

SHOULD ONLY THINGS SEEN BE BELIEVED?

In communist countries, in order to demolish the faith and morals of the people, teachers in schools and officers in the army say to the boys, girls and soldiers, "If Allah existed, we would see Him. He would hear us and give us what we want. If you ask me for candy, I will immediately hear you and give you what you want. Ask Him, you see He doesn't respond. Then, He doesn't exist. Your parents are ignorant. They are backwards and old-fashioned. They are retrogressive. But, you are open-minded, modern youngsters. Never believe such superstitions! Paradise, Hell, angels and genies are fables." Through such lies, they try to annihilate youngsters' îmân, manners and sense of shame, which they acquired in their fathers' homes. Deceiving these poor children, they sacrifice youngsters for the sake of their base desires, pleasures, and evil earnings. By saying, "Who on earth has seen Paradise and Hell? One simply shouldn't believe things that are not seen." They expose the fact that they follow their organs of perception. However, animals too follow their organs of perception. Imâm-i Ghazâlî says: "Human beings follow reason. Human organs of perception are lower than those of animals. Man cannot smell as well as cats or dogs do. Neither can he see in the dark as well as they do. Moreover, how can one rely on one's eyes in everything while many times wisdom proves the eyes to be wrong? For example, the eyes, seeing the sun through the window, may consider it smaller than the window; but reason says it is larger than the earth." I wonder if these disbelievers deny reason by saying, "We believe what we see; is it possible that the sun is larger than the earth?" No! Here they also believe reason as Muslims do. It is seen that men differ from animals by conducting worldly affairs not according to their perception, but according to their reason. Instead of saying, "We don't believe in the things of the next world," and thus remaining dependent on the organs of perception, why don't they follow their reason and thus ascend to the degree of being human here, too? Islam declares that human beings will be recreated in the next world and will live eternally, and animals, after having their accounts settled, will be annihilated. By promising human beings an eternal life, it differentiates them from animals. But these disbelievers want to be deprived of eternal life like animals. Today, thousands of medicines, household appliances, industrial and commercial goods, electronic instruments, and weaponry are manufactured in factories. Most of them are manufactured after sophisticated calculations and hundreds of experiments are conducted. Do they say, even about one of them, that it is self-created? On the one hand, they say all those above-mentioned things have been manufactured consciously and willingly by a certain manufacturer; on the other hand, they claim that so many millions of substances and phenomena that are seen on living and lifeless beings, and new and more subtle ones of which are being explored in each century, so that we do not know the structures of most of them yet, are selfcreated. How can this hypocrisy be explained except as extreme obstinacy or explicit stupidity? A communist teacher in Russia told his students during the lesson, "I can see you. You can see me, too. This means to say that we exist. The mountains over there exist because we can see them, too. Something non-existent cannot be seen. What we cannot see can not be said to exist. My words come from our scientific knowledge. One who is educated and progressive depends on scientific knowledge. Reactionists claim that there is a creator of all the creatures. It is wrong to believe the existence of a creator. It is not compatible with science. It is reactionary to claim the existence of something which cannot be seen." Asking permission to respond, a Turkoman boy said, "Are you talking with your intellect? Since we cannot see the existence of your intellect, it would be incompatible with science to accept that

you have an intellect and that you are talking with it." The teacher was unable to answer these statements and kicked him out of the class after beating him harshly with a hatred arising from defeat. The boy was never seen again.

ARE ATHEISTS SMARTER THAN THESE PEOPLE?

People of Europe and America have holy books. Copernicus, the founder of modern astronomy, was a priest in Freienburg. Bacon, the great physicist of England, was a priest belonging to the Franciscan Church. The famous French physicist Pascal was a priest and wrote religious books while exploring the laws of physics and geometry. The famous Richelieu, who was France's greatest prime minister and the one who brought France to the leading position in Europe, was a high ranking clergyman. Also Schiller, the great German doctor and poet, was a priest. Bergson, the French thinker and a world-famous philosopher, in his books defended spirituality against the attacks of materialists. Those who read his books *Matière et mémoire*, *Les deux Sources de la Morale et de la Religion* and *Essai sur les Données Immédiates de la Conscience* will eagerly believe in religion and the next world. William James, the great American philosopher, founded the sect of pragmatism; and in his book *Religious Experiments and others*, he praised being a believer. French doctor Pasteur, who had studied on infectious diseases, bacteria and various vaccinations, willed that his funeral be performed with a religious ceremony. Finally, F.D. Roosevelt, an American President, who administered the world in the Second World War, and the British Prime Minister Churchill were Christian believers. Many scientists and politicians, whose names we cannot remember, were all persons who believed in the Creator, the next world, and angels. Who can ever claim that those who disbelieve are wiser than these people? They would have been good Muslims if they had seen and read Islamic books. But reading, even touching, Islamic books was prohibited because it was deemed a grave sin by their priests. Those priests prevented people from attaining happiness both in the world and in the Hereafter. Please see the twenty-sixth chapter, about Social Justice, Socialism, and Capitalism, in the thirty-eighth chapter of the second fascicle of *Endless Bliss*. Imâm-i 'Alî 'radiy-Allâhu 'anh' said: "Muslims believe in the next world. Disbelievers without a heavenly book deny it. If there weren't a rising, disbelievers would not gain anything and Muslims would not suffer any harm. But since what disbelievers believe will not happen, they will suffer eternal torment." Islamic scholars prove their words true and respond to the attacks of disbelievers through reason, knowledge and science. Could Rising be denied if Muslims did not prove their words to be true? Even if being under eternal torment were only a probability, whose wisdom would take the risk of it? Nevertheless, torment in the next world is not only a probability, but an obvious fact. Then, it is unwise not to believe.

IF YOU JUST THINK EVEN FOR A LITTLE BIT...

He sends light and heat by means of the sun. He makes the moon reflect waves of light. Out of black soil, He creates many vivid-coloured, sweet-scented flowers and beautiful sights. From the breeze, He pours out the breath which gives relief to hearts. From the stars that are at a distance of myriads of years' way, He makes it rain haloes on to the earth, out of which you

came about and under which you will be buried in the end. Through many vibrations, He creates effectivity in particles. [On the one hand, by turning dirt, which you dislike and are disgusted with, into soil by means of His smallest, most trifling creatures (germs), He turns this soil, which you tread on, into a white-of-egg-like substance, protein, the constructive matter of your body, through the factory of plants. On the other hand, by combining the water in the earth with the suffocating gases in the air, again in the factory of plants and by storing in them the energy which He sends from the sky, He creates starchy and sugary substances and oils, the source of energy, that will operate the machine of your body.] Thus, in plants, which He causes to grow in fields, wildernesses, mountains, in rills, and in animals, that He enables to live on the earth and under the seas, He prepares food which will go into your stomach and nourish you. By establishing chemistry laboratories in your lungs, He separates poison from your blood and puts the useful matter of oxygen in its place. By establishing physics laboratories in your brain, the information coming from your organs of perception, through your nerves, are taken there and, as He has placed a magnetic power into the stone of iron, so with the effect of intelligence, which He has placed into your brain and other immaterial powers, which He has placed into your heart, various plans, commands and actions are prepared simultaneously through His creation. By making your heart work through very complex mechanisms, which you consider very extraordinary, He makes rivers of blood flow in your blood vessels. He weaves many a dumbfounding net of roads through your nerves. He conceals stocks in your muscles. By means of many other phenomena, He equips and completes your body. He establishes and fits all of these in an order and harmony to which you give such names as the laws of physics, chemical reactions or biological events. He places centers of power within you. He projects the necessary precautions into your soul and conscience. He also gifts a treasure called the intellect, a gauge named reason, a means named thought, and a key which you call will. In order that you might use each of these correctly, He gives you sweet enticements and bitter warnings, hints, inclinations and goals. And as a greater blessing, He clearly sends instructions through faithful and dependable Prophets "alaihimu's-salâm'. In conclusion, operating the machine of your body and giving you the necessary instructions, He hands it over to you so that you may use and utilize it conveniently. He does all these things not because He needs you, your will or help, but to make you happy by giving you a distinguished position and authority among His creatures. If instead of leaving it to your hands, your feet and all of your limbs, which you can use at will, He used them without you knowing it, as is the case with the beating of your heart, the expansion of your lungs and the circulation of your blood, if He controlled you by force, with reflex actions, with paralysed hands or feet, if each of your actions were a vibration and every movement were a twitch, could you claim to possess yourself and the things He has lent you? If He made you move under the influence of external powers, like the lifeless or irrational and senseless exterior and interior powers like pack animals, and if He put into your mouth a morsel of the blessings which you take in large amounts to your houses now —, could you take and eat that morsel? Do you think of your state before and after you were born? Where were you, in what were you, during the creation of this globe, on which you live, eat and drink, go about, amuse and divert yourself? On this planet, you have discovered the means that are remedies for your diseases and the ways of defending yourself against the attacks of your enemies and the harms of wild and poisonous animals. Where were you while the stones and soil of this globe were being baked on fires in the ovens of creation and while its water and air were being distilled in the chemistry laboratories of the

Omnipotence? Have you ever thought: Where were you while the lands, which you claim to be yours today, were gliding away from the seas, while mountains, rivers, plateaus and hills were being laid down? Where and how were you while, with Allâhu ta'âlâ's Omnipotence, the salty waters of the seas evaporated and formed clouds in the sky, while the rains, falling from those clouds, took substances [of nourishment prepared by lightning and waves of power and energy in the sky] into the motes of burnt, dried soil, and while these substances, stirred [by the influence of the rays of light and heat], vibrated and nourished the cells of life? Today, they say that you have descended from monkeys, and you believe it. When they say that Allâhu ta'âlâ created you, gave you life, will make you die and that He alone makes everything, you don't want to believe! O man! What are you? What were you in the veins of your father? At one time, in the veins of your father, whom you insult with such terms as imbecile, old-fashioned and fuddy-duddy, you used to make him feel uncomfortable. Who made you move then, and why did you disturb him? If he had wished, he could have thrown you into a rubbish-heap, but he did not. He hid you like a deposit. While he was so kind as to entrust you to a chaste woman, where you would be nourished unsparingly, and struggled to protect you for a long time, why do you insult your father by holding him responsible for your inconveniences, instead of reserving a share of gratitude for him and your Creator for the blessings you have been given? Moreover, why do you throw your own deposit into the rubbish-heaps dirtied by everybody? When people around you follow your wishes and desires you believe that you are creating everything with your intellect, knowledge, science, power and strength, and that you are inventing all accomplishments. You forget about the task which Allâhu ta'âlâ has assigned to you, and you refrain from that high official duty and attempt to claim ownership of the deposit. You want to regard and introduce yourself as the owner and the dominant one. On the other hand, when those around you do not follow your desires, when the external forces seem to overcome you, you can see inside you nothing but regret and frustration, incapacity and despair. You claim that you own no will or option, that you are under the slavery of everything, that you are like a machine, automatic but with a broken spring. You understand fate not as al'ilm al-mutaqaddim (the eternal knowledge) but as al-jabr almutahakkim (the despotic compulsion). While saying this, you are not unaware of the fact that your mouth is not like a record-player. When your favorite meals do not come to your table, you hold out your hand and tongue and eat the dry bread which you are able to obtain, though you are free to eat or not and die of hunger. You eat the dry morsels that are not crammed into your mouth by force! You eat but also think that you are deprived of doing everything. You do not think that your hand and mouth have moved under your own control, and it has not been caused by involuntary movements. But, though you possess your self-control even at such times as this, when you have to, you deem yourself compelled, a slave, in short, nothing against external effects. O man! Which of these are you? You claim to be 'all' when you thrive well and when success and victory are with you, and 'nothing' under the force of fate when the affairs turn out bad and contrary to your wishes? Are you 'everything', or 'nothing'? O mankind! O man who is floating on deficiency and stupidity! You are neither 'all' nor 'nothing'! At any rate, you are something between these two. Yes, you are far from being inventive, dominant and victorious over everything. But, you have an irrefutable freedom and option and a wish and choice rendering you authoritative. Each of you is an official undertaking individual and collective duties under the command of Allâhu ta'âlâ, who is the Unequalled Authority and Absolute and Unconditional Owner without a partner! You can do your duties under the rules and regulations

established by Him, within the limits of your ranks assigned by Him, within your responsibilities and means which He has created and entrusted to you as deposits. He alone is the Sole Commander, the Unique Ruler and the Single Owner. There is no other commander besides Him, nor a ruler resembling Him, nor a partner with Him. Unless the aims and purposes which you lay claim to and rush upon so zealously, the struggles which you set about, the glories which you take pride in, and your accomplishments are for Him, they are false and vain. Then why do you give a place to lies in your hearts and turn towards polytheism? Why do you not obey the commands of Allâhu ta'âlâ, the Unequalled Ruler, and know Him as the Creator? But instead you run after thousands of imaginary idols and get drowned in distress? Whatever you run towards, isn't it an idea, an option or a belief that drags you on? Why do you look for that ideal belief in someone other than Allâhu ta'âlâ? Why do you not direct your belief to Allâhu ta'âlâ and place your option in this belief and in the deeds which are the results of this belief? This World and the Next World: One day we will realize the truth and our life will come to an end. This is a terrifying fact. In light of this truth, what does life really mean? A person does not deserve to be a human if he does not think about what death means. Therefore, the primary purpose of being human is to learn and know what life means, why we exist on the earth, and what exists beyond death. Could there be anyone who knows why we have been sent to this earth better than the master of life? Like all existence, our lives belong to Allâhu ta'âlâ. Jenâb-i Haqq states in the Qur'ân al-kerîm: "I created human beings only to make them aware of My Supremacy and to have them worship Me." Let's try to imagine what percentage of human beings today know this fact and practise it. We certainly know that most of them do not know this fact and the ones who know simply underestimate or ignore this reality. And this brings us to the starting point of ruination. It is the greatest catastrophe, disaster and misfortune (particularly for a Muslim) not to know this fact or not to act in accordance with it despite knowing and furthermore to know but not believe in it. This is so because Jenâb-i Haqq informs us by means of His Holy Book that He will certainly throw into the Hell-fire, eternally, those who don't believe in His commandments, and the ones who believe but don't practise will be sent to Hell as long as He wills. He, unlike human beings, does not lie. He will certainly punish the ones who don't consider His commandments important. His penalty is quite severe. It will be a great pity for the ones who don't protect themselves from His punishment. Could it be the business of a rational man to barter the endless life of the Hereafter for this short-termed worldly existence?

Proving Allâhu ta'âlâ's Existence:

We do not see Allâhu ta'âlâ. But all the time wherever we look we see His work, His creation. Whatever we see, for example, the sun, the moon, the stars, mountains, stones, human beings, animals, trees, day and night, summer and winter, the creator of all these things is undoubtedly Allâhu ta'âlâ. For, no other being, nor even the most intelligent group of men, could ever create any of His magnificent creatures — not even an ant! Was Pasteur able to create a microbe? Was Edison able to invent a light equivalent to sunlight? Was Galileo able to change the order of the earth's revolution around the sun? Who is the creator of the human brain, which invented the radio and enabled men to fly in the skies and travel beneath the sea? To deny this grand

existence, one must be either an idiot deeply ignorant or the victim of a dense stubbornness. Some qualify creation as Nature. There are some who deny Allâhu ta'âlâ's existence by saying that the great universes in space, the visible creations of the world, the earth's rotation, day and night, the four seasons and all things are the result of the forces of nature and natural laws. These people should be asked: Is there not a master over this creation? We believe that any of the trivial things made by man must be accepted as the product of human will and intelligence. Therefore, is it possible for this immense creation to have created itself? Could an unconscious and dull nature create the order and equilibrium between all that we see before us? Is it possible for a normal mind or even a naive thinker to accept such words from unbelievers?

IS THE ORDER IN THE UNIVERSE DUE TO COINCEDENCES?

We come to know our surroundings through our five senses. If it were not for our sense organs, we would not know of anything. We would not even know of ourselves. We would not walk, find out anything, do anything, eat, drink, or live. We would not have parents, nor would we exist. If we thank our Allah ceaselessly only for our sense organs, still we will not have expressed adequate gratitude. We call anything which affects our sense organs being or existence. Sand, water, the sun are all beings, for we see them. Sound is a being, too, for we hear it. Air is a being because we feel the air strike when we open our hand and wave it like a fan. Also, the wind strikes our face. Likewise, cold and hot are beings, for we feel them through our skin. Moreover, we believe in the existence of energies [powers], such as, electricity, heat, and magnetism. We perceive and comprehend that electric currents cause heat, electromagnetism, and chemical reactions; when heat occurs the temperature rises and when it decreases it gets cold. We also understand that a magnet attracts iron. We say that it is wrong to say, "I don't believe in the existence of air, heat or electricity because I don't see them." Although they are not seen, we perceive them or their effects through our sense organs. Therefore, we believe in many beings that cannot be seen. We say that things are not necessarily nonexistent because they are not seen. By the same token, it is wrong to say, "I don't believe in Allah. There are no such things as angels or genies. I would see them if they existed. Since I don't see them, I don't believe them." It is a statement contrary to mind and science. As shown by science, beings that have weight and volume are called "substances." Accordingly, air, water, stone, and wood are substances. Light and electric currents are beings, yet they are not substances. Substances with shapes are called "objects." A nail, a shovel, pincers, and a pin are objects. They are all made of the same substance: iron. The cause that makes a stationary object move or that makes a moving object stop or that changes its movement is called "force." Unless a force acts on a stationary object, it remains stationary; it cannot move. Unless a force acts on a moving object, its movement does not change; it never stops. Substances, objects, and energies existing in substances, altogether, are called 'âlam or nature. Every object in nature continuously moves, changes. This means that every object is affected by various forces every moment, thus a change takes place. The change that takes place in substances is called an event. We see that some things cease to exist while other things come into being. Our ancestors, ancient people, as well as their buildings and cities, ceased to exist. And after us, others will come into being. According to scientific knowledge, there are forces affecting these tremendous changes. Those who deny Allâhu ta'âlâ say, "These are all done by Nature. Everything is created by the forces of Nature."

If we ask them, "Have the parts of an automobile been brought together by the forces of nature? Have they been heaped together like a pile of rubbish which has been brought together by flowing water with the effects of waves striking from this direction and that? Does a car move with the exertion of the forces of nature?" Will they not smile and say, "Of course, it is impossible. A car is a work of art which a number of people have built by working together strenuously and by using all their mental abilities to design it. A car is operated by a driver who drives it carefully, using his mind and obeying the traffic rules?" Likewise, every being in nature is also a work of art. A leaf is an astounding factory. A grain of sand or a living cell is an exhibition of fine art, which science has explored to only a small extent today. What we boast about as a scientific finding and accomplishment today is the result of being able to see and copy a few of these fine arts in nature. Even Darwin[1], the British scientist whom Islam's adversaries present as their leader, had to admit: "Whenever I think of the structure of the eye, I feel as if I will go mad." Could a person who would not admit that a car is made by chance, by the forces of nature, say that nature has created this universe, which is entirely a work of art? Of course, he could not. Should he not believe that it has been made by a creator, who has calculation, design, knowledge, and infinite power? Is it not ignorance and idiocy to say: "Nature has created it" or "it has come into being by chance?" Allâhu ta'âlâ created everything in the best form and for the most useful purposes. For example, He created this spherical earth one hundred and fifty million kilometres away from the sun. If He had created it at a distance longer than this, there would have been no warm seasons and we would have died from the cold. If He had created it at a distance shorter than this, it would have been very hot; as a result, no living creatures would have been able to exist. The air around us is a mixture of 21 % oxygen, 78 % nitrogen, and 0.0003 carbon dioxide. Oxygen comes into our cells, burns the food there so as to provide power and strength for us. If the amount of oxygen in the air had been more than this, our cells would have been burned by the oxygen, too; as a result, we would have become ashes. If its percentage had been less than 21, it would not have been adequate enough to burn the food in our cells, and again there would have been no living creatures. During rainy and thunderous days, oxygen mixes with nitrogen and nitrogenous salts are formed in the sky; they fall to the earth with the rain. They feed the plants. Plants are food for animals, and animals are food for human beings. Therefore, it is understood that our sustenance is produced in the sky and rains down from there. The carbon dioxide in the air stimulates the centres of the heart and breathing in the cerebellum; that is, it makes them work. When the amount of carbon dioxide in the air becomes less, our hearts will stop, and we will not be able to breathe. On the other hand, if its percentage increases, we will choke. The amount of carbon dioxide in the air should never be changed. In order to keep it in the same consistency, He created the seas. When the amount of carbon dioxide in the air increases, its pressure increases, too, and the excessive amounts are dissolved in the seas. After uniting with the carbonate in the water, it is converted into bi-carbonate. This goes down under the sea and forms a layer of mud there. When the amount of carbon dioxide decreases in the air, it leaves the mud, passes in the water, and then passes from water into the air. No living creature can live without air. That is why air is given to every living creature everywhere, free of charge, without any effort, and sent into their lungs. We cannot live without water either. He created water everywhere too. But, since it is possible to live without water for some time, it has been created in a way that forces people to look for it, and then to carry it away. Fatabârakallâhu ahsunal-khâliqîn! (fourteenth âyat of

sûra Mûminun: "There is no resemblance of those who say they create, to the exaltedness of Allah.") Aside from man's ability to utilize those facts above, how fortunate for them to be able to see and to understand them.

DOES THE UNIVERSE OWE ITS ORDER TO SOMEONE?

Statements and claims of those who say 'chance existences' about these countless beings created by Allâhu ta'âlâ with explicit order and harmony are ignorant and contrary to positive science. For example: Let us put ten pebbles numbered from one to ten in a bag. Let us then take them out of the bag one by one with our hand, trying to take them out successively, that is, number one first, number two second, and number ten finally. If any pebble taken out does not follow this numerical order, all the pebbles taken out so far will be put back into the bag and we shall have to try again beginning with number one first. The probability of taking out ten pebbles successively in numerical order is one in ten billion. Therefore, since the probability of drawing ten pebbles in numerical order is extremely weak, it is surely impossible that innumerable kinds of orders in the universe should have come into existence only by chance. If a person who does not know how to type presses on the keys of a typewriter, let's say, five times at random, to what extent would it be possible for the resulting five-letter word to express some meaning in English or any other language? If he wanted to type a sentence by pressing on the keys heedlessly, could he type a meaningful sentence? Now, if a page or a book were to be formed by pressing on the keys arbitrarily, could a person be called intelligent who expects the book or the page to have a certain topic by chance? Things cease to exist all the time, while other things come into being as a result of them. But, according to the latest knowledge in chemistry, one hundred and five elements do not cease to exist; changes only take place in their electronic structure. Radio-active events have also shown that elements, and even their atoms, cease to exist, and that matter turns into energy. The German physicist Einstein even calculated the mathematical formula for this conversion. The fact that things and substances have been changing and issuing from one another continuously does not mean that existence itself comes from past eternity. That is, one cannot say, "It will be as it has so far been." These changes do have a beginning. To say that the changes have a beginning means that the substances coming into being have a beginning, which in turn means that all of them have been created from nothing while nothing existed. If the substances were not first created out of nothing and if their issuing from one another went far back into eternity, this universe would necessarily be nonexistent now. The existence of the universe in the eternal past would require the preexistence of other beings to bring it about, and those beings, in turn, would require others to pre-exist so that they could come into being. The existence of the latter is dependent upon the existence of the former. If the former does not exist, the latter will not exist, either. Eternity in the past means without a beginning. To say that something existed in the eternal past means that the first being, that is, the beginning did not exist. If the first being did not exist the latter beings could not exist, and consequently nothing could exist. In other words, there could not be a series of beings each of which required the pre-existence of another for their own existence. Therefore, all of them would necessarily be nonexistent. Hence, it has been understood that the present existence of the universe indicates that it has not existed since past eternity, and that there existed an original being, which had been created out of nothing. In other words, we have to

accept the fact that beings have been created out of nothing and that today's beings are the result of a succession of beings coming from those first beings. The book *Sharh-i Mawâqif* proves in detail in the first section of its fifth chapter that there is a Creator who creates all classes of beings from nothing, that this Creator should be eternal, and should always exist, and that He should exist eternally without changing. Briefly, 'to change' means to become something else. When the Creator changes He becomes something else. His creativeness gets deranged. As explained in the third letter of the third volume of the book *Maktûbât* by *Imâm-i Rabbânî*, it is necessary that the Creator will never change and that He will always remain the same. Reasoning from what we have explained, the various classes of beings could not be eternal, and the unchanging Creator must be eternal, He must exist everlastingly. Therefore, there is a Creator who never changes and who is eternal. The name of this never changing creator is Allah. Allâhu ta'âlâ sent Prophets to men in order to make Himself known. A reasonable, understanding person who reads about the life, the superior qualities of Hadrat Muhammad, who is His last and highest Prophet, will at once realize that Allâhu ta'âlâ exists and that Hadrat Muhammad is His Prophet. He will eagerly become a Muslim.

IS ISLAM SUITABLE FOR EVERY TIME?

Who will remain in Hell eternally? Those who do not perform salât? Those who commit sins? No! The enemies of Allâhu ta'âlâ will burn eternally in Hell. The Muslims who committed sins are not Allah's enemies. They are guilty human beings. They are like a naughty, guilty child. Will parents become an enemy towards their naughty child?

Murtadds are irreligious people who are either ignorant or educated or who assume to be scholars or scientists after receiving a diploma, though they have been brought up with an Islamic education by Muslim parents. Since these poor people, who suppose that they have swallowed the ocean by tasting one drop from the sea of knowledge and science, know nothing of Islamic savants and religious knowledge; they make up imaginary meanings for the words which they heard at early ages and suppose that Islam is something like that. Thus, they deny Islam. They say that their mothers' and grandfathers' heads are full of cobwebs, that Muslims are "retrogressive," and that those who only run after what is worldly and those who have dived into dissipation are "enlightened and modern." They say "fanatical idiots" about those who think of the next world along with the world and who observe others' rights. They say, "This is the way of the world and so it goes. Paradise and Hell are empty words; who on earth has seen them? Whatever you can do here is to your benefit." No matter what happens to others, they only think of their own advantages, nafs and lusts. But they never cease talking about goodness and humanism in order to deceive and to get along well with everybody. As the most tragic and the basest of crimes, they strive to steal the îmân of youngsters, of Muslim children by deceiving them, thus dragging them along with themselves towards disasters. Thousands of valuable books teaching the beliefs, commandments and prohibitions of the Islamic religion have been written, and many of these books have been translated into other languages and have been spread in all countries. However, heretical and short short-sighted people have always attacked the beneficial, blissful and illuminating principles of Islam; they have striven to blemish and change them and to deceive Muslims. I used to pity such people of the wrong path when I was only a child. I did not

see why they should not see the truth and understand the greatness of the Islamic religion. I wanted everybody to find the right way, and to be saved from corruption and calamities in both worlds, here and the Hereafter. I strove to serve people in this way. I requested Allâhu ta'âlâ imploringly to protect youngsters, the innocent and pure children, the sons of martyrs, from the corrupt books and words, to grant everyone success in learning Islam exactly and correctly as it is written in its main original sources. Because religiously ignorant people cannot attack Islam through knowledge, medical science, cleanliness, or morals, they assault by means of base and cowardly lies and slanders. How could Islam ever be defied through knowledge? Islam is the very essence of knowledge. Many parts of the Qur'ân al-kerîm command knowledge and praise men of knowledge. For example, it is purported in the ninth âyat of Sûrat-uz-Zum'ar: "Is it possible that he who knows and he who does not know be the same? He who knows is certainly valuable!" Rasûlullah's 'sall-Allâhu 'alaihi wa sallam' statements praising and recommending knowledge are so numerous and so famous that even our enemies know about them. For example, in the books Ihyâ-ul-'ulûm and Mawdû'ât-ul'ulûm, the following hadîth is written in a section stating the value of knowledge: "Acquire knowledge even if it is in China!" That is, "Go and learn knowledge, even if it is at the farthest place in the world and in the possession of disbelievers! Do not say, 'I don't want it; it is invented by disbelievers'." And it is stated in another hadîth-i-sherîf: "Study and learn knowledge from cradle to grave!" That is, an old man of eighty, one of whose feet is already in the grave, should study. It is an act of worship for him to learn. And once he stated: "Work for the next world as if you were to die tomorrow, and work for the world as if you would never die." He stated in a hadîth-i-sherîf: "Little worship done with knowledge is better than much worship done without understanding." Once he stated: "The devil is more afraid of a savant than of thousands of ignorant worshippers." Then how can disbelievers ever attack Islam through knowledge? Will knowledge blame knowledge? Of course not; it will like, praise it. He who attacks Islam on the knowledge front will suffer a defeat. They cannot attack through science, either. 'Science' means 'to see creatures and events, to observe and understand them, and to experiment and make the like.' These three are commanded by the Qur'ân al-kerîm. It is fard-i kifâya to study scientific knowledge, arts, and to try to make the most up-to-date arms of war. Our religion commands us to work more than our enemies do. We quoted one of Rasûlullah's very vivid statements commanding us to study science in one of the initial pages of our book. Then, Islam is a dynamic religion commanding us to study science, experiment, and to do positive work.

ISLAM AND HEALTH

The enemies cannot attack through medical science, either. Our Prophet 'sall-Allâhu 'alaihi wa sallam' praised medical science in various ways. For example, he stated: "Knowledge is of two kinds: physical knowledge and religious knowledge." That is, by saying that the most necessary kinds of knowledge are religious knowledge, which will protect the soul, and knowledge of health, which will protect the body, he declared that first of all it is necessary to try to keep the soul and the body healthy. This hadîth-i-sherîf is written in the three hundred and eighty-first page of the book Riyâd-un-nâsihîn, which also writes that it has been quoted from the book Zubda-tul-akhbâr. There are also scholars who say that these are the words of Imâm-i Shâfi'î 'rahmatullâhi ta'âlâ 'alaihi'. Every word of this great imâm is an explanation of âyat-i kerîmas and

hadîth-i sherîfs. Islam commands us to learn physical knowledge before religious knowledge. For, all kinds of virtuous deeds can be done with a healthy body.

HOW CAN THE TRUE ISLAM BE FOUND?

Since some ignorant people who are against Islam can never attack through morals, they concoct base plans to deceive Muslim children through lies and slanders, thus stealing the belief of these innocent youngsters. Most of the time, they disguise themselves as Muslims and pretend to be Muslims by performing salât without a wudû' or ghusl or by financially supporting mosque-building societies. They strive to make them believe their lies, tricks and fables. Our Prophet tells us what to do in order not to fall into the traps of disbelievers. He states: "There is Islam where there is knowledge. There is disbelief where there is no knowledge!" Here, too, he commands knowledge. Then, in order not to be deceived by disbelievers, there is no other way than learning our religion. From where shall we learn our religion? From the articles, radio broadcasts, movies or newspapers which the enemies of religion have prepared with lies and slanders in order to deceive youngsters or translated from books written by priests or freemasons? Or shall we learn it from those ignorant people who, with the purpose of earning money, publish incorrect books and translations of the Qur'ân? In Ramadân, in 1960, the Radio of Moscow attacked Islam insolently through very base and loathsome lies. The enemy's motion pictures misrepresent the lives of Prophets "alaihis-salâtu wa-t-teslîmât" and Islamic history as loathsome by fabricating pictures. Muslims watch these corrupt pictures, assume that they are true, and thereby their faith, imân becomes depraved. The enemy's radio, motion pictures, and magazines continue to proliferate. From where shall we learn our religion so that we can defend ourselves from these attacks? Whom does a person who has trouble with his eyes resort to? To a dustman, a porter, a lawyer, a teacher of mathematics, or to a doctor who is an eye specialist? Of course, he goes to the specialist and learns its remedy. And he who is seeking ways to save his faith and imân should go to a religion specialist, instead of resorting to a lawyer, a mathematician, a newspaper or movies. Where and who are the religion specialists? Are they the translators who learn Arabic in Beirut, Syria, Iraq or Egypt? No. Religion specialists are now under the ground! It is very hard to find them on the earth today! To be a religious savant, it is necessary to know contemporary knowledge of science and art at the graduate level in the faculties of science and letters, to receive a doctorate degree in these branches, to know the Qur'ân al-kerîm and its meaning by heart, to know thousands of hadîths and their meanings by heart, to be specialized in the twenty main branches of Islamic knowledge, to know well the eighty sections of these branches, to have efficiency in the delicate points of the four Madhhabs, to have attained the grade of ijtihâd in these Madhhabs, and to have attained the highest grade of Tasawwuf called "Wilâyat-i Khâssa-i Muhammadiyya." Where is such a savant now? I wonder if those who are known as religious men and who know Arabic perfectly could read and understand the books written by those great people? If there were such a savant today, no one would be able to attack the religion, and the false heroes who bluster shameless slanders would look for a place to take shelter. Formerly, in madrasas and mosques, contemporary scientific knowledge was taught. Islamic savants used to be brought up so as to become well versed in

scientific knowledge. The Tanzîmat Kanunu (Reorganization Law), which the freemason Reshid Pasha prepared in cooperation with the British Ambassador and announced on 26 Sha'bân 1255 [1839 A.D.], during the reign of Sultan 'Abdulmejd, prohibited the instruction of scientific subjects in madrasas. This was the first step taken towards the stratagem of educating ignorant men of religion. Once there were many such savants. One of them was Imâm-i Muhammad Ghazâlî 'rahmatullâhi 'alaihi'. His work is a witness to his depth in religious knowledge and his high grade in ijtihâd. He who reads and understands these writings of his will know him. He who does not know him will attempt to impute his own defects to him. To understand a savant, one has to be a savant. He was specialized in all the branches of the scientific knowledge of his time, too. He was the Rector of Baghdâd University. After learning Greek, the second language of that time, in two years, he examined Roman and Greek philosophy and science, and proclaimed their errors, their disgrace in his books. He wrote about the rotation of the earth, the structure of matter, the calculations of solar and lunar eclipses and many other technical and social facts. Another Islamic savant was Imâm-i Rabbânî Ahmad-i Fârûqî. It has been unanimously stated by religious authorities that his depth in religious knowledge, his high grade in ijtihâd, and especially his perfection in Tasawwuf were above mind's ability to comprehend. The books that have appeared recently in the United States have begun to be illuminated by the rays of this sun of happiness. Imâm-i Rabbânî 'rahmatullâhi 'alaihi' was specialized in the scientific knowledge of his time, too. In the two hundred and sixty-sixth letter of the first volume of his book Maktûbat, he writes: "My son Muhammad Ma'thûm has recently completed reading the book Sharh-i Mawâqif. During his lessons, he has understood well the errors and the defects of the Greek philosophers. He has learned many facts." This is a scientific book and has been taught until recently in the high (university) division of Islamic madrasas. Mawâqif was written by Qâdî 'Adûd and this, (that is, the book mentioned above by Imâm-i-Rabbânî), is the revision of it by Sayyid Sherîf Alî Jurjânî [740-816 A.H. (1336-1413 A.D.)]. A great Arabic work of about a thousand pages, it explains all the scientific knowledge of that time. The book is divided into six parts, each of which contains different sections. In the second paragraph of the third chapter of the first section of the fourth part, it proves that the earth is spherical, and in the sixth paragraph, it proves that it rotates from west to east. It also gives valuable information about atoms, various states of matter, forces and psychological events. Europeans have derived most of their scientific knowledge and its basis from Islamic books. While Europeans assumed that the earth was flat like a tray surrounded by a wall, Muslims had known that the earth was spherical and was rotating. This fact is written in detail in the books Sharh-i Mawâqif and Ma'rifatnâma. They measured the length of the meridian in the open plain of Sinjar between Mûsul and Diyâr-i Bekr, finding the result as it is found today. Nûr-ud-dîn Batrûjî, who passed away in 581 [1185 A.D.], was a professor of astronomy at the Islamic University of Andalusia. He wrote today's astronomy in his book al-Hayât. When Galileo, Copernicus and Newton said that the earth rotated after learning this fact from Islamic books, they were deemed guilty for their words. Galileo was judged and imprisoned by priests. Until the Tanzîmât (reforms of 'Abdulmejd in 1839), scientific lessons had been being taught in madrasas. Enlightened men of religion had been being educated. They had been guiding the world. When scientific lessons were abrogated, explorations and inventions stopped. The West began to gain on the East. Today, we will learn our religion from the books of those great savants. Religious knowledge can be learned from the Ahl-i Sunnat savants or from their books. It cannot be acquired through kashf or inspiration. He who reads their books will

both learn knowledge, and his heart will be purified. Useful things providing men with a healthy, salutary, comfortable and cheerful life (in this world) and endless happiness in the Hereafter are called Ni'met (blessing). Allâhu ta'âlâ, being very compassionate, created all the blessings His born slaves would need. And through His heavenly books, which He revealed to His Prophets, He instructed us on how we should use and utilize them. These instructions are called Dîn. If any person, Muslim and disbeliever alike, leads a life in conformity with these books, he will enjoy comfort and peace in the world. A drugstore carries hundreds of medicines. And each of these medicines has a set of instructions packed with it. A person who uses the medicine as it is prescribed in the instructions will benefit from it. He who does not follow the instructions will suffer harm. Likewise, a person who lives compatibly with the Qur'ân al-kerîm will benefit from the blessings. It is necessary to be a Muslim so that you can attain happiness in this world and in the Hereafter, while living peacefully and joyfully.

WHAT IS THE HEART, DOES IT HAVE TO BE CLEAN?

As we now know, ultraviolet rays kill microbes. Tuberculous patients have their lungs cleaned through radio therapy in sanitariums. As ultraviolet rays clean the lungs, likewise, there are rays that clean the heart. These rays are called nûr and fayz. The heart's sickness is its following the nafs, liking and being fond of the harâms. The sun radiates ultraviolet rays. And the source that radiates nûr is the heart of a Walî. The hearts of the Awliyâ are like full moon. The moon reflects the rays which it receives from the sun. And the hearts of the Awliyâ radiate to the world the nûr which they receive from Rasûlullah's blessed heart, which radiates energy like the sun. The Awliyâ are dead. And the ones living today are not known. But, when man dies, his heart and soul do not die with him. In fact, they become stronger because they have gotten rid of the cage of the body. Today, there are electromagnetic waves everywhere, in every room. But we do not perceive them. A receiver, e.g. a radio, is necessary to receive them. Also, there are rays of nûr everywhere. But we do not perceive them, either. Some force or some means is necessary to receive them and to make use of them. Again this receiver is the heart. The heart is like a substance with phosphorescent properties. Dispensing nûr it has received, to dark hearts, it causes them to shine. The longer a Believer lives and the better he becomes in worshipping and taqwâ, the more nûrs will his heart contain. However, receiving these nûrs and fayds abundantly requires loving a Walî. And if he brings himself into favour with him by attending his sohbat and keeping him company, he will receive even more fayd. By "the heart," we do not mean the piece of flesh on the left hand side of our chest, which also is called "heart," and which animals have, too. The heart proper to man is different. The heart is an invisible force. It is noticed through its effects. An electric current is not seen, either. But, because it causes the resistance wire to radiate light by heating it up when it passes through the bulb, we understand that it exists in the bulb. However, electricity is not matter. It does not occupy a place. And the force which we call "the heart" is not matter, either. It does not occupy a place. Since its effects are seen in a piece of flesh, which also is called the "heart," we say that its place is in the heart. [If the defects of a person's heart or of its valves cannot be corrected through a surgical operation, the healthy heart of another person who is about to die is transplanted to him. As

we often hear, persons with transplanted hearts die within a few days. Supposing that they should go on living, their insubstantial properties, which we also call “the heart,” do not change; no change occurs in their hearts or souls. A person with a transplanted heart or any other organ does not get any younger. He keeps on getting old.] Electricity is conducted through copper wires. The sender and the receiving set of a radio are attached to each other through electromagnetic waves. It is written in the twentieth letter of the fourth volume of the book Maktûbât that what attaches hearts to one another is love. When a person sees a Walî and talks with him or reads his books, he loves him, seeing that he adheres to Islam perfectly, that his knowledge is like an ocean, that he has excellent morals, and that he does favours to everyone. Since he loves Rasûlullah, he also loves the person who is in his way. But, loving these good characteristics of his is not sufficient. He has to know very well and love the owner of these good characteristics. For, hypocrites, disbelievers, and freemasons can have the same good qualities, too. So, it is necessary to know that he is a murshid, to recognize his face, figure and physiognomy. It must be a pleasure for one to see and dream of him by heart. This is called performing râbita. By always performing râbita towards him, it will be as if he were seeing him. Everything that has an effect on sense organs has an effect on the heart, too. As seeing something beautiful has an effect on the heart, so thinking of it will have an effect on the heart and the heart will enjoy it. That is, performing râbita will be like being with him. The more the love, the more light will he receive. Hadrat ‘Ubeydullah-i Ahrâr said: “While attaching the heart to property, to goods and to every kind of worldly affairs is not considered a crime, why should it be a crime to attach the heart to a Mu’min (Muslim)?” Suppose we put a mirror against the sun, a second mirror against this, a third one against the second one, and a fourth one against it...; the sun will be seen in each of the thirty mirrors put in such an order. For, each mirror reflects the sun to the other. By the same token, the heart of each of the Ashâb-i kirâm ‘alaihimurridwân’ was brightened like a mirror by the nûr radiated by the blessed heart of Rasûlullah ‘sall-Allahu ‘alaihi wa sallam’. Seeing his beautiful moral qualities, hearing his sweet words, witnessing his mu’jizas, and watching his luminous face, they loved him very much. They tried to be like him in everything they did. Each of them would have sacrificed his life upon one signal on his part. By spreading abundant nûr, which they thus received, to the young hearts attached to them, they purified these hearts. This nûr was passed from these hearts to those of other youngsters who were attached to them. Thus, for thirteen hundred years, being radiated by the hearts of the Awliyâ, his same nûr purified the hearts attached to these hearts and thereby brightened them like mirrors. That is, the eyes of their hearts were opened. The fortunate people who were blessed with this lot were called Walî or Awliyâ (those whom Allah loves). Mazhar-i Jân-i Jânân, the ‘Qutb’ of his time and a great Walî, says: “I attained all of what I gained by loving my murshids (religious teachers) very much. The key to all kinds of happiness is to love those whom Allah loves.” And Hadrat ‘Alî Râmitenî ‘radiy-Allâhu ta’âlâ sirrahul’azîz’ says: “The hearts of people who devoted themselves to Allah are nazarghâh-i-ilâhî, (i.e. place where Allâhu ta’âlâ turns His Attention to.) People who have managed to enter those hearts will get a share from that Attention.” The heart is dependent both upon the nafs and upon the sense organs and is attached to things which the sense organs are preoccupied with. When man sees something lovely, hears a beautiful voice, or tastes something sweet, the heart becomes attached to them. Man cannot help this attachment. Also, when man reads something beautiful, the heart becomes attached to the author and its meaning. By ‘beautiful and sweet’, ‘what comes beautiful and sweet to the heart’ is meant. Most

of the time, man cannot identify real beauty. He confuses what appears beautiful to the nafs with what appears beautiful to the rūh. If the heart is sound, it recognizes beauty and loves it. Valuable things such as âyats, hadîths, words of the Awliyâ, prayers, and tesbîhs are originally beautiful. They are very sweet. The heart, after its attachment to the nafs decreases and it is released from the bondage of the nafs, it will love them too. When a man reads or hears them, his heart becomes attached to them without his awareness of it. When this person reads the Qur'ân al-kerîm or listens to it being read or makes dhikr, his heart loves Allâhu ta'âlâ. To release the heart from the bondage, from the oppression of the nafs, it is necessary to oppress the nafs and strengthen the heart. This is possible only by obeying Rasûlullah. If a person who has released his heart from the paws of his nafs by following Muhammad "alaihis-salâm" observes a Walî, he will realize that he is a beloved born slave of Allah and a (spiritual) heir to the Messenger of Allah. Since he loves Allah very much, he will also love very much whomever Allah loves. But loving is not easy. Many people have ended up in perdition as a result of confusing things loved by the nafs with real beauties loved by the soul (rûh).

MEDICINE IS PRESCRIBED ACCORDING TO THE ILLNESS

Let us mention also the fact that as each person has a different illness in his heart and soul, likewise everybody has a different property, a different tendency called "idiosyncrasy: Uberempfindlichkeit gegen bestimmte Reize." Rasûlullah has not only communicated the diseases of the heart and its treatment, but he has also given hundreds of thousands of different kinds of facts regarding individuals, families, societies, wars, and problems of inheritance, that is, all kinds of matters pertaining to this world and the next. It is next to impossible for us, ignorant people, who do not know our own illness or its medicine, to pick out the one which is suitable for us of these hadîths. It is stated in the fiftyfourth letter of the second volume: "Hadîths have been forgotten by now. Bid'ats are widespread. True and false books have been mixed with one another. Murshid-i kâmil, being specialists of the heart and the soul, have picked out from these hadîths the spiritual medicines which are suitable for the nature of each individual, for his special illness, and for the time's zulmat and fesâd. Rasûlullah, being the chief doctor, prepared hundreds of thousands of medicines for the world's pharmaceutical store. Awliyâ are like his assistant doctors who distribute these readymade medicines in accordance with the illnesses of the patients. Since we do not know our own illness or understand its appropriate treatment, if we attempt to look for a medicine for ourselves among hundreds of thousands of hadîths, we may, having an allergy, suffer harm instead of getting better, thus having our nemesis for being ignorant. It is for this reason that it was stated in a hadîth: "He who interprets the Qur'ân in accordance with his own understanding becomes a disbeliever." Since lâ-madhabîs and the like cannot understand this subtlety, they say, "Everybody should understand his faith by himself by reading the Qur'ân and hadîths. He should not read the books of the four Madhhabs." By saying so they prevent the books of the Ahl-i sunnat savants from being read. The Persian book Radd-i Wahhâbî gives excellent answers to these slanders of the lâmadhabîs. Also in the 97th letter of the second volume of Maktûbât, Imâm-i Rabbânî Ahmad Fâruqî answers them.

WHY RELIGION AND WHY ISLAM?

The only way to attain happiness here and in the Hereafter is to be a Muslim. And being a Muslim requires believing the facts such as that Allâhu ta'âlâ exists and is One, that He sees and knows everything, that He is the maker [creator] of everything, that Muhammad "alaihis-salâm" is the Prophet, that after death there will be everlasting blessings and a sweet life in a place called Jannat (Paradise) and an everlasting burning in a place called Jahannam (Hell), that Muslims will go to Jannat and non-Muslims, i.e. those who deny Islam after hearing about it, will burn eternally in Jahannam. More than ninety-per-cent of the world's population, that is all Christians, all Jews, all politicians and statesmen in Europe and America, all scientists, commanders, brahmins, buddhists, fire-worshippers, and idolaters believe that we will rise after death and that there is everlasting torment in Hell. We hear about some ignorant and idiotic people who are quite unaware of Islam's beautiful ethical principles and human rights. They are wasting their lives at sports fields, beaches during the days and at places of amusement, indulging in luxuries, debaucheries and indecencies with girls and boys, or in music, gambling and alcohol, at nights. They are obtaining the money they need for their pleasures, completely disignoring the legitimacy of their earnings. With this eccentric, fraudulent and outrageous conduct of theirs, they harm not only themselves but also society, people, their lives and chastities. In their terminology irreligiousness and atheism are 'progressive attitudes' and 'young people's modernism'. They say that theirs is a way of life that a wise person would normally prefer. They boast about their behaviour and suppose that they are imitating Europeans and Americans by doing so. They stigmatize true and honest Muslims, who possess faith, belief and pure morals and who observe others' rights, as bigots and fanatics. Thus they lull themselves into a false sense of self-complacency. Are all those Europeans and Americans unwise to be devoted to their religious beliefs and is being wise a characteristic peculiar to these people alone? They do not realize that they are heading for damnation and inuring themselves to a habitude that will eventually offer them everlasting torment in return for a few years' dissipation. Nor do they seem to take a lesson from history. Those who fall into their traps are only pitiable. People who have never heard of Islam will not go to Hell. Since they are not Muslims, they will not go to Paradise, either. They will cease to exist after the Day of Judgment, as will be the case with animals. A sound person, after learning science, biology, and astronomy, should study the religions and should select the Islamic religion, which corresponds with logic and science. Someone who fails to do so should still immediately become a Muslim as a result of fearing and trembling from the danger of being eternally burned in Hell, which is believed everywhere on the earth. If he still denies, then he does not follow logic.

ALLAH EXISTS

Shaikh Muhammad Rebhâmî, one of the renowned Islamic scholars, relates in the fifteenth page of his book entitled Riyâdun-nâsikhîn, borrowing from the book entitled Zâd-ul-muqwîn: The Byzantine Kaiser sent an envoy to Me'mûn bin Hârûn, the seventh Abbasid Khalîfa. An awesome and arrogant man was with the envoy. The envoy said to the Khalîfa, "This man is an irreligious unbeliever. He does not believe in a creator. Byzantine priests failed to answer him. If the Islamic scholars manage to silence him, they will make millions of Christians and Muslims happy." The scholars of Baghdâd said that there was only one scholar to answer that man, and he was Ahmad Nishâpûrî. The Khalîfa decided on a certain hour of a certain day and ordered all the

scholars to convene at the palace. Nishâpûrî was rather late for the session, so he offered the following apology: "I saw something astonishing and quite unusual on my way. Watching it made me late. As I was waiting for the ship at the shore of the Tigris River, a huge tree came out of the earth. Then it fell down and broke into pieces, which presently turned into planks of wood. Then the planks came together to make a ship. Without a captain the ship began to sail." When the Byzantine unbeliever heard these words he sprang to his feet and said, "This man must be crazy. Are those things ever possible? He who says so is a liar. One must be without a brain to believe him." Nishâpûrî interrupted him and said, "When these things cannot take place on their own, how can so many astonishing things on the earth come into being on their own? Mustn't a person be even more idiotic and more lowly to deny the creator of all these things?" Thereupon the unbeliever said, "Now I realize and believe that the entire existence has a creator." Expressing the statement LÂ ILÂHA IL-L-ALLAH, he became a Muslim. It is narrated that a similar event took place during the time of Imâm Ghazâlî. Khalîfa Me'mûn passed away in the hijrî year 218.

FATE

The heretical group called the jabriyya, believe that Allahu taala forces every event to take place, eliminating our free will. A poet says, go to a person in the group of jabriyya, and slap him on the back of the head. If he gets angry, simply say, this was fate, I had nothing to do with it...