one Madhhab) that every Muslim has to learn; **'ilm al-usûl:** methodologic sciences, esp. those of fiqh and kalâm.

imâm: i) profound 'âlim; ii) leader in jamâ'a; iii) the Caliph. (Khalîfa).

îmân: faith, beliefs of Islam; kalâm, i'tiqâd.

i'tiqâd: îmân.

Jâhiliyya: era of nescience, that is, pre-Islamic Arabia.

jamâ'a: community; body of Muslims (except the imâm) in a mosque; companions; union.

jâriya: non-Muslim female slave captivated in war.

jihâd: war against non-Muslims (or the nafs) to convert them (it) to Islam.

Jum'a: (salât of) Friday

-Ka'ba(t al-mu'azzama): the big room in the great mosque in Mekka.

kalâm: knowledge of îmân; 'ilm al-kalâm.

kalimat ash-shahâda: the phrase beginning with "Ashhadu..." The first of the five fundamentals of Islam; declaring one's belief in Islam.

karâma: (pl. -ât).

khalîfa: (pl. khulafâ') the Caliph.

Khârijî: (of) those heretical Muslims hostile to Ahl al-Bayt and to their posterity.

Khutba: the homily delivered at the pulpit by the imâm at Jum'a and 'Iyd prayers, which must be read in Arabic all over the world (sinful if made in another language).

madhhab: (pl. madhâhib) all of what an imâm of (especially) fiqh or i'tiqâd communicated.

-Madînat al-munawwara: the illuminated city of Medina.

-Mahshar: the Last Judgement.

-Makkat al-mukarrama: the honoured city of Mekka.

makrûh: (act, thing) improper, disliked and abstained by the Prophet ('alaihi 's-salâm); **makruh tahrîma:** prohibited with much stress.

Mâlikî: (a member) of the Mâlikî Madhhab.

Ma'rifa: knowledge about Allâhu ta'âlâ's Dhât (Essence, Person) and Sifât (Attributes), inspired to the hearts of Awliyâ'.

-Marva (Marwa): one of the two hills near the Masjid al-Harâm.

masjid: mosque; **al-Masjid al-Harâm:** the great mosque in Mekka; **al-Masjid ash-sherîf** (as-Sa'âda, an-Nabî): the mosque in Medina, built in the time of the Prophet ('alaihi 's-salâm) and later enlarged several times, in which his grave is.

mawdû': (kind of hadîth) lacking one of the conditions (for a hadîth to be sahîh) laid down by an 'alim of hadîth.

Mîlâdî: of the Christian era; of the Gregorian calendar.

Minâ: a village six kilometers north of Mekka.

Mubâh: (act, thing) neither ordered nor prohibited; permitted.

mufsid: act, thing that nullifies (especially, salât).

muftî: great 'âlim authorized to issue fatwâ.

-Muhâjirûn: Those Mekkan people who embraced Islam before the conquest of Mekka.

mujaddid: strengthener, renewer, of Islam.

mu'jiza: miracle peculiar to prophets, alone, and worked by Allâhu ta'âlâ.

muqallid: Muslim who practices taqlîd; a follower of an imâm al-madhab.

mustahab: (act, thing) deserving thawâb if done but no sin if omitted, nor disbelief if disliked.

-Mu'tazila: one of the 72 heretical groups in Islam.

-Muwâjahat as-Sa'âda: the space in front of the qibla wall [to which the Prophet's ('alaihi 's-salâm) blessed head corresponds] of his shrine, where the visitor stands facing the shrine.

Muzdalifa: the area between the city of Mekka and 'Arafât.

nafs: a force in man which wants him to harm himself religiously.

najâsa: religiously impure thing.

nâ-mahram: (a relative of the opposite sex) not within forbidden (harâm) degrees of relationship for marriage.

nikâh: (act of engagement for) marriage in Islam.

Pâsha: title given by the Ottoman State to statesmen, governors and especially officers of high rank (now general or admiral).

qâdî: Muslim judge; qadi.

qibla: the direction turned towards during worshipping (in Islam, toward the Ka'bat al-mu'azzama).

- Qouraish:** Arab community of Qouraish, an ancestor of the Prophet (‘alaihi ’s-salâm).
- Qur’an al-kerîm:** the Holy Koran.
- rak’a:** the series of reciting and the acts of standing, bowing and prostration (and sitting) in salât, which consists of at least two and at most (for fard salâts) four rak’as.
- Ramadân:** the Sacred Month in Muslim Calendar.
- Rasûlullah (Rasûl-Allah):** Muhammad (‘alaihi ’s-salâm), the ‘Prophet of Allâhu ta’âlâ’; the Messenger of Allah.
- Rawdat al-Mutahhara:** the space between the Prophet’s (‘alaihi ’s-salâm) shrine and the pulpit of the Masjid ash-Sherîf.
- rukhsa:** to permit; easy way of doing a religious act or affair.
- Safâ:** one of the two hills near the Masjid al-Harâm.
- Sahâbî:** (pl. as-Sahâbat al-kirâm) Muslim who saw the Prophet (‘alaihi ’s-salâm) at least once; the Companion(s).
- sahîh:** i) religiously lawful, valid; congruous to Islam; ii) (of a hadîth) soundly transmitted, authentic according to the conditions laid by the scholars of hadîth.
- salât:** i) prayer; (with salâm)= salawât; ii) ritual prayer of at least two rak’as; namâz, in Persian; **salât janâza:** funeral prayer.
- salawât:** (pl. of salât) special prayers in which blessings and high ranks are invoked on the Prophet (‘alaihi ’s-salâm).
- sâlih:** (pl. sulahâ’) one who is pious and abstains from sins, (opposite: fâsiq); see Walî.
- Shafi’î:** (a member) of Shâfi’î Madhhab.
- Shaikh al-Islam:** Head of the Religious Affairs Office in an Islamic State.
- Shî’ites:** one of the 72 non-Sunnî groups in Islam.
- shirk:** (statement, action, causing) polytheism; ascribing a partner to Allâhu ta’âlâ.
- sulahâ:** pl. of sâlih.
- sunna:** (act, thing) that was, though not commanded by Allâhu ta’âlâ, done and liked by the Prophet (‘alaihi ’s-salâm) as an ‘ibâda (there is thawâb if done, but no sin if omitted, yet it causes sin if continually omitted and disbelief if disliked; **the Sunna;** i) (with fard) all the sunnas as a whole; ii) (with the Book or Qur’an al-kerîm) the Hadîth ash-sherîf; iii) (alone) fiqh, Islam.
- sûra:** a chapter of Qur’ân al-kerîm.

Taba' at-Tâbi'în: those 'âlims who had seen neither the Prophet ('alaihi 's-salâm) nor a Sahâbî but saw (one of) the Tâbi'ûn; so their successors.

tâ'a: those acts that are liked by Allâhu ta'âlâ but might be done without the need of knowing that they are liked by Him.

-Tâbi'ûn (al-i'zâm): most of those Muslims who had not seen the Prophet ('alaihi 's-salâm) but saw (one of) as-Sahabat al-kirâm; so their successors.

ta'dîl al-arkân: keeping the body motionless for a while after becoming calm during and between the various acts in salât (see Endless Bliss, III, Chapters 14-16).

tafsîr: i) book of, ii) science of ('ilm at-tafsîr), iii) interpretation of Qur'ân al-kerîm.

taqlîd: living up to, following, being a member of one of the four Madhhabs.

taqwâ: fearing Allâhu ta'âlâ; abstention from harâm; practising 'azîmas (See wara' and zuhd).

Tasawwuf: (Islamic sufism as defined by Islam) knowledge and (after adapting oneself to fiqh) practice of the manners of the Prophet ('alaihi 's-salâm) which strengthens î mân, makes the practice of fiqh easy and provides one to attain ma'rifa; 'ilm at-tasawwuf.

tawâf: the 'ibâda of going round the Ka'bat al-mu'azzama during hajj.

tawakkul: trusting in, expecting everything from Allâhu ta'âlâ exclusively; expecting from Allâhu ta'âlâ the effectiveness of the cause after working or holding on to the cause – before which tawakkul is unadvised. See **Endless Bliss** III, 35.

tawhîd: (belief in) the Oneness, Unity of Allâhu ta'âlâ.

ta'zîr: a kind of penalty as described in Islam; chastisement.

thawâb: (unit of) reward promised and will be given in the Hereafter by Allâhu ta'âlâ as a recompense for doing and saying what He likes.

'ulamâ: pl. of 'âlim.

Umma: the community, body of Believers, of a prophet; the Umma(t al-Muhammadiyah): the Muslim Umma.

usûl: i) methodology or fundamentals of an Islamic science; ii) methodologies of basic Islamic sciences, 'ilm al-usûl; iii) î mân, kalâm.

wâjib: (act or thing) never omitted by the Prophet ('alaihi 's-

salâm), so almost as compulsory as fard and not to be omitted.

Walî: (pl. Awliyâ') one who is loved and protected by Allâhu ta'âlâ; a sâlih who has also corrected his nafs.

wara': (after avoiding harâms) abstention from doubtful things (mushtabihât).

zâhid: a man of zuhd; ascetic.

zakât: (fard duty of giving annually) certain amount of certain kinds of property to certain kinds of people, by which the remaining property becomes purified and blessed and the Muslim who gives it protects himself against being (called) a miser. See chapter 1 in **Endless Bliss V**.

zuhd: not setting one's heart on worldly things; abstention (even) from mubâhs.

c/o Alhaji Umar Waisu Zaria,
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Friday 23rd October 1992.

Bismillahir rahmanir raheem! Assalamu alaikum Warahmatullahi Wabarakatuh dear Brothers and Sisters in Islam, the true and the only Universal religion of Allahu Subhanahu Wata'âlâ. May Allah's peace, blessings and mercy be upon our beloved Prophet Muhammad Sallallahu alaihi Wa alihi Wasallam.

My sincere gratitude and thanks to the Almighty Allah for granting me the will to write you this letter and may it reach you in very high Islamic spirit and good health as well as your families and all Muslim Brothers and sisters throughout the world.

Let me first of all acknowledge the receipt of your third parcel to me since we started having contact with each other two years ago. I am very thankful and prayerful for your success in spreading Islam, the world over. May Allah continue to bless your noble endeavours, may you be rewarded with the best of rewards, ameen.

As you have requested to know the titles of the books I have so far received is as follows -Answer To An Enemy Of Islam, The Religion Reformers in Islam, Belief And Islam, The Sunni Path and Endless Bliss (first and third fascicles), totalling six in all. I have already read four by now, two of which twice and I have started reading Answer To An Enemy of Islam which is one of two recently received books from you. That means I am looking forward to receiving the following books: -Endless Bliss (second, fourth, fifth and sixth fascicles), The Proof of Prophethood, Advice For The Muslim, Islam And Christianity and Could Not Answer.

I am looking forward to receiving any of the above mentioned books in due course, and I have introduced Waqf Ikhlas to two of my Friends, one of them was a newly convert to Islam, very soon

they will write you and inquire for books, meanwhile they have borrowed two books from me.

Kindly accept my warmest wishes and best regards. May Allah guide us to his right path ameen. Looking ahead to hearing from you. Ma'assallam.

Yours Brotherly In Islam
Aliyu Umar Waisu Zaria

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BOOKS PUBLISHED BY HAKIKAT KITABEVI

ENGLISH:

- 1- Endless Bliss I, 304 pp.
- 2- Endless Bliss II, 400 pp.
- 3- Endless Bliss III, 336 pp.
- 4- Endless Bliss IV, 432 pp.
- 5- Endless Bliss V, 512 pp.
- 6- Endless Bliss VI, 352 pp.
- 7- The Sunni Path, 128 pp.
- 8- Belief and Islam, 128 pp.
- 9- The Proof of Prophethood, 144 pp.
- 10- Answer to an Enemy of Islam, 128 pp.
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- 17- Ethics of Islam, 240 pp.
- 18- Sahaba 'The Blessed', 384 pp.
- 19- Islam's Reformers, 320 pp.
- 20- The Rising and the Hereafter 112 pp.
- 21- Miftah-ul-janna, 288 pp.
- 22- Book of Namâz, 240 pp.

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- 3- Islam et Christianisme, 304 pp.
- 4- L'évidence de la Prophétie, et les Temps de Prières, 144 pp.
- 5- Ar-radd al Jamil, Ayyuha'l-Walad (Al-Ghazâli), 96 pp.
- 6- Al-Munqid min ad'Dalâl, (Al-Ghazâli), 64 pp.

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- 1- Besimi dhe Islami, 96 fq.
- 2- Libri Namazit, 208 fq.
- 3- Rrefimet e Agjentit Anglez, 112 fq.

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- 1- Creencia e Islam, 112

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- 3- КИТАБ-УС-САЛАТ (Молитвенник) Книга о намазе, (224) стр.
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- 5- Религия Ислам (256) стр.

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- 3- Knjiga o Namazu, (192) str.
- 4- Nije Mogao Odgovoriti. (432) str.
- 5- Put Ehl-i Sunneta. (128) str.
- 6- Ispovijesti Jednog Engleskog Spijuna. (144) str.

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- ٩ - علماء المسلمين وجهلة الوهابيين ويليهِ شواهد الحق ويليهِما العقائد النسفية ويليها تحقيق الرابطة ٢٢٤
- ١٠ - فتاوى الحرمين برحف ندوة المين ويليهِ الدرّة المضئبة ١٢٨
- ١١ - هدية المهديين ويليهِ المتنبى القاديانى ويليهِما الجماعة التبليغية ١٩٢
- ١٢ - المنقذ عن الضلال ويليهِ الجمام العوام عن علم الكلام ويليهِما تحفة الارب ٢٥٦
- ١٣ - المنتخبات من المكتوبات للامام الربانى ٤٨٠
- ١٤ - مختصر (التحفة الاثني عشرية) ٣٥٢
- ١٥ - الناهية عن طعن امير المؤمنين معاوية ويليهِ الذب عن الصحابة ويليهِما الاساليب البديعة ويليها الحجح القطعية ورسالة رد روافض ٢٨٨
- ١٦ - خلاصة التحقيق في بيان حكم التقليد والتلفيق ويليهِ الحديقة الندية ٥١٢
- ١٧ - المنحة الوهيبية في رد الوهابية ويليهِ اشد الجهاد ويليهِما الرد على محمود الآلوسى ويليها كشف النور ١٩٢
- ١٨ - البصائر لمنكري التوسل باهل المقابر ويليهِ غوث العباد ٤١٦
- ١٩ - فتنة الوهابية والصواعق الالهية وسيف الجبار والرد على سيد قطب ٢٥٦
- ٢٠ - تطهير الفؤاد ويليهِ شفاء السقام ٢٥٦
- ٢١ - الفجر الصادق في الرد على منكري التوسل والكرامات والخوارق ويليهِ ضياء الصدور ويليهِما الرد على الوهابية ١٢٨