

Hakikat Kitabevi Publications No: 2

Se'âdet-i Ebediyye
Endless Bliss

SECOND FASCICLE

Hüseyin Hilmi Işık

Sixteenth Edition



Hakikat Kitâbevi

Darıüşşefeka 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

MARCH-2014

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 in accordance with the Hanafî Madhhab. There is not an iota of knowledge or even a single word disagreeable with the creed of the Ahl-i Sunnat and Jamâ'at in this book.

This is the second fascicle. We invoke Allâhu ta'âlâ for help so that we may have it reach our dear readers.

Publisher's Note:

Anyone who wishes to reproduce this book in its original form or to translate it into any other language is in advance granted the permission to do so. We invoke Allâhu ta'âlâ to bless them for this useful deed of theirs, and we offer them our deep gratitude. Our permission, however, is contingent on the proviso that the paper used in printing should be of a good quality and that the design of the text and setting should be properly and neatly done without mistakes.

An important note: Missionaries are striving to advertise Christianity, Jews are struggling to spread the concocted words of Jewish rabbis, Hakîkat Kitâbevi (Bookstore), in Istanbul, is endeavouring 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 the efforts for salvation of all humanity. Nothing is better or more valuable than doing so as long as the purpose is to serve the human race.

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

TAM İLMİHÂL
SE'ÂDET-İ EBEDİYYE
PREFACE TO THE
SECOND FASCICLE

***Here is the key to the treasure of eternity:
Bismi'llâh-ir-Rahmân-ir-Rahîm.***

Uttering the name of Allahu ta'âlâ, I begin writing the second fascicle of the book **Endless Bliss**. For writing the correct and useful information in this book, I trust myself to His Name, and expect aid from Him. In this world Allâhu ta'âlâ pities all people. Creating useful things, He sends them to everybody. He, alone, creates every living being, keeps every being in existence every moment and protects all. Gratitude be to that exalted being, Allah! Salât and salâm be to His beloved Prophet, hadrat Muhammad! May salutations and benedictions be over all the pure relatives of this exalted Prophet and to all his Sahâba, his companions!

We see that all living and nonliving beings are in a regular order. We learn that there is an unchanging order, a mathematical balance in the structure of every substance, in every event, in every reaction. We name these orders, these connections as laws of physics, chemistry, astronomy and biology. Utilizing this unchanging order, we develop industries, build factories, prepare new medicines, and establish communications with stars and atoms, make radios, televisions, computers. Were it not for this order in all creatures and in beings, had everything been happening by chance and haphazardly, we could not do any of these. Everything would collide, everything would be in utter disorder, and disasters would happen; all would perish.

The fact that beings are dependent upon orders, relations and laws indicates that they did not come into being haphazardly by themselves and that they were created by a knowing, powerful, seeing, hearing supreme Being who acts as He wills: He creates or annihilates as He wishes. He has made certain things causes for His creating or annihilating each thing. If He had not created causes there would not be such an order in beings. Everything would be in complete disorder; neither His existence would be known of, nor would science or civilization exist.

He not only reveals His existence through this order, but also, pitying His slaves, He informed them by sending messages through an angel to those whom He had created as the best and the highest of all in the world. He informed of Himself and His Names, and explained what things are useful and what others are inapt for attaining comfort and welfare in this world and in the Hereafter. Such superior people are called Prophets ‘*alaihimussalawâtu wa-t-teslîmât*’. What they communicated is called **Dîn** (religion). Because people are apt to forget old teachings and because corrupt

people exist in every age, and these hapless people defile and change Prophets' 'alaihimussalawâtu wa-t-teslîmât' books and utterances, the old religions were forgotten, and the known ones were interpolated. In fact, corrupt people made religions unbelievable and corrupt.

Having magnanimous compassion for people, Allah, the Supreme Being who created everything, sent the last Prophet and the true religion to His slaves. He gave the good news that He shall protect this religion until the last day and He shall spread it everywhere undefiled, although evil people will attack, try to change and defile it.

I, Huseyn Hilmi Işık, the son of Sa'îd Bey, and who prepared this book, **Endless Bliss**, believed in the one Creator when I was very young. I learned that His Name is **Allah**, that His last Prophet's name is **Muhammad** and the name of the religion which he brought to us is **Islam**. I wanted to know this religion of Islam correctly. During the years of education in high school and in university I tried very hard to learn religious knowledge as well. But so various were the books of the heretical people and the lies of the enemies of Islam, and so cunningly did they work, that it was impossible to distinguish and pick out the right way, and I could find no other way than beg my Allah; I wept for years; I supplicated very much. Allah, the Supreme Being, pitied me in the hijri year 1347, which coincided with the Christian year 1929. He accepted my prayers. He made me know a righteous, beloved, distinguished and very deeply learned slave of His. His knowledge was so great, his moral quality was so beautiful and his words were so sweet. He was an ocean of knowledge, morals and virtue. He was a descendant of Hadrat Muhammad 'sall-Allâhu 'alaihi wa sallam'. His name was **Sayyid 'Abdulhakîm Arwâsî**. During the course of my studies in the faculty of engineering, and later when I was a military officer in Istanbul, I attended his lectures in his home for seven

years. He pitied me, and so generously focused his ‘tawajjuh’ on me. For the following seven years which I spent in Mamak, Ankara, I tried to gain from that source of knowledge and ma’rifat by exchanging letters with him and by visiting him. Those that I had met before were enemies of religion. Infinite thanks be to Allah, the Supreme Being, for my having matured to the state of distinguishing good from bad. I was able to realize that my soul had been poisoned and my heart darkened. Had I not seen that great Islamic savant, I could not have escaped the calamity. I, too, would have believed the insidious enemies who introduced ignorance, irreligiousness and immorality as modernism. I would have fallen victim to the traps of those who called their true and pure Muslim parents retrogressive and fanatical, and I would mock my parents and scoff at the Islamic knowledge which I had learned from them.

In order to make all people hear of this true Islamic religion, which I heard and learned from Abdulhakîm Arvâsî, and to serve so that everybody may attain comfort and peace in the world and infinite blessings in the Hereafter, I am writing this book, **Endless Bliss**. A fortunate, lucky person who attains the blessing of reading this book, believes, learns and follows it, and thus attains peace in this world and the next. He becomes useful to his nation and to all people. He will always perform good deeds. Nobody will suffer any harm from him.

Now I am presenting this revised edition of the book, **Endless Bliss - second fascicle**, to my readers in forty-two chapters, twenty-eight of which are letters translated from **Maktûbât** (letters from felicity), by Imâm-i Rabbânî ‘rahmatullâhi ta’âlâ ‘alaih’.

Infinite gratitude be to my great Allah, who guided me to the right way and made me a means for guiding all people to the right way, to the way to salvation. I pray that all people will reject lies and slanders, and by

reading and believing this book, they will attain happiness, adhere to the right way, and thus escape perdition.

Mîlâdî
2001

Hijrî Shamsî
1380

Hijrî Qamarî
1422

HÜSEYN HİLMÎ İŞİK,
‘Rahmat-Allahi ’alaih’

Hüseyn Hilmi Işık, ‘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 Işık, ‘Rahmat-Allahi ’alaih’ (guided by Sayyid ’Abdulahakim Arwâsî, ‘Rahmat-Allahi ’alaih’, a profound scholar of the religion 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.

CONTENTS

OF SECOND FASCICLE

Chapter No.	Letter No	Essence of Chapter	Page No.
1	I—266	Îmân, worships, halâl and harâm.	11
2	I—259	Those who die before having heard of Islam will not go to Hell.	59
3	I—63	All Prophets ‘‘alaihiussalawâtu wa-t-teslîmât’ communicated the same îmân.	65
4		Justice, wisdom, halâl and harâm, îmân, qadâ and qadar	68
5		What do ‘tafsîr’ and ‘hadîth’ mean? Who is called Islamic savant?	91
6		Kinds of hadîths, and the savants of hadîth	109
7	I—50	What does the world mean? Is the world evil?	115
8	I—76	Wara’ and taqwâ. Avoiding sins.	118
9	I—48	Superiority of Islamic scholars. Respecting them.	121
10	I—53	Savants will harm Islam if they do not unite.	123
11	I—33	Those evil men of religion who make knowledge a means for earning what is worldly.	125
12	I—47	Excessive disbelievers; those who torment Muslims.	128
13	I—45	Man has been created in need. The importance of namâz and fasting.	132
14	I—70	Man is both far from Allah and close to Allah.	135
15	I—71	Gratitude to Allâhu ta’âlâ must be shown by holding fast to Islam	137
16	I—36	There is no happiness without Islam. Islam has three parts.	138

17	I—51	It is necessary to strive to spread Islam. The way of the Ahl-i bayt.	140
18		What is Islam? Islam has been based upon social justice.	141
19	I—52	Evils of the nafs-i ammâra, its illness and its remedy.	143
20	II—25	Everything done by following Rasûlullah stands for dhikr.	146
21	III—105	It is necessary to obey the sunnat and to avoid the bid'ats.	146
22	II—23	The first thing to be done is to cling to the sunnat and avoid the bid'ats.	152
23	I—37	It is the first duty to adhere to the sunnat. Books destructive to Islam.	156
24	I—39	Worships done perfunctorily are of no value. Salvation of the heart.	157
25	I—40	Ikhlâs is one of the three sections of Islam.	158
26	I—46	It is obvious that Allâhu ta'âlâ exists and is one.	159
27	I—97	Worship is intended to obtain yaqîn. Zindiqs.	164
28	I—59	He who disobeys the sunnat cannot escape going to Hell.	165
29	I—80	Of the seventy-three groups, the only one to be saved is the Ahl as-Sunnat	170
30	I—23	Beware from ignorant shaikhs. What should one's surname be?	178
31	I—61	One should find a true master. Harms of ignorant shaikhs.	181
32		Names of Allâhu ta'âlâ. What does create mean?	182
33		The knowledge of Fiqh. What is a Madhhab? Imâm-i A'zam Abû Hanîfa.	196
34		Wahhabis and the Ahl as-sunnat scholars' answer to them. We should read valuable genuine Islamic books. We should not believe books that misguide.	216
35		Shafâ't: Helping the dead.	271

36		False Religions.	281
37		Hurûfîism. Which group of the Bektashis are not Muslims?	311
38		Social justice, Socialism, Capitalism, Communism.	321
39		Answering the slanders of an enemy of Islam.	331
40		Islamic States. Why and how were Muslims made to lag behind?	352
41		Islam and science. Islam commands science. Sham scientists.	361
42	I-73	What we should avoid and what we should do.	377
43		The Nafs and the 'Aql	391
		Glossary	397

1—FIRST VOLUME, 266th LETTER

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

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

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

[1] inspiration.

[2] insight, foresight.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

