

HADRAT IBRAHIM
IBN ADHAM
FIVE PEACES OF
ADVICE FROM





HADRAT IBRAHIM IBN ADHAM
FIVE PEACES OF
ADVICE FROM



AHMET TOMOR

© Copyright Ahmet Tomor

ISBN

Baskı, Cilt

Erkam Matbaası

Tel: (0212) 671 07 00

İsteme Adresi

Tel: +90 264 274 16 31

Okumayi Tesvik Dernegi

info@okumayitesvik.com

info@tomorhoca.com

iPhone, iPod Touch, iPad

App store > Books > Okumayi Tesvik Dernegi

Android

Google Play > Arama > Okumayi Tesvik Dernegi

HADRAT IBRAHIM IBN ADHAM



Ibrahim ibn Adham was one of the famous saints from the period of the Tabi'een. He was also the king of the city of Balkh. He was a just ruler who performed the five daily prayers, shunned all manner of sin, looked out for the poor and applied the rulings of Islamic law. He was very much loved by his people.

One night after performing the night prayer, he lay down on his bed. He had not yet fallen asleep when he heard a sudden clamour coming from the roof of his palace. A little while later his bodyguards caught a well-built man and brought him to the King who asked him angrily: "Who are you? What

are you doing on my roof?” The man replied:

“My king, I am a camel owner but I have lost one of my camels and so I have come out searching for it”. Ibrahim ibn Adham was incensed by these words and he shouted at him: “Are you mad man? Who looks for their camel on a roof?” The man smiled and said: “O my king! Why are you angry that I look for my camel on your roof when you yourself are seeking Paradise in all of this comfort and luxury?” The man then disappeared.

Ibrahim ibn Adham understood this event to be a message from the Divine and, greatly touched, he spent that night in worship without sleeping at all. He was unable to overcome the shock of this event and in the morning he feet constricted within his palace so he decided to go to the

forest under the pretence of hunting. He ordered his servants to prepare his horse and when they were ready he set out with forty bodyguards. When they neared the forest Ibrahim ibn Adham said to his bodyguards: “Wait for me here”. For the first time in his entire life, he entered the forest all alone.

Ibrahim ibn Adham’s father was also a king and so Ibrahim was born and raised in the palace. But now for the first time in his life he was travelling alone and in the midst of an uninhabited forest, amongst wild animals. Whilst he was looking around the forest in contemplation the sounds of the birds drew his attention and he began to recite ‘Allah! Allah’ along with them.

When his heart was at ease he wished to return but was unable to. Without realising it, he had moved far away from where he had

begun and had lost his tracks. He was lost in the forest. Now he was truly alone. Would this forest turn out to be his grave? He was exhausted and hungry. Maybe if he ate a few bites he would be able to think more clearly. He got down from his horse, took his bag of provisions and sat down on the ground. But he was very thirsty and he could hear the sound of a water flowing in a river nearby. As he went to get some water from the river, an eagle suddenly came out of nowhere and grabbed his bag of provisions. It then flew up to a nearby hill and perched itself there.

Once more Ibrahim ibn Adham lost hope. It seemed as the wheels of fate were turning against him. He was all alone in an uninhabited place and an eagle had come and taken off with his provisions.



He was left with no other choice but to go all the way to the hill where the eagle had perched itself and eat its leftovers. He slowly climbed the hill and tried not to frighten the eagle. However he was in shock at the scene before him and he forgot all about his hunger and his solitude.

A man was lying on his back, his hands and feet tied and the eagle was placing pieces of bread into the man's mouth with his beak.

When the eagle flew off, Ibrahim went to the man and untied his hands and feet. He then asked him who he was and what had happened to him.

The man explained:

“I am a merchant. Two days ago when we were crossing the strait some bandits came and attacked us. They killed all of my friends. They then tied me up and left me here to die, thinking that I would be attacked and ravaged by wild animals.

Ibrahim asked him:

“Then what happened?”

“When the bandits left I pleaded with Allah with all my heart. Only He could save me from this place. And so you see that Allah sent me this eagle and made it look after me like it would look after its own chicks in its nest.

After that Ibrahim ibn Adham perceived the station of tawakkul, or dependence on Allah and he made amends with the man and left him.

Before he was able to rid himself of the effects of the first shock he was hit with another. O Lord! What on earth was happening? He came to believe with his entire being that Allah was directing all of these events from behind the scenes and that He was the sole true King. He came to realise that worldly kings were mere puppets.

Having come to understand the station of tawakkul his heart found peace and was freed of all fear and doubt. His heart was now devoted solely to Allah. It was as if he was now living in another realm and his heart was burning with love for Allah. Weeping, he began to chant “Allah! Allah”.

He then found himself in a safe place outside of the forest.

He no longer desired to return to the city of Balkh, for divine love was now much sweeter than his palace and his kingdom. He travelled to foreign lands in order to meet with the friends of Allah and to benefit from their spiritual prosperity.

He knew that in order to be able to benefit from the spiritual prosperity of the friends of Allah and to enter upon their path it was necessary to take control of the emotions of the nafs al ammarah such as anger, passion, spite, arrogance, envy, love of fame, pride, egotism and love of this world. Thus this is where he began, by declaring a greater jihad against his nafs.

Because he was born in a palace and he had become accustomed to fame, pride, egotism and living in luxury, he waged war against his nafs in order to take the reins of his emotions.

In order to break the pride of his nafs that arose from selfishness, he carried wood on his back for years and then sold this wood in crowded places and gave the proceeds to the poor.

On the one hand he was battling against his nafs and on the other he was performing much worship and was in a state of constant remembrance of Allah, in order to tip the balance of his spirit-nafs in favour of his spirit

The struggle against one's nafs which is the beginning of sainthood, is a truly difficult thing. It is like eating unripe fruit which is extremely hard, has no colour, no scent and taste. This is why out of those who enter upon this path, only one out of a thousand are able to complete this long marathon whilst the others are eliminated and left by the wayside.

Whilst those who are eliminated linger with the deceitful and illusionary pleasures of this fleeting world and fight each other due to the constrictedness of their heart, those who complete the marathon are able to receive the pleasure of their faith and their worship and meet with spiritual prosperity, spiritual peace and eternal happiness in both worlds.

Ibrahim ibn Adham was one of those one out of a thousand people who complete the marathon and who taste the pleasure of his faith, his worship, spiritual prosperity and peace and are ever happy in this world and the next.

One day Ibrahim ibn Adham was sitting by the side of the Tigris River and was mending the torn and ripped parts of his robe. At that point the governor and his men



passed by and saw Ibrahim. The governor said to his men:

“Look at that pitiful man: He abandoned his kingdom but what has he gained”.

Ibrahim then threw his needle into the water and called out to the fish:

“Can you bring my needle back to me?”
All of the fish immediately dove into the depths of the water and one of them took the needle in his mouth and took it to Ibrahim.

Ibrahim took the needle, looked at the governor and said:

“This is what I have gained”.

One day a man who loved Ibrahim for the sake of Allah came to visit him and said:
“ O Ibrahim, friend of Allah. I admire you. Because you have cast away with the back of your hand a worldly kingdom and worldly pleasures after which people run after and you have chosen the path of the friends of Allah. I love you for the sake of Allah and I want to enter upon your path.

However I cannot free myself of the addiction of my nafs to sin and I cannot remain devoted when I repent.

Ibrahim ibn Adham replied:

“Let me give you five pieces of advice. If you listen to them attentively and do as required, you will be freed from the sins of your nafs and enter upon the path of the friends of Allah”.

The man asked:

“What is your advice?”

Ibrahim ibn Adham replied:

Number 1: When you are about to sin do not eat from the provision (food) created by Allah. Because, here you are eating Allah’s provision and at the same time rebelling against Him, and this will not do and is not in accord with humanity.

Number 2: When you are about to sin, leave the dominion of Allah and go

somewhere else. Because to rebel against Him while you are in His dominion is patent ingratitude and inhuman.

Number 3: When you are about to sin go somewhere where Allah cannot see you and commit your sin there. Because to commit a sin whilst in the presence of Allah is a madness beyond heedlessness and an inhuman act.

Number 4: When Azrail appears before you at a most unexpected time and in a most unexpected place tell him: “O Azrail. You have come at an untimely hour. I have yet much to do. My daughter is going to be married, my son will enter the army, my wife is going to have an operation and my grandchild is going to be circumcised. What’s more, my house is yet unfinished, my work is incomplete and I have many debts that I need to pay back.



While I was dealing with these I could find no time to pray or to repent. Now you go and complete all of my tasks and then perform all of my prayers which were put off and then come back”.

The man replied:

“I cannot tell Azrail to go and come back later”.

Ibrahim then said:

“Then how can you continue to sin?”
The man began to cry and asked:

“What is your fifth piece of advice?”

Number 5: When all merits and sins are being weighed on the Day of Judgement if your merits are light, Allah will command the guardians of hell to: “Take him, tie his hand to his neck and then throw him into the fire” [Haqqa, 30-31]. At that point resist

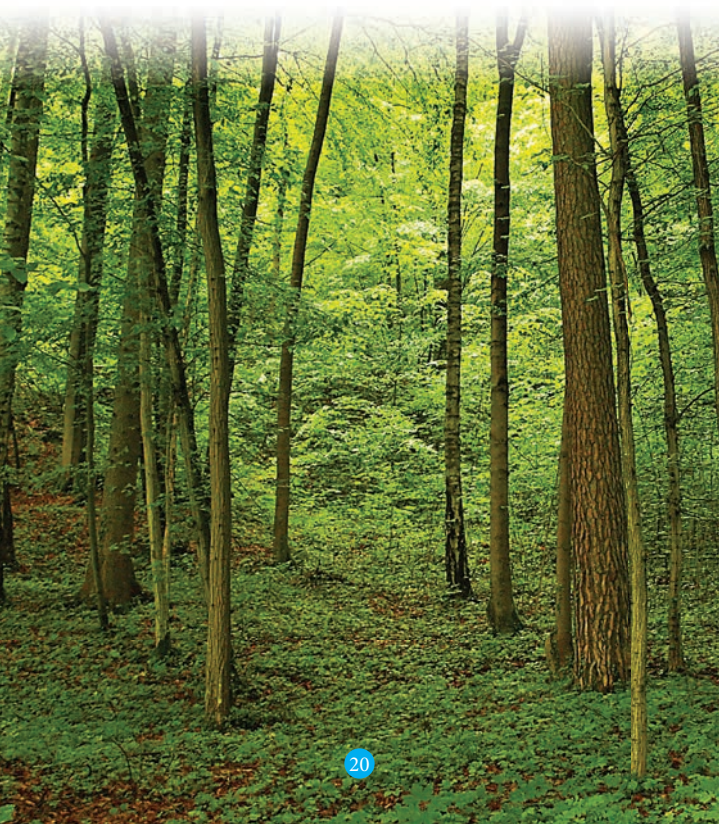


these guardians, escape them and do not enter the fire”.

That man began to weep again and without saying a word he hugged Ibrahim and left.

My dear readers! Let us now expand on each of the five pieces of advice that Ibrahim gave and apply them and accept them as if they were given to us.

5
PEACES OF
ADVICE
FROM





THE FIRST PIECE OF ADVICE



We have two choices. Either we do not sin or we do not eat from the provision of Allah. Since there is no one else who can create provision, we are left with only one choice and that is to refrain from sinning. Allah Most High says in the Qur'an:

“And in the heaven there is your provision, and what you are promised” (al-Dharyat 51:22)

If there arises a problem in the circuits that supply energy to a factory, or a problem within the energy production centre itself, then the factory will be left in the dark and production will cease. Similary if there arises

a problem in the atmosphere, which is the circuit that supplies energy to the earth, or a problem with the sun, which is the energy production centre of the earth, the world will be enveloped in darkness, production will cease (not even a single plant will be able to grow) and the earth will turn into an extremely cold block of ice. Thus the sole source of our provision is in the skies. The waters of the oceans are evaporated by the energy from the sun and enter the atmosphere as water vapour. The formation of high and low pressure in the atmosphere is also dependent on solar energy. The rapid or slow flow of air from high pressure to low pressure, or in other words the temperature difference between the two pressures, is also dependent on solar energy.

Plants take in carbon dioxide from the air and turn it into oxygen and carbohydrates and this also depends on solar energy.

Lightning which causes the breakdown of nitrogen in the air which then dissolves in water and combines with other elements from the earth to form fertiliser (that is food) for plants is also dependent on solar energy.

Allah Most High says in the Qur'an:

“Say (O Muhammad): “Who is it that provides for you from heaven and earth...”

(Yunus,10:31)

We believe with conviction that it is only Allah who creates our provision from the heavens and the earth. He is the One who turns the atmosphere into a natural laboratory that runs on the energy derived from the sun. It is He who transforms various

atoms in the form of solid, liquid and gas into food products as a result of certain chemical processes. Even if all of the angels, human beings and the jinn were to come together and unite their forces they would not be able to produce even the provision of an ant or produce a single weed from the ground.

Allah Most High says in the Qur'an:

“Who is there that can provide for you if He should withhold His provision?” (Mulk, 67:21)

If Allah were to limit the production of energy carried out by the transformation of hydrogen atoms into helium atoms by the sun or if He were to weaken the gravitational force of the sun and thus distance the earth from it, not a single plant could arise on the surface of the earth. Then who would be able to provide for us?



My dear readers! Let us truly thank Allah very, very much for every bite we eat and every sip of water that we take.

Let us not show ingratitude by committing sins and rebelling against that Most Beautiful of Protectors.

And let us not merely be grateful with the tips of our tongue.

Let us demonstrate our gratitude with our entire being and with our heart by falling down in prostration in His presence.

5
PEACES OF
ADVICE
FROM

THE SECOND PIECE OF ADVICE



Either refrain from sinning or do not remain in the dominion of Allah! Since there is no place over which Allah does not rule then we are again left with only one choice. To refrain from sinning. Allah Most High says in the Qur'an:

“God is He to Whom belongs the sovereignty of the heavens and the earth. He gives life and causes to die. And you have, apart from God, neither a guardian (who will protect you and to whom you can entrust your affairs) nor a helper” (Tawbah, 9:116).

The dominion and sovereignty of the heavens and the earth belong undoubtedly and unconditionally to Allah.

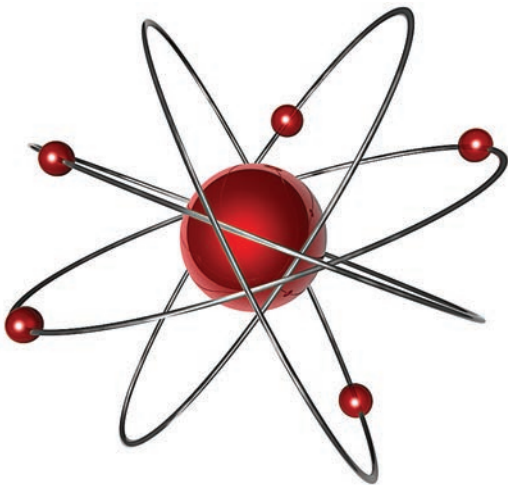
From the smallest of all beings, the atoms and single-celled organisms to the largest of creatures, the stars, the elephants and the whales, there is no creature which can exit the natural conditions of life or part from its orbit Otherwise the entire balance of the universe would be upset and various destructive events would appear in various dimensions. Because Allah Most High created the earth suitable for the living conditions of the human being and He created the human being suited to the conditions of life on earth, then man cannot exit these conditions and live under other conditions.

If He so wills He can bring life to dead matter (the elements) and transform them into living beings and if He so wills He can cause them to die and transform them back into the elements of the earth. And so Allah will again cause the human being that He

created from the earth to die and return him to his origins.

When man is placed into his grave he will find no friend nor helper other than Allah.

The only choice left for the human being, who has no say in the timing of his creation, who does not determine the process of his life on earth, who does not determine when or where he will die, and who cannot exit the conditions of the life that Allah determined for him, is left with only one choice and that is to refrain from sinning!



THE THIRD PIECE OF ADVICE



If you are going to remain ungrateful to Allah, while you eat from His provision and live in His dominion, by rebelling against Him, then go somewhere where He cannot see you and commit your sins there!

Since there is no place, and never can be any such place, that Allah does not see or know of, then do not sin! Allah Most High says in the Qur'an:

“Whether you reveal something or keep it secret, (know) that surely God has full knowledge of everything” (Ahzab, 33:54).

Secrecy is a matter particular to the human being. However for Allah there is no difference between what is hidden and what is open nor between the past and the present.

Just as Allah Most High sees the person who commits sins openly in crowded places, He also sees and knows those who commit sins in isolated places in the darkness of the night.

Allah Most High says in the Qur'an:

“Not an atom’s weight of whatever there is in the earth or in the heaven escapes your Lord, nor is there anything smaller than that, or greater, but it is (recorded) in a Manifest Book” (Yunus, 10:61).

In the Arabic language, the atom, which is the smallest thing in existence, is called a ‘zerre’.

After having emphasised the notion of an atom and its weight in an age in which people had no knowledge of the atom, Allah then declares that there is nothing in the heavens or the earth the weight of an atom

which is hidden from Him. Just as Allah Most High has knowledge of all of the atoms on land, in the sea, in the atmosphere and in space He also has knowledge of, sees and controls the nucleus of the atom, which is 100000 times smaller, and the neutrons and protons contained within it and also the electrons that travel around the nucleus. Moreover He also has knowledge of, sees, and controls the cells that make up our bodies, the nuclei within these cells, their chromosomes and genes and the DNA molecule.

My dear readers! Just as companies that produce our cell phones have more knowledge than we do, of all of their functions, inside and out, and all details regarding their use, so too Allah knows better than we do and sees our inside, our outside, our cells, the nuclei within our cells, the



chromosomes within our nuclei, the genes on our chromosomes and all of the details of the DNA molecule. Please let us consult our conscience and ponder for a minute! Does not Allah, who knows us better than we do, also know and see the sins that we commit both in secret and in the open? Once more we are left with only choice, to refrain from sin.

THE FOURTH PIECE OF ADVICE



When Azrail, the Angel of Death, stands before you when and where you least expect it, say to him: “I am not yet ready to die and I do not want to die. Please go and come back later”.

Unfortunately when we look back at those that went before us, not one single person, not even the prophets, were able to tell Azrail to go and come back later and so we also will not be able to do so. Therefore our only choice is to accept death and prepare ourselves for it...

Allah Most High says in the Qur'an:

“Every soul is bound to taste death and then to Us you will be brought back” (Ankabut, 29:57)

The most important feature that distinguishes the human being from the animals is not its physical structure, but its mind. The function of the mind is to foresee the future and take the necessary precautions. Since death is the common fate of all people, to forget about it and try to ignore it is to be like the ostrich that senses danger but buries its head in the sand in order to avoid seeing it.

We cannot explain to the ostrich that closing its eyes will only blacken its own world but the human being must accept this reality and stop ignoring it and prepare for his or her death.

Allah Most High says in the Qur'an:



“Wherever you may be, death will overtake you, even though you be in towers built up strong and high” (Nisa, 4:78).

Just as we did not choose to be born and come into this world, so too death and the journey to the hereafter is also not our choice. Even if we escape to the most uninhabited of deserts, or we take refuge in high fortresses, or we hide ourselves away in the darkest of caves, or we place ourselves under military protection, or we are under the supervision of the most famous of specialist doctors in the most modern hospitals, none of these precautions can save us from death, nor can they stop Azrail from performing his duty. So what is this thing called death?

Death is the cutting off of the relationship of spirit with the body. The spirit is a non-material being, like the angels,

and is like the spiritual energy of the body. Just like when there is a blackout in a factory all of the machines stop working, when the connection between the spirit and the body is cut, all of the vital functions cease to perform and the body turns into a heap of flesh and bones.

The spirit is the foundation of the human being. It is the human being's essence, its permanent and innate character, whereas the body is merely the human being's fleeting worldly appearance.

“I was wrapped up in flesh and bone and appeared as Yunus” (Yunus Emre).

Let us not see death to be an ogre and the grave to be a dark pit, but rather let us beautify them. Death is not annihilation but a passage to another life. Death is when the spirit is freed from the prison of the



body and is reunited with its freedom in the intermediate realm.

Let us not be heedless of one fact. Just as we invest in our worldly homes let us also invest in our graves. Just as we furnish our worldly homes with luxurious furniture and illuminate them with crystal chandeliers, let us also furnish our graves with spiritual furniture such as prayer, fasting, charity, reciting the Qur'an, remembrance of Allah and invoking blessings upon the prophet, and illuminate our graves with the light of faith.

And just as we protect our worldly homes from harmful and poisonous insects, let us also protect our graves from harmful and poisonous snakes.

For each of our sins will become snakes that wait there in our graves in order to attack us and cause us pain until the Day of Reckoning.

If we want our spirits to be at ease in the intermediate realm and our graves to be gardens of Paradise, then we must avoid sin and carry out our worship regularly and without fail.

Those believers who repent while still in this world and are purified of their sins will not be imprisoned in their graves. Whenever they so desire they will be able to go to Mecca and circumambulate the Ka'bah, or visit the prophet Muhammad (saw) in Madina or traverse the heavens.

They can also meet with and chat with the other prophets and saints, and with their own close ones and freinds who have also passed away.

One day whilst one of the friends of Allah was walking around the cemetary he began to weep. When he was asked why he

replied: “Ahh. There is Paradise under the ground and also Hellfire”.

My dear brothers! Just as the Angel of Death is behind us, so too heaven and hell await us. Since we will not be able to tell the Angel of Death to go and come back later when he appears before us, we must now repent for and be purified of all of our sins and fill our baggage with good deeds.





THE FIFTH PIECE OF ADVICE



If, on the Day of Reckoning, your merits are light on the spiritual scales and your sins are heavy, then Allah will deliver you into the hands of the terrifying fiends of hell. If you have the ability to resist them then continue in your sin. Otherwise, repent immediately and abandon your sins. Allah Most High says in the Qur'an:

“The Trumpet will be blown, and so all who are in the heavens and all who are on the earth will fall dead, except those whom God wills to exempt” (Az-Zumar, 39:68).

When the angel Israfil first blows his trumpet by the command of Allah, it will be

the end of the world, and all living creatures will lose their senses and die. The order of the heavens and the earth will change and a new order will be formed. Allah Most High says in the Qur'an:

“And the Trumpet will be blown (again), and see, out of the graves they rush forth to their Lord” (Ya sin 36:51).

It will truly be a difficult day indeed when the people will burst out of their graves and appear at the place where the Last Judgement will take place, in order to account for their actions. Accordingly their final resting place will be either paradise or hell.

Allah Most High says in the Qur'an:

“On that Day the wrongdoer will bite at his hands, saying (with remorse) “Oh, would that I had taken a way in the company of the Messenger” (Furqan, 25:27).

Those who defended deviant ideologies and systems that opposed religion and those oppressors who persecuted the Muslims will then chew their hands in regret saying: “O would that I had taken a way in the company of the Messenger”. But of course it will be too late!

In that place of reckoning first of all everyone’s book of deeds will be handed out and then the Mizan (the spiritual Balance) will begin to weigh everyone’s sins and merits.

Allah Most High says in the Qur’an:

“We will set up balances of absolute justice on the Day of Resurrection, and no person will be wronged in the least. Even though it be a deed so much as the weight of a grain of mustard seed, We will bring it forth to be weighed” (Anbiya, 21:47).

On the Day of Reckoning balances will be set up which will weigh both merits and sins. These balances, the shape and form of which we have no knowledge, will weigh merits on their right hand side, and sins on the left hand side. This Mizan, or Balance, which is an indication of Divine justice, will be of the utmost sensitivity.

Just as it will weigh with great sensitivity merits and sins the weight of a mustard seed, so too will it weigh merits and sins which are larger and heavier than the earth with the same sensitivity.

When the Balance is set up and it begins its weighing, commotion and frenzy will reach their height and people will be trembling with fear, unable to take their eyes off the Balance. This is where man's fate will be clear. When sins are placed on the left hand side of the balance, darkened

and ugly, the sinners will be terrified of their sins and will tear their hair out with regret. When merits are placed on the right hand side, radiant and white, and the believers see their merits, they will be so happy and will reproach themselves saying: “O would that I had carried out more good deeds”.

The first item to be weighed on the Balance will be the ritual prayer (salat) and because the merit of the prayers that were prayed and the sin of those that were neglected are so heavy and great, this will be the most important weight that will tip the balance.

Then will come the other pillars of Islam such as fasting (sawm), charity (zakat) and the pilgrimage (Hajj) and the merit of these will carry great weight and they will be placed on the right hand side of the Balance. Of course, the opposite will also be true, that is, the sin resulting from the neglect of these

forms of worship will be weighed on its left hand side.

Then will come the supererogatory forms of worship, those which are not obligatory and these will be weighed on the right hand side of the Balance. Each of these, be they verbal, monetary or physical, will be weighed and given their own separate merits.

As a requirement of Divine Justice, not even an mustard seed's weight of good deeds will remain unrequited and each of them will be placed on the right hand side of the Balance. A person who spoke the word of Allah from the heart, an uttered Basmala (In the Name of Allah), a greeting of peace given to a fellow Muslim, a visit to the ill, helping an old or disabled person or aiding the poor – when a person sees the merit of these good deeds, which may have been belittled whilst in the world, they will cry tears of joy out of their surprise.

But what of sins? They too will be placed one by one on the Balance and not even a mustard seed's weight of sin will remain unpunished. Those who took even a sip of alcohol, who gambled, even if to while away the time, a man who shook hands with a woman unlawful to him or a woman who shook hands with a man unlawful to her, and those who appeared in public undressed and uncovered, even if for a short time – when they see their sins, they will be extremely sorry and reproach themselves for not having repented for them while still in the world.

And what of the major sins? May Allah protect us from their evil in this world and in the next, and allow all of humanity to repent for them and turn to Islam... Amen.

Allah Most High says in the Qur'an:

“The weighing on that Day shall be the truth (complete and accurate), and he whose scales (of good deeds) are heavy – they will be the prosperous” (A'raf, 7:8)

Those whose scales of good deeds will be heavy will be reunited with Paradise, the eternal realm, and will live in safety and security, in eternal happiness and peace. The path to Paradise is thus dependent on the needle that indicates the balance of merits and sins and the direction of this needle is dependent on the lives we live in this world. Since this is the case, then let us multiply our good deeds and shun all sin. We have no other choice and no other guarantee. The human being is terrified from the shock of a mild earthquake, and his heart skips a beat when lightning strikes and thunder rolls.

So what will become of him when he is left with no other choice but to follow, debased and screaming, the command of Allah Most High, given to the fiends of hell:

“Lay hold of him and shackle him (by the neck, the hands, and the feet)! “Then in the Blazing Flame let him to roast.





CONCLUSION



My dear readers! Let us evaluate these five pieces of advice given by the sultan of ascetics, Ibrahim ibn Adham, and come to a decision about our own future. At this moment in time, we are at a crossroads and there are two signposts before us. One of them points to Hell and the other indicates Paradise. The wheels are in our hands, the decision is ours and Azrail is behind us.

When we look at the road that leads to Hell, we see a community of people, irreligious, unstable, restless, impure and neglectful of the prayer. They have lost control of their senses and just like a car whose brakes have failed, their faith has failed and their minds have gone out of



control. We see a people who have lost their health from the pits of alcoholism, drugs, gambling and prostitution, who have lost their spouses, their work, their character, those who have become bankrupt and succumbed to depression, and who turn to suicide to escape the impasse of their credit card debts under the Capitalist system... We see husbands and wives who have abandoned each other, broken homes and children left out on the streets...

We see poor abandoned children forced into drug addiction, illicit sexual activity at a young age, terrorist activities and drug dealing. Mafia lords, the underworld, underhand dealings, blackmail, deviances and bloody terrorist acts... Then there are those who add fuel to the fire and try to benefit from such situations. Dark forces and powers in pursuit of their own benefit who are

in control of both written and visual media. Discourse against religion, ostentatious ceremony, fuss and ruckus about imaginary backwardness, and celebratory toasts made with taxes taken by the people...

So what will become of these people? If they distance themselves from their sins and repent, then the Gate of Repentance is open for everybody until the Day when the sun rises in the West. The moment that they repent and are purified of their sins and reach a state of spiritual peace having tasted the pleasure of faith, they will reproach themselves saying: “Ah, why did I not repent before?”

But what if they die before they have a chance to repent? Allah forbid but they will be headed for the place written on that signpost at the crossroads, that is Hell.

When we look at the path to Paradise we see a society of balanced, ordered, peaceful and healthy people living in accordance with the commands of the religion.

A society of believers who live and work for this world according to the amount of time they will spend here and who live for the hereafter according to how long they will spend there, without becoming excessively greedy and ambitious and who do not neglect their worship...

Those who love each other for the sake of Allah, who come together in the melting pot of religious brotherhood five times a day to perform their prayers and listen to each other's problems...

True believers who are charitable in their zakat, and other voluntary alms-giving, who consecrate their sacrificial animals

to Allah, who give to the poor via various forms of voluntary charity and look out for the orphans and the abandoned...

With the spiritual power they receive from their prayer, Muslims who are able to control their nafs and who flee from all manner of sin, including alcohol, drugs, gambling, lying, gossip and infringing upon other's rights...

True believers, male and female, who abide by the command of Allah to stay away from fornication, and protect their hands, their tongues, their eyes and their sexual organs from it, who share their sexual pleasure only with their wives or husbands and who search for happiness within their own homes...

Because they seek happiness in their own homes, they do not covet another's wife

or husband and so do the topic of divorce is never brought up. Even if the act of divorce, much disliked by Allah, becomes necessary, these believing mothers and fathers take responsibility for their children and do not abandon them.

And so what is the end-affair of these people?

If they die upon this path, then they will undoubtedly go to the place indicated on the signpost, that is to Paradise, and will live there happily ever after.



5
PEACES OF
ADVICE
FROM



PARADISE AND THE HUMAN BEING



Allah Most High says in the Qur'an:

“And hasten, as if competing with one another, to forgiveness from your Lord, and to a Garden as spacious as the heavens and the earth, prepared for the God-revering, pious” (Al'i Imran, 3:133)

Just as the whale, which has been created, both physically and emotionally, for the icy cold conditions of the oceans, would find life in a lake to be narrow and constricting, so too, the human being, who has been created for Paradise, both physically and emotionally, will find this world narrow and constricting. Why? Because our father Adam and our



mother Eve lived in Paradise for more than a thousand years. They ate and drank there and experienced a life of Paradise with all its beauty. When they were then deceived by Satan they were exiled to this planet Earth. Having become accustomed to that beautiful life of Paradise, Adam and Eve found this planet to be narrow and constricting and in a spiritual sense, they were unable to adjust to this life. They migrated to the hereafter having lived with the constant longing for Paradise.

Just as a baby lion cub who was born in a zoo and has never seen a forest, has within his genetic nature and instinct, a longing for the grand forest, the human being, born in this world and having never seen Paradise, has within his nature and subconscious a longing for Paradise. Even those who do not believe in an afterlife or in Paradise, when

they see something of utmost beauty, they cannot refrain from saying: “it is just like Paradise” and in fact accept its existence, even if it is implicit.

Yes indeed, Paradise exists and there is within the nature of every human being a longing for it. This is why sometimes we hear people saying, for no apparent reason, “I am bored” or “I feel constricted”. This arises from a longing for Paradise and a lack of satisfaction for the spirit.

The spirit desires an immortal life. What’s more it desires unending peace, constant happiness, everlasting health and eternal youth.

Since the earth is constantly spinning and its location in space is always changing, the conditions of life on earth are unsuitable in meeting these expectations of the human

being. Apart from a few, limited and fleeting moments of happiness, the human being finds no peace or contentment in this world, having spent his life crying as a child, studying as a student and ill in his old age. Then he reaches his death bed, sweating, he finds himself constricted in his grave, overwhelmed on the Last Judgement and burning on the Bridge of Sirat. It is only when he enters Paradise that he will be able to do as he pleases, and he finds everything that he ever longed for and all of his expectations waiting for him there. It is there that he will be reunited with a life which will satisfy his every need, a life of spiritual peace, everlasting happiness and immortality.

Allah Most High says in the Qur'an:

“Surely the God-revering, pious will be amidst pleasant shade and springs;

And fruit of whatever kinds they desire. "Eat and drink to your hearts' content for all that you used to do (in the world)"

(Mursalat, 77:41-43)

While those who did not fear Allah in this world and openly committed the most ugly of sins in the name of modernity, will, after being taken to account on the Day of Judgement, burn in a terrifying hell, will be forced to eat from the foul-tasting and bitter fruit of the tree of zakkum and drink from the boiling water of hamim...

Those who feared Allah while in this world and meticulously refrained from all manner of sin, and regularly performed their five daily prayers, will find themselves under the shade of the trees of Paradise, at the head of the springs of life, eating and drinking all manner of fruits of their hearts desire, and



conversing with their loved ones. The angels will say to them: “Eat and drink as you wish as a recompense for the good deeds that you performed while in the world”.

The prophet Muhammad (saw) is reported to have said:

“People of Paradise will eat and drink there but will not feel the need to relieve themselves. They will not feel the need to blow their noses. But they will emit a pleasant smelling odour and sweat” (Muslim).

The believers in Paradise will be able to do as they please, with no restrictions whatsoever, eating and drinking to their heart’s desire, not having to relieve themselves and not destined to put on weight.

Just as the intestines and respiratory systems of babies in their mother’s womb do not function, so too the intestines and

digestive system of the believers in Paradise will also not function, and the food and drink that they consume will be excreted as a colourless, odourless gas or sweat.

Just as there will be no secretions such as spitting, blowing one's nose, sneezing, phlegm, tears, or ear wax, so too our hair and nails will not grow and various secretions from partners engaged in sexual activity will not arise.

The palaces of Paradise will be made of silver, gold, and pearls, their couches will be made of rubies, emeralds, and their beds and the inner and outer garments of the believers will be made of silk.

No person, male or female, will be left single in Paradise. Those who never married whilst in this world, or a person whose worldly spouse is in hell, will marry other

men and other women and so everyone will have a spouse. Men and women will find all of their expectations of a spouse met, they will love each other to the highest degree, and they will be extremely happy together. Because everything in Paradise is constant and unending, husbands' and wives' love for each will also be constant and unending.

Even if millions of years pass, their love and happiness will not decrease in the slightest and will in fact increase.

Even though there will be no government, army, judge, police force or any other security and authority structures, there will not be a single event which will destroy the peace and security. Everyone will live freely in peace and security.

Paradise, which will be larger than the seven heavens and all of the galaxies in the

universe, will not revolve around a sun like the earth does here. It will be illuminated with the light from the Arsh (the throne of Allah) and every inch of Paradise will be daytime and always in the season of spring.

With the exception of children who die at a young age, all men and women who enter Paradise will have the appearance of a 33 year old and even if millions of years pass, they will not age and their appearance will not change. Paradise is a realm of beauty and diversity, which no eye has seen, no ear has heard of, and no human heart has ever imagined.

The final destination of the human being, having come from the realm of spirits, to the mother's womb, then to this world, will be either Paradise or Hell.

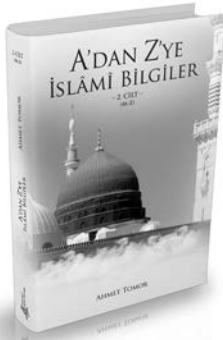
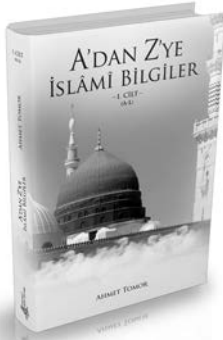
My dear readers! The wheels are in our hands, the decision is ours and Azrail

is in pursuit. Let us make our decision in haste and not waste too much time at the crossroads.

If somehow we failed to see the signpost at the crossroads and entered upon the path leading to Hell, let us immediately turn back, and enter the path that leads to that beautiful Paradise, as in accordance with our nature.

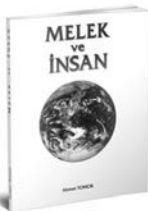
Otherwise, when the angel of death, Azrail, appears before us, he will tell us that our time is up, we were too late, and he will take our souls and deliver them to the angels of hell.

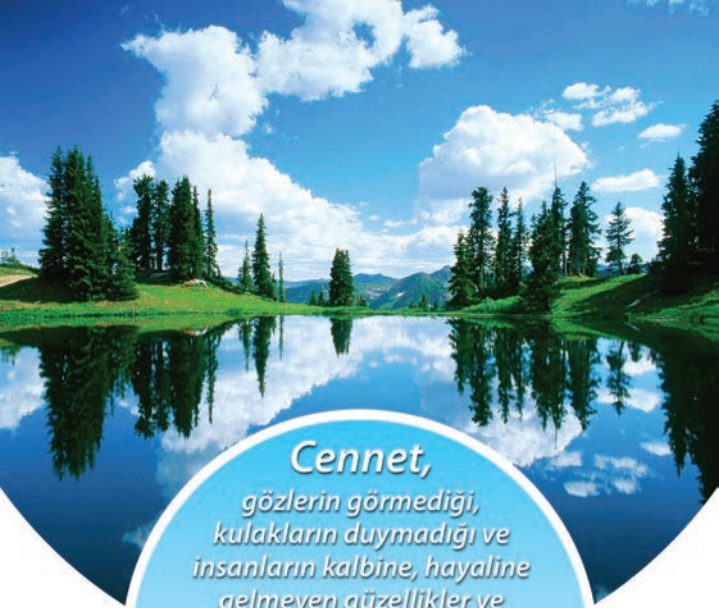
Our duty is to offer this advice, guidance can come only from Allah so let the servant do his best...



www.tomorhoca.com







*Cennet,
gözlerin görmediği,
kulakların duymadığı ve
insanların kalbine, hayaline
gelmeyen güzellikler ve
farklılıklar âlemidir.*

*Ruh'lar âleminde
ana rahmine ve oradan da
dünyaya gelen insanın
son durağı cennet ya da
cehennemdir.*



İsteme Adresi:
info@okumayitesvik.com
Tel: 0.264.274 16 31

Hediyedir...

Para ile Satılmaz

ISBN 978-605-88313-4-6



9 786058 831346