

FIRST VOLUME, 266th LETTER

In the two hundred and sixty-sixth letter, which Hadrat Imâm-i Rabbânî wrote to Khwâja 'Ubaydullah and Khwâja 'Abdullah, sons of his master Muhammed Bâqî Billah, he explains 'Ilm-i kalâm, that is belief, which was inspired to his blessed heart by ilhâm^[1] and firâsat.^[2] Although he did not have recourse to books or any mental contemplation for writing this information, it all concurs with the words of the savants of Ahl as-sunnat wa-l-jamâ'at. May Allâhu ta'âlâ reward those savants with the highest blessings, who worked ceaselessly by spending their lives and sacrificing their rest!

Imâm-i Rabbânî Mujaddid-i elf-i thâni Shaikh Ahmad Fârûqî had only newly dived into the ocean of knowledge, when he dreamed of Rasûlullah 'sall-Allâhu 'alaihi wa sallam', who said to him, "You will become a mujtahid in the science of Kalâm." He told his master about his dream. From that day on he had different ijtihâd and views on each matter of 'Ilm-i kalâm. Yet on the majority of matters he was in agreement with our leader of Mâ-Turîdiyya. Refuting the words of philosophers, which were against Islam, he proved that they were wrong, and he exposed the disgrace of those ignorant idiots who, being unable to recognize the great men of Tasawwuf and to understand their words, deviated from the right way, and who, thinking of themselves as religious men, misled others as well. In this letter, he explains also a few matters of Fiqh concerning salât, the value and the high grade of Tasawwuf, and states that great men who have made progress on this way are fully adherent to Islam and that the slanders of those who are unable to recognize them should not be believed, [and advises not to listen to music, not to go dancing or playing], in addition to a few other things:

Praise be to Allâhu ta'âlâ. May all benedictions and blessings be on Muhammad Mustafâ 'sall-Allâhu 'alaihi wa sallam', who is His Prophet and Beloved, and who is the most beautiful and the most superior of all people in every respect, and on all of those

[1] inspiration.

[2] insight, foresight.

who love and follow him! May Allâhu ta'âlâ bless you, my dear master's children, with endless bliss.

O you beloved children of my master, my dear teacher, who caused me to attain the blessings of this world and the next! You should know that this poor brother of yours, who is needy in every respect, that is, I, am bathing from head to foot in the alms and favours given by that exalted father of yours. From him did I learn the alphabet of humanity. With him did I read the words revealing high grades. In his presence, under his supervision did I attain certain grades in a short time, which would take others years of labour. All merits that embellish men with virtues and superiorities were sprinkled on me as the prizes for my serving him. This poor person, who used to be good for nothing and who used to know nothing of humanity, matured under his luminous observation in two and a half months, thus joining the path of the superiors, and attaining the grades closer to Allâhu ta'âlâ, which were peculiar to them. In such a short time, the secret advantages, tasted by men of Tasawwuf, and which were expressed in such terms as *tajallî*, *zuhûr*, *nûr*, *hâl* and *kayfiyyat*, were scattered before me like drops from the ocean in your father's brilliant heart. Which one of these shall I explain? He being so kind and so merciful to this poor person, none of the *ma'rifats* or subtle pieces of knowledge remained unlearned, which men of Tasawwuf have tried to explain with such words as **Tawhîd** (to know as one), **Qurb** (closeness), **Ma'iyyat** (togetherness), **Ihâtat** (to surround everywhere), **Sarayân** (to exist in every mote). Nothing of their essence remained unfamiliar to me. To see the greatness of Allâhu ta'âlâ in everything—which they call **Wahdat-i wujûd**—and to find *kathrat* (plurality) in *wahdat* (unity) are the beginnings of these subtle pieces of knowledge. It would be ignorance and idiocy to attempt to explain the knowledge which Islamic superiors reach and know through the expression of words. The grades which they reach and attain are very high. The knowledge and the occult zeal which they enjoy and acquire are very subtle. Not every pedlar of knowledge reaches or even approaches that high level, nor do those people who are looked on as superior guides.

Even if I rub my face on your servants' feet till I die in return for the favours and gifts of that exalted father of yours, to this faqîr, I would have done nothing towards you. Which one of my defects shall I expose? Which one of my humiliating and shameful

traits shall I reveal? May Allâhu ta'âlâ reward Husâmaddîn Ahmad for taking our duty, our debt towards you upon himself, and for being honoured with taking service with you, thus causing us to breathe freely. A couplet translated into English:

***Were all the hairs on me to begin speaking;
They would still fall short of due thanksgiving!***

I was honoured three times with kissing the threshold of the door of that treasure of values, [who centuries could not educate once again, nor could the human mind assess]. At the third time he said, "I have become enfeebled. My hope for living has decreased. After me, watch over my children!" They brought you. You were children carried in arms then. He commanded me to pay tawajjuh on you. His command being obeyed then and there in his presence, you were paid so much tawajjuh that its effect soon showed itself. Then he said, "Now pay tawajjuh on their mother in her absence." As she was absent, she, too, was paid tawajjuh on. As it was done with his command and in his presence, I hope that the tawajjuh will yield many benefits.

Do not worry that I may be forgetful or oblivious of your father's commands, which must be done in any case, or of his advice, which has to be fulfilled no matter what it costs. Is that ever possible? I have been awaiting a small signal from you. For the time being I am writing a few lines of advice. Listen with rapt attention! May Allâhu ta'âlâ bless both of you with endless bliss.

Every Muslim must first correct his belief; that is, he must believe as the savants of Ahl as-sunnat wa-l-jamâ'at have described. May Allâhu ta'âlâ profusely reward those savants who worked incessantly, undauntedly! They and their followers, alone, shall escape the eternal, infinite torment of Hell. Of the tenets of belief which they taught I shall explain the ones that have been forgotten:

[The principles of îmân are six: The first one is to believe in Allâhu ta'âlâ]. Allâhu ta'âlâ exists with His own being. Everything other than He came into being as a result of His creating. He Himself, His attributes, and His deeds are unique. [That is, nothing resembles Allâhu ta'âlâ in any respect.] As He does not have a companion or partner in existing, He does not have any likeness in any respect. Resemblance is only in names and words. His attributes and deeds, like He Himself, cannot be comprehended mentally, nor can they be explained; they do not have any resemblance to or analogy with men's attributes and

deeds. [He has eight attributes, which are called **Sifât-i thubûtiyya**.] One of them is His attribute knowledge, (i.e. He knows. This attribute of His is, like He Himself, eternal, that is, it is not hâdith, i.e. [something] that came into existence from nonexistence.) It always exists and is elementary, [that is, in one state. It never changes, it is indivisible, it never increases.] The things which He knows change, and He knows every change. But there is no change in His knowledge or in the relation of His knowledge with these things. He knows [every change from eternity in the past to eternity in the future through only one knowledge. In other words, in one moment He knows everything in eternity,] both the largest and the tiniest motes, with their aspects similar and dissimilar to one another, each existing in its own time. For example, both a person's existence and nonexistence, his states before existence, his childhood, youth, old age, his standing, sitting, leaning, lying, laughing and crying, his being in pleasures and blessings or in pain and sorrow, in honour and esteem or disgrace and degradation, in the grave, at the place of assembly (after Rising), at the place of judgment, and, let us say, among the blessings in Paradise; He knows all these at one time and in one state. There is no change, neither in His knowledge nor in the relation of His knowledge with these things. If there would be a change, there would be a change in the structure of time, too. However, at that rank there is an unbreakable moment from eternity in the past to eternity in the future. Or, rather, Allâhu ta'âlâ is free from time; there is not 'being before' or 'being after.' If we say that His knowledge reaches all things, He knows all things by knowing them as one and by one relation of His knowledge with them. This one knowledge and relation is above mind's capacity. I find the following example appropriate for explaining this to mind. Man can think of various cases of a word and its different forms at one moment. At one moment he can know one word in the nominal form, in the verbal form, as a mass of letters, in the past form, in the future form, in the imperative form, in the negative imperative form, with particles, without particles, in the affirmative form, in the negative form. He may say that he sees various forms of a word at the same moment. When it is possible for a man to gather various different cases together in his knowledge, and even in his seeing, why should it not be possible for Allâhu ta'âlâ? Moreover, in His knowledge, the state of two opposites at the same place together is only in appearance. In fact, there is no oppositeness

there. For example, He knows a person both as existent and as nonexistent at the same moment. But, at that same moment He knows his existence, let us say a thousand years after the Hegira, and his first nonexistence before this existence, and his second nonexistence, for example a hundred years after this existence. Then, there is no oppositeness there. For, the time of the existence and that of the nonexistence are different. Therefore; though Allâhu ta'âlâ knows separate, different things at one moment, no change takes place in His knowledge. Contrary to what philosophers suppose, nothing happens in His attribute knowledge afterwards. For, the knowledge of something does not originate from the knowledge of something else that precedes it; why should there be change in the knowledge, then? Since He knows everything at the same one moment, no change or novelty takes place in His knowledge. Then, in explaining that there is no change in the knowledge, it would be unnecessary to say that the knowledge has been attached to things through various bonds and that these bonds change. As a matter of fact, to refute philosophers, some of our superiors said so. It would be pertinent to say that change occurs in the attachment of these bonds to things.

Another *sifât-i thubûtiyya* of Allâhu ta'âlâ is His attribute **Kalâm**. His attribute Kalâm, that is, His Word, is an elementary word; He is the speaker of that one word from eternity in the past to eternity in the future. All the commands, all the prohibitions, all that is communicated, all the questions, all the requests are in that one word. All the books and pages that He has sent are of that one elementary word. The Torah originated from it. And the Qur'ân, too, originated from it.

[Another *sifât-i thubûtiyya* of Allâhu ta'âlâ is His attribute **Takwîn**. That is, He is creative.] All that He created, all that He made are of one deed, of one making; all His creations, from His first creation to eternity, are created through that one deed. The âyat, “**We made everything in the twinkling of an eye,**” shows this fact. His giving life and taking life are through that one deed. His creating and annihilating, too, are of that one deed. There are not various attachments to His deed, either. Perhaps, with one attachment He creates all the things in the beginnings and in the ends, each coming about in its own time. Since mind cannot understand His deed, it cannot comprehend the attachments of the deed. Mind does not have access to that realm. Even Abul-Hasan

Esh'arî, one of the savants of Ahl as-sunnat, being unable to understand the deed of Allâhu ta'âlâ, said that His attribute Takwîn, that is, His creating, was hâdith. That is, he said that His making of each thing happens when He makes it. However, all the deeds that have been done in process of time are the works, appearances of that deed in the eternal past. They are not the deed itself. So, of the great men of Tasawwuf, those who say, "We see His deeds, we have attained the **Tajallî-yi af'âl**," are wrong. They presume that they see the deed of Allâhu ta'âlâ in everything. However, those manifestations, appearances are not the deed itself, but they are its works. For, since Allâhu ta'âlâ cannot be seen, His deed cannot be seen, felt, thought of or understood by mind, either. His deed and all His attributes are eternal. They are not hâdith. With Him they always exist. His deed is called **Takwîn**; it does not go in the mirror of creatures, nor is it seen there. A Persian couplet translated into English:

How can meaning go into the shape and form of a cup, which is Narrow? What is a Sultan's business in a beggar's cottage?

According to this faqîr (Hadrat Imâm-i Rabbânî), unless Allâhu ta'âlâ becomes manifest, His attributes and deeds cannot become manifest. How can His attributes and deeds ever become manifest without His own manifestation, in the light of the fact that they do not part from Him? What parts from Him are the shades, reflections and visions of His attributes and deeds. Not everybody can understand these. Only to those slaves of His whom He loves does Allâhu ta'âlâ impart this subtle knowledge. His blessings are multifarious.

Now we come back to the point under discussion: Allâhu ta'âlâ does not enter anything. He does not penetrate any substance. Nothing penetrates Him. However, Allâhu ta'âlâ surrounds everything, is close to everything and is together with everything. Yet these are not like the surrounding and the closeness and the togetherness which we understand and with which we are familiar. They are not worthy of Him. Nor is the surrounding, the closeness or the togetherness, which the Awliyâ sense through kashf, worthy of Him. For, none of these poor creatures can understand His attributes and deeds. They must be believed without understanding. A Persian couplet in English:

***Phoenix cannot be hunted, undo your trap!
Air, only, this hunting is going to trap.***

It will be pertinent to quote the following distich from my exalted murshid's 'qaddas-Allâhu sirrah-ul'azîz' Persian **Mathnawî** by translating it into English:

***The destination is far away;
"I've attained," would be wrong to say.***

We believe that Allâhu ta'âlâ surrounds everything, that He is close to everything, and that He is together with everything. But we cannot know what this surrounding, this closeness, this togetherness mean. To say that His knowledge surrounds, or that His knowledge is close, would mean to translate the outward meanings in Qur'ân al-kerîm. We do not approve of such translations.

Allâhu ta'âlâ does not unite with anything. Nor does anything unite with Him. Great men of Tasawwuf uttered some words which we would interpret as uniting. But they meant something else. For example, by their statement, "When faqr is completed, one becomes Allâhu ta'âlâ," they meant: "Nothing exists. Allâhu ta'âlâ exists only." They did not mean to say that the faqîr unites with Allâhu ta'âlâ. It would be disbelief, zindiqness to say so. Allâhu ta'âlâ is unlike what disbelievers suppose Him to be. My master said: The meaning of Hallâj-i Mansûr's word, "I am Haqq," is: "I am not. Only Allah is." [Such statements said by those who obey Islam must be judged with a good opinion and with ta'wîl.]

Allâhu ta'âlâ Himself does not change; nor do His attributes and deeds. No change takes place in Him, in His attributes or in His deeds when actions, movements take place, or when He creates things. Those who maintain that there is wahdat-i wujûd say that Allâhu ta'âlâ created beings in five grades, which they call **Tanazzulât-i khamis**; yet this does not have a meaning so as to indicate a change in Him. If a person expresses it in this meaning, he diverges from the right way and becomes a disbeliever. These great people say that there have been five grades downwards in the manifestation of Allah's attributes, which means that there is no change in Allâhu ta'âlâ's attributes and deeds.

Allâhu ta'âlâ is **Ghaniyy-i mutlaq**. That is, He does not need anything for anything. Nothing is necessary for Him, for His attributes, for His deeds, in any respect. As they do not have a need in existence, they do not have a need in appearing, or in being known. Those words of the great ones of the Sôfiyya-i 'aliyya which imply meanings such as, "Allâhu ta'âlâ needs us in order to display

His names and attributes” seem very humiliating to me, the faqîr. Being created, we have been valued, honoured. Nothing has increased in Allâhu ta’âlâ. Such words are quite impertinent and very loathsome. He declares: **“I created genies and human beings only so that they should worship Me.”** This means to say that the creation of genies and human beings is intended for them to know Allâhu ta’âlâ; this is an honour, a fortune for them. It is not intended for Him to gain something. Allâhu ta’âlâ declares in a hadîth-i qudsî, [that is, through the Prophet’s blessed tongue,] **“I created everything to be known,”** which means, “...so that they may be honoured by knowing me.” It does not mean, “.....so that I may be known and through their recognition reach perfection.” This meaning is not worthy of Allâhu ta’âlâ.

Allâhu ta’âlâ does not have the attributes of imperfection or the peculiarities and symptoms of creatures. He is not matter. He is not a substance. He is free from place; [that is, He does not occupy a place.] He is free from time; [as He does not have a place, likewise He does not have time.] The attributes of perfection and the indeficiencies only exist in Him. He has declared that He has eight attributes of perfection, which are: **Hayât** (being alive), **’Ilm** (knowing), **Qudrat** (being powerful), **Irâdat** (will), **Sem’** (hearing), **Basar** (seeing), **Kalâm** (saying), **Takwîn** (creating). These attributes of His exist separately from Himself. Their existence is not in knowledge only. That is, they are not only said to exist theoretically, but they exist separately and actually. As He Himself exists, so these attributes of His exist separately. What those sôfiyya-i aliyya who believe in wahdat-i wujûd suppose, and their words, such as,

***In mind and thought the attributes are separate;
But in reality they are all nothing but Himself,***

mean is: to deny, to disbelieve the attributes. Of Muslims, the Mu’tazila group, who deny the attributes, and of unbelievers, the ancient philosophers say that though His attributes are theoretically separate from Himself, only He exists in reality. [That is,] they do not deny that His attributes are [theoretically] separate from Himself. For example, they do not say that the meaning of the attribute knowledge is the same as that of His own Self. Nor do they say that His attributes Qudrat and Irâdat are the same in meaning. But they say that their existences individually are one and the same. Then, for safety from the denial of attributes, it is necessary to believe that each one of them exists separately and actually. It is not

good to believe them to be separate theoretically.

Allâhu ta'âlâ is **Qadîm**. [That is, His existence does not have a beginning. He was never nonexistent before His existence; He always existed.] He is **Azalî**. [That is, He was never nonexistent.] No being other than He is qadîm or azalî. Owners of faith, owners of heavenly books have always held this belief and have said that those who deem anybody besides Allâhu ta'âlâ as qadîm and azalî are polytheists. For this reason, the Hujjat-ul islâm Imâm-i Muhammad Ghazâlî 'rahmatullâhi 'alaih' has said that Ibni Sînâ and Fârâbî and a few others were disbelievers; for they believed that the Primordial matter, [which they said was the initial state of mind, soul and matter,] was eternal, and that the heavens, together with their contents, were eternal.

[It is written in the book **Akhlâq-i-'alâî**: "Ibni Sînâ (Avicenna) denied the rising after death in his book **Mu'âd**. Though it is rumoured that towards his death he performed a ghushl ablution and did penance for the cruelties he had done when he had been a vizier, it is said (by savants) that the ghushl, the namâz and the prayers of a person with the wrong belief will not be accepted."]

My master said, "Shaikh-i akbar Muhyiddîn-i 'Arabî's statement, 'The souls of great people are eternal,' should be adapted to the unanimous beliefs and statements of savants: its outward meaning should not be considered."

Allâhu ta'âlâ is **Qadîr-i mukhtâr**. [That is, He can do whatever He wills to. Unlike natural forces, He is not compelled [to do things]. Ancient Greek philosophers, being unable to comprehend the matter, presumed that it would be perfection, greatness, to have to act, create, thus denying the choice of Allâhu ta'âlâ. They said that He had to act. These idiots said that Allâhu ta'âlâ had to create one thing, and that he had not created anything else. They called that fabulous thing the first intellect and said that it was making everything.

What they call '**Aql-i fa'âl**' (the first intellect) is only a fancy that exists in their imagination. According to their profane belief, "Allâhu ta'âlâ does not do anything. When man is in trouble, he invokes 'Aql-i fa'âl. He does not ask anything of Allâhu ta'âlâ. For Allâhu ta'âlâ is not interested in what is going on on earth. Everything is made, created by 'Aql-i fa'âl." In fact, they do not invoke 'Aql-i fa'âl, either. For, they do not consider it to have a will or option for freeing them from trouble. These unfortunate people are the lowest of all the heretical groups in idiocy and

stupidity. Disbelievers trust themselves to Allâhu ta'âlâ in everything they do. They supplicate to Him for the elimination of disasters. But these base people do not do so. Two evils exist in these unfortunate people in a greater degree than in any other group of heresy and idiocy. First, they do not believe the messages sent by Allâhu ta'âlâ; they show an obstinate and hostile attitude towards Prophets' "alaihimussalawâtu wa-t-teslîmât" communications. Second, they advance profane theories. Putting forward groundless, untenable proofs and documents, they attempt to prove their null and heretical ideas. In their attempts to prove their heretical thoughts, they make so many mistakes that no other ignoble individuals have done a thing so wrongly and unsoundly. They say that everything done on earth is done by the changing motions and states of the heavens and stars, which move and turn ceaselessly. They cannot see the One Who created the heavens, Who designed the stars, and Who makes them move and regulates their motions. They suppose that He does not meddle with anything; they are so stolid, so base! And those who consider them to be wise and who believe their words are even baser. They even go so far as to say that, "geometry is a mentally contrived and arranged science, which is good neither for worldly prosperity nor for eternal salvation. What use will humanity get from saying and proving that the sum of the interior angles of a triangle is equal to two right angles?" [Unless scientific knowledge, modern machines, electronic apparatuses and other new discoveries are made and used by believing people whose hearts have been purified and whose morals have been beautified by obeying Allâhu ta'âlâ's Prophet, they will render no great advantage; they will not provide for human rights, ease and peace; they will not be used for eliminating wars and destitution. Instead, they will be a means for cruelty and torment.]

[Imâm-i Ghazâlî 'rahmatullâhi 'alaihi' classified the irreligious people, who think of themselves as intelligent and unerring men of knowledge, in three groups. The first group are the Dahriyyûn and the materialists, who existed centuries before Greek philosophers. Some idiots who pass for scientists today are in this group. Denying the existence of Allâhu ta'âlâ, they say that beings came into existence by themselves and events will go on likewise, that they do not have a creator, that the living multiply from one another and this will go on everlastingly. [May Allâhu ta'âlâ protect us against such heresy!] The second group are the naturalists, who, seeing the stupefying order and delicacies in

living and non-living beings, had to confirm the existence of Allâhu ta'âlâ; yet they denied the Rising, the Hereafter, Paradise and Hell. The third group are Greek philosophers, who date later, and who include Socrates and his disciple Plato, and Aristotle, who was a disciple of the latter, and both their philosophies. Refuting the Dahriyyûn and the naturalists, they said so many things about them that in describing their wrong and base way, others do not have to say anything any more. But they didn't escape disbelief, either. These three groups and their followers are all disbelievers. It is appalling to hear that some credulous people think of them as religious men and even laud them to the grade of prophethood by fabling hadîths about them. Disbelievers may say anything. But it is a pitious fact that some people who are supposed to be Muslims cannot distinguish imân from kufr.]

All these three groups of disbelievers [and also the Renaissance leaders such as Luther Martin, Calvin, Voltaire, Auguste Comte, Karl Marx and Durchein, who are today called men of knowledge and praised as the founders of modern philosophy and sociology but who in actual fact have nothing in their stocks of religious knowledge except the Christianity that was born from the desecration of the Injil by Jews and priests and a few made-up books written by Islam's enemies], excelled all others in idiocy and ignominy, thus leaving all the other classes of disbelievers behind. All these people both deny religions and bear obstinacy and hostility against Prophets 'alaihimussalawâtu wassalâm' and adduce untenable proofs and documents for deceiving one another and others with their concocted sayings about family, society and religion. They say wrong, ludicrous things, so much so that no other ignoramus, no other idiot has shown such baseness. They are so stupid, so poor; and those who consider them to be clever are even more wretched and more unfortunate than they are. They stole much of their valuable information from Prophets' 'alaihimussalawâtu wa-t-teslîmât' books, in which they inserted other things.

Imâm-i Ghazâlî 'rahmatullâhi 'alaih' explains these in detail in his book **Al munqidh 'an-id-dalâl**. If holders of faith, those who follow Prophets 'alaihimussalawâtu wa-t-teslîmât', make mistakes while proving that something is true, they will not expose themselves to harm or danger, for they follow them in all the teachings and deeds of Prophets and try to prove their words true. Their following Prophets 'alaihimussalawâtu wassalâm' suffices to

indicate that they are true. But those wretched people call it retrogression to follow Prophets ‘alaihimussalawâtu wa-t-teslîmât’, and try to adapt their statements to mind. No doubt, they go wrong in facts that are beyond mind’s grasp. When Plato, who is considered to be the greatest of them, heard about the teachings of hadrat ‘Îsâ (Jesus), who was the Prophet of Allâhu ta’âlâ, he said, “We are pure, mature and modern people. We do not need anyone to guide us to the right way.” However, he should have gone to see and observe a person whom he had heard to have enlivened the dead, opened the eyes of the blind and cured leprosy, which their own science and experiments had fallen short of doing. But he answered so without seeing or finding out. His statements disclose that he was a blithering idiot.

[As is seen, Plato lived in the time of ‘Îsâ ‘alaihis-salâm’ (Jesus). It is stated in books written in Europe and in their translations that Plato had died 384 years before Hadrat ‘Îsâ honoured the world with his presence. Since the teachings of this Greek philosopher were famous, the time of his death is tenable. Yet because Hadrat ‘Îsâ was born secretly, stayed only for a short time in the world and was taken to heaven, and because only twelve apostles believed in him and the ‘Îsâwîs, who were few in number, lived secretly for centuries, his birth, that is, Christmas Eve, could not be determined precisely. His birth day is thought to be the twenty-fifth of December or the sixth or so of January. It is written as well in books of various languages that today’s Christian years have one to four years missing. Then, unlike the hijrî year, which is the Muslim year, the Christian year is not correct and precise; it is incorrect in daily terms as well as in its year. According to Imâm-i Rabbânî, it has more than three hundred years missing, and the duration of time between Hadrat ‘Îsâ and Hadrat Muhammad is no less than a thousand years. It is written in the third chapter of the second volume of **Mawâhib-i ladunniyya**: “As Ibni Asâkir reports on the authority of Sha’bî, there are 963 years between ‘Îsâ ‘alaihissalâm’ and Muhammad ‘alaihissalâm’.”] According to historians, Muhammad ‘alaihi-s-salâm’ entered a cave on mount Sawr, towards sunset, on the last Thursday of the month of Safer [Gregorian Calendar year 622], as he was immigrating to the city of Medîna. On the night previous to the following Monday, he left the cave and entered Kubâ, a suburb of Medîna, on Monday the twentieth day of September according to the European calendar, which concurred with the seventh day of September as per the Greek Calendar. The day of his arrival became the new year’s day

for Muslims **Hijrî Shamsî**. The Shamsî (Solar) year of Persians starts six months earlier, i.e. on March 20th, which coincides with the celebration day of Magians. This day was the 8th of Rabî'ul-awwal. That year, the beginning of Muharram was accepted as the new year's day of **Hijrî Qamarî** (lunar) calendar. That year, the lunar new year's day coincided with May 16th, Friday. He stayed in Kubâ for four days and left that Friday, arriving in Medîna on the same day. Accordingly, every Hijrî Shamsî year is 622 years behind, as per the beginning of the Gregorian year with which it coincides. On the other hand, a Gregorian year is 621 years ahead in accordance to the beginning of the Hijrî Shamsî year it concurs with.]

Recently my son Muhammad Ma'thûm 'quddisa sirruh' has completed the book **Sharh-i mawâqif**. During his studies he has come to understand well the mistakes and faults of these so-called wise people, and he has learned a great deal. Gratitude be to Allâhu ta'âlâ, Who did not confine us within the narrow frame of mind, and Who guided us to the right way. If He had not guided us to the right way through His Prophets 'alaihimussalawâtu wassalâm', we, too, like these wretched people, would base our beliefs on suppositions concerning facts that are beyond mind's grasp, and thus we would end up in perdition.

[Imâm-i Muhammad Ghazâlî, Imâm-i Ahmad Rabbânî, and many other Islamic superiors studied Greek philosophy very minutely and explained that those philosophers were quite ignorant and stupid disbelievers. They wrote in many of their books that Muslims must not admit or believe such unbelievers.

Then, it is quite out of place and wrong for unbelievers, for renegades, for the enemies of Islam to say, "Islamic savants, men of Tasawwuf, were influenced by Greek philosophers, by Roman mystics, by the school of Ptolemy." Such statements are slanders that are perpetrated in hostility in order to belittle Islamic savants by representing them as their pupils and imitators. The truth is that Islamic savants have rebutted Greek and Roman philosophies and laws with their own very subtle and powerful knowledge, have downed them to the ground, and have explained that, of their statements on law, ethics and medicine, the ones that are true were stolen from the books of ancient Prophets 'alaihimussalawâtu wa-t-taslîmât'. The words of the Sôfiyya-i 'aliyya on Tasawwuf, contrary to what the ignorant idiots suppose, are not taken from books, learned from others or imitated, but they are ma'rîfats which

they acquired through kashf; in other words, those subtle pieces of spiritual information, (called 'ma'rifats',) flowed into their blessed hearts, into their pure souls. Most of the letters of **Maktûbât** explain these facts very well and clearly.

Ancient Greek Philosophers were people who attempted to understand everything mentally, to adapt everything to mind, and who believed only what mind approved of. They could find out what was right in matters which mind could comprehend; but they went wrong in many matters beyond mind's reach. As a matter of fact, they reproved one another, earlier ones being censured by their successors.

As for Islamic savants; after studying contemporary scientific knowledge and learning the eight branches of knowledge well, they opened their hearts and purged their nafses in the manner taught by Islam, thus finding out what was right and attaining haqîqat. To call Islamic savants philosophers would mean to downgrade them. Philosophers are people who are slaves, prisoners of mind, which is ever susceptible to erring. When they express their opinions without experimenting, and when they follow their illusions in explaining the experiments, they are wrong and harmful. For this reason, and because they cannot transcend mind, they cannot become exalted like Islamic savants.

He who is without mind is insane. He who does not use his mind is dissolute. It is wretchedness not to act compatibly with mind. He who has little mind is an idiot. And a person who follows and trusts mind only, and who errs in matters that mind cannot grasp, is a philosopher. And those exalted people who trust mind in matters that it can grasp, and who guide mind to what is right under the light of the Qur'ân al-kerîm in those matters that mind would fall short of comprehending and thus would go wrong, are Islamic savants. Then, there is no philosophy in Islam; there is no such thing as Islamic philosophy or an Islamic philosopher. There is Islamic knowledge, which is above philosophy, and there are Islamic savants, who are above philosophers.]

Also, Muhyiddîn-i 'Arabî's 'quddisa sirruh' books bear the impression that Allâhu ta'âlâ, like natural forces, does everything without a will. It is seen that in explaining the power of Allâhu ta'âlâ he agrees with philosophers. He does not say, "He does not do if He does not will to do," but he says, "He has to do." How disappointing it is that Muhyiddîn-i 'Arabî, whom our superiors love and deem as great, has uttered such incorrect words

disagreeing with the true statements of the savants of Ahl as-sunnat. Since his errors are within his kashf, in the knowledge that comes to the heart, they will probably not be deemed crimes. He cannot be blamed, for his errors are like errors in ijtihâd. Only I, the faqîr, say that he is great and his errors cannot be considered crimes. I deem him great and I love him. But those words of his that do not agree with the savants of Ahl as-sunnat I deem wrong and harmful. Some of the Sôfiyya-i 'aliyya dislike him and utter unpleasant words about him. They consider all his information to be wrong and heretical. And some others, following him, take all his information, all his statements for granted. They consider all of them to be correct and strive to prove that they are correct. Both of these two groups are wrong and unfair. One group overflows the measure. And the other is altogether deprived. Could Muhyiddîn-i 'Arabî 'quddisa sirruh', who is one of the greatest Awliyâ, be refused altogether on account of his errors in kashf? And yet, could his erroneous information, which disagrees with the true words of the savants of Ahl as-sunnat, be accepted, and everything else of his be admitted? The right path here is the medial one, which does not diverge from the track in either direction, and which has been bestowed upon us by Allâhu ta'âlâ. [Hadrat Imâm-i Suyûti, in his **Tenbîh-ul-ghabî**, proves the greatness of Hadrat Muhyiddîn-i 'Arabî with documents. It is written in the fatwâs of Abussu'ûd Efendi that he cannot be spoken ill of.] It is obvious that in the knowledge of wahdat-i wujûd most of the Sôfiyya-i-'aliyya are concordant with Muhyiddîn-i 'Arabî. He has chosen a peculiar way here, too; yet they share the same basis. This knowledge of his, too, seems to disagree with the belief of Ahl as-sunnat, but it is easy to adapt and possible to compromise them. I, the faqîr, while explaining my master's Rubâiyyât, have compromised this knowledge with the belief of Ahl as-sunnat with the help of Allâhu ta'âlâ. Pointing out that the difference between them is only in words and expressions, I have illuminated the places on which both sides feel doubt so well that those who read it will no longer have any doubt. It will be understood when seen.

O thou Muslim! Be it known that everything you see and hear, everything that comes into being, matter, all substances and their properties, minds, thoughts, the heavens, the stars, elements and compounds used to be nonexistent. They all came into existence with the decree of Allâhu ta'âlâ, by His creating. As they came into being from nothing through His creating, so they need His will, His

power, every moment so that they may keep on existing, lest they will be annihilated. [Men's combining substances with one another, formation of new substances] by the variation of events and conditions, veils and conceals Allah's deed, His making, from us. In order that His might, His power will appear, He has applied some means for His making and creating. A person who has wisdom, who is vigilant and who has salved, polished his heart's eye by obeying Prophets 'alaihimussalawâtu wassalâm', will perceive that these causes and means, too, have been created by Allâhu ta'âlâ, that they need His might every moment, that they were created by Him and are kept in existence by Him, that they are lifeless, ineffectual, inactive and inert, that they cannot affect others, which are like themselves, and that they cannot create others, which are, again, like themselves. He will realize that behind these causes and means there is an almighty power who creates them and who gives them effectuality, strength and energy. When a wise person sees something lifeless moving he infers the existence of some power that makes it move. He knows that an object at rest cannot move by itself, and that only some exterior force can make it move. This means that the motion of a lifeless object does not conceal from wise people the existence of some agent, some power that sets it into motion. That the moving object is inert informs the clever about the existence of an agent, of a power owner. Thus, all causes and means proclaim the existence of Allâhu ta'âlâ and His power to wise people. But idiots, seeing the object move, and unable to see or infer the existence of the agent, of the power owner, suppose that it moves by itself. Being unwise, they think that the moving lifeless object has power. Denying the agent and the power that makes it move, they become unbelievers. Allah's making and creating everything through causes and means causes idiots, the unwise to deny, to disbelieve. It shows to the owners of wisdom and common sense the way to salvation. To understand the existence and the oneness and the power of Allâhu ta'âlâ by seeing the causes and means is possible only with Prophets' 'alaihimussalawâtu wassalâm' guiding and awakening. The human mind cannot understand these by itself. Some people suppose that it would be more compatible with greatness if the media did not exist and everything was created without means. They say that there is no effectuality in the media, and that without the means interfering everything comes to being directly by Allâhu ta'âlâ's creating. They do not realize that to annul the media would mean to defile the hikmat, [that is, what Allâhu ta'âlâ decides to be good,] and His

law. There is many a use in this hikmat. O our Allah! In this existence Thou hast not made anything without hikmat, out of place, or unbecoming! All Thine Prophets ‘alaihimussalawâtu wa-t-telîmât’ adhered to the media in all their actions. However, they begged Allâhu ta’âlâ for the creation of the actions. For example, when Hadrat Ya’qûb (Jacob) ‘alaihis-salâm’ sent his children from Syria to Egypt, he advised them, **“Do not enter through one gate altogether. Enter by different gates”** lest they would be harmed by evil eye. Nevertheless, he begged Allâhu ta’âlâ to protect them against evil eye, and said, “By giving this advice I cannot change what Allâhu ta’âlâ has decreed about you, for precaution cannot change destiny. Always what He wills happens. I trust you to Him. So should everybody: trust only Him in whatever they do. He will certainly come to the rescue of those who, thinking that everybody is nothing but a poor means, depend upon Him only,” Allâhu ta’âlâ declares in the Qur’ân-i kerîm, in the sixty-eighth ayât of Yûsuf Sûra, that He likes this case, and says that He gave that knowledge to him: **“He was learned; he knew My qadâ and qadar. I let him know: but most people do not know My qadâ and qadar.”** [A couplet translated into English:

***Man takes measures, clings to media, but doesn’t know the decree;
Man’s precaution won’t change Allah’s decree.]***

Allâhu ta’âlâ declares: **“O my beloved Prophet! Allâhu ta’âlâ and, of Believers, those who obey you will suffice for you!”** in the sixty-fourth âyat of Anfâl Sûra, and thus commands also Hadrat Muhammad, our Prophet, to adhere to means.

As for the effectuality of the means; Allâhu ta’âlâ sometimes creates effectuality, that is, power enough to do some work, in some means. Therefore they do that work. And sometimes He does not create that effectuality in the same means, so they cannot do the work. Everybody witnesses this fact many a time and oft. We all witness that some means sometimes can do certain work and sometimes cannot do the same work. To say that there is no effectuality in the means would mean to blindly ignore experience and the events. We should believe their effectuality. But we should know that this effectuality in the means, like the means themselves, is Allah’s creation. This is what I, the faqîr, would say on this matter. This means to say that adhering to means does not deter one from tawakkul (trusting oneself to Allâhu ta’âlâ). The devotees of Tasawwuf who have not made enough progress will say so; the fact, however is that the highest level of tawakkul, (i.e. putting

one's trust in Allâhu ta'âlâ,)^[1] is to adhere to means, to use means. Hadrat Ya'qûb both adhered to the means and trusted himself to Allâhu ta'âlâ. [When lungs expand, clean air goes in. When they contract dirty air goes out. This process continues every minute, and thereby we can continue living. People of wisdom who observe the phenomenon wherein a source of power that moves the lungs also perpetuates constant percentages of nitrogen and oxygen in the air, seventy-nine and twenty-one, respectively, immediately realize the existence of Allâhu ta'âlâ. Moreover, the Creator Himself declares His existence, and states that He will eternally burn the deniers.]

[One of the six principles of î mân is to believe in qadar, that good and evil are from Allâhu ta'âlâ.] Allâhu ta'âlâ decrees, wills, and creates good and evil. He is the Creator of both the good and the evil. Yet He is pleased with the good and displeased with the evil; in other words, He dislikes the evil. Will and approval are different from each other. Only the savants of Ahl-as-sunnat were able to see the difference between them. The other seventy-two groups, being unable to understand this distinction, remained in heresy, all losing their way. For example, the Mu'tazila group presumed that everybody was the creator of their own actions, stated that so and so created such and such an action, and stated that men created their own î mân and kufr. [Because they deduce this belief from âyats and hadîths, they do not become unbelievers; but since they do not accept what is right they will be scorched for a while in Hell. But it is unbelief for those who know nothing of âyats, hadîths, religion or î mân to say, "You created," in order to flatter occupiers of rank and sultans and thus earn their sympathy. It is very dangerous to say, "He created," about a person other than Allâhu ta'âlâ. The Râfidîs, who live outside of our country (Turkey) and who are also called Alawîs—or Shi'ites—say that men create sins, and Allâhu ta'âlâ creates goodness only. Shi'ites' misstatements are quoted and beautifully confuted in **Sahâba 'the blessed'** and in **Documents of the Right Word**, two books published in Istanbul.]

As is understood from the books of Shaikh-i akber Muhyiddîn-i 'Arabî and his followers, "Hâdî, one of the Names of Allâhu ta'âlâ, likes î mân and worships; likewise, Mudill, another Name of His, likes kufr and sins." These words of theirs also disagree with

[1] Please see the thirty-fifth chapter of the third fascicle of **Endless Bliss** for 'tawakkul'.

the Sunnî creed and verge on denying the Will. It is similar to saying that the sun is pleased with its job of illuminating.

Allâhu ta'âlâ has given His slaves strength, power, and will. They do what they wish. Men do their actions themselves, and Allâhu ta'âlâ creates them. Allah's hikmat, law, is as follows: When man wants to do something Allâhu ta'âlâ creates his action. Because that action has been created upon man's wish and option, responsibility for the action, its reward or penalty, lies with man. If those who say that man's option is weak or quite limited mean to say that it is weaker than Allah's will, they are right. But if they mean that it is not sufficient for doing the commandments, they are wrong. Allâhu ta'âlâ has not commanded His slaves to do anything they are incapable of doing. He has always commanded what is easy. He has not commanded what is difficult. He has willed to inflict everlasting torment for a short time's disbelief and to give endless blessings for a short time's îmân. We cannot understand its reason. With the aid of Allâhu ta'âlâ we know enough to say that denying such a being as Allah, Who has given men all the visible and invisible blessings and goodnesses, Who is the Creator of the earths and the heavens and the motes, and Who is the only possessor of perfection, indeficiency, will certainly incur very bitter torment, which means eternal furnace of Hell. Believing such an owner of blessings without seeing Him, and trusting Him despite the tricks of the nafs, of the Satan and of the enemies of religion, will result in a great reward, which means staying eternally in the blessings and pleasures of Paradise. Most of the mashâyikh-i kirâm said: "Entering Paradise is only Allah's mercy and kindness. The reason why îmân has been pointed out as the basis for entering Paradise is because there is more flavour in a blessing that is earned." To me, the faqîr, entering Paradise depends on îmân; but îmân is a favour from Allâhu ta'âlâ. And entering Hell is the result of kufr, which, in its turn, is born from the desires of the nafs-i ammâra. As a matter of fact, it is purported in the Qur'ân-i kerîm; in the seventy-ninth âyat of Nisâ Sûra: **"Everything beautiful, good, comes to you from Allâhu ta'âlâ. And everything loathsome, evil, is caused by your nafs."** Making the attainment of entering Paradise dependent on îmân is intended to indicate the value of îmân; and this shows the value and the importance of the tenets to be believed. Likewise, making Hell dependent on kufr is intended to insult kufr; which shows the value of the tenets that are not believed, since such great torment is inflicted for not believing them. This subtlety does not exist in other explanations made by

other mashâyikh.

A person who goes to the other world from this world with îmân will see Allâhu ta'âlâ without a direction, without a mode, without likening Him to anything, and without finding any reminiscence in Him. Of the seventy-three groups of Muslims, only the Ahl as-sunnat have believed this. The rest have denied it, saying that it is impossible to see Allâhu ta'âlâ without a direction and without a mode. In fact, Muhyiddîn-i 'Arabî stated that it is **Tajallî-i sûrî** to see Allâhu ta'âlâ in the Hereafter. [That is, he says that it is not a matter of seeing Allâhu ta'âlâ but a matter of seeing His vision], and that it is impossible to see Him otherwise. One day my master said that Muhyiddîn-i 'Arabî had said: "If the Mu'tazila group had not said that Allâhu ta'âlâ would be seen without direction or mode through a seeing which mind cannot comprehend, if they had said that He would be seen as other things are seen, if they had deemed seeing Him in a manner called tajallî-i sûrî, they would not have denied the fact that He will be seen by saying that He cannot be seen. That is, they do not believe that He will be seen without a direction and without a mode. For, there is a direction and a mode in seeing the vision." However, to say that it is the manifestation of the vision that is involved in seeing Allâhu ta'âlâ in the Hereafter is to deny the fact that He will be seen. Though the manifestation of the vision there is unlike the appearance of the visions of things in the world, still it is not (identical with) seeing Him.

An Arabic couplet translated into English: **In heaven, all Believers will see Allâhu ta'âlâ, but without a direction or a mode. It is impossible to describe that vision.**

[The fourth principle of îmân is to believe in Prophets "alaihimussalawâtu wa-t-teslîmât"]. Pitying His slaves, Allâhu ta'âlâ sent them Prophets "alaihimussalawâtu wa-t-teslîmât". Had not those great people been sent, who would have proclaimed Him and His Attributes to people who had lost their way? Who could distinguish what He likes from what He dislikes? The human mind, being deficient, cannot know these, nor can it distinguish them unless it is illuminated with the light of the invitation of those great people. Since our comprehension is imperfect we will go wrong and be confused about understanding them unless we follow those great people. Yes, mind is a gauge for distinguishing what is right from what is wrong. But it is an imperfect gauge. It is completed with the invitation, with the information of those great people. The reward

or the torment in the next world will be fair only after this invitation and declaration.

[Mind is like the eye, and Islam is like a light. That is, man's mind, like his eyes, was created weak. Our eyes cannot see in the dark. Allâhu ta'âlâ has created the sun and the light, so that we may utilize our sense of sight. Were it not for the light of the sun or of various other sources, our eyes would be good for nothing, and we would not be able to avoid dangerous things and places, nor could we find useful things. Yes, a person who does not open his eyes, or whose eyes do not function, cannot utilize the sun. But he does not have the right to blame the sun.

Likewise our mind cannot recognize spiritual things, useful or harmful things by itself. Allâhu ta'âlâ created Prophets 'alaihimussalawâtu wa-t-teslîmât', the light of Islam, so that we may utilize our mind. If Prophets 'alaihimussalawâtu wassalâm' had not shown the way to be comfortable in this world and in the Hereafter, our minds could not have found it, thus being of no use; we could not have avoided dangers or hazards. Yes, people who do not adapt themselves to Islam, or who have little mind, cannot benefit from Prophets 'alaihimussalawâtu wa-t-teslîmât'. They cannot avoid dangers and harm in this world and the next. No matter how numerous the scientific means, how much the money, how high the grades and ranks owned; no individual, no society can be happy without following the way taught by Prophets 'alaihimussalawâtu wa-t-teslîmât'. Very happy and pleased as they may seem, inwardly they weep bitterly. Those who live comfortably and happily in both this world and the next are only those who obey Prophets 'alaihimussalawâtu wa-t-teslîmât'. It should also be known that for attaining comfort and happiness, it is not enough to claim to be a Muslim or to pretend to be a Muslim; it is necessary to learn Islam well, to understand it correctly, to practise it correctly and to obey it.]

Question: Since the infinite torment in the next world depends on the invitation of Prophets 'alaihimussalawâtu wa-t-teslîmât', how can sending them be compassion for different 'âlams?

Answer: Sending them is intended by Allâhu ta'âlâ to proclaim Himself and His attributes. And this knowledge is the cause of se'âdet-i ebadiyye, that is, the endless blessings of this world and the next. By declaring what acts should be done towards Allâhu ta'âlâ, they have distinguished them from those that would be unsuitable. For, our blind and lame intellects have been created

from nothing, and they will not remain in existence; they will be annihilated. Then, could mind ever find out what would be suitable for the eternal, real Being, in Whom there is no non-existence, and Whose Names, Attributes and Deeds exist eternally? Could it ever explore what would be worthy of Him? Could it distinguish what would be unsuitable to say to Him so that we might avoid saying so? On the contrary, being deficient ourselves, most of the time we would think of perfection as deficiency, and vice versa. Prophets' ‘alaihimussalawâtu wa-t-teslîmât’ teaching and distinguishing them is, to this faqîr, above all the other favours and blessings. Who could be baser than those who would consider the attributes that are unsuitable for Allâhu ta’âlâ —e.g. non-existence— to be worthy of Him? It is the statements of those great people which distinguish what is wrong from what is right, what is false from what is true, and those who are not worthy of being worshipped or obeyed from the One who is indispensably worthy of being worshipped. By their statements does Allâhu ta’âlâ invite people to the right way. By their mediation does He bless His slaves with the great fortune of approaching Him. By means of them is it made easy to learn what Allâhu ta’âlâ likes. Owing to their teachings is it understood which of His creatures, how and how much, Allâhu ta’âlâ, the Creator and the Owner of all these beings seen and known, permits us to use and which ones He does not permit us to use. In addition to these benefits which we have cited, Prophets ‘alaihimussalawâtu wa-t-teslîmât’ have many other benefits. Then, the sending of those great people is certainly compassion, and a favour. Yet if a person, obeying his nafs-i ammâra, following the accursed Satan, [and being deceived by the concocted publications of the irreligious,] does not believe Prophets ‘alaihimussalawâtu wa-t-teslîmât’, does not read books that are written by real religious savants and religious experts and which communicate Prophets’ ‘alaihimussalawâtu wa-t-teslîmât’ words and does not do their commands, what is the Prophets’ ‘alaihimussalawâtu wa-t-teslîmât’ sin and why should they not be compassion for this reason?

Question: Mind, being incomplete in its early state, when it is created, is not capable of comprehending facts pertaining to Allâhu ta’âlâ. But could it not establish some connection with Him, perhaps by making progress, by purifying itself in the course of time? Without the information coming to Prophets ‘alaihimussalawâtu wa-t-teslîmât’ through an angel, could man

not receive through his mind the facts pertaining to the eternal and real Being directly from Him?

Answer: Mind could establish such a connection. But as long as mind remains in this world, it remains attached to the body, too. It cannot free itself from this attachment. Its connection with this temporary being cannot be cancelled. Delusions always cluster around mind, and fancies stay with it. Wrath (**ghadâb**) and lust (**shahwat**), that is, desires of the nafs, always stay with it. Ambitions and personal concerns do not leave it alone. Confusion and oblivion, the indispensable signs of being human, never leave it to itself. Going wrong and erring, which are properties peculiar to this world, do not just slip away from it. Then, how can mind be believed in everything? Mind's decisions and commands cannot escape the interference of delusions or the influence of fancies, nor can they be protected against the danger of oblivion and confusion, whereas none of these defects exists in angels. These stains and evils do not exist in them. For this reason, angels certainly never make errors. Angels can be trusted and relied upon. The interference of delusions, the danger of oblivion, the probability of confusion cannot influence the reports that an angel brings. Sometimes when I want to convey some information which has come from the soul through the sense organs, I feel that some untrue origins come out by way of delusion and fancy and that against my will they get mixed with the information coming from the soul, so that I cannot distinguish them. And sometimes I am inspired as to how to distinguish them. So, as a result of errors getting mixed with the information coming through the soul, it all becomes unreliable. Another answer would be as follows: The progress and the purgation of mind is possible only by doing the acts which Allâhu ta'âlâ likes, that is, by learning and practising the rules of Islam. And this, in its turn, requires learning and doing what Prophets 'alaihimussalawâtu wassalâm' say and teach. Unless they inform us, mind cannot make progress or purify itself. The signs of purity and brightness, which some disbelievers seem to have, are not the brightness of the heart; they are the brightness of the nafs. And the brightness of the nafs brings nothing but digression, damage and loss. It is called **Istidrâj** when disbelievers and sinners are informed with some unknown things, when their nafs shine. It is intended to entice them to utter perdition, to torment, gradually, slowly. May Allâhu ta'âlâ protect us all against such perdition. For the sake of the greatest of Prophets 'alaihi wa 'alaihimussalawâtu wa-t-teslîmât wa 'alâ âlihi wa âli kullin', may

He protect us against such things!

This comes to mean that all the rules of Islam, which Prophets ‘alaihimussalawâtu wa-t-teslîmât’ taught, are compassion and goodness. Contrary to what mulhids, zindiqs, [renegades and freemasons] think and say about them, these commandments and injunctions are not burdens, torments or tortures, and they are not unreasonable at all. Such words as, “Is it mercy to command His slaves difficult things and then say, you will enter Paradise if you do these? He shouldn’t have commanded anything. He should have left all people to themselves, and they should have been eating and drinking, going about and having fun, and living as they wished. This would be mercy,” which they say often, are quite heinous and utterly idiotic. Do they never think that it is a mental requirement to thank those who do favours, to acknowledge that you are pleased? The rules of Islam teach us how to thank Allâhu ta’âlâ, Who creates all blessings and favours and sends them. Then, the rules of Islam, the divine commandments are mental requirements. Furthermore, the order of one’s world, of one’s life is possible by obeying these commandments. If Allâhu ta’âlâ had left everybody to themselves, nothing but evil and chaos would happen. Were it not for the prohibitions of Allâhu ta’âlâ, those who run after their nafs and their pleasures would assault others’ property, lives and chastity, which would lead to chaos. Both the assaulter and his victims would suffer harm and would end up in annihilation. [Development in countries and comfort for human beings, that is, civilization would not take place and humanity would turn to savagery. Even today, we see that most of Allâhu ta’âlâ’s commandments occupy places in the laws of those societies who deny Allâhu ta’âlâ; yet they never appreciate Islam; but they boast about themselves, which is the result of their ignorance. It is seen that the more people ignore the principles of Islam the more they writhe under incompatibility, misery, trouble and torture. Although scientific media and modern apparatuses have been improved amazingly, the uneasiness in the world and the distresses in humanity have not decreased; on the contrary, there has been a substantial increase in such things’ changing for the worse. Allâhu ta’âlâ has commanded such things as will cause human beings to attain happiness. He has prohibited things which will drift them to ruination. The more a person observes these commandments and prohibitions, the more will he, either a believer or a disbeliever, with or without a conscience, live happily and comfortably in this world. This is similar to the fact that whoever uses the medicine

known to be good for his illness will recover. We see that irreligious people and nations are successful in many business fields. They are successful because they work compatibly with the Qur'ân al-kerîm. However, it is necessary to believe in the Qur'ân al-kerîm and to follow it with the intention of attaining the happiness of the next world, too.] The 179th âyat of the Sûrat-ul-Baqara in Qur'ân al-kerîm, which purports: **“O those who have reason; only think! You will see that My command, (Kill the murderer), bears life, not death!”** corroborates our argument.

A Persian couplet translated into English:

***If the judge didn't have a cudgel hidden behind him,
The drunk, base-born would vomit into the Ka'ba.***

We will also mention the fact that Allâhu ta'âlâ is the absolute owner of everything, of all of us. All people are His creatures, slaves. It is always reasonable and useful for Him to use every command He gives His slaves and everything as He wishes. There cannot be cruelty or malice in this. People of lower rank or slaves cannot ask their superiors, their masters the reasons for their commands and attitudes.

If He were to put all people into Hell and torment them eternally, who would have the right to object? For, He would be using His property which He Himself had created and raised. How could it be said to be cruelty while there is no transgression to someone else's property, because there is no someone else? However, the possessions which people use and which they boast about belong in actual fact not to themselves but to Him. Indeed, it is injustice for us to lay hands on them, to interfere with them. For the order of this world and for some other uses, Allâhu ta'âlâ has assigned them to our possession, yet in fact they are all His. Then what is proper for us to do is to use them as much as their real owner allows us to.

All the facts, all the commandments which Prophets ‘alaihimussalawâtu wa-t-telîmât’ conveyed to us from Allâhu ta'âlâ are true. For unbelievers and for the disobedient ones of those who die with imân there will be torment in the grave. Mukhbîr-i Sâdiq (he who always told the truth) ‘alaihi wa ‘alâ âlihissalâtu wassalâm’ conveyed this information. When unbelievers and Believers [or only Believers] are interred, two angels named Munkar and Nakîr will come and question them. The grave being a bridge, a pass between this world and the next, torment in the grave is in one way like worldly torment; it is not eternal. In another way it is like the

torment of the next world; it is of the same kind. The forty-sixth âyat of Sûra-t-ul Mu'mîn, **“In mornings and evenings they will be tormented with fire,”** of the Qur'ân-i kerîm, reports the torment in the grave. Likewise, the blessings in the grave are both like worldly comforts and like those in the Hereafter.

A good person, a fortunate person is one whose faults, sins, being forgiven through grace and mercy, are not cast in his teeth. If a person's sins are cast in his teeth, and if, being pitied for this reason, he is made to suffer only worldly torment and thus becomes purified of his sins, he, too, is quite fortunate. Also a person who, not being purified with this only, suffers the grave's squeezing and tormenting for the rest of his sins, and who is taken without any sins to the place where people will gather on the Day of Judgment, is very lucky. If instead of this he is punished in the next world, it is still mercy and justice. But, on that day those with sins, those who are in an embarrassing position, those with dark faces will be in a very difficult position. But of those people, the ones who are Muslims will still be pitied, and will attain mercy at last, being freed from the eternal torment of Hell; and this is a very great blessing, too. O our Allah! Do not extinguish the light of îmân which Thou hast bestowed upon us. Cover our defects! Thou canst do everything!

[The fifth principle of îmân is to believe in the next world.] Doomsday certainly exists. That day the heavens, the stars, the earth which we live on, mountains, seas, animals, plants, metals and, in short everything, matter and energy will be annihilated. The skies will break into pieces, the stars will disperse, the earth and mountains will turn into dust and will be blown about. This annihilation will take place with the first signal of the Sûr. With its second blowing everything will be re-created, people will rise from their graves, and will assemble at the place of Mahsher. Philosophers [and those who claim to be positive scientists], that is, who strive to solve everything with their minds, say that the heavens and stars will not be annihilated. [By saying that science does not accept that they will be annihilated and that everything will go on existing as it is, they slander the knowledge of science, which is based on observation, research and experimentation. The intellects of some of them do not function at all, but they call themselves Muslims. They obey most of the rules of Islam. What is even more consternating is that some Muslims who believe their statements and books think of them as Muslims and even as Islamic savants, religious superiors. They become angry with anyone who

says that those people are disbelievers. They praise and defend those disbelievers. However, those people deny the Qur'ân al-kerîm and hadîths, and gainsay what all Prophets stated in consensus. Allâhu ta'âlâ declares in the Qur'ân al-kerîm, in the Sûrat-ul-Tekwîr: **“When the sun, having no light any more, gets dark, and the stars fade away,... .”** Another âyat in the Sûrat-ul-Inshiqâq, declares: **“When the skies crack and hear the voice of their Rabb [Allah],”** and **“The skies positively obey the commands of Allâhu ta'âlâ,”** and another âyat in the Sûrat-un-Naba declares: **“That day the skies will certainly crack.”** There are many such âyats. These people do not know that to be a Muslim it is not sufficient to say the Kalimat-ush-shahâdat only. Being a Muslim requires believing and confirming all the facts that are to be believed, avoiding kufr and everything that may cause kufr, and disliking unbelievers. This is the only way to be a Muslim. One cannot be a Muslim unless one fulfils these conditions.

In the next world there is questioning on the actions done in the world. There is a pair of scales, in its own nature peculiar to the next world, and a pass which is called Sirât Bridge. The Mukhbîr-i Sâdiq ‘alaihi wa ‘alâ âlihissalâtu wassalâm’ has stated these facts. Some ignorant people’s denying them —because they do not know what Prophethood means— does not prove that they are non-existent. It is null and void to say non-existent about existing things. The rank of Prophethood is above mind. To try to adapt the true statements of Prophets to mind would mean distrust and disbelief in Prophethood. It is necessary, without asking one’s mind, to obey and follow Prophets ‘alaihimussalawâtu wa-t-teslîmât’ in matters pertaining to the next world. The rank of prophethood is beyond and above mind’s capacity. Mind thinks of things beyond its grasp as disagreeable with itself. Unless mind adapts itself to Prophets ‘alaihimussalawâtu wa-t-teslîmât’ it will never attain high grades. Not conforming, that is, disagreeing, is different from not comprehending, or from not understanding. In fact, one may disagree with something only after understanding it.

Paradise and Hell exist. On the Day of Judgment after the settling of accounts, many people will be sent to Paradise, and many others will be put into Hell. The rewards, the blessings of Paradise, and the torment of Hell are eternal, everlasting. These facts are declared clearly in the Qur'ân al-kerîm and in hadîth-i sherîfs. Muhyiddîn-i ‘Arabî ‘quddisa sirruh’ says in his book, **Fusûs**: **“At last everybody will attain compassion,”** and, quoting the âyat,

“My Mercy has covered everything.” He says: “After disbelievers stay in Hell for three thousand years, Hell will become cool and comfortable for disbelievers, exactly as the fire was salvation for Ibrahim ‘alaihissalâm’ in the world. Allâhu ta’âlâ may go back on His promise concerning torment.” By saying, “None of the ‘ârifs said that disbelievers will remain in Hell eternally,” he diverges from the right way here, too. He did not realize that the âyat, **“My Mercy includes everything,”** indicates that in the world there is mercy both upon Muslims and upon disbelievers. In the next world there will not be even a mote of mercy upon disbelievers. Allâhu ta’âlâ intimates this fact in the Qur’ân al-kerîm, and after declaring: **“My Mercy covers everything,”** He also declares: **“My Mercy is upon those who, fearing Me, forbear the forbidden, pay their zakât, and believe My Qur’ân.”** Muhyiddîn-i Arabî ‘quddisa sirruh’ reads the beginning of the âyat and omits the latter part. Allâhu ta’âlâ declares in the fifty-sixth âyat of Sûrat-ul-A’râf: **“My Mercy is upon those with îmân and goodness.”** The forty-seventh âyat of Sûra Ibrâhîm: **“Do not think Allâhu ta’âlâ may go back on His promise which He has given to Prophets,”** does not imply that He may go back on that which He has given to others. Perhaps His declaring only that He will not go back on His promise which He has given to Prophets, is meant to promise that His Prophets will be more powerful than disbelievers and will overcome them; thus He has promised both Prophets and their enemies, disbelievers. Then, this âyat declares that He will never go back on His word, neither with Prophets nor with disbelievers; thus this âyat, which he quotes in order to prove his thesis, exposes the fact that he is wrong. We should also remember that His going back on His word which He has given to His enemies, like His going back on the word given to His beloved ones, would be mendacity, an attribute which would be quite offensive to ascribe to Allâhu ta’âlâ. For, it would be very repulsive to say that for some uses Allâhu ta’âlâ said that He would torment disbelievers eternally though He knew He would not torment them. And the ‘ârifs’ saying that disbelievers will not remain in Hell is one of the statements which Muhyiddîn-i ‘Arabî ‘qaddasallâhu ta’âlâ sirrahul ‘azîz’ makes through kashf, that is, by sensing through heart. There are often errors in things that come to the heart. Such kashfs of the great religious superiors, which contradict what they write by following our Prophet ‘sall-Allâhu ‘alaihi wa sallam’ and the Sahâba ‘ridwânullâhi ‘alaihim ajma’în’, are without any value or importance. [Also, Ibni Taymiyya denies the fact that disbelievers will remain eternally in Hell.]

[The second principle of imân is to believe in angels.] Angels are the created slaves of Allâhu ta'âlâ. They do not commit sins or make errors or forget. The sixth âyat of Tahrîm Sûra purports: **“Angels do not disobey Allâhu ta'âlâ in what they are commanded, and they do what they are commanded.”** They do not eat or drink. [That is, they do not need to eat or to drink.] They are not male or female. The Qur'ân al-kerîm describes angels by words and letters proper to men, because men are more honoured and higher than women. As a matter of fact, Allâhu ta'âlâ represents Himself by such words and letters for this same reason.

As Allâhu ta'âlâ selected some people as Prophets, likewise He distinguished some angels as Prophets. Most of the Ahl as-sunnat savants said that the great ones from among humans are higher than the great ones of angels. Imâm-i Ghazâlî, Imâm-i Mâlik, and Shaikh Muhyiddîn-i 'Arabî said that the great ones from among angels are higher. To the understanding of this faqîr (Hadrat Imâm-i Rabbânî means himself), the wilâyat side of angels is superior to that of Prophets. But there is a grade which Nabîs and Rasûls can reach but angels cannot. This honoured grade has come to Prophets ‘alaihimussalawâtu wa-t-teslîmât’ from the substances of the earth. And this is peculiar to man only. Again, as it has been revealed to this faqîr, the exaltedness of the Awliyâ, when compared with the exaltedness of Prophets, is nothing, not even a drop of water compared with an ocean. Then, the superiority which is gained by way of Prophethood is very much superior to that which is gained through Wilâyat. So, a collection of superiorities in all respects belong to Prophets, while a superiority in one respect belongs to angels. The correct word is what most of the Ahl as-sunnat savants said. May Allâhu ta'âlâ bestow upon them abundant rewards for their work! This means to say that none of the Awliyâ can ever reach the grade of any Prophet. A Walî's head is always below a Prophet's feet.

What should be known very well is that when there is disagreement between savants and men of Tasawwuf it will be seen that savants are right if the matter is considered well and minutely. Its reason is: because savants follow Prophets ‘alaihimussalawâtu wa-t-teslîmât’ they look at their grades of Prophethood and the knowledge in these grades. They acquire their knowledge from there. But men of Tasawwuf look at Prophets' grades in Wilâyat and at the ma'rifats that are there. The knowledge derived from the grade of Prophethood is certainly

more precise than the knowledge which is received from the grade of Wilâyat. I explained this statement of mine more profoundly and more detailedly in letter 260 —which I wrote to Muhammad Sâdiq, my dear son, who has a superior intellect and knowledge, and who has realized the facts and attained blessings and fayd from Allâhu ta'âlâ. [Murshîd-i kâmil, being exalted savants in the grade of ijtihâd have both knowledge and ma'rifat. Namely they are **Zul-Janâhayn**.]

ÎMÂN: Means the heart's confirming, admitting and believing the facts which the books of the Ahl as-sunnat savants 'rahmatullâhi ta'âlâ 'alaihim ajma'in' stated to be of Islam, that is, which have to be believed. They said that what the heart believes also has to be expressed with the tongue. [Yet this expressing is not the î mân itself, but it is the statement of the î mân existing in the heart. He who does not express î mân while there is not a hindrance becomes a disbeliever. Scholars said: "In case a person is threatened with death or with mutilation or forced with bitter persecution, he may excusably hide his î mân; he who does not express his î mân or who expresses the opposite in such a case does not become a disbeliever." We have derived this supplement from the book **Milal-Nihâl**.]

The symptom of î mân's existence in the heart is to abstain from disbelief and from wearing the zunnâr around the waist, and from other signs of disbelief. To abstain from disbelief means to dislike the enemies of Allâhu ta'âlâ and to deem them as enemies. When disbelievers are powerful and attain ascendancy, so that they may inflict punishment, they must be disliked with the heart, and when there is no such fear it is necessary to be against them both by heart and by all kinds of means. In the Qur'ân, Allâhu ta'âlâ commands His beloved Prophet 'sall-Allâhu 'alaihi wa sallam' to fight against disbelievers and munâfiqs and to gain ascendancy over them by working to this end. For, unless one bears hostility against the enemies of Allâhu ta'âlâ and His Prophet 'sall-Allâhu 'alaihi wa sallam', one will not have loved Him and His Messenger, nor will one have the right to say that one loves them. If a person says that he has î mân but does not avoid disbelief, he has believed both Islam and disbelief, thus having two religions; such people are called **murtadd (renegade)**; they must be looked upon as munâfiqs. Î mân's existence in the heart certainly necessitates avoiding disbelief. The lowest grade of this avoidance is with the heart. And its highest grade is that which is done both with the heart and with

the body. That is, it is to show the heart's spurning by words and manners. A Persian line in English:

Unless there is enmity there will not be friendship!

Some people misuse this condition of love by loving only the Ahl-i Bayt 'radiy-Allâhu 'alaihi wa sallam', [who are the relatives, grandsons of our Prophet 'sall-Allâhu 'alaihi wa sallam']. They say that loving them necessitates enmity against our Prophet's three Khalîfas 'radiy-Allâhu ta'âlâ 'anhum' and against most Muslims. This assertion is quite wrong. For, the symptom of love is enmity against the enemies of the beloved, which does not mean to be hostile against everybody other than the beloved. Anybody with wisdom and an intellect functioning properly can realize that our Prophet's 'sall-Allâhu 'alaihi wa sallam' Sahâba 'radiy-Allâhu ta'âlâ 'anhum' were not hostile against the Ahl-i Bayt. Especially those three Khalîfas, the greatest of the Sahâba, would have sacrificed their property and lives for the sake of our Prophet 'sall-Allâhu 'alaihi wa sallam'. They would forgo their ranks, fame, and advantages for him. In the Qur'ân, Muslims are commanded clearly to love the Ahl-i Bayt. As a thanksgiving, a recompense for Rasûlullah's 'sall-Allâhu 'alaihi wa sallam' inviting and bringing them to endless bliss, love of the Ahl-i Bayt 'ridwânullâhi ta'âlâ 'anhum ajma'in' is demanded from them. Then, how could those great people ever be thought or said to have been hostile against the Ahl-i Bayt?

The reason why Ibrâhîm 'alaihissalâm' was so exalted, why he won the second rank from top among all human beings, and why he was honoured with being the father of Prophets, was because he kept clear of the enemies of Allâhu ta'âlâ. Allâhu ta'âlâ declares in the Sûrat-ul-Mumtahina of the Qur'ân: **"O Believers! Follow the beautiful way shown by Ibrâhîm 'alaihissalâm'! That is, you too should become like him and those Believers who were with him! They said to the disbelievers: Don't expect sympathy from us! For, you disobey Allâhu ta'âlâ and worship others. We don't love those whom you worship, either. We don't believe your bogus religion. This difference has caused enmity between us. Unless you believe that Allâhu ta'âlâ is One and obey His commandments, this adversity will not be erased from our hearts, but it will show itself in every manner."**

According to this faqir 'rahmatullâhi ta'âlâ 'alaihi', there is no deed, no worship as good as avoiding disbelief for gaining Allâhu ta'âlâ's grace and love. Allâhu ta'âlâ Himself is hostile against disbelievers and kufr. All the idols they worship and those who

worship them are the enemies of Allâhu ta'âlâ Himself. Eternal burning in Hell is the punishment for this base deed. But the desires of the nafs, and all other kinds of sins are not so. Allah's enmity towards them is not from His Own Self but from His Attributes. Allah's Wrath and Anger against sinners does not originate from His Own Wrath but from His Attribute Wrath. His tormenting and abhorring them is always through His Deeds and Attributes. It is for this reason that sinners will not remain in Hell eternally, and He will forgive most of them if He wills. Since Allah's enmity against disbelief and disbelievers is from His Own Self, His Attributes Mercy and Compassion will not reach disbelievers in the next world; and His Attribute Mercy will not be able to cancel the enmity of His Own Self. Enmity of the Self is more powerful than the mercy of the Attribute. What is done through the Attribute cannot change what is done by the Self. It is purported in a hadîth-i qudsî: **"My Mercy has surpassed My Wrath."** Its meaning is: "My Attribute Mercy has surpassed My Attribute Wrath. That is, it has overwhelmed My Wrath towards the sinful ones of Believers." It does not mean that His Attribute Mercy surpasses the Self's Wrath, which is directed towards disbelievers and polytheists.

Question: Allâhu ta'âlâ pities disbelievers in the world. As a matter of fact, this has been mentioned above. Then doesn't His Attribute Mercy surpass the Self's Wrath in the world?

Answer: Pitying disbelievers in the world is only in appearance. That is, it is an istidrâj, a trick that seems like mercy. As a matter of fact, He declares in the Sûrat-ul-Mu'minûn of the Qur'ân al-kerîm: **"By giving disbelievers plenty of property and children; are We helping them, are We doing them favours? Do they presume that in return for their disbelief We are sending numerous blessings, one soon after another? No, it is not the case. This helping is not a favour to them, but perhaps an istidrâj. It is intended so that they go astray, become excessive, and then go to Hell."** Also, the âyat, **"I am bringing them piecemeal to torment. This they are unaware of. As they overflow the measure, I am giving them opportunities by giving them worldly blessings on the increase. They are being beguiled. The torment which I have prepared for them is very bitter,"** in the sûras of A'râf and Nûn, shows this fact clearly.

NOTE: Remaining eternally in Hell is the retribution for disbelief. Now the following question may arise: Our savants say

that if a person, though having î mân, practises the rites and customs of disbelievers, he will lose his î mân and become a murtadd. [For, such behavior means not to avoid disbelief]. Most of today's Muslims have caught this nuisance. According to that statement of our savants, most of those people who are said to be Muslims today are going to suffer eternal torment in Hell. On the other hand, our Prophet 'sall-Allâhu 'alaihi wa sallam' stated: **"He who has a mote of î mân in his heart will not remain in Hell eternally; he will be taken out."** What would you say about this?

Answer: We would say that if a person denies, doubts about or disapproves even one of the Islamic tenets that are to be believed, his î mân goes away; he becomes a kâfir. He will be burned eternally in Hell. If a person expresses the word tawhîd, believes its meaning, says that hadrat Muhammad is Allah's Prophet and that whatever he has said is true, and believes that those who disagree with the Prophet are wrong and evil, and takes his last breath in this faith and goes to the other world with this î mân; but if he practises the customs, rites and ceremonies peculiar to disbelievers, and on the days and nights which disbelievers hold sacred does as they do, he will go to Hell. But, having a mote of î mân in his heart, —that is, since he believes briefly as we have explained—, he will not remain eternally in Hell. [To believe briefly means, when hearing about one of the religious facts that have to be believed, to believe it without doubt.] One day this faqîr —Imâm-i-Rabbânî— visited a sick acquaintance. He was about to die. I paid tawajjuh towards his heart. His heart had darkened. I did my best to clear away the filth; it was of no avail. Meditating deeply for a long while, I came to realize that that blackness was the contagion and symptom of disbelief, and that they were caused by his relationships and friendly ways with disbelievers and disbelief. Try hard as I would, that filth could not be cleared away. It was then realized that that evil would be cleared away only with the fire of Hell, the punishment for disbelief. Yet, since a tiny light of î mân was seen in his heart, owing to this he will be taken out of Hell. Having seen the sick person in that manner, I went deep into meditating whether I should perform the namâz of janâza for him. After searching my heart for a long time, I realized that it would be necessary to perform it. This means that we should perform the namâz of janâza for those who, though having î mân in their hearts, are intimate with disbelievers and follow their ceremonies and Easters, [and this rule applies even if they do so when they are not somehow compelled to do so.] We should not look on them as disbelievers. As a matter of

fact, such people are so treated today. We should believe that owing to their *îmân* these people will be taken out of Hell. But there is no pardon or forgiveness for those who do not have *îmân*, [for those who do not like the words and habits of Muhammad ‘*alaihiṣṣalâm*’, even if it is only a single word or act of behaviour of his that they dislike;] in return for their disbelief they will remain in Hell’s torment eternally. [Please read the four hundred and eighty-first page of the fifth volume of **Ibni ‘Âbidîn**. If enemies of religion try to deceive Muslims by concealing the fact that disbelievers’ customs and rites are disbelief and saying that they are Muslims’ customs and Muslims’ holy days, young and pure Muslims should not believe them. They should learn the facts by asking real Muslims they trust, or their relatives who perform their five daily prayers of *namâz*, or their fathers’ friends who know Islam. All over the world today ignorance is not a valid excuse, neither for not knowing *îmân* and *kufr* nor for not performing the acts of worship correctly. Any person who is deceived because of not knowing Islam will not escape Hell. Today Allâhu ta’âlâ has made His religion known all over the world, and it has become very easy to learn *îmân*, *halâls*, *harâms*^[1] and the *fards*. It is *fard* to learn these as well as necessary.]

In short, if a person who attends disbelievers’ festivals has a mote of *îmân*, [that is, if he has believed the meaning of the *kalima-i-tawhîd* concisely, and if he has not done or said anything that would remove his *îmân*,] he will not remain in Hell eternally, though he will enter Hell for torment. As for those Believers who have grave sins; Allâhu ta’âlâ will forgive those sins if He wills. Or He will torment them in Hell until they are purified of their sins, if He wills. According to the understanding of this *faqîr* ‘*qaddasallâhu ta’âlâ sirrahul’azîz*’, Hell fire, whether endless or temporary, is for disbelief and for the symptoms and contagions of disbelief. The grave sins committed by those Believers who shun disbelief will be forgiven either through Allâhu ta’âlâ’s Compassion for the sake of their *îmân* or by their repenting or being blessed with *shafâ’at*.^[2] People who are not forgiven by such means will be purified through worldly problems and cares or through the throes which they will suffer while dying. If they are not purified with these either, some of them will attain forgiveness by suffering torment in their graves. And others will

[1] Please see the first five chapters of the sixth fascicle of **Endless Bliss**.

[2] Please see the thirty-fifth chapter for ‘*shafâ’at*’.

be forgiven through the torment and suffering in the grave in addition to the vehemence of the Day of Rising; they thereby being without sins, there will be no need for them to be purified through Hell's torment. As a matter of fact, Allâhu ta'âlâ declares in the eighty-second âyat of the Sûrat-ul-An'âm of the Qur'ân al-kerîm: **"People who have îmân and who do not smear their îmân with polytheism are secured against remaining eternally in Hell. There is not such fear for them,"** which proves our word to be correct. For, in this âyat, **zulm** means shirk (polytheism). Allâhu ta'âlâ alone knows the truth of everything.

Question: "Allâhu ta'âlâ declares that also those who commit some sins other than disbelief will enter Hell. For example, the punishment for killing a Believer on purpose is to remain in Hell eternally, He says. Our Prophet 'sall-Allâhu 'alaihi wa sallam' states: **'He who does not perform one prayer of namâz within its prescribed time and omits it on purpose will suffer torment for one huqba in Hell.'** [One huqba means eighty years of the next world.] Then, Hell's torment is not only for disbelievers." If we were told so, we would answer as follows: Hell's torment is for those who ignore the fact that it is harâm to kill a Muslim and who will kill a Muslim by saying that it is halâl (permitted). As a matter of fact, the savants of Ahl as-sunnat 'rahmatullâhi ta'âlâ 'alaihim ajma'in' gave it this meaning in their tafsîrs (explanations of the Qur'ân al-kerîm). The report informing us that there is torment in Hell also for sins other than disbelief is always intended to explain that there is contagion of disbelief in these sins. Examples of these would be to commit a sin floutingly or with a deaf ear to its importance, not to perform namâz or to commit sins because one thinks that Islam's commandments are not important at all. Our Prophet 'sall-Allâhu 'alaihi wa sallam' stated: **"O my Ummat, I shall do shafâ'at for those who commit grave sins."** And he stated once: **"Allah's compassion is for my Ummat. In the next world there is no torment for them."** Also, the âyat whose meaning we have written above puts stress on the truth of our statements. [Suicide, that is, (intentional) self-killing, is a graver sin than killing someone else.]

In a letter I wrote to my son Muhammad Sa'id 'rahmatullâhi 'alaihi' I explained in detail what treatment will be applied in the next world to disbelievers' children who die before reaching the age of discretion and puberty, to those who, having been born and grown up in mountains or wildernesses, die without having heard of a religion, and to those irreligious people who lived in ancient

times when one religion was changed and defiled by disbelievers and died before the advent of another Prophet. Please read it to learn the matter! [Please read the second chapter in this book!]

Our savants gave different deduced reports on the increasing and decreasing of *îmân*. Hadrat al-*imâm-ul-a'zam* Abû Hanîfa 'radiy-Allâhu 'anh' said that *îmân* does not increase or decrease; Hadrat al-*imâm-ush-Shâfi'î* 'rahmatullâhi 'alaih' said that it increases and decreases. Since *îmân* is a confirmation and belief in the heart, there is no increase or decrease in it. Belief that increases and decreases cannot be *îmân*. It is called supposition. By performing the acts of worship, the actions which Allâhu ta'âlâ loves, *îmân* gets polished, becomes luminous, and shines. When *harâms* are committed it becomes blurred. Then an increase or decrease occurs in the lustre of the *îmân* on account of behavior. It does not happen in itself. Some (savants) said that the *îmân* which is bright is very much greater than that which is not bright. They almost did not consider some beliefs that are not bright as *îmân*. And about some lustrous ones they said that they were *îmân* but they were small. This comparison between two different versions of *îmân* is like that of two mirrors standing opposite each other and with different brightnesses. It is similar to saying that the one which is more lustrous and reflects the things opposite itself more brightly is greater than the one that reflects less brightly. And another person, for example, says that the two mirrors are equal. They are different only in brightness, in reflecting the things opposite themselves; that is, their properties, qualities are different. Of the two persons, the latter's opinion is keener and more correct. The former has looked at the appearance, and has not penetrated into the essence. This example, which has fallen to this faqîr's 'rahmatullâhi ta'âlâ 'alaih' lot to give, has disproved the words of those who would not believe the fact that *îmân* does not increase or decrease; and at the same time the *îmân* of any Muslim has not been likened to the *îmân* of Prophets 'alaihimussalawâtu wa-t-taslîmât' in every respect. For, their *îmân*, being very luminous and very bright, will provide much more fruit, much more benefit than the dark and cloudy *îmân* of their ummats. It is stated in a hadîth: **"The *îmân* of Abû Bakr-i Siddîq 'radiy-Allâhu 'anh' is heavier than the total sum of the *îmâns* of all this Ummat."** And this is in regard to the *nûr*, the lustre of *îmân*. Being greater is not in the essence, in the basis, but in the qualities. As a matter of fact Prophets 'alaihimussalawâtu wa-t-taslîmât' are human beings, like anybody else. There is no

difference with respect to being human. The difference arises from perfect, superior attributes. One who is without superior qualities is in one way different from those who have them. They are all the same, however, in being human. They are not more or less than one another. Humanity cannot be said to be increasing or decreasing. Some (savants), in describing *îmân*, said that it is to confirm, to express with the tongue; in which case both belief and supposition must be *îmân*, and *îmân* must be susceptible of increase and decrease. Nevertheless, the essence of *îmân* is the heart's confirming, believing. Supposition or doubt cannot be called *îmân*.

Al-*imâm-ul-a'zâm* Abû Hanîfa 'rahmatullâhi 'alaih' says that one should say, "I am rightfully, that is, certainly a Mu'min (Believer)." But al-*imâm-ush-Shâfi'î* 'rahmatullâhi 'alaih' says that one should say, "I am a Mu'min, *inshâ-Allah*." The difference between these two is only in words. For, one should say, "I am a Mu'min certainly," when expressing one's present *îmân*. And when speaking of one's *îmân* at one's last breath one should say "*Inshâ-Allah*, I am a Mu'min then, too." But, instead of basing it on a condition by saying, "*inshâ-Allah*," it is more provident and more proper to say, "certainly," in all situations.

It is necessary to believe in the *karâmât* of the *Awliyâ* 'qaddas-Allâhu ta'âlâ asrârahum'. Allâhu ta'âlâ creates everything through His divine law of causation in this world. [That is, He creates them through the law, order and harmony that are learned in science lessons.] Through the hands of His *Awliyâ*, [that is, people whom He loves,] He creates, makes some things outside of His law of causation, which is called **karâmât**. He who denies the *karâmât* has denied the events that have been seen many a time and oft all over the world and which have spread from mouth to mouth. Allah's creating some things which no one can do through the hands and words of Prophets 'alaihimussalawâtu wa-t-taslîmât', by suspending His law of causation temporarily is called a **mu'jiza**; a person who performs a *mu'jiza* declares his prophethood. But a person who performs a *karâmât* says that he is not a Prophet but is following a Prophet. [Mu'jiza is appropriate for Prophets 'alaihimussalawâtu wa-t-taslîmât'. It is not permissible to use this word for anyone besides them.]

Superiority of the *Khulafâ-i-râshidîn*, [that is, of the four *Khalîfas* who succeeded our Prophet 'sall-Allâhu 'alaihi wa sallam',] to one another is as per the order of their caliphates. All

the Sahâba and all the Tâbi'în said that Abû Bakr and 'Umar 'radiy-Allâhu 'anhumâ' were superior to all other Muslims. Most of our religious leaders wrote these statements in their books. One of them is Hadrat al-imâm-ush-Shâfi'î. The great savant Abul-Hasan-il-Ash'arî, who gathered and recorded the belief of Ahl as-sunnat, says: "It is obvious and certain that first Abû Bakr and then 'Umar are higher than all Believers." Al-imâm-uz-Zahabî, one of the greatest savants, says: "We have been told by more than eighty people that they heard Hadrat Alî 'radiy-Allâhu 'anh' say to a large crowd of Muslims: 'Abû Bakr and 'Umar 'radiy-Allâhu 'anhuma' are the highest of this Ummat.'" Giving the names of most of them, he says: "Râfidîs, that is, people who do not believe this are very heinous and evil people. Allâhu ta'âlâ will meet them very harshly in the Hereafter." Al-imâm-ul-Bukhârî, the author of the book **Bukhârî-i-sherîf**, which in Islam is the second most dependable and most valuable book after the Qur'ân-i kerîm, says: "Hadrat Alî 'radiy-Allâhu 'anh' said, 'After our Prophet 'sall-Allâhu alaihi wa sallam', the best, the highest of this Ummat is Abû Bakr. Then comes 'Umar 'radiy-Allâhu 'anh', and then somebody else.' At that moment his son Muhammad ibnu Hanafiyya said, 'And it's you.' Upon this he said, 'Like any other Muslim, I am one of this Ummat.'" Al-imâm-uz-Zahabî and other savants said: "Hadrat Alî said: Be careful, listen well! I have heard that some people have been holding me superior to Abû Bakr and 'Umar. If I catch any one of them I shall inflict upon him the chastisement for slanderers. For he is a slanderer." Dâra Qutnî says: "Imâm-i Alî 'radiy-Allâhu 'anh' said: If I catch a person who cherishes me above Abû Bakr and 'Umar 'radiy-Allâhu 'anhumâ', I shall punish him by beating him, as I do so with slanderers." There are so many of such reports from the Ashâb-i-kirâm 'radiy-Allâhu 'anhum' that no one could find a possible way to deny the fact. Even 'Abdurrazzâq, one of the great Shiite scholars, says: "Since hadrat Alî holds Hadrat Abû Bakr and Hadrat 'Umar 'radiy-Allâhu 'anhumâ' superior to himself, I hold them superior, too. For, if I did not hold them superior I would have disagreed with Hadrat Alî 'radiy-Allâhu 'anh', though I love him very much; and that would be a grave sin for me."

[A Jew named Murtadâ writes false stories in his book entitled **Husniyya**, and says that those three Khalîfas are disbelievers. He has been given beautiful answers in my books entitled **Documents of the Right Word** and **Sahâba 'the Blessed'**. The true Alawîs who have been following Hadrat Alî have never been heard to utter

such ugly and base words.] We have extracted what we have written about Hadrat Abû Bakr and Hadrat 'Umar 'radiy-Allâhu 'anhumâ' from the book **Sawâiq-ul-mukhriqa**, by the great savant Ibnu Hajar-i Haytamî 'rahmatullâhi 'alaihi'.

As for the fact that Imâm-i 'Uthmân 'radiy-Allâhu 'anh' is higher than Imâm-i Alî; most of the savants of Ahl as-sunnat said: "After the Shaikhayn, [that is, after Abû Bakr and 'Umar,] the highest Muslim is 'Uthmân. After him the highest is Alî 'radiy-Allâhu 'anh'." So did the imâms of the four Madhhabs say. Though al-imâm-i Mâlik is said to have doubted about the superiority of Hadrat 'Uthmân 'radiy-Allâhu 'anh', Qâdî Iyâd, the author of the book **Shifâ**, says that later he said that hadrat 'Uthmân is higher. Also, Imâm-i Qurtubî says: "Inshâ-Allah, this is the truth of the matter." Some (savants) say that it is inferrable by his statement, "The sign of being Sunnî is to believe the superiority of the Shaikhayn and to love the two sons-in-law," that al-imâm-ul-a'zam Abû Hanîfa does not hold any of the two sons-in-law 'radiy-Allâhu 'anhumâ' superior to the other; but, to the understanding of this faqîr, there were other reasons why the imâm said so. That is, seeing the discord, the frustration in the hearts because of the chaos and faction that had begun during the caliphates of the two sons-in-law 'radiy-Allâhu 'anhumâ', the imâm deemed the phrase "loving the two sons-in-law" pertinent, and said that loving them is the sign of being Sunnî. Could al-imâm-ul-a'zam Abû Hanîfa be said to have had doubts on the superiority of Hadrat 'Uthmân 'radiy-Allâhu 'anh', while the books of the savants of the Hanafî Madhhab teem with statements like "Superiority is in accordance with the order of caliphate"? In short, the superiority of the Shaikhayn is definite. But, that Hadrat 'Uthmân 'radiy-Allâhu 'anh' is higher than Hadrat Alî 'radiy-Allâhu 'anh' is not so definite. Yet we must avoid saying 'disbelievers' about those who deny the superiority of Hadrat 'Uthmân and even of the Shaikhayn. We must look upon them as holders of bid'at, as divergent Muslims. For, one party of our savants did not say that they were disbelievers. The case with them is like the case with the base Yazîd, who our savants have forbidden us to curse, for circumspection.

Offending our Prophet by way of hating the Khulafâ-i râshidîn is identical to offending him by way of disliking Imâm-i Hasan and Imâm-i Husayn. Our Prophet 'sall-Allâhu 'alaihi wa sallam' stated: **"Fear Allâhu ta'âlâ in case you should ever hurt my Sahâba! After**

me, do not think ill of them. He who loves them does so because he loves me. He who bears hostility against them has borne hostility against me. He who hurts them hurts me. He who hurts me has hurt Allâhu ta'âlâ; hence He will torment him for that." Allâhu ta'âlâ declares in the Qur'ân al-kerîm, in the fifty-seventh âyat of Sûrat-ul-Ahzâb: **"Those who offend Allâhu ta'âlâ and His Prophet; may they be accursed in this world and in the Hereafter!"** The great Islamic savant Sa'daddîn-i Taftâzânî 'rahmatullâhi ta'âlâ 'alaihi', (722 [1322 A.D.], Taftâzân, Khorasan – 792 [1389], Samarkand) says: "We should be reasonable in this order of superiority," in his commentary to **'Aqâid-i Nasafiyya**,^[1] but his statement is unreasonable, and his doubt is out of place. For, our savants state that in this context 'superior' means 'the one with more thawâbs'. It does not mean the one who is more useful to others with his goodness and trueness. A wise person will not value such things. The Sahâba and the Tâbi'ûn informed us about so many cases and events manifesting the goodnesses of Hadrat Alî 'radiy-Allâhu 'anh' as they did not communicate about any other Sahabî. On the other hand, they, again, said that the other three Khalîfas were higher than he. As is seen, being superior is not because of the maniness of merits and epics. Superiority arises from other reasons. Who can understand these reasons are only those chosen fortunate people who have been honoured with seeing the wahy, that is, the coming of the angel. They have understood the reasons of superiority by seeing them clearly or through some denotations. And they are the Sahâba of our Prophet 'sall-Allâhu 'alaihi wa sallam'. Then, it is out of the place for the commentator of **'Aqâid-i Nasafî** to say, "If the meaning of superiority is the numerousness of thawâbs, this is the place to doubt about the order of superiority." For, if the order of superiority had not been stated clearly by the owner of Islam, there would be a place for doubt. Why should he doubt after it has been stated? If the Sahâba had not understood this superiority clearly or through some implication, would they have reported it? What is out of place is for those who consider all the four (Khalîfas) to be equal to say that superiority among them is out of place. Could there be a statement more out of place, more useless

[1] Written by Nasafî Najm-ud-dîn Abû Hafs 'Umar bin Muhammad 'rahmatullâhi 'alaihi', (461 [1068 A.D.], Nasaf, Fâris, Iran – 537 [1142], Samarkand.)

than saying, “It is out of place,” about the consensus of Islamic superiors? Or does the word (superior) cause them to discuss such nonsense? Nor does Muhyiddîn-i ‘Arabî’s statement, “The order of their caliphates was in accordance with the order of their lives,” show that they are equal. For, being the Khalîfa is different from being superior. We might as well say that he said so with regard to superiority; but then it is not a statement that can be taken as a document; it is one of his erroneous statements. A few of his kashfs, findings, which do not conform with the words of the savants of Ahl as-sunnat, are incorrect. Only psychopaths or the sick-hearted or those who imitate everything blindly will follow such statements.

It is necessary to believe that the combats, the disagreements among the Sahâba were out of good will, that they were not intended for earthly blessings or for the desires of the nafs. Though Sa’daddîn-i Taftâzânî is one of those who loves Hadrat Alî ‘radiy-Allâhu ‘anh’ excessively, he says: “Their disagreements and combats were not for the caliphate. They arose from an error in ijtihâd.” [Hadrat Ahmad Khayâlî, a savant during the era of Sultan Muhammad the Conqueror Khan, wrote a very valuable annotation on the long commentary written by Sa’daddîn-i Taftâzânî for ‘Umar Nasafi’s book, **‘Aqâid-i Nasafi**.] Khayâlî says in that annotation of his: “Hadrat Mu’âwiyya ‘radiy-Allâhu ‘anh’ and those who were with him did not agree with Hadrat Alî ‘radiy-Allâhu ‘anh’. However, they knew and said that he was the highest of the time’s people, and that the caliphate rightfully belonged to him. They revolted because he would not catch and punish those who had martyred Hadrat ‘Uthmân ‘radiy-Allâhu ‘anh’.” In its annotation by Qaramânî, [that is, in the notes which he wrote on the page margins of the book **Sharh-i ‘aqâid**], it states that Hadrat Alî ‘radiy-Allâhu ‘anh’ said, “Our brothers would not agree with us. But they are not disbelievers. Nor are they sinners. They have been doing as they understand from the religion, from Islam.” It is doubtless that it is not a sin to make a mistake in ijtihâd, and it is not something to be blamed. Considering that the Sahâba were educated in the company and by the teachings of our Prophet ‘sall-Allâhu ‘alaihi wa sallam’ we should have a good opinion of all of them, and we should respect them all. Since we love our Prophet ‘sall-Allâhu ‘alaihi wa sallam’ we should love them all. For, he ‘sall-Allâhu ‘alaihi wa sallam’ stated: **“He who loves them does so because he loves me; and he who is their enemy is so because he is my enemy,”** which means, “Loving my Sahâba is loving me, and

hostility against them is hostility against me.” Those Sahabîs who fought against Hadrat Alî ‘radiy-Allâhu ‘anh’ are not our relatives or acquaintances. On the contrary, those combats between them cause us sorrow and hurt us. Yet, because they are the Sahâba of our Prophet ‘sall-Allâhu ‘alaihi wa sallam’, we have been commanded to love them. We have been prohibited from offending any of them, from bearing hostility against them. Then, we have to love all of them. We love them because we love our Prophet ‘sall-Allâhu ‘alaihi wa sallam’. We avoid treating them inimically and tormenting them, for, hostility against them or hurting them would end up with our Prophet ‘sall-Allâhu ‘alaihi wa sallam’. Only, we can say who was right and who was wrong. Namely, hadrat Emîr (Alî) ‘radiy-Allâhu ‘anh’ was right. Those who were against him were wrong. It would be wrong to say more than that. Please read the letter for Muhammad Ashraf! [251st letter.]

ACTS OF WORSHIP — After correcting our î mân, our beliefs, it is certainly necessary to learn the rules of Fiqh, that is, the acts which our religion commands and prohibits. We have to learn the fards, the wâjibs, the halâls, the harâms, the sunnats, the makrûhs, and the doubtful things, and act in accord with this knowledge of ours. It is obligatory for every Muslim to read and learn books of Fiqh. [One cannot be a Muslim without knowing these things.] We have to do the commandments of Allâhu ta’âlâ, and live as He likes us to. What He likes best for us to do is to perform namâz five times daily, which He commands time and again. Namâz is the archstone of Islam. I will inform you about a few facts on the importance of namâz, and on how it must be performed. Listen with rapt attention. First, we should perform abdest (ablution) compatibly with the sunnat, [precisely as it is prescribed in books of Fiqh.] While performing an ablution, we should be extra careful to wash the prescribed parts three times, and wash them completely each time. Thus we will have performed an ablution compatibly with the sunnat. While rubbing the head with the hands we should pass them over the entire head. The ears and the back of the neck should be wiped well. While applying khilâl to the toes, [that is, while washing between the toes] it has been recommended that we insert the small finger of the left hand between the toes from underneath. We should be serious about this, and not dismiss it by thinking that it is only a mustahab. We should not slight the mustahabs. They are acts loved by Allâhu ta’âlâ. Were it known that a certain act He loves could be done only by sacrificing the

entire world, anyone who could do it would make a great profit, like receiving a precious diamond in return for a few pieces of a broken flower-pot, or similar to resuscitating one's dead darling by giving away a few pieces of gravel.

After performing an abdash in the commanded manner, we come to the namâz in its turn, which is the Mi'râj^[1] for Believers. That is, the blessings which were bestowed on our Prophet on the night of Mi'raj are given only in namâz to his Ummat, to taste in the world. Men should take great care to perform the fard namâz in jamâ'at, and not to miss making even the first takbîr together with the imâm. [It is sinful for women to enter a mosque where men are, whatever the reason for doing so, such as to perform the namâz in jamâ'at, to listen to the reciters of the Qur'ân or mawlid, or to perform Friday prayer to earn more thawâb.]

We should perform the prayers of namâz at their mustahab times. [That is, when we perform namâz alone we should perform each namâz at its early time, but the late afternoon and night prayers at their times prescribed by al-Imâm-ul-a'zam. The later the namâz is performed the less thawâb will be given. The times that are mustahab are intended for performing the namâz in jamâ'at by attending at the mosque. If the prescribed time is over and one still has not performed the namâz, one has committed a sin as grave as murder. This sin will not be forgiven when one performs it later; only the debt will be paid then. To have the sin pardoned, one should either do tawba-i nasûh or perform an acceptable hajj. **(Ibni Âbidîn)**

In namâz the Qur'ân should be recited as much as the sunnat prescribes. It is necessary to remain motionless at rukû' (bowing with the hands on the knees), and at sajda (prostrating), for, it is either fard or wâjib. When straightening up after rukû' one should stand so straight that one's bones settle. And, it has been said (by savants) that it is either fard or wâjib or sunnat to remain straight for a while. So is the case with sitting upright between the two sajdas. These should always be given much care. At rukû' and at sajda the tesbîh must be said at least three times and at most seven to eleven times. For the imâm, it depends on the state of the

[1] Our Prophet's 'sall-Allâhu 'alaihi wa sallam' ascent to heaven, one year before the Hegira, on the twenty-seventh night (the night between 26th and 27th days) of Rajab. Please see the sixtieth chapter of the third fascicle of **Endless Bliss**.

jamâ'at. It is very disgraceful for a healthy person to say the tesbîh a minimum of times when performing the namâz on his own, especially when he is not in a difficulty; he should say it at least five times. While making the sajda one should put his limb which is closer to the ground first on the ground. Accordingly, first the knees, the hands, then the nose, and then the forehead should be put on the ground. Of the knees and hands, the right ones should be put on the ground before (the left ones). When getting up from the sajda the upper limb should be raised first. That is, the forehead should be raised first. One should look at the place of sajda while standing, at one's feet while bowing for rukû', at the point of one's nose while prostrating, and at one's hands or lap while sitting. If one looks at these places without one's eyes squinting around, the namâz can be performed with a heart free from worldly thoughts. Thus khushû' (devoted reverence) can be enjoyed. As a matter of fact, our Prophet said so. It is sunnat to open the fingers at rukû', and to attach them to each other during the sajda. These should be done with care. It is not without reasons or vain to keep the fingers apart or attached. The owner of Islam, [that is, our Prophet 'sall-Allâhu 'alaihi wa sallam'], did so considering its benefits. For us there is no other advantage as great as obeying the owner of Islam. These words of ours are intended to incite, to awake the desire to practise the tenets taught in the books of Fiqh. May Allâhu ta'âlâ bless us and you with doing the acceptable deeds shown by Islam! For the sake of the sayyid, the master, the best, the highest of Prophets, may He accept this invocation of ours! Âmin. After correcting your îman, if you want to understand the use of the namâz and the superiorities peculiar to it, read three other letters which I wrote, i.e. those which I wrote to my son Muhammad Sâdiq, to Mîr Muhammad Nu'mân, and to Hadrat Tâjuddîn. [They are the 260th, the 261st, and the 263rd letters in the first volume of Maktûbât. Translation of the second one, 261st letter, occupies the 34th chapter of the third fascicle of Endless Bliss.]

If we liken man's promotion, his attainment of endless bliss, to the flying of an aircraft, faith and deeds, that is, îman and worships, are like its body and engines. And making progress on the way of Tasawwuf is like its source of energy, its fuel. For reaching the goal, the plane is obtained. That is, îman and worships are acquired. For starting it, it is necessary to get the fuel, that is, to make progress along the way of Tasawwuf.]

Tasawwuf is not intended to obtain things other than the creed of Ahl as-sunnat or the commandments of Islam. Tasawwuf is intended to make the creed of Ahl as-sunnat secure and conscientious and firm, lest it should be undermined by effects raising doubt. The îmân which is strengthened through mind, through evidence, through proofs cannot be so firm. Allâhu ta'âlâ declares in the Qur'ân al-kerîm, in the twenty-eighth âyat of the Sûrat-ul-Ra'd: **"Îmân's penetration and settlement in hearts is possible only and only by dhikr."** The second purpose of Tasawwuf is to facilitate worshipping, to bring about enthusiasm, and to do away with the indolence, the reluctance inherent in the nafs-i ammâra. It ought to be realized well that having recourse to Tasawwuf is not intended to acquire ability to see what others do not know, to inform others with the unknown, to perceive nûrs, spirits, or to enjoy valuable dreams. All these are vain, useless things. What is not in the everyday light, in the various colours, in the natural beauties, that should coax man to leave these and look for other things at the cost of suffering so many inconveniences? After all, both this light and those nûrs, both these beautiful shapes and those other things are all the creations of Allâhu ta'âlâ and bear witness to His existence and to the fact that He is the Almighty.

There are many paths of Tasawwuf. The most important and the most suitable of them is the path of those great people who adhere to the sunnat and avoid bid'ats. As long as those great people obey the sunnat in everything they say and do, they do not worry even if no kashfs, karâmats, hâls, seeings or knowings happen on them. Yet if they become sluggish in obeying the sunnat while all these things happen on them, they repel these things. It is for this reason that in their path such things as music and dancing are prohibited. They do not value the flavours and hâls originating from such things. In fact, they say that it is bid'at to mention Allah's name aloud. They do not turn to look at things emanating from this. One day I was serving a meal in the presence of my exalted master, when Shaikh Kamâl, who was one of his admirers, said the Basmala aloud in his presence before starting to eat. Being quite displeased with that, he severely prohibited him from doing so, and told us to tell him not to eat with him any more. As I have heard from my master, Khwâja Muhammad Bahâuddîn-i Bukhârî gathered the savants of Bukhâra and took them to the home of his master, Sayyid Emîr Ghilâl. And they said to him, (i.e. to Sayyid Emîr Ghilâl), "It is bid'at to say Allah's name aloud. Give this up."

It being his habit to receive a correct word willingly no matter whence it came, Hadrat Sayyid admitted it, saying, “I won’t do it again.” [Also, Hadrat Celâleddin-i Rûmî writes in his **Mathnawî** that dhikr should be done silently with the heart.]^[1] As the superiors of this way prohibit even saying Allah’s name aloud, what would they not say against such things as music, dancing, cavorting, bouncing about, yelling and shouting?

To this faqîr, all the hâls and dhawqs born from things prohibited by Islam are istidrâj. For, those hâls happen to disbelievers, too, and they, too, learn such things as tawhîd and kashf, which occur to them in the mirror of the universe. Those hâls are seen on Greek philosophers, on jûkis [dervishes of Brahmin religion], on Brahmin priests and Hindu beggars. What represents the true hâl is its compatibility with Islam, and its issuing not from things that are harâm. Music and dancing involve playing. The sixth âyat **Lahw-al-hadîth** in the Sûrat-u Luqmân was revealed in order to prohibit reading (the Qur’ân) melodiously. Al-imâm-i Mujâhid, one of the disciples of ‘Abdullah ibni ‘Abbâs, is one of the greatest of the Tâbi’ûn. He stated that this âyat prohibited music. It is written in **Tafsîr-i Medârik**, [and in the great savant Thanâullah Pânî’s **Tafsîr-i Mazharî**, which consists of ten volumes,] that **Lahw-al-hadîth** means music. ‘Abdullah ibni ‘Abbâs and ‘Abdullah ibni Mas’ûd ‘radiy-Allâhu ‘anhumâ’ swore that the âyat is about music. Al-imâm-i Mujâhid said that the seventy-second âyat of the Sûrat al-Furqân purports: **“A group of those whose sins shall be pardoned are those who do not stay at a place where music and songs are being sung.”** It is written in books that the imâm of our Madhhab in belief, Abû Mansûr-i Mâ-turîdî, said: “If a person hears the tunes of (one of) our time’s melodious reciters of Qur’ân al-kerîm and says (to him), ‘Your recitation is so beautiful,’ he becomes a disbeliever. His wife becomes divorced. He loses the thawâbs for all the prayers he has done until that time.” Abu Nasr-i Dabbûsî says that Qâdî Zahîraddîn-i Harazmî said: “If a person listens to a song from a singer or at some other occasion, or commits some other harâm, and then says, ‘So beautiful,’ though he does not like it, [and even if he does not

[1] It is written as follows in the thousand and eighty-fifth page of the Turkish book **Se’âdet-i-ebediyye**: He, (i.e. Hadrat Celâleddîn-i Rûmî,) did not play musical instruments such as flutes and drums. He did not whirl or dance, either. Hence the concocted term ‘whirling dervishes’.

know that it is harâm], his îmân goes away then and there. For, he has ignored Allah's command. All mujtahids state in consensus that he who ignores Allah's commands becomes a disbeliever. Worships of such people will not be accepted. The thawâbs that they have earned will be annihilated. We trust ourselves to the care of Allâhu ta'âlâ against such calamities."

The âyats, the hadîths, the statements of savants of Fiqh declaring that music is harâm are so numerous that it would be difficult to tally them. If a mansûkh hadîth or a fatwâ explaining that music is permissible is found, we should ignore it. For, not a single savant has ever given a fatwâ on that music or dancing is permissible. Al-imâm-i Diyâaddîn 'rahmatullâhi 'alaih' writes so in his book **Multaqit**.

Something done or avoided by men of Tasawwuf is not necessarily halâl or harâm. Nor do we blame them for doing (or avoiding) it. We consider them excused. Allâhu ta'âlâ knows their state, and will meet them as He likes. For knowing whether something is halâl or harâm, we look at the words of al-imâm al-a'zam Abû Hanîfa, of al-imâm-i Yûsuf Ansârî, and of al-imâm-i Muhammad Shaybânî; we do not try to find out whether or not the great men of Tasawwuf such as Abû Bakr-i Shiblî, Abul Husayn-i Nûrî and Junayd-i Baghdâdî did it. [But all their teachings regarding Islam are true. It is necessary to believe and to follow all their teachings.] The unripe sufis who know nothing of Islam or of the Tarîqat have turned it into a religion of crying and yelling, playing music and dancing on the pretext that their masters used to do so. They suppose that they earn thawâbs by doing so. Allâhu ta'âlâ declares in the seventieth âyat of Sûrat-ul-An'âm and in the fifty-first âyat of Sûrat-ul-A'râf: **"O My beloved Prophet! Keep away from those who turn their faith and worships into playing and amusement [by singing and playing music]. They shall go to Hell."**

As is understood from what is said above, he who approves things that are certainly harâm becomes a disbeliever. He is not a Muslim. He has turned into a renegade. [But those who do the harâms with regret and knowing that they are foul though they may taste sweet, do not become disbelievers.] Then, only imagine the case of those who value the harâms and who consider them as acts of worship. May infinite gratitude be to Allâhu ta'âlâ, because our superiors, who educated us, did not smear themselves with this filth. And because we obeyed them, they protected us from doing such disgraceful things. I hear that the worthy sons of my master

have been listening to music, making it a habit to assemble together on Friday nights and to recite ilâhîs and qasîdas; and most of our acquaintances being there have been following them, and attending the gatherings. I am surprised, very much surprised to hear this. The disciples of others do as their masters did on the pretext that their masters did so. They hush up the prohibitions of Islam by saying that their masters did so. Wrong as they are, they take shelter behind their masters. But I wonder what idle pretext our friends could put forward to cover their guilt? Not only does Islam prohibit it but also our superiors avoided it. Both Islam and Tasawwuf disapprove this act. Even if Islam did not prohibit it, it would still be very disgraceful to do something which has no place on the path of our superiors. Since Islam also prohibits it, we should think of how grave the disgrace is. I send my salâm to you all.

[In the seventy-second letter of the third volume Hadrat Imam-i Rabbânî says to Khwâja Husâmaddîn Ahmad:

“It is permissible to recite (or read) the Qur’ân al-kerîm, qasîdas, mawlids with a mellifluous voice. What is harâm is to tune up the voice to musical pitches, in which case the letters are changed and the meaning is defiled. It is permissible to read these without tunes but with a beautiful voice, provided that it is done for Allah’s sake. However, since those who do not spare their faith will not observe these conditions, it seems more suitable to this faqîr not to permit this either.” Another condition is that men and women should not be in the same place together.]

A BIOGRAPHY of IMÂM-I-AHMAD RABBÂNÎ ‘quddisa sirruh’

This part is a translation from the book **Manâqib wa Maqâmât-i-Ahmadiyya-i-Saïdiyya**, written by Muhammad Maz-har ‘quddisa sirruh’, a son of Ahmad Sa’îd Fârûqî ‘quddisa sirruh’:

Ahmad-i-Fârûqî Serhendî ‘quddisa sirruh’, an acme for ârifs, a guide for owners of haqîqat, a paragon for the Awliyâ-i-kirâm, a darling of Allâhu ta’âlâ, the revitalizer and illuminater of the second thousand (Islamic) years, a qibla for the hearts of those who advance in the way leading towards Allâhu ta’âlâ, a peerless link in the Silsila-i-Zeheb, was fathered by Abd-ul-ahad. And this noble person, in his turn, was fathered by Zeynel’âbidîn, whose father was Abd-ul-hayy, whose father was Muhammad, whose father was Habîbullah, whose father was Refî’uddîn, whose father was Khawâja Nûr, whose father was Nasîr-ud-dîn, whose father was Suleymân, whose father was Yûsuf, whose father was Shu’âyb, whose father was Ahmad, whose father was Yûsuf, whose father was Shihâb-ud-dîn (better known with the name Ferrûh Shâh), whose father was Nasîr-ad-dîn, whose father was Mahmûd, whose father was Suleymân, whose father was Mes’ûd, whose father was Abdullah Wâ’iz-i-esghar, whose father was Abdullah Wâ’iz-i-ekber, whose father was Nâsir, whose father was Abdullah ibni ‘Umar, and whose father, finally, was hadrat ‘Umar ul-Fârûq ‘radiy-Allâhu anhum ajma’in’.

Each and every one of Imâm-i-Rabbânî’s ‘quddisa sirruh’ fathers and grandfathers possessed ‘ilm and ikhlâs and was at the same time one of the Shaikhs and notables of his own time. All of them were extremely venerable persons and were among the Awliyâ-i-kirâm.

Great Walîs such as Mawlânâ Ahmad Nâmiqî Jâmi and Halîlullah-i-Bedahshî had foretold the advent of Imâm-i-Rabbânî ‘quddisa sirruh’. In fact, our master, the Messenger of Allah ‘sall-Allâhu alaihi wa sallam’ had given the good news that he would

come. The hadîth-i-sherîf expressing this good news is written in the book **Jam'ul jawâmî'**, by Imâm-i-Suyûtî, who quotes it from Ibnî Mes'ûd Abd-ur-Rahmân ibnî Yezîd, and who quotes it from hadrat Jâbir 'radiy-Allâhu anhum'. The hadîth-i-sherîf purports: **"From among my Ummat (Muslims), someone called Sila will appear. Many, many people will enter Paradise through his shafâ'at (intercession)."** 'Sila' means 'conjoiner', 'uniter', 'unifier'. Later, he was called so on account of his unifying two branches of knowledge, i.e. Tasawwuf and Fiqh. Scholars contemporary with him addressed him with this nickname. As a matter of fact, in a letter he wrote to his son Muhammad Ma'thûm 'quddisa sirruh', he says, "I pay my hamd (gratitude, laud and praise) to my Rabb (Allâhu ta'âlâ), who has made me a sila between two oceans."

He honoured the world with his presence in the hijrî lunar year 971, and passed away on the twenty-ninth, Tuesday, of the month of Safar in 1034 [A.D. 1624]. He was only a child when lights of maturity, wilâyat and hidâyat shone on his blessed, pure forehead. As a small child he was honoured with fruitfull inspirations to the heart from Shâh Kemâl Kihtalî-yi-Qâdirî 'rahmatullâhi aleyh', who directly inspired into him the nisbat-i-qâdiriyya.

It took him only a short time to memorize the Qur'ân al-kerîm. Then, acquiring knowledge from his father and from the time's greatest scholars, he became a great scholar. He derived great benefit from his father and attained ma'rifats of Tawhîd in his presence. He received the ijâzat (certificate) of Irshâd (guiding disciples in the way of Tasawwuf) in the paths of Cheshtiyya and Qâdiriyya. He became a substitute for his father. When he was seventeen years old he became a master in zâhirî and bâtinî (pertaining to heart) knowledge. He began to publish his knowledge and educate disciples in the two great branches. He would read books written by great leaders of Naqshbendiyya order with great enthusiasm and looked forward to meeting one of the superiors of this order. He kept this yearning and zeal in his heart till he eventually attained the matchless sohbat and company of Khwâja Muhammad Bâkî 'quddisa sirruh', one of the greatest leaders of this order, an owner of irshâd (guidance) and hidâyat (guidance to and attainment of the right way), a corroborator of Islam, an owner of haqîqats.

Having attained this blessed company, which draws one

towards Allâhu ta'âlâ and lifts one up to very high ranks, he joined the order of these great people. Holding fast to their services and strictly observing the âdâb (subtle standards) of sohbat, he attained nisbat-i-Naqshbandî in two months plus a few days. Showers of knowledge and ma'rifat, like April rain, began to pour into his blessed heart. His master, Khwâja Bâkî-billâh 'qaddas-Allâhu sirrahul'azîz' frequently said about him, "Ahmad is one of the Murâds and Mahbûbs." This was the reason for his rapid progress. He became like a sun illuminating the entire world. His master gave him the good news that he had attained very high ranks and would be able to make others attain these ranks, that he was very close to Allâhu ta'âlâ, and said, "On my way back to India after having received my ijâzat from my master Emkenghî 'quddisa sirruh', I came to the city of Serhend where you were. I had a dream, wherein they told me I was in the vicinity of a qutb (a person who occupies the highest rank) and showed a vision of that high person. You are that high person (whose vision I saw in my dream). It was during another of my travels through Serhend when I saw a torch extending up to heavens and illuminating the entire world from the farthest east to the remotest points in the west. I beheld that the light coming from the torch became brighter and brighter and crowds of people lit their own candles from the torch. I know this dream as good news, a harbinger of your coming to the world."

As Khwâja Bâkî-billâh 'quddisa sirruh' sent Imâm-i-Rabbânî 'qaddas-Allâhu sirrahul'azîz' with ijâzat-i-mutlaq (full authorization) to the city of Serhend, he withdrew from his own position and trusted the business of educating and training his disciples, including his sons, to him, and said, "Ahmad is a sun outshining thousands of stars like us. There have been only one or two like him in this Ummat. And today there is next to no one like him under the celestial dome. I look on myself as one of his satellites [pupils]. All his ma'rifats are correct and approved by Prophets 'alaihimus-salâm'." In fact, his master as well as his disciples would attend his sohbat in order to receive fayz and nûr from him.

Having attained high grades and unequalled ranks, Imâm-i-Rabbânî came to Serhend and set about educating people who yearned for attaining love of Allâhu ta'âlâ. Echoes of guidance spread throughout the world. Calls of hidâyat inspired spring weather into hearts, producing many a renovation and green foliage. The drum of Qutb-ul-aqtâb was beaten in his name. A

mere compliment received from him would suffice for one to attain high grades of Wilâyat. Abdâls and Awtâds ran for his company. His lights of Wilâyat, his barakats of karâmat are too occult to express in words or writing. People who were stranded in the desert of aberration and bewilderment attained hidâyat in his sohbat.

People who were about to drown in the sea of remoteness reached the shore of closeness through his favour. Pursuers of haqîqat and ma'rifat crowded around him like ants. Sultans, commanders, governors shone with the light emanating from this source of Hidâyat. The fayz pouring like April rain on the disciples in his presence was an object of envy for angels in the seven skies. Upon hearing about his greatness and kerâmats, learned and eminent people far and near hastened to rub their faces on his threshold, which radiated Wilâyat. Owing to his fruitful tawajjuh and attention, which attracted one towards Allâhu ta'âlâ, they attained spiritual peace and nûr and tawhîd without any mushâhada or effort, without taking pains. Without having to dive into the sea of Wahdat, it became possible for them to disappear into the ocean of Ahâdiyyat without any toil. Slightest care on his part would result in the mushâhada of Wahdat in the kathrat, jazbas (raptures) of love and ma'rifats of heart. The nisbat (order) of Ahrariyya became strong again, so that it spread throughout the world owing to his fruitful efforts. Other nisbats beyond the already known sulûk and jazba were discovered. Self-abnegations, such as fasting without making iftâr (eating at the time of breaking fast), subjecting oneself to mortifications for forty days, doing without food and drink, keeping away from people, methods commonly used by people preceding him, were no longer things to be aspired after for people matured in his company. These arduous methods left their places to moderations such as being temperate in worships and observing the Sunnat strictly in prayers and deeds. Perfections that would normally cost years' mortifications would be attained in a moment owing to his barakat and tawajjuh. His blessed person 'rahmatullâhi ta'âlâ aleyh' became a great gift from Allâhu ta'âlâ and a representative of His Messenger 'sall-Allâhu alaihi wa sallam'. He was entrusted with the duty of guidance and leadership of unending paths. He became the mujaddid of the second thousand years. Thus, any sort of fayz and barakat coming to anyone till the end of the world will be coming through him. With his quite new teachings, unheard - of ma'rifats, secrets that

had never been revealed by anyone before him, and extraordinary kashfs which no one else had attained, he started a new trend; this fact is as obvious as the sun.

At the beginning of every hundred years a **Mujaddid** (person to reconsolidate, to restore Islam) will come. However, there is a great difference between mujaddids coming every hundred years and those who come every thousand years. Difference between these two kinds of mujaddids is equal to and even more than the difference between a hundred and a thousand.

Mujaddid is the person who serves as the medium for all sorts of fayz and barakat coming to people in his time. Even those lucky people called Qutb, Awtâd, Budalâ and Nujabâ ‘qaddas-Allâhu ta’âlâ esrârahum-ul-’azîz’ receive their fayz through him.

The time of Imâm-i-Ahmad Rabbânî ‘quddisa sirruh’ can be described as follows: During the earlier dispensations, whenever an Ummat degenerated and the earth was covered with zulmat, a new great Prophet called Ulul’azm would come and a new religion would be revealed to him. The most useful Ummat is the Ummat of Muhammad ‘alaihis-salâm’. And the Prophet of this Ummat is the finality of all Prophets ‘alaihim-us-salawâtu wa-t-taslîmât’. Scholars among this Ummat are like the Prophets of Benî Isrâ’îl (Children of Israel). This fact is stated in a hadîth-i-sherîf. It was decided (by Allâhu ta’âlâ) that existence of scholars in this Ummat would be sufficient (for Muslims). Therefore, one thousand years after our master the Prophet ‘sall-Allâhu alaihi wa sallam’, a noble person with perfect ma’rifat, knowledge and wisdom would be necessary to take the place of one of the past Prophets called Ulul’azm. For the latest period of the Muslim dispensation would begin one thousand years after our master the Prophet’s ‘sall-Allâhu alaihi wa sallam’ death. Elapse of one thousand years is a matter of paramount importance and it is a major factor in the changing of situations. Since there would not be any change in this Ummat and in this religion, it would, beyond doubt, be necessary that the standard of spirituality and the firmness of guidance possessed by the earlier Muslims be reinstated in the later generations. Thus, Imâm-i-Ahmad Rabbânî’s ‘quddisa sirruh’ blessed person was equipped with all the perfections peculiar to prophethood and messengership and distinguished from others. People who observe his astoundingly unusual information, his ma’rifats pertaining to the Zât-i-ilâhî (Person of Allâhu ta’âlâ), his purely beautiful moral quality and

his oral and written statements describing hâls, mawâjids, tajallîs and zuhûrs, will see this fact well. For these things are the essentials of the Islamic religion and make up an epitome of the teachings pertaining to Allâhu ta'âlâ, His Person and Attributes. Innumerable secrets and meanings, the haqîqat (the essence, the real inner meaning) of Kâ'ba-i-mu'azzama, the haqîqat of Qur'ân al-kerîm, the haqîqat of namâz, ma'bûdiyyat-i-sirfa, degrees of muhabbat (love) called hillat, muhibbiyyat and mabhûbiyyat, the grades termed ta'ayyun-i-wujûdî, ta'ayyun-i-hubbî, lâ-ta'ayyun, the zuhûr (manifestation) of properties called mabda-i-ta'ayyun in creatures, mabda-i-ta'ayyuns belonging to Prophets and angels, to which of the Divine Attributes or Names the idiosyncratic talents of each of his disciples were related, to what Prophet each of the Awliyâ was related as a result of natural identity (mashrab), e.g. Muhammadi-ul-mashrab, Ibrâhîm-ul-mashrab, etc., their own wilâyat related to muhibbiyyat and mabhûbiyyat-i-zâtiyya, their inner natures and peculiarities, the haqîqat of being a qayyûm, secrets of sabâhat and malâhat and combination of these two graces, and many other secrets and meanings were bestowed on him by Allâhu ta'âlâ. None of the Awliyâ 'rahmatullâhi ta'âlâ alaihim ajma'in' had mentioned these values. A summary of these values is written in his three books titled **Mektûbât** and in his other seven pamphlets.

The Imâm 'quddisa sirruh' had innumerable kashfs and karâmats. We will write a few of them in order to become blessed:

1- One of the Imâm's disciples wrote a letter to him, asking, "Did the Ashâb-i-kirâm attain these ranks which you have been telling about? If so, did it occur at once or gradually?" The Imâm said that a question of this sort could be answered only in a sohbat (by being together). The questioner visited him for his sohbat. The imâm made tawajjuh to him (turned his attention towards him), bestowing on him all the nisbats he possessed, and said, "What did you see?" Upon this the person threw himself down to hadrat Imâm's feet and said, "Now I know that the Ashâb-i-kirâm 'alaihim-ur-ridwân' attained all the ranks of wilâyat with only one sohbat with Rasûlullah 'sall-Allâhu alaihi wa sallam'."

2- Mawlânâ Yûsuf was ill. It seemed that he was to die soon. Imâm-i-Rabbânî visited him. Mawlânâ Yûsuf requested tawajjuh and himmat. So the Imâm 'quddisa sirruh' went in murâqaba (contemplation, profound meditation) and made him attain the

grades of Fanâ and Baqâ. Upon this, the latter, badly ill as he was, informed with the realized improvements taking place in his heart. As soon as his progress reached its zenith he attained Allâhu ta'âlâ (passed away).

3- Some of the Imâm's disciples expressed their wish to visit the Ghaws-ul-a'zam Abd-ul-qâdir-i-Geylânî 'quddisa sirruh'. The Imâm remained silent and made tawajjuh towards the soul of the Ghaws-ul-a'zam 'radiy-Allâhu anhumâ'. Hadrat Abd-ul-qâdir-i-Geylânî's blessed soul appeared and he and some of his senior disciples honoured the place with their presence. Those disciples of the Imâm's who were present at the place visited the guests and received fayz from them.

4- Someone suffering from leprosy begged the Imâm to pray for the restoration of his health. When the Imâm made tawajjuh the person regained his health completely.

5- A hâfid whose duty was to recite Qur'ân al-kerîm in the circle became badly ill. Everybody was hopeless. Imâm-i-Rabbânî said, "I have admitted him under my protection." The person recovered immediately.

6- He was on a safar (voyage, travel). The weather was unbearably hot and heavy. Exhausted, his companions and disciples begged him to intercede for mercy. The Imâm 'quddisa sirruh' trusted himself to Allâhu ta'âlâ. Presently, a cloud appeared and poured some light rain. It was no longer hot. Nor was there any dust left.

7- Some of his adherents found a Hindu idol temple empty at a remote place and broke the idols. They had hardly finished doing this when they found themselves surrounded by fully armed idolaters awaiting them with their swords drawn. The adherents sought asylum with the Imâm, begging him for help. Imâm-i-Rabbânî 'qaddas-Allâhu ta'âlâ sirrah-ul-'azîz' appeared at the place and said, "Don't worry! You will soon be receiving help from the unknown." A number of horsemen came into sight and protected the beloved born slaves from the unbelievers.

8- One of his disciples met a lion in the country. There was no place to shelter. He sought asylum with the Imâm and begged for help. The Imâm appeared with a walking stick in his hand and hit the fierce animal hard. The lion ran away and the disciple was saved.

9- A pious person living in a far away country heard about the

Imâm's fame and came to the city of Serhend. Someone invited him to his house to spend the night there. When he said that he was there to receive fayz from the Imâm and that he was very happy because he was going to be blessed with the honour of joining his disciples, the host began to vituperate hadrat Imâm, using filthy language about him. Deeply saddened and embarrassed, the pious person committed himself to the Imâm's soul and begged him through his heart: "I am here only with the intention of serving you for Allah's sake. This person wants to deprive me of this happiness." Imâm-i-Rabbânî appeared, exasperated and with his sword drawn, and cutting the denier to pieces he left the house. When the pious person was blessed with the Imâm's presence the following morning and attempted to relate the previous night's event, the Imâm preferred to conceal his kerâmat, saying, "Do not relate by day what happened at night."

10- One of the Imâm's 'quddisa sirruh' deniers invited one of the Imâm's disciples to his home. Putting something to eat in front of the guest, the host began to speak ill of Imâm-i-Rabbânî 'rahmatullâhi ta'âlâ aleyh'. The disciple was vexed and wished to go back to the Imâm's place. This stirred the Ghayrat-i-ilâhî, whereupon all the limbs of the denier's body broke and the body was torn to pieces. Terrified, the disciple left the house and made for the Imâm's place. The Imâm was standing at the door, as it was his blessed habit. Holding his disciple by the hand, he took him to the denier's house. They entered the house. The Imâm supplicated to Allâhu ta'âlâ for the resuscitation of the dead person. Allâhu ta'âlâ accepted his supplication. When they stood up some time later, he said to his disciple, "Don't tell anyone about this event as long as I am alive."

11- One day ten of the Imâm's disciples invited him to have (the dinner called) Iftâr with them and all the ten invitations happened to be for the same evening. Accepting all the invitations, he had Iftâr with all the ten families at the same time in the same evening.

12- He said one day, "The desire I had had to visit the Ka'ba-i-mu'azzama became so overwhelming that it was all but impossible for me to endure it any longer. By the grace of Allâhu ta'âlâ, this zeal and devotion generated so powerful an attraction that I found the Kâ'ba-i-mu'azzama by my side and was honoured with tawâf (visiting the Kâ'ba)."

We shall quote a few of the sayings that emanated from Imâm-i-Ahmad Rabbânî's 'qaddas-Allâhu ta'âlâ sirrah-ul'azîz' blessed heart and were expressed through his blessed pen's tongue:

He stated: All things seen and known are muqayyad. [They are dependent on other things.]. They are not [worth being] maqsûd (thing(s) wished for) or matlûb (thing(s) aspired after). What is [worth being] matlûb is what is free and far from all bounds and dependencies. Then, it must be looked for beyond seeing and knowing.

He stated: Sayr and Sulûk consist of progress in knowledge.

He stated: What camouflages the Awliyâullâh 'rahmatullâhi ta'âlâ alaihim ajma'in' from others' sight, and prevents them from being identified, is their human properties. These people need what other people need. Being Awliyâ will not exempt them from this need.

He stated: Allâhu ta'âlâ has concealed His Walî born slaves in such a way that their own zâhir (physical senses) are unaware of the perfections in their hearts, nonetheless for others' identifying them.

He stated: Yâ Rabbî (o my Allah)! What a mystery it is that Thou hast made them Awliyâ (beloved born slaves) for Thine Self. Their bâtin (hearts) are like nectars. A person who tastes one tiny drop of them will find endless life and attain eternal felicity. Their outward appearances, on the other hand, are like fatal poison. He who evaluates them only by looking at their outward appearances will end up in eternal death.

He stated: Man's creation is intended for him to do his duties as a born slave. The highest of the ranks of Wilâyat is the rank of 'abdiyyat (being a born slave). There is no rank above it.

He stated: They bless only one out of thousands of people with the honour of Ikhâlâs and the rank of Ridâ. This faqîr (hadrat Imâm-i-Ahmad Rabbânî means himself) was blessed with Ikhâlâs and Ridâ, which are the ultimate goals, only after ten years' progress in this way. As alms from our master the Prophet 'sall-Allâhu alaihi wa sallam', the essence, the inner nature (haqîqat) of these mysteries was entirely explained to me. May hamd-u-athanâ (laud, praise and gratitude) be to Allâhu ta'âlâ for this blessing.

He stated: The way taken (and guided) by these superior

people ‘rahmatullâhi ta’âlâ alaihim ajma’in’ is extremely valuable and very sacred. It has been based on the principle of adapting yourself to the Sunnat. Now I have no desire but to revive one of the Sunnats of Rasûlullah ‘sall-Allâhu alaihi wa sallam’. Let those who aspire after hâls, mawâjids and zawks have them. The heart should be enriched with the nisbat [following the way] of our superiors and the zâhir (body, outward appearance, actions) should be decorated with (obeying) the Ahkâm-i-Islâmiyya. [Ahkâm-i-Islâmiyyâ means Islam’s commandments and prohibitions].

He stated: Prophets ‘alaihim-us-salawâtu wa-t-taslîmat’ were sent to India. I see bright nûrs (lights, haloes) on their graves. I could show their graves one by one if I wanted to. Yet people are mostly disinclined to believe such statements.

He stated: The word ‘riyâzat’ (mortification) has meant ‘subjecting oneself to hunger’, ‘fasting’ to (most) people. However, steady strictness about eating as much as our religion prescribes is more difficult and more useful than performing supererogatory fast for thousands of years.

He stated: If delicious, sweet food is offered to a person and if he eats as much of it as our religion prescribes and leaves the rest though he has appetite and wishes to eat it all, this abstention of his is a powerful way of riyâzat and it is much better than the other methods of riyâzat.

He stated: I saw the Sarwar-i-kâinât ‘sall-Allâhu alaihi wa sallam’. He wrote an ijâzat for me, saying, “I have not written an ijâzat like this for anyone after my As-hâb.” Then he gave me the good news: “On the rising day thousands of people will enter Paradise through your shafâ’at.” He made me a mujtahid in the ‘Ilm-i-Kelâm.

He stated: “I saw Islam. It stopped at our place like a caravan stopping at a caravanserai.” As he said so he pointed to his mosque and to his convent.

He stated: One morning I saw Imâm-i-a’zam ‘rahmatullâhi aleyh’ and his teacher and his disciples arriving. I found myself immersed in their haloes. I attained a special Fanâ in the nisbat of those great people. Likewise, at some other time Imâm-i-Shâfi’î ‘rahmatullâhi aleyh’ and his teacher and his disciples appeared. This time their haloes covered me all over. I attained Fanâ in their nisbat, too.

He stated: Ghaws-ul-a'zam (Abd-ul-qâdir Geylânî) 'quddisa sirruh' and the great Shaikhs of Qâdirî path 'rahmatullâhi alaihim' visited me. With the arrival of these great people, I found myself in the haloes of Qâdirî nisbat (path). I thought to myself, "I was educated by the superiors of Naqshbandî. How is it that the Qâdirî order seems to have had more effect on me?" As soon as this thought passed through my heart, hadrat Khwâja-i-jihân Bahâ-ad-dîn Bukhârî 'quddisa sirruh', accompanied by his disciples, honoured the place with his presence and sat against the Ghaws-us-saqaleyn. Addressing the other group, he said, "Ahmad is one of us. He attained perfection and maturity through our methods of education." In the meantime, leaders of the orders Cheshtiyya and Kubrawiyya arrived, too. They poured their own nisbats into my heart. They gave me new ijâzats. I already was in possession of the nisbats of those superior people, and now they became firmer and brighter. If I wish, I can make my disciples reach perfection through all these paths.

He stated: One day I was pervaded with a feeling of seeing my deeds deficient. I was in a mood of utter penitence and contrition, when I heard a voice saying, "I have forgiven thee and those who invoke through thee, whether through another means or without any intermediary in between, till the end of the world," as it had been expressed in the hadîth-i-sherîf, **"If a person humiliates himself for the sake of Allâhu ta'âlâ, Allâhu ta'âlâ will exalt him."**

He stated: "They have shown me all those men and women who have joined our order as well as those who will join us through means or directly till the end of the world. They have given me their names, family names, and countries. I could name them all one by one if I liked to. All these people have been forgiven for my sake.

He stated: I have been given the good news, "If you attend a person's funeral he shall be forgiven." I was also inspired, "If you ask for a dead person's forgiveness, his torment shall be stopped once and for all." At some other time I was inspired, "If a handful of soil from your grave is put on a grave, the person lying in this grave shall attain maghfirat-i-ilâhiyya (Allah's forgiveness)." [This shows how great the person who lies in this grave (hadrat Imâm Rabbânî) must be].

He stated: The essence of the path with which Allâhu ta'âlâ has specially blessed this faqîr (Imâm-i-Rabbânî) is the path of Ahrâriyya, in which all the hâls (spiritual states), which are

normally attained at the end (in the other orders of Tasawwuf), have been placed in the beginning. Edifices, kiosks have been built on this foundation. If this foundation had not been so strong, the situation would not be as it is today. This valuable seed was brought from Bukhârâ and Semerkand and sown in India, whose essence descends from the soil of Medîna-i-Munawwara and Mekka-i-mukarrama. It was watered with water of fazîlat (virtue) and ikrâm (kindness, blessing) for years. It was grown with ihsân (grace, kindness, blessing). When it matured and reached perfection, today's fruits of knowledge and ma'rifat came into being.

He stated: We have been inspired that hadrat Mahdî 'alaihi-ir-rahma' will be in this nisbat of ours; he will read and accept what we have written in ma'rifat and haqîqat.

He stated: Allâhu ta'âlâ, with his Fadl and Kerem, has endowed on us (hadrat Imâm-i-Rabbânî means himself) all sorts of perfection that a born slave could possess, [with the exception of the rank of Prophethood].

The virtues and peculiar values Imâm-i-Ahmad Rabbânî 'qaddas-Allâhu ta'âlâ sirrah-ul'azîz' was invested with are beyond the limits of enumeration. As a singular blessing, Allâhu ta'âlâ honoured him with the fortune of adapting himself to our master the Messenger of Allah 'sall-Allâhu alaihi wa sallam' in all the seven categories. [The seven categories of following our master Rasûlullah 'sall-allâhi alaihi wa sallam' are explained in detail in the thirtieth (30) chapter of the first fascicle **Endless Bliss**]. He (Allâhu ta'âlâ) made him privy to the mysterious secrets hidden in the (âyats called) Mutashâbihât and Muqattaât in Qur'ân al-kerîm. He made him attain to the perfections peculiar to (people called) Sâbiqs. [Prophets 'alaihim-us-salâm' and the highest ones of their As-hâb are called Sâbiq]. He was blessed with the rank of Qayyûm-i-'âlam. Some of his disciples attained the rank of Qutb dependent on him. A new path beyond (the stages called) the Jazba and Sulûk and the Sayr-i-âfâqî and the Sayr-i-enfusî came into being.

With the barakat of his management, the Islamic religion became very powerful, especially in India. Islamic works of art, which had been destroyed and neglected in the time of Ekber Shâh, were restored. Many disbelievers became Muslims in his hands. Thousands of sinners made tawba. Writing effective letters to the time's powerful governors and commanders, among whom

were his adherents and disciples such as Abd-ur-Rahîm Khân, who was famous for his name Khân-i-Khânân, and Nawwâb Ferîd Murtadâ Khân and Muhammad a'zam Khân, he encouraged them to promote and spread Islam and to promulgate the belief of Ahl as-sunna wa-l-jamâ'a. And these people, obeying his blessed advice, put forward efforts for the fulfilment of this purpose and served for the maintenance of the religion. They did this so successfully that the darkness of bid'at and disbelief turned into light of Îmân and Sunnat. He assigned his highly educated disciples to the task of teaching the zâhirî teachings (teachings pertaining to worships) and the bâtinî ma'rîfats (occult knowledge pertaining to heart and soul) to people and sent them everywhere. A few of them are: Mawlânâ Hamîd-i-Benghâlî, Mawlânâ Muhammad Siddîq-i-Bedahshî, Shaikh Muzammil, Mawlânâ Tâhir-i-Bedahshî, Mawlânâ Ahmad-i-Riwanbî, Kerîm-ad-dîn Hasan-i-Abdâlî, Hasan-i-Berkî, Mawlânâ Abd-ul-Hayy-i-Belhî, Mawlânâ Hâshim-i-Kishmî, Mawlânâ Bedreddîn-i-Serhendî, Yûsuf-i-Berkî, Hâdjî Hidir-i-Afghânî, Khwâja Muhammad Sâdiq-i-Kâbilî, Mawlânâ Yâr Muhammad Qadîm-i-Talkânî, and others 'rahmatullâhi ta'âlâ alaihim ajma'in'.

These people are some of the Imâm's distinguished disciples. Millions of people received fayz through these people's sohbat and attained the rank of Wilâyat. He gave very sublime good news to these exalted disciples of his and inspired people to attaining the sohbat of these distinguished people. To some of his disciples he gave the good news that they had attained ranks of Wilâyat and Qutb.

Nûr Muhammad Punti 'rahmatullâhi aleyh' is one of his greatest disciples. He (the Imâm) said about him, "He is one of the rijâl-ul-ghayb. He is either among the Nuqabâ or one of the Nujabâ."

Bedî'ud-dîn-i-Sehârenpûrî 'quddisa sirruh' received many kindnesses and praisals from our master the Prophet 'sall-Allâhu alaihi wa sallam' in his dreams. In one of these occasions the Messenger of Allah 'sall-Allâhu alaihi wa sallam' said to him, "You are the sirâj, the candle of India." He was also blessed with the fortune of becoming the time's qutb.

Mawlânâ Ahmad-i-Berkî 'quddisa sirruh' passed all the stages of sulûk in one week. He, too, attained the honour of becoming the qutb of his country.

Mawlânâ Muhammad Tâhir-i-Lâhorî ‘quddisa sirruh’ was another one who was honoured with the blessing of becoming the qutb for his country. Allâhu ta’âlâ sent him the following message through inspiration: “I have salvaged from Hell fire all of those people to whom thou hast made tawajjuh. I have forgiven anyone who pays homage to thee.”

Sayyid Âdam-i-Bennûrî ‘quddisa sirruh’ would make the disciple attain the grade of Fanâ-i-qalbî and the Nisbat-i-khâssa at first tawajjuh, even during the telkîn. Allâhu ta’âlâ blessed him with a special methodology, a special path. This methodology is termed **Ahsaniyya**. Through this methodology, which was peculiar to him, he would attract people towards Allâhu ta’âlâ. The good news informing about this fact had been given to him by Imâm-i-Rabbânî ‘quddisa sirruh’, who had said, “Through an unknown way you shall be given more than you have received from us. Anyone who joins your way has been forgiven. On the Rising Day you shall be given a banner. People who have recourse to you and follow your way shall enjoy comfort in the shade of your banner on the Rising Day.” More than four hundred thousand people made tawba in his hands. He had one thousand disciples who had attained perfection. On his arrival in Medîna-i-Munawwara, (he greeted the Messenger of Allah ‘sall-Allâhu alaihi wa sallam’ and) his salâm (greeting, salutation) was acknowledged by the Prophet and he had the honour of musâfaha (shaking hands) with the Prophet, a blessing which has not even fallen to the lot of a few distinguished people. At that lucky moment, a voice was heard to say, **“O my son! Stay with me!”** Indeed, he passed away in Medîna-i-munawwara.

Another one was Sayyid Muhammad Nu’mân-i-Bedahshî ‘quddisa sirruh’. Imâm-i-Rabbânî wrote to him in one of his letters: “The crescent of your perfection has become like the full moon against the sun. All the values given to the sun have been reflected on it.” Also, he gave him the good news that he was a qutb. He had very effective and abundant guidance. He attracted hundreds of thousands of people to Allâhu ta’âlâ. The time’s emperor was alarmed at the great number of his disciples. Inviting him from Dakka, he took him under his protection. Once he said, “I saw our master the Prophet ‘sall-Allâhu alaihi wa sallam’ in my dream. Abû Bekr as-Siddîq ‘radiy-Allâhu anh’ was with the Sarwar. The Messenger said, ‘O Abû Bekr! Tell my son Muhammad Nu’mân: Anyone liked and accepted by Ahmad (Imâm-i-Rabbânî) is liked and accepted by me and by Allâhu

ta'âlâ. Anyone disliked and rejected by Ahmad is disliked by me and by Allâhu ta'âlâ.' Because I was one of the people liked and accepted by Imâm-i-Ahmad Rabbânî, I rejoiced greatly at this good news. I was still enjoying this peaceful joy, when the Messenger of Allah stated again: 'Tell my son Muhammad Nu'mân: Anyone liked and accepted by you is liked and accepted by Ahmad. And anyone liked and accepted by him is liked and accepted by me and by Allâhu ta'âlâ. Anyone you dislike and reject, Ahmad and I and Allâhu ta'âlâ will dislike and reject, too.

EXALTED SONS of IMÂM-I-RABBÂNÎ 'qaddas-Allâhu ta'âlâ erwâhahum'

Imâm-i-Rabbânî has eight sons and two daughters:

Muhammad Sâdiq 'quddisa sirruh' is the Imâm's 'quddisa sirruh' eldest son. He was born in the hijrî year 1000. He was only eight years old when Imâm-i-Rabbânî attained Khwâja Bâkî-billâh's sohbat. He took him along. So he was blessed with hadrat Khwâja Bâkî-billâh's looks at that very young age. With the barakat of his tawajjuh he attained hâls, raptures and unbelievable valuables. He was flooded with kashfs, zawks, ecstasies and immersion into haloes, so much so that his blessed father (Imâm-i-Rabbânî) told his disciples to "Buy Muhammad Sâdiq some food from the market place [because food from a market place would be somewhat doubtful]. This will deplete the inundation of hâls to some extent!"

He acquired most of the teachings pertaining to mental (scientific) and traditional (religious) knowledge in the presence of his father. By the time he was eighteen years old he had completed his education in zâhirî knowledge and taken up teaching in due diligence and perseverance.

His father 'quddisa sirruh', in a letter he sent to him, wrote as follows: "It has been inferred from your letter that you have an affinity with the Wilâyat-i-khâssa-i-Muhammadiyya 'sall-Allâhu alaihi wa sallam'. I thank Allâhu ta'âlâ for this. For I have been desiring for some time that you attain this great blessing. One day, I made tawajjuh towards you so that you should reach this fortune. I happened to find you in the Wilâyat-i-Mûsawiyya. So you were made to progress in that path and were transferred into Wilâyat-i-Muhammadiyya. I pay my hamd to Allâhu ta'âlâ for this."

His blessed father said about this son of his, "My esteemed son Muhammad Sâdiq 'rahmatullâhi aleyh' has become an abstract of the ma'rifats which this faqîr (Imâm-i-Rabbânî) possesses. He has passed beyond the grades of Jazba and Sulûk. My son is among those who are privy to my subtle, occult and secret ma'rifats. He has been protected against erring."

When he was twenty-four years old, bubonic plague broke out and spread in the place he lived, killing many people. His blessed father made tawajjuh for the elimination of the nuisance. However, it was understood that the plague would not go back without receiving the high premium it had come there for. So this son of Imâm-i-Rabbânî's bowed to his destiny and sacrificed himself for Allah's born slaves. He passed away on the ninth day of Rabî'ulawwal in 1025 [A.D. 1615]. Some time later the plague lost its grip. One of our superiors had a dream wherein a voice said, "If a person suffering from bubonic plague writes the name Muhammad Sâdiq on a piece of paper, melts it or only dips it in water and drinks the water, he will get rid of the plague." The news spread in the city. People suffering from plague did so and recovered. In fact, even a bit of soil from his grave would be enough as a cure against the epidemic. Imâm-i-Rabbânî was very deeply grieved at the death of this son of his. He says in one of his letters, "The death of my late son was a great catastrophe. He was one of the âyats of Allâhu ta'âlâ, a sign from him. He was one of the Rahmats (acts of compassion) coming down from the Rabb of 'âlams (worlds). Very few people have obtained equal amount of zâhirî and bâtinî knowledge he acquired within these twenty-four years." He was in a continuous state of hudû' and khushû' and always considered himself humble and imperfect. He would supplicate Allâhu ta'âlâ bemoaningly. He stated, "Each Walî has asked for something from Allâhu ta'âlâ. What I have asked for is tazarru' and iltijâ (supplication and taking refuge)."

Khwâja Muhammad Sa'id 'quddisa sirruh' was born in the hijrî year 1005. He passed away on the twenty-seventh of the month of Jamâz-al-âkhir in 1070 [A.D. 1659]. He was very small in the time of Khwâja Muhammad Bâkî billâh 'quddisa sirruh'. Therefore, it may seem that he did not attain the blessing of the Khwâja's khuzûr. However, the Khwâja (Bâkî billâh) said, "Muhammad Sa'id is such a person that he received nisbat from me in my absence." He attained zâhirî and bâtinî perfection in the presence of his father. He was seventeen years old when he perfected himself in mental and traditional knowledge. Like his noble father, he was perfect in observing the religious rules, graced with taqwâ, immaculate in adapting himself to the Sunnat, and determined in acting upon the 'azîmat. He was soft-spoken and modest. He did not attach any importance to worldliness. He was a documentary source and occupied a very high rank in the knowledge of Hadîth.

And in the knowledge of Fiqh he was the very authenticity itself. Whenever Imâm-i-Rabbânî meant to inquire into a matter pertaining to the knowledge of Fiqh, he would commune with this son of his. He admired his true and sound answers and uttered benedictions over him. He reached all the ranks of kemâl (perfection) and tekmîl (perfecting) in the elevated presence of his father. He was given ijâzat and commanded to guide the disciples. He was prudent and far-sighted not only in matters pertaining to the Hereafter, but also in worldly affairs. In fact, Imâm-i-Rabbânî ‘quddisa sirruh’ would consult with him in many questions. He was his magnificent father’s companion in batinî knowledge (knowledge pertaining to heart and soul). Very few people were informed with the mysteries imparted to him. People physically afflicted would seek remedy in him, and people with unhealthy hearts would attain presence of soul and tranquility in his tasarruf (power of disposal). This state of his was fully concordant with the following statement made by Bahâ-ud-dîn-i-Bukhârî ‘quddisa sirruh’, who was one of the (spiritual) inheritors of our master the Prophet ‘alaihis-salâm’: “We have attained a grace, a blessing from Allâhu ta’âlâ.”

Imâm-i-Rabbânî ‘qaddas-Allâhu ta’âlâ sirrah-ul’azîz’ stated: “Muhammad Sa’îd is one of the ‘Ulamâ-i-râsikhîn. Muhammad Sa’îd is one of the Sâbiqûn. Muhammad Sa’îd is a Halîl of Allâhu ta’âlâ. The rank of Hullat was transferred from me to him. Muhammad Sa’îd is a treasure of Allâhu ta’âlâ’s compassion. On the Judgement Day he will be granted the privilege of dealing out shares from the treasury of compassion. He has a great share from the rank of Shafâ’at (intercession). Muhammad Sa’îd passed beyond the circle of nafy (negation) like Ibrâhîm ‘alaihis-salâm’. Now he is with me in ithbât (proving true). One day I saw Muhammad Sa’îd running fast along the Sirât Bridge in order to enter Paradise.”

His statement, “My nisbat is like the Mujaddid’s nisbat,” would suffice to express his greatness. He has a book of one volume titled **Mektûbât**. This book is a collection of the subtle and occult pieces of knowledge poured into his blessed heart.

There was a woman who could not have a child because of old age. She came to him and said, “Please pray to Allâhu ta’âlâ to give me a child. Your prayer will be accepted.” He made tawajjuh and then said, “Allâhu ta’âlâ is going to give you a male child.” Indeed, she did have a male child some time later.

Someone had a son who was about to die. Bewailing in tears,

he entered his presence and begged: “Hadrat Îsâ ‘alaihis-salâm’ resuscitated dead people. You are Prophets’ inheritors. Please do make tawajjuh so that my son should recover from this plight.” The answer was a pregnant silence. A while later hadrat Muhammad Sa’îd said, “Your son’s soul left his body; yet it has come back; he is alive and in good health now.” When the man was back in his home, he found his son full of life and health.

Khawâja Muhammad Ma’tûm ‘quddisa sirruh’ is well known as the Imâm-i-Ma’tûm, the ‘Urwa-t-ul-wusqâ, renovator of the Religion. He is the Imâm’s third son. He was born in 1009 and passed away on the ninth of the month of Rebî-ul-awwal in 1079 [A.D. 1668]. Imâm-i-Rabbânî ‘rahmatullâhi ta’âlâ aleyh’ stated, “Muhammad Ma’tûm’s birth brought about plenty of barakat. It was in the same year when he was born that I attained the blessing of kissing my exalted teacher’s threshold, whereupon all this riches of knowledge and ma’rifat was unleashed.”

He was only three years old when he began to utter words of Tawhîd such as, “I am the earth,” “I am the sky” “I am this,” “I am that,” “That wall is the Haqq,” “That tree is the Haqq.” He memorized the whole Qur’ân al-kerîm in three months. And he was sixteen years old when he completed his education in the mental and traditional branches of knowledge and began to teach his disciples. During his education he acquired the method of dhikr and murâqaba from his noble father. Then he attained all sorts of blessings that could, or, rather, could not be imagined. Imâm-i-Rabbânî said about him, “This son of mine has idiosyncratic propensity towards the Wilâyat-i-Muhammadiyah ‘alaihis-salâm’. He is Muhammad-ul-mashrab and is one of the Mahbûbs. The case of my son Ma’tûm’s obtaining our nisbat is identical with that of the author of the book **Sherh-i-Wikâya**, who memorized all the books written by his grandfather.” I am afraid that, if his speed during the stages of Sayr and Sulûk and in transcending the grades on his way and the ranks he attained were described, those who consider themselves close would flee to a distance; those who think they have arrived at their goal would run in the course of separation. When he attained hâls, high ranks, peerless values and perfections, his blessed father gave him mutlaq ijâzat (full authorization). So this son fell behind his noble father and followed him step by step in the knowledge of zâhir and bâtin. His Kashf was precisely correct and powerful; he would say what grades of Wilâyat his disciples living in far-away countries had reached and what their mashrabs (dispositions, natures) were.

One day, as he was in the presence of his blessed father, he said, “I see myself as a nûr illuminating the world.” Imâm-i-Rabbânî ‘qaddas-Allâhu ta’âlâ sirrah-ul-’azîz’ said, “O my son! You will become the Qutb of your time. Do not forget this word of mine!” Afterwards, some time towards the death of his exalted father, the rank of **Qayyûm** was taken back from his father and given to him. Thus he became the **Qayyûm-i-zamân** and the **Qutb-i-devrân**. Imâm-i-Rabbânî said to this son of his: “My attachment to this world was due to my duty as the Qayyûm. Now you have been given this duty. All of the whole world has turned their faces in full enthusiasm towards you. The time of my transition to the Hereafter is close by.” At some other time he said, “A share from nobility is seen in you. As the dough of our master the Prophet ‘sall-Allâhu alaihi wa sallam’ was being kneaded, they added a remaining piece into the leaven of your dough of creation.” At another occasion he said, “This son of mine is one of the Sâbiqûn.”

In short, his blessed body was, like his father, one of the âyats, signs of Allâhu ta’âlâ. The world, which had been dark for some time, was illuminated with their barakat.

His letters, which were elucidations of abstruse mystic knowledge and ma’rifats, were compiled in three books. He explained those parts of his exalted father’s letters that were too difficult to understand, in its original language, Persian. Thus no secret was left unexplained. His Mektûbât (Letters) was written again in 1340 [A.D. 1922] and was printed in a splendid form in Pakistan in 1395 [A.D. 1985].

His kerâmats are beyond the limits of enumeration. A day before his passing away, a mysterious voice was heard at the door of every house in Serhend and in the neighboring cities. It said: “Tomorrow the Qayyûm-i-zamân Muhammad Ma’thûm will pass away. Those who wish to see him must hurry!”

The miracles and wonders that happened during his visit to the Kâ’ba-i-mu’azzama and the Rawdat-ul-mutahhara are narrated in a book that was published under the title **Al-yawâkit**. The compliments made to him by the haqîqat of Kâ’ba-i-mu’azzama, the conversations he had with our master the Prophet ‘alaihis-salâm’, his attaining various graces and kindnesses and many new grades in that presence are depicted in a sweet and pulchritudinous language.

The number of his disciples and the people who derived benefit

from them cannot be tallied. The fayz and perfections caused by his effective tawajjuh are the best evidences proving his high rank. More than nine hundred thousand people are said to have attained the happiness of becoming his disciples. He gave ijâzat to seven thousand of his disciples. In his presence, a disciple would attain the grade of Fanâ-i-qalbî in a week and perfection in Wilâyat in a month's time. He would make some people attain all these grades with only one tawajjuh. All his six sons were honoured with the rank of Qutb. They filled the whole world with nûr. In fact, his honourable father had said to him, "Your sons will become like me."

Hadrat Muhammad Ma'thûm 'rahmatullâhi ta'âlâ aleyh' had six sons and five daughters.

Muhammad Ferrûh and Muhammad Îsâ, two other sons of Imâm-i-Rabbânî, passed away of bubonic plague on the same day as did their eldest brother Muhammmad Sâdiq 'quddisa sirruhum'; the former was eleven and the latter was seven years old 'rahmatullâhi ta'âlâ alaihim ajma'in'.

His youngest son was Muhammad Yahyâ 'quddisa sirruh'. He memorized the whole Qur'ân al-kerîm when he was nine years old. The same year hadrat Imâm (Rabbânî) 'rahmatullâhi aleyh' passed away. He was very merciful, very compassionate to this son of his, too. After memorizing Qur'ân al-kerîm, he studied Arabic teachings. He learned most of mental and traditional knowledge from his elder brothers, and was twenty years old when he completed this education. He became a documentary source in the knowledge of Hadîth. He was an absolute document in the knowledge of Fiqh. Before he was born, the âyat-i-kerîma, "We give thee the good news of a (coming) son, whose name shall be Yahyâ," was inspired to his noble father (Imâm-i-Rabbânî). Therefore he named this son of his 'Yahyâ'. He acquired the grades of Tarîqâ-i-ahmadiyya from his elder brothers.

Muhammad Alamghîr Evrengh-i-Zîb, the time's emperor, would visit him and derive benefit from him. He made Hajj twice.

Mawlânâ Khâlid-i-Baghdâdî 'quddisa sirruh', who was the Mujaddid of the thirteenth century, the paramount and peerless scholar of his time, who had attained the spiritual grades of Ahmadiyya and who had reached perfection and had the competence to make others reach perfection, states, "In this Ummat (among Muslims), with the exception of the As-hâb-i-kirâm, I cannot see another person as good as Imâm-i-Rabbânî

‘rahmatullâhi aleyh’ in adhering to the Sunnat-i-seniyya, in having accurate and true views on the Names, Attributes and Person of Allâhu ta’âlâ, and in possessing very high, very exact and extremely subtle ma’rifats. Only Prophets ‘alaihim-us-salâm’ could recognize his haqîqat. How could Awliyâ comprehend this?” One of our superiors ‘rahmatullâhi aleyh” asked our master the Messenger of Allah ‘alaihis-salâm’ in his dream: “What would you say about the Mujaddid?” The beloved Prophet’s answer was: “I have four Khalîfas. Ahmad is the fifth.” Likewise, when Maz-har-i-Jân-i-Jânân ‘quddise sirruh’ asked our master the Prophet ‘alaihis-salâm’ a similar question in his dream, he received this answer: “Is there anyone else like him in this Ummat?”

Abdullah Dahlawî ‘rahmatullâhi aleyh’ states in the hundred and ninth letter of his **Mekâtûb-i-sherîfa**, “All Muslim countries have been covered with the fayz and nûr emanating from Imâm-i-Rabbânî Mujaddid-i-Elf-i-thânî Ahmad Fârûqî. It is wâjib for all Muslims to be grateful for his fayz. None of the other Awliyâ has informed about any ma’rifat or fayz similar to the new ma’rifats and fayz communicated by him. Formerly, Mawlânâ Khâlid-i-Baghdâdî, Mawlawî Hirâtî and Mawlawî Qamer-ud-dîn Pishwarî were totally against him. When they visited this faqîr and attained the fayz from the Mujaddid, they realized the very high grades and ranks in this path. Muhammad Abd-ur-rasûl Berzenjî (1103 [A.D. 1690] was drowned in the sea on his way back from hajj. His book, titled **Refuting the Ignoramuses of Serhend**, cannot be an evidence for the deniers (of the Imâm). Someone named Ârif translated **Mektûbât** from Persian into Arabic without he himself understanding the subtle messages given in the book and thus changing them. When Berzenjî came across this erroneous translation in Medîna-i-munawwara he, being a person quite unaware of Tasawwuf, was disconcerted and wrote that refutation of his without thinking at all that he should inquire into the matter before doing so. On the other hand Mirzâ Muhammad Burhanpûrî, who was profoundly learned in the zâhirî and bâtinî branches of knowledge, saw the refutation and, translating Mektûbât into Arabic correctly, proved that the writings in the blessed book were perfectly concordant with the Sharî’at, naming his correct version **Atiyat-ul-ahbâb fi-r-redd-i-alal-mu’tarid-i-ala-sh-shaikh Ahmad Fârûqî**, and having Meccan scholars endorse his book.

Urwa-t-ul-wusqa Muhammad Ma'thûm, (as we have already stated), is Imâm-i-Rabbânî's son 'rahmatullâhi alaihimâ'. His book, **Mektûbât**, is in Persian and consists of three volumes. There are 239 letters in the first volume, 158 letters in the second volume, and 255 in the third. Thirty-two of these six hundred and fifty-two letters have been translated (into Turkish and thence into English) and written below. Muhammad Ma'thûm 'quddisa sirruh' passed away in the Serhend city of India in 1079 [A.D. 1668].

TWO HUNDRED AND THIRTEENTH LETTER

This letter, written to Hadrat Naqîb Shaikh Ferîd, preaches, gives advice, and recommends following the scholars of Ahl as-sunnat:

May Allâhu ta'âlâ protect you against anything that would be incommensurate with your personality. May He accept this prayer of mine for the sake of your honourable forefather 'alaihi wa 'alâ âlihis-salawâtu wa-t-taslîmât'! The sixtieth âyat of ar-Rahmân Sûra purports: **"Goodness will be returned only with goodness."** I am at a loss as to what kindness I should offer in return for all your kindnesses. Only, I have been trying to take every sacred time as an opportunity to pray for your religious and worldly salvation. Al-hamdu-li-llâh, this task, beyond me as it is, falls to my lot. Another kindness (on our part) that would (only) mean a reward (for us) would be (to offer you some) preaches and advice. It would be such a great blessing for us if you would be kind enough to accept it.

O my noble and honourable sir! The essence of all preaches and the most valuable piece of advice is to meet men of Allah and to keep them company. And being a man of Allah, and adhering to Islam, in its turn, depends on holding fast to the right way guided by the Ahl as-sunnat wa'l jamâ'at, who, among various groups, are the only group blessed with the good news that they are the group of salvation. Unless you follow the way guided by these great people, there cannot be salvation. Unless you adapt yourself to the principles that these people inferred (from Qur'ân al-kerîm and hadîth-i-sherîfs), you cannot attain happiness. These statements of ours are confirmed by owners of wisdom, by scientists, and by the kashfs of Awliyâ. There is no mistaking. One should deem it lethal poison to be friends with a person who has swerved as trivially as a grain of mustard from the right way of

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