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**the
RISING
and the
HEREAFTER**

**by
IMÂM GHAZÂLÎ**

**Turkish version by
Hüseyin Hilmi Işık**

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HÜSEYN HİLMİ İŞİK,
‘Rahmat-Allahi ’alaih’

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

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

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

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INTRODUCTION

Allâhu ta'âlâ pities all the people on the earth, and sends them the useful things He creates. He has taught the entire humanity how they should act and behave so that they may lead a life of comfort and peace in the world and in the Hereafter. Choosing some of the people whose deserved destination in the Hereafter is Hell, He will magnanimously forgive them and bless them with Paradise. He, alone, creates every living being, makes every being maintain its existence every moment, and protects all against fear and horror. Trusting ourselves to the honourable Name of such a being, Allah, we embark on writing this book.

May hamd (praise and gratitude) be to Allâhu ta'âlâ! May infinite thanks be to Him for the blessings and favours He has showered on us! If any person offers hamd to any other person at any place, at any time, in any manner, for any reason, all the hamd and gratitude will have been offered to Allâhu ta'âlâ. For, He, alone, creates all, trains and disciplines all, and makes all sorts of goodness done. He, alone, is the owner of power and might. Unless He reminds, no one will be able to opt to do or even desire to do anything, good and evil alike. After the slave opts for something, nobody can do even a mote of good or cause any harm to any other person, unless He, too, wills it and gives the power and chance to do so.

May salutations and benedictions be to all His Prophets 'alaihîm-us-salawât-u-wa-t-teslîmât', primarily to Muhammad Mustafâ 'alaihi wa 'alaihîm-us-salawât-u-wa-t-teslîmât', the highest of them! May our salutations and benedictions be to the Ahl-i-beyt of that noblest Prophet 'sall-Allâhu ta'âlâ 'alaihi wa sallam' and to each and every one of his Sahâba 'radiy-Allâhu ta'âlâ 'anhum ajma'în', who have been honoured with the fortune of having seen his beautiful face, a therapeutic treatment for souls, and of having heard his useful words, and who therefore are the highest of all people!

For becoming a Muslim, it is necessary to utter the statement that reads, "**Lâ ilâha il-l-Allah, Muhammadun rasûlullah,**" and which is termed the **Kalima-i-tawhîd**, to briefly know its meaning, and to believe it. To know its meaning means to know six things. Those six things are called the **essentials of îmân** (tenets of belief).

The fifth of those six tenets is belief in life in the Hereafter. The great Islamic scholar Imâm Muhammad Ghazâlî ‘rahmatullâhi ‘alaihi’, who was born in the hijrî year 450 and passed away in 505 [1111 A.D.], wrote a book entitled **Durra-t-ul-Fâkhira fî-kashf-i-’ulûm-il-âkhira** and separately assigned to giving information about the Hereafter. He mentions that book in **Kashf-uz zunûn** as well? Omer (’Umar) Begh, a teacher of the Arabic language in the military junior high school (Rushdiyya) in Kastamoni, (Turkey,) translated that valuable book from Arabic to Turkish and entitled it **Kur’ân-ı kerîmde kıyâmet ve âhuret halleri** (Facts About the Rising and the Hereafter in the Qur’ân al-kerîm); the Turkish version was printed in Kastamoni on November 13, 1911, which coincided with Dhu’l-qa’da 5, 1329 Hijrî. It has now fallen to the lot of our bookstore, (i.e. Hakikat Kitâbevi in Istanbul, Turkey,) to have this valuable book printed once again. Explanations provided later from other valuable books have been written within brackets. Infinite thanks be to Allâhu ta’âlâ for blessing us with this chance to serve our brothers in Islam! May Allâhu ta’âlâ bless us all with the lot of learning the true teachings conveyed by the scholars of Ahl as-sunnat and believing the facts taught, thereby adapting ourselves to the commandments and prohibitions communicated to us by our beloved Prophet Muhammad ‘alaihi-salâm’ and thus becoming good people! A good person is good to everybody. He does not assault anybody’s property, life, chastity, or honour. He does not revolt against the State or violate the laws. Our Prophet ‘sall-Allâhu ‘alaihi wa sallam’ stated: **“Islam dwells in the shade provided by swords.”** Its meaning is: “It is under the administration and protection of the State and its laws that people lead a life of comfort and perform their acts of worship peacefully.” The more powerful the State the more throughgoing will the comfort and peace it provides be. For that matter, Muslims should always support the State, pay their taxes in time, and counsel the same to others, doing so with a suave language and a smiling face. May He protect us from believing the lies, tricks and slanders of the enemies and thereby betraying our own Religion and State! Âmîn.

Today’s Muslims the worldover have been torn apart into three (major) groups: In the first group are the true Muslims, the followers of the Ashâb-i-kirâm, (i.e. the Sahâba.) They are called the **Ahl as-sunnat**, or the **Sunnî Muslims**, or the **Firqa-i-nâjîyya**, the group who have been saved from Hell. The second group are the enemies of the Ashâb-i-kirâm. They are called the **Shi’is**

(Shiites), or the **Firqa-i-dhâlla**. The third group are inimical both to the Sunnî Muslims and to the Shi'îs. They are called **Wahhâbîs** or **Najdîs** (or Nejdîs), the latter cognomen coming from the Arabian city Nejd, birthplace of the so-called heresy. This group are also called the **Firqa-i-mel'ûna** (the accursed group). For, the adherents of this group call Muslims 'polytheists', as is written in our books entitled **the Rising and the Hereafter**, (i.e. the current book,) and **Se'âdet-i-ebediyye**, (i.e. the Turkish version of the six fascicles of **Endless Bliss**.) Any person who calls a Muslim 'disbeliever' was in advance anathemized by our Prophet, who said that that was an accursed deed. This tragic tripartite state of Muslims is a product of Jewish and English conspiracies.

People who follow their nafs and harbour evils in their hearts, regardless of the group they belong to, shall go to Hell. For the tezkiya of the nafs, i.e. for cleansing the nafs from the evils inherent in it, such as kufr (unbelief) and fondness of sinning, every Believer should always and all the time say, "**Lâ ilâha il-l-Allah**," and for the tasfiya of the heart, i.e. to protect the heart against the dirt of kufr and sinfulness coming from the nafs, from the devil, from evil company, and from harmful and subversive books, they should continuously say, "**Estaghfirullah**." If a person obeys the Ahkâm-i-islâmiyya, (i.e. comandments and prohibitions of Allâhu ta'âlâ, i.e. the rules and essentials of Islam,) he can be sure that his invocations shall be accepted. Not performing the five daily prayers called namâz, looking at women going about without properly covering themselves, and eating and drinking things that are harâm, are symptoms of not obeying the Ahkâm-i-islâmiyya. Invocations of such people shall be rejected.

Mîlâdî
2001

Hijrî Shamsî
1380

Hijrî Qamarî
1422

(The English version:

A.D.
2010

Hijrî Solar
1387

Hijrî Lunar)
1431

AN IMPORTANT NOTE: Christian missionaries are trying to propagate Christianity, Jews are trying to spread the Talmûd, and the Hakîkat Kitâbevi (Bookstore) in Istanbul, Turkey, is trying to publicize Islam, while freemasons are trying to annihilate religions. A person with reason, knowledge, and a pure conscience will see and realize which one of these four choices will be the wisest to make as a true way of life. He will support its propagation and contribute to all people's attaining happiness both in the world and in the Hereafter. No other service to be done to humanity could be more valuable or more useful than doing so. That the so-called heavenly books called the Taurah and the Bible possessed by today's Christians and Jews were written by human beings, is a fact acknowledged by their own men of religion. As for the Qur'ân al-kerîm; it is as pristine and intact as it was when it was revealed by Allâhu ta'âlâ. All Christian priests and Jewish rabbis ought to read, carefully and without prejudice, the books published by the Hakîkat Kitâbevi, and try as best they can to understand what they say.

The RISING and the HEREAFTER

May hamd (praise and gratitude) be to Allâhu ta'âlâ, who declares that His Dhât (Person) is eternal. He willed that all beings other than Him be non-existent. He will punish disbelievers and sinners with torment in grave. He declared His commandments and prohibitions through His Prophets so that His slaves should attain happiness in the world and in the Hereafter. He rendered His slaves' being subjected to torment or blessed with rewards in the Hereafter dependent on a few days of behaviour they would spend conducting themselves with during their sojourn in the world. He made it easy for those slaves of His whom He had chosen and loved to commit themselves to the path leading to the Hereafter and thereby become blessed with His Grace.

May Allâhu ta'âlâ lavish our benedictions and salutations to His Most Beloved Prophet, Muhammad 'alaihîs-salâm', and to his Âl (Family, Progeny) and Ashâb (Companions), whose names He blessed with highest honours among Muslims.

You should know that Allâhu ta'âlâ, the sole power who gives life to all and who takes life out from all, declares, as is purported in the hundred and eighty-fifth âyat-i-kerîma of the Âl-'Imrân Sûra and in the thirty-fifth âyat-i-kerîma of the al-Enbiya Sûra and fifty-seventh âyat-i-kerîma of the al-'Ankebût Sûra, which read: **“Every soul shall have a taste of death: ...”** Thereby He pointed to three deaths on the part of the 'âlam (all beings). Anyone brought into the 'âlam of world shall definitely die. Those brought into the 'âlam of jeberût and to that of angels shall definitely die, too. Of them, those who were brought to the 'âlam of world are the sons of Âdam (human beings) and animals living on land, in water, and in the air.

The second 'âlam, i.e. the 'âlam [that is invisible (to the human sight) and] which is called 'Melekûtî', is the 'âlam containing the kingdoms of angels and genies.

The third 'âlam, i.e. the one that is called 'jeberût', consists of the elite of angels. As a matter of fact, the seventy-fifth âyat-i-kerîma of the Hajj Sûra of the Qur'ân al-kerîm purports: **“Allâhu ta'âlâ chooses Messengers from angels and from men. ...”**

The highest ones of these (elite of angels called jeberût are (the angels) called 'Kerûbiyân'; 'Rûhâniyân'; 'Hamala-i-'Arsh'; and

‘Surâdiqât-i-jelâl. The nineteenth and the twentieth âyat-i-kerîmas of the al-Enbiyâ Sûra purport: “... **Even those (angels) who are in His (very) Presence are not too proud to serve Him, nor are they (ever) weary (of His service):**” “**They celebrate His praises night and day, nor do they ever flag or intermit.**” Those highest angels are meant in the âyat-i-kerîmas quoted above. Through these âyat-i-kerîmas Allâhu ta’âlâ praises them. So highly honoured are those angels that their abode is Gardens of Paradise. They are mentioned in the Qur’ân al-kerîm and their attributes are described. So close are they to Jenâb-i-Haqq (Allâhu ta’âlâ), and Paradise is their abode; yet they shall die all the same. Their being close to Allâhu ta’âlâ shall not prevent their death.

I shall tell you about worldly death first. Harken well to what I am going to inform you with: if you believe Allâhu ta’âlâ and His Messenger, the Rising Day, and the Hereafter, I shall describe for you how human beings are transmuted from one state into another, and inform you about the states and modes they undergo during the process. For, this information requires evidence and witnesses, and Allâhu ta’âlâ and the Qur’ân al-kerîm bear witness to what I am going to tell you. The Qur’ân al-kerîm and the sahîh hadîth-i-sherîfs testify to truth of my statements. [When man dies, his **worldly life** ends. His **life in the Hereafter** begins. Life in the Hereafter consists of three stages. **Life in grave** continues until Rising. Next comes (that which is called) **life of Qiyâmat** (Rising and Judgment). Thereafter comes **life in Paradise and/or Hell**. This third life is everlasting.]

In the world, good and useful things are mixed with evil and harmful things. Always good and useful things should be done to attain happiness, comfort and peace. Because Allâhu ta’âlâ is very profoundly compassionate, He created a power to distinguish good things from evil ones. This power is termed **’aql** (wisdom, mind, reason). This **’aql**, when it is pure and healthy, performs its duty quite well and never goes wrong. Sinning and following the nafs will ail the **’aql** and the qalb (heart), so that they will no longer see between good and evil. Allâhu ta’âlâ, with His Mercy, does this job Himself, teaches good things through His Prophets and commands (His slaves) to do them. Teaching the harmful ones, too, He prohibits to do them. These commandments and prohibitions, in the aggregate, are called **Din** (religion). The religion taught through Muhammad ‘alaihi-salâm’ is called **Islam**. Today there is

only one unchanged and undefiled religion on the earth. It is Islam. To attain comfort it is necessary to adapt oneself to Islam, i.e. to become a Muslim. Becoming a Muslim does not require any formalities such as going to an imâm or to a muftî. What there is to do is simply to first have imân (belief) with one's heart and then learn the commandments and the prohibitions and practise the former and avoid the latter.

***Questioning angels will come to your grave;
“Did you perform your namâz properly,” they will say.
“So you think there’s no problem once you’re dead?
There is bitter torment awaiting you,” they will say.***

FIRST CHAPTER

When Allâhu ta'âlâ created Âdam 'alaihi-salâm', and when He made masah on his waist with His infinite Might, He took two handfuls from him, one from his right hand side and one from his left hand side. He separated the motes of all people from one another. Âdam 'alaihi-salâm' looked at them, and saw that they were like motes. An âyat-i-kerîma in the al-Wâqî'a Sûra purports: **“These, the ones on the right hand side, will be practising the deeds for the people of Paradise, so they are people of Paradise. Their practices are neither useful nor harmful to Me. And those, the ones on the left hand side, are people of Hell since they will be practising the deeds for the people of Hell. Nor are their practices useful or harmful to Me.”**

Âdam 'alaihi-salâm' asked Allâhu ta'âlâ: **“Yâ Rabbî (O my Rabb, Allah)! What are the deeds to be practised by the people of Hell?”** Allâhu ta'âlâ declared: **“To attribute a partner (or partners) to Me and to deny the Prophets I have sent and to revolt against Me by disobeying My commandments and commandments in My Books (that I have revealed to My Prophets).”**

Thereupon Âdam 'alaihi-salâm' prayed and implored to Allâhu ta'âlâ: **“Yâ Rabbî! Render these people witnesses for themselves. It is hoped that they will not commit the deeds for the people of Hell.”** And Allâhu ta'âlâ made their own nafs witnesses for themselves and declared: **“Am I not your Rabb (Allah)?”** **“(Yes). You are our Rabb. We testify (to it).”** Allâhu ta'âlâ made the angels and Âdam 'alaihi-salâm' witnesses, too, and they avowed His being the Rabb. After this solemn agreement He sent them back to their former places. For, it was only a spiritual life that they had been leading. It was not a physical life. Allâhu ta'âlâ placed them in Âdam's 'alaihi-salâm' loins. Taking away their souls, He kept them in one of the treasuries of the 'Arsh.

When a father's semen fertilizes the mother's ovum and produces the child in its physical shape, the child is lifeless yet. Putrification of the dead body has been prevented by an angelic essence which was placed into it. When Allâhu ta'âlâ decrees to give a soul to the dead child in the womb, He replaces to the corpse the soul He has been keeping for some time in the treasuries of the

'Arsh. Thereafter the child begins to move. There is many a child that moves in its mother's womb. Sometimes its mother hears it. Sometimes she does not. The death that takes place after the mîsâk (agreement) wherewith Allâhu ta'âlâ asked the souls: "**Am I not your Rabb,**" i.e. His sending the souls to the treasuries of the 'Arsh, is the first death, and the present life in the mother's womb is the second life.

SECOND CHAPTER

Thereafter Allâhu ta'âlâ makes man stay in the world as long as his lifespan. He stays in the world till his determined time of death comes and his rizq has been exhausted and his deeds predetermined in the eternal past have come to an end. When his worldly death draws near, four angels come to him. They extract his soul out of his body, one pulling it from his right foot, another from his left foot, the third one from his right hand, and the fourth one from his left hand. In most cases, he begins to see the '**âlam of melekût** (the second 'âlam) before his soul turns into a state of gargling. He sees angels and the inner essence of their deeds exactly in the states wherein they exist in their 'âlam. If his tongue is capable of speech, he informs about their existence. In many other cases, however, he thinks that the events he is watching are tricks being played by the devil; he remains motionless until he becomes quite speechless. As he is in that state, the angels tug at his soul again, by grabbing the ends of his fingers and toes. At this stage his breath gargles as if water were being poured out from a water carrier's demijohn. The fâjir's soul is extracted as harshly as if thorns stuck on damp felt were being forced apart, which is a fact stated by our Prophet 'sall-Allâhu 'alaihi wa sallam', the highest of mankind. At this state the dying man feels as if his stomach were filled with thorns. He feels as if his soul were being drawn through a needle-hole and as if heaven and earth were being pressed against each other, with himself left between them.

Hadrat Kâ'b 'radiy-Allâhu 'anh' was asked how death felt. He said: "I felt it like this: A branch of thorns placed into you. Someone strong is forcing it out. It tears away what it can, leaving the rest there to rue it."

The Master of all Prophets 'sall-Allâhu ta'âlâ 'alaihi wa sallam' stated: "**Vehemence of a single one of the pangs of death is definitely worse than the pain to be felt under three hundred sword-strokes.**"

At that time man's body pours with sweat. His eyes swiftly move from one side to the other. His nose recedes from both sides. His ribs rise, his breath swells, and he turns pale. As our blessed mother 'Âisha-i-siddîqa 'radiy-Allâhu 'anhâ' held the Messenger of Allah in her lap, she saw these symptoms (of death) and, in

tears, she uttered a poem, which meant, in English:

“Let me sacrifice my nafs for you, oh, you, the Messenger of Allah; no ill-treatment has ever made you sad or hurt you. Nor have any genies ever struck you until now. Nor have you ever feared anything. What is happening now, that I see your most beautiful face covered with pearls of sweat. Whereas any other dying person turns pale, the nûrs of your blessed face illuminate everywhere.”

When his soul reaches his heart, he becomes dumb. No one can talk once their soul has come to their chest. There are two reasons for it. One of them is this: Something tremendous is happening, and the chest is narrow under the pressure of the breaths.

Don't you see that a blow dealt on a person's chest will make him faint. He will be able to speak only some time later. In many cases he will not be able to speak. When you hit a person on any part of his body he will cry. If you hit him on the chest, however, he will immediately fall down as if he were dead.

The second reason is this: Sound is a phenomenon which is produced by air going out of lungs. This air is gone now. Unable to inhale and exhale, the body loses its warmth and becomes cold. At this stage treatments that the dying people are subjected to vary.

With some people, the angel hits with hot steel tempered with poisoned water. Presently the soul runs away and exits (the body). The angel picks it and holds it in his hand, it trembling like quicksilver. It is a human figure as big as a locust. Thereafter the angel delivers it to the zebânî (angel of torment).

With some dying people the soul is pulled out slowly, until it reaches the throat, where it is stopped. Even after leaving the throat it still retains its attachment to the heart. Then the angel hits it with poisoned hot iron. For, the soul will not leave the heart unless it is hit with that iron. The reason for hitting it with that iron is that the iron has been dipped into the sea of death. When it is placed on the heart it turns into poison that spreads over the other limbs as well. For, the secret of life lies in the heart only. Its secret is effective only in worldly life. For that matter, some scholars of (the Islamic science termed) Kalâm (or Kelâm) have said that “life is different from soul” and that “the meaning of life is a mixture of soul and body.”

As the soul is being drawn out and the last piece of tie attaching it to the body is about to break, the dying person becomes inundated with quite a number of fitnas. They are the fitnas caused

by the devil, who mobilizes all its armies specially against that (dying) person. Disguised in his parents and siblings and other dead people beloved to him, they show themselves to him at that critical moment, and say to him:

“O, you, so and so! You are dying. We have beaten you at that. You (’d better) die in the Jewish religion. That religion is the accepted one in the view of Allah.” If he refuses to believe them and does not listen to them, they leave him. Others come onto him, saying: You die as a Christian! For, it is the religion of the Messiah, i.e. Îsâ (Jesus) ‘alaihîs-salâm’, who abrogated the religion of Mûsâ (Moses) ‘alaihîs-salâm’.” They will carry on like this, taking turns to suggest to him all the religions held by various people. That is the time when anyone destined by the Jenâb-i-Haqq to go wrong shall go wrong. And that is the state pointed out in the eighth âyat-i-kerîma of Âl-i-’Imrân Sûra, which purports: **“O our Rabb! Let not our hearts deviate as we die after Thou hast granted us îmân in the world. ...”**

If Jenâb-i-Haqq grants guidance to a slave of His and blesses him with steadiness in îmân, the rahmat-i-ilâhiyya (divine compassion) shall come to his rescue. According to some (Islamic scholars) Jebrâîl (Archangel Gabriel) ‘alaihîs-salâm’ is meant by the word ‘rahmat’ (used in the âyat-i-kerîma).

The rahmat-i-ilâhiyya expels the devil and removes the fatigue from the invalid’s face. Thereupon that person feels soothed and smiles. Many a dying person is seen to smile at that stage, when the rahmat, (i.e. Hadrat Jebrâîl,) is sent by Allâhu ta’âlâ and gives him the glad tidings, saying, “Do you know me? I am Jebrâîl. And these (disguised people) are the demons, your enemies. You die as (a member of) the Millat-i-hanîfiyya and the dîn-i-Muhammadiyya, (i.e. the religion, Islam, declared through Hadrat Muhammad.) Nothing could be more beloved and more soothing than this angel for a person. The (latter part of the) eighth âyat-i-kerîma of Âl-i-’Imrân Sûra, which purports: **“... Yâ Rabbî! Grant us mercy from Thine own Presence; for Thou, alone, are the Grantor of bounties without measure,”** points out this fact.

Some people die standing during namâz. Some people die as they are asleep, some die as they are busy with something, some die all of a sudden, deeply absorbed as they are in playing or listening to musical instruments or other frivolous occupations, and others die as they are on the booze. Some dying people are shown their passed acquaintances. It is for that matter that in some

cases the dying person looks at the people around him. At that moment he grumbles, yet in such frequency as to be heard by all but the human ear. Were man to hear it, he would certainly perish, being horrified to death.

The sense that the dying person will lose last is hearing. For, only his sight is gone when his soul leaves his heart. His hearing, however, stays with him until his soul is grabbed and taken away from him. It is for this reason that our Master the Fakhr-i-'âlam 'sall-Allâhu ta'âlâ 'alaihi wa sallam' stated: **“Coach the people in their death-bed to pronounce the two statements called the shehadateyn-i-kalimateyn. That is, get them to say, ‘Lâ ilâha il-l-Allah, Muhammadun Rasûlullah’!”** On the other hand, he, (i.e. the Most Blessed Prophet,) dissuaded from talking too much in the presence of a dying person. For, a person undergoing those moments is in most vehement trouble.

If you see a corpse with its saliva pouring out, its lip hanging down, its face blackened, and its eye-balls turned back, you should know that it belongs to a shaqî (sinner, evil-doer), who saw his sheqâwat (wretchedness) in the Hereafter.

If you see a corpse with its mouth almost open as if it were rejoicing, its face smiling, and its eyes looking as if it were winking, you should know that its owner was blessed with the glad tidings that he had been destined to attain happiness in the Hereafter.

Angels wrap that soul in silk cloth from Paradise. That sa'îd (good) person's soul is in human figure as big as a honey-bee. He has lost nothing of his mind and knowledge. He knows all his doings in the world. The angels fly up with the soul, rising to heavens. Some dead people know that they are rising, while some of them do not know what is happening. Thus, watching the ummats of past Prophets 'alaihi-us-salâm' and the newly dead people like watching swarms of locusts around them as they fly by, they arrive in the worldly heaven, the first (and the lowest) layer of heavens.

Jebrâîl 'alaihi-salâm', leader of these angels, goes up to the worldly heaven. “Who are you,” he is asked. When he says that he is Jebrâîl and the person with him is so and so and praises that person, calling him beautiful names and names that that person used to rejoice in having, angels in charge as guards of the worldly heaven say, “He is such a good person, for the belief, the creed he held was beautiful. And he had no doubts as to that correct belief.”

Then they rise to the second layer of heavens. “Who are you,”

comes the question. Jebrâil ‘alaih-salâm’ repeats the answer he gave to the angels in the first heaven. The angels in the second layer of heavens say unto that soul, “Welcome here, that (good) person. As he was in the world he performed his prayers of namâz in a manner in full observance of all acts of farz in it.”

Passing it, they rise up to the third layer. “Who are you,” is the question again, whereupon Jebrâil ‘alaih-salâm’ repeats what he said before. “Welcome, that (good) person,” says a voice, “who safeguarded the rights of his property by paying zakât for it and also the ‘ushr^[1] for the crop that he reaped from the field, by giving it to the people prescribed (by Islam), which he did willingly and lavishly.” So they go on, still upwards.

They arrive in the fourth layer, where a voice asks, “Who are you?” The Archangel answers as before. Thereupon the voice says, “Welcome, that person, who, as he was in the world, fasted in (the blessed month of) Ramadân, abstained from acts that would break a fast^[2], and avoided seeing and talking with (nâ-mahram) women^[3], and (earning in a way that is harâm and) eating food that is harâm.”^[4]

They rise on until they reach the fifth layer of heavens, where they are asked, “Who are you?” When the Archangel answers as before, the voice says, “Welcome, that (good) person, who performed his duty of hajj^[5] without any riyâ (ostentation, show) and only for the grace of Allâhu ta’âlâ when it became farz for him.”

They pass it. They rise on and reach the sixth heaven. “Who are you,” comes the question, to be answered as before. “Welcome, that (good) person, who made plenty of istighfâr at times of sahar (or seher, which means ‘early morning’.) and who performed plenty of secret almsgiving, and who supported orphans,” replies the voice.

They pass beyond there, too, and rise on, until they come to a rank that is called **Surâdiqât-i-jalâl** and which contains the curtains of jalâl (or jelâl). The same answer is given to the question, “Who

[1] Please see the first chapter of the fifth fascicle of **Endless Bliss**, for terms such as **zakât** and **‘ushr**.

[2] Please see the second chapter of the fifth fascicle of **Endless Bliss**.

[3] Please see the eighth chapter of the fourth fascicle of **Endless Bliss**.

[4] Please see the twenty-ninth chapter of the fifth fascicle, and also the initial nine chapters of the sixth fascicle, of **Endless Bliss**.

[5] Please see the seventh chapter of the fifth fascicle of **Endless Bliss**.

are you?” Thereupon the voice says, “Welcome, that pious born slave and beautiful soul, who made plentiful of istighfâr, who performed amr-i-ma’rûf, (i.e. taught the commandments of Allâhu ta’âlâ,) [to his family and to people who obey him,] who taught the religion of Allâhu ta’âlâ to His slaves, and who helped miskîns, (i.e. poor Muslims who have no more property than their daily sustenance,) [and other people in straits.]” Then they call on an assembly of angels. They all give him the good news of Paradise and shake hands with him (in a manner as Muslims shake hands with one another and which is called ‘musâfaha’).^[1]

Then they go on (upwards) until they reach the **Sidrat-ul-muntahâ**^[2], where the same question and answer takes place, and the voice says, “Welcome, welcome and marhabâ (salutations, greetings) to that (good) person who did all his pious and good acts (only) for the grace of Allâhu ta’âlâ.”

Thereafter they go through the layer of fire, and then through layers of nûr, zulmat, water, and snow. Then they go to the sea of coldness and pass it. Between every two of these layers is a way of a thousand years.

Thereafter the curtains covering the Arsh-ur-Rahmân are opened. There are eighty thousand of them. Each curtain contains eighty thousand sharafas (galleries), each of which contains a thousand moons, each making tehîl and tasbîh (or tesbîh) of Allâhu ta’âlâ. If one of those moons appeared to the earth, its nûr (radiance, light, brightness) would burn the entire ’âlam, and people would start worshipping it, apart from (their worshipping) Allâhu ta’âlâ. At that time a voice is heard from behind a curtain. It says, “Who is that soul that you have brought here?” “He is so and so, son of so and so,” replies Jebrâ’îl ‘alaihîs-salâm’.

Allâhu ta’âlâ declares: “Bring him closer. How beautiful a slave of Mine you are.” As he waits in the huzûr-i-ma’nawîyya-i-ilâhiyya (divine immaterial presence) of Allâhu ta’âlâ, Haqq ta’âlâ embarrasses him by way of some lawm-i-itâb (reproaching), so that he feels as if he has perished. Then Jenâb-i-Haqq forgives him.

As a matter of fact, the following event is related about Hadrat Qâdî Yahyâ bin Eksem: After his death he was seen in a dream and was asked how Haqq ta’âlâ had treated him. Yahyâ bin Eksem said, “Allahü ta’âlâ made me stand in His immaterial presence and

[1] Please see the final chapter of the current book.

[2] Please see the sixtieth chapter of the third fascicle of **Endless Bliss**.

said: ‘Ey shaikh-i-sû’, [which means: O, you bad old man,]! Didn’t you commit that and that?’ When I saw that Allâhu ta’âlâ knew all the things that I had done, I felt terrified all over, so I said: ‘Yâ Rabbî (O my Rabb, Allah)! I was not informed in the world that You would interrogate me in that manner.’ ‘What did they tell you,’ He asked. I said, ‘Mu’ammer told me on the authority of Imâm Zuhrî, who had told him on the authority of ‘Urwa, who had told him on the authority of ‘Âisha-i-Siddîqa ‘radiy-Allâhu ‘anhâ’, who had told him on the authority of Hadrat Prophet ‘sall-Allâhu ta’âlâ ‘alaihi wa sallam’, who had told her on the authority of Hadrat Jibrîl (the Archangel Gabriel), who had informed him on the authority of Dhât-i-ta’âlâ (Allahü teâlâ), that Allâhu ta’âlâ, Who is Raûf and Rahîm, had promised: **I, the ‘Adhîm-ush-shân, feel shame at tormenting hair and beard that have become bleached in Islam.**’ Thereupon Allâhu ta’âlâ declares: ‘You and Mu’ammer and Imâm Zuhrî and ‘Urwa and ‘Âisha and Muhammad ‘alaih-salâm’ and Jibrîl are sâdiq (faithful). So I have forgiven you.’ ”

[Qâdî bin Yahyâ Eksem ‘rahmatullâhi ‘alaihi’ was the Qâdî of Baghdâd, when he passed away in Medina in 242 [856 A.D.]. He was a scholar of Fiqh in the Shâfi’î Madhhab. His book entitled **Tenbîh** is of great renown.

Mu’ammer bin Musannâ is better known with the name Abû ‘Ubayd Nahwî. He was a man of letters. He was born in Basra in 110, and passed away in 210 [825 A.D.]. He was a Khwârijî. He wrote quite a number of books. He was a scholar in the Islamic science called Hadîth and a learned historian as well.

Muhammad bin Muslim Zuhrî is one of the Tâbi’în. He spent his time reading books, shutting himself up within a frame of his own books which he had arranged like layers of bricks of a wall. One day his wife said to him, “These books are more vehement than three fellow-wives to me.” He passed away in 124 [741 A.D.] ‘rahimahullâhu ta’âlâ’.

‘Urwa bin Zubeyr is the second son of Zubeyr bin Awwâm. His mother is Esmâ bint-i-Abû Bakr. He is one of the (seven scholars known as) the Fuqahâ-i-sab’a^[1]. He quoted many hadîth-i-shefîs on the authority of ‘Âisha ‘radiy-Allâhu ‘anhâ’. He was born in (hijrî) 22, and passed away in Medîna in 93 ‘rahimahullâhu ta’âlâ’.]

[1] Please scan the last three pages of the first chapter of the third fascicle of **Endless Bliss**.

Again, 'Abd-ul-'Azîz ibni Nubâta was seen in a dream and was asked how Hadrat Allâhu ta'âlâ had treated him. He replied: Allâhu ta'âlâ said to me, "Aren't you that person who talked briefly so that others would admire you for your eloquence?" I invoked, "Yâ Rabbî! I hold and pronounce Your High Person far and free from imperfect attributes, and in the world I used to mention Your Dhât-i-rubûbiyyat with Attributes of perfection, with adoration, devotion, and praise." He ordered, "Then, mention Me as you did in the world." So I glorified Him, "He, who creates beings from nothing, kills them again by taking their souls away from them. He, who gives the speech (ability to talk), annihilates their speech again. As He annihilates them He creates them again. As He separates man's limbs from one another after man's death, likewise He brings them together again on the Rising day." Thereupon Allâhu ta'âlâ declared, "You tell the truth! You can go now, for I have forgiven you." [Ibni Nubâta was a poet with a divân (a collection of poems written by a poet). He passed away in Baghdâd in 405 [1014 A.D.].]

Mansûr bin Ammâr 'rahmatullâhi 'alaih' was another blessed person who was seen in a dream (after his death) and was asked how Allâhu ta'âlâ had treated him. His account was as follows: Jenâb-i-Haqq made me stand in His immaterial Presence and questioned me, "What have you come to me with, o Mansûr?" "Yâ Rabbî! I have come with hajj that I performed thirty-six times," I said. "I do not accept any one of them. What are you here with," He asked. I said, "Yâ Rabbî! I am here with the khatm-i-sherîf^[1] that I performed three hundred and sixty times." "I do not accept any of them. What have you come here with, o Mansûr," He asked again. I said, "Yâ Rabbî! I am here with Your Rahmat." Upon this, Allâhu ta'âlâ declared, "Now you are here for Me. You can go, for I have forgiven you."

Most of these anecdotes inform about the fearful facts about death. With the help of Allâhu ta'âlâ, I have informed you about things to be followed by people open to advice. Some people hear a voice when they reach the Kursî. They are turned back at that stage. Some are turned back from the curtains. It is the 'Ârif-i-billâh, i.e. the Awliyâ-i-kirâm, who attain the Presence of Allâhu ta'âlâ. Those who are not among the people who are in the fourth or higher grade of Wilâyat cannot attain the Presence of Allâhu ta'âlâ.

[1] To make or perform (a) khatm(-i-sherîf) means to read the entire Qur'ân al-kerîm.

***Oh, I change for the worse day in, day out, yâ Rasûlallah!
Let my conduct be righted, do help me, yâ Rasûlallah!***

***This base nafs of mine rampart, has made me follow the devil.
How could refuge be likely with these sins, yâ Rasûlallah!***

***Could safety despite the nafs and the devil be possible,
Unless your guidance came to our rescue, yâ Rasûlallah!***

***Once fayz and ihsân from you come to the heart of a person,
His way in both worlds will be salvation, yâ Rasûlallah!***

***I have obeyed (do)s and (don't)s, and have not called harâm's 'halâl'.
Contrition's followed each sin committed, yâ Rasûlallah!***

***O, you, Messenger for humans and genies, Best of mankind;
For my ikhlâs' sake, intercede for me, yâ Rasûlallah!***

THIRD CHAPTER

The soul of a fâjir, i.e. disbeliever is extracted with vehemence, and his face becomes like a colocynth. Angels say onto him, “O, you, khabîth (foul, dirty) soul! Get out of your khabîth body!” And it brays like an ass. When the soul gets out, Azrâîl ‘alaihîs-salâm’ hands it over to zebânîs, (i.e. angels whose duty is to torment people of Hell,) whose faces are extremely ugly, who are clad in black garments, who give off a foul smell, and who hold a matting-like piece of cloth. They wrap it around the soul. At that moment it is turned into a human figure as big as a locust. It is because a disbeliever’s body will be bigger than that of a Believer in the Hereafter. It is stated in a hadîth-i-sherîf: **“In Hell a disbeliever will have teeth as big as mount Uhud each.”**

Jebrâ’îl ‘alaihîs-salâm’ takes this khabîth soul up and together they rise until they reach the worldly heaven. “Who are you,” asks a voice, to be replied, “I am Jebrâ’îl.” “Who is that person with you?” Jebrâ’îl ‘alaihîs-salâm’ says that he is so and so, son of so and so, calling him bad and ugly names and his vicious names that he disliked when he was in the world. The gate of sky and heaven is not opened for him, and a voice says that such people will not enter Paradise unless a camel goes through a needle-hole.

No sooner does Jebrâ’îl ‘alaihîs-salâm’ hear this than he lets go of the wicked soul. The wind takes it away to distant places. This state is described in the thirty-first âyat-i-kerîma of Sûra Hajj, which purports: **“... If anyone assigns partners to Allâhu ta’âlâ, he is as if he had fallen from heaven and been snatched up by birds, or the wind had swooped (like a bird on its prey) and thrown him into a distant place, where he perishes.”** When that person falls onto the ground, a zebânî picks him up and takes him to the sijjîn. The sijjîn is a big rock under the ground or at the bottom of Hell. Souls of disbelievers and those of fâsiq people are taken to the sijjîn.

Souls of Jews and Christians, (after they are rejected from the Kursî,^[1]) are sent back to their graves. If they are people who were in their original religions, (i.e. uninterpolated forms of Judaism and Îsawîism,) they watch their corpses being washed and interred.

[1] Please see the twenty-first chapter of the sixth fascicle of **Endless Bliss** for the terms such as **Kursî** and **’Arsh**.

Mushriks (polytheists), i.e. people who did not believe in heavenly religions, cannot watch any of such events. For, they have been dropped in a despicable manner down from the worldly heaven.

A munâfiq, like those in the second group, i.e. mushriks, has incurred the Wrath of Allâhu ta'âlâ, condemned and rejected; so he, too, is sent back to his grave.

Believers who fail to properly perform their duties as slaves (of Allâhu ta'âlâ) vary considerably. Some of them are turned back by the namâz they performed. For instance, if a person performs namâz quickly like a rooster pecking at grains of wheat, he will have stolen from his own namâz. His namâz will be gathered up like an old piece of cloth and cast in his teeth. Then his namâz will rise and say, "May Allâhu ta'âlâ waste you as you wasted me."

Some of them are turned back by their zakât. For example, some people pay zakât so that others may see him and talk about his generosity in almsgiving, and others pay their zakât mostly to women in order to win their love. We have seen and observed such examples. May Allâhu ta'âlâ bless all people with health that is obtained through things that are halâl.

Some people are turned back by their fasting. For, they fasted only by not eating, without ceasing from sinning such as talking mâlá-ya'nî, (i.e. uselessly,) and backbiting, and others. This kind of fasting is fuhsh (immorality) and husrân (frustration). As a person fasts in this manner, the blessed month of Ramadân will come to an end. He has fasted apparently but not in actual fact.

Some people are turned back by the hajj they performed. For, they performed only so that people should say, "So and so is performing hajj," or they performed hajj by spending property that was harâm.

Some people are turned back by a sin that they committed, such as disobeying their parents. These states of theirs are known only by people who are informed about the world of secrets and by scholars who acquire knowledge only for the grace of Allâhu ta'âlâ.

Concerning the facts that we have been dealing with so far, there are also hadîth-i-sherîfs of our Prophet 'sall-Allâhu ta'âlâ 'alaihi wa sallam' and statements of the Sahâba and the Tâbi'în, which have been conveyed to us. As is related in the narration on the authority of Mu'âz bin Jebel 'radiy-Allâhu 'anh', many another narration has been conveyed about the rejection of acts of worship

performed and about other matters. I have tried to present a brief sampler of events concerning the matter. If I had not summarized the facts, I would have filled a number of books. People who hold the belief of Ahl as-sunnat, i.e. who hold a correct i'tiqâd (creed), will know, as well as they do their own children, that what we have been doing is simply a statement of true facts.

When the soul is made to return to its corpse, it finds the corpse being washed, and waits at the head-side of the corpse until the washing is finished. If Allâhu ta'âlâ has willed goodness for a person, that person will see the dead person's soul in its own human figure in the world. One day, as a good person was washing the body of his (dead) son he saw his son waiting at the head-side of the corpse. Awe-stricken, he moved from one side of the corpse to the other. His seeing his son continued until the corpse was shrouded. When the corpse was wrapped in the shroud, the soul in the son's guise went back, disappearing into the shroud. There were other events wherein the soul was seen after the corpse had been placed in the coffin. As a matter of fact, according to narrations coming through sâlih (pious, true) Muslims, as the corpse was in its coffin, a voice was heard to say, "Where is so and so? Where is the soul?" The chest side of the shroud moved twice or three times.

According to a narration conveyed from Rebî' bin Heythem 'rahimahullah', a blessed person, (after his death,) moved in the hands of the person washing him. In the time of Abû Bakr as-Siddîq 'radiy-Allâhu 'anh', a corpse was seen to talk on the coffin; he was stating the virtues of Abû Bakr and 'Umar 'radiy-Allâhu 'anhumâ'.

People who see these states of dead people are Walîs who watch the world of angels. Allâhu ta'âlâ chooses certain people at will and removes the curtains on their eyes and ears, so that those people see and know such (secret) states.

When the corpse is shrouded, the soul comes and waits near the corpse, closer to the chest and yet outside of the corpse. In the meantime the soul wails and moans. "Take me quickly to the rahmat (compassion) of my Rabb (Allâhu ta'âlâ)," it says. "If you knew the blessings that have been prepared for me, you would make haste and take me to my place."

If the soul belongs to someone informed about his sheqâwat, (that is, the bad news that he is a wicked person and will therefore go to Hell,) it will beg to be taken as late as possible to the place

of divine torment, saying, “Please, do allow me respite and carry my corpse slowly. If you knew, you would certainly not carry my corpse on your shoulders.” For that matter, when Rasûlullah ‘sall-Allâhu ta’âlâ ‘alaihi wa sallam’ saw a janâza, he would stand up and follow behind for about forty steps.

It is related in a hadîth-i-sherîf: One day, a janâza (or jenâza)^[1] was carried past before our blessed Prophet ‘sall-Allâhu ta’âlâ ‘alaihi wa sallam’. He stood up respectfully. The Ashâb-i-kirâm ‘alaihi-ur-ridwân’ said, “Yâ Rasûlallah (O, you, the Messenger of Allah); the janâza belongs to a Jew.” Thereupon our blessed Prophet ‘sall-Allâhu ta’âlâ ‘alaihi wa sallam’ stated: “**Isn’t he a nafs**, (i.e. a human being)?” The reason why our master the Messenger of Allah did so was because the world of angels was shown, in (a manner called) kashf, to his blessed and exalted person. For the same matter, his highness would become cheerful whenever he saw a janâza.

[As is written in **Halabî**, a person who sees a janâza being carried past him should not only rise to his feet and wait, standing. He should stand up to join the people carrying the corpse and walk behind the janâza. Although it has been reported that Rasûlullah ‘sall-Allâhu ta’âlâ ‘alaihi wa sallam’ stood up when he saw a janâza being carried and then sat down again when the (group of people carrying the) janâza passed by and commanded his blessed Companions to do likewise, that commandment was (one of those commandments that were) subjected to naskh. In other words, some time later he changed that command of his. It is written in books entitled **Marâq-il-falâh** and **Durr-ul-mukhtâr** that it is not permissible for a person who sees a janâza (being carried) to stand up to show reverence.]

When the corpse is interred and covered with earth. The grave says as follows to its dead occupant: You were happy when you were on me. Now you are under me and unhappy. You used to eat (delicious) food on top of me. Now worms eat you under me. The grave continues with this bitter talk of its until it is filled up with earth and the corpse is completely covered with earth.

According to a narration related on the authority of Ibnî Mes’ûd ‘radiy-Allâhu ‘anh’, he asked (the Messenger of Allah): “Yâ Rasûlallah ‘sall-Allâhu ta’âlâ ‘alaihi wa sallam’! What is the first thing a dead person meets with after he is placed into his

[1] A coffin with a corpse in it.

grave?” Our blessed Prophet ‘sall-Allâhu ta’âlâ ‘alaihi wa sallam’ stated: **“Yâ Ibni Mes’ûd! No one asked me this question before you. You are the only one to ask it. When a dead person in intered, an angel calls out to him. The name of that angel is ‘Rûmân’. He gets among graves. He says: ‘Yâ ‘Abd-Allah (O, you, born slave of Allah)! Write your ‘amel, (i.e. all the things you did in the world!)’ That person says: ‘I have neither paper nor a pencil here. What shall I write?’ The angel says: This answer of yours is not acceptable. Your shroud is your paper. You spittle is your ink. Your fingers are your pens.’ The angel tears a piece off the dead person’s shroud and gives it to him. That slave of Allâhu ta’âlâ, illiterate as he might have been in the world, writes there (all) his (deeds that brought him) thawâb and also (all) his sins, as if he had performed (all his good acts) and committed (all his sins) in one day. Thereafter the angel rolls up the piece of shroud (containing the written account) and hangs it on the dead person’s neck.”** Thereafter our master the Messenger of Allah ‘sall-Allâhu ta’âlâ ‘alaihi wa sallam’ quoted the thirteenth âyat-i-kerîma of Isrâ Sûra, which purports: **“Pages showing every man’s acts We have fastened on his own neck. ...”**

Thereafter, two extremely dreadful angels appear. They are in human figures. Their faces are pitch black, and they cut through the earth with their teeth. It looks as if the hairs on their heads were hanging over the earth. Their speech is like thunder and their eyes are like lightning. Their breath is like a wind blowing vehemently. Each of them wields an iron whip that the entire mankind and all genies would fail to lift up if they tried en masse. It is bigger and heavier than a mountain. One stripe with it would, mâzallah, pulverize a person. The soul runs away as soon as it sees them. They enter the corpse’s chest through its nostrils. Its part above the chest becomes alive, just as it was at the time of death. The dead person is unable to move. Yet he hears whatever he is told and sees what is happening. They question him vehemently. They torment and molest him. The earth has become like water for him. Whenever he moves, the ground cleaves and opens into a gap.

The two angels ask such questions as. **“Who is your Rabb?” “What is your religion?” “Who is your Prophet?” “What direction is your Qibla?”** If Allâhu ta’âlâ makes a person successful and places the right word in his heart, that person says, **“My Rabb is He who sent you to me as His deputies. My Rabb is Allah, my Prophet is Muhammad ‘alaihi-salâm’, and my religion is Islam.”** This answer can be given only by auspicious scholars who

practised their knowledge (when they were in the world).

Then the two angels say, “He has told the truth. He has proved himself. He has saved himself from our hands.” Thereafter they turn his grave into a tomb with a large dome over it. They open two doors on his left hand side. Then they cover all the inner walls of his grave with odorous sweet basils. Smells from Paradise reach the dead person. The beautiful acts he performed in the world visit him in the guise of his most beloved friend, entertain him, and give him good news. Nûrs fill his grave. Merry and happy all the time, he awaits doomsday in his grave. Nothing feels more beloved than doomsday to that person.

Believers with less knowledge and fewer good deeds and who are unaware of the secrets of the world of angels occupy lower grades than the aforesaid person’s. A Believer in this category, after (that formidable examination he undergoes in the presence of) Nûmân, is visited by his good deeds, in the guise of a beautiful faced and nice smelling person clad in a lovely attire. “Don’t you know me,” asks the visitor. The dead person says, “Who are you that Allâhu ta’âlâ has bestowed on me at such a time as this, when I am so lonely and helpless?” The amiable visitor replies, “I am your pious deeds (in human figure). Don’t be afraid, and don’t feel sad! Some time later the angels named Munkar and Nakîr (or Nekîr) will be here to question you. Don’t be afraid of them.”

Thereafter, as the visitor teaches the dead person what he should say to the questioning angels, the angels named Munkar and Nekîr arrive. They cross-question him, in a manner as we are to describe. First they make him sit. They ask him, “Men Rabbuka,” which means, “Who is your Rabb?” He answers them as we described in the previous case: “My Rabb is Allah. My Prophet is Muhammad ‘alaihi-salâm’. My imâm is the Qur’ân al-kerîm. My Qibla is (the direction of) Ka’ba-i-sherîf. My father is Ibrâhîm ‘alaihi-salâm’, that is, his nationality is the same as mine.” He is never tongue-tied. So the angels say onto him, “You have told the truth.” They treat him as did the previous angels. Yet they open a door from Hell on his left hand side. He sees Hell’s snakes, scorpions, chains, steaming water, zaqqûm, (food for the damned people of Hell), and, in short, whatsoever is in Hell. Thereupon that person wails and moans very bitterly.

“Don’t you be afraid,” they calm him. “The dreadfulness of that place will not harm you. It is your place in Hell. Allâhu ta’âlâ has replaced it with your place in Paradise. Go to sleep. You are

sa'id, (that is, one of the people of Paradise).” Thereafter the door from Hell is closed onto him. He stays in that state for evermore, quite oblivious to months and years passing by.

Many a person becomes tongue-tied while dying. If his i'tiqâd (creed, belief) was in error (as he lived in the world), [if, for instance, he did not have a belief agreeable with the teachings of the scholars of Ahl as-Sunnat, and if he followed (heretics called) people of bid'at (or holders of bid'at),] he fails to say, “My Rabb is Allah.” Instead, he starts saying other things. The angels beat him with one stripe, and fire fills his grave. Then the fire goes out, retaining its extinguished state for a few days. Thereafter, fire appears again in his grave and attacks him. That alternate process continues until doomsday.

Many another person cannot say, “My religion is Islam.” Either he died in a doubtful state, or a fitna intruded his heart as he was dying. [Or he fell victim to one of the verbal or written traps set by non-sunnî people for the purpose of misguiding Muslims.] They deal him one stripe. His grave becomes full with fire, like in the previous case.

Some people fail to say, “Al-Qur'âni imâmî,” which means, “The Qur'ân al-kerîm is my imâm,” For, they read the Qur'ân al-kerîm but did not take counsel from it, did not practise the commandments in the Qur'ân al-kerîm, and did not avoid its interdictions. They are subjected to the same treatment as were the former ones.

Some people's deeds assume dreadful appearances, and pull at them. They are subjected to as much torment as their sinfulness. According to a narration, “**Some people's deeds are changed into hunûts.**” Young of a swine is called 'hunût'.

Some people cannot say, “My Prophet is Muhammad ‘alaihissalâm.’” For, those people had forgotten about the Sunnat-inabawiyya, (i.e. the commandments and prohibitions of Islam,) when they were in the world. They had been carried away by the modes of life in their time. They did not teach their children how to read the Qur'ân al-kerîm or anything about the commandments and prohibitions of Allâhu ta'âlâ.

Some people cannot say, “My Qibla is (the direction of) Kâ'ba-i-sherîf.” Such people are those who were careless about standing in the direction of Qibla when they performed namâz, or who mixed fesâd (or fasâd) into their ablution, or whose hearts were inclined towards other things or whose minds were occupied with

worldly interests as they performed namâz, or who did not properly made the rukû's and the sajdâs of namâz or did not observe the ta'dîl-i-arkân as they performed namâz^[1].

Suffice it to read the following hadîth-i-sherîf quoted from our Prophet 'sall-Allâhu 'alaihi wa sallam': "**Allâhu ta'âlâ will not accept the namâz performed by a person who has omitted a single prayer of namâz and therefore has a debt of namâz, or who wears clothes [jilbâb] that are harâm.**" [Hence, sunnat or nâfila prayers (of namâz) performed by a person who has left (only one of) his farz prayers of namâz to qadhâ (or qadâ) will not be accepted.]^[2] Some people cannot say, "Wa Ibrâhîmu ebî," which means, "Ibrâhîm 'alaihi-salâm' is my father." A person in this group may, one day, for instance, have heard someone say, "Ibrâhîm 'alaihi-salâm' is a Jew (or Christian)," which may have raised doubts in his mind, [Or he may have said that the disbeliever named Âzer is the father of Ibrâhîm 'alaihi-salâm.] He is subjected to the same treatment as the aforesaid people. We have dealt with all these facts in detail in our book entitled **Ihyâ-ul-'ulûm.**

[The hadîth-i-sherîf quoted above states the fact that if a person has omitted one of his (obligatory) prayers of namâz (called farz) without any 'udhr, (i.e. a good reason justified by Islam,) unless he immediately makes qadâ of it, (which means to perform a certain Islamic commandment which one has omitted or failed to perform within its dictated time,) none of the prayers of namâz that he performs thereafter will be accepted. If the prayers of namâz that he performs thereafter are performed properly and with ikhlâs and in keeping with its rules, they will be sahîh; that is, he will have carried out his duty of performing namâz and will have absolved himself from the sinfulness (of not performing them at all). To say that none of those prayers of namâz will be accepted means to say that he will not attain the thawâb (rewards and blessings) that Allâhu ta'âlâ has promised, and that he will obtain no benefit from them. The sunnat prayers of namâz that are performed in addition to the daily five farz prayers of namâz are performed for the purpose of attaining the thawâb (that Allâhu ta'âlâ has promised). Since the sunnat prayers of namâz performed by that person will

[1] Please scan the fourth fascicle of **Endless Bliss** for information about 'namâz'.

[2] Please see the twenty-third chapter of the fourth fascicle of **Endless Bliss** for omitted and missed prayers of namâz.

not be accepted, he will have performed them in vain. Those sunnat prayers of namâz will be of no benefit to him. Therefore, a person who has omitted a certain farz prayer of namâz has to make qadhâ of that prayer immediately. If there is a number of prayers that he did not perform, as he performs the sunnat of each of the daily five prayers of namâz, he should make his niyyat (intention) to perform the farz of that prayer of namâz that he did not perform (within its proper time), thus saving himself from the great torment that he has incurred by not performing it, since he will have made qadhâ now. To the bargain, his debts of namâz will be paid off in the shortest time possible and he will begin to attain the thawâb for performing the sunnats as well. This is not the case when it comes to the farz prayers of namâz that have been missed on account of (good reasons termed) 'udhr. The hadîth-i-sherîf (quoted above) is intended for prayers of namâz that have been omitted not on account of 'udhr, but out of laziness. There is detailed information on this subject in the twenty-third chapter of the fourth fascicle of **Endless Bliss**.]

FOURTH CHAPTER

When the angels named Munkar and Nekîr ask the fâjir, i.e. the disbeliever, “Man Rabbuka (Who is your Rabb),” he says, “I don’t know.” “You don’t know, you don’t remember,” they answer.

Then they beat him with iron whips, so that he sinks to the bottom of the seventh layer of earth (in downward order). Then the earth shakes, and he rises back to his grave. The beating is repeated seven times. The events that such people undergo vary. The deeds of one of them, for instance, (i.e. the wicked acts that he committed in the world,) is fashioned into a dog, which bites him incessantly until doomsday. Such people are those who harboured doubts about rising after death and about facts taught by Islam. There is a variety of situations that people in graves will undergo. However, we have given only a very brief account of them here. The torment is of such a nature as each individual will be tormented with whatsoever he dreaded most in the world.

For instance, some people are very much afraid of young of fierce animals. Different people have different natures. We beg Allâhu ta’âlâ for salvation and for forgiveness before it is too late.

Many events pertaining to the dead have been related; they have been seen in dreams, asked how they have been, and they have answered. One of them, for instance, told the following event when he was asked how he had been: “One day I had performed namâz without an ablution. Allâhu ta’âlâ set a young wolf to worry me. I am having a lot of trouble with that beast.” [This narration would help to imagine what is awaiting people who do not perform namâz and who do not make qadhâ of namâz that they have omitted and missed.]

Another person was seen in a dream and was asked how Allâhu ta’âlâ had treated him. He said, “One day I had not made a ghusl to purify myself from the state of janâbat (or jenâbat)^[1]. Allâhu ta’âlâ made me wear a shirt of fire. They have been tormenting me by turning me this way and that in it, and it will continue till doomsday.” Each pair of Muslim parents should teach their children how to make a ghusl.]

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

Another person was seen in a dream and was asked, “How did Allâhu ta’âlâ behave towards you?” The dead person said, “As the person who was washing me turned me harshly from one side to the other, an iron nail on the bench scratched my body. That hurt me very badly.” When the person who had washed the corpse was asked about it the following morning, he said that it was true. “It did happen, although inadvertently,” he added.

Another one was seen in a dream and was asked, “How have you been? Didn’t you die the other day?” “Yes, I did,” he replied. “I am in a state of khayr, (i.e. I am well off here.) However, as they were shovelling earth into my grave, a piece of stone fell on my body and broke two of my bones. That gave me a lot of pain.” Thereupon they opened his grave and saw that it was as he had said.

A person was dreamed of by his son and said to his son, “O, you, bad son! Put things right in daddy’s grave! For the rain has caused a lot of trouble.” Thereupon they opened his grave. Indeed, it was like an irrigation trench. Flood had filled it up.

An A’rabî (nomad Arab) relates: When I asked my (dead) son how Allâhu ta’âlâ had treated him, he said, “I am all right. Yet, because I was buried in a grave near that of a fâsiq person, my heart feels fear because of the torment being inflicted on him.” As is clearly understood from these stories and many another analogous story being related, dead people suffer torment in their graves. For that matter, our blessed Prophet ‘sall-Allâhu ta’âlâ ‘alaihi wa sallam’ prohibited to break the bones of a corpse and, when one day he saw someone sitting on one side of a grave, he said, “**Don’t torment the dead in their graves**” and “**Just as the living people sense and feel sorrows and pains in their homes, likewise the dead people sense and feel sorrows and pains in their graves.**”

When our blessed Prophet ‘sall-Allâhu ‘alaihi wa sallam’ visited the grave of Hadrat Âmina, his blessed mother, he wept, and so did the people with him. He explained: “**I asked my Rabb (Allâhu ta’âlâ) for permission so that I could invoke Him for forgiveness on her behalf. He refused to give me permission to do so.**” Then he stated: “**When I invoked Him to give me permission to visit her grave, He gave me permission. Then, you, too, visit graves. For, such visits will cause you to remember death.**” [Afterwards, Rasûlullah was given permission to invoke Allâhu ta’âlâ for forgiveness on behalf of his parents. They had been

Believers already. They were brought back to life (temporarily), so that they joined this Ummat (Muslims).

This hadîth-i-sherîf shows that the blessed mother and father of the Messenger of Allah ‘sall-Allâhu ‘alaihi wa sallam’ were Believers. For, it is forbidden to visit disbelievers’ graves. Permission to visit his parents’ graves is a clear indication of the fact that they were Believers. As for his not being given permission to ask for forgiveness for his parents; it had its reasons: Jenâb-i-Haqq, for the sake and honour of His Habîb (Darling), had planned a greater blessing for his blessed parents to attain. When the time He had willed and decreed came, He would bring them back to life and thereby show them the fact that their son was the highest of Prophets, and thereby they would have îmân in him, attain the honour of joining his Ummat (Muslims) and the high grade of being Sahâbîs.

It is stated as follows in the two hundred and twenty-seventh page of the book entitled **Mir’ât-ul-kâinât** and which was written by Nishânjizâda Muhammad bin Ahmad Efendi ‘rahmatullâhi ‘alaihi’, (d. 1031 [1622 A.D.]):

Islamic scholars are not unanimous with respect to their statements concerning whether or not the blessed parents of Rasûlullah ‘sall-Allâhu ‘alaihi wa sallam’ had îmân (in his prophethood). Five different narrations on this matter exist in the book entitled **Mesâlik-ul-hunafâ** and written by ‘Abd-ur-Rahmân bin Abû Bakr Suyûtî, (d. 911 [1505 A.D.]) and also in many of his other valuable books:

1– Both of them passed away in the time of pre-Islamic paganism, before Rasûlullah’s call to Islam commenced; that is, before Bi’thet (or Bi’that). According to all the scholars in the Shâfi’î Madhhab and most of the scholars in the Hanafî Madhhab, if a person has not heard of the religion of a Prophet, it is not wâjib for him to have îmân (belief) in that religion. For, it is not wâjib to find a Prophet’s religion by way of cogitation and reasoning before hearing of it. After hearing of it, it becomes wâjib to cogitate and infer the existence of Allâhu ta’âlâ and to have îmân in it. By the era of pre-Islamic paganism, (which is called dawr-i-jâhiliyya,) the ancient Prophets had been forgotten. For, throughout centuries, unbelievers and cruel tyrants had seized power, exterminated religions, oppressed and persecuted men of religion, and thereby diminished the number of Believers to a few escapees, which had reached a nadir with no one with a haziest notion in the name of

religion or faith. Furthermore, every century has had its cruel occupants and ill-willed and ignoble human demons who have adopted the same heinous policy and monstrously assailed the Believers with deep-seated rancour for the evil purpose of destroying men of religion and making away with religions. Communists and the British would make a sampler of such villains. So far, however, none of those fiendish tyrants has enjoyed success in their plans of annihilation, which have yielded not the destruction of *îmân*, but a grievous self-destruction, instead; and all of them have had to leave their sovereignties in bitter and wretched feelings of despair, eventually succumbing to the talons of death, to be either commemorated with curses and maledictions or forgotten ever after.

Allâhu ta'âlâ has created a Prophet or a scholar and thereby enlightened the earth anew. Facts and events should teach a lesson to reasonable people, and they should not believe enemies of religion lest they should be put to shame in this world and in the Hereafter.

2- There are also scholars who say, "People who lived among the pre-Islamic pagans will be given a test, and the ones who choose to have *îmân* will enter Paradise." However, as is explained in the two hundred and fifty-ninth letter of **Maktûbât** (by *Imâm Rabbânî*), this narration is a weak one. (Please see the second chapter of the second fascicle of **Endless Bliss**.)

3- Allâhu ta'âlâ brought the blessed parents of His blessed Prophet 'sall-Allâhu ta'âlâ 'alaihi wa sallam' back to life. They avowed their *îmân* (belief) in (the prophethood of) their son and passed away once again. *Imâm-i-Suyûtî* 'rahmatullâhi 'alaihi' quotes the hadîth-i-sherîf stating that they were brought back to life, and adds, "It is (one of that group of hadîth-i-sherîfs called) a hadîth-i-da'îf^[1]. Yet it has become a sound hadîth because it has been quoted by a number of people. It is a sound hadîth according to a majority of scholars. A da'îf hadîth stating the value of acts of worship or the superiority of a certain Muslim must be followed."

4- *Fakhr-ud-dîn Râzî* (of Ray, Iran, d. 606 [1209 A.H.], Herat,) and many other scholars state: The twenty-eighth *âyat-i-kerîma* of *Sûra Tawba* purports: "**Polytheists are najs** (foul, dirty, impure)." In other words, all disbelievers are foul. On the other hand, *Rasûlullah* 'sall-Allâhu 'alaihi wa sallam' stated: "**In all times I**

[1] Please see the sixth chapter of the second fascicle of **Endless Bliss** for kinds of hadîths.

passed from pure fathers onto pure mothers.” Another hadîth-i-sherîf reads: **“In every century I was transferred through the most auspicious people of their time.”** However, it is not permissible to use the adjective ‘auspicious’ about a disbeliever. In fact the two hundred and nineteenth âyat-i-kerîma of Shu’arâ Sûra purports: **“He makes you pass through people who prostrate themselves.”** Hence, all his fathers and mothers were Believers. It is stated in the Qur’ân al-kerîm that Âzer, who is said to be the father of Ibrâhîm ‘alaihis-salâm’, was a disbeliever. Yet ‘Abdullah ibni ‘Abbâs and Imâm Mujâhid stated that he was Ibrâhîm’s ‘alaihis-salâm’ paternal uncle. In Arabia a paternal uncle is called ‘father’. It is stated in a hadîth-i-sherîf: **“The lightest torment in Hell will be the torment that will be inflicted on Abû Tâlib.”** Since, on the one hand, Abû Tâlib’s torment is stated to be the lightest and, on the other hand, Rasûlullah’s blessed parents would undergo the lightest torment were they in Hell, the hadîth-i-sherîf quoted above shows that both of them were Believers.

5- Most scholars warn us against saying something inappropriate on this delicate subject and advise us to choose silence or only to say that Allâhu ta’âlâ knows the truth of the matter. Shaikh-ul-islâm ‘Allâma Ahmad ibni Kemâl Pâsha states as follows in the final part of his booklet entitled **Abawayn** (or **Ebeveyn**): According to the hadîth-i-sherîf which reads: **“Do not hurt the living people by speaking ill of the dead!”** and the sixty-second âyat-i-kerîma of Tawba Sûra, which purports: **“May Allah condemn people who hurt the Messenger of Allah!”**, a person who says that Rasûlullah’s father is in Hell is himself an accursed one. This is the end of the passage that we have borrowed from **Mir’ât-ul-kâinât**.

When our blessed Prophet ‘alaihis-salâm’ was at a graveyard he would state: **“May safety in the world and in the Hereafter be over those Muslims and Believers who occupy these graves. We, inshâ-Allah, shall join you [be with you]. You left this world before us. We will follow your example and be there. Yâ Rabbî! Have maghfirat over us and over these people, and forgive us our sins.”** Our Master the blessed Prophet ‘sall-Allâhu ‘alaihi wa sallam’ commanded his blessed wives as well to say these words (prayer) whenever they visited the cemetery.

Sâlih-i-Muzenî ‘rahimahullah’ relates: I asked some scholars why we had been prohibited to perform namâz in a cemetery. They informed that there was a hadîth-i-sherîf against it, and quoted the hadîth-i-sherîf that reads: **“Do not perform namâz**

among graves. For, it is an unending longing.” It means: “You will regret it.” [Ismâ’îl Muzenî was a disciple of Imâm Shâfi’î. He passed away in Egypt in 264 [878 A.D.].]

It is for this reason that it is makrûh to perform namâz at places where there is najâsat^[1], for instance among graves or in a bathroom.

It is related on the authority of a blessed person: One day I started to perform namâz among graves. The sun was sweltering. Presently I saw someone resembling my father. He sat on his own grave. I was frightened, so that I made a mistake in the number of the sajdâs (prostrations) of the namâz. I heard him say, “Is the earth so limited as you choose this place?”

Rasûlullah ‘sall-Allâhu ‘alaihi wa sallam’ saw an orphan crying beside his father’s grave. Pitying the orphan, the blessed Prophet wept, and stated: **“Certainly a dead person suffers torment on account of the loud cries on the part of his next of kin. That is, he feels sad and sorry.”**

There is many a dead person who, when he appears in a dream and is asked how he has been, complains about the torment and excruciation he suffers because of a certain person’s crying, wailing, and yelling; it is an oft-heard episode. However, zindiqs, [whose guide is their own short-range minds,] deny this reality.

Our Master, the Messenger of Allah ‘sall-Allâhu ‘alaihi wa sallam’, stated: **“If one of you visit the grave of a dead person whom you knew when he was in the world and make salâm, (i.e. greet him,) that Believer will know you and acknowledge your salâm.”**

In another similar occasion, our blessed Prophet ‘sall-Allâhu ta’âlâ ‘alaihi wa sallam’ stated: **“The dead person (in grave) hears footsteps and informs about his sorrow by saying, ‘I hear, I hear,’ ”** upon his arrival back from an interment.

According to a narration on the authority of scholars of Fiqh, a person died without having made a will. That night he visited his household in their dreams, saying to them, “Give so and so that much grain. Return that book which I borrowed to its owner.” The next morning the family told one another the dream they had had. They gave the grain (to the person named). However, they could not find the book, try as they would. They were wondering what to do, when some time later they found it in a nook in the house.

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

The following is related on the authority of a blessed person: Our father employed a tutor to educate us. That blessed person would come to our house and teach us how to write. One day he passed away. We visited his grave six days later. We were thinking of the command of Allâhu ta'âlâ, when we saw a dish of figs being carried by. We bought the figs, ate them, and dumped the stalks here and there. That night our father dreamed of our blessed tutor and asked him how he had been. He replied, "I am quite well off here, and everything is good for me. Yet your children have made my grave into a dirty place and uttered some bad words." When my father asked us the following morning, we said, "Subhânallah! As he disciplined us in the world, he still disciplines us although he has gone to the next world." Many other similar stories have been told. However, I have preferred to content myself with this much advice so that a brief counsel should develop itself into a fruitful lesson.

FIFTH CHAPTER

The dead people stay in four different states in their graves. Some of them sit on their heels. They remain in that state until their eyes dissolve, their bodies swell, and they turn into earth. Then their souls travel in the 'âlam-i-melekût^[1] outside of the worldly heaven.

To some of them Allâhu ta'âlâ gives some sleep. They do not know what is happening around them until the first sûr (trumpet). They wake up with the first sûr, and then die again.

Some of them stay in their graves for two or three months. Then their souls mount birds of Paradise, which fly them to Paradise. These facts are stated in hadîths that are sahîh. The owner of Islam 'sall-Allâhu 'alaihi wa sallam' stated: **“The Believer’s soul is with the bird. It stays hanging on one of the trees of Paradise.”**

Likewise, when he was asked about the souls of martyrs, he stated: **“Souls of martyrs, in crops of green birds, stay hanging on trees of Paradise.”**

Some people rise from their graves whenever they wish. Others stay there until the sûr is blown.

The fourth state is reserved for the Enbiyâ (Prophets) and the Awliyâ. Some of them fly until deomsday, and most of them appear at night. I believe that Abû Bakr as-Siddîq and 'Umar-ul-Fârûq 'radiy-Allâhu ta'âlâ are among them.

Rasûlullah 'sall-Allâhu 'alaihi wa sallam' is free to travel all over the three 'âlams, (i.e. the 'âlam-i-nâsût, the 'âlam-i-melekût, and the 'âlam-i-jeberût.) One day our blessed Prophet 'sall-Allâhu 'alaihi wa sallam' alluded to this fact by voicing his invocatory wish as follows: **“I request of Allâhu ta'âlâ not to make me stay earth-bound for any longer than three (periods).”** Indeed, at the end of third ten, thirty years, that is, when Hadrat 'Alî attained martyrdom thirty years after the passing of the Messenger of Allah, [in the hijrî year 40,] the most blessed Prophet took exception to the people of earth, and his blessed soul rose to

[1] Please see the twenty-first chapter of the sixth fascicle of **Endless Bliss** for the 'âlam-i-melekût.

heaven, leaving the earth once and for all.

Some sâlih (pious, devoted, true) Muslims dreamed of this fact^[1]. A blessed person entreated: “Yâ Rasûlallah! May I have the honour of sacrificing my parents for you! Don’t you see the fitnas being caused by your Ummat (Muslims)? The Best of creation stated: “**Allâhu ta’âlâ will increase their fitnas. They have martyred Hadrat Huseyn, too. They have failed to observe my right.**” Much more was stated; yet doubts on the part of the narrator has compelled us to censor the rest. (Hadrat Huseyn was the blessed younger grandson of the Messenger of Allah.)

Some of them, (e.g. Ibrâhîm ‘alaihîs-salâm’), have chosen the seventh layer of heaven, and stay there. On the night of Mi’râj, our blessed Prophet ‘alaihîs-salâm’ made a visit to Ibrâhîm ‘alaihîs-salâm’. He found him, with his back leaned against the Bayt-i-ma’mûr, gazing with a scathing look at the Muslims’ children.

Îsâ (Jesus) ‘alaihîs-salâm’ is in the fifth heaven. In each heaven are Rasûls and Nebîs^[2], who never go out or leave their place. They stay there until doomsday. The only four Prophets who have been granted the choice to go wherever they want are Hadrat Ibrâhîm and Hadrat Mûsâ (Moses) and Hadrat Îsâ ‘alaihîm-as-salâm’, and Hadrat Muhammad Mustafâ ‘sall-Allâhu ‘alaihî wa sallam’. These (four Prophets) can go to any place in any of the (aforesaid) three ‘âlams.

Some of the Awliyâ-i-kirâm stay in a manner termed tawaqquf (pause) until doomsday. As a matter of fact, Bâyezîd Bistâmî ‘rahimahullâhü ta’âlâ’ is said to be eating at the meal table below the ‘Arsh-i-a’lâ.

These are the four different states wherein the people in graves are made to be. That is, they are tormented, pitied, insulted, and praised.

There are many people among the Awliyâ-i-kirâm ‘rahimahumullâhü ta’âlâ’, who gaze with attention at a dying

[1] The devil can disguise himself in anything. Yet he cannot appear under the guise of any Prophet. So, when our blessed Prophet ‘alaihîs-salâm’ is dreamed of, it is definitely a sahîh and true dream. Therefore, such dreams are of documentary value for us.

[2] Both of them are Prophets. A Rasûl is a Messenger with his own dispensation, for Allâhu ta’âlâ has revealed a new religion to him. A Nebî, a Prophet as well, is one who has been sent to restore the dispensation of a Prophet previous to him.

person. Wide ranges become narrow for that person. Most of the time they widen. Those blessed people see what is happening and inform about it. I have seen people informing about such events.

I have seen some friends of mine being blessed with such wonders, so that the curtains covering the sight of their hearts were raised and they (perceived events that must normally be imperceptible. One of them, for instance,) saw their dead son enter their house. These bâtinî (secret) benefits and kindnesses are exceptionally for kerîm (noble, gracious), nesîb (well-descended, noble-blooded), and mubârek (blessed) people^[1].

Some people in graves are aware of Fridays and 'Iyd days. When a person leaves the world, (i.e. dies,) they gather around him. They know him. Some of them ask about their wives, and others ask about their fathers. Each and every one of them ask questions concerning themselves.

More often than not, a newly dead person finds that one of the people that he had known and who had died before him is missing. The reason for it is that something that that person had had throughout his life in the world was gone as he was dying. Some people who suffer this loss of faith die as Jews, while others die as Christians and join them there. When a person leaves the world and joins the other dead people, the dead people ask him about their neighbours in the world; when, for instance, they ask him, "Where is so and so?" he says that that person had died a long time before he himself did. Thereupon they say, "We did not see him. Perhaps he went to the hell called Hâwiya (the deepest hell)."

When someone was seen in a dream and was asked how Allâhu ta'âlâ had treated him, he named five of his friends and said, "All of us attained quite a number of kindnesses and blessings." He and his friends had been killed by Khwârijîs and Yazîdîs^[2]. When he was asked about his neighbour, he said, "We did not see him. That neighbour of his had thrown himself into the river and had drowned. He swore in the name of Allâhu ta'âlâ and said, "Wallahi, I think he is with suicides, that is, people who killed themselves."

[1] Please see the twentieth and the thirty-eighth chapters of the sixth fascicle of **Endless Bliss**.

[2] Please see the thirty-fourth chapter and the seventh sub-chapter of the thirty-sixth chapter, and also the final part of the sixty-seventh chapter of the second fascicle of **Endless Bliss**.

Rasûlullah ‘sall-Allâhu ‘alaihi wa sallam’ stated: **“If a person commits a suicide with a piece of iron, he will come for the last judgment beating his abdomen with that piece of iron. He will stay forever in Hell. If a person kills himself by throwing himself down a mountain, he will throw himself down into fire of Hell.”**

If a woman does so and commits a suicide, she will feel its pain until the sùr is blown. [This hadîth-i-sherîf is intended for people who commit a suicide in order to rid themselves of cares and troubles in this world and to attain peace and comfort. For, this thought arises from denial of torment in the Hereafter, which in turn is kufr (disbelief). A person who loses his mind and then commits a suicide, or who is not dead immediately after his suicidal attempt and makes tawba because he repents it, will not become a disbeliever.]

According to a sahîh narration that has reached us, Âdam ‘alaihi-salâm’ met with Mûsâ (Moses) ‘alaihi-salâm’. Mûsâ ‘alaihi-salâm’ said to him: “You are that person whom Allâhu ta’âlâ created with His Power; He gave you a soul; He put you into His Paradise. Why did you disobey Him?” Âdam ‘alaihi-salâm’ said to him: “Yâ Mûsâ. Allâhu ta’âlâ talked with you and revealed the Taurah to you. Didn’t you see in the Taurah the writing that said: ‘A zella (venial sin, peccadillo, error) happened through Âdam, which made him disobey his Rabb?’” “Yes, I did,” replied Mûsâ ‘alaihi-salâm’. “How many years before my act of sin had it been preordained,” asked Âdam ‘alaihi-salâm’. When Mûsâ ‘alaihi-salâm’ said, “It had been preordained fifty thousand years before you committed it,” Âdam ‘alaihi-salâm’ remonstrated: “Then, Yâ Mûsâ, you criticize and blame me for a sin that had been preordained fifty thousand years before I committed it, do you?”

[This dialogue between them is written and explained in more detail in the fortieth chapter of the third fascicle of **Endless Bliss**, where a lengthy account of the matter is provided and the answer given by Âdam ‘alaihi-salâm’ is paraphrased as: “It is not worthy of you to blame me since you have read in the Taurah that Allâhu ta’âlâ knew in the eternal past that I would choose and opt to do so and you know about the so many benefits that that deed will yield.”]

It is stated in a hadîth-i-sherîf that is sahîh: On the night of Mi’râj, Rasûlullah ‘sall-Allâhu ‘alaihi wa sallam’ and other Prophets ‘alaihim-us-salawât-u-wa-t-teslîmât’ performed a namâz

of two rak'ats. He greeted Hârûn (Aaron) 'alaihi-salâm', who in his turn (acknowledged the greeting and) invoked a blessing on the blessed Prophet and on his Ummat (Muslims).

He greeted Idrîs 'alaihi-salâm', too, and that Prophet also invoked Allâhu ta'âlâ for rahmat (mercy, compassion) on our Prophet 'alaihi-salât-u-wa-s-salâm' and on his Ummat. Hârûn 'alaihi-salâm' had passed away before our Prophet 'sall-Allâhu 'alaihi wa sallam' was declared (by Allâhu ta'âlâ) to be the Prophet. It was the soul (of Hadrat Hârûn) that appeared. For, that life is a spiritual life (hayât-i-rûhânî).

After life in this world, there is a third life. The first life, that is, coming to life, is the life when Allâhu ta'âlâ made mankind emanate from the waist of Âdam 'alaihi-salâm' and pledged them to testify, by asking them, "**Am I not your Rabb?**" Thereupon they answered, "Yes, yâ Rabbî, we admit that You are our Rabb." Life in this world is not regarded as something valuable. For, this life is a temporary stay, a mere transition throughout which the sojourners are tested for the blessings they are to benefit from.

Our blessed Prophet 'sall-Allâhu 'alaihi wa sallam' stated: "**Men are asleep; death wakes them up.**"

This hadîth-i-sherîf indicates life in the grave.

Facts and states in life in the grave are facts and states when true essences and attributes of dead people become obvious. Some dead people stay where they are. Some of them travel. Some of them are beaten, while others are tormented vehemently. The proof-text to testify to this fact is the forty-sixth âyat-i-kerîma of Mu'min Sûra, which purports: "**In front of the fire will the fujjâr be brought, morning and evening; and the angels (in charge) will be ordered on the Day that Judgment will be established: "Cast ye the people of Pharaoh into the place with the severest torment."**"

SIXTH CHAPTER

When Allâhu ta'âlâ decrees that the doomsday must happen after the sâr is blown, mountains fly and drift like clouds. The seas overflow, one onto another. Sunlight evanesces until the sun becomes pitch black. Mountains turn into dust. Worlds become jumbled up with one another. Stars disperse like a broken string of pearls. Heavens dissolve like attar of roses and mill around vehemently. They now become a ball and then flatten out completely. Allâhu ta'âlâ orders that heavens should be broken into pieces. In the seven layers of earth and in the seven layers of heaven and in the Kursî, there is now no one left alive, none anywhere. Everyone is dead; as for spiritual beings, their souls have abandoned them. All beings are dead. on the earth there is no stone left on top of another. In heavens there is no life left.

Allâhu ta'âlâ manifests Himself in His rank of deity, takes the seven layers of heaven into the right hand side of His Power and the seven layers of earth into the left hand side of His Power, and states: **“O, you, base world! Where are those weaklings that you accomodated and who claimed deity and who were deified by idiots, and (where are) those people whom your apparent attraction and beauty duped into forgetting about the Hereafter?”** Thereafter He praises His overwhelming and annihilating Power and Hikmat. Then He questions, as is purported in Mu'min Sûra: **“Whose is the Mulk (Sovereignty)?”** Nobody answers. Allâhu ta'âlâ Himself, Who is Qahhâr, declares, as is purported: **“It belongs to Jenâb-i-Allah, the Wâhid and the Qahhâr.”**

Thereafter an irâda and qudrat-i-ilâhiyya (divine will and power) greater than the previous manifestation becomes manifest. Then He declares, which is purported as follows: **“I, the 'adhîm-ush-shân, am the Melik-u-deyyân.** [That is, I am the only Ruler and Owner of the Rising Day.] **Where are those people who ate the food I gave them and then attributed partners to Me and worshipped idols and beings other than Me? Where are those cruel tyrants who used the energy from the food I gave them in acts of disobedience to Me? Where are those who took pride in themselves and praised themselves? Whose is the mulk now?”** There is nobody to answer this. Haqq subhânahu wa ta'âlâ waits for as long as a time that He wills and decrees; silence prevails,

since there is no being to think or to be seen within that time, nothing from the 'Arsh-i-a'lâ to the maqâm-i-ahâdiyyat. For, Allâhu ta'âlâ has taken out also the souls of the hûrîs and ghilmân in His Gardens of Paradise.

Thereafter, Allâhu ta'âlâ opens a door from the Saqar, one of the low pits of Hell. Fire erupts from there. It is such powerful fire that it burns up everything, dries up fourteen seas, completely blackens the entire earth, and turns heavens into yellow like olive oil or molten copper. Then, just as the vehemence of the fire is quite close to heavens, Allâhu ta'âlâ interdicts it with such formidable force that it goes out completely, leaving no trace behind it.

Thereafter, Allâhu ta'âlâ opens one of the treasuries of the 'Arsh-i-a'lâ. It contains the sea of life. That sea, with the command of Allâhu ta'âlâ, pours vehement rains onto the earth. The rain continues for quite a long time, so that water covers the entire surface of the earth and rises to a level as high as forty 'arshins (about 27 m.) above the ground level. Thereupon human beings and animals, whose corpses rotted and turned into earth, sprout like grass. As a matter of fact, it was stated in a hadîth-i-sherîf: **“Men were created from coccyxes. And they will be created from coccyxes again.”** Another hadîth-i-sherîf reads: **“All the limbs of a human body (in grave) rot, with the exception of the coccyx, which does not rot. From it was man created. And through it will they be brought back.”** [Coccyx is the last bone at the lower end of the spine.] It is a (triangular and) marrowless bone as big as a chickpea.

The living beings and all their limbs sprout like green grass on their graves. Each and every one of them originate from that bone. Like in a netting, they make up an impenetrable tangle of threads, the head of one of them on the shoulder of another, one of whose hands on the back of a third one, and so fourth; they are so intricately crowded. Allâhu ta'âlâ declares, as is purported in the fourth âyat-i-kerîma of Qaf Sûra: **“We already know how much of them the earth takes away; with Us is a record guarding (the full account). For, We know all which We have created.”**

When this process of rising is finished and all beings have risen in the same state as each and every one of them was when they migrated from this world, which is the world of Fanâ (non-existence), to the Hereafter, the world of Baqâ (eternal existence), –children as children, old people still old, people at a mature age

the same as they were, youngsters as youngsters-, Allâhu ta'âlâ makes a fine breeze blow below the 'Arsh-i-a'lâ. The wind covers the entire earth, so that its surface changes into a soft cover made up of fine sand.

Thereafter, Allâhu ta'âlâ brings Isrâfil 'alaihîs-salâm' to life. The sûr is blown from the blessed stone in Jerusalem. The sûr is a horn-like creature made up of nûr; it consists of fourteen parts. On one of its parts are as many holes as the number of land animals. The souls of land animals come out through them. Sounds similar to those produced by a swarm of bees are heard. They fill the entire space between the earth and the sky. Then each soul enters its own corpse. Haqq subhânahu wa ta'âlâ inspires into them the instinct to recognize their own corpses. Even the souls of people who died in mountains and who were eaten by wild beasts and fowls find their own corpses. As a matter of fact, Allâhu ta'âlâ declares, as is purported in the sixty-second âyat-i-kerîma of Zumar Sûra: **"After the (first) sûr is sounded to annihilate all, the second sûr (trumpet) will be sounded, when, behold, all mankind will obey, standing and looking on."**

When men rise from their graves, from places where they burned to ashes and rotted, they see that mountains are like beaten cotton wool, the seas are waterless, and the earth is without its hills and dales, everything looking as flat as a sheet of paper. When people, in the nude, sit on their own graves, they look all around themselves in a bewildered and thoughtful manner. As a matter of fact, the blessed Prophet 'sall-Allâhu 'alaihi wa sallam' states in a hadîth-i-sherîf which is sahîh: **"People will be gathered (for judgment) with no clothes on them, each of them naked and uncircumcised."** However, if a person died unclothed and in ghurbat, (i.e. away from home, lonely,) they will be clad in clothes brought from Paradise. On the bodies of martyrs and people who died after a life spent in perfect obedience to the Sunnat-i-seniyya, (i.e. Ahkâm-i-islâmiyya,) there will not be an area as wide as a needle-hole and left exposed. For, our blessed Prophet 'sall-Allâhu 'alaihi wa sallam' stated: **"O my Ummat and Sahâba! Be lavish with the shrouds of your dead! For, my Ummat will be brought to the place of judgment with their shourds on. Other ummats, however, will be naked (when they are brought there)."** This hadîth-i-sherîf was conveyed by Abû Sufyân 'radiy-Allâhu 'anh'. Our Prophet 'sall-Allâhu 'alaihi wa sallam' stated in another hadîth-i-sherîf: **"The dead will be brought to the place of judgment in their shrouds."**

I heard a bed-ridden person say, “Bring me such and such clothes of mine,” as he was about to die. They did not make him put on the clothes they wanted, so that he died with a short shirt on him. And they failed to find a shroud for him, either. A couple of days later he was seen in a dream. He was sad. When he was asked what was the matter with him, he said, “You prevented me from wearing the clothes I wanted. You abandoned me with this short shirt to wear at the place of assemblage for judgment.”

SEVENTH CHAPTER

THIS CHAPTER GIVES INFORMATION ABOUT THE TEWAQQUF (standing, waiting, stopping, pause) BETWEEN THE TWO TRUMPET-SOUNDINGS

Death that takes place with the first sounding (of the sūr) is the second death. For, this death eliminates also the bātinî (spiritual, inner) senses, whereas the first death eliminated the zāhirî (physical) senses, [such as speech, hearing, tasting.] After that death, (i.e. the first one,) corpses were capable of movement. [The hadîth-i-sherîf stating that Prophets perform namâz in their graves attests to this fact. People with heretical belief deny it.] After the second death, however, they do not perform namâz, and they do not fast, either. They cannot perform acts of worship. If Allâhu ta'âlâ placed an angel at a certain place, that angel would definitely stay there. For, angels also possess the ambition to stay in their own 'âlam (world). The nafs, [i.e. the soul,] is spiritual. If it stays in the corpse, it causes motion. Scholars are not unanimous on the duration of time of death between the two soundings of the sūr (trumpet). According to a majority of scholars, it lasts for forty years.

A blessed person, who I believe is perfect both in knowledge and in ma'rifa(t), said to me: "No one except Allah knows it. It is one of the ilâhî (divine) secrets." He added: "The exception expressed in the âyat-i-kerîma which reads, '**... illâ men shâ Allah,**' is Allâhu ta'âlâ, alone." In response to his statement, I asked, "What is the meaning of the blessed Prophet's 'alaihis-salâm' hadîth-i-sherîf that reads: '**On the Rising Day my grave will be the first one to be opened. Then I will find my brother Mûsâ (Moses) 'alaihis-salâm' stuck to the foot of the 'Arsh-i-a'lâ. I do not know whether he was raised (from his grave) before me, or whether he is one of the people whom Allâhu ta'âlâ has exempted.**'?"

To our understanding, if what is seen is incorporeal and Mûsâ's 'alaihis-salâm' soul appears as if it were corporeal, then it is not an exception to the fact expressed in the hadîth-i-sherîf, and so is the case if it takes place during emr-i-fezâ'a, i.e. the time of terror and horror after the exception of Hadrat Prophet 'sall-Allâhu ta'âlâ 'alaihi wa sallam'. For, all living creatures are in great fear and

fezâ'a (terror and horror) during that time. In other words, when the first sūr is sounded, great fear shocks man, so that he dies immediately. He remains in that state until the second sounding (of the sūr). It is such a period that no creature possesses anything in the name of a corpse or body. That is the time when the earth will be cleft open for Hadrat Fakhr-i-'âlam himself.

As a matter of fact, Hadrat 'Umar 'radiy-Allâhu 'anh' was informing (the Muslims around him) about the fear and horror to be felt at that grade, when Qa'b-ul-ahbâr^[1] 'rahmatullâhi 'alaihi' said: "O, you son of Hattâb! I think, even if you performed all the acts of worship performed by seventy Prophets, you could not escape the hardships and lamentations to be suffered during that time; the only people to be safe against that most difficult time are those whom Allâhu ta'âlâ has exempted, and they are the people who will be dwelling in the fourth layer of heaven." It is doubtless that Mûsâ 'alaihi-salâm' is one of them. The exemption gifted by Allâhu ta'âlâ is previous to the declaration of the divine question, "**Whose is the mulk** (sovereignty) **today?**" If there were a single person alive during the declaration, he would definitely answer the question, "**Limen-il-mulk-ul-yawm,**" and would say, "It is certainly Yours, o my Allah, Who is Wâhid and Qahhâr."

[1] He is one of the Tâbi'în. Formerly he was a Jew of Yemen, and converted to Islam afterwards. He was a scholar majoring in the Taurah. He passed away in Humus in 32 [652 A.D.]

EIGHTH CHAPTER

Everybody mount their graves and sit down, some of them naked, some of them clad in black and some in white, and others radiating nûr. With their heads hung, and at a loss as to what to do, they all sit there for a thousand years. Thereafter a fire appears from the west, and its noise drives the people to the place of mahsher (place where people will be gathered for judgment). All creatures are grievously horror-stricken then. Each and every one of them, humans, genies, and wild animals, are grasped by their own 'amal, (i.e. all their acts throughout their lifetime,) and they are told to get up and go to the place of mahsher.

If a person's 'amal is beautiful, it appears as an ass, or a mule with some people; it will take its owner on its back and carry them to the place of mahsher. Some people's 'amal appears as a ram. Sometimes the 'amal takes its owner on its back, and sometimes it leaves its owner on the ground. Each Believer has a nûr, before him and on the right hand side, which illuminates all around him in the darkness of that time.

There is not a nûr on their left. Perhaps no one can see anything in the dark. Disbelievers are quite astounded in the dark. People who harboured doubts and hesitations in their îmân (belief, faith), [and holders of bid'at and people without a certain Madhhab] are stupefied. The [Sunnî] Believers who held a correct belief agreeable with the teachings of the scholars of Ahl as-Sunnat 'rahmatullâhi 'alaihim ajma'in' watch their gloom and hesitation and offer hamd (praise and gratitude) to Allâhu ta'âlâ for the nûr of hidâyat (guidance) He has blessed them with. For, Allâhu ta'âlâ lays the states of the evildoers being tormented bare for the Believers, and there are many blessings in this. In fact, all the things, whatsoever, that the people of Paradise and the people of Hell did (throughout their lives) are displayed. Therefore Allâhu ta'âlâ declares, as is purported: **“He turned his looks to his friend, and saw him in the fire of Hell.”** The forty-seventh âyat-ikerîma of A'râf Sûra purports: **“When the people of Paradise look at the people of Hell, they say: O our Rabb! Do not make us join the cruel people.”** For, there are four things whose value is known only by four people:

The value of life is known only by the dead. The value of a

blessing is known only by a sufferer. The value of wealth is known only by the poor. (The fourth one is not written here. Yet it means that the value of the people of Paradise is known only by the people of Hell.)

Some people's nûr appears on their two feet and on their toes. Some people's nûr brightens and goes out alternately. These people's nûr is as bright as their î mân. And their behaviour after rising from their graves is as good as their 'amal, (i.e. their deeds in the world.) In a hadîth-i-sherîf that is sahîh, when, one day, our Master the blessed Prophet 'sall-Allâhu 'alaihi wa sallam' was asked, "Yâ Rasûlallah! How will we be taken to the place of judgment (hashr)?" he answered: **"People will be taken to the place of hashr two on a camel, and five on a camel, and ten on a camel."**

The meaning of this hadîth-i-sherîf, which Allâhu ta'âlâ, alone, knows exactly, may be: "If the individuals in a society help one another in Islam and teach faith, î mân, and harâms to one another. Allâhu ta'âlâ will have rahmat (mercy, compassion) on them. From their 'amal He will create camels for them to ride on; and thereby they will be taken to the place of hashr (assembling for judgment)." This, however, is consequent upon weak 'amal, (i.e. having done few good and pious deeds in the world.) Their sharing a camel to ride together on means that each person's 'amal is too weak to make up a camel and therefore the 'amals of a few of them have been added together to build a camel.

Such people are analogous to a group of people who launched an expedition together. However, because none of them had time to buy an animal they do not have an animal to carry them to their destination. Two or three of them join their money, buy an animal and ride together on it. Sometimes the number of people riding on the same camel is ten. It results from shortage of 'amal, which in turn is a result of being tight with property, i.e. tight-fistedness. Nevertheless, they are made to attain salvation. Then, you should perform the 'amal wherefore Allâhu ta'âlâ will assign an animal to your lot.

It should be known that these people have benefited and made a profit from their trade for the Hereafter. Accordingly, the riders are those who feared Allâhu ta'âlâ and publicized the religion of Allâhu ta'âlâ, (i.e. Islam.) For that matter, Allâhu ta'âlâ declared, as is purported in the eighty-fifth âyat-i-kerîma of Maryam Sûra: **"Those who fear Allâhu ta'âlâ; that day they will go together for**

the gifts of their Rabb.”

One day our blessed Prophet ‘sall-Allâhu ‘alaihi wa sallam’ stated to his Sahâba: **“There lived a person among the Benî-Isrâil (Isrâelites, Sons of Isrâel). He dispensed plenty of charity. In fact, that person will join you for the hashr.”** The Sahâba asked: “Yâ Rasûlallah! What was the charity that that person dispensed?” The blessed Messenger of Allah ‘sall-Allâhu ‘alaihi wa sallam’ stated: **“He had a great legacy left by his father. With that property he bought a vegetable garden and devoted it as a waqf for the poor, and said, ‘Let this be my vegetable garden when I enter the presence of my Rabb.’ Then, he reserved plenty of gold and dispensed it to poor and weak people, and said, ‘With this I will buy jâriyas and slaves from Jenâb-i-Haqq.’ Then he manumitted many slaves, and said, ‘These will be my slaves in the presence of Allâhu ta’âlâ.’ One day he met a blind person. He saw that the blind person frequently (tripped up and) fell as he walked. He bought him an animal to ride on, and said, ‘This will be my animal to ride on in the presence of Allâhu ta’âlâ.’ ”**

After relating this story, our blessed Master, the Prophet, added: **“I swear solemnly on the Name of Allâhu ta’âlâ, within Whose Power my nafs lies, that (by now) I see the animal saddled and bridled, ready for him. That person will arrive in the place of mahsher, riding on that animal.”**

As is stated in the tafsîr (explanation) of the twenty-second âyat-i-kerîma of Mulk Sûra, which purports: **“Is then one who is blind and walks headlong, with his face grovelling, equally guided versus one who walks evenly on the Straight Way (Sirât-i-mustaqîm),”** Allâhu ta’âlâ has rendered this âyat-i-kerîma an exemplification of the assemblage of Believers versus that of disbelievers on the Judgment Day.

As a matter of fact, the eighty-sixth âyat-i-kerîma of Maryam Sûra purports: **“We will send disbelievers headlong to Hell, with their faces grovelling.”** That means that they will now walk and then grovel. For, in another âyat-i-kerîma Allâhu ta’âlâ states: **“They will walk...”** The twenty-fourth âyat-i-kerîma of Nûr Sûra purports: **“... and their tongues and their hands and their feet will inform about what they did.”** By the same token, the word ‘blind’ in the âyat-i-kerîma means that disbelievers will be deprived of the nûr shining before Believers and to their right. It does not mean that they will be unable to see in the dark. For, as we know, disbelievers will be looking up at the sky, watching its being

cleaved by clouds, angels' descending, mountains' walking, and stars' falling down.

The fears that will be experienced on the Rising Day are the tafsîr (explanation) of the fifteenth âyat-i-kerîma of Tûr Sûra, which purports: **“Is this Qur’ân al-kerîm something magic? Or you cannot see it.”** Therefore, what is meant by the blindness on the Rising Day is the darkness that will be plunged into, and which will prevent from seeing the Jemâl-i-ilâhî of Allâhu ta’âlâ. For, the place of mahsher (assemblage) will be illuminated by the nûr of Allâhu ta’âlâ. However, their, (i.e. disbelievers’,) eyes will be covered by a curtain, which will prevent them from seeing any of that nûr (light, radiance).

Allâhu ta’âlâ will draw a curtain over their ears as well. So they will not hear the Kalâmullah (Speech of Allâhu ta’âlâ). In the meantime angels will announce the forty-ninth âyat-i-kerîma of A’râf Sûra and the seventieth âyat-i-kerîma of Zukhruf Sûra, which purport: **“Never fear now. Nor will you be grieved. You and your wives have merrily entered Paradise.”** Whereas Believers will hear this, disbelievers will not.

Disbelievers will be deprived from speech as well. They will be like dumb people. This fact is understood from the thirty-fifth and the thirty-sixth âyat-i-kerîmas of Murselât Sûra, which purport: **“Such is that time that they will not speak then, and they will not be allowed to speak.”**

Men will be gathered (hashr) in a manner depending on their occupations in the world. Some people spent their time (in the world) playing or listening to musical instruments. [All musical instruments are meant. Also included is to perform acts of worship such as reading or reciting the Qur’ân al-kerîm and dhikring to the accompaniment of musical instruments. For, there is not a single musical instrument possessed of the grace and approval of Allâhu ta’âlâ.] A person who steadily played and/or listened to musical instruments in the world rises from his grave, picks up the instrument with his right hand and throws it away, and says to that instrument, (which he used to play and/or listen to,) **“May you be accursed! You kept me busy so as to prevent me from performing dhikr of Allâhu ta’âlâ!”**^[1] The instrument comes back to him and

[1] There is detailed information about ‘dhikr’ in the six fascicles of **Endless Bliss**, particularly in the twenty-fifth chapter of the fourth fascicle.

says, "I shall be your friend until Allâhu ta'âlâ makes a judgment between us. I can't part with you until then." Likewise, people who drank alcoholic beverages in the world are gathered drunken as they are. Women and girls who go out with their heads and arms and legs naked are gathered with blood and pus exuding from those parts of their bodies. A clarinet player is taken to the place of gathering with his clarinet in his mouth and he playing it. Each and every person comes to the place of mahsher doing the same thing that he or she used to do against the ways and manners enjoined by Allâhu ta'âlâ.

A sahîh hadîth-i-sherîf is quoted: "**A person who drinks wine will be brought to the place of mahsher (gathering for judgment) with his wine-container of fire hanging down his neck and his wine-glass in his hand, and he himself exuding the foulest odour of the earth and being damned by all the earth's contents.**"

People who lost their lives as a result of torment are brought to the place of mahsher in the state of torment that they were subjected to. It is stated in a hadîth-i-sherîf that is sahîh: "**People who are killed and who attain martyrdom as they struggle in the way of Allah will rise and come to the place of mahsher with their wounds still bleeding. Blood in colour, and yet like musk will it smell. They will remain in that state until they are gathered for the Hudhûr-i-Mawlâ.**"

At that time angels dispatch them in groups and crowds. Each one of them comes to the place of mahsher, mounted as they are on the people who tormented them in the world. Human beings, genies, devils, ferocious animals, and birds are gathered at a place. At that time the earth is flat and white like silver.

Angels have made a circle around all the living creatures on the earth. Their number is more than ten times that of the occupants of the earth.

Thereafter Allâhu ta'âlâ orders the angels of the second layer of heaven to make a circle around the angels of the first layer of heaven and around the other creatures. Their number is more than twenty times that of the whole lot.

Thereafter angels of the third layer of heaven descend, and they make a circle around the entirety of the others. And the number of these newcomers is more than thirty times that of the sum of the others.

Thereafter angels of the fourth layer of heaven circle the entire crowd already existent. Their number is more than forty times that

of the whole crowd.

Thereafter angels of the fifth heaven descend and surround them. They are more numerous than fifty times the sum of the former ones.

Thereafter angels of the sixth heaven descend and make a circle around the others. Their number is more than sixty times the number of all the rest.

Finally, angels of the seventh heaven descend and make a circle around all, and their number is more than seventy times the number of all the beings that they surround.

People are in utter confusion during that time. So tightly packed is the entire crowd that they step on one another's feet. All people are immersed in their own perspiration, its amount depending on the amount of their sinfulness. All of them have become soaked in their own perspiration, which reaches ears with some of them, necks with some, chests with some, shoulders with some, and knees with others; it is as if they were in a steam bath. And there are some people whose perspiration is no more than that of a thirsty person who has just drunk some water.

People called **Ashâb-i-rayy** are possessors of minbar. People called **Ashâb-i-rishh** are those who perspire (at the place of mahsher). People called **Ashâb-i-qa'beyn**, [i.e. those who perspire up to their ankle bones.] are people who were drowned in water. Angels say to them, "There is no fear or grief for you now."

I have been informed by some (spiritually mature people called) 'ârifûn that the Ashâb-i-qa'beyn are also called **Awwâbûn** and that Fudayl bin 'Iyâd 'rahmatullâhi 'alaihi', (d. 187 [803 A.D.] Mekka,) and other people like him are among the Ashâb-i-qa'beyn. For, our blessed Prophet 'sall-Allâhu 'alaihi wa sallam' stated: "**A person who makes tawba for his sin(s) is like one who has never committed sins.**" This hadîth-i-sherîf is (one of the group of hadîth-i-sherîfs called) mutlaqq. That is, it is not dependent upon a condition. These three classes of people, (i.e. the Ashâb-i-rayy and the Ashâb-i-rishh and the Ashâb-i-qa'beyn,) are the groups of people with white faces, as is purported in the hundred and sixth âyat-i-kerîma of Âl-i-'Imrân Sûra: "**On that Day when some faces will be (lit up with) white, and some faces will be (in the gloom of) black: ...**" The faces of people other than these three groups are black (on that day). How could anguish and perspiration be helped, with the sun so close to people's heads. In fact, it feels as if you would touch it if you raised your hand. The

heat of the sun is not as it is now. It is about seventy times as hot. Some early Islamic scholars stated: If today the sun rose in the same manner as it will on the Rising Day, it would burn the earth, melt rocks and stones, and dry up rivers.

On that day creatures assembled at the white place in the (open space of ground called) Arasat are in extremely vehement anguish. Allâhu ta'âlâ informs about that white place in the forty-eighth âyat-i-kerîma of Ibrâhîm Sûra, which purports: **“That day is the time whereon I, the Wâhid and the Qahhâr, shall change the earth to a different earth and the heavens to different ones. That day all beings shall be obedient to Me.”**

That day the occupants of the earth are in various shapes. Those who looked great and assumed greatness in the world are like tiny motes at the place of mahsher. It is stated in a hadîth-i-sherîf that conceited people will be like specks. They are not actually as tiny as specks. It has been stated that they will be like specks because they are abasedly and contemptibly trampled underfoot.

Among them are a group of people drinking sweet and pure water. They are the fathers of infant Believers who died at a very young age and who are back now, serving water to their parents with containers that they have filled from the rivers of Paradise.

According to an anecdote narrated on the authority of some of the Salaf-i-sâlihîn (early Islamic scholars), a blessed person had a dream like this: Doomsday has taken place, and that blessed person is waiting at the place called Mawqif; he is extremely thirsty. He sees small children dispensing water. He requests, “Please do give me some water.” One of the infants asks, “Do you have a child among us?” “No, I don’t,” he replies. Thereupon the infant says, “Then you don’t have a share from water of Paradise.”

This story implies that it is beneficent to get married and have children. Our book **Ihyâ-ul-'ulûm** contains a list of conditions stipulated for (benefiting from) infants dispensing water (on that day).

There is another group of people with a shade immediately above their heads and protecting them against the heat of the place of mahsher. The shade is the zakât they paid and the alms they dispensed as they were in the world.

They stay in that state for some thousand years. They stay in that state when they hear the âyat-i-kerîma of the Muddaththir Sûra, which purports, **“Finally, when the trumpet is sounded...,”**

and which we explicate in our book entitled **Ihyâ-ul-'ulûm**^[1]. This âyat-i-kerîma is one of the secrets of the Qur'ân al-kerîm.

So horrifying is the sound produced by the trumpet being blown that hairs stand on end and shudder, eyes are in utter confusion as to what way to look, and people, Believers and unbelievers alike, are driven. This adds to the torment and exacerbates the vehemence of the Rising Day.

On that day eight angels shoulder the 'Arsh and carry it. Each of those angels take a stride as long as twenty thousand years' way in earthly standards.

Angels and clouds praise Allâhu ta'âlâ in a mode of tasbîh (or tesbîh) beyond the scope of mind's comprehension until the 'Arsh comes to a halt. And halt it does when it comes over the white earth which Allâhu ta'âlâ has created for it. Then heads are hung before the torment that Allâhu ta'âlâ may inflict and which nothing can survive. The entire creation, helpless, despondent, and dumbfounded, crave for mercy. Prophets and scholars are awestruck. The Awliyâ and martyrs 'rahmatullâhi 'alaihim ajma'in' cry and wail for fear of torment on the part of Allâhu ta'âlâ, which no flesh or blood could endure. As they are in such a quandary, a nûr quite a way more dazzling than that of the sun engulfs them. Upon seeing it, people who already have been helpless against the heat of the sun become all the more befuddled. They stay so for one more thousand years. Nothing is said to them by Allâhu ta'âlâ.

Thereupon they go to 'Âdam 'alaihi-salâm', the earliest Prophet. "O, you, the father of mankind," they say. "We are in a very bad situation!" In the meantime, disbelievers entreat Allâhu ta'âlâ, "Yâ Rabb (O our Allah)! Have mercy on us. Save us from that horrifying vehemence and irremediable state."

People beg 'Âdam 'alaihi-salâm', "Yâ 'Âdam 'alaihi-salâm'! You are such a blessed and honourable Prophet that Allâhu ta'âlâ created you, made angels prostrate themselves before you, and blew into you a soul from Himself. Please intercede for us so that the questioning and accounting should start soon and we should be sentenced to whatsoever Allâhu ta'âlâ decrees. Let everybody go wheresoever He orders them to go. Let Allâhu ta'âlâ, the ruler and owner of all, do whatsoever He wills to do to His creatures."

[1] This great book written by Hadrat Ghazâlî's is in Arabic and is of five volumes.

‘Ādam ‘alaihis-salâm’ answers them, “I ate fruit from the tree which Allâhu ta’âlâ had prohibited. Now I feel shame towards Him. However, (I recommend that) you go to Nûh (Noah) ‘alaihis-salâm’, the earliest Rasûl.” Thereupon, they spend a thousand years in deliberations among themselves.

Thereafter they go to Nûh ‘alaihis-salâm’ and beg him, “You are the earliest of Rasûls (Messengers). We are in a quandary that is too hopeless for us to endure. Please intercede for us so that we should be called to account soon! That will save us from this victimization at the place of mahsher.” Nûh ‘alaihis-salâm’ answers them, “I invoked Allâhu ta’âlâ (for the destruction of unbelievers). All the people living on the earth were drowned on account of my invocation. Therefore, I feel shame towards Allâhu ta’âlâ. However, go to Ibrâhîm ‘alaihis-salâm’, for he is Halîlullah. Allâhu ta’âlâ declares about him, as is purported in the last âyat of Hajj Sûra: **‘Ibrâhîm ‘alaihis-salâm’ had named you Muslims before you were born.**’ Perhaps he will intercede for you.”

Like they had done before, they discuss the matter among themselves for another thousand years. Then they come to Ibrâhîm ‘alaihis-salâm’ and say to him, “O, you, father of Muslims! You are such a noble person that Allâhu ta’âlâ made you halîl(ullah), i.e. friend for Himself. Intercede for us and entreat Allâhu ta’âlâ to make a decision among creatures.” He answers them, “I used allusions three times in the world. There were religious incentives for those utterances of mine. Now I feel ashamed to ask Allâhu ta’âlâ to give me permission to intercede at this level. Go you to Mûsâ ‘alaihis-salâm’. For, Allâhu ta’âlâ communed with him and sympathized with him spiritually. He will intercede for you.” Thereupon they wait for another thousand years, consulting with one another. In the meantime, however, situations have changed from bad to worse, and the place of Mahsher becomes even more constricting. They come to Mûsâ ‘alaihis-salâm’ and say, “Yâ ibni ‘Imrân! You are the noble person that Allâhu ta’âlâ communed with. He revealed the Taurah to you. Intercede for us so that the judgment should begin soon! For, we have waited here too long. The place has become too crowded, so that there are piles of feet on top of one another.” Mûsâ ‘alaihis-salâm’ says to them, “I invoked Allâhu ta’âlâ to punish the family of Pharaoh with things that they would not like for years, and requested that they be lessons for the later generations. So I feel ashamed to intercede (for you) now. However, Allâhu ta’âlâ is forgiving and compassionate. You go to Îsâ (Jesus) ‘alaihis-

salâm'. For, he is the most assah^[1] of Rasûls (Messengers) with respect to yaqîn^[2], the best one in ma'rifat^[3] and zuhd^[4], and the most superior in respect of hikmat. He will intercede for you." Once again they embark on discussions, which take them another thousand years, despite the worsening conditions.

Thereafter they come to Îsâ 'alaihîs-salâm', and say to him, "You are the soul and the word of Allâhu ta'âlâ. He states about you, as is purported in the forty-fifth âyat-i-kerîma of Âl-i-'Imrân: '**... held in honour both in this world and in the Hereafter...**' Intercede with your Rabb (Allâhu ta'âlâ) for us!" Îsâ 'alaihîs-salâm' answers them, "My people attributed me and my mother as partners to Allâhu ta'âlâ. How can I intercede for you with the fact that they worshipped me, too. They called me 'Son', and Allâhu ta'âlâ 'Father'. But have you seen anyone of you with a purse without their sustenance in it, or with a purse with a seal fixed to its opening and yet the sustenance in it can be reached without having to break the seal. Go to Muhammad 'sall-Allâhu ta'âlâ 'alaihi wa sallam', the highest and the last Prophet. For, he reserved his invitation and intercession for his Ummat (Muslims). For, his people often persecuted him. They wounded him in his blessed forehead. They broke one of his blessed teeth. They imputed insanity to him. However, that exalted Prophet 'sall-Allâhu 'alaihi wa sallam' was the best of them with respect to glory and the highest one among them in respect of honour. In response to the unbearable persecutions and oppressions they perpetrated to him, he answered them by quoting the âyat-i-kerîma that purports: '**This day let no reproach be (cast) on you: Jenâb-i-Allah, Who is the Most Merciful of those who show mercy, will forgive you,**'^[5] and which is a quotation of Yûsuf's 'alaihîs-salâm' statement to his brothers." When Îsâ 'alaihîs-salâm' tells them about the superior merits of our Prophet 'sall-Allâhu 'alaihi wa sallam', they all begin to yearn to be honoured with seeing Muhammad 'alaihîs-salâm' as soon as possible.

[1] Its lexical meaning is 'true, genuine'.

[2] Certainty of knowledge, definite belief.

[3] If a Muslim adapts his Islamic belief to the tenets of belief taught by the scholars of Ahl as-sunnat, performs all the acts that are farz and wâjib, avoids all the Islamic prohibitions called 'harâm', and observes all the ways and manners advised by our Prophet, inexplicable pieces of information called 'ma'rifat' begin to pour into his heart.

[4] Avoid worldly pleasures, permissible as they may be.

[5] The ninety-second âyat-i-kerîma of Yûsuf Sûra.

Presently they come to the minbar of Muhammad ‘alaihis-salâm’. They say, “You are the Habîbullah (Allah’s Darling). And a habîb (darling) is the most effective intercessor. Intercede for us with your Rabb (Allâhu ta’âlâ)! For, we went to Âdam ‘alaihis-salâm’, the first Prophet. He sent us to Nûh ‘alaihis-salâm’. We went to Nûh ‘alaihis-salâm’. He sent us to Ibrâhîm ‘alaihis-salâm’. We went to Ibrâhîm ‘alaihis-salâm’. He sent us to Mûsâ ‘alaihis-salâm’. We went to Mûsâ ‘alaihis-salâm’. He sent us to Îsâ ‘alaihis-salâm’. And Îsâ ‘alaihis-salâm’ sent us to you. Yâ Rasûlallah ‘sall-Allâhu ‘alaihi wa sallam’! After you, there is no other place for us to go.”

Our master the Messenger of Allah ‘sall-Allâhu ‘alaihi wa sallam’ says to them, **“I shall intercede for you if Allâhu ta’âlâ gives me permission and approves of it.”**

He goes to the **Surâdiqât-i-jelâl**, i.e. the curtain of jelâl. He asks Allâhu ta’âlâ for permission. He is given permission. The curtains go up. He enters the ‘Arsh-i-a’lâ. He prostrates himself. He remains prostrated for a thousand years. Thereafter he offers hamd (praise and gratitude) to Jenâb-i-Haqq with such hamd that no one has been able to praise Allâhu ta’âlâ with equal competence since the creation of the ‘âlam.

Some ‘ârifs said: “When Allâhu ta’âlâ created the ‘âlams, He praised Himself with similar hamds.” The ‘Arsh-i-a’lâ moves in reverence to Allâhu ta’âlâ. In the meantime the conditions become very much worse, and the hardships and troubles they are suffering culminate. Property of each human being, which they were holding so fast in the world, has been fastened around their necks. Camels have been hung around the necks of people who did not pay zakât^[1] for their camels (which they had in the world). So loud are their cries and howls that it sounds as if mountains were crying. So is the case with people who do not pay zakât for their cattle and sheep. Their wailings are as loud as thunder.

As for people who did not pay zakât, i.e. ‘ushr, for their crops; each of them laden with a bale hanging down his neck and consisting of the kind of the crop for which he did not pay zakât, e.g. a bale of wheat for wheat and one of barley for barley, they wail and cry the words “wâweylâ” and “wâseburâ”.^[2] People who

[1] Please see the first chapter of the fifth fascicle of **Endless Bliss** for information about ‘zakât’.

[2] ‘Weyl’ is a word to express torment. A person cries that word when he feels too weak to endure the torment being inflicted on him. ‘Sebûr’ also is used at times of perishment.

did not pay zakât for gold or silver or [paper] money or other merchandize are laden with a horrifying serpent. That serpent has only two knittings on its head. Its tail is in their nose. It has made a ring around their neck and thrown all its weight around their neck, so much so that it weighs heavier than mill-stones. When they cry and ask what that is, angels reply them, “The serpent is your worldly property for which you did not pay zakât in the world.” This tragic situation is stated in the hundred and eightieth âyat-i-kerîma of Âl-i-’Imrân Sûra, which purports: “... **soon shall the things which they so covetously withheld in the world be tied to their necks like a twisted collar, on the Day of Judgment. ...**”

Another group of people have quite huge genitals exuding matter and pus. People around them are very much annoyed with the foul smell that they produce. These people are fornicators and women who went out with their heads, hair, arms and legs exposed.

Another group hang down from branches of trees. They are people who committed acts of sodomy in the world.

Another group have tongues coming out of their mouths and hanging over their chests. So unsightly do they look that you would hate to watch them. They are liars and slanderers.

There is yet another group. Their abdomens have swollen and become as big as mountains. They borrowed and lent money and property at an interest (fâiz) without a darûrat and without utilizing (the method termed) mu’âmala (formality sale). Such are the detestable ways wherein people who committed harâms defined are disgraced. [What a darûrat is concerning matters of fâiz and what methods are permissible when you have to charge an interest are explained in the fifth fascicle of **Endless Bliss**. Please see its thirty-seventh and forty-fourth chapters.]

NINTH CHAPTER

Allâhu declares, as is purported: **“Yâ Muhammad, raise your head from the sajda (prostrated position)! Say, and you will be heard. Go ahead and intercede (shafâ’at), and it will be accepted.”** Thereupon the blessed Prophet ‘sall-Allâhu ‘alaihi wa sallam’ petitions: **“Yâ Rabbî! Please single out Thine good slaves from the bad ones, for it has been quite a long wait, so that they are under utterly shameful conditions on account of their sins.”**

A voice is heard to say: **“Yes, yâ Muhammad”** ‘sall-Allâhu ‘alaihi wa sallam’. Jenâb-i-Haqq orders Paradise to adorn itself with all sorts of its ornaments, and it does as it is ordered. It is brought to the square of Arasât. So beautiful a scent does it exude that it is smelled from places as far as five hundred years’ way. It is so greatly gratifying that hearts become relieved and souls become resuscitated. However, [unbelievers, renegades, people who mock Muslims, those who insult the Qur’ân al-kerîm, those who misguide young people and thereby rob them of their îmân, and] people with foul conduct do not perceive the smell of Paradise.

Paradise is placed on the right hand side of the ‘Arsh. Thereafter, Jenâb-i-Haqq orders that Hell be brought. Hell yells with fear. It asks the angels sent for it: “Has Allâhu ta’âlâ created a creature whereby to inflict torment on me?” They say: “For the sake of Allâhu ta’âlâ’s izzat (glory), jelâl (majesty), and jeberût (power, dominion), your Rabb, (i.e. Allâhu ta’âlâ) sends us to you so that you should avenge the disobedient and the enemies of Islam. It is this that you were created for.” They tow it by tugging at four sides of it. They tow it by means of seventy thousand ropes fastened to it. There are seventy thousand rings on each rope. Were it possible to heap all the earth’s iron at one place, it would not weigh as heavy as one of the rings. There are seventy thousand angels of torment called ‘zebânî’s on each ring. If only one of them were ordered to pluck the mountains on the earth, he would pulverize them. In the meantime, Hell cries and makes a lot of noise, and spews flames and smoke, making the entire sky pitch black. When there is a thousand years’ way left to go before arriving at the place of assemblage, it cuts loose from the tentacles of angels. The noise it makes is unbearably loud and the heat it produces is impossible to endure. All the people waiting at the

place of assemblage are extremely horrified, and they ask what it is. When they are informed that it is the noise made by Hell which has freed itself from the zebânîs' hands and is "coming this way", they all give way on the knees from fear. Even Prophets and Messengers cannot help themselves. Hadrat Ibrâhîm, Hadrat Mûsâ, and Hadrat Îsâ hold fast to the 'Arsh-i-a'lâ. Ibrâhîm 'alaihis-salâm' forgets about (his son) Ismâ'îl 'alaihis-salâm', whom he (at one time almost) killed as the Qurbân. Mûsâ 'alaihis-salâm' forgets about his brother Hârûn (Aaron) 'alaihis-salâm', and Îsâ (Jesus) 'alaihis-salâm' forgets about Hadrat Maryam (Mary), his blessed mother. each and every one of them says: "Yâ Rabbî! Today I want no one other than myself."

Muhammad 'alaihis-salâm', however, supplicates: "**Bless my Ummat (Muslims) with safety, please, yâ Rabbî!**"

There is no one capable of such fortitude among the people being there. As a matter of fact, Allâhu ta'âlâ informs us about this fact, as is purported in the twenty-eighth âyat-i-kerîma of Jâthiya Sûra: "**And thou wilt see every ummat bowing the knee: Every Ummat will be called to their record: 'This Day shall ye be recompensed for all that ye did.'**" When Hell frees itself in the aforesaid manner and roars, all people feel as if they were being choked, and in deep anguish they throw themselves flat on the face. This fact is purported in the twelfth âyat-i-kerîma of Furqân Sûra: "**When the blazing fire sees the people of mahsher (assemblage) from a place far off, they will hear its ugly and extremely furious and raging sigh.**"

Allâhu ta'âlâ declares, as is purported in the eighth âyat of Mulk Sûra: "**The blazing fire (of Hell) will almost burst with fury. ...**" Thereupon our blessed Prophet comes forth and brings Hell to a halt. "**Go back, despicably and meanly. Wait until your people come to thee, in groups.**" Hell says: "Yâ Muhammad! Please do allow me to proceed, for you are harâm (forbidden) for me, (i.e. I have been commanded not to touch you.)" A voice coming from the 'Arsh is heard to say: "O, you, Hell! Listen to what Muhammad 'alaihis-salâm' says! And obey him!" Then Rasûlullah 'sall-Allâhu 'alaihi wa sallam' pulls Hell away and takes it to a place on the left hand side of the 'Arsh. The people waiting at the place of mahsher give one another the good news about this compassionate behaviour of our blessed Prophet. This alleviates their fears to some extent. Hence the hundred and seventh âyat-i-kerîma of Anbiyâ Sûra, which purports: "**We sent thee not, but as a Mercy for all creatures.**"

Thereafter a pair of scales are set up; we do not know how it is. It has two scales, one from nûr (radiance, light), and the other one from zulmat, i.e. darkness.

Thereafter Allâhu ta'âlâ manifests His Power in a manner free and far from time and place and body, whereupon people prostrate themselves to glorify Him. Yet unbelievers and renegades are incapable of prostrating themselves, because the waists of unbelievers have been stiffened like iron so as to prevent them from prostrating themselves. In fact, this fact is stated in the forty-second âyat-i-jelîl-i-ilâhiyya of Nûn Sûra, which purports: **“That Day that the curtains covering the eyes shall be raised and troubles shall be doubled, they shall be summoned to prostrate themselves. Yet they will be unable to prostrate themselves.”**

As Imâm Bukhârî ‘rahmatullâhi ‘alaihi^[1] explains this âyat in his tafsîr, he quotes a hadîth-i-sherîf which reads: **“On the Judgment Day Allâhu ta'âlâ will bring the sâq into light.** [Cuffs will be folded up. In other words, an extremely difficult and troublesome situation will be experienced. People will be told to prostrate themselves.] **All Believers will prostrate themselves.”** He provides a continuous succession of its narrators, which can be traced back to Rasûlullah ‘sall-Allâhu ta'âlâ ‘alaihi wa sallam’ himself. I have had fears concerning the interpretation of this hadîth-i-sherîf. And I do not like the explanation suggested by those (scholars) who voice the opinion that it was intended as a parabolic expression. As for the mîzân, (i.e. the aforesaid pair of scales;) it is one of the unknown things pertaining to the melekût, (i.e. heavenly things that we do not know.) That pair of scales is quite dissimilar to worldly pairs of scales. For, good and bad deeds are not objects or substances. They are attributive entities. It is not sahîh to weigh attributes and adjectives by using the pairs of scales that we know, like weighing objects. It will be sahîh only when they are weighed by means of a pair of scales that we do not know.

As people are in sajda (prostration)^[2], Allâhu ta'âlâ calls out. The voice is heard from far and near. As Imâm Bukhârî quotes, Jenâb-i-Haqq declares, [as is purported in a hadîth-i-qudsî:] **“I, the 'Adhîm-ush-shân** (the Most Glorious), **am the Deyyân** (Supreme Requirer of good and evil), **and I am capable of mujâzât** (requital

[1] (Imâm) Muhammad Bukhârî passed away in Samarkand in 256 [870 A.D.].

[2] Please see the fourth fascicle of **Endless Bliss** to learn how Muslims prostrate themselves, (i.e. make sajda.)

of good and evil) **over all. No zulm** (oppression, cruelty) **perpetrated by any zâlim** (oppressor, tyrant) **overpowers Me. If it were otherwise, I (Myself) would be a zâlim.**”

Thereafter He makes judgments on matters among the animal kingdom. He easily requites horned sheep for the advantage that they have had over the hornless ones, gratifying the latter. He makes mountain animals and birds repay one another’s rights. Then He orders them: **“Be dust!”** So animals change into dust immediately. When unbelievers see this event, they say: **“Woe unto me! Would that I were (mere) dust,”** as is purported in the fortieth âyat of Naba’ Sûra.

Then a voice from Allâhu ta’âlâ says: **“Where is the Lawh-il-Mahfûz?”** This voice is heard in such a manner as would bewilder the creatures’ minds. Allâhu ta’âlâ says: **“O, thou, Lawh! Where are the facts that I have written on thee from the Taurah and in the Injîl (the intact version of the Bible), and in The Qur’ân al-’azîm-ush-shân?”** The Lawh-il-Mahfûz says: **“Yâ Rabb-al-’âlamîn! Please ask Jebrâ’îl ‘alaihi-salâm’ about them!”**^[1]

Thereupon Jebrâ’îl ‘alaihi-salâm’ is brought to the scene. He is sort of trembling. He kneels down with astonishment. Jenâb-i-Haqq says: **“Yâ Jebrâ’îl! This Lawh says that you transmitted My Word and Wahy to My born slaves. Is that true?”** “Yes, yâ Rabbî, it is true,” is Jebrâ’îl’s ‘alaihi-salâm’ answer. **“How did you do it,”** questions Allâhu ta’âlâ. Jebrâ’îl ‘alaihi-salâm’ says: **“Yâ Rabbî! I revealed the Taurah to Mûsâ ‘alaihi-salâm’, the Injîl to Îsâ (Jesus) ‘alaihi-salâm’, and the Qur’ân al-kerîm to Muhammad ‘alaihi-salâm’, and I informed each and every Rasûl (Messenger, Prophet) of his Risâlat (Prophethood) and conveyed the heavenly pages to each and every one of the Prophets who were sent heavenly pages (suhûf).”**

A voice comes: **“Yâ Nûh!”** Thereupon Nûh (Noah) ‘alaihi-salâm’ is fetched. Trembling, he enters the presence of Allâhu ta’âlâ. **“Yâ Nûh! Jebrâ’îl ‘alaihi-salâm’ says that you are one of the Rasûls,”** is the question addressed to him. He says: **“Yes, yâ Rabbî. It is true.”** And Allâhu ta’âlâ asks again: **“What business did you have with your people?”** Nûh ‘alaihi-salâm’ says: **“Yâ Rabbî! I called them to îmân day and night. My call was of no benefit to them. They ran away from me.”** Then a voice calls out

[1] Please see the thirty-sixth chapter of the third fascicle of **Endless Bliss** for the ‘Lawh-il-Mahfûz’.

once again, saying, **“O, yee, people of Nûh!”** A huge group of people, the people of Nûh ‘alaihîs-salâm’, are brought to the place. They are addressed to: **“This brother of yours, Nûh ‘alaihîs-salâm’, says that he delivered to you My Message about his Prophethood.”** They deny his Prophethood, saying, “O, Thou, our Rabb! He is lying. He did not deliver anything to us.”

Allâhu ta’âlâ says: **“Do you have witnesses.”** Nûh ‘alaihîs-salâm’ says: “Yâ Rabbî! My witnesses are Muhammad’s ‘alaihîs-salâm’ Ummat, (i.e. Muslims.)”

Allâhu ta’âlâ says: **“Yâ Muhammad! This Nûh ‘alaihîs-salâm’ appoints you witness to testify to that he communicated his Prophethood.”** Our blessed Prophet ‘alaihîs-salâm’ testifies to the fact that Nûh ‘alaihîs-salâm’ performed his duty to communicate his Prophethood, and quotes the twenty-fifth âyat-i-kerîma of Hûd Sûra, which purports: **“We sent Nûh as Prophet to people. He threatened them with torment on the part of Allâhu ta’âlâ. He told them not to worship things other than Allâhu ta’âlâ.”** Jenâb-i-Haqq says to the people of Nûh ‘alaihîs-salâm’: **“Torment has become your rightful deserts. For, unbelievers deserve torment.”**

So all of them are hurled into Hell. Their (other) deeds are not even weighed, nor are they called to account at all.

Then the voice calls out: **“Where are the people of ’Âd?”** The same procedure as was undergone by the people of Nûh ‘alaihîs-salâm’ is followed with Hûd ‘alaihîs-salâm’ and his people, the people called ’Âd. Our blessed Prophet ‘alaihîs-salâm and the good ones of his Ummat bear witness. Our blessed Prophet recites the hundred and twenty-third âyat-i-kerîma of Shuarâ Sûra. Those people also are thrown into Hell.

Thereafter the voice calls out: **“Sâlih or Themûd.”** Sâlih ‘alaihîs-salâm’ and his people, (called Themûd,) come to the place. When the people of Themûd deny (having been called by Sâlih ‘alaihîs-salâm’), Hadrat Prophet is called on as witness. Our blessed Prophet ‘alaihîs-salâm’ recites the hundred and forty-first âyat-i-kerîma of Shuarâ Sûra, whereupon those people also are thrown into Hell.

As is related in the Qur’ân ‘adhîm-ush-shân, Ummats come before Allâhu ta’âlâ, one after another. This fact is stated in the thirty-eighth âyat-i-kerîma of Furqân Sûra and in the eighth âyat-i-kerîma of Ibrâhîm. Like the people before them, they are thrown into Hell. It should be noted at this point that all the people mentioned so far are disobedient and excessively wicked people.

Among them are unbelievers called ‘Bârih’ and ‘Mârih’ and ‘Duhâ’ and ‘Esrâ’, and the like. After them, the voice calls out the names ‘Ashâb-i-res’ and ‘Tubba’ and the names of the people of Ibrâhîm ‘alaihis-salâm’. The mîzân (pair of scales) is not set for any of them. And they are not called to account. That day they are bashful with their Rabb (Allâhu ta’âlâ). A translator addresses them with the Word of Allâhu ta’âlâ. Once a person has been honoured with the nazar-i-ilâhî or the kalâm-i-ilâhî, that person will never be tormented.

Thereafter, the voice calls out the name of Mûsâ (Moses) ‘alaihis-salâm’. He comes to the place, trembling like leaves fluttering in a strong wind. Jenâb-i-Haqq addresses him: “**Yâ Mûsâ! Jebrâ’îl testifies that you communicated your Prophethood and the Taurah to your people.**” “Yes, yâ Rabbî,” affirms Mûsâ ‘alaihis-salâm’. “**Then, mount your minbar! Recite what was revealed to you by way of wahy,**” he is commanded. So Mûsâ ‘alaihis-salâm’ mounts the minbar (pulpit) and recites. Everybody is silent in their positions. He recites the Taurah as if it had been revealed newly. The judaic scholars are as if they had never seen or known the Taurah.

Thereafter Dâwûd (David) ‘alaihis-salâm’ is called. As he comes to the place of Judgment, he, too, trembles vehemently, like leaves flapping in a strong wind.

When Allâhu ta’âlâ says to Dâwûd ‘alaihis-salâm’: “**Yâ Dâwûd! Jebrâ’îl ‘alaihis-salâm’ testifies that you communicated the Zebûr to your Umma,**” he affirms: “Yes, yâ Rabbî!” Thereupon he is commanded: “**Mount your minbar and recite what was revealed to you.**” Dâwûd ‘alaihis-salâm’ mounts the minbar and recites the Zebûr-i-sherîf with his beautiful voice. As is stated in a hadîth-i-sherîf, Dâwûd ‘alaihis-salâm’ is the munâdî (herald, public crier) for the people of Paradise. [Dâwûd ‘alaihis-salâm’ had a beautiful, stentorian voice.] As he does the recital, the imâm, (named Uriah,) of the Tâbût-i-sekîna (Ark of the Covenant) hears his voice, jostles his way through the crowd, and comes near Dâwûd ‘alaihis-salâm’. He hugs the Prophet and says: “Hadn’t the Zebûr preached you, so that you had wrong intentions concerning me?” Hadrat Dâwûd becomes extremely embarrassed. He cannot answer him. The (square of) Arasât sinks deep into anguish. The people become dreadfully sorry about the troubles that he (Uriah) underwent on account of Dâwûd ‘alaihis-salâm’. Thereafter he embraces Dâwûd ‘alaihis-salâm’ and takes him up to the presence of Allâhu ta’âlâ. A curtain falls down and covers

them. The îmâm of the Tâbût, (i.e. Uriah,) says: “Yâ Rabbî! Have mercy on me for the grace of Dâwûd ‘alaihi-salâm’, who had me sent to a battle. In fact, I was killed (in that battle). He wanted to marry the woman I wanted to marry, although he already had ninety-nine other wives.” Allâhu ta’âlâ asks Dâwûd ‘alaihi-salâm’: “**Yâ Dâwûd! Is what he says true?**” Embarrassed, and for fear of the torment that Allâhu ta’âlâ may inflict on him, Dâwûd ‘alaihi-salâm’ hangs his head, and entreats Allâhu ta’âlâ for the maghfirat (forgiveness, pardon) which He promised. When a person fears or feels shame, he hangs his head. And he raises his head when he expects or asks for something. Upon this, Allâhu ta’âlâ asks the blessed îmâm of the Tâbût: “**To compensate for your having been wronged, I give you so and so many villas and other blessings (of Paradise). Are you satisfied?**” That blessed person answers: “I am satisfied, yâ Rabbî.” Thereafter He says to Dâwûd ‘alaihi-salâm’: “**You, too, may go, yâ Dâwûd. I have forgiven you, too.**”^[1]

Thereafter Allâhu ta’âlâ orders to Dâwûd ‘alaihi-salâm’: “**Go back to your minbar and resume your recitation with the rest of the Zebûr.**” He performs the order of Allâhu ta’âlâ. Then the Isrâelites are commanded to part into two groups. One of the groups join the Believers, and the other group join the unbelievers.

Thereafter a voice is heard to say: “**Where is Îsâ (Jesus) ‘alaihi-salâm’?**” Îsâ ‘alaihi-salâm’ is brought. Allâhu ta’âlâ addresses him, as is purported in the hundred and sixteenth âyat-i-kerîma of Mâida Sûra: “**Yâ Îsâ! Didst you say unto men: ‘Worship me and my mother as gods besides Allah’?**”

Îsâ ‘alaihi-salâm’ expresses gratitude and praise to Allâhu ta’âlâ. Then he answers with the latter part of the (same) âyat-i-kerîma, which purports: “**Yâ Rabbî! Glory to Thee, (Who is far from attributes of deficiency)! Never could I say what I had no right (to say). Had I said such a thing, Thou wouldst indeed have known it. Yâ Rabbî! Thou knowest what is inside my nafs, though I know not what is in Thine Person. Yâ Rabbî! Thou knowest in full all that is hidden.**”

Thereupon Jenâb-i-Haqq manifests His Attribute Jemâl and

[1] A more detailed account of this episode is provided in the explanation of the twenty-third âyat of Sâd Sûra in the book of tafsîr entitled Mawâhib. Prophets cannot commit smallest sins, and they cannot even think of sinning. A person who reads the episode in that tafsîr will understand the truth well.

declares, as is purported in the nineteenth âyat-i-kerîma of Mâida Sûra: **“This is the day on which the truthful will profit from their truth: ...”** Then He says to him: **“Yâ Îsâ! You have told the truth. Go to your minbar! Recite the Injîl, which Jebrâ’îl revealed to you!”** Îsâ ‘alaihi-salâm’ says: “Yes, yâ Rabbî,” and begins to recite the Holy Book. So effective is the recitation that the heads of all the audience are raised up. For, Îsâ ‘alaihi-salâm’ is the most hakîm (wisest) of mankind with respect to riwâyat (narration). He recites in such a fresh and fine style as all Christians and monks feel as if they did not know any one of the verses of the Injîl.

Thereafter Nasârâ (People of Îsâ ‘alaihi-salâm’) part into two groups. The heretical ones, i.e. Christians, join the unbelievers, while the ones who are not guilty of heresy, i.e. the true Believers, are kept with Believers.

Thereafter a voice is heard to say: **“Where is Muhammad ‘alaihi-salâm’?”** Our blessed Prophet comes. Allâhu ta’âlâ says: **“Yâ Muhammad! Jibrîl says that he communicated the Qur’ân al-kerîm to you.”** “Yes, he did, yâ Rabbî,” says the Prophet. Allâhu ta’âlâ commands: **“Yâ Muhammad! Mount your minbar and recite the Qur’ân al-kerîm.”** Our Prophet ‘sall-Allâhu ‘alaihi wa sallam’ recites the Qur’ân al-kerîm in a beautiful and sweet style. He gives good news to Believers. They rejoice and smile. The faces of those who denied the Qur’ân al-kerîm and called this blessed Book ‘desert laws’ –(may Allâhu ta’âlâ protect us against that abominable act!)– are extremely ugly.

The question that Prophets will be asked, which we have explained so far, is stated in the sixth âyat-i-kerîma of A’râf Sûra, which purports: **“Then shall We question those to whom Our Message was sent and those by whom We sent it.”**

Some (scholars) say that it is stated in the hundred and ninth âyat-i-kerîma of Mâida Sûra, which purports: **“On that day will Allâhu ta’âlâ gather the great Prophets and ask: ‘What was the response ye received (from men to your teaching)?’ ...”** Then Prophets say: “Yâ Rabbî! We make tasbîh (or tesbîh) of Thee, (which means, “We know and acknowledge that You are free and far away from attributes of imperfection,”) and (we admit the fact that) there is no ‘ilm (knowledge) for us. You are the best to know the ghayb (unknown).” Preferably, the scholars who argue that it is stated in the âyat-i-kerîma quoted in the previous paragraph appear to be closer to the truth. We have explained this fact also

in our book entitled **Ihyâ-ul-'ulûm**. For, different Prophets occupy different ranks of prophethood. And Îsâ 'alaihi-salâm', in his turn, is one of the greatest Prophets. For, he is **Rûhullah** and **Kelimatullah**. As our blessed Prophet recites the Qur'ân al-kerîm, his Ummat (Muslims) feel as if they had never heard it before. Incidentally, Hadrat Esma'î^[1] was asked, "You are the best among the people who have memorized the Qur'ân al-kerîm. Will you feel the same?" "Yes," he replied. "It will be as if I never heard it when I hear Hadrat Prophet recite it."

When all the heavenly books have been recited, a voice is heard to say: "**O, ye, mujrim**s (criminals, culprits, the guilty)! **Ye be separated now!**" Upon this call, the place of pause, i.e. Arasât square is set in motion. Thereupon, all people, panic-stricken, become tangled up. Angels are tangled with genies, who in turn are tangled with human beings. Thereafter a voice is heard to say: "**Yâ 'Âdam! Show your children who deserve Hell!**" 'Âdam 'alaihi-salâm' asks: "Yâ Rabbî! How many of them?" Jenâb-i-Haqq states: "**Ninety-nine percent of them to Hell, and one (percent) to Paradise.** After the unbelievers and the mulhids and the ghâfils who deviated from the path of Ahl as-sunnat are separated, the Believers who are culled make up such a tiny number as Allâhu ta'âlâ calls 'a handful'. Hence the meaning of Abû Bakr Siddîq's 'radiy-Allâhu 'anh' statement: "**The survivors will be (only) as many as to fill one of our Rabb's palms.**"

Thereafter the devil and his satans are brought. The vices they committed as well have weighed heavier than their good deeds. If Islam reached a person (during his lifetime in the world), his (or her) thawâbs (good deeds) and wrongdoings will certainly be weighed. When the satans know for certain that their sins weigh heavier and they will be subjected to torment, they say: "'Âdam has done injustice to us. Angels called 'Zebânîs' have held us by the hair and dragged us to Hell."

Thereupon a voice from Jenâb-i-Haqq is heard to say, as is purported in the seventeenth âyat-i-kerîma of Mu'min Sûra: "**That Day will every soul be required for what it earned. No injustice will there be that Day. Allâhu ta'âlâ is swift in taking account.**" A great book, as big as to cover all the area between the east and the west,

[1] Abû Sa'îd Esma'î was born in Basra in 122, and passed away in Marw (or Merv) in 216 [831 A.D.]. His real name is 'Abd-ul-Melîk 'rahimahullâhu ta'âlâ'.

is brought out for everybody. It contains all the written records of the deeds of creatures, venial and grave ones alike. Allâhu ta'âlâ does not do injustice to anybody. Every day, whatsoever every creature does is presented in this book to Allâhu ta'âlâ. Allâhu ta'âlâ commands the angels who are called 'Kirâmun berera', i.e. noble and obedient, in the sixteenth âyat-i-kerîma of 'Abasa Sûra, to record those deeds. That book is the book that will be brought out. Hence the blessed meaning of the twenty-ninth âyat-i-kerîma of Jâthiya Sûra, which purports: **"... For We had all that ye did on record."**

Thereafter a voice calls everybody to account, one by one. Everybody will be judged separately. The twenty-fourth âyat-i-kerîma of Nûr Sûra purports: **"On the Day when their tongues, their hands, and their feet will bear witness as to their actions."**

According to a narration that has been conveyed to us, a person is made to stand in the presence of Allâhu ta'âlâ. Jenâb-i-Haqq says unto him: **"O, you, bad slave! You have been sinful and disobedient."** The born slave says: "Yâ Rabbî! I have not committed them, (i.e. the sins I am being accused of.)" It is said to him: **"There is evidence and witnesses against you."** Angels of Hafaza are brought. The person says: "They have been telling lies against me." This event is stated in the hundred and eleventh âyat-i-kerîma of Nahl Sûra which purports: **"That Day everybody will be brought up, every soul struggling for itself. ..."** Then his mouth is sealed. This event is stated in the sixty-fifth âyat-i-kerîma of Yasîn-i-sherîf Sûra, which purports: **"That Day shall I, the 'adhîm-i-ush-shân, set a seal on their mouths. But their hands will speak to Me, and their feet will bear witness, to all that they did."** Accordingly, the limbs of the disobedient testify against them, and it is commanded that they be taken to Hell. The culprits, [i.e. enemies of religion, people who commit harâm, and those who do not attach due importance to (the prayer called) namâz,]^[1] begin to castigate and shout at their own limbs. Their limbs reply: **"... This testimony that we give is not an option that we exercise. He, alone, makes all beings talk ..."** These events are stated in the twenty-first âyat-i-kerîma of Fussilat Sûra. After the settling of accounts, all people are sent to the bridge called Sirât.

The culprits who fail to pass the Sirât bridge and fall down are

[1] Please see the fourth fascicle of **Endless Bliss** for detailed information on 'namâz'.

delivered to the keepers of Hell, i.e. those angels who are charged with infliction of torment. They begin to cry and moan. Especially vehement is the crying of the disobedient ones of the Mu'minîn and Muwahhidîn. As the angel (charged with torment) catch and throw them (into Hell), they, (i.e. the angels,) say: "... **This is the Day (of Rising) that ye were promised,**" which is purported in the hundred and third âyat-i-kerîma of Anbiyâ.

The great sob – There are four stages where people of Hell very bitterly sob and cry: The first sobbing takes place when the sūr (trumpet) is sounding, the second one takes place when Hell frees itself from the angels and jumps unto the people staying at the place of mahsher (assemblage), the third one takes place when they go up to 'Âdam "alaihis-salâm" to send him to Allâhu ta'âlâ, and the fourth one is when they are delivered to the angels charged to inflict torment upon them in Hell.

The people of Hell are gone for their places (in Hell), and the only people who have been left at the square of Arasât now are Believers, Muslims, people of good deeds and charity, the 'Ârifs, the Siddîqs, the Walîs, the Shehîds (Martyrs), the Sâlihs (pious Muslims), and the Rusûl (Messengers). People with doubtful îmân, the munâfiqs, the zindiqs, the holders of bid'at, [i.e. those who did not hold the creed of Ahl as-sunnat,] have already been dispatched to Hell. Allâhu ta'âlâ says unto them: "**O, ye, people! Who is thine Rabb?**" "He is Allah," they say. "**Do ye know Him?**" "Yes, we do, Yâ Rabbî." Thereupon, an angel appears to them from the left hand side of the 'Arsh-i-a'lâ. He is of such tremendous size as the seven oceans would make up a drop of water too tiny to be seen were they put together on the tip of his thumb. "Ana Rabbukûm (I am your Rabb)," says the angel unto the people of Mahsher, because Allâhu ta'âlâ has commanded him to do so to put them to the test. The people of mahsher reply, "We trust ourselves to the care of Allâhu ta'âlâ for protection against you."

Thereafter an angel from the right hand side of the 'Arsh appears to them. Fourteen oceans would get out of sight if he put the tip of his foot on them. He says unto the people of Mahsher, "I am your Rabb." He receives the same answer: "We trust ourselves to the care of Allâhu ta'âlâ for protection against you."

Thereafter Allâhu ta'âlâ handles them with such soft and nice treatment as will please them. All the people of mahsher prostrate themselves. Jenâb-i-Haqq says unto them: "**Ye have come to such**

a place where ye will never feel yourselves to be aliens, nor does this place accommodate any fears for you.”

Allâhu ta'âlâ makes all the Believers pass the (bridge termed) Sirât. The Believers are taken to their abodes in Paradise, which vary, depending on the positions they attained. People pass the bridge in groups. First the Rasûls, then the Nebîs, then the Siddîqs, then the Walîs and the 'Ârifis, then the people of kindness and charity, then the Martyrs, and then the other Believers are taken. Muslims with unforgiven sins fall by the wayside, lying prone, and others stay in confinement at the A'râf. Some of the people with weak îmân pass the Sirât in a hundred years, and others in a thousand years. However, they are not subjected to fire of Hell.

Once a person has seen his Rabb (Allâhu ta'âlâ), he shall never be put into Hell. We have told about the positions that will be occupied by Muslims and Muhsins in our book entitled **Istidrâj**. Their faces will be smiling. Most of them pass the Sirât like lightning. And quite a number of others go along with hunger and thirst; their lungs have broken to pieces, so that they exhale smoke-like air. They drink water from the pond of Kawthar (or Kewther), whose bowls are as numerous as the celestial stars and whose water comes from the river called Kawthar (or Kewther) and which covers an area with dimensions as long as the distance between Jerusalem and Yemen and that between Aden and the blessed city of Medîna. This fact has been ascertained in the light of our Prophet's 'sall-Allâhu 'alaihi wa sallam' blessed utterance, which reads: **“My minbar is on the pond,”** which means: “My minbar is on one of the two banks of the pond of Kawthar.” People who are far from the pond of Kawthar are kept in confinement on the Sirât, and their positions vary, depending on the wickedness of their guilts.

There is many a person who makes an ablution, yet the ablution they make is not well enough or properly performed. There is many a person who performs namâz, yet they tell about their namâz although no one asks them about it, and they do not perform it in khudhû' and khushû'. When a mere ant bites them, they forget about the namâz (that they are performing at the moment) and busy themselves with the ant. On the other hand, those who (have attained perfection and therefore) know well about the 'azamat (greatness) and jelâlat (majesty) of Allâhu ta'âlâ would not put up any resistance even if their hands and feet were being cut off. For, their worship is intended for Allâhu ta'âlâ, alone. A person who stands in the presence of Allâhu ta'âlâ will

feel as much khushû' and fear as his knowledge and realization of His greatness and grandeur. This state can be exemplified with the patience shown by a person stung by a scorpion as he stands in the presence of an emperor. The respect that the emperor commands from him prevents him from reacting. The personage in this example of ours is a creature, after all, who in turn is incomparably finite in distinguishing between his profits and harms.

How could we ourselves actually imagine the state of a man standing in the presence of Allâhu ta'âlâ, Who is 'Azîz and Jelîl, as we said that for a person who knew the heybet and the sultanate and 'azamat and the jeberût (jabarût) and the qahr-u-ghalaba-i-ilâhiyya it would certainly require much more hudhûr and khushû' to stand in the presence of Allâhu ta'âlâ?

A story has been told about a person who performed his acts of worship properly and made tawba (for the sins he might have committed) and yet failed to see the person he had somehow wronged and make it up to him for the injustice he had done: He is taken to the presence of Allâhu ta'âlâ. The human rights (that he had violated in the world, if any,) and which he failed to make up for, are exposed to view. The wronged person embraces him. Allâhu ta'âlâ says to the wronged person: **"O, you, the wronged one! Look up!"** When the wronged one looks up, he sees an extremely great villa. It is amazingly ornate and big. The wronged person asks: "Yâ Rabbî! What is that?" Allâhu ta'âlâ says: **"It is for sale. Would you like to buy it from Me?"** "Yâ Rabbî! I have nothing to pay in return for its value," says the slave in humiliation. Thereupon Allâhu ta'âlâ says: **"That villa is yours, if you should save your brother (from torment) by forgiving him for the injustice he did to you."** "Yâ Rabbî! I agree to a waiver for the grace of Your Amr-i-ilâhî (Divine Command)," acknowledges the slave.

This is the treatment which Allâhu ta'âlâ shows to oppressors who made tawba. As a matter of fact, He declares, as is purported in the twenty-fifth âyat of Isrâ Sûra: **"I, the 'Adhîm-ush-shân, forgive those people who make tawba."** A person who makes tawba is one who ceases from the sin, or the oppression, etc., as the case may be, with a determination not to perpetrate it again ever after. Dâwûd 'alaihîs-salâm' has been called **Awwâb** (sincere penitent). [However, Dâwûd (David) 'alaihîs-salâm' never committed a sinful act. What he was made to do was [what has been termed) a **Khilâf-i-awlâ**] So is the case with Rasûls (Messengers) other than Dâwûd 'alaihîs-salâm'.

*O my heart! That secret fire of yours has burned my essence;
The sob and cry gushing out from you have risen to heavens.*

*So rare a lunatic you are, won't you ever be good?
You've put yourself to such crying shame, don't you have such senses?*

*Since you fell victim to the trap that is eternal,
Have your vernal flowers mellowed to fruitful consequences?*

TENTH CHAPTER

Two other names by which the 'Araşât square is called are **mawqif** (or mewqif) and **place of Mahsher**. Reports given by the Islamic scholars concerning how the people staying there will be summoned, vary. The event of summoning is stated in books of Tafsîr as well as in hadîths that are sahih.^[1] Murderers are the first group of people that Allâhu ta'âlâ will judge about. On the other hand, Allâhu ta'âlâ will reward the blind Believers who held the correct belief, (which in turn consists of the credal tenets taught by the scholars of Ahl as-sunnat.) Yes! A voice calls out: "Where are the people who were deprived of sight in the world?" It is said to them: "You deserve more than anyone else to look at the Jemâl (Beauty) of Allâhu ta'âlâ." Thereafter Allâhu treats them with hayâ (bashfulness, sense of shame), and says unto them: "**Go towards right!**"

A flag in their honour is prepared and handed to Shu'ayb 'alaihi-salâm', who becomes their imâm. Innumerable angels of nûr keep them company. Nobody other than Allâhu ta'âlâ knows their number. They join them and pass the Sirât as fast as lightning. In patience and in hilm (softness, finesse), each and every one of them is analogous to 'Abdullah ibni 'Abbâs 'radiy-Allâhu 'anhumâ'^[2] and to Muslims who resembled him (in conduct and manners).

Thereafter, "Where are those who were patient about the disasters (that befell them)," calls out a voice. Then people who suffered from leprosy or another infectious disease are summoned. Allâhu ta'âlâ greets them. They, too, are ordered to go towards the

[1] Please see the sixth chapter of the second fascicle of **Endless Bliss** for kinds of hadîths.

[2] He passed away in Tâif in 68 [687 A.D.].

right. A green flag is prepared for them. It is handed to Ayyûb (Job) ‘alaihi-salâm’. He becomes the imâm of the Ashâb-i-yemîn. [Please see the twenty-seventh chapter of the fourth fascicle of **Endless Bliss** for the ‘Ashâb-i-yemîn’.] Patience and hilm are the (two) attributes that go with a person who is muhtelâ (in love). Among them is ‘Uqayl bin Abî Tâlib ‘radiy-Allâhu ‘anh’ and those who were analogous to him.

Thereafter a voice calls out: “Where are those young people with imân and chastity, who did not believe the lies and slanders told and spread by the enemies of Islam and who held fast to the credal tenets taught by the scholars of Ahl as-sunnat and who perfectly protected that correct belief of theirs and their chastity?” They are brought likewise. Allâhu ta’âlâ greets them, too, and says, “Merhabâ (Hello),” to them. He praises and compliments them in a manner that He chooses. To them, also, He says, “**Go towards the right.**” A flag is prepared for them, and it is handed to Yûsuf (Joseph) ‘alaihi-salâm’. Yûsuf ‘alaihi-salâm’ becomes their imâm. The attribute that goes with such youngsters is avoiding women and girls nâ-mahram^[1] to them. Among such people is Râshid bin Suleymân ‘rahimahullâhu ta’âlâ’, and any other young Muslim like him.

Thereafter another voice calls out: “Where are those (Muslims) who loved one another for the grace of Allâhu ta’âlâ and who liked Muslims and disliked disbelievers and renegades?” Thereby they are brought to the presence of Allâhu ta’âlâ. Allâhu ta’âlâ says, “Hello,” to them, too, and they attain the compliments that He chooses. They, also, are commanded to go to the right hand side. Two attributes of the people who hate the enemies of Allâhu ta’âlâ are patience and hilm, so that they are never unfriendly or hurtful towards Muslims on account of worldly affairs. Hadrat ‘Alî ‘radiy-Allâhu ‘anh’ is an exemplar of such people, and so are those who behave like him.

Thereafter, another voice calls out: “Where are those people who feared Allâhu ta’âlâ and therefore avoided acts of harâm and wept in anxiety?” So they are brought likewise. Their tears are weighed against the blood lost by martyrs and against the ink used by scholars. The tears weigh higher (than both). They, also, are commanded to go to the right hand side. A flag sequined with variegated colours is prepared for their honour. For, they lived

[1] Please scan the fourth fascicle of **Endless Bliss** for ‘nâ-mahram’.

among people committing all sorts of sins and were relentlessly tempted towards acts of harâm with promises of forgiveness on behalf of Allâhu ta'âlâ, and yet they resisted with determination against committing acts of harâm. In their anxiety not to commit any of various sins and for their fear of Allâhu ta'âlâ, they shed tears. Some of them wept for fear of Allâhu ta'âlâ, some of them wept in their anxiety not to be fond of worldlyies, and others wept with penitence. Their flag is handed to Nûh (Noah) 'alaihi-salâm'. Scholars want to go before them. "We taught them that their weeping should be for Allah," they say. A voice is heard: "Yâ Nûh! Stay where you are!" Nûh 'alaihi-salâm' stops at once. And so do the people with him.

The ink consumed by the scholars of Ahl as-sunnat is weighed against the blood lost by martyrs. The ink used by the scholars weighs heavier, and they are ordered to the right hand side. A saffroned flag is ordered for martyrs. It is handed to Yahyâ (John) 'alaihi-salâm'. Yahyâ 'alaihi-salâm' leads them. The scholars, who want to go before them, say: "Martyrs fought after acquiring knowledge from us. We deserve more than they do to go before." Thereupon Allâhu ta'âlâ displays His Kindness, and says: "**Scholars are like My Prophets in My View.**" He says unto the scholars: "**Do shafâ'at**, (i.e. intercede,) **for the people you choose.**" So the scholars do shafâ'at for their ahl-i-beyt, (i.e. their families,) for their neighbours, for their Believer brothers, and for those disciples of theirs who obeyed them.

It happens as follows: For each and every scholar an angel is made to call out: "Allâhu ta'âlâ has ordered so and so, who is a scholar, to do shafâ'at. He shall do shafâ'at for anyone who did him a slightest service or who offered him a small morsel to eat or some water to drink or who helped him spread his books." People who did a favour to that scholar and those who spread his books stand up. So that scholar intercedes for them.

As is stated in a hadîth-i-sherîf, Rasûls are the first people to intercede (for others). Next come the Nebîs 'alaihi-us-salawât-u-wa-t-teslîmât'^[1], to be followed by the scholars (of Ahl as-sunnat). A white flag is prepared for the honour of scholars. It is handed to Ibrâhîm 'alaihi-salâm'. Ibrâhîm 'alaihi-salâm' is ahead of all other Rasûls in the exploration of hidden ma'rifats,

[1] If a Prophet has been sent a heavenly book and a new dispensation, he is called a Rasûl. If his mission is to restore the dispensation of the Prophet previous to him, he is called a Nebî (or Nabî).

(pieces of information about Allâhu ta'âlâ.) Therefore he is given the flag.

Thereafter another voice calls out: "Where are those poor people who worked and sweated for their daily sustenance and were contented with their earnings?" So the poor people are brought to the presence of Allâhu ta'âlâ. Allâhu ta'âlâ compliments them, saying: "**Merhabâ, ye people for whom the world was a dungeon.**" These people also are commanded to join the Ashâb-i-yemîn (People of Paradise). A yellow flag, prepared for them, is handed to Îsâ (Jesus) 'alaihi-salâm'. So Îsâ 'alaihi-salâm' becomes their imâm (and leads them).

Thereafter another voice calls out: "Where are the aghniyâ, i.e. rich people who were grateful (for their riches) and spent their property and money for promoting Islam and for protecting Muslims against the cruel?" So they are brought likewise. Allâhu ta'âlâ makes them recount the blessings that He gave them (in the world), which takes them five thousand years. In other words, He calls them to account concerning how they spent the riches (He had given them). For them, also, a flag of various colours is prepared and handed to Suleymân 'alaihi-salâm', who in his turn becomes their imâm. They, too, are commanded to catch up with the Ashâb-i-yemîn and join them.

As is stated in a hadîth-i-sherîf, four things demand four other things that they bear witness for them. A voice says unto people who used their property and position in oppressing people: "What property kept you busy, so that you neglected to worship Allâhu ta'âlâ?" They answer: "Allâhu ta'âlâ gave us property and position. They prevented us from performing our duty towards Allâhu ta'âlâ." Then they are asked: "Who is greater with respect to property; you or Suleymân 'alaihi-salâm'?" "Suleymân 'alaihi-salâm' is greater," they say. Thereupon Allâhu ta'âlâ says: "Such a great amount of property that he had did not prevent him from worshipping Me, but yours prevented you, how so?"

Thereafter, "Where are the ahl-i-belâ," asks a voice. So, they are brought likewise. They are asked: "What is it that prevented you from worshipping Allâhu ta'âlâ?" They answer: "Allâhu ta'âlâ subjected us to unceasing disasters and troubles in the world. Therefore we were deprived of dhikring Him and worshipping Him?" They are asked again: "In respect of trouble, which one is heavier; the one that befell Ayyûb (Job) 'alaihi-salâm', or the one that you were subjected to?" "Ayyûb 'alaihi-salâm' underwent

much heavier trouble,” they answer. Thereupon they are chided: “How can you say that disasters prevented you from worshipping Allâhu ta’âlâ in the face of the fact that they did not prevent him from dhikring^[1] Allâhu ta’âlâ or from spreading His religion among His slaves or from performing his duties towards Him?”

Thereafter they call out: “Where are the young people and where are the possessed, i.e. slaves and jâriyas?” They, too, are brought to the presence Allâhu ta’âlâ. They are asked: “What prevented you from worshipping Allâhu ta’âlâ?” They answer: “Allâhu ta’âlâ gave us jemâl and beauty. We were taken in by that blessing and indulged in the pleasures of the young age. We thought that youth would always stay with us. We did not learn the religion of Allâhu ta’âlâ. So we failed to pay Him His right.” And the possessed people say: “We were slaves and jâriyas, so we served our owners. We worshipped people who were superior in worldly matters. We remained ignorant. We were wrong. Yâ Rabbî! We were deprived of paying You Your right.” Thereupon they are asked: “Who was more beautiful; you or Yûsuf ‘alaihis-salâm?” “Yûsuf ‘alaihis-salâm’ was more beautiful,” they say. “Then,” they are told, “How can you say that beauty (and young age) prevented you from worshipping Allâhu ta’âlâ despite the fact that nothing prevented Yûsuf ‘alaihis-salâm’ from paying Allâhu ta’âlâ His right as a born slave of His?”

Thereafter a voice calls out: “Where are those poor people who were too lazy to work?” They are brought likewise. They are asked: “What prevented you from performing your duties as born slaves of Allâhu ta’âlâ?” They say: “We did not work. We did not learn any vocation, either. [We spent time sitting idly in coffee houses, sinemas, matches.] Allâhu ta’âlâ made us poor. Poverty and sloth prevented us from performing our duties as slaves.” “Who was poorer; you or Îsâ ‘alaihis-salâm’,” they are asked. They say: “Îsâ ‘alaihis-salâm’ was poorer than we were.” Thereupon they are told: “Then, how can you say that poverty, which, so severe as it was, did not prevent him from doing his duties as a slave of Allâhu ta’âlâ or from spreading religious teachings, was the cause of your negligence?”

If a person becomes afflicted with one of the aforesaid four hindrances, he should think of his Owner! Our beloved Prophet

[1] Please see the twenty-fifth chapter of the fourth fascicle of **Endless Bliss** for ‘dhikr’ and ‘dhikring’.

‘sall-Allâhu ta’âlâ ‘alaihi wa sallam’ would pronounce the following invocation: **“Yâ Rabbî! I trust myself to Thine care against the fitna of wealth as well as that of poverty.”**

Let Îsâ (Jesus) ‘alaihi-salâm’ be an object lesson for you: He possessed nothing in the world. He wore a woollen robe for twenty years. During journeys, the only personal effects he had with him were a cup, a black woven matting, and a comb. One day he saw a man drinking water with his hand. Thereupon he dumped his cup. On another day he saw someone combing his hair with his hand. He threw away his comb, too. “My feet are my saddle horse. Caves are my home. Grass on the ground is my food. River water is my drink,” he would say. [However, that is not the way taught by the Islamic religion. It is an act of worship to work hard and earn. It is necessary to work hard, to earn much, and to spend one’s earnings in ways and manners that Islam commands.]

It is stated as follows in a hadîth-i-sherîf, which is written in the book entitled **Râmûz-ul-ahâdîth**, (by Ziyâ-ud-dîn Gümüshânevî, 1235, Gümüshâne – 1311 [1893 A.D.], Istanbul:) **“Poverty is a fortune for my Ashâb. As for my Umma (Muslims) who will live in the latest time; wealth will be a fortune for them.”** We live in that latest time now. We live in a time when sinners, mischief-makers, and people who adulterate their acts of worship with heresies, are on the increase. In this time it is a great act of worship to learn the halâls, the harâms, the bid’ats, and the acts that cause kufr (unbelief), and to lead a life agreeable with those teachings, and to become rich by earning in a way that is halâl^[1]. It is a great fortune to spend one’s earnings supporting the poor and Muslims who propagate the teachings of Ahl as-sunnat. How lucky for those who attain that great fortune!

As is stated in some heavenly pages revealed by Allâhu ta’âlâ (to His Messengers): **“O you mankind! Illness and sinning are among the states of life (in the world). In comparison with keffârat (expiation) for intentional homicide, (i.e. that which is committed by holding a grudge,) keffârat for inadvertent homicide has been deemed the lesser one, and qisâs^[2] will not be inflicted for it.**

[1] Please read the six fascicles of **Endless Bliss**, for the ‘halâls’ and the ‘harâms’.

[2] Please scan the fourteenth and the fifteenth and the forty-sixth chapters of the fifth fascicle, and also the tenth and the twelfth chapters of the sixth fascicle, of **Endless Bliss**, for ‘qisâs’.

However, it is still quite a wicked deed. Avoid it, too!”

If there is *îmân* in the heart of a person who committed grave sins, he will attain *shafâ’at* (intercession) after some torment. Allâhu ta’âlâ will be kind to them and take them out of Hell thousands of years later. However, skins of people in Hell will be created again after being burned. Hasan Basrî ‘rahmatullâhu ‘alaih’, (d. 110 [728 A.D.],) would say, “I wish I were one of those people.” There is no doubt as to the fact that Hasan Basrî ‘rahmatullâhi ‘alaih’ was a person who knew well about the events in the Hereafter. On the day of Judgment, a Muslim is brought. He has no charity to weigh heavier on the scales. Allâhu ta’âlâ, for the sake of his *îmân* and out of His compassion for the Believer, tells him: **“Go to other people and look for a person who will give you the thawâb (rewards) that he deserved on account of the good deeds and acts of charity (that he performed in the world). You will enter Paradise owing to his kindness!”** That person goes and looks for someone to help him to attain his wish. Everyone he asks gives the same answer: “I fear that my own charity may weigh lighter on the scales. I am more needy than you are.” He is very sad now. Someone comes near him and asks him what he wants. “I need charity [thawâb]. I have asked almost a thousand people. Each person I ask finds a pretext and declines,” he says. That person says unto him: “I entered the presence of Allâhu ta’âlâ. I found nothing in my page, except for a single thawâb. It will not suffice to save me anyway. Let me donate it to you. Take it!” Relieved and happy, the needy person leaves. Allâhu ta’âlâ knows what has happened, but He asks: “What are you back with?” That person tells about his adventures. Allâhu ta’âlâ bids the donator also to His presence and says unto them: **“My Kindness to Believers is more than your kindness. Hold your Muslim brother by the hand, and you two go to Paradise.”**

If both scales of the balance stay on the same level and the scale carrying the thawâb does not weigh heavier, Allâhu ta’âlâ says: **“This person is neither for Paradise nor for Hell.”** Thereupon an angel comes forth with a page and places it on the scale of *seyyiât* [sins]. A sign on it says, ‘Ugh’. So that scale weighs heavier than that of good deeds. For, it is a word of protest, “Ugh,” uttered towards parents. It incurs the commandment that that person be hurled into Hell. That person looks right and left. He demands that he be called by Allâhu ta’âlâ. Allâhu ta’âlâ calls him, saying: **“O, you, disobedient slave! Why do you ask Me to call you?”** He answers: “Yâ Rabbi! I understand that I am going to Hell because

I was disobedient to my parents. Please add their torment to mine and free them from Hell!” Thereupon Allâhu ta’âlâ says: **“You were disobedient to your parents in the world. But you have been kind to them in the Hereafter. Hold them fast by their hands and take them to Paradise.”**

People who are not sent to Paradise are caught by angels. For, angels are very well informed about the procedures pertaining to the Hereafter. In fact, a group of people who have no share from (the blessings of) the Hereafter are told that they are (to be used as) firewood of the Hereafter. They were created so as to (occupy and) fill Hell. As is purported in the twenty-fourth âyat of Sâffât Sûra, Allâhu ta’âlâ says unto them: **“Stop them. They shall be questioned.”**

They are imprisoned and kept in prison until they are asked, as is purported in the twenty-fifth âyat-i-kerîma of Sâffât Sûra: **“What is the matter with you, that you do not help one another?”** Consequently, they surrender, confess their sins, and are sent to Hell, all of them. Likewise, the gravely sinful people among the Ummat-i-Muhammad (Muslims) are brought together, all of them, of both sexes young and old ones alike. **Mâlik**, the angel in charge of Hell, looks at them and says: “You are among the eshqiyâ (people of Hell). Yet I see that your hands have not been tied and your faces have not blackened. Noboy more beautiful than you (all) are have come here to Hell.” They say: “Yâ Mâlik! We are the Ummat of Muhammad ‘alaihis-salâm’. Yet the sins we committed (in the world) have dragged us into Hell. Do leave us alone so that we may weep for our sins.” “weep (as you like)! But weeping will do you no good now,” replies the angel.

Many a middle-aged sinner weeps, saying: “Poor me! The pains and troubles that I have have gone from bad to worse!”

An aging man holds his white beard with his hands and weeps, meaning: “Alas, my young age is gone for good, leaving me with ever-increasing cares and sorrows. So humiliating and shameful is the state I am in now!”

Many a lad weeps, deploring: “Oh! I have let my young age slip out of my hands! That is, I have failed to benefit the blessing of youth!”

Many a woman holds her own hair and weeps, lamenting: “Woe to me! My face has become black, and I have been put to shame!”

A voice coming from Allâhu ta’âlâ orders: **“Yâ Mâlik! Put**

them into the first pit of Hell.” Just as Hell attempts to swallow them, they all cry out, saying: “**Lâ ilâha il-l-Allah!**” No sooner does Hell hear this utterance than it runs away until it gets as distant as a five hundred years’ way. [As is stated in the chapter headlined ‘al Hazar wa-l-ibâha’ of **Ibni ‘Âbidîn,**^[1] it was customary in Arabia to express large quantities with high numbers. That is, high numbers were intended not to indicate a precise measure, but to impress as to the enormity of the amount.] A voice is heard to say again: “O Hell! Take them in! Yâ Mâlik! Put them into the first pit of Hell!” Then a noise like thunder is heard. When Hell attempts to burn their hearts, Mâlik prevents Hell from doing so, and says, “O Hell! Do not burn a heart that contains the Qur’ân al-kerîm and which serves as a container for îmân. Do not burn those foreheads which touched the ground in prostration for Allâhu ta’âlâ, Who is Rahmân (Compassionate!)” So, they are thrown into Hell. The wailing of one of the people of Hell is seen to outstrip those of the others. He is taken out of Hell. Surprisingly, only his skin has been burned. “**What is it that makes you cry the loudest among the people of Hell,**” asks Allâhu ta’âlâ. He says: “Yâ Rabbî! You have called me to account. I have not given up hope as to Your Compassion. I know that You will hear me. That is why I cry so loud.” As is purported in the fifty-sixth âyat-i-kerîma of Hijr Sûra, Allâhu ta’âlâ declares: “**If a person gives up hope concerning the Compassion of Allâhu ta’âlâ, he is one of the people of dalâlat** (heresy, disbelief).” Then He says unto him: “**Go! I have forgiven you.**”

Another person goes out of Hell. Allâhu ta’âlâ says unto him: “**O My slave. You are out of Hell now. What is your good deed whereby you will enter Paradise?**” “Yâ Rabbî,” says the person. “I am only a helpless slave. I want no more than a little of something.” A tree from Paradise is shown to that person. Allâhu ta’âlâ says unto him: “**If I gave you that tree which you see, would you ask for something else, too?**” “Yâ Rabbî,” replies the poor slave. “**For the right of Your ‘Izzat and Jelâl, I would not ask for anything else.**” Allâhu ta’âlâ says: “**Let it be My gift to you!**” After that person eats some fruit from the tree and basks in its shade, he is shown another tree, which is more beautiful. That person stares at the tree for quite a long time. “**What is the matter with you,**” asks Allâhu ta’âlâ. “**Have you taken a liking to that one as well?**” “Yes, yâ Rabbî,” says the slave. “**And you would not ask for**

[1] By Muhammad ibni ‘Âbidîn, (d. 1252 [1836 A.D.], Damascus.

another if I gave it to you?” “No, I would not, yâ Rabbî.” So, he eats fruit from it and enjoys its shade. He is shown another tree, which is even more beautiful (than the second one), and which he cannot help watching with admiration. Jenâb-i-Haqq addresses him: **“If I gave you that one, too, would you not desire another one?”** “For the sake of Your 'Izzat, I would not, Yâ Rabbî,” replies the slave. Thereupon Allâhu ta'âlâ becomes pleased with that Believer and forgives him. He puts him into Paradise.

One of the bewildering events in the Hereafter is this: A person is taken to the presence of Allâhu ta'âlâ, and Allâhu ta'âlâ interrogates him. His good and bad deeds are weighed against each other. In the meantime, that person is under the impression that there is definitely no one else that Allâhu ta'âlâ is dealing with at that moment. The fact, however, is quite the other way round. That has been a moment during which Allâhu ta'âlâ has judged myriads of other people, whose number cannot be known by anyone but Allâhu ta'âlâ. Likewise, each and every one of those other people has been given the impression as if he or she were the only person being called to account.

At that place people do not see one another. One person does not hear what another says. Maybe, each person is under a special curtain with which Allâhu ta'âlâ conceals and isolates them. Subhân-Allah! How great might and power! That time is the time which is indicated in the twenty-eighth âyat of Luqman Sûra, which purports: **“Your creation in the world and, thereafter, in the Hereafter, takes time (only) as long that which would take one to take a breath.”** This expression of Jenâb-i-Haqq's incorporates secrets, such as that which pertains to His being exempt from time and exempt from place. For, there is not a limit or culmination for the sovereignty or deeds or acts of Allâhu ta'âlâ. Fa-subhân-Allah, none of His deeds prevents Him from doing other things.

At such a time as this, a person comes to his son and says: “O my son! I made you wear clothes when you were unable to do it by yourself. I fed you and gave you water, which also were your needs that you were unable to meet on your own. I protected you in your childhood, when you were unable to protect yourself against things that would give you harm or to ask for those which would be useful to you. You asked for many a fruit from me, and I bought whatsoever you asked for and brought them to you. I taught you your religion, Islam, and your îmân. I sent you out to courses where they taught how to read the Qur'ân al-kerîm. But now you see how situations are so severe on this day of Judgment. And you

know how sinful I am. Take some of my sins upon yourself so that I may have fewer sins to account for! Give me the reward and thawâb for one of your good deeds to help the scale of my good deeds to weigh heavier.” His son runs away from him, saying: “That one thawâb is something which I need more than you do.”

Similar conversations take place between sons and their mothers, and between husbands and wives. Siblings treat one another likewise. This state is stated in the Qur’ân al-kerîm by Hadrat Allâhu ta’âlâ, as is purported in the thirty-fourth and thirty-fifth âyats of ‘Abasa Sûra: **“That Day shall a man flee from his own brother,” “and mother from her children.”**

It is stated in a hadîth-i-sherîf: **“On the day of Judgment, people will be assembled, naked as they are.”** When our mother ‘Aisha-i-Siddîqa ‘radiy-Allâhu ‘anhâ’ heard that, she asked: “And some people will not look at others?” Thereupon our blessed master, the Prophet ‘sall-Allâhu ta’âlâ ‘alaihi wa sallam’, recited the thirty-seventh âyat-i-kerîma of ‘Abasa Sûra, which purports: **“Each one of them, that Day, will have enough concern (of his own) to make him indifferent to the others.”** What our Prophet ‘sall-Allâhu ‘alaihi wa sallam’ meant by this hadîth-i-sherîf is the fact that the vehemence and the severity of the day of Judgment will prevent people from looking at one another.

That Day people assemble at a place. A black cloud comes and hovers over them, showering unto them their deed books, which are called ‘**Suhûf-i-munashshara**’. The deeds of Believers have been written on scrolls like rose-petals, whereas unbelievers’ deeds look as if they have been written on cedar leaves.

The scrolls descend, flying. Everyone’s scrolls approach them either from their right-hand side or from their left, as to which they have no option. As a matter of fact, Jenâb-i-Haqq declares: **“... (On the Day of Judgment) We, the ‘Azîm-ush-shân, shall bring out for man a scroll, which he will see spread open.”**

According to some scholars, the Kawthar Pond will be brought after the Sirât is passed. That is wrong because, once a person has passed the Sirât he will not come back to the Pond.

Seventy thousand people, [i.e. very many of them,] enter Paradise without being subjected to the troublesome accounting. Nor are balances set for them. And they do not receive the so-called scrolls, either. However, they receive scrolls with inscriptions that say: **“Lâ ilâha il-l-Allah, Muhammadun rasûlullah. This is to certify that so-and-so, who is the son of so-**

and-so, is accredited to enter Paradise and to be safe against (entering) Hell.” Once a slave’s sins have been forgiven, an angel takes him to the square of Arasât, and calls out: “This is so-and-so, the son of so-and-so. Allâhu ta’âlâ has forgiven him his sins. He shall never become shaqî again. He has attained sa’âdat (eternal happiness) and become sa’îd.” No other attainment can ever be more beloved to that person.

On the day of Judgment, Rasûls (Messengers) ‘*alaihim-us-salawât-u-wa-t-teslîmât*’ are on minbars (pulpits). The minbars vary directly as the ranks, positions occupied by the Rasûls being on them. Also the ‘*ulamâ-i-’âmilîn*, i.e. Islamic scholars who adhered to the creed of Ahl as-sunnat and who practised their learnings ‘*rahmatullâhi ’alaihim ajma’in*’, are on thrones of nûr. People who attained martyrdom during their struggles to propagate the religion (Islam) of Allâhu ta’âlâ; the sâlih Muslims, i.e. those who led a life agreeable with the Ahkâm-i-islâmiyya; hâfîzes who read (or recited) the Qur’ân al-kerîm respectfully and without turning their performance into musical melodies, i.e. like singing; muazzins who performed the azân (or adhân) in a manner taught by the Sunnat; all these people are at a place whose soil is made of musk. Because these people adapted themselves to the Ahkâm-i-islâmiyya (commandments and prohibitions of the Islamic religion), they own kursîs and after all the Prophets that came to the world, from ‘Âdam ‘*alaihîs-salâm*’ to our Master, the Fakhr-i-’âlam ‘*sall-Allâhu ta’âlâ ’alaihi wa sallam*’, they will be honoured with shafâ’at, (i.e. the permission to intercede for sinful Muslims.)

A hadîth-i-sherîf reads as follows: **“On the Judgment Day the Qur’ân al-kerîm will come (to the place of Judgment) in the guise of a person with a beautiful face and a beautiful character. It will be requested for shafâ’at, and it will perform shafâ’at. It will sue against people who read (or recited) it melodiously [like singing a song and against people who read (or recited) it for pleasure at places of entertainment and against people who read (or recited) it for the purpose of earning money]. It will demand its right from such people. As for people who have attained its grace; it will take them to Paradise.”**

Dunyâ, [i.e. (the world, which in this context means) things and people hampering acts of worship and causing you to commit acts that are harâm,] appears in the guise of an old and grey-haired and ugliest woman. People are asked: “Do you know who this is?” “We trust ourselves to the protection of Allâhu ta’âlâ against that

person,” they say. Thereupon they are told: “As you lived in the world, you quarrelled with one another and hurt one another in order to attain it.”

Likewise, Friday is shown in the guise of a lovable person. People watch it intently. It accommodates people who were respectful of Friday on sands of musk and camphor. A nûr hovers over Believers who performed Friday prayers (in the world). All people gaze at that nûr with admiration. On account of the respect that they paid to Friday, they are taken to Paradise.

O my Muslim brother! Behold the magnanimity of Allâhu ta'âlâ and the generosity of the Qur'ân al-kerîm and of Islam and of Friday to see how valuable people of the Qur'ân al-kerîm are. And how much more valuable is Islam, which comprises (prayers termed) namâz, fasting, patience, and beautiful ethics!

People who make presumptive interpretations of a dying person's agonies and apparent agitations should not be paid heed to. As a matter of fact, our blessed Prophet's 'sall-Allâhu 'alaihi wa sallam' invocation that reads, “Yâ Rabbî, Who is the Rabb of the corpses that shall rot and the Creator of the souls that shall cease to exist!” and which he pronounced on the day of Hendek (Trench),^[1] shows that every corpse shall rot if Allâhu ta'âlâ decrees that it should rot. As for souls; they shall cease to exist on Doomsday. Allâhu ta'âlâ is the Creator and the Rabb of all these things. All the facts that have been told so far are based on knowledge, which varies from one fact to another. We dealt with them each in the other books that we wrote.

Imâm Ghazâlî 'rahmatullâhi 'alaihi' informs us here that he has rendered quite a brief account of the events (awaiting us) in the Hereafter. He says that the synoptic choice has been intended to orient Muslims to the methods taught by the (scholars of) Ahl as-sunnat. Don't you ever let yourself be drifted away by bid'ats (heresies), [or by people who do not belong in one of the (only four) Madhhabs, or by people who strive to reform Islam!] Hold fast to the meanings which the scholars of Ahl as-sunnat understood and derived from the Qur'ân al-kerîm and from hadîth-i-sherîfs! Do not believe the bid'ats concocted by others, by devils incarnate! Beware from them! For the same matter,

[1] The war of defence which our blessed Prophet and the Believers who were with him fought against the Meccan polytheists in the fifth year of the Hijrat (Hegira) [627 A.D.].

congratulate the Believers and the Muslims adherent to the path of Ahl as-sunnat!

We invoke Allâhu ta'âlâ, our Absolute Sanctuary, Most Kind, and Most Generous, for ismat (protection against wrongdoing) and success. Âmîn wa hasb-un-Allah wa ni'mal-wakîl wa sall-Allâhu 'alâ Muhammadin wa âlihi wa sahabihi ajma'în.

***O son of Adam, open your eyes, take a look at the earth.
What is the power that makes these lovely flowers, and kills them?***

***Every flower praises Haqq ta'âlâ with elegance, and entreats Him;
Wolves howl and birds sing, always, to announce who created them.***

***They make praise of His omnipotence and His omnipresence;
And His overpowering exacts their colour out of them.***

***Losing their colour day after day, they fall back unto earth;
Suffice these events as a lesson, an 'ârif perceives them.***

***Would that you beheld this secret, or at least tasted this woe,
And thawed in your existence; it takes a human to see them!***

***Anyone who penetrates this message knows that all who come,
Will go back one day, tasting the drink of death that awaits them.***

FINAL WORD of the book THE RISING and THE HEREAFTER

Attaining happiness in this world and in the Hereafter requires first learning the credal tenets called '**Ahl as-sunnat**' (and taught by the sunnî scholars of Islam) and next learning the tenets of Fiqh (again taught by the scholars of Ahl as-sunnat) and next adapting one's acts of worship and behaviour to these teachings and next loving the beloved slaves of Allâhu ta'âlâ and next knowing the enemies of the Islamic religion and being wise to their stratagems lest one should fall into their traps. It is farz-i-'ayn^[1] for every individual Muslim to learn the credal tenets and to acquire as much knowledge as necessary for him or herself concerning the acts of farz (or fard) or harâm. It is a crime, a sin, not to learn them. The Islamic teachings that must definitely be learned are written correctly and clearly in the six fascicles of **ENDLESS BLISS**, as well as in the book entitled **Ethics of Islam**, (and those books, in their turn, are available from **Hakîkat Kitâbevi**, at Fâtih, Istanbul, Turkey.) Every Muslim should get a book teaching Islam's practices and prepared by way of compilation from books written by the scholars of Ahl as-sunnat and have their family and friends and acquaintances also read it. Instead of reading books and magazines and newspapers that are, let alone useful, quite deleterious to life in this world as well as to that in the Hereafter, we should read and learn from books that are necessary and useful. The most valuable ones of such necessary books are those written by Imâm Ghazâlî, and also a book entitled **Maktûbât** and written by Imâm Rabbânî 'quddisa sirruhuma'.^[2] Biographies of these two great scholars are written in the publications of Hakîkat Kitâbevi, especially in the (Turkish) book entitled **Se'âdet-i-**

[1] Plain commandments of Islam are called 'farz', and its prohibitions are termed 'harâm'. Both terms have been used as an adjective and as a noun. When an Islamic commandment has to be performed by every individual Muslim, it is called 'farz-i-'ayn', and when it is a commandment that has to be performed by any one of a certain group of Muslims, it is termed 'farz-i-kifâya'.

[2] Imâm Ahmad Rabbânî passed away in Serhend, India, in 1034 [1624 A.D.].

ebediyye, which was translated into English and published in six fascicles.^[1] It is stated as follows in a hadîth-i-sherîf: “**Rahmat (of Allâhu ta’âlâ) descends to a place where the Awliyâ^[2] are mentioned (or remembered).**” This hadîth-i-sherîf informs that people who remember the Awliyâ will attain fayz (or faydh) and their prayers will be accepted (by Allâhu ta’âlâ). Everybody who loves them will benefit from the fayz and nûr of those great people, the amount of the fayz and nûr depending on the vigour of the love felt. Their looks are panaceas, and having sohbat with them, (i.e. being with them,) will cure ailing and dead hearts. People who see them will remember Allâhu ta’âlâ. We live in a time when it has become impossible to find them or to see them; yet a person who reads their books, believes that they are exalted and chosen people, and therefore loves them, will receive fayz and benefit from their souls. The book entitled **Advice for the Muslim**, (one of the publications of **Hakikat Kitâbevi**,) provides detailed information on this subject. Prophets ‘alaihîm-us-salâm’ are vehicles and strong ropes for the slaves to get close to Allâhu ta’âlâ. As is stated in a hadîth-i-sherîf, the Awliyâ, i.e. “**Scholars who know the Ahkâm-i-islâmiyya well and who practise their knowledge**, (and who therefore are loved by Allâhu ta’âlâ,) **are Prophets’ inheritors.**” For that matter, the Awliyâ also are vehicles and ropes whereby to attain the grace and mercy of Allâhu ta’âlâ. The Qur’ân al-kerîm commands us to “... **seek the means to approach Allâhu ta’âlâ...**,” (which is purported in the thirty-fifth âyat-i-kerîma of Mâida Sûra.) The greatest of the means mentioned here is the Prophets ‘salawâtullâhi ’alaihîm ajma’în’ and their inheritors, i.e. the Islamic scholars ‘rahmatullâhi ’alaihîm ajma’în’. Two of those inheritors are Imâm Muhammad Ghazâlî, the Hujjat-ul-islâm, and Imâm Ahmad Rabbânî, the Mujaddid-i-wa-Munawwir-i-elf-i-thânî ‘rahmatullâhi ’alaihîmâ’. It is quite easy to attain happiness through these great persons, who are inheritors of our Master, the Prophet ‘sall-Allâhu ta’âlâ ’alaihî wa sallam’, and who receive the nûrs and the ma’rifats coming from his blessed heart and convey them to pure hearts. For, it is quite easy to know and love those great persons by reading their books and biographies. Those who love the Awliyâ have been blessed with the glad tidings that they shall be forgiven.

[1] **Endless Bliss**, fascicles one through six.

[2] Awliya is the plural form of Walî, which means a person whom Allâhu ta’âlâ loves.

HOW TO CALL ONE'S OWN NAFS TO ACCOUNT

The great Islamic scholar Imâm Muhammad Ghazâlî 'rahmatullâhi 'alaih' was born in Tus city in Iran in the hijrî year 450, and passed away in the same city in 505 [1111 A.D.]. He states as follows in the Persian language in the sixth chapter of the fourth part of his book entitled **Kimyâ-i Se'âdet**, one of the hundreds of books which he wrote:

The forty-seventh âyat of Anbiyâ Sûra purports: **"We shall set up scales of justice for the day of Judgment, not a soul will be dealt with unjustly in the least. And if there be (no more than) the weight of a mustard seed, We will bring it (to account). And enough are We to take account."** He has informed us with this fact so that everyone should check his account. Our Prophet 'alaihissalâm' stated: **"A wise person is one who divides his day into four periods, in the first of which he thinks out what he has done and what he is going to do. In the second period he supplicates to Allâhu ta'âlâ and begs Him. In the third period he works in a branch of art or trade and earns his living in a way that is halâl. In the fourth period he rests, entertains himself with things that are mubâh (permitted by Allâhu ta'âlâ), does not do things that are harâm and does not go to such places."** 'Umar ul-Fârûq 'radiy-Allâhu 'anh', the second Khalîfa, [passed away in Medîna-i-munawwara in the (hijrî) year 23. He was buried in the Hujra-ise'âdet. He] stated: Call yourselves to account before you are asked to do so. Allâhu ta'âlâ commands us, as is purported: **"Endeavour not to satisfy your shahwâ, [i.e. the desires of your nafs,] by ways and manners that are harâm. Stand firm in this jihâd with resolution and endurance!"** It is for this reason that our religious superiors have realized that this world is a market place where they are transacting business with their nafs. Paradise is the profit to be earned in this business transaction, and Hell is the loss to be suffered. In other words, the profit is eternal felicity, and the loss is unending perdition. These people have envisaged a situation wherein their nafs is their business partner. First you make an agreement with your partner. Then you observe how things go, to see whether he abides by the agreement. Thereafter you settle your accounts with him, and sue him if he has been treacherous.

Likewise, these people, supposing their nafs is their business partner, follow this procedure: Establishing a business partnership; murâqaba, i.e. watching him closely; muhasaba, i.e. settling accounts with him; mu'âqabat, i.e. punishing him; mujâhada, struggling with him; and muâtabat, i.e. scolding him:

1– The first step is to establish a business partnership. Your business partner is not only your partner in earning money, but also your enemy in case he has been treacherous. On the other hand, worldly earnings are impermanent. They are of no value in the view of a wise person. In fact, some of them have said that transient goodness is valueless in comparison to something that exists eternally. Each breath a person takes is like a valuable gem, and such valuable gems can be collected to make up a treasure. This is the actual matter that deserves consideration. A wise person should, after performing morning prayer and without thinking of anything else, commune with his own nafs as follows: “My only capital is my lifespan. I have nothing else. So valuable is this capital that each breath exhaled cannot be regained by any means, and I have a pre-arranged number of breaths to take, and this number becomes smaller and smaller as days pass by. When the lifespan is up the trade will come to an end. Let us hold fast to the trade, for the time allotted is short; well, we will have a lot of time in the Hereafter, yet there will no longer be any trade or profit-making there. So valuable are days in this world that when the time of death comes a day’s respite will be begged for; yet it is not something attainable. Today we still possess that blessing. O my nafs, please do be careful lest you should lose this great fortune. Otherwise, crying and moaning will be no good. Suppose that the time of your death has come, and yet you beg to be given one more day and you are given that extra day, which is the very day you are living in at this moment! Then, what loss could ever be more tragic than letting go of this day instead of utilizing it for attaining the eternal felicity? Protect your tongue, your eyes, and all your seven limbs from harâms!”

“ ‘There are seven gates into Hell,’ they have said. “These gates are your seven limbs. I shall punish you if you do not protect these limbs against harâms and if you do not perform your acts of worship today.” The nafs has a recalcitrant nature, so it will normally be reluctant to obey the commandments; yet it will take advice, and mortifications and refusal of its wishes will bring your influence to bear on it. This is the way to take your nafs to account. Rasûlullah ‘sall-Allâhu ‘alaihi wa sallam’ stated: “**A wise person is**

one who takes himself to account before death and who does things that will be useful for him after death.” He stated at another occasion: **“Before doing anything, think, and do it if it is something which Allâhu ta’âlâ approves of or which He has permitted; if otherwise, flee from that act!”** This is the agreement that you should renew daily with your nafs.

2- The second step is murâqaba, which means to exert control over it and not to be unmindful of it. If you forget about it, it will relapse into its former sensual and lazy habits. We should not forget that Allâhu ta’âlâ knows all our acts and thoughts. People see one another’s outward appearance. But Allâhu ta’âlâ sees both the outside and the inside of a person. A person who knows this fact will behave properly, (i.e. with adab,) both in his acts and in his thoughts. A person who denies this fact is a kâfir (unbeliever). On the other hand, it is sheer audacity to believe it and then behave in contrast to your belief. Allâhu ta’âlâ declares, as is purported: **“O man! Don’t you know that I am watching you every moment?”** An abyssinian entered the presence of Rasûlullah ‘sall-Allâhu ‘alaihi wa sallam’ and said, “I have committed a lot of sins. Will my tawba^[1] be accepted?” **“Yes, it will be,”** was the most blessed Prophet’s answer. “Was He seeing me as I committed those sins,” asked the Abyssinian again. When the beloved one of Allâhu ta’âlâ said, **“Yes, He was,”** the Abyssinian heaved a deep sigh, “Alas,” and collapsed dead. A model of (firm belief called) îmân and (genuine sense of shame called) hayâ! Our Prophet ‘sall-Allâhu ‘alaihi wa sallam’ stated: **“Perform (your acts of) worship as if you were seeing Allâhu ta’âlâ! You do not see Him, but He sees you.”** If a person believes that He sees him, can he do something that He does not like? One of our great spiritual guides liked one of his disciples better than he did the others, which caused his other disciples to feel sad. One day he gave a fowl to each of his disciples, bidding him to kill it (by jugulation) at a place where nobody saw him. When the disciples who left with the fowls alive were back with the fowls each killed at a lonely place, there were one too few of them, for the choice disciple took a little longer to be back, and the fowl that he had with him was unkilld. When his master asked why he had brought back the fowl alive instead of obeying the command, he said, “I was unable to find a place where nobody would see me. He sees all places.” Thereupon

[1] To make tawba means to repent for one’s sin(s), to beg Allâhu ta’âlâ for forgiveness, and to promise Him not to sin again.

the other disciples realized that their class-mate had attained a spiritual grade called ‘Mushâhada’. When the Egyptian Minister of Finance Potiphar’s wife Zuleykhâ invited Yûsuf ‘alaihîs-salâm’ to be with her, the first thing she did was stand up and cover an idol that she regarded as holy. When the latter asked why she was doing so, “I would be ashamed in its presence,” she replied. Thereupon the chaste youngster said, “So you would feel ashamed in the presence of a rock-hewn object and then expect me not to feel so in the presence of my Rabb, (Allâhu ta’âlâ,) the Creator of the earth and the seven layers of heavens, and Who sees all!” Someone asked Juneyd Baghdâdî ‘quddisa sirruh’ (207-298 [910], Baghdâdî:) “I cannot help myself looking at women and girls outside. What should I do to rid myself of this sinful habit?” “Think that Allâhu ta’âlâ sees you better than you see that woman,” replied the great scholar. Our Prophet ‘sall-Allâhu ‘alaihi wa sallam’ stated: **“Allâhu ta’âlâ prepared a garden of Paradise called ‘Adn (Eden)’ for those people who, when they are about to commit sins, think of His Greatness, feel shame towards Him, and avoid sins.”**

[It is harâm for women to go out with their hair and arms and legs exposed. Women who have îmân should keep in mind the fact that Allâhu ta’âlâ sees all and avoid letting nâ-mahram^[1] men see them naked.] ‘Abdullah ibni Dînâr ‘radiy-Allâhu ‘anh’ relates: ‘Umar ‘radiy-Allâhu ‘anh’ and I were going to Medîna-i-munawwara, when we saw a shepherd herding his flock down the mountain. The Khalîfa (Hadrat ‘Umar) ‘radiy-Allâhu ‘anh’ asked the shepherd to sell him one of the sheep. “I am a slave. The sheep are not mine,” replied the shepherd. “How can your master know about it? Tell him it was carried away by the wolves,” suggested the Khalîfa. When the shepherd said, “He will not know about it, but Allâhu ta’âlâ will,” ‘Umar ‘radiy-Allâhu ‘anh’ wept. Thereafter he found the slave’s master, bought him from his master, and manumitted him, saying, “As this reply of yours has manumitted you in the world, likewise it will manumit you in the world to come.”

3– The third step is the muhâsaba (accounting) that will be done after acts. As you go to bed every night, you should call your nafs to account concerning the acts done during the day, separating the capital, the profit, and the loss from one another.

[1] Detailed information on the term ‘nâ-mahram’, an antonym for ‘mahram’, is available in the fourth fascicle of **Endless Bliss**.

The capital is the (compulsory acts termed) farz. The profit is the (supererogatory acts termed) sunnat and nâfila. And the loss is the sins (committed). As a person would settle his accounts with his business partner, likewise, he should always be on the lookout with his nafs. For, the nafs is an extremely deceitful and mendacious creature. It will disguise its own desires into benefits. It must be questioned even on its mubâh (permitted) acts, and asked why it has done that. If it has done something harmful, it must be made to pay for it. Ibn-as-Samed was one of the great Awliyâ and scholars. He calculated his past lifetime, sixty hijrî years, i.e. hundred and twenty-one thousand and five hundred (121,500) days. "Alas," he thought. "Supposing I had committed a single sin daily, the total sum would be a hundred and twenty-one thousand and five hundred sins. However, there were days when I committed hundreds of sins. How can I ever redeem myself with all these sins!" He collapsed with a sharp exclamation. People around him saw that he was dead.

People, however, do not call themselves to account. If a person put a grain of sand into his room each time he committed a sin, the room would be filled with sand in a couple of years. If the recording angels on our shoulders charged us a penny for each sin we committed, we would have to part with our entire property to pay for the total sum. Paradoxically, we who count the meagre number of words of prayers as we click the beads of our rosary and say, "subhânallah," in a pensive and oblivious mood and then say to ourselves, "Oh, I have said a hundred prayers," are the same people who never count the so many empty words that we utter daily. Were we to count them, they would exceed thousands. And yet we still expect that the scale with our thawâbs (good deeds) will weigh heavier. What kind of reasoning is that! It is for this reason that 'Umar 'radiy-Allâhu 'anh' said: "Weigh your own acts before they are weighed!" 'Umar 'radiy-Allâhu 'anh' would whip his own feet and say (unto himself), "Why did you commit that act today," every evening. Ibni Salâm 'rahmatullâhi 'alaih' was carrying firewood on his back, when some people saw him and asked, "Are you a porter?" "I am trying my nafs to see how it feels," was his reply. Anas (or Enes) 'radiy-Allâhu 'anh' [d. 91 h.] relates: "One day I saw 'Umar 'radiy-Allâhu ta'âlâ 'anh'. He was saying unto himself, "Shame on you, my nafs, who is said to be the Amîr-ul-mu'minîn! Either fear Allâhu ta'âlâ or get ready for the torment He is going to inflict on you!"

4- The fourth step is to punish the nafs. If the nafs is not called

to account and its faults are not seen and it is not punished, it will go on the rampage. It will become impossible to cope with it. If it has eaten something doubtful,^[1] it must be punished with hunger. If it has looked at nâ-mahram women, it must be banned from looking at good mubâhs. Each and every limb must be subjected to a corresponding punishment. Junayd (or Junejd) Baghdâdî ‘rahmatullâhi ‘alaihi’ (d. 298 [910 A.D.], Baghdâd) relates: “One night Ibn-i-Kezîti ‘rahima-hullâhu ta’âlâ’ (had nocturnal emission, so that he) became junub. As he attempted to get up for ghusl,^[2] his nafs felt too lazy to do so and induced him to indulge his desire to sleep and delay the ghusl till he went to a bath the following day; the night’s chill and the fear of catching cold were also effective in the negligence. Upon that event he swore an oath to have a ghusl with his night gown on. He did so, too, in order to punish his nafs for its laxity in a commandment of Allâhu ta’âlâ.”

Someone looked at a girl (nâ-mahram to him). Thereupon he repented and took an oath never to have a cold drink any longer. He adhered to his oath and never drank anything cool again. Abû Talha ‘radiy-Allâhu ta’âlâ ‘anh’ was performing namâz in his orchard. A splendid bird alighted on a branch near him. Distracted by the bird, he was confused about the number of the rak’ats that he had performed. As a punishment to his nafs, he donated the entire orchard to the poor. [Abû Talha Zayd bin Sehl-i-Ansârî fought in all the ghazâs (holy wars). He passed away in (the hijrî year) 34, when he was 74 years old.] Mâlik bin ‘Abdullah-il-Hes’amî ‘rahima-hullâhu ta’âlâ’ relates: One day Rebâh-ul-Qaysî ‘rahima-hullâhu ta’âlâ’ came to our place and asked about my father. When I said that he was sleeping, “One simply does not sleep after late afternoon,” he said, and left. I went behind him. He was saying to himself, “O, you, windbag! What is your business with other people’s sleeping habits? I make a promise to no longer rest my head on a cushion for one year!” Temîm-i-Dârî ‘radiy-Allâhu ta’âlâ ‘anh’ slept through the evening prayer one day. To punish his nafs, he promised himself not to sleep for one year. [Temîm-i-Dârî was one of the Ashâb-i-kirâm (or the Sahâba).] Mejmâ’ ‘rahima-hullâhu ta’âlâ’ was one of the great Awliyâ. One day he raised his head and saw a girl at a window. Thereupon he made a promise (to himself) never to look up again.

[1] Please see the first chapter of the sixth fascicle of **Endless Bliss** concerning what is meant by ‘doubtful’.

[2] Please see the fourth chapter of the fourth fascicle of **Endless Bliss**.

5- The fifth step is mujâhada. Doing much worship was a method which some of our superiors had recourse to when they wanted to punish their nafs for wrongdoing. 'Abdullah ibni 'Umar 'radiy-Allâhu 'anhumâ', for instance, would spend a sleepless night for being too late for a certain namâz in jamâ'at.^[1] 'Umar 'radiy-Allâhu 'anh' donated a piece of property that was worth two hundred thousand dirhams of silver as alms because he had been too late for a namâz in jamâ'at. One day 'Abdullah ibni 'Umar 'radiy-Allâhu 'anhumâ' performed an evening prayer somewhat late, so that dusk had gathered and the stars had begun to appear. For that delay he manumitted two slaves. There are quite a number of other people who followed similar policies. The best medicine for a person unable to make his nafs perform acts willingly is to keep a pious person company. Watching that blessed person's rejoicing in the performance of the acts of worship will accustom him to doing the same. Someone relates: "Whenever I sense reluctance in my nafs to perform the acts of worship, I have sohbat with Muhammad bin Wâsi 'rahima-hullâhu ta'âlâ' (d. 112 [721 A.D.]), (i.e. I keep him company.) Within a week's time spent in company with him I observe that my nafs has taken up the habit of doing the acts of worship willingly." People unable to find a man of Allah should read biographies of sâlih (pious) people who lived in earlier times. Ahmad bin Zerîn 'rahima-hullâhu ta'âlâ' would not look around himself. When he was asked why, he explained: "Allâhu ta'âlâ has created the eyes so that we should watch the order in the world, the subtle delicacies in everything around us, and His power and greatness with admiration and take lessons. It will be wrong to look at all these things without taking lessons and benefits." Abudderdâ 'radiy-Allâhu ta'âlâ 'anh' states: "I want to live in this world for three things: To perform namâz throughout long nights; to fast during long days; and to sit in the presence of sâlih persons." [Abudderdâ 'radiy-Allâhu ta'âlâ 'anh' is one of the Sahâba. He belongs to the tribe of Khazraj. He is the earliest governor of Damascus. He passed away in (the hijrî year) 33.] Alqama bin Qays 'rahima-hullâhu ta'âlâ' was extremely belligerent against his own nafs. When he was asked why he was so harsh against his nafs, he would say, "I am so because I love my nafs very much. I am trying to protect my nafs against Hell." When he was told that he had not been commanded so much trouble, he

[1] Please see the twentieth chapter of the fourth fascicle of **Endless Bliss** for 'namâz in jamâ'at'.

would reply, “I am doing so lest I should beat my head in despair tomorrow.” [Alqama is one of the greater ones of the Tâbi’în^[1] He was a disciple of ‘Abdullah ibni Mes’ûd ‘radiy-Allâhu ta’âlâ ‘anh’ (d. 32 [651 A.D.]. He passed away in the sixty-first year (of the Hegira).]

6– The sixth step is to scold and chide the nafs.

It is intrinsic in the creation of the nafs to avoid good acts, to run after evils, to laze all the time, and to satisfy its desires. Allâhu ta’âlâ commands us to break our nafs of these habits and to steer them away from the wrong course and into the right one. In order to accomplish this duty of ours, we must now fondle it, then browbeat it, and handle it both with words and with actions, alternately. For, the nafs has been created in such a nature as it will run after things that sound good to it and will patiently endure the hardships on its way to obtain them. The most insurmountable obstacle to the nafs’s attaining happiness is its own unawareness and ignorance. If it is awakened from unawareness and shown the way that will lead it to happiness, it will admit it. It is for this reason that Allâhu ta’âlâ declares, as is purported in Zâriyât Sûra: **“Give them good counsel! Believers will surely benefit from good counsel.”** Your nafs is no different from the nafs of others. Good counsel will have an effect on it. Then, give your own nafs good counsel and chide it. In fact, do not be remiss in chiding it! Say unto it: “O my nafs! You claim to be wise, and feel indignation at being called an idiot. However, who could ever be more idiotic than a person who spends his whole life lazing around, laughing, and revelling as you do. Your case is like that of a murderer who enjoys himself although he knows that the police are after him and he will be hanged when he is caught. Can there be another person more idiotic than him? O my nafs! Time of death is approaching, and either Paradise or Hell is awaiting you. Who knows, perhaps you will meet your death today. If not today, it will definitely come one day. If something is sure to befall you, expect it today! In fact, death has not given a certain time to any person, nor has it ever said to anybody that it will be with them at night or during

[1] A Believer who saw or talked with the Messenger of Allah at least once (as the Prophet was alive) is called a Sahabî. When we say the Sahâba or the Ashâb-i-kirâm, we mean all the Sahabîs. If a Believer did not see the Prophet but saw at least one Sahabî, he is called a Tâbî (pl. Tâbi’în). The Taba-i-tâbi’în are the Believers each of whom saw at least one of the Tâbi’în.

daytime, soon or late, or in the summer or in the winter. It will catch you all of a sudden and at a time when you do not expect it at all, as it does with everybody. If you have not prepared yourself for that unexpected moment, could a greater instance of idiocy ever be imagined. Then, shame on you, o my nafs.

“You have dived into sins. If you think that Allâhu ta’âlâ does not see you, then you are an unbeliever! If you believe that He sees you, than you are so insolent and shameless that His seeing you is not important for you. Then, shame on you, o my nafs!

“If your servants disobey you, you will be angry with them! Then, how can you be sure that Allâhu ta’âlâ will not be angry with you! If you slight His torment, hold your finger on fire! Or sit under the hot sun for an hour! Or stay somewhat too long in the hot room (caldarium) of a Turkish bath, and see how weak and frail you are! If we should suppose, however, that you think that He will not punish you for your wrongdoings in the world, then you must have denied and belied not only the Qur’ân al-kerîm but also all the past Prophets ‘alaihîm-us-salawât-u-wa-t-teslîmât’, whose number is well above one hundred and twenty-four thousand. For, Allâhu ta’âlâ declares, as is purported in the hundred and twenty-third âyat of Nisâ Sûra: “... **Whoever works evil, will be requited accordingly.** ...” A wrongdoer will be treated in kind. Then, shame on you, o my nafs!

“When you commit a sin; if you say, ‘He will forgive me because He is kerîm and rahîm (merciful, compassionate),’ then why does He make hundreds of thousands of people experience troubles, hunger and illness in the world, and why doesn’t He give crops to people who do not cultivate their land! As you have recourse to all sorts of tricks for the purpose of obtaining your sensuous desires, you do not say, ‘Allâhu ta’âlâ is kerîm and rahîm; so He will give me all my desires without my taking any pains.’ Then, shame on you, o my nafs!

“Maybe you will say that you believe but you lack the stamina to withstand hardships. In that case you do not know the fact that people with lack of stamina to withstand hardships should avoid the hardships by putting forth a minimal effort and that avoiding torment in Hell requires performing the acts of farz, which will cost them some physical exertion in the world. If you cannot withstand the world’s trifling hardships, then how will you withstand the imminent torment in Hell, and how will that meagre stamina of yours help you to endure all those abasements, insults,

denunciations and expulsions that you are to be subjected to? Then, shame on you, o my nafs!

“You endure so many exertions and disgraceful situations and do without all your sensuous desires in order to get over a certain illness on the advice of a Jewish doctor, and yet you do not know that torment in Hell is incomparably more vehement than illness and poverty in the world. Then, shame on you, o my nafs!

“You say that you will make tawba and perform good acts later; but death may come earlier, and you may be left alone in your woebegoneness. You are wrong to think that making tawba tomorrow will be easier than making it today. For, the later the tawba is made, the more difficult will it be for you, and when you face death it will be as futile as feeding your hungry pack animal just before it starts climbing the hill. That state you are in is like that of a student who does not study for an examination with the false assumption that he will learn all the knowledge on the day of the examination because he does not know that learning takes time. Likewise, purification of the dirty nafs requires struggling for a long time. After an entire life wasted for nothing, how can you do that in a moment? Why don't you know the value of young age before getting old, that of good health before becoming ill, that of comfort before getting beleaguered with troubles, and that of life before you die? Then, shame on you, o my nafs!

“Why do you prepare by summer and without any delay all the things that you will need in winter, instead of trusting yourself to the mercy and kindness of Allâhu ta'âlâ for obtaining them? However, the cold of Hell is no less intense than the cold of winter, and the heat of its fire is no less sweltering than the sun in July. While you are never remiss in such (worldly) preparations, you are slack in matters concerning the world to come. What is the reason for this paradox? Is it because you do not believe the world to come and the Rising Day and hide your agnosticism in your heart? That, in turn, would cost you eternal perdition. Then, shame on you, o my nafs!

“A person who does not commit himself to the care of the nûr of ma'rifat and then expects that the mercy and kindness of Allâhu ta'âlâ will rescue him from the next world's inferno, which in fact is the consequence of his own sensuous indulgences in the world, is like a person who expects that Allâhu ta'âlâ will be kind enough to protect him from catching cold without him protecting himself by simply wearing clothes thick enough. The latter does not know that as Allâhu ta'âlâ has created the winter whereby to provide a

multitude of benefits, likewise He has been merciful and kind enough to create also the materials to be used for making clothes and to endow mankind with the intellectual and manual skills to convert those materials into clothes. In other words, His kindness is in His assistance in the provision of clothes, and not in His protection against being cold without clothes. Then, shame on you, o my nafs!

“Do not suppose that you will suffer torment because your sins anger Allâhu ta’âlâ, and do not say, for instance, ‘What harm do my sins cause Him to make Him angry with me?’ The torment that will burn you in Hell is your own making, and its raw material is your own lusts. Likewise, illness is the result of poisons consumed and harmful substances received by the body, rather than a vengeance inflicted for not following the doctor’s advice. Then, shame on you, o my nafs!

“O my nafs! I see that you have been addicted to the blessings and flavours offered by the world and let yourself be dragged away by them! Even if you do not believe in Paradise and Hell, be wise enough at least not to deny death! All these blessings and flavours will be taken away from you, so that separation from them will hurt you bitterly! Love them as much as you like and hold on to them as fast as you can, and yet the more you love them the more bitterly will the fire of separation hurt. Then, shame on you, o my nafs!

“Why do you hold so fast on to the world? Even if the entire world is yours and all the people on the earth prostrate themselves before you, before long you and all those people will become earth. Your names will be forgotten and wiped out from memories. Does anyone remember past emperors? The worldlies you have been given are scanty by comparison, and that scanty amount is changing for the worse. You are sacrificing the eternal blessings of Paradise for their sake. Then, shame on you, o my nafs!

“Supposing someone paid a precious and eternally durable jewel in return for a broken flower pot; how mockingly you would laugh at him! This world is like that flower pot taken in return. Imagine that it has broken and you have lost the eternal jewel, and what has been left for you is sheer despair and torment!”

With these remarks and the like, everybody should scold their own nafs, thereby paying themselves their own right and their being the initial second person to listen to their own advice! May Allâhu ta’âlâ bless the travellers of the right way with safety and salvation! Âmîn.

**Nothing exists without knowledge, the prime mover of all;
 Along dark alleys your company, and faithful withall.
 No friend is more faithful, and no darling more loyal.
 All things may be harmful, it, alone, is exceptional.
 Knowledge is like the main, bounding yet itself boundless.
 Man will be tired of all, with knowledge he is tireless.
 How can it be otherwise, since Allah praises it?
 See what the blessed Prophet says in a hadîth about it:
 “Quest for knowledge, even as far as in China be it.”
 It is farz for all, no Believer exempted from it.
 Look what ‘Alî-ul-murtadâ sayeth, harken to him:
 “If someone taught me one letter, I’d be a slave for him.”
 Men of knowledge will protect Islam against destruction.
 Learned people are on earth Divine Attribute’s reflection.
 The ink that is used by scholars is more blessed even than
 The blood that is fîsabilillah^[1] lost by martyred man.”
 For, jihâd-i-ekber^[2] is with knowledge, alone, likely;
 Safety in both worlds lies with practising knowledge only.
 Scholar is above the zâhid; zuhd^[3] is below learning.
 Scholars are with Prophets in the domain that is coming.
 Don’t say there are no longer scholars in the world; perhaps,
 There are; open your eyes, and let your heart rid that darkness!
 Islamic scholars were praised in hadîths;
 They are like the Israelite Prophets.
 One statement made by scholars survives for many years,
 Picks you from lowest ditches and raises you to heavens.
 It is hard now to find a scholar, what should we do, then?
 Well, let’s keep reading valuable books written by learned men.
 A book is a cage of gold, and knowledge in it a bird;
 He who buys the cage is also possessor of the bird.
 Adhere fast to books, and with nûr let your heart be sated;
 And let the Qur’ân al-kerîm be the first book you read!**

[1] Only for the grace of Allah.

[2] Jihâd that is the greatest.

[3] Zuhd means to avoid too much of worldly pleasures for fear of inadvertently doing something doubtful. Zâhid means person who practises zuhd.

**The next work in value is Muslim, after Bukhârî,
 And thereafter cometh Maktûbât by Imâm Rabbânî.
 In that third one Tasawwuf and Fiqh were brought together;
 In a hadîth is applauded its vluable author.
 A spring of wonders, a source of words never heard before,
 Deep matters whose solution defied centuries before.
 All are in Maktûbât and also in its translation;
 Without it knowledge is lacking, and hard is salvation.
 ‘Sahâba the blessed’ is another book you have to see;
 Read it! How valuable the Sahâba are you will see.
 Translation of Maktûbât is endless felicity;
 Fortunately, in three books, it can be found easily.
 See ‘Ibni ‘Âbidîn’ an ocean to infinity!
 A gigantic book of Fiqh in Madhhab of Hanafî.
 See the books ‘Ihyâ ‘ulûm’ and Kimyâ-i-Sa’âdat;
 So Imâm Ghazâlî you will never ever forget.
 When you read ‘Riyâd-un-nâsikhîn’ you will understand;
 And say, “Muhammad Rebhâmî is a scholar so grand.”
 Learn about Shaikh-ul-ekber, Geilânî, Bahâ’ad-dîn;
 And many others, who protected Islam from ruin.
 ‘Mawâhib’ is a book mentioned in so many others;
 And informs about the blessed Prophet in particulars.
 ‘Jihâr-i-yâr-i-ghuzîn’ is another work of art,
 Which we sorely need, for we are badly dark in heart.
 See ‘Ma’rifatnâma’, you will know Ibrâhîm Haqqî.
 Read ‘Birgivî’ much, do not skimp on such necessity.
 Biographies of the Awliyâ who are known widely.
 Exist in ‘Reshehât’ and in ‘Nefehât’, thoroughly.
 ‘Barakât Ahmadî’ and ‘Mu’jizât-ul-Anbiyâ’;
 And how nicely written is ‘Hadîqat-ul-Awliyâ’.
 See ‘Durr-i-yektâ’ and ‘Umdat-ul-islâm’; with these two,
 And ‘Miftâh-ul-Jannat’, and ‘Ayyuh-al-walad’, too.
 The booklet entitled ‘Râbita’ teaches Tasawwuf;
 By Sayyid Walî ‘Abd-ul-Hakîm, man of Tasawwuf.
 Many another book, each is a pearl in the sea;
 May their authors in Allah’s Compassion be!
 Yâ Rabbî, please do convey to them our salutation!
 And bless those who follow them with safety and salvation!**

SALUTATIONS and GREETINGS (Among Muslims)

When two Muslims meet, it is an act of sunnat for them to say, “**Salâmun ’alaikum**,” to each other and to (shake hands with each other, i.e. to) make musâfaha with the hands. As they make musâfaha, their sins become shaken off.

It is an act of harâm, which is sinful, to greet (by saying, “Salâmun ’alaikum,”) the following eight people:

- 1– Nâ-mahram^[1] girls and young women must not be greeted.
- 2– People who play chess or any other game must not be greeted.
- 3– People who gamble must not be greeted.
- 4– People who drink alcoholic beverages must not be greeted.
- 5– People who backbite others must not be greeted.
- 6– Singers must not be greeted.
- 7– People who commit sins openly and publicly must not be greeted.
- 8– Men who look at (nâ-mahram) women and girls must not be greeted.

People seen doing the following things must not be greeted only as long as they are in that state:

- 1– A person performing namâz must not be greeted.
- 2– A khatîb must not be greeted as he is making the khutba.
- 3– A person reading (or reciting) the Qur’ân-al kerîm must not be greeted.
- 4– A person dhikring or preaching must not be greeted.
- 5– A person reading (or reciting) hadîth-i-sherîfs must not be greeted.
- 6– A person listening to the aforesaid activities must not be greeted.
- 7– A person studying teachings of Fiqh must not be greeted.
- 8– Judges at law courts must not be greeted.
- 9– People discussing religious teachings must not be greeted.
- 10– A muadhhdhin (or muazzin) must not be greeted as he is performing (calling) the azân (or adhân).

[1] Please see the eighth chapter of the fourth fascicle of **Endless Bliss** for ‘nâ-mahram’.

11– A muadhdhin must not be greeted as he is saying the iqâmat. (Please see the eleventh chapter of the fourth fascicle of **Endless Bliss**.)

12– A religious teacher must not be greeted as he is teaching his religious class.

13– A man busy with his wife must not be greeted.

14– A person with their awrat parts exposed must not be greeted.

15– A person urinating (or defecating) must not be greeted.

16– A person eating must not be greeted.

A man greets old women even if they are not his mahram relatives. At times of darûrat, and if he is sure that he will not feel lust, he may make musâfaha with them, [i.e. shake their hands.] Sinners are greeted if they have made tawba for their sins. They may be greeted with the intention of preventing them as they are committing sins.

Disbelievers may be greeted only when there is something to be done with them. A Muslim who glorifies a disbeliever by greeting them respectfully will become a disbeliever. A person who honours a disbeliever with such phrases as ‘my master’, etc. will become a disbeliever [**Ibni ’Âbidîn**, vol.5, p.267]. A hungry person (who arrives at a place where other Muslims are eating) may greet them (by saying, “Salâmun ’alaikum”) if he knows that he will be invited to the table. Disciples (and students) may greet their teachers.

When a Muslim greets other Muslims, or when he sneezes up to three times and then says, “**Al-hamd-u-lillâh**,” it is farz-i-kifâya for (at least one of) the others to acknowledge his greeting, (which he made by saying, “Salâmun ’alaikum,”) or his saying, “**Al-hamd-u-lillâh**,” respectively, immediately upon hearing him.^[1] It is harâm for those who hear him to delay the acknowledgement. They will have to make tawba if they do so. It is farz to acknowledge, by saying, “**Wa ’alaikum salâm**,” a greeting received by way of a letter. It is mustahab to write the acknowledgement and send it. When a person accepts to carry and deliver a (verbal) message of greeting, it is farz for him to carry the word and deliver it (to the addressee). For, it has become amânat, (i.e. something entrusted to him.) If he has not accepted to carry the word of greeting, then

[1] A knowledge must be made by saying, “Yerhamukallah,” to a person who sneezes and thereafter says, “Al-hamd-u-lillâh.”

it is a **vedī'a**.^[1] It is not obligatory to carry the vedī'a.

Of the latter group of situations written above, persons involved in the first two situations do not answer the greetings extended to them. As to the other situations up to number twelve, people greeted therein had better answer the greetings. It is not necessary to acknowledge a beggar's greeting. It is not an act of farz, (i.e. compulsory,) to acknowledge greetings as you are eating and drinking or when you are in the restroom or greetings made by a child or a drunkard or a fâsiq person (**Ibni 'Ābidîn**, vol.5, p.267).

Greeting is made by saying, "**Salâmun 'alaikum**," or, "**Ess-salâmu 'alaikum**." It is not an act of farz to acknowledge greetings made by saying, "Salâm 'alaikum," or by saying other words.

As is written in the book entitled **Riyâd-un-nâsikhîn**, (and written by Muhammed Rebhâmî 'rahmatullâhi ta'âlâ 'alaihi'), it is stated in the book entitled **Fatâwâ-i-Sirâjiyya**, (written by 'Alî 'Ushî bin 'Uthmân Ferghânawî 'rahmatullâhi ta'âlâ 'alaihi', d. 575 [1180 A.D.]:) "As you greet someone, you should make it in the plural form, that is, you should greet as if you are greeting a number of people. For, a Believer is never alone. Protecting (muhâfaza) angels and the two angels **Kirâman kâtibîn** keep them company." The hadîth-i-sherîf stating that the word expressing the greeting should be used in the plural form is quoted in the book entitled **Riyâd-us-sâlihîn** (and written by Yahyâ bin Sheref Nawawî [or Nevevî] 'rahmatullâhi ta'âlâ 'alaihi', 631 [1233 A.D.] – 676 [1277], Damascus.)

The meaning of "**Salâmun 'alaikum**" is: "I am a Muslim. I will not harm you. You are in safety." A hadîth-i-sherîf commands: "**Greet Muslims** (by saying, 'Salâmun 'alaikum,') **the ones whom you know and those whom you do not know alike!**" Disbelievers must not be greeted, (by saying, "Salâmun 'alaikum.") You only say, "Wa 'alaikum," when they greet you. It is permissible for a Muslim man to greet any of the eighteen women^[2] who are eternally harâm for him to marry and make (an Islamic kind of contract termed) nikâh with. It is an act of farz-i-kifâya to acknowledge their greetings. Concerning the seven women with

[1] Please see the last four paragraphs of the ninth chapter of the sixth fascicle of **Endless Bliss**.

[2] The twelfth chapter of the fifth fascicle of **Endless Bliss** provides detailed information on this subject.

whom marriage is temporarily harâm on account of conditions prescribed by Islam, and who are halâl for the man in question to marry when the conditions no longer exist; it is not jâ'iz, (that is, Islam does not give permission,) to greet them. And nor is it an act of farz to acknowledge their greetings.

It is not jâ'iz to greet a rich person (only) because he is rich. If the rich person greets you first, it becomes an act of farz to acknowledge the greeting. It is jâ'iz for seniors to greet children.

The order of precedence which is sunnat is as follows: older people greet younger ones; townsmen greet villagers; a person riding a camel greets one riding a horse; one riding a horse greets one riding a donkey; one riding a donkey greets one walking; a person standing greets one who is sitting; a group of people greet another group greater in number; a master greets his servant; the father greets the son; the mother greets the daughter, first. A person with a higher position and social status has precedence in greeting. As a matter of fact, on the night of Mi'râj Allâhu ta'âlâ was the first party to greet. If two Muslims greet each other simultaneously, it becomes farz for both parties to acknowledge the other's greeting. If they greet each other one (immediately) after the other; the later greeting stands for the acknowledgement. When more than one people are greeted, acknowledgement on the part of only one of the people in the greeted group, be it a child, will suffice, and the other people in the group will not have to acknowledge the greeting.

In dispensations from that of Âdam 'alaihi-salâm' to that of Ibrâhîm 'alaihi-salâm', salutations had been being made by both parties' prostrating themselves before each other. Thereafter they were changed into both people's embracing each other. During the dispensation of Muḥammad 'alaihi-salâm' it became an act of sunnat to make musâfaha with the hands.

[Shiites respond to the greeting in kind. They acknowledge it by saying, "Salâmun 'alaikum." They do not say, "Alaikum salâm."]

'Abdullah bin Salâm 'radiy-Allâhu 'anh' relates: When the Rasûl-i-ekrem 'sall-Allâhu 'alaihi wa sallam' made his blessed migration to Medîna, the first hadîth-i-sherîf that I heard from his blessed mouth was this: "**Greet one another! Offer food to one another! Take care about your relatives' rights! Perform midnight namâz as others are asleep! Doing these things, enter Paradise in safety!**" Here we end our citation from **Riyâd-un-nâsikhîn**.

(Ahmad bin Muhammed bin Ismâ'îl) Tahtawî 'rahmatullâhi ta'âlâ 'alaih' (d. 1231 [1815 A.D.]) states as follows in the hundred and seventy-fourth page of his annotation to the commentary book entitled **Merâq-il-felâh**: "It is an act of sunnat for Muslims to make musâfaha when they meet one another. As a matter of fact, Abû Zer Ghifârî 'radiy-Allâhu 'anh' (d. 32 [652 A.D.], Rebza in the vicinity of Medfna) states as follows in a hadîth-i-sherîf quoted by Abû Dâwûd Sijstânî 'rahmatullâhi ta'âlâ 'alaih' (202 [817 A.D.] – 275 [888], Basra): "Every time I met Rasûlullah 'sall-Allâhu 'alaihi wa sallam', he would make musâfaha with me." **Musâfaha** is two people's attaching the palms of their right hands to each other, in a manner wherein the sides of their thumbs contact each other. The handshake which is done by holding the second person's fingers in your palm, and which is in fashion today, is a Shiite manner of handshake. The sunnat fashion, however, is, when you meet (your Muslim brother) and as both of you utter the words of greeting, to attach the inner parts of four of the fingers of your naked right hand [without wearing gloves or any other kind of wrapper] to the outer part of his right hand, towards his thumb. Affection spreads from the vein on the thumb. As two Muslims make musâfaha, they exchange brotherly affection." This is another example showing that Muslims should love one another and avoid separatism.

Ibni 'Âbidîn states as follows in the chapter about istibrâ^[1] in the fifth volume: "It is an act of bid'at for Muslims to make musâfaha with one another before leaving the mosque after each of the daily prayers of namâz. It is Shiites' custom to do so. [It is jâiz (permissible), on 'Iyd days, to celebrate the 'Iyd days by making musâfaha with one another in mosques or, at other times, to make musâfaha from time to time without making it a habit.] It is jâ'iz to greet a dhimmî or to make musâfaha with him when it is needed to do so. It is not jâ'iz to do so for reverence. Reverence to a disbeliever causes disbelief.

Sons and daughters must be given bed-rooms separate from each other and from that of their parents. You (may) kiss an Islamic scholar's or your either parent's hand. You do not kiss others' hands. When you meet a friend of yours, it is harâm to kiss their hand.

When your elders enter, it is an act of mustahab to meet them standing. When you enter, it is makrûh to rejoice to see others'

[1] Please see the second paragraph following the paragraph headlined **ISTINJÂ** in the sixth chapter of the fourth fascicle of **Endless Bliss**.

standing up. It is permissible to kiss (a copy of) the Qur'ân al-kerîm or (a loaf or a slice or a roll of) bread.

It is stated in the thirteen hundred and thirty-fourth page of the book entitled **Berîqa**: It is a sinful act to bow as you greet or acknowledge a greeting. It is enjoined as follows in a hadîth-i-sherîf: **“Do not bow to one another or hug one another when you meet one another!”** It is harâm to make rukû', (i.e. to bend, to assume a stooping posture like you do in namâz,) or to make sajda (prostration) before anyone other than Allâhu ta'âlâ. Ibni Nujaym Zeyn-ad-dîn Misrî 'rahmatullâhi ta'âlâ 'alaih' states in his book entitled **Seghâir wa Kebâir** that salutations with the hand are sinful acts. Ismâ'îl Sivâsî explains his statement as follows: “For, it is customary among disbelievers to salute with the hand.”

Imâm Rabbânî 'rahmatullâhi 'alaih' states in his two hundred and sixty-fifth letter: “It is necessary to be careful about Muslims' rights. It is stated in a hadîth-i-sherîf: **‘A Muslim has five rights that are incumbent upon another Muslim: To acknowledge his greeting; to visit (or at least ask about) the bedridden people (if there are any) in his family; to attend his funeral (janâza); to participate in his invitations; and to answer him by saying, “Ye-r-hamukallah,” when he sneezes and then says, “Al-hamd-u-lillâh.”**’ However, participation in an invitation is conditional on certain requirements. The book entitled **Ihyâ-ul-'ulûm** provides the following explanation concerning the requirements: ‘If the food (given there) is doubtful or if there are silk tissues or gold and/or silver utensils on the table or there are pictures of living beings (men and animals) on the ceiling and/or on the walls or if musical instruments or harâm games are being played at the place of invitation, you should not go there. An invitation made by a tyrant or by a bid'at holder or by a habitual sinner (fâsiq) or by a wicked person or for which too much money has been spent for ostentatious purposes should not be participated at.’ It is stated in the book entitled **Shir'at-ul-islâm**: ‘An invitation made for ostentation or show must not be participated at.’ It is stated in the book entitled **Muhît-i-Burhânî** (and written by Burhan-ad-dîn Mahmûd bin Tâj-ud-dîn Ahmad bin 'Abd-ul-'Azîz Bukhârî 'rahmatullâhi ta'âlâ 'alaih', 551 [1156 A.D.] – martyred in 616 [1219]: ‘Invitations where people are playing harâm games or musical instruments or backbiting Muslims or consuming alcoholic beverages must not be participated at.’ The same is written in the book entitled **Metâlib-ul-muslimîn**. Invitations where such deterrences do not exist should be participated at. Such invitations

seldom take place today. It is an act of sunnat to visit a bedridden person who has someone to tend him. It is written in the annotation to **Mishkât** that it is wâjib to visit him to see how he is if he has no one with him. We should join the namâz of janâza^[1] performed for a dead Muslim and walk at least a few steps behind the janâza being carried to the cemetery.” Here we end our translation from the two hundred and sixty-fifth letter. Ibni ‘Âbidîn states in the section headlined ‘Hazar wa Ibâha’: “If the things that are harâm exist in the room, then you go there. If they are at the meal table, then you don’t go there. If you are there because you did not know (that they existed there), then you sit there with displeasure in your heart, or leave the place under some pretext. For, an act of sunnat should be forfeited lest you should commit an act that is harâm. Backbiting or listening to people who backbite others is a sinful act worse than musical instruments and harâm games. If you are an authority or a man of position, then you should prevent the harâm situation at the table or leave the place.”

It is stated at the end of the chapter dealing with zakât in the book entitled **Mâ-lâ-budda** (and written by Muhammad Senâullah Pânî Pûtî ‘rahmatullâhi ta’âlâ ‘alaih’, 1143 [1730 A.D.], Pânî-Put, India – 1225 [1810], Pânî-Put): “It is an act of muakkad sunnat to entertain your guest for three days. It becomes mustahab on days exceeding that limit.

It is stated in **Hadîqa**, towards the end of its chapter dealing with retributions incurred by way of speech: “When you are to enter someone’s house, room, or garden, it is wâjib to ask for permission. You should not enter without asking for permission by knocking on the door, ringing the doorbell, or by calling, e.g. greeting. Permission should be asked for by parents to enter their children’s rooms and by children to enter their parents’ rooms. Permission should be asked for three times. If permission is not given after the first asking, it must be asked for a second time after waiting for about a minute. If it still is not given, the request must be made a third time. In case you are not given permission this time, either, [if you have waited for as long as you would have performed a namâz of four rak’ats,] you do not enter, and leave. If the door is opened slightly, you say who you are before asking for the person you are looking for. [Likewise, when you telephone

[1] Please see the fifteenth chapter of the fifth fascicle of **Endless Bliss** for ‘namâz of janâza’.

someone, first you say who you are.] If the person inside is someone who you already know will let you in, you may enter without asking for permission.”

A book which occupies number (3653) of the ‘Lâleli’ section of the Suleymâniyye Library of Istanbul quotes Ahmad ibni Kemâl Efendi ‘rahmatullâhi ta’âlâ ‘alaih’, the ninth Ottoman Shaikh-ul-islâm, (d. 940 [1534 A.D.]) as having said in his book entitled **Kitâb-ul-ferâid**: “It is stated in a hadîth-i-sherîf quoted on the authority of Abû Umâma Sadî bin Ajlân-i-Bâhilî ‘radiy-Allâhu ‘anh’ (d. 81 [700 A.D.], Homs-in Syria as of today): “**People who resemble others are not from our community. Do not resemble Jews or Christians! Jews greet one another by making a sign with their fingers, Christians do so by making a sign with their hands, and magians by bowing.**” It is stated in the book entitled **Kitâb-us-sunnat-i-wa-l-jamâ’at** (and written by Rukn-ul-islâm Ibrâhîm)^[1]: Acknowledge others’ greetings! It is a custom of Jews and Christians to make signs with fingers or hands in the name of greeting. And it is a custom of magians to kiss your own hand when you see someone or to kiss his hand or to put your hand on your chest or to bow or to prostrate yourself. It is stated in the book entitled **Fatâwâ-i-Kâri-ul-Hidâya** (and written by ‘Umar bin Is-haq) and in the book entitled **Shîr’ât-ul-islâm** (and written by Muhammad bin Abî Bakr ‘rahmatullâhi ta’âlâ ‘alaih’ (d. 573 [1178 A.D.]): “Greeting by making a sign with fingers is a Jewish custom. And it is a Christian custom to greet by making a sign with hand. A Muslim should not imitate such greetings.” Mazhar-i-Jân-i-Jânân ‘quddisa sirruh’ (1111 [1699 A.D.], India – martyred in 1195 [1781]) would prevent greetings made by putting the hands on the head or by bowing.

Esh-shaikh ‘Alî Mahfûz ‘rahmatullâhi ta’âlâ ‘alaih’, who was one of the greater ones of the scholars of the Jâmi’ul adhar and who passed away in 1361 [1942 A.D.], states as follows in the three hundred and sixty-second page of his book entitled **al-Ibdâ’**: “Greeting as prescribed by Islam has been consigned to oblivion. This is an extremely sordid general trend. It is quite a mean behaviour to say, ‘Good morning,’ or to greet one another by making signs with the hands or by nodding or not to greet a Muslim because you do not know him or not to greet your family when you come home. It means to ignore an act of sunnat.” The

[1] On the other hand, the book entitled **Kitâb-us-sunnat** was written by Zâhid-i-Saffâr.

book **al-Ibdâ'** contains appreciatory appendices written by Shaikh 'Abdullah Dassûqî and Shaikh Yûsuf Dajwî, two of the professors of Jâmi'ul adhhar.

***When winter days are gone and Spring comes,
Mountains' eyes open from their abeyance.
With them dressed up all over with rose-buds,
Philomels will no longer have to wait in patience.***

***Day and night mountains' job is to 'make tasbîh'⁴¹¹,
Birds on them always saying, "Allah, Allah."
With heads soaring up to the firmament,
The Qibla of prayers do all mountains face.***

***Raiment of Power is cut out for them all,
Showers of Haqq's Compassion onto them fall.
All kinds of flowers blossom thereon withal,
Mountains turn into Garden with Summer's face.***

***Watch them, and you never find satiety,
From Haqq²¹ you'll receive lights of piety.
Their breeze will blow away anxiety,
Their dust smelling like musk and ambergris.***

***Lilies on the one side, tulips on the other,
Their runnels all carry life-giving water.
'Sabba ha', in meaning, starts itself to utter,
It is mountains' business to thank Haqq forever.***

[1] To say, "Subhân-Allah," which means, "I know Allâhu ta'âlâ far from all sorts of defects whatsoever.

[2] Allâhu ta'âlâ.

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