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Se'âdet-i Ebediyye
Endless Bliss

FIRST FASCICLE

Hüseyin Hilmi Işık

Nineteenth Edition



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NOTE

The Turkish original of the book Se'âdet-i Ebediyye consists of three parts, all of which add up to more than a thousand pages.

We have translated the entire book into English and have published six individual fascicles.

Se'âdet-i Ebediyye is a book prepared according to the Hanaffi Madhhab. There is not a bit of knowledge or word which does not confirm the creed of the Ahl-i Sunnat and Jamâ'at in this book.

This is the first fascicle. We invoke Allâhu ta'âlâ to help us deliver it to our dear readers.

Publisher's Note:

Anyone who wishes to print this book in its original form or to translate it into any other language is granted beforehand our permission to do so; and people who undertake this beneficial feat are accredited to the benedictions that we in advance offer to Allâhu ta'âlâ in their name and also our best wishes of gratitude and we thank them very much. However, permission is subject to the condition that the paper used in printing be of a good quality and that the design of the text and setting be properly and neatly done without mistakes.

A Warning: Missionaries are striving to advertise Christianity, Jews are working to spread the concocted words of Jewish rabbis, Hakikat Kitâbevi (Bookstore), in Istanbul, is struggling to publicize Islam, and freemasons are trying to annihilate religions. A person with wisdom, knowledge and conscience will understand and admit the right one among these and will help in these efforts for salvation of all humanity. There is no better way nor more valuable thing to serve humanity than doing so.

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The following is a translation of the Arabic eulogy written at the beginning of the fifth edition of the book **Se'âdet-i Ebediyye (Endless Bliss)** by the late great religious scholar, the virtuous **Hadrat Sayyid Ahmad Mekki Beg^[1]**:

Bismillâhirrahmânirrahîm ve bihî sikatî

All praise be to Allah who bestowed upon us what we did not know from beyan (expression and rhetorics). Peace and blessings be on our Sayyid Muhammad ‘alaihissalâm’, who is the best and highest of all those who were given Fasl-ı khitâb and wisdom, and on his pure Ahl-i-bayt and companions who were chosen for him!

I have examined the book **Se'âdet-i Ebediyye** written by the most virtuous of our age and the best of our time. I have found the knowledge of kalâm, fiqh, and tasawwuf in this book. I have seen that all of these were collected from the books of those who obtained their information from the source of prophethood. There is not a piece of information or word which does not conform to the creed of the Ahl-i Sunnat wal Jamâ'at in this book. May Allah reward the efforts of the Ahl-us-sunnat scholars and the author of this book! Âmîn!

O innocent youth! Obtain your religious and cultural knowledge from this fine and unique book which does not have and perhaps will not have a rival.

O my Rabb (Allah)! Make Huseyn Hilmi Işık, the son of the late Muhammad Sa'îd bin İbrahim Efendi of Lofça, the writer of this valuable book, happy, blessed and prosperous! Âmîn! O my Allah! Be pleased with his mother, and father, and his late and kind teacher. For the sake of the highest of all Prophets, accept this prayer! Âmîn!

7th July, 1967

29th Rabî'ul-awwal, 1387

Jum'a

The lowest of Born Slaves,
Servant of Islamic Scholars
Muffî of Kadıköy, Istanbul,
Descendent of Arwasîs

Assayyid Ahmad Mekki Üçışık

[1] A copy of **Se'âdet-i Ebediyye** with the original hand-written Arabic eulogy at the beginning is in the private library of the “Türkiye Gazetesi,” a daily newspaper in Turkey.

SE'ÂDET-İ EBEDIYYE

ENDLESS BLISS

CONTENTS OF THE FIRST FASCICLE

There are two hundred and forty (240) chapters in **Se'âdet-i Ebediyye**, and it consists of three parts. Forty-one of the ninety-eight chapters in the first part, thirty-four of the seventy-two chapters in the second part and thirty-three of the seventy chapters in the third part are translations of the letters in the Persian original of **Maktûbât (The Letters)** by Hadrat Imâm-i Rabbânî. A few of them are translations of letters by Hadrat Muhammad Ma'sûm 'rahmat-Allâhi 'alaih'. The remaining chapters are taken from many valuable books. **Maktûbât** by Hadrat Imam-î Rabbânî 'rahmat-Allâhi 'alaih' consists of three volumes (I, II, III) and they contain five hundred and thirty six letters. All of them were published in two volumes in Pakistan in 1392 [1972 A.D.], and it was printed by offset in 1397 [1977 A.D.] in Istanbul. **Maktûbât** by Hadrat Muhammad Ma'sûm, his son, is also of three volumes (IV, V, VI). The volume number and the number of each letter translated is given below. The additions in brackets are explanations made by the translator, (i.e. Hadrat Hüseyin Hilmi Işık 'quddisa sirruh').

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HÜSEYN HİLMİ İŞİK,
‘Rahmat-Allahi ’alaih’

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

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

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

TAM İLMİHÂL
SE'ÂDET-İ EBEDIYYE
PREFACE

***Here is the key to the treasure of eternity:
Bismillâh-ir-Rahmân-ir-Rahîm.***

Saying the **A'ûdhu** (A'ûdhu billâhi min-ash-shaytân-ir-rajîm) and the **Basmala** (Bismillâh-ir-Rahmân-ir-Rahîm), I begin to write the book **Se'âdet-i Ebediyye** (Endless Bliss). 'Abdullah ibni 'Abbâs 'radiy-Allahu 'anh' says: Rasûlullah (Muhammad 'sall-Allâhu 'alaihi wa sallam') declared: **“Respecting the Qur'ân is beginning to read it by saying the A'ûdhu, and the key to the Qur'ân is the Basmala.”** I, therefore, request my readers to begin our book by saying these two phrases. Thus, you will have embellished the book with two ornaments and will have attained the blessings that have been accumulated in these two treasures for the beloved to obtain! Those who want to be close to Allâhu ta'âlâ must hold tightly to the A'ûdhu, and those who fear Him must trust themselves to the A'ûdhu. Those with many sins have trusted themselves to the A'ûdhu, and fugitives have looked for relief in the A'ûdhu. Allâhu ta'âlâ commands His Prophet in the 97th âyat of Sûra-t-an-Nahl, **“Say the A'ûdhu when you are to read the Qur'ân.”** It means, “Pray for yourself by saying ‘I trust myself to Allâhu ta'âlâ, take refuge in Him, wail and cry out to Him against the devil, who is far from Allah’s mercy and who, incurring His wrath, was cursed in this world and in the next.’ ”

Our Prophet 'sall-Allâhu 'alaihi wa sallam' declared: **“When the teacher says Basmala to the child and the child repeats it, Allâhu ta'âlâ has a voucher written down lest the child and his parents and his teacher go to Hell.”** 'Abdullah ibni Mas'ûd 'radiy-Allâhu 'anh' says, “He who wants to escape from the 19 angels who will torment him in the next world, should say the Basmala.” The Basmala consists of 19 letters. It is the Basmala that was

written first in the Lawh-i mahfûz^[1]. It is the Basmala that descended to Hadrat Âdam first. Muslims will pass the Sirât^[2] with the help of the Basmala. The Basmala is the signature on the invitation to Paradise.

Here is the meaning of the Basmala: “I am able to write this book with the aid of Allâhu ta’âlâ who has been kind to all beings by creating them, by keeping them in existence and by protecting them against annihilation. The ‘ârifs^[3] knew Him as the ilâh. Beings found food through His mercy. Sinners are saved from Hell through His pitying.” Allâhu ta’âlâ has begun the Qur’ân al-kerîm with these three Names of His because man has three states: his states in the world, in the grave, and in the Hereafter. If man worships Allâhu ta’âlâ, He facilitates his works in the world, pities him in the grave, and forgives his sins in the Hereafter.

Alhamdulillah! If any person thanks any other person in any manner, for anything, at any place, at any time, all this thanks belongs to Allâhu ta’âlâ. For, He is the One who always creates, trains and develops everything, who causes every favor to be done, and who sends every goodness. He alone is the owner of strength and power. Unless He gives us thought, nobody can will or desire to do good or evil. After man receives the thought, he can will to do something, but unless Allah wills and gives strength and opportunity to that thought, nobody can do one bit of kindness or evil to anybody. Everything that man wants, happens when He wills and decrees it. Only what He wills happens. He sends us the thoughts of doing good or evil for various reasons. When His born slaves (men) whom He pities wish to do evil, He does not will or create it. Goodness always arises from such people. He, too, wills to create the evil wills of His enemies, with whom He is angry. Since these evil people do not wish to do something virtuous, evils always arise from them. In other words, all people are a means, a tool. They are like the pen in the writer’s hand. Only, using their

[1] In eternity, Allâhu ta’âlâ knew everything that would happen in the world. He explains His knowledge of eternity and His eternal word to angels at a place called Lawh-i mahfûz. Angels do what they learn from the Lawh-i mahfûz.

[2] An explanation of the bridge of Sirât will be given later in the text.

[3] Great scholars who comprehended through their hearts the knowledge about Allâhu ta’âlâ and His Attributes. For one to be an ‘ârif, it is necessary to make progress and be promoted in a path of Tasawwuf. Tasawwuf will be explained later in the text.

Īrâda-i juz'iyya (partial will) that has been bestowed upon them, those who will goodness earn blessings, while those willing evil to be created become sinful. Allâhu ta'âlâ willed in eternity to create the deeds of people through their will power. Creation of these deeds through people's will power means that they are created by the eternal **Īrâda-i ilâhî** (Divine Will).

May all prayers and blessings be upon Muhammad Mustafâ 'sall-Allâhu 'alaihi wa sallam', who is His Prophet and the most beloved of His born slaves, and who is in every respect the most beautiful and the most exalted of all mankind that ever lived. May prayers and blessings also be upon the highest of people, his **Ahl-i Bayt**, on his Ashâb 'ridwanullâhi ta'âlâ 'alaihim ajma'in' and on those who love them and follow them.

I received my elementary education at Rashâdiya Numûna School in Eyyûb Sultan, in my home town of Istanbul. I acquired religious training and religious knowledge in my home and in elementary school. As I was beginning my education in Halıcıoğlu Military Junior and Senior High School, the Qur'ân al-kerîm and religious lessons were being removed from schools. None of our teachers taught religious lessons. I regarded my teachers as great, mature, and I wanted to respect them highly. But I was disappointed to see them attacking my sacred beliefs. I vacillated between belief and disbelief. Pondering with my young brain, I scrutinized all the information which I had learned as religious knowledge. I saw that all of it was useful, good, valuable, and I couldn't sacrifice any of it. I remained between these two influences for six years. My friends, with whom I had been fasting and performing ritual prayers of salât a few years earlier, were deceived by the slanders of the teachers and newspapers, and they gave up worshipping. Left alone, I was all the more confused. I wondered if I were wrong, if I were on a wrong path. In 1929, I was eighteen years old and in the last year of high school. It was the Qadr Night, and we had gone to bed. I couldn't sleep. I jumped out of my bed, confused. I was alone in my thoughts, in my î mân (belief); I was uneasy; I was utterly exhausted. I went out into the yard. The sky was full of stars. Against the shrine of Hadrat Khâlid ibni Zayd Abû Eyyûb al-Ansârî, the sparkling waves of the Golden Horn sounded as if to tell me: "Don't worry, you are right." I sobbed and cried. I entreated my Allah, "Oh my Allah! I believe in Thee, I love Thee and Thine Prophets. I want to learn Islamic knowledge. Protect me from being deceived by the enemies of my religion!" Allah accepted this innocent and

sincere supplication of mine. I dreamt of Hadrat 'Abdulahakîm-i Arwâsî, the treasure of karâmats and ma'rîfats^[1], an ocean of knowledge, and later I met him in a mosque. He welcomed and invited me. While I was in the Faculty of Pharmacology, I attended his lectures in Bâyezid Mosque three times a week. Afterwards, I would go to his home. He pitied me. He taught me sarf, nahw (Arabic grammar), logic and fiqh (commands and prohibitions of Islam). He read to me and taught me many books. Also, he had me subscribe to the French newspaper **Le Matin**. He taught me Arabic and Persian. He had me memorize "**The Eulogy of Amâlî**" and **The Poems of Khâlid-i Baghdâdî**. His company was so sweet, so useful that many a day I stayed with him from morning till midnight. Today, the moments which I live recollecting those days in his company are the happiest moments of my life. Until 1936, while a tutor in the Military Medical School, I both attended the Masters of Science classes of the Faculty of Chemical Engineering and at the same time gathered knowledge and ultimate benefits from the preachings and from the company of that Islamic scholar. The dirt of disbelief in my heart was cleared off. I realized that Islam was the one and only source of happiness both in this world and in the next. I saw that the persons whom I formerly had deemed great were like children when compared to Islamic scholars. I understood that some of the things which they described as knowledge were quite far from knowledge, science, and were nothing but enmity against Islam, full of grossly made-up plans and slanders. After 1936, when I was in charge of Mamak Chemical Laboratory, he told me to learn German and read **The Maktûbât** of Imâm-i Rabbânî 'quddisa sirruh' continuously. At every opportunity I came to Istanbul and picked pearls and corals in that ocean of ma'rîfat. After the setting of that sun of knowledge, I was accepted to the private class of his blessed son, the virtuous Sayyid Ahmad Makkî, the Mufti of Scutary and later of Kadıköy. With great mercy and proficiency, he trained me in fiqh, tafsîr (explanation of the Qur'ân), hadîth, ma'qûl (knowledge which can be acquired by means of the intellect, i.e. science), manqûl (religious knowledge), usûl (methods and basic facts), furû' (a branch of Islamic knowledge), and he graduated me with full authorization on a Sunday, 27th Ramazân 1373 [1953 A.D.].

[1] Knowledge acquired with heart.

After 1947, during my teaching career, I strove to pour my knowledge, which was like a drop of water from an ocean, into the souls of the youth, and to instill this knowledge in their fresh brains blooming like buds. From the light of *îmân* (belief) burning inside me, I wished to throw a spark into the pure heart of each of them. Alhamdulillah! Allah gave me the facilities, and in 1956, it fell to my lot to publish the first volume of **Se'âdet-i Ebediyye**, which I had prepared after many years of hard work. It was only a few pages, but it was filled with very useful information as is the sweet and healing honey collected from fragrant flowers.

That little book, prepared according to the Hanafî Madhhab, had not been advertised in newspapers or magazines, nor had it notices all over walls. The book had been delivered to the shelves of a small corner bookshop. Noble-souled and faithful youngsters, who would not depart from the luminous and auspicious way of their ancestors, who always yearned to learn their faith, looked for this little book and found it. They rushed on it, and, in a short time, not a single copy was left.

The innocent children of those martyrs and *ghâzis* (fighters for Islam), who many years ago had won the war of independence by fighting like infuriated lions against the enemies who attacked their motherland, today also, are following their fathers' path with the same love and faith. And, likewise, they are striving to protect their *îmân* as well as their independence against every sort of aggression. They run towards right, reality, and truth. They cling to the *Qur'ân al-kerîm*.

History reveals to us the cruelties and evil ways of kings and dictators who attacked Islam in order to conceal their massacres and perfidy, and who wanted to deceive everyone for the sake of their own comfort and pleasure. Cruel enemy commanders and bigoted armies of the crusaders were always thwarted by Muslim Turkish heroes. Being unable to pass over the chests full of *îmân* of our ancestors, they fled, leaving their weapons and their dead behind.

History shows again that Islam has been an inspiration for developing more intellectual and more courageous people, who in turn develop superior, more up-to-date, and more scientific means of war and other civilized apparatuses. The irreligious have always been left behind in knowledge, in science, in arms, and in courage. Every Islamic army succeeded when the *Ahkâm-i-islâmiyya* (commands and prohibitions of Islam) were followed in every respect, whereas a relative decrease in success was witnessed in the

soldiers and the commanders of the same army when they deviated from Islam. Establishment, improvement, decline and fall of every Muslim State have always been closely related to their adherence to Islam.

Irreligious dictators bloodstained their hands and dominated lands, and by oppressing people with cruelty and instigation and by employing them like animals, they established heavy industries of war, tremendous factories, made superior weapons and threatened the world. Yet, in the course of history, they all quickly fell and have always been remembered with curses. Their traps, hastily set like a spider's web, were blown away by a mere slightest power, like the fresh morning breeze. They left behind nothing for humanity. And now, however great and powerful the states which are based on irreligiousness might seem, they will certainly fall; cruelty won't survive. Such disbelievers are like a match, which will flare up suddenly and set fire to light things such as straw and sawdust. It may burn the hand and probably destroy houses, yet it will soon go out and perish. As for those administrations based on Islam; they are like the radiators of a central heating unit. The radiator does not burn anything. By heating the rooms, it gives comfort to people. Its heat is not excessive or harmful, yet it possesses a source of heat and energy. Likewise, Islam is like a useful source of energy. It nourishes and strengthens individuals, families and societies embracing it.

The mercy, the favors, and the blessings of Allâhu ta'âlâ are so great that they are actually unlimited. Having mercy over His born slaves, He revealed through an angel to His Prophets the good deeds to be done and the evil deeds to be avoided. He revealed also the holy books conveying His commandments to them so that they could live on the earth brotherly, happily and in comfort and thereby attain eternal happiness, and the endless blessings of the Hereafter. Only the Qur'ân al-kerîm has remained intact, but all the other books were changed by malevolent people. The more you observe the fards (commandments) and harâms (prohibitions), that is, the principles (ahkâm) in the Qur'ân al-kerîm, the happier and the more comfortable a life will you be able to lead, no matter whether you are an atheist, a Believer, aware or unaware of it. This is similar to the fact that a good medicine enables everybody to get rid of his pain and problem, if it is used. That is why those who are non-Muslims, or even atheists, and some nations that are the enemies of Islam are successful in many of their businesses, and lead a very happy and comfortable life by

working in conformity with the laws in the Qur'ân al-kerîm. On the other hand, many people who claim to be Muslims, and who do their acts of worship as a mere formality, are living in misery and discomfort because they do not follow the divine rules and the high morality written in the Qur'ân al-kerîm. To attain eternal happiness in the Hereafter by following the Qur'ân al-kerîm, it is necessary first to believe in it, and then to follow it consciously and intentionally.

Those who are against Islam because of ignorance learned from the bloody, dismal experiences they had had for centuries that unless the îmân of the Muslim people was demolished, it would be impossible to demolish them. They attempted to misrepresent Islam as hostile towards knowledge, science and bravery, while, in fact, it is the protector of such things, encouraging every kind of progress and improvement. They aimed at depriving the young generations of knowledge and faith, thus shooting them on the moral front. They spent millions for this purpose. Some ignorant people, whose weapons of knowledge and belief had been rusted and who had been seized by their ambitions and sensuous desires, were easily destroyed by these attacks of the enemies. A section of them took shelter behind their posts and professions, pretended to be Muslims, disguised themselves as scientific men, authorities and religious scholars, and even, protectors of Muslims, while continuing to steal the belief of innocent youngsters. They misrepresented evils as talents, and irreligiousness as a virtue, a current fashion. Those who had faith, îmân, were called fanatics, bigots, fuddy-duddies. Religious knowledge and the valuable books of Islam were said to be reactionary, retrogressive and bigoted. By imputing the immorality and dishonourableness, which they themselves had, to Muslims and to great men of Islam, they strove to slander those noble people and sow discord between children and their fathers. In the meantime, they spoke ill of our history, attempted to blacken its shining and honourable pages, to blemish the accurate writings, to change the events and proofs of it and sever the youth from faith and belief in order to annihilate Islam and Muslims. In order to untie the sacred bonds which placed into young hearts the love of our ancestors, whose fame and honour had spread throughout the world owing to their knowledge, science, beautiful morals, virtue and bravery, and to leave the youth deprived of and alien to the maturity and greatness of their ancestors, they attacked hearts, souls and consciences. Thus there

came into being a new Muslim generation too befuddled to realize that as Islam became weaker and as we got further away from the path of Rasûlullah ‘sall-Allâhu ‘alaihi wa sallam’, not only were our morals corrupted, but we also gradually lost our superiority in making every kind of means, and in understanding contemporary knowledge, which the present century requires. We could no longer maintain the accomplishments of our ancestors in military defence, in science and arts; instead, we changed for the worse. Thus, these masked disbelievers tried, on the one hand, to cause us to lag behind in knowledge and science, and, on the other hand, they said, “Islam caused us to lag behind. In order to cope up with Western industries, we have to abolish this black curtain and get rid of the oriental religion, which consists in laws of the desert.” Thereby, they demolished our material and spiritual values, and dealt our country the fatal blow which the enemies outside had been wishing but failed to do for centuries.

Allâhü ta’âlâ has given all people numerous benefits and blessings. As the greatest, the best of these, He has sent Prophets and Messengers and has shown the way to eternal happiness, declaring in Sûra Ibrâhîm, âyat 7 (which purports): **“If you appreciate the value of My gifts and if you use them as I command, I will increase them. If you don’t appreciate them, if you abhor them, I will take them back and torture you vehemently.”** The reason why Islam has been in such a deplorable state for a century – especially recently, it has gone quite far away, leaving the world covered with the darkness of disbelief and apostasy – is solely because of Muslims’ not appreciating the blessings of Islam and turning away from them.

As Allâhu ta’âlâ employs those whom He loves as tools for auspicious deeds, so He employs at evil places those who bear hostility towards Him. Those who cause loss of Islamic blessings are of two groups:

In the first group are disbelievers who divulge their disbelief and hostility. They strive to demolish Islam by using all their armed forces, their means of propaganda, and political tricks. Muslims know them and struggle to be superior to them.

The second group of disbelievers pass themselves as Muslims, pretend to be Muslims, introduce themselves as religious men and try to turn Islam into a shape conformable to their opinions, pleasures and sensuous desires. They want to make up a new religion under the name of Islam. They try to prove their words

correct through tricks and lies, and deceive Muslims with their fluent expressions. Although most Muslims recognize these enemies from some of their statements and activities intended to destroy Islam, because they are very well organized, some of their sayings have become current and widespread among Muslims. The Islamic faith has been gradually degenerating and turning into the shape planned by these disbelievers.

Also, some others say, “In order that we may survive in the present century, we should westernize ourselves altogether.” This statement has two connotations. Firstly, it means learning and adopting what the Europeans have invented in science, art, in the mediums of improvement and progress, and to strive to utilize them, as Islam commands. I explained in some parts of my books with documents that this is fard kifâya to learn. As a matter of fact, a hadîth of Rasûl-i akram (the Prophet) states: **“Hikmat (i.e. science and art) is the lost property of the Muslim. Let him take it wherever he finds it!”** Yet, this does not mean to follow the Europeans; it means to find and acquire knowledge and science even from them and strive to be superior to them. The second type of westernization involves abandoning the righteous and sacred ways of our ancestors; accepting all the traditions, customs, immoralities, and obscenities of the West; and also accepting their irreligiousness and idolatry, and thus converting mosques into churches or museums of ancient art, which is the most dismal stupidity of all. Calling Islam an “oriental religion,” a “backward religion” and the Qur’ân “laws of the desert” while at the same time referring to idolatry and the mixing of music with worship as a “western, modern, and civilized religion” is in fact an act of abandoning Islam, turning to Christianity, and worshipping with musical instruments.

The enemies of Islam should know very well that the noble blood circulating in the veins of these people will not be westernized in this sense, neither today nor in the days which they look forward to. And our people will not become communists or let the sacred beliefs of their ancestors be trodden underfoot.

Another force trying to demolish Islam is those books and magazines which appear to be written for the purpose of spreading Islam and silencing the enemies of the religion. But when these religiously ignorant people, who know nothing about îmân and Islam and who have not comprehended the reality, the inner spirit, the delicacy of tasawwuf, become authorities in worldly affairs, they pass themselves as religious scholars and

write religious books in order to propagate the things which they mistake as Islam, or solely to earn money out of it. It is seen with utter grief in these books of theirs that they cannot understand the words of great men of religion, and that, as a result, they write most of the delicate information erroneously. They introduce some lâ-madhhabî people and religion reformers, who have recently appeared in some countries, as Islamic scholars. Their books are translated and presented to youngsters as a source of religious knowledge. But, in actual fact, these books are destructive and divisive because they have been written by people who are ignorant and have heretical ideas. They ignorantly and foolishly slander our brothers in order to prevent the publication and distribution of our books, which teach and elucidate how harmful, corrupt, and disgraceful they are. Also, we prevent them from making money, and from exploiting millions of people. We hear that some hypocrites who sell the religion for worldly benefits claim that we have been practising tariqat, which is an ugly slander against us. They try to make us guilty before the laws so that our books will be banned officially. However, nothing has been written about the tariqat in any of my books. Yes, there is information about the tariqat in my books, but these are translations from the books of some scholars of tasawwuf, who lived in previous centuries. Or, rather, we too are trying to read and understand them. I have never had any relations with a tariqat or a shaikh.

It is true that I myself saw a real Islamic scholar. I had the honour of learning the essence of Islam and the highest Islamic knowledge from him. He was like an ocean of Islamic, scientific and historical knowledge. Seeing his great moral character, which originated from Islam, I had enormous respect for him. I never heard this noble person say anything to imply that he had anything to do with being a shaikh or murîd. He was constantly warning us that some practitioners of the tariqats, whose names had been being heard of before and after the closing of dervish convents, were not following Islam or the knowledge of tasawwuf, and that they were dangerous. Today, books of tasawwuf are being written in many languages throughout the world. Under the guise of sufism, it is a crime to derive personal benefits from the false and bad practices that are not tasawwuf. It is not a crime to write tasawwuf books, or to praise the knowledge of tasawwuf. The scholars of tasawwuf rejected the leaders of this type of tariqat and informed people that they were thieves of

religion and that they were ruining Islam itself. I, myself, say in my books and lectures, “A Muslim should not violate the law. It is harâm to cause fitna.” Would a person advocating this do anything against the law? It is understood, then, that those jealous people, who are my slanderers, mistook me as a munâfiq (hypocrite) like themselves. They are absolutely wrong. I do not use the word “munâfiq” here to mean kâfir, but rather I mean those who are two-faced and whose interiors are not the same as their exteriors. Also, it is written in the book **Hadîqa**, in the section on the âfats (harms) incurred by way of speech that the type of nifâq (speech), which is done by talking or with the tongue, is not kufr (disbelief), yet it is harâm. These poor people butter the bread of the enemies of Islam on purpose or inadvertently and cause more harm to Islam than do their oppressors. The unsuspecting Muslims who read their books and booklets, or magazines, especially the innocent youngsters thirsty to learn the sacred faith of their noble and brave ancestors, deem them religious scholars and embrace their aberrant, wrong writings, supposing them to be embodiments of faith and belief. The ignorant people who exploit our holy religion as a tool to earn money, position, rank and fame, in short, who try to gain worldly advantages, are called **Ulamâ-i sû’**, that is, yobaz (seditious), ill-natured scholars. These ill-natured people and those pseudo-scientists, that is, zindîqs who pose as scholastic scientists, misrepresent true scientific knowledge with their own treacherous ideas. Thus, they try to demolish and pull down Islam. These people hurt this nation a great deal. They instigated enmity between brothers. They caused civil wars. The Islamic religion commands us to be united, to love and help one another, to obey the government and the laws (not to cause fitna, i.e., anarchy), to take care of and protect even the rights of disbelievers, and not to hurt anybody. Our ancestors sacrificed their worldly comforts and advantages, and in order to protect the faith and belief of their descendants, they wrote valuable books and left them as a legacy to us. We should learn our holy faith by reading the sincere and virtuous books written by the blessed hands of our famed and honourable ancestors, whose beautiful morals, justice, diligence, and whose records in art, science, and bravery are written about in shining letters in the world’s history. Moreover, they shed their blood for our faith, lest the enemy hands might touch it, and they left all these valuable writings in their original purity as an inheritance to us. We have to be very

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