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**ANSWER
TO AN ENEMY
OF ISLAM**

HÜSEYN HİLMİ İŞİK

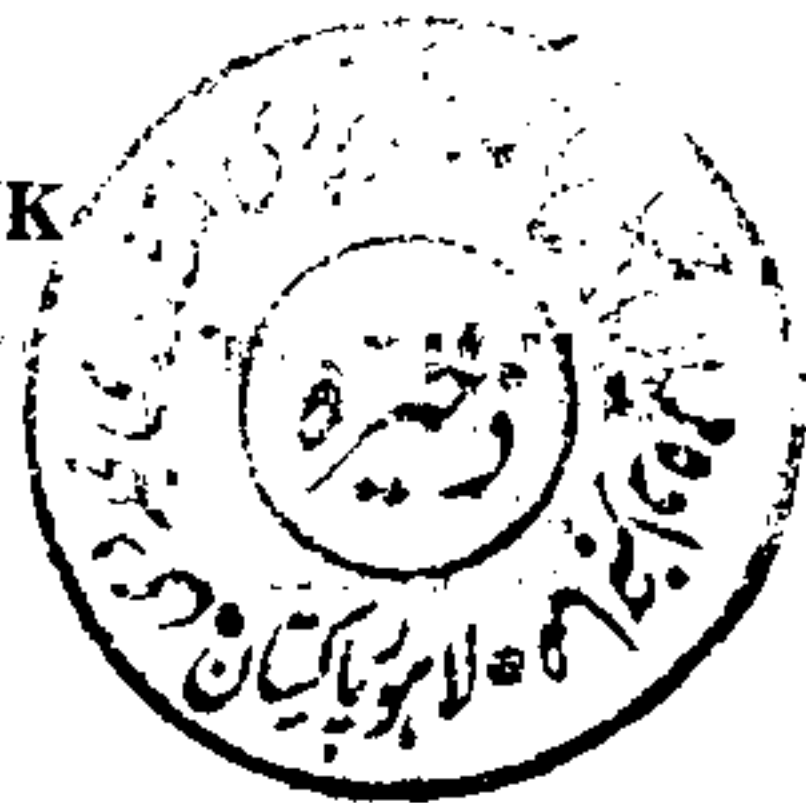
ANSWER TO AN ENEMY OF ISLAM 1824

THIS IS THE REFUTATION
OF THE LIES AND SLANDERS WHICH THE NON-MADH-
HABITE RASHÎD RIDÂ OF EGYPT, WHO APPEARED IN
THE DISGUISE OF A RELIGIOUS MAN, WROTE AGAINST
THE SCHOLARS OF ISLAM IN HIS BOOK MUHÂWARÂT
IHLÂS VAKFI (The Ihlâs Foundation)
presents this work to the person.

HÜSEYN HİLMİ İŞİK

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T U R K E Y

P R E F A C E

In the name of Allah I begin to write the book *Answer to an Enemy of Islam*. Allâhu ta'âlâ pities all the people on the earth. He sends useful and necessary things to everybody. He shows the way of defending ourselves against harms and attaining happiness. In the next world He will do the favour of forgiving whomever He likes of those guilty Moslems who are to go to Hell. He alone is the One who creates every living being, who keeps every being in existence every moment and who protects all against fear and horror. Trusting myself to the honourable name of such Allah, I begin to write this book.

I offer up my prayers and salâm to Hadrat Muhammad, the most beloved Prophet of Allah. I offer auspicious prayers to the pure Ahl al-Bait of that exalted Prophet and on each of his just and devoted companions.

It was exactly forty-five years ago that daily events and the situation in which Moslems were had been worrying me very much, as they would worry the long-sighted Moslems who had coprehended Islam well. In order to soothe my soul's annoyance and my heart's sorrow, I wanted to see the luminous face of Hadrat Sayyid 'Abdulahakîm-i Arwasî, the great Islamic scholar, the mujaddid of the fourteenth century of the Hegira, murshid al-kâmil wa 'l-mukammil. I wanted to hear his words which were healing for the sick of the heart and were full of wisdom, and to be blessed with the heartfelt looks of that real walî, the treasure of Divine Grace and Blessings which, gushing out from the Messenger's blessed heart, where Allâhu ta'âlâ manifested every moment with Mercy and Love, had come to him travelling through the pure hearts of the 'Ulamâ' ar-râsikhîn, the inheritors of the Prophet. I went to his house, which was on top of the

The hadith reported by ad-Dârimi:

**“KNOW THAT THE WICKED ‘ULAMÂ’ ARE THE WORST
AMONG THE WICKED! AND THAT THE GOOD ‘ULAMÂ’
ARE THE BEST AMONG THE GOOD!” ***

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* This hadith is explained in Hadrat al-Imâm ar-Rabbâni's *Maktûbât*, I, 53rd letter (*Endless Bliss, Second Fascicle*, chapter 10).

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people by tearing them to pieces and dethroned the then caliph, Ahmad Khan III... and then... well, then both they themselves and those who believed and followed them had gotten their deserts! Thus had appeared once more the meaning of the hadîth, "Instigation (fitna) is asleep. Curse upon him who wakes it!"

From the distance, the Mahmûdiyye-Unkapanı Bridge and the Mejidiyye-Eminönü Bridge over the Golden Horn whose sparkling waves reflected the lights of the morning sun gave the impression of gold-embroidered belts round a hero's waist. In especial, the sky-piercing minarets of the Fâtih, Süleymâniyye, Sultan Selîm, Yeni and Ayyûb mosques were like the bayonets glittering on the shoulders of Mehmedciks on the frontier. "We are the title-deeds of this city. Even if its inhabitants become Christians and abandon the belief of the Ahl as-Sunna, which was brought by Fâtih Mehmed the Conqueror and his fellow mujâhids, we shall leave this blessed land neither to the insidious nor frank enemies of Islam," the minarets spoke.

While my soul was travelling in this manner in the horizons of Istanbul, suddenly, just below the window, on the street stretching towards the Pierre Lotti coffee-house, sprang the ear-offending voice: "News! News! Cumhûriyet! Vatan!" No sooner had I heard this than the everyday anxiety and fear descended upon me. I wondered what bad news again would drive Moslems to great suffering that day. Just at that moment Hadrat 'Abdulhakîm's blessed tongue, which was a key to the treasure of hikma and ma'rifa, came into motion to say, "Muhammad 'Ali Pasha, Governor of Egypt, was a good and pious person. Those who succeeded him were not so. Religious duties were left in inefficient hands. A freemason named 'Abduh was brought to the board of management of the Jâmi' al-Azhar madrasa which had been educating Moslem scholars for centuries. The Scotch freemasons began to destroy Egyptian Moslems economically and spiritually. Through these freemasons, the British, Islam's greatest enemies, demolished the Ottoman Empire from the inside. The Grand Vizier 'Alî Pasha, a novice to the freemason

Gümüşsuyu Hill, the Sultan Ayyûb, in Istanbul. My weariness decreased at every step, and my gaiety increased. He was sitting alone in his room which had been built by Selim Khan III. He did not let me kiss his hand. "It is prohibited to kiss hands! Don't you know that?" he said. Because of his awe-inspiring appearance and my modesty, I could not look at him on the face. From time to time, the tombstones set up on a straight row down to the mausoleum of Hadrat Khâlid, a sahabî, struck my eye through the window by my side. As it is expressed well in the proverb, "The looks express better than words," the stones spoke incessantly, as if saying, "Why don't you think of those who have been lying beneath us? There are 'âlims, qâdis (judges), commanders, walîs and even sahabîs among them! Most of them were powerful authorities; they presided over innumerable people and governed great societies. Now each of them is beneath us, in a handful of soil. Moreover, most of them have been suffering the pains of the torture in the grave! Why don't you take warning from them!"

Here and there in the cemetery forest guards and servants felled the centuries-old cypresses with axes, preparing firewood for the guard-room. As if it were not enough that the iron bars of the tombs had been being stolen and drunkards' tables with record players had been being laid over the graves, the trees, which our grandfathers had planted so that they would glorify Allah on behalf of the dead and would be means for the diminishing of their torture, were being beaten down to the ground as if they were enemy soldiers.

The hornlike twists of the Golden Horn, extending towards Kâğıdhâne, were like a history by themselves. First, they reminded of the Tulip Era, the Sa'd-âbâd diversions and the poet Nedîm's fine "refined" poems. Then, willy-nilly, the rebellion of Patrona Khalîl was conjured up before eyes: a bully named Patrona Khalîl, an attendant of the famous bath at Bâyezid, and his seventeen friends had ran into the city, and, gathering the vagabonds together and the janissaries also joining them, they had killed the Grand Vizier Nevşehirli İbrâhim Pasha and many

authority left of the Ahl as-Sunna scholars in Turkey, the religion reformers who occupied positions at the State Office of Religious Affairs reproduced it in Ankara among the Office's publications (number 157). They sent it to all the town muftis and commanded that it should be sold at mosques. They banned the Ahl as-Sunna books written against the Wahhâbis from being sold at mosques.

I have felt very much worried that young religious men in Turkey would read this poisonous book and begin to doubt about the greatness of Islamic scholars and the imâms of the four madhhabs. I have already written in my Turkish books *Se'adet-i Ebediyye* (Endless Bliss), *Aldanmıyalım*, *Ehl-i Sünnet Yolu* (The Sunni Path), *Dinde Reformcular* (The Religion Reformers in Islam) and *Vehhâbiye Nasihat* (Advice for the Wahhabi), that the non-madhabite people were wrong. I also thought of exposing the lies and slanders in that insidious book, *Muhâwarât*, for my young and pure brothers, answering each of them from the books of the Ahl as-Sunna scholars, and thus doing a modest service in protecting Moslems from being lead to endless unhappiness. So I prepared the book *Answer to an Enemy of Islam* and published it in 1974. I regard my sincere intention in preparing this book and this insignificant service of mine for my Moslem Brothers as a means for the forgiveness of my sins and as one and only stock for my debt of thanks for the infinite blessings of my Allah.

I wish that our young and pure religious men will carefully read Rashîd Ridâ's lies and slanders and the refutations of the Ahl as-Sunna scholars, judge justly with their pure conscience and understand the reality and cling to it and know the wrong and will not believe in its false decorations and advertisements.

I send my hamd (praise) and thanks to my Allah who has vouchsafed me the seventh Turkish edition of this book, and I modestly, humbly pray for Allah's compassion, forgiveness and *rif'at-i manzilat* (high rank in Paradise) upon the real sayyid Hadrat 'Abdulahakîm-i Arwâsî, who was noble by descent, a great source of knowledge and *karâmât*, a representative of the Islamic faith, treasure of reality and virtue, light of my heart, healer of my soul, the unique cause of my happiness, who held me by the

Mustafa Rashîd Pasha, handed the key of the Belgrade fortress to the Serbs in 1284 A.H. (1868). He brought his fellow-mason Jamâl ad-dîn al-Afghâni to Istanbul and they together strove to demolish the Ahl as-Sunna from the inside." Certainly these words, which, after a long silence, exploded like bombs in my ears, had deep meanings, reasons and wisdom. But I understood nothing. It was the first time that I heard the name 'Abduh. I immediately wrote them down in my note-book. Then we began studying sarf and nahw (Arabic grammar).

In the suhba of 'Abdulahakim Effendi for many years, I learned very much and in detail the British enmity against Islam and what they had done and 'Abduh's and his novices' part in demolishing Islam from the inside. Also my own studies increased my knowledge a great deal.

I have recently gone through the book *Muhâwarâi al-muslih wa 'l-muqaliid* by Rashîd Ridâ, a novice to 'Abduh, once the mufti of Cairo. In this book, he writes the conversation between a preacher (wâ'iz) who was educated in the madrasa and a modernist religion reformer, in which he gives his own ideas through their tongues. He represents the religion reformer as young, cultured, modern and strong in discernment and logic, while introducing the preacher as a bigoted, imitative, stupid and slow-thinking man, advises the preacher through the religion reformer's mouth and puts on an air of awakening him from unawareness. He says he gives advice but, in fact, attacks the Ahl as-Sunna scholars, while misrepresenting the deviated zindiqs and non-madhhabite mulhids as Islamic scholars of extensive culture. The book, which was written cunningly and completely through a freemasonic mouth, bears the danger of hunting the credulous, pure youths easily. Hamdi Akseki, one of those Turks who read and were influenced by such books prepared cunningly by 'Abduh and his novices, translated this book into Turkish in 1334 (1916). Professor İzmirli İsmâil Hakkı, another reformer, praised and propagandized this translation very much, yet, the Sunni Scholars of the time of Sultan 'Abd al-Hamid Khan II prevented its spread. In 1974, seeing that there was not any

ANSWER TO AN ENEMY OF ISLAM

This book answers the lies and slanders which the non-madhabite Rashîd Ridâ of Egypt, who passed himself off as a religious man, wrote against the 'ulamâ' of Islam in his book titled *Muhâwarât*, in which he defends the unification (talfiq) of the four madhhabs.

1 — "During the 'Asr as-Sa'âda, there was no difference of opinion either on imân or on the rules pertaining to practices." ¹

And a few lines below, he says,

"When there was no nass, as-Sahâba reached a decision with their own ijtihâd,"

thus refuting his own words above. He writes the truth in the second quotation. On matters about which there was no nass, as-Sahâba made decisions with their own ijtihâd, and there were differences on such matters.

2 — "In the first and second centuries [of Islam] people did not follow a certain madhhab; they did not affiliate with the madhhab of a certain imâm. When they had a new problem, they would solve it by asking any muftî they would come across, without looking for this or that madhhab. Ibn Humâm wrote so in his *Tahrîr*."

These words do not agree with what the 'ulamâ' write. Dâwûd ibn Sulaimân quotes Ibn Amîr Hâj as saying: "My master Ibn Humâm said it was necessary for a non-mujtahid to follow one of

¹ (Quotations 1-4) the preface to the Turkish version (by Hamdi Akseki) of *Muhâwarât*.

arm to protect me against ignorance, disbelief, heresy and endless unhappiness by endowing a single drop of his ocean of mercy and pity upon me, though I was too far from possessing the honour of being his disciple.

1 Rajab al-fard, 1397
June 18, 1977, Saturday

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3 — "The political controversies, which appeared later and which were claimed to be for the benefit of the religion, caused the real purpose of the madhabs to be forgotten."

This statement is a very loathsome error which can never be forgiven. He imputes to the fiqh 'ulamâ' the guilt of those who, like himself, went out of the madhabs and attempted to defile the madhabs. Very old and newly printed books of the scholars belonging to the four madhabs are obvious: none of them contains any statement or fatwâ that will change the ijtihâd of the a'immat al-madhâhib. The non-madhabite people such as 'Abduh and his followers are certainly outside the circle of those scholars. It is these who want to put the madhabs into disorder. But none of the words of these non-madhabite people exists in the current fiqh books. 'Fiqh books' are written by the fiqh scholars. Books written by the ignorant, by the non-madhabite and by those who mix the religion with politics are not called "fiqh books". Their corrupt writings cannot be grounds for blemishing the fiqh scholars.

4 — It is astonishing that he says a never forgivable lie: "All the a'immat al-madhâhib say, 'Do not imitate us. Make use of our proof, instead. Those who do not know the basis of our word are not allowed to follow our word.'"

Not the a'immat al-madhâhib but the Wahhâbîs say these words. The a'immat al-madhâhib say, "The follower (muqallid) does not have to know the documents of the mujtahid. The words of the imâm al-madhab are documents for him." I wrote this in detail with references, in my book **Endless Bliss**.

the four madhhabs." ² Ibn Nujaim al-Misri wrote: "As explained clearly in **Tahrir** of Ibn Humâm, it is unanimous among the 'ulamâ' that anything that does not agree with any of the four madhhabs is wrong." ³ 'Abd al-Ghanî an-Nabulusî quotes Ibn Humâm on this subject and adds: "Hence it is understood it is not permissible to follow any madhhab other than the four madhhabs. Today, following Hadrat Muhammad's sharî'a is possible only by following one of the four madhhabs. 'Taqlid' means to accept somebody's word without searching for his proof (dalil). And this is done by intending at the heart. Anything done without the intention becomes wrong (bâtil). It is a mujtahid's duty to understand the proof (dalil). A muqallid has to follow one of the four madhhabs in everything he does. According to the majority of the 'ulamâ', it is permissible for him to follow different madhhabs in different affairs. So did the book **Tahrir** write. But it has been informed unanimously that something which he began doing in accord with a madhhab has to be finished as required in the same madhhab, without uniting the other madhhabs." ⁴ There have been also those scholars who have said that when one begins following one madhhab, he should not follow another madhhab in any other thing he does unless there is strong necessity." ⁵

The a'immat al-madhâhib's worshipping suitably with one another's madhhab, contrary to what the reformers think, was not with the intention of following that madhhab. They did so by following their own ijtihâd on that matter at that moment. It is not right to say that everybody did so by putting forward the fact that the mujtahids did so. It is not worthy of a religious man to say this word without giving example from among the ordinary Moslems.

² Dâwûd ibn Sulaimân, *Ashadd al-jihâd*, p. 16.

³ *Ashbah*, "Ijtiâd," the first chapter of the second part.

⁴ See below, the article "33—" on page 54

⁵ *Khulâsat al-tahqiq*.

“Shi’a” of the corrupt and the name “Shâfi’i” of the Ahl as-Sunna sounds alike, they narrate the combats between the Hanafis and the deviated people called Shi’ites as if they took place between the Hanafis and the Shâfi’is. This policy shows that the non-madhabite are not religious men but enemies of the religion. It is understood that they have been endeavouring to deceive Moslems and thus to demolish the four madhhabs from the inside by pretending to be religious men. To demolish the four madhhabs means to demolish the Ahl as-Sunna, for, the Ahl as-Sunna is composed of four madhhabs with regard to practices (a’mâl, fiqh). There is no Ahl as-Sunna outside these four madhhabs. And to demolish the Ahl as-Sunna means to demolish Islam, to demolish the right religion, Islamic religion, which Hadrat Muhammad brought from Allah, for, the Ahl as-Sunna are those Moslems who walk in the path of as-Sahâba. The path of as-Sahâba is the path of Hadrat Muhammad, who, in the hadîth, “My companions are like the stars in the sky. If you follow any one of them you will find the right path,” orders us to follow as-Sahâba.

Following, adapting oneself, is done in two respects. Firstly is the following in respect of belief (i’tiqâd, îmân). Secondly is the following in respect of actions to be done (a’mâl). To follow as-Sahâba means to follow them in respect of the facts to be believed. In other words, it is to believe as they did. Those Moslems who believe as as-Sahâba are called the “Ahl as-Sunna”. In respect of practices, that is, in each of those actions that are to be done or avoided, it is not necessary to follow all as-Sahâba since it is impossible. It cannot be known how as-Sahâba did every action. Moreover, many actions did not exist in their time and appeared afterwards. The father of the Ahl as-Sunna is Hadrat al-Imâm al-a’zam Abû Hanîfa. All the four madhhabs have believed as he explained what he learned from as-Sahâba. Al-Imâm al-a’zam was contemporary with some sahâbîs. He learned many things from them. And he learned many other things through his teachers. That Imâm ash-Shâfi’i and Imâm Mâlik had different comments on a few subjects concerning belief does not

5 — "As humanity evolved, men's intellect changed in the process of time." 6

This statement is an expression of his belief in evolution, which freemasons hold. Early people had little intellect, and today's disbelievers are very intelligent, he means. He alludes to that the early prophets and their companions were unintelligent. He who believes so becomes a kâfir. Adam, Shit, Idris, Nûh (Noah) and many other prophets were among the early people. All of them were more intelligent than all of today's human beings. A hadith says that each century will be worse than the one precedes it. Rashid Ridâ disagrees with this hadith.

6 — "Open the history and read about the fights that took place between the Ahl as-Sunna and the Shî'a [Shî'ites] and Khârijis, and even among those who were in the Ahl as-Sunna madhhabs! Enmity between the Shâfi'is and the Hanafis caused the Mongols to assault the Moslems."

The non-madhhabite people like Rashid Ridâ, in order to attack the four madhhabs of the Ahl as-Sunna, choose a tricky way. For doing this, they write about the assaults of the Shî'a and the Khârijis (for whom the Hadith says that they will go to Hell) to the Ahl as-Sunna and about the bloody events which they caused. Then they lie basely by adding that the four madhhabs of the Ahl as-Sunna fought one another. Whereas, not a single fight has ever taken place between the Shâfi'is and the Hanafis at any place at any time. How could they ever fight despite the fact that both belong to the Ahl as-Sunna! They believe the same belief. They have always loved one another and lived brotherly. Let us see if the non-madhhabite people, who say that they fought, can give us an example after all! They cannot. They write, as examples, the jihâds which the four madhhabs of the Ahl as-Sunna co-operatively made against the non-madhhabite. They try to deceive Moslems with such lies. Because the name

6 (Quotations 5-9) the Arabic preface to Muhâwarât by Rashid Ridâ.

and hadiths which condemn and prohibit breaking in imân refer to the four madhhabs of the Ahl as-Sunna. Whereas, the Qur'ân commands the differentiation of the four madhhabs. The Hadith informs that this difference is Allah's compassion upon Moslems.

It is an utterly loathsome, very base lie and slander to relate the Mongolian invasion of the Moslem countries and the destruction of and bloodshed in Baghdad to the "Hanafî-Shâfi'î disputes", which never took place in the past and which will never take place in future. These two madhhabs have the same imân and love each other. They believe that they are brothers and know the small and insignificant difference between them concerning acts and practices as Allah's compassion. They believe that this difference is facility. If a Moslem belonging to a madhhab encounters a difficulty in doing an act in his madhhab, he does it in accordance with another madhhab and avoids the difficulty. Books of the four madhhabs unanimously recommend this facility and note some occasions. Scholars of the four madhhabs explained and wrote the evidences and documents of their own madhhabs not in order to attack or —Allah forbid!— to slander one another, but with the view to defend the Ahl as-Sunna against the non-madhhabite people and to preserve the confidence of their followers. They wrote so and said that one could follow another madhhab when in difficulty. The non-madhhabite, that is, the mulhids and zindiqs, finding no other grounds for attacking the Ahl as-Sunna, have had to meddle with these writings which are right and serve their purpose.

As for the Tatars' and Mongols' invading the Moslem countries, history books write its causes clearly. For example, Ahmed Jevdet Pasha wrote:

"Musta'sim, the last 'Abbâsid caliph, was very pious and a Sunnî. But his vizier, Ibn Alkamî, being a Rafidî, was not loyal to him. The administration of the state was in his hands. He had the idea of overthrowing the 'Abbâsid state and establishing a Shî'ite state. He wished the Mongol ruler Hulago to capture Baghdad and become his vizier. He provoked him into coming to Iraq. Writing a harsh reply to a letter of Hulago, he incited

mean that they disagreed with al-Imâm al-a'zam. It was because each of them expressed what they themselves understood from al-Imâm al-a'zam's word. The essence of their words is the same. Their ways of explanation are different. We believe and love all the four a'immat al-madhâhib.

A big trick of the non-madhhabite people is their writing about the badness of difference in those subjects concerning belief and trying to smear this badness on the difference among the four madhhabs. It is very bad to be broken into groups in imân. He who dissents from the Ahl as-Sunna in imân becomes either a kâfir or a heretic (a man of bid'a in belief). It is said that both kinds of people will go to Hell. A kâfir will remain in Hell eternally while a heretic will later go to Paradise.

Some of those who have dissented from the Ahl as-Sunna have become kâfirs and just pretend to be Moslems. They are of two kinds. Those of the first kind have been dependent upon their intellect and points of view in interpreting the Qur'ân and the Hadîth so much so that their errors have driven them to kufr. They think of themselves as followers of the right path and believe that they are true Moslems. They cannot understand that their imân has gone away. They are called "mulhids". The Wahhâbis are so. Those of the second kind have already disbelieved Islam and are hostile to Islam. In order to demolish the religion from the inside by deceiving Moslems, they pretend to be Moslems. In order to mix their lies and slanders with the religion, they give wrong, corrupt meaning to âyats and hadîths. These insidious unbelievers are called "zindiqs". The Râfidis and free-masons occupying religious posts in Egypt are zindiqs.

The Qur'ân and the Hadîth tell that it is bad to be broken into groups in respect of imân and prohibit this faction strictly. They command the Moslems to be united in one single imân. The faction prohibited in the Qur'ân and the Hadîth is the faction in respect of imân. As a matter of fact, all the prophets revealed the same imân.

From Hadrat Adam to the last man, the imân of all the believers is the same. Zindiqs and mulhids say that those âyat

7 — "In many countries is seen that the Hanafîs do not perform salât together with the Shâfi'is. Saying 'âmin' loud behind the imâm and moving the finger up when reciting the Tahiyya have been causing enmity."

The books of all the madhhabs clearly write that a Moslem who belongs to a madhhab can perform salât behind one belonging to another madhhab. The idea that the small difference concerning the 'ibâdât of the four madhhabs will cause enmity originates from the day-dreams and slanders of the enemies of madhhabs, that is, the mulhids and zindîqs. In every part of the world Moslems of the four madhhabs have been performing salât behind one another, for, they all know and love one another as brothers. Great walî, profound 'âlim Hadrat Mawlânâ Diyâ' ad-dîn Khâlid al-Baghdâdî was a Shâfi'î. His murshid Hadrat 'Abdullâh ad-Dahlawî, who gave him faid and khilâfa, was a Hanafî. Hadrat 'Abd al-Qâdir al-Jîlânî was a Shâfi'î. Seeing that the Hanbalî madhhab was about to be forgotten, he became a Hanbalî in order to save and strengthen it. As-Suyûtî, writer of the tafsîr book *Al-Jalâlain*, was a Shâfi'î. Ahmad ibn Sâwî (d. 1241/1825), who was a Mâlikî, wrote a commentary on this tafsîr book and served its spreading far and wide. In this commentary of his, while interpreting the sixth âyat of the sûrat Fâtir, he wrote: "The Wahhâbîs, who live in the Hijaz, in Arabia, claim that they alone are Moslems. They say that the Ahl as-Sunna Moslems are polytheists, though the Ahl as-Sunna are the real Moslems. They are liars. We wish that Allah will annihilate these deviated people." Hadrat Ahmad ibn Sâwî's commentary on the tafsîr book *Al-Baidâwî* won a great fame, too. Famous 'âlim al-Baidâwî was a Shâfi'î. His tafsîr is one of the most valuable tafsîr books. Most 'ulamâ' of the four madhhabs praised and wrote commentaries on it. For example, the commentary by Shaikh-zâda Muhammad Effendî, a Hanafî 'âlim, is famous and very valuable. As all Moslems know, the number of the books written by the 'ulamâ' of the four madhhabs, in which they express their praise and love for one another, exceed thousands. ⁸

⁸ See below, the 36th article on page 66, for "moving the finger up".

him. Nasir ad-din Tusi, who was also a Shi'ite, was Hulago's counsellor. He, too, incited him to capture Baghdad. The intrigues were played between the two Shi'ites. Hulago was made to advance upon Baghdad. The Caliph's army of about twenty thousand could not stand against the arrows of two hundred thousand Tatars. Hulago assaulted Baghdad with naphta fires and catapult stones. After fifty day's siege, Ibn Alkami, under the pretext of making peace, went to Hulago and made an agreement with him. Then, coming back to the Caliph he said that if they surrendered they would be set free. The Caliph believed him and went to Hulago and surrendered to him on the twentieth of Muharram in 656 A.H. (1258). He was executed together with those who were with him. More than four hundred thousand Moslems were put to the sword. Millions of Islamic books were thrown into the Tigris. The lovely city turned into a ruin. The **Khirkat as-Sa'ada** and the **'Asa an-Nabawi** were burned and the ashes were thrown into the Tigris. The five-hundred-and-twenty-four-year-old 'Abbâsid state was annihilated. Ibn Alkami was not given any position and died in abasement the same year. That year, 'Uthmân Ghâzi, founder of the Ottoman Empire, was born in the town of Söghüt." ⁷ As it is seen, the Mongols' ruining the Moslem countries was caused by the Shi'ites' treachery against the Ahl as-Sunna. There has been no dispute between the Hanafis and the Shâfi'is; Moslems belonging to the four madhhabs have loved one another as brothers. This base slander, which was done against the Ahl as-Sunna by Rashid Ridâ, was repeated by the reformer named Sayyid Qutb, too, yet he is given the necessary answer well-documentedly in my book **The Religion Reformers in Islam**.

⁷ *Qisâs-i Anbiyâ' (The History of Prophets)*, p. 890.

madhhab. By saying that it is wrong to follow him, this non-madhhabite man means to say, "Do not follow the imâm al-madhhab! Follow me!"

There are two kinds of taqlîd. The first one is the non-Moslems' following their parents and becoming non-Moslems. Taqlîd of this kind is certainly wrong (bâtil). The Qur'ân and the Hadîth prohibit this kind of taqlîd. And it is not enough for a Moslem to say that he is Moslem just by imitating his parents. A person who knows, approves and accepts the meanings of the six fundamentals of î mân is a Moslem. It is obvious that imitating somebody in respect of î mân is wrong. And it is incorrect to liken to this the taqlîd in respect of a'mâl. The Qur'ân and the Hadîth command this second kind of taqlîd.¹⁰

Our Prophet declared, "My umma do not agree on deviation!" This hadîth shows that all of what the scholars of the right path have written is correct. Those who are against this are unjust and wrong. By the consensus of millions of Ahl as-Sunna scholars and thousands of awliyâ', who have come for thirteen hundred years, it is wâjib for a Moslem who is not a mujtahid to follow a mujtahid whom he believes, trusts and likes so that he can do his actions and 'ibâdât correctly. He who disbelieves this consensus will be disbelieving the above hadîth. This consensus also shows that a mujtahid should act in accordance with his own ijtihâd, and he is not permitted to follow another mujtahid. Each sahâbî was a mujtahid. For this reason they disagreed with one another on some actions. Likewise, Imâm Yûsuf's not renewing his ablution on a Friday and Imâm ash-Shâfi'î's not raising his hands after bowing during salât near al-Imâm al-a'zam Abû Hanîfa's grave were in no way the taqlîd of others; they followed their own ijtihâds on these occasions.

10 See for detail the book *Khulâsat at-tahqîq fî bayâni hukmi 't-taqlîd wa 't-talfîq* by 'Abd al-Ghanî an-Nabulusî, the preface to *Al-mizân al-kubrâ* by 'Abd al-Wahhâb ash-Sha'rânî, *Maktûbât* by al-Imâm ar-Rabbânî Ahmad al-Fârûqî as-Sirhindî and *Hujjat-Allâhi 'ala 'l-'âlamîn* by Yûsuf an-Nabhânî. My books *Endless Bliss* and *The Religion Reformers in Islam* contain passages translated from these books.

8 — "Of the Islamic umma, many became profound scholars. Such murshids as Hujjat al-Islâm Imâm al-Ghazâlî and Shaikh al-Islâm Ibn Taimiyya were of these."

He represents such a non-madhabite person as Ibn Taimiyya, who said that Allah was an object, who disbelieved the fact that non-Moslems would be tortured eternally in Hell, who claimed that it was not necessary to perform the omitted fard salât, and tried to demolish Islam from the inside through many more such corrupt ideas, as an Islamic scholar and murshid, and introduces him as a mujtahid like the great Islamic scholar al-Ghazâlî. Writing these two names together is an astonishing invention like putting a piece of black stone by the side of a brilliant. The Mâlikî scholar Ahmad ibn Sâwî wrote: "The Ahl as-Sunna scholars informed that Ibn Taimiyya deviated from the right path himself and also caused many Moslems to deviate. It is a lie that he had had companionship with the Mâlikî scholar Imâm Ashhab."⁹

9 — Rashîd Ridâ says:

"I wrote that the taqlid was wrong in the periodicle *Al-Manâr*, which I published in 1315 [1898]. I had taken some of those writings from Imâm 'Allâma Ibn al-Qayyim al-Jawziyya. Gathering them, I published the book *Muhâwarât*."

By writing that the taqlid is wrong, the religion reformer blemishes billions of the Ahl as-Sunna Moslems who have come for thirteen hundred years. He means that they will go to Hell. It must be because the non-madhabite, mulhids and zindiqs themselves know about their own wrongness that they cannot attack the Ahl as-Sunna openly. By using false, deceptive, evasive words, they always play behind the curtain. How could it ever be said to be wrong to follow an imâm al-madhab? Allah declares in the sûras an-Nahl and al-Anbiyâ', "Learn by asking those who know!" and "Adapt yourselves to Ulû 'l-amr ('ulamâ')!" It is for this reason that it has been wâjib to follow an imâm al-

⁹ The tafsir book *Al-Jalâlain*, in the interpretation of the 213th âyat of the sûrat al-Baqara.

will mean to abandon the taqlid of the Book, of the Sunna and of the path of the Salaf, thus to go out of the religion, which is what you want. Rasûlullâh declared: "He who interprets the Book and the Hadith according to his own mind becomes a non-Moslem." By advising that we should consult to them "directly", you want to drive all Moslems to disbelief. Take the mask off your face! Reveal the fact that you are an enemy of Islam so that we may answer you. For the time being I quote one line from one of your fellow freemasons:

"Do you think of everybody as blind,
of all the people as stupid?"

Do not insult some Moslems of the first century by saying "even the shepherds" for them! Don't represent them as ignorant! They were all learned, whether they were shepherds, fighters or commanders. They all were mujtahids. Certainly they could get knowledge directly from the Book.

Since 1150 (1737), the Wahhâbîs are the ones who have been disseminating reformism, non-madhabism or the enmity against the Ahl as-Sunna over the world. The rulers of Saudi Arabia have been the leaders of this destructive and disunionist movements which harm Islam from the inside and make brothers-in-Islam enemies to one another. The Sa'ûdîs, who started up with attacking the Ahl as-Sunna Moslems and plundering and killing under torture thousands of innocent women and children, founded the Saudi state with the help of the British in 1350 (1932) and began propagandizing through the organizations in various countries which they established with diplomatic power and financial support of hundred thousands of golds annually. Through the publications that are full of lies and slanders, they deceive the ignorant people and try to annihilate Islam from the inside.

Wahhâbism was founded by Muhammed ibn 'Abd al-Wahhâb. His father and brother, Sulaimân ibn 'Abd al-Wahhâb, were pure Moslems and Sunnî scholars. Like other scholars in the Hijaz, they, too, explained to Moslems that Wahhâbism was a heretical movement. Many books were written to protect the truth. For

10 — At the beginning of the First Dialogue, the religion reformer says:

“The virtuous young reformer, in order to make Moslems attain happiness, wants to rescue them from the nuisance of the taqlid, which appeared later [in Islamic history], and to help them to follow the Book, the Sunna and the path of the Salaf. In the first century [of Islam] even the shepherds used to get their religious knowledge directly from the Book and the Sunna.”

See that buffoonery of Rashid Ridâ's! He calls the person who is a heretic like himself “virtuous”. Through the mouth of the ignorant religion reformer, he attempts to advise the old reverend preacher. He calls “nuisance” the blessing of the taqlid (of actions and practices) which is commanded by Allah and Râsûlullâh and which is necessary in view of the Islamic scholars unanimously. Through this loathsome, insolent writings, he reveals that he is a base enemy of the religion in the disguise of a man of religion. He makes fun of the respectable preacher and of the blessed word ‘wâ'iz’ (preacher). He does not know that he who makes fun of the blessed words peculiar to the religious man becomes a non-Moslem. If I had not known the hadith, “**The most vulgar, the basest people will come to preside over Moslems.**” I would have been astonished at the unfortunate fact that this man occupied a position of issuing fatwâ in such a Moslem country as Egypt. O you the base zindiq! Instead of making fun of Moslems and having preachers act in plays, why don't you come forward honestly and challenge Jews, the Christian missionaries, freemasons and communists? Yes, you cannot even look askance at them. Masons are your masters, patrons.

Whom do you think you are duping with the words, “to rescue Moslems from the nuisance of taqlid... and to help them to follow the Book, the Sunna and the path of the Salaf”? Your words contradict each other. Isn't it taqlid to cling to the Book, to the Sunna and to the way of the Salaf? And this taqlid which you want is possible only by following one of the four a'immat al-madhâhib. To abandon that taqlid, which you call “nuisance”,

should follow a mujtahid. Hence, a Moslem is either a mujtahid or a muqallid. There is not a third one. It is fard for muqallids to follow a mujtahid. This has been said unanimously. Even Ibn al-Qayyim al-Jawziyya, whom the Wahhâbîs praise as an 'allâma whose every word is document, said in his *I'lâm al-muqi'in*, 'A person who does not have the requirements of ijtihâd is not permitted to draw any conclusion from the Qur'ân or Hadîth.' The men of present age regard as scholars those who recite âyats and hadîths and give meanings to them in accord with their point of view. They do not listen those who quote Ahl as-Sunna scholars in their speech and books. Ignorant and heretical people who does not have even a single requirement of ijtihâd is taken to be a man of religious authority today. May Allâhu ta'âlâ protect Moslems against this calamity! Âmin!"¹¹

As quoted in the preceding article, Rashîd Ridâ praises Ibn al-Qayyim al-Jawziyya as the "Imâm 'Allâma" and means that he is in parallel with him. And Ibn al-Qayyim al-Jawziyya, as quoted above, prohibits non-mujtahids to draw conclusion from the Qur'ân and Hadîth. Whereas, Rashîd Ridâ opposes his words, and this openly shows that he is insincere in the cause of Islam and that he is an enemy of Islam who tries to annihilate Islam from behind the curtain.

11 Sulaimân ibn 'Abd al-Wahhâb, *As-sawâ'iq al-ilahiyya fî 'r-raddi 'alâ 'l-Wahhâbiyya*, Nuhbat al-Ahbar, Baghdad, 1306 (1889); photographic reproduction by Işık Kitâbevi, Istanbul, 1395 (1975).

example, Sulaimân ibn 'Abd al-Wahhâb, in advice for his brother, wrote at the beginning of his work:

"Allâhu ta'âlâ sent Muhammad ('alaihi 's-salâm) as the Prophet for all human beings. He told everything in the Book, **Al-Qur'ân al-karîm**, which He sent to him; He created whatever He had promised him. He declared that He was going to protect the religion of Islam, which He sent through him, against corruption until the end of the world; everybody knows that He has kept His this word, too, until the present time. He said also that Muhammad's ('alaihi 's-salâm) umma was the best people of the mankind; and the Prophet gave the glad tidings that this umma would never corrupt until the end of world, and he commanded men to hold fast to their path. Allâhu ta'âlâ, in the 114th âyat of the sûrat an-Nisâ', declares: 'We will throw the one who deviates from the Believers' path into Hell.' Therefore, the **ijmâ'** (agreement, unanimity) among the 'ulamâ' of Islam has become **hujjat** (document) and **dalîl** (proof, evidence). Deviation from this **ijmâ'** has become a prohibition. Those who do not know this path of **ijmâ'** should learn it by asking those who know, which is a command stated in the 43rd âyat of the sûrat an-Nahl. This âyat is best explained in the hadith, 'Ask those who know about what you do not know. The cure for ignorance is to learn by asking.' As the 'ulamâ' of Islam say unanimously, a **mujtahid** is the one who has memorized the Arabic vocabulary, who knows the different, literal and allegorical meanings of words, who is an 'âlim of fiqh, who has committed the Qur'ân to memory and knows the ways it is read (**qirâ'a**) who knows the **tafsîr** of all the âyats of the Qur'ân, who can distinguish between **muhkam** and **mutashâbih**, **nâsikh** and **man'sûkh**, **qasas** and other âyats and **sahîh**, **muftarî**, **muttasil**, **munqati'**, **mursal**, **musnad**, **mashhur** and **mawqûf** hadîths, also who is a possessor of **wara'**, whose **nafs** has attained **tazkiya**, and who is **sâdiq** (sincere in his word) and **amin** (trustworthy). Only such a personage who has all these excellences can be followed (**taqlîd**) and can issue **fatwâ**. If he lacks one of these qualities he cannot be a **mujtahid** and may not be followed. He himself

12 — The religion reformer says:

“Is it compatible with reason to deny what we see for the sake of the groundless words which we call ‘ijmâ’ or ‘unanimity’?”

He makes fun of the basic teachings of the Sharî’a. The word ‘ijmâ’ does not have a foundation, he claims. The fiqh scholars learned it from the hadîth “My umma will not have ijmâ’ (will not agree) on deviation!” But how could the religion reformer know this fact! He has not heard it from his so-called modern masters!

Ijmâ’ (consensus) was the agreement of the ijtihâds of contemporary mujtahids of a century with one another. There has been no mutlaq mujtahid after the fourth century, and there has been no ijmâ’ since then. The ijmâ’s in the preceding centuries were to be used as proofs and documents by the mujtahids of the posterior centuries. Unanimity among the muqallids, the ignorant or especially among the religion reformers cannot be called ijmâ’. The soundest, the most valuable ijmâ’ was the ijmâ’ of as-Sahâba. The scholars who succeeded them collected the information about those matters which had been communicated as ijmâ’ and wrote them in their books. The information on those matters on which there had been no unanimity and the words of non-mujtahids were strictly prevented from being called ijmâ’.

A preacher does not talk out of imagination or supposition. He does not base his decision on possibilities. He knows that it is not permissible to talk without knowing or to decide through supposition. He does not deny what he sees, but he studies and experiments, for, the Qur’ân and the Hadîth order Moslems to think, to study and to experiment and commend those who do so. The book ‘Aqâ’id an-Nasafî, which he should have read in the madrasa and which the religion reformer would not have even heard of, writes about the means for acquiring knowledge on its very first page.

11 — Rashid Ridâ, as the pen in his own hand, goes on having the religion reformer and the preacher converse with each other. While praising the religion reformer and lauding him to the skies, he belittles, abhors the preacher in every respect. He ascribes his own hasty, stupid writings to the preacher.

In this book of mine I will not deal with what Rashid Ridâ wrote as a religion reformer. But I will write down the answers which are suitable to the preacher's mouth, instead of the answers which he deems worthy of the preacher. I believe that, reading with attention, my dear readers and pure and true men of religion will well understand the inner nature of freemasonic ruse.

A preacher cannot be so ignorant as to think that the definitions of imân in logic, sociology, anatomy, and even in fiqh and tasawwuf, are the same, for, he has to be a man of knowledge who has studied and understood them during his advanced studies in the madrasa. But, if he, instead of being educated in the madrasa, has been educated in the Jâmi' al-Azhar after the reformations done there by 'Abduh and his novices, he will mistake these definitions for each other, since the freemasons abrogated scientific and advanced religious courses from the madrasas both in the Ottoman Empire and in Egypt. They produced modernist religion reformers who were ignorant in the religion.

A preacher is a Moslem who knows what backbiting (ghiyba) means. He knows that a word which is said about a group is not backbiting, though the religion reformer may not know the fact.

14 — A preacher could not be so ignorant as to take the humble, poor and contemptible state of Moslems as a sign of the coming of Doomsday, for, the imâm al-madhab whom he follows, informed that there would be wealth, excessiveness, many buildings and much fornication towards Doomsday. A muqallid should know this fact, too. If he does not know it, he will have not be a follower of a madhab. The a'immat al-madhâhib said that people would be evil after Hadrat al-Mahdî, and before him there will be many days of happiness. Moslems should live these happy days and therefore work and make progress materially and spiritually. Allâhu ta'âlâ will certainly reward one who works.

15 — The religion reformer uses the terms "the concept of Mahdî" about Hadrat al-Mahdî. He says he does not believe that he will come in future. The religion reformer, a zindiq, may not believe it, but Moslems should do since all the 'ulamâ' of Islam unanimously write that he will come. Such great scholars as Imâm as-Suyûtî and Ibn Hajar al-Makkî wrote books about Hadrat al-Mahdî. They quoted more than two hundred hadîths said about him and 'alâmât (signs) of his coming in future.¹²

16 — The religion reformer says:

"Concerning any matter on which there has been no ijmâ', everybody should follow a documentary proof that satisfies him. As a matter of fact, to follow a mujtahid means to follow his proofs."

Yes, the taqlid of a mujtahid means to follow his documentary proofs, namely the Qur'ân and the Hadîth. But it was the mujtahid who found out the proofs to the matter. As a matter of fact, the madhabs differed from one another in finding out the proofs. Finding out a proof to any matter required one to be an 'âlim in the grade of ijtihâd, a mujtahid. Such an 'âlim absolutely could not imitate another person and acted in accord with his own ijtihâd.

12 See also my *Endless Bliss and Belief and Islam* for detail about Hadrat al-Mahdî.

13 — He represents the preacher as a man who does not believe in geography or newspapers and who does not accept what disbelievers say. See the slander against the preacher! Moslems do believe in scientific knowledge, but they do not get deceived by the lies which non-Moslems say under the mask of science. If Moslems had not believed in geography, would they have studied this branch of knowledge? The names and authors of the geography books that tell about Moslems' studies and discoveries in this field are written in the books *Kashf az-zunûn* and *Maw-dû'ât al-'ulûm* and also in Brockelmann's German *Geschichte der Arabischen Literatur*. Let me ask the religion reformer: who measured the length of the part of the parallel of latitude between two meridians on the Sinjar Desert? Were not they the Ahl as-Sunna Moslems who belonged to one of the four madhhabs? Does not a Moslem who follows their path and who is like them believe in scientific knowledge?

Moreover, it is a loathsome slander against Moslems to ascribe the statement, "Geography is a knowledge belonging to non-Moslems, so it is not acceptable," to a preacher. An ignorant person, a zindiq or a religion reformer who disguises himself as a preacher may speak so nonsensically. But it would be enmity against Islam to say that an honourable Moslem following one of the four madhhabs spoke so.

The madhhabs do not prohibit knowledge, science, calculation or experimentation; why, then, should a person who follows a madhhab prohibit them? The madhhabs commend them and order muqallids to learn them. A person who does not believe or learn them cannot be a follower of an imâm al-madhhab. It befits the enemies of the madhhabs to attribute such words to a follower of a madhhab.

19 — The religion reformer says:

“We have not seen the next world; then how can we connect ash-Sha'râni's words about the geographical position of the place named 'Mawqif' and his map of the Sirât, the Mizân, Hell and Paradise with the next world? We have not seen any proof in the Book, the Sunna, 'Aql (reason) or Hikma (wisdom) about such things. It is strange that your shaikhs turn away from the world's most famous and useful geoprachy and draw maps of the next world which cannot be seen.”

Through these words of his he attacks the great awliyâ' and their karâmât and tries to demolish Moslems' belief in them. Whereas, he has no right to behave so, for, Allâhu ta'âlâ declares in the Qur'ân, **“Perform the dhikr very constantly! Through the dhikr the heart attains tranquillity.”** A hadîth declares, **“The symptom of loving Allah is to remember Him very much.”** Hadîth scholars said, **“Rasûlullâh performed the dhikr every moment.”** It is for this reason that the great ones of this Umma performed the dhikr so much, thus strived to carry out this command of the Sharî'a, too. Upon performing the dhikr very constantly, their blessed hearts attained to tranquillity, and, as it is told in the hadîths, **“There is a cure for every disease. The cure for the heart is the dhikr of Allah,”** and **“The sources of taqwâ are the 'ârifs' hearts,”** they were saved from the heart disease, from sins. They attained Allah's love. And these very scholars, who had taqwâ, whose hearts were pure, said that while performing the dhikr very constantly, they forgot about the world, about everything, that their hearts became like mirrors, and that, like a dream when everything was forgotten in sleep, something manifested in their hearts. They gave these manifestations such names as **“kashf”**, **“mukâshafa”** or **“shuhûd”**. Thousands of awliyâ' in every century said so. It is an 'ibâda to perform the dhikr very much. Allâhu ta'âlâ likes those who do it very much, and their hearts become the sources of taqwâ. The Book and the Sunna tell these facts. These facts are called the **“umûr at-tashrî'iyya”** (the lawful affairs). He who disbelieves them will

17 — Rashîd Ridâ writes that the preacher believes the kashf of the awliyâ' concerning the time of Doomsday. Whereas, the a'immat al-madhâhib said that it was not made known when Doomsday would come, that no one but Allah knew it and that the kashfs of the awliyâ' could not be proofs or documents for anybody. Those who follow these 'âlims, too, will certainly say so. It would be a mendacity, an abominable slander to impute any words other than these to the preacher.

18 — The religion reformer is right to say that there are made-up hadîths in tafsîr books like the tafsîr book Kalbî, yet his statement, "So is the tafsîr book by al-Baidâwî," is absolutely wrong. Great scholar Hadrat 'Abdulahakîm-i Arwâsî said, "Qâdî al-Baidâwî (Bayyad-Allâhu wajhah, May Allâh make his face luminous) was as suitably high as his name and the prayer said on him. He was loved and honoured above all by the mufasssirs ('âlim authors of tafsîr books). He reached the highest grade in the knowledge of tafsîr. He has become a sanad (authority) in every branch of knowledge. He has become prominent in all madhhabs and a guide in every thought. He has been known as skilful in every branch of science, as a guide in every kind of usûl, and as dependable, powerful and distinguished by early and late 'ulamâ'. It is a great daring to say that there is made-up hadîths in the book of such a profound 'âlim. It is to make a deep precipice in the religion. The tongue of the person who says such words, the heart of the one who believes them and the ears of the one who listens to them deserve to catch fire. Could not this great man of knowledge distinguish made-up hadîths from the true ones? What should be said to those who say that he could not? Or, did he lack religious strength and fear of Allah so far as to write made-up hadîths and to take no notice of the heavy punishments which our Prophet had told about those who would do so? It would be so wicked, so loathsome to say that he did. Because the meanings of these hadîths are too much for the narrow mind and the thick head of the person who would say so, he will hunt for a way out, thus finding no other way than saying that they are mawdû'."

as-Sunna scholars, who are the inheritors of the exalted Prophet. These great people will certainly not be blemished by getting stuck in the dirty mouths and cracked pens of the enemies. Falling down on the ground does not decrease the value of a jewel.

'Abd al-Wahhâb ash-Sha'rânî and similar great people who were loved by Allah very much said not that they saw the Mawqif, Sirât, Paradise or Hell with their eyes but that they could not be seen and that they were shown like a dream and were revealed to their hearts in a manner that could not be known or understood or explained. They told this secret to those whom they loved, to their intimate friends. They said, "Manlam yadhuq lam yadri," (He who did not taste could not understand.) It is ignorance, stupidity to deny something which cannot be understood, and the comment "impossible, can never be" about something which one cannot understand is an expression of reaction, stubbornness and fanaticism. Then what else could it be, if not zindiqness or enmity against Islam, to make fun of Moslem scholars' subtle knowledge which is beyond the limits of reason and science, by saying that they drew maps?

20 — Rashîd Ridâ quotes the hadîths about Doomsday in his book, but makes the preacher always say those words made up by zindîqs as hadîths. And, having the religion reformer prove that those words are not hadîths, he has him tell the facts that are written in the books of the Ahl as-Sunna scholars. Through this trick which he plays, he endeavours to belittle the preachers and Moslems, who are the followers of the madhhabs, to misrepresent them as ignorant, while introducing himself and other religion reformers as intelligent, learned men of religion. No doubt, those Moslems who have read and well understood Islamic books will not believe these abominable slanders. But I am writing these lines lest those who do not know the fact should be deceived by thinking that these writings of the religion reformer are true. I would suggest, with emphasis, that my young brothers read the books of the Ahl as-Sunna scholars so that they shall not be tricked by the religion reformer's lies.

have disbelieved the Book and the Sunna. It has been revealed by true Moslems whom Allah loves that there happens kashf and shuhûd in the heart. A hadith declares, "No discord remains in one's heart who performs the dhikr very much." Those who revealed these facts were not munâfiqs but persons true in thought and in words. Kashf and karâma have been revealed by such people as tawâtur. Moreover, though these are the umûr al-wijdâniyya or umûr adh-dhawqiyya and they cannot be documents for others, Moslems have been neither commanded nor prohibited to believe them. It is better to believe than disbelieve what the pious Moslems whom Allâhu ta'âlâ loves have communicated as tawâtur. One should have a good opinion of a Moslem and trust his conduct, even his words concerning worship. The proverb, "He who denies will be deprived," has always shown inevitability.

Hadrat 'Abd al-Wahhâb ash-Sha'râni was a profound 'âlim and a great walî. He is one of the basic pillars of the Shâfi'i madhhab. He is the apple of the eyes of the Ahl as-Sunna. The books which he read and memorized are beyond count. Some of them are mentioned in the preface of his *Al-mizân al-kubrâ* and also in '*Ulamâ' al-muslimin wa Wahhâbiyyûn*, which was published by faqîr Hüseyin Hilmi Işık. Hundreds of his works are listed in *Kashf az-zunûn*. Each of his books is a monument exhibiting his greatness. This faqîr is a Hanafî, yet I have been an admirer of his deep knowledge, his kashfs and shuhûds. When reading his books I go into ecstasies. I love him very much and beg his blessed soul to intercede for me on the Day of Judgement. I have realized fully that he is one of the "stars on the earth". It has been declared in a hadith, "On the Day of Resurrection, first the prophets and then the 'ulamâ' and martyrs will intercede." Holding fast to this hadith, I expect his intercession. It is obvious that those who attack such eye-apples of the Ahl as-Sunna are zindiqs. Zindiqs and disbelievers attacked also Hadrat Muhammad, the great leader of such people, the guide of Moslems, the beloved Prophet of Allah. Voltaire, the famous enemy of Islam, stooped to making the Master of Mankind a topic for his repulsive plays. So will such base attacks be certainly made upon the Ahl

23 — Rashîd Ridâ says through the preacher's mouth:

"I do not see why the scholars of kalâm and fiqh keep silent against the instigation of the subversive Shî'ites who have both deviated themselves and caused others to deviate from the right path, nor can I explain it to myself. Men of kalâm have always been against the Mu'tazila, refuted and vehemently resisted against their beliefs. The Mu'tazila doctrine and its devotees, therefore, have faded away from the history. As for the scholars of fiqh, though they are all of the Ahl as-Sunnat wa 'l-Jamâ'a, they have been struggling against one another, refuting one another."

Obviously, these slanders against the scholars of kalâm and fiqh, which Rashîd Ridâ writes through the preacher's mouth, will not convince anyone. Libraries are full of books written by the Ahl as-Sunna scholars to refute the Râfidis and Shî'ites. Those which were written in Persian are not fewer than the Arabic ones. If Rashîd Ridâ knew Persian and had read the book *Tuhfa-i Ithnâ 'ashariyya* by Hadrat 'Abd al-'Azîz ad-Dahlawî, he would not be able to help astounding at how the great scholar disgraces and puts to rout the Shî'ites. Those who read Hadrat al-Imâm ar-Rabbânî Ahmad al-Fârûqî as-Sirhindî's *Radd-i Rawâfid*, which caused the Uzbek Sultan 'Abdullâh Shah to declare war against the Shî'ites and to subdue them, and any man of knowledge who sees the book *Hujaj-i Qat'iyya*, which narrates as-Suwaidî's debate with Nâdir Shah's men and his overpowering them, will fully understand how the Ahl as-Sunna scholars struggled against the Shî'ites and overcame them.¹⁴ These books, like *Dhû 'l-fiqâr*, the sword of Hadrat 'Alî, eradicated Shî'ism. Also, the idea that the scholars of fiqh have been struggling with one another is one of the slanders which the religion reformers have been repeating constantly. I have already answered it in the sixth article, page 12.

¹⁴ Thirty of the books refuting Shî'ism is listed in chapter 29 of *Endless Bliss*, II.

21 — Rashid Ridā makes the preacher say the words of the Hurūfīs, Bektāshīs, Durzīs (Druzes) and Bātinīs¹³ who have nothing to do with Islam, thus misrepresents the preacher's religious knowledge as theirs, and makes the religion reformer say that these things have no place in the religion and presents the preacher as an ignoramus. He tries to establish the readers' confidence in the religion reformer and to represent the Ahl as-Sunna religious men as ignorant.

22 — The religion reformer says:

“Recently most of those who call themselves Ahl as-Sunnat wa 'l-Jamā'a have not been able to escape the bida' made up by the Bātinīs and others. They are different in name only. If you compare the words of the men of tasawwuf of the fourth and later centuries you will find little difference between them.”

Here, too, the religion reformer attacks the great awliyā' and attempts to blemish them. The books of the Ahl as-Sunna scholars are still the same now just as they were written thousand years ago. There can be ignorant, deviated people in every branch of science and knowledge, among every class of people, and it is too much of injustice to attack the word 'Ahl as-Sunna' by taking a few such people as examples. And likening the great men of tasawwuf to the Bātinīs is one of the tactics of the religion reformers which they have used most frequently. Mistaking the scholars of bātin (interior, hidden knowledge) for the zindiqs called Bātinīs is like misrepresenting light as dark, right as wrong and honest as crooked. Rashid Ridā's book is very much far from being a scientific work; it is more of a writing prepared by a conjuror in order to deceive, mislead and hoodwink the readers.

13 See the chapters "Corrupt Religions" and "Bektāshīs" in my book *Endless Bliss, II*.

In this passage, Rashîd Ridâ mistakes the evil people who learned fiqh in order to obtain worldly advantages for the 'ulamâ' of fiqh who tried to correct the world and the wicked, and thus tries to belittle and abhor the 'ulamâ' of fiqh and the a'immat al-madhâhib and prepares grounds for the war which he would make in order to demolish Islam from the inside by abolishing the madhhabs and the taqlîd of them. Also, he attempts to interpolate Hadrat Imâm al-Ghazâlî's writing to make the great 'âlim a false witness for himself. Hadrat Imâm al-Ghazâlî, contrary to what he writes, never blamed the 'ulamâ' of fiqh. At the fourth chapter of the subject "'Ilm'", he wrote the distinction between the 'ulamâ' of fiqh and the wicked people who used the knowledge of fiqh as a means for their worldly advantages. He wrote: "The 'ulamâ' of fiqh kept away from rulers and governors. They would be asked to issue qadâ' and fatwâ, but they refused. Upon seeing the greatness and honour associated with these posts, the wicked people wanted to approach the rulers as muftîs. Because the rulers esteemed the madhhabs and had been trying to find out whether the Hanafî or the Shâfi'î madhhab was suitable, those who were not learned began to learn the controversial matters between the two madhhabs. They were wound up into contraventions and debates. These wicked men of religion busied with whatever the rulers and governors were inclined to." The religion reformer alters this writing of Imâm al-Ghazâlî's, which was about the wicked scholars ('ulamâ' as-sû'), against the 'ulamâ' of fiqh, and he does not feel shame for having raised the outcry that the Shâfi'îs and the Hanafîs fought one another.

Another lie belonging to the religion reformers is to say that the 'ulamâ' of Islam followed their nafses. The 'ulamâ' of fiqh and the a'immat al-madhâhib said nothing in opposition to the Qur'ân or the Hadîth. Because what all they said was based on the Book and the Hadîth, the nafses of their followers got redeemed of the state of ammâra and became mutma'inna. Since those who followed them were so, is it possible that their nafses would not be mutma'inna? The nafses of the four a'immat al-madhâhib and of all the mujtahids were mutma'inna. Each of

24 — The religion reformer says:

“The scholars’ refuting and struggling against one another originated mostly from falling for the desires of the nafs. The one and only cause of the birth of the knowledge of kalâm was the Mu’tazila. They [scholars of kalâm] dived into some matters which the pious Salaf had not. They put forward some objections to them. And the others stood against their arrows of objection. With the disappearing of the real scholars of knowledge, of idea and deduction, the posterity began to repeat word for word what they had said. In the course of time these, too, came to no use. These imitators kept silent against those matters, bida’ and superstitions which appeared after such scholars as Imâm al-Ash’ari and his followers, and accused those who asked questions about them of blasphemy. Yet, when these bida’ and heresies were put forward in a religious guise and colour and had a number of partizans and supporters, this time the men of kalâm also attempted to defend them by explaining them away. Moreover, the direction of the weapon of accusing of blasphemy was changed to turn against those who had objected to these bida’ and heresies, and they accused them of disbelief and heresy. It is possible to see this in every generation and in every nation.

“As for men of fiqh, let us listen to Imâm al-Ghazâli about their attitudes: Hujjat al-Islâm Imâm al-Ghazâli wrote at the subject ‘Kitâb al-ilm’ in his book *Ihyâ’*: ‘The reason why the men of fiqh quarrelled, struggled with one another was to ingratiate themselves with rulers and governors, thus to obtain ranks and to be qâdî. For this reason, when carefully observed, it will be seen that the greatest struggle was between the Shâfi’is and the Hanafîs. For, these ranks and posts were always occupied by these two...’ ”

who say that they will reform the religion. Their attacking the Ahl as-Sunna scholars, who show the footsteps of the as-Sahâba, reveals clearly their base purpose. Such insidious disbelievers who strive to demolish Islam from the inside by disguising themselves as Moslems are called "zindîqs". Zindîqs can deceive and corrupt Moslems, but they can not corrupt Islam; Allâhu ta'âlâ promises that He will protect Islam.

26 — Through the religion reformer's mouth Rashid Ridâ says:

"I do not deny the virtue and knowledge possessed by the imâms who were mujtahids. Their virtue and knowledge were beyond praise and glorification. But, before the mujtahids, every Moslem had asked for documentary evidence. Those who came later ignored the documentary evidence and exalted the mujtahids as high as prophets. They said that the hadîth could be mansûkh [said by the Prophet at his early age but changed later] or there could be another hadîth in their imâm's view. The mujtahids did not find it right to act in accordance with the words of the persons who could possibly go wrong, or who could not know the matter and who were not safe from errors, and to lay aside the hadîth of the Prophet, who was free from error. The muqallids dissented from the Qur'ân, too, which is the evident guide and the absolute document. They said that it was not permissible to learn the religion from the Qur'ân and that mujtahids only could understand the meaning of the Qur'ân. They claimed that it was not permissible to ignore the mujtahid's word and to act in accordance with the Qur'ân. They said that it was not permissible to say, 'Allah says so,' or 'Rasûlullâh says so,' and that we should say, 'The fiqh scholar has understood it so.' There is no branch of knowledge which might exceed with all its subjects the capacity of most people and which can be understood

them was a wali who had advanced in the zâhirî (exterior) knowledge and reached perfection in the bâtinî (interior, hidden) knowledge. To say that they followed their nafses means to blame all Moslems as well as Islam itself. One should realize how ugly the accusation is.

The religion reformer, by speaking ill of the posterior men of religion, denies the hadîth, "A mujaddid will come every hundred years. He will strengthen the religion." It is true that many Moslems corrupted and seventy-two corrupt groups appeared. But the corruption of Moslems does not mean that Islam itself was corrupted. There have always been those true, pious Moslems who did not give up following as-Sahâba. These Moslems are called the "Ahl as-Sunnat wa 'l-Jamâ'a". The Ahl as-Sunna 'ulamâ' have guided the people to the right path in every part of the world in every century. They have not left any question unanswered. They have protected Moslems from believing in the lies and slanders of zindîqs, men of bid'a and religion reformers. Allâhu ta'âlâ declares that Islam will not be corrupted till the end of the world.

25 — The religion reformer praises himself and lauds the magazine *Al-Manâr* to the sky, which he himself edited, a case just pertinent to the saying, "The Bektâshî's miracle is related by himself only." Whereas, in this magazine he represents freemasons and religion reformers as Islamic scholars and, by saying that they will renew the religion, he means that the task of restoring Islam to its honourable early state will be done by them. Islam was defiled and Islamic books were changed, he alleges, and they will correct it. But the poison vomited by the snake lying under his insidious words is directed to demolish the Ahl as-Sunna, to annihilate the books of the Ahl as-Sunna, which show the path of as-Sahâba, and to replace these books with the books of freemasons and the enemies who have been trying to demolish Islam from the inside. In short, it is to corrupt the path, the Sharî'a, of the Prophet and as-Sahâba, thus to eradicate Islam. This is the very purpose of the religion reformers, of those

ing the mujtahids, that is, as-Sahâba, asked for the documents; they did not follow one another. But they were all mujtahids. They were the people of the first century praised and lauded by Rasûlullâh. All as-Sahâba and many of the Tâbi'ûn were mujtahids. It is necessary for a mujtahid to act in accordance with what he understands, and it is not permissible for him to follow another mujtahid. A Moslem could not say, "Those who came later ... exalted the mujtahids as high as prophets," nor claim that they even held them superior. For this statement stigmatizes billions of Moslems who have belonged to the four madhhabs as kâfirs. He who says or writes about a Moslem that he is a kâfir becomes a kâfir himself. And it is a greater slander to accuse muqallids of dissenting from the Qur'ân. The religion reformers should know very well that a madhhab means the path of the Book and the Sunna. He who follows an imâm al-madhhab believes that he follows the Qur'ân and Rasûlullâh. No Moslem says, "It is not permissible to ignore the mujtahid's word and to act in accordance with the Qur'ân," nor has any Moslem ever said so. This is one of the abominable slanders done by religion reformers, freemasons and zindiqs against pure Moslems. Every Moslem says, "I want to adapt myself to the Qur'ân and the Hadîth, but I myself cannot draw conclusions from them. I cannot depend on or follow the rules which I understand. I depend on and follow what the imâm al-madhhab understood, for, he was more learned than I am. He knew the eight main branches of knowledge and the twelve subsidiary branches better than I do. He feared Allah more than I do. He did not draw conclusions from the Qur'ân out of his own understanding but learned from as-Sahâba the meanings which had been given by Rasûlullâh. I fear much because of the hadîth, 'He who derives meanings out of his own understanding becomes a disbeliever.' Even, there were differences between the rules derived from the Qur'ân and the Sunna by those great scholars whose knowledge, goodness and taqwâ, as declared in many hadîths, were very superior to those of their successors. If it had been easy to derive rules, they all would have understood the same." How could an ignoramus ever be

only by certain people of certain times. It is a requirement of the Divine Law that the later scholars should be more advanced than the earlier ones, for, the starting point of the later ones is where the earlier ones have left. The Qur'ân and the Hadith are more understandable than the books of fiqh. A person who has learned Arabic well understands them more easily. Isn't Allâhu ta'âlâ able to explain His religion more explicitly than the men of fiqh? Rasûlullâh understood what Allah meant better than anybody else, and he explained it clearly and communicated everything.

"If most people had been incapable of deriving rules from the Book and the Sunna, all the people would not be held liable for these rules. One should know what one believes together with its proofs. Allah disapproves of the taqlid and muqallids. He declares that they will not be forgiven by imitating their fathers and grandfathers. To understand that part of the religion concerning fiqh from its documents is easier than understanding the part concerning imân. Allâhu ta'âlâ holds us liable for the difficult one. Is it ever possible that He will not hold us liable for the easy one?"

"The prophets would not err, but mujtahids might have made errors. Mujtahids expanded the religion and made it several times as much as it was. They drove Moslems into trouble. There could not be employed any qiyâs in the field of 'ibâdât; nor can one add anything to the 'ibâdât. [However,] qiyâs and istihsân (approval of facility) can be employed in judicial decisions. The mujtahids, too, prohibited men from the taqlid."

In his sophisms the religion reformer contradicts himself time and again. In order to employ logic in any branch of knowledge, it is necessary to have some knowledge of that branch. The intrigues played with a bare reasoning by those who do not understand the basic knowledge of Islam do not give any result but disgrace themselves. It was true that those Moslems preceded-

disbelief does not show that Allah's invitation is not clear or eloquent. The Qur'ân addresses to as-Sahâba, to their lightsome hearts, unerring reasons. It invites in the Quraish language. It does not speak the Arabic taught in the Jâmi' al-Azhar or Beirut. As-Sahâba matured in Rasûlullâh's suhba and attained to the perfection which could not be reached by others among the Umma, yet their understanding the Qur'ân was different from one another's. There were also the points they could not understand. Since those great people were incapable, how will the case be with such people like us who understand slang Arabic? Our a'immat al-madhâhib did not attempt to derive meanings from the Qur'ân, but, regarding themselves as incapable of doing this, strived to learn, by asking as-Sahâba, the way Rasûlullâh had explained the Qur'ân. Also, they preferred what as-Sahâba had understood to what they themselves understood. Al-Imâm al-a'zam Abû Hanîfa would prefer the word of any sahâbî to his own understanding. When he found no information coming from Rasûlullâh or from as-Sahâba, he had to employ ijtihâd. Islamic scholars in each century have trembled before the greatness, superiority, wara' and taqwâ of the ones preceding them and have held fast to their words as proofs and documents. This religion is a religion of manners (âdâb) and modesty (tawâdu'). An ignoramus behaves daringly and thinks of himself as an Islamic scholar, but a scholar humbles himself. He who humbles himself will be exalted by Allâhu ta'âlâ. Each of the chiefs of the seventy-two groups, who will go to Hell as it was prophesied by Rasûlullâh, was a profound scholar, too, yet, they depended on their knowledge too much and attempted to derive meanings from the Book and the Sunna. Thus they could not attain to the honour of adapting themselves to as-Sahâba and deviated from the right path. They caused millions of Moslems to go to Hell. The 'ulamâ' of the four madhhabs did not use their deep knowledge in deriving rules from the Qur'ân; they did not dare to do this. They used it in understanding what Rasûlullâh and as-Sahâba had said. Allâhu ta'âlâ does not command people to derive rules from the Qur'ân. He commands them to obey and

rightful to say, "Allâhu ta'âlâ says so," or "Rasûlullâh says so"? Allâhu ta'âlâ prohibited to talk so. Even the 'ulamâ' of tafsîr and the a'immat al-madhâhib did not dare to say these words; after explaining what they understood, they always said, "This is what I understand. Allah knows the truth of it." Even as-Sahâba used to have difficulty in understanding the meaning of the Qur'ân and ask Rasûlullâh.¹⁵ It has become clear what ignorant and stupid a day-dream the religion reformer has been pursuing.

The statement, "later scholars should be more advanced than the earlier ones," is true when we refer to experimental sciences. Concerning the religious knowledge, however, Rasûlullâh's hadîth is valid: "Each century will be worse than the one preceding it. This will be so until Domsday." This hadîth is valid also when the scientists' personality and their ways of using the science and its products are in question. This principle is certainly true for the majority, and there has been the exceptions in every century. The religion reformer mistakes experimental and religious knowledge for each other, in addition to the fact that he supposes that science and scientist are the same one thing. Science has sure made advancement but this does not mean that the scientists also are advanced. Among the later ones not fewer are those who are more retrogressive, more corrupt and baser than the earlier ones.

Arabic is necessary in order to understand the Qur'ân and the Hadîth, but Arabic alone is not enough. If it had been enough, each of the Arab Christians in Beirut would have necessarily been an Islamic scholar since among them there have been those who had deeper knowledge of Arabic than the Egyptian religion reformers and those who were experts in Arabic language as well as those who compiled dictionaries like *Al-munjid*. None of them was able to understand the Qur'ân or even to attain to the honour of being a Moslem. The Qur'ân summons people to happiness, to imân, to Islam. If they had understood this invitation, they would have accepted it. Their

15 See for detail the 25th chapter of *Endless Bliss*, I.

finding out the rules that had been conveyed by the Prophet and by as-Sahâba and who transmitted them to Moslems. No mujtahid ever added anything to any kind of 'ibâdâ. They said unanimously that it was a bid'a and a great sin. There cannot be another slander as ugly and as loathsome as accusing the mujtahids of something which they themselves prohibited. It is great ignorance and stupidity to say that the mujtahids expanded the religion. It is answerable in no way but laugh. The religion does not expand, but the number of cases increases. It is a great service to Islam and a very valuable 'ibâda to apply the Shari'a to those cases which have appeared and developed in the course of time. And this has been and is still being the lot of the mujaddid imâms.

A mujaddid does not have to be a mutlaq mujtahid. It is true that the four a'immat al-madhâhib prohibited the taqlid. But they prohibited it for those scholars who were educated among their disciples and reached the grade of ijtihâd. It is never permissible for any mujtahid to follow another mujtahid. This rule will be valid till Doomsday. But the ignoramuses who think of themselves as mujtahids and the religion reformers are outside this rule. If a mouse thinks of itself as a lion and meets a cat, it will realize that it has been wrong. But its mistake will cost its life.

- 27 — In the Seventh Dialogue the religion reformer says:
 "Who brought down the religion into this state of theoretical philosophy are the later Islamic scholars. They introduced some definitions and limitations. They divided it into sections. Even, there were those who said that becoming a scholar of fiqh required twenty years' study. Whereas, it had taken that much time to establish all the branches or the rules of the religion. It had not taken even two years to establish the fiqh. I want modern Moslems to be like the Moslems of the time of the Four Caliphs. Therefore, it is the duty of every Moslem to perform the 'ibâdât on which there

accept the rules brought by His Messenger and as-Sahâba. The religion reformers' incapacity in understanding this subtlety has driven them to calamity. Allah's commands, "Obey Mine Messenger!" and "Adapt yourselves to Mine Messenger!" and the Rasûlullâh's command, "Hold fast to the path of my companions!" are the documents of our word. If following the a'immat al-madhâhib meant abandoning Allah and His Messenger and becoming a creature of another creature, following as-Sahâba would have meant the same. Since it was not so, Rasûlullâh commanded it. Rasûlullâh commanded people to believe shortly and to worship as much as they saw him do. He never suggested that they should know the proofs.¹⁶ Allâhu ta'âlâ disapproves the disbelievers' imitating their parents, thus He commands them to give up disbelief and to have belief. He does not disapprove imitating His Messenger, but commands it. And Rasûlullâh commands us to imitate his companions. It is bad to follow the wicked, but this should not prevent following the good people. As explained above, if it were easy to understand the documents of the part pertaining to imân, the Christian Arabs in Beirut would necessarily have imân easily. Since it was not easy to understand the documents of what are to be believed, we were ordered to have imân without the need to understand the documents, and those who believed in this manner were called "Mu'minûn" (Believers, Moslems). If Allâhu ta'âlâ had made Moslems liable for also learning and understanding the documents of the rules of the Shari'a, His Messenger, too, would have suggested it. Whereas, as explained above, he never did.

By saying that the prophets would never err but mujtahids might have made mistakes, he supposes that the rules revealed by the mujtahids are different from those revealed by the Prophet. Whereas, a mujtahid or an imâm al-madhhab was a great 'âlim who spent his whole life studying day and night, searching and

16 Hadrat Imâm al-Ghazâlî told this in detail in his work *Kimiyâ' as-sa'âda*. I translated some of it at the beginning of my book *The Sunni Path*. I recommend that those who have studied at the Jâmi' al-Azhar and do not read Persian should refer to that book of mine.

from his master became longer. Yet, it was said by the scholars that it was still possible to learn in a short time if the master would be tender and skilful and the disciple intelligent and diligent, and there have come those who could fulfil these conditions. In addition, darkness of bida' and sins darkened the hearts and weakened the memories and, as a result, caused the duration of education to become longer. Even Hadrat Imâm ash-Shâfi'î complained to his master Wakî' of the weakness of his memory. The answer he was given and stated in the following couplet shows this fact:

**“Shakawtul Wakî' min sû-i hifzî,
Fa-awsâni ilâ tark-il ma'âsi.”** ¹⁷

The religion reformer says, on the one hand, that every Moslem should perform the 'ibâdât which have been declared unanimously and, on the other, that he may not perform the controversial ones or he may perform them in accordance with any madhhab he likes, that is, he may unify, mix the madhhabs. His words contradict each other, for, it was declared unanimously that it was wrong to mix the madhhabs. And mixing the madhhabs is disobedience to this unanimous declaration. Therefore, the religion reformer's worship will not be correct and acceptable according to himself, either. Also, it is incorrect to say that as-Sahâba did not do the controversial affairs and that there would not have been any controversial one if they had done them; for, there was also those affairs on which there was disagreement because the way as-Sahâba had done them was not understood. Moreover, it is incompatible with the unanimous declaration of scholars to say that one should lay the imâm al-madhab's words aside and follow one's own interpretation of the Hadîth, which causes one to think of oneself as a mujtahid superior to the imâm al-madhab, an attribute peculiar to the Devil.

17 “I complained to Wakî' of my bad memory.
He recommended me not to commit any sin.”

has been unanimity. It is not necessary to perform the controversial ones even if they were said to be fard. On such matters, one should act as a result of his studying its evidences or act in accord with a narration if he prefers this narration because it suits his case. But he should not blame others for not doing as he does. It is not proper to perform salât behind various imâms belonging to different madhhabs in the same mosque at the same time. In short, we should do what as-Sahâba did and we should not do what they did not do. We should take our option in doing controversial affairs. We should employ qiyâs on what as-Sahâba did not talk. On controversial affairs everybody should act in accordance with the hadîths which he believes to be sahih."

He attacks Islamic scholars with the accusation of turning the religion into philosophy by dividing it and introducing definitions and limitations into it. Whereas, the scholars of kalâm have nothing to do with philosophy, for, they are much higher than philosophers. But, in the time of the Umayyads, Moslems who spread over the three continents met various groups of non-Moslems, and also such groups as the Khawârij and the Mu'tazila appeared who tried to deceive the new Moslems. The Ahl as-Sunna scholars had to protect the Moslems' faith and to answer various religions, philosophers and zindîqs. Preparing answers as they deserved and suitably with their philosophy, they spread the knowledge of kalâm far and wide, thus prevented the youth from being deceived. While it is an obligation for us to praise them for their glorious and honourable services and to thank them and send prayers on them, does it become a Moslem to attempt to speak ill of them for this reason? Because as-Sahâba were firstly very wise and intelligent and secondly they had such a guide as Rasûlullâh, Islamic religion was established in twenty years. After the second century of Islam, the Moslems who had then spread over the three continents did not have either of these conditions. The time which a disciple would need for learning

companions are like the stars in the sky. You will attain to the right path if you follow any of them!" They all could understand the Divine Meaning. In case of a matter not stated clearly in the Book or in the Sunna, they used to search through âyats and hadîths for a documentary solution, employ ijtihâd and draw a conclusion. It was not necessary or permissible for them to follow (taqlîd) one another. Our a'immat al-madhâhib also did as as-Sahâba had done. Like them, they searched for and found out evidences and drew conclusions from them. Thus they parted into madhhab's in respect of 'ibâdât. In this way they carried out the Rasûlullâh's command, for, "Adapt yourselves to my companions!" Rasûlullâh had declared. Since the new Moslems among the Tâbi'ûn did not ask as-Sahâba for the documentary evidences, it is not necessary for the ignorant like us to look for the proofs of the a'immat al-madhâhib. We learn the commands of Allâhu ta'âlâ by reading from the books written by the a'immat al-madhâhib. These books are the explanations of the Qur'ân. See this man of religious post who likens an ignorant village shepherd to a sahabî and demands him to go to the town frequently, look for âyats and hadîths, interpret them by himself and employ ijtihâd! While there is the facility of following the imâm al-madhab, he gets the poor man into such difficulties!

30 — The religion reformer, slighting thousands of Islamic scholars, continues as follows:

"The usûl scholars' deducing the necessity of the taqlîd from the âyat, 'If you do not know, ask those who know!' is a fruitless and unsound deduction and reasoning. It should not be commanding the taqlîd for everybody since the taqlîd was not permissible in the events or for the persons who caused the âyat's descent. In this âyat, Allâhu ta'âlâ commanded the polytheist Arabs to ask the Ahl al-kitâb [Jews and Christians] if the prophets were angels or human beings. Why should this asking be taqlîd while it does not mean to act in accordance with somebody else's opinion or ijtihâd

28 — The religion reformer says in the Eighth Dialogue:
“The men of taqlid are the greatest enemies of the lights of thinking, research and documenting which are the indispensable part of the natural disposition created [in man] by Allah.”

Such an open lie and slander is very astonishing indeed. Which faqih prohibited thinking, researching and looking for documentary evidences? Which Moslem is hostile against these? He should have given an example. Which of his lies or slanders since the beginning of his book has he documented that he would document this one now? It is the religion reformer's very self who is hostile against documentation. It would be illogical to ask a person to think and supply proofs who put forward as religious knowledge what he has planned with his short sight and false reasoning. Though it would be proper to think of the saying “Silence is the best answer to be given to an idiot,” and to keep quiet against such a person, a brief answer is necessary in order to protect the youth against his harms: all the 'ulamâ' of fiqh have said that it is not necessary for a muqallid to look for documentary evidence, for, the new Moslems among the Tâbi'ûn used to do everything by asking as-Sahâba never demanding any proof. Moreover, there has been no scholar who prohibited searching for proofs. For this reason, all the a'immat al-madhâhib wrote the documents at full length and made it easy for those who wanted to see the documents.

29 — He says:

“The ignorant, as the Moslems of the first century did, shall ask any matter they do not know from a person they trust. They shall ask about the âyat or hadîth which is related to it, learn its meaning and act in accordance with it.”

Good gracious! What a knowledge! What a reasoning! It was true that as-Sahâba used to do so, but they all had become higher than the a'immat al-madhâhib by being matured in the suhba of Rasûlullâh. They were praised and glorified in the hadîth, “My

suffocate the matter in sophistry. Islamic scholars have not said that the disbelievers were commanded to practise taqlid; why, then, should the religion reformer be acknowledged to be right for these words of his? Allâhu ta'âlâ commanded those who did not know to ask from those who knew. And the Islamic scholars, by inference from the âyat, have said that Moslems should ask those who know about how to do what they are going to do. This is the whole subject. There is no such thing as taqlid or searching for evidences here. The religion reformer, inserting these in, endeavours to prove himself right. It is a different subject to follow an 'âlim without seeing the documentary evidences in something which one will do. And this different subject automatically originates from the former subject. Asking someone who knows about the things that should be done or that has been omitted and doing as one learns from him means to follow (taqlid) him. Whereas, the case is not so with the imitation concerning î mân. Since î mân does not settle in the heart right after asking and learning the facts to be believed, it is not called the taqlid. After learning î mân, one thinks over, approves and admits it, and then it forms at his heart. And this is î mân which Islam requires. The unconsidered î mân that forms after learning without thinking or approving it is imitative and inevidenced. So is the case with the disbelievers who become disbelievers by copying their parents. Islam requires people to have î mân by thinking over, seeing its evidences and deciding themselves. The disbelievers' disbelief is not formed by themselves; it has been adopted from their parents and it has become their own quality. As it is seen, the taqlid has no connection with î mân. Because the taqlid is not permissible in î mân, those who have been followed in this respect will run away on the Day of Resurrection from those who have followed them. Because the taqlid in 'ibâdat is a requirement of Allah's command, both those who teach and those who learn will go to Paradise.

The religion reformer's saying that Moslems considered some people as witnesses and turned away from the Qur'ân is a very base and disgusting behaviour. He, in fact, wants to show real

without evidences? Furthermore, this matter pertains to belief. You, too, admit the fact that the taqlid is not permissible in this respect. The Qur'ân prophesies that on the Day of Resurrection the chiefs of disbelievers will run away from those who followed them. Isn't this information a sign of the fact that those who follow the persons whom Allah has not ordered us to follow will not be excused by Allah? Because Moslems considered some people as witnesses and turned away from the Qur'ân, we suffered disasters. The imâms whom they followed will run away from them on the Day of Resurrection, for, the great imâms and mujtahids prohibited the taqlid. You have been accustomed to take the words of human beings, not the words of Allah and the Prophet, as evidences."

After writing these through the mouth of the religion reformer, Rashîd Ridâ, in order to deceive his readers, writes that the preacher likes these words of the religion reformer, that he has been wrong to think of the religion reformers as ignorant and that now he appreciates the religion reformer seeing that he is so much learned.

Our Prophet deduced from this âyat that the taqlid was necessary. Therefore, as-Sahâba, when they were asked about a matter by the new Moslems among the Tâbi'ûn, taught them the solution of the matter only, for, they themselves had learned the same way from Rasûlullâh. They did not command them to search for evidences. They deemed it sufficient for them to copy without knowing its evidences. Our a'immat al-madhâhib, who followed in the footsteps of as-Sahâba in everything they did, followed them in this respect, too. There is no difference between saying that the a'imma prohibited the taqlid and saying that they deviated from the path of as-Sahâba. It was true that as-Sahâba and the a'imma looked for documentary evidences and they did not follow others' ijtihâd. But they permitted the non-mujtahids to follow mujtahids. The reformer's claim that the âyat did not command the disbelievers to practise taqlid is to

will his performance of the former matter be acceptable. If he says that he believes and trusts in both of them, his words will not be taken as true.”¹⁸ As in many respects, Rashid Ridâ's attitude and conduct have contradicted his words in this respect, too. So says the poet:

“Action is man's mirror, words don't ever count;
In his work appears the extent of his mind.”

31 — The religion reformer writes the conversation between Hadrat Imâm al-Ghazâlî and an eccentric member of the Bâtiniyya. He reports Imâm al-Ghazâlî as having said:

“The person whom I will advise should not be attached to any deviated group, nor should he have dived into discordant subjects. In 'ibâdât, dwell upon the matters on which there had been agreement. Don't deal with the discordant matters. On a discordant matter, do the prudential solution! Those ['ulamâ'] who did not say that it was fard said that it was mustahab. At times when it is difficult to do what is prudential, employ ijtihâd yourself, that is, do the way of the mujtahid you think is superior. Follow the 'âlim whom you have decided to be superior and more hitting in his point of view! If that exalted person hit the right way in his opinion and ijtihâd or in the conclusion and decision which he deduced, there shall be two rewards, two thawâbs for him. As a matter of fact, Rasûlullâh declared that if a person employed ijtihâd and hit the right way he would win two prizes, and if he erred he would win one prize. And Allâhu ta'âlâ referred the job to those who have been endowed with ijtihâd. The eighty-third âyat of the sûrat an-Nisâ' declares, ‘Those who are capable of inferring conclusion from them know the matter.’ Hadrat Prophet explained in a hadîth to Ma'âdh that he liked and approved the ijtihâd of

See, for detail, the translation from *Al-mizân al-kubrâ* below, p. 94-6.

Moslems as kâfirs. Since this saying of his is mendacious and slanderous, he himself becomes a kâfir.

Moslems do not follow the a'immat al-madhâhib themselves. Learning from them what Allah and the Prophet meant, they cling to the commands of Allâhu ta'âlâ and Rasûlullâh. The mujtahids themselves are a medium, a transmitter each. Allâhu ta'âlâ declares, "Look for a medium to attain Him [Allah's consent]!" Moslems, following Allah's command, make use of the a'immat al-madhâhib as mediums. To follow the a'immat al-madhâhib, to adapt oneself to them, does not mean to do their personal commands but it means to follow what they conveyed from the Book and the Sunna.

How could the discordant matters among the four madhhabs ever be abandoned? It is impossible. One of the discordant opinions on a matter certainly coincides with Allah's command. For example, bleeding breaks the wudû' (ritual ablution) according to the Hanafi madhhab, but it does not according to the Shâfi'i madhhab. One of these rules is, for sure, what Allah meant. We should always do one of them and say that it is what Allah meant. He who does what Allah meant hits the right way and wins. The Prophet declared that the mujtahid who could not understand exactly what Allah meant would also be given thawâb. In the time of our master Rasûlullâh, there were many such ijtihâds. There are many hadîths that declare that the mujtahid who would not hit the right way will also be given thawâb. The important thing here is that this thawâb is meant for mujtahids only. According to the above âyat, which is in the sûrat an-Nahl, those who follow mujtahids will be given that much thawâb, too. The religion reformers, who do not follow mujtahids, will not be given this thawâb. They do not obey Allah's command. They will go to Hell.

Some scholars of usûl al-fiqh said, "Following a mujtahid requires one's trust and belief in his knowledge; the âyat, 'Ask those who know,' shows this fact. A person who follows a mujtahid in one matter and follows another mujtahid in another matter will not have believed or trusted in the former mujtahid. Nor

32 — The religion reformer writes in the Ninth Dialogue:

“I have already explained my views on how Moslems will slip out of the obscurities of discordance, the cause and microbe of the disease which they caught. My opinion is in agreement with that of the great Islamic scholar Imâm al-Ghazâlî. Imâm al-Ghazâlî says that it will be enough for them [Moslems] to believe in the Qur'ân only, in addition to doing what Moslems have heretofore agreed on. What harms Islam is the Moslems' parting into groups and each group's following only the imâm which they prefer and those scholars who follow him, and being bigoted against those who follow other mujtahid imâms. This breaking into groups may go as far as abandoning the Book and the Sunna. I have shown more facility in this sort of matters. I have given the liable person the freedom to accept whichever point of view he wishes, provided he will not follow the desires of the nafs and he will be as cautious as he can. But, Imâm al-Ghazâlî, though deeming it permissible to abandon these matters completely, puts a limit to the field of activity for those who want to follow the religious practices. He almost compels them to employ ijtihâd.”

The religion reformer's greatest error is his mistaking for each other the Moslems' breaking into groups in i'tiqâd and the parting of the Ahl as-Sunna into madhhabs. He speaks ill of the four madhhabs as he does of the groups of bid'a and blemishes the Moslems as if they have dissented from the Book and the Sunna. All the seventy-two groups who have deviated in i'tiqâd are certainly heretical. It was told in the Hadîth that they will all go to Hell. But, if not hostility against the religion, what may his attacking the four Ahl as-Sunna a'immat al-madhâhib be, who were praised in the Hadîth and who won Allah's Love and Approval because they obeyed Rasûlullâh? Such an enemy of the religion who appears as a religious man is called zindîq. Our religion declares that zindîqs and munâfiqs are worse and more

those who were capable of doing it. Ma'âdh ibn Jabal's saying, 'If I cannot find in the Book or the Sunna, I judge according to my own opinion and employ ijtihâd,' took place before Hadrat Prophet's commanding and permitting ijtihâd. Both the mujtahids and those who follow them will be held excused. Some of them have hit the right way, the Divine Meaning, while others have won one out of the two rewards. Since it is not known who has hit the right way, they are not obstinate or fanatical against one another. Only, each of them thinks that he has hit the right way. I admit that it is wrong for everybody to draw rules through his own opinion and qiyâs. If you abandon Bâtinism, which you have been imitating blindly, I can teach you the knowledge in the Qur'ân. Which would you prefer, learning from me or your Bâtinî comrades?"

He adds that the preacher, upon hearing this, says,

"Now we see that Imâm al-Ghazâlî admits the taqlid and considers it necessary for all people."

These words of Imâm al-Ghazâlî as reported by the religion reformer shows clearly that he agreed with what the Ahl as-Sunna 'ulamâ' and the a'immat al-madhâhib said unanimously. There is no need to explain the above-quoted words of the great Ahl as-Sunna 'âlim. Our purpose also is to tell our brothers-in-Islam what Hadrat Imâm said. Imâm al-Ghazâlî's words rebut the religion reformer's claims by the roots. They show that the taqlid is compatible with the Sharî'a.

Somebody, not knowing the fact that there is disagreement on the matter and there are various points of view, just says that there is *ijmâ'*, and others convey this. It is incorrect to think that reality will always be on the side of the majority. 'No matter how heartily you wish, the majority of the people will still not believe you,' declares the *sûrat Yûsuf*."

In this passage, the religion reformer clearly reveals his ignorance and the fact that he is an enemy of the Ahl as-Sunna. His saying that the Hanafî madhhab is the unification of the *ijtihâds* of the three imâms shows that he knows nothing of *'ilm al-usûl al-fiqh*. The evidences which he puts forward thinking with his short sight that they are proofs have nothing to do with the purpose. We shall say shortly that the methods (*usûl*) and principles (*qawâ'id*) of the Hanafî madhhab were established by al-Imâm al-a'zam Abû Hanîfa. Imâm Abû Yûsuf and Imâm Muhammad were al-Imâm al-a'zam's disciples. Educating and training them for many years like hundreds of his other disciples, he made them reach the grade of *ijtihâd*. These two mujtahids and many other mujtahids who were their friends measured what they had learned from their master with the methods and principles they had learned again from their master, and they gave different *fatwâs* on the new cases they encountered. Since the *fatwâs* of these two imâms have not been unified in the Hanafî madhhab, there is no question of the *talfîq* of them. In the Hanafî madhhab, al-Imâm al-a'zam's words should be acted upon. In those matters on which he has no *ijtihâd*, Imâm Abû Yûsuf's *ijtihâd* is to be acted upon. If this cannot be found, either, Imâm Muhammad's *ijtihâd* should be acted upon. Only in indispensable situations it is permissible to change this succession or to unify the two. For example, concerning the liability to sacrifice sheep in the Festival of Sacrifices, a person who cannot meet his needs and debts with the rents he gets is considered as poor according to Imâm Muhammad, while, according to the Shaikh'ain (al-Imâm al-a'zam and Imâm Abû Yûsuf), he is considered rich. If such a person does not sacrifice sheep or give the *fitra*, he will

harmful than the non-Moslems with or without books. The religion reformer does not feel shame for changing Imâm al-Ghazâlî's words quoted in the previous article and adapting them to his own point of view. Deeming himself an 'âlim and a mujtahid like Hadrat Imâm al-Ghazâlî, he attempts to direct Islam as he wishes. He is not aware that this stupid behaviour of his is worse than that of the seventy-two groups he blames.

33 — The religion reformer opposes to the unanimity of the a'immat al-madhâhib, too, and says:

"It is impossible to admit the claim that there has formed an ijmâ' (unanimity) on the decision that the talfiq of the madhâhib was wrong. There are different opinions on this subject. How could the author of **Durr al-mukhtâr** ever say this, which was said by none of the imâms of his own madhhab, despite the fact that his own madhhab is the unification of the ijtihâds of the three imâms. Also, we understand from Ibn Humâm that it is not true that the Hanafîs do not admit the talfiq. Moreover, there are quite a lot of fatwâs issued in unity with more than one madhhabs. One of the most well-known of them is about 'One's donating one's movables to oneself,' which has been deemed permissible by unifying the ijtihâds of Imâm Abû Yûsuf and Imâm Muhammad. Ibn 'Âbidîn's saying that it would not be unification of the madhhabs to unify the ijtihâds of the scholars belonging to the same madhhab is an arbitrary idea which a wise person could not say. No person, not even a muqallid, will admit the two contradictory opinions at the same time. I, too, admit the fact that the authors of the fiqh books could not say anything from themselves, for a muqallid does not have knowledge to enable him to say from himself. What he is to do is to convey somebody else's words. As a matter of fact, he conveyed this from 'Allâma Qâsim, who had conveyed it from **Tawfiq al-hukkâm**.

marginalia of *Waqf al-manqûl*, "The difficulty stated in the book *Naf' al-wasâ'il* by Imâm at-Tarsûsî and in the fatwâs of 'Allâma Ibn at-Tarsûsî had been eradicated. It is permissible according to Imâm Abû Yûsuf and not permissible according to Imâm Muhammad for a person to donate something to himself, while donation of something movable is not permissible according to Imâm Abû Yûsuf but permissible according to Imâm Muhammad. Since neither of the two imâms had said that it would be permissible for a person to donate something movable to himself, the ijtihâds of both the imâms were brought together and a fatwâ was issued, stating that this was also permissible. And this is the subject in relation to which at-Tarsûsî wrote in his book *Munyat al-muftî* as 'Hukmu mulfiqi jâ'izun.'¹⁹ Further, it was the unification of madhhabs which was prohibited unanimously. In my book *Al-'uqûd ad-durriyya fî Tankîh al-Hâmidiyya*, I explained this thoroughly." Also, the permission to donate money by bringing together the ijtihâds of Imâm Abû Yûsuf and Imâm Zufar does not show that unification of ijtihâds of different madhhabs is permissible, since both the imâms belonged to the Hanafî madhhab. By distorting these clear writings of the fiqh books shamelessly without fearing Allah, the religion reformer attempts both to deceive the youth and to blemish the most valuable fiqh books such as *Durr al-mukhtâr* and *Radd al-mukhtâr*, thus to demolish the Ahl as-Sunna from the inside. This base scheme clearly reveals the fact that Rashîd Ridâ is not a religious man but an enemy of the religion disguised in a religious man, that is, a *zindiq*.

Because the 'ulamâ' of fiqh did not say the rules of the Sharî'a out of their own opinions or reason but conveyed the knowledge coming from as-Sahâba, the reformer abases himself so far as to stigmatize the 'ulamâ' as ignoramuses. But the ignoramuses are these very religion reformers, who do not know this knowledge or the cases to which it is to be applied, and who

19 "The unifier's conclusion is justifiable," by which "The unification of ijtihâds [of mujtahids belonging to the same madhhab] is permissible," is meant.

escape the sin according to Imâm Muhammad. If he gives the fitra or sacrifices sheep, he will get the thawâb of wâjib according to the Shaikh'ain. He who does something which is not wâjib for him will get only the thawâb of supererogatory (nâfila) 'ibâda but not the thawâb of wâjib. The thawâb of wâjib is much more than this. As it is seen, difference in the ijtihâds is Allâhu ta'âlâ's Mercy upon Moslems. It is not talfiq to unite the ijtihâds of the imâms belonging to one madhhab. It does not show that the talfiq is permissible. The talfiq is to unite two or more of the four madhhabs. Also, his claim that Ibn Humâm did not believe that the Hanafîs did not admit the talfiq is a lie, since Ibn Humâm wrote in his book **Tahrîr**, "When following another madhhab one should not do anything which is wrong according to either of the two madhhabs he is following. If a person, by following the Shâfi'î madhhab, does not rub his limbs with his hands when performing wudû' (ritual ablution), and if he touches a woman [he is/was permitted to marry with Islamic betrothal] thinking that his ritual ablution will not break with this touch according to the Mâlikî madhhab, the salât which he performs with this ablution will be invalid (bâtil) according to both madhhabs." The book **Khulâsat at-tahqiq** puts forth these words of Ibn Humâm as an evidence for proving the fact that it is not permissible to unify madhhabs. The enemy of religion, who comes forth as a religious man, changes Ibn Humâm's words in order to deceive Moslems, thus slanders abominably against this great imâm. Moreover, it is Shaikh Qâsim, Ibn Humâm's disciple, who wrote that the talfiq was not acceptable and even that there formed an ijma' on it. Shaikh Qâsim wrote about this ijma', which he learned from his master, Ibn Humâm, in his book **At-tas'hîh** which is a commentary on **Al-Qudûrî**.

It is written also in **Ad-durar** that it will not be against the Hanafî madhhab for a Hanafî muftî to issue fatwâ in accordance with the ijtihâd of Imâm Abû Yûsuf or Imâm Muhammad, since both the imâms told that each of their ijtihâds disagreeing with al-Imâm al-a'zam was an information which they had heard from al-Imâm al-a'zam. For this reason, Ibn 'Âbidîn wrote in the

the fiqh and 'ilm al-hâl books, we would have perished by being clawed by these parvenu zindîqs believing their false words. May thousands times of salâms and prayers be on the blessed souls of the Ahl as-Sunna 'ulamâ', who have protected us against disbelief and bida'!

By saying that reality will not always be on the side of the majority, he denies the hadîth, "My umma do not agree on deviation." The Ahl as-Sunna 'ulamâ' have held fast to the ijma' and to the majority because it was commanded by Rasûlullâh. A hadîth, which is written in the section "Fitan" of the Sahîh of al-Bukhârî, declares, "He who deviates from the community as far as a span and dies in that state will have died with the death of jâhiliyya²⁰." This hadîth explains the hundred and fourteenth âyat of the sûrat an-Nisâ'. Another hadîth, which is written after the above hadîth in the Sahîh of al-Bukhârî, declares, "Allâhu ta'âlâ, for taking knowledge away from you, will take away the 'ulamâ' who act upon their knowledge. The ignorant will remain. By answering out of their own reason those who will ask about the religion, they will cause Moslems to deviate from the right path." This hadîth calls attention to the harm of the religion reformers who blame the Ahl as-Sunna by saying that it is imitation to convey the words of the 'ulamâ' and who demolish the religion from the inside with their short reason and empty heads.²¹ Another hadîth, which is quoted at the section about "'Ilm" in the Sahîh of al-Bukhârî, declares, "One of the foreshadows of Doomsday is that knowledge will vanish, the ignoramuses of religion will increase in number, there will be more of those who have alcoholic drinks and who commit fornication." The religion reformers' attempts to annihilate the Ahl as-Sunna and coming forwards as religious men shows the fact that this hadîth has proved one of the miracles that informed what would happen in future.

20 "Ignorance" or "disbelief" of the pre-Islamic era.

21 This hadîth is written more thoroughly at the beginning of the Sahîh of al-Bukhârî.

lie. They are vulgarly ignorant. Because of their ignorance, which is peculiar to a person who is unaware of his ignorance, they think they know something, feeling no shame at spreading their mendacious and corrupt words under the name of knowledge. The hadith, "Al-hayâ'u min al-imân," (Modesty is a branch from imân) which is written in the Sahih of Muslim, also shows the fact that the enemies of Islam do not have shame. The 'ulamâ' of fiqh have written the matters on which there was ijmâ' as well as the discordant ones. Those who know the deep science of fiqh will distinguish them from one another. The ignorant reformers think that the 'ulamâ' of fiqh were like themselves. The Arabic saying, "Al-kalâmu sifât al-mutakallim," (One's words reveal who he is) points to the inner purpose of these zindiqs.

The 'ulamâ' of fiqh, according to him, have been saying that there was ijmâ' without knowing the matter. This exalted religion of Islam, to him, has been a toy throughout centuries in the hands of ignoramuses, and these zindiqs will now restore the religion on to its rails. He, too, says that the person who denies the unanimity of the 'ulamâ' becomes a disbeliever. If the 'ulamâ' of Islam did not know or find out the ijmâ', whence will he himself find it? No need to be surprised at him: "Al-jâhîlu jasûrun." (An ignoramus behaves daringly!) He always says what he fabricates. What else would be easier for him, while it is a mere nothing for him to write out hundreds of books full of lies and slanders like this book of his? There is no longer any need to look for the putrid prophesied in, "As Doomsday draws near, men of religious post will be more rotten, more putrid than the putrefied donkey flesh," the hadith of our master, the Prophet, whose each word was full of wisdom; they exhibit themselves. Their poisonous, noisome scent has been spreading from Egypt over the whole world. May Allâhu ta'âlâ protect our young men of religion from being infected with these fatal disease germs! May He deign to protect us all against the evils of these parvenus! May He not separate us from the right path of the Ahl as-Sunna 'ulamâ', who guided us to Rasûlullâh's path and who were declared as his inheritors! If those blessed men of Allah had not written

Rasûlullâh told them to do, and they even threw themselves into death. They did not look for any evidence or proof. They followed Rasûlullâh unconditionally. His commands were revealed through wahî, and were not mixed with ijtihâd. But in those affairs that would be done through ijtihâd, sahâbîs would employ ijtihâd and tell Rasûlullâh what their ijtihâds were. Sometimes their ijtihâds disagreed with that of Rasûlullâh. Then the wahî would come to confirm the correct ijtihâd. Sometimes the wahî would be in agreement with the ijtihâd of a sahâbî. After Rasûlullâh's death, as-Sahâba did not follow one another. Hence it was understood that it was not permissible for a mujtahid to follow another mujtahid; and a muqallid had to follow a mujtahid in all matters, but he did not have to search, find out or learn the unanimous and discordant matters among thousands of matters. If he had had to do so, as-Sahâba would have commanded the Tâbi'ûn so. Compelling Moslems to do so raises difficulties for the Ummat al-Muhammadiyya. Our religion wants us not to raise difficulties but to make easy.

In the view of the religion reformer, each Moslem shall learn and distinguish the unanimous ones and the discordant ones among thousands of matters, do the unanimous ones, go into the discordant ones carefully, look for and find out their documentary evidences and estimate the most dependable evidence, and then it will be up to his wish to do it or not. What kind of reasoning, what kind of suggestion is this? He himself writes the fact that Moslems know nothing and that they are as ignorant as to say that Allah is in the heaven. Which is more suitable, to teach such people a madhhab or to raise these difficulties in front of them? A wise and reasonable person, that is, a person who speaks for the sake of Allah and Islam, will certainly answer this immediately. But, as it has been understood from many of his words from the beginning of his book to the end, what the religion reformer intends is not to serve Moslems and Islam but to frighten Moslems, to make them dissent from Islam and to demolish Islam from the inside. He is answerable in no way but saying, "Shut up, you zindiq! You cannot deceive Moslems!"

34 — The religion reformer says:

“The taqlid is a result of ijtihād. The taqlid does not exist at the place where there is no ijtihād. It is not necessary for those who have done completely all the matters that had been agreed on to do the discordant ‘ibādāt. They are permitted to give up all of them. Would it be conscious and judicious to follow (taqlid) someone whom one does not know? Getting a fatwā is not taqlid, but it is something like communication (naql) and narration (riwāya). The superiority that is taken into consideration in a mujtahid for following his opinion and adopting his ijtihād is not like the superiority which is in question among the Caliphs or the other saḥābīs. That is, it is not a superiority in Allah’s view. It is [with respect to] the strength of [his] faculty of judging, knowledge, research and insight. He who comes later may be superior. Among the imāms, Imām ash-Shāfi’ī was the strongest. When I cannot find documentary evidence, I follow the madhhab whose evidences I deem superior. That is, I become both a mujtahid and a muqallid. Thus I get rid of being solely a muqallid. Today’s Moslems know neither madhhab nor imān. Religious knowledge which the majority have is only that Allah is in the heaven and that the Prophet ascended to the heaven and saw Allah.”

These statements of Rashid Ridā are the expression of his own opinions. Since he is not an Islamic scholar —as a matter of fact, his writings that have been quoted before up to here have showed the kind of way he has been following— these hastily collected writings of his are not worth answering. Yet, as required by the proverb, “The fly is small, but it nauseates,” it will be suitable to write a few words in order to protect the youth against his harm.

It is incorrect to say that the taqlid does not exist at the place where there is no ijtihād; Allah declared, “Obey My Messenger!” and following this command, as-Sahāba did whatever

35 — Rashîd Ridâ wants to clinch his ideas by repeating his assertions. He says again:

“I do not admit the qiyâs in worship. Every Moslem who looks at the documentary evidences and admits the opinions accordingly is a mujtahid, too. Also those scholars who were attached to a madhhab have disagreed with them in some matters. Al-Baghawî, al-Awzâ’î and al-Ghazâlî disagreed with their imâm though they were in the Shâfi’î madhhab, and az-Zamakhsharî disagreed with Abû Hanîfa. After the Four Caliphs began the time of sovereign rulers; the religious teachings were corrupted.”

According to the religion reformer, there is not qiyâs in the religion; all Moslems are mujtahids: by observing the documentary evidences of the discordant matters, they will find out the correct way, in other words, they will employ qiyâs! His two assertions contradict each other. If he had been able to understand the meaning of ijtihâd and qiyâs in usûl al-fiqh books, he would not have fallen into this contradiction. The Egyptian religion reformer is rather strong in Arabic, his mother tongue, and he is educated to some extent. Certainly, he can easily read the books of the Ahl as-Sunna scholars and can understand something in his own limits. But ‘ilm al-usûl al-fiqh is like a large ocean. In order to be specialized in this branch of knowledge, it requires having studied the eighty preliminary branches thoroughly. A person who would not know these eighty branches, and who would even deny them, is ignorant in this branch, even if he were very strong in Arabic. This is the age of specialization. Only in the field of medicine, or in physics or chemistry, many new branches of specialization have been being born. A doctor specialized in internal diseases sometimes has to refer his patient to a doctor specialized in neurology, who has to send his patient to a psychology doctor, who has to hand over a patient of his to a psychiatrist. The specialization branches of physiotherapy are even more. While there are these various branches of specialization in science, how could it ever be right to slight, or

As-Sahâba, according to him, in inquiring others' opinion and asking about their ijtihâd, would take into consideration their superiority in Allah's view, but would not see to their faculty of judging, knowledge or research. This, again, is one of his factious, destructive ideas. He attempts to blemish as-Sahâba. He means that they did not make use of criteria or knowledge. The Four Caliphs would ask as-Sahâba, "Which of you knows this?" and would learn from the one who knew, for, all as-Sahâba were superior in Allah's view. They did not ask for the difference in their superiorities but their knowledge and opinions. So did the Ahl as-Sunna 'ulamâ'. In everything they did they followed in the footsteps of as-Sahâba.

It is not a guilt to believe that Imâm ash-Shâfi'i was the highest of the imâms. But Imâm ash-Shâfi'i himself said that al-Imâm al-a'zam Abû Hanîfa was higher.²²

The religion reformers, in order to demolish the four madhhabs and thus to demolish the Ahl as-Sunna through which to demolish Islam, dwell very much upon the *talfiq* (unification) of the madhhabs, that is, gathering the facilities and discarding the rest. In all their books, they put forward—it can be seen from the examples which they give of the Ahl as-Sunna scholars—that the ijtihâds of the three imâms in the Hanafî madhhabs have been unified or the ijtihâds of different madhhabs have been unified **when there was difficulty**. We, too, say that both of these cases are permissible. As explained in detail in the preceding article, the ijtihâds of the imâms belonging to a madhhab mean the ijtihâd of the imâm of that madhhab. To unify them does not mean to go out of the imâm al-madhhab's ijtihâd. The religion reformers, in what they think is a clever way, write the things that are permissible and, by putting them forward, want to make their own corrupt and destructive thoughts be accepted as faith and worship.

22 See my books *Endless Bliss* and *The Sunni Path* for Imâm ash-Shâfi'i's such comments about al-Imâm al-a'zam. Also see below p. 97.

brothers-in-Islam. In order to escape the threat of the hadith, "When faction arises and bida' spread, he who knows the truth should say it! If he does not, may he be accursed by Allah, by angels and by all people," I have been striving to tell my brothers-in-Islam what I heard and learned. May Allâhu ta'âlâ bless me with writing the truth! May He bless it with influencing those who read it! May He forgive me the mistakes which I might make! May He protect the Ummat al-Muhammadiyya against the dissensions peculiar to the last days of the world!

None of the scholars following a madhhab ever disagrees with his imâm al-madhhab's usûl, even if he has reached the grade of ijtihâd. The scholars who spread the teachings of a madhhab are of various grades. Most of them are arbâb at-tarjih, who study the documentary evidences of narrations coming from the imâm of the madhhab closely and then prefer one of them. A narration which has not been preferred cannot be said to be refused. Such narrations will be acted upon when there is difficulty. The preference of one of the narrations coming from the imâm does not mean to disagree with the imâm. Hadrat al-Awzâ'i, al-Baghawî and al-Ghazâlî also were mutlaq mujtahids like Imâm ash-Shâfi'î. In many matters their ijtihâds were in agreement with those of Imâm ash-Shâfi'î. The ignoramuses think that they were in the Shâfi'î madhhab and that they disagreed with the imâm al-madhhab. As for az-Zamakhsharî, let alone being a Hanafî, he did not even belong to the Ahl as-Sunna. He belonged to the Mu'tazila, one of the seventy-two heretical groups. Because the 'ibâdât of the Mu'tazila resembled those of the Hanafî madhhab, the ignorant think that they were Hanafîs.

Saying that the religion corrupted after the Four Caliphs will astonish not only a man of religion but also anybody who has read books; it is something which anybody, religious or irreligious, will refuse. Both the Qur'ân and the Hadith state that religious knowledge will continue without being corrupted until Doomsday. A community on the right path will be continuing until Doomsday. In every hundred years, an 'âlim to strengthen the religion will be created. It is true that the seventy-two heretical groups

to go so far as to deny, the branches of specialization and their experts in religious knowledge, which is higher and more extensive? This should never be admissible, especially on the part of a person who speaks on behalf of religious knowledge. It is easily understandable that the religion reformer is very ignorant in 'ilm al-usûl al-fiqh. It can be of no value at all if an ignoramus speaks ill of an 'âlim, an expert. An 'âlim, not an ignoramus, can recognize an 'âlim. Words of an ignoramus, whether favourable or unfavourable, will not be esteemed. An ignoramus who writes the words of scholars without understanding them and who thus fills many pages can deceive only those who are ignorant like him. I, Hüseyin Hilmi Işık, who write these lines, do not ever claim to be an authority in this exalted branch of knowledge. I see that I am, let alone being an 'âlim, a mere nothing in comparison to the profound knowledge of the great scholars. I deem it impertinence for my part to speak or write from myself on this branch of knowledge. But what else could I do, while the ignorant and enemies of religion have come forth and been moving about freely? They have been competing with one another in attacking Islam. Not a hero gifted with perfection to answer them has been seen. The religion has been going away. Islam has been collapsing. Lots of infinite thanks be to my Allah that I have been honoured by seeing a profound religious scholar, an expert of this branch of knowledge, who had seen the situation long before and had been worrying about it ever since, but had been deprived of saying and writing about it. For this very great endowment of His, may thanks be to my Allah again! Even if every hair on my body began to speak, I could not fulfil one-millionth of the thanks due to this blessing of my Allah. Had I not heard a few facts from the treasure of hikma and ma'rifa of that great religious expert, of that murshid kâmil, who was Hadrat Sayyid 'Abdulahakîm-i Arwâsî, I, let alone writing books on this sublime, very advanced and very dangerously subtle subject, could not even dare to open my mouth. But I have deemed it a duty, even a debt for myself to convey the leaks of knowledge of fourteen years from that source to my

“People are of two categories: the learned people and the ordinary people. The former ones will find out the documentary evidences and follow them. The latter ones will follow the mujtahids and the faqîhs provided that they will not follow a certain one. The ordinary people do not have a certain madhhab. This is the meaning of the saying, ‘Their madhhab is the madhhab of the muftî.’ The early scholars, again, say that it is not necessary to attach oneself to a certain muftî. One will understand the matter by asking anyone he wishes. The ordinary people are also permitted to act upon a hadîth. The imâms did not disagree with one another in this respect. It is written in *Al-hidâya* about the fast of a person who undergoes cupping that if a person eats something after going through a cupping operation because he supposes his fast has been broken, he will perform both the qadâ’ and the kaffâra, since this supposition of his is not based upon any religious document. If the muftî gives such a fatwâ, it will be a document for him. If he has followed a hadîth, the case will be the same and he will not do the kaffâra (al-Kâfî and al-Hâmidî). Rasûlullâh’s words would not be inferior to a muftî’s. All the four imâms said, ‘Leave aside our words and take the hadîth.’ But some people say that he who wants to act upon the Book and the Sunna becomes a zindîq. Abû Hanîfa said, ‘It is not permissible for anyone who does not know my documentary evidences to issue fatwâ according to my ijtihâd.’ Thus he told that he did not employ ijtihâd so that people would turn away from the Book and the Sunna and follow his words, but his ijtihâds were intended to show people how to derive rules from the Book and the Sunna. To say, by following the words of the posterity such as Ibn ‘Âbidîn, that it is harâm to infer rules from the Book and the Sunna, will mean to

appeared and those with corrupt belief have been on the increase and there are many ignoramuses, sinners also among the Ahl as-Sunna, but still there are also those who are in the right path. The right path is obvious; the religion has been keeping its same purity as it was in the first century of Islam. Religion reformers or zindiqs have never been able to defile this blessed religion, nor will they ever be able to do it. Though the corrupt, destructive and factious ones among the Islamic books in the libraries all over the world are very many and have been increasing day by day, there are also the right ones among them even if they are very limited. They will never be annihilated and nobody will be able to do so. They are under Allah's protection and preservation. Good news upon those who will attain to happiness by searching for, finding and reading these books! Couplet:

“I give you the key to the treasure you want!
You might attain to it, though we have not!”

their madhhab is their mufti's madhhab. The commentary on **Tahrîr** of Ibn Humam writes in the explanation of this statement that following a madhhab is for a person who knows and understands what a madhhab is or who has understood the fatwâs of the imâms of a madhhab by reading a book of this madhhab, and that the claim of a person who is not so to be a Hanafî or a Shâfi'î does not show that he belongs to either madhhab. As it is understood from this, an ordinary person's saying that he has changed his madhhab has no value; upon asking a muftî of another madhhab he will have changed his madhhab. One can ask any muftî in one's own madhhab. Ibn Humâm writes in his book **Fat'h al-qadîr**, 'A muftî has to be a mujtahid. A scholar who is not a mujtahid is called "nâqil" (transmitter), but not a "muftî". Those muftîs who are not mujtahids are muqallids, too. These as well as the ordinary Moslems cannot draw right meaning from hadîths. They, therefore, have to adapt what the mujtahids understood, that is, they have to follow them. The imâms did not disagree with one another in this respect.' "

As for cupping when one is fasting, certainly it does not break a Hanafî's fast. If he eats something thinking that his fast has been broken, qadâ' and kaffâra will be compulsory. He who is as ignorant as not to know that he has not broken his fast after cupping is an ordinary person. If a Hanbalî muftî says that it breaks one's fast, or if one hears a hadîth stating that it does and cannot explain it away, the unbrokenness of one's fast becomes uncertain and, when he eats afterwards, the kaffâra will not be compulsory, for the madhhab of an ordinary Moslem is the madhhab of the muftî whom he asks. This example is an ijtihâd of al-Imâm al-a'zam Abû Hanifa. It shows that a Hanafî has to obey the ijtihâd of al-Imâm al-a'zam. The religion reformer, by giving this example, proves that he is not right. Ibn Humâm, explains the words "to depend on the religious proof" in **Al-hidâya** as "to liken to one of the things that break fast". This explanation and that the muftî's fatwâ is a documentary evidence also prove that the reformer is wrong. The reformer falls into the trap that he sets for Moslems. Each imâm al-madh-

disagree with Abû Hanîfa. These imitators conveyed the saying, 'A'mâl should be based upon fiqh, not upon hadîths,' from other imitators. Though the book **Zahiriyya** writes that the saying was intended for the ordinary people, the saying comes to mean that it is not permissible to act upon the Book and the Sunna while there is the fiqh, and it is obvious that the saying is wrong. Those who say so are ignorant and stubborn. Al-Kaydâni said that the tenth of the harâm actions was to raise the finger while performing salât. 'Ali al-Qâri' told that this statement was sinful and that if it could not be explained away, he [al-Kaydâni] would be considered as a disbeliever, for it was certain that Rasûlullâh raised his finger."

Yes, people are of two categories. The first ones are the scholars of Islam who have reached the grade of ijtihâd. The second ones are those scholars who have not reached the grade of ijtihâd and the ordinary people. In the statement that the ordinary people will ask the mufti about what they want to know, 'the mufti' means 'a mufti in their own madhhab'. Ibn 'Âbidîn wrote in the preface to **Radd al-mukhtâr**, on the authority of the book **Hazânat ar-riwâyat**: "Those scholars who were able to draw meaning from âyats and hadîths were ahl ad-dirâya. They were in the grade of ijtihâd. It was permissible for them to act upon a marjuh (not preferred) information or a da'if (that transmitters of which were not trusted in) narration coming from their own imâm al-madhhab, even though it might not agree with the madhhab they belonged to. When there was difficulty in doing something, they could issue fatwâ upon it for the ordinary Moslems, too." As it is seen, it is always permissible for a mujtahidi fi 'l-madhhab to follow the ijtihâd showing the easy way in his madhhab, which is permissible for an ordinary Moslem only when there is difficulty.²³ Ibn 'Abidin writes again in the preface, "The ordinary Moslems do not have madhhab an

23 See the chapter on "ghusl" in my *Endless Bliss*, IV.

infer rules. Our Prophet declared, "He who infers rules from the Qur'ân through his own opinion becomes a kâfir." Al-Imâm al-a'zam Abû Hanîfa, too, said that it was not permissible for the ignorant who are not in the grade of ijtihâd to issue fatwâ. The religion reformer, too, writes this fact as quoted above. Then, Hadrat Ibn 'Âbidîn is absolutely right. Hadrat Sayyid 'Abdulhakîm-i Arwâsî, al-murshid al-kâmil wa 'l-mukammil, the profound 'âlim cognizant of the four madhhabs down to their subtle particulars, said, "Of the fiqh books in the Hanafi madhhab, **Radd al-mukhtâr** [by Ibn 'Âbidîn] is the most useful and valuable one. Its every word is a proof, its every decision is a document." What else can a person who speaks ill of and slights such a basic book of Islam be, if he is not a zindîq? Ibn 'Âbidîn was a great 'âlim of fiqh in the Hanafî madhhab. He took his every word, his every decision from the mujtahids who had taken them from al-Imâm al-a'zam, and this great imâm from the Book and the Sunna. As it is seen, any Moslem who follows the rules conveyed by Ibn 'Âbidîn follows the Book and the Sunna. But he who does not want to follow Ibn 'Âbidîn follows not the Book or the Sunna but his own fancies, the desires of his nafs. The Qur'ân and the Hadîth say that such a person will go to Hell. Let us say again that the statement, "It is not permissible to act upon the Book and the Sunna while there is the fiqh," has been fabricated by religion reformers. Neither an âlim nor a Moslem has said or written so. It is written in religion reformers' books only.

As for raising the finger in salât, it is explained in detail in the third volume of **Ma'ârif as-sunan**. Giving examples from many books, the book prefers the raising of the finger. However, Hadrat al-Imâm ar-Rabhâni, in the three hundred and twelfth letter of the first volume of his **Maktûbât**, alludes to his deep penetration into the methods and principles of madhhabs and the superiority of mujtahids, and after quoting the hadîths showing that the finger was to be raised, he lists also the valuable fatwâs informing that it would be harâm and makrûh. With strong documentary evidences, he proves that it would be more prudent not to raise the finger. In this conclusion of his he depended,

hab's statement, "Leave my word aside, follow the hadith," was intended for their disciples, who were mujtahids, too. A mujtahid had to follow his own ijtihād.

No faqih has ever said, "He who wants to act upon the Book and the Sunna will become zindīq." These words are invented by the reformer. The true statement is, "He who wants to act upon what he understands from the Book and the Sunna will become zindīq," which was said by the 'ulamā' of Islam and which is the truth of the matter. For, a person who has not reached the grade of ijtihād cannot draw correct meaning from the Book or from the Sunna. Our Prophet said that he who wanted to draw wrong meanings would become a kāfir. Because of this great danger, even the a'immat al-madhāhib learned the meanings in the Book and the Sunna from as-Sahāba and employed ijtihād in accordance with these correct meanings. The dislike for these correct meanings and correct ijtihāds means the dislike for the religion, which makes one a zindīq. Al-Imām al-a'zam's saying, "It is not permissible for anyone who does not know my documentary evidences to issue fatwā according to my ijtihād," shows the fact that a mufti has to be a mujtahid. And this shows that Ibn 'Abidin has adopted his statement from al-Imām al-a'zam. It proves that Ibn 'Abidin's book is dependable and very sound. The taqlid of an imām al-madhab does not mean to turn away from the Book and the Sunna. It means to adapt oneself to the correct meaning deduced by the imām al-madhab but not to attempt to draw wrong meaning from the Book and the Sunna. The a'immat al-madhāhib established methods and principles showing how to deduce meanings from the Book and the Sunna and each of them taught them to the mujtahids in his own madhab. The muqallids, especially the ordinary people among the muqallids, like the reformer, are very far from knowing or understanding these methods and principles and from performing ijtihād. Ibn 'Abidin never said that it would be harām for the mujtahids to infer rules from the Book and the Sunna, but he said that it would be harām for the ignoramus like the reformer who have not reached the grade of ijtihād.

Therefore, there is not any qiyas or ijmâ' about it. The disagreement between the 'ulamâ' on this matter is obvious. Great 'âlim of Islam Imâm as-Suyûtî was thoroughly right. It is also surprising that 'Alî al-Qârî' says he shows proofs from the Book. The Qur'ân does not mention it, neither openly nor obscurely. Furthermore, in order to point out any similarity between such matters and the things that were causes in the descent of some âyats, one has to document it with hadîths. Imâm as-Suyûtî was such a profound 'âlim of Islam that he can never be compared to 'Alî al-Qârî' and the like. He was much more gifted in distinguishing hadîths from one another and in knowing their 'illa, rijâl and ahwâl than 'Alî al-Qârî' and the like, who have no other way but to keep quiet or to surrender to his writings. This great imâm documented his writings with crushing and silencing evidences. If mountains understood the soundness of his documentation, they would melt." 24

24 *Al-mustanad al-mu'tamad*. The author, Ahmad Ridâ Khan al-Barilawî, as an 'âlim in the Hanafi madhhab, shows that 'Alî al-Qârî', who was also a Hanafi, was wrong and had no authority in the religion and defends and praises Imâm as-Suyûtî who belonged to the Shâfi'i madhhab. The 'ulamâ' of Islam have always done the same and defended the right paying no attention to the difference of madhhabs. The upstart reformers, however, attack on the Ahl as-Sunna by attributing the groundless stories in the books of their non-madhhabite friends and the slanders in the books of the enemies of the Ahl as-Sunna such as the Shi'ites and Wahhâbis to the Ahl as-Sunna. And, with the view of blemishing the 'ulamâ' of fiqh and the most valuable books of the madhhabs, Rashid Ridâ calls on such a person as 'Alî al-Qârî', who was as excessive as to say "disbelievers" about the blessed parents of our master Rasûlullâh, as witness for himself.

again, upon the Hadith of the Rasûlullâh, the Master of Mankind. This letter in **Maktûbât** fully exposes to view how meticulously the imâms of the religion observed the matter in order to adapt themselves to the Hadith. Hadrat Ahmad Sa'id al-Fârûqî ad-Dahlawî, one of the scholars of Islam and great men of tasawwuf of India, explained fully the comments of the 'ulamâ' of fiqh on the raising of the finger. He wrote in his sixty-ninth letter, "Some scholars, seeing that there were many narrations about it, said that it was a sunna. Some others, seeing that the narrations were incongruous, said that the finger should not be raised. When there are two fatwâs on a matter, one may do it according to either of them. He who does the one way should not belittle or censure those who do the other way." As it is seen, the 'ulamâ' of fiqh ordered Moslems to respect one another's madhhabs. We should not grudge 'Alî al-Qâri' his speaking ill of al-Kaydâni's fiqh book only: it is written in the book **Al-fawâ'id al-bahiyya** that he was presumptuous against even such arch-stones of the religion as Imâm ash-Shâfi'i and Imâm Mâlik, and that he was answered in a manner he deserved by Shaikh Muhammad Miskin. It is obvious that the commentaries and the marginalias on many valuable books written by 'Alî al-Qâri', who wrote a separate booklet to accuse Rasûlullâh's parents of kufr and who boasted about this booklet in his commentary on **Shifâ'**, are not so valuable as to make him a religious authority. Being a religious authority requires being a mujtahid. The non-mujtahids' attempting to judge the great personages of religion will mean to overflow the measures of decency.

Ahmad Ridâ Khan al-Barilawî writes: " 'Alî al-Qâri' denies in his book **Minah ar-rawd** that Rasûlullâh's blessed mother and father died as believers and says, "To refute it I wrote a separate booklet. In this booklet, showing proofs from the Book, Sunna, qiyâs and ijmâ' al-Umma, I refuted what Imâm as-Suyûtî wrote in his three booklets." Imâm as-Suyûtî wrote six booklets to prove that Rasûlullâh's blessed parents died as believers. This is not a subject of fiqh, that is, it is not a teaching that can be included in **af'âl al-mukallafin** and defined as halâl, harâm, sahîh or fâsid.

were the **as'hâb at-tamyiz**, who distinguished the **qawî, da'if, zâhir** and **nâdir** narrations from one another. The authors of the books **Kanz, Mukhtâr** and **Wiqâya** were among them. Those who were in the seventh grade could not do any of these; none of them could issue a **fatwâ** disagreeing with the **madhhab** unless there was urgency or difficulty.

The religion reformer distorts this and claims that it was prohibited to read or to act upon any book of a **madhhab** other than one's own. Whereas, any Moslem, like the scholars mentioned above, may read and learn the book of any **madhhab** they wish. They may transfer themselves to another **madhhab** if they want to. When there is difficulty, that is, urgent necessity, everybody can do the easy ways (**rukhsas**) permitted in his own **madhhab**. If he cannot, he may do the easy ways in another **madhhab**, thus getting rid of the difficulty. Only, when doing an affair in accordance with another **madhhab**, he has to do the commands and abstain from the prohibitions pertaining to that affair in that **madhhab**. For this reason, he has to have learned the points which are necessary in that **madhhab**. Ibn 'Âbidîn writes at the beginning of the third volume of **Radd al-mukhtâr** that Ibn Humâm was one of the **as'hâb at-tarjih**. That is, contrary to what the religion reformer says, he was, let alone being a **mutlaq mujtahid**, not a **mujtahid** at all. Like any **muqallid**, he, too, had to follow a **madhhab**. The religion reformer has said before that such scholars as Ibn 'Âbidîn were the imitators of the imitators because they followed such **muqallids** as Ibn Humâm. And now he attempts to blame them by saying that they do not follow them. He does not know what to do to belittle the **Ahl as-Sunna**! The books written by the **Ahl as-Sunna** scholars tell everything plainly. For example, great scholar **Hadrat Ahmad ibn Hajar al-Makkî**, in his **Al-fatâwa 'l-hadithiyya** explained whether a person who follows a **madhhab** may follow another **madhhab** or not:

“Imâm Abu 'l-Hasan 'Alî as-Subkî says that there are seven different cases of following another **madhhab**: 1) If a person believes that the **ijtihâd** of another **madhhab** on a certain matter

37 — The religion reformer, at the beginning of the Eleventh Dialogue, writes on behalf of the preacher:

“We were prohibited from looking at and acting upon what we would see in any book other than the books of the scholars of our own madhhab. Even, we were told that those writings of Kamâl Ibn Humâm, who was a mujtahidi fi 'l-madhhab, which disagreed with the rules of the madhhab, were not to be acted upon, even if they would be based upon sound evidences.”

Is it ever possible that a religious preacher would say such absurd and mendacious things? But the religion reformer becomes so furious, so vindictive when attacking the Ahl as-Sunna that he overflows not only beyond knowledge and decency but also beyond reason, and unconscious with rage. Here, he touches one of the subtle matters of 'ilm al-usûl al-fiqh, which could be explained shortly as follows:

There have been seven grades for the fuqahâ' (scholars of fiqh) of the four madhhabs. The first grade belonged to **mujtahidi fi 'sh-shar'**. In this grade were the four a'immat al-madhâhib. They established the methods (usûl) and principles (qawâ'id) of their own madhhabs. In the second grade were the **mujtahidi fi 'l-madhhab**, the mujtahids belonging to a madhhab, such as the mujtahids among al-Imâm al-a'zam's disciples, who deduced rules from the documents by following the principles set by the imâm of the madhhab. In the third grade were the scholars called **mujtahidi fi 'l-masâ'il**, who deduced the rules for the matters that had not been mentioned by the imâm al-madhhab and his disciples. They could not disagree with them. The 'ulamâ' such as at-Tahâwî, Abu 'l-Hasan al-Karkhî, Shams al-a'imma al-Halwânî, Shams al-a'imma as-Sarahsî and Qâdi Khân were in this grade. In the fourth grade were the **as'hâb at-takhrîj**, who were not mujtahids. They explained the brief statements and unclear rules of the mujtahids. Ar-Râzi was one of them. In the fifth grade were the **as'hâb at-tarjih**, who classified the narrations in the order of their soundness. So were al-Qudûri and al-Marghinânî, the author of **Al-hidâya**. In the sixth grade

38 — "It is harâm to follow a muqallid. A person who has heard a sahîh hadîth cannot be told to compare this hadîth with so and so's ijtihâd and to act upon it if it is in agreement with it. He can be told to investigate if it is mansûkh. But this is a job for the expert. Those who are not experts should obey the âyat, "Those who do not know should ask those who know!" and ask those who are experts. It is good for a person to love all the mujtahid imâms and to follow each of them in cases in which he is sure they agree with the Sunna."

Certainly it is harâm to follow a muqallid. But, believing and acting upon the information given by a muqallid Moslem does not mean following him. A person cannot be told, "Compare this hadîth with so and so's ijtihâd and act upon it if it is in agreement with it." But he can be said, "Compare what you understand from this hadîth with the ijtihâd of your madhhab's imâm. If they are unlike each other, do not act in accord with what you understand but with what your madhhab's imâm understood." If it is seen that what he understands is correct and that the imâm's ijtihâd is not in agreement with the hadîth, he should find out the hadîth from which the imâm deduced his conclusion. By doing what the imâm said, he will be following the hadîth on which the mujtahid based his ijtihâd. If he persists in following the former hadîth, he may, among the other three madhhabs, follow the one the ijtihâd of which agrees with his own understanding. There are two ways of doing this: he either changes his madhhab, which is permissible but very difficult, or follows another madhhab only in the matter related to that hadîth. It will be more difficult for him to transfer himself from one madhhab to another at each hadîth he meets, that is, to go through all the madhhabs. As for remaining in his own madhhab and following another madhhab only in the matter related to that hadîth, this is permissible only when there is difficulty. If instead of following a madhhab in a matter, he does what he understands as the religion reformer says, he will have not obeyed or trusted the imâm al-madhhab. Allâhu ta'âlâ declares,

is more dependable than that of his own madhhab, it is permissible for him to do that matter in accordance with that madhhab. 2) A person who cannot know which of the two imâms of madhhabs is more hitting in his ijtihâd on a certain matter may do that matter in accord with either of these madhhabs. If he prefers the madhhab other than his with the purpose of a religious precaution, for example, with the view to avoid interest, his action will be permissible without any karâha (anything disliked by the Prophet). If he has a different intention, it will be makrûh. 3) Though it is permissible to follow another madhhab showing the easy way in something which one needs to do, it is wâjib for him to follow one of the two imâms whose documentary evidence, he believes, is stronger. 4) It is not permissible to follow another madhhab without any need and because of the desire to do the easy way and without knowing which of them is stronger. If he does so, he will have obeyed not the religion but his own desire. 5) It is not permissible to do one's affairs in accord with the collection of the rukhsas of madhhabs since it is against the Shari'a to do so. 6) By consensus, it is not permissible to do an affair in accord with more than one madhhab if it is not sahih in one of these madhhabs. It is not dependable (da'if) that Kamâl ibn Humâm said it was permissible. 7) While the effects of something which one has done in accordance with one madhhab are still going on, one is not permitted to follow another madhhab. For example, if a person, because there is the right of shuf'a²⁵ in the Hanafî madhhab, follows the Hanafî madhhab and buys his neighbor's house from the person who has bought it before, he cannot follow the Shâfi'i madhhab in doing anything concerning this house."

25 'Shuf'a' is the right or claim of pre-emption in respect of a house or land of which one is part-owner or which adjoins one's own property. For more detail, see 39th chapter of *Endless Bliss*, II.

The religion reformer himself affirms his own word. Certainly, so should be the freemasonic policy! How have the freemasons spread all over the world? Has it not been because of this mendacious, deceitful policy of theirs? But they cannot deceive Moslems who have read 'ilm al-hâl books. The Ahl as-Sunna scholars wrote necessary answers to their tricky writings and despised them all. One of these valuable books is Hadrat Yûsuf an-Nabhânî's **Hujjat-Allâhi 'ala 'l-'âlamîn**.²⁶ Contrary to expectation, it is feared that those who do not know these answers, or who have not read them, may get deceived and fall down into the abyss. That is why I, the faqîr, took to writing. In order to prevent the young religious men from being carried away by this destructive gale and led into calamity, I had to answer these lies. For doing this, I deemed it suitable to translate passages also from the books **Shawâhid al-haqq** and **Sihâm as-sâ'iba li as'hâb ad-da'âwî al-kâdhiba** in my various books.

As Hadrat Imâm ash-Shâfi'î said, every Moslem certainly obeys every sahih hadîth. There is no Moslem unaware of this. It is suprising that the religion reformer writes this as a support for his allegations; in fact, he uses it as a mask, and it has nothing to do with the taqlîd or ijtihâd. It is a statement which any Moslem would say.

Another slander of the religion reformer which he repeats very frequently is that "An ijtihâd disagreeing with a hadîth should be put aside." When the ijtihâds were derived by the a'immat al-madhâhib, there were hadîths that had not been known. When such hadîths appeared, the mujtahids who were their disciples abandoned those ijtihâds of their masters that disagreed with these hadîths. For the imâms of all the four madhhabs had commanded them to do so. The religion reformer also writes above some such commands of Imâm ash-Shâfi'î. No new hadîth could be found now, so there is not the question of any hadîth disagreeing with the ijtihâds. All the hadîths have been reported. The basic books of the religion do not contain any

²⁶ See the translation from this book in *Belief and Islam*, p. 53-59.

"Ask the scholar whose knowledge you trust." To mistrust the imâm al-madhab means to disobey this âyat. Then, the taqlid of a madhab means to admit all its ijtihâds. Doing any affair in accordance with one's own understanding instead of doing it in accord with a madhab means to mistrust the knowledge of the imâm al-madhab. Following more than one madhab in doing an affair means trusting and following none of them. Whether learned or not, it is the same for every non-mujtahid.

39 — By making puns upon the words in the Twelfth Dialogue, the religion reformer tries to deceive Moslems:

"When Imâm ash-Shâfi'i said to a person who asked him a question, 'Rasûlullâh said so,' the person said, 'And you, too, admit this decision, don't you?' Imâm ash-Shâfi'i said, 'If I do not venerate the statement that comes from Rasûlullâh down to me, which part of the earth will accept me?' Therefore, the imâms prohibited the taqlid and showed the door to ijtihâd. An ijtihâd disagreeing with a hadith will be put aside. Imâm ash-Shâfi'i always said, 'If you find any sahih hadith, let me know so that I can practise it!' It is not permissible to attribute a word disagreeing with the hadith to Imâm ash-Shâfi'i. 'Izz ad-dîn ibn 'Abd as-Salâm, well-known as Sultan al-'ulamâ', said, 'So astonishing it is for a faqih to persist in following his own madhab instead of another madhab the imâm of which obviously hit the right way [in his ijtihâd], though he has realized that his madhab is weak. He supposes that reality, hittingness, is in his own imâm only. Such people have been blindfolded with the taqlid so much that they are in this state now. There is no similarity between these and the Salaf.'"

And he says through the preacher's mouth:

"This great scholar's words are reasonable. But most fuqahâ' were fixed on their madhabs. These fellows preferred being a Hanafî or Shâfi'i to being a Muham-madi."

as-Sunnat wa 'l-Jamâ'a have survived, others being forgotten. Islamic scholars have informed unanimously that a word which disagrees with one of these four madhhabs is not sahîh. A hadîth declares, 'A word which is said through ijmâ' [unanimously] by my Umma cannot be deviation!' Allâhu ta'âlâ declares in the hundred and fourteenth âyat of the sûrat an-Nisâ', 'We will drag the person who deviates from the Believers' path along the direction to which he has deviated, and then We will throw him into Hell.' It should be known very well that it is impossible that the four a'immat al-madhâhib and the great scholars among their disciples might have not heard of one of the sahîh hadîths. If none of these scholars based his ijtihâd on such a hadîth, then it had been abrogated by another hadîth or it was a kind of hadîth that had to be explained away. None of the great men of tasawwuf has deviated from the four madhhabs. To deviate from the four madhhabs means to deviate from the Shari'a. When visiting the graves of awliyâ' and martyrs, it is not permissible to prostrate towards their graves, to go around graves, to light candles on them, to perform salât there or to gather around the graves every year like celebrating a kind of feast, which are sinful actions the ignorant do. These have been prohibited in many hadîths."²⁷

As it is seen, every Moslem has to follow one of the four madhhabs today, since the âyat says, "Those who do not know should ask those who know!"²⁸ If a hadîth disagreeing with an ijtihâd of the imâm al-madhab is seen, it should be known that it was seen by the imâm al-madhab or by the mujtahids who

²⁷ Sanâ'ullâh-i Paniputi, *Tafsir-i Mazhari*, in the tafsir of the 64th âyat of the sûrat al 'Imrân.

²⁸ It is written in Mawlânâ Hamd-Allâh ad-Dâjwi's *Al-basâ'ir li-munkirî 't-tawassuli bi-ahl al-maqâbir* [p. 52, (on the authority of the tafsir by Ahmad Sâwî), Peshawar, Pakistan, 1385; reprint by Işık Kitabevi, Istanbul, 1395 (1975)] that it is wâjib for every non-mujtahid to follow one of the four madhhabs, that he does not belong to the Ahl as-Sunna if he does not follow a madhab, and that he is a heretic or a disbeliever if he does not belong to the Ahl as-Sunna.

hadith disagreeing with the sahih hadiths. There has been those hadiths left now from which the mujtahids did not deduced rules because they were mansûkh or because there were not enough witnesses for their soundness. There might certainly be disagreement between ijtihâds and them. But all of such ijtihâds were deduced from sahih hadiths.

Hadrat Sanâ'ullâh-i Paniputi, one of the great Islamic scholars, wrote: "Allâhu ta'âlâ declares, '**Obey the Ulû 'l-amr.**' For this reason, it is wâjib to obey the commands compatible with the Shari'a of the scholars, parents, sultans and of the government. To obey them in those cases not compatible with the Shari'a means to make them partners to Allâhu ta'âlâ. Al-Bukhârî, Muslim, Abû Dâwûd and an-Nasâ'î told that Hadrat 'Alî said, 'Nobody should be obeyed in anything which is a sin. One should obey in cases compatible with the Shari'a.' A hadith declares, '**The creature should not be obeyed in something which is disobedience to the Creator.**' As it is understood from what we have written up to here, if, for instance, a Hanafî learns a sahih hadith which has not been abrogated and if he finds out that the ijtihâd of al-Imâm al-a'zam Abû Hanîfa disagrees with this hadith, and if one of the four madhhabs has an ijtihâd compatible with this hadith, it will be wâjib for the person to follow this hadith. If he does not follow the hadith he will have made the imâm al-madhab a partner to Allâhu ta'âlâ. Al-Imâm al-a'zam Abû Hanîfa said, 'I venerate every hadith of Rasûlullâh highly. I regard the words of as-Sahâba, too. The words of the Tâbi'ûn are like our words.' Al-Baihakî quotes these comments of al-Imâm al-a'zam in his book **Al-madkhal**. Al-Imâm al-a'zam is reported in **Rawdat al-'ulamâ'** as having said, 'If there is a hadith or a saying of as-Sahâba [disagreeing mine], give up my word.'

"As I was explaining above that it was necessary to give up the imâm al-madhab's ijtihâd and to follow the hadith, I said, 'If one of the four madhhabs has an ijtihâd compatible with this hadith,' for, one will have deviated from ijmâ' al-Umma if there is no ijtihâd compatible with the sahih hadith. After the third or fourth Islamic century, only four of the madhhabs of the Ahl

40 — The religion reformer, in a fury which drives him into a loss of words, says,

“Those persons who care no one in telling the truth have said that the taqlid exists because of discussions, desire for fame, personal advantages and being accustomed to it.

“Imâm as-Suyûtî said that ijtihâd was fard kifâya in every century. It is fard that there be a mujtahid in every century. They should be mutlaq mujtahids. There came no mutlaq mujtahid after the fourth [Islamic] century. There came a few mutlaq mujtahids later, yet their ijtihâds coincided with the ijtihâd of the imâm al-madhab, who educated them. They were considered to be of his madhab. Therefore, if a person follows an independent way of ijtihâd without following any of the four madhhabs, no one will have the right to object to him. One of the mutlaq mujtahids educated in this manner was Hadrat Imâm Muhammad ash-Shawkânî, who died in 1250 A.H. [1834]. His madhab is the strongest of the madhhabs that are known, and his words are the soundest.”

The religion reformer claims that the Ahl as-Sunna scholars were afraid of telling the truth. He slanders; they always told the truth in every century. As everybody knows, many of them were martyred for this reason. There is not partisanship in Islam; why should we search for its causes, then? There are the four madhhabs today. None of them belongs to anybody. Each Moslem follows the madhab he likes, for, all the four of them are right. All the four are true. All the four are Ahl as-Sunna. All the four are Muhammadi. All of those who follow the four madhhabs consider one another as brothers. The imân, the beliefs of all of them are the same. Most of what they do are the same, too. They are different in doing a few discordant affairs. Furthermore, this difference is a compassion, an endowment of Allah upon Moslems.

There is no man of religion who does not know the high

were his disciples and that it was found to be mansûkh or its soundness was not certain because it lacked witnesses. It should be thought that the ijtihâd was deduced from another sahîh hadîth. Then, there exists no sahîh hadîth today on which an ijtihaad was not employed. It should not be forgotten that for erroneous ijtihâds and those who follow them, too, there will also be given thawâb. In the present time there is no ijtihâd disagreeing with any sahîh hadîth, in any of the four madhhabs. Ibn 'Âbidîn, at the beginning of the chapter on wudû', wrote, "It is not necessary to seek the documentary evidences of the narrations coming from mujtahids." Moslems are not commanded to seek or learn the documentary evidences of the mujtahid. They are commanded only to follow him. The âyat above shows this fact clearly. For this reason, it is not permissible to dislike any ijtihâd. To dislike any ijtihâd means to dislike the âyat or the hadîth from which it was deduced. Everybody should believe that his own madhhab is correct. A scholar who understands that his own madhhab is weak and another madhhab is more hitting should transfer to the other madhhab. As a matter of fact there has been no scholar who did not do so; no faqîh has been seen to be "fixed" on his own madhhab.²⁹

As a doctor's taking such titles as neurologist or internist does not mean for him to give up being a doctor, so being a Shâfi'î or a Hanafî does not mean to give up being a Muhammadi, for both the Shâfi'is and the Hanafis are Muhammadis. For being Muhammadi, it is necessary to be Shâfi'i, or Hanafî, or Mâlikî or Hanbalî. Even, all of the deviated seventy-two groups are Muhammadis. He who is not Muhammadi is a disbeliever. With that statement of his, the religion reformer says "disbelievers" about millions of Moslems. It would be insufficient no matter how much could be written to tell about the baseness of the person who said those words. It must be understood that he who says so against Moslems is either vulgarly ignorant or a zindiq.

29 See the preface to *Al-mizân al-kubrâ* for the names of many of those scholars who changed their madhhabs.

mujtahidi fi 'l-madhab does not follow the imâm of his own madhab; he issues fatwâ as a result of his own inference. But he looks for the documentary evidence according to the principles (qawâ'id) of the imâm of the madhab. He can not go beyond these principles. No mujtahid mutlaq came after the imâms of the four madhabs. That is, no scholar claimed to be a mujtahid mutlaq. Only Imâm Muhammad Jarîr at-Tabarî claimed to be so, yet no scholar admitted his claim.'

"When Shaikh 'Izz ad-dîn ibn Jamâ'a issued a fatwâ for a matter in accordance with another madhab, he would always include all the conditions concerning that affair required by that madhab's imâm and tell that the conditions were to be fulfilled, and would add, 'If you do not do them, it will not be accepted as an 'ibâda,' for, doing the rukhsas of the madhabs is only permissible provided one fulfils their conditions.

"If one's hand touches a woman [he is and/or was permitted to marry with nikâh], his ablution breaks according to the Shâfi'î madhab but it does not in the Hanafî madhab. When it is possible for a Shafi'î person who has touched [such] a woman to perform his ablution again, it will not be sahîh (valid, lawful) for him to perform salât with his broken ablution by following the Hanafî madhab. In order for him to follow the Hanafî madhab in this respect, it should be impossible for him to perform the ablution again and he should do all the things that are fard and wâjib in ablution and salât according to the Hanafî madhab."³⁰

The religion reformer, taking the scholars' comment that there will come mujtahidi fi 'l-madhab in every century, claims that mutlaq mujtahids who will not follow the four madhabs will come. By saying that "hadrat" (!) ash-Shawkânî brought a new madhab in this manner, he praises another religion reformer like himself. The great scholar Hadrat Sayyid Abdulhakîm-i Ar-wâsî explained ash-Shawkânî's real purpose in a letter and said, "Ash-Shawkânî and many other people like him were far from

³⁰ 'Abd al-Wahhâb ash-Sha'rânî, *Al-mizân al-kubrâ*, the preface.

religious status of Hadrat 'Abd al-Wahhâb ash-Sha'rânî, who was a great scholar, an expert in bâtinî and zâhirî knowledge. Only religion reformers refuse to accept his status. This exalted scholar wrote:

“The imâms of the four madhhabs and all the scholars who followed them said that every Moslem was free to adapt himself to any of the four madhhabs, that it was permissible to transfer oneself from one madhhab to another and that one could follow another madhhab when there was difficulty. Allâhu ta'âlâ decreed and predestinated in the eternal past that Moslems would part into four madhhabs and that this would be useful for His human servants. If He had not decreed so, it would not have been so, and His Messenger would not have said that this parting was of the Divine Compassion, and as He has prohibited parting in i'tiqâd, so He would have prohibited parting in a'mâl. Every affair has a difficult way ('azîma) as well as an easy way (rukhsa). An affair has its 'azîma in one madhhab, while its rukhsa is permitted in another madhhab. A person who can do the 'azîma is not permitted to pick out the rukhsas of the four madhhabs. Doing so means making game of the religion. The rukhsas are for those who are unable to do the 'azîmas. Moreover, it is better for the able person not to do the rukhsa in his own madhhab, either. One should act upon the 'azîmas as much as he can. Non-mujtahids have to choose one madhhab and follow it in everything they do. When they reach a grade to infer rules from the nass by way of nazar and istidlâl, they must follow their own ijtihâds. Imâm Ahmad ibn Hanbal's saying, 'Obtain your knowledge from the same source as your imâms. Don't go on with the taqlîd,' shows that this is so. Abû Muhammad al-Jawînî wrote in his book *Muhîd*, 'It is wara' and taqwâ for the capable people to do the 'azîmas of the four madhhabs and it is very good. It is permissible for the incapable people to do any rukhsa of any of the four madhhabs, but all the requirements of any rukhsa in a madhhab should be fulfilled.'

“Imâm as-Suyûtî says: 'There are two kinds of mujtahids: mujtahid mutlaq, mujtahidi fi 'l-madhhab. A scholar who is a

Ibn Daqîq al-'îd, and his disciple Ibn Sayyid an-nâs, and his disciple Zain ad-dîn al-'Irâqî, and his disciple Ibn Hajar al-Askalânî and many others were mutlaq mujtahids, thus he insidiously attempted to abolish the Ahl as-Sunna and to make himself known as a mujaddid superior to all of them and as a mediator between the 'ulamâ'. Today, young men of religious profession, seeing that he had read hundreds of books in Arabic, his mother tongue, and that he seemed to play the role of a mediator between the 'ulamâ', suppose this mulhid to be a mujtahid and, following him, dissent from the Ahl as-Sunna.

Muhammad ash-Shawkânî wrote in his book *Irshâd al-fuhûl*:

"Taqlîd means to admit someone's ra'y (opinion) or ijtihâd without knowing his documents. To admit someone's narration (khabar) means to admit the words of whom he quotes. According to the majority of scholars, taqlîd is never permissible in matters of the Sharî'a, that is, in a'mâl. Ibn Hazm said that there was unanimity on this. Al-Kurâfî said that it was so in the Mâlikî madhhab. Ash-Shâfi'î and Abû Hanîfa each said, 'Do not follow me!' There is the unanimity that it is not permissible to follow the dead. It is surprising that the scholars of usûl had not conveyed this. Many of the muqallids of the four a'immat al-madhâhib say that the taqlîd is wâjib for the 'âmî (ordinary Moslem). Since those who say so are muqallids, their words could not be documents. There was no taqlîd in the time of as-Sahâba and the Tâbi'ûn. They learned the Book and the Sunna by asking one another. In fact, the âyat, 'Ask those who know!' means 'Ask what the Divine Rule is.' It does not mean to 'ask about the opinion of those who know.' The âyat, 'Refer the things on which you disagree to Allah and to His Messenger.' prohibits the taqlîd. Rasûlullâh, whenever he sent a sahâbî to somewhere, would say, 'When you cannot find [the solution of] something in the Sunna, judge about it by finding it out through your own ra'y!' A person who

being religious authorities. Ash-Shawkânî's words cannot be documents in religious matters. You write that ash-Shawkânî said that the tafsîr of Ibn 'Abbâs was not a taîsîr at all. There is not such a tafsîr book of Ibn 'Abbâs. 'Abdullâh ibn 'Abbâs did not write any book. Having attended the valuable suhba of Sarwar al-'âlam [the Prophet] and having seen Hadrat Jabrâ'il [Gabriel] and being one of the most learned among as-Sahâba, he made some explanations on some âyats as well as on some hadiths. Our scholars of tafsîr adopted these explanations and embellished their tafsîr books with them. One of these is the tafsîr by al-Baidâwî. Islamic scholars unanimously told that such tafsîrs were of very high grade. Ash-Shawkânî's words need to be corrected, and in order to correct it, it is necessary to know the subtle principles of 'ilm al-usûl al-hadith. Moreover, it is not certainly known if ash-Shawkânî reached such high status in knowledge, for, if he had reached he would not have said anything disagreeing with the principles of the great scholars."³¹ In fact, ash-Shawkânî was a Shî'ite belonging to the group of Zaidîs.³²

This faqîr myself, Hüseyin Hilmi Işık, have read some of ash-Shawkânî's books. I studied his *Irshâd al-fubûl* thoroughly. I understood that he disguised himself in tâqiyya, that is, he made himself known as a Sunnî though he was a Zaidî, for, it was obligatory for the Shî'ites who live among the Ahl as-Sunna to disguise in tâqiyya. In all parts of his book, among the names of the Ahl as-Sunna scholars, he wrote the names of and gave quotations from the scholars belonging to the old heretical groups whose names and books were forgotten and whose instigations were depressed, made them debate and tried to prove the reformers and the non-madhabite ones among them right. For example, he claimed that ijtihâd would be employed till the end of the world. He wrote that Ibn 'Abd as-Salâm, and his disciple

31 See also *Endless Bliss*, II, chapter 5.

32 Muhammad ibn Ahmad Khalaf, Mufti of Kuwait, *Jawâb as-sâ'î*, p. 69.

41 — In the Thirteenth Dialogue the reformer says:

“Imâm Ahmad said to Abû Dâwûd, ‘Do not follow anybody in religion! Take what are conveyed from as-Sahâba! You are free to adapt yourself (tâbi’) to those who came after as-Sahâba.’ ‘Adaptation’ does not mean to ‘follow’ (taqlîd). The taqlîd means to follow a person’s words or opinion without knowing where he has taken it from, without seeing his proofs. The Hanbalî madhhab is the madhhab of the Hadîth. None of the scholars who adapted themselves to this madhhab has given up the Hadîth in return for their imâm’s opinions. The taqlîd makes the intellect useless. He who compares the deductions (ra’y) or ijtihâds of the scholars with the nass and then gives up the ones disagreeing with the nass will have not given up the words of the scholars. Neither it is fard to follow the ijtihâds, nor those who do not follow them will be sinners or disbelievers. The imâms or their disciples did not say that it was necessary to admit their deductions or ijtihâds. Imâm Abû Hanîfa said, ‘This is my ijtihâd. If there should be anyone to say the better I will follow him.’ When Hârûn ar-Rashîd wanted to command everybody to follow the ijtihâds of Imâm Mâlik, the imâm said, ‘Do not do that! A hadîth which is not known at some place is known at some other place.’ A hadîth reported by only one person denotes supposition. Such a hadîth, even if it is sahîh, is to be given up if it is against public advantage. The Sunna will not be abandoned by doing so. It will have been omitted seeing a strong evidence against it. So is the case with Hadrat ‘Umar’s ijtihâd upon divorce and mut’a. Hadrat ‘Umar cannot be said to have opposed to the Hadîth.”

and boasts of himself by writing through the preacher’s tongue:
“O you virtuous young man! I now appreciate your deep and extensive knowledge.”

follows a mujtahid will have made him the possessor of the Sharī'a, which belongs to Rasûlullâh."

His statement "According to the majority of scholars, taqlid is never permissible... in a'mâl," is ash-Shawkânî's own opinion, in which he misinterprets the fact that the mujtahids' taqlid of one another is not permissible. He gives reference from such a disunionist as Ibn Hazm. The four a'immat al-madhâhib never said that ordinary Moslems were not to practise the taqlid. I have written about this already. And the idea "it is not permissible to follow the dead," is one of the heretical beliefs held by the Shi'ites to which as-Shawkânî belonged. That he is surprised at the Ahl as-Sunna scholars' having not said so shows that he was a heretic who held much to this Shi'ite belief. And his reference that since the scholars of fiqh belonging to the four madhhabs "are muqallids, their words could not be documents," shows that he is confused because of his bigotry in his own heresy. Whereas, he admits in his first two sentences that a fiqh scholar who is a muqallid follows the imâm al-madhhab and does not speak from himself, and his words are the imâm al-madhhab's words, which, as he himself means in his tenth sentence, are documents. It was certainly true that the taqlid was unnecessary in the time of as-Sahâba, since they all were mujtahids. But there are thousands of examples, listed in many books, showing that the muqallids among the Tabi'ûn were many more than mujtahids. By writing that Rasûlullâh commended the sahâbis whom he sent as judges to other places to judge in accordance with their own ra'y, ash-Shawkânî rebuts his own claims. Allâhu ta'âlâ makes him, too, prove the Ahl as-Sunna right.

As it is seen, the non-madhhabite and religion reformers speak through the tongue of such a Shi'ite as ash-Shawkânî. In order to deceive the Ahl as-Sunna, the reformer represents a heretic, an enemy of the Ahl as-Sunna, as a mutlaq mujtahid. It is written in *Al-usûl al-arba'a* that ash-Shawkânî did not belong to a madhhab, that he said "disbeliever and polytheist" for the one who followed a madhhab, and that the non-madhhabite regard him as a mujtahid.

by the great ones of awliyâ' who were the possessors of kashf (revelation)."

Claiming that the Hanbali scholars did not give up the Hadith is a vituperation against the other three a'immat al-madhâhib. As we quoted before, the religion reformer, too, said, "Each imâm al-madhab told that his ijtihâd should be given up when a sahih hadith was found." Now he denies it. And the statement, "The taqlid make the intellect useless," shows vulgar ignorance of who says so. Allah's Sharî'a is above the intellect, comprehension and realization. If the intellect is compelled to go up into it, its wings will fail and it will then become useless. The greatest medicine to protect the intellect in religious matters is to follow the mujtahids. Comparison between the scholars' ra'y or ijtihâd and the Nass is a job which can be done by the mujtahids only. For us the ignoramuses, who know nothing of ijtihâd and the knowledge of tafsîr or hadith, there is no other way than admitting and believing the greatness of an imâm al-madhab and following him. It was said unanimously by the 'ulamâ' of Islam that it was wâjib for us the ordinary people to follow an imâm al-madhab.³³ He who does not adapt himself to the imâm al-madhab's ijtihâd becomes a sinner. It is written in the fiqh books that he who does not admit a decree which has been given unanimously by the four madhhabs and which has spread over every country will become a non-Moslem.³⁴ About his ijtihâds, al-Imâm al-a'zam Abû Hanîfa said, "This is my ijtihâd. I have done what I could. If anyone does better than this, it is more probable that he is right." But he did not say, "I will follow him." There are those things which were decided to be halâl, harâm or wâjib by the a'immat al-madhâhib, though they were not explained clearly in the Qur'ân or the Hadith. They did not give any decision when they could not find hints in the Qur'ân

33 'Abd al-Wahhâb ash-Sha'rânî, *Al-mizân al-kubrâ*, p. 68. where references added.

34 Ibn 'Âbidîn, *Radd al-mukhtâr*, the beginning of the salât al-witr. It is for this reason that religion reformers attack against this valuable book and Hadrat Ibn 'Âbidîn, who is one of the arch-stones of the Hanafi madhab.

He writes again through the preacher's tongue:

"The harm of the taqlid, even if it were only the getting stuck into the books of one's own madhhab and neglecting the hadith books, will prove it [the taqlid] wrong."

Not only Imâm Ahmad but also the other a'immat al-madhâhib said to their disciples, "Do not follow anybody, not even me. Take what are conveyed from as-Sahâba," because there were mujtahids among them. Mujtahids had to do so. And the statement, "You are free to adapt yourself to those who came after as-Sahâba," is a lie, for, a mujtahid was not permitted to follow another mujtahid. Hadrat 'Abd al-Wahhâb ash-Sha'rânî wrote in *Al-mizân al-kubrâ*, "An 'âlim in the grade of ijtihâd, that is, a scholar who can find out the adilla [a documentary evidence in the Qur'ân, Hadith, ijmâ' and qiyâs] and infer rules from them, is not permitted to follow somebody else. However, according to the 'ulamâ', it is wâjib for the ordinary Moslem to follow a mujtahid. They said that if a person who was not a mujtahid did not follow a mujtahid, he would go astray. All the mujtahids inferred rules from the documentary evidences they found in the Shari'a. No mujtahid has ever talked out of his own opinion in Allah's religion. Each madhhab is like a tissue woven with the threads of the Book and the Sunna. Anybody who is not in the grade of ijtihâd has to choose and follow any one he likes of the four madhhabs, because they all show the way leading to Paradise. A person who speaks ill of any of the a'immat al-madhâhib shows his ignorance. For example, it was said unanimously by all the early 'ulamâ' and their successors that al-Imâm al-a'zam Abû Hanîfa Nu'mân ibn Thâbit had very much knowledge and wara', worshipped much and was very meticulous and prudent in deducing rules. One should trust oneself to Allah against saying, 'He mixed Allah's religion with words disagreeing with the Book and the Sunna by inferring from his own opinion and point of view,' about such an exalted imâm. Every Moslem should be decent towards the a'immat al-madhâhib. The highness of al-Imâm al-a'zam Abû Hanîfa's status has been realized only

that he who follows any one of the four a'immat al-madhâhib will find guidance to the right path. And this witnesses the fact that all the four madhhabs guide to the right path. The religion reformer's referring the ijtihâd on divorce and mut'a³⁶ to Hadrat 'Umar is untrue, for, no sahâbî disagreed with Hadrat 'Umar on these matters and thus the unanimity of as-Sahâba formed.

It is also surprising that he says that the taqlîd of a madhhab means to give up reading the hadîth books. All of those who wrote, explained and published thousands of hadîth books filling up the world's libraries today were Ahl as-Sunna each of whom followed a madhhab. Imâm Hamdân ibn Sahl wrote: "If I were a qâdî [judge], I would imprison two kinds of persons: one is who reads hadîth books but does not read fiqh books, and the other is he who reads fiqh books but does not read hadîth books. Don't you see how fast our a'immat al-madhâhib held to the knowledge of hadîth and how hard they studied fiqh, or that they did not content themselves with only one of them?" All the Ahl as-Sunna scholars blamed and prohibited speaking from one's own angle of comparison (qiyâs) and deduction (ra'y) on Allah's religion. Who blamed it most was al-Imâm al-a'zam Abû Hanîfa. He and the other a'immat al-madhâhib are quoted on this subject in *Al-mizân al-kubrâ*. Does it befit a Moslem to say, "In their ijtihâd they disagreed with the nass and employed ijtihâd incompatible with the Hadîth through deduction and comparison," about these scholars who said just the opposite? It is not permissible even to think so about our a'immat al-madhâhib, who were Rasûlullâh's inheritors. Those who say so in fact deny the hadîths declaring that they were his inheritors, and thus give up the Hadîth. Furthermore, by doing so they think ill of and slander Moslems. Both of them are great sins. Because they perpetrate harâm, they should repent before Allah.

36 "Mut'a" is an un-Islamic form of nikâh, explained in detail in *Endless Bliss*.

or the Hadith. They were like the stars in the sky. Others are like the people walking about on the earth. The latter, seeing the former's reflection on surface of water, think that they know them. Hârun ar-Rashîd, the caliph, visited Imâm Mâlik, "I want to spread your books everywhere so that the whole Umma should follow only these books," he said. Hadrat Imâm said, "O Amir al-mu'minin (the Head of the Moslems)! The scholars' disagreement is Allah's compassion upon the Umma. Every mujtahid will follow the evidence which he knows as sahih. The rules deduced by them all guide to the right path. They are all in the way of Allah." Thus he meant that all the madhhabs and mujtahids were in the right path. Strange to see, the religion reformer, who insists on saying that hadiths should not be given up but ijthâds should be given up, claims now that a da'if hadith should be given up in mu'âmalât. Al-Imâm al-a'zam Abû Hanîfa, when employing ijthâd, would prefer a da'if hadith, and even the words of any sahâbî, to his own ra'y. A da'if hadith can be a document (dalil) only for the fadâ'il 'ibâdât; in other words, the supererogatory 'ibâdât can be performed even according to a da'if hadith. For the 'ibâdât that are fard, wâjib or sunnat muakkada, only mashhur and sahih hadiths can be documents. While looking for such a document for an affair, or while employing ijthâd on an affair which had not been explained in an âyat or in such hadiths, in other words, while looking for the document of an affair similar to the affair in question, al-Imâm al-a'zam Abû Hanîfa would prefer a da'if hadith to his own ra'y, that is, he would prefer the document shown by a da'if hadith to his own deduction. For the hadith declares, "It is fard for all of you to follow the Qur'ân. It is not excusable for any of you to abandon it. In those matters which you cannot find in the Qur'ân, follow my sunna! If you cannot find them in my sunna, either, follow the words of my companions! For, my companions are like the stars in the sky. You will find guidance to the right path if you follow any of them. The disagreement among my companions is Allah's compassion upon you."³⁵ This hadith shows

35 Imâm al-Baihakî, *Al-madkhal*.

if the a'immat al-madhâhib had not explained what had been communicated symbolically, none of us could have understood them. For example, if the Shâri' [the Prophet] had not explained how to perform ritual ablution in his hadîths, we could not deduce from the Qur'ân how to perform it. Similarly, the number of rak'as in each salât, the rules, cases and amount of nisâb, the conditions and fard and sunna acts of fasting, pilgrimage and zakât could not be inferred from the Qur'ân. None of the symbolically revealed Qur'ânic rules would be understood if they had not been explained in the Hadîth.

"It is a symptom of faction (nifâq) to struggle against the 'ulamâ' of Islam since it means to struggle for opposing and rejecting their proofs (dalâ'il). Allâhu ta'âlâ declares in the forty-sixth âyat of the sûrat an-Nisâ of the Qur'ân, 'For having believed, they have to appoint you an arbitrator to settle the disputes among them, admit your decision and surrender.' This âyat signifies that those who are not pleased with Rasûlullâh's decision or with the commands of the Sharî'a do not have îmân. A hadîth declares, 'Do not quarrel or dispute in the Messenger's presence!' Since the 'ulamâ' are Rasûlullâh's inheritors, to quarrel and dispute with the 'ulamâ' of his Sharî'a, to attempt to criticize their ijtihâds, which are correct, means to dispute with Rasûlullâh. As we have to believe and confirm all of what Rasûlullâh revealed even if we cannot understand their ultimate divine causes and evidences, so we have to believe and confirm the knowledge conveyed from our a'immat al-madhâhib, even if we do not understand their documentary evidences provided that they are not against the Sharî'a. Despite the fact that there are different, even opposite principles in the sharî'as of all prophets, we Moslems have to believe and acknowledge all of them as the prophets of Allah, since the 'ulamâ' declared it unanimously. The case is the same with the madhhabs. Non-mujtahids have to believe and acknowledge all the four madhhabs though they see that there are differences between them. A non-mujtahid's finding a madhhab as erroneous does not show that the madhhab is erroneous. Instead, it shows that he understands little and that

42 — The religion reformer says at the end of his book:

“The taqlîd of someone is a huge obstacle against knowledge and intellect. The rules which the mujtahids deduced through ijtihâd were not all from the same source. Some of them were deduced from the Book, while others from the Sunna. Therefore, there have been different points of view on some matters.”

Having involved himself in a great matter which he could never cope with, the religion reformer now gets confused. The poor man, who can never tolerate the Moslems' following the a'immat al-madhâhib by obeying the previous hadith and the âyat quoted several times before, being unable to find any reason based on knowledge and intellect for blaming the taqlid, says that the taqlid obstructs knowledge and intellect. I answered this claim of his in the previous article. Is he a Moslem or an enemy of Islam who says that obeying the commands in the âyat and the hadith causes such harms? I leave the answer to the understanding and reason of my dear readers. Hadrat 'Abd al-Wahhâb ash-Sha'rânî wrote in his work *Al-mizân al-kubrâ*:

“O my Moslem brother! Think well! If Rasûlullah had not explained what had been revealed briefly and symbolically in the Qur'ân, the Qur'ân would have remained concealed. If our a'immat al-madhâhib, who were Rasûlullah's inheritors, had not explained the brief hadiths, the Prophet's Sunna would have remained concealed. Therefore, the scholars of each century, by following Rasûlullah, explained all the brief hadiths. Allâhu ta'âlâ declares in the forty-fourth âyat of the sûrat an-Nahl, 'You (the Prophet) shall explain (bayân) to mankind what I send down for them.' 'Bayân' means 'to express the âyats of Allâhu ta'âlâ in other terms, in a different way'. If the scholars among the Umma had been able to explain (bayân) the âyats and to interpret brief âyats and to infer rules from the Qur'ân, Allâhu ta'âlâ would have said to His Prophet, 'Inform with what are sent to you through the Angel,' and He would not have commanded him to explain. Shaikh al-Islâm Zakariyyâ said, 'If Rasûlullah had not interpreted what had been declared briefly in the Qur'ân and

43 — The four a'immat al-madhâlib are the basic pillars of the Islamic religion. The 'ulamâ' of Islam have written numerous books on their life-histories and superiority. The following is the translation from the section "Ashadd al-jihâd fî ibtâli da'-wal-ijtihâd" of the Arabic book *Al-minhat al-wahbiyya fî radd al-Wahhâbiyya*, (Işık Kitâbevi, Istanbul, 1974) to be a souvenir for the youth:

1) First of the four a'immat al-madhâhib of the Ahl as-Sunna was al-Imâm al-a'zam Abû Hanîfa Nu'mân ibn Thâbit. He was born in 80 A.H. [699], and died in Baghdad in 150 [767]. He was the founder of the Hanafî madhhab. The Ottomans, Moslems in India, Siberia and Turkistan have been worshipping in accordance with the Hanafî madhhab. A hadîth declares: "Abû Hanîfa is the light of my umma." His wara', zuhd, generosity, keen sight and sagacity being well known, there is no need to mention them again. Three-fourths of the knowledge of fiqh belongs to him. And he shares the remaining one-fourth with the other a'immat al-madhâhib. Imâm ash-Shâfi'î said, "The sources of men's knowledge on fiqh are Abû Hanîfa and his disciples. He who wants to learn fiqh should go to Abû Hanîfa's knowledge and his disciples. When I asked Imâm Mâlik if he had seen Abû Hanîfa, he said, 'Yes, I have seen Abû Hanîfa, he was such a man that if he had claimed that this pillar were made of gold he could have proved it right. No one could oppose him.'" Men had been asleep against the knowledge of fiqh and Abû Hanîfa woke them all. When Îsâ ibn Mûsâ, one of the 'âbids and zâhids of the time, was in company with Abû Ja'far Mansûr, the Amîr al-mu'minîn, Abû Hanîfa entered the room. 'Îsâ said to Mansûr that the visitor was a world-wide great 'âlim. Mansûr asked the imâm from whom he had acquired knowledge. He said he had learned from the disciples of Hadrat 'Umar. And Mansûr said, "Indeed, you have got a very sound support."

Al-Imâm al-a'zam Abû Hanîfa performed salât every night. Once when he was sleeping in the Ka'ba he was waken up by the voice: "O Abû Hanîfa! Thou hast served me faithfully. Thou hast known me well. On account of this faith and acknowledge-

he himself is erroneous. Imâm ash-Shâfi'i said, 'To surrender oneself is half of î mân.' Upon this, Hadrat Rabî' said, 'No, it is the whole î mân,' and Imâm ash-Shâfi'i admitted. Again, Imâm ash-Shâfi'i said, 'A person with perfect î mân does not speak on the knowledge of usûl. That is, he does not ask why it is that way and not this way.' When asked what was the knowledge of usûl, he said that it was the Book, the Sunna and ijmâ' al-Umma. This remark of Hadrat Imâm ash-Shâfi'i's shows that we have to say that we believe all the knowledge that has come from Allah and the Prophet as Allah knows them. So should be the case with what has been conveyed by the 'ulamâ' of the Shari'a, that is, we should say that we believe the words of our imâms without speaking on them, without arguing. Therefore, Imâm Ibn 'Abd al-Birr said, 'None of our imâms has been heard to command his disciples to follow a certain madhhab. They told them to follow the fatwâs of any madhhab they liked, for all the madhhabs are Allah's compassion. It was not stated in any sahîh or da'if hadîth that our Prophet commanded anybody of his umma to recommend a certain madhhab.

"Imâm al-Qurâfî says, 'As it was witnessed unanimously by as-Sahâba, a person who followed Hadrat Abû Bakr and Hadrat 'Umar by adopting their fatwâs would also ask other sahâbis about his other affairs and would act upon what he learned. There was nobody who would act for witnesses or documents.³⁷ And by the unanimous declaration of the 'ulamâ', it is necessary today for a new Moslem to learn and do by asking the scholars of a single madhhab without asking for proofs, and if he cannot find scholars of the same madhhab, to ask any scholar but later, to learn one of the four madhhabs and follow it. A stubborn person who refuse this unanimity should refute it.'"³⁸

37 In other words, it was not possible for the new Moslems among the Tâbi'ûn to follow the madhhab of only one sahâbî, since the madhhabs of as-Sahâba were not codified or compiled in books as great madhhabs. It was to a few persons' lot to be in company with a sahâbî all the time and to ask him about everything, thus to act upon what they heard. They needed to ask any sahâbî they met and to listen and do accordingly. When there is necessity, one can follow any madhhab. The Tâbi'ûn never asked for proof.

38 *Al-mizân al-kubrâ*, p. 41.

him they will have not obeyed their madhhab. It is wâjib for anyone who adapts himself to a madhhab to follow his imâm al-madhhab and praise al-Imâm al-a'zam. One day, while I was writing al-Imâm al-a'zam's biography, a man came in and showed me a piece of paper. It wrote ill of al-Imâm al-a'zam. I told him that it had been written by somebody who had not understood al-Imâm al-a'zam's ijtihâds. He said he had taken it from Fakhr ad-dîn ar-Râzî's book. 'Fakhr ad-dîn ar-Râzî is like a student when compared to al-Imâm al-a'zam. Or he is like a villager compared to a sultan, or like a star which cannot be seen in the sunny sky. As it is harâm for a villager to blame the sultan without any evidence, so it is harâm for us the muqallids to disagree with the imâm al-madhhab's ijtihâd or to say groundless words against him unless there is a clear âyat that cannot be explained away,' I said.³⁹ It is wâjib for a muqallid who cannot understand one of the decisions which al-Imâm al-a'zam made through ijtihâd to act in accordance with it unless its opposite is proved.

"Abû Mutî' told that while he was with al-Imâm al-a'zam in the Kûfa Mosque, Sufyân ath-Thawrî, Imâm Muqâtil, Hammâd ibn Salama, Imâm Ja'far as-Sâdiq and some other scholars came in. 'We have heard that you employ qiyâs in religious matters. This will harm you very much, for, it was the Devil who employed it first,' they said. Al-Imâm al-a'zam answered them from morning till the time of the Friday prayer. He explained his madhhab. 'First I look up in the Qur'ân. If I cannot find in it, I look up in the Hadîth. If I cannot find again, I look up in the ijmâ' of as-Sahâba. If I cannot find, either, I prefer one of those on which they disagreed. If I cannot find it, either, I then employ qiyâs,' he said and showed some examples.

39 Please note how Hadrat 'Abd al-Wahhâb ash-Sha'rânî, who was a Shâfi'i, censured Fakhr ad-dîn ar-Râzî, who also was a Shâfi'i, because ar-Râzî spoke ill of al-Imâm al-a'zam. I suggest that religion reformers who have tried to deceive Moslems by saying that the Hanafis and the Shâfi'is fought each other and caused Islam to go backwards shall read the lines above carefully and wake up from unawareness.

ment of thine I have forgiven thee and those who will follow thee until Doomsday." What a good news for Abû Hanîfa and for those who are in his madhhab! His beautiful moral character and good qualities could exist only in an 'ârif and mujtahid imâm. Of the mujtahid imâms and mature 'âlîms whom he educated, 'Abdullâh ibn Mubâarak, Imâm Mâlik, Imâm Mis'ar, Abû Yûsuf, Muhammad ash-Shaibânî and Imâm Zufar are the witnesses of his high status. Though he wished to keep away from the people and to go into retirement because he had much modesty and bashfulness, he began to issue fatwâ when he was commanded by Rasûlullâh in his dream to spread his madhhab. His madhhab spread far and wide. His followers increased in number. Those who envied him appeared, yet they all were routed and disgraced. Many scholars learned the usûl and furû' of his madhhab and wrote many books. Those who could observe and understand his naqlî (narrated, traditional) and 'aqlî (mental) documentation wrote about his superiority. Though Abu 'l-Faraj ibn al-Jawzî quotes some stories belittling al-Imâm al-a'zam in his book, he wrote them not to belittle al-Imâm al-a'zam but to show that there were those who envied him. In the same book he praises al-Imâm al-a'zam more than others. His father, Thâbit, had visited Hadrat 'Alî. Hadrat 'Alî had asked for a blessing on him and his children. The prayer came out on al-Imâm al-a'zam. Attaining the suhba of some of as-Sahâba, particularly of Hadrat Anas ibn Mâlik, he was honoured with being one of the Tâbi'ûn.

['Abd al-Wahhâb ash-Sha'rânî wrote:

"Before writing my book **Adillat al-madhâhib**, I studied the ijtihâds of Abû Hanîfa and his disciples very minutely. I saw that each of them was based on an âyat, hadîth or khabar (narration) reported from as-Sahâba. Such great mujtahids as Imâm Mâlik, Imâm Ahmad and Imâm ash-Shâfi'î praised al-Imâm al-a'zam very much. Others' speaking favourably or unfavourably about him is not of any importance, for, those who are in the Mâlikî, Hanbalî or Shâfi'î madhhab have to love and praise whom their imâm al-madhhab praised. If they do not love

spread Allah's Shari'a among His human creatures. He had been in company of nine hundred scholars and gained much. He collected and wrote one hundred thousand hadiths. He began to teach when he was seventeen years old. Those who attended his lectures were more than those who attended his masters' lectures. They would assemble in front of his door in order to learn the Hadith and fiqh. He had to hire a doorkeeper. First his disciples and then everybody of the public would be admitted. He would go to the water-closet once every three days. 'I feel ashamed to stay too long in the water closet,' he would say. When he wrote his book **Muwatta'**, he began to doubt his own faithfulness. He put the book into water. 'If the book gets wet, I will not need it,' he said. Not a bit of the book got wet." 'Abd ar-Rahmân ibn Anas said, "There is nobody on the earth now who is more dependable than Mâlik in the knowledge of the Hadith. I have seen no person wiser than he. Sufyân ath-Thawrî is an imâm in the Hadith, but he is not an imâm in the Sunna. Al-Awzâ'î is an imâm in the Sunna but not in the Hadith. Imâm Mâlik is an imâm both in the Hadith and the Sunna." Yahyâ ibn Sa'id said, "Imâm Mâlik is Allah's witness on the earth for His human creatures." Imâm ash-Shâfi'î said, "Wherever the Hadith is studied, Mâlik is like a heavenly star. Nobody could be like Mâlik in memorizing, understanding and protecting knowledge. To me, in the 'ilm about Allah nobody is as trustworthy as Mâlik. The witness between Allâhu ta'âlâ and me is Imâm Mâlik. Had it not been for Mâlik and Sufyân ibn 'Uyaina, knowledge would have gone from the Hijaz by now." When 'Abdullâh asked his father Ahmad ibn Hanbal who was the most learned among Zahrî's disciples, his father said that Mâlik was the most learned in every branch of knowledge. Ibn Wahab said, "If it weren't for Mâlik and Laith, we all would deviate." Al-Awzâ'î, whenever he heard the name of Imâm Mâlik, would say, "He is the most learned of the learned, the greatest 'âlim of Medina, and the Muftî of al-Haramain." Upon hearing of Imâm Mâlik's death, Sufyân ibn 'Uyaina said, "The world does not have anybody like him now. He was the imâm of the world, the 'âlim

They all stood up, kissed his hand and said, 'You are the master of scholars. Forgive us, please! Inadvertently, we have bothered you.' And he replied, 'May Allâhu ta'âlâ forgive me and you.'

"O my brother! Refrain from speaking ill of al-Imâm al-azam Abû Hanîfa and the 'ulamâ' of fiqh who have been following his madhhab! Do not believe what the ignorant say or write! If you follow religion reformers who do not know of the ahwâl, zuhd, wara' and the prudence and strictness in religious matters of that exalted imâm and say that his documentation is unsound, you will suffer calamity with them in the next world. If you, as I do, study his documentation, you will realize that all the four madhhabs are sahih! If you want to see the correctness of the four madhhabs as clearly as the noon sun, cling to the path of men of Allah! Advance in the way of tasawwuf, thus guarantee your knowledge and worship to be only for Allah's sake. Then you will see the source of the teachings of the Shari'a. You will realize that all the four madhhabs have spread by originating from this same source and that none of the madhhabs contains any rule outside of the Shari'a. Good news upon those who behave decently and respectfully towards the a'immat al-madhâhib and the 'ulamâ' who have followed them! Allâhu ta'âlâ made them guides (imâms) for showing His human creatures the way to happiness. They are Allah's great blessings upon people. They are the pioneers of the way leading to Paradise."^{40]}

2) Imâm Mâlik ibn Anas was born in Medina in 95 A.H. [715] and died there in 179 [795]. He said that he began to issue fatwâ after seventy imâms had urged him. "Of my masters from whom I learned, there are very few who have not taken fatwâ from me," he said. As Imâm al-Yâfi'i said, these words of the imâm was not intended for boasting. It was intended for revealing Allah's blessings. Az-Zarkânî wrote in his commentary on *Muwatta'*: "Imâm Mâlik is a well-known imâm al-madhhab. He was the highest of the high. He was a perfect intellect, an obvious virtue. He was the inheritor of the Rasûlullâh's hadiths. He

40 *Al-mizân al-kubrâ; 'Ulamâ' al-muslimin wa Wahhâbiyyûn*, p. 62, Istanbul, 1973.

among people is like the sun in the sky. He is a healer of the souls." He began to issue fatwâ when he was fourteen years old. He attended the subha of Imâm Mâlik for some time and committed his book, Muwatta', to memory. The book in those days contained 9500 hadîths, and later it was abbreviated to the present one which contains about 1700 hadîths. Then he went to Baghdad where he was given the nickname Nâsir as-Sunna [Helper of the Shari'a]. Two years later he returned to Mecca. He went to Baghdad again in 198. The following year he settled in Egypt. It was astonishing that he founded a new madhhab in such a short time as four years. More than forty books have been written telling his life-history and his superiority.

4) Imâm Ahmad ibn Hanbal ash-Shaibânî al-Marûzî was born in Baghdad in 164 A.H. [780] and died there in 241 [855]. He was an imâm in both the sciences of the Hadîth and fiqh. He was also skilful in the subtleties and the inner essence of the Sunna. He was famed for his zuhd and wara'. He went to Kûfa, Basra, the blessed cities of Mecca and Medina, Yemen, Damascus and Mesopotamia in order to collect hadîths. He learned fiqh from Imâm ash-Shâfi'î, who learned the Hadîth from him. Ibrâhîm al-Harbî said, "I saw Ahmad ibn Hanbal. Allâhu ta'âlâ has given him every branch of knowledge." Qutaibe ibn Sa'id said, "If Imâm Ahmad had lived in the time of ath-Thawrî, al-Awzâ'î, Mâlik and Laith ibn Sa'd, he would have surpassed them all." He memorized a million hadîths. Imâm ash-Shâfi'î sent him a letter from Egypt. He wept when he read it. When he was asked why he wept, he said, "He dreamt of Rasûlullâh who commanded him, 'Write a letter including my greetings to Abû 'Abdullâh Ahmad ibn Hanbal. He will be asked if the Qur'ân is a creature. Tell him not to answer the question.'" Eight hundred thousand men and sixty thousand women attended his funeral. On the day he passed away, twenty thousand Jews, Christians and Magians embraced Islam.

These four a'imma of the Ahl as-Sunna were the best ones of the second century of Islam as praised in the Hadîth. All of them are included to "those" in the âyat, "Allâhu ta'âlâ loves

of the Hijaz, the witness of his time and the sun of Ummat al-Muhammad. Let us be in his way." Ahmad ibn Hanbal said that Imâm Mâlik was superior to Sufyân ath-Thawrî, Laith, Hammâd and to al-Awzâ'î. Sufyân ibn 'Uyaina said that the hadîth, "People when they are in urgent need of one will find no other scholar but the one in Medina," signified Imâm Mâlik. Imâm Mâlik said that he dreamt of Rasûlullâh every night. Mus'ab said that he had heard his father say, "Mâlik and I were in the Masjid an-Nabawî. Somebody approached and asked which of us was Abû 'Abdullâh Mâlik. We showed him who he was. He came near him, threw his arms round his neck and kissed him on the forehead. He said, 'I dreamt of Rasûlullâh sitting here. Call Mâlik, he said. You came, trembling. Relax yourself, O Abâ 'Abdullâh! Sit down and open up your chest, he commanded. Your chest, opened, radiated fragrant scents everywhere.' Imâm Mâlik wept and said that the dream was to be interpreted as knowledge."

3) Imâm ash-Shâfi'i's name was Muhammad ibn Idris ibn 'Abbâs ibn 'Uthmân ibn Shâfi'. His descent traced back to Hâshim ibn 'Abd al-Muttalib, his eighth father. His fifth father, Sâ'yib, was in the enemy army in the Battle of Badr, but later he and his son Shâfi' became Sahâbîs. The Imâm therefore was called Shâfi'i. Imâm ash-Shâfi'i was born in Gazza in 150 A.H. [767], and died in Egypt in 204 [820]. Long after his death, he was wanted to be taken to Baghdad. When his grave was dug in, it spread out a most fragrant scent, intoxicating the people there. They gave up digging. With respect to knowledge, worshipping, zuhd, ma'rifa, intelligence, memory and genealogy, he was the most superior of the imâms of his time, and superior also to most of those who came before him. His madhhab spread far and wide. Inhabitants of al-Haramain and al-Ard al-Muqaddas [Palestine] became Shâfi'is wholely. The hadîth, "The scholar of Quraish will fill the world with knowledge," appeared on Imâm ash-Shâfi'i. When 'Abdullâh inquired of his father Ahmad ibn Hanbal the reason why he prayed very much for Imâm ash-Shâfi'i, his father said, "O my son! Imâm ash-Shafi'i's place

44 — 'Abd al-Ghanî an-Nabulusî wrote:

“An âyat declares, ‘Allâhu ta'âlâ wants His human servants to be shown facility. He does not want them to suffer difficulty.’ A hadîth declares, ‘As Allâhu ta'âlâ likes us to do the 'azîmas, so He likes us to do the rukhsas.’ In other words, He likes us to do the rukhsas which He has permitted. This should not be misunderstood. Imâm al-Manâwî wrote in his commentary on *Al-jâmi' as-saghîr*, ‘It is not permissible to collect the rukhsas of the madhhabs and make up a new madhhab of rukhsas, which means to dissent from the Sharî'a.’ Ibn 'Abd as-Salâm said that it would be permissible in such a way as not to dissent from the Sharî'a. Imâm as-Subkî said, ‘It is permissible to transfer oneself to another madhhab which comes easier to one when there is need and strong necessity (darûra). But it is not permissible without strong necessity, for, in that case it will be for the advantage of one's self, not for protecting one's religion. It is not permissible to change one's madhhab frequently.’ I have given detailed information on the taqlîd of a madhhab in my book *Khulâsat at-tahqîq fi bayâni hukmi' t-taqlîd wa 't-talfîq*.⁴²

“It is not permissible to make up *hîlat Shar'iyya*⁴³ in order to make the halâl harâm or to make the harâm halâl, that is, it is not a rukhsa approved by Allâhu ta'âlâ. Ibn al-'Izz, in the explanation of the taqlîd of another madhhab, wrote, ‘One should avoid making *hîlat Shar'iyya* a means for one's own desires without understanding the words of the a'immat al-madhâhib or knowing *hîlat Shar'iyya*.’ It is obvious that muqallids do not know *hîlat Shar'iyya*, and they use the word 'hîla', which they have heard from the a'immat al-madhâhib, in the line of their own desires. Al-Imâm al-a'zam Abû Hanîfa said that those muftîs who taught *hîlat Shar'iyya* were to be punished.

“The rukhsas which Allâhu ta'âlâ likes are the facilities which He has permitted for those who get into straits while

42 Photographic second edition of the Arabic original by Işık Kitâbevi, Istanbul, 1974.

43 See *Al-basâ'ir* for more detail on *hîlat Shar'iyya*. See also the glossary.

those who follow them [as-Sahâba] in goodness.” If a person, instead of following them, follows someone among the ignorant and base people in the worst of all times, this will show his idiocy. Allâhu ta’âlâ declared: “Obey the Ulû ‘l-amr!” The Ulû ‘l-amr are the ‘ulamâ’ or the governments which practise the fatwâs of the ‘ulamâ’. According to both the interpretations, it is wâjib to follow the a’immat al-madhâhib. Fakhr ad-dîn ar-Râzi inferred from this âyat that the qiyâs was a document (in religious affairs) and that it was wâjib for a muqallid to follow the ‘ulamâ’. And to the unanimity of the ‘ulamâ’ of usûl, those ‘ulamâ’ who are not mutlaq mujtahids are muqallids, too. It is understood from the hundred and fourteenth âyat of the sûrat an-Nisâ’ that it is harâm to dissent from the unanimity of the mujtahids.⁴¹

41 There is detailed information about *ijmâ’* and *qiyâs* in al-Husâmi's book *Al-muntahâb fî usûl al-madhâhib*, which is edited the second time together with its commentary-index titled *Hâmi* in Pakistan. Muhammad ibn Muhammad Husâm ad-dîn al-Husâmi passed away in Farghana in 644 A.H. See also the end of the thirty-third article, p. 59.

as to suit with the Qur'ân and the Hadîth. The Salaf as-sâlihîn themselves acted upon the 'azîmas, but issued fatwâs for Moslems to act upon the rukhsas.

"The majority of the Ahl as-Sunna 'ulamâ' said that the î mân by mere acceptance was sahîh, even though such a muqalid of î mân was disobedient and sinful because he had given up istidlâl. In other words, a person who believes only by learning from somebody else without thinking or understanding is a believer, a Moslem. The karâmât of awliyâ' are true. They may have karâmât when they are dead as well as when alive. The karâmât of Hadrat Mariam, of the As'hâb al-kahf and of Âsâf ibn Barhiyâ, the Prophet Hadrat Sulaimân's vizier, are told in the Qur'ân. Karâmât are the things that happen from the Ahl as-Sunna scholars and which cannot be comprehended through reason or science. Because karâmât did not happen from those who were not Ahl as-Sunna, none of the seventy-two groups believed in karâmât.

"A mujtahid does not err while searching for and choosing one of the âyats or hadîths as a document. But he may err while deducing rules from the document which he has found. Therefore, a mujtahid who has not erred will be given ten thawâbs, and a mujtahid who has erred will be given one thawâb. Rasûlullâh commanded Hadrat 'Amr ibn al-Âs about those affairs for which he could not find a nass: 'You yourself deduce rules! If you do not err you will get ten thawâbs; if you err you will get one.' The one thawâb is not for his painstaking in ijtihâd but for his hittingness in finding the document. If he errs in finding the document, too, he will not be given any thawâb, but those who follow such ijtihâds will not be tortured. To Allâhu ta'âlâ, only one of the various ijtihâds is right. Others are wrong. According to the scholars of the Mu'tazila, a mujtahid never makes a mistake, and the right varies. Ijti hâd is detailed in Mir'ât al-usûl, a commentary on Mirqât al-wusûl, both by Molla Khusraw.

"It was declared in a hadîth that lies and slanders would increase after the third century [of Islam]. Bida' and heresies would increase. Those who deviate from the path of the Salaf as-

doing His command. However, it is not permissible to escape doing the commands or to look for facilities suitable for one's own reasoning and understanding. Najm ad-dîn al-Ghazzî wrote in the book **Husn at-tanabbuh**, 'The Devil does not let one do the rukhsas permitted by Allâhu ta'âlâ. For example, he does not let him apply mas'h on the masts. He has him wash his feet. One should act upon the rukhsas but not look for the rukhsas of the madhhabs all the time, for, it is harâm to gather the facilities of the madhhabs together. It is a devilish way.'

"Most of the Salaf as-sâlihîn suffered inconveniences. They performed hard worship. You do not do like them! Take the way of the rukhsas stated clearly in the Qur'ân and the Hadîth! But do not slander those great people! They were much more learned and intelligent than you are. You do not know what they knew. Do not meddle with something you do not know or understand, nor do the way such people did! And protect yourself from opposing those great people by depending on what you understand from the Qur'ân and the Hadîth! They understood the Qur'ân and the Hadîth better than you do. Having been closer to the time of Rasûlullâh than you are, their intellect having been enlightened with the Ma'rifat-Allâh, having clung to the Sunna fully, and their ikhlâs, îmân, tawhîd and zuhd having been much more, they knew much better than you and the like. O you poor man of religious post! Day and night you have been thinking of and running after the desires of your stomach and your base pleasures. You have acquired some religious information in order to satisfy them. Relying on your petty stock, you think of yourself an authority on the religion. You attempt to compete with the Salaf as-sâlihîn. Do not slander those great people of the religion who spent their lives learning and teaching knowledge and purified their hearts with pious actions and who strictly abstained from the mushtabihât in order to eat halâl food and escape the harâm! They were much higher than you are. This state of yours is like that of a sparrow competing with a falcon in eating and drinking. The mujâhada, riyâdât, 'ibâdât, ijtihâds and words of those great people were all in a manner

45 — It dates from the time of as-Sahâba that the enemies of Islam have been deceiving Moslems by disguising themselves as religious men in order to demolish Islam from the inside. They, in the disguise of religious men, have deceived the ignorant and led them out of Islam in every century, yet they have not been able to harm Islam itself, for there have been many scholars of fiqh and great men of tasawwuf in every century who have been warning Moslems with their words and articles to prevent them from being deceived. But now, the religious scholars having decreased in number, the enemies of Islam have found the opportunity. Appearing in disguise of religious men, they have been attacking Islam. To detect these insidious enemies, Moslems should know how a scholar of Islam should be. Hadrat Muhammad Ma'sûm al-Fârûqî as-Sirhindî described the scholars of Islam as follows:

“Do not make friends with a person who does not obey the Sharî'a or who has deviated into a heretical path! Keep away from those men of religious post who commit bid'a! Hadrat Yahyâ ibn Ma'âdh ar-Râzî said, 'Hold yourself off three sorts of people. Keep away from them.' These three sorts of people are the ghâfil and deviated men of religious post, those qâris who fawn on the rich, and those men of tasawwuf who do not know anything of the religion. If a person who has come forward with the title of a man of religious authority does not obey Rasûlullâh's sunna, that is, if he does not cling to the Sharî'a, we should keep away from him, we should not buy or read his books. We should keep away even from the place where he is. Little credit given to him ruins one's faith. He is not a man of religious authority but an insidious enemy of the religion. He defiles one's faith and îmân. He is more harmful than the Devil. His words may be sweet and persuasive and he may pretend to dislike this world, but you should still run away from him like running away from a fierce animal. The scholar of Islam al-Junaid al-Baghdâdî said, 'There is only one way that will lead one to endless bliss: to follow Rasûlullâh'; 'Do not follow a man of religious post who does not read the tafsîr books or who is not in the path

sâlihîn in faith and worship would increase in number. The 'ulamâ' of fiqh and the pilgrims (salikûn) on the way of tasawwuf, who cling to the Book, the Sunna and the ijma' of the Salaf as-sâlihîn will be saved, others will suffer calamity. The 'ulamâ' of fiqh and mursihds of tasawwuf will exist until the end of the world. But it will not be known for certain who they are. However, those whom Moslems unanimously approve will be known.

"It is fard 'ain for every Moslem to learn 'ilm al-hâl. Allâhu ta'âlâ declares, 'Learn by asking those who know!' So it is necessary for those who do not know to learn from scholars or their books. For this reason, it is declared in a hadith, 'It is fard both for men and women to learn knowledge.' These commands show that it is necessary to learn the teachings that should be done with the body and with the heart from the 'ilm al-hâl books and that we should not believe what the ignorant non-madhhabite men of religious post say or write.

"As has been declared by the 'ulamâ' of the right path unanimously, it is fard 'ain for every Moslem to learn the Ahl as-Sunna faith briefly and the fard and harâm actions thoroughly in his daily life and worship. If he does not learn these from the 'ilm al-hâl books, he becomes either a heretic or a disbeliever. It is fard kifâya to learn more than these, for example, the twelve preliminary branches of Arabic language, tafsir, hadith, science, medicine and mathematics. If one person in a town learns the fard kifâya, it is not fard but mustahab for other inhabitants of the town. Keeping fiqh books in a town is like keeping Islamic scholars. It is not fard but mustahab for anybody in such a town to learn tafsir, hadith and the more-than-necessary of fiqh. It is never fard for anybody to find out the documents of the rules or to study them, while it is always mustahab for scholars. Learning those branches of knowledge that are mustahab is more thawâb than performing supererogatory (nâfila) worship. When there is not the caliph, scholars undertake his duties. It is wâjib to obey those scholars who act in accord with their knowledge."⁴⁴

44 Abd al-Ghâni an-Nabulusi, *Al-hadiqat an-nadiyya*, part I, chapter I.

is slack in doing the fard cannot attain to the ma'rifa, Allah's love.' It is for this reason that the Hadîth declares, 'Committing sins leads one to disbelief.' Hadrat Abû Sa'îd Abu 'l-Khair, one of the great awliyâ', was asked, 'So and so walks on the surface of water. What would you say about that?' 'It is worthless. A duck can float on water, too,' he said. When asked, 'So and so flies in the air?' he said, 'A fly flies, too. He is as valuable as a fly.' When he was asked, 'So and so goes from one city to another instantaneously?' he said, 'The Devil also goes from the east to the west in a flash. Such things are worthless in our religion. A manly person lives among the people and goes shopping and gets married, yet he does not forget Allah even for a moment.' Hadrat Abû 'Alî ar-Rodbârî, one of the great awliyâ', was asked, 'A religious man listens to musical instruments [or makes friends with na-mahram girls and women or allows his wife and daughters to go out without dressing as prescribed by Islam] and he says that his heart is pure and that the heart is important. What would you say about him?' 'His destination is Hell,' he said. Abû Sulaimân ad-Dârânî said, 'First I compare my thoughts and intentions with the Book and the Sunna. I then say and do the ones which are compatible with these two just documents.' The Hadîth declares, 'The men of bid'a will go to Hell'; 'The Devil makes the person worship very much who has made up a bid'a and commits it. It makes him weep a lot,' and 'Allâhu ta'âlâ does not accept the fast, salât, hajj, 'umra, jihâd, the fard and supererogatory worship of a person who commits bid'a. Such a person goes out of the religion easily.'⁴⁶ Shaikh Ibn Abî Bakr says in his book Ma'ârij al-hidâya, 'Get to know what is right and be right! Each action, thought, word and manner of a perfect person is in perfect accord with those of Rasûlullâh, for, all kinds of happiness can be attained by following him. To follow him means to practise the Sharî'a.'

46 These hadîths allude to those men of religious post who make reforms or alterations in the religion, for example, who use radio or loudspeaker in adhân or salât or who make known the time of salât with lights on minarets.

shown in the Hadith, for, a scholar of Islam should be in the path shown in the Qur'ân and the Hadith'; 'The Salaf as-sâlihîn were in the right path. They were devotees. They attained Allah's love and consent. Their path was the path shown in the Qur'ân and the Hadith. They held fast to this right path.'⁴⁵

'The great men of tasawwuf and the 'ulamâ' of fiqh were in the path of the Salaf as-sâlihîn. They all held fast to the Shari'a. They were honoured with being Rasûlullâh's inheritors. Not a hair's breadth did they deviate from the Shari'a in their words, actions and morals.

'I write again and again that you shall not think of those who are slack in obeying Rasûlullâh or who deviate from his lightsome path as men of religion! Do not believe their false words or ardent writings! Jews, Christians and those Indian disbelievers called Buddhists and Brahmins also have been using sweet and stirring words and sophisms to propagandize that they have been in the right path and that they have been inviting people to goodness and happiness. Abû 'Umar ibn Najib said, 'Any knowledge which is not acted upon is more harmful than useful to its possessor.' The way leading to all kinds of happiness is the Shari'a. The way to salvation is to follow Rasûlullâh. The sign which distinguishes right from wrong is to obey Rasûlullâh. Any word, any writing, any deed which is not compatible with his Shari'a is of no value. Khâriqa (prodigy; extraordinary thing) happens out of keeping hungry and riyâda and it is not proper to Moslems only. 'Abdullâh ibn Mubâarak said, 'He who is slack in doing the mustahab cannot do the sunna. Slackness in doing the sunna makes it difficult to do the fard. And he who

45 As it is understood here, Rasûlullâh's path is the path of the Salaf as-sâlihîn, who were the group of those Moslems of the first two centuries of Islam which comprised as-Sahâba and the distinguished ones among the Tâbi'ûn and Taba' at-Tâbi'in. The four a'immat al-madhâhib were among these distinguished ones. Then, Rasûlullâh's path is the path explained in the fiqh books of the four madhhabs. Therefore, as declared unanimously by the Ahl as-Sunna 'ulamâ', a person who turns away from the fiqh books of the four madhhabs will have deviated from Rasûlullâh's path.

heart does not palpitate, we should do it. If it palpitates, we should not do that thing. The Hadîth declares, 'Put your hand on your chest! The heart will be calm on something halâl. It will palpitate on something harâm. If you doubt about something, don't do it! Don't do even if men of religious post issue fatwâ!' A person who has îmân will abstain from small sins in order to escape committing big sins.

"We should deem all our 'ibâdât and good deeds as defective. We should think that we have not been able to do Allah's commands precisely. Abû Muhammad ibn Manâzil said, 'Allâhu ta'âlâ has commanded various kinds of 'ibâdât. He has commanded patience, devotion, salât, fast and istighfâr (begging Allâhu ta'âlâ for the forgiveness of one's sins) just before dawn. Lastly He has declared istighfâr. Thus it has become necessary for the human beings to deem all his 'ibâdât and good deeds as defective and to ask for pardon and forgiveness.' Ja'far ibn Sinân said, 'The worshippers' deeming themselves superior to the sinners is worse than their sins.' Once, Hadrat 'Alî Murta'ish gave up i'tikâf (retreat) and went out of the mosque after the twentieth of Ramadân. When asked why he had gone out, 'Seeing that the qâris have been reciting the Qur'ân melodiously and boasting about it, I could not stay inside any longer,' he said.

"We should work in order to earn our household's and our own livelihood in a halâl way. Trade and crafts are necessary for doing this. The Salaf as-sâlihîn always worked and earned in this manner. There are many hadîths telling the thawâb in earning in a halâl way. Hadrat Muhammad ibn Sâlim was asked: 'Shall we work and earn, or shall we only worship and put our trust in Allâhu ta'âlâ?' He said, 'Tawakkul (trust in Allâhu ta'âlâ) was a hâl (quality) of Rasûlullâh, and earning by working was his sunna. You shall work and put your trust in Allâhu ta'âlâ!' Abû Muhammad ibn Manâzil said, 'It is more useful to work and put one's trust in Allâhu ta'âlâ than secluding for worshipping.'

"We should be temperate in eating. We should not eat so much as to slacken us. Nor should we diet so much as to prevent

“How do we follow the Rasûlullâh? Here I write its important aspects:

“One should repent soon after committing a sin. The repentance of a sin which is committed publicly should be done publicly, and the repentance of a sin which is committed secretly should be done secretly. Repentance should not be postponed. The kirâman katibîn angels do not record a sin immediately. It will never be written down if it is repented for. They will record it if one does not repent for it. Ja'far ibn Sinân said, ‘Not to repent a sin is worse than committing a sin.’ And he who has not repented sequentially should repent before death. We should not neglect wara' and taqwâ. In other words, we should not do what are clearly prohibited [harâm] and the doubtful things [mushtabihât], for, it is more useful to avoid what are prohibited than doing what are commanded [fard]. Our superiours have said, ‘The bad as well as the good do favours. But it is only the siddîqs, the good, who avoid sins.’ Hadrat Ma'rûf al-Karkhî said, ‘Avoid very much looking at all women with the exception of the mahram ones! Do not look even at an ewe!’ The Hadîth declares, ‘It is the men of wara' and zuhd who will attain to Allah's Presence on the Day of Resurrection’; ‘The salât of a man of wara' is acceptable,’ and ‘It is an 'ibâda to be together with a man of wara'. Talking with him is as thawâb as giving alms.’ Do not do anything which your heart shivers at! Do not follow your nafs! Consult your heart about the things which you suspect! The Hadîth declares, ‘Any action which calms the nafs and relieves the heart is good. Any action which rouses the nafs and excites the heart is a sin.’ Again the Hadîth declares, ‘The things that are halâl are evident. The harâms have been revealed, too. Avoid the doubtful things. Do what you know as doubtless!’ This hadîth shows that we should not do something which bores the heart and is doubtful. It is permissible to do something about which there is no doubt. The Hadîth declares, ‘The things which Allâhu ta'âlâ has made halâl in the Qur'ân are halâl. He will forgive what He has not told in the Qur'ân.’ When we meet a doubtful affair, we should put our hand on our heart. If the

somebody but forgives those who ask forgiveness and pities everybody,' he said. Abû 'Abdullâh Ahmad al-Makkârî said, 'Futuwwa means to do favours to a person by whom one has been offended, to give gifts to a person whom one dislikes and to be cheerful towards a person by whom one is bored.'

"We should talk little, sleep little and laugh little. Laughing too much darkens the heart. We should work, but only from Allâhu ta'âlâ should we expect its recompense. We should take pleasure in doing His commands. If we trust only in Allâhu ta'âlâ, He will endow on us whatever we wish for. The Hadîth declares, 'Allâhu ta'âlâ gives every wish of the person who trusts only in Him. He makes other people help him.' Yahyâ ibn Ma'âdh ar-Râzî said, 'Others will love you as much as you love Allâhu ta'âlâ. Others will fear you as much as you fear Allâhu ta'âlâ. Others will give you help in proportion to the worship you do for Allâhu ta'âlâ.' Do not run after your own advantages! Abû Muhammad ar-Râshî said, 'The largest curtain between Allâhu ta'âlâ and man is man's thinking of only himself and his trusting in another man who is incapable like himself. We should think of ingratiating ourselves not with men but with Allâhu ta'âlâ.'

"We should behave with a sweet language and a cheerful face towards our wives and children. We should stay with them as much as to give them their due. We should not attach ourselves to them so much as to turn away from Allâhu ta'âlâ.

"We should not consult the ignorant and deviated men of religious post about our religious affairs. We should not stay together with those who are fond of this world. We should follow the Sunna in everything we do and should abstain from any bid'a. When we are happy we should not overflow the limits of the Sharî'a. Nor should we give up hope for Allâhu ta'âlâ's help when we are in trouble. We should not forget that there is easiness alongside every difficulty. Our attitude should never change in happiness or in trouble, we should be in the same state in abundance and in scarcity. If ever, we should feel easy in scarcity and uneasy in abundance. Change of events should not make change in us.

us from worshipping. Hadrat Shâh an-Naqshaband, one of the greatest awliyâ', said, 'Eat well and work well!' In short, everything which helps worshipping and doing goodness is good and blessed. And those which diminish them are prohibited. We should check and be careful about our intention in anything we do. If the intention is not good, we should not do it.

'We should keep away ('uzla) from those who do not obey the Shar'ia and those who commit bida' and sins. In other words, we should not be friends with such people. The Hadith declares, 'Hikma is made up of ten parts nine of which make up 'uzla. And one is reticence.' We should meet such people when necessary. We should spend our time performing the dhikr, thinking and worshipping. The time for merry-making is after death. We should be friends with pious, pure Moslems, be useful to them and make use of them. We should not waste our time with useless, unnecessary words. [We should not read harmful books or newspapers, listen to such radios or watch such televisions. Books, newspapers, radios and televisions of the enemies of Islam have been striving insidiously to annihilate Islam. They have been making plans for making the youth irreligious, immoral. We should not fall into their traps.]

'We should treat everybody with a cheerful face, no matter whether he is good or bad. [We should not arouse instigation (fitna). Nor should we make enemies. We should follow Hâfiz Shirâzî's words, 'Tell the friends the truth and handle the enemies with a cheerful face and a sweet language.'] We should forgive those who ask forgiveness. We should show good temper towards everybody. We should not oppose anybody's words or dispute with anybody. We should speak never harshly but softly to everybody. Shaikh 'Abdullâh Bayal said, 'Tasawwuf does not mean salât, fast or worshipping at nights. These are the duties of every person as a human servant. Tasawwuf means not to hurt anybody. He who manages this attains to the goal.' Hadrat Muhammad ibn Sâlim was asked how to distinguish a walî from other people. 'He will be distinguished by his soft words, beautiful manners and plentiful favours, and he never disagrees when speaking with

THE SAUDI ARABIAN GOVERNMENT POLICY OF DISSEMINATING WAHHÂBISM OVER THE WORLD

The Saudi Arabian Government gives large amounts of money to some ignorant people chosen among the pilgrims from various countries and use them in disseminating Wahhâbism in every corner of the world. These hirelings, disguising themselves as men of religious authority, spread the heretical pamphlets that have been given to them in Saudi Arabia among Moslems as if they contain religious knowledge. They say "distorted" for the valuable books of the Ahl as-Sunna 'ulamâ' and call those who believe these books polytheists or disbelievers. They try to belittle and blemish the honourable and profound scholars of Islam who are loved and respected by all Moslems. They distribute gratis the books, which are sent from Saudi Arabia and are in various languages, among the Moslem youth and students in every country. The ignorant mistakenly suppose that the Wahhâbite beliefs in such books are the true Islamic teachings. Because they have not read the 'ilm al-hâl books that teach the true Islamic knowledge, they take the heretical, factious and harmful-to-Islam writings of the Wahhâbîs to be Islamic. The Saudi Arabia deceives Moslems in order to be the leading country among the Moslem countries, while the hired hypocrites among the men of religious profession do the same in order to get more money. They destroy Islam from the inside. Such hired and false men of religious position are more harmful to Islam than disbelievers and crusaders. They change Islam by giving false, wrong meanings to âyats and hadîths. The above pages shall be read carefully, and the inner face of Wahhâbism should be understood well! In order not to be taken in by what such insidious enemies say and write in disagreement with the Ahl as-Sunna scholars' books, Moslems should be wide awake!

“Instead of looking for others’ faults, we should see our own faults. We should not deem ourselves superior to any other Moslem. We should hold every Moslem higher than ourselves. When we meet a Moslem, we should believe that our happiness may depend on his prayers for us. We should be like servants to those whom we are under an obligation. The Hadith declares, ‘A Moslem who does the following three deeds has perfect imân: serving one’s household, sitting together with the poor [not with beggars!] and eating together with one’s servants.’ In the Qur’ân, these three things are declared to be the qualities of Believers. We should learn the manners of the Salaf as-Sâlihîn and try to be like them. We should not speak ill of anybody in his absence. We should prevent a backbiter. We should form it a habit to perform al-amru bi ‘l-ma’rûf wa ‘n-nahyu ‘ani ‘l-munkar. Muhammad ibn Alyana was asked how to understand if Allâhu ta-âlâ likes one. He said, ‘It is understood from that tâ’a comes sweet and committing sins comes bitter to one.’ We should not be stingy with the fear of becoming poor. The Devil deceives man by saying that he may become poor and by driving him to fornication. The Hadith declares, ‘A person who has a crowded household but little food and who performs his salât well and who does not backbite Moslems will be with me on the Day of Resurrection.’”⁴⁷

A Moslem who possesses the qualities of goodness written above is called a religious man. We should realize that a person who does not own such qualities, and who even dislikes, belittles those who possess them is not a religious man but an enemy of the religion, and we should not believe his words or writings.

47 Muhammad Ma’sûm al-Fârûqî as-Sirhindî, *Maktûbât*, vol. II, 105th letter.

thing in accordance with the madhhab he has liked and chosen, every Moslem should believe that he is obeying the Qur'ân or the Hadîth.

There is no need for a mujtahid today. Everything has been completed as declared in the Qur'ân and Hadîth. There is nothing to be added to the religion which is already perfect. Rules for everything that will happen until Doomsday were declared by Rasûlullâh and explained by the a'immat al-madhâhib. Those scholars who are not mujtahids can manage their application to daily events. Mujaddids who will come in every century also will do this job, but, because it is no longer necessary, they will not deduce new rules through ijtihâd. Every harâm, every halâl and every document have been explained.

Now anybody who wants to attain to endless happiness should learn the Ahl as-Sunna faith briefly and believe accordingly, and then, choosing the one which is possible and easy for him to learn of the four madhhabs, he should learn one by one about his daily doings and 'ibâdât in a book of that madhhab and practise them accordingly. In every country the 'ilm al-hâl books written by true pious religious authorities, each writing the teachings of one madhhab, are easily available. This opportunity is Allah's great blessing over the Ummat al-Muhammad. Infinite thanks to Allah for this great blessing of His! We ought to be on the alert lest we should be deceived by the false words and writings of the heretics, of the non-madhhabite, of religion reformers and of those ignoramuses who speak and write in order to earn money!

As-salâmu 'alâ man ittaba 'al hudâ.

CONCLUSION

As it is understood from the beginning of his book to the end, Rashid Ridâ does not possess any firm faith or reasonable opinion. He looks for grounds for blemishing the Ahl as-Sunna and the four madhhabs and beats about the bush. By using his freemason master's cunning policy and putting in arbitrary examples and by translating from books written in Arabic, his mother tongue, he introduces himself as a religious scholar. Lest our young men of religious profession and the pure, credulous Moslems should believe in the lies and slanders of this cunning enemy of the Ahl as-Sunna, I have written this humble refutation of mine with the strength of my î mân and ikhlâs.

In summary, the purpose of this book, **Answer to an Enemy of Islam**, is to explain that the four madhhabs of the Ahl as-Sunna were deduced from the Qur'ân and the Hadîth. The fiqh books that exist in the contemporary age do not contain any ijtihâd disagreeing with any hadîth, for, there is no hadîth left which has not been seen by mujtahids. None of the four madhhabs contains any rule disagreeing with an âyat or a hadîth. Of their ijtihâds which seem to disagree with one another, only one of them is right, yet those who follow the wrong ones, as pointed out in the Hadîth, will also be given thawâb. Therefore, as it will be sahih (valid) and maqbûl (acceptable in view of Allâhu ta'âlâ) to do what have been conveyed unanimously in the four madhhabs, so it will be sahih and maqbûl to do what they disagreed on. Then, every Moslem who is not a mujtahid has to choose and follow one of the four madhhabs in everything he does, without any need to search for the documents of the imâm al-madhab, for, the new Moslems among the Tâbi'ûn copied as-Sahâba without asking any documentation. When doing any-

GLOSSARY

Numbers below refer to the pages on which the words are defined in the text. See the glossaries of my books **Belief and Islam**, **Advice for the Wahhabi** and **The Sunni Path** for further information about the entry where BI, AW and SP respectively are written.

- 'âbid: worshipper, devotee.
- adhân: the call to five-times-a-day salât.
- af'âl al-mukallafîn: fard, harâm or mubâh acts; the Sharî'a, fiqh.
- ahl: people. **Ahl al-Bait**, immediate relatives of the Prophet: (according to most of the 'ulamâ') 'Alî, first cousin and son-in-law; Fâtima, daughter; Hasan and Husain, grandsons. **Ahl ad-dirâya**, = mujtahidi fi 'l-madhhab; **Ahl as-Sunna(t wa 'l-jamâ'a)**, 13, 36, SP.
- ahwâl: (pl. of hâl) states; the conditions or the customs of the people when a hadîth was said; excellent qualities of a person.
- a'imma: pl. of imâm.
- 'âlim: (pl. 'ulamâ') Moslem scholar; AW.
- Allâhu ta'âlâ: Allah to whom all kinds of superiority belong.
- 'allâma: eminent scholar; an 'âlim of high degree.
- a'mâl: acts or practices; fiqh.
- âmin: "accept my prayer, my Allah the Greatest".
- Amîr al-mu'minin: the Commander of the Moslems; the Caliph; 92.
- ammâra: see nafs.
- amru bi 'l-ma'rûf wa 'n-nahyu 'ani 'l-munkar: duty to teach others what Allah's commands are and to prevent, to disapprove somebody's committing Allah's prohibitions.
- arbâb at-tarjih: = as'hâb at-tarjih.
- 'ârif: an 'âlim who knows and understands what is possible to know of ma'rifa; AW.
- 'Âsâ an-Nabawî: the short stick which the Prophet usually had with him.
- as'hâb at-tarjih: 74.
- 'Asr as-Sa'âda: the 'Era of Prosperity', the time of the Prophet and the Four Caliphs.
- awliyâ': pl. of wali.
- âyat: a verse of the Qur'ân.

- hadrat:** a title, expressing respect, used before the names of Islamic scholars.
- hajj:** fard pilgrimage to Mecca; BI.
- hâl:** see *ahwâl*; AW.
- halâl:** (act, thing) lawful, permitted, in Islam.
- harâm:** (act, thing) forbidden, unlawful, in Islam.
- Haramain:** Mecca and Medina.
- Hijâz:** the region on the Arabian Peninsula on the Red Sea Coast where Mecca and Medina are situated.
- hikma:** wisdom; right and useful sayings.
- hîlat Shar'iyya:** doing something suitably with a less-known rule of the Shari'a when it cannot be done suitably with a well-known rule.
- hujja: = dalil; Hujjat al-Islâm.** title used for Hadrat Imâm Muhammad al-Ghazâlî, meaning the 'Document [showing the reality] of Islam' and referring that a wise and reasonable person who reads his *Ihyâ' 'ulûm ad-dîn* understands that Islam is a heavenly religion and becomes a Moslem, past and present examples of which are many.
- 'ibâda:** (pl. -ât) Islamic rites; SP, AW.
- ijmâ' (al-Umma):** unanimity, consensus, 25; SP.
- ijtihâd:** (of a *mujtahid*) to endeavour to understand the hidden meanings in the Qur'ân and Hadîth; meaning or conclusion drawn as a result of *ijtihâd*; SP.
- ikhlâs:** (the quality, intention or state of) doing everything only for Allah's sake.
- 'illa:** 'reason'; question or event upon which a *hadîth* was said.
- 'ilm:** (branch of) knowledge, science: *'ilm al-hâl*, (books of) Islamic teachings (of one *madhhab*) ordered to be learned by every Moslem, 119; *'ilm al-usûl*, see *usûl(i)*.
- imâm:** (pl. *a'imma*) i) profound *'âlim*; *imâm al-madhhab* (pl. *a'immat al-madhâhib*), leader, founder, of a *madhhab*, 74, *al-Imâm al-a'zam*, the 'Greatest Leader', the title, as wide-spread among Moslems, of Abû Hanîfa, 97; ii) leader in congregational *salât*; iii) Caliph; AW.
- imân:** belief, faith (as contrasted with the *Shari'a*); BI.

'azima: 84; AW.

bâtil: wrong, invalid, non-sahih.

bâtin: interior, hidden knowledge pertaining to the heart and soul; bâtinî, (adj.) of bâtin; Bâtini, a follower of the Bâtiniyya heresy or Bâtinism; 32, 36.

bid'a: (pl. bida') disliked belief or practice that did not exist in the four sources of Islam but was introduced later as an Islamic belief or 'ibâda in expectation of thawâb; heresy; AW.

Cumbûriyet, Vatan: two Turkish daily papers.

da'if: (that considered to be) reported not as genuinely as sahih; a kind of hadiths.

dalil: (pl. dalâ'il) reference, support, proof, document, evidence.

dhikr: (formula for) remembering, not losing the remembrance of, Allâhu ta'âlâ every moment.

fadâ'il: = nâfila.

faid: outpouring that flow from the murshid's heart to the disciple's (murid) heart which thus attains motion, cleanliness and exaltation; ma'rifa.

faqih: 'âlim trained in fiqh; SP.

faqir: form of introduction of

oneself, meaning poor, humble servant in need of Mercy.

fard: (an act) that commanded by Allah in the Qur'ân; fard 'ain, fard for every Moslem; fard kifâya, fard that must be done at least by one Moslem.

fâsid: = bâtil.

fatwâ: (of a mufti) to conclude, from fiqh books, whether something not shown in fiqh books is permitted or not; such a conclusion; AW.

fiqh: knowledge dealing with the Shari'a, what Moslems should do and should not do; a'mâl, 'ibâdât; SP.

fitna: instigation, disunion.

fitra: alms that should be given after the Ramadân once a year (the amount of the fitra one Moslem has to give is two kilograms of wheat, or silver coins of equal value).

fuqahâ': pl. of faqih.

furû': knowledge not only to be believed but also to be practised.

ghâfil: preoccupied with self, so forgetful of Allah.

hadith (Hadith): the saying(s) of the Prophet; the science, or books, of hadiths (For kinds of hadiths, see Endless Bliss, II, chapters 5-6); SP.

in ablution and are worn as socks esp. in winter) when performing ablution.

mashhûr: 'well-known' among 'âlims; a kind of hadîths.

mawdû': (hadîth) lacking one of the conditions or qualities (of being soundly transmitted) which an 'âlim of hadîth laid down for a hadîth to be **sahîh** in his view.

Mawqif (Mahshar): the place of concentration of all men after the Resurrection.

Mehmedcik: name epitomizing the Turkish common soldier.

-Mizân: BI (p. 68).

mu'âmalât: a division of **fiqh**; SP.

mubâh: (act, thing) that neither ordered nor prohibited; permitted.

muftî: a great 'âlim who was authorized to issue **fatwâ**; 69.

Muhammadi: follower of the path of the Prophet Muhammad.

muhkam: (of a nass) with explicit, clear meaning.

mujaddid: strengthener, renewer, of Islam, 36; AW.

mujâhada: 'striving' to do what the **nafs** does not like; see **riyâda**.

mujâhid: a Moslem who tries

to spread Islam by means of publication, speech, politics or fighting (**jihâd**).

mujtahid: great 'âlim capable of employing **ijtihâd**, 22; **mujtahidi fi 'l-madhab**, 74, 85; **mujtahid mutlaq**, = **mujtahidi fi 'sh-shar'**, 74, 85; SP.

mukâshafa: AW.

mulfiq: one who practises **tafiq**.

mulhid: 14; SP.

munâfiq: one in the disguise of a Moslem though he believes in another religion; so hypocrite.

muqallid: Moslem who practises **taqlid**; follower of an **imâm al-madhab**; non-**mujtahid** Moslem; AW.

murshid: guide; **al-murshid al-kâmil**, the perfect guide; **al-murshid al-kâmil wa 'l-mukammil**, great guide who has attained to perfection and is able to have others attain; AW.

mushtabih: (pl. -ât) something doubtful; whether it is **harâm** or **halâl** is uncertain, 112.

mustahab: (act) for which there is **thawâb** if done, yet no sin if omitted, nor disbelief if disliked; AW.

istidlâl: reasoning, convincing oneself with reasonable evidences.

i'tiqâd: faith, **îmân**.

Jabrâ'il: BI.

jihâd: war against non-Moslems (or against the nafs) to convert them to Islam.

Ka'ba: the big room in the great mosque in Mecca.

kaffâra: specified penalty that should be paid along with **qadâ'**: atonement.

kâfir: non-Moslem; one guilty of **kufr**.

kalâm: (the knowledge of) **îmân** in Islam.

karâma: (pl. -ât) miracle worked by Allah through a **walî**, 107; AW.

kashf: revelation, 29; AW.

Khârijis (Khawârij): those heretical Moslems hostile to the **Ahl al-Bait** and to their posterity.

khilâfa: (certificate of) authority to instruct others.

-Khirqat as-Sa'âda: the mantle of the Prophet (who gave some of them to some Moslems, from whom the caliphs bought them at big sums of gold to keep; two of these mantles still exist in Istanbul).

kirâman kâtibin: the angels who record the good and bad actions of man; BI.

kufr: (intention, statement or action causing) infidelity, disbelief.

madhhab: (pl. **madhâhib**) all of what an **imâm** of (esp.) **fiqh** (usually one of the four—Hanafi, Shâfi'i, Maliki and Hanbali, 97) or **imân** communicated; SP.

madrasa: school where Islamic knowledge is taught.

-Mahdi: BI.

mahram: within the forbidden (**harâm**) degrees of relationship for marriage (**nikâh**).

makrûh: (act, thing) improper, disliked and abstained by the Prophet.

mansûkh: (an **âyat** that had come or a **hadîth** that was) said earlier but abrogated, cancelled by a later one (**nâsikh**), 37.

ma'rifa: knowledge about Allah's **Dhât** (Essence, Person) and **Sifât** (Attributes), inspired to the hearts of **awliyâ'**.

mas'h: rubbing one's wet hands gently (on his **masts**, which are soft, soleless, waterproof shoes covering the feet's surface that has to be washed

- rijâl:** the great 'âlim reporters of a **hadîth**.
- riyâda:** (pl. -ât) the undoing of what the **nafs** likes; AW.
- rukhsa:** 84; AW.
- sahâbî:** (pl. **as-Sahâba**) Moslem who saw the Prophet at least once; (the Companions).
- sahîh:** i) valid, lawful; ii) (**hadîth**) authentic, genuine, soundly transmitted.
- Salaf (as-sâlihîn):** 110; AW.
- salâm:** good wish; AW.
- salât:** ritual prayer; **salât al-witr**, the **salât** performed at night after the fifth daily **salât**; BI, AW.
- sanad:** **dalîl**, **hujja**; 28.
- Sarwar al-a'lam:** the Prophet, the 'Most Superior of the creation'.
- sayyid:** a male descendant of **Hadrat Husain**; AW.
- shaikh:** master, **murshid**; **Shaikh al-Islam**, Head of the Islamic Affairs Office in an Islamic State; AW.
- sharî'a:** the laws of a revealed religion, not including **imân** which is the same in all; the **Sharî'a**, i) Islam, ii) Islamic **sharî'a**.
- Shi'a (Shi'ites):** one of the seventy-two heretical groups in Islam; BI.
- shuhûd:** 29; AW.
- siddiq:** a **walî** of highest status; AW.
- Sirât:** BI (p. 69).
- suhba:** companionship; company of a prophet or **walî**.
- sunna:** an act (done and liked by the Prophet as an '**ibâda**) for which there is **thawâb** if done, but sin if continually omitted; **sunnat mu'akkada**, a **sunna** which the Prophet rarely omitted (see **wâjib**); the **Sunna**, i) (with **fard**) all the **sunnas** as a whole; ii) (with the Book) the **Hadîth**; iii) (alone) the **Sharî'a**.
- Sunnî:** (one) belonging to the **Ahl as-Sunna**.
- sûra(t):** a **Qur'ânic** chapter.
- tâ'a:** those acts that are liked by Allah but need not be known that He likes; AW.
- Tâbi'ûn:** Successors of **as-Sahâba**; **Taba' at-Tâbi'in**, Successors of the **Tâbi'ûn**; AW.
- tafsîr:** (book, science, of) interpretation of the **Qur'ân**; AW.
- Tahiyya:** first prayer recited at the sitting posture in **salât**.
- talfiq:** 56, 62; SP.
- taqlîd:** following, imitating, being a member of, one of the four **madhhabs**, 10, 49.

mutashâbih: (of an âyat) with unintelligible, hidden meanings; BI (p. 30).

Mu'tazila: one of the seventy-two heretical groups in Islam.

mutlaq: see **mujtahid**; SP.

mutma'inna: see **nafs**.

nâdir: singular of **nawâdir**, which are the **da'if** narrations reported by his disciples from Imâm Muhammad ash-Shaibânî, whose own reports in his works are called the "**usûl**" narrations, which compose the genuine teachings of the Hanafî **madhhab**.

nâfila: supererogatory, non-fard and non-wâjib **'ibâdât**; AW.

nafs: a force in man which wants him to do harmful things to himself; **an-nafs al-ammara**, the headstrong **nafs** as defined; **an-nafs al-mutma'inna**, the tranquil, corrected **nafs**; AW.

na-mahram: not **mahram**, q.v.

nâsikh: (a **nass**) that abrogated a **mansûkh**.

nass: (general term for) an âyat or a **hadith**; a **nass** that openly states whether something is **fard** or **harâm**; the **Nass**, all such **nasses**.

nazar: careful examination.

nikâh: Islamic act of engagement for marriage.

nisâb: minimum quantity of specified wealth which makes one liable to do some certain duties.

qadâ': i) the decree of a **qâdi**; ii) performance of an **'ibâda** after its due time; AW.

qâdi: Moslem judge who judges according to the **Sbari'a**; AW.

qâri: one who has committed the **Qur'ân** to the heart, so reciter of it by heart.

qasas: (âyats that tell about) the events of the past.

qawi: a kind of **hadiths**.

qiyâs: (of a **mujtahid**) to resemble, to compare, an affair not clearly stated in the **Qur'ân**, **Hadith** or **ijmâ'** to a similar one stated clearly; conclusion drawn from such comparison; **ijtihâd**; SP.

Quraish: an Arab community; AW.

Râfidis: the most excessive group of **Shi'ites**.

rak'a: unit of **salât**; AW.

Ramadân: ninth month of the Moslem year.

Rasûlullâh: Hadrat Muhammad, the 'Prophet of Allah'; BI, AW.

ra'y: deduction, **ijtihâd**.



taqwâ: piety; abstention from
harâms; AW.

tasawwuf: AW.

tasfiya: preventing the nafs
from committing harmful
things.

tawâtur: the state of being
wide-spread, which is a **dalil**
for authenticity and against
denial.

tawhîd: (belief in) the oneness,
unicity, of Allah.

tazkiya: rescuing the nafs from
its harmful desires.

thawâb: (unit of) reward which
is promised and will be
given in the next world by
Allah as a recompense for
the doing and saying of what
He likes; so meritorious.

'ulamâ': pl. of 'âlim; 'ulamâ'
ar-râsikhîn, those learned in
both bâtinî and zâhirî sci-
ences.

Ulû 'l-amr: 104; AW.

umma(t): community, body of
believers of a prophet; AW.

'umra: sunna hajj; AW.

-umûr adh-dhawkiyya (al-wij-
dâniyya): affairs (not shown
in the Shari'a) done by
man's own judging with his
conscience and conviction;

mubâhs; al-umûr at-tashri'-
iyya, affairs (shown in the
Shari'a) done as man wills.

usûl: i) methodology or fun-
damentals of a religious sci-
ence; ii) methodologies of
basic religious sciences; iii)
(with furû') imân, kalâm.

wahî: knowledge revealed to
the Prophet from Allah;
AW.

wâjib: (act) almost as com-
pulsory as fard and not to
be omitted; that never omitt-
ed by the Prophet.

walî: one loved and protected
(by Allah), 115; SP, AW.

warâ': abstention from mushta-
bihât (after taqwâ); AW.

zâhid: a man of zuhd; ascetic.
zâhir: (adj. zâhirî) man's body,
exterior (opp. bâtin); appa-
rent; AW.

Zaidî: the least heretical (so
closer to the Ahl as-Sunna)
group of Shi'ites.

zakât: (duty of giving) 1/40 of
a rich Moslem's certain
kinds of property, to be
given to poor Moslems; AW.

zindiq: 14, 37.

zuhd: not setting one's heart
on worldly things; AW.

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