

FIRST VOLUME, 45th LETTER

This letter, written again to Naqīb Shaikh Ferīd ‘rahmatullāhi ‘alaihi’, thanks him, informs that man is needy, explains the holy month of Ramadān, fast and namāz.

May Allāhu ta’ālā not separate you from the way of your grandfathers, who are so valuable! May He keep you away from the deeds with regretful results! Āmīn. Those who love Allāhu ta’ālā are together with Allāhu ta’ālā. For it was stated: **“One is together with the person whom one loves.”** Man’s essence is his soul. The soul’s combining with the body prevents it from being together with Allāhu ta’ālā. When it leaves the body and gets rid of this dark place, it becomes together with and close to Allāhu ta’ālā. For this reason it was stated: **“Death is a bridge which makes two lovers meet each other.”** The good news in the fifth āyat of Ankabūt sūra, **“To him who wants to meet Allāhu ta’ālā, that time will certainly come,”** is a consolation for His lovers. But, those poor people who are not honoured with the presence, with the sohbat of the superiors are in a desolate position. On the other hand, benefiting from the souls of the superiors depends on conditions. Not everybody can fulfil these conditions. Gratitude be to Allāhu ta’ālā, who is the owner of all blessings, that the Ahl-i bayt of the Master of the religion and the world ‘sall-Allāhu ‘alaihi wa sallam’ still come to rescue these forlorn faqīrs from these horrible events and the savage attacks we have been undergoing. Thereby, the way of the great is protected from being ruined. Their fayd is protected against being cut off. Yes, this blessed way remained secret in this country and its travellers decreased in number, so that there is almost none of them left. It being a way opened by the Ahl-i bayt, its repair and its purgation also should be done most suitably by the Ahl-i bayt. Others should not be needed. As it is necessary for these faqīrs to thank the Ahl-i bayt, likewise it is necessary for the Ahl-i bayt to thank Allāhu ta’ālā for this fortune. It is necessary for men to focus their hearts and souls [so as to love Allāhu ta’ālā and not to be attached to anything other than He]; yet it is necessary as well to unite outwardly and to help each other mutually. This unity and cooperation is primarily necessary. For, of all creatures, man is the most needy.

The reason why man is the most needy is because man has

everything. Therefore, man needs all the things that are needed by everything. Man becomes attached to the things that he needs. Then, men's attachments are more than the attachments of others. Each attachment drives man away from Allâhu ta'âlâ. For this reason, the creature that is farthest away from Allâhu ta'âlâ and the most deprived, is man. Two Persian couplets in English:

***Man is the highest of creatures,
He, again, is the one deprived of this fortune.***

***If he does not come to himself,
No one will emulate him in his misfortune.***

On the other hand, the reason why man is superior to any other creature is, again, because he has everything. Because he has gathered everything in himself, man's mirror is perfect. All the things that are seen in the mirrors of other creatures are seen at the same place together only in his mirror. It is for this reason that man has become the best of creatures. Again, it is for this reason that the most deprived and the worst of creatures is man. For that matter, such a great Prophet as Hadrat Muhammad 'sall-Allâhu 'alaihi wa sallam' is a man; and in contrast, such an accursed person as Abû Jahl is, again, a man.

The great blessing that Allâhu ta'âlâ has made a means for gathering these faqîrs together is, no doubt, you. The hearts' turning towards Allâhu ta'âlâ is also owing to you. Certainly, in view of the glad tidings, "The son is like his father," you are our hope.

The valuable letter, which you had been so kind to write, honoured us in the blessed month of Ramadân. That has reminded me to write a few lines of the virtues of this great month:

The blessed month of Ramadân is very honourable. The thawâbs that are given for the supererogatory namâz, dhikr, alms and all other supererogatory acts of worship done in this month are like those that are given for the fard ones done in other months. One fard act of worship done in this month is like seventy fards done in other months. If a person gives (the supper called) Iftâr to a fasting person in this month, his sins will be forgiven. He will be emancipated from Hell. In addition, he will be given as many thawâbs as those which the fasting person receives. The thawâbs of that fasting person will not decrease. In this month, also those bosses who facilitate the work of those under their command and who make it easy for them to worship will be forgiven. They

will be emancipated from Hell. In the holy month of Ramadân, Rasûlullah ‘sall-Allâhu ‘alaihi wa sallam’ used to emancipate the slaves and would give whatever was asked from him. Those who can do good deeds in this month will be blessed with doing such deeds all the year round. If a person disrespects this month and commits sins in this month, he will spend all the year sinning. [We should deem this month an opportunity.] We should perform as many acts of worship as we can. We should do the deeds which Allâhu ta’âlâ likes. We should deem this month an opportunity for earning the next world. The Qur’ân was revealed in the month of Ramadân. The night of Qadr is in this month. In holy Ramadân it is a sunnat to have the iftâr early and to have the sahûr late. (Sahûr is the meal which is eaten towards dawn before beginning the fast. Please see the second chapter of the fifth fascicle of **Endless Bliss**.) Rasûlullah ‘sall-Allâhu ‘alaihi wa sallam’ was careful about performing these two acts of sunnat. Perhaps hurrying for the iftâr and being late for the sahûr shows man’s incapacity and that he needs to eat and drink and, consequently, everything. And this is the meaning of worshipping. It is a sunnat to have the iftâr with a date. It is an important sunnat to recite the prayer, **“Zahabazzama’ wabtallat-il urûq wa thabat-al-ajr inshâallah-u ta’âlâ”** after the iftâr, to perform the namâz of tarâwih and to read a khatm, (that is, to read the entire Qur’ân al-kerîm, in this month.)

Every night in this month, thousands of Muslims who are to go to Hell are forgiven and emancipated. In this month the gates of Paradise are opened. The gates of Hell are closed. The satans are chained. The doors of Compassion are opened. May Allâhu ta’âlâ bless us all with the lot of worshipping Him in a manner worthy of His greatness and with being on the right way which He likes! Âmîn.

[Those who fast at places where it is difficult to fast and who do not break their fast as a result of believing the lies of the enemies of Islam will be given more thawâbs. The holy month of Ramadân is the chastity of the Islamic religion. He who does not fast in this month is not respectful to this month. He who has not respected this month has destroyed Islam’s chastity. Even a person who does not perform namâz should fast and avoid the harâms. Such people’s fasting is accepted and is a symptom of their îmân.]

FASTING IN RAMADÂN

The fourth of the five principles of Islam is to fast every day in the blessed month of Ramadân. The fast became fard on the tenth day of the month of Sha'bân eighteen months after the Hegira and a month before the Ghazâ (Holy War) of Bedr. Ramadân means to burn. Sins of those who fast and beg Allâhu ta'âlâ for forgiveness in this month, will burn and perish.

It is written in the book **Riyâd-un-nâsihîn** that Hadrat Abû Hureyra 'radiy-Allâhu 'anh' stated in the book **Bukhârî**^[1]: Rasûlullah 'sall-Allâhu alaihi wa sallam' declared, **"When the month of Ramadân comes the gates of Paradise are opened and the gates of Hell are closed, and the devils are tied."** Imâm-ul-aimma Muhammad bin Is'haq bin Huzeyma writes that Hadrat Selmân-i-Fârisî 'radiy-Allâhu 'anh' narrated that Rasûlullah 'sall-Allâhu 'alaihi wa sallam' had declared in his khutba on the last day of the month of Sha'bân: **"O Muslims! Such a great month is about to overshadow you that one night [Qadr night] in this month is more beneficial than a thousand months. Allâhu ta'âlâ has commanded fasting daily during this month. Also, it is a sunna to perform the namâz of tarâwih at nights during this month. Doing a small favour for Allah's sake during this month is like doing the fard in other months. Doing the fard in this month is like doing seventy fards in other months. This month is the month of patience. The place where the patient person will go is Paradise. This month is the month of getting along well. There is an increase in the subsistence of Believers during this month. If a person gives iftâr to a fasting person in this month his sins will be forgiven. Allâhu ta'âlâ will manumit him from Hell-fire. And he will be given as many blessings as has that fasting person."** The Sahâba said, **"O Rasûlallah! Each of us is not so rich as to give the iftâr to a fasting person or to give him a whole meal. The Messenger 'alaihi-s-salâm' declared: "The blessings will be given even to a person who gives a date as the iftâr or who provides a little water to break the fast or who offers a little milk. This month is such a month that it has compassion in its early days, pardon and forgiveness in the middle, and liberation from Hell in the final days. Allâhu ta'âlâ will forgive and rescue from Hell-fire those**

[1] Written by Bukhârî Muhammad bin Ismâ'il 'rahmatullâhi ta'âlâ 'alaihi', (194 [810 A.D.], Bukhârâ – 256 [870], Semerqand.) Originally entitled **Jâmi'i sahih**, it is one of the two greatest books of hadîth-i-sherîfs.

[patrons, chiefs, commanders and directors] **who facilitate the duties of** [workers, civil servants, soldiers, and students]. **Do four things very often in this month! Two of them Allâhu ta'âlâ loves very much. They are to say the Kalima-i-Shahâda and to say the istighfâr.^[1] And the other two you have to do at all times. They are to ask for Paradise from Allâhu ta'âlâ and to trust yourself to Allâhu ta'âlâ to be protected from Hell. A person who gives water to a fasting person during this month will never be in need of water on the Rising Day."**

A hadîth-i-sherîf which exists in **Sahîh-i-Bukhârî** declares: **"If a person knows it as fard and as a duty to fast in the month of Ramadân and if he expects its thawâb from Allâhu ta'âlâ, his past sins will be pardonned."** That means to say that it is necessary to believe that fasting is Allah's command and to expect blessings for it. It is a condition not to complain that the days are long or that it is difficult to fast. One should deem it good luck and a great fortune to fast with difficulty among people who do not fast.

It is declared in a hadîth-i-sherîf, which is quoted from Jâbir ibn Abdullah 'radiy-Allâhu ta'âlâ 'anh' by Abdul'azîm Munzirî, who was a hâfiz [savant of hadîth], in his book **Etterghîb wetterhîb**, and by hâfiz Ahmad Bayhakî in his book **Sunan**: **"In Ramadân-i-sherîf Allâhu ta'âlâ bestows five gifts on my Umma, which He has not given to any other Prophet:**

1 - The first night of Ramadân Allâhu ta'âlâ regards the Believers with Compassion. He never torments a born slave of His whom He regards with Compassion.

2 - At the time of iftâr the fasting person's breath smells to Allâhu ta'âlâ more fragrant than any scent.

3 - During Ramadân angels pray day and night so that those who fast will be forgiven for their sins.

4 - In Ramadân Allâhu ta'âlâ allots a place in Paradise to give to those who fast.

5 - On the last day of Ramadân-i-sherîf He forgives the sins of all the Believers who have fasted."

Hadrat Imâm-i-Rabbânî 'quddisa sirruh' states in the forty-

[1] The istighfâr is a short invocation said for forgiveness of sins, for protection against disasters, harms and dangers, and for the acceptance of acts of worship. It is as follows: **"Estaghfirullah al 'azîm al kerîm al-ledhî lâ illâha illâ Anta Huw-al Hayy al Qayyûma wa atubu ileyh."**

fifth letter of the first volume of Maktûbât: “The thawâb given for all nâfila worships, such as supererogatory namâz, dhikr, and alms that are performed during the month of Ramadân-i-sherîf, is like that which is given for the fard worships performed during other months. One fard performed in this month is like seventy fard performed in other months. A person who serves (the meal called) iftâr to a fasting person will be forgiven his sins. He will be freed from Hell. Also, he will be given as many blessings as the fasting person is given, while the blessings of the fasting person will not decrease at all. Also, superiors who make things easier in this month so that people under their command can fast conveniently, will be forgiven their sins. They will be freed from Hell. During the month of Ramadân-i-sherîf Rasûlullah would manumit slaves and give whatever he was asked for. Those who perform worships and good deeds during this month are given the blessings for performing them all the year round. He who disrespects this month and commits sins in it spends the whole year committing sins. One must deem this month a good opportunity. One must perform as many worships as one can. One must perform the deeds that Allâhu ta’âlâ likes. One must take this month as an opportunity to earn the Hereafter. The Qur’ân al-kerîm was revealed during Ramadân. The night of Qadr^[1] is in this month. It is sunna to make the iftâr [to break fast] with dates in Ramadân-i-sherîf. Some important sunnats during Ramadân are to say the prayer (**Dhehebezzama’ wabtelletil urûk wa thaba-t-al-ejr inshâ-Allâhu ta’âlâ**)^[2] when making the iftâr [as noted in the Shalbî annotation to **Tabyîn**], to perform the namâz of tarâwîh, and to read the entire Qur’ân.”

THE FAST HAS THREE FARDS:

- 1 - Niyya (to intend);
- 2 - To know the earliest time of the niyya, as well as its latest time;
- 3 - To fend off the things that will break the fast starting from dawn (fajr sâdiq) up to sunset, [that is, within the shar’î day].^[3]

[1] See ‘Sacred Nights’ in the second fascicle of **Endless Bliss**.

[2] The meaning of this prayer is: “Time of hunger is over. It is time our veins attained water. Inshâ-Allâh, thawâb has ensued.

[3] The word ‘**shar’î**’ is an adjective. It means ‘that which is prescribed by the Islamic Shar’at. Please see the tenth chapter, **Prayer Times**, in the fourth fascicle of **Endless Bliss**.

THERE ARE EIGHT KINDS OF FAST:

1 - The fasts that are fard. Fard fasts also have two kinds: the one which is performed at a certain time, fasting during Ramadân-i-sherîf.

2 - The fast that is fard and yet which is not performed at a certain time. Examples of this are the fasts of qadâ and kaffârat. But the fast of kaffârat is fard-i-'amalî. That is, he who denies it does not become a disbeliever.

3 - The fast that is wâjib and which is performed at a certain time, too, such as vowing to fast on a certain day or on certain days.

4 - The fast which is performed at haphazard times.^[1]

5 - The fast that is sunna, e.g. fasting on the ninth and tenth days of Muharram.

6 - The fast that is mustahab, examples of which are fasting on the thirteenth, fourteenth and fifteenth days of every Arabic month, fasting only on Fridays, fasting on the day of 'Arafa, which is the day previous to the 'Iyd of Qurbân. It is also said (by some savants) that it is makrûh to fast only on Fridays. A person who wants to fast on Friday had better fast on Thursday or Saturday, too. For, it is better to avoid doing something which is said to be sunnat or makrûh.

7 - The fast that is harâm. It is harâm to fast on the first day of the 'Iyd of Fitra and on any of all four days of the 'Iyd of Qurbân.

8 - The fast that is makrûh: to fast only on the tenth day of Muharram, only on Saturdays, on the days of Nawruz and Mihrijan, [which are the twentieth days of March and September, respectively], to fast every day throughout the year, and to fast without talking at all.

In a hadîth-i-sherîf quoted in **Marâqil-falâh**, it is declared: **"When you see the Moon start fasting! When you see her again, stop fasting."** According to this command, the month of Ramadân begins when the waxing moon (the new crescent) is first sighted. In **Ibni 'Âbidîn's** discussion of the qibla and in the books **Ashî'at-ul-lama'ât** and **Ni'mat-i islâm**, the authors 'rahmatullâhi ta'âlâ 'alaihim ajma'in' note that starting to fast by referring to a calendar prepared or by calculation before seeing the new crescent is not permissible. It is wâjib-i-kifâya for every Muslim to look for

[1] It goes without saying that they should not be times during which Islam prohibits fasting.

the new crescent on the thirtieth of the month of Sha'bân at the time of sunset and to go to the Qâdî and inform him as soon as they see the new moon. Taqiy-y-ud-dîn Muhammad ibni Daqîq states that the new moon can never be sighted before one or two days after the **ijtimâ'i neyyireyn = conjunction**. [See the eleventh chapter.]

Scholars of the four Madhhab unanimously state that fasting starts at the beginning of whiteness at one point of the horizon, which is called fajr-i sâdiq. It is stated in the book **Multaqâ**: "Fasting is not to eat, drink or have sexual intercourse from dawn till sunset. It is fard also to intend with the heart, (any time) within the period from the previous day's sunset until the time of **dahwa-i-kubrâ** on the day when you will fast for a fast in the month of Ramadân. So is the time of niyya for a fast which is vowed for a certain day and for a supererogatory fast. It is necessary to intend for each individual day. When intending to fast in Ramadân, it is also permissible to intend for a mere fast or for a supererogatory fast without mentioning the name Ramadân. The time of dahwa-i-kubrâ is the middle of the duration of the fast, i.e., of the Islamic daytime; hence, it is before noon. The interval between these two times, (i.e. between the time of dahwa-i-kubrâ and time of noon,) is equal to half the time interval between the time of sunrise and the time of fajr, or imsâk, that is, as many minutes as half the time called **Hissa-i-fajr**. [Based on the time called Adhânî (or Azânî), Dahwa-i-kubrâ is $\text{Fajr} + (24 - \text{Fajr}) \div 2 = \text{Fajr} + 12 - \text{Fajr} \div 2 = 12 + \text{Fajr} \div 2$. In other words, half the Fajr time from 12 a.m. is Dahwa-i-kubrâ.] As one makes niyya before Fajr, i.e., before the time of Imsâk, one says, "I make niyya (intend) to fast tomorrow." And if one makes niyya after the Imsâk, one says, "I make niyya to fast today." Since fasting during Ramadân-i-sherîf is fard for every Muslim, it is fard for those who cannot fast then to make qadâ of it, (that is, to fast later.) The fast of qadâ or kaffârat and the fast which is vowed but not for a certain day cannot be intended for after dawn.

For it to be Ramadân, the new moon must be observed and seen in the sky at the time of sunset on the twenty-ninth of Sha'bân or, if it cannot be seen, the thirtieth day of Sha'bân must be over. It is fasted until the time of the early afternoon prayer on the thirtieth day of Sha'bân, and then the fast is broken if the day is not announced to be Ramadân. It is makrûh tahrîmî not to break it and to go on fasting. If one begins fasting without observing the new moon indicating the beginning of Ramadân and then if the new moon is observed on the twenty-ninth night, which will mean

(that the following day is the beginning of the following month, Shawwâl, the first day of which is at the same time the first day of) 'Iyd, qadâ for one day is performed, (that is, one fasts one day again), after the 'Iyd, if the month of Sha'bân is known to have begun upon the observation of the new moon. On the other hand, it is written in (the celebrated books) **Hindiyya** and **Qâdi-Khân** that, if the month of Sha'bân is not known to have begun upon the observation of the new moon, one makes qadâ for two days, (that is, one fasts for two days with the intention of qadâ.) In cloudy weather when an 'âdil Muslim woman or man says she or he has seen the new moon, and in clear weather when a lot of people say that they have seen it, the Qâdî, that is, the judge who executes the ahkâm-i-islâmiyya, announces that it is Ramadân. At places without a Qâdî, Ramadân begins when an 'âdil person says he has seen the new moon. It is determined to be the 'Iyd when two 'âdil people say they have seen (the new moon). 'Âdil means (one) who does not commit grave sins and who has not made it a habit to commit venial sins. [It is a grave sin to give up namâz (salât). See chapter 23 in the fourth fascicle.] The word of a person of doubtful 'adâla is also acceptable. It is written in **Fatâwâ-i-Hindiyya** as well that it is not permissible to begin (fasting in) Ramadân or (to stop fasting in order to celebrate the) 'Iyd by (taking the) calendar or calculation (as a guide).

[It is written in the hundred and thirty-ninth page of **Hadîqa**: "Holders of bid'at, that is, all the seventy-two groups who have deviated from the Ahl-as-sunna, are not 'âdil, even though they are **Ahl-i-qibla** and do all kinds of worship. For, either they have become mulhids and lost their îmân, or they are holders of bid'at, and they vituperate the (true Muslims who are called) the Ahl as-sunna(t), which is a grave sin, too." The book **Durr-ul-mukhtâr**, in advising us on how to be a witness and how to give our testimony, says: "To speak ill of any Muslim is a sin. It destroys one's 'adâla. (If a person perpetrates this grave sin,) his testimony is not to be accepted." Therefore, when determining the times for Ramadân, 'Iyd, hajj, iftâr, and namâz, or when seeking any religious knowledge one should not accept the testimony of the lâ-madhhabîs (people without a certain authorized Madhhab).]

When the new moon is seen in a city on the thirtieth night of Sha'bân, it is necessary to begin the fast all over the world. The new moon seen during the day is the new moon of the following evening.

[Also, a Muslim who goes to one of the poles or to the moon must fast there during the days in this month, unless he has

intended to be safarî.^[1] On days longer than twenty-four hours he begins the fast by time and breaks it by time. He adapts himself to the time followed by the Muslims in a city where the days are not so long. If he does not fast he makes qadâ of it when he goes to a city where the days are not long.]

The first day of Ramadân (determined and whereby the fast is) started upon seeing the new moon can be a day after that which is estimated by calculation. But it cannot be the day before. The case is the same with the day of 'Arafa, during which we stay for the waqfa at 'Arafât.^[2] It is said on the 283rd page of the book, **Bahr**.^[3] "If a captive who is in a disbelievers' country does not know the correct time of Ramadân, he makes an enquiry and fasts for a month whenever he guesses it is the month of Ramadân. Later, when he is informed about the correct time, he will make qadâ of the days he fasted before Ramadân. If he started his fast after the correct day, yet made his intention before dawn (every day he fasted), all the days he fasted are counted as qadâ. If a day he fasted coincided with the first day of Iyd-i Fitir, he will make an additional qadâ for that day."

In places where the Ramadân or 'Iyd are started by relying upon calendars instead of by watching for the new moon in the sky, the fasting and 'Iyd may have started a day before or after the correct time. Even if the fast's first and last days coincided with the correct time of Ramadân, it would be questionable whether they were Ramadân days or not. **Ibni 'Âbidîn** 'rahmatullâhi 'alaih' says in the chapter discussing Ramadân: "Fasting is tahrîmâ makrûh on days that are not known for certain that they are the correct days of Ramadân. It is not an excuse to be unaware of worships in a country of Muslims." Therefore, in places where Ramadân starts by relying upon a calendar or by imitating lâ-madhabî countries, it will be necessary to fast two additional days of qadâ. [Disbelievers and the enemies of Islam are turning Muslim countries into blood all over, demolishing and extirpating mosques and other Islamic works of art, on the one hand; and finding unlearned, heretical and immoral people living in Muslim countries and through them uprooting

[1] See the fifteenth chapter in the fourth fascicle of **Endless Bliss** for safarî.

[2] These will be explained in the subject of Hajj.

[3] **Bahr-ur-râiq**, by Zeyn-al-'âbidîn bin Ibrâhîm ibni Nujaym-i Misrî 'rahmatullâhi ta'âlâ 'alaih', (926 – 970 [1562 A.D.], Egypt,) is a commentary to the book **Kenz**, which had been written by Abdullah bin Ahmad Neseî.

Islamic teachings, writing their own heresies and lies in the name of Islam, and attacking the books written by the scholars of Ahl as-sunnna, on the other. These attacks against Islam are planned, only and always, by British plotters. They say, for instance, “Who invented that oddity of fasting for two days with the intention of qadâ after Ramadân? Nothing of this sort exists in any book.” It is wrong to say that it is not written in books. For, the month of Ramadân used to start upon the sighting of the new moon, everywhere and in every century. It would not be necessary, therefore, to fast for two additional days with the intention of making qadâ. Today, however, the month of Ramadân is being started at the time when the new moon is beforehand calculated to be sighted. Therefore, the beginning of Ramadân is out of keeping with the *ahkâm-i-islâmiyya* (rules of Islam). That this misapplication should be rectified by fasting for two days with the intention of qadâ after ‘Iyd of Ramadân is written in Tahtâwî’s annotation to (Shernblâl’s commentary to) **Marâq-il-falâh**.] It is written in the book **Majmû’a-i Zuhdiyya**: “A person who sees the new moon of the month of Shawwâl cannot break his fast. For, in cloudy weather, it is necessary for two men or one man and two women to give the testimony of having seen the new moon of Shawwâl. If the sky is clear, it is necessary for many people to witness the moons of Ramadân and Shawwâl.” It is stated in **Qâdî-Khân**: “If the new moon sets after the Shafaq, (night prayer,) it belongs to the second night (of the new month); if it sets before the Shafaq it belongs to the first night.”^[1]

To get ready for the fast of Ramadân-i-sherîf, it is necessary to stop fasting by the fifteenth of Sha’bân and to strengthen the body by eating nutritionally strong and delicious food, and thus to prepare it to do the fard. Workers, soldiers and students who have the habit of performing the fasts of sunna after the fifteenth of Sha’bân must perform them in their leisure time after Ramadân. It is also sunna to postpone the sunna in order to do the fard.

It is sunna to make haste for the iftâr and to have the sahur late providing that it is before the fajr dawns. Rasûlullah ‘sall-Allâhu ‘alaihi wa sallam’ was very keen on observing these two sunnats. It is written in **Durer**: “The meal eaten at the time of seher is called sahur. The time of seher is the final sixth of the night, [i.e., (of the

[1] It would be pertinent to remind at this point that the ‘second’ and ‘first’ nights mentioned here are the nights previous to the ‘second’ and ‘first’ days, respectively.

time) from shar'î sunset to the time of imsâk.]” It has been made a sunna to make haste for the iftâr and to have the sahûr late perhaps because it shows that man is weak and needy. As a matter of fact, worships are intended for showing weakness and need.

It is said in the book **Riyâd-un-nasihîn**: “An âyat-i-kerîma in the Baqara Sûra purports: ‘Eat and drink until you are able to distinguish a white thread from a black thread.’ Later, the word **fajrin** was revealed to indicate that these threads represent daylight and the darkness of night. Thus it was understood that fasting would begin when the whiteness of the day could be distinguished from the blackness of the night like threads.” It is said in the books **Majmâ’ul Anhur** and **Hindiyya**: “According to the majority of Hanafi savants, when the whiteness appears on any place on the horizon, **imsâk time** begins and fasting should begin. [15] minutes after imsâk time, when the whiteness has spread over the horizon like a thread, the time of morning prayer starts. It would be prudent to act accordingly. [That is, it would be better and more cautious.] The fasting and prayer of anyone who follows this policy will be valid according to all the savants. Yet if he starts fasting after the secondly-stated imsâk time, (i.e. fifteen minutes later,) it will be questionable. Imsâk time is being determined by astronomic calculation and written in calendars. But nowadays, in some calendars, the second time, nay, even later than that, when the redness of the sun is spread over the horizon, is being written as the beginning of the fast. If anyone acts up to these new calendars, their fast will be incorrect and invalid. Or, at best, the validity of their fasting will be questionable. The difference between these two times (the beginning of the fast and morning prayer) is about 10 minutes and is called “**Precaution time.**” It is not correct to describe that time as “tamkîn.” The author of the book, **Bahr-ur-râiq** informs us that it would be makrûh to delay the fasting time until the questionable time. In fact, the fastings that begin after the appearance of redness will not be valid at all. Please see the tenth chapter of the fourth fascicle of **Endless Bliss**. The first calendar in the Ottomon State was written in 987 [1528 A.D.].

Shernblâfi ‘rahmatullâhi ta’âlâ ‘alaihi’, states in the book **Nûr-ul-îdhâh**: “It is mustahab to have the iftâr early on cloudless nights.” In his commentary to the same book, he states: “On cloudy nights one must be careful in order to protect one’s fast from being broken, [that is, one must delay the iftâr a little]. A person who eats the iftâr before the stars are seen has done it early enough.” Tahtâwî says in his annotation to the book: “It is

mustahab to break fast before performing the evening prayer. As is written in the book **Bahr** [and also in **Ibni 'Âbidîn**], to make haste for the iftâr means to have the iftâr before the stars are seen." Also it is mustahab to perform the evening prayer at that time; that is, to perform it early. When it is well understood that the sun has set, first (the prayers termed) 'A'ûdhu' and 'Besmela' are said and immediately thereafter the following prayer is said: "**Allâhumma yâ wâsi'al maghfirah ighfirî wa li-wâlidayya wa li-ustâziyya wa li-l-mu'minîna wa-l-mu'minât yawma yekûm-ul-hisâb.**" Next, a few morsels are eaten for iftâr. Then the following prayer is said: "**Dhehebezzama' wabtelletil urûk wa thaba-t-al ejr inshâ Allâhu ta'âlâ.**" (The meaning of this prayer has been provided in a footnote a few pages earlier.) Then the iftâr is made by eating dates, water, olives or salt. That is, the fast is broken. Then the evening prayer is performed in jamâ'at in a mosque or at home. Then the supper is had. Because it will take a long time to eat the food at the table, especially during Ramadân, the iftâr must be made with a little food and the supper must be had after the evening prayer so that the evening prayer will be performed early and the meal will be eaten with ease and without haste. Thus, the fast will be broken early and the prayer will be performed early.

Where the terrain is level, such as seas and plains, or at any point where there is no barrier such as hills and buildings in between, sunset occurs when the sun's upper limb disappears below the visible horizon [not true horizon]. At that time the sun will still illuminate the hills on the eastern side. For someone who is not able to see the sunset on the visible horizon line, the sunset time is shar'î sunset, which is the sun's disappearing below the shar'î horizon, at which time the sun no longer illuminates the mountains and clouds on the east side. Its lights withdraw and the east side becomes darker. On hilly or mountainous terrain, it is not sufficient for the sun to disappear behind the hills and buildings, but it is also necessary for the light to go dim everywhere, and for a darkening of the sky on the east side to occur. Since times of shar'î sunset are written on calendars, it is necessary for those who cannot see the visible horizon to perform iftâr in accordance with the calendar. Ibni 'Âbidîn, while discussing the mustahabs of fasting, says: "People living in low areas should have iftâr when they see the sunset. Those who live in higher elevations cannot have the iftâr at the same time as the former do, since they do not see sunset at that time." He informs us that the hadîth-i-sherîf that reads, "**Iftâr is started when the night starts from there,**" which he quotes during the course of his expiation on fast, means to have the iftâr when

it starts to become dark on the east side. [The beginning of the dark means the disappearing of light even in the highest areas.]

It is mustahab to have the iftâr before performing the evening prayer. However, the mustahab must be done without in order to save an act of worship from the danger of coming to naught. One should first perform the evening prayer and then have the iftâr. Thus, the iftâr will still be had before the stars are seen. That is, one will have made haste and one's fast will be safe from the danger of becoming null and void. It is possible to perform the maghrîb salât (evening prayer) again before its time is over. The mistake's being on the part of the calendar, clock, candles, gun or adhân does not save one's fast from being ruined.

Ibni 'Âbidîn says in the section about prayer times: "Starting the iftâr requires two 'âdil Muslims' reporting that the sun has set. Even one Muslim will do." [As is seen above, the person who prepares the calendar, the person who fires the iftâr cannon and the person who calls the adhân should all be 'âdil Muslims.]

WHAT BREAKS THE FAST — In the month of Ramadân, while one knows that one is fasting and while one has intended before the dawning of the previous fajr for the fast, eating or drinking something alimentary, that is, putting some nutritious, medicinal, narcotic or intoxicant substance into the stomach through the mouth, or having or being made to have sexual intercourse breaks the fast and necessitates qadâ and kaffârat.^[1] According to this definition, smoking breaks the fast and necessitates both qadâ and kaffârat. For, the solid and liquid motes in the smoke go into the stomach together with the saliva. After such things as cupping and backbiting, which are certainly known not to break the fast, if one eats something consciously because one thinks that one's fast has already been broken, one's fast will be broken this time and qadâ and kaffârat will be necessary. If a person who has not made his niyya before dawn in Ramadân does something to break his fast before dahwa, both qadâ and kaffârat are necessary according to the two imâms. For, he missed the opportunity to make niyya and fast while it was possible for him to do so. But according to Imâm-i-a'zam only qadâ is necessary. If that person eats and drinks after the dahwa time, kaffârat is not necessary according to all three imâms. The penalty of kaffârat is the recompense for desecrating the honour and dignity of the blessed month of Ramadân. It is the punishment for intentionally breaking the fast of Ramadân which is

[1] Kaffârat for the voluntarily broken fast will be explained a few pages ahead.

sahîh according to all four Madhâhib.^[1] For this reason, it being compulsory to make the niyya before dawn in the Shafi'i Madhhab, if a person in the Hanafi Madhhab purposely breaks during the day the fast for which he did not make niyya before dawn, or if he is forced to break it or has to break it because of a good excuse, he does not make kaffârat. When one breaks one's fast of qadâ or vowed fast or supererogatory fast, one does not make kaffârat. If a person who did something that necessitates only qadâ on one day of Ramadân does the same thing purposely on another day, it is necessary for him to make kaffârat, too.

If one breaks it by mistake, for example, if some water escapes down one's throat while making an ablution, if one is forced to break it, if one administers an enema, if one sniffs up fluid medicine, lotion, smoke, [the smoke of a cigarette smoked by someone else], or the smoke of aloes wood fumigated with amber, into one's nose or drops medicine into one's ear, if the medicine put on the boil on one's skin penetrates in, [if one injects medicine by syringe], if one swallows something not medicinal or nutritious, such as a piece of paper, stone, or metal, cotton or a seed of uncooked rice, millets or lentils, if one vomits a mouthful by forcing oneself to, if one with a bleeding tooth swallows only the blood or the blood which is fifty per cent mixed with saliva, if one eats not knowing that the dawn has broken or breaks the fast thinking that the sun has set, if one goes on eating thinking that one's fast is broken because one has forgotten one's fast and begun eating, if they pour water into one's mouth or have sexual intercourse with one while one is asleep, if one fasts without intending or does not intend before dawn in Ramadân and then gives up the fast after dahwa though one intended after dawn; the fast is broken in any of these cases and it is necessary to make only a day-for-day qadâ after the 'Iyd. Yet kaffârat is not necessary. If rain or snow goes down one's throat it breaks both the fast and the namâz. It is necessary to make qadâ. If one becomes junub by embracing, hugging and kissing, one's fast breaks and qadâ becomes necessary. But it does not break if one does not become junub. It is stated by the authors 'rahmatullâhi 'alaihim ajma'in' of the books **Hindiyya**, **Bahr**, and **Durr-ul-Mukhtâr** that only qadâ is necessary when one becomes junub by manual masturbation. If one swallows something that has remained between one's teeth from the previous night, it breaks the fast if it is bigger than a chick-pea and qadâ becomes necessary. But it does not break the fast if it is smaller than a chick-pea. If a person who

[1] Madhâhib is the plural form of Madhhab.

has forgotten his fast and eaten something eats or drinks something again after remembering that he is fasting though he knows that forgetting and eating will not break his fast, his fast breaks and it becomes necessary to make both qadâ and kaffârat.

It is written in **Multaqâ** and in all other books that, “If the medicine put on a boil on one’s head or body penetrates into one’s brain or alimentary canal, one’s fast breaks and only qadâ becomes necessary.” It is written in the commentary to **Multaqâ**: “Imâm-i-a’zam says that a fast breaks when food penetrates through a boil. But the two imâms say that it does not break because the fast breaks only when food goes in through the natural holes of one’s body.” Tahtâwî explains this very well in his annotation to **Marâq-il-falâh**. He says: “If it is known that the liquid or solid medicine put on the boil on one’s head or body has penetrated into one’s brain or alimentary canal, one’s fast breaks. If it is not known well that it has penetrated in, if the medicine is liquid one’s fast breaks according to Imâm-i-a’zam. But the two imâms said that it does not break if it is not known for certain that the medicine has penetrated in. All three imâms agreed that the fast would not break if the medicine which was not known for certain to have penetrated in was solid.” Hence, all three imâms agree on that the fast breaks when it is known for certain that the medicine has penetrated in, whether it is liquid or solid. This comes to mean that any inoculation or medical injection done with a syringe under the skin or in the muscles of one’s arms, legs or any other part breaks the fast.

WHAT DOES NOT BREAK THE FAST — In Ramadân-i-sherîf or while fasting for qadâ or kaffârat or while performing vowed or supererogatory fast, if one forgets that one is fasting and eats, drinks, or has sexual intercourse, or has a nocturnal emission while asleep or emits semen involuntarily by looking [at something sexy] while awake, if one applies tincture of iodine or some ointment or kohl [even if their tint or smell is noticed in one’s saliva or urine], or if one kisses lustfully, backbites, applies cupping, vomits a mouthful involuntarily or vomits a little voluntarily, or if water goes into one’s ear or dust, smoke or a fly goes into one’s throat through one’s mouth or nose involuntarily, [or if one is given artificial air with an oxygen tube, or if one cannot prevent the smoke of others’ cigarettes from going into one’s mouth and nose], or if after rinsing one’s mouth one swallows the wetness remaining in one’s mouth together with one’s saliva, or if one puts some medicine in one’s eye or tooth cavity even if one feels its taste in one’s throat; the fast does not break in any of these cases.

[The author of the book **Bahr-ur râiq**, ‘rahmatullâhi ta’âlâ ‘alaihi’ says: “In some cases the mouth is thought of as an internal part of the body. Hence, if a fasting person swallows his saliva, his fast will not break. It is like something dirty inside the body passing from stomach to intestines. Bleeding from an injury in the mouth, from taking a tooth out, or at the point where an injection was made, or blood coming from the stomach to the mouth doesn’t break a fast or an ablution. When one spits out or swallows this blood, if the saliva is greater than the blood, that is, if it is yellow in colour, they are still not broken. It is the same when other things come to the mouth from the stomach, in which case neither the ablution nor the fast is broken. If a mouthful (comes to the mouth and) goes out of the mouth, both are broken. The inside of the mouth is sometimes considered to be an outer part of the body. The fast is not broken when water is taken into the mouth.” The same is noted in **Jawhara-t-un-neyyira**, too. Hence, it is seen that, when a tooth is extracted, if there is much bleeding, the fast is not broken when one spits it out. When one is not fasting, one’s ablution is not broken when one swallows it. Neither of the two is broken in any case if the blood is less than the amount of saliva.

It is stated in **Fatâwâ-yi-Hindiyya**: “Administering clyster (enema) or dropping medicine into the ear-hole will break one’s fast, yet it will not necessitate kaffârat. Injecting water or oil into the penis will not break one’s fast even if the liquid reaches the bladder. However, liquid injected into the female pudendum will break a woman’s fast. Inserting one’s wet or ointed finger into one’s rectum or vagina will break one’s fast. A dry finger (inserted into the rectum or vagina) will not break it. Water which one inadvertently lets go into one’s rectum when cleaning oneself after defecation will break one’s fast.”]

Such acts as tasting the food (while preparing it) without swallowing it, chewing gum-mastic, hugging and kissing despite the danger of becoming junub, having a bath for refreshment will not break one’s fast, yet they are tanzîhî makrûh.^[1] Applying kohl (on

[1] Acts which our Prophet ‘sall-Allâhu ‘alaihi wasallam’ disliked, abstained from or dissuaded from are called makrûh. These acts are not clearly prohibited in the Qur’ân al-kerîm. However, The Messenger of Allah avoided some of them more strictly than he did the others. The scholars of Ahl as-sunna — may Allâhu ta’âlâ reward those great people plentifully — separated these acts from the others and termed them ‘**tahrîmî**’ on account of the danger that these acts may be harâm. And they termed the other acts of makrûh ‘**tanzîhî**’.

one's eyes) or cosmetics on one's moustache, smelling flowers, musks or lotions will not break one's fast; nor are they makrûh. Things such as kohl (on the eyes) and cosmetics (on one's moustache) are makrûh when they are intended for ornamentation; and so is the case with flowers attached to the collar or carried in one's hand. Smelling dusty or smoky things or chewing artificial gums will break one's fast. Using (the stick tooth-brush called) miswâk or cupping or bleeding are not makrûh.

It is mustahab to have the saḥûr late and to make haste for the iftâr. Ibni 'Âbidîn says: "This commendation is intended to secure the iftâr against being delayed until the stars are seen. In cloudy weather, even if the adhân is called and the gun is fired, one should not break fast until one is certain that the sun has set." It is commanded in the 187th âyat of the Sûra Baqara that fasting starts as fair-sâdiq^[1] breaks. This is a command of Allah and cannot be changed.

An invalid person does not fast if his illness will become worse; a pregnant woman, a woman with a suckling and a soldier in warfare do not fast when they are weak. They make qadâ of fast when they recover. A worker who knows that he will become ill as he works to make his living is not permitted to break his fast before getting ill. A person who sets out with the intention of going three-days' way [104 kilometres], becomes a musâfir. The musâfir may break his fast the following day, and makes qadâ after Ramadân; yet he had better fast if it will not harm him. No need of kaffârat for breaking the fast during the journey or in places where one intends to stay less than fifteen days. When his journey is over and he comes back home or when he decides to stay for fifteen days in the place he has gone to, he makes qadâ of the days he did not fast. People who are not ill and those who are not musâfirs must fast even if they are workers, soldiers or students. They will be gravely sinful if they do not fast. And they will have to make qadâ for it. If they break the fast although they have made niyya, they will have to make kaffârat, too. The author of **Behjet-ul-fatâwâ**, 'rahmatullâhi ta'âlâ 'alaih' says: "When Ramadân-i-sherîf coincides with one of the summer months a liar may masquerade as a man of religion and hinder youngsters, students, and workers from fasting by saying, 'It is permissible for you not to make the niyya and not to fast now; you may make qadâ when the days are shorter during winter. If you eat and drink by not

[1] Faj-i-sâdiq is the time when the sun's upper limb is 19° below the horizon. Please see the tenth chapter of the fourth fascicle of **Endless Bliss**.

intending for the fast in Ramadân, kaffârat is not necessary.’ He will be punished severely. He will be prevented from saying so.”

Ibni ‘Âbidîn says: “If an ill person is seriously worried that his illness may become worse, or that his recovering may be slowed or he may have a severe pain, or if a hospital attendant fears that he himself may become ill (in case he fasts) and thereby cause helâk to his patients, these people do not fast, and they make qadâ later. If a healthy person strongly believes that he would become ill, or a public servant who performs manual labor in adverse conditions, i.e. cleaning the river, worries about becoming seriously ill due to the effect of very hot or cold weather, which in turn causes helâk, or if a woman [who works to support herself and who lives alone and gets no financial support from anywhere] strongly believes that she would become ill if she fasted while performing strenuous physical labor, such as a laundry washing or housework, which, again, is a cause of helâk, it is permissible not to fast or to break the fast intended, and make qadâ for it. A strong belief means to notice the symptoms of death based on one’s own personal experience or the information given by a Muslim expert physician (Tabîb-i Muslim-i hâziq). Expert (hâziq) means specialist in a certain field of medicine. It is permissible to be examined and treated by a physician who is known as a kâfir (disbeliever) or as a person committing a grave sin or grave sins; but acts of worship should not be given up with their advice. Breaking your fast because they advise that you do so, entails kaffârat.” The author says under the topic of Ikrâh (duress)^[1] that to lose an organ or limb; to lose one’s entire property; to suffer a violent or torturous imprisonment; and battery; these things are all causes of helâk.^[2] It is written in the book **Imâd-ul Islâm**: “If one cannot find a Muslim expert physician and has no experience oneself one should first swallow a small curled up piece of paper or swallow an uncooked grain of rice without any water, then eat some food, and then take the medicine. This procedure will free one from kaffârat.” In the book **Bahr-ur-râiq** is written: “A person bitten by a venomous animal, breaks the fast in order to take an antidote and after Ramadân makes qadâ.” Ibni ‘Âbidîn says at the end of his discourse on the acts that annul fast: “A person who needs a means of

[1] Please see the fourteenth chapter of the sixth fascicle of **Endless Bliss** for ‘Ikrâh’.

[2] Lexical meaning of ‘helâk’ is ‘destruction’, ‘perishing’, ‘exhaustion’. In this register, it is used to mean ‘the measure of harm or danger which Islam has dictated as a gauge whereby to decide about the step to be taken’.

subsistence and believes that he will possibly become ill if he works, breaks the fast. If he is an employee on a contractual basis and his employer does not grant him a leave of absence during the month of Ramadân, and yet if he and his family have the means of subsistence, he does not break the fast. For, begging is harâm for such a person. If he does not have his and his family's means of subsistence, it is necessary for him to find an easier job that will not be hampered on account of his fasting. If he cannot find an easier job, it is permissible to break the fast and continue to work. Likewise, if the Ramadân fasting harms someone who mows the crop, i.e. if he will not be able to mow the crop and the crop will be destroyed or stolen because of fasting, [or if it is certain that the building will be destroyed by rain in case the construction cannot be finished in time], and if it is impossible to find someone to work for pay, it is permissible to break the fast and do the work. After finishing the work he fasts and makes qadâ, after Ramadân, of the days (he did not fast). It will not be a sin. Anyone who will certainly become ill or die from thirst (in case he goes on fasting) may break the fast, and makes qadâ. In this case he does not make kaffârat."

QADÂ FOR THE FAST — It means to fast one day for one day, which can be performed sporadically as well as on successive days. If another Ramadân intervenes while one is fasting intermittently, one fasts for the Ramadân first. A person who is so old that he will not be able to perform the fast of Ramadân or his fasts of qadâ till his death, and an invalid person whose recovery is beyond hope, must eat secretly. If he is rich, for each day he gives one fitra, that is, five hundred and twenty dirhams [seventeen hundred and fifty grams] of wheat or flour or its equivalent in gold or silver money to one or more poor people. The total amount may also be given to one poor person all at once at the beginning or end of Ramadân. If he recovers after giving the fidya he performs his fasts of Ramadân as well as his fasts of qadâ, (i.e. those which he did not perform on account of his illness.) If he dies without giving the fidya, he wills (before dying) for isqât.^[1] If he is poor, he does not give the fidya. He prays. If an old or invalid person of this kind cannot fast in hot or cold season, he makes qadâ in any season suitable for him. A person who cannot perform the salât standing as he fasts, fasts and performs the salât sitting. If a person breaks the fast or if a child becomes pubert or if a disbeliever becomes a Muslim or if a musâfir comes back to the city where his home is or

[1] Please see the twenty-first chapter for 'isqât'.

if a woman becomes pure (of menstruation); they must abstain (from eating, etc.) as if they were fasting till evening that day. The musâfir and the woman make qadâ of that day later.

KAFFÂRAT FOR THE (BROKEN) FAST — A slave is manumitted for the kaffârat of a fast. He who cannot manumit a slave fasts successively for sixty days. After sixty days, he makes qadâ for each day that he did not fast.

A person who has debts of kaffârat for several past Ramadân or who has had two days each requiring a kaffârat for the same Ramadân makes only one kaffârat for both if he has not made kaffârat for the first one. But if he made the first kaffârat (before the second violation entailing a kaffârat), he makes the second one, too.

If the fast of kaffârat is broken for excusable reasons such as illness and long-distance journey or because it is intervened by days of 'Iyd or by Ramadân, it is necessary to fast for sixty days anew. If one does not break it on days of 'Iyd, one still has to begin anew. If a woman breaks it because of menstruation or lochia, she does not begin it anew. She completes it to sixty when she becomes pure. Yet if one of the same reasons, (i.e. menstruation or lochia), interrupts a woman's fast of kaffârat for a (broken) oath, which consists of fasting for three successive days, she has to fast for three successive days again. One must begin one's fast of kaffârat at such a time that it should not coincide with Ramadân or with any 'Iyd. If one begins one's fast of kaffârat on the first day of Rajab and if the sixty days are not completed by the last day of Sha'bân, one intends for going on a journey of three days' distance and leaves one's town. One intends for the fast of kaffârat on the first day of Ramadân [**Eshbâh**]. For, it is not fard for a musâfir to perform the fast of Ramadân; he is permitted to make qadâ of it later.

If a person is continuously ill or too old to fast for sixty days, he feeds sixty poor people one day. (To do this) it is necessary to give two complete meals to sixty hungry poor people in one day. It is not necessary for all of them to eat on the same day. It is also permissible to give two complete meals per day to one poor person for sixty days, or one complete meal per day for one hundred and twenty days. Or, he gives half a sâ' [seventeen hundred and fifty grams] of wheat or flour, or one sâ' of barley, raisins, or dates to each one of the sixty poor people. It is also permissible to give the equivalent of the same in bread or other property or gold or silver to each of the sixty poor people, or to give the same amount to one poor person for sixty successive days. It is written in **Badâ'iyi'** that also fulûs (paper money) may be given to the poor to feed himself

instead of meals. If he gives the sixty days' food altogether to one poor person in one day, he will have given that of one day. If he feeds sixty poor people in the morning and sixty other poor people in the evening, he will have to feed those whom he has fed in the morning once more in the evening or those whom he has fed in the evening once more in the morning. Or he gives goods equivalent to one sadaqa fitr to each one of the sixty poor. If he gives twice the amount [one sâ'] of wheat to each of the sixty poor people for two kaffârats, he will have paid one kaffârat. It is not permissible for one who can buy a slave to fast (instead of buying the slave) and for one who can fast to feed the poor (instead of fasting). If this invalid or old person is poor, he feeds the poor when he becomes rich. It is necessary to make a niyyat for kaffârat.

People who have an excuse must eat secretly on the days when they cannot fast. Those who purposely do not observe the fast and eat in the presence of Muslims at public places and those who mislead fasting people and prevent their fast, will lose their îman (for doing so). It is sinful to run places for eating and drinking, such as restaurants, cafeterias, casinos and buffets during the days of Ramadân. What they earn from those who do not observe the fast is halâl, but abominable and harmful. They must be opened after the iftâr.

***Gee, it's Ramadan, eventually,
Mosques radiate lights, spiritually.
Cannon was fired 'nd candles lit, brightly.
We all believe this, sincerely.
The first ten days, Rahma abounds,
Then sins are forgiven, big as mounds,
Sinful Believers in their Hellward rounds,
On the 'Iyd night are saved in crowds.
O my brother, come on, make thine fast,
Perform your namâz before time goes past,
Run away from sins at full blast,
Bitter fire in Hell approaches fast.
Your enemy attacks, and so sneaky,
"Alas," he says, "Fast will weaken thee!"
He fibs in the name of science, you see,
He lives a lie, a life awash in treachery.
Wake up! Most of your life is gone by,
Fast, and to hunger's taste give a try;
Read true Islamic books, and thereby,
Smell the odour that will you to humanity tie.***

night between its first Thursday and first Friday.) It is extremely valuable. It is not the night whereon Rasûlullah's 'sall-Allâhu 'alaihi wa sallam' blessed father consummated his marriage. It is wrong to say so. [Please scan the sixtieth chapter of the third fascicle of **Endless Bliss**.

***Do not take pride in your wealth.
Never say you are matchless.
An adverse wind will like chaff.
Winnnow away all your pelf.***

VIRTUE of SHA'BÂN-i-SHERÎF

70– Fasting in Sha'bân-i-sherîf yields plenty of thawâb. The Rasûl-i-ekrem 'sall-Allâhu ta'âlâ 'alaihi wa sallam' states: **"Sha'bân-i-sherîf is a month allocated to my person. Hadrat Haqq ta'âlâ says with His 'Adhamat-i-Shân to the angels of the 'Arsh-i-a'lâ: O My angels; do you see how My slaves treat My Beloved One's month with veneration and respect? For the right of My 'Iz and Jelâl I have blessed My slaves with My 'Afw and Maghfirat."** The Beloved Prophet stated in another hadîth-i-sherîf: **"If a person fasts three days in Sha'bân-i-sherîf, Allâhu ta'âlâ will prepare for him a place in the Jannat-i-a'lâ."** In another hadîth-i-sherîf: **"Allâhu ta'âlâ will forgive those who spend the fifteenth night of the month of Sha'bân performing worship. (The fifteenth night is the night between the fourteenth and fifteenth days.) However, He will not forgive polytheists, sorcerers, people who hurt their parents, people of bid'at, fornicators, and people who persistently continue to consume wine."** That special night is the night of **Berât**. Formerly, it was harâm to be drunk when performing a namâz. This hadîth-i-sherîf was uttered during those former times. Thereafter, when it was made permanently harâm to drink wine, the injunction came and it was declared: **"Something that intoxicates when taken in a large amount is harâm when taken in drops,"** which meant that a person who drank even drop of alcohol would not be forgiven unless he made tawba.

VIRTUE of RAMADÂN-i-SHERÎF

71– When you fast in Ramadân-i-sherîf, fast with all your limbs, so that your fasting will be real fasting and you will attain the virtue and the grade of fasting. Our Master, the Habîb-i-Kibriyâ

‘sall-Allâhu ‘alaihi wa sallam’ stated: “**Yâ Abâ Hurayra! When you fast, break your fast early!** [That is, make iftâr as soon as the azân for the evening namâz is heard.] **Of my Ummat, the good person is one who breaks his fast as soon as the azân for the evening namâz is called and who takes his time eating sahôr meal. For, there is plenty of rahmat and barakat in the sahôr. And if my Ummat performs fasting in Ramadân-i-sherîf beautifully and perfectly, nobody but the Dhât-i-pâk of Allâhu ta’âlâ Himself knows the ejr-i-mesûbât and the in’âm and ihsân that Hadrat Haqq ta’âlâ will give them on the evening of the ‘Iyd. Hadrat Haqq ta’âlâ says with His ‘Adhamat-i-Shân: ‘Fasting is done for My Grace. And I (alone) know the rewards that I am going to give.’**” It is for this reason that disbelievers worshipped idols in all their acts of worship. Yet they did not worship them by fasting. Fasting in Ramadân, after performing namâz, is much more virtuous than all other acts of worship and than fasting in other months.

[Fasting does not cause illness. It makes man stronger and opens his memory. We should not believe the lies fibbed by enemies of religion.]

An important note: Ibni ‘Âbidîn ‘rahimahullâhu ta’âlâ’ states as follows in his book entitled **Radd-ul-muhtâr**: “To watch for the new moon in the sky for the commencement is an act of wâjib-i-kifâya which is incumbent upon all Muslims who have reached discretion and puberty. When they see the new moon it becomes wâjib for them to inform the qâdî, i.e. judge of the law-court. A qâdî who accepts information offered by a fâsiq person will become sinful. A person whose information has been rejected by the qâdî fasts (the following day) on his own. In case the qâdî accepts the information and announces (that the following day is the first of Ramadân-i-sherîf), it becomes farz for all Muslims [in every country] to fast (the following day). A fâsiq Muslim cannot celebrate the ‘Iyd after fasting for thirty days. He adapts himself to the other people and fasts one more day (in addition to his thirty-day fasting). In cloudy weather, information offered by one ‘âdil Muslim must be accepted. In clear weather, the information will have to be provided by a number of people. In places without a qâdî or a Muslim governor, when an ‘âdil Muslim says that he has seen the new moon, people who hear him will have to fast (the following day). If the people in charge of the gun (fired for announcement in the blessed month of Ramadân) and the lamps (lit in the blessed month) are ‘âdil Muslims, these ways of

announcement will be signs for the qâdî's verdict. It is not permissible to derive the commencement of Ramadân from calendars or calculations. Even if these things are 'âdil, their calculations have no value concerning the commencement of the month of Ramadân. Fasting in Ramadân will not begin with their foretelling the day when the new moon will be sighted. Imâm-i-Subkî 'rahimahullâhu ta'âlâ', an Islamic scholar in the Shâfi'î Madhhab, states: "Supposing someone said that he had seen the crescent in the evening on the thirtieth day of Sha'bân and yet the calculation showed that it would be seen a day later, the calculation should be believed in this case. For, the date found by calculation is definite. It is impossible to see the new moon before it reaches the position to be seen." Shems-ul-aimma Halwânî 'rahimahullâhu ta'âlâ' states: "The blessed month of Ramadân begins when the crescent is sighted, not when it reaches the position to be seen. Because calculation foretells the evening when the crescent will reach the position to be seen, commencement of the blessed month of Ramadân cannot be determined by way of calculation. When the blessed month of Ramadân commences at a certain location upon two 'âdil Muslims' informing that they have 'seen the crescent or upon the qâdî's verdict, Muslims the entire world over will have to start fasting. Not so are the times of (other acts of worship such as) Hajj, Qurbân and Namâz. When their times are known at a certain location, other locations will not necessarily have to follow its example." Ibnî 'Âbidîn 'rahimahullâhu ta'âlâ', again, states as he deals with determining the Qibla direction within the subject allotted to conditions to be fulfilled concerning namâz: "The trustable sources to be utilized for determining the times of namâz and the Qibla direction are calendars and astronomical calculations [endorsed by 'âdil Muslims]. Although the information furnished by these sources will not be definitely correct, they will induce a strong conviction. [However, it will have to be known that the calendars were prepared by sâlih Muslims knowledgeable about times of namâzes.] A strong conviction will suffice in this respect, but doubt or probability will not be sufficient. On the other hand, astronomical calculations must not be utilized for determining the commencement of Ramadân-i-sherîf. For, commencement of the blessed month takes place when the crescent is sighted in the sky. A hadîth-i-sherîf commands: **"Start fasting when you see the new moon!"** The crescent's reaching the phase at which it can be sighted is

determined not by seeing, but by calculation. Information obtained by calculation will be accurate. However, as well as it may be possible to sight the crescent the first evening, it may be seen the second evening, and not the first evening. The commandment says that the commencement of Ramadân takes place not when the crescent is (calculated to be) at the phase when it can be sighted but when it is sighted.” Since calendars tell not the crescent’s being seen but its reaching the phase wherein it will be seen, the commencement of Ramadân cannot be determined with calendars. When the blessed month of Ramadân begins under the guidance of a calendar or with the information offered by people who are not ’âdil, i.e. disbelievers, people without a certain Madhhab or fâsiq people, its first and last days will be dubious, i.e. it will not be known for certain that they are days of Ramadân. That is, if the month of Ramadân commenced one day earlier than its real time, the fast performed on the first day was actually performed in (the previous month,) Sha’bân. And fast was not performed on the last day of Ramadân. If Ramadân commenced a day later than the real month of Ramadân, fast was not performed on the first day of Ramadân, and hence the last fast was performed on a day of ’Iyd, and a fast performed on one of the days of ’Iyd will not be sahih. A month of Ramadân that commenced that wise may have coincided with the first day of (the real) Ramadân, which in turn will not change its being a dubious Ramadân. That it will be tahrîmî makrûh to fast on such dubious two days, and it will not be an ’udhr not to know acts of worship on account of living in a non-Muslim country, is written in Ibni ’Âbidîn. For that matter, Sayyid ’Abd-ul-Hakîm Efendi ’rahimahullâhu ta’âlâ’ (1281 [1865 A.D.], Başkale, Van – 1362 [1943], Ankara), a great Islamic scholar and the Mujaddid of the fourteenth (hijrî) century, stated: “Muslims living in such places should fast two more days with the niyyat to make qadâ after the ’Iyd, which can be done any time at will.” It is wrong to claim to “have seen the crescent” on the evening previous to the evening shown in calendars. [Hajj performed by people who believe such misleading information and climb the ’Arafât will not be sahih. They will not become hadjis.]

A prayer to be said in Ramadân: **Yâ Hannân, yâ Mennân, yâ Deyyân, yâ Burhân, yâ Zhel-fadl-i-wa-l-ihsân! Nerj-ul-’afwa wa-l-ghufrân. Waj’alnâ min utakâi shehr-i-Ramadân, bihurmat-il-Qur’ân!**

VIRTUE of the TERÂWÎH

72- They asked the Emîr-ul-mu'minîn Hadrat 'Alî 'radiy-Allâhu ta'âlâ 'anh' about the virtue of the Terâwîh (or Tarâwîh). He replied: "If a person performs the namâz of Terâwîh on the first night of Ramadân-i-sherîf, (i.e. on the night between the last day of Sha'bân and the first day of Ramadân,) Haqq ta'âlâ will [accept all the tawbas made by that person and] forgive all the sins committed by that person. If a person performs it on the second night as well, the sins committed by their parents will be forgiven. If a person performs it on the third night as well, angels will say onto that slave: 'Glad tidings to you. Hadrat Haqq ta'âlâ has accepted your worship, you have attained the honour you wish, and He has forgiven your sins.' When a person performs the namâz of Terâwîh on the fourth night as well, he will be given as much thawâb as if he had made a khatm of the entire Qur'ân al-kerîm. If he performs it on the fifth night as well, Hadrat Haqq ta'âlâ will bestow on him so much thawâb that it will be as if he had performed it at the Masjid-i-'aqsâ or in Mekka or in Medîna. If he performs it on the sixth night as well, he will be given so much thawâb as if he had made tawâf of the Beyt-ul-ma'mûr; if he performs it on the seventh night as well, it will be as if he had joined a ghazâ' fought against Pharaoh; if he performs it the eighth night as well, it will be as if he had participated in the war of Bedr with Rasûlullah 'sall-Allâhu 'alaihi wa sallam'; if he performs it the ninth night as well, it will be as if he had performed worship with Hadrat Dâwûd 'alaihi-salâm'; and for the tenth night he will be gifted with safety and happiness in the world."

All nights until the end of Ramadân-i-sherîf possess special and varying virtues, high grades and thawâbs. Eventually, when a person brings the thirtieth night to a close after having performed the thirty-day fast perfectly with all his limbs and in full heedfulness of all its âdâb and erkân and in the meantime performing its namâzes of terâwîh and avoiding harâms, a speaker from below the 'Arsh-i-a'lâ will announce with the command of Hadrat Haqq ta'âlâ: Slaves who have performed terâwîh every night are slaves who have been saved from Hell. Escaping from their dreaded trepidation, Hell, they have attained the blessing they have been craving, Paradise and the Jemâl-i-ilâhî.^[1] Hadrat

[1] In Paradise, Believers will see Allâhu ta'âlâ in a manner which the human mind, imagination, knowledge would fall short of understanding or expressing. This greatest blessing is termed Jemâl-i-ilâhî.

Haqq ta'âlâ will say with His 'Adhamat-i-Shân: For the Grace of My 'Iz and Jelâl, I have treated these slaves of Mine with forgiveness. Thereafter Hadrat Haqq ta'âlâ will order and those slaves will be given a warrant of salvation each. Of all women and men, the ones who attain the Kindness on the part of Jenâb-i-Haqq by performing their worship within these stated condition will be handed a warrant of salvation each, so that they will easily pass the Sirât.

Then, let us perform fast in Ramadân-i-sherîf and perform namâzes of qadâ and namâzes of terâwîh veraciously and with sincere belief and avoid the harâms and thereby attain the Compassion of Jenâb-i-Haqq.

73- Do not spend the Qadr Night in unawareness! For, the virtue of the Qadr Night is more than equal to a thousand months spent performing acts of worship. In fact, those thousand months of worship have been spent fasting by day and performing acts of nâfila worship by night.

74- Perform the fast of Ramadân-i-sherîf in veneration and dignity. If a person fasts properly and avoids the harâms and performs namâzes of qadâ in the blessed month of Ramadân for the pure purpose of obeying the commandments of Allâhu ta'âlâ, Hadrat Haqq ta'âlâ will reward him with such thawâb as if he performed a thousand days' nâfila fast each and every day spent, and various curtains will be placed between that person and Hell. [Fast is an act of worship that must be performed even by people who do not perform namâz daily. That will protect them against the sin of not fasting, which is quite a grave sin.]

75- There is a grand virtue in the month of Dhu'lhijsa. According to a narration, it was during one of the months of Muharram and Dhu'lhijsa when the tawba made by Hadrat 'Âdam was accepted (by Allâhu ta'âlâ). In a hadîth-i-sherîf quoted on the authority of Ibni 'Abbâs 'radiy-Allâhu 'anhumâ' the days until the end of Dhu'lhijsa, like the days of Ramadân-i-sherîf, are defined with various virtues and values each, and its tenth day is defined as follows: **“The tenth day of Du'lhijsa is the (first) day of the 'Iyd of Qurbân. If a person comes back home after performing the namâz of 'Iyd, does not eat anything until the animal of Qurbân is jugulated and thereafter eats the kidneys of the Qurbân and thereafter performs a namâz of two rak'ats, the sins committed by that person, by his parents, by his family, children and kinsfolk will be changed into thawâb (rewards) before the blood from that**

person's Qurbân falls down onto the ground.”

The Qurbân is a camel or a cattle or a sheep or a goat that is killed (in a manner dictated by Islam) sometime during the three-day period that begins with the namâz of 'Iyd on the tenth day of the blessed month of Du'lhijja and ends with sunset on the twelfth day, and which includes the two nights in between. An animal killed before or after the aforesaid period cannot be a qurbân. Up to seven people can share a camel or a cattle as their common qurbân. A woman as well can kill her own qurbân or someone else's qurbân as their wakîl (deputy, proxy). It is permissible to buy the (animal for) qurbân before the 'Iyd. During the purchase the following niyyat is necessary: "To buy the qurbân for the 'Iyd (or for performance of the vow I have made)." The qurbân you will have performed will be either one of these two kinds of qurbân, depending on the niyyat which you have made. It is not permissible to donate the qurbân that you have bought, alive as it is, or not to buy the animal at all and, instead, give its monetary equivalent to poor people or to charity organizations. A person who does so will have given alms, rather than having performed a qurbân. The thawâb that he will have earned for alms will not save him from the torment he will be subjected to (in the Hereafter) for the sin of not performing the qurbân.

If a person gives (some meat) from his qurbân to poor people who have no property equal to the amount of nisâb^[1] in addition to (one year's) vital needs (called hawâyij-i-'asliyya), in the Hereafter he will be rewarded with favour and kindness more than the amount he has given.

If a person fasts on the last day of Dhu'lhijja-i-sherîf and on the first day of the blessed month of Muharram (Muslims' New Year's Day), he will attain such virtue as if he fasted the entire year. If a person helps poor people during ten days of Dhu'lhijja, he will have paid respect to Prophets 'alaihîm-us-salawât-u-wa-t-teslîmât'. If a person pays a visit to an invalid during these ten days, it will be as if he greeted and visited friendly slaves of Hadrat Haqq ta'âlâ. Any sort of worship performed during these ten days is far superior to acts of worship performed on ordinary days and yields much more thawâb.

A person who participates in sessions held on religious

[1] Please see the first chapter of the fifth fascicle of **Endless Bliss** for details.

knowledge will be like one who has attended a conference among Prophets ‘alaihîm-us-salawât-u-wa-t-teslîmât’. [Learning religious knowledge is farz for all Muslims, women and men alike. Teaching children religious knowledge is prime parental duty.]

76– Develop a habit of fasting in other months as well! Rasûlullah ‘sall-Allâhu ‘alaihi wa sallam’ stated: **“If a person fasts on Thursdays and on Mondays every month, Hadrat Haqq ta’âlâ will reward that slave with as much thawâb as if he fasted for seven hundred years.”**

77– Fast if you can on days called **Eyyâm-i-beyd**. [The eyyâm-i-beyd are the thirteenth (13), the fourteenth (14), and the fifteenth (15) days of Arabic months.] The Ashâb-i-kirâm ‘radiy-Allâhu ta’âlâ ‘alaihim ajma’in’ would fast every month. Hadrat ‘Alî ‘kerrem-Allâhu wejheh’ related: One day I visited Rasûlullah ‘sall-Allâhu ‘alaihi wa sallam’. The blessed Prophet stated: **“Yâ Alî! Jebrâ’îl ‘alaihis-salâm’ came to me and said: Yâ Rasûlallah! Fast every month! I inquired: Yâ Jebrâ’îl, my brother! On what days shall I fast?**

“Jebrâ’îl ‘alaihis-salâm’ replied: If a person fasts on days of beyd, Allâhu ta’âlâ will reward him with thawâb as if he fasted for ten years, for the first day; thirty years for the second day; and a hundred years, for the third day.” [The innurable rewards promised in return for the acts of worship that we have been describing will be given to those who believe in the solemnity and honour of these acts of worship and perform them with veneration and conviction. So simple to do as these acts of worship may appear to be, they take on great value on account of their actually being based on performing the commandments of Allâhu ta’âlâ and thereby attaining closeness to Jenâb-i-Haqq and the honour of becoming His true slaves. That a mere act of worship on the part human beings will be returned to them as rewards at a ratio of one to ten, one to seven hundred, and one to infinity, (on the part of Jenâb-i-Haqq,) is an established fact verified in the Qur’ân al-kerîm.]

Hadrat ‘Alî inquired: Yâ Rasûlallah (O, you, Messenger of Allah)! Why have those days been called Eyyâm-i-beyd? The Highest of Mankind replied: **“When Hadrat ‘Âdam went out of Paradise his entire body darkened. Hadrat Jebrâ’îl came and said to ‘Âdam ‘alaihis-salâm’: Yâ ‘Âdam! If you want your body to resume its original colour, fast on the thirteenth, fourteenth and fifteenth days of each month. Hadrat ‘Âdam followed the advice,**

so that his body became as white as it had been originally.” Hence, the appellation **Eyyâm-i-beyd** for the so-called three days.

78– Fast as you can! For, on the Judgment Day, fasting will assume a lovely countenance and will be honoured with the addressing of Haqq ta’âlâ; and Haqq ta’âlâ will speak unto it: O, you, fasting; take along the people with whom you were pleased, and enter Paradise with them! Thereafter Haqq ta’âlâ will inquire: O, you, fasting; what else do you want? Whatsoever, do ask Me! Fasting, in its turn, will ask of Allâhu ta’âlâ various honours and virtues on behalf of the people it was pleased with, and come up with a high honour to be conferred on fasters on the Judgment Day. To the bargain, fasters will attain the privilege to do shafâ’at, (i.e. to intercede,) for the Muslims who found themselves among the people of Hell. Atop all these grand favours, fasters will be our Prophet’s ‘sall-Allâhu ta’âlâ ‘alaihi wa sallam’ neighbours in Paradise and enjoy the greatest bliss of seeing the beauty of Haqq ta’âlâ (when they are in Paradise).

79– Fast on the days of ‘Ashûra as well! The ninth and tenth and eleventh days of the blessed month called Muharram also possess great virtues. Fasting should not be limited to the tenth of Muharram only. For, Rasûlullah ‘sall-Allâhu ‘alaihi wa sallam’ prohibited to fast that day only. For, it is a day respected by Jewry. Following in the footsteps of Jewry should be avoided by fasting on the ninth, tenth and eleventh days instead of fasting only on the tenth day.

An important note: As is seen, Acts of worship should not be performed in imitation of jews and christians. Then, we should try to preserve our acts of worship, our mosques and our azân (calling to namâz) in their pristine purity as we saw and found them from our Master, the blessed Prophet ‘sall-Allâhu ‘alaihi wa sallam’, and from our forefathers, who were true and pure Muslims, and we should not turn a blind eye to the minutest change or reform in them wherein the enemies of religion will be watching for a foible to exploit for the defeatism they are planning to put in application under disguises such as innovation, facilitation and beautification. We should be alert enough to tell friend from foe!

If a person strokes an orphan’s head for the grace of these valuable days, Hadrat Haqq ta’âlâ will reward that person with blessings as many as the hairs on the orphan’s head. If a person feeds a poor person on one of those days, he will attain the same blessings and thawâbs as if he fed all Muslims. When a man dies,

or divorces his wife, nursery, i.e. the right to raise and educate the children, which is called ‘hidâna’, will be enjoyed by their mother, who will retain the right until the son is seven years old and the daughter is nine years old. In case the mother dies, or enters into a new marriage, her right passes on to her female relatives. Their livelihood will always be the father’s responsibility. (Fayziyya, a book containing the fatwâs of Shaik-ul-islâm Fayzullah Efendi, martyred in Edirne in 1115.)

An important note: ‘Ashûra Day’ means tenth day. That day, it is an act of bid’at and very sinful to only cook a sweet food called “ashûra’ and dispense it. Another sinful act that day is to spend it mourning.

80– There are a few nullifiers of fast. Our Master, the Rasûl-ekrem ‘sall-Allâhu ‘alaihi wa sallam’, stated: “**Backbiting, spreading gossip, perjury, looking lustfully at people nâ-mahram to you are acts that will nullify a fast** [that is nâfila].” [These sinful acts will also wipe out the thawâb earned on account of a fast that is farz.] Backbiting, which entails violation of rights, both of Allâhu ta’âlâ and of His slaves, is a mistake and a grave sin in that it means to shoulder an unwarranted responsibility. On the Rising Day the backbiter’s tongue will be a horrendous sight, embarrassing the sinner with awful shame before all the other people. Backbiting (Ghîbet) is prohibited with clarity in the Qur’ân al-kerîm and is compared to “eating one’s dead brother’s flesh.”

An important note: Imâm Ghazâlî ‘rahmatullâhi ‘alaihi’ states as follows as he discusses fasting in his book entitled **Kimyâ-i-se’âdat**: There are three kinds of fasting: Fasting performed by the awâm, i.e. by people who have not attained the grade of ijtihâd. Fasting by all the contemporary religious teachers, imâms, hâfizs, muftîs preachers and other Muslims is in this first (lowest) grade. Fasting being performed by these people will become null and void when something enters their body, i.e. when food or medicine goes into their body, and when they have sexual intercourse. In the Hanafî and Shâfi’î Madhhabs it will become null and void also when medicine is injected into their body. We should not believe fatwâs issued by ignorant people.

The second grade belongs to the fasting performed by the khawâs, i.e. by the (great Islamic scholars called) mujtahids. Their fasting will become null and void when any of their limbs commits a sin. For instance, backbiting, telling a lie, talebearing, looking at nâ-mahram people are acts each of which will nullify their fast.

According to some Islamic scholars, these acts will nullify the 'awâm's fast as well. In the Hanafî Madhhab, however, these acts are only makrûh for the 'awâm. Imâm A'zam Abû Hanîfa 'rahmatullâhi 'alaihi' [b. 80 – d. 150, Baghdâd] explained the hadîth-i-sherîf (quoted above) as follows: “It means that those sinful acts will obliterate the thawâb to be earned by way of (nâfila) fast. In other words, those acts will detract from the perfection of a fast; they will not invalidate fasting. The third grade is the fasting of people called Ehass-ul-khawâs; their fasting will become null and void when any thought other than that of Allâhu ta'âlâ enters their heart.

81– You should know that the 'aql (mind, wisdom) is the earliest creature of Allâhu ta'âlâ. After creating it, He equipped it with attributes such as knowledge, intellect, integrity, generosity, tawakkul^[1] (trust in Allâhu ta'âlâ), fear, and hope. So, people who have been honoured with this blessing, 'aql, will confirm the Ulûhiyyat and Wahdâniyyat of Jenâb-i-Haqq, which is the purpose of their creation, and thereby attain His Grace. The fortieth âyat-i-kerîma of An-Nâzi'at Sûra purports: **“Verily, Paradise is the destination for people who fear the presence of Jenâb-i-Haqq and keep their nafs away from [forbidden] sensuous desires.”**

After (creating) the 'aql, Jenâb-i-Haqq created the nafs. He gave it lowly feelings such as ignorance, lust, avarice, mendacity, covetousness, wrath, cruelty, indecency, jealousy, and polytheism.

The two âyat-i-kerîmas previous to it purport: **“If a person disobeys My commandment and follows his nafs, his destination is Hell.”** and **“If a person is cruel and chooses only worldly life, his destination is Hell.”** Then, everybody should consult their mind about what they are going to do. If they act without consulting their mind, they will have followed their nafs and their destination will be Hell. Mind should not be left aside, and the nafs and the shehwa (lust) should be ceased from. For, the nafs and the shehwa are man's most formidable enemies. People with properly working mind will think over the matter and have îmân in Allâhu ta'âlâ. Those who do not use their mind and who follow their nafs will always remain in heresy and will never find the way guiding to Jenâb-i-Haqq.

About people who do not think although they have mental power and who do not see the Haqq although they have visual

[1] Please see the thirty-fifth chapter of the third fascicle of **Endless Bliss**.

power and who do not hear the truth although they have ears, Allâhu ta'âlâ states as follows in the hundred and seventy-ninth âyat-i-kerîma of A'râf Sûra of the Qur'ân al-kerîm: **“They are only like quadruped animals; nay, they are even worse than animals.”** And so are some people who always run after their sensuous desires although they have Muslim parents. They are Muslims only in name.

**THE BIOGRAPHY OF HÜSEYN HİLMİ
BIN
SA'İD EFFENDİ,
(A Disciple of Sayyid 'Abdulahkîm-i Arwâsî)**

He was born in house No. 1 of the Şifâ Yokuşu, Vezirtekke Sokağı, Servi Mahallesi, Eyyûb Sultân, in Istanbul, on the beautiful spring morning of the 8th of March, 1911 (1329 Hijrî). His father Sa'îd Effendi and grandfather İbrâhîm Effendi were from the village of Tepova near Lofja (Lovec), in Bulgaria, and his mother Âişe Hanım and her father Hüseyin Ağa were from Lofja. During the War of "Ninety-three" against the Russians (1295 Hijrî, milâdî 1878), Sa'îd Effendi emigrated to Istanbul and settled at Vezirtekke, where he married. Because of the sufferings caused by war and emigration, he could not attend school, and he was employed as an official of weights control in the municipality, where he worked for more than forty years. He constantly attended the lectures of the famous scholars in the great mosques of Istanbul and gained a profound knowledge in the religion. Due to his experience in his career, he became so skillful in solving four arithmetical operations from memory that he would provoke wonderment.

Hüseyin Hilmi Effendi went to the Mihr-i Shâh Sultan School, which was between the Eyyûb Mosque and the Bostan wharf, when he was five years old. Here he completed the Qur'ân al-kerîm in two years. At age seven, he began his primary education at the Reşâdiyye Nümûne Mektebi, which was adjacent to the tomb of Sultan Reşâd Hân. During the vacations, his father sent him to religious schools called Hâkim Kutbüddîn, Kalenderhâne and Ebüssü'ûd and laid much stress on his good upbringing. When Hüseyin Hilmi Effendi finished primary school with the highest honours in 1924, the goldgilt prizes he was awarded in every subject filled a large album. He was admitted to the Halicioğlu Military High School, which had moved from Konya to Istanbul that year, with an "excellent" grade in the entrance examination. He past to the second class of the secondary division as the best student in the same year. After maintaining his status as an honour student every year, he graduated from the Military High School as captain of the

class and was selected for the Military Medical School in 1929.

In High School, the geometry master used to have Hüseyin Hilmi Effendi review the lesson at the end of every session. His friends used to say that they understood things better from his review. It was in one of those sessions in the second class of High School that he once paused while explaining a theorem that stated, "In order for the projection of a right angle to be a right angle, it is necessary and sufficient for one of its sides to be parallel to a plane [on which the angle is projected]"; the master Captain Fuâd Bey tried to help him, but he said, "Sir, I cannot understand it. I see what you mean, but the two explanations explain each other." Fuâd Bey then asked for the opinion of the second best student in the class, who, pleased with his competitor's situation, said, "No sir, Hilmi Effendi is wrong. The textbook, too, writes the same as what you stated." When Hilmi Effendi insisted that he could not understand it, Fuâd Bey said, "Please be seated," and added, "Hilmi Effendi, we are human... Perhaps you have worked much today and feel weary. Or you have another problem. You will understand it some other time. Don't worry!" At night, while all the boarders were asleep, the watchman woke Hilmi Effendi up and said that the geometry master was waiting for him in the teachers' room. He got up and put his clothes on and walked confusedly to the room. Fuâd Bey said, "My son! I thought things over after I went home. I said to myself, 'Hilmi Effendi repeats every new lesson fluently and can solve the most difficult mathematical problems. There must be a reason that forced him to say that there was a contradiction with the problem.' I pondered over it much. I saw that you were quite right. Hadamar, the French author of the textbook, has written it wrongly, and Ahmed Nazmi Bey, the geometry teacher at Izmir High School, did not notice it, and I have taught it incorrectly for years. You are right, my son. I congratulate you. I am proud to have a student like you. I could not wait till morning to see that you shall sleep quietly and feel joyful." He kissed Hilmi Effendi on the forehead and left.

Hilmi Effendi fasted every Ramadân and performed every ritual salât throughout his education in the Military High School. Among the seniors, it was he alone who could continue to perform the ritual salât. Some teachers, who were deceived or perhaps hired by the enemies of Islam, had been striving to imbue his classmates with irreligiousness and hostility towards Islam through lies, slanders and false interpretations of science. The geology

teacher, Âdem Nezîhî, the physics teacher, Sabri, the philosophy teacher, Cemil Senâ, and the history teacher, Major Gâlib of Bağhdâd, went to extremes in their mischievous teachings. But he did not believe these teachers. He studied their subjects much more and received perfect scores in their examinations, winning their appreciation.

When he was a senior at the Military High School, his father Sa'îd Effendi passed away. The officers, teachers and students of the school attended the funeral. The people of Eyyûb were bewildered by the large crowd of those who attended the funeral.

Hilmi Effendi was uneasy when he studied at the Faculty of Science in the delicately ornamented Zeyneb Vâlide Sultan Hall at Bâyezîd Square; whenever he attended Friday prayer performed in the Bâyezîd Mosque, there would be only one row of Muslims behind the imâm, and they all were old. He was worried that a few years later there would be no Muslims and was trying to find the cause of this decline. In no way could he make it out. He was filled with despair, but had no friends in the school with whom he could have a sincere talk or receive help from.

One day he left the campus and entered the Bâyezîd Mosque for the early afternoon salât. After performing the salât, he saw somebody preaching on the left side of the mosque. He sat down. The preacher was explaining the six fundamentals of imân from a thin, small-sized book in his hand. Hilmi Effendi knew all of what was explained, but he did not leave his place for fear that the preacher's heart would be broken with the thought that his preaching did not please him. As a matter of fact, there were only a few old men who were listening. He cut his preaching short and, showing the little books in his hand, said, "Everybody needs these books. I sell them." His appearance suggested that he was very poor. Nobody bought one. Hilmi Effendi pitied the preacher and, thinking that he would give it to a youth, asked its price. But, when the preacher said it was twenty-five kurushes, he gave up the idea, because neither did he have that much money nor was the book worth that much. The currency of those days was very valuable; an imâm and a lieutenant received only 17 and 61 liras^[1] respectively. The price of the book should have been five kurushes at most, and he found it unbecoming for the preacher to ask for such a high price. "It should be given free for Allah's sake. Well, if he lives on it, he should ask for five kurushes at most," he thought in

[1] 1 lira is 100 kurushes.

disapproval. He walked to the other side of the mosque. The inside and outside of the balustrade on this side were very crowded. An old man seated inside was talking. With difficulty he made his way in and sat down behind him. The old man was reading a book and explaining how Muslims should visit the shrines of Awliyâ', a matter which Hilmi Effendi did not know but was very anxious to learn. While listening, however, he could not help thinking of the other preacher and said to himself, "One who loves Allah should give religious books freely," repeatedly. Meanwhile, the late afternoon salât was begun in the mosque, and the old preacher closed the book he was reading and gave it to Hilmi Effendi while saying, "This is my present to a young effendi for Allah's sake," and began his salât. Though this preacher had not seen Hilmi Effendi, he knew he was sitting behind him. Hilmi Effendi took the book and joined in the salât. After the salât, he looked at the title "**Râbita-i sherîfa**" and underneath it the author's name "**Abdulahkîm**" on the cover of the book and learned from someone in the Mosque that the person who gave him the book was 'Abdulahkîm Effendi and that he preached at the Eyyûb mosque on Fridays. He returned to the building called "Bekir Ağa Bölüğü" near the Bâyezîd Tower where he stayed.

On Friday, the weekend holiday in those days, he went to the big mosque. He looked for the preacher but could not see him. Then he learned that he was an imâm at another mosque and would come after salât. He could not stay inside and went out. He saw the preacher standing beside a bookseller's stand. He approached him from behind looking steadily at him with love. He heard the bookseller say, "Sir, don't stand, sit on this chair," which was covered with snow. When he was about to sit, Hilmi Effendi jumped up close and said, "Please, just a moment," and cleaned the snow off with his handkerchief. He took off his overcoat, folded it and put it on the chair and said, "Please be seated now." He looked at him. His blessed, awe-inspiring face, black eyebrows and eyes and round beard was very beautiful and lovely. 'Abdulahkîm Effendi said, "Take your overcoat!" and sat on the bare wood of the chair. Hilmi Effendi felt sorry but was pleased when he was told, "Put it on my back." When some people came out of the mosque, he went in and sat on his high cushion on the floor of the right side of the mosque and began his lesson by explaining from a book on the low desk (rahla) in front of him. Hilmi Effendi sat in the first row facing him and was listening carefully. He listened with delight; the religious and worldly

information, all of which he had never heard, was very interesting. He was like a poor person who had found a treasure, or a thirsty person who had discovered cool water. He could not move his eyes away from Sayyid 'Abdulahakîm Effendi. He was absorbed in watching his lovely, shining face and listening to the invaluable brilliant words he uttered. He had become beside himself and had forgotten about his school, his worldly affairs, and everything. Something sweet moved about his heart; it was as if he was being cleaned, washed with something sweet. It was during the very first suhba that the first few words had been enough to entrance him as if forming in him the very blessing called fanâ', the attainment of which takes many years of sufferings. Unfortunately, the suhba ended in an hour. For Hilmi Effendi, this one hour had passed like a moment. As if awakening from a sweet dream, he put his notebook into his pocket and stood in the line going out. While he was tying his shoe-laces, somebody bent over and whispered to him, "Young Effendi, I love you very much. Our house is in the cemetery. Come visit us. We will talk." Sayyid 'Abdulahakîm Effendi was the one who spoke these sweet, inspiring words. The same night Hilmi Effendi dreamt of a clear, bright, blue sky, balustraded like the dome of a mosque. Someone with a shining face was walking in it. When he looked up, he saw that it was Sayyid 'Abdulahakîm Effendi, and awoke in delight. A few days later he dreamt of somebody whose face glittered like the moon, who was sitting at the head of the sarcophagus at Hadrat Khâlid Ayyûb al-Ansârî's shrine and for whom people were standing in a line to kiss his hand. Hilmi Effendi joined the line and woke up just as he was kissing his hand.

In those days Hilmi Effendi lived in Fâtih and went to Sayyid 'Abdulahakîm Effendi's house every Friday. Sometimes he would go before the morning salât and leave unwillingly after the night salât. He would forget everything as if seeing everything afresh. He would always stay close to 'Abdulahakîm Effendi, even while eating, praying, resting and visiting. He always watched his manners carefully and listened to him. He tried hard not to waste even a minute. He went to him during every holiday, and whenever he had free time. He never missed his sermons in mosques. Firstly Turkish books and some months later Arabic sarf^[1] and nahw^[2] were taught. Amsila, Awâmil, Simâ'î masdars,

[1] **Sarf:** Arabic etymology or morphology.

[2] **Nahw:** Arabic syntax.

Qasída-i Amâlî, Mawlânâ Khâlid's **Dîvân** and the logic book **Isagujî** were memorized. A couplet, a line or an Arabic or Persian sentence would be written and explained at every meeting. All of what was written was memorized.

The first work Sayyid 'Abdulahakîm Effendi assigned to Hüseyin Hilmi Effendi was the translation from Arabic into Turkish of a small passage from al-Imâm al-Baghawî on qadâ' and qadar. He did the translation^[1] at home during the night and took it to his master the following day. His master said, "Very good! You've translated it correctly. I like it."

Hüseyin Hilmi Effendi passed to the second class of Medical School as the best student. While sitting in a garden during a visit with his master at Eyyûb, the time happened to coincide with his completion of a course in osteology and he was about to work on a cadavar. His master asked him what he was studying at the university. Upon his answer, Sayyid 'Abdulahakîm Effendi said, "You will not become a physician. You had better transfer to the School of Pharmacy." Hilmi Effendi said, "I have the highest scores in the class. They won't let me go to the School of Pharmacy." "You submit your petition. Inshâ-Allah, Allâhu ta'âlâ will grant it," said his master. After many petitions, Hilmi Effendi entered the School of Pharmacy as a sophomore towards the end of the first semester. Although the curriculum was half over and he had to take some more examinations on the courses given in the first year, he passed all of the examinations at the end of the second semester. He graduated from the School of Pharmacy and completed one year of probation at the Gülhâne Hospital with the highest honours. He was first appointed as a Lieutenant Assistant-master at the Military Medical School. He had subscribed to the paper **Le Matin**, which was published in Paris, by the order of 'Abdulahakîm Effendi and increased his knowledge in French while he was a student at the School of Pharmacy. He began studying at the School of Chemical Engineering, again by the order of 'Abdulahakîm Effendi when he was an Assistant-master. He learned calculus from Von Mises, mechanics from Professor Prage, physics from Dember and technical chemistry from Goss. He worked with Arndt, a Professor of Chemistry, and evoked his appreciation. In the last six months of the research he carried out under his supervision, he synthesized and determined a formula for

[1] Hüseyin Hilmi Işık's this first translation is quoted at the end of the fourth chapter of **Endless Bliss**, II.

ester “phenylcyanitro-methan-methyl.” This successful research, which was the first in its field in the world, was published in **The Journal of The Istanbul Faculty of Science** and in the German chemical journal **Zentral Blatt** (number 2519, in 1937) under the name of Hüseyin Hilmi Işık. When he received a Diploma of Master of Science in Chemical Engineering (numbered 1/1) in 1936, Hüseyin Hilmi Işık appeared in the daily papers as the first and unique Chemical Engineer in Turkey. Because of this success of his, he was appointed as a Chemist Officer at the Department of Poisonous Gases in Mamak, Ankara. He served there for eleven years, many of which he worked with Merzbacher, General Director of the Auer Factories; Goldstein, Doctor of chemistry; and Neumann, Doctor of Optics. He also learned German from them. He became an expert in poison-gases. He rendered service. For example, England sold one hundred thousand gasmasks to Poland during the Second World War. While the masks were on their way along the Dardanelles, Germans invaded Poland, and the Britains wanted to sell the masks to Turkey. Captain Hüseyin Hilmi Işık examined the masks and, after realizing that their filters leaked poisonous gas, reported them to be “disusable, good for nothing.” The Minister of National Defense and the British Ambassador became quite alarmed and did not believe the report. “How could it be possible for a British product to be defective?” it was said. He proved his words. At last he had to give the order that they could be broken into pieces and used a spare parts; thereby, the British were able to get their money.

When Hüseyin Hilmi Effendi worked in Ankara he visited Istanbul on every occasion. When visiting was difficult, he calmed himself by writing to Istanbul. ‘Abdulhakîm Effendi, in his blessed-hand-written replies, which were written from Istanbul to the village of Mamak, said:

“Dear Hilmi! — I thank Allâhu ta’âlâ for the health you enjoy as you write. It pleases me very much to learn that you are teaching [your brother] Sedâd the ‘awâmil.^[1] I see it is not without reason that you are ordained to stay away from the city. Both of you will get much benefit... I send my sallâms^[2] and pray for you, your mother and sisters. Write me frequently. Tell me about your state in detail! Write me about your situation immediately after the inspection!”

[1] **Awâmil:** a famous textbook of nahw.

[2] **Salâm:** Islamic greeting expressing peace and good wishes.

“My very much beloved Hilmi and Sedâd! — I have received your lovely letter. It causes me to express thanksgiving and praise to [Allâhu ta’âlâ]... He has translated the ‘awâmil beautifully. Then, he has understood it. Hilmi will benefit from it. Sedâd will benefit from it. The ‘awâmil has a sharh and a mu’rab. I will send them by someone. In fact, they will suffice in respect to nahw. Then, in addition to being a chemical engineer, you will also become an engineer in sarf and nahw. Other engineers will fall in value as their numbers increase. This branch of engineering, however, in addition to being valuable in itself, will become much more valuable because the experts in this branch have become rare or have disappeared. The reason why you are there then, seems to be to enable you to attain great prosperity (dawlat-i ‘azîma). We send salâms and prayers.”

“Hilmi! — I felt much pleasure and happiness upon reading your latest letter. I want you to believe in what you wrote. I benefit much from the laxatives. If it is easy, prepare some more and send them to me!”

“Alaikum salâm! — It is not sunnat^[1] to greet (salâm) someone while one is reciting the Qur’ân. When greeted, however, it is wâjib^[2] to reply: the reciter pauses and then gives the salâm, afterwards he continues to recite, since the recitation [of the Qur’ân] is a sunnat while responding to the salâm is a wâjib. A wâjib cannot be abandoned or delayed for the advantage of a sunnat, but a sunnat should be abandoned or delayed for a wâjib. As for your second question, read it is you saw and understood it before! In fact, ‘esteem’ (hurmat) is meant by ‘haqq’ (right) in this context. ‘Bi-haqq-i Muhammad’, may Allah bless and save him, means ‘bi-hurmat-i Muhammad.’ The author of **Mawqûfât** assumed that ‘haqq’ was a ‘haqq-i shar’î’ (a legal right) or a ‘haqq-i ‘aqlî’ (a logical right). If this had been the case, he would have been right. This prayer has been read this way from days of old. It is true that nothing is in any way, neither legally nor logically, obligatory upon Allâhu ta’âlâ. By ‘haqq’ this is not meant. Perhaps the interpreter understood it wrongly. My dear! Like you, everybody is troubled with the same trouble, sorrowful with the

[1] **Sunnat**: an act done and liked by the Prophet, yet a duty of lesser degree than a wâjib.

[2] **Wâjib**: an act never omitted by the Prophet, almost as compulsory as a fard.

same sorrow. If it were not so, people would have been distressed in another way. This has been the 'Âdat-Allâh (the Law of Allâh). An Arabic couple says, 'Kullu man talqahu yaskhu dahrahu./Yâ layta sha'rî hâdhihi 'd-dunyâ liman?' (Whomever you encounter complains about his state, his time,/Oh, if I ever knew whose world this was.) So you're still better! [Your sorrow is meritorious, and it is a sign of being a good human being.]"

"Hilmi! — I am grateful for your letter. I thanked Allâhu ta'âlâ for your good health. You must know that it is a great blessing and endowment to read and understand even part of the book **Maktûbât** [by al-Imâm ar-Rabbânî Ahmad al-Fârûqî as-Sirhindî], the like of which on the religion of Islam has never been written and which will help you the most in your dîn (religion) and dunyâ (world)." The handwritten copies of these letters which were sent from Istanbul to Mamak village are kept in the file named [Memorial Letters].

In Mamak, Hüseyin Hilmi Effendi read several times and strove to understand the Turkish translations of al-Imâm ar-Rabbânî's and his son Muhammad Ma'thûm's **Maktûbât**, each of which was of three volumes, and he compiled a summary index of the six volumes in alphabetical order. When he came to Istanbul, he read the entire 3846 entries of its summary to Sayyid 'Abdulahkîm Effendi, who listened to it for several hours and liked it very much. When 'Abdulahkîm Effendi said, "This makes up a book. Give it the title '**Invaluable Writings**,'" Hüseyin Hilmi Effendi was surprised, but he further added, "Didn't you get it? Can their value ever be estimated?" The entries which were derived from the first volume were later appended to the end of the Turkish **Maktûbât Tercemesi** as an alphabetical index.

In 1359 (1940), Hilmi Işık asked his master 'Abdulahkîm Effendi, "Sir, I intend to marry. What will you say?"

"Whom will you marry?" his master asked.

"The one whom you permit."

"Really?"

"Yes, sir."

"Then Ziyâ Bey's daughter is suitable for you."

When Hilmi Effendi wanted his curiosity addressed before he returned to Ankara, 'Abdulahkîm Effendi summoned Ziyâ Bey the following day, and, after a long talk, his promise was obtained. A week later, Hilmi Effendi came to Istanbul again, and the

engagement ring was placed on his finger by the blessed hands of 'Abdulahkîm Effendi, who also carried out the Islamic nikâh^[1] according to the Hanafî and Shâfi'î madhhabs after registering at the municipality. The wedding was held two months later. At the feast, 'Abdulahkîm Effendi sat beside Hilmi Effendi and, after the night prayer, said a prayer in person. When the couple visited him a week later, 'Abdulahkîm Effendi conveyed tawajjuh to the bride and said, "You are both my daughter and daughter-in-law."

When Hilmi Effendi was at home at Hamamönü, in Ankara, during the autumn of 1362 (1943 A.D.), Fârûk Bey's son Barrister Nevzâd Işık came to him and said, "Sir, 'Abdulahkîm Effendi awaits you at our house." "Are you joking? He is in Istanbul! Why do you say he awaits me?" Hilmi Effendi asked. Nevzâd Bey swore and together they went to Fârûk Bey's house at Hacı Bayram. He learned there that the police had taken 'Abdulahkîm Effendi from his house in Eyyûb, Istanbul, to Izmir and later to Ankara. After many petitions, he was permitted to stay at his nephew Fârûk Bey's house under police supervision. He had become weak and exhausted out of anxiety and travel. He told Hilmi Effendi, "Come to me every day!" Every evening Hilmi Effendi helped him arm-in-arm to his bedroom, put blankets on him and left after reciting and blowing Sûras al-Falaq and an-Nâs upon him. The visitors who came during the day would sit on the chairs lined across the room and soon leave. He always let Hilmi Effendi sit at the bedside and conversed with him silently. When he was interred in Bağlum, a village near Ankara, Hilmi Effendi went in the grave and carried out certain religious duties upon the command of Ahmed Mekî Effendi, 'Abdulahkîm Effendi's son. Mekî Effendi also said, "Father loved Hilmi very much. He knows his voice. Hilmi shall read the talqîn!"^[2] This honourable service, too, fell to the lot of Hilmi Effendi. A few years later Hilmi Effendi placed a marble tablet, which he had written in Istanbul, at the head of the grave. He also put a marble tablet on the grave of Hadrat Sayyid Fahîm in Van and repaired the shrines of Abdulfettâh, Muhammad Amîn Tokâdî and Çerkes Hasan Bey in Istanbul. He lead the funeral prayer of Behice Me'ân Sultan, the late wife of 'Abdulhamîd Hân II, as she had willed, in 1389 (1969 A.D.), and he had a shrine

[1] Marriage contract as prescribed by Islam. There is detailed information about nikâh in the twelfth chapter of the fifth fascicle of **Endless Bliss**.

[2] **Talqîn**: words telling and making the soul and heart of a dead person hear through the effect of the knowledge of îmân.

constructed over her grave in the Yahyâ Effendi cemetery. In the autumn of 1391 (1971 A.D.), he visited Delhi, Diobend, Sirhind and Karachi and, seeing that the graves of Hadrat Sanâ' Allâh and Mazhar-i Jân-i Jânân's wife in the town of Paniput being trodden under foot, donated five hundred dollars for their repair and protection.

Hüseyin Hilmi Effendi was appointed as a chemistry teacher at the Bursa Military High School in 1947, where he later became its Principal. Afterwards, he became a chemistry teacher at the Kuleli (Istanbul) and Erzincan Military High Schools for many years. After teaching hundreds of officers, he retired following the coup d'état of 1960. Later he taught mathematics and chemistry at Vefa, İmâm-Khatîb, Cağaloğlu, Bakırköy and at many other high schools in Istanbul. He trained many faithful youths. Without discontinuing teaching, he bought the Merkez Pharmacy in Yeşilköy, a suburb of Istanbul, in 1962 and served the health of the people as proprietor and manager of the dispensary for many years. While he taught chemistry at the Kuleli Military High School in Istanbul, he learned ma'qûl, manqûl, usûl and furû' as it relates to fiqh, tafsîr and hadîth from the virtuous Ahmad Mekki Effendi, the late Muftî of Üsküdar (Scutari) and later of Kadıköy in Istanbul. Hüseyin Hilmi Effendi was graduated with the İjâzat-ı Mutlaqa (Certificate of Absolute Authority) for religious instruction in 1373 (1953).

He published **Se'âdet-i Ebediyye**^[1] (**Endless Bliss**) in 1956. He founded Işık Kitabevi in Istanbul in 1967, and established the Waqf İhlâs in 1396 (1976 A.D.) He disseminated throughout the world his Turkish, German, French, English and offset-reproduced Arabic books and received thousands of letters expressing appreciation, congratulations and thanks. Some of his works were translated into Japanese, Asian and African languages. He always said that he had neither the ability nor efficiency, and that all the services done were the results of the spiritual help and grace of Hadrat Sayyid 'Abdulkâim Effendi and the blessings ensuing from his excessive love and respect for the scholars of Islam.

Hüseyin Hilmi Effendi constantly said that he found the taste in

[1] With its twelve hundred pages, the book, in Turkish, is a masterpiece and an ocean of religious and worldly knowledge. Part of it has been translated into English in fascicles, 1, 2, 3, 4 and 5. Its Arabic translation is underway.

the suhba and words of Sayyid 'Abdulahakîm Effendi in nothing else and that the most pleasant moments he enjoyed were when he remembered those sweet days he had spent with Sayyid 'Abdulahakîm Effendi. He said his nasal bones ached out of the grief of separation and yearning when he remembered those days. He frequently recited the couplet:

***“Zi-hijr-i dositân, khun shud darûn-i sîna jân-i man,
Fîrâq-i ham-nashînân sokht, maghz-i istakhân-i man!”***

(Because I am away from the beloved, my soul cries out tears of blood in my chest,

Separation from those I sat together with burns my bone marrow!)

Hüseyn Hilmi Effendi read books by the scholars of Islam and quoted with tearful eyes the sayings of al-Imâm ar-Rabbânî and 'Abdulahakîm Arwâsî. He said, “Kalâm-i kibâr, kibâr-i kalâmast.” (The words of the superiors are the superior words.) He frequently quoted 'Abdulahakîm Effendi is having said:

“Why are you surprised at seeing harm coming from one who was created to be harmful! How can you expect goodness from him? I am surprised at your being surprised! He is a sharr-i mahd (unmixed evil). His vice should not be surprising. If you see him do any good deeds, then you should feel surprised! Say to yourself, how can he do something good?”

“The scholars of Islam were perfect human beings. We are mere nothing beside them. If we had lived among them, we would not have been counted as human beings. If we were lost, nobody would look for us!”

“If the tekkes^[1] had not been closed, many a Walî would have been trained here.”

“I could not find the possibility or opportunity to carry out my duty to instruct Muslims.”

“If I spoke a foreign [Western] language, I could serve [Islam] much more!”

“The greatest enemy of Islam is the British. They tried to annihilate Islam with all their armies, fleets, uncountable gold coins collected from their colonies, in short, with all their imperial powers. Nevertheless, the harm of all these giant forces of the British to Islam remains secondary; a more frightening enemy of

[1] **Tekke:** a school where a murshid trains his disciples.

Islam is Şemseddin Günlaltay.”

“A sensitive and delicate person cannot eat the food which he himself puts into a new child’s brimming chamberpot. He feels disgust when he remembers the discharged matter that is put in it. Using the things that cause disbelief has the same effect. A person whose î mân is firm and who is faithful to Islam does not use them however much they are praised by others.” “Not everybody can understand al-Imâm ar-Rabbânî’s **Maktûbât**, which resembles neither Hâfiz-i Shirâzî’s poems nor the **Khamṣa**. We read it not to understand it but to be blessed by reading it.”

“Performing salât means to turn towards (tawajjuh) Allâhu ta’âlâ. Realities are revealed to those who perform salât in accordance with the honourable Sharî’at^[1] in this world. Al-’ilm al-ladunnî^[2] is endowed upon them. This ’ilm (branch of knowledge) is learned at seventy-two varying degrees; the one who is at the lowest degree knows how many leaves there are on a tree at a glance and can differentiate a shaqî (evil) person from a sa’îd (pious) one. Such people perform salât in their graves, too. This kind of salât does not consist of qiyâm (standing) or rukû (bowing); it means to turn towards Allâhu ta’âlâ.”

The following is the written will prepared by Hüseyin Hilmi Işık on 24 Rabi-ul-awwal, 1410, which coincides with 24 Tashrini awwal, 1989, Tuesday:

There are eight kinds of people in the world:

1- Believer who is **Sâlih** (pious, good). He says that he is a Muslim. He holds the belief of Ahl as-sunna. A person who holds the belief of Ahl as-sunna is called **Sunnî** (Sunnite). He adapts himself to one of the four Madh-habs of the Ahl as-sunna. Thus in everything he does he is in a state of obedience to the Sharî’at. He performs his acts of worship in accordance with his Madh-hab. He avoids harâms (acts forbidden by Islam). If he makes an inadvertent mistake in this respect, he makes tawba by observing its conditions. Before sending his children to elementary school, he sends them to a Sâlih imâm or to a teacher of Qur’ân al-kerîm. He strives for their learning how to read Qur’ân al-kerîm, memorizing the sûras of Qur’ân to be recited in the namâz, and learning Ilmihâl. He sends them to elementary school after they have learned these things. He sends his sons to high school, to a

[1] **Sharî’at**: the laws of Islam.

[2] **Al-’ilm al-ladunnî**: knowledge inspired by Allah to the hearts of Awliyâ’.

university for education. It is a must that they learn religious knowledge and begin performing daily prayers of namâz regularly before elementary schooling. A father who does not bring up his children accordingly cannot be a Sâlih Muslim. He and his children will go to Hell. The worships he has done, e.g. pilgrimages, will not save him from going to Hell. The Muslim who is Sâlih will never enter Hell.

2- A Believer who is **Aberrant**. He says he is a Muslim, and he is a Muslim, too. Yet he is not **Sunnî**. He is without a Madh-hab. In other words, his belief does not agree with the belief taught by scholars of Ahl-sunna. Therefore none of his worships will be accepted. He will not escape Hell. If he does not perform the worships and commits harâms, he will remain in Hell additionally for these sins. Because his aberrant belief does not cause unbelief, he will not remain eternally in Hell. An example of such people is the Shiite group called **Imâmiyya**.

3- The **Sinful** Believer says he is a Muslim, and he is so. He is Sunnî, too. That is, he holds the belief of Ahl as-sunna. Yet he neglects some or all of the worships. He commits harâms. The sinful Believer will suffer Hell fire if he does not make tawba or attain Shafâ'at (intercession of the Prophet, one of the Awliyâ, or a Sâlih Muslim) or forgiveness of Allâhu ta'âlâ. Yet even in this case he will not remain in Hell eternally.

4- **A disbeliever from birth** is a person with parents who are (or were) disbelievers. He has been brought up as a disbeliever. He does not believe in the fact that Muhammad 'alaihi-salâm' is the Prophet. Jews and Christians are disbelievers with (heavenly) books. Communists and freemasons are disbelievers without a book. They do not believe in rising after death, either. People who worship idols and icons are called **Mushrik** (polytheist). Disbelievers will go to Hell and will be subjected to eternal fire. None of the goodnesses they have done in the world will be of any use, nor will they save them from Hell. If a disbeliever becomes a Muslim before death, he will be pardoned and will become a Sâlih Muslim.

5- **A Murtad** (renegade) is a person who abandons Islam and becomes a disbeliever. All the worships and pious acts he did as a Muslim will be deleted and, therefore, will be of no value after death. If he becomes a Muslim again, he will be pardoned and will become an extremely pure Believer.

6- **A Munâfiq** says that he is a Muslim. Yet he is not a Muslim. He is in another religion. He is a disbeliever. He pretends to be a

Muslim in order to deceive Muslims. A munâfiq is worse than an (undisguised) disbeliever. He is more harmful to Muslims. Formerly, the number of munâfiqs was rather great. There are next to none today.

7- **A Zindîq** also says that he is a Muslim. Yet he is not a member of any religion. He does not believe in rising after death. He is an insidious disbeliever. In order to mislead Muslims out of Islam and to demolish their religion from within, he presents his disbelief in the name of Islam. Qâdiyânîs, Bahâîs and Bektâshîs are in this group.

8- **A Mulhid** also claims to be a Muslim and thinks he is a Muslim. He performs Islam's worships and avoids the harâms. Yet he has greatly digressed from the belief held by the Sunnites in his interpretation of Qur'ân al-kerîm, to the extent that some beliefs he holds abrogates his îmân and causes disbelief. In this group are Nusayrîs and Ismâîlîs, two Shiite sects, and Wahhabis. They try to present themselves as Believers and the Sunnîs, who are actually people with correct belief, as disbelievers. Since a person who calls a Believer a disbeliever will become a disbeliever himself, these people are worse and more harmful to Muslims than disbelievers are.

Any wise person would like to live in comfort and peace in the world and to avoid torment and attain infinite blessings in the Hereafter. To this end, I wrote my book **Se'âdet-i Ebediyye** (Endless Bliss). I tried to show the way leading to happiness for all kinds of people all over the world. First, I endeavoured to learn it myself. For many years I read hundreds of books. I carried out very stringent research in history and Tasawwuf. I meditated deeply on scientific knowledge. I recognized very well and definitely believed that attaining comfort in the world and eternal blessings in the Hereafter requires being a **Sâlih** Muslim. And being a Sâlih Muslim, in its turn, requires learning the Islamic teachings from books written by scholars of the **Ahl as-Sunna**. An ignorant person cannot even be a Muslim, let alone be a Sâlih one. I explained in detail in my book **Se'âdet-i Ebediyye** how a Sâlih Muslim should be. In short:

1- He should believe as is taught by scholars of Ahl as-sunna. In other words, he must be a **Sunnî**.

2- Reading a book of fiqh belonging to one of the four Madh-habs, he should learn the teachings of the Sharî'at correctly, perform his acts of worship accordingly, and keep away from the harâms. A person who does not adapt himself to one of the four

Madhhabs or selects the facilities in the four Madh-habs and thus makes a mixture of the Madh-habs, is called a 'Madh-hab'less person. A Madh-habless person has abandoned the way of the Ahl as-sunna. And a person who is not a Sunnî must be either a heretic or a disbeliever.

3- He should work to make a living. He should earn his living through halâl means, carrying on his dealings in a manner compatible with the commandments of Allâhu ta'âlâ. We live in such an age that a poor person can hardly protect his faith and chastity, not even his personal rights. To protect these values and serve Islam, he should utilize the latest scientific renovations and facilities. Earning through halâl ways is a great act of worship. Any way of earning that will not hinder the daily prayers of namâz and which will not cause one to commit harâms is good and blessed.

For worships and worldly dealings; being useful and blessed is dependent upon doing them only for Allah's sake, earning only for Allah's sake, and giving only for Allah's sake; and in short having **Ikhhlâs**. **Ikhhlâs** means to love Allâhu ta'âlâ only and to love for the sake of Allâhu ta'âlâ only. When one loves someone, one remembers him very frequently. One's heart always makes (Dhikr) of him, that is remembers and mentions him.

If a person loves Allâhu ta'âlâ, he will remember him very frequently, that is, his heart will always make Dhikr of Him. For this reason, it is stated in the Qur'ân al-kerîm, **"Make much Dhikr of Allâhu ta'âlâ."** The following hadîth-i sherîfs are written in the book **Kunûz-ud-daqqâq**: **"People with high grades are those who make Dhikr of Allâhu ta'âlâ."** **"The sign of love for Allah is love of making Dhikr of Him."** **"He who loves someone will make much dhikr of him."** **"He who loves Allah very much will be free from mischief."** **"Allâhu ta'âlâ loves the person who makes much Dhikr of Him."** Scholars of **Tasawwuf** have shown the ways to perform much Dhikr of Allâhu ta'âlâ. The easiest of these ways is to find a **Murshid-i kâmil**, love him, observe the rules of adab about him, and thus receive fayz from his heart.

Murshid-i kâmil is an 'Islamic Scholar' who has received fayz from the Murshid-i-kâmil preceding him and thus attained the competence of giving fayz. When he attains this competence, he receives a written warrant from his Murshid certifying that he has the qualifications. A succession of Murshids receiving fayz from one another is like the links of a chain that can be traced back to the time of Rasûlullah (sall-Allâhu 'alaihi wasallam). In other words, a Murshid-i-kâmil receives the 'fayz's, 'hâl's and 'barakats'

coming from Rasûlullah through a chain of Murshids that flow into his heart; he then pours them into others' hearts.

The **Murshid** and the **Murîd** who wishes to receive fayz from him have to be Sâlih Muslims. A person who does not hold the Sunnî belief; e.g., who speaks ill of any one of the As-hâb-i-kirâm or who does not adapt himself to one of the four Madh-habs; or anyone who does not avoid the harâms, e.g., who condones his wife's or daughter's going out without covering themselves properly though he can prevent them from doing so; or who does not try to teach his children Islam and how to read the Qur'ân al-kerîm cannot be a Sâlih Muslim, and all the more impossible, a Murshid. Everything a Murshid says or does will be compatible with the principles of the Ahl as-sunna and the teachings in the books of Ilmihâl. One thousand years after Rasûlullah's Hijra (Hegira, Migration to Medina) an era termed **Âkhirzamân** (the latest time) began, and the signs prognosticating the end of the world began to increase in number. During this latest time period, Allâhu ta'âlâ will manifest His Attributes of Qahr (Wrath) and Jelâl (Vehemence), and mischief and afflictions will be on the increase. Religious teachings will be defiled, scholars of the Ahl as-sunna and Murshid-i-kâmil will be on the decrease.

Oral dhikr, i.e. saying, "Allah, Allah," is very thawâb (deserving of rewards in the Hereafter) and will prime the pump for the heart's dhikr. However, the heart's dhikr requires one's being a Sâlih Muslim and performing dhikr for years. If a Murshid-i-kâmil teaches a person how to dhikr and extends tawajjuh towards him, i.e., asks his Murshid to help this person's heart to dhikr, his heart will begin dhikr immediately. If a person cannot find a Murshid-i-kâmil, he should remember any Murshid-i-kâmil (he has heard of or read about). That is, he should imagine seeing him and looking with adab at his face, and beg him through his heart to make tawajjuh towards him. This is called **Râbita**. The following account is given in the seventeenth page of the book **Barakât**: "Khawâja Burhân-ud-dîn, a respectable Indian scholar, endeavoured very hard to set his heart upon the act of dhikring. Try as he would, he could not attain this blessing. He looked for a Murshid-i-kâmil. While visiting Hadrat Muhammad Bâkî-Billâh in Delhi, he begged him. This great Murshid advised him to perform Râbita towards him wherever he was, that is, to imagine himself looking at his face and ask for fayz. Surprised at his advice, the Khawâja went to the great Murshid's close friends and said, 'This advice would be given to novices coming to him for the first time.

I would like a task of a higher level.’ They told him he would have no other choice than follow his advice. Because he was fully convicted that this noble person was a Murshid-i-kâmil, he imagined himself looking at his blessed face and began to beg him. He lost himself. His heart began to dhikr. He would hear his heart dhikring aside from its physiological beatings.” The book **Hadarât-ul-quds**, in its discourse on karâmat (miracles occurring through a person loved by Allâhu ta’âlâ) through Hadrat Imâm-i Rabbânî, relates his fifty-fourth karâmat as follows: “Hadrat Mawlânâ Abdul-hakîm Siyalkutî, a great Indian scholar whose books and name are renowned world over, states: I had known and liked Hadrat Imâm-i Rabbânî for a long time. Yet I had not attached myself to him. One night, in my dream, he made tawajjuh towards me. My heart began to make dhikr. Continuing this dhikr for a long time, I attained many valuable occult blessings. He educated me from a distance in a manner termed **Uwaysî**. Later, I attained his Sohba.” It relates the sixty-eighth karâmat as follows: “One of the relatives of Hadrat Imâm-i Rabbânî wanted to attach himself to him. Yet he could not tell him about it. One night he decided to tell him the following morning. That night he dreamt of himself standing near a stream. On the other side was Hadrat Imâm-i Rabbânî, calling him, ‘Come here, quick, come here, quick! You’re late.’ When he heard this his heart began to dhikr. The next morning he visited him and told him what was happening in his heart, he said: ‘This is exactly our way. Go on with it.’ ”

Allâhu ta’âlâ declares in the Qur’ân al-kerîm, in the thirty-first âyat of **Âl-i-’Imrân sûra**, “**Tell them: If you love Allâhu ta’âlâ adapt yourselves to me! Allâhu ta’âlâ will love those who adapt themselves to me and will forgive your sins [if you do so]. Allâhu ta’âlâ is forgiving and very compassionate.**” He declares in the seventy-ninth âyat of **Nisâ sûra**: “**He who obeys the Prophet will have obeyed Allah.**” Our Prophet (sall-Allâhu alaihi wa sallam) stated, “**Be on my way and after me on the way of my four Khalîfas!**” Islamic scholars following the way of the four Khalîfas are called **Ahl as-sunna**. As it is seen, attaining love of Allâhu ta’âlâ requires having îmân as written in the books of scholars of the Ahl as-sunna and adapting all of one’s words and actions to the manners prescribed by them. This comes to mean that a person who wants to attain love of Allâhu ta’âlâ will have to have îmân accordingly and lead a life accordingly. If a person does not observe these two conditions, he cannot be a Sâlih Muslim. He cannot attain comfort and peace in the world, nor in the Hereafter.

These two values are either learned by reading books, or acquired by rote by imitating a Murshid-i-kâmil. The words, looks and tawajjuhs of a Murshid-i-kâmil will purify one's heart. And when one's heart is pure one will begin to experience pleasure from î mân and from worships, and the harâms will seem bitter, ugly and abominable. During those times when Allâhu ta'âlâ has more mercy on His born servants the number of Murshid-i-kâmil increases and it is easier to recognize them. The closer we come to the end of the world, the more severe will be the manifestation of Allâhu ta'âlâ's Wrath, the more scarce will be the Murshid-i-kâmil, and the existing ones will not be recognized. Ignorant, miscreant, and heretical people will appear in the name of religious men and will mislead people towards disasters, thereby obstructing the way leading to Allah's love.

In such murky times, those who learn î mân and the teachings of the Sharî'at from books written by scholars of the Ahl as-sunna will attain safety, and people who fall for the cajoling and exciting words in the bogus religious books written by ignorant and heretical people, will slip out of the right way. In such times, for purifying your heart and setting it to perform dhikr as soon as possible, you should imagine seeing one of the past renowned Murshid-i-kâmil wherever you are and whatever you are doing, except when performing namâz. And you should wish that the fayz that flowed into his heart coming from Rasûlullah (sall-Allâhu alaihi wa sallam) will flow into your heart. You should keep in your mind that a Murshid-i-kâmil is a (spiritual) heir to Rasûlullah, and, therefore, Allâhu ta'âlâ permanently manifests His Mercy in his heart. Hadrat Muhammad Ma'thûm, a great Murshid, stated in his fiftieth letter, "Continual râbita will ensure thorough contact with the Murshid. Consequently, fayz will be received easily. Being in the presence of a Murshid has other uses. A Murîd who cannot manage râbita in a suitable manner should attend the Murshid's sohba. It was owing to sohba that the As-hâb-i-kirâm attained such high grades. Wey al-qarânî received fayz from a distance by making râbita; yet because he could not attain the sohba, he could not reach the grades attained by the As-hâb-i-kirâm." He stated in the seventy-eighth letter, "For receiving fayz and barakat from a Murshid-i-kâmil, it is necessary to attach yourself with a cord of love to him. The Ashâb-i-kirâm received fayz from Rasûlullah (sall-Allâhu alaihi wa sallam) by way of in'iqâs [reflection]. By the same token, a person who sits with adab and love in the presence of a Murshid-i-kâmil will receive fayz from him. Anyone, no

matter whether he is young or old, alive or dead, will receive this fayz. Imagining a Murshid-i-kâmil sitting opposite you while you look with love and adab at his face is called **Râbita**. This râbita is very useful, for man has dived into harâms and his heart has darkened. As long as he is in this state he cannot receive fayz and barakat from Allâhu ta'âlâ. A means is requisite. The means here is a noble person capable of receiving this fayz and giving it to those who demand it. And this person is a Murshid-i-kâmil." He stated in the hundred and sixty-fifth letter, "Keeping a Murshid-i-kâmil's face in your heart is called Râbita. Râbita is the most powerful link connecting a Murîd to a Murshid. When the râbita becomes firm, he will see his Murshid wherever he looks." He stated in the hundred and ninety-seventh letter, "When the râbita is firm, there will seem to be no difference between the blessings attained when one is away from a Murshid-i-kâmil and those attained when one is in his presence. Yet these two can never be equal. The more powerful the râbita, however, the less the difference."

He stated in the eighty-ninth letter of the fifth volume, "A great scholar has said, 'Allâhu ta'âlâ would not have given the wish if He had not willed to give the blessing.' The essence of our way is sohba. With the barakat of sohba, a talented Murîd will receive fayz from a Murshid's heart in proportion to his talent and the degree of love he has for a Murshid. He will be freed from his bad habits, which will be replaced with the Murshid's good habits. It is for this reason that they have said that being fânî (extinct, nonexistent) in a Shaikh, (who is the Murshid-i-kâmil), is the beginning of (the stage), Fanâ-fillah (in Tasawwuf). If you cannot attain sohba, you will receive fayz only by means of love and in proportion to your tawajjuh towards the Murshid. Loving the people loved by Allâhu ta'âlâ is a great blessing. Through this love you will attain the fayz gushing out of their hearts. You should not miss the blessing of making tawajjuh in a Murshid's absence. You should learn the Sharî'at and act accordingly. You should not waste your lifetime playing and merrymaking. Things that are disagreeable with the Sharî'at are called **Dunyâ**. You should think that such things are useless and will be of no value in your grave or on the Day of Judgement. Safety is in adapting yourself to the Sunna and abstaining from bid'ats. [Adapting yourself to the Sunna means learning the belief of the Ahl as-sunna, adapting your belief to it, then doing the commandments and avoiding the prohibitions, and then performing the Sunna. When the Sunna is

done without observing this successive order, it will not be the Sunna at all. It will be bid'at. For instance, growing beard will not be a Sunna. It will be a bid'at. The beard thus grown will be a Jewish beard, a Râfidî beard, or a Wahhabi beard.] You should not make friends with bid'at holders and mulhids, [that is, people without a Madh-hab and religious men who are not Sunnî]. They are thieves of the faith. They will defile your religion and faith. [It is stated in a hadîth-i-sherîf that bid'at holders will be turned into dogs for the people of Hell].

Hadrat Imâm-i-Rabbânî stated in the hundred and eighty-seventh letter, "If a Murshid-i-kâmil's image is shown to a Murîd everywhere, this is a sign indicating that the râbita is very strong. Râbita will cause a flow of fayz from one heart to the other. This great blessing will be bestowed on only selected people"

Documents for what has been said so far are the hadîth-i-sherîfs: **"Everything has a source. The source of taqwâ is the hearts of ârîfs"; "When the Awliyâ are seen, Dhikr of Allah is made"; "Looking at an 'Âlim's (scholar's) face is worship"; "Those who keep company with them will not be shaqî; "Disasters coming upon my Ummat will be due to fâjir [miscreant] men of religion,"** and a number of other similar hadîth-i-sherîfs. These hadîth-i-sherîfs are written in various books of Hadîth, e.g., in **Kunûz-ud-daqaîq**.

That Hadrat Sayyid Abdulhakîm Arwâsî was a Murshid-i-kâmil is a fact that can be seen as clearly as the sun from the letters of ijâzat written by his Murshids, from the letter written in the hundred and sixty-first page of my (Turkish) book, from the profundity of his knowledge, from his beautiful morality, and from his karâmats. His blessed face is easy to remember, once one has seen his photograph. To remember him and receive fayz from his blessed face is a great blessing Allâhu ta'âlâ has bestowed on Muslims. People like us, whose hearts have been blackened with so many sins, are certainly far from attaining the great blessing. Our purpose is to show the way to the desired treasure. Perhaps there will be people to attain it, though we have not. During these last days it will fall to few people's lot to hear these facts, to believe them, and to try to attain these blessings. May thanks be to our Rabb (Allah) for blessing us with the fortune of knowing and loving His beloved ones.

Yâ Rabbî! Grave and many as our sins are, Thine forgiveness and compassion are boundless. Have mercy on us and forgive us for the sake of Thine beloved ones! Âmin.

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