

SATR-I AWRAT and WOMEN'S COVERING THEMSELVES

Those parts of a discreet and pubescent^[1] person's body that are harâm for him (or her) to leave uncovered during the performance of a namâz and/or whenever in company, and which are equally harâm for others to look at, are called **awrat parts**. Men and women were commanded to cover their awrat parts through the sûra-t-ul-**Alhzâb**, which was revealed in the third year of the Hijrat (Hegira), and the sûra-t-ul-Nûr, which was revealed in the fifth year. In the Hanafî and Shâfi'î Madhhabs a man's awrat parts during the performance of a namâz are between his navel and lower parts of his knees. The navel is awrat in the Shâfi'î Madhhab, whereas the knees are awrat in the Hanafî Madhhab. Namâz performed with these parts exposed is not sahîh; (in other words, it is null and void.) When performing namâz, it is sunnat for men to cover their other parts [arms, head], [and to wear socks if a long robe or a gown is not available]. It is makrûh for them to perform namâz with these parts exposed.

All parts of free women, except their palms and faces, including their wrists, outer parts of their hands, hanging parts of their hair and under their feet are awrat (and therefore they must be covered) during a namâz, according to the Hanafî Madhhab. There are also quite a number of valuable books saying that outer parts of hands are not awrat. According to them, it is permissible for women to perform namâz while outer parts of their hands up to wrists are

[1] When a girl reaches the age of 9 and when a boy is 12 years old, they become discreet and pubescent and are therefore called **mukallaf** (responsible) **Muslims**. Please see the twenty-third chapter of the fifth fascicle of **Endless Bliss**.

bare. However, it is better for women to perform namâz wearing a gown with sleeves long enough, or a head cover large enough, to cover their hands, and thereby to pursue a course of action compatible with all the written sources. There are savants who said that women's feet were not awrat in namâz, but the same savants said that it was sunnat to cover and makrûh to open them when performing namâz and when going out. [It is written in the book **Fatâwâ-i-Qâdikhân**^[1] that hanging parts of hair are like feet]. If one-fourth of one of a man's or woman's awrat parts remains bare as long as one rukn, the namâz becomes annulled. If a smaller part remains exposed, the namâz does not become nullified, but it becomes makrûh. For instance, the namâz of a woman one-fourth of whose foot has remained bare will not be sahîh. If she herself uncovers it, her namâz becomes annulled immediately. [See second chapter!]. It is written in **Umdat-ul-islâm**^[2]: "A woman's namâz which she performed with bare heelbone, ankle, neck or hair is not sahîh. Thin tissue that lets the shape or colour of the thing under it be seen is equal to none." [Please see seventeenth chapter!] In the Shâfi'i Madhhab, a woman's whole body, other than her two hands and her face, is always awrat.

Hadrat Ibnî 'Âbidin 'rahmatullâhi 'alaih' says in **Radd-ul-muhtâr**^[3]:

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- [1] Also known as **Fatâwâ-i-Khâniyya** and **Majmû'a-i-Khâniyya**, **Fatâwâ-i-Qâdikhân** is a valuable book of fatwâs written by Qâdî Khân Hasan bin Mansûr Ferghânî "rahmatullâhi ta'âlâ 'alaih", (d. 592 [1196 A.D.]), and was printed on the page margins of the book **Fatâwâ-i-Hindiyya**, by Shaikh Nizâm Mu'înuddîn Naqshibandî, and printed in Egypt in 1310 Hijrî.
- [2] A highly valuable book written in the Fârisî language by Abd-ul-'Azîz bin Hamîd-ad-dîn Dahlawî, (d. 741 [1341 A.D.], India,) 'rahmatullâhi ta'âlâ 'alaih'. In 950 [1543 A.D.] it was translated into Turkish by Abd-ur-Rahmân bin Yûsuf, and the Turkish version was printed with the title **Imâd-ul-islâm** in 1290 [1822 A.D.]. The original version was reproduced in 1989 under the auspices of Hakikat Kitâbevi in Istanbul, Turkey.
- [3] Ibnî 'Âbidin Sayyid Muhammad bin Amîn bin 'Umar bin Abd-ul-'Azîz 'rahmatullâhi 'alaih', (1198 [1784]-1252 [1836 A.D.], Damascus,) was a profound scholar in the branch of Fiqh. **Radd-ul-muhtâr**, of five volumes, is a commentary which he wrote for the purpose of explaining the book **Durr-ul-mukhtâr**, by Muhammad bin Alî Ala'uddîn Haskafî 'rahmatullâhi ta'âlâ 'alaih', (1021, Haskaf, – 1088 [1677 A.D.]), Muftî of Damascus. **Radd-ul-muhtâr** is the source of most of the teachings of Fiqh in the Turkish book **Seâdet-i ebediyye**, also of the six fascicles of **Endless Bliss**.

It is fard to cover one's awrat parts outside of namâz as well as when performing namâz. It is tahrîmî makrûh to perform namâz by covering oneself with silk or with usurped or stolen clothes. However, since a person has to cover himself, a man can use something made of silk, if he cannot find something else. It is fard to cover oneself when one performs namâz alone, too. A person who has clean clothes is not permitted to perform namâz naked in the dark even when he is alone. When alone and not performing namâz, it is fard for women to cover between their knees and navels, wâjib to cover their backs and bellies, and adab to cover other parts of their body. When alone in the home they can busy themselves around with their heads bare. When there is one of the eighteen men that a woman can show herself to, it is better for her to wear a thin headdress. When alone, one can open one's awrat parts only when necessary, e.g. in a toilet. Authentic scholarly reports vary on the statutory latitude of opening one's awrat parts; accordingly, it may be makrûh, or permissible, or permissible only at a small place, to do so when one is alone and making a ghusl. When not performing namâz, it is necessary to cover yourself even if the only clothes readily available for the purpose have been smeared with najâsat.

It is written in **Kitâb-ul-Fiqh-u-alal-madhâhibil-erba'a**^[1]: "The four Madhhabs do not exactly agree on the parts of body men and women have to cover when they perform namâz or on the parts which are harâm for men to show one another, for men to show women, and for women to show their mahrams. However, it is harâm in all three Madhhabs for women to show men and female non-Muslims their bodies other than their faces and inside and outside their hands, and for these people to look at them." In the Shâfi'î Madhhab, on the other hand, their faces and hands are awrat (and therefore must be covered) in the presence of men

[1] The following information is given about that valuable book in the eight hundred and seventh (807) page of the tremendous work, **Seâdet-i ebediyye**, by Husayn Hilmi bin Sa'îd Işık 'rahmatullâhi ta'âlâ 'alaihi', an ageless wealth of knowledge, a beloved Walî, and a pearl of beautiful manners and behaviour: "Prepared by an Egyptian scholarly council presided by Allâma 'Abd-ur-Rahmân Jarîrî, one of the professors of **Jâmi'ul-az-har**, the book **Kitâb-ul-fiqh-'alal-madhâhib-il-erba'a**, which consists of five volumes, was reproduced in Egypt in 1392 [1972 A.D.], and was translated into Turkish by Hasan Ege and published in seven volumes by Bahar Kitâbevi in 1971-1979."

who are nâmahram to them, at times when doing otherwise would cause fitna. Permissible as it is for women to expose their faces and palms to men who are nâmahram to them, men are not permitted to look lustfully at faces or palms of those women who are nâmahram to them, no matter whether they are Muslims or disbelievers. When there is no necessity, it is makrûh to look without lust at those parts of women that are permissible to look at, e.g. at faces of nâmahram women, at pictures of their awrat parts, at awrat parts of children that have learned to speak. Awrat parts of those children that have not started to talk yet are only their saw'atayn [private parts]. It is not permissible to look at the private parts of boys until they are ten years old and of girls until they become attractive, and later, to look at any of their awrat parts. Animals do not have awrat parts. Also, it is harâm to look lustfully at boys' faces, yet it is permissible to look at them without lust even if they are beautiful.

It is written in **Fatâwâ-i Khayriyya**: “When there is the danger of fitna, a father can keep his beautiful discreet son who has reached the age of puberty in his own home and under his own discipline. He may not let him go out on a long-distance journey or for education or on hajj (pilgrimage) without a beard. He protects him like a woman. But he does not veil him. In streets each and every woman is accompanied by two devils, whereas a boy is accompanied by eighteen devils. They try to mislead those who look at them. It is fard for a boy to obey his parents' Islamically licit instructions. When there is no danger of fitna, a father cannot force his discreet son who has reached puberty to stay at home.”

[It is written in the second volume of **Majma'ul-anhur**^[1] that our Prophet 'sall-Allâhu ta'âlâ 'alaihi wa sallam' stated: **“On the day of Judgment molten hot lead will be poured into the eyes of those who look lustfully at the faces of women who are nâmahram to them.”** Stating the afflictions incurred by the eyes, **Kâdizâda**^[2], who explained the book **Birgivî Vasiyyetnâmesi**, says

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- [1] The book **Majma'ul-anhur** was written by Abdurrahmân bin Muhammad Shaikhîzâda 'rahmatullâhi 'alaihi', (d. 1078 [1668 A.D.], Baghdâd,) as a commentary to the book **Multaqâ**.
- [2] Kâdî-Zâda Ahmad 'Amîn bin Abdullah 'rahmatullâhi ta'âlâ 'alaihi', (1133-1197 [1783 A.D.],) wrote a commentary to the book **Birgivî Vasiyyetnâmesi**, which in turn had been written by Imâm Birgivî Zayn-ud-dîn Muhammad bin Alî 'rahmatullâhi ta'âlâ 'alaihi', (928 [1521 A.D.], Balikesîr – 981 [1573 A.D.], Birgi.)

in his discourse about the kinds of ruination incurred by one's eyes that Allâhu ta'âlâ declares in the thirtieth âyat of Sûrat-un-Nûr: **"O My Messenger, 'sall-Allâhu 'alaihi wa sallam'! Tell the Believers not to look at harâms and to protect their awrat parts against harâms! Tell those women who have îmân not to look at harâms and to protect their awrat parts from committing harâm!"**

It is written in **Riyâd-un-nâsihîn**^[1] that Rasûlullah 'sall-Allâhu 'alaihi wa sallam' declared in his wadâ' (valedictory) hajj: **"The eyes of a person who looks at a nâmahram woman lustfully will be filled with fire and he will be flung down into Hell. The arms of a person who shakes hands with a nâmahram woman will be tied around his neck and then he will be sent down to Hell. Those who talk with a nâmahram woman lustfully without any necessity will remain in Hell a thousand years for each word."** Another hadîth declares, **"Looking at one's neighbour's wife or at one's friends' wives is ten times as sinful as looking at nâmahram women. Looking at married women is one thousand times as sinful as looking at girls. So are the sins of fornication."**

It is written in the book **Berîqa**^[2] that the hadîths **"Three things (when looked at) put varnish on the eyes: Looking at a verdure, at a stream, at a beautiful face"** and **"Three things strengthen the eyes: Tinging the eyes with kohl, looking at verdure and at a beautiful face"**, state the use of looking at people who are halâl to look at. In fact, looking at nâmahram women and girls weakens the eyes and darkens the heart. As informed by Hâkim, Bayhakî, and Abû Dâwûd, a hadîth-i marfû conveyed by Abû Umâma 'radiy-Allâhu 'anh' declares: **"If a person, upon seeing a nâmahram girl, fears Allah's torment and turns his face away from her, Allâhu ta'âlâ will make him enjoy the taste of worship."** His first seeing will be forgiven. A hadîth declares, **"Those eyes that watch the enemy in a jihâd made for Allah's sake or that weep for fear of Allâhu ta'âlâ or that do not look at harâms will not see Hell fire in the next world."**

Seven or ten year old attractive girls as well as all girls who have reached the age of fifteen or the age of puberty are equivalents to women. It is harâm for such girls to show

[1] A valuable compilation consisting of a sampler from four hundred and forty-four books prepared by Muhammad Rehbâmî 'rahmatullâhi ta'âlâ 'alaihi', one of India's scholars of Fiqh.

[2] It was written by Muhammad bin Mustafâ Hâdimî 'rahmatullâhi ta'âlâ 'alaihi', (d. 1176 [1762 A.D.], Hâdim, Konya).

themselves with bare head, hair, arms and legs to nâmahram men, or to sing to them or to talk to them softly and gracefully. Women are permitted to talk to nâmahram men seriously in a manner that will not cause fitna when there is necessity such as buying and selling. So is their opening their faces when among men. It is gravely sinful for women to go out with bare head, hair, arms and legs, to let their voice be heard by nâmahram men without necessity, to sing to them, to let them hear their voices through films or records or by reading Qurân-al kerîm or by reciting the mawlid or the adhân. [It is harâm for women and girls to go out with dresses that are thin or tight or of fur, wearing their ornaments such as ear-rings and bracelets without covering them, clad like men, with their hair cut short like men. Therefore, it is not permissible for them to wear trousers, not even ample ones. Trousers are men's clothing. In hadîth-i sherîfs, which exist in **Terhîb-us-salât**:^[1] **“Those women who dress themselves like men and those men who ornament themselves like women are accursed.”** In fact, tight trousers are not permissible even for men. For, in this case the shapes of those parts of their body called qaba awrat can be seen from the outside. Furthermore, it has not been an Islamic custom, neither of old nor now, for women to wear trousers. It has come from the irreligious, from those who do not know the Islamic way of attirement. Harâms cannot be Islamic customs even if they have spread and become settled. It is declared in a hadîth that he who makes himself resemble disbelievers will be on their side. Trousers can be worn under a mantle, yet the mantle must cover the knees as if there weren't trousers under it. Baggy trousers, being very ample, can be good dressings for women, too, at places where they are customary. If they will cause fitna at places where they are not customary, it is not permissible to wear them. Great Islamic scholar **Qâdî Sanâullah-i Pânîputî** ‘rahmatullâhi ta’âlâ ‘alaih’ (1143 [1730 A.D.] – 1225 [1810 A.D.], Pânî-put, India), in explaining the seventh piece of advice at the end of the book **Tafhîmât** by **Shâh Waliyyullah-i Dahlawî** ‘rahmatullâhi ta’âlâ ‘alaih’, (1114 [1702 A.D.] – 1176 [1762 A.D.], Delhi), says: “Of old, it used to be an Islamic custom to go out wearing a long shirt, wrapping oneself up with a large towel, wearing clogs or things like that. But now it would be ostentation to go out with such things on at places where they are not

[1] It was written by Muhammad bin Ahmad Zâhid ‘rahmatullâhi ta’âlâ ‘alaih’, (d. 632 [1234 A.D.], India.)

customary. Our Prophet ‘sall-Allâhu ‘alaihi wa sallam’ prohibited ostentation and making fame. We must dress ourselves with things that are customary among Believers. We must not keep ourselves aloof.” So is the case with a woman’s going out with a dress with a veil at places where it is customary for women to wear ample mantles. In addition, causing an Islamic attirement to be mocked at, she will be sinful. See also the last five pages of the fourteenth chapter of the fifth fascicle of Endless Bliss.]

Whether in namâz or outside of namâz, it is fard to cover one’s awrat parts lest others will see from the sides, but it is not fard to cover them from oneself. If one sees one’s own awrat parts when one bends down for rukû’ one’s namâz does not become annulled. But it is makrûh for one to look at them. Something transparent like glass or nylon that lets colour of the thing under it be seen cannot be a covering. If the covering is tight or, though ample, if it sticks to one of one’s awrat parts so that it resembles its shape under the covering, it does not harm namâz. But it does not cover one from others. It is harâm to look at someone else’s qaba awrat that can be seen in this manner. Men’s private parts on their front and in their back, termed saw’atayn, and their buttocks are their **Qaba awrat**. When a sick person who lies naked under a blanket performs namâz by signs with his head inside the blanket, he has performed it naked. If he performs it keeping his head outside the blanket, he will have performed it covering himself with the blanket, which is acceptable. For it is compulsory not to cover oneself but to cover one’s awrat parts. For this reason, it is not permissible to perform namâz naked in the dark, in a lonely room or in a closed tent.

A person who is not able to cover his awrat parts sits like sitting in namâz, or stretches his feet side by side towards the qibla, which is better, covers his front private part with his hands, and performs namâz by signs. For, covering one’s awrat parts is more important than the other precepts of namâz. [As is seen, even a person who is naked has to perform namâz in its proper time and must not omit it. Hence it must be understood that those who do not perform their namâz because of laziness and who do not pay their debts of omitted namâz are under a great sinful responsibility]. A person who is naked asks for something to cover himself from others who are with him. If they promise him, he waits until nearly the end of prayer time. Also, when there is no water, a person who expects water has to wait for water until nearly the end of prayer time, and can make a tayammum only

after waiting that long. He who has the money must buy water and something to cover himself. A person who cannot find anything besides a covering less than one-fourth of which is clean is permitted to perform namâz with the covering or by signs sitting; however, with a covering one-fourth of which is clean he has to perform it standing, in which case he will not perform the namâz again later.

If a Muslim on a long-distance journey^[1] can find water only for drinking within one mile, (if there are no clean clothes available,) he performs namâz with the covering that has najâsat on it, in which case he will not have to perform it again later. It is not permissible for a settled person, i.e. a person who is not a musâfir, to perform namâz in a najs covering. It is possible and necessary for him to clean it. For it is strongly probable to find water in a city. If it is known for certain that there is no water in the city, the settled person also can perform the namâz with a covering with najâsat on it and can make a tayammum. It is written as follows in the fifth volume of **Radd-ul-muhtâr**:

There are four cases concerning people's looking at one another and seeing one another.

A man's looking at a woman; a woman's looking at a man; a man's looking at a man; and a woman's looking at a woman. And there are four kinds of a man's looking at a woman:

A man's looking at a nâmahram free woman; at his own wife and jâriyas; at his eighteen relatives who are permissible for him to look at; and at others' jâriyas.

It is harâm in all four Madhhabs for men to see nâmahram women's bodies, with the exception of their faces and inner and outer surfaces of their hands. It is harâm also for men to look lustfully at the faces of girls (nâmahram to them). So, girls ought to cover their faces as well. This prohibition pertaining to seeing applies to castrated, sterilized men, too. It is harâm to castrate a man. Castrating an animal is permissible only when it is intended to fatten it.

It is harâm for men to look at the part of a man's body between his navel and knees. It is permissible for them to look at his other parts without lust. It is permissible for a man to look at his wife and at his own jâriyas from head to foot even with lust, and also for them to look at him likewise.

[1] What a long-distance journey is, is explained in the fifteenth chapter.

[A man's awrat parts are between his navel and his knees in three Madhhabs. In the Hanafî Madhhab the knees are awrat. The navel is not awrat. In the Shâfi'î Madhhab the navel is awrat and the knees are not. In the Mâlikî Madhhab none of them is awrat. It is stated in **Mizân-ul-kubrâ**^[1] that according to an authentic report in the Mâlikî and Hanbalî Madhhabs a man's awrat parts are only his saw'atayn. This nonexistence of ijmâ' (consensus among the four Madhhabs) delivers male Muslims who expose their thighs nonchalantly from the danger of disbelief^[2]. Also, the Shiites' awrat is their saw'atayn only].

A man, if he feels secure of lust, can look at the heads, faces, necks, arms, legs below the knees of the eighteen women who are harâm for him to marry by nikâh and of others' jâriyas. He cannot look at their breasts, at spaces under their arms, at their flanks, thighs, knees or upper parts of their back. These parts of women are also called (ghalîz), i.e. **Qaba awrat**. Women should wear garments ample enough to cover these parts of their body in such a way as their shapes will not be discernible during namâz and in mixed company. Jâriyas can perform namâz without covering their parts that are permissible to be seen.

There are two kinds of women's dressing in Islam. Firstly, free Muslim women cover all their bodies completely except their faces and hands. It is written in **Halabî-i-kebîr**, in the section dealing with the shrouding of the dead: "Men cover themselves with an outer garment termed a 'qamîs', and women with a 'dir'. Both these garments cover the body from the shoulders to the feet. The qamîs has a collar with a slit from the shoulder to the foot and the dir is open between the breast and the foot." As is seen, Muslim women wore coats as they do today. Wearing (black outdoor overgarments called) charshaf became the vogue afterwards. An ample and long mantle, a thick headcover, long stockings cover better than today's charshaf. It is written in the fourth page of **Durar-ul-Multaqita**, by 'Abd-ul-'Azîz Dîrî (d. 694):

[1] Explaining the teachings of Fiqh in all four Madhhabs, the book is an epitome of compact erudition written by Abd-ul-Wahhâb-i-Sha'rânî 'rahmatullâhi ta'âlâ 'alaih', (d. 973 [1565 A.D.]), a profound scholar well-versed both in the knowledge of Hadîth and in the teachings of Fiqh in the Shâfi'î Madhhab.

[2] Otherwise, i.e. if all four Madhhabs agreed on that it was harâm for male Muslims to expose their thighs when in company, those who violated and slighted this injunction would outright become unbelievers.

“Islam has not commanded a certain type of covering for women.” The second one is the dressing of a jâriya (the woman servant captured in war), who does not have to cover her head, hair, neck, arms or legs (below knees) when among men. It has been observed with regret that some women who bear Muslim names have abandoned the Islamic lady’s dressing and fallen for the habiliment for jâriyas or servants.

In order to mislead Muslim women, disbelievers and zindīqs say: “In the beginning of Islam women did not use to cover themselves. In the Prophet’s time Muslim women used to go out with bare heads and arms. Later, jealous men of religion ordered women to cover themselves. So women began to cover themselves afterwards, and became like ogres.” Yes, women used to go out without covering themselves. Yet, later the sūras of **Ahzâb** and **Nûr** were revealed in the third year of Hegira, whereby Allāhu ta’âlâ commanded them to cover themselves. It is written in **Mawâhib-i ladunniyya**^[1]: “On the way back from the Ghazâ (Holy War) of Khaiber, one night Rasûlullah ‘sall-Allāhu ‘alaihi wa sallam’ admitted Safiyya ‘radiy-Allāhu ta’âlâ anhâ’, one of the captives, into his tent. The Sahâba did not know if Safiyya was honoured as a wife or served as a jâriya. But they felt ashamed to find it out by asking Rasûlullah so that they could do the reverence and service due to (the Prophet’s) blessed wives. ‘We’ll understand that she has become a wife if she goes out of the tent in a covered manner and is escorted behind a curtain tomorrow morning,’ they said. So, seeing that she was escorted out behind a curtain, they realized that she had been honoured as a wife.” As is seen, in Rasûlullah’s time free women used to cover all their bodies. It would be known that a woman was not a slave but a free lady by her covering herself all over.

It is permissible for a person who is secure of lust to touch someone’s part which he is permitted to look at. A hadîth sherîf declares: **“Kissing one’s mother’s foot is like kissing the threshold of the doorway to Paradise.”** On the other hand, whereas it is permissible to look at a nâmahram young woman’s hand and face, it is not permissible to touch her or to shake hands with her even if one is secure of lust. Committing fornication with a woman or touching any part of her with lust, even if by forgetting or by mistake, according to the Hanafî and the Hanbalî Madhhab

[1] Written by Imâm-i-Ahmad bin Muhammad Shihâb-ud-dîn Qastalânî ‘rahmatullâhi ta’âlâ ‘alaihi’, (821 [1418 A.D.] – 923 [1517], Egypt).

causes **hurmat-i-musâhara**. In this case, it becomes eternally harâm for the man to marry this woman's daughters or her mother by blood or in virtue of nursing and also, for the woman to marry the man's son or father. [If hurmat-i-musâhara takes place between a man and his daughter the nikâh between the girl's mother, that is, the man's wife, and the man does not become annulled. The woman cannot marry someone else. The man has to divorce the wife. It becomes an eternal harâm for him to remain married with the woman. If hurmat-i-musâhara happens between a man and his mother-in-law, the son-in-law will have to divorce his wife. The son-in-law cannot marry this woman again eternally (**Bezzâziyya**)^[1]. It is not permissible for girls to touch nâmahram men even if they confidently rely on themselves. If they touch with lust hurmat-i-musâhara takes place. Girls' and old people's lust is their hearts' inclination. It is permissible for a person who trusts himself to shake hands with an old woman or to kiss her hand if she is old enough not to arouse lust, but it is better not to do so.

It is permissible for men to stay together at a lonely place (halwat) and to go on a travel [e.g. on hajj] with their **eternal mahrams**^[2]. According to the **tarafayn**^[3], **halwat** [staying together at a lonely place] with a woman who is not one's eternal mahram is harâm. If one stays with her along with another mutteqî man or one of his eternal mahrams or one's wife, it is not harâm. Hurmat-i-musâhara does not happen by staying in halwat or by looking at any part of hers with lust except when it is at the front. While telling about being an imâm, **Ibnî Âbidîn** writes: "Halwat happens also when there are more than one nâmahram women. A very old woman and an old man can go on a travel and can stay alone [**Eshbâh**]^[4]. Halwat with one of the eighteen women who are one's eternal mahram is permissible, yet it is makrûh with one's milk^[5]

[1] Written by Ibn-ul-Bezzâz Muhammad bin Muhammad Kerderî 'rahmatullâhi ta'âlâ 'alaihi', (d. 827 [1424 A.D.]), this book of fatwâs was combined with **Fatâwâ-i-Hindiyya**, another book of fatwâs, and the two books were printed in Egypt in 1310 and were reproduced there in 1393 [1973 A.D.].

[2] Eternal mahrams are close relatives by blood, in virtue of nursing or through nikâh (marriage) with whom one cannot marry at all.

[3] Imâm-i a'zam Abû Hanîfa and Imâm-i Muhammad.

[4] It was written by Zeynelâbidîn bin Ibrâhîm ibni Nujaym-i-Misrî 'rahmatullâhi ta'âlâ 'alaihi', (926-970 [1562 A.D.], Egypt).

[5] Please see the seventh chapter of the sixth fascicle of **Endless Bliss** for the 'Milk-Tie'.

sister, with one's young mother-in-law or daughter-in-law when fitna is likely. It is not permissible to talk with a young nâmahram woman without necessity." It will not be halwat staying alone in a transportation wagon, shops, and places that are open to public like mosques, since the insides of such places can be seen from the outside. Two different rooms of one house are not counted as one place. Who the women that are eternally mahram are is written in the twelfth chapter of the fifth fascicle of Endless Bliss.

According to imâm-i Abû Yûsuf 'rahmatullâhi ta'âlâ 'alaih', those needy, enslaved, lonely women [employees and civil servants] who have to work for a living at such jobs as baking bread, laundering [and others that require uncovering their parts that are not their qaba awrat] can bare their arms and feet as much as their work requires. It is permissible for men to see them or to look at them without lust when work requires. And it is written in **Ni'met-i Islâm**^[1] (in chapter on hajj), in **Bahr al-fatâwâ**^[2], and in **Ali Efendi's fatwâ**, that wife's sister and uncle's or brother's wife are nâmahram women, too. It is harâm also to look at their hair, head, arms and legs. During mutual family visits it is not permissible for the men and women to sit in the same room, to behave cordially towards one another, to joke with one another or to make merry. At places where men's and women's sitting in the same room is customary and where this harâm is slighted, in order to prevent offence and hostility among relatives, women can sit in the same room or eat with their male relatives for a short time, but they must be covered. The talks must be serious. Utter care must be taken that the talk should last short and be rare and especially that they should not be alone in the same place. True and well learned Muslims who know and obey Islam should never sit together like that. We should not dispute with ignorant people or insist that Islam commands so, but we should try to abstain from harâms by making excuses pertaining to worldly matters, by talking softly not to offend our relatives. A male slave also is a nâmahram man to his female possessor.

Seeing once is permissible for a judge when deciding a case in the court of justice, for witnesses when giving evidence, for a

[1] It was written by Muhammad Zihnî 'rahmatullâhi ta'âlâ 'alaih', (1262-1332 [1914 A.D..])

[2] It was written by Kâdî-Zâda Muhammad 'Ârif 'rahmatullâhi ta'âlâ 'alaih', (d. 1173 [1759 A.D..])

person who is to marry a girl, even if lust is likely to happen, and for a doctor, for a nurse, for a circumciser, for a person who does enema (clyster), as long as necessary. It is permissible for a sick person to have himself clystered. It is written on the four hundred and seventy-eighth page of the fifth volume of **Durr-ul-mukhtâr**: “It is important sunnat to have one’s son circumcised. It is Islam’s symbol. If the people of a city do not have their sons circumcised, the Khalifa fights them. There is not a certain age of circumcision for a child. The best time is between seven and twelve years of age.” When performing circumcision, it is customary to repeat the **Takbîr-i ‘Iyâd** together loudly. Those who are not circumcised catch various diseases. French books describe them under the name ‘Affections du prépuce’. On the five hundred and fifty-eighth page of **Hadîqa**^[1] and in its chapter about afflictions incurred by one’s eyes, it is written that it is permissible for girls to learn and teach science and medicine on condition that they will observe the Sharî’at. Girls must be educated and trained as obstetricians and gynaecologists. Women must be shown to women doctors. If a woman doctor cannot be found one must take one’s wife to a male gynaecologist, if her illness is dangerous or very painful.

The awrat parts of Muslim women to one another are like the awrat parts of a man to another man.

If a woman is secure of lust, her looking at a nâmahram man is like a man’s looking at another. The book **Jawhara**^[2] says that it is like a man’s looking at those women who are his mahram. But it is harâm for her to look at him lustfully. Non-Muslim and renegade women’s looking at Muslim women, (as well as their paternal and maternal uncles, if they are renegades), that is, muslim women’s showing themselves to them, is, like their showing themselves to nâmahram men, harâm in three Madhhab. They cannot look at Muslim women’s bodies. It is permissible in the Hanbalî Madhhab.

When those parts of the body that are not permissible to look

[1] It was written by Abd-ul-Ghanî Nablusî ‘rahmatullâhi ta’âlâ ‘alaih’, (1050 [1640 A.D.] – 1143 [1731 A.D.], Damascus.)

[2] **Jawhara-t-un-nayyira**, by Abû Bakr bin ‘Alî Haddâd-i-Yemenî ‘rahmatullâhi ta’âlâ ‘alaih’, (d. 800 [1397 A.D.]) The book is an abridged version of of **Sirâj-ul-wahhâj**, which he wrote as a commentary to the book **Mukhtasar-i-Qudûrî**, by Ahmad bin Muhammad Baghdâdî ‘rahmatullâhi ta’âlâ ‘alaih’.

at leave the body, it is still not permissible to look at them even if the body is dead. After a woman's hair and other hairs, toe-nails [not finger-nails] and bones leave her body, they cannot be looked at.

It is not harâm to look without lust at the reflections on mirrors or on water of those parts of women that are harâm to look at. For, in this case not they themselves but their visions are being seen. [Their reflexions or pictures are not they themselves. Seeing them (their reflexions or pictures) does not mean seeing them. Looking at their pictures or at their visions in movies or on television is like looking at their images in mirrors. They are all permissible to look at without lust, but harâm to watch lustfully or to look at those visions of theirs that will arouse lust. Also, it is harâm to listen to their voices. Surely, there are people who look at them lustfully. It is harâm to draw, to publish, to take pictures that arouse lust and are harâm.] It is not permissible but harâm to look at the awrat parts of women, even without lust, behind glass, with any kind of spectacles, through water or at a woman in water.

The voice of an imâm or a hâfiz or a muazzin heard through a loudspeaker or on the radio is not his own voice, but it is its likeness. A namâz performed by following a voice heard likewise is not sahîh. It is bid'at to read or recite the Qur'ân al-kerîm or to call the azân through a loudspeaker. For, lifeless objects that are used to produce sound are called **mizmâr**, i.e. musical instrument. Thunder, cannons, rifles, owls, parrots are not musical instruments. Instruments that produce sounds for pleasure, such as drums, tambourines, cymbals, reeds, flutes, loudspeakers are all musical instruments. A musical instrument will not produce sound by itself. They have to be used so as to produce sound, i.e. with the drum you have to strike the tightly stretched skin with a stick, with the reed you have to blow, and with the loudspeaker you have to articulate sounds. The sound that comes out from them is their own production. It is not the voice of the person blowing them or talking to them. Voices reading or reciting the Qur'ân al-kerîm or calling the azân through loudspeakers are sounds produced by the loudspeakers. They are not the voices of the imâms or muazzins producing the original sounds. The muazzin's own voice is the azân. From both scientific and religious points of view, the sound coming out of the instrument is not the muazzin's own voice, which, in turn, means that it is not the azân. Because it is like the azân, it is supposed to be the azân.

What is termed the azân is the muazzin's own voice; in fact, it should be the voice of a pious (sâlih) male Muslim, not the voice of a woman or a child or a sound produced by a loudspeaker, despite the similarity. Voices and sounds of this sort belong to others. Different musical instruments produce different sounds. The sound produced by a loudspeaker is not a human voice despite the quite close resemblance. A watermelon seed sown in soil turns into a big watermelon. The watermelon is not the seed any longer. The seed is rotten, gone. Likewise, the words uttered to the microphone are gone, and other sounds come out of the loudspeaker. Some hadîth-i-sherîfs read as follows: **"As the end of the world approaches, the Qur'ân al-kerîm will be read (or recited) through mizmârs."** **"A time will come, wherein the Qur'ân al-kerîm will be read (or recited) through mizmârs. It will be done not for the sake of Allah, but for pleasure."** **"Many a reader (or reciter) of the Qur'ân al-kerîm is accursed by the Qur'ân al-kerîm he reads (or recites)."** **"There will be a time when the most wretched Muslims will be the muazzins."** **"There will be a time when the Qur'ân al-kerîm will be read (or recited) through mizmârs. Allâhu ta'âlâ will accurse them."** Mizmâr means any kind of musical instruments, e.g. reeds. A loudspeaker also is a mizmâr. Muazzins should fear the admonitions conveyed in these hadîth-i-sherîfs and should not call the azân through loudspeakers. Some people, who are ignorant in religious matters, say that loudspeakers are useful because they carry sound to distant places. Our Prophet 'sall-Allâhu 'alaihi wa sallam' stated: **"Perform your acts of worship in the manners that you have seen me and my Sahâba do them! A person who makes changes in (the prescribed manner of) an act of worship is called a man of bid'at. Men of bid'at shall definitely go to Hell. None of their acts shall be accepted."** It is not right to say, "We are making useful amendments to religious practices." These fibs are invented by enemies of religion. It is the Islamic scholars' business to know whether certain changes are useful. These profound scholars are called **Mujtahids**. Mujtahids do not make any changes on their own. They know whether an amendment or a change is an act of bid'at. There is a consensus (of Islamic scholars) on that it is an act of bid'at to call the azân through mizmârs. The path that will lead human beings to the grace and love of Allâhu ta'âlâ is (the one that goes through) the human heart. The heart is like a mirror by creation. Acts of worship add to the heart's cleanliness and lustre. Sins blacken the heart, so that it will no longer receive the

fayds^[1] and nûrs (radiance, lights) coming to it through love (of Allah or of those people loved by Allah). Sâlih (pious) Muslims recognize this state and feel sad. They do not want to commit sins. They wish to do more and more acts of worship. In addition to doing the five daily prayers of namâz, for instance, they wish to perform other prayers of namâz. Committing sins tastes sweet and sounds useful to the nafs. All sorts of bid'ats and sins feed and strengthen the nafs, who is an enemy of Allâhu ta'âlâ. An example of this is calling the azân through a loudspeaker. It is like a picture of an imâm in a book or an image on a television screen, which is not the imâm himself although it is very much like him. Even if one sees all the actions of an imâm (performing a namâz) on television and hears his voice, one cannot perform a namâz by following him.

It is permissible to look without lust at a woman dressed in clothes not so scanty as to stick on her body. It is harâm to look at a woman even without lust who is clad in a dress the qaba awrat parts of which are scanty. It is harâm to look lustfully at a nâmahram woman's underwears. It is harâm to look lustfully at those parts of hers that are not her qaba awrat and which are covered tightly, scantily.

As it is harâm for women to go out without covering themselves and by decking themselves out, likewise it is harâm for them to enter likewise any place where there are men not mahram to them. And it is even more sinful to enter a mosque with their awrat parts exposed. A place where there are people with open awrat parts or where harâm is committed is called **majlîs al-fisq** (sinning party). It is written in **Bezzâziyya** that it is not permissible for Muslims to attend or to allow their wives to a majlîs al-fisq, that is, a place where sinners gather together, without necessity. Women who have îmân must cover those parts of theirs that are not qaba awrat, such as head, hair, arms, legs, for Muslims must dread harâms lest they will lose their îmân.

[1] If a Muslim performs the acts of worship commanded by Islam properly, avoids those acts prohibited by Islam, subdues his nafs to full obedience to Islam, and attaches his heart to an Islamic scholar or Walî, he will attain a spiritual state wherein inexplicable pieces of subtle Islamic knowledge will begin to flow into his heart. This knowledge is called fayd. Naturally, it goes without saying that the first and the basic condition is that he should learn Islam from true, dependable sources. Otherwise, his heart may be lured away from Islam by some fatal delusions in the name of fayds.

[Some people, whose sole interest is pleasure and entertainment, do not hesitate to mislead others into mischiefs and disasters in order to attain their pleasures; they say for instance, “It is something annoying to see a woman who has covered herself like an ogre. On the other hand, it gives relief and pleasure to look at an ornamented, beautiful girl or woman in free attire. It is sweet, like watching or smelling a beautiful flower.” Looking at a flower or smelling a flower is sweet to the soul. It causes the soul to recognize the existence and the greatness of Allâhu ta’âlâ and to obey His commandments. Looking at a nice-smelling, ornamented and freely-dressed girl, on the contrary, is sweet to the nafs. The ear does not take any pleasure from colours, nor does the eye from sounds. For, they do not sense these things. The nafs is the enemy of Allâhu ta’âlâ. It will not hesitate to do any sort of evil whereby to attain its pleasures. It will violate human rights and laws. Its pleasures do not have an end. Looking at a girl will not satisfy it. It will desire to meet her and to practise all its pleasures. It is for this reason that all civil codes curb the eccentricities of nafs. Excessive desires of the nafs drift people into misery, diseases, family disasters and afflictions. In order to prevent these disastrous situations, Allâhu ta’âlâ has prohibited girls’ dressing freely and being close to men not related to them, alcohol and gambling. People who have been enslaved by their nafs flout these prohibitions. So they censure the books of ’ilm-i-hâl written by scholars of Ahl as-sunna and prevent young people from reading these books and attaining salvation. As is understood from all the aforesaid facts, it is sinful for women and girls to go out shopping (without properly covering themselves) and to wander likewise at market-places and stores. Muslims have to protect their daughters against these sins. Otherwise, they will lose their î mân and become disbelievers. Enemies of Islam misrepresent whatsoever is destructive to î mân as national customs in order to spread disbelief.]

THE BIOGRAPHY OF HÜSEYN HİLMİ
BİN
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, milâdî 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 Nezîhî, the physics teacher, Sabri, the philosophy teacher, Cemil Senâ, and the history teacher, Major Gâlib of Bağhdâd, 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 Vâlide 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 'Abdulahakîm 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 'Abdulahakîm 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 'Abdulahakîm 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-Ansârî'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 'Abdulahakîm 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 'Abdulahakîm 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 Amâlî, 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 'Abdulahakîm 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 'Abdulahakîm 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 'Abdulahakîm 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 'Abdulahakîm 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 'Âdat-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 **Maktûbât**, 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 Mekki Effendi, 'Abdulahkîm Effendi's son. Mekki 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 Behice 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.

Hüseyin 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, İmâm-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 Mekkî Effendi, the late Muftî of Üsküdar (Scutari) and later of Kadıköy in Istanbul. Hüseyin Hilmi Effendi was graduated with the İjâzat-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 İhlâs 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 'Abdulkâim Effendi and the blessings ensuing from his excessive love and respect for the scholars of Islam.

Hüseyin 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,
Fîrâq-i ham-nashînân 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 Günlaltay.”

“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 harâms (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 **Ikhlâs**. **Ikhlâs** 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 karâmat (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 Shar'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 ârîfs"; "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.

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