

## SIXTH CHAPTER

When Allâhu ta'âlâ decrees that the doomsday must happen after the sâr is blown, mountains fly and drift like clouds. The seas overflow, one onto another. Sunlight evanesces until the sun becomes pitch black. Mountains turn into dust. Worlds become jumbled up with one another. Stars disperse like a broken string of pearls. Heavens dissolve like attar of roses and mill around vehemently. They now become a ball and then flatten out completely. Allâhu ta'âlâ orders that heavens should be broken into pieces. In the seven layers of earth and in the seven layers of heaven and in the Kursî, there is now no one left alive, none anywhere. Everyone is dead; as for spiritual beings, their souls have abandoned them. All beings are dead. on the earth there is no stone left on top of another. In heavens there is no life left.

Allâhu ta'âlâ manifests Himself in His rank of deity, takes the seven layers of heaven into the right hand side of His Power and the seven layers of earth into the left hand side of His Power, and states: **“O, you, base world! Where are those weaklings that you accommodated and who claimed deity and who was deified by idiots, and (where are) those people whom your apparent attraction and beauty duped into forgetting about the Hereafter?”** Thereafter He praises His overwhelming and annihilating Power and Hikmat. Then He questions, as is purported in Mu'min Sûra: **“Whose is the Mulk (Sovereignty)?”** Nobody answers. Allâhu ta'âlâ Himself, Who is Qahhâr, declares, as is purported: **“It belongs to Jenâb-i-Allah, the Wâhid and the Qahhâr.”**

Thereafter an irâda and qudrat-i-ilâhiyya (divine will and power) greater than the previous manifestation becomes manifest. Then He declares, which is purported as follows: **“I, the 'adhîm-ush-shân, am the Melik-u-deyyân.** [That is, I am the only Ruler and Owner of the Rising Day.] **Where are those people who ate the food I gave them and then attributed partners to Me and worshipped idols and beings other than Me? Where are those cruel tyrants who used the energy from the food I gave them in acts of disobedience to Me? Where are those who took pride in themselves and praised themselves? Whose is the mulk now?”** There is nobody to answer this. Haqq subhânahu wa ta'âlâ waits for as long as a time that He wills and decrees; silence prevails,

since there is no being to think or to be seen within that time, nothing from the 'Arsh-i-a'lâ to the maqâm-i-ahâdiyyat. For, Allâhu ta'âlâ has taken out also the souls of the hûrîs and ghilmân's in His Gardens of Paradise.

Thereafter, Allâhu ta'âlâ opens a door from the Saqar, one of the low pits of Hell. Fire erupts from there. It is such powerful fire that it burns up everything, dries up fourteen seas, completely blackens the entire earth, and turns heavens into yellow like olive oil or molten copper. Then, just as the vehemence of the fire is quite close to the heavens, Allâhu ta'âlâ interdicts it with such formidable force that it goes out completely, leaving no trace behind it.

Thereafter, Allâhu ta'âlâ opens one of the treasures of the 'Arsh-i-a'lâ. It contains the sea of life. That sea, with the command of Allâhu ta'âlâ, pours vehement rains onto the earth. The rain continues for quite a long time, so that water covers the entire surface of the earth and rises to a level as high as forty 'arshins (about 27 m.) above the ground level. Thereupon human beings and animals, whose corpses rotted and turned into earth, sprout like grass. As a matter of fact, it was stated in a hadîth-i-sherîf: **"Men were created from coccyxes. And they will be created from coccyxes again."** Other hadîth-i-sherîf reads: **"All the limbs of a human body (in grave) rot, with the exception of the coccyx, which does not rot. From it was man created. And through it will they be brought back."** [Coccyx is the last bone at the lower end of the spine.] It is a (triangular and) marrowless bone as big as a chickpea.

The living beings and all their limbs sprout like green grass on their graves. Each and every one of them originates from that bone. Like in a netting, they make up an impenetrable tangle of threads, the head of one of them on the shoulder of another, one of whose hands on the back of a third one, and so forth; they are so intricately crowded. Allâhu ta'âlâ declares, as is purported in the fourth âyat-i-kerîma of Qaf Sûra: **"We already know how much of them the earth takes away; with Us is a record guarding (the full account). For, We know all which We have created."**

When this process of rising is finished and all beings have risen in the same state as each and every one of them was when they migrated from this world, which is the world of Fanâ (non-existence), to the Hereafter, the world of Baqâ (eternal existence), –children as children, old people still old, people at a mature age

the same as they were, youngsters as youngsters—, Allâhu ta'âlâ makes a fine breeze blow below the 'Arsh-i-a'lâ. The wind covers the entire earth, so that its surface changes into a soft cover made up of fine sand.

Thereafter, Allâhu ta'âlâ brings Isrâfîl 'alaihîs-salâm' to life. The sûr is blown from the blessed stone in Jerusalem. The sûr is a horn-like creature made up of nûr; it consists of fourteen parts. On one of its parts are as many holes as the number of land animals. The souls of land animals come out through them. Sounds similar to those produced by a swarm of bees are heard. They fill the entire space between the earth and the sky. Then each soul enters its own corpse. Haqq subhânahu wa ta'âlâ inspires into them the instinct to recognize their own corpses. Even the souls of people who died in mountains and who were eaten by wild beasts and fowls find their own corpses. As a matter of fact, Allâhu ta'âlâ declares, as is purported in the sixty-second âyat-i-kerîma of Zumar Sûra: **"After the (first) sûr is sounded to annihilate all, the second sûr (trumpet) will be sounded, when, behold, all mankind will obey, standing and looking on."**

When men rise from their graves, from places where they burned to ashes and rotted, they see that mountains are like beaten cotton wool, the seas are waterless, and the earth is without its hills and dales, everything looking as flat as a sheet of paper. When people, in the nude, sit on their own graves, they look all around themselves in a bewildered and thoughtful manner. As a matter of fact, the blessed Prophet 'sall-Allâhu 'alaihi wa sallam' states in a hadîth-i-sherîf which is sahîh: **"People will be gathered (for judgment) with no clothes on them, each of them naked and uncircumcised."** However, if a person died unclothed and in ghurbat, (i.e. away from home, lonely,) they will be clad in clothes brought from Paradise. On the bodies of martyrs and people who died after a life spent in perfect obedience to the Sunnat-i-seniyya, (i.e. Ahkâm-i-islâmiyya,) there will not be an area as wide as a needle-hole and left exposed. For, our blessed Prophet 'sall-Allâhu 'alaihi wa sallam' stated: **"O my Ummat and Sahâba! Be lavish with the shrouds of your dead! For, my Ummat will be brought to the place of judgment with their shrouds on. Other ummats, however, will be naked (when they are brought there)."** This hadîth-i-sherîf was conveyed by Abû Sufyân 'radiy-Allâhu 'anh'. Our Prophet 'sall-Allâhu 'alaihi wa sallam' stated in another hadîth-i-sherîf: **"The dead will be brought to the place of judgment in their shrouds."**

I heard a bed-ridden person say, "Bring me such and such clothes of mine," as he was about to die. They did not make him put on the clothes they wanted, so that he died with a short shirt on him. And they failed to find a shroud for him, either. A couple of days later he was seen in a dream. He was sad. When he was asked what was the matter with him, he said, "You prevented me from wearing the clothes I wanted. You abandoned me with this short shirt to wear at the place of assemblage for judgment."

## HOW TO CALL ONE'S OWN NAFS TO ACCOUNT

The great Islamic scholar Imâm Muhammad Ghazâlî 'rahmatullâhi 'alaihi' was born in Tus city in Iran in the hijrî year 450, and passed away in the same city in 505 [1111 A.D.]. He states as follows in the Persian language in the sixth chapter of the fourth part of his book entitled **Kimyâ-i Se'âdet**, one of the hundreds of books which he wrote:

The forty-seventh âyat of Anbiyâ Sûra purports: **"We shall set up scales of justice for the day of Judgment, not a soul will be dealt with unjustly in the least. And if there be (no more than) the weight of a mustard seed, We will bring it (to account). And enough are We to take account."** He has informed us of this fact so that everyone should check his account. Our Prophet 'alaihis-salâm' stated: **"A wise person is one who divides his day into four periods, in the first of which he thinks out what he has done and what he is going to do. In the second period he supplicates to Allâhu ta'âlâ and begs Him. In the third period he works in a branch of art or trade and earns his living in a way that is halâl. In the fourth period he rests, entertains himself with things that are mubâh (permitted by Allâhu ta'âlâ), does not do things that are harâm and does not go to such places."** 'Umar ul-Fârûq 'radiy-Allâhu 'anh', the second Khalîfa, [passed away in Medîna-i-munawwara in the (hijrî) year 23. He was buried in the Hujra-i-se'âdet. He] stated: Call yourselves to account before you are asked to do so. Allâhu ta'âlâ commands us, as is purported: **"Endeavour not to satisfy your shahwâ, [i.e. the desires of your nafs,] by ways and manners that are harâm. Stand firm in this jihâd with resolution and endurance!"** It is for this reason that our religious superiors have realized that this world is a market place where they are transacting business with their nafs. Paradise is the profit to be earned in this business transaction, and Hell is the loss to be suffered. In other words, the profit is eternal felicity, and the loss is unending perdition. These people have envisaged a situation wherein their nafs is their business partner. First you make an agreement with your partner. Then you observe how things go, to see whether he abides by the agreement. Thereafter you settle your accounts with him, and sue him if he has been treacherous.

Likewise, these people, supposing their nafs is their business partner, follow this procedure: Establishing a business partnership; murâqaba, i.e. watching him closely; muhasaba, i.e. settling accounts with him; mu'âqabat, i.e. punishing him; mujâhada, struggling with him; and muâtabat, i.e. scolding him:

1– The first step is to establish a business partnership. Your business partner is not only your partner in earning money, but also your enemy in case he has been treacherous. On the other hand, worldly earnings are impermanent. They are of no value in the view of a wise person. In fact, some of them have said that transient goodness is valueless in comparison to something that exists eternally. Each breath a person takes is like a valuable gem, and such valuable gems can be collected to make up a treasure. This is the actual matter that deserves consideration. A wise person should, after performing morning prayer and without thinking of anything else, commune with his own nafs as follows: “My only capital is my lifespan. I have nothing else. So valuable is this capital that each breath exhaled cannot be regained by any means, and I have a pre-arranged number of breaths to take, and this number becomes smaller and smaller as days pass by. When the lifespan is up the trade will come to an end. Let us hold fast to the trade, for the time allotted is short; well, we will have a lot of time in the Hereafter, yet there will no longer be any trade or profit-making there. So valuable are days in this world that when the time of death comes a day’s respite will be begged for; yet it is not something attainable. Today we still possess that blessing. O my nafs, please do be careful lest you should lose this great fortune. Otherwise, crying and moaning will be no good. Suppose that the time of your death has come, and yet you beg to be given one more day and you are given that extra day, which is the very day you are living in at this moment! Then, what loss could ever be more tragic than letting go of this day instead of utilizing it for attaining eternal felicity? Protect your tongue, your eyes, and all your seven limbs from harâms!”

“ ‘There are seven gates into Hell,’ ” they have said. “These gates are your seven limbs. I shall punish you if you do not protect these limbs against harâms and if you do not perform your acts of worship today.” The nafs has a recalcitrant nature, so it will normally be reluctant to obey the commandments; yet it will take advice, and mortifications and refusal of its wishes will bring your influence to bear on it. This is the way to take your nafs to account. Rasûlullah ‘sall-Allâhu ‘alaihi wa sallam’ stated: **“A wise person is**

one who takes himself to account before death and who does things that will be useful for him after death.” He stated on another occasion: **“Before doing anything, think, and do it if it is something which Allâhu ta’âlâ approves of or which He has permitted; if otherwise, flee from that act!”** This is the agreement that you should renew daily with your nafs.

2– The second step is murâqaba, which means to exert control over it and not to be unmindful of it. If you forget about it, it will relapse into its former sensual and lazy habits. We should not forget that Allâhu ta’âlâ knows all our acts and thoughts. People see one another’s the outward appearance. But Allâhu ta’âlâ sees both the outside and the inside of a person. A person who knows this fact will behave properly, (i.e. with adab,) both in his acts and in his thoughts. A person who denies this fact is a kâfir (unbeliever). On the other hand, it is sheer audacity to believe it and then behave in contrast to your belief. Allâhu ta’âlâ declares, as is purported: **“O man! Don’t you know that I am watching you every moment?”** An abyssinian entered the presence of Rasûlullah ‘sall-Allâhu ‘alaihi wa sallam’ and said, “I have committed a lot of sins. Will my tawba<sup>[1]</sup> be accepted?” **“Yes, it will be,”** was the most blessed Prophet’s answer. “Was He seeing me as I committed those sins,” asked the Abyssinian again. When the beloved one of Allâhu ta’âlâ said, **“Yes, He was,”** the Abyssinian heaved a deep sigh, “Alas,” and collapsed dead. A model of (firm belief called) îmân and (genuine sense of shame called) hayâ! Our Prophet ‘sall-Allâhu ‘alaihi wa sallam’ stated: **“Perform (your acts of) worship as if you were seeing Allâhu ta’âlâ! You do not see Him, but He sees you.”** If a person believes that He sees him, can he do something that He does not like? One of our great spiritual guides liked one of his disciples better than he did the others, which caused his other disciples to feel sad. One day he gave a fowl to each of his disciples, bidding him to kill it at a place where nobody saw him. When the disciples who left with the fowls alive were back with the fowls each killed at a lonely place, there were one too few of them, for the choice disciple took a little longer to be back, and the fowl that he had with him was unkilld. When his master asked why he had brought back the fowl alive instead of obeying the command, he said, “I was unable to find a place where nobody would see me. He sees all places.” Thereupon the other

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[1] To make tawba means to repent for one’s sin(s), to beg Allâhu ta’âlâ for forgiveness, and to promise Him not to sin again.

disciples realized that their class-mate had attained a spiritual grade called ‘Mushâhada’. When the Egyptian Minister of Finance Potiphar’s wife Zuleykhâ invited Yûsuf ‘‘alaihis-salâm’ to be with her, the first thing she did was stand up and cover an idol that she regarded as holy. When the latter asked why she was doing so, “I would be ashamed in its presence,” she replied. Thereupon the chaste youngster said, “So you would feel ashamed in the presence of a rock-hewn object and then expect me not to feel so in the presence of my Rabb, (Allâhu ta’âlâ,) the Creator of the earth and the seven layers of heavens, and Who sees all!” Someone asked Juneyd Baghdâdî ‘quddisa sirruh’ (207-298 [910], Baghdâd:) “I cannot help myself looking at women and girls outside. What should I do to rid myself of this sinful habit?” “Think that Allâhu ta’âlâ sees you better than you see that woman,” replied the great scholar. Our Prophet ‘sall-Allâhu ‘alaihi wa sallam’ stated: **“Allâhu ta’âlâ prepared a garden of Paradise called ‘Adn (Eden)’ for those people who, when they are about to commit sins, think of His Greatness, feel shame towards Him, and avoid sins.”**

[It is harâm for women to go out with their hair and arms and legs exposed. Women who have îmân should keep in mind the fact that Allâhu ta’âlâ sees all and avoid letting nâ-mahram<sup>[1]</sup> men see them naked.] ‘Abdullah ibni Dînâr ‘radiy-Allâhu ‘anh’ relates: ‘Umar ‘radiy-Allâhu ‘anh’ and I were going to Medîna-i-munawwara, when we saw a shepherd herding his flock down the mountain. The Khalîfa (Hadrat ‘Umar) ‘radiy-Allâhu ‘anh’ asked the shepherd to sell him one of the sheep. “I am a slave. The sheep are not mine,” replied the shepherd. “How can your master know about it? Tell him it was carried away by the wolves,” suggested the Khalîfa. When the shepherd said, “He will not know about it, but Allâhu ta’âlâ will,” ‘Umar ‘radiy-Allâhu ‘anh’ wept. Thereafter he found the slave’s master, bought him from his master, and manumitted him, saying, “As this reply of yours has manumitted you in the world, likewise it will manumit you in the world to come.”

3– The third step is the muhâsaba (accounting) that will be done after acts. As you go to bed every night, you should call your nafs to account concerning the acts done during the day, separating the capital, the profit, and the loss from one another. The capital is the (compulsory acts termed) farz. The profit is the

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[1] Detailed information on the term ‘nâ-mahram’, an antonym for ‘mahram’, is available in the fourth fascicle of **Endless Bliss**.

(supererogatory acts termed) sunnat and nâfila. And the loss is the sins (committed). As a person would settle his accounts with his business partner, likewise, he should always be on the lookout with his nafs. For, the nafs is an extremely deceitful and mendacious creature. It will disguise its own desires into benefits. It must be questioned even on its mubâh (permitted) acts, and asked why it has done that. If it has done something harmful, it must be made to pay for it. Ibn-as-Samed was one of the great Awliyâ and scholars. He calculated his past lifetime, sixty hijrî years, i.e. hundred and twenty-one thousand and five hundred (121,500) days. "Alas," he thought. "Supposing I had committed a single sin daily, the total sum would be a hundred and twenty-one thousand and five hundred sins. However, there were days when I committed hundreds of sins. How can I ever redeem myself with all these sins!" He collapsed with a sharp exclamation. People around him saw that he was dead.

People, however, do not call themselves to account. If a person put a grain of sand into his room each time he committed a sin, the room would be filled with sand in a couple of years. If the recording angels on our shoulders charged us a penny for each sin we committed, we would have to part with our entire property to pay for the total sum. Paradoxically, we who count the meagre number of words of prayers as we click the beads of our rosary and say, "subhânallah," in a pensive and oblivious mood and then say to ourselves, "Oh, I have said a hundred prayers," are the same people who never count the so many empty words that we utter daily. Were we to count them, they would exceed thousands. And yet we still expect that the scale with our thawâbs (good deeds) will weigh heavier. What kind of reasoning is that! It is for this reason that 'Umar 'radiy-Allâhu 'anh' said: "Weigh your own acts before they are weighed!" 'Umar 'radiy-Allâhu 'anh' would whip his own feet and say (unto himself), "Why did you commit that act today," every evening. Ibni Salâm 'rahmatullâhi 'alaih' was carrying firewood on his back, when some people saw him and asked, "Are you a porter?" "I am trying my nafs to see how it feels," was his reply. Anas (or Enes) 'radiy-Allâhu 'anh' [d. 91 h.] relates: "One day I saw 'Umar 'radiy-Allâhu ta'âlâ 'anh'. He was saying unto himself, "Shame on you, my nafs, who is said to be the Amîr-ul-mu'minîn! Either fear Allâhu ta'âlâ or get ready for the torment He is going to inflict on you!"

4- The fourth step is to punish the nafs. If the nafs is not called to account and its faults are not seen and it is not punished, it will



go on the rampage. It will become impossible to cope with it. If it has eaten something doubtful,<sup>[1]</sup> it must be punished with hunger. If it has looked at nâ-mahram women, it must be banned from looking at good mubâhs. Each and every limb must be subjected to a corresponding punishment. Junayd (or Junejd) Baghdâdî ‘rahmatullâhi ‘alaihi’ (d. 298 [910 A.D.], Baghdâd) relates: “One night Ibn-i-Kezîfî ‘rahima-hullâhu ta’âlâ’ (had nocturnal emission, so that he) became junub. As he attempted to get up for ghusl,<sup>[2]</sup> his nafs felt too lazy to do so and induced him to indulge his desire to sleep and delay the ghusl till he went to a bath the following day; the night’s chill and the fear of catching cold were also effective in the negligence. Upon that event he swore an oath to have a ghusl with his night gown on. He did so, too, in order to punish his nafs for its laxity in a commandment of Allâhu ta’âlâ.”

Someone looked at a girl (nâ-mahram to him). Thereupon he repented and took an oath never to have a cold drink any longer. He adhered to his oath and never drank anything cool again. Abû Talha ‘radiy-Allâhu ta’âlâ ‘anh’ was performing namâz in his orchard. A splendid bird alighted on a branch near him. Distracted by the bird, he was confused about the number of the rak’ats that he had performed. As a punishment to his nafs, he donated the entire orchard to the poor. [Abû Talha Zayd bin Sehl-i-Ansârî fought in all the ghazâs (holy wars). He passed away in (the hijrî year) 34, when he was 74 years old.] Mâlik bin ‘Abdullah-il-Hes’amî ‘rahima-hullâhu ta’âlâ’ relates: One day Rebâh-ul-Qaysî ‘rahima-hullâhu ta’âlâ’ came to our place and asked about my father. When I said that he was sleeping, “One simply does not sleep after late afternoon,” he said, and left. I went behind him. He was saying to himself, “O, you, windbag! What is your business with other people’s sleeping habits? I make a promise to no longer rest my head on a cushion for one year!” Temîm-i-Dârî ‘radiy-Allâhu ta’âlâ ‘anh’ slept through the evening prayer one day. To punish his nafs, he promised himself not to sleep for one year. [Temîm-i-Dârî was one of the Ashâb-i-kirâm (or the Sahâba).] Mejmâ’ ‘rahima-hullâhu ta’âlâ’ was one of the great Awliyâ. One day he raised his head and saw a girl at a window. Thereupon he made a promise (to himself) never to look up again.

5– The fifth step is mujâhada. Doing much worship was a

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[1] Please see the first chapter of the sixth fascicle of **Endless Bliss** concerning what is meant by ‘doubtful’.

[2] Please see the fourth chapter of the fourth fascicle of **Endless Bliss**.

method which some of our superiors had recourse to when they wanted to punish their nafs for wrongdoing. 'Abdullah ibni 'Umar 'radiy-Allâhu 'anhumâ', for instance, would spend a sleepless night for being too late for a certain namâz in jamâ'at.<sup>[1]</sup> 'Umar 'radiy-Allâhu 'anh' donated a piece of property that was worth two hundred thousand dirhams of silver as alms because he had been too late for a namâz in jamâ'at. One day 'Abdullah ibni 'Umar 'radiy-Allâhu 'anhumâ' performed an evening prayer somewhat late, so that dusk had gathered and the stars had begun to appear. For that delay he manumitted two slaves. There are quite a number of other people who followed similar policies. The best medicine for a person unable to make his nafs perform acts willingly is to keep a pious person company. Watching that blessed person's rejoicing in the performance of the acts of worship will accustom him to doing the same. Someone relates: "Whenever I sense reluctance in my nafs to perform the acts of worship, I have sohbat with Muhammad bin Wâsî 'rahima-hullâhu ta'âlâ' (d. 112 [721 A.D.]), (i.e. I keep him company.) Within a week's time spent in company with him I observe that my nafs has taken up the habit of doing the acts of worship willingly." People unable to find a man of Allah should read biographies of sâlih (pious) people who lived in earlier times. Ahmad bin Zerîn 'rahima-hullâhu ta'âlâ' would not look around himself. When he was asked why, he explained: "Allâhu ta'âlâ has created the eyes so that we should watch the order in the world, the subtle delicacies in everything around us, and His power and greatness with admiration and take lessons. It will be wrong to look at all these things without taking lessons and benefits." Abudderdâ 'radiy-Allâhu ta'âlâ 'anh' states: "I want to live in this world for three things: To perform namâz throughout long nights; to fast during long days; and to sit in the presence of sâlih persons." [Abudderdâ 'radiy-Allâhu ta'âlâ 'anh' is one of the Sahâba. He belongs to the tribe of Khazraj. He is the earliest governor of Damascus. He passed away in (the hijrî year) 33.] Alqama bin Qays 'rahima-hullâhu ta'âlâ' was extremely belligerent against his own nafs. When he was asked why he was so harsh against his nafs, he would say, "I am so because I love my nafs very much. I am trying to protect my nafs against Hell." When he was told that he had not been commanded so much trouble, he would reply, "I am doing so lest I should beat my head in despair

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[1] Please see the twentieth chapter of the fourth fascicle of **Endless Bliss** for 'namâz in jamâ'at'.

tomorrow.” [Alqama is one of the greater ones of the Tâbi’în<sup>[1]</sup> He was a disciple of ‘Abdullah ibni Mes’ûd ‘radiy-Allâhu ta’âlâ ‘anh’ (d. 32 [651 A.D.]). He passed away in the sixty-first year (of the Hegira).]

6– The sixth step is to scold and chide the nafs.

It is intrinsic in the creation of the nafs to avoid good acts, to run after evils, to laze all the time, and to satisfy its desires. Allâhu ta’âlâ commands us to break our nafs of these habits and to steer them away from the wrong course and into the right one. In order to accomplish this duty of ours, we must now fondle it, then browbeat it, and handle it both with words and with actions, alternately. For, the nafs has been created in such a nature as it will run after things that sound good to it and will patiently endure the hardships on its way to obtain them. The most insurmountable obstacle to the nafs’s attaining happiness is its own unawareness and ignorance. If it is awakened from unawareness and shown the way that will lead it to happiness, it will admit it. It is for this reason that Allâhu ta’âlâ declares, as is purported in Zâriyât Sûra: **“Give them good counsel! Believers will surely benefit from good counsel.”** Your nafs is no different from the nafs of others. A good counsel will have an effect on it. Then, give your own nafs good counsel and chide it. In fact, do not be remiss in chiding it! Say unto it: “O my nafs! You claim to be wise, and feel indignation at being called an idiot. However, who could ever be more idiotic than a person who spends his whole life lazing around, laughing, and reveling as you do. Your case is like that of a murderer who enjoys himself although he knows that the police are after him and he will be hanged when he is caught. Can there be another person more idiotic than him? O my nafs! Time of death is approaching, and either Paradise or Hell is awaiting you. Who knows, perhaps you will meet your death today. If not today, it will definitely come one day. If something is sure to befall you, expect it today! In fact, death has not given a certain time to any person, nor has it ever said to anybody that it will be with them at night or during the daytime, soon or late, or in the summer or in the winter. It will

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[1] A Believer who saw or talked with the Messenger of Allah at least once (as the Prophet was alive) is called a Sahabî. When we say the Sahâba or the Ashâb-i-kirâm, we mean all the Sahabîs. If a Believer did not see the Prophet but saw at least one Sahabî, he is called a Tâbi’ (pl. Tâbi’în). The Taba-i-tâbi’în are the Believers each of whom saw at least one of the Tâbi’în.

catch you all of a sudden and at a time when you do not expect it at all, as it does with everybody. If you have not prepared yourself for that unexpected moment, could a greater instance of idiocy ever be imagined? Then, shame on you, o my nafs.

“You have dived into sins. If you think that Allâhu ta’âlâ does not see you, then you are an unbeliever! If you believe that He sees you, then you are so insolent and shameless that His seeing you is not important for you. Then, shame on you, o my nafs!

“If your servants disobey you, you will be angry with them! Then, how can you be sure that Allâhu ta’âlâ will not be angry with you! If you slight His torment, hold your finger on fire! Or sit under the hot sun for an hour! Or stay somewhat too long in the hot room (caldarium) of a Turkish bath, and see how weak and frail you are! If we should suppose, however, that you think that He will not punish you for your wrongdoings in the world, then you must have denied and belied not only the Qur’ân al-kerîm but also all the past Prophets ‘alaihim-us-salawât-u-wa-t-teslîmât’, whose number is well above one hundred and twenty-four thousand. For, Allâhu ta’âlâ declares, as is purported in the hundred and twenty-third âyat of Nisâ Sûra: “... **Whoever works evil, will be requited accordingly.** ...” A wrongdoer will be treated in kind. Then, shame on you, o my nafs!

“When you commit a sin; if you say, ‘He will forgive me because He is kerîm and rahîm (merciful, compassionate),’ then why does He make hundreds of thousands of people experience troubles, hunger and illness in the world, and why doesn’t He give crops to people who do not cultivate their land! As you have recourse to all sorts of tricks for the purpose of obtaining your sensuous desires, you do not say, ‘Allâhu ta’âlâ is kerîm and rahîm; so He will give me all my desires without my taking any pains.’ Then, shame on you, o my nafs!

“Maybe you will say that you believe but you lack the stamina to withstand hardships. In that case you do not know the fact that people with a lack of stamina to withstand hardships should avoid the hardships by putting forth a minimal effort and that avoiding torment in Hell requires performing the acts of farz, which will cost them some physical exertion in the world. If you cannot withstand the world’s trifling hardships, then how will you withstand the imminent torment in Hell, and how will that meagre stamina of yours help you to endure all those abasements, insults, denunciations and expulsions that you are to be subjected to?

Then, shame on you, o my nafs!

“You endure so many exertions and disgraceful situations and do without all your sensuous desires in order to get over a certain illness on the advice of a Jewish doctor, and yet you do not know that torment in Hell is incomparably more vehement than illness and poverty in the world. Then, shame on you, o my nafs!

“You say that you will make tawba and perform good acts later; but death may come earlier, and you may be left alone in your woebegoneness. You are wrong to think that making tawba tomorrow will be easier than making it today. For, the later the tawba is made, the more difficult will it be for you, and when you face death it will be as futile as feeding your hungry pack animal just before it starts climbing the hill. That state you are in is like that of a student who does not study for an examination with the false assumption that he will learn all the knowledge on the day of the examination because he does not know that learning takes time. Likewise, purification of the dirty nafs requires struggling for a long time. After an entire life wasted for nothing, how can you do that in a moment? Why don't you know the value of young age before getting old, that of good health before becoming ill, that of comfort before getting beleaguered with troubles, and that of life before you die? Then, shame on you, o my nafs!

“Why do you prepare by summer and without any delay all the things that you will need in winter, instead of trusting yourself to the mercy and kindness of Allâhu ta'âlâ for obtaining them? However, the cold of Hell is no less intense than the cold of winter, and the heat of its fire is no less sweltering than the sun in July. While you are never remiss in such (worldly) preparations, you are slack in matters concerning the world to come. What is the reason for this paradox? Is it because you do not believe the world to come and the Rising Day and hide your agnosticism in your heart? That, in turn, would cost you eternal perdition. Then, shame on you, o my nafs!

“A person who does not commit himself to the care of the nûr of ma'rifat and then expects that the mercy and kindness of Allâhu ta'âlâ will rescue him from the next world's inferno, which in fact is the consequence of his own sensuous indulgences in the world, is like a person who expects that Allâhu ta'âlâ will be kind enough to protect him from catching cold without him protecting himself by simply wearing clothes thick enough. The latter does not know that as Allâhu ta'âlâ has created the winter whereby to provide a multitude of benefits, likewise He has been merciful and kind

enough to create also the materials to be used for making clothes and to endow mankind with the intellectual and manual skills to convert those materials into clothes. In other words, His kindness is in His assistance in the provision of clothes, and not in His protection against being cold without clothes. Then, shame on you, o my nafs!

“Do not suppose that you will suffer torment because your sins anger Allâhu ta’âlâ, and do not say, for instance, ‘What harm do my sins cause Him to make Him angry with me?’ The torment that will burn you in Hell is your own making, and its raw material is your own lusts. Likewise, illness is the result of poisons consumed and harmful substances received by the body, rather than a vengeance inflicted for not following the doctor’s advice. Then, shame on you, o my nafs!

“O my nafs! I see that you have been addicted to the blessings and flavours offered by the world and let yourself be dragged away by them! Even if you do not believe in Paradise and Hell, be wise enough at least not to deny death! All these blessings and flavours will be taken away from you, so that separation from them will hurt you bitterly! Love them as much as you like and hold on to them as fast as you can, and yet the more you love them the more bitterly will the fire of separation hurt. Then, shame on you, o my nafs!

“Why do you hold so fast on to the world? Even if the entire world is yours and all the people on the earth prostrate themselves before you, before long you and all those people will become earth. Your names will be forgotten and wiped out from memories. Does anyone remember past emperors? The worldlies you have been given are scanty by comparison, and that scanty amount is changing for the worse. You are sacrificing the eternal blessings of Paradise for their sake. Then, shame on you, o my nafs!

“Supposing someone paid a precious and eternally durable jewel in return for a broken flower pot; how mockingly you would laugh at him! This world is like that flower pot taken in return. Imagine that it has broken and you have lost the eternal jewel, and what has been left for you is sheer despair and torment!”

With these remarks and the like, everybody should scold their own nafs, thereby paying themselves their own right and their being the initial second person to listen to their own advice! May Allâhu ta’âlâ bless the travellers of the right way with safety and salvation! Âmîn.

**Nothing exists without knowledge, the prime mover of all;  
 Along dark alleys your company, and faithful withall.  
 No friend is more faithful, and no darling more loyal.  
 All things may be harmful, it, alone, is exceptional.  
 Knowledge is like the main, bounding yet itself boundless.  
 Man will be tired of all, with knowledge he is tireless.  
 How can it be otherwise, since Allah praises it?  
 See what the blessed Prophet says in a hadīth about it:  
 “Quest for knowledge, even as far as in China be it.”  
 It is farz for all, no Believer exempted from it.  
 Look what ‘Alī-ul-murtadā sayeth, harken to him:  
 “If someone taught me one letter, I’d be a slave for him.”  
 Men of knowledge will protect Islam against destruction.  
 Learned people are on earth Divine Attribute’s reflection.  
 The ink that is used by scholars is more blessed even than  
 The blood that is *fisabīlillah*<sup>[1]</sup> lost by martyred man.  
 For, *jihād-i-ekber*<sup>[2]</sup> is with knowledge, alone, likely;  
 Safety in both worlds lies with practising knowledge only.  
 Scholar is above the *zâhid*; *zuhd*<sup>[3]</sup> is below learning.  
 Scholars are with Prophets in the domain that is coming.  
 Don’t say there are no longer scholars in the world; perhaps,  
 There are; open your eyes, and let your heart rid that darkness!  
 Islamic scholars were praised in hadīths;  
 They are like the Israelite Prophets.  
 One statement made by scholars survives for many years,  
 Picks you from lowest ditches and raises you to heavens.  
 It is hard now to find a scholar, what should we do, then?  
 Well, let’s keep reading valuable books written by learned men.  
 A book is a cage of gold, and knowledge in it a bird;  
 He who buys the cage is also possessor of the bird.  
 Adhere fast to books, and with *nûr* let your heart be sated;  
 And let the *Qur’ân al-kerîm* be the first book you read!**

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[1] Only for the grace of Allah.

[2] Jihād that is the greatest.

[3] Zuhd means to avoid too much of worldly pleasures for fear of inadvertently doing something doubtful. Zâhid means person who practises zuhd.

*The next work in value is Muslim, after Bukhârî,  
And thereafter cometh Maktûbât by Imâm Rabbânî.  
In that third one Tasawwuf and Fiqh were brought together;  
In a hadîth is applauded its valuable author.*

*A spring of wonders, a source of words never heard before,  
Deep matters whose solution defied centuries before.*

*All are in Maktûbât and also in its translation;  
Without it knowledge is lacking, and hard is salvation.*

*‘Sahâba the blessed’ is another book you have to see;  
Read it! How valuable the Sahâba are you will see.*

*Translation of Maktûbât is endless felicity;  
Fortunately, in three books, it can be found easily.*

*See ‘Ibni ‘Âbidîn’ an ocean to infinity!  
A gigantic book of Fiqh in Madhhab of Hanafî.*

*See the books ‘Ihyâ ‘ulûm’ and Kimyâ-i-Sa’âdat;  
So Imâm Ghazâlî you will never ever forget.*

*When you read ‘Riyâd-un-nâsikhîn’ you will understand;  
And say, “Muhammad Rebhâmî is a scholar so grand.”*

*Learn about Shaikh-ul-ekber, Geilânî, Bahâ’ad-dîn;  
And many others, who protected Islam from ruin.*

*‘Mawâhib’ is a book mentioned in so many others;  
And informs about the blessed Prophet in particulars.*

*‘Jihâr-i-yâr-i-ghuzîn’ is another work of art,  
Which we sorely need, for we are badly dark in heart.*

*See ‘Ma’rifatnâma’, you will know Ibrâhîm Haqqî.  
Read ‘Birgivî’ much, do not skimp on such necessity.*

*Biographies of the Awliyâ who are known widely.  
Exist in ‘Reshehât’ and in ‘Nefehât’, thoroughly.*

*‘Barakât Ahmadi’ and ‘Mu’jizât-ul-Anbiyâ’;  
And how nicely written is ‘Hadîqat-ul-Awliyâ’.*

*See ‘Durr-i-yektâ’ and ‘Umdat-ul-islâm’; with these two,  
And ‘Miftâh-ul-Jannat’, and ‘Ayyuh-al-walad’, too.*

*The booklet entitled ‘Râbita’ teaches Tasawwuf;  
By Sayyid Walî ‘Abd-ul-Hakîm, man of Tasawwuf.*

*Many another book, each is a pearl in the sea;  
May their authors in Allah’s Compassion be!*

*Yâ Rabbî, please do convey to them our salutation!  
And bless those who follow them with safety and salvation!*



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

He was born in house No. 1 of the Şifâ Yokuşu, Vezirtekke Sokağı, Servi Mahallesi, Eyyûb Sultân, in Istanbul, on the beautiful spring morning of the 8th of March, 1911 (1329 Hijrî). His father Sa'îd Effendi and grandfather İbrâhîm Effendi were from the village of Tepova near Lofja (Lovec), in Bulgaria, and his mother Âişe Hanım and her father Hüseyin Ağa were from Lofja. During the War of "Ninety-three" against the Russians (1295 Hijrî, 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<sup>[1]</sup> 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

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[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 "**Abdulahkâm**" on the cover of the book and learned from someone in the Mosque that the person who gave him the book was 'Abdulahkâm 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. 'Abdulahkâm 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<sup>[1]</sup> and nahw<sup>[2]</sup> were taught. Amsila, Awâmil, Simâ'î masdars,

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[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<sup>[1]</sup> 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

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[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.<sup>[1]</sup> 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<sup>[2]</sup> 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!”

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[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<sup>[1]</sup> to greet (salâm) someone while one is reciting the Qur’ân. When greeted, however, it is wâjib<sup>[2]</sup> 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

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[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**s, 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<sup>[1]</sup> 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!"<sup>[2]</sup> 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

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[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**<sup>[1]</sup> (**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

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[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<sup>[1]</sup> 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

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[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<sup>[1]</sup> in this world. Al-’ilm al-ladunnî<sup>[2]</sup> 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 **Ikhhlâs**. **Ikhhlâs** means to love Allâhu ta'âlâ only and to love for the sake of Allâhu ta'âlâ only. When one loves someone, one remembers him very frequently. One's heart always makes (Dhikr) of him, that is remembers and mentions him.

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

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

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

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

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

Documents for what has been said so far are the hadîth-i-sherîfs: **"Everything has a source. The source of taqwâ is the hearts of 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-daqaîq**.

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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