

**Hakikat Kitabevi Publications No: 4**

*Se'âdet-i Ebediyye*

# Endless Bliss

*FOURTH FASCICLE*

Hüseyin Hilmi Işık

Seventeenth Edition



**Hakikat Kitâbevi**

Darüşşefeka Cad. 53/A P.K.: 35

**34083 Fatih-ISTANBUL/TURKEY**

Tel: 90.212.523 4556-532 5843 Fax: 90.212.523 3693

<http://www.hakikatkitabevi.com>

e-mail: [bilgi@hakikatkitabevi.com](mailto:bilgi@hakikatkitabevi.com)

SEPTEMBER-2014

## NOTE

This book is a translation of **Se'âdet-i Ebediyye**, which was originally written in Turkish.

The Turkish original of the book **Se'âdet-i Ebediyye** consists of three parts, all of which add up to well over twelve hundred pages.

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

Se'âdet-i Ebediyye is a book prepared according to the Hanafî Madhhab. There is not a single bit of knowledge or a word which contradicts the creed of Ahl-i Sunnat wa'l Jamâ'at in this book.

This is the fourth fascicle. We invoke Allâhu ta'âlâ for help, so the book may reach 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 out the concocted words of Jewish rabbis; Hakîkat 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 side with the right one of these choices and will help to spread it for salvation of all humanity. There is no better way and more valuable thing to serve humanity than doing so.

### **TYPESET AND PRINTED IN TURKEY BY:**

İhlâs Gazetecilik A.Ş.

Merkez Mah. 29 Ekim Cad. İhlâs Plaza No: 11 A/41  
34197 Yenibosna-İSTANBUL Tel: 90.212.454 3000

## CONTENTS

Chapter	Page
Preface .....	4
Islam.....	9
1- The five daily prayers (namâz) .....	17
2- The fards of namâz .....	19
3- Masah (wiping) on mests (special socks or shoes); having an excuse .....	33
4- Ghushl (ritual washing) haid, nifâs, darûrat, haraj .....	40
5- Tayammum .....	79
6- Tahârat from najâsat (Purification from uncleanliness).....	87
7- Water and its kinds.....	102
8- Satr-i awrat and women's covering themselves.....	109
9- Qibla: its direction .....	125
10- Prayer times.....	135
11- Azân (or adhân) (announcing and call to prayers) and iqâmat.....	197
12- First Volume, 303rd letter .....	208
13- Importance of namâz (prayer).....	209
14- How do we perform namâz (prayer) .....	217
15- Namâz during long-distance journeys.....	232
16- Wâjibs of namâz, Sajda-i sahw.....	247
17- Things that nullify namâz .....	255
18- Mekrûhs of namâz .....	266
19- The namâz of tarâwih and reverence due to mosques .....	281
20- Namâz in jamâ'at .....	291
21- Friday (Jum'a) prayer .....	311
22- The namâz of 'Iyd.....	329
23- The qadhâ namâzes [omitted prayers].....	333
24- Taghannî (singing) and music .....	369
25- Second Volume, forty-sixth letter .....	402
26- Second Volume, thirty-seventh letter .....	412
27- Second Volume, thirty-ninth letter .....	415
Appendix I – FINDING THE FIRST DAY OF AN ARABIC MONTH .....	418
Appendix II – ULUG' BEY'S TABLE FOR LUNAR (QAMARÎ) MONTHS .....	419
Appendix III – FINDING THE MĪLÂDÎ YEAR COINCIDING WITH THE BEGINNING OF THE HIJRÎ YEAR.....	420
Appendix IV – <b>TABLE</b> EQUATION OF TIME and DECLINATION OF THE SUN .....	421
Appendix V – TABLE of TAMKINS.....	423
Appendix VI – SUN'S ALTITUDES at TIME of LATE AFTERNOON PRAYER .....	424
GLOSSARY .....	425

## PREFACE

Saying the **A'ûdhu** (A'ûdhu billâhi min-ash-shaytânirrajîm) and **Basmala** (Bismillâhirrahmânirrahîm), I begin writing my book.

**Al-hamd-u lillâh!** If any person thanks another person in any manner for any reason at any place or time, all this hamd and thanks will in fact have been paid to Allâhu ta'âlâ. For, Allâhu ta'âlâ alone creates and develops everything and renders every favour done. He, alone, is the owner of might and power. Unless He reminds, no one can wish or ever think of doing good or evil. Whatever happens is only what He wills.

May the best of prayers and favours be upon Muhammad Mustafâ 'sall-Allâhu 'alaihi wa sallam', who is His Prophet and most beloved slave, the most beautiful, the most superior of mankind in every respect. Also, may Allâhu ta'âlâ be pleased with the Prophet's family and companions, and all those who love and follow them!

Every man, and even every living being, wants to live in comfort, without sorrow and without trouble or pain. Savants, scientists, and governments have all been trying to establish these conditions for the world's people. To attain this, various ideas and methods have been developed, and everyone is defending the way he thinks is better and more useful.

As unanimously declared by hundreds of thousands of Islamic savants, who have lived throughout the last fourteen centuries, and as well by all the correct religions which guided people to the way of comfort and peace in all parts of the world before Islam, there is one single way that will lead people to happiness and comfort. This unique way is through Îmân, which means to believe in the existence of one single creator, who created everything from nothing, who alone always makes everything, and who is almighty, such that what He wishes happens. The name of this single owner of power is **Allah**. Every goodness, every superiority belongs to Him only. There is no weakness or deficiency in Him. He has always existed. He never ceases to exist. He, alone, keeps everything in existence every moment. If He ceased to exist for one moment, everything would immediately cease to exist, too. To have belief in Him, it is necessary to believe and accept all His declarations, commandments, and prohibitions. Hence, there are a number of things to believe in. Islamic savants have summarized

them into six groups. They are called **Principles of Îmân**. To believe in these six principles means to believe in everything that is necessary. The following are the six principles of îmân:

1 - To learn Allah's five **Sifât-i dhâtiyya** and His eight **Sifât-i thubûtiyya** and to believe in them.

2 - To learn and believe in the teachings that are necessary to believe in, about **Angels**.

3 - To learn the names of the four heavenly books sent by Allahu ta'âlâ and to believe that they are Allah's word. Allâhu ta'âlâ sent each book to a prophet through an angel. He sent the Qur'ân to Hadrat Muhammad 'sall-Allâhu 'alaihi wa sallam'. It is permissible to translate or interpret the Qur'ân in any language and to learn the meaning of the Qur'ân as well as possible by reading such translations and interpretations. But reading the translations is not the same as reading the Qur'ân. For, not only the meanings of the words of the Qur'ân are called the Qur'ân, but also the words together with their meanings represent the **Qur'ân**.

4 - To believe in Prophets. The first of the Prophets was Hadrat **Âdam** 'alaihi-salâm'. The last and the highest Prophet was Hadrat **Muhammad** 'sall-Allâhu 'alaihi wa sallam'. The number of Prophets who came between the two is not known.

5 - To believe in the **Last day**. That day is Doomsday. That is when every living thing will be annihilated. Afterwards they will all be resurrected, men will rise from their graves and, after being called to account, some of them will go to Paradise and others to Hell.

6 - To believe in **Qadar**. Allâhu ta'âlâ knows in advance the things He will create. This knowledge of Allâhu ta'âlâ is called **Qadar**. Everything is created in accordance with this knowledge when the time comes. Men cannot change Allah's qadar.

Today, the earth has only one book revealed by Allah that has not undergone human interpolation. This undefiled and perfect book is the **Qur'ân al-kerîm**. He who believes in the six principles of îmân as declared by the Qur'ân al-kerîm becomes a **Mu'min** or **Muslim**. Only Hadrat **Muhammad** 'sall-Allâhu 'alaihi wa sallam' understood the meaning of the Qur'ân correctly, and he explained it to those Muslims who were with him. Each of these explanations of Hadrat Muhammad is called **Hadîth-i-sherîf**. Muslims who saw Hadrat Muhammad's beautiful face are called the **Sahâba**. Islamic savants who came later learned the meanings of the Qur'ân from the Sahâba, and they wrote them in their books. They are called the **Savants of Ahl-as-sunnat**. Hadrat Muhammad 'sall-Allâhu

'alaihi wa sallam' informed us that they were the true **Islamic savants**. Working day and night, the higher ones of those savants learned the various methods of worshipping within the context of what had newly happened and of what would arise later. They always adapted their methods of worshipping in accordance with what they had learned from the Sahaba, and they in turn taught them to their disciples. The highest ones among the **Ahl-as-sunnat** are called **Mujtahid imâms**. And some other savants who preferred their own minds and opinions gave new meanings disagreeing with the knowledge concerning the Qur'ân conveyed to them by the savants of the Ahl-as-sunnat. Thus they deviated from the teachings of imân communicated by the savants of the Ahl-as-sunnat. If this deviation of theirs does not involve the clear declarations of the Qur'ân, those who hold that belief are still Mu'mins, Muslims. But they are **Bid'at holders** (heretics). If their deviation involves matters declared clearly, such misbelievers lose their imân and become disbelievers. They, and also those who believe as they do, are called **Mulhids**. Their thinking of themselves as Muslims and declaring that they are on the right way will not absolve them from being disbelievers. It is written in all the books of fiqh, and especially in Ibni 'Âbidîn, under the chapters dealing with iman: "It has been unanimously said (by savants) that if a person disbelieves in one of the facts that are necessary for one to know to be a Muslim, he becomes a kâfir (disbeliever), even if he is **Ahl-i qibla**, that is, performs the prayers in jamâ'at<sup>[1]</sup> and does all kinds of worship throughout his life." If a belief disagreeing with the savants of the Ahl-as-sunnat is not a result of interpreting the Qur'ân erroneously, but by following one's own short mind, understanding, opinion or the day's scientific knowledge, one who believes so becomes a **kâfir**. Such disbelievers are called **Religion reformers**. For example, a person who disbelieves in the torment in the grave and in the shafâ'at (intercession) that will take place in the next world is either a heretical Muslim who is **Ahl-i bid'at**, or a disbeliever who is a religion reformer. A **religion reformer** thinks of himself as a Muslim, too. An enemy of Islam who is not a Muslim but who gives wrong meanings to the Qur'ân by pretending to be a Muslim in order to defile and demolish Islam from within is called a **zindiq**. It is difficult for youngsters to distinguish between these three types of disbelievers.

Each of Allah's commandments is called a **Fard**. His prohibitions are called **Harâm**. The mujtahid imâms, who were

---

[1] See chapter 20 for prayers in jamâ'at.

the highest of the savants of the **Ahl-as-sunnat**, in their search for documents in order to decide about certain matters, disagreed with one another in some matters. Thus, various **Madhhabs** emerged. Among them, the books of the famous four Madhhabs spread everywhere, and the other Madhhabs were forgotten.

He who wants to attain happiness in this world, in his grave, and in the Hereafter must, after adapting his *îmân* to the Ahl-as-sunnat, live in obedience to one of the four Madhhabs. In other words, all his worships and actions must be suited to one Madhhab. Of the four Madhhabs, he must choose the one that is the easiest for him to learn and follow; after learning it, he must act in accordance with it in everything he does. Savants of the Ahl-as-sunnat declared unanimously that when doing a certain deed it is not permissible to mix the four Madhhabs with one another. That is, it is never permissible to do one part of a deed or worship according to one Madhhab and another part according to another Madhhab. Anyone who does so will have disobeyed the unanimity of the savants and will have followed none of the Madhhabs. To follow one Madhhab means to learn it and to intend to follow it. It is not acceptable to follow it without intending to do so.

Hadrat Abdulghanî Nablusî wrote in his book **Khulâsat-ut-tahqîq fi-bayân-i hukm-it-taqlîd wat-talfîq**: “Admitting someone else’s word or proof without understanding it, is called **Taqlîd** (imitation, following). A Muslim who is not a mujtahid has to do his every act of worship and everything by imitating a mujtahid. It is permissible for him to imitate one mujtahid when doing one thing and to follow another mujtahid when doing another thing for the first time. But, after having done one thing according to one Madhhab, he has to do that thing by imitating continuously the same Madhhab, except when there is a **darûrat** (strong necessity)<sup>[1]</sup> not to do so. During the times of the Sahâba and the Tâbi’în, the newly converted Muslims would do so. Likewise, Muslims who imitate only one Madhhab in everything they do, cannot imitate another Madhhab unless there is a strong necessity.” As is seen, when there is a darûrat, it is permissible to do worships and everything else according to another Madhhab. But, in that case, it will be necessary to learn that Madhhab well and to observe its conditions.

A person who does not follow a Madhhab, (i.e. one of the only four valid **Madhhabs**.) is called a lâ-madhhabî. A lâ-madhhabî

---

[1] The meaning of darûrat is explained in the fourth chapter.

person cannot be **Sunni**<sup>[1]</sup>. His worships are not saħîh (correct, valid). It is harâm to change one's Madhhab for worldly advantages in order to obtain the desires of one's nafs<sup>[2]</sup>. Each Muslim must learn at least one Madhhab and to adapt his daily life to it.

To annihilate Islam, the enemies of Islam attacked the **Ahl-as-sunnat** by state and financial forces. In all parts of the world they prevented the educating of Islamic savants. They annihilated the schools of the **Ahl-as-sunnat** and the books of the **Ahl-as-sunnat**. This onslaught was led by the British. Today, as it can be seen, there are no books of the **Ahl-as-sunnat**, nor any savants of the **Ahl-as-sunnat** left in many countries. Brought up ignorant, the youth are easily being deceived, misled, and swept into perdition by mulhids, lâ-madhhabîs, and religion reformers. I have deemed it necessary to spread all over the world in English the teachings of fiqh by way of my Turkish book **Se'âdet-i Ebediyye**. I prepared this book as a service to innocent younger generations. Thus, the fourth fascicle of my book **Endless Bliss** (English version of a considerable portion of the aforesaid peerless epitome, *Se'âdet-i Ebediyye*.) has been formed. I prepared this book, (*Se'âdet-i Ebediyye*.) by translating fiqh books of the Hanafî Madhhab. If those youngsters who are in another Madhhab or who have not been able to learn the teachings of **dîn** (religion) read this book and adapt themselves to these teachings in all their manners and acts of worship, they will have imitated the great Islamic savant Hadrat Imâm-i a'zam Abû Hanîfa Nu'mân bin Thâbit, the leader of the savants of the **Ahl-as-sunnat**, the great imâm and mutlaq mujtahid. Thus, their worships will be saħîh, they will escape the calamity of having deviated from the **Ahl-as-sunnat**.

May Allâhu ta'âlâ protect us all from being deceived by the insidious enemies of Islam, from being trapped by lâ-madhhabî people and by religion reformers who bear Muslim names! Âmin.

Husayn Hilmi bin Sa'îd Ishiq (Işık) 'rahmatullâhi ta'âlâ 'alaihi', (1329 [1911 A.D.], Vezîr Tekkesi, Eyyûb Sultân, Istanbul-1422 [2001], Istanbul.)

---

[1] Our Prophet 'sall-Allâhu 'alaihi wa sallam' stated: "**My Ummat** (Muslims) **will part into seventy-three groups** (in matters of creed). **Only one of these groups will be in the correct path.**" This single correct group of Muslims is termed '**Ahl as-sunnat wa'l jamâ'at**', and a Muslim who is in this group is called '**Sunni Muslim**'.

[2] A malignant power in the human nature which urges the human being against the commandments and prohibitions of Allahu ta'âlâ. Husayn Hilmi bin Sa'îd Ishiq (Işık), 'quddîsa sirruh', a great Islamic scholar and a Walî, stated: "The Nafs is the most idiotic creature, for everything it wishes is something against it and harmful to it, (and everything it detests is something for its own good.)"



## ISLAM

[Allâhu ta'âlâ created all creatures. Everything except Allâhu ta'âlâ was nonexistent. He always exists. There is not a beginning of His existence. If He had been nonexistent, a power already existing before Him would have been necessary to create Him. To have something come into being requires work. And it is a fact being taught in all high schools and faculties of science that doing work requires having power. If there is no power to create something previously nonexistent, that thing remains nonexistent and never exists. If the owner of power always existed, Allah is this powerful eternal being. But if it is determined that this owner of creative power is also a recent occurrence, then it must have a creator, too. If it is not accepted that one creator has existed since eternity, then an infinite number of creators will be necessary. And this, in turn, means that these creators do not have a beginning. The nonexistence of the first eternal creator means the nonexistence of other creators it could have created. If there is no creator, this universe of matter and souls, which has been created from nothing, cannot exist, either. Since substances and souls exist, they must also have only one creator, and this creator must have existed eternally.

Allâhu ta'âlâ created simple substances, which are the constructive materials for everything, and souls and angels first. Simple substances are called elements now. Today's knowledge reveals the existence of one hundred and five different elements. Allâhu ta'âlâ created and is still creating everything from these one hundred and five elements. Iron, sulphur, carbon, oxygen gas, and chlorine gas are all elements. Allâhu ta'âlâ has not informed us of how many millions of years ago He created these elements. Nor has He declared the time He began to create the earths, the heavens, and the living things which came into being from these. Living or lifeless, everything has a life cycle. When the time comes, He creates it, and when its time is up, He annihilates it. He creates things not only from nothing, but also from other things, gradually or suddenly, and as one being ceases to exist a new one comes into being.

Allâhu ta'âlâ made up the first man from lifeless substances

and a soul. There had been no man before him. Animals, plants, genies and angels had been created before that first man. That first man's name was Âdam (alaihis-salâtu wa-s-salâm). Later He created a woman named Hawwâ (Eve) from him. The earth's population finds its source from these two. And from each animal its own species multiplied.

Today, the enemies of Islam disguise themselves as scientists in order to deceive Muslim children. "Men were created from monkeys," they say. "A British doctor named Darwin said so," they say. But they are liars. Darwin did not say such a thing. He related the struggle for survival among the living. In his book **Origin of the Species**, he wrote that the living adapted themselves to their surroundings, and, in doing this, underwent some insignificant changes. He did not say that one species changed into another. In a conference organized in Salford in 1980 by the British Unity of Science, Prof. John Durant, a member of the teaching staff in the University of Swansea, made the following speech, in summary: "Darwin's views on the the origin of man has become a modern legend. The contribution this legend has made to our scientific and social progress has been sheer harm, and no more. The tales of evolution have had a destructive effect on scientific research. They have given rise to distortions, unnecessary disputes and serious scientific abuses. Now Darwin's theory has come apart at the seams, leaving behind itself ruins of erroneous conceptions." These statements, which Prof. Durant made about his compatriot, are the most interesting answers given in the name of science to Darwinists. Today's attempts to imbue people of various cultural backgrounds with the theory of evolution originate from ideological determinations. They have nothing to do with science. The theory has been exploited as a means for the inculcation of materialistic philosophy. It is not scientific to say that man has originated from the monkey. It is never a scientific statement, either. Nor is it Darwin's statement. It is a lie told by ignorant enemies of Islam who know nothing of knowledge or science. A man of knowledge or a scientist simply could not say such an ignorant, absurd thing. If a person who has received a university diploma begins to indulge in useless things, does not study his branch of knowledge, even forgets what he has learned, that person cannot be a man of knowledge or a scientist. If in addition he becomes an enemy of Islam and attempts to sow and broadcast his mendacious and wrong words and writings in the name of science and knowledge, he becomes a harmful, base

and treacherous microbe in society. His diploma, status, and rank become an ostentation, a trap to hunt the youth. But the most pathetic people are those who are swept into endless perdition by the deception of these fraudulent and fanatical scientists who sow and broadcast their lies and slanders in the name of knowledge and science.

Allâhu ta'âlâ wants people to live in comfort and peace in the world and to attain endless happiness in the Hereafter. It is for this reason that He has commanded useful things that cause happiness and forbidden harmful things which cause calamity. The better a person adapts himself to the rules taught in Qur'ân al-kerîm and obeys the commandments and prohibitions of Allâhu ta'âlâ, regardless of whether he does so on purpose or by chance, the more peace and comfort will he attain in his worldly life and this rule has no exceptions dependent on the person's being religious or irreligious, a Believer or a disbeliever. It is like a person's taking medicine, which will cure him anyway. The reason why many irreligious and atheistic people and nations achieve success in most of their enterprises today is their working compatibly with the principles taught in Qur'ân al-kerîm. However, attaining eternal felicity by following Qur'ân al-kerîm requires first of all believing in it and following its rules intentionally.

The first commandment of Allâhu ta'âlâ is to have **Îmân**. And His first prohibition is **kufr**. Îmân means to believe the fact that Hadrat Muhammad 'sall-Allâhu 'alaihi wa sallam' is Allah's last prophet. Allâhu ta'âlâ revealed His commandments and prohibitions to him in Arabic and in a manner termed **Wahy**. That is, He declared them to him through an angel. And the Prophet, in turn, communicated them to mankind. What Allâhu ta'âlâ declared in Arabic is called the **Qur'ân al-kerîm**. The book in which the entire Qur'ân al-kerîm is written is called a **Mus'haf**. The Qur'ân al-kerîm is not the word of Muhammad 'alaihi-salâm'. It is the Word of Allah. No human being could have managed such an immaculate wording. Everything that is declared in the Qur'ân al-kerîm is called **Islam**. A person who believes all of it is called a **Mu'min** (Believer) and **Muslim**. Denying even one of the facts in it is called disbelief, that is, **Kufr**. It is only the business of the heart to believe the facts concerning the happenings in the next world, the existence of genies and angels, and the Prophet Âdam's 'alaihi-salâm' fatherhood over all people, and the fact that he is the first prophet. These are

called knowledge of **I'tiqâd** (belief) and **Aqâid** (tenets). Both the commandments and the prohibitions pertaining to heart and body must be accepted and observed. An aggregate of these injunctions is called knowledge of **A'mâl** or **Shari'at** (Islamic law). It is **Îmân** to believe in them, too. And it is **Worship** to observe them. As is understood, he who disbelieves or ignores the fact that worships are duties, becomes a **kâfir** (disbeliever). He who believes them but does not do them, will not become a kâfir. He is called a **fâsiq** (sinner). A Believer who has îmân in the knowledge of Islam and observes it as well as he can is called a **Pious Muslim**. A Muslim who strives to earn the love and the approval of Allâhu ta'âlâ is called **Sâlih**. One who has earned the love and the approval of Allâhu ta'âlâ is called **'Arif** or **Walî**. A Walî who is instrumental in other's attaining this love is called **Murshid**. **Sâdiq** is the common appellation of these distinguished people. All of them are Sâlih. A pious Mu'min will never go to Hell. A kâfir will certainly go to Hell. Never leaving Hell, he will suffer eternal torment. If a kâfir becomes a Believer, all his or her sins will be pardoned. If a fâsiq repents of his sins and starts doing 'ibâdat (and begs Allâhu ta'âlâ for forgiveness), he will never go to Hell, but he will go to Paradise directly like a pious Believer. If he does not do his **Tawba** (begging Allâhu ta'âlâ for forgiveness), he will be forgiven through **shafâ'at** (intercession) or without any mediation and go directly to Paradise, or, after burning in Hell to the extent determined by his sins, caused by his sins, he will then go to Paradise.

The Qur'ân al-kerîm descended in a language suitable with the Arabic grammar spoken by the people of that time, and it is in poetic form. That is, like poetry, it is harmonious. It is replete with the subtleties of the Arabic language. It has all the subtleties of the literary sciences such as *bedî*, *bayân*, *me'ânî* and *belâghat*. It is, therefore, very difficult to understand. A person who does not know the subtleties of the Arabic language cannot understand the Qur'ân al-kerîm well even if he reads and writes Arabic. Even those who knew these subtleties could not understand it. As a result, our Prophet explained most of its parts. These explanations of our Prophet 'sall-Allâhu 'alaihi wa sallam' are called **Hadîth-i sherîf**. The Sahâbat al-kirâm 'ridwânullâhi ta'âlâ 'alaihihim ajma'in' communicated to younger generations what they had heard and learned from our master the Prophet. As time elapsed, hearts became darker and darker, and Muslims, especially the newly converted ones, attempted to interpret the

Qur'ân with their deficient minds and short sights, and inferred meanings that contradicted those which our Prophet 'sall-Allâhu 'alaihi wa sallam' had communicated. The enemies of Islam incited this faction and gave birth to seventy-two different, wrong, and heretical beliefs. People who bear such heretical beliefs are called the **Ahl-i bid'at** or **Ahl-i dalâla**. All the people who belong to the seventy-two groups of bid'at will certainly go to Hell, but, being Believers, they will not remain in Hell eternally. They will eventually be allowed out and enter Paradise. If the belief of a person belonging to one of these seventy-two heretical groups disagrees with something clearly declared in the Qur'ân al-kerîm or in the hadîth sherîfs, he will lose his Îmân. Such a person is called a **Mulhid**. A mulhid thinks of himself as a Muslim. But his îmân has left, and he has become a disbeliever.

Islamic savants who learned correctly the teachings of **i'tiqâd**, i.e., the teachings of Islam that must be believed in, from the Sahâba 'ridwânullâhi ta'âlâ 'alaihim ajma'în' and who wrote them in books are called savants of the **Ahl-as-sunnat** 'rahmatullâhi ta'âlâ 'alaihim ajma'în'. These people are scholars who have attained the grade called Ijtihâd in one of the four Madh-habs. The savants of the Ahl-as-sunnat did not attempt to understand the meaning of the Qur'ân al-kerîm with their own minds, but they believed what they learned from the Sahâba. They did not follow what they themselves understood. Thus, they wrote and taught the right way declared by our Prophet 'sall-Allâhu 'alaihi wa sallam'. The Ottoman Empire was a Muslim state, and held the belief of the Ahl-as-sunnat.

As is understood from the information above and as is written in many valuable books, escaping disasters in this world and the next and living in peace and happiness first requires having îmân, which means to learn and believe everything as communicated by the savants of the Ahl-as-sunnat 'rahmatullâhi ta'âlâ 'alaihim ajma'în'. A person who does not hold the belief of the Ahl-as-sunnat has become either an Ahl-i bid'at, a heretical Muslim, or a mulhid, a disbeliever. The second duty of a Believer with correct îmân, i'tiqâd, is to become sâlih (pious), that is, to learn the teachings of the Sharî'at (Islamic law), that is, to do 'ibâda. In explaining the teachings of how to worship, the savants of the Ahl-as-sunnat 'rahimahum-Allâhu ta'âlâ' parted into four groups. Hence, the four **Madhhabs** appeared. They disagreed on a few insignificant matters, but they agreed with one another on îmân; they loved and respected one another. Each Muslim has to

worship as shown by one of these four Madhhabs. The fact that a person who does not adapt himself to one of these four Madhhabs has deviated from the Ahl-as-sunnat, is written in the Zabayih section of **Durr-ul-Mukhtâr**, an explanation of **Tahtâwî**. If a disbeliever captured in war, or during the time of peace, says that he has become a Muslim, he is to be believed. But he has to learn and believe the **six principles of îmân** immediately. Gradually, when he has the opportunity, he should learn the fards (obligations) and the harâms (prohibitions) and adapt himself to what he has learned. If he does not learn them, he will have slighted Allâhu ta'âlâ's religion and his îmân will perish. A person who has lost his îmân in such a way is called a **murtadd**. It is written in the hundred and sixteenth page of the translation of **Sharkh-i-Siyar-i-Kebîr** and at the end of the chapter about a disbeliever's marriage in the book **Durr-ul-mukhtâr** that if a person who is wise enough to earn his living and to pursue his advantages successfully reaches the age of puberty without knowing Islam, he is a murtadd (renegade, apostate) (according to Islam's evaluations). It is stated at the end of the chapter about a disbeliever's marriage in the book **Durr-ul-mukhtâr**: If a married Muslim girl does not know Islam when she reaches the age of puberty, her nikâh (marriage contract made in accordance with Islam) becomes null and void; [she becomes a murtadd.] She must be taught the Attributes of Allâhu ta'âlâ. She must repeat and confirm what she hears. Explaining this, Ibnî 'Âbidîn 'rahima-h-Allâhi ta'âlâ' says: "A small girl is a Muslim because her parents are Muslims. When she reaches the age of puberty, the rule of her being in the same religion as her parents lapses. So when she reaches the age of puberty without knowing Islam she becomes a murtadd. If she heard the tenets of belief and did not believe them, she will not become a Muslim by saying the Kelima-i-tawhîd, that is, when she says the word '**Lâ ilâha il-l-Allah Muhammadun Rasûlullah**'. A person who believes the six tenets in the credo 'Âmentu billâhi...' and says that he accepts the commandments and prohibitions of Allâhu ta'âlâ, becomes a Muslim." It follows from what has been said so far that every Muslim has to have his children memorize this credo and teach them its meaning well: "Amentu billâhi wa Melâikatihî wa Kutubihî wa Rusulihî wa'l Yawm-il-âkhirî wa bi'l Qaderî khayrihî wa sher-rihî min-Allâhi ta'âlâ wa'l ba'su ba'dal mawt haqqun Esh-hadu an lâ ilâha il-l-Allah wa esh-hadu anna Muhammadan 'abduhu wa Rasûluhu." If a child does not learn

these six tenets and does not say that it believes them, it does not become a Muslim when it reaches the age of puberty; it becomes a murtadd. There is detailed information on these six tenets in the (Turkish) book **Herkesine Lâzım Olan İmân**, (and also in the English book **Belief and Islam**.) Every Muslim has to read this book and have his children read it and do his best that all his acquaintances read it, too. We must spare no effort in doing this lest our children should grow up as renegades. We must teach them İmân, Islam, ablution, ghusl, namâz before sending them to elementary school! The first duty of parents is to raise their children as Muslims.

It is stated in the book **Dürer ve Gürer**, “An apostate man is first told to become a Muslim. Religious tenets in which he has doubts are explained to him. If he asks to be given some time he is imprisoned for three days. If he makes tawba, it is accepted. If he refuses to make tawba, the (Islamic) judge is to have him killed. If the renegade is a woman, she is not killed. She is kept in prison until she makes tawba. If she flees to (a country of disbelievers called) the Dâr-ul-harb, she does not become a jâriya in the Dâr-ul-harb. If she is captivated (by Muslims) she becomes a jâriya. When she becomes a murtadd, her nikâh (if she is married) becomes void. She loses all her rights to her own property. If she becomes a Muslim again, it becomes her property again. If she dies or flees to the Dâr-ul-harb [or if she becomes a murtadd in the Dâr-ul-harb], the property she leaves behind is to be given to her Muslim inheritor(s). [If she has no inheritors, her property will by rights belong to those people who are entitled to the benefits of Bayt-ul-mâl]. A murtadd cannot inherit property from another murtadd. What is left behind a murtadd becomes a (sort of property called) ‘fay’ for Muslims. All sorts of trade and rental contracts (made by a person who has become a renegade) and the presents given on his part become void. If he becomes a Muslim again, these things become valid again. He will not have to make qadâ of his former acts of worship. However, he will have to make hajj again. What must be learned first after imân is how to make an ablution and ghusl, and how to perform namâz (prayer).

The six essentials of imân are to believe in the existence and the oneness of Allâhu ta’âlâ and His Attributes, to believe in angels, Prophets, the Heavenly Books, the events to take place in the Next World, and Qadâ and Qadar. Later on, we shall explain them separately.

In short, we should obey Islam's commandments and prohibitions with our heart and body, and our heart should be wide awake. If a person's heart is not wide awake, [that is, if a person does not meditate on the existence and greatness of Allâhu ta'âlâ, on the blessings in Paradise and the vehemence of Hell fire], it will be very difficult for his body to obey Islam's commandments. Scholars of Fiqh communicate fatwâs (explanations on how to do Islam's commandments). It devolves on men of Allah to facilitate the practice of these commandments. The body's obeying Islam willingly and easily requires the heart's being pure. However, if a person attaches importance only to purification of the heart and beautification of morals and ignores physical adaptation to Islam, he becomes a **Mulhid**. His extraordinary skills, [such as giving information about the unknown, curing his patients by breathing on them], which result from the shining of his nafs, are (called) **Istidrâj** and will drag him and those who follow him to Hell. What signifies a pure heart and a nafs which is mutmainna [docile] is the body's willingly obeying Islam. Some people who do not adapt their sense organs and bodies to Islam say, "My heart is pure. The important thing is the heart!" These are empty words. By saying so, they are deceiving themselves and people around them.]



# ENDLESS BLISS

## FOURTH FASCICLE

### 1 – THE FIVE DAILY PRAYERS (termed *namâz*)

Every Muslim has to know by heart the thirty-three binding duties which are called fard (farz). They are:

Essentials (fards) of <i>îmân</i>	: SIX
Pillars of Islam	: FIVE
Essentials of <i>namâz</i> (prayer)	: TWELVE
Essentials of ablution ( <i>wudû</i> , <i>abdast</i> )	: FOUR
Essentials of <i>ghusl</i> (ritual bath)	: THREE
Essentials of <i>tayammum</i>	: THREE

There are also scholars who say that *tayammum* has two essentials. In that case, there are thirty-two of them. The fifty-four fards (commandments) are another matter and are written in my Turkish book **Islâm Ahlâki**<sup>[1]</sup>. Performing *Amr-i ma'rûf* and *Nahy-i munkar* and not uttering any bad and ugly words (such as invectives) are not included in the thirty-three fards, but they are in the fifty-four fards.

It is fard for every Muslim who has reached the ages of puberty and discretion to perform the five daily prayers. When a prayer time comes, it becomes fard for him/her the moment he/she begins performing the prayer. If it has not been performed and if there is time left enough to make an ablution and begin the *namâz* before the prayer time is over, it becomes fard to perform it. If the prayer time is over before it has been performed without a good excuse<sup>[2]</sup> not to do so, he/she will have

---

[1] The seventh edition of its English version, **Ethics of Islam**, was accomplished in 1429 A.H. (2008).

[2] By 'a good excuse' we mean 'an excuse which Islam recognizes as an excuse that will absolve a Muslim from the responsibility of not performing an Islamic commandment. An excuse of this sort is termed '*udhr*'. The third chapter of the current book gives examples of such '*udhrs* (excuses) pertaining to (the prayer termed) *namâz*.

## Thank You for previewing this eBook

You can read the full version of this eBook in different formats:

- HTML (Free /Available to everyone)
- PDF / TXT (Available to V.I.P. members. Free Standard members can access up to 5 PDF/TXT eBooks per month each month)
- Epub & Mobipocket (Exclusive to V.I.P. members)

To download this full book, simply select the format you desire below

