

Hakikat Kitabevi Publications No: 3

Se'âdet-i Ebediyye
Endless Bliss

THIRD 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

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 third 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

ENDLESS BLISS

CONTENTS

OF

THE THIRD FASCICLE

Chapter No.	Letter No.	Essence of matter	Page No.
		Preface.....	6
1	2-67	Belief of Ahl as-sunnat, harâms. Tawba. Mahdî.....	9
2	3-38	This Ummat will part into seventy-three groups.....	34
3	3-101	It is not permissible to confine the meanings in the Qur'ân al-kerîm within philosophers' views.....	36
4	2-19	It is necessary to hold fast to the Sunnat and to avoid bid'ats	37
5	2-89	In the world we must do what is good for the Hereafter.....	39
6	3-31	The 'âlam-i-arwâh, the 'âlam-i-mithâl, the 'âlam-i-ajsad, life in the grave	40
7	3-57	The 'âlams and everything were created from nothing. Greek philosophers.....	43
8	2-60	We must cease from unnecessary, useless actions.....	46
9	3-36	Answers to those who deny torment in the grave.....	47
10	4-14	How to hold fast to Islam; importance of namâz.....	50
11	1-303	The meanings of the words in the adhân.....	56
12		Importance of namâz. Those who do not perform namâz.....	58
13	1-312	Raising the finger during the sitting posture in namâz.....	65
14	2-20	Namâz is the highest worship	76
15	2-87	What do sunnat and bid'at mean? The ta'dîl-i-arkân in namâz.....	77
16	2-69	We must perform the namâz correctly. Consuming (food, etc. that are) halâl. Who is called a martyr?	79
17	2-9	Allâhu ta'âlâ cannot be comprehended through mind or imagination. We must have îmân in the ghayb	85

18	3-47	Explaining the secret information about praying88
19	3-13	Encouraging one to obey the owner of Islam and to love one's master from whom one has learned one's faith90
20	3-54	We must observe Islam throughout our worldly occupations.....91
21	2-59	We must know that sorrows and troubles come from Allâhu ta'âlâ92
22	2-7	We must be patient with troubles caused by men92
23	2-29	Sorrows and troubles must be deemed as blessings...93
24	2-32	When our outward deeds are disorderly, our heart becomes disorderly, too.94
25	2-75	Troubles and disasters are atonements for sins95
26	3-27	Giving up our own wishes, we must follow the wishes of our Owner96
27	2-53	Pride and arrogance are dangerous heart-sicknesses...98
28	2-96	Rasûlullah's asking for paper while dying. Superiority of the Sahâba.....101
29	5-36	The Sahâba loved one another very much. Slanders of the Shi'îs.....115
30	2-99	Superiority of the Sahâba. Why many troubles are sent upon the beloved.....121
31		Detailed information about genies. Souls of the Awliyâ134
32		Presence of souls. Attributes of Allâhu ta'âlâ.....151
33	2-28	Souls show themselves in men's figures. What metempsychosis is154
34	1-261	Informing about the value of namâz156
35		Tawakkul160
36		Lawh-il-Mahfûz and Umm-ul-Kitâb.....199
37		Irâda-i juz'iyya204
38		An elderly Muslim's advice to his daughter and his prayer207
39		What is a true Muslim like?.....226
40		Booklet: "Qadâ and Qadar" by Abussu'ûd Bey228
41	2-33	Everything the beloved one does will be liked. Hamd is superior to shukr.....231
42	2-38	Men of Allah do not have a mote of worldly love in their hearts.....235
43	2-62	Man is created so as to be civilized. In order to be civilized and to live he needs other men. In this need does his superiority lie235

44	2-25	Every action in obedience to Rasûlullah is dhikr237
45		Mu'jiza, karâmat, firâsat, sihr238
46	3-86	Reason why khâriqas and karâmats are few239
47	2-92	Being a Walî does not require showing wonders and miracles.....241
48	2-8	The îmân-i ghaybî of the distinguished, of the ignorant, and of men of tasawwuf, who are between these two groups248
49	2-13	The states of savants of zâhir, of men of tasawwuf, and of the distinguished, who have reached perfection in knowledge250
50	3-62	Man's origin is 'adam (non-existence); there is no goodness in 'adam251
51	3-98	Reason why beautiful appearances look sweet.....252
52	2-34	Allâhu ta'âlâ is not like anything, nor can He be comprehended with mind.....253
53	3-44	Answer to those who disbelieve the fact that Allâhu ta'âlâ will be seen in Paradise.....254
54	3-39	The knowledge of 'Ilm-ul-yaqîn of the men of tasawwuf and of philosophers.....267
55	3-50	The inference of 'Ulamâ-i-Râsikhîn and of other savants of the dîn.....268
56	2-59	Everything that occurs to mind and imagination or that is understood through kashf and shuhûd is a creature269
57		Translation of the 61st letter from the book Maktûbât by Hadrat Abdullah-i Dahlawî270
58		Translation of the 85th letter from the book Maktûbât by Hadrat Abdullah-i-Dahlawî.....272
59	3-41	Conditions on which Rasûlullah made women to promise. Shirk, sacrificing an animal for a man, theft, fornication, abortion, slander, using amulets...283
60		Sacred nights299
61		Translation of the eighty-eighth letter from the book entitled Maktûbât (Makâtib-i-sherifa) by Hadrat 'Abdullah-i-Dahlawî310
62		Salutations and Greetings (Among Muslims).....316
63		The âyat-i-kerîma which reads as "Subhâna Rabbika..."325

PREFACE

Saying the Basmala, I begin writing the third fascicle of **Endless Bliss**. For, it will be easy to finish the good deeds started with the Basmala. Such deeds will be useful.

I offer my infinite hamd and gratitude to the Supreme Being, Allah, Who has honoured us by creating us as human beings among His millions of various living and lifeless creatures, and Who has made us valuable by giving us the belief that Hadrat Muhammad ‘sall-Allâhu ‘alaihi wa sallam’, His most beloved one, the highest of mankind, is Allah’s Prophet. To be honoured with being human means to have a human figure. For, no other creature has this beautiful figure. Every child that is normal is beautiful. **’Aql** (wisdom) is the great blessing that protects this beauty against contamination later and which makes this beauty valuable. People who have attained the blessing of wisdom are honourable, valuable and happy people. Wisdom is the power distinguishing good from bad, and useful from harmful. Each person has a different amount of this power. A person who has much wisdom is called wise. Wisdom should not be confused with intellect. An intelligent person makes tools. In order to obtain his needs and lustful desires or to take vengeance, he searches for ways and means, and finds them, too. He even conceives new ones resembling them. He uses them. He does not think whether they will be useful or harmful. He cannot see beyond his nose. It is wisdom that reasons and sees these. Intellect, to an extent, exists in some animals, too. Very few people have precise, unerring wisdom. Intellect observes the activities in nature, finds out the relations, the laws among them, and establishes mathematical formulas. But it is wisdom that applies them usefully. Intellect explores bombs, laser beams, unimaginably fearful poisons, but it is wisdom that will apply them properly and usefully.

Intellect explores many things in power, motion and energy, realizes that every motion is made by some power, observes such powers and sees the order in the activities of nature, but still does not think of the existence of a source of power that makes the innumerosly various motions and activities, which could not be

solved by the intellect or even comprehended by wisdom. The intellect sees and observes men's and animals' voluntary and involuntary actions, yet still it does not reason the existence of a Supreme Owner of Power and Will that makes the regular, voluntary, infinite movements which it sees on earth, in seas and in the universe. It even denies this fact. A wise person realizes and believes in the existence of such a maker. And a person with a little wisdom surmises in the least. Upon learning the lives and words of Prophets, his surmise becomes positive knowledge and imân.

A wise man who has learned science and studied history realizes well that right, good, usefulness and endless bliss are only in the commandments and prohibitions, that is, in the religions, declared by Allâhu ta'âlâ. Today we see various religions on the earth. Some of them have been declared by Allâhu ta'âlâ. But others have mostly been concocted by the cruel, by egoists and hypocrites in imitation of the heavenly religions. They are not religions, they are irreligious cults. As is shown by the history of religions, most of the heavenly religions have been forgotten, changed and defiled in process of time. Another fact shown clearly by the history of religions is that there is only one **heavenly religion** left unchanged, undefiled on the earth today. This unchanged true religion is the **Islamic religion, Islam**, brought from Allah by Hadrat Muhammad 'sall-Allâhu 'alaihi wa sallam', the final Prophet.

For thirteen hundred years, the enemies of Islam, dictators and ignorant, evil people who sold themselves to the former have striven to change the Islamic religion also and to demolish it from within and have done a lot of harm to Muslims, yet their lies and slanders have not caught on and have been forgotten. For, Allâhu ta'âlâ has promised that He would protect the Islamic religion until the end of the world. Recently, the Shî'îs, Wahhabîs, followers of Maudoodî, Qâdiyânîs, novices of Sayyid Qutb have been racing to defile the Islamic religion, but the promise given by Allâhu ta'âlâ will work, and all these heretical mischief-makers will be routed and destroyed. Allâhu ta'âlâ will protect until the end of the world those real Muslims who are called **Ahl as-Sunnat wa-l-Jamâ'at** or, in short, **Sunnî**.

To attain the honour of the true religion of Islam, it is necessary for a wise man to read and understand the books of the Ahl as-sunnat savants. After attaining this honour, it is necessary for him also to live compatibly with what he has learned. And

living compatibly with Islam, in its turn, is again possible through wisdom. Following Islam in every action requires consulting wisdom. Working and struggling in the world is like traveling in a dark night. Also, struggling to attain comfort and ease in the world and endless blessings in the Hereafter, that is, obeying Islam, is like a true path that must be followed in the dark. Going along this true path at night without deviating into harmful ways requires having a light, a lantern. Man's wisdom is like this lantern. He who has little wisdom, that is, an idiot, though he might have attained the honour of being a Muslim, will go wrong in following Islam, thus drifting into perdition. Being caught by the traps of ignorant and stupid enemies of Islam and lâmadhhabî heretical men of religion, he will destroy his life in this world and in the Hereafter.

Hamd and gratitude be to Allâhu ta'âlâ, Who has blessed me with the lot of publishing the third fascicle of **Endless Bliss**, which is one of the books I have prepared so that those who have been gifted with the honour of being human will be valuable and in order to provide them with attaining comfort and ease in the world and endless blessings after death! It being an important task and worship for those who have had the value of being Muslims to do favours and services to every creature, I have attempted to do this work. I send my prayers to Allâhu ta'âlâ so that He will bless my service and my readers.

Mîlâdî
2001

Hijrî Shamsî
1380

Hijrî Qamarî
1422

ENDLESS BLISS

THIRD FASCICLE

1 — SECOND VOLUME, 67th LETTER

This letter, written to Khân-i Khânân-i jihân, explains the belief of the Ahl as-sunnat, the five essentials of Islam and tawba for one's sins:

I begin my letter with the Basmala. [That is, I begin writing this letter in the blessed name of Allâhu ta'âlâ, Who pities all human beings by creating and sending them useful things in the world; Who forgives, as a favour in the Hereafter, those Believers who have deserved Hell; and Who creates all creatures, keeps them in existence every moment and protects them against fear and horror.] Salâms be to those good people whom He has selected and loved!

[It is written in the sixth page of the first volume of Ibni 'Âbidîn: "It is wâjib to say **Bismillâh** or **Allâhu akbar** when killing an animal (by cutting its throat), when shooting an arrow at a game, when sending a trained hound for the animal to be hunted. It is acceptable as well to say the Basmala completely. There are Islamic scholars who say that it is wâjib to say the Basmala before reciting the Fâtiha at each rak'at. Yet, more correctly, it is sunnat. It is sunnat to say the Basmala when beginning to perform an ablution, to eat, to drink and to do any useful work. It is either permissible or mustahab to say the Basmala between the Fâtiha and the sûra (which is to be recited after the Fâtiha while performing namâz). It is mubâh to say it when beginning to walk, when sitting down or standing up.^[1]

"It is makrûh to say the Basmala when opening one's private parts, when entering a place where there is najâsat, when reciting **Barâa Sûra** immediately after the sûra previous to it, when

[1] Details pertaining to namâz are available in the fourth fascicle of **Endless Bliss**.

beginning to smoke a cigarette or to eat something with a strong smell, such as onions or garlic, [and when beginning to shave. The fact that the cigarette is compared to things with a strong smell, such as onions and garlic, shows that tobacco is, like these things, tab'an makrûh, not shar'an makrûh.] It is harâm to say the Basmala when beginning to commit a harâm. In fact, it has been said that he who says the Basmala knowingly when beginning something which is certainly harâm, becomes a disbeliever. It is harâm for a (person who is in the state of) junub to recite the Qur'ân with the intention of reciting the Qur'ân.

“It is wâjib to say hamd in namâz, and it is sunnat to say it in a khutba or before each du'â (prayer) or after eating and drinking. It is mubâh to say it whenever you remember it. It is makrûh to say it at dirty places, and it is harâm to say it after eating or drinking something which is harâm; it may even cause disbelief.”]

We have received your valuable letter, which you so kindly sent to us. Hamd and gratitude be to Allâhu ta'âlâ, because at such a time as this when doubts have been on the increase, you fortunate people, though you need nothing and though there is no occasion, have been taking notice of these faqîrs and thinking of us, who have been left, forgotten in the nook, thus showing that you have belief in this way, which befits your pure ancestry. It is such a great blessing that your various occupations and relations do not prevent you from this great fortune, nor do the confusing things you have to do hinder this love of yours. You should fulfil the thanks for this great blessing, and you should be hopeful, since it is stated in a hadîth-i-sherîf: **“In the Hereafter everybody will be with the person whom he loves in the world!”**

O you valuable and fortunate man! Among the seventy-three groups, only (those people who are in) the Madhhab of **Ahl as-sunnat wa-l-Jamâ'at** will be saved from Hell. Each Muslim has to learn the belief of Ahl as-sunnat and correct his îmân accordingly. The majority of the Muslims who have spread over the world for centuries have been in the Ahl as-sunnat Madhhab. Millions of books written by hundreds of thousands of Ahl as-sunnat savants have spread and promulgated Islam all over the world. He who wants to be saved from Hell has to find these correct books and correct his îmân by reading them. It is a heart-killing poison to set the heart on those evil, corrupt creeds and beliefs disagreeing with the belief written in the books of the Ahl as-sunnat savants. It takes one to endless death, to eternal torment. If there is slackness

in deeds and worships, it may be forgiven. But being slack in belief will never be forgiven. Allâhu ta'âlâ declares: **“I shall never forgive shirk, that is, disbelief. I shall forgive all the other sins of those people whom I like.”**

I shall explain the creed of the Ahl as-sunnat briefly and concisely. You must correct your belief accordingly. You must implore and beg Allâhu ta'âlâ to keep you fast to this creed.

You should know that Allâhu ta'âlâ exists with His Eternal Person. He has created, made existent and let come out of non-existence everything other than He. He existed endlessly. He is eternal in the past. That is, He always existed. There cannot be nonexistence before His existence. Everything other than He was nonexistent. He created all afterwards. He who is eternal in the past will also be eternal in the future, everlastingly. He who is of transient existence and created will be transient; that is, he will cease to exist. Allâhu ta'âlâ is one. That is, only His existence is necessary. Only He, again, deserves being worshipped. Existence of all things other than He is unnecessary. It makes no difference whether or not they exist. Nothing other than He is worth being worshipped.

Allâhu ta'âlâ has Attributes of Perfection. These Attributes of His are **Hayât, 'Ilm, Sem', Basar, Qudrat, Irâda, Kalâm, and Takwîn**. These Attributes of His also are eternal, everlasting. Their existence is with Allâhu ta'âlâ Himself. Creation of creatures and changes that have taken place in them do not harm the fact that the Attributes are eternal. The transient existence of those things which the Attributes have connections with does not prevent the Attributes from being eternal. Philosophers, depending on mind only and their minds being deficient, and the Mu'tazila group of Muslims, not seeing the fact well, dismissed the matter by only saying that since creatures were of transient existence, the Attributes which created and handled them were of transient existence, too. Thus, they denied the eternal **Sifât-i kâmila**. They said: “The attribute ‘knowledge’ does not penetrate tiny motes. That is, Allâhu ta'âlâ does not know of tiny things. For, changes in things will make changes in the attribute ‘knowledge’. However, there cannot be change in something eternal.” They did not know that the Attributes are eternal, but their relations with things are of transient existence.

Deficient attributes do not exist in Him. Allâhu ta'âlâ is free, far from the attributes of substances, objects, states, and from the

things that are necessary for them. Allâhu ta'âlâ is not with time, with place or with direction. He is not at a place or at any side. He created time, places and directions. An ignorant person thinks that He is up on the 'Arsh. The 'Arsh,^[1] beings above it and below it are all His creatures. He created all these afterwards. Can something which has been created afterwards ever be a place for One who is eternal and always exists? Only, the 'Arsh is the most honoured of creatures. It is purer and more lightsome than anything else. Therefore, it is like a mirror. The greatness of Allâhu ta'âlâ is seen there. Hence, it is called '**Arshullah**. But with relation to Allâhu ta'âlâ the 'Arsh is like other things. They are all His creatures. Only, the 'Arsh is like a mirror. Other things do not have this ability. Can a man seen in a mirror be said to be in the mirror? Man's relation to the mirror is like his relation to other things. Man's relation to all is the same. Only, there is a difference between the mirror and other things. The mirror can reflect man's image whereas other things cannot.

Allâhu ta'âlâ is not a substance, an object, or a state. He is not limited; He does not have dimensions. He is not long, short, wide or narrow. We say that He is **Wâsi**, that is, wide. But this wideness is different from what we know and understand. He is **Muhît**; that is, He surrounds everything. But this surrounding is unlike what we understand. He is **Qarîb**; that is, He is close to us, together with us, but unlike what we understand from it! We believe that He is wâsi, muhît, qarîb, and together with us. But we cannot know what these attributes mean. We say that everything which comes to mind is wrong. Allâhu ta'âlâ does not unite with anything. Nothing unites with Him. Nothing enters Him. Nor does He enter anything. Allâhu ta'âlâ does not part, break into pieces, nor can He be analyzed or combined. He does not have a likeness or a partner. He does not have a wife or children. He is unlike the things which we know or which we think of. It cannot be understood or imagined how He is. There cannot be a likeness or an example for Him. We know only that Allâhu ta'âlâ exists. He has the Attributes which He has imparted to us. Yet He is free, far from everything that comes to our mind and imagination about Him and His Attributes. Men cannot understand Him. Translation of a Persian couplet:

[1] Please see the seventy-sixth chapter of the sixth fascicle of **Endless Bliss** for 'the 'Arsh'.

When asked, “Am I not thine Allah?” those who understood Him, said, “He exists,” and they said no more.

The Names of Allâhu ta’âlâ are **Tawqîfî**. That is, they are dependent on the dictation of the Owner of Islam. Names dictated by the declaration should be said. Names that are not dictated by Islam cannot be said. We should not say them no matter how perfect and beautiful names they sound. He can be called Jawâd. For, Islam has called Him Jawâd. But He cannot be called Sakhî, which, too, means generous. For Islam has not called Him Sakhî. [Then, He cannot be called god. Especially when doing an act of worship, such as performing the adhân,^[1] it is a grave sin to say god instead of the Name Allah.]

The Qur’ân is the Word of Allah. It is His Speech. Placing His Word into Islamic letters, and sounds, He sent it to our Prophet Hadrat Muhammad ‘sall-Allâhu ‘alaihi wa sallam’. Through this He informed His slaves with His commands and prohibitions.

We creatures speak with our vocal cords, which are in our throats, with our tongues and palates. We change our desires into letters and sounds to reveal them. And Allâhu ta’âlâ, with His great power, sent His Word to His slaves in letters and sounds without the vocal cords, mouth or tongue. He revealed His commands and prohibitions in letters and sounds. Both these kinds of speech (kalâm) belong to Him. That is, His **Kalâm-i nafsî**, which is the one before being changed into letters and sounds, and His **Kalâm-i lafzî**, which is in letters and sounds, are all His Word. It is correct to call both of them **Kalâm**. As a matter of fact, both of our nafsî and lafzî words are our speech. It is wrong to say that the nafsî is real and the lafzî is metaphorical, i.e. similar to speech. For, metaphorical things may be denied. It is disbelief to deny Allah’s Kalâm-i lafzî and to say that it is not Allah’s Word. Also, all the Books and Suhûf (small books) revealed to previous Prophets ‘‘âlâ nabiyyinâ wa ‘alahim-us-salâtu wa-t-teslîmât’ are Allah’s Word. All the contents of those Books and the Qur’ân are the **Ahkâm-i-ilâhî**. He sent to the people of each age the rules that were suitable for their age and made them responsible for them.

In Paradise Muslims will see Allâhu ta’âlâ without direction, without being opposite Him, without realizing how He is, without

[1] Please see the eleventh chapter of the fourth fascicle of **Endless Bliss** for ‘the adhân’.

(Him) being surrounded, i.e., without being in any shape. We believe in seeing Allâhu ta'âlâ in the Hereafter. We do not think of how He will be seen. For, mind cannot understand seeing Him. We have no other choice but to believe. Woe to philosophers, upon those Muslims called the Mu'tazila, and upon all the groups, except the Ahl as-sunnat, because they were too blind and were deprived of this belief. Attempting to liken something which they did not see or know to those things which they saw, they deprived themselves of the honour of imân.

As Allâhu ta'âlâ creates men, likewise He creates men's deeds. All the good and bad things are by His decree and will. Yet He likes good deeds and dislikes bad deeds. Although every deed, good or evil, is by His will and creation, it would be impertinence to name Him only as the creator of a certain evil thing. We should not say that He is the creator of evil. We should say that He is the Creator of good and evil things. For example, we should say that He is the Creator of everything. But we should not say that He is the creator of filth and swine. This is a practice of good manners towards Him. So coarsely do the group of Mu'tazila [and some aberrant people] think. They say that man creates his every deed, good or bad. Both mind and Islam show that this is wrong. Those savants who told the truth, i.e. the great ones of the Ahl as-sunnat 'rahmatullâhi 'alaihîm ajma'in' said that man's own power also affects something he does, and they called this effect **kesb** (acquiring). For, there is certainly a difference between the hand's vibration and its being raised optionally. Man's power and acquiring do not interfere with the vibrations. But they interfere with the optional actions. And this much interference on their part causes questioning and punishment, and man either earns thawâb or becomes sinful. He who denies man's power and option and thinks that men are incapable and compelled has not understood the words of the Islamic savants. These great people's saying that man has power and will does not mean that man does what he wishes and does not do what he does not wish to. Being so is very far from being a slave. The words of these great people mean that man can do what he is commanded to do. For example, he can perform namâz five times daily. He can give one-fortieth of his property as zakât. He can fast one month of the twelve months. He who has money enough for the journey and food can perform the hajj once in his lifetime. Likewise, he can obey all the rules of Islam. Allâhu ta'âlâ, being so merciful, with men being so weak

and frail, has commanded the lightest and easiest ones of all kinds of worship. He has declared in the Qur'ân: **“Allâhu ta'âlâ wishes easy things for you, not hardships.”** And He declares in another âyat, **“Allâhu ta'âlâ wants to command you what is light and easy. Men are created weak and powerless.”**

[This is the meaning of the saying: ‘There is no oppression, hardship in Islam.’ That is, it means: ‘Allâhu ta'âlâ has commanded easy ways.’ However, it does not mean: ‘Let everybody do what he likes and not do what comes difficult to his nafs, let him change the worships as he wishes into comfortable, easy ways.’ It is disbelief, irreligiousness to make an insignificant alteration in Islam.]

Prophets are people selected and sent by Allâhu ta'âlâ. They were sent to call their ummats to Allâhu ta'âlâ and pull them out of excessive, wrong ways into the way leading to salvation. They gave the good news of Paradise to those who accepted their invitation while intimidating with Hell torment those who denied them. All the teachings which they brought from Allâhu ta'âlâ are true. There is no error in any of them. The last Prophet is Hadrat Muhammad ‘sall-Allâhu ‘alaihi wa sallam’. His religion has transformed, abrogated all others. His book is the best of the heavenly books. His religion will remain valid until the end of the world. It will not be changed by anybody. Hadrat Isâ (Jesus) will descend from heaven, yet he will follow Hadrat Muhammad’s religion; that is, he will join his Ummat.

[Some people say that a religion will change in process of time, that laws of Islam have become obsolete and old, that a religion is needed to meet the needs of our age. Yes, the religion changes in the course of time. But its owner, Allâhu ta'âlâ, changes it. As a matter of fact, He has changed it many times since Hadrat Adam and finally sent Hadrat Muhammad’s religion as the most perfect, the highest religion which will meet all requirements and needs until the end of the world. Could the poor human beings make a religion which is better than the one which Allâhu ta'âlâ says to be perfect? Yes, a nation’s laws will change in process of time, but only the National Assembly can change them, not any guard or shepherd. It is written in the thirty-ninth chapter of **Majalla** and in its commentary: “The rules will change in process of time. Rules that are dependent upon customs and traditions will change. Rules that are derived from the Nass (âyats and hadîths with clear meanings) do not change in process of time.”]

All of what Hadrat Muhammad has stated about the Rising Day^[1] is true. It is right and true that there will be torment in the grave, that the grave will squeeze the dead person; that two angels named Munkar and Nakîr will ask questions in the grave; that everything will be annihilated on Doomsday; that the sky will crack; that the stars will get out of their orbits and disperse; that the globe and its mountains will break into pieces; that all people will be resurrected from their graves and will assemble in the place of Mahshar, that is, souls will return to their bodies; that there will be an earthquake, fear, horror on Doomsday; that there will be questioning and accounting on the Rising Day; that hands, feet and limbs will bear witness to what has been done in the world; that record books of good and evil deeds will be revealed, and they will fly towards their owners from their right and left sides; and that good deeds and sins will be weighed on a pair of scales peculiar to the Hereafter. There, people whose thawâb weighs heavier will be saved from Hell, and those with little thawâb will suffer loss. The pair of scales there is an unknown one, and its weighing heavier or lighter is opposite to that of worldly scales. The scale which goes up is the heavier one and that which goes down is the lighter. [There is no earthly gravitation there.]

There, first the Prophets and then pious Muslims, that is, the Awliyâ, will, with Allah's permission, intercede for those Believers with many sins. Our Prophet declared: **"Of my Ummat, I will intercede for the ones with grave sins."** There is the Sirât Bridge over Hell. Believers will pass this bridge to go to Paradise. Disbelievers will slip and fall down into Hell.

[When mentioning the Sirât Bridge, we should not suppose that it is like bridges which we know. As a matter of fact, we say that it is necessary to pass the bridge of examination in order to pass the course. Every student will pass the bridge of examination. We call it a bridge because all students have to pass it. However, an examination is in no way similar to a bridge. There are people who can pass the bridge of examination, as well as those who cannot pass it and fall down. But this is unlike falling down into the sea from a bridge. Only those who have passed the bridge of examination know how it is. Likewise, everybody will have to pass the Sirât Bridge, and others, being unable to pass, will fall down into Hell. But this bridge, passing it or falling down into Hell, is not

[1] Please see the book entitled the Rising and the Hereafter.

like worldly bridges or the bridge of examination. It has no aspects resembling them.]

Paradise, which has been prepared for rewards and blessings for Believers, and Hell, which has been prepared for tormenting disbelievers, exist [now]. Allâhu ta'âlâ created both from nothing. They will exist eternally [after everything has been annihilated and created again on the Rising] and will never cease to exist. Believers, when they enter Paradise after the questioning and calling to account, will stay there eternally and will never leave Paradise. Likewise, disbelievers, after entering Hell, will remain there eternally and will suffer torment eternally. It is not possible that their torment be diminished. Ibni Taymiyya denies the fact that disbelievers will remain in Hell eternally. Allâhu ta'âlâ declares: **“Their torment will not be diminished, they will never get help.”** People with the tiniest î mân in their heart will perhaps be put into Hell if their sins are many. They will be tormented as much as their sins, yet, in the end, they will be taken out of Hell, their faces not being black. Disbelievers' faces will be made black. Believers will not be chained in Hell. Thus, the value of the tiniest î mân in their hearts will be seen. But disbelievers will be handcuffed and chained.

Angels are Allah's dear slaves. It is not possible for them to disobey Allah's commands. They do what they are commanded. They do not get married. They do not bear children or multiply. Allâhu ta'âlâ has chosen some of them as Prophets. He has honoured them with the task of carrying wahy. They are those who brought the Books and Suhûf to Prophets. [For example, **An'âm Sûra** was brought by Hadrat Jebrâil (Gabriel) together with seventy thousand angels.] They do not make any mistakes, nor do they ever forget. They do not play tricks or deceive. What they bring from Allâhu ta'âlâ is always true. It is never doubtful, nor does it depend upon probabilities. Angels are afraid of Allah's grandeur, wrath, and greatness. They have no other work than doing what they are commanded.

'ÎMÂN' means to believe the teachings coming from our Prophet, which are written in the books of Ahl as-sunnat savants, and to express one's belief. Worships are not parts from î mân. But they perfect and beautify î mân. Imâm-i a'zâm Abû Hanifa 'alaih irrahma' said that î mân does not increase or decrease. For, î mân means the heart's confirmation, admitting and believing. There is not scarcity or abundance in î mân. Belief which has its

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

