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Seâdet-i Ebediyye

Endless Bliss

Second Fascicle



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HÜSEYN HİLMİ IŞIK

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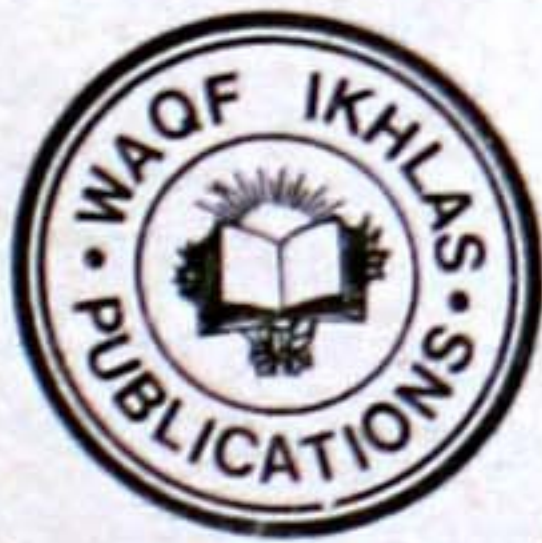
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ENDLESS BLISS

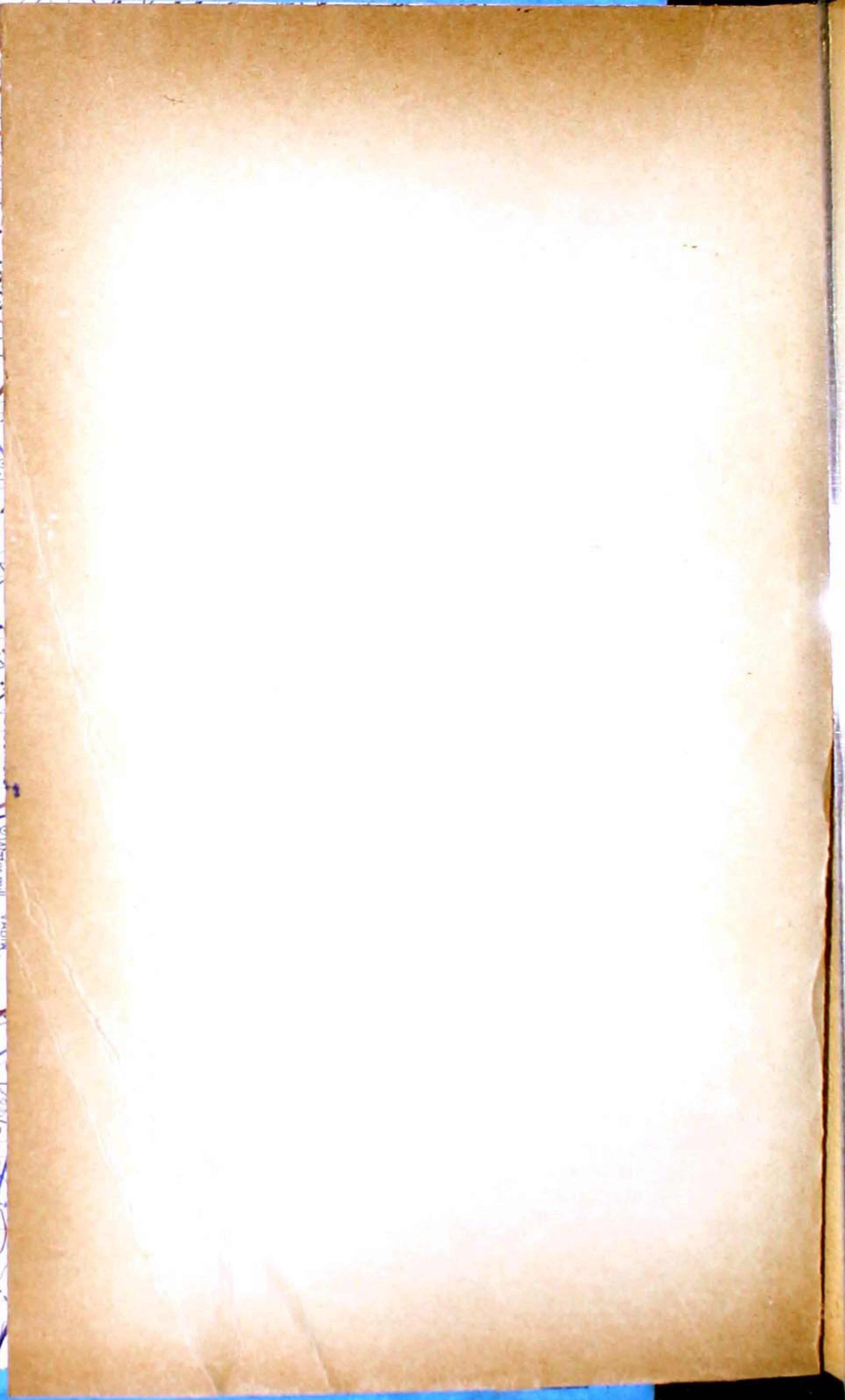
SECOND FASCICLE

FIFTH EDITION

HUSEYN HILMI IŞIK



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PREFACE TO THE SECOND FASCICLE

Mentioning the name of Allahu ta'âlâ, I begin writing the second fascicle of the book **Endless Bliss**. For writing the correct and useful information in this book of mine, I trust myself to His name, and expect aid from Him. In this world Allahu ta'âlâ pities all people. Creating useful things, He sends them to everybody. He, alone, creates every living being, keeps every being in existence every moment and protects all. Thanks be to that exalted being, Allah! Salât and salâm be to His beloved Prophet, hadrat Muhammad! My greetings and benevolent prayers be to all the pure relatives of this exalted Prophet and to all his Sahâba, his companions!

We see that all living and nonliving beings are in a regular order. We learn that there is an unchanging order, a mathematical balance in the structure of every substance, in every event; in every reaction. We name these orders, these connections as laws of physics, chemistry, astronomy and biology. Utilizing this unchanging order, we build up industries, build factories, prepare new medicines, and from relations with stars and atoms, make radios, televisions, electronic brains. Were it not for this order in all creatures in beings, had everything been happening by chance and haphazardly, we could not do any of these. Everything would collide, everything would be in utter disorder, and disasters would happen; all would perish.

The fact that beings are dependent upon orders, relations, indicates that they did not come into being haphazardly by themselves and that they were created by a knowing, powerful, seeing, hearing supreme Being who does what He wills; He creates or annihilates what He wishes. He has made certain things causes for His creating or annihilating each thing. If He had not created causes there would not be such an order in beings. Everything would be in complete disorder; His existence would neither be known of, nor would science or civilization exist.

He did not only inspire His existence through this order, but also, pitying His servants, He informed them in addition, by sending messages through an angel to someone whom He had created as the best and the highest of the men in all the world. He infor-

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The permission is granted to those who wish to print this book in its original form or to translate it into any other language. We pray Allahu ta'âlâ to give him the reward for this beneficial deed of his, and we thank him very much. The permission is granted on the condition that the paper used in printing will be of good quality and the design of the text, letters and setting will be properly and neatly done without any mistake.

WAQF IKHLÂS



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darkened. Had not I seen that great Islamic savant, I could not have escaped the calamity. I, too, would have believed the insidious enemies who introduced ignorance, irreligiousness and immorality as modernism. I would have fallen victim to the traps of those who called their true and pure Muslim parents retrogressive and fanatical, and I would mock my parents and the Islamic knowledge which I had learned from them.

In order to make all people hear of this true Islamic religion, which I heard and learned from Abdulhakîm Effendî, and to serve so that everybody may attain comfort and peace in the world and infinite blessings in the hereafter, I am writing this book, **Endless Bliss**. A fortunate, lucky person who attains the blessing of reading this book, believes, learns and follows it; thus becomes comfortable in this and the next worlds. He becomes useful to his nation and to all people. He will always do good. Nobody will suffer any harm from him.

Now I am presenting the revised third edition of this book, **Endless Bliss - second fascicle**, to my readers in forty - one chapters, twenty-seven of which are letters translated from **Maktûbât** (the Letters), by Imâm-ı Rabbânî.

Infinite thanks to my exalted Allah, who guided me to the right way and made me a means for guiding all people to the right way, to the way of salvation. And I pray so that all people will discard the lies and slanders; and by reading and believing this book, happiness, will cling to the right way, thus escaping calamity.

Sa'id Bey's Son
HUSEYN HILMI IŞIK
M.S. (chem. Eng.)
Pharmacist and
Retired Colonel-Teacher

med him of Himself and His names, and explained what comfort and welfare in this world and in the hereafter requires doing and withholding. Such superior people are called Prophets. And what they communicated are called **Din** (religion). Because people are apt to forget old teachings and because evil people who exist in every age, defile and change the Prophets' books and utterances, the old religions were forgotten, and the known ones were interpolated. In fact, evil people made the religions fabulous, and corrupt.

Having magnanimous compassion for people, Allah, the supreme being who created everything, sent the last Prophet and a new religion to His servants, He gave the good news that He shall protect this religion until the last day and He shall spread it everywhere undefiled; though evil people shall attack, try to change and defile it.

I, Huseyn Hilmi IŞIK, the son of Sa'id Bey, who prepared this, book, **Endless Bliss**, believed in the one creator when I was very young. I learned that His name is **Allah**, that His last Prophet's name is **Muhammad** and the name of the religion which he communicated is **Islam**. I wanted to understand this religion of Islam correctly. During the years of education in high school and in the university I tried very hard to learn religious knowledge as well. But so various were the books of the evil people and the lies of the enemies of Islam and so cunningly did they work that it was impossible to distinguish and pick out the right way. I could find no other way than beg my Allah; I wept for years; I prayed very much. Allah, the supreme Being, pitied me in the hijri year, 1347, which coincided with the christian year 1929. He accepted my prayers. He made me know a righteous, beloved and distinguished, and very deeply learned servant of His. His knowledge was so vast, his moral quality so beautiful, and his words so sweet. He was an ocean of knowledge, morale and virtue. He was a descendent of the great hadrat Muhammad "sallallahu aleihi wa sallam". His name was **Sayyed Abdulhakim Efendi**. During the course of my studies in the faculty of engineering, and later when I was a military officer in Istanbul, I attended his lectures in his home for seven years. He pitied, me He was kind enough to pay his attention to me. And for the following seven years which I spent in Mamak, Ankara, I tried to gain from that source of knowledge and ma'rifat by exchanging letters with him and by visiting him. But those that I had met before were enemies of religion. Infinite thanks to Allah the supreme Being, I matured up to the state to distinguish good from bad. I was able to realize that my soul had been poisoned and my heart

24	1—39	Those worships done customarily are no good. Salvation of the heart.	128
25	1—40	Ikhlâs is one of the three sections of the Sharī'at.	129
26	1—46	It is obvious that Allahu ta'âlâ exists and is one.	129
27	1—97	Worship is intended to obtain yaqîn. Zindiqs.	132
28	1—59	He who disobeys the sunnat cannot escape going into Hell.	133
29	1—80	Of the seventy-three groups, the only one to be saved is the Ahl as-Sunnat.	137
30	1—23	Beware ignorant shaikhs. How should one's surname be?	144
31	1—61	One should find a perfect master. Harms of ignorant shaikhs.	147
32		Names of Allahu ta'âlâ. What does creating mean?	149
33		The knowledge of fiqh. What is madhhab? Imâm-ı A'zam Abû Hanîfa.	156
34		Wahhabis and the answer of the Ahl as-sunnat to them. We should read the valuable books of dîn. We should not believe the corrupt books.	172
35		Visiting graves is necessary. Matured souls are useful.	218
36		Corrupt Religions.	227
37		Hurûfîism. Which group of Bektashis are not Muslims?	254
38		Social justice, Socialism, Capitalism, Communism.	263
39		Answering the slanders of an enemy of Islâm.	271
40		Islamic States. Why and how were Muslims made to remain behind?	272
41		Islâm and science Islâm commands science. Quack scientists	282

CONTENTS

Chapter No.	Letter No.	Essence of Chapter	Page No.
1	1—266	Imân, worships, halâl and harâm.	8
2	1—259	Those who die before having heard of Islam do not go to Hell.	52
3	I—63	All Prophets communicated the same imân.	56
4		Justice, wisdom, halâl and harâm, Imân, Qada and Qadar	59
5		What do 'tafsîr' and 'hadith' mean? Who is called a savant of dîn?	76
6		Kinds of hadîths, and the savants of hadîth.	91
7	I—50	What does the world mean? Is the world evil?	95
8	I—76	Warâ' and taqwâ. Avoiding sins.	98
9	I—48	Superiority of savants of dîn. Revering them.	100
10	I—53	Savants will harm the dîn if they do not unite.	102
11	I—33	Those evil men of dîn who make knowledge a means for earning what is worldly.	103
12	I—47	The excessive disbelievers; those who torment Muslims.	106
13	I—45	Man has been created needy. The importance of namâz and fast.	108
14	I—70	Man is both far from Allah and close to Allah.	111
15	I—71	Thanking Allahu ta'âlâ must be done by clinging to the Sharî'at.	113
16	I—36	There is no happiness outside Islâm. The Sharî'at is of three parts.	115
17	I—51	It is necessary to strive to spread Islâm. The way of the Ahl-i bayt.	115
18		What is Islâm? Islâm has been based upon social justice.	116
19	I—52	Evils of the nafs-i ammâra, its illness and its remedy.	118
20	II—25	Everything done by following Rasûlullah stands for dhikr.	120
21	III—105	It is necessary to obey the sunnat and to avoid the bid'at	121
22	II—23	The first thing to be done is to cling to the sunnat and abstain from the bid'at.	123
23	I—37	It is the first duty to adhere to the sunnat. Books demolishing the dîn.	127

O you beloved children of my master, of my dear teacher, who caused me to attain the blessings of this and the next worlds! Be it known that this poor brother of yours, who is needy in every respect, I'm from head to foot swimming in the alms and favours given by that exalted father of yours. From him did I learn the alphabet of humanity. With him did I read the words expressing high grades. In his presence, under his mannered supervision did I attain to the grades in a short time, which would take others years of labour. All merits that embellish men with virtues and superiorities were sprinkled on me as the prizes for my serving him. This poor person, who used to be good for nothing and who used to know nothing of humanity, matured under his luminous looks in two and a half months, thus joining the path of superiors, and attaining to grades closer to Allahu ta'âlâ, which were peculiar to them. In such a short time the occult gains, which they have tried to express in such terms as *tajallî*, *zuhûr*, *nûr*, *hâl*, *kayfiyyat*, were scattered in front of me like drops from the ocean in your father's brilliant heart. Which one of these shall I tell? He being so kind and so merciful to this poor person next to none of the *ma'rifats*, of the subtle pieces of knowledge remained unlearned, which men of *tasawwuf* have tried to explain in such words as *Tawhid* (to know as one), *Qurb* (closeness), *Ma'iyyat* (togetherness), *Ihâtat* (to surround everywhere), *Sarayân* (to exist in every mote). Nothing of their interiors, of their essences remained unfamiliar to me. To see the greatness of Allahu ta'âlâ in everything, —which they call *Wahdat-i wujûd*—, and to find *kathrat* (maniness) in *wahdat* are the beginnings of these subtle pieces of knowledge. It would be ignorance and idiocy to attempt to explain the knowledge which Islamic superiors reach and know, through the staff of words. The grades which they reach and attain to are very high. The knowledge and the occult zeal which they understand and acquire are very subtle. Not every seller of knowledge or those who are considered as superiors and leaders reach or approach there.

Even if I rub my face on your servants' feet till I die as a recompense for the favours and gifts of that exalted father of yours to this *faqîr*, I would not have done anything towards you. Which one of my defects shall I tell? Which one of my shames and disgraces shall I reveal? May Allahu ta'âlâ reward *Husâmaddîn Ahmad* for taking our duty, our debt towards you upon himself, and for being honoured with taking service with you, thus causing us to breathe freely. A couplet translated into English:

1 — FIRST VOLUME, 266th. LETTER

In the two hundred and sixty-sixth letter, which he (hadrat Imâm-i Rabbânî) wrote to khâja Ubaydullah and khâja Abdullah, two of the sons of hadrat Muhammad Bâqî , his master, he communicates some of this Ilm-i kalâm, that is, belief, which was inspired to his blessed heart by ilhâm and firâsat. Though he did not write it by deriving it from books or by finding out through mind and thought, all of it concurs with the words of the savants of Ahl as-sunnat wa'l-jamâ'at. May Allahu ta'âlâ reward those savants with the highest favours, who worked ceaselessly by spending their lives and sacrificing their rests!

Imâm-i Rabbânî Mujaddid-i elf-i thâni Shaikh Ahmed-i Fârûqî had just newly dived into the ocean of knowledge, when he dreamt of hadrat Prophet, who said to him, "You will become a mujtahid in the knowledge of Kalâm" He told his master about his dream. Since that day he had had different ijtihâd and views on each matter of Ilm-i kalâm. But on the majority of matters he was together with our leader of Mâ-Turîdiyyat. Refuting the words of philosophers, which contradict the Sharî'at, he proves that they are wrong, and he exposes the disgrace of those ignorant idiots who, being unable to recognize the great men of tasawwuf and to understand their words, deviate from the right way, and who, thinking of themselves as religious men, mislead others as well. In this letter, in addition, he communicates a few matters of fiqh concerning the namâz, the value and the high degree of tasawwuf, informs that those great men who have made progress in this way are fully adherent to the Sharî'at and that the slanders of those who are unable to recognize them are untenable, and advises not to go dancing or playing, and also a few other things:

Thanks be to Allahu ta'âlâ. May all prayers and goodnesses be on Muhammad Mustafâ, who is His prophet and Beloved, and who is the most beautiful and the most superior of all people in every respect, and on all of those who love and follow him! May Allahu ta'âlâ bless you, my children, with se'âdet-i ebediyye. [May He Protect us from letting our faith and îmân be stolen by listening to the words, or by reading the books full of slanders and lies, of disbelievers, whether they be the overt unbelievers who want to demolish Islamic religion from without, or they be the clandestine ones who, under Muslim names, strive to destroy it from within!]

and is elementary, [that is, in one state. It never changes, it is indivisible, it never increases]. The things which He knows, change, and He knows every change. But there is no change in His knowledge or in the dependence of His knowledge upon these things. He knows [every change from eternity in the past to eternity in the future through only one knowledge. In other words, in one moment He knows all the things in these eternal times,] both the biggest ones and the tiniest motes, with their aspects similar and dissimilar to one another, each being in its own time. For example, both a person's existence and nonexistence, his states before existence, his childhood, youth, old age, his standing, sitting, leaning, lying, laughing and crying, his being in pleasures and flavour or pain and sorrow, in honour and esteem or disgrace and degradation, in the grave, at the place of resurrection, at the place of judgement, and, let us say, among blessings in Paradise; He knows all these in one time and in one state. There is no change, neither in His knowledge nor in the dependence of his knowledge upon these things. If there would be change, there would be change in the structure of time, too. Whereas, at that post there is an unbreakable moment from eternity in the past to eternity in the future. To be more exacts, Allahu ta'âlâ is free from time; there is not being before' or 'being after'. If we say that His knowledge reaches all things, He knows all things by knowing them as one and by one dependence of His knowledge upon them. This one knowledge and dependence is above mind's reach. I find the following example fit for explaining this to mind: Man can think of various cases of a word and its different forms at one moment. At one moment he can know one word in nominal form, in verbal form, as a mass of letters, in past form, in future form, in imperative form, in negative imperative form, with particles, without particles, in affirmative form, in negative form. He may say that he sees various forms of a word at the same moment. When it is possible for a man to gather various different cases together in his knowledge, and even in his seeing, why sould it not be possible for Allahu ta'lâlâ? Moreover, in His knowledge the staying of two opposites at the same place together is only in appearance. In fact, there is no oppositeness there. For example, He knows a person both as existent and as nonexistent at the same moment. But, at that same moment He knows his existence, let us say a thousand years after the hegira, and his first nonexistence before this existence, and his second nonexistence, for example a hundred years after this existence. Then, there is no oppositeness there. For, the time of the existence and that of the nonexistence are different. So, though

Were all the hairs on me begin speaking;

You still wouldn't be acknowledged with due thanking!

Three times, I was honoured with kissing the threshold of the door of that treasure of values, [who centuries could not educate once more, nor could the human mind assess]. At the third time he said, "I have become enfeebled. My hope for living has decreased. After me, watch over my children!" They brought you. You were children then; you were in arms. He commanded me to pay tawajjuh on you. His command being obeyed then and there in his presence, you were paid so much tawajjuh that its effect soon showed itself. Then he said, "Now pay tawajjuh on their mother in her absents." Absents as she was, she too, was paid tawajjuh on. As it was done with his command and in his presence, I hope that the tawajjuh will bring many use.

Do not presume that I may be forgetful or oblivious of your father's commands, which must be done in any case, or of his advice, which has to be fulfilled no matter what it costs. Is that ever possible? I have been awaiting a small signal of yours. For the time being I am writing down a few lines of advice. Listen with rapt attention! May Allahu ta'âlâ bless both of you with se'âdet-i ebediyye!

Every Muslim must first correct his belief, that is, he must believe as the savants of Ahl as-sunnat wa'l-jamâ'at have communicated. May Allahu ta'âlâ profusely reward those savants, who worked incessantly, undauntedly! It is only them and their followers who shall escape the eternal, infinite torment of Hell. Of the beliefs which they communicated, I shall explain the ones that have been forgotten:

[The principles of imân are six: The first one is to believe in Allahu ta'âlâ]. Allahu ta'âlâ exists with His own being. Everything other than He came into being with His creating. He Himself, His attributes, and His deeds are unique. [That is, nothing resembles Allahu ta'âlâ in any respect.] As He does not have a companion or partner in existing, He does not have any likeness in any respect. Resemblance is only in names and words. His attributes and deeds, like He Himself, cannot be comprehended mentally, nor can they be explained; they do not have any resemblance to or analogy with men's attributes and deeds, [He has eight attributes, which are called **Sifât-i thubûtiyya**.] One of them is His attribute knowledge, i.e. He knows. This attribute of His is, like He Himself, eternal, That is, it is not of recent occurrence. It always exists

manifestations, appearances are not the deed itself, but Its works. For, since Allahu ta'âlâ cannot be seen, His deed cannot be seen, felt, thought of or understood by mind, either. His deed and all His attributes are eternal. They are not of recent occurrence. With Him they always exist. His deed is called **Takwîn**; it neither lodge in the mirror of creatures, nor is it seen there. A Persian couplet translated into English:

How can meaning go into cup of shape and form, which is narrow? What is Sultan's business in begger's cottage?

According to this faqîr (hadrat Imâm-i Rabbânî), unless Allahu becomes manifest, His attributes and deeds cannot manifest. How can His attributes and deeds ever manifest without His own manifestation, for all the fact that they do not part from Him? What parts from Him are the shades, reflections, visions of His attributes and deeds. Not everybody can understand these. Only to those servants to His whom He loves, does Allahu ta'âlâ inform with, this subtle knowledge. His blessings are so many.

Now we come back to the point-under discussion: Allahu ta'âlâ does not enter anything. He does not penetrate any substance. Nothing penetrates Him. But Allahu ta'âlâ surrounds everything and is close to everything and is together with everything. Yet these are not like the surrounding and the closeness and the togetherness which we understand and with which we are familiar. They are not worthy of Him. Nor is the surrounding, the closeness or the togetherness, which the Awliyâ understand through kashf, worthy of Him. For, none of these poor creatures can understand His attributes and deeds. They must be believed without understanding. A Persian couplet in English:

*The phoenix cannot be hunted, undo your trap!
Air, only, this hunting is going to trap.*

It will be pertinent to quote the following distinction from my exalted murshîd's Persian **Mathnawî**, translating it into English:

*The destination is far away;
"I've attained", would be wrong to say.*

We believe in that Allahu ta'âlâ surrounds everything, that He is close to everything, and that He is together with everything. But we cannot know what this surrounding, this closeness, this togetherness mean. To say that His knowledge surrounds or that

Allahu ta'âlâ knows separate, different things at one moment, no change takes place in His knowledge. Con rary to what philosophers suppose, nothing happens in His a tribute knowledge a terwards. For, the knowledge of something does not originate from the knowledge of something else that precedes it; why should there be change in the knowledge, then? Since He knows everything at the same one moment, no change or novelty takes place in His knowledge. Then, in explaining that there is no change in the knowledge, it would be unnecessary to say that the knowledge has been attached to things through various bonds and that these bonds change. As a matter of fact, for refuting philosophers, some of our superiors said so. It would be pertinent to say that change occurs in the attachment of these bonds to things.

One of the sifât-i thubûtiyya of Allahu ta'âlâ is His attribute **Kalâm**. His attribute Kalâm, that is, His word, is an elementary word; He is the speaker of that one word from eternity in the past to eternity in the future. All the commands, all the prohibitions, all that are communicated, all the questions, all the requests are that one word. All the books and pages that He has sent are of that one elementary word. The Taorat has originated from it. And the Qur'ân has originated from it too.

[One of the sifât-i thubûtiyya of Allahu ta'âlâ is His attribute **Takwîn**. That is, He is creative]. All that He created, all that He made are one deed, one making; all His creations, from His first creation to eternity, are created through that one deed. The âyat, "**We made everything in the twinkling of an eye**", shows this fact. His giving life and killing are through that one deed. His creating and annihilating, too, are of that one deed. There are not various attachments in His deed, either. Perhaps, with one attachment He creates all the things in the beginnings and in the ends, each being in its own time. Since mind cannot understand His deed, it cannot comprehend the attachments of the deed. **Mind** does not have access there. Even Abul-Hasan Ash'arî, one of the savants of Ahl as-sunnat, being unable to understand the deed of Allahu ta'âlâ, said that His attribute Takwîn, that is, His creating, was of recent occurrence. That is, he said that his making each thing happens when He makes it. Whereas, all the deeds that have been done in process of time are the works, appearances of that deed in eternal past. They are not the deed itself. So, if the great men of tasawwuf, those who say, "We see His deeds, we have attained to the **Tajallî-yi af'âl**," are wrong, too. They presume that they see the deed of Allahu ta'âlâ in everything. Whereas those

rough their knowing reach perfection;" this meaning is not worthy of Allahu ta'âlâ.

Allahu ta'âlâ does not have the attributes of imperfection or the peculiarities and symptoms of creation. He is not matter; He is not a substance. He is free from place; [that is, He does not occupy a place]. He is free from time; [as He does not have a place, so He does not have time]. In Him only do the attributes of perfection and the indeficiencies exist. He has declared that He has eight attributes of perfection, which are: **Hayât**, (being alive), **'Ilm** (knowing), **Quadrat** (being powerful), **Irâdat** (will), **Sam'** (hearing), **Basar** (seeing), **Kalâm** (saying), **Takwîn** (creating). These attributes, of His exist separately from Himself. Their existence is not in knowledge only. That is, they are not only said to exist theoretically, but they exist separately and actually. As He Himself exists, so these attributes of His exist separately. What those sufiyya-aliyya who believe in wahdat-i wujûd suppose, and their words, such as,

*In mind and thought the attributes are separate;
But in reality they are all nothing but Himself,*

mean to deny, unbelieve the attributes. Of Muslims, the Mu'tazila group, who deny the attributes, and of the unbelievers, the ancient philosophers say that though His attributes are theoretically separate from Himself only He exists in reality. [That is,] they do not deny that His attributes are [theoretically] separate from Himself. For example, they do not say that the meaning of the attribute knowledge is the same as that of His own Self. Nor do they say that His attributes Qudrat and Irâdat are the same in meaning. But they say that their existences individually are the same one. Then, for safety from the denial of attributes it is necessary to believe that each one of them exists separately and actually. It is no good to know them separate theoretically.

Allahu ta'âlâ is **Qadîm**. [That is, His existence does not have a beginning. He was not nonexistent before His existence; He always existed.] He is **Azalî**. [That is, He was never nonexistent.] No being other than He is qadîm or azalî. Owners of faith, owners of heavenly books have always held this belief and have said that those who deem anybody besides Allahu ta'âlâ as qadîm and azalî are polytheists. For this reason, the Hujjat-ul islâm Imâm-i Muhammad Ghazâlî has said that Ibni Sînâ and Fârâbî and a few others were disbelievers; for they believed that the Spectre, [which they said was the initial state of mind], soul and matter, was eter-

His knowledge is close would mean to translate the outward meanings in the Qur'ân-i kerîm. We do not approve giving such meanings.

Allahu ta'âlâ does not unite with anything. Nor does anything unite with Him. Great men of tasawwuf uttered some words which we would understand as uniting. But they meant something else. For example, by their statement, "When faqr is completed, one becomes Allahu ta'âlâ." they meant: "Nothing exists. Allahu ta'âlâ exists only." They did not mean to say that the faqîr unites with Allahu ta'âlâ. It would be disbelief, zindiqness to say so. Allahu ta'âlâ is not like what disbelievers suppose Him to be. My master said: The meaning of Hallâj-i Mansûr's word, "I am Haqq", is, "I am not. Only Allah is." [Such statements said by those who obey the Sharî'at must be judged with good opinion].

Allahu ta'âlâ Himself does not change; nor do His attributes and deeds. No change takes place in Him, in His attributes or in His deeds when actions, movements take place, when He creates things. Those who maintain that there is wahdat-i wujûd say that Allahu ta'âlâ created these beings in five grades, which they call **Tanazzulât-i khams**; yet this does not have such a meaning as to make change in Him. If a person expresses it in this meaning he diverges from the right way and becomes a disbeliever. These great people say that there have been five grades downwards in the appearing of Allah's attributes; which means that there is no change in Allahu ta'âlâ's attributes and deeds.

Allahu ta'âlâ is **Ghaniyy-i mutlaq**. That is, He does not need anything for anything. Nothing is necessary for Him, for His attributes, for His deeds in any respect. As they do not need in existence, they do not need in appearing, or in being known. Those words of the great ones of the Sufiyya-i 'aliyya which are understood as, "Allahu ta'âlâ needs us in order to display His names and attributes." seem very much humiliating to me, the faqîr. Being created, we have been valued, honoured. Nothing has increased in Allahu ta'âlâ. Such words are quite impertinent and very loathsome. He declares, "**I created genies and human beings only so that they worship me.**" This means to say that the creation of genies and human beings is intended that they know Allahu ta'âlâ; this is an honour, a fortune for them. It is not intended for Him to gain something. Allahu ta'âlâ declares in a hadîth-i qudsî, [that is, through the Prophet's blessed tongue,] "**I created everything for being known;**" which means, "...so that they may be honoured by knowing me." It does not mean, "..... so that I be known and th-

changing motions and states of heavens and stars which move and turn ceaselessly. They cannot see the One who created the heavens, who designed the stars, and who makes them move and regulates their motions. They suppose that He does not meddle with anything, They are so stolid, so base! And those who consider them to be wise and who believe their words are even more base. One of their mental, arranged sciences is geometry, which is good neither for worldly prosperity nor for eternal salvation. What use will humanity get from saying and proving that the sum of the interior angles of a triangle is equal to two right angles? [Unless scientific knowledge, modern machines, electronic apparatus and other new discoveries are made and used by the believing people whose hearts have been purified and morals beautified by obeying Allah's Prophet, they will be no good; they will not provide for human rights, ease and peace; they will not be used for eliminating wars and destitution; but they will be means for cruelty and torment].

[Imâm-i Ghazâlî divided the irreligious into three groups, those that think of themselves as intelligent and unerring men of knowledge. The first group are the Dahriyyûn and the materialists, who existed centuries before Greek philosophers Also some idiots who pass for scientists today are in this group. Unbelieving the existence of Allahu ta'âlâ, they say that beings came to existence by themselves and will go on so, that they [May Allah forbid!] do not have a creator, that the living multiply from one another and this will go on everlastingly. The second group are the naturalists, who, seeing the stupefying order and delicacies in the living and nonliving beings, had to confirm the existence of Allahu ta'âlâ; yet they denied the Resurrection, the next world, Paradise and Hell. The third group are Greek philosophers, who date later, and who include Socrates and his disciple Plato, and Aristotle, who was a disciple of the latter, and both their philosophies. Refuting the Dahriyyûn and the naturalists, they said so many things about them that in describing their wrong and base way, others do not have to say anything any more. But they didn't escape disbelief, either. These three groups and their followers are all disbelievers. It is appalling to hear that some credulous people think of them as religious men and even laud them to the grade of prophethood by fabling hadîths about them. Disbelievers may say anything. But it is a pitious fact that some people who seem to be Muslims cannot distinguish imân from kufr].

All these three groups of disbelievers [and also the Renaissance leaders such as Luther Martin, Calvin, Voltaire, Auguste Conte,

nal, and that the heavens, together with their contents, were eternal.

[It is written in the book **Akhlâq-i 'âlâi**, "Ibni Sînâ denied resurrection after death in his book **Mu'âd**. Though it is rumoured that towards his death he performed ghusl ablution and did penance for the cruelties he had done when he had been the vizier, it is said (by savants) that the ghusl, the namâz and the prayers of a person with wrong belief will not be accepted."]

My master said, "Shaikh-i akbar Muhyiddîn-i 'Arabî's statement, "The souls of great people are eternal," should be adapted to the unanimous beliefs and statements of savants: its outward meaning should not be considered."

Allahu ta'âlâ is **Qadîr-i mukhtâr**. [That is, He can do whatever He wills to. Unlike natural forces,] He only says 'Be' to thing and it is. Philosophers, being unable to comprehend the matter, presumed that it would be perfection, greatness to have to do at any case, thus denying the choice of Allahu ta'âlâ. They said that He had to do. These idiots said that Allahu ta'âlâ had to create one thing, and that he had not created anything else. They called that fabulous thing the active mind, and said that it was making everything.

What they call '**Aql-i fa'âl** (active mind) is only a fancy that exists in their imagination. According to their profane belief, "Allahu ta'âlâ does not do anything. When man is in trouble, he invokes 'Aql-i fa'âl. He does not ask anything of Allahu ta'âlâ. For, Allahu ta'âlâ is not interested in what is going on on earth. Everything is made, created by 'Aql-i fa'âl." In fact, they do not invoke 'Aql-i fa'âl, either. For, they do not consider it to have a will or option for freeing them from trouble. These unfortunate people are the lowest of all the heretical groups in idiocy and stupidity. Disbelievers trust themselves to Allahu ta'âlâ in everything they do. They supplicate to Him for the elimination of disasters. But these base people do not do so. Two evils exist in these unfortunate people in more amounts that they exist in any other group of heresy and idiocy. First, they do not believe the messages sent down by Allahu ta'âlâ; they show an obstinate and hostile attitude towards Prophets' communications. Second, they advance profane theories. Putting forward groundless, untenable proofs and witnesses, they attempt to prove their null and heretical ideas. In their attempts to prove their heretical thoughts, they do so much wrong that no other ignoble person has done a thing so wrong and so unsound. They say that everything done on earth is done by the

so called Platon, were famous, the time of his death is tenable. Yet because hadrat 'Īsâ was born secretly, stayed shortly in the world and was taken up to heaven, and because only twelve apostles believed him and the 'Īsâwīs, being few, lived secretly for centuries, his birth, that is, christmas eve, could not be found out precisely. His birth day is thought to be the twenty-fifth of December or the sixth or so of January. As well it is written in books in various languages that today's christian years have one to four years missing. Then, unlike the hijrī year, which is Muslims' year, the christian year is not correct and precise; both its day and its year are wrong. According to Imâm-i Rabbânî, it has more than three hundred years missing, and the duration of time between hadrat 'Īsâ and hadrat Muhammad is no less than a thousand years. It is written in the third chapter of the second volume of **Mawâhib-i ladunnîyya**, "As Ibni Asâkir reports in the authority of Sha'bî there are 963 years between 'Īsâ (aleihissalâm) and Muhammad (aleihissalâm)."]

Recently my son Muhammad Ma'sûm has completed the book **Sharh-i mawâqif**. In his learnings he has understood well the mistakes and faults of these people, who are said to be wise, and he has learned very much. Thanks be to Allahu ta'âlâ, who did not leave us within the narrow frame of mind, and who guided us to the right way. If He had not guided us to the right way through His Prophets, we, too, like these wretched people, would believe as we supposed in whatever is beyond mind's grasp, and thus we would be destroyed.

[Imâm-i Muhammad Ghazâlî, Imâm-i Ahmad Rabbânî, and many other Islamic superiors studied the Greek philosophy very minutely, and explained that those philosophers were ignorant, stupid disbelievers. They wrote in many of their books that Muslims must not approve or believe such unbelievers.

Then, it is quite out of place and wrong for unbelievers, for renegades, for the enemies of Islam to say, "Islamic savants, men of tasawwuf were influenced by Greek philosophers, by Roman men of mysticks, by the school of Batlemius." Such statements are slanders that are done in hostility in order to belittle Islamic savants by representing them as their pupils and imitators. But the truth is that Islamic savants have rebutted Greek and Roman philosophies and laws with their own very subtle and powerful knowledge, have thrown them down to the ground, and have explained that, of their statements on law, morals and medicine, the ones that are true were stolen from the books of ancient Prophets. The

Karl-Marx and Dürcheim who are today called men of knowledge and praised as the founders of modern philosophy and sociology but who in actual fact have nothing in their stocks of religious knowledge except the christianity that was born from the desecration of the Injil by Jews and priests and a few made-up books written by Islam's enemies], excelled all others in idiocy and ignomy, thus leaving all classes of disbelievers behind. All these people both unbelieve religions and bear swinish hostility against Prophets, and find untenable proofs and witnesses for deceiving one another and others with their made-another and others with their made-up sayings about family, society and religion. They say so wrong, so ludicrous things that no other ignoramus, no other idiot has shown such baseness. They are so stupid, so poor; and those who consider them to be clever are even more wretched and more unfortunate than they are. They stole much of their valuable information from Prophets' books, in which they interpolated other things.

Imâm-ı Ghazâli explains these in detail in his book **Al munqidh 'an-id-dalâl**. If holders of faith, those who follow Prophets make mistakes while proving that something is true, they will not be in harm or jeopardy. For, they follow them in all their learnings and deeds and try to prove their words true. Their following Prophets suffices to show that they are true. But those wretched people call it retrogression to follow Prophets, and try to adapt their statements to mind. No doubt, they go wrong in facts that are beyond mind's grasp. When Plato, who is considered to be the greatest of them, heard about the teachings of hadrat 'Îsâ (Jesus), who was the Prophet of Allahu ta'âlâ, he said, "We are pure, mature and modern people. We do not need anyone to guide us to the right way." Whereas, he should have gone to see and observe a person whom he had heard to have enlivened the dead, opened the eyes of the blind and cured the speckled, which their own science and experiments had fallen short of doing so far; but he answered so without seeing and finding out. [Also, the abovementioned leaders of Renaissance say and write a lot of nonsense about religion and social life without reading, understanding the books of the Ahl-as-sunnat savants, which are nourishment for souls and give life to hearts]. Those statements of theirs show clearly how stubborn, how stupid and base-born they are.

[As it is seen, Plato lived in the time of hadrat 'Îsâ (Jesus). It is written in Europeans' [books and in their translations that Plato had died 384 years before hadrat 'Îsâ honoured the world with his presence. Since the teachings of this Greek philosopher, who is al-

tions. They begged Allahu ta'âlâ, though, for the creation of the actions. For example, when Hadrat Ya'qûb (Jacob) sent his children from Syria to Egypt, he advised them, "**Do not enter through one door altogether. Enter by different doors,**" lest they would be overlooked by evil eye. Nevertheless, he begged Allahu ta'lâlâ to protect them against evil eye, and said, "By giving this advice I cannot change what Allahu ta'âlâ has decreed about you. For, the precaution cannot change the destiny. Always what He wills happens. I trust you to Him. So should everybody do: trust only Him in whatever they do. He will certainly come to the rescue of those who, thinking that everybody is nothing but a poor means, depend upon Him only." Allahu ta'âlâ declares that He likes this case in the Qur'ân-i kerîm, in the Yûsuf Sûra, and says that He gave that knowledge to him: "**He was learned; he knew my qadâ and qadar. I let him know but most people do not know my qadâ and qadar.**" A couplet translated into English:

*Man takes measures, clings to media, but doesn't know the
decree;*

Man's precaution won't change Allah's decree.

Allahu ta'âlâ, declaring: "**O my beloved Prophet! Allahu ta'âlâ and, of Believers, those who obey you will suffice for you!**" in the sixty-fourth âyat of the Anfâl Sûra, commands also hadrat Muhammad, our Prophet, to adhere to the media.

As for the effectuality of the media; Allahu ta'âlâ sometimes creates effectuality, that is, power enough to do some work, in some media. So they do that work. And sometimes He does not create that effectuality in the same media, and they cannot do that work. Everybody witnesses this fact oftentimes.

We all witness that some media sometimes can do some work and sometimes cannot do the same work. To say that there is no effectuality in the media would mean to ignore the experiences, the events blindly. We should believe their effectuality. But we should know that this effectuality in the media, like the media themselves to being by Allah's creation. This is what I, the faqir, would say on this matter. This means to say that adhering to the media does not deter from tawakkul (trusting oneself to Allahu ta'âlâ). The sufis of the way of tasawwuf who have not made enough progress will say so, whereas it is the highest grade of tawakkul to adhere to the media, to use the media. Hadrat

they will be annihilated. [Men's combining substances with one another,] [formation of new substances by] the variation of events and conditions, veils, conceals Allah's deed, His making, from us. In order that His might, His power will appear, He has **applied** some means for His making and creating. A person who has wisdom, who is vigilant and who has salved, polished his heart's eye by obeying Prophets, will perceive that these causes and means, too, have been created by Allahu ta'âlâ, that they need His might every moment, that they were created by Him and are kept in existence by Him, that they are lifeless, ineffectual, inactive and inert, that they cannot affect others, which are like themselves, and that they cannot create others, which are, again, like themselves. He will realize that behind these causes and means there is an almighty power who creates them and who gives them effectuality, strength and energy. When a wise person sees something lifeless moving he infers the existence of some power that makes it move. He knows that an object at rest cannot move by itself, and that only some exterior force can make it move. This means that the motion of a lifeless object does not conceal from wise people the existence of some agent, some power that sets it in motion. That the moving object is inert, informs the clever with the existence of an agent, of a power owner. Thus, all causes and means proclaim the existence of Allahu ta'âlâ and His power to wise people. But idiots, seeing the object move, and unable to see or infer the existence of the agent, of the power owner, suppose that it moves by itself. Being unwise, they think that the moving lifeless object has power. Denying the agent, the power that makes it move, they become unbelievers. Allah's making, creating everything through causes and means causes the idiots, the unwise to deny, to unbeliev. It shows the owners of wisdom and common sense the way to salvation. To understand the existence and the oneness and the power of Allahu ta'âlâ by seeing the causes and means is possible only with Prophets' guiding and awakening. The human mind cannot understand these by itself. Some people suppose that it would be more compatible with greatness if the media weren't and everything were created without means. They say that there is no effectuality in the media, and that without the means interfering everything comes to being directly by Allah's creating. They do not realize that to annul the media would mean to defile the hikmat, [that is, what Allahu ta'âlâ decides to be good], and His law. There is many a use in this hikmat. O our Allah! In this existence Thou has not made anything without hikmat, out of place, or unbecoming! All Thine Prophets adhered to the media in all their ac-

59599

— 22 —

for a short time's îmân. We could not comprehend its reason. With the aid of Allahu ta'âlâ we know as far as to say that not to believe such a being as Allah, who has given men all the visible and invisible blessings and goodnesses, who is the creator of the earths and the heavens and the motes, and who is the only possessor of perfection, indeficiency, will certainly bring very bitter torment, which is to be furnaced eternally in Hell. To believe such an owner of blessings without seeing Him and to trust Him despite the tricks of the nafs, of the Shaytân and of the enemies of religion, will cause a great reward, which is to remain eternally in the blessings and favours of Paradise. Most of the mashâyikh-i kirâm said: "Entering Paradise is only Allah's mercy and kindness. The reason why îmân has been pointed out as 'the cause of entering Paradise is because there is more flavour in a blessing that is earned.'" To me, the faqîr, entering Paradise depends on îmân; but îmân is a favour of Allahu ta'âlâ. And entering Hell is the result of kufr, which, in its turn, is born from the desires of the nafs-i ammâra. As a matter of fact, it is declared in the Qur'ân-i kerîm; in the seventy-ninth âyat of the Nisâ Sûra, "Everything beautiful, good, comes to you from Allahu ta'âlâ. And everything loathsome, evil, is caused by your nafs." Ending up entering Paradise by îmân is intended to show the value of îmân; and this shows the value and the importance of the things to be believed. Likewise, ending up in Hell by kufr is intended to insult kufr; which shows the value of the things that are not believed, in as much as such great torments is inflicted for not believing them. This subtlety does not exist on the other explanations of some of the mashâyikh.

A person who goes to the other world from this world with îmân will see Allahu ta'âlâ without a direction, without a mode, without likening Him to anything, and without finding any reminiscence in Him. Of the seventy-three groups of Muslims only the Ahl as-sunnat have believed this. The rest have denied it, saying that it is impossible to see Allahu ta'âlâ without a direction and without a mode. In fact, Muhyiddîn-i 'Arabî says that it is **Tajallî-yi sûrî** to see Allahu ta'âlâ in the next world. [That is, he says that it is not seeing Allahu ta'âlâ but seeing His vision], and that it is impossible to see Him otherwise. One day my master said that Muhyiddîn-i 'Arabî had said: "If the Mu'tazila group had not said that Allahu ta'âlâ would be seen without direction or mode through a seeing which mind cannot comprehend; if they had told that He would be seen like seeing other things, if they deemend

Ya'qûb both adhered to the media and trusted himself to Allahu ta'âlâ.

[One of the six principles of î mân is to believe in qadar, that good and evil are from Allahu ta'âlâ]. Allahu ta'âlâ decrees, wills, and creates good and evil. He is the Creator of, both the good and the evil. But He is pleased with the good and displeased with the evil; that is dislikes the evil. Will and approval are different from each other. Only the savants of Ahl-as-sunnat were able to see the difference between them. They other seventy-two sects, being unable to understand this distinction, remained in heresy, all losing their way. For example, the Mu'tazila sect presumed that everybody was the creator of his own actions, said that so and so created such and such an action, and said that men created their own î mân and kufr. [Because they deduce this belief from âyats and hadîths, they do not become unbelievers; but since they do not accept what is right they will be scorched for a while in Hell. But it is unbelief for those who know nothing of âyats, hadîths, religion or î mân to say, "You created," in order to flatter occupiers of rank and sultans and to earn their sympathy. It is very dangerous to say, "He created," about a person other than Allahu ta'âlâ. The Râfidîs, who else are called Alawîs - or Shî'ites - say that men create sins, and Allahu ta'âlâ creates goodness only].

As it is understood from the books of Shaikh-i akber Muhyiddîn-i 'Arabî and his followers, "As Hâdî, one of the names of Allahu ta'âlâ, likes î mân and worships, so Mudill, another name of His, likes kufr and sins." These words of theirs also disagree with the Ahl as-sunnat faith and approach to denying the Will. It is like saying that the sun is pleased with its job of illuminating.

Allahu ta'âlâ has given His servants strength, power, and will. They do what they wish. Men do their actions themselves; and Allahu ta'âlâ creates them. Allah's hikmat, law, is as follows: When man wants to do something Allahu ta'âlâ creates his action. Because that action has been created upon man's wish and option, responsibility for the action, its reward or penalty, lies with man. If those who say that man's option is weak, little, mean to say that it is weaker than Allah's will, they are right. But if they mean that it is not sufficient for doing the commandments, they are wrong. Allahu ta'âlâ has not commanded His servants anything they could not do. He has always commanded what is easy. He has not commanded what is difficult. He has willed to inflict everlasting torment for a short time's disbelief and to give endless blessings

next worlds. No matter how numerous scientific means how much money, how high grades and ranks are owned; no individual, no society can be happy without following the way pointed out by Prophets. Very happy and pleased as they may seem, inwardly they weep bitterly. Who live comfortably and happily in both this and the next worlds are only those who obey Prophets. It should be known also that for attaining comfort and happiness it is not enough to claim to be Muslim or to pretend to be Muslim; it is necessary to learn Islam well, to understand it correctly, to practise it correctly, and to obey it].

Question: Since the infinite torment in the next world depends on Prophets' invitation, how can sending them be compassion for classes of beings?

Answer: Sending them is intended by Allahu ta'âlâ to communicate Himself and His attributes. And this knowledge is the cause of se'âdet-i ebediyye, that is, the endless favours of this and the next worlds. By their informing, the acts that would be done towards Allahu ta'âlâ have been distinguished from those that would be unsuitable. For, our blind and lame intellects have been created from nothing, and they will not remain in existence, they will be annihilated. Then, could they ever find out what would be suitable for the eternal, real being, in whom there is no nonexistence, and whose names, attributes and deeds exist eternally? Could they ever explore what would be worthy to Him? Could they distinguish what would be unsuitable to say to Him so that they might abstain from saying so? On the contrary, being deficient themselves, most of the time they would think of perfection as deficiency, and vice versa. Prophets' communicating and distinguishing them is, to this faqîr, above all other favours and blessings. Who could be baser than those who would consider the attributes unsuitable for Allahu ta'âlâ —e.g. nonexistence— to be worthy of Him? It is the statements of those great people which distinguish what is wrong from what is right, what is false from what is true, and those who are not worthy of being worshipped or obeyed from the One who is indispensably worthy of being worshipped. By their statements does Allahu ta'âlâ invite people to the right way. By their mediation does He bless His servants with the great fortune of approaching Him. By means of them is it made easy to learn what Allahu ta'âlâ likes. By their informing is it understood which of His creatures, and how and how much, Allahu ta'âlâ, the creator and the owner of all these beings seen and known, permits us to use and which ones He does not permit. In

seeing Him as tajallî-yi sûrî, they would not have disbelieved to see Him by saying that He cannot be seen. That is, they do not believe that He will be seen without a direction and without a mode. For, there is a direction and a mode in seeing the vision." Whereas, to say that it is the manifestation of the vision about seeing Allahu ta'âlâ in the next world is to deny the fact that He will be seen. Though the manifestation of the vision is unlike the appearing of visions of things in the world, still it is not seeing Him. In short, owners of îmân will see Allahu ta'âlâ in the next world without a direction and without a mode. It is impossible to describe that seeing.

[The fourth principle of îmân is to believe in Prophets]. Pitying His servants, Allahu ta'âlâ sent them Prophets. Had not those great people been sent, who would communicate Him and His attributes to people, who had lost their way? Who could distinguish what He likes from what He dislikes? The human mind, being deficient, cannot know these, nor can it distinguish them unless it is illuminated with the light of the invitation of those great people. Since our comprehension is imperfect we will go wrong and be confused about knowing them unless we follow those great people. Yes, mind is a gauge for distinguishing what is right from what is crooked. But it is an incomplete gauge. It is completed with the invitation, with the informing of those great people. The reward or the torment in the next world is only after this invitation and informing.

[Mind is like the eye, and the Sharî'at is like a light. That is, man's mind, like his eyes is created weak. Our eyes cannot see in the dark. Allahu ta'âlâ has created the sun and the light, so that we may utilize our sense of seeing. Were it not for the light of the sun or of various other sources, our eyes would be good for nothing, and we would not be able to avoid dangerous things and places, nor could we find the useful ones. Yes, a person who does not open his eyes, or whose eyes do not function, cannot utilize the sun. But he does not have the right to blame the sun.

Likewise our mind cannot recognize spiritual things, useful or harmful things by itself. Allahu ta'âlâ created Prophets, the light of Sharî'at so that we may utilize our mind. If Prophets had not shown the way of being comfortable in this world and in the hereafter, our mind could not find it, thus being of no use; we could not avoid dangers, harms. Yes, people who do not adapt themselves to Islâm, or who have little mind, cannot get use from Prophets. They cannot avoid dangers and harm in this and the

the acts Allahu ta'âlâ likes, that is, by learning and doing the rules of the Sharî'at. And this, in its turn, requires learning and doing what Prophets say and communicate. Unless they inform, mind cannot make progress or purify itself. The signs of purity and brightness some disbelievers seem to have are not the brightness of the heart but the brightness of the nafs. And the brightness of the nafs brings nothing but digression, damage and loss. It is called **Is-tidrâj** for some disbelievers and sinners to inform with some unknown things when their nafs shine. It is intended to entice them to utter perdition, to torment gradually, slowly. May Allahu ta'âlâ protect us all against such perdition. For the sake of the greatest of Prophets, may He protect us against such things!

This comes to mean that all the rules of the Sharî'at, which Prophets communicated, are compassion, goodness. Contrary to what the mulhids, the zindiqs, [renegades and freemasons] think and say about them, these commandments and injunctions are not burdens, torments or tortures, and they are not unreasonable at all. Such words as, "Is it mercy to command His servants difficult things and then say, you will enter Paradise if you do these? He shouldn't have commanded anything. He should have left all people to themselves, and they should have been eating and drinking, going about and having fun, and living as they wish. This would be mercy," which they say often, are so heinous, so stupid. Do they never think that it is a mental requirement to thank those who do favours, to acknowledge that you are pleased? The rules of the Sharî'at teach how to thank Allahu ta'âlâ who creates all blessings and favours and sends them. Then, the rules of the Sharî'at, the divine commandments are mental requirements. Furthermore, the order of one's world, of one's life is possible by doing these commandments. If Allahu ta'âlâ had left everybody to himself nothing but evils, chaos would happen. Were it not for the prohibitions of Allahu ta'âlâ, those who run after their nafs, their pleasures would assault others' possessions, lives and chastity, which would lead to chaos. Both the assaulter and his victims would suffer harm and would end up in annihilation. Countries would not flourish, people would not be comfortable, there would not be civilization, and humanity would turn into savagery. [Even today it is conspicuous that most of Allahu ta'âlâ's commandments occupy places in the laws of those societies who deny Allahu ta'âlâ, who disapprove Islam, and who plume themselves on overflowing boldness which is the result of ignorance. It is seen that the more people ignore the principles of religion the more do they writhe

addition to these uses which we have cited, Prophets have many other uses. Then, sending those great people is certainly compassion, and a favour. But if a person, obeying his nafs-i ammâra, following the acursed Shaytân, [and being deceived by the made-up publications of the irreligious,] does not believe Prophets, does not read the books of the real religious savants, of the religious experts, which communicate Prophets' words, and does not do their commands, what is Prophets' sin and why should they not be compassion for this reason?

Question: Mind, being incomplete in its early state, when it is created, is not so perfect as to comprehend the things pertaining to Allahu ta'âlâ. But could it not establish some connection with Him, perhaps by making progress, by purifying itself in the course of time? Without the information coming to Prophets, through the angel, could man not receive through his mind the things pertaining to the eternal and real Being directly from Him?

Answer: Man can establish such connection. But as long as the mind remains in this world, it remains attached to the body, too. It cannot free itself from this attachment. Its connection with this temporary being cannot be cancelled. Delusions always cluster around mind, and fancies stay with it. Wrath and lust, that is, desires of the nafs, always stay with it. Ambitions and personal advantages do not leave it alone. Confusion and oblivion the indispensable signs of being human, never leave it to itself. Going wrong and erring, the properties of this world, do not just slip away from it. Then, how can mind be believed in everything? Mind's decisions, commands cannot escape the interference of delusions or the influence of fancies, nor can they be protected against the danger of oblivion and confusion, whereas none of these defects exists in angels. These dirt, evils do not exist in them. For this reason, angels certainly never go wrong. Angels can be trusted, depended upon. The interference of delusions, the danger of oblivion, the probability of confusion cannot have access to the news the angel brings. Sometimes, when I want to convey some information through the sense organs which has come through the soul, I feel that some untrue beginnings come out by way of delusion and fancy and that despite my will they get mixed with the information coming from the soul so that I cannot distinguish them. And sometimes they let me know how to distinguish them. So, errors getting mixed with the information coming through the soul, it all becomes unreliable. Another answer would be as follows: The progress and the purgation of mind is possible only by doing

For unbelievers and for the disobedient ones of those who die with imân there will be torment in grave. Mukhbir-i Sâdîq (he who always tells the truth) gave this information. When unbelievers and believers [or only believers] are interred, two angels named Munkar and Nakîr will come and question them. The grave being a bridge, a pass between this and the next worlds, torment in the grave is in one way like worldly torment; it is not eternal. In another way it is like the torment in the next world; it is of the same kind. The âyat, "**In morns and evens they will be tormented with fire,**" in the Qur'ân-i kerîm, communicates the torment in the grave. Likewise, the blessings in the grave are both like worldly comforts and like those in the next world.

A good person, a fortunate person is one whose faults, sins, being forgiven through goodness and mercy, are not cast in his teeth. If a person's sins are cast in his teeth, and if, being pitied for this reason, he is made to suffer only worldly torment and thus gets purified of his sins, he too, is so fortunate. Also, a person who, not being purified with this only suffers the grave's squeezing and tormenting for the rest of his sins, and who is taken without any sins to the place where people will gather on the day of judgement, is very lucky. If instead of this he is punished in the next world, it is still mercy and justice. But, that day those with sins, those who are in an embarrassing position, those with dark faces will be in a very difficult situation. But of those people, the ones who are Muslims will still be pitied, and will attain mercy at last, being freed from the eternal Hell torment; and this is a very great blessing, too. O our Allah! Do not extinguish the light of imân which Thou hast bestowed upon us, cover our defects! Thou can do everything!

[The fifth principle of imân is to believe the next world]. Doomsday certainly exists. That day the heavens, the stars, the earth which we live on, mountains, seas, animals, plants, metals and in short everything, matter and energy will be annihilated. The skies will break to pieces, the stars will disperse, the earth, mountains will turn into dust and will be blown about. This annihilation will take place with the first signal of the Sûr. With its second blowing everything will be recreated, people will get out of their graves, and will gather together at the place of Mahsher. Philosophers [and those who claim to be positive scientists], that is, who strive to solve everything with their minds, say that the heavens and stars will not be annihilated. [By saying that science does not admit that they will be annihilated and that everything will go

under incompatibility, misery, trouble and torture. It alarmingly strikes the eye that though scientific media and modern apparatus have been improved astonishingly the uneasiness in the world and the distresses in the humanity have not decreased but increased]. The Qur'ân-i kerîm declares: "**O those who have reason; just think! You will see that my command, (Kill the murderer), bears life, not death!**"

A Persian couplet translated into English:

*If the judge didn't have a cudgel hidden behind him
The drunk base-born would vomit into Ka'ba.*

We will also mention the fact that Allahu ta'âlâ is the absolute owner of everything, of all of us. All people are His creatures, servants. It is always reasonable and useful for Him to use every command He gives His servants and everything as He wishes. There cannot be cruelty, malice in this. Inferiors, servants cannot ask their superiors, their masters the reasons for their commands and actions. No other fact could be more undoubtedly reasonable than this. A Persian couplet translated into English:

*Who could dare, from Thine fear,
Say anything but surrender!*

If He were to put all people into Hell and torment them eternally, who would have the right to object? For, He would be using His property which He Himself had created and grown. How could it be said to be cruelty while there is no transgression to the other one's property, because there is no other one? Whereas, the possessions which people use and which they boast about belong in actual fact not to themselves but to Him. Indeed, it is injustice for us to lay hands on them, to interfere with them. For the order of this world and for some other uses, Allahu ta'âlâ has assigned them to our possession, yet in fact they are all His. Then what is proper for us to do is to use them as much as their real owner allows us to.

All the facts all the commandments which Prophets conveyed to us from Allahu ta'âlâ are true. They are just right. It is probable for those great people to make a mistake in the rules inferred by ijtihâd; but continuance of that mistake is impossible, for it will be corrected; then, it cannot be said to be a mistake.

Paradise, and the torment of Hell are eternal, everlasting. These facts are declared clearly in the Qur'ân-i kerîm and in hadîth-i sharîfs. Muhyiddîn-i 'Arabî (quddisa sirruh) says in his book, **Fu-sûs**, "At last everybody will attain compassion", and, quoting the âyat, "**My mercy has covered everything,**" he says, "After disbelievers stay in Hell for three thousand years, Hell will become cool and comfortable for disbelievers, just as the fire was salvation for Ibrahim (aleyhisselâm) in the world. Allahu ta'âlâ may go back on his promising torment." By saying, "None of the 'ârifs said that disbelievers will remain in Hell eternally," he diverges from the right way here, too. He could not understand that the âyat, "**My mercy includes everything,**" indicates that in the world the mercy is both upon Muslims and upon disbelievers. In the next world there will not be even a mote of mercy upon disbelievers. Allahu ta'âlâ intimates this fact in the Qur'ân-i kerîm, and, after declaring, "**My mercy covers everything,**" He also declares, "**Mercy is upon those who, fearing me, forbear the forbidden, give their zakât, and believe my Qur'ân.**" Muhyiddîn-i Arabî reads the beginning of the âyat and omits the rest. Allahu ta'âlâ declares, "**My mercy is upon those with îmân and goodness.**" The âyat, "**Do not think Allahu ta'âlâ may go back on His word which He has given to Prophets,**" does not imply that He may go back on that which He has given to others. Perhaps His declaring only that He will not go back on His promise which He has given to Prophets is meant to promise that His Prophets will be more powerful than disbelievers and will overcome them; thus He has promised both Prophets and their enemies, disbelievers. Then, this âyat declares that He will never go back on His word, neither with Prophets nor with disbelievers; thus this âyat, which he quotes in order to prove his thesis, exposes the fact that he is wrong. We should also remember that His going back on His word which He has given to His enemies, like His going back on the word given to His beloved ones, would be mendacity, an attribute which would be quite offensive to ascribe to Allahu ta'âlâ. For, it would be very repulsive to say that for some uses Allahu ta'âlâ said that He would torment disbelievers eternally though He knew He would not torment them. And the 'ârifs' saying that disbelievers will not remain in Hell is one of the statements which Muhyiddîn-i 'Arabî says through kashf, that is, by understanding through the heart. There are often errors in things that come to the heart. Such kashfs of great religious superiors, which contradict what they write by deriving from our Prophet and from the Sahâba, are without any va-

on being as it is, they slander the knowledge of science, which is based on observation, research and experimentation. Because the intellects of some of them do not function at all, they call themselves Muslims. They do most of the rules of Islam. What is even more consternating is that some Muslims who believe their statements and books think of them as Muslims and even as Islamic savants, religious superiors. They get angry with anyone who says that those people are disbelievers. They praise and defend those disbelievers. Whereas, those people disbelieve the Qur'ân-i kerîm and hadîths, and deny what all Prophets communicated in consensus. Allahu ta'âlâ declares in the Qur'ân-i kerîm, "**When the sun, having no light any more, gets dark, and the stars fade away,**" another âyat declares, "**When the skies crack and hear the voice of their Rab [Allah],**" another âyat declares, "**The skies positively do the commands of Allahu ta'âlâ,**" and yet another âyat declares, "**That day the skies will certainly crack.**" There are many such âyats. These people do not know that for being a Muslim it is not-sufficient to say the Kalimat-ush-shahâdat only. Being a Muslim requires believing and confirming all the facts that are to be believed, avoiding kufr and everything that may cause kufr, and disliking unbelievers. This is the only way of being a Muslim. One cannot be a Muslim unless one fulfils these conditions.

In the next world there is questioning on the actions done in the world. There is a pair of scales, in its own nature peculiar to the next world, and a pass which is called Sirât bridge. The Mukhbir-i Sâdiq has communicated these facts. Some ignorant people's denying these —because they do not know what Prophethood means— does not show that these are nonexistent. It is null and void to say nonexistent about existing things. The rank of Prophethood is above mind. To try to adapt the true statements of Prophets to mind would mean to distrust and disbelieve Prophethood. It is necessary to obey and follow Prophets in matters pertaining to the next world. The rank of prophethood is beyond and above mind's capacity. Mind thinks of things beyond its grasp as disagreeable with itself. Unless mind adapts itself to Prophets it will never attain to high grades. Not conforming, that is, disagreeing, is different from not comprehending, from not understanding. For, one may disagree with something only after understanding it.

Paradise and Hell exist. On the day of Judgement after the settling of accounts, many people will be sent to Paradise, and many others will be put into Hell. The rewards, the blessings of

from the grade of prophethood is certainly more precise than the knowledge which is received from the grade of wilâyat. I explained this statement of mine in more details and more profoundly in the letter —260th. letter— which I wrote to Muhammad Sâdiq, my dear son, who has a superior intellect and knowledge, and who has realized the facts and attained blessings and fayd from Allahu ta'âlâ. [Murshîd-i kâmil, being exalted savants in the grade of ij-tihâd, have both knowledge and ma'rifat. Namely, they are **Zuljannaâhayn**].

ÎMÂN: Means the heart's confirming, admitting, believing the facts which books of the Ahl as-sunnat savants communicate to be from the religion, that is, which have to be believed. They said that what the heart believes also has to be expressed with the tongue. [Yet this expressing is not the faith itself, but it is the announcement of the faith being in the heart. He who does not express îmân while there is no impediment becomes a disbeliever. They said that 'In case one is intimidated with death or with mutilation or forced by bitter persecution, one may excusably hide one's îmân; he who does not express his îmân or who expresses the opposite in such a case does not become a disbeliever.' We have derived this supplement from the book **Milal- Nihâl**].

The symptom of îmân's existence in the heart is to abstain from disbelief and from wearing the Zunnâr around the waist, and from other signs of disbelief. To abstain from disbelief means to dislike the enemies of Allahu ta'âlâ and to deem them as enemies. When disbelievers are powerful and dominating so that they may give harm, they must be disliked by heart, and when there is not such fear it is necessary to oppose them both by heart and by all kinds of means. In the Qur'ân Allahu ta'âlâ commands His beloved Prophet to fight against disbelievers and munâfiqs and to gain ascendancy over them by working to this end. For, unless one bears hostility against the enemies of Allahu ta'âlâ and the Prophet, one will not have loved Him and His Messenger, nor will one have the right to say that one loves. If a person both says that he has îmân and does not abstain from disbelief, he has believed both Islam and disbelief, thus having two religions; such people are called **Murtad (renegade)**; they must be looked upon as munâfiqs. Îmân's existence in the heart certainly necessitates abstaining from disbelief. The lowest grade of this abstaining is abstaining by heart. And its highest grade is that which is done both by heart and with body. That is, it is to show the abstaining of the heart. A Persian line in English:

lue or importance. [Also, Ibni Taymiyya denies the fact that disbelievers will remain eternally in Hell].

[The second principle of imân is to believe angels]. Angels are the created servants of Allahu ta'âlâ. They do not commit sins or go wrong or forget. The sixth âyat of the Tahrîm sûra declares, **"Angels do not disobey Allahu ta'âlâ in what they are commanded, and they do what they are commanded."** They do not eat or drink. [That is, they do not need eating and drinking.] They are not male or female. The Qur'ân-i kerîm describes angels by words and letters proper to men, because men are more honoured and higher than women. As a matter of fact, Allahu ta'âlâ represent Himself by such words and letters for this same reason. and higher than women. As a matter of fact, Allahu ta'âlâ represent Himself by such words and letters for this same reason.

As Allahu ta'âlâ selected some people as Prophets, so He distinguished some angels as Prophets. Most of the Ahl as-sunnat savants said that the great ones of people are higher than the great ones of angles. Imâm-i Ghazâlî, Imâm-i Mâlik, and Shikh Muhyiddîn-i 'Arabî said that the great ones of angels are higher. To the understanding of this faqîr (hadrat Rabbânî means himself), the wilâyat side of angels is superior to that of Prophets. But there is a grade which Nabîs and Rasûls can reach but angels cannot. This honoured grade has come to Prophets from the substances of earth. And this is peculiar to man only. Again, as it has been revealed to this faqîr, the exaltedness of the awliyâ, when compared to the exaltedness of Prophets, is nothing, not even a drop of water compared to an ocean. Then, the superiority which is gained by way of Prophethood is very much superior to that which is gained through wilâyat. So, a collection of superiorities in all respects belong to Prophets, while a superiority in one respect belongs to angels. The correct word is what most of the Ahl as-sunnat savants said. May Allahu ta'âlâ bestow upon them lots of rewards for their work! This means to say that none of the Awliyâ can ever reach the grade of any Prophet. A Walî's head is always below a Prophet's feet.

What should be known very well is that when there is disagreement between savants and sufis it will be seen that savants are right if the matter is considered well and minutely. Its reason is that, because savants follow Prophets they look at their grades of Prophethood and the knowledge in these grades. They acquire their knowledge from there. But sufis look at Prophets' grades in wilâyat and at the ma'rifats being there. The knowledge derived

through His deeds and attributes. It is for this reason that sinners will not remain in Hell eternally, and He will forgive most of them if He wills. Since Allah's enmity against disbelief and disbelievers is from His own self, His attributes Mercy and Compassion will not reach disbelievers in the next world; and His attribute Mercy will not be able to cancel the enmity of His own Person. Enmity of the Person is more powerful than mercy of the Attribute. What is done through the Attribute cannot change what is done by the Person. It is declared in a hadîth-i qudsî, "**My Mercy has surpassed my Wrath.**" Its meaning is: "My attribute Mercy has surpassed my attribute Wrath. That is, it has overwhelmed my wrath towards the sinful ones of Believers." It does not mean that His attribute Mercy surpasses the Person's wrath, which is towards disbelievers and polytheists.

Question: Allahu ta'âlâ pities disbelievers in the world. As a matter of fact, this has been mentioned somewhere above. Then, doesn't His attribute Mercy surpass the Person's wrath in the world?

Answer: Pitying disbelievers in the world is only in appearance. That is, it is an istidrâj, a trick that seems like mercy. As a matter of fact, He declares in the sûrat-ul-Mûminûn of the Qur'ân-ikerîm, "**By giving disbelievers a lot of property and children; are we helping them, are we doing them favours? Do they presume that in return for their disbelief we are sending numerous blessings one soon after another? No, it is not the case. This helping is not a favour to them, but perhaps an istidrâj. It is intended so that they go astray, go mad, and then go to Hell.**" Also, the âyat, "**I am bringing them to torment piece by piece. This they are unaware of. As they overflow the measure, I am giving them opportunities by giving them terrestrial blessings on the increase. They are being beguiled. The torment which I have prepared for them is very bitter,**" in the sûras of A'râf and Nûn, shows this fact clearly.

NOTE: Remaining eternally in Hell is the retribution for disbelief. Now the following question may arise; Our savants say that if a person, though having îmân, practises the rites and customs of disbelievers he will lose his îmân and become a murtad. [For, such behavior means not to avoid disbelief]. Most of today's Muslims have caught this nuisance. According to that statement of our savants, most of those people who are said to be Muslims today are going to suffer eternal torment in Hell. On the other hand, our Prophet (sallallahu aleihi wa sallam) said, "**He who has a mote of îmân in his heart will not remain in Hell eternally, but will be taken out.**" What would you say about this? "

Unless there is enmity there will not be friendship!

Shiites misuse this condition of love in loving the Ahl-i Bayt, [who are the relatives, grandsons of our Prophet]. They say that loving them necessitates enmity against our Prophet's three Khalîfas and against most of Muslims. This assertion of Shiites is quite wrong. For, the symptom of love is enmity against the enemies of the beloved, which does not mean to be hostile against everybody other than the beloved. Anybody with wisdom and an intellect functioning properly can think that our Prophet's Sahâba were not hostile against the Ahl-i bayt. Especially those three Khalîfas, the greatest of the Sahâba would sacrifice their property and lives for the sake of our Prophet. They would forgo their ranks, fame, and advantages for him. In the Qur'ân Muslims are commanded clearly to love the Ahl-i bayt. As a thanksgiving, a recompense for Rasûlullah's inviting and bringing them to endless bliss, love of the Ahl-i bayt is demanded. Then, how could those great people ever be thought or said to have been hostile against the Ahl-i bayt?

The reason why Ibrâhîm (aleyhisselâm) was so much exalted, why he won the second degree from top among all human beings, and why he was honoured with being the father of Prophets, was because he avoided the enemies of Allahu ta'âlâ. Allahu ta'âlâ declares in the sûrat-ul-Mumtahina of the Qur'ân, **"O believers! Follow the beautiful way shown by Ibrâhîm 'aleihissalâm'! That is, you, too, should become like him and like those believers who were with him! They said to the disbelievers: Don't expect sympathy from us! For you disobey Allahu ta'âlâ and worship others. We don't love those whom you worship, either. We don't believe your made up religion. This difference has caused enmity between us. Unless you believe that Allahu ta'âlâ is one and obey His commandments, this adversity will not be erased from our hearts, but it will show itself in every manner."**

According to this faqir, there is no deed, no worship as good as avoiding disbelief for gaining Allah's appreciation and love. Allahu ta'âlâ Himself is hostile against disbelievers and kufr. All the idols they worship and those who worship them are the enemies of Allahu ta'âlâ Himself. Eternal burning in Hell is the punishment for this base deed. But the desires of the nafs, and all other kinds of sins are not so. Allah's enmity towards them is not from His own self but from His attributes. Allah's wrath, anger against sinners does not originate from His own wrath but from His attribute Wrath. His tormenting, abhorring them is always

arn the facts by asking real Muslims they trust, or their relatives who perform the namâz, or their fathers' friends who know their faith. All over the world today ignorance is not a real excuse, neither for not knowing î mân and kufr nor for not doing the worships correctly. He who is deceived because of not knowing his religion will not escape Hell. Today Allahu ta'âlâ has made His religion known all over the world, and it has become very easy to learn î mân, halâls, harâms, the fards. It is fard to learn these as much as necessary].

In short, if a person who attends disbelievers' festivals has a mote of î mân, [that is, if he has believed the meaning of the word tawhîd shortly, and if he has not done or said anything that would remove his î mân], he will not remain in Hell eternally, though he will enter Hell for torment. As for those Believers who have grave sins; Allahu ta'âlâ will forgive those sins if He wills. Or He will torment them in Hell until they are purified of their sins, if He wills. According to the understanding of this faqir, Hell fire, whether endless or temporary, is for disbelief and for the symptoms and contagions of disbelief. The grave sins committed by those Believers who shun disbelief will be forgiven either through Allahu ta'âlâ's compassion for the sake of their î mân or by repenting or by being blessed with shafâ'at. Those who are not forgiven by such ways will be purified through worldly troubles and cares or through the pains which they will suffer while dying. [If they are not purified with these either, some of them will attain forgiveness by suffering torment in their graves. And others will be forgiven through the torment and inconvenience in the grave in addition to the vehemence of the day of resurrection; they thus being without sins any more, there will be no need for them to be purified through Hell torment. As a matter of fact, Allahu ta'âlâ declares in the eighty-second âyat of the sûrat-ul-An'âm of the Qur'ân-i kerîm, "**Those who have î mân and who do not smear their î mân with polytheism are secured against remaining eternally in Hell. There is not such fear for them,**" which proves our word right. For, in this âyat, **Zulm** means şirk (polytheism). Only Allahu ta'âlâ knows the truth of everything.

Question: "Allahu ta'âlâ declares that also those who commit some sins other than disbelief will enter Hell. For example, the punishment for killing a Believer on purpose is to remain in Hell eternally, He says. Our Prophet (sallallahu aleihi wa sallam) says, '**He who does not perform one prayer of namâz in its due time and omits it on purpose will suffer torment for one huqba in Hell.**'

Answer: We would say that if a person disbelieves, doubts about or disapproves even one of the facts in the Faith that are to be believed, his *îmân* goes away; he becomes *kâfir*. He will be burned eternally in Hell. If a person expresses the word *tawhîd*, believes its meaning, says that *hadrat Muhammad* is Allah's Prophet and that whatever he has said is true, and believes that those who disagree with the Prophet are wrong and evil, and takes his last breath in this faith and goes to the other world with this *îmân*; but if he practises the customs, rites and ceremonies peculiar to disbelievers, and on the days and nights which disbelievers hold sacred does as they do, he, will go to Hell. But, having a mote of *îmân* in his heart, —that is, since he believes briefly as we have explained—, he will not remain eternally in Hell. [Tho believe briefly means, when hearing about one of the religious facts that have to be believed, to believe it without doubt]. One day this *faqîr* —*Imâm-i Rabbânî*— visited a sick acquaintance. He was about to die. I paid *tawajjuh* towards his heart. His heart had darkened. I did my best to clear those filths away; it was of no avail. Scrutinizing deeply for a long while, I came to realize that those blacknesses were the contagions and symptoms of disbelief, and that they were caused by his relations and friendliness with disbelievers and disbelief. Try hard as I would, those filths could not be cleared away. It was then understood that those evils would be cleared away only with Hell fire, the punishment for disbelief. But, since a tiny light of *îmân* was seen in his heart, owing to this he will be taken out from Hell. Having seen the sick person in that manner, I went deep into wondering whether I should perform the *namâz* of *janâza* for him. After searching my heart for a long time, I realized that it would be necessary to perform it. This means that we should perform the *namâz* of *janâza* for those who, though having *îmân* in their hearts, are intimate with disbelievers and follow their ceremonies and *esasters*. We should not look on them as disbelievers. As a matter of fact, such people are treated so today. We should believe that owing to their *îmân* these people will be taken out of Hell. But there is no pardon or forgiveness for those who do not have *îmân*, [for those who do not like even the words and habits of *Muhammad (aleihisselâm)*]; in return for their disbelief they will remain in Hell torment eternally. [Please read the four hundred and eighty-first page of the fifth volume of **Ibni Âbidîn**. If the enemies of religion try to deceive Muslims by covering the fact that disbelievers' customs and rites are disbelief and saying that they are Muslim's customs and Muslim's holy days, young and pure Muslims should not believe them. They should le-

rors standing opposite each other with different brightnesses. And it is like saying that the one which is more lustrous and reflects the things opposite itself more brightly is more than the one that reflects less brightly. And another person, for example, says that the two mirrors are equal. They are different only in brightness, in reflecting the things opposite themselves; that is, their properties, qualities are different. Of the two persons, the latter's opinion is keener and more correct. The former has looked at the appearance, and has not penetrated into the essence. This example, which has fallen to this faqîr's lot to give, has disproved the words of those who would not believe the fact that î mân does not increase or decrease; and at the same time the î mân of any Muslim has not been likened to the î mân of Prophets in every respect. For, their î mân, being very luminous and very bright, will provide much more fruit, much more benefit than the dark and cloudy î mân of their ummats. It is declared in a hadîth, "**The î mân of Abû Bakr-i Siddîq is heavier than the total sum of the î mâns of all this ummat.**" And this is in regard to the nûr, the lustre of î mân. Being more is not in the essence, in the basis, but in the qualities. As a matter of fact, Prophets are human beings, like anybody is. There is no difference with respect to being human. The difference arises from perfect, superior attributes. One who is without superior qualities is in one way different from those who have them. They are all the same, however, in being human. They are not more or less than one another. Humanity cannot be said to be increasing or decreasing. Some (savants), in describing î mân, said that it is to confirm, to express with the tongue; in which case both believing and supposing are î mân, and î mân can increase and decrease. But the essential form of î mân is the heart's confirming, believing. Supposition or doubt cannot be called î mân.

Al-imâm-ul-a'zâm Abû Hanîfa says that one should say, "I am rightfully, that is, certainly Mu'min (Believer)." But al-imâm-ush-Shâfi'î says that one should say, "I am Mu'min, inshâ-Allah." The difference between these two is only in words. For, one should say, "I am Mu'min certainly," when expressing one's present î mân. And when speaking of one's î mân at one's last breath one should say "Inshâ - Allah, I am Mu'min then, too." But, instead of ending it up by a condition by saying, inshâ-Allah it is more provident and more proper to say, certainly, every time.

It is necessary to believe the karâmât of Awliyâ. Allahu ta'âlâ creates everything through His divine law of causation in this

[One huqba means eighty years of the next world]. Then, Hell torment is not only for disbelievers." If we were told so, we would answer as follows: Hell torment is for those who ignore the fact that it is harâm to kill a Muslim and who will kill a Muslim by saying that it is halâl (permitted). As a matter of fact, the savants of Ahl as-sunnat gave it this meaning in their interpretations. The report informing that there is torment in Hell also for sins other than disbelief is always intended to tell that there are contagions of disbelief in these sins. Examples of these would be to commit a sin slighting, ignoring its importance, not to perform the namâz or to sin abhorring the commands of the shari'at. Our Prophet (sallallahu aleihi wa sallam) declared, "**O my ummat, I shall do shafâ'at for those who commit grave sins.**" And he declared once, "**Allah's compassion is for my ummat. In the next world there is no torment for them.**" Also, the âyat whose meaning we have written above puts stress on the truth of our statements. [Suicide, that is, (intentional) seif-killing, is a bigger sin than killing someone else].

In a letter I wrote to my son Muhammad Sa'îd I explained in detail what treatment will be applied in the next world to disbelievers' children who die before reaching the age of discretion and puberty, to those who, having been born and grown up in mountains or deserts, die without having heard of a religion, and to those irreligious people who lived in ancient times when one religion was changed, defiled by disbelievers and died before the advent of another Prophet. Please read it to learn the matter! [Please read the second chapter in this book!]

Our savants gave different deduced opinions on the increasing and decreasing of îmân. Hadrat al-imâm-ul-a'zam Abû Hanifa said that îmân does not increase or decrease, Hadrat al-imân-ush-Shâfi'î said that it increases and decreases. Since îmân is the confirmation and believing of the heart, there is no increase or decrease in it. Belief that increases and decreases cannot be îmân. It is called supposition. By doing the worships, the actions which Allahu ta'âlâ loves, îmân gets polished, becomes luminous, and shines. Because of committing harâms it becomes cloudy. Then increase or decrease happens in the lustre of îmân on account of deeds. It does not happen in itself. Some (savants) said that the îmân which is bright is much more than that which is not bright. They almost did not consider some beliefs that are not bright as îmân. And about some lustrous ones they said that they were îmân but they were little. This case with îmân is like the case of two mir-

so with slanderers." There are so many such reports that no one could find a possible way to deny the fact. Even Abdurrazzâq, one of the great shi'a savants, says, "Since hadrat Alî holds hadrat Abû Bakr and hadrat 'Umar superior to himself, I hold them superior, too. For, if I did not hold them superior I would have disobeyed hadrat Alî, though I love him very much; and this would be a grave sin for me."

[A jew named Murtadâ writes false stories in his book title **Husniyya**, and says that those three Khalîfas are disbelievers. He has been given beautiful answers in my (Turkish) books, **Hak Yolun Vesîkaları** and **Ashâb-i kirâm**. The true alawîs who have been following Hadrat Alî have never been heard to utter such ugly and base words]. We have derived what we have written about hadrat Abû Bakr and hadrat 'Umar from the book **Sawâiq-ul-mukhriqa**, by the great savant Ibnu Hajar-i Haytamî.

As for the fact that Imâm-i Uthmân is higher than Imâm-i Alî; most of the savants of Ahl as-sunnat said, "After the Shaikhayn, [that is, after Abû Bakr and 'Umar,] the highest Muslim is Uthmân." So did the imâms of the four madhhabs say. Though al-imâm'u Mâlik is said to have doubted about the superiority of hadrat Uthmân. Qâdî Iyâd, the author of the book **Shifâ**, says that later he said that hadrat Uthmân is higher. Also, Imâm-i Qur-tubî says. "Inshâ-Allah, this is the truth of the matter." Some (savants) say that it is inferrable by his statement, "The sign of being sunnî is to believe the superiority of the Shaikhayn and to love the two sons-in-law," that al-imâm-ul-a'zam Abû Hanîfa does not hold any of the two sons-in-law superior to the other; but, to the understanding of this faqîr, there were other reasons why the imâm said so. That is, seeing the discord, the frustration in the hearts because of the chaos and faction that had begun during the caliphates of the two sons-in-law, the imâm deemed the phrase (loving the two sons-in-law) pertinent, and said that loving them is the sign of being sunnî. Could al-imâm-ul-a'zam Abû Hanîfe be said to have had doubts on the superiority of hadrat Uthmân, whereas the books of the savants of the Hanafî madhhab is full with statements like "Superiority is in accordance with the order of caliphate"? In short, the superiority of the Shaikhayn is definite. But, that hadrat Uthmân is higher than hadrat Alî is not so definite. But we must avoid saying 'disbelievers' about those who deny the superiority of hadrat Uthmân and even of the Shaikhayn. We must look upon them as holders of bid'at, as divergent Muslims. For, one party of our savants did not say that they were

world. [That is, He creates them through the law, order and harmony that are learned in scientific lessons). Through the hands of His Awliyâ, [that is, those whom He loves,] He creates, makes some things outside His law of causation which is called **Karâmat**. He who disbelieves the karâmât has disbelieved the events that have been seen many a time and oft all over the world and that have spread from mouth to mouth. Allah's creating some things which no one can do through the hands and words of Prophets by-suspending His law of causation temporarily is called **Mu'jiza**; a person who performs mu'jiza declares his prophethood. But a person who shows karâmât says that he is not a Prophet but is following a Prophet. [Mu'jiza is appropriate for Prophets. It is not permissible to use this word for anyone besides them].

The superiority of the Khulafâ-i râshidîn, [that is, of the four Khalîfas who succeeded the Prophet,] to each other is in accordance with the order of their caliphates. All the Sahâba and all the Tâbi'în said that Abû Bakr and 'Umar were superior to all other Muslims. Most of our religious leaders wrote these words in their books. One of them is hadrat al-imân-ush-Shâfi'î. The great savant Abul-Hasan-il-Ash'arî, who gathered and recorded the belief of Ahl as -sunnat, says, "It is obvious and certain that first Abû Bakr and then 'Umar are higher than all Believers." Al-imâm-uz-Zahabî, one of the greatest savants, says, "We have been told by more than eighty people that they heard hadrat Alî Said to a large crowd of Muslims: "Abû Bakr and 'Umar are the highest of this ummat" Giving the names of most of them, he says, "Râfidîs, that is, those who do not believe this are very heinous, very evil people. Allahu ta'âlâ will meet them very harshly in the hereafter." Al-imâm-ul-Bukhârî, the author of the book **Bukhârî-yi sharîf**, which in Islam is the second most dependable and most valuable book after the Qur'ân-i kerîm, says, "Hadrat Alî said. 'After our Prophet (sallallahu aleihi wa sallam), the best, the highest of this ummat is Abû Bakr. Then comes 'Umar, and then somebody else.' At that moment his son Muhammad ibnu Hanafiyya said, 'And it's you.' Upon this he said, 'Like any other Muslim, I am one of this ummat.'" Al-imâm-uz-Zahabî and other savants said, "Hadrat Alî said: Be careful, listen well! I have heard that some people have been holding me superior to Abû Bakr and 'Umar. If I catch any one of them I shall inflict upon him the chastisement for slanderers. For he is a slanderer." Dârul Qutnî says, "Imâm-i Alî said: If I catch a person who cherishes me above Abû Bakr and 'Umar, I shall punish him with beating, as I do

se? Nor does Muhyiddîn-i 'Arabî's statement, "The order of their caliphates was in accordance with the order of their lives," show that they are equal. For, being the Khalîfa is different from being superior. We might as well say that he said so with regard to superiority; but it is not a statement that can be taken as a witness, it is one of his erroneous statements. A few of his kashfs, findings, which do not conform with the words of the savants of Ahl as-sunnat, are incorrect. Only psychopaths or the sick-hearted or who imitate everything blindly will follow such statements.

It is necessary to believe that the combats, the disagreements between the Sahâba were out of good will, that they were not intended for earthly blessings or for the desires of the nafs. Though Sa'daddîn-i Taftâzânî is one of those who loves hadrat Alî excessively, he says: "Their disagreements and combats were not for caliphate. They arose from an error in ijtihâd." [Hadrat Ahmad Khayâlî, one of the savants of Sultan muhammad the Conqueror Khan's era, wrote a very valuable commentary on the long commentation made by Sa'dâddîn-i Taftâzânî to Umar Nasafi's book, **Aqâid-i Nasafi**]. Khayâlî says in that commentary of his, "Hadrat Mu'âwiyya and those who were with him did not agree with hadrat Alî. However, they knew and said that he was the highest of the time's people, and that caliphate was rightfully due to him. They revolted because he would not catch and punish those who had martyred hadrat Uthmân." In its commentary by Qaramânî, [that is, in the notes which he wrote on the page margins of the book **Sharh-i aqâid**], it says that hadrat Alî said, "Our brothers would not agree with us. But they are not disbelievers. Nor are they sinners. They have been doing as they understand from the religion, from the Shâri'at." It is doubtless that it is not a guilt to make a mistake in ijtihâd, and it is not something to be blamed. Considering that the Sahâba were educated in the company and by the teachings of our Prophet (sallallahu aleihi wa sallam) we should look at all of them as good, and we should respect them all. Since we love our Prophet, we should love them all. For, he (sallallahu aleihi wa sallam) said, "**He who loves them does so because the loves me; and he who is their enemy is so because he is my enemy,**" which means, 'Loving my Sahâba is loving me, and hostility against them is hostility against me.' Those Sahabîs who fought against hadrat Alî are not our relatives or acquaintances. On the contrary, those combats between them make us sorry and hurt us. But, because they are the Sahâba of our Prophet (sallallahu aleihi wa sallam), we have been commanded to love them. We

disbelievers. The case with them is like the case with the base Ya-zîd, who our savants have forbidden us to curse, for circumspection.

Offending our Prophet by way of disliking the Khulafâ-i râshidîn is identical with offending him by way of disliking Imâm-i Hasan and Imâm-i Husayn. Our Prophet (sallallahu aleihi wa sallam) declared, “Fear Allahu ta’âlâ as if you should ever hurt my Sahâba! After me, do not think ill of them. He who loves them does because he loves me. He who bears hostility against them has borne hostility against me. He who hurts them hurts me. He who hurts me has hurt Allahu ta’âlâ, so He will torment him for this.” Allahu ta’âlâ declares in the Qur’ân-ı kerîm, “Those who offend Allahu ta’âlâ and His Prophet; may they be accursed in this world and in the hereafter!” The great Islamic savant Sa’daddîn-i Taftâzânî says, “We should be reasonable in this order of superiority,” in his revision of **Aqâid-i Nasafîyya**; but his statement is unreasonable, and his doubt is out of place. For, our savants say that in this context ‘superior’ means ‘the one with more thawâbs’. It does not mean the one who is more useful to others with his goodness and trueness. A wise person will not value such things. The Sahâba and the Tâbi’ûn informed us with so many cases and events showing the goodnesses of hadrat Alî as they did not communicate about any other Sahabî. On the other hand they, again, said that the other three Khalîfas were higher than he. As it is seen, being superior is not because of the maniness of merits and epics. Superiority arises from other reasons. Who can understand these reasons are only those chosen fortunate people who have been honoured with seeing the wahy, that is, the coming of the angel. They have understood the reasons of superiority by seeing them clearly or through some denotations. And they are the Sahâba of our Prophet (sallallahu aleihi wa sallam). Then, it is nonsensical for the reviser of **Aqâid-i Nasafî** to say, “If the meaning of superiority is the maniness of thawâbs, this is the place to doubt about the order of superiority.” For, if the order of superiority had not been intimated clearly by the owner of the Sharî’at, there would be place for doubt. Why should he doubt after it had been intimated? If the Sahâba had not understood this superiority clearly or through some denotation, would they have communicated it? What is out of place is for those who consider all the four (Khalîfas) to be equal to say that superiority among them is out of place. Could there be a statement more out of place, more useless than saying, “It is out of place,” about the consensus of the religious superiors? Or does the word (superior) cause them to talk such nonsen-

Mi'raj are given only in the namâz to his ummat, to taste in the world. Men should take great care to perform the fard namâz in jamâ'at, and not to miss even to make the first takbir together with the imân. [It is a sin for women to enter a mosque where men are, whatsoever they do so, such as for performing the namâz in jamâ'at, for listening to the reciters of the Qur'ân or mawlid, for performing Friday prayer for gaining more thawâb].

We should perform the prayers of namâz at their mustahâb times. [That is, when we perform the namâz alone we should perform each namâz at its early time, but the afternoon and night prayers at their times prescribed by al-Imâm-ul-a'zam. The later the namâz is performed the less thawâb will be given. The times that are mustahâb are intended to perform the namâz in jamâ'at, to go to mosque. If the prescribed time is over and one still has not performed the namâz, one has committed a sin as grave as murdering a man. This sin will not be forgiven when one performs it later; only the debt will be paid, then. For having the sin pardoned, one should either do tawba-i nasûh or perform an acceptable hadj. (Ibnî Âbidîn)]

In the namâz the Qur'ân should be recited as much as the sunnat prescribes. It is necessary to remain motionless at rukû' (bowing by putting the hands on the knees), and at sajda (prostrating). For, it is either fard or wâjib. When straightening up after rukû' one should stand so straight that one's bones must settle. And, it has been said (by savants) that it is either fard or wâjib or sunnat to remain straight for a while. So is the case with sitting upright between the two sajdas. These should be always paid much care. At rukû' and at sajda the tesbîh must be said at least three times and at most seven or eleven times. For the imâm, it depends on the state of the jamâ'at. It is so disgracing for a healthy person to say the tesbîh minimum times when performing the namâz alone, especially when he is not in a difficulty; he should say it at least five times. When doing the sajda one should put his limb which is closer to the ground, earlier on the ground. Accordingly, first the knees, the hands, then the nose, and then forehead should be put on the ground. Of the knees and hands the right ones should be put on the ground before (the left ones). When getting up from the sajda the upper limb should be raised first. That is, the forehead should be raised first. One should look at the place of sajda when standing, at one's feet when bowing for rukû', at the point of one's nose when prostrating, and at one's hands or lap when sitting. If one looks at these places without one's eyes

have been prohibited from offending any of them, from bearing hostility against them. Then, we have to love them. We love them because we love our Prophet (sallallahu aleihi wa sallam). We avoid treating them inimically and tormenting them. For, hostility against them or hurting them would end up with our Prophet. Only, we can say who was right and who was wrong. Namely, hadrat Emîr (Alî) was right. Those who opposed him were wrong. It would be wrong to say more than that. Please read the letter for Muhammad Ashraf! [251st. letter].

WORSHIPS — After correcting our î mân, our beliefs, it is certainly necessary to learn the rules of fiqh, that is, the acts which our religion commands and prohibits. We do have to learn the fards, the wâjibs, the halâls, the harâms, the sunnats, the makrûhs, and the doubtful ones, and act in accord with this knowledge of ours. It is obligatory for every Muslim to read and learn books of fiqh. [One cannot be a Muslim without knowing these]. We have to do the commandments of Allahu ta'âlâ, and live as He likes us to. What He likes best for us to do is to perform the namâz five times every day, which He commands time and again. The namâz is the archstone of religion. I am going to inform with a few facts on the importance of the namâz, and on how it must be performed. Listen with rapt attention. First, we should perform abdash (ablution) compatibly with the sunnat, [precisely as it is prescribed in books of fiqh]. While performing ablution, we should be extra careful to wash the prescribed parts three times, and wash them all over at each time. Thus we will have performed ablution compatibly with the sunnat. When rubbing the head with the hands we should pass them over the entire head. The ears and the back of the neck should be wiped well. When applying khilâl to the toes, [that is, when washing between the toes], we have been directed to insert the small finger of the left hand between the toes from under neath. We should be serious with this, and not dismiss it by thinking that it is only a mustahâb. We should not slight mustahâbs. They are acts loved by Allahu ta'âlâ. Were it known that a certain act He loves could be done by giving the whole world, anyone who could do it would make a great profit, like getting a precious diamond in return for a few pieces of a broken flower-pot, or like resuscitating one's dead darling by giving away a few pieces of gravel.

After performing abdash in commanded manner, we come to the namâz in its turn, which is the Mi'râj for Believers. That is, the blessings which were bestowed on our Prophet on the night of

should coax man to leave these and look for other things at the cost of suffering so many inconveniences? After all, both this light and those nûrs, both these beautiful shapes and those other things are all the creations of Allahu ta'âlâ and bear witnesses to His existence and to the fact that He is the Almighty.

There are many paths of tasawwuf. The most important and the most suitable of them is the path of those great people who adhere to the sunnat and avoid bid'ats. As long as those great people obey the sunnat in everything they say and do, they do not worry even if no kashfs, karâmats, hâls or findings happen to them. But if they become sluggish in obeying the sunnat while all these things happen to them, they repel these things. It is for this reason that in their path such things as music and dancing are prohibited. They do not value the flavours and hâls originating from such things. Even, they say that it is bid'at to mention Allah's name loud. They do not turn to look at the things originating from this. One day I was serving a meal in the presence of my exalted master, when shaikh Kamâl, who was one of his admirers, said the Bas-mala loud in his presence before starting to eat. Being quite displeased with that, he severely prohibited him from doing so, and told us to tell him not to eat with him any more. As I have heard from my master, Khâja Muhammad Bahâuddîn-i Bukhârî gathered the savants of Bukhâra and took them to the home of his master, Sayyed Emîr Kulâl. And they said to him, (that is, to Sayyed Emîr kulâl), "It is bid'at to say Allah's name loud. Give this up." It being his habit to receive any right word willingly no matter whence it came, hadrat Sayyed admitted it, saying, "I won't do it again." [Also, hadrat Jalâladdin-i Rûmî writes in his **Masnawî** that dhikr should be done silently by heart]. Since the superiors of this way prohibit even saying Allah's name loud, what would they not say against such things as music dancing, seething, bouncing about, yelling and shouting?

To this faqîr, all the hâls and dhawqs born from things prohibited by the Sharî'at, are istidrâj. For, those hâls happen to disbelievers, too, and they too, learn such things as tawhîd and kashf, which occur to them in the mirror of the universe. Those hâls are seen on Greek philosophers, on jûkis [dervishes of Brahmin religion], on Brahmin priests and Hindu beggars. What represents the true hâl is its compatibility with the Saharî'at, and its issuing not from things that are harâm. Music and dancing are pleasures. The âyat **Lahw-al-hadîth**" in the sûratu Luqmân descended in order to prohibit reading (the Qur'ân) melodiously. Al-imâmu

squinting around, the namâz can be performed with a heart free from worldly thoughts. Thus hushû can be enjoyed. As a matter of fact, our Prophet said so. It is sunnat to open the fingers at rukû', and to attach them to each other at sajda. These should be done with care. It is not without reasons or vain to keep the fingers apart or attached. The owner of the Shar'iat, [that is, our Prophet], did so considering its uses. For us there is no use as great as obeying the owner of the Saharî'at. These words of ours are intended to incite, awake the desires to do the things communicated in the books of fiqh. May Allahu ta'âlâ bless us and you with doing the acceptable deeds shown by the Sharî'at! For the sake of the sayyed, the master, the best, the highest of Prophets, may He accept this prayer of ours! Âmîn. After correcting your î mân, if you want to understand the use of the namâz and the superiorities peculiar to it, read three other letters which I have written. I wrote to my son Muhammad Sâdiq, to Mîr Muhammad Nu'mân, to hadrat Tâjuddîn. [They are the 260th., the 261st., and the 263rd. letters in the first volume of Maktûbât. Translation of the second one, 261st. letter, occupies the 34th. chapter of the third fascicle of Endless Bliss].

[It we liken man's promotion, his attaining to endless bliss, to the flying of an aircraft, faith and deeds, that is, î mân and worships, are like its body and engines. And making progress in the way of tasawwuf is like its source of energy, its fuel. For reaching the goal, the plane is obtained. That is, î mân and worships are acquired. For starting it, it is necessary to get the fuel, that is, to make progress in the way of tasawwuf].

Tasawwuf is not intended to obtain things other than the faith of Ahl as-sunnat or the commands of the Sharî'at. Tasawwuf is intended to render the faith of Ahl as-sunnat certain and conscientious and firm, lest it should be shocked by the effects bringing doubt. The î mân which is strengthened through mind, through evidence, through proving cannot be so firm. Allahu ta'âlâ declares: "**Î mân's penetration and settlement in hearts is possible only and only by dhikr.**" The second purpose of tasawwuf is to facilitate worshipping, to bring about enthusiasm, and to do away with the indolence, the reluctance inherent in the nafs-i ammâra. It ought to be realized well that clinging to tasawwuf is not intended to acquire ability to see what others do not know, to inform with the unknown, to perceive nûrs, spirits, or to enjoy valuable dreams. All these are vain, useless things. What is not in the everyday light, in the various colours, in the natural beauties, that

of crying and yelling ploying music and dancing on the pretext that their masters used to do so. They suppose that they earn thawâbs by doing so. Allahu ta'âlâ declares in the sûrat-ul-An'âm and in the surat-ul-A'râf. **“O my beloved Prophet! Keep away from those who turn their faith and worships into playing and amusement [by singing and music] They shall go to Hell.”**

As it is understood from what is said above, he who approves the things that are certainly harâm becomes a disbeliever. He is not a Muslim. He has turned to a renegade. [But those who do the harâms with regret and knowing that they are foul though they may taste sweet do not become' disbelievers]. Then, just imagine the case with those who esteem harâms and who consider them as worships. May infinite thanks be to Allahu ta'âlâ, because our superiors, who educated us, did not smear themselves with this filth. We following them, they protected us from doing such disgraceful things. I have heard that the worthy sons of my master listened to music; they made it a habit to assemble together on Friday nights and recite ilâhîs and qasîdas; and most of our acquaintances being there have been following them, and attending the gatherings. I was surprised, very much surprised to hear this. Others' disciples do as their masters did on the pretext that their masters did so. They hush up the prohibitions of the Sharî'at with their masters' having done it. Wrong as they are, they take shelter behind their masters. But I wonder what idle pretext our friends could put forward to cover their guilt? Not only the Sharîat phobits it but also our superiors avoided it. Both the Sharî'at and the tasawwuf disapprove this act. Even if the Sharî'at did not prohibit it, it would still be very disgraceful to do something which has no place in the path of our superiors. Since the Sharî'at also prohibits it, we should think how grave the disgrace is. I send my salâm to you all.

[In the seventy-second letter of the third volume hadrat Imam-i Rabbânî says to Khâja Husâmaddîn Ahmad:

“It is permissible to recite (or read) the Qur'ân-i kerîm, qasîdas, mawlids with a beautiful voice. What is harâm is to tune up the voice to musical pitches, in which case the letters are changed and the meaning gets defiled. It is permissible to read these without tunes but with a beautiful voice, provided that it is done for Allah's sake. But, since those who do not spare their faith will not watch these conditions, it seems more suitable to this faqîr not to permit this either.” Another condition is that men and women should not be in the same place together].

Mujâhid, one of the disciples of Abdullah ibnu Abbâs, is one of the greatest of the Tâbi'ûn. He communicated that this âyat prohibited music. It is written in **Tafsîr-i Medârik**, [and the great savant Sanâullahi Pânî's **Tafsîr-i Mazharî**, which consisted in ten volumes], that **Lahw-al-hadîth** means music. Abdullah ibnu Abbâs and Abdullah ibnu Mas'ûd swore that the âyat is about music. Al-imâmu Mujâhid said that the seventy-second âyat of the sûrat al-Furqân declares, "**A group of those whose sins shall be pardoned are those who do not stay at a place where music, songs are sung.**" It is written in books that the imâm of our madhbab in faith, Abû Mansûr-i Mâ-Turîdî, said, "If a person hears the tunes of (one of) our time's melodist reciters of the Qur'ân-i rerîm and says (to him), 'Your recitation is so beautiful,' he becomes a disbeliever. His wife becomes divorced. He loses the thawâbs for all the prayers he has done up to that time." Abu Nasr-i Dabbûsî says that Qâdî Zahîraddîn-i Harazmî said, "If a person listens to a song from a singer or at some other occasion, or commits some other harâm, and then says, 'So beautiful,' though he does not like it, [and even if he does not know that it is haram], his îmân goes away then and there. For, he has ignored Allah's command. All mujtahids say in consensus that he who ignores Allah's commands becomes a disbeliever. Worships of such people will not be accepted. Thawâbs that they have gained will be annihilated. We commit ourselves to Allahu ta'âlâ against such calamities".

The âyats, the hadîths, the statements of the savants of fiqh declaring that music is harâm are so many that it would be difficult to count them. If a mansûkh hadîth or a fatwâ telling that music is permissible is found, we should ignore it. For, not one savant has ever given fatwâ on that music or dancing is permissible. Al-imâmu Diyâaddîn writes so in his book **Multaqit**.

Something done or avoided by men of tasawwuf is not necessarily halâl or harâm. Nor do we blame them for doing (or avoiding) it. We consider them excused. Allahu ta'âlâ knows their state, and will meet them as He likes. For knowing whether something is halâl or harâm, we look at the words of al-imâm al-a'zam Abû Hanîfa, of al-imâmu Yûsuf Ansârî, and of al-imâmu Muhammad Shaybânî; we do not try to find out whether or not the great men of tasawwuf such as Abû Bakr-i Shîblî, Abul Husayn-i Nûrî and Junayd-i Baghdâdî did it. [But all their communications regarding the Sharî'at are true. It is necessary to believe and follow all their communications]. The unripe sufis who know nothing of the Sharî'at or of the Tarîqat have turned it into religion

Question: If those who grow up on mountains and worship idols will not remain in Hell eternally, they ought to enter Paradise. But this is impossible. For, Paradise is harâm, prohibited for polytheists; Hell is their place. As a matter of fact, Allahu ta'âlâ declares in the seventy-fifth âyat of the sûrat-al-Mâjda that hadrat 'Îsâ said, "Those who worship someone other than Allahu ta'âlâ and those who hold others' words prior to His commandments cannot enter Paradise. Hell is the place where they will end up." The next world does not comprise a place other than Paradise and Hell. Those who stay at A'râf will go to Paradise after a while. The place for remaining eternally is either Paradise or Hell! In which one will those people remain?

Answer: It is very difficult to answer this! My dear son! You know, you asked me about this various times. An answer to soothe the heart could not be found. As a solution of this problem, the statement, "Our Prophet (sallallahu aleihi wa sallam) will invite them to Islam on the day of resurrection. Those who accept it will be put in Paradise, and those who refuse it will be sent to Hell," by the author of **Futûhât-i Makkiyya** [Muhyiddîn-i 'Arabî], does not sound tenable to this faqîr. For, the next world is the place of rewards and accounts. It is not a place of commandments or deeds; why should the Prophet be sent there on mission, then! After a long time, Allahu ta'âlâ pitied me, and blessed me with the solution of this matter. I was informed that those unbelievers will not remain either in Paradise or in Hell, but, after being resurrected in the next world, they will be called to account, and will suffer as much torment as their guilt requires at the place of judgment. Everyone being given his rights, they will be annihilated like all animals. They will not remain forever at any place. If this answer of ours were said in the presence of Prophets, they all would like and approve it. He (Allahu ta'âlâ) knows the truth of everything. With the human mind so susceptible to confusion and erring even on worldly affairs, it would be very offensive, to this faqîr, to say that our Owner, whose goodness and mercy are boundless, will burn them eternally in the fire without informing them through His Prophets just because they could not find out by mind. As it is out of place to say that such unbelievers will remain eternally in Hell, so it is out of place to say that they will suffer eternal torment. As a matter of fact, our second imâm in imân, Abul-Hasan Alî Ash'arî, says that they will not enter Hell, yet this statement of his means that they will remain in Paradise. For, there is no other place than the two. Then, the true answer is

2 — FIRST VOLUME, 259th. LETTER

He wrote this letter to his son hadrat Khâja Muhammad Sa'id, who was exalted in religious knowledge as well as in science. It expounds the uses in the sending of Prophets, explains that mind falls short of knowing Allahu ta'âlâ, communicates how those unbelievers who grew on mountains or in the times of ignorance will be treated, and inform that all places over the world, e.g. the ancient Indians, were sent Prophets:

Infinite thanks to Allahu ta'âlâ, He gave us the honour of being Muslims. If He had not shown the right way, who on earth could find it? We believe His Prophets. They all told the truth.

Sending Prophets to men is the greatest favour of Allahu ta'âlâ. What tongue could to then to thank for this favour? What heart could comprehend the goodness in sending them? What body or limb could do anything that could be thanks for these favours? Had it not been for the existence of those great people, who would show the existence of the Creator to we short-sighted people? Though clever and shrewd the ancient Greek philosophers [and the fake scientists who have existed everywhere in every age] were, they could not realise the existence of the Creator. They said, "This universe has come incidently, and so will it go on. The living will multiply from one another, and this will go on so forth." The era of ignorance being over and the world being illuminated with the nûrs of invitation by new invitations of new Prophets, the succeeding Greek philosophers were awakened by the lights of those nûrs, and refuted their masters' words. They wrote in their books that there is one Creator, and proved that He is one. Then, unless the human mind is illuminated with the nûrs of those great people, it cannot explore this fact. Without Prophets, our thoughts cannot approach the right way. I wonder why Abû Mansûr Mâ-turîdi and the great people educated by him said that mind could find out the existence and the oneness of Allahu ta'âlâ by itself? They said that those who grew up on mountains or in deserts and who worshipped idols would go to Hell even if they did not know of Prophets. They said that those people should have found our the fact with their minds. We do not understand the matter as such. We say that unless they are informed with the fact, they will not become unbelievers. And the fact, in its turn, is communicated through Prophets. Yes, Allahu ta'âlâ has created mind so that it will find the right way, but it cannot find it by itself. Unless mind is informed by that way, it will not be liable to torment.

them, and, [saying, "We saved you. You owe your living to us."] they supposed that there was no power besides them. As a matter of fact, the Egyptian Pharaohs said, "If you worship anybody other than me I shall imprison you." And others, having heard that the universe had a creator, and realizing that they could not have themselves called the creator [the eternal guide], said that one creator existed, and that creator entered themselves, thus striving to have people worship themselves by this fraud.

Question: If Prophets had been sent to India, we would have heard about them. Having been talked about far and wide, it would have spread everywhere?

Answer: They were not sent all over India. Some of them were sent to a city, or even to a village. Allahu ta'âlâ honoured the best of a nation or of the inhabitants of a city with this great fortune, and he communicated to the people Allah's existence and oneness. His commandments, and the fact that nobody other than He could create anything. But they unbelieved, denied him. Saying that he was ignorant, false, crazy, they mocked him. Their outrage and torment on him increasing, Allahu ta'âlâ destroyed them. Long later He sent another Prophet in the same way, and the same thing happened. In India many ruined cities are seen that were destroyed thus. The event of cities' destruction for that reason and a Prophet's invitation spread among the local people and remained the topic of public talk for a long time. Had many people believed those Prophets and had the believers remained dominant, we would know about it. But if one person advised people for a few days and then went away without being believed by anybody, and if another one is believed by only one or two people, how could this news reach us? For, the disbelievers, disliking the religion which did not conform with their fathers' way, were striving to extinguish the religion. Who would communicate it, and who would he tell about it? Furthermore, the words Rasûl, Nabî and Peygamber are Persian and Arabic. Hindi language did not have these words; how could those Prophets have been given these names, then? What remains for us to say finally is that, supposing India had also places where no Prophet came and the right way was not shown, the people who were in those places, like those disbelievers who grew up in mountains or deserts, will not enter Hell to be tormented, eternally, even if they persisted and had others to worship them. Such people's entering Hell would conflict with accurate minds, nor would unerring kashfs accept the idea.

the one that has been revealed to us. That is, after their accounts are settled on the day of judgement they will be annihilated. According to this faqîr, the same will be done to disbelievers' children. For, Paradise is accensibile with î mân. A person should either have î mân or, (if he is a child), being a Muslim's child or having remained in the Dâr-ul-islâm when both his parents became renegades, he should be considered to have î mân. Children of those polytheists living in the Dâr-ul-islâm and zimmîs' children are like children of those disbelievers living in the Dâr-ul-harb. And those children that do not have î mân. They cannot enter Paradise. Remaining eternally in Hell is the retribution for unbelieving after the injunction. But the child is not liable. After being resurrected and their accounts being settled, they will be annihilated like animals. Also, those ancient people who did not hear of any Prophet because they lived in a time when a religion was forgotten being defiled by the cruel a very long time after a Prophet's death, will be annihilated after such a procedure in the next world.

O my dear son, meditating in a broad and deep scale, I, the faqîr, conclude that the earth has no place left where our Prophet has not been heard of. It is seen that the whole world is shining like the sun with the nûr of his invitation. Even, it has reached the Ya'jûj and Ma'jûj [Gog and Magog], who are behind the wall.

In ancient times as well, there was almost no place on earth where Prophets were not sent. Even in India, which is supposed to be the most deprived in this respect, Prophets were made from Indians, and through them Allah's commands were announced. It is understood that in some parts of India the nûrs of Prophets shone like stars in the darkness of unbelief. If you want to know I can give you the names of those cities. Some Prophets were not believed even by one person; no one admitted them. There were also Prophets who were believed by only one person. And some others were believed by a few people. India has not seen a Prophet who was believed by more than three people. In other words, there was no Prophet who had an ummat of four people. The writings about the existence and the attributes of Allahu ta'âlâ which appear in the books of some people worshipped by Hindus are all reflections of the lights of those Prophets. For, in every century every ummat was sent a Prophet who communicated Allah's existence and attributes. Had it not been for their blessed beings, minds, which had been fouled with the filths of disbelief and sinning, could not have attained the fortune of î mân. With their invalid minds, those idiots misled all people, forced people to worship

In one age, Allahu ta'âlâ revealed the commandments suitable for the times and states of the people of that age to a Prophet who was ulûl'azm, and commanded those people to obey him. For many reasons and uses, Allahu ta'âlâ made changes in the rules of the Sharî'at. At times, He sent the same one Prophet holding a Sharî'at with different commandments at different times. That is, He abolished, changed His former commandments some time later.

One of the never-changing words which all Prophets said unanimously is not to worship anything other than Allahu ta'âlâ, not to attribute a partner to Allahu ta'âlâ, not to idolize creatures for others to worship. Only Prophets said this word. No one was honoured with this fortune except those who followed them. No one besides Prophets said this word. A group of those who disbelieved Prophets said that Allahu ta'âlâ is one; yet they either said so by hearing it from Muslims or meant that the one with indispensable existence was one. They did not say that only He, is to be worshipped. Whereas, Muslims say that He is the only One who is both indispensable and worth worshipping. "**Lâ ilâ-ha il-lallâh**" means that there no deity besides Allahu ta'âlâ who is to be worshipped. He, alone, is to be worshipped.

The second word which these great people say unanimously is that they know themselves as human beings like anybody, and that only Allahu ta'âlâ is to be worshipped. They invite everybody to worship Him only. They say that Allahu ta'âlâ has not united with anything, that He has not settled in any substance. But those who disbelieved Prophets did not say so; especially their chiefs wanted to have themselves worshipped, and said, "Allahu ta'âlâ has entered us. He is in us." Thus, they were not ashamed to say that they were to be worshipped, that they were gods. Withdrawing themselves from their duties as servants of Allahu ta'âlâ, they committed all sorts of heinous, evil deeds. They supposed that being gods they would be irresponsible, that they could trespass upon anything, that they could not be prohibited from anything. Supposing that all their words were true, that they would never go wrong, that they could do anything they wanted, they went wrong, misleading others, too. May such base people be accursed. And shame upon those idiots who believed them!

Another fact which Prophets communicated unanimously is that they were sent an angel. None of those who disbelieved Prophets was blessed with this high luck. Angels are certainly impeccable. That is, certainly they do their duties correctly. They are ne-

But we see that of such people a group who persisted went to Hell. Only Allahu ta'âlâ knows the truth of everything.

3 -- FIRST VOLUME, 63rd. LETTER

This letter, written to the naqîb sayyed shaikh Farîd, communicates that all Prophets (aleihimussalâm) taught the same îmân:

May Allahu ta'âlâ not separate us and you from your exalted fathers' way! Salâm to the highest of your fathers and to all the rest!

Allahu ta'âlâ, guiding men to the way of eternal salvation through Prophets, has saved them from endless torment. Had it not been for those beings, Prophets, Allahu ta'âlâ would not have intimated His person and attributes to anybody. Nobody would have known of Allahu ta'âlâ; nobody could have found a way to Him. The commands and prohibitions of Allahu ta'âlâ would not have been known. Allahu ta'âlâ is Ghanî. That is, He does not need anything. Pitying men, He has done them a favour by sending them commands and prohibitions. The uses of the commands and prohibitions are for men. They do not have any use for Allahu ta'âlâ. Allahu ta'âlâ does not need them. Had it not been for Prophets, the things which Allahu ta'âlâ likes and those which He dislikes would not have been known or distinguished from each other. Then, the sending of Prophets is a great favour. Whose tongue could express the thanks for this favour? Who could fulfil this thanks? We thank our Allah, who has sent us all blessings, who has let us know Islamic faith, and who has blessed us with the fortune of believing Prophets.

The essences, the bases of the religions of all Prophets are the same; they are not different; they all said the same thing. What they said about Allah's person and attributes, about **Hashr** [assembling at the square of Arasat after rising from graves], about **Neshr** [Dispersing and leaving for Paradise or Hell after the setting of accounts], about Prophets, about the sending of an angel, about the revelation of books through the angel, about the infinite blessings in Paradise and the endless torment in Hell are all the same. Their words agree with each other. But their teachings about the halâl and the harâm and worships, that is, their teachings pertaining to the furû'ât, are different; they do not agree with each other.

4 — JUSTICE, WISDOM, ÎMÂN, QADÂ and QADAR

This letter was written by Sayyed Abdulhakîm Arwâsî, who was a treasure of karâmats, virtues and a witness showing the greatness of the Sahâba, of Islamic savants and who bewildered specialists of every branch with his profound knowledge, manners, and words:

Sir,

The jewels of knowledge which you placed in your letter have pleased those who have read it, very much. For, it is the most pleasing task and a nourishing food for the soul of this faqîr, me, to solve such religious problems, and thus to clear away the confusions in thoughts.

Solving your questions and thus illuminating minds is possible by one of the (following) three ways: by knowledge, by dhawq, or by mind.

Answering them by knowledge requires being based on the knowledge of îmân, so it is necessary to know the words used in the knowledge of Kalâm with their meanings pertaining to this knowledge.

[Many words have different meanings in different branches of knowledge. For example, the word zâlim (cruel) means disbeliever in the knowledge of tafsîr. In the knowledge of fiqh it means person who trespasses upon others' property. And in tasawwuf it has another meaning. Then, for reading and understanding a book on a branch of knowledge it is necessary first to know the words with their meanings peculiar to that branch. Otherwise the situation will be as exemplified by the incorrect and harmful translations and interpretations done by those who have learned slang Arabic staying in Egypt or in Baghdad for a few years and by those new so-called religious scholars who, taking a pocket dictionary in their hands, attempt to translate the Qur'ân and hadîths in order to earn money. Also, wrong and harmful are the words and writings of those men of tarîqat, who teach **Masnawî** and attempt to translate books of tasawwuf without ripening, maturing, taking great pains, and wearing the elbows for years in the presence of a savant of tasawwuf].

ver wrong, evil, or dirty. They convey the Wahy without changing or forgetting it. They carry Allah's word.

So, every word Prophets uttered is from Allahu ta'âlâ. Every commandment or information which they brought is from Allahu ta'âlâ. Also, every word which they said by ijtihâd was solidified by the Wahy. When they made an insignificant mistake in their ijtihâd, Allahu ta'âlâ sent the Wahy immediately and corrected them. Whereas, every word of those disbelievers who denied Prophets and represented themselves as gods, and had people worship themselves by saying, "We have created, rescued you," were from themselves. They supposed their words to be true. Now, let us be reasonable! If a stupid, ignorant person thinks of himself as a god, commands others to worship himself, and does every evil, harmful deed, is he to be believed? Is he to be followed. Translation of a Persian line:

It is known by the Spring how much fruit the year will give.

We have told the matter in detail in order that it will be understood clearly. It might as well go without saying that right is different from wrong, and that light is different from dark. When right comes wrong goes away. As a matter of fact, Allahu ta'âlâ declares in the eighty-first âyat of the sûratu Isrâ: "**When the right comes, the wrong goes away. The wrong is always a goer.**" Oh our Allah; keep us in the way of those great people! Âmîn.

You know Sayyed Mayân pîr Kamâl well. It would be needless for us to write anything in this respect. But it could not go without saying that for some time I have been enjoying his closeness. He was desirous to kiss the threshold of your door. But lately he has become ill and taken to bed. After recovering he will attain to your service and presence.

gion and consolidates imân. Of the learnings of metaphysics the ones that are unsound and corrupt do not conform with the religion. When these sciences are learned, those parts of the religious knowledge that conform with mental knowledge and those that cannot be solved through mental knowledge, together with the reasons, will come to be known, and it will also be understood that those matters that do not seem to conform with mind or those which mind cannot grasp cannot be denied.

JUSTICE

At the end of your valuable letter you say, "Doesn't it seem to be incompatible with justice." Sir, justice and its opposite, injustice have two definitions each:

1 — Justice means to act within the limits of laws and regulations put down by a superior or a ruler in order to govern a country. And injustice means to go beyond these laws, these limits, this circle.

Allahu ta'âlâ, our owner who created the universes out of nothing, is the ruler of rulers, the true owner and the only creator of everything. He does not have a commander, a ruler or an owner above Him to compel Him to act within some limits, to remain in a circle of rules, or to hold Him liable to some laws. He does not have a vizier, a counsellor or an assistant to warn Him, to guide Him to distinguish good from bad. For this reason, Allahu ta'âlâ does not have anything to do with this definition of justice. Let alone the fact that the word injustice could not approach Him, it would not be suitable to say that He is just in the sense of this definition. It would remind of injustice to say that He is just. Referring to Allahu ta'âlâ, it is not permissible to remember justice, let alone injustice, in accordance with this definition. A name of Allahu ta'âlâ is **al-Adl** (Just). It is certain that He is just. This name of His, like His other names, is interpreted; it is adapted to a suitable meaning. That is, what is meant by justice is the purpose of justice. For example, ar-Rahmân and ar-Rahîm are names of Allahu ta'âlâ, too. They mean merciful and compassionate. The heart's being inclined towards something is called Rahm. But Allahu ta'âlâ does not have a heart to be inclined towards any direction. The heart exists in a creature. Then, Rahm means the purpose of rahm, that is, it means to bestow favours. And the purpose, the conclusion of the name 'Adl' means He who does favours, He who gives the things that taste sweet to the nafs.

What do qadâ, qadar, halâl rizq (permitted sustenance), harâm rizq (forbidden sustenance), and the infinitude of the knowledge of Allahu ta'âlâ mean? What are halâl, harâm, and the compassion of Allahu ta'âlâ? What are justice and injustice, the justice of Allahu ta'âlâ, and wisdom? What are parts of wisdom, aql-i selîm, aql-i saqîm, and how is Allah? Is anything above Allah necessary? Does Allah have to make things useful and suitable for creatures?

Comprehension of these branches of knowledge by dhawq is not possible by explaining them at great length or by telling or writing about them in detail. It is possible by a way beautiful and full of faydh, i.e. by trusting and having good opinion of someone who can solve the problems and being together with him for a long time, which varies according to the high and low degrees of understanding. This way does not require any proof or document or knowing the meanings of words. One will have an indispensable knowledge born in oneself. One will believe closely, conscientiously. One will not need to prove them through the ulûm-i naqliyya, that is, through âyats and hadîths, or through the ulûm-i aqliyya (scientific knowledge). In fact, one will find the proofs and documents that are pointed out for proving, far-fetched and foreign to the purpose. Without these conditions every document, every proof will be insufficient. The doubts, the erroneous thoughts that occur to the minds of the clever, cannot be removed. On the contrary, they will increase, and deprive their îmân. Examples of this are the semiscientists.

Learning the experimental knowledge well, which is the second part of Islamic knowledge, helps and facilitates clear understanding of those branches of religious knowledge that are subtle and abstruse.

As for understanding them through mind; doing this requires first learning the ulûm-i aqliyya, that is, the knowledge which is based upon mind. What is this knowledge? How many divisions does it have? Which of them are related to matters of belief? Which of them are not connected to or do not depend on them? What are experimental physics, mathematical physics, metaphysics? Learning mathematical physics solidifies the religious knowledge. It does not shock contradict with the religious knowledge. Astronomy, arithmetic and geometry are sciences that help the religion. Everything in experimental physics, with the exception of a few theories and hypotheses, -which do not conform with the ones that have been experimented and proved-, conforms with the reli-

they will be tormented. Those who have reached puberty will not be influenced by the old effects of their parents and environments. If they would, hundred thousands of Muslim children, who had been brought up under Islamic education in Muslim countries, would not have become irreligious renegades and even enemies of Islam being deceived by the lies and slanders of Islam's enemies. These people go out of the religion even become enemies of the religion, and even take the lead in hostility against the religion after reaching the age of puberty, even after forty years of age, and even after having become a khodja or hâfiz. They mock their parents, neighbors and relatives by calling them fanatical, retrogressive, reactionary people, upholders of Religious Law, and excessive rightists. These very dismal examples very clearly display the fact that the effects of family education are not permanent. It is for this reason that today going out of the religion has become a nuisance, a grievous calamity that surrounds the whole world. Young or old, there are few people left who have not been seized by this disaster. On the other hand, we see many disbelievers, men of knowledge and science being converted to Islam. It is a fact that there are those who have not changed their faith -though they are very few-, which shows that family education may be permanent sometimes. Yet, a child's being a Muslim and being brought up through Muslim education is a favour of Allahu ta'âlâ, and He does not do this favour to disbelievers' children. He does not have to do favours to anybody. It is not injustice not to do favours. For example, if we buy a pound of rice from the grocer it will be justice for him to weigh it and give us exactly a pound of it. If he gives less it will be injustice. If he gives a little more it will be a favour. No one has the right to demand this favour. Likewise, it is a great favour of Allahu ta'âlâ that He brings (some people) up in Islamic education. He bestows it upon whoever He likes. It is not injustice for Him not to do this favour to nonmuslim children. If those who have been blessed with this become disbelievers, their punishment, torment will be very much more].

EXPLANATION of WISDOM

Wisdom is a **Quwwa-i darrâka**. That is, a comprehensive power. It has been created so as to distinguish right from wrong, good from bad, useful from harmful. It has been created in human beings, genies and angels, who may mistake right for wrong. There cannot be confusion of right and wrong with each other on the part

Allahu ta'âlâ does not have to do justice. If He had to do justice He would not be absolute; that is, He would not have a will. He who does not have a will has to act under compulsion.

On the basis of this definition one cannot say, "Such and such thing is not compatible with justice." Allahu ta'âlâ cannot be said to be just in this sense, nor does He have to do such justice.

2 — High definition of justice is: "To use what is one's own property." And injustice means to trespass on others' property or possessions. This is the definition of justice in our religion.

All classes of beings, low, high, material, symptomatic, corporeal, spiritual, angelic, human beings, genies, animals, plants, lifeless beings, skies, stars, big and small objects, the 'Arsh and the Kursî, elements and minerals, material and immaterial worlds, all and all are the incapable, needy creatures and possessions of Allahu ta'âlâ; He is their one and only Creator, their independent Owner. He is perfect in every case, in every respect. Why should it be necessary to complete Him while He has no imperfection? Everything other than He, is His property and creature. As the possessions, the creatures cannot be partners to the Owner, to the Creator in possessing and creating, so they do not own anything.

In accordance with both of the definitions, there is nothing "incompatible with justice" concerning the deeds of Allahu ta'âlâ. To think so would mean to liken the Creator to the things, which He has created, in some respects. And this, in its turn, would be the very injustice. The Creator does not resemble, His creatures in any respect.

Question: Muslim children who are born in Muslim countries become Muslims by seeing, learning from their parents, neighbors, teachers. But nonmuslim children, who are in other countries, are brought up as disbelievers, thus being deprived of Islam. If they also were brought up in Islamic education they would become Muslims and would enter Paradise. Isn't it injustice to put those who are brought up in such a manner, into Hell?

Answer: We should not confuse justice with favour. Allahu ta'âlâ has done more than due justice to His servants brought up in every country. That is, He will not put those nonmuslim children who died before the age of puberty, into Hell. Nor will He torment those disbelievers who, though having reached the age of puberty, died without having heard of hadrat Muhammad's religion. If they, after hearing of Islamic religion, of Paradise and Hell, do not want to learn it, or if they are too perverse to believe it, then

the branches of science. Any savant superior to him would certainly be relied on more.

Is wisdom mutawâtî like humanity, or is it mushakkik like knowledge? For certain it is mushakkik. That is, it does not exist equally in the individuals of the same species. Then, there are thousands of grades between the highest wisdom and the lowest wisdom. How can the expression, "The one that wisdom will admit," be proper, then? And whose wisdom is meant; that of the person who is the wisest, or that of anybody who is said to be wise?

There are two principal kinds of wisdom: **Aql-i selîm, Aql-i saîm**. Both of these are wisdoms. The wisdom which is selîm never goes wrong or errs. It never does anything to make it repent. It does not make mistakes in the things it considers. It always keeps to the course of actions that are good and that end well. It thinks properly, and finds the right way. Its deeds are always right. This wisdom existed in Prophets only. They were successful in every deed they had begun. They would not do anything that would make them repent or that would harm them. The one which is close to theirs is the wisdom of the Sahâba, of the Tâbi'ûn, of the Tabâi tâbi'ûn, and of the religious imâms. Theirs was the wisdom that was suitable for the rules of the Sharî'at. For this reason, Islam spread far and wide in their times; the number of Muslims increased. He who knows history well will see this fact very well.

The wisdom that is saqîm is quite the opposite one. It errs in its acts and thoughts, which always cause sorrow, repentance, harm and trouble.

Between these two kinds of wisdom there are numerous grades. It should not go without saying that as Believers have religious wisdom and worldly wisdom, so unbelievers have religious wisdom and worldly wisdom. As an unbeliever's worldly wisdom is superior to his religious wisdom, so a Believer's wisdom to comprehend matters pertaining to the next world is superior to his wisdom to comprehend worldly affairs. But this state is not perpetual. The world is transient. The wisdom which is useful in transient affairs could not be more valuable than the wisdom which is useful in continuous, everlasting matters.

[Wisdom and intelligence should not be mistaken for each other. It is intelligence to find the relations, to understand the resemblances and the differences between cause and effect. Claparede, a Swiss, defined intelligence as "Mind's best adjusting itself to new requirements and circumstances." That is, it is a power that

of Allahu ta'âlâ or in the knowledge of Him. Therefore, in that knowledge, wisdom, alone, can not be a means for proof by itself. Since it is possible to confuse right and wrong with each other in the knowledge of creatures, it is right for wisdom to interfere with the knowledge among servants. Since there is the tendency of mistaking right and wrong for each other in the knowledge of Allahu ta'âlâ, wisdom cannot walk on that road of knowledge. Creativeness has to be one in every respect. There cannot be difference of absence there. For this reason, wisdom has no business there.

Wisdom is a gauge. There cannot be qiyâs [comparison] concerning the knowledge to about Allahu ta'âlâ. But there is comparison in the knowledge about creatures; and if one compares right one will gain thawâb, while wrong comparison will be rewarded with forgiveness. If there were comparison in the knowledge belonging to Allahu ta'âlâ, it would be necessary to try to infer what is unknown by comparing it to what is known, which would mean to try to liken what is incomprehensible to that which is known. All wise and learned people say in consensus that it would be an unsound way to try to understand the unknown by comparing them to the known. Only in proving the existence of Allahu ta'âlâ does wisdom have some function. This knowledge is abstruse and difficult. First, let us see if wisdom is mushakkik or mutawâtî:

What does **mutawâtî** mean? Mutawâtî means an attribute which exists in equal amounts in all the individuals of the same species; like the attributes of humanity or animality. Humanity is equal in the highest and the lowest ones of human beings. For example, the humanity of a Prophet is equal to that of a disbeliever. Humanity is not more or stronger in a Prophet. There is no difference between the humanity of a Prophet and that of a disbeliever. The humanity of such a great emperor as Jamshîd is the same as the humanity of a village shepherd. That is, the humanity of Jamshid is no more than that of a shepherd. With respect to being human, both are the same.

Mushakkik is an attribute which does not exist in equal amounts in all the individuals of the same species; like knowledge. Knowledge exists in smaller amounts in some savants than it does in other savants. The knowledge of an Islamic savant who is at the same time a great scientist is certainly more, vaster and brighter than that of a village khodja. Then, which savant's information is more dependable in religious knowledge? Certainly more dependable is the information of that savant who is the greater and who has more knowledge and who has studied and done experiments in

Reading these statements with attention will show clearly that wisdom cannot be relied on in every matter, particularly in religious matters, which cannot be measured with wisdom.

Religious matters cannot be built upon wisdom. For, wisdom does not remain in the same state. Every person does not have the same wisdom, and, while a man's wisdom which is not selîm finds what is right occasionally, it errs more often than not. Let alone religious matters, a person who is said to be the wisest makes many mistakes even in the worldly affairs in which he has an expertise. How can wisdom, which is so liable to erring, be relied on? How can wisdom be followed in the matters pertaining to the next world, which are continuous everlasting?

As men's figures, habits are different from one another, so their wisdoms, natures, knowledges are different. Something which seems suitable to the wisdom of someone may seem not suitable at all to the wisdom of someone else. Something which is compatible with the nature of someone may not be compatible with the nature of someone else. Therefore, in religious matters wisdom cannot be a precise scale or a sound witness. Only, wisdom and the Sharî'at together can make up a precise and sound scale and witness. For this reason, they said:

“Do not commit your faith and îmân to the deductions of human thoughts, and do not adapt them to the conclusions reached by reasoning!”

Yes, wisdom is a witness, and shows the right way. But, it is the wisdom which is selîm, not every wisdom.

In conclusion, since the wisdom which is not selîm errs so often, its denying a fact or finding it unsuitable is of no value. The wisdom which is selîm, which is the wisdom of Prophets, sees clearly that all the religious rules are very suitable and correct. Every word of the Sharî'at is very obvious and extremely clear to this wisdom. Not only any document or witness is unnecessary, but also it does not need to be warned or informed.

HALÂL AND HARÂM

Everything was created by Allahu ta'âlâ. He is the owner of everything. Things which He has permitted us to use are halâl, and things which He has forbidden are harâm. For example, He has made it halâl for a man to marry one of two sisters. He has made it harâm to marry the second one, too. Harâm means somet-

helps us adapt ourselves to our surroundings. Single-celled animals are affected by their surroundings, and change their states by adjusting themselves to those effects. In arthropoda which are more developed, instincts join those effects. In vertebrates, these two forces are joined by familiarity. And in the most developed animals and human beings a new activity, a new attitude for adjusting themselves to their surroundings appears: this is intelligence, Bergson says, "Of the early people, and of the people of every century, the stranded ones made tools in order to adjust themselves to nature, to establish communications between themselves and animals. Those tools were made owing to intellect." As it is seen, making tools, making technical progress, is a symbol of intelligence, not of wisdom. William Stern, a German psychologist and pedagogue, says, "Intelligence means to adjust the thoughts to new conditions of life." That is, it is the power of solving problems, matters. And Terman, an American, says, "Intelligence means to think with concrete thoughts." All these definitions show that intelligence is a step of mind which is above instincts and below wisdom. Intellect, which is the executant of wisdom, is formed before wisdom. Owners of wisdom put forward theoretical ways and rules. The intelligent person practises, executes them. But if he is not wise enough, he only uses what he has learned from the owners of wisdom, and cannot reach the necessary and universal principles by himself. In other words, his mind does not function well, and he cannot deduce correctly. Intellect is the power of thinking. But wisdom is necessary for the thoughts being correct. The intelligent person needs a number of principles for having correct thoughts. It is wisdom that conducts these principles. Then, it would be incorrect to think that every intelligent person is wise too. An intelligent person can become a great commander. By adapting the methods which he has learned from the wise to new situations of war, he can conquer continents. But, if he has little wisdom, one error may turn his accomplishments into disasters. Obvious examples of this are Napoleon's intellect-radiating military plans, victories, but then the disasters that were the results of his unwise actions. It is written on the pages of history how Napoleon fled from Syria after the defeat he had suffered against Muslim armies in the era of Sultan Selim Khan III. If the lion's intellect were as strong as the human intellect it would be ten thousand times as horrible as it is now. Likewise, the more power and intellect an unwise and irreligious person has, the greater will be his danger to society].

senger brought reasonable, it will be understood that this mind is selim, perfect.

If, concerning a fact which is to be believed, one consults experimental knowledge and believes it when it is suitable with experiments but disbelieves or doubts it when one cannot prove it through experiments, one has believed experiments, not the Messenger; such imân, let alone being perfect, is not imân itself. For imân cannot be broken. It cannot be much or little.

If one attempts to measure religious knowledge with philosophy, one has believed the philosopher, not the Prophet. [Yes, mind, philosophical and experimental knowledge are of great help in realizing that Allahu ta'âlâ exists and that Muhammad (aleihis-salâm) is Allah's Prophet. But, after believing the Prophet with their help, it is not right to consult mind, philosophy, or experimental knowledge about any of the facts communicated by him. For, as shown by some examples appearing in literatures, many of the learnings acquired through mind, philosophy and experimentation change in the process of time, and when new ones are found old ones are discarded]. Then:

Imân is to trust and believe all the commandments which our master Rasûlullah (sallallahu aleihi wa sallam), as the Prophet, brought and communicated to all people from Allahu ta'âlâ. It is kufr to disbelieve or doubt any of these commandments and informations. For, to disbelieve or distrust the Messenger means to say that He is a liar. Lying is a fault. A faulty person cannot be a Prophet.

[Imân means to believe all the facts that are communicated clearly in the Qur'ân-i kerîm and in the hadîths and that are known through ijmâ' or commonly, and to believe them as they are understood through ijmâ' or commonly. **Ijmâ'** means the consensus of the Sahâba. If something has not been communicated in consensus by the Sahâba, the consensus of the Tâbi'ûn becomes ijmâ' for that thing. If it has not been explained in consensus by the Tâbi'ûn either, the consensus of the Taba-i tâbi'ûn becomes ijmâ' for it. For, the savants and mujtahids of those three centuries are praised in a hadîth-i sharîf. They are called the **Salaf-i sâlihîn**. It is written in the chapter, about being **Qâdî** in Ibni Âbidîn that the Sahâba and the Tâbi'ûn and the Taba-i tâbi'ûn are called the **Salaf-i sâlihîn**. It is communicated through ijmâ' that hundred thousands of hadîths in **Bukhârî** and **Muslim** and in the other four of six books called **Kutub-i sitta** are sahîh. (See Kinds of Hadîth-i sharîfs, in the sixth chapter). To be known commonly means to be widespread information heard by the majority of muslims in every century. It is not an excuse not to know it.

thing which Allahu ta'ala, who is the owner, the possessor, has forbidden to use. And halâl means to untie the knot of prohibition.

Something may be halâl for someone while it is harâm for someone else.

A person who commits a harâm in the world will be deprived of it in the next world. Those who use the things that are halâl here will be blessed with the originals of these things there. For example, if a man wears silk, which is harâm (for men) to wear in the world, he will be deprived of wearing silk in the next world. Silk is the dress of Paradise. Then, it comes to mean that he cannot enter Paradise unless he is purified of this sin. And a person who does not enter Paradise will enter Hell. For, there is no place besides these two in the next world.

Matters of next world are not like earthly affairs in any respect. This world was created to be annihilated. And it will be annihilated. The next world was created for remaining eternally and in such a manner as to be eternal. There is as much difference between this world and the next with respect to their matters and constitutions as there must be between something which will remain hereafter and something which will be annihilated soon. Only their names and descriptions are similar. For instance, the word Jannat (Paradise) means garden in the world, while it means in the next world the place which is called Jannat and where infinite blessings are. And Jahannam (Hell) means a deep well of fire here, while there, a place which is full of torment is called, Jahannam.

IMÂN

Sir! At the beginning of your letter you said., "The î mân which is perfect..." When î mân comes to being it is perfect already. For, there cannot be paucity in î mân. Î mân itself cannot be much or little. What is much or little is î mân's brightness, clearness. Î mân itself is:

Without consulting mind, experience or philosophy, to confirm, to believe the facts which hadrat Muhammad, the master of both worlds, communicated as the Prophet. If one confirms them, because they are reasonable, one has confirmed mind and the Messenger together, in which case the Prophet has not been trusted completely. When confidence is incomplete, there is not î mân. For î mân cannot be broken. If a mind finds what the Mes-

fir. But, if a person who has dissented from the Ahl as-sunnat disbelieves one of those religious tenets that are learned commonly through ijmâ' he is not called **Person of Lâ ilâ-ha il-lal-lah**. Such a person becomes kâfir. This fact is written also on the three hundred and seventy-seventh page of Ibni Âbdîn. It is written at the end of its second part, "He who holds hadrat Alî superior to the other three Khalîfas is called **Shî'î**. He who curses the Sahâba is called **Râfidî**." The Shî'î is a **person of qibla**. But the Râfidî has become kâfir. Today, Râfidîs are also called Kızılbaş (in Turkey). Shî'îs call themselves **Ja'ferî** today.

As it seen, **person of Lâ ilâ-ha il-lal-lâh** or **person of qibla** means a person who believes all those religious learnings that are known through ijmâ' and that is, person who is Muslim. Such a person does not become kâfir because of his heretical faith.

It is written on its hundred and fifty-fourth page, "It is not necessary to believe a hadîth-i sharîf communicated by one person, but if its meaning has been communicated through ijmâ', it is necessary to believe the ijmâ'."

It is written on the sixty-ninth page of the translation of the book **Milel-Nihal**, "Al-imâm al-a'zam Abû Hanîfa and al-imâm-ush-Shâfi'î said that the person of qibla cannot be caled kâfir. This statement means that the person of qibla does not become kâfir by committing sins. Savants of the seventy-two groups and their followers are Ahl-ul-qibla. Since they erred in those learnings in which ijtihâd is permissible, they cannot be called disbelievers. But, because ijtihâd is not permissible in those religious learnings which are indispensable and which have been communicated through ijmâ', he who disbelieves such learnings becomes kâfir according to the consensus (of savants). For, he who disbelieves them has disbelieved Rasûlullah. **Îmân** means to believe those commonly known learnings which Rasûlullah brought from Allahu ta'âlâ. It is kufr to disbelieve even one of these learnings. Every word, every action signifying disbelief, even if it is done in a jocular manner or unwillingly, is kufr. If it is done by being forced or inadvertently, it is not kufr."

It is written in the preface of the first part of Ibni Âbidîn that philosophy is a Greek word. Its meaning is to tell one's thoughts which one approves as facts, to make them believable through falsely-adorned, exciting words. They are words which are right outwardly; but most of them are wrong. Personal thoughts that are not based upon experimentation or calculation are called Philosophy. An example of them is to say that beings were not crea-

It is written on the hundred and eleventh page of **Hadiqa**, "It is not permissible to do ijtihâd in those religious learnings that have been communicated through ijmâ' and that are indispensably to be believed and done. It is necessary to believe them after learning them. Those who believe them are called **Mu'min** or **Muslim**. They become the ummat of Muhammad (aleihissalâm). The ummat of Muhammad (aleihissalâm) parted into seventy-three groups. It is permissible to do ijtihâd in those learnings which are to be believed and done and which have not been communicated clearly in the Qur'ân-i kerîm or in hadîth-i sharîfs, and also in those clear ones whose meanings have not been understood through ijmâ' or commonly. Of them, to do wrong ijtihâd in those learnings that are to be believed is sinful, though it is not kufr; it is the gravest sin. Seventy-two of the seventy-three groups of Muslims have thus gone wrong, dissented from the right way, and become **Holders of bid'at**. They will go to Hell as the punishment for their wrong faith. But since they are Muslims, they will not remain in Hell eternally, but will be taken out after some torment. The group with correct îmân who do not do wrong ijtihâd in those learnings that are to be believed are called **Ahl as-sunnat**. It is not sinful to do wrong ijtihâd in finding out whether those acts are hâlâl or harâm which have not been communicated through ijmâ' or commonly; it is thawâb. In this way have the four right madhhabs parted from one another with respect to acts; which are in the Ahl as-sunnat group and which agree with each other with respect to their faith.

Muslims who are in the way of the Salaf-i sâlihîn are called **Ahl as-sunnat**. Those heretical people who are not sunnî, who disprove the learnings deduced by the sunnî savants, and who claim their own thoughts and understandings to be the way of the Salaf-i sâlihîn, are called **Silfiyya** or **Salafiyya**. The most notorious inventor of the bid'at of silfiyya is Ibni Taymiyya, and wahhabîs. They defended themselves that they are in the way of the Sahâba. Deriving wrong and depraved meanings from the Qur'ân-i kerîm and hadîth-i sharîfs, they slander the true Muslims who are sunnî. It is declared in a hadîth-i sharîf, "**Do not say kâfir about the people of Lâ ilâ-ha il-lal-lah! He who calls them kâfir becomes kâfir himself.**" This hadîth-i sharîf means that when a person of lâ ilâ-ha il-lal-lah, that is, a person of qibla, dissents from the right way of Ahl as-sunnat in those matters to be believed that have not been communicated through ijmâ' or commonly, or when he commits another grave sin, he does not become kâ-

not permissible to read such heretical books [before learning the knowledge of Ahl as-sunnat]. Also, the books of the adherents of the heretical sect of **Mu'tazila**, such as Abdul-Jabbâr Râdî. Abû Alî Jibâî, Kâ'bî and Nizâm, teem with the corrupt thoughts of philosophers. Reading such books is harmful to young people. So are the books of the adherents of the sect of Mujassima, such as Muhammad bin Hîsum. They are the worsts of the groups of bid'at. Also, formerly Abul-Hasan-i Ash'arî wrote many books spreading the belief of Mu'tazila. After Allahu ta'âlâ guided him to the right way, he spread his books censuring his former ideas. But the savants of Ahl as-sunnat found wrong points in these books of his, too. Reading these books will not be harmful to those who can see his errors. The savants of Shâfi'î madhhab derived their knowledge of îmân from these books. And they explained their erroneous parts. Abû Abdullah Muhammad bin Sa'd's works explaining these books are quite harmless. In short, youngsters should not be allowed to read books written by philosophers. It will be permissible for them to read them after having learned the belief of Ahl as-sunnat." So is the case with Sayyed Qutb's interpretation, **Fî-zilâl-il-Qur'ân**, which, as we see, they have been trying to spread everywhere, and with his other books, and also with the books of such people as Mawdûdî and Hamîdullah. Those who want to learn their faith should not read these, but they should read the books of the savants of Ahl as-sunnat].

A person who doubts about something informed by our religion must say, "I believe whatever Allahu ta'âlâ and His Prophet mean by this." He must begin immediately to search for a religious savant to remove his doubt. He must look for and find an exalted person who is dependable for his knowledge and loyalty to his faith, who is intelligent and 'ârif, who avoids the harâms, knows the subtleties of religious knowledge, and is able to solve problems. When the answer he gets from him removes his doubt, he must believe in the way shown. It is fard to look for such an exalted person. One should not leave it to chance, but should begin looking for him as soon as possible. If one cannot find him, or if one cannot get rid of one's doubt though one finds him, one should say, "I believe as Allahu ta'âlâ and His Messenger would like me to believe" and should pray, entreat to Allahu ta'âlâ for the removal of his doubt. For this reason, it is fard-î kifâya to have an exalted person who can solve problems in every city. It is necessary to have a religious savant who can answer philosophers' slanders through scientific and philosophical knowledge, who can tackle the

ted from nothing, or that this is the way it has come and so it goes, or that it is retrogression to believe in things to be believed or in those that are halâl and harâm. It is written in **Ihyâ-ul-'ulûm**, "Philosophy is not a principal branch of knowledge. There are many mathematicians, -especially those who study geometry and logi-, biologists and doctors, who have lapsed into philosophy. They talk according to their own minds and points of view on theology, that is, on Allahu ta'âlâ, on His attributes, on His commands and prohibitions. Whereas, it is mubâh (permitted) to learn arithmetics, geometry, biology, physics, chemistry and medicine. It is useful to specialize in these. These are necessary for strengthening îmân, for national progress, for ease and comfort, for jihâd, and for spreading Islam. These are all Islamic knowledge. But it is philosophy to make these a means for one's corrupt thoughts and to use them in deceiving youngsters." As it is seen, it is useful, it is thawâb to learn scientific knowledge for serving humanity. It is philosophy, it is harâm to learn it for disturbing, troubling people, for annihilating the human rights, for exploiting people, for deranging their îmân and morals. In short, it is thawâb to use scientific knowledge in building up. And it is sinful to use it in demolishing. Knowledges that are necessary to learn and those that are prohibited are written in detail in **al-Hadî-qa**. I appended them to the Arabic book **Khulâsat-ut-tahqîq fî hukm-it-taqlîd wat-talfîq**, which I published in Istanbul.

It is written in the fifth volume of **Fatâwâ-i Hindiyya** that it is fard for everybody to learn the facts to be believed, the actions to be done and those to be avoided, the knowledge of the profession in which he earns his living. To learn more than this is not fard, but it is good, it is thawâb. He will not be sinful if he does not learn more. Also it is thawâb to learn the branches of knowledge such as astronomy, which are auxiliary to the branches that are fard. It is harâm to learn what is not useful, or to learn in order to harm. It is not permissible to learn the knowledge of kalâm, that is, the knowledge of îmân, in order to make fame or to seize a post. It causes the spreading of bid'at and fitna. Sadr-ul-Islâm Abul-Yasr says, "I have seen some philosophical information in some books of kalâm and tawhîd. So are the books of Isshâq Kendî and those of Istiqrârî, [These people, like today's Wahhabis, wrote the corrupt thoughts that occurred to their minds in the name of religious knowledge, thus misleading thousands of young people and drifting them to perdition]. These are the heretical people that have deviated from the right way shown by Islam. It is

QADÂ AND QADAR

The fifth of the six fundamentals of î mân is to believe in qadâ and qadar. Qadâ and qadar is the knowledge about which the intelligent are confused most. These confusions arise from not comprehending qadâ and qadar well. If it is comprehended well, what qadar means, no intelligent person will doubt it any more, and will have a firm î mân.

The creator of all classes of beings knows all the things which He has created and will create, from eternity in the past to eternity in the future, all from motes to the Arsh, whether material or immaterial, He knows them altogether and in one moment. He knew all of them before creating them. Everything has two kinds of existence. One of them is its existence in knowledge; and the other is its material existence outside. Al-î mân al-Ghazâlî explains this with the following example: A civil engineer first plans in his mind the shape and all particulars of the building he is going to construct. Then he draws this plan on paper, and gives the project to the foremen. And they construct the building according to the plan. The plan on paper is the building's existence in knowledge, and has the shape and form as envisaged, before. This is called (existence in knowledge, or in mind, or in imagination). And the building which is made of lumber, stones, mortar and bricks is its existence outside. The shape which the architect forms in his mind, that is, his knowledge about this shape, is his qadar to the building.

Because the knowledge of qadâ and qadar is intricate, reading about it may cause some wrong ideas, delusions and fancies. For this reason, our superiors explained qadâ and qadar in several ways. Thus, those who read or listen will utilize one of the definitions according to the course and manner of words, and will escape doubt.

Qadar is Allah's knowing in the eternal past, the things that will be created afterwards.

Allahu ta'âlâ creates everything with His power and knowledge. This knowledge is qadar.

Qadar is the relation of Allah's attribute 'knowledge' with creatures before anything was created.

The **Ahl as-sunnat wa'l-jamâ'at** believed in qadar, and said that it is a principle of î mân. In other words, they said that he who disbelieves qadar is not a Believer.

objections of those who pass for scientists by scientific methods, who can refute the wrong statements of disbelievers with holy books by proving the unsound parts of their books, who can extinguish the fire of mischief caused by heretical people, such as shî'îs, râfidîs, mu'tazilas and wahhabis, and who has learned world's history well, who has strong mathematical knowledge, and who has reached the depths of Islamîc knowledge. Islamic countries used to educate such savants. If there is not one such religious savant Islam will become a plaything in the hands of the enemies of religion. They will write religious books as they wish, and thus cause the youth to be brought up irreligiously. Settlement of Islam in a country and the nation's remaining in the right way depends first of all upon educating religious savants. If there are no religious savants, enemies of Islam will mask themselves as religious men, publish books and magazines, make orations, speeches, preach, khutbas and lectures, and thus steal away the faith and îmân of the people. Without anyone noticing anything, they will demolish Islâm easily and rapidly.

[It has been seen that Brahminism and Buddhism, today's widespread religions in India, contain some valuable information derived from the books and words of ancient Prophets. Like christianity, Brahminism and Buddhism are the defiled, interpolated forms of the true religions communicated by ancient Prophets. They are all kâfirs because they disbelieve the fact that Muhammad (aleihissalâm) is the Prophet. Sayyed Sharîf-i Jurjânî says in the third chapter of the final part of **Sharh-i mawâqif**: "A person who disbelieves the fact that Muhammad (aleihissalâm) is the Prophet of Allah becomes kâfir. Of such people, jews and christians believe in other Prophets. Of those who do not believe in any Prophets, Brahmins believe in Allahu ta'âlâ. But the Dahriyya (materialists) do not believe in Allahu ta'âlâ either. They say that everything comes into existence through natural forces, and that there is no creator, that things change themselves in process of dahr (time)." Magians believe in two gods, and polytheists and idolaters believe in many gods. Brahmins, magians and idolaters are unbelievers with no books originating from holy books of Prophets. For, they do not believe any Prophets, and they do not read any heavenly books. Communists, irreligious, godless unbelievers, are a group of the Dahriyya. The earth's sole unchanged, true religion today is Islam, which was brought by Muhammad (aleihissalâm). Allahu ta'âlâ has promised that this religion shall remain pristine and true until the end of the world].

on intellectual knowledge and science will certainly not believe such lies].

Religious knowledge is the knowledge which procures peace and happiness in this and the next worlds. It is divided into two parts: **Ulûm-i 'âliyya**, that is, the advanced religious knowledge. **Ulûm-i ibtidâiyya**, that is, elementary knowledge. Branches of the advanced religious knowledge are eight:

1 — The knowledge of **Tafsîr** (explanation, expounding)

2 — The knowledge of **Usûl-i kalâm**. This is the branch of knowledge that teaches how the knowledge of kalâm is derived from âyats and hadîths. This branch of knowledge is explained clearly in **al-Hadîqa**.

3 — The knowledge of **Kalâm**. This is the branch of knowledge teaching the kalimat ash-shahâdat and the six principles of îmân relative to it.

4 — The knowledge of **Usûl-i hadîth**. This is the branch of knowledge teaching kinds of hadîths.

5 — **'Ilm-i hadîth** teaches Rasûlullah's actions, utterances and manners.

6 — The knowledge of **Usûl-i fiqh**. It teaches how learnings of fiqh are derived from âyats and hadîths. The book of usûl named **Manâr** is well-known.

7 — The knowledge of **Fiqh** teaches the af'âl-i mukallafîn. That is, it teaches the commands, the prohibitions and the permissions that must be done or avoided with body. The knowledge of fiqh is divided into four: 'Ibâdât, Munâkahât, Mu'âmalât, and 'Uqûbât.

8 — **Ilm-i tasawwuf** teaches the things to be done or avoided by heart, and the ways to purify the heart and soul. This is also called **'Ilm-i akhlâq** or **Ilm-i ikhlâs**.

Of these eight branches of knowledge, it is **fard-i 'âyn** for every Muslim to learn the teachings of kalâm, fiqh and morals as much as necessary and to teach them to his household. Those who do not learn them and those who do not teach them to their household are gravely sinful. They will go to Hell and burn. And he who does not even think it is necessary to learn them and who slights them becomes kâfir; his îmân goes away. It is **fard-i kifâya** to learn these three branches of knowledge more than necessary or the other five branches of the advanced religious knowledge or the ulûm-i aqliyya. It is written in **Bizâziyya**, "After memorizing some parts of the Qur'ân-i kerîm, it is necessary to learn fiqh. For, it is fard-i kifâya to memorize the whole Qur'ân-i kerîm. But

Qadar is always from Allahu ta'âlâ, whether it is good or bad, sweet or dismal. For, qadar means to create what one knows.

[The words qadar and qadâ are used interchangeably. Qada is used instead of qadar].

Great savant Al-imâm-ul-Baghawî says, "The knowledge of qadâ and qadar is one of the secrets which Allahu ta'âlâ has hidden from His servants. He has not disclosed this knowledge to the closest angels, nor even to Prophets, who are owners of sahrî'ats! This knowledge is a great ocean. No one is permitted to dive into this ocean, or to talk about qadar. We must know thus far: Allahu ta'âlâ creates human beings. Some of them are shaqî, and will remain in Hell. Others are sa'id, and will enter Paradise. When a person asked hadrat Alî (radiyallâhu anh) about qadar, he said, "It is a dark way. Do not walk on this way!" When he asked again, he said, "It is a deep sea." He asked again. This time he said: "Qadar is Allah's secret. He has hidden this knowledge from you."

5 -- BOOKS OF TAFSÎR — HADÎTH-I SHARÎFS

This letter, an answer to a letter, by Sayyed Abdulhakîm Arwasî, real religious savant with perfect knowledge, explains taf-sîr and hadîths, and praises religious savants:

Sir,

At the beginning of your valuable letter you refer to religious savants. Knowledge which Muslims have to learn is called **Ulûm-i Islâmiyya**. This knowledge, which Islam commands, was divided into two sections by Rasûlullah (sallallahu aleihi wa sallam); he said, "Al-'ilmu 'ilmân, 'ilm-ul-abdân wa 'ilm-ul-adyân." He said that the former is **Ulûm-i aqliyya**, which is scientific knowledge, and the latter is **Ulûm-i naqliyya**, which is religious knowledge.

[In order to mislead youngsters, enemies of Islam say, "Religions are man-made. First totemism, then polytheism, and lastly monotheism were made up; thus religions deterred science and civilization." By atrocious slanders they denigrate Islam. They sever scientific knowledge, intellectual knowledge from Islam's nature. They misrepresent Islam in such a way as if it were different from and contrary to intellectual knowledge. They strive to spread the thought that mind's learning scientific knowledge depends on its giving up Islam. Vigilant people who have read books teaching elements of religion, realized how much importance Islam places

Ahl as-sunnat. They drift Muslims to heresy and perdition. For becoming true Muslims, we must read books of 'Ilm-i hâl written by pious Muslims].

Learning these eight branches of advanced religious knowledge requires learning the twelve elementary branches of knowledge, which are Sarf, Ishtiqâq, Nahw, Kitâbat, Ishtiqâq-i kebîr, Lughat, Matn-i lughat, Bayân, Ma'ânî, Badî, Balâghat and Inshâ. Thus, branches of Islamic knowledge are twenty.

For being a religious savant it is necessary to learn the eight branches of advanced religious knowledge together with all their subtle particulars, and to be as much learned as necessary in scientific knowledge. Only such people can be called Islamic savants. There are two groups of Islamic savants: The first group are the religious imâms, who are the Mufassirîn-i 'izâm, the Muhaddithîn-i kirâm, the Mutakallimîn, the Mutasawwifîn, and the Fuqahâ-i fihâm. Their every utterance, every declaration is an explanation of the Qur'ân-i kerîm and hadîth-i sharîfs. Everything they say is unchangeable, just as it was delivered to them, and is absolutely true.

Mufassir does not mean person who writes books of tafsîr. Mufassir is the person who understands what Allahu ta'lâlâ means by His word. Tafsîr is only the information that comes from Rasûlullah's blessed speech to the Sahâba, thence to the Tâbi'ûn, thence to the Taba-i tâbi'ûn, and thence, through the communication of such reliable and valuable people, to writers of books of tafsîr; to be more exact, to savants of fiqh and kalâm. Any information other than this cannot be called tafsîr, but is called ta'wîl. Correctness of ta'wîls is assessed by measuring them with tafsîrs. If the ta'wîl contradicts the tafsîr, it is discarded. If it agrees, it can be accepted. It is said so (by savants). Those who made books of tafsîr accepted the parts that were tafsîrs as tafsîrs and the parts that were ta'wîls as tafsîrs again because they agreed with the tafsîr.

Some books of tafsîr that are other than these communicate the ta'wîls of the Qur'ân-i kerîm. That is, they are not tafsîrs. They do not communicate what Allahu ta'âlâ means. The tafsîr by Shaikh-i Akbar and the tafsîr of Najmaddîn are books of ta'wîl. These cannot be documents for the knowledge of kalâm or for the knowledge of fiqh, which are the basic branches of religious knowledge.

The second group of Islamic savants are those who are other than the abovementioned savants of tafsîr, hadîth, kalâm, ta-

it is fard-i ayn to learn the indispensable teachings of fiqh. Muhammad bin Hasan says: Every Muslim has to learn the two hundred thousand knowledges of fiqh teaching harâms and hâlâls. After the fard, the most valuable worship is to learn knowledge and fiqh.

[While telling about the harmful branches of knowledge which the Sharî'at prohibits, the book **al-Hadîqa** says: It is fard-i ayn to study the knowledge of kalâm as much as to learn the belief communicated by the savants of Ahl as-sunnat wa'l jamâ'at, to prove it by religious and scientific knowledge, and to explain it to heretical or irreligious people. To learn more is necessary only for savants, but not permissible for others. It is fard-i kifâya to learn more for serving the religion, yet it is permissible only for the intelligent man of religion who works for Allah's sake. If others learn more they will deviate to wrong ways. [They will become zindiqs, that is, religion reformers]. Al-imâm ash-Shâfi'î said, "When compared to dealing with 'ilm-i kalâm and deviating, committing grave sins is trivial." Told so about the 'ilm-i kalâm of the time of al-imâm ash-Shâfi'î, we should consider the harms and the degree of prohibition in reading those religious books that are now being written by the short-sighted, visionary, ignorant of religion. Al-imâm ash-Shâfi'î, again, said, "If it were known how harmful it is to deal with the knowledge of kalâm before learning the Ahl as-sunnat belief well, you would beware dealing with the knowledge of kalâm more than you would beware a lion." Now there has been an increase in the number of those who write their own thoughts and opinions in the name of books on ilm-i kalâm. [Wahhabis and religion reformers are the ringleaders of this harmful movement]. Their books teem with şirk and heresy. Al-imâm Abû Yûsuf said, "It is not permissible for those who deal with 'ilm-i kalâm to be imâms." It is declared in the fatwâ of Bizâziyya, "Most of those who deal with ilm-i kalâm become zindiqs." As for dealing with the knowledge of fiqh, that is, learning the fards and what are the harâms; it is fard-i ayn for every Muslim. And to learn it more than needed is fard-i kifâya; it is very thawâb; there is no harm in it. Here we end our translation from **Hadîqa**. People have made it a fashion to write religious books with their own deficient knowledge and heretical thoughts. Giving these books of theirs such names as (The Qur'ân's Translation) and (Facts Of The Qur'ân), they present them to the youth. Saying that they should read these books only, they obstruct the learning of the religious knowledge communicated by the savants of

Rasûlullah (sallallahu aleihi wa sallam) imparted many facts that must remain secret to Huzayfat-ibnu Yemân. This exalted person and Abû Hurayra (radiyallahu anhumâ) stated: "Sarwar-i 'âlam (sallallahu aleihi wa sallam) intimated to us all the things that have happened and will happen from the creation of all beings till the day on which all will be annihilated. We have communicated those which we were permitted to communicate. We did not communicate, but kept secret, those which were to be covered." Maybe not all of those which were communicated have reached us. Hadîths that have not reached us cannot be said to be nonexistent. Further, books of malâhima are not among the books forming the basis of the religion. They communicate the acts to be avoided. These books contain exaggeration, which facilitates avoiding. Islam's soundness does not depend upon the correctness of books of malâhima; then why should the religion be blamed for the incorrectness of these books? These books are like history books. Certainly, history books will be like that.

You write that Sahâwî says, "Imâm-i Ahmad has said that the three books do not have a foundation"! That Ahmad must not be Imâm-i Ahmad Ibni Hanbal. Such a great imâm would not just say, "The three books do not have a foundation." Those great savants separate the doubtful parts. They do not say that a book is altogether wrong. However, because the books Malâhim and Maghâzî [war history] are not Islam's valuable books, the statement, "It does not admit of any true hadîths," about Malâhim, is of no value. We will also say that not to admit something does not show that it is nonexistent. Things that are nonexistent cannot be proved. For, no proof can be found to show nonexistence.

According to Sahâwî, "Imâm-i Ahmad has said that **Tafsîr-i Kalbî** is thoroughly wrong." As we have stated above, **Tafsîr-i Kalbî** is not a basic book of the religion. Nor is **Tafsîr-i Muqâtil**.

You write that Shawkânî has said that "the tafsîrs of the Sôfiyya, such as **Tafsîr-i Salamî**, are not tafsîrs." The abovegiven information about tafsîrs includes this tafsîr, too. We will point out also that the superiors of Sôfiyya-i aliyya did not write anything in the name of tafsîr. They wrote what they called ta'wîls. It has been said that the inspirations that came to their pure brains might be the informations willed by Allahu ta'âlâ. Their statements depend upon conscience. It is left for the owners of conscience to believe them. They cannot be proofs for others. That is, they do not prove the facts to be believed, nor can they indicate deeds or worships. Those who know them understand their states, and only tho-

sawwuf and fiqh. These are not admitted as mujtahids in the religion. Their statements cannot be favourable or unfavourable proofs.

Who explain the essentials, the fundamentals of Islamic religion are the savants of the first group. They acquired all their knowledge from the Qur'ân and hadîths. They learned the meanings of the Qur'ân and hadîths from the Sahâba. They did not say anything from themselves. Being followers of the Sahâba, they have been called **Ahl as-sunnat va'l-jamâ'at**.

Owners of madhhabs in fiqh are the four imâms. In their madhhabs there are those who have reached the high grade of mujtahid-i fi'l madhhab. They are al-imâm Muhammad and al-imâm Abû Yûsuf in Hanafî, al-imâm an-Nawawî and al-imâm ar-Râfi'î and al-imâm al Ghazâlî in Shâfi'î, and others. The ijtihâds of those who are other than these are the ijtihâds of these. That is, they will be accepted if they agree with their ijtihâds. If they do not agree, they will be adapted to their ijtihâds if possible. If they cannot be adapted, the religion cannot be based upon them. Who are to do this, that is, who are to see if they can be adapted, are only those who have higher knowledge and deeper understanding than the owners of these new ijtihâds; they are the Islamic savants educated by those great imâms, that is, they are the savants who love and protect their faith, and each of them is known to be exalted all over the world. Shamsaddîn Sahawî, whose name is mentioned in your letter, is, of course, outside this circle. And the book titled **Al-maqâsid-ul-Hasana** is not considered to be one of the valuable religious books. Its gauge is the valuable Islamic books. If it agrees with them it will be admitted. If it does not, utmost, will be done to adapt it to them. If it cannot be adapted, the book will be given up, and the responsibility will be left to its writer. The tafsîrs that have established bases of Islam cannot be refused or criticized with such books. Therefore, his saying that there are very few hadîths about Malâhima [great war, combat] and murtaqiba and muntazira [both mean to watch, to wait. These three branches of knowledge teach the methods of preestimating the results of a war] appeals for deliberation. It is not important if hadîths are many or few. When it is found out that there is a hadîth, one hadîth will do as well. For, any information coming from the Mukhbîr-i sâdiq (the Prophet) is to be believed. Fewness or maniness is assessed with a gauge. What will be the gauge to decide whether they are few, or many enough? Valuable books of hadîth contain more hadîths about these matters than about other matters.

de of the savants of the knowledge of balâghat, which is the essential factor to prove that the Qur'ân-i kerîm is mu'jiz, the savants of tafsîr of the Ahl as-sunnat quoted from his tafsîr in describing the balâghat of the Qur'ân-i kerîm.

As for Qâdî Baydâwî (bayyad-Allahu wajhah) (may Allahu ta'âlâ make his face luminous); he is exalted enough to deserve his name and the prayer (attached to his name). He is loved and honoured above all by mufasssirs. He reached the highest grade in the knowledge of tafsîr. He was an authority in every branch. He was a leader in every madhhab. He was a guide in every thought. He was skilled in every science, he was an authority in every usûl, and was known as authentic, firm and exalted by early savants as well as by later ones. It is a grave daring to say that there are mawdû' hadîths in such a profound savant's tafsîr; it is to tear a deep gap in the religion. It would be fit if the tongue that uttered such words, the heart that believed them, and the ears that listened to them caught fire. Was that greatly learned sage unable to distinguish mawdû' hadîths from sahih ones? What sould we call those people who would say, "Yes, he was"? Or, did he lack religious faith or fear of Allah to such an extent as to make up hadîth or disignore the heavy punishments which our Prophet had reported about those who would do so? It would be so base, so heinous to say he did. The meanings in these hadîths being too vast for the narrow comprehension, for the thick head of the person who says, so, he will look for a way out, thus finding no other way than calling them mawdû'. Therefore it will be pertinent here to explain mawdu' hadîths:

The word (mawdû') has one lexical meaning and one istilâh (technical) meaning, [that is, a different meaning peculiar to the concerned branch of knowledge]. In other words, it has a meaning given by the knowledge of **Usûl-i hadîth**. In dictionary, mawdû' means that which has been put somewhere afterwards, that is, made-up. That is, it was not uttered by the blessed mouth of the Sarwar-i âlam (sallallahu aleihi wa sallam) but was introduced in the name of hadîth by a zindiq, by a munâfiq, or by a liar, for slanderous purposes. There are two ways to determine it. The first way is the stating of the Fakhr-i Rusul, who is the owner of the hadîth, "This is not my hadîth," that is, his saying that he did not utter it. The second way is the absence of this mawdû' hadîth among those which have been recorded by being together with our master Rasûlullah from the first day of his prophethood until he honoured the next world with his presence, paying strict attention

se who have reached their high grades know them. Such people as Shawkânî are very far away from those grades. Shawkânî's statement cannot be a witness against them. You say, "They have many bâtinî tafsîrs." If the word 'bâtin' is used to mean they group of bâtiniyya, that group have already deviated from the right way. But if they mean the savants of bâtin, the statement must be cast to the teeth of the person who has said it.

[The book **Milel-Nihal**, by Shihristânî, was published in Arabic in Egypt, in India, and in London, and was translated to Latin, to English and other languages. It was translated to Turkish by Nûh bin Mustafâ. It is written on its forty - third page: "The Shî'î sect consists of twenty groups. The eighteenth group is the group of Ismâ'îlî. This group is also called Bâtiniyya. For, they say 'The Qur'ân has a bâtinî [secret, interior] meaning as well as a zâhirî [overt] meaning. Its bâtinî meaning is necessary, and its zâhirî meaning is unnecessary.' This is kufr, ilhâd, that is, to deviate from the right way. For, they do not believe a word of the Sharî'at." They are not called Shî'î, they are called Râfidî. The most widespread group of Shî'îs in Iran and India today is the group of Imâmiyya, who call themselves **Ja'farî**. Today, when the word Shî'î is mentioned it means Imâmiyya group].

At one place of your letter you write that Shawkânî has said. "The tafsîr of Ibnî Abbâs is not a tafsîr at all." There is not a book in the name of the tafsîr of Ibnî Abbâs. Abdullah Ibnî Abbâs did not write books. Having attended Rasûlullâh's valuable suhbats, having seen hadrat Jabraîl, and having been known as one of the most deeply learned of the Sahâba, he expounded some âyats as well as hadîths. Taking his high explanations, our savants of tafsîr enriched their tafsîrs. Islamic savants say in consensus that these tafsîrs are at a very high level. Shawkânî's statement needs correction. And correction it requires knowing the subtle rules of the knowledge of **Usûl-i hadîth**, which is so high. But it is not known whether Shawkânî reached those grades. For, if he had reached those grades he would not have said any words incompatible with the methods of great savants.

Concerning the tafsîr of Sa'labî, that is, the tafsîr titled **Kashf-u bayân**, we should keep the abovementioned explanation in view. So is the case with the **Tafsîr-i Wâhidî**.

Zemahsharî belonged to the group of Mu'tazila. For this reason, for understanding the divine meanings in the tafsîr of **Kashf-hâf**, the abovementioned explanation, again, should be kept in consideration. But, because Zemahsharî occupied the highest gra-

achings in them, you could apply the same reasoning to hadîths! Since such things are a matter of ijtihâd, it does not have to be really mawdû' just because a majtahid says that it is mawdû'.

The **Tafsir-i Abussu'ûd** was derived from the tefsîrs of Bay-dâwî and Zemahsharî and from the **Tafsîr-i kebîr**. Your highness did not mention the Tafsîr- kebîr. [The Tafsîr-i kebîr is also called **Mafâtiḥ-ul-Ghayb**. It consists of thirteen volumes. It was written by Fakhruddîn-i Râdî].

The statement, "The tafsîrs reported from the Salaf-i sâlihîn are not dependable," is not true at all. The proof, the witness which he puts forward in order to explain that some hadîths are mawdû' exposes his own mistake according to the knowledge of **Munâzara** (debate). Especially, his saying mawdû' about those hadîths that relate the virtue and the value of sûras is answerable in no way except saying, "La hawla...".

Yes, zindiqs fabled some words in the name of hadîth. The savants of Ahl as-sunnat picked and discarded them. Now our religious books do not contain any of them.

The **Tafsîr-i Khâzin**, -which is titled **Lubâb-ut-ta'wîl fî ma'ân-it-tanzîl** and was written by Alâ'uddîn-i Baghdâdî-, and the tafsîr of **Rûh-ul-bayân** are more of preaching books. The hadîths they contain may be da'îf hadîths at the most. Da'îf hadîths can be valuable for informing with the virtues and thawabs in worships. Basic religious information is not derived from such tafsîrs. Such books are not sources for the essentials of Islam. Books of preaches and khutbas and books of those who are in the low grades of tasawwuf are like speeches and conferences. You do not look for witnesses or proofs in such books. Therefore they may contain any kind of hadîths besides mawdû' hadîths. But in books of Kâlâm, which are the bases of the religion, only sound hadîths can be proofs and witnesses. But in books of fiqh and worship, in addition to da'îf and mawdu' hadîths, âhâd hadîths are proofs and witnesses. Worships that are reported by da'if hadîths to have much thawâb in them can be done. It is written in **Ibni âbidîn**, in the prayers of ablution, that it is harâm, perhaps kufr, to accord worships with nawdû' hadiths.

Jalâladdîn-i Suyûti, author of the books **Jâmi'-us-saghîr** and **Jâmi'-ul-kebîr**. [which are great hadîth books], reached the grade of imâm in the knowledge of hadîth. There are no mawdû' hadîths in his books, nor in al-Imâm-i Muḥammad Ghazâlî's books.

A person who says that a hadîth is mawdû' first of all has to be a majtahid in the knowledge of Usûl-i hadîth. If such a mujta-

to his every utterance, every manner and every habit; certainly it is impossible to determine it by this way either. Then, how could it ever be called mawdû'? No one would care about such a statement.

From the beginning of the Sarwar-i âlam's prophethood until his death, every word uttered by his blessed mouth, every silence and every action, is a hadîth. In describing the knowledge of hadîth they said, "It is the knowledge that shows his utterances and manners."

The knowledge of **Usûl-i hadîth** contains another knowledge through whose methods and ways kinds and classes of hadîths are distinguished. Different and detailed explanations, definitions and specifications of numerous kinds of hadîths, such as Mutawâtîr, Mashhûr, Sahîh, Hasan, Marfû', Musnad, Mursal, Da'îf and Mawdû', fill volumes of books. Each hadîth has conditions, references. These knowledges are peculiar only to those great savants who have reached the grade of ijtihâd in the knowledge of Usûl-i hadîth.

The knowledge of Hadîth is altogether different. When a savant who is mujtahid in the knowledge of Usûl-i hadîth proves that a hadîth is mawdû', there is no need for all the savants of this knowledge to say that it is mawdû'. For, a mujtahid who says mawdû' about a hadîth which does not fulfill the conditions which he considers indispensable for a hadîth for being sahîh means to say, "It is mawdû' according to the rules of the usûl of my madhhab." He does not mean that it is not an utterance of Rasûlullâh's. In other words he means to say, "This saying is said to be a hadîth-i sharîf, but I have not come to the same conclusion." Its not being a hadîth according to this savant does not show that it is not a hadîth in actual fact. As a matter of fact, when another majtahid in the knowledge of Usûl-i hadîth finds in this saying the conditions which he requires of the hadîth to fulfill for being sahîh, he may say that it is a hadîth and not mawdû'. Then, Shawkânî's statement, "The hadîths in some of the tafsîrs are mawdû'," does not make them mawdû'. If we were to suppose that Shawkânî is a mujtahid in the knowledge of Usûl-i hadîth, then we would know that it has not been understood clearly that it is a hadîth according to the rules of the (knowledge of Usûl-i hadîth) of his madhhab; but how dare he say that it is a mawdû' hadîth? The ugliness of casting such aspersions on religious superiors is so conspicuous. As the existence of differences between the well-known four madhhabs does not show that there are wrong te-

hādīth book named **Attarghīb-wattarhīb**, by Ismā'īl Isfahānī, Ab-
dul'azīm wrote another hādīth book with the same title; hadrat
Imām-i Rabbānī praises this book. Another one is the book na-
med **Ajā'ib-ul-Qur'ān**, written by Mahmūd-i Kermānī. Islamic re-
ligion does not defend these books. For, neither they themselves
nor their authors have been deemed great by religious savants. Ne-
vertheless neither all nor a few of the hādīths they contain can be
said to be mawdū'. Each hādīth has to be proved to be mawdū'
separately. Even if there were mawdū' hādīths it would not make
any difference. Fundamentals of the religion have not been based
upon these books. Faults and defects belong to the authors of the
books. And since their authors are not religious authorities or su-
perior persons, criticisms levied against them would not defame
the religion.

It those who say mawdū' about the hādīths reported by men
of tasawwuf intend to contradict the reports of the superiors of ta-
sawwuf, their words have no value and are not worth answering.
Every religious information reported by those great people is true,
dependable, and documented. But if they intend to contradict fal-
se dervish convents and false men tasawwuf, they may say as
much as they wish; we will not defend the latter.

Hadrat Muhammad Emīn-i Toqādī quotes the hādīth "**One
jadhba of the jadhbas of Rahmān is like the thawābs of all people
and genies**" in his booklet **Sulūk**. The booklet occupies number
169 of section Dār-ul-masnawī in the library, of Suleymāniyya-
Istanbul. It is also written on the 386th. page of **Ma'rifatnāma**
that it is a hādīth. The hādīth "**He who knows his nafs will know
his Rab (Allah)**" is written on the eleventh page of **Kunūz-ud-
daqāiq**, which also inform that it exists in **Daylamī**. (The book)
Latāif-ul-minan says that Shaikh Abul Abbās Mursī stated that
this is a hādīth, and quotes his lengthy interpretation (of the ha-
dīth). The first page of **Kashf-un-nūr** and also **Salāt-i Mas'ūdī** cle-
arly write that this is a hādīth, and explain its meaning. Ibni Tay-
miyya's and Zakashī's and Ibni Samānī's saying that it is just a
statement uttered by Yahyā bin Mu'āz-i Rādī is not based upon
any foundation. Persian explanation of **Fiqh-i Gadānī** communi-
cates that it is written in the thirteenth chapter of **Salāt-i Mas'ūdī**
that this is a hādīth. Abdulkerīm Ibni Samānī died in 562.

"**Love of the world is the origin of all sins**" is a hādīth. [Imām-i
Manāwī and Bayhakī communicate that it is a hādīth]. Those who
do not know what "world" means will not admit this fact.

hid proves that a hadîth is mawdû' according to rules of the knowledge of Usûl-i hadîth, it is mawdû' only in his madhhab. It does not have to be mawdû' in the madhhabs of other savants who are mujtahid in the knowledge of Usûl-i hadîth. Those savants record such hadîths as sahîh in their books. And Muslims know them as hadîths.

Muhammad Damîrî is the author of the book **Hayât-ul-haywân**. Books such as **Qisâs-i Anbiyâ** [by Imâm-i Alî bin Hamza Kisâî], **Mustatraf** [written by Muhammad bin Ahmad Abshîhî and titled **Mustatraf fî kulli fanni Muztazraf**], **Anîsuljalîs** [written by Alî bin Hasan Hullî], **Khazînat-ul-asrâr** [written by Muhammad Haqqi], **Tuhfat-ul-ikhwân** [about reading the Qur'ân-i kerîm and written by Khâlîl bin Uthmân], and **Makârim-i akhlâq** [written by Ibni Abiddunyâ] are not books that form the basis of the religion. However, since the authors of these books are great, hadîths that are mawdû' in their madhhabs must not exist in them. Even if they were mawdû' in the madhhabs of those who would say they were mawdû', we would not have to downgrade something observed by savants minutely by saying that it is mawdu'. Nor could Islam be denigrated with the extraneous sophisms of such outlookers. To say that a hadîth is mawdû', a person would have to be able to take the hadîth and prove by evidences and witnesses that it is mawdû'.

[Men of the seventy-two groups who will go to Hell, munâfiqs, zindiqs, wahhâbîs, and jews disguised as Muslims said mawdû' about many hadîths in order to break the Ahl as-sunnat into groups and camouflage their own evils. And some people who are known to be sunnî were deceived by the books of these enemies, and looked on many sahîh hadîths as mawdû'. One of those who, being unable to see the greatness of Ahl as-sunnat savants or comprehend their books, were deceived by the enemies, is Aliyy-ul-qârî. Though he wrote many books and revised valuable ones, he calls sahîh hadîths mawdû' in his book **Ahâdith-ul-mawdû'ât**. Those who believe the enemies of religion and say mawdû' about the sahîh hadîths in the most valuable books are thus helping the enemies of religion demolish Islam].

I never believe that a book named **Tahzîr-ul-muslimîn** is true; I understand that it is one of the lies told from behind the curtain in order to demolish the religion.

The books named at the end of the first page of your letter are not the basic books of Islam. [One of these books is **Durrat-un-nâsihîn**, written by Uthmân Hopawî]. Another one is the ha-

The book **Qût-ul-qulûb** [written by Abû Talib-i Mekkî] and the book **Bahjat-ul-asrâr** [written by Alî bin Yûsuf, and consisting of the biographies of the superiors of tasawwuf] do not teach the basic knowledges of the religion; I therefore shall not defend them.

To say mawdû' about the hadîths describing the creation of the world would mean to throw pebbles towards the unknown. Knowing whether a hadîth is sahîh requires lengthy observation. Whether or not it is compatible with mind is of no importance. Our religion is based upon communication. When the communication is true it is necessary to believe it.

The hadîth about the wives of hadrat Ibrâhîm is not mawdû'. It is true that our Prophet's blessed heart was taken out and purified. When he was born it was seen that he was circumcised. So were all the other Prophets. It is true that he had a seal of Prophethood. [Information about Ashûra is given in the fifty-eighth chapter of the third fascicle of Endless Bliss].

If the referred book, **Asnalmatâlib**, is the one which was written by Ibni Hajar-i Mekkî, it is beyond question, absolutely true, documentary, and very dependable. If it is one of the others it is of no importance.

The hadîth about the fifteenth night of the month of Sha'bân is sahîh. So is the case with the virtue of the month of Rajab. Mi'râj is a truth. But it is not certainly known which night it is. [How Mi'râj happened is told in detail in the fifty-eighth chapter of the third fascicle of Endless Bliss. Also, see the book **Belief and Islam**].

[Muhammad Rebhâmî says in his Persian book, **Riyâd-un-nâsihîn**, "There are many groups of those who disbelieve Mi'râj: Jahmiyya, which are the second group of the sect of Jabriyya, and Kâ'biyya, which are the twelfth group of the sect of Mu'tazila, said that Mi'râj was untrue. The sect of Mu'tazila said that Mi'râj was a dream. Recently the number of people following the Mu'tazila example has been on the increase. The **Bâhilî** group said that Mi'râj extended up to Jerusalem, not up to heavens.

The groups **Hashawiyya** and **Mushabbiha**, two of those groups who say that Allah is an object, said that Mi'râj lasted one night, that night was as long as three hundred years, and that all people remained asleep in the course of that time. The group of Ibâhâtî, that is, Ismâ'îlî, said that Mi'râj hapened spiritually, and that the body did not leave its place.

It is written at the end of **Sharh-i mawâqif** that the hadîth, **“My ummat will part into seventy-three groups. Only one of these will enter Paradise, and the rest will go to Hell,”** is sahîh. It is communicated in the translation of the book **Milel-Nihal** that the four imâms who wrote the books of hadîth named **Sunan** quoted this hadîth from Abû Hurayra. Great Islamic savant Shaikh-ul-islâm Ahmad Nâmiqî Jâmî quotes this hadîth in his book **Miftâh-un-najât**. Also, such mujtahids as Imâm-i Rabbânî and Imâm-i Ghazâlî quote this hadîth. Any person who would say that this hadîth is mawdû' would also try to daub the sun with sticky mud. For, it would be denied only by the adversaries of the Ahl as-sunnat.

While telling about the value of knowledge in his book **Nashr-ul-mahâsin**, Imâm-i Yâfi'î states that the utterance **“Savants of my ummat are like Prophets of the sons of Isrâil”** is a hadîth. This is written clearly in many books, particularly in the hundred and twenty-first letter of the third volume of hadrat Imâm-i Rabbânî's **Maktûbât**, and at the beginning of the book **Latâif-ul-minan**. Also, it is written in the book **Al-hâmilu fil-fulk**, by Abdulghanî Nablusî. This book exists in the library of Suleymâniya-Istanbul; section **Es'ad efendi**, number 3606.

“Worships of the abrâr are sins for the muqarrabs” is a hadîth. [Someone, who confused this hadîth with the statement **“The riyâ of 'ârifs is better than the ikhlâs of murîds”** by Abû sa'id-i Harrâz, made a wrong marginal mote in the Arabic translation of the hundred and twenty-seventh letter, thus misleading some people]. **“What remains from a Believer's food or drink is curative,”** is a hadîth. **“The world is a field (to be tilled) for the next world”**, is a hadîth. [Imâm-i Manâwî and Daylamî state that this is a sahîh hadîth]. A person who does not know their meanings will find no other way than contradicting. **Masnawî** states that the utterance **“Love of one's country comes from one's imân”** is a hadîth.

All the hadîths reported by those who occupy the high grades of tasawwuf are sahîh. **Delâil-ul-khayrât** is not a book of hadîths, but a book of prayers. I cannot guess what it could mean for a prayer to be mawdû'.

If the book **Ihyâ-ul-'ulûm** by Imâm-i Ghazâlî is meant by the word **Ihyâ**, the book is correct and exalted according to the consensus of savants. If a nonmuslim turned its pages with good will he would be honoured with becoming a Muslim.

6 — KINDS OF HADÎTH-I SHARÎFS

Kinds of hadîth-i sharîfs are defined as follows on the hundred and thirtysixth page of the first chapter of the book *Makhzan-ul'ulûm*, which was printed in Istanbul in the hijri year 1308, and on the third page of the book *Ashi'at-ul-lam'ât*:

1 — **Hadîth-i mursal**: Those hadîths that are quoted by one Sahabî directly in the name of Rasûlullah's utterance without the name of any of the Sahâba being mentioned.

2 — **Hadîth-i musnad**: Those hadîths that are given together with the name of the Sahabî that ascribes them to Rasûlullah. Musnad hadîths are either *muttasil* or *munqati'*:

3 — **Hadîth-i musnad-i muttasîl**: Those hadîths that are ascribed to Rasûlullah by an unbroken chain of transmitters; that is, not one of their transmitters is lacking.

4 — **Hadîth-i musnad-i munqati'**: Those hadîths whose one or more transmitters, except the Sahabî, are not recorded.

5 — **Hadîth-i mawsûl**: Is the kind of hadîth-i musnad-i muttasil which the Sahabî communicated by saying, "I have heard Rasûlullah say so." Such hadîths are called **Hadîth-i marfû'** on the thirty-fourth page of the translation of the second volume of *Mawâhib-i ladunniyya* and in the forty-second hadîth in an-Nawawî's **Hadîth-i arba'in**, translated by Ahmad Na'im Bey.

6 — **Hadîth-i mutawâtir**: Those hadîths which many Sahabîs heard from Rasûlullah and which many other people heard from them and which were written in a book not before having been heard always from many people, who are not ever likely to have agreed on a lie. It is absolutely necessary to believe and obey the hadîths that are mutawâtir; he who disbelieves them becomes *kâfir*.

7 — **Hadîth-i mashhûr**: Those hadîths that became well-known in the second century though they had been reported by only one person in the first century (of Islam). That is, they are the hadîths that were heard from Rasûlullah by one person, and from him many other people heard them later, and from, them, again, other people heard them; they were transmitted as mutawâtir up to the last person from whom they were heard. He who disbelieves mashhûr hadîths becomes *kâfir*, too.

Savants of Ahl as-sunnat wa'l-jamâ'at said that on Mi'râj the soul and the body together were taken from Mecca to Jerusalem, thence to the seven skies, thence to the place named Sidra, and thence to the rank of Qâba Qawsayn when awake, and then they were taken back in one moment one night. They said that Allahu ta'âlâ made this, and they proved this in many ways." He has other mi'râjs, too, which happened spiritually].

The hadîth describing the namâz of tarâwih is sahîh. The fact that the Arab is the best of mankind, together with the superior merits of Qoureyshîs and Hâshimîs, written in hadîths, [which exist in the fifty-seventh chapter of the first fascicle].

If the statements in the booklet **Râbita-î sharifa** were read with due attention, you would solve your other questions! Those who deny râbita are those who do not know what râbita is. Most of the past thousand years' savants of Hanafî madhhab describe râbita in their books. To deny this means to deny the savants of Hanafî madhhab. Objecting against them would require not only being a mujtahid but also being one as exalted as they are. Not everybody could derive meanings from âyats and hadîths; one would have to be a mujtahid. Ignorant people's approving or disapproving the facts could not change them.

Men's helping one another will be possible only be shafâ'at (intercession). Asking for help from souls has become a custom among all Muslims and all people.

Sir! It being the month of Ramadân, I have been able to write only this much. Anyone who would like more detailed information would need a long interview on a favorable day. But it would be necessary to be reasonable and educated. For, it is not possible to talk with an obstinate person. For realizing why Hadrat Alî did not help Hadrat Hasan and Hadrat Husayn, we have to meet and converse. I beg you to excuse me.

28th Ramadân 1347 [1928]

Abdulhakîm Arwâsî

22 — **Hadīth-i da'if:** Those hadīths that are not saḥīh or ḥasan. One of their transmitters has a slack memory or justice, or there is doubt in his belief. Much worship is done in accordance with da'īf hadīths. But they are not relied on in ijtihād.

23 — **Hadīth-i muḥkam:** Those hadīths which do not need interpretation.

24 — **Hadīth-i mutashābih:** Those hadīths that need interpretation.

25 — **Hadīth-i münfasil:** Those hadīths with more than one forgotten transmitters in between.

26 — **Hadīth-i mustafīd:** Any hadīth with more than three transmitters.

27 — **Hadīth-i muddarib:** Those hadīths which were transmitted to book authors through various incongruous ways.

28 — **Hadīth-i merdūd:** An expression that does not bear any meaning or any of the conditions of hadīth-transmitting.

29 — **Hadīth-i muftarī:** Words of Musaylama-tulkazzāb. Or they are the concocted words of those munāfiqs, zindiqs and the irreligious people in disguise of Muslims, who succeeded him. Savants of Ahl as-sunnat found those hadīths that are merdūd or muftarī and discarded them. None of such words exist in the books of religious superiors.

30 — **Hadīth-i mawdū':** Explained in the previous pages.

31 — **Athar:** Means a mawqūf or maqtū' hadīth, or a merfū' hadīth teaching a prayer. **Sanad** means a savant that transmits hadīths.

GREAT HADĪTH SAVANTS: Hadīth savants are very exalted people. He who knows by heart a hundred thousand hadīths together with their transmitters is called **Hāfiz**. He who has memorized all the Qur'ān is not called hāfiz, he is called **Qāri'**. Because there is nobody today who knows hadīths by heart we erroneously say hāfiz instead of qāri'. He who knows two hundred thousand hadīths by heart is called **Shaikh-ul-hadīth**. He who has memorized three hundred thousand is called **Hujjat-ul-Islām**. He who knows by heart more than three hundred thousand hadīths together with their transmitters and proofs is called **Imām of hadīth** or Mujtahid of hadīth. Today's world does not have such an Islamic savant. The knowledge of hadīth is now in the hands of junior and unimportant people. Of the hadīth books that have been unanimously confirmed to be correct by all Islamic savants, six have become famous all over the world. These six books are

8 — **Hadîth-i mawqûf:** Those hadîths all the transmitters of which are recorded up to the Sahabî and about which the Sahabî did not say, "I have heard Rasûlullah say so," but said, "I have heard that Rasûlullah said so."

9 — **Hadîth-i sahîh:** Those musnad-i muttasil, mutawâtir and mashhûr hadîths heard from just people who are learned in the knowledge of hadîth.

10 — **Khabar-i âhâd:** Those musnad-i muttasil hadîths that have been transmitted always by one person (to another).

11 — **Hadîth-i mu'allaq:** Those hadîths whose first transmitter is not known, or a few of whose transmitters are not known, or not one of whose transmitters is known. Mursel and munqati' hadîths are mu'allaq. A hadîth whose first transmitter only is not recorded is called **Mudallas**. Tadrîs in makrûh.

12 — **Hadîth-i qudsî:** Those hadîths that were meant by Allahu ta'âlâ and uttered by Rasûlullah. Whenever our master the Prophet uttered a hadîth-i qudsî he was covered by a nûr, and it was known by his appearance.

13 — **Hadîth-i qawî:** Any hadîth after saying which he recited an âyat.

14 — **Hadîth-i nâsikh:** Those hadîths which he said towards the end of his life.

15 — **Hadîth-i mansûkh:** Those hadîths which he said at the early age but which were changed later.

16 — **Hadîth-i âm:** Those hadîths that were said for all people.

17 — **Hadîth-i khâs:** Those hadîths that were said for one person only.

18 — **Hadîth-i hasan:** Those hadîths the transmitters of which are faithful and trustworthy but without as strong memory and understanding as those of those who transmit sahîh hadîths.

19 — **Hadîth-i maqtû:** They are the hadîths transmitted by the Tâbi'in-i kirâm, and their transmitters up to the Tâbi'ûn are known.

20 — **Hadîth-i Shâdh:** Those hadîths which a person says he heard from a savant of hadîth. They are accepted, but they cannot be documents or proofs. If the person who is said to be the savant is not well-known, they will not be accepted.

21 — **Hadîth-i gharîb:** Any hadîth-i sahîh which was transmitted by only one person. Or it is a hadîth one of the transmitters of which was contradicted by a hadîth savant.

Musnad is signified with (Ya'lâ), Abdullah Dârimî's **Musnad** is signified with (DR), and Ahmad Bezzar's **Musnad** is signified with (Z). These books are called **Masânîd**.

7 — FIRST VOLUME, 50th LETTER

This letter, sent to Sayyed Shaikh Ferîd, tells about the base-ness, the evil in this world:

May Allahu ta'âlâ, for the sake of His beloved Prophet, rescue us from being the slaves of those other than Himself! May He bless us with the lot of being attached to Him with all our being!

By appearance the world is very sweet and is supposed to be beautiful. But in actual fact it is a fatal posion. It is a possession which is good for nothing. There is no rescue for those who love it, who are attache to it. Those whom it kills become carrions. Its lovers become crazy. The worlds is like a falsely-adorned filth. It is like a poison covered with sweets. He who has wisdom will not let his heart be seized by this corrupt possession. Savants say, "If a person who is about to die requests that his property be given to the wisest of the time, it is necessary to give it to the zâhid". For the zâhid does not esteem or desire or set his heart on the world. His not being fond of the world shows that he has much wisdom.

It would be too long if I were to write some more. Let me say also that Shaikh Zakariyya, an owner of virtues, has been keeping a note-book. Taken to this as he has, he fears worldly accounts, which are much easier than the accounts in the hereafter. In the world of causation he deems your honourable tawajjuh and aid a powerful buttress. And he hopes that he will be mentioned in the new **diwân** as one of the officals of that exalted station.

May Allahu ta'âlâ give you visible and hidden fortunes and happinesses!

[Wisdom is different from intellect. Wisdom distinguishes good from bad, useful from harmful. He who has little wisdom may have much intelligence. It is not correct to think of the disbelievers, of the enemies of religion, who has much intelligence, as wise].

[It is declared in the hadîths in **Ma'rifatnâma**, "The happy person is the one who had abandoned the world before the world abandoned him", "For him who desires the next world and works for the next world Allahu ta'âlâ makes this world a servant". "He who works only for the world gets only what is in his qadar. His

called **Kutub-i sitta**. The six savants who wrote the Kutub-i sitta are:

1 — Imâm-i Bukhâri: His name is Muhammad bin Îsmâ'il. He is briefly signified with the letter (H). There are seven thousand two hundred and seventy-five hadîths in his book titled **Sahîh-i Bukhârî**. He selected these out of six hundred thousand hadîths. Before writing down each hadîth, he would perform ghusl, perform a namâz of two rak'ats, and then go to sleep for istikhâra. He wrote his Bukhârî-yi sharîf in sixteen years. He was born in Bukhârâ in 194 hijri and died in Semmerkand in 256, on the night before fitr bayram [Iyd-i fitr].

2 — Imâm-i Abdul-Husayn Muslim Nishâpûrî: He is briefly signified with the letter (M). He made his book titled **Jâmi'us-sahîh** with selections from three hundred thousand hadîths. He was born in 206 and died in 261.

3 — Imâm-i Mâlik bin Enes: He is signified with the letter (Mâ). His book titled **Muwattâ** is the first hadîth book written. He was born in Medîna in 95, and died there in 179. It is written in the book **Mawdû'ât-ul'ûlûm** that when listing the names of **Kutub-i sitta** some savants mentioned the book Sunan by Ibni Mâja instead of **Muwattâ**.

4 — Imâm-i Tirmuzî: His name is Muhammad bin Îsâ. He is signified with the letter (T). His book titled **Jâmi-us-sahîh** is so valuable. He was born in 209, and died in 279.

5 — Abû Dâwûd Suleymân bin Ash'as Sijstânî: He is signified with the letter (D). There are forty-eight hundred hadîths in his book titled **Sunan**. He selected these from among half-a-million hadîths. He was born in 202, and died in Basra in 275.

6 — Imam-i Nasâi: His name is Abû Abdurrahmân Ahmad bin 'Alî. He is signified with the letter (S). His two books, one titled **Sunan-i kebîr** and the other **Sunan-i saghîr**, are so valuable. **Sunan-i saghîr** is one of the **Kutub-i sitta**. He was born in 215, and died in 303.

It is written in the book **Mawdû'ât-ul-ûlûm** that the word **Sunan**, when used alone, is understood as one of the books of four savants. These are Abû Dâwûd (D), Tirmuzi (T), Nasâi (S) and Ibni Mâja. Ibni Mâja is briefly signified with the letters (MJ). When mentioning the **Sunan** book by anybody other than these, it is used together with the name of its author. For example, **Sunan-i Dâra Qutnî (QT, N)** and **Sunan-i kebîr-i Bayhâkî (HaK)**.

Of the famous and very precious hadîth book, **Musnad** by Imâm-i Ahmad bin Hanbal is signified with (HD), Abû Ya'lâ's

man's snare. If you chase it, it will escape from you. If you run away from it, it will chase you. The world is a place of troubles for its lovers. It is a place of blessings for those who are not deceived by its flavours. It is a place of earnings for worshippers. It is a place of hikmat for those who take warning. It is a place of salvation for those who know it. It is like Paradise when compared to one's mother's womb. It is like a rubbish-heap when compared to the next world.

All the things that are before death are called the world. Of these, the ones that are useful after death are not considered to be worldly. They are counted to be from the next world. For, the world is a field of tillage for the next world. Those worldly things that are not useful in the next world are harmful. So are the ha-râms, the sins and those mubâhs that are exceeding. If those that are in the world are used compatibly with the Shari'at, they will be useful for the next world. Both the worldly flavor and the blessings of the next world will be attained. Property is neither good nor bad. Goodness or evil is in the person who uses it. Then, the world which is cursed as bad is the things which Allahu ta'âlâ dislikes and which are used in such ways as to demolish the next world. Those who forget about themselves and Allah are like the stranded traveller who on the way busies with his horse's ornament, saddle and grass, thus remaining behind his companions. Being left alone in the desert, he will perish. Likewise, if man forgets about what he was created for, falls for the worldly charms, does not make preparations for the next world, he will drag himself towards eternal perdition. Love of the world prevents one from getting ready for the next world. For, the heart, thinking about it, forgets about Allah. The body, striving to obtain it, cannot worship any more. The world and the next world are like the east and the west. He who tries to approach one of them gets away from the other. If a person does not carry out his prayers does not observe Allah's commands and prohibitions in his living and earning, he has held fast to the world. Allahu ta'âlâ makes everybody's heart feel discord against him. Nobody likes him].

Who on earth is free from the bane of griefs?

Everybody has cares since he is Aaam's son.

Thousand hunter cares chase one pleasure phoenix;

I don't see why people should fall for such a fancy.

affairs are complicated and his worries are a lot", "It is so astonishing that a person believes that the next world is eternal, but still holds fast to this world", "The world was created for you, and you were created for the next world. And in the next world there is no place other than Paradise and Hell fire", "May the person who worships money and food be annihilated!", "I do not think about your becoming poor, nor do I worry about it. I fear that you, having obtained plenty of the world, may become disobedient towards Allahu ta'âlâ and hostile against one another, just as it happened to your predecessors", "The harm of the ambition of property and fame to man is more than the harm of two hungry wolves that have run among a flock of sheep", "Abandon the world so that Allahu ta'âlâ will love you! Do not cast a covetous eye upon men's property so that everybody will love you.", "The world is like a bridge to be passed. Do not try to repair this bridge. Pass it as soon as you can and go!", "Work for the world as much as the length of time you will stay here, and work for the next world as much as the length of time you will stay there!".

The world is zill-i zâil. He who trusts it is contrite. Even if it remains with you, you will not remain with it. Take the love of the world out of your heart before you go out of the world. He who is not taken in by the worldly flavours will attain the blessings of Paradise. He will be cherished and respectable in both worlds. The world is ruin. Its sherbets are mirages. Its blessings are poisonous and its pleasures are sorrowful. It wears out bodies. It increases desires. It runs away from those who chase it, and chases those who run away from it. The world is like the honey and those who have fallen into it are like flies. Its blessings are transient and its states are changeable. The world and those who are fond of it are not believable. For, there is no loyalty or ease in them.

Give up what is transient so that you may get what is permanent. It would be astonishing if a person with self-consciousness were fond of this world. The evil will be fond of this world. And the good will hold fast to what is eternal. Be in the world with your body, and find the next world with your heart! He who forsakes the desires of the nafs will get clean and will be rescued from disasters. On the person who forsakes what Allahu ta'âlâ dislikes Allahu ta'âlâ will bestow a better one. He who understands the world does not feel sorry about its inconveniences. He who understands the world abstains from it. He who abstains from the world knows his nafs. He who knows his nafs finds his Allah. He who serves his Allah is served by the world. The world is like the

much. It is next to impossible to abstain entirely from more than necessary mubâhs always, especially in this time. At least, one must abstain from the harâms and do one's best to abstain from more than necessary mubâhs. When mubâhs are done more than necessary, one must repent and make tawba. One should deem these deeds as the beginnings of committing harâms. One must trust oneself in Allahu ta'âlâ and beg Him. This repentance, asking for pardon and begging may stand for abstaining more than necessary mubâhs entirely, thus protecting one against the harm and mischief of such deeds. One of our superiors says, "Sinners' hanging their heads seems to me better than worshippers' swelling their chests".

There are two kinds of abstaining from the harâms; Firstly, to abstain from those sins which only disturb the rights of Allahu ta'âlâ. Secondly, to abstain from those sins in which men, creatures have rights, too. The second kind is more important. Allahu ta'âlâ does not need anything, and He is very merciful. But human beings do not only need a lot of things but also are very stingy and mean. Rasûlullah said: "**He who has human beings' rights on himself, and who has violated creatures' property and chastity, should pay the rights back and have himself forgiven before dying! For that day gold and property will not have any value. That day, his thawâbs will be taken away until the rights have been paid, or, if he does not have any thawâbs, the right-owner's sins will be loaded on him**".

[Ibni Âbidîn, while explaining the book **Durr-ul-mukhtâr**, says in the two hundred and ninety-fifth page of the subject of intending for namâz, "On the day of last judgement, if the right-owner does not forgive his right, for a right of one dânk seven hundred prayers of namâz which have been performed in jamâ'at and accepted will be taken away and will be given to the right-owner". One dânk is one-sixth of a dirhem, about half a gram, which is about one-sixtieth of an ounce, of silver, which is worth about twenty-five kurush, about 0.17 cents].

One day, when Rasûlullah asked the Sahâba, "**Do you know who is called a bankrupt?**", they said, "The person without any money or property left". He declared, "**Among my ummat, a bankrupt is the person whose deed-book contains many thawâbs of namâz, fasting and zakât on the day of last judgement. But he has sworn at a person, slandered him and taken away his property. His thawâbs will be divided and distributed to such right-**

This letter, written to Kilinj Khan, informs that progress is possible only through wara' and taqwâ, says to cease from more than necessary mubâhs, or at least to refrain from the harâms and pare down the mubâhs, communicates that there are two ways of abstaining from the harâms:

May Allahu ta'âlâ protect you against every kind of sorrow! May He protect you against every defect for the sake of the most superior human being (sallallahu aleihi wa sallam)!

Allahu ta'âlâ declares in the seventh âyat of surat-ul-Hashr "Take and obey the commands which my Messenger has brought for you! Refrain from what he has prohibited!" As it is seen, two things are necessary for escaping disasters in the world and Hell torment in the next world: Hold fast to the commands, and abstain from the prohibitions! Of these two, the greatest one, the more necessary one is the second one, which is called wara' and taqwâ. In the presence of Rasûlullah they said that a person worshipped, struggled a lot. When they said that another person abstained from what is prohibited very much, he declared. "Nothing can be like wara'". That is, he said that it was more valuable to abstain from the prohibitions. In a hadîth he declared, "Wara' is the pillar of dîn". Man's becoming superior to angels is owing to wara' and their progress, getting exalted, is, again, owing to wara'. Angles also obey the commands. But angels cannot make progress. Then, holding fast to wara' and having taqwâ is more necessary than anything else. In Islâm the most valuable thing is taqwâ. The basis of the religion is taqwâ.

Wara' and taqwâ means to refrain from the harâms. For being able to refrain from the harâms entirely, it is necessary to refrain from more than necessary mubâhs. We should use the mubâhs as much as necessary. If a person does whatever he likes of the mubâhs, that is, of the things which the Sharî'at has permitted, if he uses the mubâhs exceedingly, he will begin to do what are doubtful. And the doubtful are close to those which are harâm. Man's nafs, like a beast, is greedy. He who walks around a abyss may fall down into the abyss one day. For being able to do wara' and taqwâ precisely, one should use the mubâhs as much as necessary, and should not exceed the necessary amount. When using this amount, one should intend to use them in order to do one's duties as a servant of Allah's. It is a sin also to use them a little without intending so. It is harmful whether it is little or

Holding the students of knowledge in the front causes the Sharî'at to make progress. These are the guards of the Shar'iat. These will protect Hadrat Muhammad's dîn against the ignoble. On the day of last judgement everybody will be questioned about the Sharî'at, not about tasawwuf. Entering Paradise, being rescued from Hell will be possible only by following the Sharî'at. Prophets who were the best, distinguished human beings, invited everybody to the Sharî'at. The way to salvation is the Sharî'at. Those great people were sent in order to inform with the Sharî'at. Then, the most valuable worship, the greatest favour to be done to people is to strive so that the Sharî'at be learned and done and to recover one command of the Sharî'at. To cause one of the commands of Allahu ta'âlâ to be done is more thawâb than giving thousands, millions of dollars as alms, especially in a time when the enemies of Islâm assault the religion furiously, [try to change the namâz, the fast, the hadj, the zakât and the other worships, say harâm about the things that are halâl, and beautiful, modern about the harâms, call Islam bigotry, and disbelief and irreligiousness improvement and modernness, make fun of those who perform namâz and those who fast by calling them fanatics and idiots]. For, this small work means to follow Prophets and become their partners in their tasks. Whereas, the most valuable of worships, the most of thawâbs are for them. Giving millions as alms, doing many favours may fall to anybody's lot. Striving to uncover the Sharî'at is something which the nafs dislikes. He who strives for this will have performed jihâd against his nafs. Yet doing favours may be liked by the nafs. But, no doubt it is very valuable to spend money for the learning and fulfilment of the Sharî'at. Giving little with this intention is no less than giving millions without this intention.

Question: How can a student of knowledge who follows his nafs be superior to a sûfî who struggles against his nafs?

Answer: Though the person who learns knowledge harms himself by following his nafs, everybody gets use from his knowledge. Though he burns himself, he causes others to be saved. For, the honour of learning the rules of the Sharî'at falls to his lot. But the sûfî strives to save himself. He is not useful to others. Islam holds those who strive for the happiness of others superior to those who strive to save themselves.

Yes, it a dovettee who makes progress in the path of tasawwuf reaches the stations of Farâ and Baqâ and gets sent back to this world and gets honoured with inviting people, he will have a share

owners. If his thawâbs are finished before the rights are paid, the sins of the right-owners will be loaded upon him. Then he will be hurled down into the fire of Hell". [As this hadîth points out, he who speaks ill of or swears at any one of the Sahâba will certainly be punished in the next world].

It would still be little no matter how much we thanked you no matter how much grateful we were to you. For, owing to your blessed existence the majority of the rules of the Sharî'at have been appearing, being carried out in the big Lahore city in such a time as this. In this city, Islam has been getting strong and settled. To this faqîr, Lahore city is like the heart of Hindistan. The usefulness and abundance of this city have been spreading over all other cities of Hindistan. Islam's getting strong in this city has been opening a way for its getting strong in all the other cities. May Allahu ta'âlâ increase your energy. May He help you in everything you do! Rasûlullah said: "Of my ummat, those who are in the right way will exist in every age. Those who oppose to them cannot do them any harm. They will do their tasks until the hour which Allahu ta'âlâ predestined". Thinking about your loyalty to my master, an ocean of knowledge, my most beloved one, I wanted to refresh that love through these few lines of mine. I write only this much lest I bother you. May Allahu ta'âlâ bless your exalted person with real fortunes, endless happinesses. For the sake of His beloved Prophet, may He accept this prayer of mine! Âmîn.

9 — FIRST VOLUME, 48th LETTER

This letter, written do naqib Sayyed Shaikh Ferid, informs that 'ulamâ-i dîn should be respected:

May Allahu ta'âlâ, for the sake of the most exalted of Prophets, help you in your struggle against the enemies of din! We have been honoured with reading your blessed letter, which fondles the faqirs and which you wrote out of mercy. You write that you have sent some money to be spent for the youngsters who learn knowledge and who strive in the path of tasawwuf. We were glad to see that you wrote the students who study religion before those who strive in tasawwuf. They said that the outward was a symbol of the inward. Inshâallah, in your blessed heart also these students take precedence. Translation of an Arabic couplet:

Any container will leak out what is inside it!

se false men of religion! It will be enough for you to find or choose a savant who loves his faith, which is a great blessing. For the words and writings of the savant who thinks of the next world will bring everyone with wisdom and conscience round to the right course. They will affect the hearts. Where on earth is such a savant now? If you cannot find him, try to find one with the least harm among others. There is a famous saying: "If something cannot be obtained altogether, it should not be missed altogether". I am at a loss as to what to write. As the happiness of people is in the hands of savants, so it is the enemies of dîn disguised in religious men who drag people towards perdition, towards Hell. A good man of dîn is the best of people. And a man of dîn who makes the dîn a means for his worldly desires and who deranges others' îmân is the worst of the world. Men's happiness and destruction, their coming round to the way and their going out of the right are in the hands of men of dîn. One of our superiors saw the devil sitting idly and asked him why. The devil said: "The religious men of this time do our duty. They do not leave us any work in causing people to go astray". Translation of a Persian couplet:

The person in disguise of religious man who gathers what are worldly

Have lost his own way; how can he ever guide others?

For this reason, act not before thinking hard. Once the chance has been missed it will not come back again. I should have been ashamed to advise you. But I wrote this letter of mine deeming it as a document for my salvation in the next world. Wassalâm.

11 — FIRST VOLUME, 33rd LETTER

This letter, written to Molla Hadji Muhammad Lâhôrî, informs with the harm of these evil men of knowledge who love the world and who spend the knowledge for earning the world, and praises those savants who are not fond of the world:

Savants' loving the world and being fond of it is like a black stain on their beautiful faces. Though such men of knowledge are useful to people, they are not useful to themselves. The honour of strengthening the din and spreading the Sharî'at belongs to them, yet sometimes a disbeliever or a fâsiq also does this job! As a matter of fact, the Master of Prophets informed that evil people also

from the rank of Prophethood. He will become one of those who inform with the Sharî'at and who make everybody attain to happiness. He will be exalted and valuable like the savants of the Sharî'at. This is such a blessing of Allah's that He bestows it upon whomever He likes of the distinguished. His blessing is so great.

10 — FIRST VOLUME, 53rd LETTER

This letter, written to Sayyed Shaikh Ferîd again, says that the savants' disagreement will cause confusion.

May Allahu ta'âlâ not separate you from the way of your blessed ancestor! We have heard that our president, his pure heart being suitable for Islam, selected four of the savants who love their faith and asked them to attend the palace and teach the commands of the Sharî'at, so anything incompatible with the Sharî'at would not be done. Thanks to Allah for this news. What good news could be greater than this for Muslims? What news could be sweeter than this for those with afflicted hearts? This faqîr [Imâm-i Rabbânî means himself] wanted to come over to you for having this useful deed done, and wrote to you several times that I would come over. I therefore cannot help writing a few things now. Please excuse me! "Owner of purpose is like mad", they said. The most important thing which I would like to write to you is that among today's men of dîn there is next to no one who does not desire for ranks and salaries, who strives only for the spreading of the Sharî'at and for the strengthening of Islam. When the desire of getting a post or seizing a chair gets mixed with the matter, each man of dîn takes a different way and wants to show his own superiority. They no longer like each other's words. They try to ingratiate themselves with the president in this way. Sad to say, religious matters become of secondary importance. In the time of the previous government, every catastrophe which came over Muslims came through the persons who passed for men of dîn. [In order to curry favour, they wrote tabled translations of the Qur'ân, wrong fatwâs, and books which disagreed with the words of Ahl as-sunnat savants. And the enemies of religion masking themselves as men of din and wrote as they liked, misrepresenting Islam as if it were incompatible with mind, science and improvement]. We Muslims fear such a nuisance now, too, improvement of the din? We are afraid that the dîn may be demolished again. May Allahu ta'âlâ protect Muslims against the evils of the-

who possesses these three attributes called a savant of dîn. If one of his attributes is lacking, his word is not dependable. For being an owner of knowledge, it is necessary to be specialized in religious and scientific knowledges].

Those savants of dîn who have not let their hearts be seized by the world and who are not ambitious to gain property, rank or fame or to come to the fore, are men of the next world. They are the inheritors, the representatives of Prophets. They are the best of people. On the day of Last Judgement, their ink will be weighed with the blood of martyrs, who gave their lives for the sake of Allahu ta'âlâ, and the ink will weigh more. It is these who are praised in the hadîth, "**Savants' sleep is worship**". It is these who understand the beauty of infinite blessings in the next world, who see the ugliness, the evil of the world, and who know that the next world is eternal but the world is transient and exhaustible. For this reason, not looking at the things that are not staying but changing and finishing soon, they hold fast to what is eternal, to the beauties which do not deteriorate or finish. Understanding the greatness of the next world is possible by seeing the infinite greatness of Allahu ta'âlâ. And he who understands the greatness of next world does not ever care for the world. For this world and the next world are the opposites of each other. If you please one of them, the other will get hurt. He who esteems the world offends the next world. And he who dislikes the world has esteemed the next world. It is impossible to esteem or abhor both of them. Two opposite things cannot be put at the same place together. [Fire and water cannot be kept at the same place together].

Some great men of tasawwuf, after forgetting about themselves and the world altogether, pretend to be worldly men for many reasons and uses. They are thought of as loving, demanding the world. Whereas, there no is worldly love or desire in them. As it is declared in Nûr sûra, "**Their trading, buying and selling do not ever prevent them from remembering Allahu ta'âlâ**" They seem to be attached to the world, but they have no such attachment. Khâja Bahâeddin-i Naqshiband Bukhârî says, "At the bazaar of Minâ in Mecca, a young merchant shopped some goods which were worth about fifty thousand golds. In the meantime his heart did not forget about Allahu ta'âlâ even for a moment".

would strengthen the dîn, saying, **“Allahu ta’âlâ certainly strengthens this dîn through fâjir persons, too.”** These are like flintstones. There is energy in a flint. Men make fire from the power in this flint, thus making use of it. But the flint itself does not get any use. Likewise, these do not make any use of their own knowledge. In fact, their knowledge harms them. For, on the day of Judgement they will not be able to say, **“We did not know. If we had known that it was a sin we would not have done it”**. It is declared in a hadîth: **“On the day of Judgement, the person who will be tormented most is the savant whom Allahu ta’âlâ did not make to get use from his own knowledge”**. Certainly, knowledge, which Allahu ta’âlâ esteems and which is honoured above all, will be harmful to those who make it a means for seizing property and rank, for coming to the force. Whereas, being fond of the worlds is something which Allahu ta’âlâ does not like at all. Then, it is a very loathsome deed to spend knowledge, which Allahu ta’âlâ esteems, in a way which He dislikes. It means to abhor what He esteems and to esteem, exalt what He dislikes. To be more clear, it means to stand against Allahu ta’âlâ. Giving lectures, preaching, issuing religious articles, books and magazines are useful only when they are for Allah’s sake, not for gaining a rank, property and fame. And the symptom of such pious, pure thought is not to be fond of the world. Those men of dîn who have incurred this bane, who are fond of the world, are in fact worldly men. The evil savants are these. The basest of people are these. Thieves of faith and îmân are these. Whereas, they think of themselves and represent themselves as men of dîn, as men of the next world, and as the best of people. Mûjâdala sûra declares about them, **“They think of themselves as Muslims. They are liars. The devîl has fallen upon them. They do not remember Allahu ta’âlâ, nor do they mention His name. They have adapted themselves to the devil and become the devil. Be it known that those who followed the devil suffered loss. Abandoning the endless bliss, they threw themselves down to the endless torment”**. One of our superiors saw the devil sitting idly, not trying to deceive people, and asked him why. The devil answered. **“The evil savants of the time who pass for men of dîn help me so much that there is no need for me to do this important job”**. As a matter of fact, the recent slacknesses in doing the commands of the Sharî’at and men’s turning away from the dîn are all because of the words and articles said and written by false religious men and because of these men’s ill willis. [There are three kinds of religious men: Owners of wisdom, owners of ‘ilm (knowledge), owners of dîn (faith). Any man of dîn (religion)

every kind of help and service. Taking the advantage of the newly gained freedom, they have deemed it the most sacred duty to struggle for this worthy, noble-blooded nation's holding fast to the Sharî'at and for the strengthening of the dîn. It is wâjib for all Muslims to help this new president through words, writings, hands and work. The most valuable and the most important of these helps is to uncover the belief of Ahl as-sunnat and the rules of the Sharî'at [writing answers to the books, newspapers and magazines issued in order to defile the belief of Ahl as-sunnat wa'l jemâ'at], and extinguish the fire of corruption and fitna [incited by the communists, masons, Wahhabis and Shiites, thus preventing the thieves of faiths, Jews, Christians and renegades from deceiving Muslim children]. Those who will do this aid to Islam, to the government, and to the people, are only those savants who walk in the right way. Such savants do not deal with politics. They do not make the dîn a means for gaining property, post or fame. Those lovers of property and post who name themselves as religious men and write translations of the Qur'ân and other Islamic books are not savants of the next world, but they are worldly collectors. Their books, magazines and words are poisons. They derange the faith and imân, instigate corruption and faction among the people. Translation of A Persian couplet:

*The person who in the guise of religious man worships the
world
Have lost his own way, how could he guide others to the
next world?*

All the scourges that came upon Muslims in the time of Akbar Shah were caused by such irreligious people disguised in religious men. State authorities wrong paths under the name of Muslims were always these evil men of religion. If a person who is not known as a religious savants deviates from the right way, this deviation will not spread among others, or it may spread to a very small extent. Also, today's men of tarîqat mislead Muslims off the right way. These, like the writings of false men of dîn [in books, magazines and newspapers], derange the youngsters' faith and imân. So, if each Muslim does not do his best today and if Islam falls under oppression and insult again, everyone who energy withholds his help will be responsible in the next world. For this reason, this faqîr [Imâm-i Rabbânî means himself] desires to run to help, though I do not have power and enough. I seek a way to

This letter, written to naqib Sayyed Shaikh Ferid, complains about the excessiveness of the disbelievers of the past years, and states that it is necessary to pray for the Ruler who gives freedom to the dîn:

May Allahu ta'âlâ keep you, in the way of your ancestors, who are the best of the good, and make our prayers and salâms reach first the highest of them [Hadrat Muhammad] and then all the rest!

The president of a state, when compared to the people, is like the heart in a body. When the heart is pure, good, the body does good deeds. When the heart is ill all the limbs always do evil deeds. Likewise, if the president is good, the people will be good, too. They will improve. If he is corrupt, the people will be corrupt, too. They will go towards disasters. In the time of Akbar Shah's government so many troubles, disasters came upon the people. We all know them. A thousand years ago, when Muslims were very few and weak, the heaviest discomfort they suffered was that Muslims would be in their own dîn and disbelievers would keep their own ways. As a matter of fact, Kâfirûn sûra tells this fact. But a few years before now, the enemies of dîn did their irreligiousnesses openly in front of Muslims, and in this blessed Muslim country, that is in Hindistan, Muslims could not do the rules of the Sharî'at. What a dismal and terrible baseness it was to show ill treatment to those who believed and followed the lightsome way of Hadrat Muhammad, who is the Beloved of Allahu ta'âlâ, the owner of the earth and heavens, and every kind of energy, and to like, to treat with honour those who disbelieved him, those who were his enemies. With injured hearts, Muslims endured them patiently. Mocking, assaulting excessively, with ferocity [by articles, word, state power, law oppression and every kind of means], the enemies of Islam put salt on the wounds. Hidâyat, the sun of happiness, was covered with the clouds of heresy and apostasy, and the lights of right and virtue were pushed behind the curtains of injustice and immorality.

At the moment when the good news informing with the death of the president. [Akbar Shah] who was the dîn's enemy, and with his men's losing power, and the news telling that the new president recognized Muslims' rights and freedom too, were heard. Muslims have deemed it a debt for themselves to give the new president

ta'âlâ are together with Allahu ta'âlâ. For it was declared, "One is together with the person whom one loves". Man's essence is his soul. The soul's combining with this body has prevented it a little from being together with Allahu ta'âlâ. When it leaves the body and gets rid of this dark place, it becomes together with and close to Allahu ta'âlâ. For this reason it was declared, "Death is a bridge which makes two lovers meet each other". The good news in the fifth âyat of Ankabût sûra, "To him who wants to meet Allahu ta'âlâ, that time will certainly come", is a consolation for His lovers. But, those poor people who are not honoured with the presence, with the suhbat of the superiors are in a desolate position. On the other hand, getting use from the souls of the superiors depends on conditions. Not everybody can fulfil these conditions. Thanks to Allahu ta'âlâ who is the owner of all blessings, the Ahl-i bayt of the Master of the dîn and the world still comes to rescue these forlorn faqîrs from these horrible events and the savage attacks we have been undergoing. Thus the way of the great is saved from being deranged. Their fayd is protected against being cut off. Yes, this blessed way remained secret in this country and its travellers decreased next to none. Its being a way opened by the Ahl-i bayt, its repair, its purgation would be done most suitably by the Ahl-i bayt, too. Others should not be needed. As it is necessary for these faqîrs to thank the Ahl-i bayt, so it is necessary for the Ahl-i bayt to thank Allah for this fortune. It is necessary for men to focus their hearts and souls to the love of Allahu ta'âlâ and not to be attached to anything other than He; but it is necessary as well to unite outwardly and help each other mutually. This unity, cooperation is primarily necessary for of all creatures, man is the most needy.

The reason why man is most needy is because man has everything. Therefore, man needs all the things that are needed by everything. Therefore, man needs all the things that are needed by everything. Man gets attached to the thing which he needs. Then, men's attachments are more than the attachments of others. Each attachment drives man away from Allahu ta'âlâ. For this reason, the creature which is farthest way from Allahu ta'âlâ and the most deprived is man. Translation of two Persian couplets:

The highest of creatures is man.

He, again, is deprived of this rank.

If he does not give up that way and come back.

He will be more deprived than anybody else.

overcome the difficulties and do some service to Islam, smallest as it may be. "He who wants he good people to increase in number will be counted as one of them," they said. I have the expectation that this poor person will be touched by the drops of the great thawâbs which fall to the lot of the just state authorities who give Muslims freedom and who protect their rights. I liken myself to the old woman who went out to the market place in order to buy Hadrat Yûsuf (Prophet Joseph) for a few pieces of thread.

Nowadays I have been hoping to be honoured with your presence. Allahu ta'âlâ has bestowed upon you the opportunity to talk to the Sultan frequently. We earnestly request that, whenever you meet him, you encourage him to let Muslims learn their dîn easily and comfortably and do their worships [and to prevent the renegades from attacking Muslims]. I pray Allah for your attaining transient fortunes as well as eternal ones.

[The Sharî'at is the commandments of Allahu ta'âlâ. The Ruler is Allahu ta'âlâ. And His command is the Qur'ân. The Sharî'at has left the earth. It can no longer be found at any place of the world. Allahu ta'âlâ sent down the Qur'ân not only so that it would be read, but also so that it would be practised, so that we would do what the religious savants understood from it and wrote in books of fiqh. Those who will do these and who will have these done are His representatives. Egypt has already become a country of disbelief. Its ruler was Mehmed Ali Pasha. He was a good man devoted to the dîn. After him Egypt corrupetd. Islam being based upon knowledge, lack of knowledge and savants will cause Islam to be defiled. When there are no clouds it would mean to ask for miracles to expect rain. Allahu ta'âlâ can do this. But it is not His 'âdet. Educating Islamic savants requires that Islamic knowledge should reappear, spread, and a hundred years elapse. The Islamic sun has gone out. It will rise again in the time of Hadrat Mahdî].

13 — FIRST VOLUME, 45th LETTER

This letter, written to Naqîb Shaikh Ferîd again, thanks him, informs that man is needy, explains the holy month of Ramadân, fast and namâz:

May Allahu ta'âlâ not separate you from the way of your grandfathers, who are so valuable! May He keep you away from the deeds with regretful results! Âmîn. Those who love Allahu

needs eating and drinking and, consequently, everything. And this is the meaning of worshipping. It is sunnat to have the iftâr with a date. It is important sunnat to recite a certain prayer after the iftâr, to perform the namâz of tarâwih and to read hatm.

In this month, thousands of those Muslims who are to go to Hell are forgiven and emancipated every night. In this month the doors of Paradise are opened. The doors of Hell are closed. Satans are chained. The doors of Compassion are opened May Allahu ta'âlâ bless us all with the lot of worshipping Him in a manner worthy of His greatnesses, of being in the right way which He likes! Âmîn.

[Those who fast at places where it is difficult to fast and who do not break their fast by believing the lies of the enemies of dîn will be given more thawâbs. The holy month of Ramadân is the chastity of Islamic dîn. He who does not fast in this month has not respected this month. He who has not respected this month has torn the honesty veil of Islam. Even a person who does not perform namâz should fast and refrain from the harâms. Such people's fasting is accepted and is a symptom of their îmân].

14 — FIRST VOLUME, 70th LETTER

This letter, written to **Khân-i Khânân**, informs that man's accumulating **âlam-i khalk** and **âlam-i amr** in himself causes him both to get away from **Allah** and to approach **Allah**:

May Allahu ta'âlâ keep you in the right way shown by Hadrat Muhammad Mustafâ's Sharî'at. May He have mercy upon those who say 'Âmîn' to this prayer! The accumulation of **âlam-i amr** and **âlam-i khalk** in man has caused him to approach Allah, to be valuable and superior. It is this accumulation, again, which has caused him to get away from Allah, to deviate from the right way and to remain ignorant. Owing to this accumulation, man's mirror has been perfected and he has approached Allah. He has become prepared to reflect Allah's names and attributes and even the Divine Person Himself in him. The hadîth-i qudsî that declares "**I do not go into the heaven or the earth. But I go into the heart of my believing servant**", points out this fact. Man's needing every mote of the motes in **âlam** [all classes of beings] has caused him to get away from Allah. For, man needs everything, every mote. The twentyeighth âyat of Baqara, "**I created everything on earth in order to meet your need**", tells this fact. Because of this need of

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

The great blessing which Allahu ta'âlâ made a means for gathering these faqîrs together is, no doubt, you. The heart's turning towards Allahu ta'âlâ is also owing to you. Certainly, according to the glad tidings, "The son is like his father", you are our hope.

The valuable letter, which you were so kind to write, honoured us in the blessed month of Ramadân. Therefore, I have remembered to write few lines the virtues of this great month:

The blessed month of Ramadân is very honourable. The thawâbs that are given for the supererogatory namâz, dhikr, alms and all other such worships done in this month are like those that are given for the fard ones done in other months. One fard done in this month is like seventy fards done in other months. The sins of the person who gives iftâr to one fasting person in this month will be forgiven. He will be emancipated from Hell. In addition, he will be given as many thawâbs as those which the fasting person receives. The thawâbs of that fasting person will not decrease. In this month, also those chiefs who facilitate the work of those under their commands and who make it easy for them to worship will be forgiven. They will be emancipated from Hell. In the holy month of Ramadân, Rasûlullah would emancipate the slaves and would give whatever was asked from him. Those who can do good deeds in this month will be blessed with doing such deeds all the year round. The year of the person who disrespects this month and who commits sins in this month will elapse with sinnig. We should deem this month an opportunity. We should worship as much as we can. We should do the deeds which Allahu ta'âlâ likes. We should deem this month an opportunity for earning the next world. The Qur'ân descended in Ramadân. The night of Qadr is in this month. In holy Ramadân it is sunnat to have the iftâr early and to have the sahûr late. [Sahûr is the meal which is eaten towards dawn before beginning to fast]. Rasûlullah paid much attention to doing these two sunnats. Maybe hurrying for the iftâr and being late for the sahûr shows man's incapacity and that he

perior. Allahu ta'âlâ declares in the hundred and forty-sixth âyat of Nisâ sûra: "If you have î mân and thanks for the blessings, Allahu ta'âlâ will not torment you!"

15 — FIRST VOLUME, 71st LETTER

This letter, written to Khân-i Khânân's son Mirzâ Dârâb, informs that thanking Allahu ta'âlâ is by obeying His Rasûl [Messenger]:

May Allahu ta'âlâ increase your energy and help you! Both mind and the Sharî'at show that he who does favours should be thanked. The degree of the thanks is dependent upon the amount of the blessing coming. The more the blessing is the more necessary is it to thank. As it is seen, the rich should thank more than the poor, depending on the degree of wealth. It is for this reason that the poor ones of this ummat will go into Paradise five hundred years before the rich.

For thanking Allahu ta'âlâ, it is necessary to have a belief compatible with what the savants of Ahl as-sunnat communicated. For, it is only this group that will be saved from Hell. After correcting the belief, it is necessary to act suitably with the Sharî'at. The Sharî'at should be learned from the books of the mujtahids of this madhhab, too. [It should not be learned from the reformer muftî, who knows nothing of the dîn, from the ignorant hâfiz, or from the deceitful writings of the irreligious people, which are written in newspapers in pretence of praising the dîn in order to deceive youngsters]. Then the turn comes to tasfiya and tazkiya in the way shown by the great men of tasawwuf, who are of Sunnî.

There is great use in this third part of thanks, though it is not obligatory. But the first two parts are obligatory. For these two are the base, the essence of Islam. Islam's perfecting, maturing is through the third part. Everything outside these three parts, which are the belief of Ahl as-sunnat, the commands of Sharî'at and the way of the great men of tasawwuf, is nothing but sin, disobedience and ingratitude, including troublesome mortifications and vehement struggles Ancient Indian Brahmins and Greek philosophers did most of such mortifications and struggles. But, because they did not adapt themselves to Prophets, these were not thanksgiving to Allahu ta'âlâ, but were sins. None of them were accepted. In the next world they will not escape Hell. Then, hold fast to the

his, man sets his heart upon everything. For this reason he gets away from Allah, and deviates from the right way. Translation of two Persian couplets:

*The highest of creatures is man
He, again is deprived of this rank.
If he does not give up that way and come back,
He will be more deprived than anybody else.*

As it is seen, man is the highest of creatures. The lowest, the worst of creatures is him, again. For, as Hadrat Muhammad Mustafâ, the Beloved One of the Creator of all beings, is a man, so Abû Jahl bin Hishâm, the enemy of the Creator of all beings, is a man. Then unless the heart gets rid of loving everything it will not attain the love of a being who is different from everything. And this case is the greatest wretchedness and lowness. Following the formula of (if something cannot be obtained altogether, it should not be missed altogether), we should spend this several days' life adapting ourselves to the owner of the Sharî'at. For escaping the torment of the next world and attaining endless blessings will be possible only by following him. For doing this, he who has gold and silver possessions, banknotes, commercial goods, and animals which graze on the grass, should give his zakât as prescribed by the Sharî'at, thus showing that he is not attached to property and animal. While eating, drinking, wearing beautiful clothes, we should not think of our pleasure and comfort, but we should intend to get strong enough to do our worships and to obey the âyat, "**When performing namâz, cover yourselves with lovely, clean dresses!**" We should not let these get mixed with other intentions. If it is hard to do this intention, we should force ourselves to do it. There is a famous saying, "If you cannot weep, force yourself to weep". For doing such an intention we should incessantly pray, beg Allahu ta'âlâ. Translation of a Persian couplet:

*I hope He will see my tears.
For He turns drops of water into pearls.*

Likewise we should do everything compatibly with the writings of those true savants who love and defend their dîn, and should deem it a means for escaping the endless torment to follow these savants, who refrain from the **Rukhsats** permitted by the Sharî'at and hold fast to the **Azîmats** which the Sharî'at holds su-

these , leave them behind, and reach the grade of **ridâ**. The end of the grades, stages in the way of **sulûk** and **jadhba** is the grade of **ridâ**. For the purpose of the way of **tarîqat** and **haqîqat** is to attain **ikhhlâs**, which happens at the grade of **ridâ**. They honour only one of ten thousands of the travellers of **tasawwuf** with attaining **ikhhlâs** and the grade of **ridâ**, by rescuing him from three kinds of **tajallis**, from the **mushâhadas** that are based upon **ma'rifats**. Those poor people who cannot see **haqîqat** think of **hâls** and **mawâjid** as something. They desire for **mushâhadas** and **tajallis**. Thus they get stranded on the way, being unable to get rid of delusions and fancies and reach perfection in the **Sharî'at**. It is declared in the thirteenth âyat of **Shûrâ sûra**. "**Allahu ta'âlâ selects whomever He likes of His servants for Himself. To those who turn away from others and want Him only, He shows the way to attain to Him**". Yes, for reaching the grade of **ikhhlâs** and **ridâ**, it is necessary to go through these **hâls** and **mawâjid** and to acquire these informations and **ma'rifats**. These are the way that guides to the purpose. They are the beginning of the purpose. Only after ten years of travelling in this way was this **faqîr** [Imam-i Rabbânî] made to know that this was so. Not before then did the beauty named **Sharî'at** show its glory as the alms of His beloved Prophet. I had not got stuck in the **hâls** and **mawâjid** before, either. I had had no other desire than of attaining the **haqîqat** of the **Sharî'at**. But the sun of **haqîqat** rose only ten years later. Many thanks to **Allahu ta'âlâ** for this favour of His.

Death of the **Mayân Shaikh Jamâl**, who attained Allah's forgiveness, has caused sorrow among all Muslims. I request that you offer condolence to his children and recite **Fâtiha** on behalf of this **faqîr**, and I send my **salâm**.

17 — FIRST VOLUME, 51st LETTER

This letter, written, again, to **Sayyed Shaikh Ferîd**, encourages to spread Islam:

I pray to **Allahu ta'âlâ** so that Islamic sun may shine with the help of that great family! May the beauty of the divine rules spread far and wide! Translation of a Persian line:

This matters, nothing else!

Today also, the hope of salvation for Muslims, who are so inlorn, from this whirlpool of heresy is on the ship of the sons of

way of our Sayyed, of our Master, of our Saviour, of our intercessor for the excusal of our sins, of our specialist who cures our hearts and souls, that is, of our Master Muhammad Rasûlullah, and to the way of his four Khalifas! His four Khalifas are the guides of the way to salvation, who will cause you to attain happiness. Allahu ta'âlâ will bless those who walk in this way. [To say, "May Allah bless you", does not mean to say that He will bless you even though you are in this state. It means to say, "may He correct your morals and deeds and change you into a state in which He will bless you!"]].

16 — FIRST VOLUME, 36th LETTER

This letter written to Hâji Muhammad Lâhôrî, says that the Sharî'at bears the happinesses of this and the next worlds, that there is no happiness obtained outside the Sharî'at, and that tarîqat and haqîqat are the helpers of the Sharî'at:

May Allahu ta'âlâ let us all know the haqîqat of the Sharî'at of our Master Muhammad Mustafâ, and bless us with attaining this haqîqat! Âmîn.

The Sharî'at consists of three parts: 'ilm, 'amal and ikhlâs, [that is, to learn the things communicated by the Sharî'at, to do what is learned, and to do everything for Allah's sake]. The person who has not attained these three has not attained the Sharî'at. When a person attains the Sharî'at, Allahu ta'âlâ likes him. The fifteenth âyat of Imrân sûra and the seventy-third âyet of Tawba sûra declare that being liked by Allahu ta'âlâ is the highest, the most valuable of all the fortunes of this and the next worlds. Then, the Sharî'at is a capital which makes one obtain all the fortunes of this and the next worlds. There is no goodness to be looked for, to be desired for outside the Sharî'at. Tarîqat and haqîqat, which are attained by great men of tasawwuf, are the assistants, servants of the Sharî'at, and are useful in attaining ikhlâs, which is the third part of the Sharî'at. Having recourse to tarîqat and haqîqat is for completing the Sharî'at. They are not intended to obtain anything other than the Sharî'at. The hâls, the mawâjid, the 'ulûm and the ma'rifats, which the wayfarers of tasawwuf see on their way, are not the things to be desired for. They all, like illusions and fancies, are transient. They are nothing but means for training, improving those wayfarers. It is necessary to pass all

ness, wasting time. It absolutely commands agriculture, trade and arts. It stresses due importance on knowledge, science, techniques and industry. It importantly asks men to help and serve each other mutually. It forces to protect the lives, property and chastities of those of other religions and countries, and prohibits from hurting them. It teaches the rights and administration of individuals, children, families and peoples, and observes a right and responsibility towards the living, the past and the coming generations. It is **Sa'âdat-i dârayn**, that is, it includes the happiness of this and the next worlds.

Other religions are not so. All other religions have been defiled, and formulas issuing from the human mind have taken the place of Divine rules. For this reason, they have never been lâya-taghayyar and have remained only as forms and dead words in front of improving, changing life. Allahu ta'âlâ has based Islamic dîn upon the principles that will meet the progress of life, the change of needs, and provide with improvements. To say that the Sharî'at is the unchangeable rules based on the needs of the Middle Ages would mean to slander Islamic dîn. Only those obstinate and lying disbelievers, who see Islamic laws from the outside and who do not know its inside, will say so; they are either blind and ignorant or hostile against the dîn. They think of the books of fiqh as jerry-made, as their words are, and say that the Sharî'at is stereotyped dead words. Attacking Allah's commands and prohibitions in such a manner shows that they are so unaware of the dîn, that they are indeed ignorant. Isn't the disorder which is seen in the practicing of today's laws all over the world a result of forsaking divine justice and Islamic rules? Islam has set the people's destiny on the basis of a certain, settled, neverchangeable and strong justice, thus leaving no need for dictators, for the cruel and ignorant rulers to make up incongruous laws which will either support or reduce to poverty certain individuals or classes. It has attached the people's destiny not to coincidences or chances, but to equal rights, equitable rules which spread out to the white, to the black, to east and west. Books of fiqh and the Sharî'at communicate not the rules of the Middle Ages nor the laws of the cruel, drunkards and imitators in every century, but the divine rules which will solve the difficulties in every progress and improvement and which will provide with happiness and salvation in every age.

Islamic dîn has brought a Sharî'at that provides men with

the Best of mankind. It is declared in a hadîth: **“My Ahl-i bayt, that is, my sons, are like Hadrat Noah’s ship. Those who take refuge with them will be saved”**. Strive hard so that you may attain to this great fortune! So many thanks to Allahu ta’âlâ. He has given you such blessings as rank, power and influential speech. The honour of your own person being added to these, it will be very easy for you to surpass all your peers in the field of salvation.

[Hadrat Alî and Hadrat Fâtîma and their children and all their descendants are called **Ahl-i bayt**].

This faqîr (Imâm-i Rabbânî means himself) attempted to be honoured with your exalted service in order to say words like these which are useful for strengthening and spreading this right Sharî’at. The crescent of the blessed month of Ramadân was seen when I was in Delhi. It being understood that your honourable mother wanted us to remain in Delhi, we remained there to listen to the hatm of the Qur’ân. The commander is Allahu ta’âlâ. I pray to Allahu ta’âlâ for your happiness in this and the next worlds.

18 — ISLAM

Derived from the fifty-seventh page of the booklet Râbita-i sharîfa by Sayyed Abdulhakîm ibni Mustafâ Arwâsî:

Islam is the ways and rules which Allahu ta’âlâ sent to His beloved Prophet Hadrat Muhammad through the angel named Jab-râil and which make people comfortable and happy in this and the next worlds. All superiorities, useful things are within Islam. Islam has gathered in itself all the visible and invisible goodnesses of the past sharî’ats. All happinesses, accomplishments are in it. It consists in the essentials and morals admissible to unerring, unfailing minds.

Those who are defectless by creation will not refuse or hate it. There is no harm in Islam. There is not and cannot be any benefit outside of Islam. To think of any benefit outside of Islam would mean to expect wine from a mirage. The Sharî’at commands to improve countries and promote people, and asks to respect the commandments of Allahu ta’âlâ and pity creatures. It bears responsibility towards every creature. It provides the purification of the nafs, and distinguishes bad habits from good ones. It commands to have good habits, and severely refuses and prohibits bad habits. It commands chastity and modesty from every point of view. It forces to be healthy entirely. It refuses and prohibits lazi-

that it wants to be god, idol, so that everybody will worship it. It wants to be a partner to Allahu ta'âlâ. Even more, the nafs is so base that it does not like partnership but wants that it be the only ruler, commander, and everybody be under its command. Allahu ta'âlâ declares in a hadîth-i qudsî: "**Bear hostility against your nafs! For your nafs is My enemy**". This means to say that to strengthen the nafs, to do its desires for seizing property, posts, ranks, being superior to everybody and abhorring everybody, would mean to help and strengthen this enemy of Allah's; it should be realized what a terrible, horrible guilt this is. Allahu ta'âlâ declares in a hadîth-i qudsî: "**Greatness, superiority are peculiar to Me. He who wants to be My partner in these two is my great enemy. Without pitying him, I shall throw him into Hell fire**". [As it is seen, such worldly wealths as property, rank, post, commandership and leadership should be desired not for following the nafs but for doing and practising Allah's commands, for serving people and Muslims. It will be a great worship to desire them with this intention and to do them].

The reason why Allahu ta'âlâ is hostile against the world, why the world is so base, is because it causes the nafs to get its desires and because it strengthens the nafs. He who helps the nafs, which is Allah's enemy, will certainly be Allah's enemy. Our Prophet praised being poor. For poverty does not let the nafs do its desires. It does not listen to it. It takes its conceit out of it. The sending of Prophets, the Sharî'at's commands and prohibitions are all intended to break, to crush the nafs, and to prevent its excessive actions. The more the Sharî'at is obeyed, the less desires will the nafs have. It is for this reason that doing one command of the Sharî'at is more effective in annihilating the desires of the nafs than thousands of years' riyâzat and mujâhada done with one's own thought.

[**Riyâzat** means not to do the desires of the nafs. **Mujâhada** means to struggle against the nafs, to do what the nafs dislikes]. In fact, those riyâzats and mujâhadas that are not suitable with the Sharî'at increase the desires of the nafs. They cause it to be excessive. The priests of Brahmin in India and the magicians called jukiyya went so far in riyâzat and mujâhada, but it was no good. On the contrary, it caused their nafs to get strong and become excessive.

[Those irreligious people in Hindustan call the highest of the four spiritual classes Brahmin, which means the chief of the Hindu priestly caste of Brahmin. Jûkî is the name given to the dervishes of Hindu disbelievers].

both spiritual and material comfort. This Sharī'at does not only form a connection between the individual and Allah, but also comprehensively organizes the individual's rights and duties towards a society, and even towards all humanity, always guides forward, orders progress, and is progressive. It is the representative of progress and dynamism. This Shari'at consists of principles that will manage the human soul and administer the whole humanity. It is based upon the essentials of social justice. There is no classification of people in this Sharī'at. Everybody has equal rights, equal dignity. It commands reaching a free and civilized standard of life not only for the individual, for a certain society or even for only Muslims, but also for all human beings, and holds social justice essential to this. Then wouldn't it mean to annihilate, to prohibit Islam to say, "Islamic religion should remain only as a matter of conscience and [like in Christianity] it should be no more than a secret relation between Allah and men"? Isn't this against secularism? Is this religious freedom or hostility against the dīn?

[On Wednesday, June 13, 1962, the morning papers of Istanbul said as follows: In 1953, 105 million of Africa's population of 215 million were Muslims. This number has increased today. Because Islamic dīn respects everybody's honour and dignity with no regard to race, nationality, political belief, language and education, it brings great success.]

19 — FIRST VOLUME, 52nd LETTER

This letter, written to Sayyed Shaikh Ferīd explains the evils of nafs-i ammāra, the illness peculiar to it, and its medicine:

We have been honoured with reading your blessed letter, which you mercifully offered to your inferiors who pray for you. May Allahu ta'âlâ, for the sake of your great ancestor [Hadrat Muhammad], increase your rewards, exalt your degree, enlarge your chest, which is a source of knowledge, and facilitate your work! May Allahu ta'âlâ keep our body and soul in his way and forgive those who say "Âmîn" to our prayer! Âmîn. You complain about the existence of evil-spirited people who want to sow discord and arouse instigation among your officials. My dear son! Man's nafs-i ammāra has the ambition of seizing a post, coming to the fore. Its whole desire is to be chief so that everybody will bow his head in front of it. It does not like to need anybody or to be under someone else's command. These desires of the nafs mean

other things. May Allahu ta'âlâ bestow the best things upon you in return! We are glad to hear that you are in good health.

O my son! This time of yours is a chance. And chance is a great blessing. Time that is spent healthily and without care is a rare booty. Every hour should be spent remembering Allahu ta'âlâ. Then, every action, every attitude should be adapted to Rasûlullah. Thus all of them will become dhikr. **Dhikr** means to expel unawareness. That is, it means to remember Allahu ta'âlâ. When one observes Allah's commands and prohibitions in one's every action, every deed, one will escape from forgetting about the owner of commands and prohibitions and will always remember Him.

21 — THIRD VOLUME, 105th. LETTER

This letter, written in response to a letter from Shaikh Hasan-i Berkî, encourages to recover the forgotten sunnats and to abstain from bid'ats:

In the name of Allah I begin writing this letter of mine. I send my salâms and prayers to the good people chosen by Allahu ta'âlâ. I was very much pleased to read the letter from my brother Shaikh Hasan. Valuable knowledges and ma'rifats were written in it. When I understood them, I was pleased so much. Thanks to Allahu ta'âlâ, all the knowledges, kashfs which you wrote are correct. They are all suitable with the Qur'ân and hadîths. The right beliefs of the savants of Ahl as-sunnat are so. May Allahu ta'âlâ keep you in the right way. May He bless you with attaining high grades! You write that you have been striving to do away with the bid'ats that are so widespread. At such a time as this, when the darkneses of bid'ats are so widespread, it is a very great blessing to cause the annihilation of one bid'at and to recover one of the forgotten sunnats. Our Prophet declares in the sahîh hadîth: **"He who recovers one of my forgotten sunnats will receive as many thawâbs as a hundred martyrs will receive!"** The greatness of this deed must be understood from this hadîth. But, when doing this, there is an important subtlety to be watched. That is, while trying to recover one sunnat, we should no cause any fitna; one goodness should not give birth to various evils, harms. For we are in the latest time. We are in a century when Muslims are weak, forlorn.

[It is written in **Hadiqa**, while explaining fitna, "Fitna means to cause faction among Muslims, to cause them to go into trouble,

For example, giving one cent of zakât, which the Sharî'at commands, to the people shown by the Sharî'at, destroys the nafs very much more than giving thousands of golds as alms or doing favours by oneself. On the day of Bayram (Iyd), eating and drinking instead of Fasting, because the Sharî'at commands to do so, is more useful than fasting for years. Performing the two rak'ats of morning prayer in jamâ'at is better than performing supererogatory prayers all night till morning and not performing morning prayer in jamâ'at.

In short, unless the nafs gets purified and gets rid of the dream of being a chief, being superior, it is impossible to escape perdition. Before going to endless death, it is necessary to think of saving the nafs from this illness. The blessed word **Lâ ilâha il-lal-lah** dispels all the mendacious idols inside and outside man, and so it is the most useful, the most effective medicine for purifying the nafs. Great men of tasawwuf chose this word for the purification of the nafs. Translation of a Persian couplet:

*Unless the road is cleaned with the broom of Lâ,
You will not get to the palace of il-lal-lah!*

If the nafs goes astray and begins to be obstinate, it is necessary to refresh the îmân by expressing this word. Our Prophet declared: **“Renew your îmân by saying Lâ ilâha il-lal-lah!”** It is always necessary to say it, for the nafs-i emmâre is always filthy. The following hadîth tells the virtues of this beautiful word of tawhîd: **“If they put the earth and the heaven on one scale of the balance and this word of tawhîd on the other scale, certainly the scale on which this word is will weigh more”**.

Salâms to those who are in the right way and to those who follow footsteps of Muhammad Mustafâ!

20 — SECOND VOLUME, 25th. LETTER

This letter, written to Khâjâ Sharâfaddîn-i Huseyn, communicates that everything done by following Rasûlullah is dhikr:

Alhamdu lil lâhi wa salâmun ibâdihil lahdî nastafâ. The letter which my dear son sent through Mawlâna Abdurrâshîd and Mawlâna Jan Muhammad has reached us, together with the horse and

Do your best in the education, in the well-mannered and well-learned bringing up of the late Mawlânâ Ahmad's children. Teach them spiritual and bodily adabs! Be an example for everybody you know and meet and even all your brothers-in-Islam there by obeying the Sharî'at and holding fast to the sunnat! Tell everybody about the harms of committing sins, of disbelief! May Allahu ta'âlâ bless you with the lot of doing good deeds! May He give success to those who strive for the spreading of Islamic dîn, for teaching it to the youngsters! May He protect us and our children against going astray by being deceived by the enemies of dîn and virtue, who strive to demolish Islamic dîn and steal the î mân and morals of the pure youth, and who try to deceive the youngsters through lies and slanders! Âmîn.

22 — SECOND VOLUME, 23rd. LETTER

This letter, written to his master Muhammad Bâkî Billâh's son Khâja Muhammad Abdullah, says that the first thing to do is to hold fast to the sunnat-i saniyya and refrain from bid'ats, and many other things:

Thanks be to Allahu ta'âlâ. I pray to Him to bestow salvation and goodness upon those people whom He chose. My dear son! The primary advice that I will give you is to hold fast to the sunnat-i saniyya and refrain from bid'ats. Islamic dîn has been becoming gharîb and weak. Muslims are now destitute. From now on, it will go on being gharîb, too. This will go so far that there will not be anybody left on earth to say "Allah". It has been said that the Doomsday will come when there are no longer any good people on earth and evils spread everywhere.

[Our Prophet declared: **"There will come such a time when only the name of Islam will remain on my ummat. Believers will do only a few Islamic customs, and they will not have any î mân left. The Qur'ân will be read only. They will not even know of the commands and prohibitions. Their only thought will be about eating and drinking. They will forget about Allahu ta'âlâ. They will worship money only. They will become women's slaves. They will not be contented with earning little. They will not be satisfied with earning much"**.

Hadrat Abdulwahhâb-i Sha'rânî says in his brief explanation of Tadhkara-i qurtubî: It is declared in a hadîth quoted by Ibni Mâja: **"There will come such a time when Islam, as the colour, the beauty of a dress fades, will fade away from the earth so much**

harms and sins, to instigate the people to revolt against the State. It is wâjib to obey the government which is cruel, too. Also, it will cause fitna for men of dîn to give people those fatwâs which they will not be able to do. So is the case with telling a villager or an old person that he cannot perform namâz without tajwîd. For, such people can no longer learn it and may cease from namâz altogether. Whereas, there are those (savants) who give the fatwâ that namâz can be performed without tajwîd. This fatwâ is weak, yet it is better than not performing namâz at all. Considering that it is permissible to follow another madhhab when there is haraj, we should not make up hardship for the ignorant and incapable. We should not prevent them from visiting graves and tombs or from votive offerings for the Awliyâ and asking for blessings by going to tombs. We should not deny the fact that the Awliya have karâmât also after their death. For, there are fatwâs that say that it is permissible. We should not give the advice that will cause fitna. If he who has power and authority does not advise, it will be **Mudâhana**, harâm. If he does not advise lest he will cause fitna though he has power enough, it will be **Mudârâ**, permissible. In fact, it will be mustahâb (an action which is liked by Allahu ta'âlâ). To use power is the duty of state authorities. Those who ridicule, harm Islam should not be advised. Advice should not be thrown to the face of a person, but it should be given generally, indirectly. We should not quarrel with anybody. A person came to Rasûlullah. Upon seeing him from the distance, he (Rasûlullah) said, "**He is the worst of his tribe**". When he entered the room, he met him with a smile, praised him. When he was gone, Hadrat Âisha asked Rasûlullah why. He said, "**The worst of people is the person who is not approached in order to be safe from his harm**". He was a munâfiq presiding over some Muslims. In order to protect Muslims against his harm, Rasûlullah dîd mudârâ. Hence it is understood that it is not Ghiybat (backbiting) to tell others about a person whose sins, indecencies and cruelty are public, that is, spread out among people, and that mudârâ is permissible in order to be safe from his harm. It is declared in a hadîth in **Kunûz**, "**I was sent in order to do mudârâ to people**". It is called **Mudârâ** to give what is worldly in order to protect the dîn and the world. It is called **Mudâhana** to give the dîn in order to obtain what is worldly. To please someone's heart through soft words, favours and even lies is to give what is worldly. When seeing Muslims' grave sins, [which they've committed secretly], it is necessary to cover them. It is **Qazf** to utter them. It is a greater sin to tell them to other people [out of supposition or slanderously"].

being strong, the darkneses of bid'ats were not conspicuous, but, maybe, along with the world-wide powerful light of Islam, some of those darkneses passed as bright. Therefore they were said to be beautiful. Whereas, those bid'ats did not have any brightness or beauty, either. But now, Islam having become weak and disbelievers' customs and even the symptoms of disbelief having become settled [as fashion] among Muslims, each bid'at has displayed its harm, and Islam, without anyone noticing it, has been slipping away. Our hodjas should be most vigilant in this respect, and they should not pioneer the spreading of bid'ats by saying, "it is permissible to do so and so", or "such and such things is not harmful", and putting forward the old fatwâs. Here is the place for the saying, "The dîn will change in process of time". It is wrong for disbelievers to use this saying as tongs for demolishing Islam and settling the bid'ats and disbelief. The bid'ats having covered all the world, this age looks like a dark night. The sunnats being on the decrease, their lights blink like fire-flies flying here and there in dark night. As the committing of bid'ats increases, the darkness of the night has been increasing and the light of sunnat has been decreasing. But the increasing of the sunnats would decrease the darkness and increase the light. He who wishes may increase the darkness of bid'at, thus strengthening the devil's army! And he who wishes may increase the light of sunnat, thus strengthening the soldiers of Allahu ta'âlâ! Know well that the end of the devil's army is calamity, loss. He who is in the army of Allahu ta'âlâ will attain endless bliss.

[Let us repeat that those beliefs, words, actions, manners and customs which did not exist in the time of our Prophet or in the times of his four Khalîfas, but which were made up, invented later in the dîn are called **Bid'ât**. It is bid'at to make up all these under the name of dîn and worship, and to say about the things which the dîn holds important 'that they are outside the dîn, that they do not concern the dîn.' Some of the bid'ats are disbelief. Some others are sins. One of these bid'ats is to read (or recite) the Qur'ân or to say the adhân through loud-speakers or radios.

It is written in the explanation of the hundred and eighty-sixth letter of the Arabic and Persian versions of the book **Maktûbât**, "Most Islamic savants classified the bid'ats in deeds into two groups: Those renovations and reforms that were not against the Sunnat, i.e. those that were in the second century, they called **Bid'at-i hasana**. And those that had no origin they called **Bid'at-i sayyia**. But hadrat Imâm-i Rabbânî would not smear the ones

so that namāz, fasting, hadj and alms will be forgotten. None of the Qur'ân's âyats will be left on earth". Imâm-i Qurtubî says "The forgetting of Islam is after Hadrat Isâ [Jesus] descends from heaven and then dies. Before that, Muslims will be gharîb. Though the Qur'ân will not be obeyed, it will not be forgotten altogether". It is written in **Ma'rifatnâma**, "There are many presages of Doomsday. Mosques will be many, jamâ'at (congregation of Muslims in mosques) will be few. Building will be tall, dresses thin, and women domineering. Men will become effeminate"].

The happiest, the most fortunate person is he who recovers one of the forgotten sunnats and annihilates one of the widespread bid'ats in a time when irreligiousness is on the increase. We are now in such a time when a thousand years have elapsed after the Best of man kind [Hadrat Muhammad]. As we get farther from the time of happiness of our Prophet, the sunnats are gradually being covered and, lies being on the increase, the bid'ats are spreading. A hero is needed who will uphold the sunnats and stop, expel the bid'ats. To spread bid'ats is to demolish Islam. To respect those who make up and commit bid'ats, to deem them great will cause Islam to perish. It is declared in a hadîth, "**He who says 'great' about those who commit bid'ats has helped the demolition of Islam**". The meaning of this should be given due consideration. Utmost energy should be spent in striving for uncovering one sunnat and annihilating one bid'at. For strengthening Islam anytime, especially when Islam has become so weak, it is necessary to spread the sunnats and demolish the bid'ats. The former Islamic savants, having seen maybe some beauty in the bid'ats, gave some of them the name of hasana [beautiful]. But this faqîr [Imâm-i Rabbânî means himself] do not follow them in this respect; I do not regard any of the bid'ats as beautiful. I see all of them as dark and cloudy. Our Prophet declared: "**All bid'ats are aberration, deviation from the right way**". In such a time as this when Islam has become weak, I see that salvation and escaping Hell is in holding fast to the sunnat; and destruction of the dîn is, no matter how, in falling for any bid'at. I understand that each bid'at is like a pickaxe to demolish the building of Islam and all sunnats are like brilliant stars to guide you on a dark night. May Allahu ta'âlâ give enough reasonableness to the hodjas of our time so that they will not say that any bid'at is beautiful or permit any bid'at to be committed. They should not tolerate bid'ats even if they seem to illuminate darknesses like the rising of the sun! For, the satans do their work easily outside the sunnats. In the early times, Islam

does not have any other relation with Him. But these great people repeat the word **Lâ ilaha il-lal-lah** in order to know everything as non-existent, to refuse, to deem non-existent all views, findings, knowings and fancies when saying **Lâ**; refusing anything which they feel in existence, they do not remember anything. [Half of this letter has been translated. Its latter half has not been translated].

23 — FIRST VOLUME, 37th. LETTER

This letter, written to Muhammad Chetrî, informs that it is necessary to obey the sunnat, and praises the tasawwuf:

We have been honoured with your elegant letter, which you bestowed upon us. You write about your belief and love towards our superiors. Upon reading this, I thanked Allahu ta'âlâ. May Allahu ta'âlâ, through the **barakat** and blessedness of the superiors of this way, bless you with endless highnesses! Their way is more valuable than anything else. It is to obey the sunnat-i saniyya. Owing to this way, for a long time they have been pouring down informations, ma'rifats, hâls and ranks like April rain on this faqîr (Imam-i Rabbânî). With the blessing of Allahu ta'âlâ, they did exactly all they would do. My whole desire now is to uncover one of the forgotten sunnats of our Prophet. Let the hâls, mawâjid [losing consciousness], raptures and dhawqs of the tasawwuf be owned by those who desire them! The most important thing to be done is to make the bâtin [heart and soul] live with the love of our superiors and ornament the zâhir [senses and actions] with obeying the sunnats. Translation of a Persian line:

This matters, nothing else!

You should perform the prayer of namâz five times each day as soon as their times come. Only, it is mustahab to delay the night prayer until one-third of the night has passed in winter. In doing this, I cannot control myself. When the time of namâz comes, I do not want to delay it as long as a hair's breadth. Of course, the times of incapability because of human weaknesses are exceptional.

with origin with the name bid'at. So he called them **Sunnat-i hasana**. Examples of this are saying the Mawlîd and building minarets and tombs. He gave the name bid'at only to those without origin. Wahhabis called these bid'at-i hassanas, bid'at-i sayyia, too. They said that sunnat-i hasanas also were şirk (polytheism). On the other hand, ignorant men of dîn called most of the bid'ât-i sayyias Bid'at-i hasana, and thus caused these atrocious bid'ats to become widespread. In censuring bid'ats hadrat Imâm-i Rabbânî is not against Islamic savants, but he is against ignorant men of dîn.']

Also, today's men of tasawwuf should come to reason and, realizing that Islam is so weak and made-up things have turned into faith and worships, they should not imitate those actions of their master dervishes' which are not suitable with the Sunnat. They should not adopt those things that are not in the dîn as faith and worships for themselves just because their masters did them. Holding fast to the Sunnat will certainly rescue you and will make you attain goodnesses and happinesses. Imitating the things other than the Sunnat will take you to dangers and disasters. Our duty is to inform with what is right. Everybody may do what he likes, and will get the deserts of what he has done. [Every discreet man who has reached the age of puberty is responsible for his own actions].

May Allahu ta'âlâ greatly reward our superiors who educated us because they protected us, the ignorant, against bid'ats. They did not drift us, who were following them, to dark dangers, abysses. They did not show us any way other than the Sunnat. They guided us to no way but obeying the owner of the sharî'at and refraining even from the doubtful along with the harâms. For this reason, the gains of these great people are a whole lot. The grades which they attained to are very high. They did not even turn to look at music and dancing, nor did they pay any attention to raptures and ectacies. They deemed the **hâls**, which others saw and found through the heart and considered as greatness, as far from the purpose and other than what is desired; they expelled and refused the fancies which others fell for. Their deeds are not the kind which can be understood by seeing, finding or learning. They are above knowledge, fancy, tajallîs, zuhûrs, kashfs and views. Others try to find something, to attain something. But these great people do not want anything other than Allahu ta'âlâ; they expel all others. Others' expressing the word tawhîd again and again is intended to approach Allahu ta'âlâ. By expressing the word tawhîd [lâ ilâha il-lal-lah], they try to find, see Allahu ta'âlâ in all this universe, which is just an incapable creature of Allah's and which

25 — FIRST VOLUME, 40th. LETTER

This letter, written to Muhammad Chetrî again, informs with ikhlâs:

Thanks be to Allahu ta'âlâ. Prayers and salâm be on His Prophet. My son! After passing beyond the grades of jadhba and sulûk, it has been understood that the purpose in jadhba and sulûk, that is, the purpose in the way of tasawwuf is to reach the grade of ikhlâs. For reaching the grade of ikhlâs, it is necessary to get rid of worshipping the idols inside and outside man. Ikhlâs is one of the three parts of the Sharî'at. For the Sharî'at has three parts: 'ilm (knowledge), 'amal (worship) and ikhlâs (doing everything for Allah's sake). As it is seen, tarîqat and haqîqat are useful in obtaining ikhlâs, the third part of the Sharî'at, that is, they are the Sharî'at's assistant. This is the true word. It is a pity, not everybody can understand this. Others deceive themselves being content with dreams and fancies. Like children, they waste their time with walnuts. What could such people ever know of the superiority and subtlety of the Sharî'at? How could they ever know what tarîqat and haqîqat are? Thinking of the Sharî'at as a mere cover like the shell of a walnut, they say that the walnut's kernel is tarîqat and haqîqat. Being unable to see the inside of the matter, they have their attentions distracted by the words which they heard, memorized about love and dhowq. They desire ardently to attain to hâls and grades. They think of these as something. May Allahu ta'âlâ bless them with seeing the right way. May He give safety to us and to all His devoted servants! Âmîn.

26 — FIRST VOLUME, 46th. LETTER

This letter, written to naqîb Sayyed Shaikh Ferîd, explains that the existence and oneness of Allahu ta'âlâ, and that Hadrat Muhammad is His Messenger are very obvious facts; there is no need even to think over them:

May Allahu ta'âlâ keep you in the way of your honoured ancestors. May our prayers and salâm be on the first of them, who is the highest, and on all of the rest! That Allahu ta'âlâ exists and is one, even that Hadrat Muhammad is His Messenger, and even that all commands and information which he brought are true, are the facts as clear as the sun. There is no need to think over them or to prove them. But seeing this requires not having an ill mudrikâ

This letter, written to Muhammad Chetrî, informs that the heart is important and that those worships done only as habits are no good:

May Allahu ta'âlâ bless you with the lot of turning away from things other than Him and turning towards Him! The heart is essential. If the heart has fallen in love with anybody other than Allahu ta'âlâ, it has been ruined. It is good for nothing. Unless the intention is true, beneficent deeds, helps and worships done as a mere formality will be of no avail by themselves. It is also necessary for the heart to gain safety and not to be fond of anything besides Allahu ta'âlâ. [That is, everything done should have been done because He commands, likes it. Anything which He dislikes should be abstained from. Everything should be for His sake]. Both the heart's safety and the body's doing pious actions are necessary together. Unless the body does pious actions, it will be vain to say, "My heart is safe, [my heart is pure, you look at my heart]." It will mean to deceive oneself. In this world, as there cannot be a soul without a body, so the heart cannot be pure unless the body worships and refrains from sins. Most irreligious, blasphemous people of our time do not worship and claim that their hearts have gained safety and that they even have kashfs, thus deceiving credulous Muslims. May Allah, as an alms of His beloved Prophet, protect us all against believing such heretics! Âmîn.

[Things which Islam prohibits are vehement poisons. When Allahu ta'âlâ created people, He commanded useful things and prohibited harmful things to them. He commanded indispensably those with definite uses. It became **Fard** to do them. And, of the things that are useful, those that are dispensably necessary became **Sunnat**. It being indispensably necessary to cease from those which are definitely harmful, they became **Harâm**. And it being dispensably necessary to refrain from some others, they became **Makrûh**. It has been left to man's option to do or not to do some other actions; these became **Mubâh**. If mubâhs are done with goodwill, they will be given thawâb. If not done with goodwill, they are sins].

des of Ulul-azm. And above these are the grades of Kalîmiyyat, Rûhiyyat, Hillat and, lastly, Mahbûbiyyat, which the highest, is proper to our Master Muhammad Mustafâ].

By the same token, the nafs-i ammâra disbelieves the rules of the Sharî'at, because its creation, nature, is unsuitable for the Sharî'at. When a man's nafs and conscience deny the Sharî'at, it will be very hard to make him believe positively no matter how hard you try to prove the rightness of the Sharî'at. For forming a certain belief, there is no other way than purifying the nafs and ridding it of evils, which is called **tazkiya**. Without tazkiya it is very difficult to obtain a positive belief. It is declared in the nineteenth âyat of Washshamsi sûra, "**He who has done tazkiya in his nafs** [that is, he who has purified it of evils and filled it with virtues] **has been saved. He who has left his nafs in sins, ignorance and aberration has suffered loss**".

[It is written in the explanation of Mawâkib: "When the nafs is purified the heart finds **tasfiya**. That is, when the nafs is purged from evil desires, the heart ceases from being attached to creatures. Translation of a Persian couplet.

*Unless the nafs ceases from desiring for the harâms,
The heart will never reflect the divine lights!*

The evils, filths of the nafs are the things which the Sharî'at dislikes and prohibits". Today some people call some things fashion, modernness and progress, which Allahu ta'âlâ calls evil and prohibits. They call the things which Allahu ta'âlâ likes and commands, bigotry and ignorance. There are also those who call those who commit sins artists, modern people, and Muslims reactionary, retrogressive fanatics. We should not believe them. We should learn the dîn, Islâm, from the books of Ahl as-sunnat savants].

As it is seen, the person who disbelieves this clear, brilliant Sharî'at is ill, like the bilious who cannot feel the taste of sugar. The Persian line in English:

If a person is blind why should we blame the sun?

The purpose of sayr and sulûk [making progress in the way of asawwuf] and the tazkiya of the nafs and the tasfiya of the heart is to remove the spiritual afflictions and to cure the heart of illnesses. Unless the illness communicated in the ninth âyat of Baqara

[comprehension] or any other kind of spiritual illness. When comprehension is ill, unhealthy, it is necessary to think, to observe. But if the heart gets rid of its illness and the curtains in front of the eyes go away, one will see these clearly. For instance, a bilious patient does not feel the taste of sugar. It is necessary to tell him, to prove to him that sugar is sweet. But when he gets rid of the disease, there is no longer any need to prove. The necessity of proving because of illness does not harm the fact that sugar is sweet. A squint-eyed person sees one man as two and thinks that there are two men in front of him. The eye illness in the squinting person does not require the one man in front of him to be two. Though he sees two, there is only one man seen. There is no need to prove that there is one. [A person who has the eye illness called Doppelsehen is called ahwal. Today we mostly use the term "squint-eyed", which is wrong. An ahwal sees one thing as two].

Not everything can easily be made believable by proving through mind. For obtaining a certain, conscientious îmân, it is necessary to rid the heart of illness instead of taking to proving. As a matter of fact, for making the bilious patient believe that sugar is sweet, it is necessary to cure him of the disease, rather than attempting to prove it. No matter how much it is proved that sugar is sweet, it cannot form a positive belief. For, he being ill, sugar tastes bitter to his mouth and his conscience deems it bitter.

[Sayyed Abdulhakîm Arwâsî writes that the forces of mudrika are in three groups: The first group are the forces in sense organs; these exist in animals as well as in human beings.

The second group, mental forces, are the forces in the invisible five sense organs, which are called hiss-i mushtarak (feelings), hâfiza (memory), whâhima (representative power), mutasarrifa (will power) and hazânat-ul-hayâl (imagination); these forces are proper to man they do not exist in animals.

The third group are the spiritual forces peculiar to exalted, distinguished people. Things that are understood through spiritual forces cannot be comprehended by the forces of mind and feelings. If you tried for years, you could not tell the things that can be comprehended through the forces of mind to the horse, which is the most developed animal. Likewise, these distinguished people could not tell other men the things that are understood through spiritual forces, e.g. knowledge pertaining to Allah, even if they tried to explain them for years. Higher than these are the distinguished of the distinguished. Higher than these are the Nabîs and higher than the Nabîs are the Rasûls and above these are the gra-

[It is written in the third volume of **Ibni Âbidin**: Those who claim to be Muslims though they are not Muslims but disbelievers are called **manâfiq**, **zindiq**, **dahrî** and **mulhid**. Among them there are also those who sometimes perform **namâz**, fast and even perform **hadj**. **Munâfiq** is in another religion. He does not say that **Hadrat Muhammad** is the Prophet. **Dahrî** does not even say that **Allahu ta'âlâ** exists; he denies Him. **Mulhîd** says that he believes both of them, but he has slipped down to disbelief and dissented from the **Sharî'at**. His belief is corrupt. He tries to convince Muslims to believe his own corrupt belief. **Zindiq** does not believe **Allahu ta'âlâ**, the **Sharî'at**, the **harâms** and **halâls**. He does not have any faith. He says that he believes **Hadrat Muhammad**. Of such people, those who introduce their profane ideas as Islam are very dangerous. **Murtad** is the person who has renegaded from Islam. He does not conceal the fact that he is **kâfir**. Communists and Masons are in the group of **Dahrîs**].

Yes, when making progress in the way of **tasawwuf**, some excitements like intoxication occur because of the excessive love towards **Allahu ta'âlâ**. At such moments some information is misunderstood. Such excitements should be passed, jumped over. It is necessary to repent, to beg Allah's pardon for such understandings. **Ibrâhim bin Shaywân Qazvînî**, one of the great men of **tasawwuf**, says, "The information of **fanâ** and **baqâ** exists in those who have true belief in the fact that **Allahu ta'âlâ** is one and who do their worships correctly. Whatever others say on **fanâ** and **baqâ** is a lie and **zindiqness**". This word of his is just pertinent and shows that he is in the right way.

Fanâ-fillah means to become **fânî** in the things which **Allahu ta'âlâ** likes, That is it means to love only His lovers, to make His lovers beloved to yourself. So are such words as **Sayr-i ilallah** and **Sayr-i fillah**. **Mayân Shaikhullah Bakhsh** is a person embellished with **salâh**, **taqwâ**, and other virtues. People with him are numerous. If he ask for your help, it will be kind of your to show him facility. **Salâms** to you and to those who are in the right way!

28 — FIRST VOLUME, 59th. LETTER

This letter, written to **sayed Mahmûd**, communicates that those who disagree with the **Ahl as-sunnat wa-l-jamâ'at** will not escape from going to Hell:

May **Allahu ta'âlâ** bless us all with walking in the way of the **Sharî'at**. May He enslave us to Himself! Your valuable letter and

sûra, “**They have disease in their hearts**”, is cured, real î mân will not be obtained. When such pestilences exist, the î mân which is thus obtained is only the appearance of î mân. For, the nafs desires the opposite of î mân and persists and insists in disbelief. Such î mân is like the bilious patient’s believing that sugar is sweet. Though he says that he believes, his conscience deems sugar bitter. When bile becomes normal he will have real belief in that sugar is sweet. Likewise, the real î mân happens after the purification and tranquillization of the nafs. Such an î mân will not be lost. The good news. “**Be it known that there is no fear of torment or worry of not getting the blessings for the Awliya of Allahu ta’âlâ**”, in the sixty-second âyat of Yûnus sûra, is intended for the owners of such an î mân. May Allahu ta’âlâ honour us all with this perfect î mân! Âmîn.

27 — FIRST VOLUME, 97th. LETTER

This letter, written to Shaikh Dervish, communicates that we were commanded to worship so that we might attain positive, mutlaq î mân:

May Allahu ta’âlâ, for the sake of the Highest of His prophets, let us, who are good for nothing, know the real î mân! Men were created so that they do the worships commanded. And doing the commands is for obtaining yaqîn (positive î mân), which is the truth of î mân. The meaning of the last âyat of Hijr sûra may be: “**Worship your Allah so that you obtain yaqîn**”. For the word ‘hattâ’ may come to mean, ‘to cause, for’ as well as, ‘until, so far’. In a way, the î mân which is obtained before worshipping is not the î mân itself but its shape. It is declared in the âyat, “For obtaining yaqîn”, that is, “so that you obtain î mân itself”. It is declared in the three hundred thirty-fifth âyat of Nisâ sûra: “**O, thou who have î mân! Have î mân!**” Its meaning is, “O those who have obtained the shape of î mân! Attain î mân itself by worshipping!”

Wilâyat, that is, being Awliyâ, means to reach the two grades called **Fanâ** and **Baqâ**. Reaching fanâ and baqâ is for obtaining this yaqîn. But it is ilhâd and zindiqness (going out of the dîn) to understand such things as uniting with Allahu ta’âlâ or entering Him by saying fanâfillah and baqâbillah.

who follows the star will find the way. And he likened the Ahl-i bayt to the ship. For he who boards the ship should advance under the guide of stars. The ship will not get to the shore if it does not follow the stars. As it is seen, since both the ship and the stars are indispensable for being saved, it is necessary to love and respect all of the Sahâba as well as all of Ahl-i bayt. To dislike one of them means to dislike all. For all of them have the virtue of having been honoured with the company of the Best of mankind. And the virtue of this company, —which is called **Sohbat**— is superior to all virtues.

[**Sohbat** means to be in company with someone at least once. It is written in **Khazânat-ur-rivâyât** that it is also written in **Mud-marât** that being in the sohbat of a savant of dîn for one hour is more useful than worshipping for seven hundred years. Amîr-ul-mu'minîn Alî says in one of his admonitions that he heard Rasûlullah say, “**The heart of the person who has not been in company with a savant of dîn will darken. He will begin to commit big sins. For, knowledge animates the heart. There cannot be worship without knowledge. Worship without knowledge is not good!**” It is declared in the hadîths in **Kunuz-ud-daqa'ik**, “**It is worship to be in company with a savant**” and “**To attend a gathering of the knowledge of fiqh is more useful than one year's worship**” and “**When seeing the Awliyâ, Allah is remembered**” and “**Everything has a source. The source of taqwâ is the hearts of 'ârifis**” and “**It is worship to look at a savant's face**” and “**He who stays together with them does not become evil**” and “**Respect the savants of my ummat! They are the stars of the earth**”. These hadîths show that the real guides of life are Islamic savants].

It is for this reason that Waysal Qarânî, who was the highest of the Tâbi'în, was not able to reach the grade of the lowest one of the Sahâba. [Those who saw our Prophet when they had îmân are called Sahâba. Those who were not able to see him but who saw one of the Sahâba are called **Tâbi'în**]. No superiority can be as high as the superiority provided by sohbat. For the îmân of those who were blessed with sohbat, [that is, of the Sahâba], is as strong as if they had seen, owing to the abundance of sohbat, owing to the barakat of the wahy. None of their successors had such exalted îmân. Deeds, worships are dependent upon îmân and their highness is like the highness of îmân.

The disagreements, combats among the Sahâba were because of good thoughts and mature views. They were not because of the desires of the nafs or out of ignorance. They were from knowled-

your sweet writings pleased these faqîrs, very much. We were happy to read about your love for our superiors and your ikhlâs towards them. May Allahu ta'âlâ increase this blessing of His. You ask for advice. My son! For attaining the endless salvation, three things are absolutely necessary: 'Ilm, 'amal, ikhlâs. 'Ilm is of three parts. The first one is to learn the things to be done. The knowledge that teaches these is called '**Ilm-i fiqh**. The second one is the knowledge of the things to be believed with the heart. The knowledge which teaches these is called '**Ilm-i kalâm**. 'Ilm-i kalâm consists of the knowledge which the savants of the Ahl as-sunnat wa-l-jamâ'at have understood from the Qur'ân and hadîths. Only these savants will be saved from Hell. He who does not follow them will not escape from going into Hell. It has been understood through the kashf of the Awliyâ and through the inspirations coming to their hearts that it is a great danger to dissent from the way of these great people as much as a hair's breadth. There is no likelihood of any mistake. Good news to those who follow the savants of Ahl as-sunnat and who keep in their way. Shame upon those who disagree with them, who deviate from their way, who dislike their knowledge and who dissent from them! They dissent and also caused others to deviate. There were those who disbelieved the fact that Believers will see Allahu ta'âlâ in Paradise. There were those who disbelieved the fact that on the Day of Resurrection the good will intercede for the sinful. There were those who could not realize the value and the highness of the Sahâba and also those who disliked the Ahl-i bayt-i Rasûl.

The savants of Ahl as-sunnat say that "The Sahâba unanimously said that the highest of them was Hadrat Abû Bakr-i Siddîq. Imâm-i Idris bin Shâfi'î, one of the savants of Ahl as-sunnat with very dependable information about the Sahâba, says that when Hadrat Rasûlullah honoured the next world with his presence, the Sâhaba were not able to find on earth someone superior to Hadrat Abû Bakr-i Siddîq, though they searched for one very assiduously. Making him the Khalîfa, they took service with him." These words show that the Sahâba agreed on the fact that Hadrat Abû Bakr-i Siddîq was the highest of them. That is, they show that there is ijma'î ummat on that he is the highest of the Sahâba. Ijma'î ummat is a document; there cannot be doubt about it.

As for the Ahl-i bayt, the hadîth, "**My Ahl-i bayt are like Noah's ship. He who gets on board it will be saved. He who does not will get drowned,**" about them would suffice. Some of our superiors have said that our Prophet likened the Sahâba to stars. He

ners of permanent ikhlâs are called **Mukhlas**. Those who have inconstant ikhlâs and who strive to obtain ikhlâs are called **Mukhlis**. There is great difference between the mukhlas and the mukhlis. Those who make progress in the way of tasawwuf have advantages in 'ilm and 'amal, too. Learnings of the knowledge of kalâm, which others obtain by studying, learning, understanding, come to these through kashf. Deeds, worships are done easily, willingly, no laziness, slackness being left, which are from the nafs and from the devil. Sins, things that are harâm seem ugly, loathsome. Persian line in English:

We wonder whom they will give this great fortune.

I send my infinite salâms.

29 —FIRST VOLUME, 80th. LETTER

This letter, written to Mirzâ Fat-hullah Haqîm, informs that, of the seventythree groups declared in the hadîth the one group that will be saved is the group of Ahl as-sunnat:

May Allahu ta'âlâ bless you with the lot of walking along the street of Sharî'at-i Mustafâwiyya! Persian line in English:

This matters, nothing else!

A hadîth declares that Muslims will break into seventy-three groups. Each of these seventy-three groups claims to obey the Sharî'at. Each group says that it is the one that will be saved from Hell. It is declared in the fifty-fourth âyat of Mu'minûn sûra and in thirty-second âyat of Rûm sûra: **"Each group is glad thinking that it is in the right way"**. Whereas, among these various groups, the sign, the symptom of the one that will be saved is given by our Prophet as follows: **"Those who are in this group are those who follow the way which I and my Sahâba follow"**. After mentioning himself, the owner of the Sharî'at did not need to mention the Sahâba; yet his mentioning them may come to mean, "My way is the way which my Sahâba follow. The way to salvation is only the way which my Sahâba follow". As a matter of fact, it is declared in the seventy-ninth âyat of Nisâ sûra, **"He who obeys my Messenger has certainly obeyed Allahu ta'âlâ"**. Obeying the Messenger is obeying Allahu ta'âlâ. Disobeying him is disobeying Allahu ta'âlâ. Declaring, **"They want to differentiate between the way of**

ge. They were out of the difference in ijtihâd. Yes, some of them were erroneous in their ijtihâd. But Allahu ta'âlâ gives one thawâb also to the one who errs in ijtihâd.

Thus, the way which the savants of Ahl as-sunnat have chosen concerning the Sahâba is this medial way. That is, neither being excessive nor being too slack, they have told the truth. This is the safest and the soundest way.

[Râfidîs, that is, Shiites, become excessive in loving the Ahl-i bayt. They said that for loving the Ahl-i bayt it is necessary to dislike the three Khalifas and all of those Sahâba who obeyed them and to be hostile towards them all. Khârijîs, that is, Yazîdîs, were slack in this love. They became hostile against the Ahl-i bayt].

'Ilm and 'amal are shown by the Sharî'at. For obtaining ikhlâs, which stands for the soul, the root of 'ilm and 'amal, it is necessary to make progress in the way of tasawwuf. Without **Sayr-i ilallah**, that is, walking in the way towards Allahu ta'âlâ, without **Sayr-i fillah**, perfect ikhlâs cannot be obtained. The maturity of the mukhlis cannot be reached. Yes, all believers can obtain some ikhlâs, though little, with difficulty in some of their worships. But the ikhlâs which we are telling about is the one which always occurs easily and automatically in every word, in every action, in every motion and in every motionlessness. [**Ikhlâs** means to make real and pure, to purify the intention, to do only for Allah's sake]. For the formation of such ikhlâs, one should not worship or be fond of anything besides Allahu ta'âlâ whether inside of one or outside of one. And this is a fortune which can be obtained only after fanâ and baqâ and after attaining wilâyat-i khâssa. The ikhlâs which is obtained with difficulty is not permanent, but it will go out. The ikhlâs which is obtained without taking pains is permanent and it is realized in the station of Haqq-ul-yaqîn. Thus, whatever the Awliyâ who has reached this station do, they do it for Allah's sake. They do nothing for their nafs. For their nafs has been sacrificed for Allah's sake. They do not need to intend for obtaining ikhlâs. Getting, exalted to the grades of Fanâ-fillah and Baqâ-billah, their intention has become true. As a person who follows his nafs does everything for his nafs and does not need to intend for doing this, so he will do everything for Allah's sake when he gets rid of following his nafs and falls in love with Allahu ta'âlâ. He does not need to intend at all. Intention is necessary in doubtful things. It is not necessary to make certain by intending those things that are certain already. This is such a blessing which Allahu ta'âlâ gives to those servants of His whom He loves. Ow-

To slander the Sahâba means to slander Allah's Prophet. As declared. "He who disrespects the Sahâba does not have îman in Allah's Messenger". For, to slander them means to slander their owner, their master. May Allahu ta'âlâ protect us against falling into such a dirty creed. It is the Sahâba who brought us the Sharî'at, which originated from the Qur'ân and from hadîths. When they are slandered, the thing which they brought loses its value. The sharî'at was not brought to us by a few certain persons among the Sahâba. Each of them has a service, a share in this. They are all equal in trueness, in justice and in teaching. When any one of the Sahâba is slandered, Islamic dîn has been slandered, sworn at. May Allahu ta'âlâ protect us all from falling into such a loathsome situation! If those who swear at the Sahâba say, "We still follow the Sahâba. It is not necessary to follow them all. In fact, it is not possible. For, their words do not agree with each other, Their ways are different", we will answer to them as follows:

For having followed some of the Sahâba, it is necessary not to deny any of them. When some of them are disliked, the others have not been followed. For, amîr (Hadrat Alî), for instance, respected the other three Khalîfas, deemend them great and knew that they were worth obeying. He obeyed them willingly and admitted them as Khalîfas. Unless the other three Khalîfas are loved, it will be a lie, a slander to say that one follows Hadrat Alî. In fact, it will mean to dislike Hadrat Alî and to refute his words. It would mean a stupid, ignorant word to say about Hadrat Alî, who is Allah's Lion, that he handled them, that he just smiled at them. Which wisdom would admit that Allah's Lion, despite his great knowledge and bravery, concealed his enmity against the three Khalîfas, pretended to be friends with them, made superficial friends with them for full thirty years. Even the lowest muslim could not manage such hypocrisy. We should understand the ugliness of such words which belittle Hadrat Amîr to such an extent and which make him impotent, deceitful and munâfiq. Even if we would admit for a moment that Hadrat Amîr was so —may Allah forbid—, what would they say about the fact that our Master the Prophet praised these three Khalîfas, lauded them and esteemed them throughout his life? Would they say that our Prophet was hypocritical, too? Never! It is impossible. It is wâjib for the Prophet to tell the truth. He who says that he was handling them becomes zindiq, becomes irreligious. Allahu ta'âlâ declares in the seventieth âyat of Mâida sûra, "**O my dear Messenger! Communi-**

Allahu ta'ala and the way of His Messenger. They say, we believe some of what you say but we do not believe some. They want to open a different way between the two. Certainly they are disbelievers," about those who presume that obeying Allahu ta'âlâ is different from obeying His Messenger, in the hundred and forty-ninth âyat of Nisâ sûra. He informs that they are disbelievers. He who says that he follows the Prophet though he does not follow the way of the Sahâba, is wrong. He has not followed him, but he has disobeyed him. He who has taken such a way will not be rescued in the next world. In the eighteenth âyat of Mujâdala sûra. **"They think they are doing something. Be it known that they are liars, disbelievers"**. He shows how such people are.

Those who follow the way of the Sahâba are no doubt the group of Ahl as-sunnat wa-l-jamâ'at. May Allahu ta'âlâ give plenty of rewards to the superiors of this group, who worked undauntedly without falling tired! The group that will be saved are only these. For, he who speaks ill for our Prophet's Sahâba is certainly deprived of following these. So are the sect of **Shiite** and the group of **Khârijî**.

[There are twelve groups of Râfidîs. Each group has parted into sub-groups. Most of them lead a life without ablution, without ghusl. Few of them perform namâz. They all hold heretical beliefs. They hold the Râfidî belief. They call themselves Alawî. But **Alawî** means person who loves and follows the Ahl-i bayt. Imâm-i Alî and his children from hadrat Fâtima are called **Ahl-i bayt**. The honour of loving the Ahl-i bayt has fallen to the lot of the Ahl as-sunnat, who have said that loving and following them is a sign of dying with îmân. Then, the alawîs are the Ahl as-sunnat not the Shi'îs. Therefore, a person who wants to be an Alawî has to be Sunnî. Today, Rafidîs, zindîqs, and people who have no relation with Islam appropriate the name of Alawî, taking it from the Ahl as-sunnat. Under the shade of this beautiful name, they try to mislead the youth from Rasûlullah's way].

Mu'tazila group appeared later. Wâsil bin Atâ, its founder, used to be a disciple of Hadrat Hasan-i Basrî. Because he dissented from Hasan-i Basrî's way by saying that there was a third part between îmân and kufr, Hasan-i Basrî said, "I'tazala annâ," about him, which means, "he dissented from us". All the other groups appeared later.

Certainly, a wise person cannot say that all the Sahâba agreed on a wrong decision on the day when our Master the Prophet died. Whereas, that day thirty-three thousand of the Sahâba unanimously made hadrat Abû Bakr-i Siddîq the Khalifa willingly. It is impossible for the thirty-three thousand Sahâbis to agree on a wrong deed. As a matter of fact, our Prophet had declared, "My ummat do not agree on a wrong deed". The reason why Hadrat Amîr was sorry first was because he was not called to those talks. He himself informed that this was so and said, "I was sorry because I was called to the talks late. But I know well that Abû Bakr is superior to us all". There was some reason why he was called late. That is, he was among the Ahl-i bayt then. He had been consoling them.

The disagreements among the Sahâbîs of our Prophet were not because of the desires of the nafs or for evil thoughts. For, their blessed nafs had been purged and become quite pure. They had got rid of being ammâra and attained itmînan. Their only desire was to obey the Sharî'at. Their disagreements were out of the difference of ijtihâd. They were intended to find out what was right. Allahu ta'âlâ will give one grade of thawâb to those who erred, too. There is at least two grades of thawâb to those who were right. We should not hurt any of those great people with our tongues! We should mention each of them in good terms. Hadrat Imâm-i Shâfi'î, who was one of the greatest savants of the Ahl as-sunnat, said, "Allahu ta'âlâ did not smear our hands with their blood. So let us not smear our tongues!" Again, he said, "After Rasûlullah, the Sahâba pondered very much. Finding no one on earth superior to Abû Bakr-i Siddîq, they made him the Khalîfa. They took service with him." This statement of Imâm-i Shâfi'î also shows that Hadrat Alî was never hypocritical and that he willingly made Abû Bakr-i Siddîk the Khalifa.

Mayân Shaikh Abulkhayr's son, Mayân Sayyed, is a descent of great noble persons. Also, he was in your service in the Dakkan campaign. It is hoped that he will be blessed with your help and kind treatment. Mawlânâ Muhammad 'Ârif also is a student of knowledge and a descent of the great. His father is dead. He was a Khodja. He came to us in order to take his salary. It is hoped that Your Highness will help him. Wassalâm wa-l-ikrâm!

[In order to show that the Shiites have deviated from the right way and that especially Râfidîs, the most unbridled and the most excessive ones of their twenty groups, have altogether dissented from Islam, and that they have even been striving to demolish Is-

cate what was sent down to you from your Allah to everybody! If you do not communicate these correctly, you will not have done your duty as the Prophet! Allahu ta'âlâ will protect you against those who want to bear enmity towards you". The disbelievers had been saying that Hadrat Muhammad had been communicating whatever suited his purposes and not communicating whatever did not suit his purposes of the Qur'ân that had been revealed to him. Upon this, this âyat descended to declare that he had been telling the truth. Our Prophet praised the three Khalifas and held them above all others until he honoured the next world with his presence. This means to say that it cannot be error, a wrong way to praise them, to hold them superior.

It is necessary to follow all of the Sahâba in the tenets to be believed. For, there is no difference among them in the things to be believed. There may be difference in the furû', that is, in the actions to be done.

The person who speaks ill of one of the Sahâba has blemished all of them. For, the îmân, the belief of all of them is the same. He who slanders one of them has followed none of them. He has said that they disagreed with one another and there was no unity among them. To slander one of them means to disbelieve what he said. Let us say once more that all the sahâba communicated the Sharî'at. Each of them is just and right. There is something in the Sharî'at communicated by each of them. Each communicating the âyats, the Qur'ân was collected. He who dislikes some of them would have disliked the one who communicated the Sharî'at. As it is seen, this person will have not done all of the Sharî'at. Can such a person be saved from Hell? Allahu ta'âlâ declares in the eighty-fifth âyat of Baqara sûra, **"Do you believe some of the Qur'ân and disbelieve some of it! The punishment of those who do so is to be disgraced and to be a subject of scorn in the world. And in the next world they will be hurled down into the most vehement torment."**

The Qur'ân was collected by Hadrat Uthmân. In fact, it was collected by Abu Bakr-i Siddîq and 'Umar Fârûq. The Qur'ân that was collected by Hadrat Amîr was different from this. As it is seen, slandering these great people goes as far as slandering the Qur'ân. May Allahu ta'âlâ protect all Muslims from falling into such a nuisance! One of the mujtahids of the Shiite madhhab was asked, "The Qur'ân was collected by Hadrat Uthmân. What would you say about the Qur'ân, Collected by him?" He answered, "I do not see any use in finding fault with the Qur'ân, for slandering the Qur'ân causes the dîn to be demolished."

14 — The book **Minha-tul-ilâhiyya mukhtasar-i Tuhfa-i isnâ ashariyya** was written by Mahmûd Shukrî Âlûsî. It was printed in Cairo in 1373 A.H.

15 — Imâm-i Rabbânî explains the superiorities of the Sahâba very well through documents and disgraces the Shiites in his book **Maktûbât**.

16 — The book **Hujaj-i qat'iyya** was written by Abdullah-i Suwaydî.

17 — In the books **Milal-Nihal** by Shihristânî and in its Turkish, English, French and Latin versions, Shiism is explained detailedly and their answers are given.

18 — The Turkish book **Tazkiya-i Ahl-i bayt** gives beautiful answers to the Shiites. It was written by 'Uthmân Bey, who was the Shaikh of Topkapı Mevlevîhanesi, and was printed in İstanbul in 1295 A.H. Along with **Hujaj-i Qat'iyya**, it was printed in Latin alphabet in the Turkish book **Hak Yolun Vesîkaları** in İstanbul.

19 — Hadrat Imâm-i Rabbânî's book **Raddi Rawâfid** is in Persian and its Turkish version has been printed in Latin alphabet in the book **Hak Yolun Vesîkaları** in İstanbul.

20 — The great savant Ibni Hajar-i Haytamî proves that the Shiites are wrong through âyats and hadîths in his book **Savâ'iq-ul-muhriqa**.

21 — Ibni Hajar, again, proves very well that Hadrat Mu'âviyya cannot be spoken ill of, in his book **Tathîr-ul-janân wallisân an Mu'âwiyya-tabni-Abî Sufyân**.

22 — Ibni Taymiyya, in his book **Minhâjus-sunna-tinnabawiyya fî naqdî kalâm-ish-shî'as wa-l-qadariyya**, refutes the book **Minhâj-ul-karâma** by Ibnil-Mutahhîr, one of the Shiite savants, through strong documents and beats it down to the ground.

23 — Ibni Taymiyya, again, explains the superiorities of the Sahâba, through strong documents in his book **Fadâil-i Abû Bakr wa 'Umar**.

24 — In the translation of **Mavâhib-i ladunniyya** and in **Mir'ât-i Kâinât**, the glory of the Sahâba is told.

25 — The booklet **Sahâbâ** by Sayyed Abdulhakîm-i Arwâsî in tour Turkish book **Sahâba**.

26 — The book **Nûr-ul-Hudâ**, written by Qaraqashzâda 'Umar bin Muhammad in 1005 A.H., answers the Shiits and Bak-tâshîs. It was printed in İstanbul in 1286 A.H.

27 — **Manâqib-i Chihâr yâr-i guzîn**, which is in Turkish, explains the superiorities of the Sahâba very well. It was written by Sayyed Ayyûb bin Siddîq. It was reprinted various times. The edition in 1264 A.H. is very beautiful.

lam, Islamic savants wrote very many books. The names of some of them together with their authors have been given below. On behalf of religious brotherhood and humanity, I pray to Allahu ta'âlâ that our brethren in Islam who say that they are Alawî read these books carefully and observe the difference between the Ahl as-sunnat and Râfidîs and choose the right way through wisdom, conscience and reason and not believe the lies and slanders of the factious ignoramuses and attain to happiness in this and the next worlds by holding fast to the way of safety and salvation.

Of the books written by Islamic savants in order to advise the Shiites, here are a few ones which we could get:

1 — The book **Ibtâl-ul-Manhaj-il bâtil** was written by Fadl bin Ruzbahân. It refutes the book **Minhâj-ul-karâma** by Ibn-ul-Mutahhir, one of the Shiite savants, and rebuts its errors through documents. He wrote the book in Isfahan in 852 A.H.

2 — The book **Muzhat-ul-isnâ ashariyya**, written by Mirzâ Ahmad bin Abdurrahîm-i Hindî. It refutes Râfidîs.

3 — The book **Nawâqid** was written by Mirzâ Mahdûm.

4 — The book **Muhtasar-i Nawâqid** is the summary of the book **Nawâqid**. It was summarized by Muhammad bin Abdirrasûl-i Barzanjî.

5 — The book **Sayf-ul-bâtir li-riqab-ushshât-i warrâfida-til-kawâir** was written by Shaikh Alî bin Ahmad Hitî in Istanbul in 1025 A.H.

6 — The book **Ajwiba-tul Irâqiyya Alal'as'ilatil-Irâniyya** was written by Shihâbuddîn Sayyed Mahmûd bin Abdullah Âlûsî.

7 — The book **Ajwiba-tul Irâqiyya Alal'as'ilatil-Lâhûriyya** was written by Âlûsî. Also, Haydarî wrote a similar book.

8 — The book **Nafahât-ul-qudsiyya**, written by Âlûsî, refutes the Shiites.

9 — The book **Nahj-us-salâma** also was written by Shihâbuddîn Âlûsî.

10 — The book **Sârim-ul-hadîd** was written by Muhammad Amîn bin Alî Baghdâdî. It responds to the slanders of the Shiite named Ibni Abil-Hadîd.

11 — The book **Raddu-alal-imâmiyya** was written by Alî bin Muhammad Suwaydî.

12 — The book **Hâdîqa-tus-sarâir** was written by Abdullah bin Muhammad Bîtushî.

13 — The book **Tuhfa-i isnâ ashariyya** was written by Shâh Abdul'âzîz-i Dahlawî.

cultivate the growing capacity, which is like earth, means not to sow anything on it, or to sow harmful, poisonous seeds. The harm, the corruptness of this second one is much more than the former. To sow poisonous, corrupt seeds is to learn the dîn and elements of dîn from those who know nothing of the dîn and to read them from the books [and magazines] of the enemies of dîn. For, the ignorant of the dîn follow their nafs and run after their pleasures. They explain the dîn as it suits their purposes. They also cause the nafs of the one who listens to them to go astray and his heart to darken. When giving religious lessons, [and when writing religious books,] the ignorant of the dîn cannot distinguish what is suitable with the Shar'iat from what is not suitable with the Shar'iat. They cannot know what to teach and how to teach youngsters. Like themselves, they educate their disciples as ignorant, too. By reading and memorizing many things, [by becoming an authority in other branches of knowledge, by becoming specialized in branches of science and arts], one cannot become a man of dîn, write books of dîn, or give knowledge of dîn.

When a savant of dîn is to teach the dîn to youngsters, first he finds out the fallacious propagations and slanders syringed into them by the irreligious, by the enemies of Islam [and by the ignorant men of dîn], and purifies their clean, young minds of these poisons. He cures their poisoned souls. Then, in accordance with their ages and understandings, he places in them Islam and its virtues and uses, the ultimate divine causes and subtleties in its commands and prohibitions, and the fact that it makes humankind attain happiness. Thus fragrant flowers that are panacea for cares and food for souls begin to grow in the spiritual gardens of youngsters. It is the greatest advantage to procure such a savant of dîn. His lookings penetrate into souls. His words affect hearts. Only with the presentation of such pure man of Allah, could it be possible to embrace Islamic dîn like an already prepared Candy, for cooling One's lungs by drinking cold sherbets. May Allahu ta'âlâ keep us all in Hadrat Muhammad's way! For, it is this way only which makes men attain ease in this and the next worlds. The following Persian poem has been expressed so well. Its translation is:

*Hadrat Muhammad, who was born in Arabîa,
Is the highest in both worlds!
May he who will not become earth at his door!
Remain under the earth all the time!*

20 — **Alawîsmî, Shîsmî, Nusayrîsmî** are explained and the advices which Islamic savants gave to them are told at full length in the books **Ashâb-i kirâm, Hak Yolun Vesîkaları, Herkese Lâzım Olan İmân,** and **Fâideli Bilgiler** which have been edited various times in Istanbul.

29 — It is written in the books **Barîqa** and **Hadîqa** that Râfidîs are disbelievers because they believe in metempsychosis and say that Allah entered the twelve imâms.

30 — Yûsuf Nabhânî, in the final part of his book **Izhâr-ul-haq,** gives very beautiful responses through documents to the Shiites, to Râfidîs, what are their more excessive ones, and to **Nusayrîs,** who are the most unbridled ones.

31 — Sayyed Ahmad Dahlân vehemently refutes the Shiites in his book **Al-fathul-mubîn.** This book of his was printed as an addition to the end of **Hujaj-i qat'iyya** by Suwaydî.

32 — Shah Waliyullah-i Dahlawî refutes the Shiites through strong documents and praises Hadrat Mu'âwiyya very much in his book **Izâla-tul-khafâ an khâlifa-til-khulafâ.** This book, which is in Persian, was printed together with its version in Urdu language in Pakistan in 1392 (1972 A.C.). It consists of two volumes.

30 — FIRST VOLUME, 23rd. LETTER

This letter, written in Arabic to Abdurrahîm, who was known the name **Khân-i Khânân,** prohibits to learn the dîn from the ignorant and tells about choosing last names:

May Allahu ta'âlâ rescue us all from empty words and bless us with the lot of doing something. For the sake of the best of all people and the Prophet of all, may He protect us against knowledge without practice, against useless information! Arabic couplet in English:

*If a person says 'âmîn' to this prayer;
Allahu ta'âlâ will have mercy upon him.*

O my high-natured brother! May Allahu ta'âlâ bless the perfect qualities in your creation with becoming apparent! This worlds is the field for the next world. Shame upon those who do not sow their seeds here, who do not cultivate their growing capacity which, like earth, exist in their creation, who do not utilize this, and who thus miss the seeds of deeds and worships! Not to

This letter, written to Sayyed Mahmûd, communicates that it is necessary to find a perfect master and to avoid ignorant shaikhs:

May Allahu ta'âlâ increase the desire of looking for Him! May He bless us with the lot of avoiding the things that prevent us from attaining to Him! The valuable letter, which is a favour of yours, has arrived here. It is very pleasant because it informs that you have been wishing Allahu ta'âlâ, that you have been consumed with love for Him for, wishing is the harbinger of attaining. And being consumed with love is sort of beginning of attaining. One of our superiors says, "If He would not give, He would not give the wish". One should appreciate the value of the blessing of wish and refrain from the things that will cause it to be lost. One must be careful lest the wish become slack, lest the fervour become chilly. What avails most lest this blessing be lost is to thank (Allahu ta'âlâ) for this. For, He declares in the seventh âyat of sûra-i Ibrâhîm. **"If you thank me for my favours, I will certainly increase them"**. It is necessary both to thank Him and to trust oneself to Him and to weep and beg Him lest one will love or wish anything else. If one does not feel like weeping, begging, one should force oneself to do so. "If you do not weep make yourself weep", has been said. Till finding a exalted person who is kâmil and mukammil, [that is, who has reached perfection and who is able to make one reach perfection also], one should preserve this wish together with all its fervour in one's heart. When such an exalted person is procured, all wishes and desires should be delivered into his hands, one being like a corps on the bench under the washer's hands. Fanâ -fi-sh-shaikh is first. This fanâ will then turn into fillah. [That is, when you find an exalted person who has reached the end of the way of tasawwuf and then who came back in order to make others attain it, too, and who now looks like any ordinary person, you should surrender yourself to him. First, you should annihilate yourself in him, that is, you should obey not yourself but him. A person who does so will gradually be annihilated in Allahu ta'âlâ. That is, his own desires being annihilated, he will act with Allah's will. He will no longer have any will of his own]. The exalted person who will take from Allahu ta'âlâ and give to men should be double-sided. Because man is very mean and evil-attributed, he cannot have any relations with Allahu ta'âlâ. A two-sided intermediary is necessary; and this intermediary is **insan-i kâmil** (perfect man).

May our salâms be on the highest and the most superior of Prophets!

To my astonishment, I have heard that one of the poets who had been honoured with your valuable tawajjuh adopted a disbeliever's name as his last name. Moreover, he is one of the Sayyeds, one of those great people whom we are to love. I wish I had not heard this. I wonder why he accepted this base name? I can never see why he should. It is necessary to beware of accepting such names more than beware of terrible lions. Such names should be deemed uglier than anything ugly. For, these names and their owners are the enemies of Allahu ta'âlâ. They are His prophet's enemies. Muslims have been commanded to deem all disbelievers as enemies [whether they be Christians or Jews or disbelievers without book]. It is wâjib for every Muslim not to give such dirty names to his children. Tell him on my behalf to change that name! Let him replace it with a name which is better and which becomes a Muslim! What suits a Muslim is to accept a Muslim name. It is this only which Allahu ta'âlâ likes, which His Prophet likes, and which is suitable with the position of a person who has been honoured with being in Islamic dîn.

[Abu Dâwûd and Ibni Habbân communicate that Rasûlullah declared, "**On the Day of Resurrection you will be called with your names and with the names of your fathers. Therefore, accept beautiful names!**" As Tirmuzî communicates, Hadrat Âisha said that Rasûlullah used to change ugly names].

Tirmuzî and Ibni Mâja communicate: Abdullah bin 'Umar said that one of Hadrat 'Umar's daughters was Âsiya (meaning rebellious). Rasûlullah changed it. He replaced it with Jamîla. Also, Abû Dâwûd communicates that he replaced the names of many more men, places and streets with those names suitable for Muslims. Muslims have been commanded, "**Keep away from the places that will cause you to be under suspicion!**" It is each Muslim's duty to avoid accepting the names, [uttering the words, using the instruments and doing the actions], which are the symptoms of irreligiousness or which arise this suspicion. Allahu ta'âlâ declares in the two hundred and twenty-first âyat of Baqara sûra, "**A slave who is a believer is more valuable than a master who is a disbeliever!**"

May Allahu ta'âlâ give safety to those who follow Hadrat Muhammad's way! Âmîn.

32 — THE NAMES OF ALLAHU TA'ÂLÂ

Allahu ta'âlâ has many names. We do not know their number. He has communicated ninety-nine of His names to people in the Qur'ân. Qâdi Zâda Ahmad Bey says in his explanation of **Birgivi Vasiyyetnâmesi**, "The ninety-nine names of Allahu ta'âlâ are called **Asmâ-i husnâ**. The names of Allahu ta'âlâ are **Tawqîfi**. That is, they are dependent upon the Sharî'at's communicating. He is called the names which the Sharî'at has communicated and mentioned with them. The Sharî'at has not permitted to call Him or to mention Him with any names other than these". It is written on the five hundred and forty-first page of **Sharh-i Mawâqif**, "Qâdi Abû Bakr said that a name with a meaning not unsuitable for Allahu ta'âlâ and which suits Him could be said. But the majority (of savants) said that none but only the ninety-nine names could be said".

This means to say that it is not permitted to call Allahu ta'âlâ 'God'. That is, it is a sin to call Him 'God'. It is a gravest and ugliest guilt no to be willing to use the name 'Allah', and to use the name 'God' or even one of the ninety-nine names instead of 'Allah.'

Hadrat Noah's son Yâfas was a Believer. His children having increased in number, he became their chief. As they were taught by their grandfather, they all worshipped Allahu ta'âlâ. When Yâfas was drowned as he was crossing a river, his younger son, who was named Turk, took his father's place. His children, increasing in number, were called Turks. These Turks were Muslims, patient and studious people, like their ancestors. Their number increasing in the process of time, they spread out over Asia. Some cruel rulers who came to the fore defiled the heavenly dîn and they began to worship idols. Of these, the Yâquts, who live in Siberia today, still worship idols. As they became remote from the dîn, they gradually lost their former civilizations and morals. Especially Atilla, one of the chiefs of the Huns, was named as 'Allah's wrath' because of his irreligiousness and cruelty. When the Islamic sun rose in the blessed city of Mecca and began to radiate its lights of knowledge, morals and every kind of virtue over the world, the dictators, who were brought up under the Romans' dissipations and immoralities that had spread as far as Asia, the irreligious-

The worst thing which slackens the tâlib's wish and which extinguishes his fervour is his surrendering himself to a nâqis person who has not reached the end of the way. Nâqis means the person who has not completed his way through sulûk jadhba and who names himself as shaikh, murshid. The company of the nâqis shaikhs is samm-i qâtil. He who surrenders himself to them ends up in perdition. Such companies derange the high tendency, the inclination of the tâlib. For example, if a patient takes the medicine of a doctor who is not specialized, who does not even have a diploma, he will, let alone healing, get sick all the more. He will even lose the tendency to heal. That medicine may first stop his aches. But the aches are not felt because it disturbs, harms the nerves. This case is not a favour, but a disfavour. If this patient goes to a real doctor, this doctor will first try to do away with the harms of that medicine. Then he will begin to cure the disease.

The way of our superiors is based on sohbat. Nothing is obtained by memorizing and uttering a few words of the great men of tasawwuf. On the contrary, it slackens the wish of the tâlib. Hadrat Shaikh Tâj, who is an owner of ma'rifats, lives close to you. His blessed being is a great favour for the Muslims being there. You get in touch with him rarely. Scarcity in relations does not bring any use. If you occasionally write about your state, we will not hesitate to answer. Thus the chain of love and ikhlâs will be stirred.

of the lumber, of the bricks, of the tiles, of the cement, of the iron, of the area, of the rooms, which are necessary, he calculates them and prepares a project. This is the meaning of **khalq**. Then the architect builds the house according to the project. The architect is the **bârî** of the building. At last the decorations, the ornaments of the building are made. The one who makes these is the **musawwir**.

Allahu ta'âlâ does not have a partner in anything He does. He, alone, is the **khâliq**, the **bârî**, the **musawwir** of every creature. To create is to make existent from nothing. It is to create also to make existent from no substance or element or to change to some other being with some substance or element. For instance, the âyat, "**He created men from semen and genies from fire,**" informs that this is so. The earth and the sky and the hundred and three elements which we know today used to be nonexistent. He created all these afterwards. By uniting together or breaking apart the elements, the oxides, the acids, the alkalis, the salts, He forms millions of organic and inorganic substances, that is, He creates them. It is Allah's 'âdat to create everything through some causes and media. He, alone creates, makes the causes and gives them activity, effective power. Physical and chemical properties of substances, physical, chemical, biologic events, reactions are the causes which He creates. He has created the forms of energy of electricity, heat, mechanics, light and chemistry, and the various forms of energy that make reactions, as causes. As He has made these causes, intermediaries for His creating the substances, so He has made man's mind and power intermediaries for His creating. For example, the heating of the coal over five hundred degrees, that is, up to the ignition temperature, and the beginning of the event of burning are caused by the flames of the match; yet He is the One who creates the oxidization, the burning of the coal. The match is not the creator of the event of burning. For, He, alone, creates the construction of the match, its properties, its flames, the energy of heat, the relation of the atoms of carbon to oxygen, and makes this exothermic event and heats the coal up, which then radiates red rays. Likewise, the zinc dissolves in hydrochloric acid, a compound named chloride of zinc appears, which has a new property. This net of ions cannot be said to be created by the atoms of zinc and the molecules of acid. For, zinc and acid do not do anything in the exchange of electrons during the formation of the ions of zinc and chlorinen in the net of ions called chloride of zinc out of atoms, or in its causes, in the power of attraction and repulsion among ions; nor does the man who puts the zinc into the acid do

ness, ignorance and savageness that had covered all over Asia and Africa, prevented the people they were tyrannizing from hearing about and learning Islam. These obstacles were eliminated by the sword. The Turkish rulers, owing to their nobility and vigilance, did not prevent Islam from being heard. Shamsaddîn Sâmi says in **Qâmûs-ul-a'lâm**, "Long before the Turk's nobility and Islam's honour came together. Assyrians had invaded Turkistan and accustomed the Turks to worshipping the sun and stars". They used to worship the sun when it dawned. For this reason, the sun's name became tanyeri, that is, Tanrı (God). Allahu ta'âlâ declares in the Qur'ân: "**My name is Allah. Call me Allah, worship me saying 'Allah'. Entreat me saying 'Allah'!**" It is obvious how wrong it is, how big an obstinacy it is not to call Him the names He likes but to call Him the name God, which the disbelievers, who are His enemies, name their idols, which He hates most. For example, if a ruler says to the persons under his command, 'My name is Ahmad. Call me Ahmad!', and if they answer him, "No, sir. We do not feel like calling you Ahmad. We want to call you Stone or Wolf or Dog or the name of your basest and greatest enemy", and if they call him so, he will get so mad; likewise, instead of the name Allah, reciting the adhân or worshipping by uttering the name God, which He does not command but which perhaps is His enemy, will cause His wrath and enmity. When beginning to explain the adhân, Ibnî Âbidîn says, "The adhân means to recite the prescribed words in the prescribed manner. It is not permissible to recite its translation even if its meaning is the same and is understood by everybody. Nor is it permissible to recite it musically spoiling its words. To spoil its words means to tune it to the pitches of music, and to add or subtract vowel points, letters and prolongations in doing so. Also, it is a sin to listen to the adhân, the Qur'ân or the mawlid that are recited so. It is permissible and good to recite it melodically, [that is, to beautify the voice], without adding, that is, without spoiling the words".

When worships are not done as they are commanded, they become toys. And it is the worst and the ugliest disbelief to make the dîn a plaything or to adapt it to customs.

Many of the ninety-nine names of Allahu ta'âlâ which He declares in the Qur'ân show that He is creative.

Of these names, the name **Khâliq** means he who decrees and appoints. **Bârî** means he who creates. **Musawwir** means he who gives shape. For instance, when an engineer wants to build a house, first he decides about the numbers, the dimensions, the amounts

becomes kâfir. Hadrat Ismâil Haqqî from Bursa writes in his **Hujjat-ul-Bâliga**, "In reality khâliq and râziq is Allahu ta'âlâ. It is disbelief to call man khâliq and râziq. Man's essential attributes are impotence and need. The attributes of Allah's person are power and ghinâ". We should not say about a person, "he created, he is creative". We should not use the name Khâliq, which belongs to Allahu ta'âlâ, about anybody, nor should we call anybody so. So are the names Rahmân and Rahîm.

Allahu ta'âlâ has made other things causes for His creating something. He who wants something to be created should obtain the things that cause its creation. If there is human power among the things that cause the creation of something, the thing which is created is called **artificial**. For example, coke and vegetable oil are artificial. If there is no human power among the things that cause the creation of some substance, the substance created through this way is called **natural**. Though human power does not interfere with the creation of a natural substance, human power also is a cause in its being turned into an available state. Coal, butter are natural substances. To say, "Nature created.." about natural substances and "man created..." about artificial substances or about events, would be, like saying other causes to be **creative** also, an ignorantly nonsensical word. It would be like saying that bee created honey or saying that electricity created light.

The **Mu'tazila**, one of the seventy-two heretical groups of Muslims, say that man is the creator of his actions. Because they deduce this wrong belief from the Qur'ân-i kerîm and from hadîth-i sharîfs, they are not disbeliever. But because they will not admit the true fact they will be scorched for a while in Hell. But it is kufr for those who know nothing of âyats or hadîths, of the dîn or îmân, to say, 'You have created,' to sultans or rulers in order to cringe and curry favour. It is very dangerous to impote creativeness to someone other than Allahu ta'âlâ. Allahu ta'âlâ, alone, is the creator of everything. There is not any creator besides Him. But Allahu ta'âlâ's 'âdat is such that He creates everything through causes. Thus He puts the world of matter and social life in order. Were He to create without causes this universe would not have such an order. As microbes cause diseases, clouds bring rains, the sun effects life, catalysts aid chemical reactions, animals change vegetal substances into meat, milk, honey, and leaves synthesize organic substances, so men cause aeroplanes, automobiles, medicines, electric motors and many other things to be made, Allahu ta'âlâ is the One who gives power and effectiveness to all the-

anything besides doing so. The man has merely looked on the formation of the chloride of zinc, and the reaction, the properties, the energies that form the net of ions have been created by Allahu ta'âlâ. This means to say that man's mind and power, like other natural forces, are nothing but a cause, an intermediary for the creation of a new balance, order or system by changing the conditions, the equilibria among the substances, the elements, the properties, the powers and the energies, which Allahu ta'âlâ has created before. Then, Archimedes did not create a law, but was able to see a relation between the properties that had already existed. By the same token, Thomas Edison, who is the discoverer of such gadgets as phonographs, megaphones and bulbs, did not create or make them, but caused them to be made. It is Allahu ta'âlâ who created these. Edison, let alone creating these, did not even know of anything of the functioning of his hands, eyes, feet and other senses, of his various cells, of his heart, lungs, kidneys and many other organs, of the construction of the various substances and tools which he used, or of the forces of atoms and protons in them, when becoming the cause of the creation of new tools by gathering the existing substances together. Can a cause, an intermediary, who does not know anything of the subtleties, neither in himself nor in the things which he uses, be said to be creative? The Creator is the One who knows the smallest and the subtlest of these and who makes all these; and He is only Allahu ta'âlâ.

A wise and intelligent scientist who has several university diplomas and who, having read the new literatures, has a great deal of experience, will understand well that man is nothing but an intermediary, a cause in all his works and explorations. Allahu ta'âlâ, alone, makes every event, every reaction, every action, and administers every law. The one and only honoured share that distinguishes man's power from natural forces is that he is playing a role as an intermediary by thinking and by being conscious. Man can cause Allah's creating to manifest as he wishes. Allahu ta'âlâ declares in seventieth âyat of Isrâ sûra that by endowing upon man this honoured share He distinguished him from other creatures, thus creating him superior to other creatures.

The creator is Allahu ta'âlâ only. It is disbelief to call anybody besides Allahu ta'âlâ the creator, no matter for what purpose. It is written in **Birgivi Vasiyyetnâmesi**, "If a person says that food comes from Allahu ta'âlâ and man's action is necessary, too, he becomes a disbeliever. For, action also is created by Allahu ta'âlâ". That is, he who says, that action, deed is created by man

nings and pronounciations of these names, thus causing sins and even disbelief. Instead of Abdulqâdir, for instance, they say Abdulkoydur, which causes kufr when said intentionally. He who disgraces these names on purpose, e.g. he who says Abduluzays instead of Abdul'aziz becomes kâfir. So is the case with saying Hamo instead of Muhammad. Hasso instead of Hasan. Ibo instead of Ibrâhîm". [Hence it is understood that it is harâm to read the Qur'ân musically, changing the words]. These names should be esteemed. Some tradesmen write these blessed names in shoes, slippers for advertisement because they are their names, and those who buy them put them on their feet thus stepping on them. There is the fear that both those who write them and those who step on them will lose their î mân.

When telling about murtads, **Durr-ul-mukhtâr** writes, "He who denies what is known through the unanimity (of savants) becomes a murtad. When a man who has become a murtad repents, he should renew his nikâh". It is written on the hundred and ninety-eighth page of the second volume of **Hadiqa**, "When one of the husband and wife becomes a murtad, their nikâh becomes void. If the husband repents, they should renew their nikâh. But the wife cannot be forced to make nikâh. If the wife has become a murtad, she will be forced to renew the nikâh when she repents. Since there has not been a divorce, hulla is not necessary". When the person who has denied something on which there is no unanimity repents, it is prudent, that is, good, for him to renew his nikâh. When a person becomes a murtad, his property goes out of his possession. All of it will be taken away from him. If he repents it will be returned to him. If he dies or goes do Dâr-ul-harb, it will be given to his Muslim inheritors. (Dar-ul-harb is the country where Non-Muslîm rules and laws are in effect). What he earned when he was a murtad belongs to Bayt-ul-mâl (the budget of Islamic government).

Some people say, "How does one become a murtad by saying one word though he performs namâz and does every kind of worship and pious deed?" Qâdî zâda Ahmad Bey says in his explanation of **Birgivi**, "As kâfir becomes a Believer by saying the word **tawhîd** once, so a Believer becomes kâfir by saying one word and loses all his worships which he has done until that time. When he repents and renews his î mân, his worships except hadj will be returned to him. But the uses and the thawâbs of any of them will not come back. If he is rich he has to perform hadj again. When the husband or the wife becomes a murtad, their nikâh becomes

se causes. And He has given men wisdom and will in addition. It could not be right to call the causes and means creators. This fact is expressed very well in the phrase, "**Lâ hawlâ walâ quwwata il-lâ bil-lah.**" But some Râfidîs who are also called Alawîs, say that sins are created by men, and that Allah creates goodness only. My Turkish book, **Eshâb-ı kirâm** and **Hak Yolun Vesîkaları** quote such statements of Râfidîs, and answer them very well.

Those names of Allah which show His attributes, such as 'Âlim (omniscient), Sam' (hearing), Basîr (seeing), Qâdir (powerful, capable), Murîd (decreeing), Mutakallim (saying), and the like, can be used for men provided one shall consider the meanings and conditions communicated in the Turkish version of our book. In the treatment of the disasters caused by tongue the book **Hadîqa** writes that it is harâm to name men with the names which belong to Allah only, such as **Rahmân, Quddûs, Muhaymin** and **Khâliq**. Hadrat Navavî communicates this in detail in his explanation of **Muslim**. It is permissible to use those names that are Allah's attributes such as (Azîz) also for men in their figurative meanings; yet it is better to observe the adab and not to use them. Whenever uttering, hearing or writing the name of Allahu ta'âlâ, it is wâjib to say one of the words of reverence such as **Subhânallah, Tabâarakallah, Jalla-jalâluh, Azzaismuh, Jalla -qudratuh** or **Ta'âlâ** each time. As for uttering the certain prayer called salawât when hearing the name of Rasûlullah, it is wâjib to utter it once in life. It is sunnat to utter it whenever hearing. It is written in the chapter of 'ibâdât of Kitab-ul-Karâhiyya in **Bizâziyya**, "When you hear the name of Allahu ta'âlâ it is wâjib to show respect by saying 'jalla jalâluh' or 'ta'âlâ' or 'tabâraka' or 'subhânallah'. And, when you say the name of Allahu ta'âlâ, it is mustahâb to say, 'Allahu ta'âlâ,' instead of saying 'Allah' only. That is, it is necessary to add a word of reverence after saying the name of Allahu ta'âlâ." As it is seen, it would be wrong to say or write, "Allah said that..." or "Allah ta'âlâ said that..." You should say, "Allahu ta'âlâ said that..." Islam does not admit racism. All nations, speakers of all languages should utter these terms of respect. They should not be disrespectful by attempting to translate them.

It is written on the two hundred and sixty-eighth page of the fifth volume of **Durr-ul-mukhtâr**: "Allahu ta'âlâ likes those who give their children such names as Abdullah, Abdurrahmân, Muhammad, Ahmad... It is permissible to give men those names of Allah such as 'Alî, Rashîd, Kabîr and Badî' with their meanings suitable for men; yet the ignorant may make errors in the mea-

they should not do. The knowledge of fiqh originates from the Qur'ân, from the hadîths, from the ijmâ'-i ummat and from qiyâs. These four sources of the knowledge of fiqh are called **Adilla-i shar'iyya**. I have explained in the fourth chapter that the Sahâba and the mujtahids who came in the century after them were called **Salaf-i Sâlihîn**. The unanimity of the salaf-i sâlihîn is called **Ijmâ'-i ummat**. Those rules of the Sharî'at that have been derived from the Qur'ân or from the hadîths or from the ijmâ'-i ummat are called **Qiyâs-î fuqahâ**. For understanding by way of qiyas if something is halâl or harâm, it is compared to something else which is known as halâl or harâm. For doing this, the reason which makes that thing halâl or harâm has to exist in the former, too!

It is Imâm-i Azâm Abû Hanifa who established and first practised, the knowledge of fiqh.

The knowledge of fiqh is very extensive. It is divided into four major parts:

1 — **Ibâdât** is divided into five branches: Namâz, fast, zakât, hadj, jihâd. Each has many divisions. It is written in **Durrul-mukhtâr** and **Radd-ul-muhtâr** that jihâd is to invite people to Islam and to fight against those who will not accept it. It is jihâd also to help those who fight through property, through ideas, by increasing the number (of fighters for Islam) and by curing wounded ones. It is declared in a hadîth: "**Perform jihâd against disbelievers through your property, through your lives and through your tongues!**" Also, it is jihâd to keep guard near the frontier and to learn how to use the means of war in the time of peace. It is fard-i kifâya for Muslims to perform this kind of jihâd. When the enemy attacks, it becomes **Fard-i 'ayn** for everybody, for women and children, that is for those who are close to the place, and if their power does not suffice, for those who are far, even very far from the area. [It is written on the two hundred and seventy-second page of the fifth volume of **Ibni 'Âbidîn**, "Women go for jihâd veiling themselves and with their husband or mahram relatives"]. Those who do not help will become sinful. The person who understands that he will be killed if he attacks and will be captured if he does not attack does not fight. But he had better attack if it will harm the enemies and will be useful for the Muslims. The case is not so with performing **Nahy-i anilmunkar** to the sinning Muslims, that is, with advising them. Those for whom it is wâjib to advise are permitted to advise even if it will be to no avail, even if they know that they will be killed. It is not permissible when it causes fitna. When besieging a city, of disbe-

void, but this does not mean a divorce. For this reason, it is permissible for them to renew their *îmân* and *nikâh* more than three times without *hulla*. It is not enough for one of them only to renew the *nikâh*. The husband and wife should renew their *nikâh* in the presence of two witnesses. In *Shâfi'î* madhhab, if she repents during the time of *iddat* it is not necessary to renew the *nikâh*. For facility, he who is in *Hanafî* madhhab should take a verbal proxy from his wife for renewing the *nikâh* and say in the presence of two witnesses, "I have remarried my wife, who has been my wife since before, acting by proxy on her behalf and in person on my behalf". Man or woman, every Muslim should say the certain prayer which renews *îmân* and *nikâh*, —and which exists in the Turkish version of our book—, in the morning and in the evening every day. It is good for the husband and wife to say it together. In mosque, after the prayer of a *namâz* which has been performed by a large congregation, if the *imâm* says this prayer together with the congregation, the congregation will be each other's witness and their *nikâhs* will be renewed. Until the person who has become *kâfir* repents and renews his *îmân*, the possessions which he earns will be **Fay**. That is, they will belong to the poor by rights, and the worships which he does will not be accepted. Even if he says the **Word shahâdat** habitually, his *îmân* will not be accepted. Unless he repents for his word, action or belief which has caused his *kufr*, he will not become a Muslim.

It is not a sin to use the word God outside worships to mean the one who is to be worshipped. For instance, it is not a sin to say, "the God of ancient Egyptians", or, "thanks to our God." For, in this context it means, "Thanks to our Creator." But it is better not to use it in such occasions, either.

33 — FIQH, MADHHAB, IMÂM-I A'ZAM

The following is the writing that I have derived from the beginning of the book **Majmû'a-i Zuhdiyya**:

In Arabic, when the word *fiqh* is used in the category of *yafqahu*, that is, in the fourth category, it means to know, to understand. When used in the fifth category, it means to know, to understand the *Sharî'at*. The knowledge that shows the *Sharî'at*, that is, the **rules of the Shâri'at**, has been called **The knowledge of fiqh**. A person who teaches *fiqh* is called **Faqîh**. The knowledge of *fiqh* shows the things which people should do and those which

de for seventy people on the Day of Resurrection. It is written on the six hundred and thirty - eighth page of the second volume of **Hadîqa**, "He who becomes a martyr being drowned will be given twice as much thawâb as the one who becomes a martyr on land."

It is declared in a hadîth, "**Learn how to throw arrows, and how to ride a horse!**" 'it is declared in another hadîth, "**He who learns how to throw arrows and then forgets it is not one of us**" and in another hadîth, "**Playing is not useful. Only, it is right to learn how to throw arrows, to tame one's horse and to play with one's wife**". That is, they are useful and necessary. These hadîths command and encourage preparation and learning the usage of all means of war in the time of peace. As it is seen, it is worship to get ready for jihâd. Our Prophet communicates that there are three kinds of jihâd against disbelievers: Through actions, through words, through heart. It is fard to get ready for the jihâd through actions, to learn how to make and how to use new weapons. Recently the second type of war, that is, the attacks of the irreligious through writing, movies and radios, has grown. It is jihâd also to stand against this.

2 — **Munâkahât**, which has many divisions such as marrying, divorcing, alimony, and many others.

3 — **Mu'âmalât**, which has many divisions such as buying and selling, rent, companies, interest, inheritance...

4 — **Uqûbât** (penal code), that is, the punishments called **Had**, which are mainly divided into six sections: Qisâs lex talionis, drunkenness, sirqât (theft), zinâ (fornication), qazf (forgery), riddat (turning renegade), and the punishments for these. Because the punishments come after the sins, they are called **Uqubât**.

It is fard for everybody to learn the 'ibâdât (worshipping) part of fiqh. It is fard-i kifâya to learn the parts of Munâkahât and Mu'âmalât. That is, it is fard to learn these for those who meet with such situations. Also, the Zimmîs, that is, non-Muslim countrymen have to learn the branches of Uqûbât and Mu'âmalât, for the Sharî'at also commands the Zimmî to obey the Uqûbât and Mu'âmalât, for the Sharî'at also commands the Zimmî to obey the Uqûbât and Mu'âmalât. A disbeliever who lives in Dâr-ul-Islâm but who has another nationality has to obey only the Mu'âmalât. After the branches of knowledge Tafsîr, Hadîth and Kalâm, the most honoured branch of knowledge is fiqh. It is more thawâb to study the knowledge of fiqh than performing supererogatory prayers of namâz at nights. And it is more thawâb to learn it from a teacher than

lievers, first they will be invited to Islam. If they accept it, they will become brothers with us. If they do not, they will be asked to become **Zimmî** by paying the tax called **jizya**. Jizya means punishment, retribution. It is the money which disbelievers are to pay to (Muslim) government in return for being saved from death. There are two kinds of jizya. The first is the sum agreed on while making peace with disbelievers. This sum can never be changed. The second kind of jizya is the sum levied on those (disbelievers) who are left to themselves instead of being killed after a victory won over the enemy. At the end of each month one dirham of silver, —which is equal to half a gram of gold—, will be taken from the poor ones. Those with moderate means will be charged two dirhams, and the rich ones will be charged four dirhams. Those who cannot work or who are ill for more than half of a year will not be charged at all. A person with an income more than ten thousand dirhams a year is considered rich. One who earns more than two hundred dirhams is considered to have moderate means. Jizya is not levied on children, on women, on very old people, on religious men, or on Muslims. No one can be forced to give any kind of tax other than **zakât**, **'ushr**, **jizya** and **kharâj**. Otherwise it will be cruelty, in which case what has been taken will have to be given back.

If they do not accept this either, they will be attacked. If they accept the jizya they will be our countrymen and will live under Islam's justice. They will be granted the right of doing their worships and selling each other pork and alcoholic drinks. Among them, and between them and the Muslims, the same laws, rights, punishments, trade dealings, as the ones among the Muslims will be practised. The **Had** for alcoholic drinks will not be inflicted on them. Their customs except receiving interest will not be taken as a guilt. If the enemies are powerful, it is permissible to give up jihâd and to make peace with by even giving them goods. If the murtads being powerful, captured cities and the cities become **Dâr-ul-harb**, it is also permissible to make peace with them when there is necessity.

After the five principles of Islam, the highest of worships is jihâd. All the sins of a martyr except his debts to creatures will be forgiven. And Allahu ta'âlâ will make the debts to creatures be returned on the Day of Resurrection. Those who die in jihâd and in the way to hadj and while keeping guard near the frontier will be given the thawâb for these worships of theirs continuously until Resurrection. Their bodies will not rot. Each of them will interce-

also gathered the knowledge of fiqh coming from Rasûlullah and from the Sahâba and communicated it to the hundreds of disciples of his. Of these, some were educated and trained as specialists in **Ilm-i kalâm**, that is, in the knowledge of îmân. Of these, Abû Sulaymân Jurjânî, one of those educated by Imâm-i Muhammad Shaybânî, and Abû Bakr-i Jurjânî, one of his disciples, became famous. And of this disciples, Abû Nasr-i Iyâd educated Abû Mansûr-i Mâturîdî in the knowledge of Kalâm. Abû Mansûr wrote the knowledge of kalâm coming from Imâm-i A'zam in books. Struggling against those who had deviated from the right way, he strengthened the belief of Ahl as-sunnat. He spread it everywhere.

Everyday Imâm-i A'zam Abû Hanîfa performed morning prayer in mosque and then answered the students till noon. Before midday, he performed **Qaylûla** sitting. It is written in **Shir'a-tul-Islâm**, **Ibnî Âbidîn**, in its chapter about bay'î fâsid, and in **Mawâhib-i ladunniyya**, in its chapter about dream interpretation, that it is sunnat to perform Qaylûla, that is, to sleep for a while, as the sun approaches noon. It is written in **Mizân** that Qaylûla can be performed in the afternoon, too.

After noon prayer he taught knowledge to the disciples until night prayer. After night prayer he went home and rested for a while. Then he went to the mosque and worshipped until morning prayer. This fact has been communicated by Mis'ar bin Kadâm-i Kûfî, one of the Salaf-i sâlihîn, and by many noble persons.

He traded and earned his living on halâl. Sending goods to other places, he bought his disciples' needs with his earnings. He spent much for his own home, and gave as much as he spent for his home to the poor as alms. Every Friday he distributed twenty golds to the poor for the souls of his parents. He would not stretch his legs towards Hammâd's house, who was his master. Whereas, there was a distance of seven streets between them. Once he heard that one of his partners had sold a great amount of goods incompatibly with the Sharî'at, and he distributed all the ninety thousand aqcha earned from this merchandise, thus accepting not even a penny of it. The villages of Kûfa city had been riaded by brigands, who had driven away the sheep. Thinking that these stolen sheep might have been slaughtered and sold to the people, he did not buy or eat mutton for seven years from then on. For he had learned that a sheep lived at most seven years. He avoided harâm so much and observed the Sharî'at in everything he did.

For forty years Imâm-i A'zam performed the morning prayers with the ablution which he performed for night prayers [that

studying it alone The following six hadîths are sufficient to indicate the honour in fiqh:

When Allahu ta'âlâ wishes to do a favour to a servant of His, He makes him a faqîh.

If a person becomes a faqîh Allahu ta'âlâ sends the things which he longs for and his food through places unexpected to him.

The person whom Allahu ta'âlâ calls the highest is the one who is a faqîh in the dîn. This hadîth alone would suffice to show the greatness of Imâm-i A'zâm.

Against the devil one faqîh is stronger than a thousand 'âbîds (those who worship much).

Everything has a pillar to learn upon. The basic pillar of the dîn is the knowledge of fiqh.

The best, the most valuable of worships is to learn and teach fiqh.

The rules of the Sharî'at in Hanafî madhhab were brought to view through a way beginning with Hadrat Abdullah Ibni Mas'ûd, one of the Sahâba. This means to say that the chief of the madhhab, Imâm-i A'zâm Abû Hanîfa, learned the knowledge of fiqh from Hammâd, who learned it from Ibrâhim-i Nahâ'i, who from Alqama, who from Abdullah bin Mas'ûd, and who learned it from Rasûlullah "sallallahu aleihi wa sallam".

Abû Yûsuf, Muhammad, Zûfar bin Huzayl and Hassan bin Ziyâd are all Imâm-i A'zam's disciples. Of these, Imâm-i Muhammad wrote some thousand books on knowledge of dîn. Because he married Imâm-i Shafiî's mother, who was one of his disciples, when he died his books were inherited by Imâm-i Shâfi'î and caused his knowledge to increase. For this reason Imâm-i Shafi'î said, "I swear that my knowledge on fiqh has increased by reading Imâm-i Muhammad's books. He who wants to deepen in the knowledge of fiqh should keep company with Abû Hanîfa's disciples". And once he said, "All Muslims are like Imâm-i A'zâm's household, children". That is, as a man earns his household's subsistence, so Imâm-i A'zam undertook the task of uncovering the knowledge of dîn which people need, thus rescuing everybody from a very difficult job. Imâm-i Shâfi'î's establishing a different madhhab does not mean that he disliked Imâm-i A'zam or that he disagreed with him. The Sahâba had different madhhabs, too. Despite this, they liked and respected each other. Last âyat of Fath sûra is the witness to this fact.

Imâm-i A'zam Abû Hanîfa not only gathered the knowledge of fiqh, divided it into branches and put ways and methods, but

Mawdû'âtul'ulûm, in **Khayrât-ul-hisân**, and which is said to be sahîh in the book **Ibni Âbidîn**, is declared, "As **Âdam** and all **Prophets** boast about me, so I boast about a person with the surname **Abû Hanîfa** and with the name **Nu'mân**, who will be the light of my ummat. He will protect them against deviating from the right way and from falling into the darkness of ignorance". He died in 150 A.H., when he was seventy years old. Great savant **Hadrat Ibni Hajar-i Makkî** communicates that the hadîth, "In the year hundred and fifty the world's ornament will go away", is intended for **Imâm-i A'zâm**.

Shamsaddîn Sâmî Bey writes as follows in his **Qâmûs-ula'lâm**:

"The name of **Imâm-i A'zam Abû Hanîfa** is **Nu'mân**. His father's name is **Sâbit**. He is the first of the four great imâms of the **Ahl as-sunnat**. He is a great pillar of the brilliant **Sharî'at** of **Hadrat Muhammad**. He is a descent of one of the notables of **Persia**. His grandfather had accepted **Islam**. He was born in **Kûfa** city in 80 A.H. He was born early enough to reach the times of **Anas bin Mâlik**, **Abdullah bin Abî Awfâ**, **Sahl bin Sa'd-i Sâ'idî** and **Abdulfadl Âmir bin Wâsila**, who were **Sahâbîs**. He learned the knowledge of **fiqh** from **Hummâd bin Abî Sulaymân**. He kept company with many great persons of the **Tâbi'în**, especially with **Imâm-i Ja'far Sâdiq**. He memorized many hadîths. He was brought up so as to become a great judge, a man of ideas, if he had not become a **madhhab** leader. He had a superior intellect and a wisdom which bewildered everybody. In the knowledge of **fiqh** he reached a grade that did not have an equal or a likeness. **Yazîd bin Amr**, who was the **Governor of Iraq** in the time of **Merwân**, offered him the judgeship of the law-court of **Kûfa**. But because he had much **zuhd**, **taqwâ** and **wara'** as well as knowledge and wisdom, he did not accept it. He was afraid of failing to observe the people's rights because of human weaknesses. Though he was whipped hundred and ten times on the head with **Yazîd's** command, he persisted on refusing. He was invited to **Baghdad** by the second **Abbâsî Khalifa Abû Ja'far Mansûr**. He was offered the judgeship, but he refused it again.

He was first to divide the knowledge of **fiqh** into branches; he gathered the places of information belonging to each branch, and wrote the books **Farâid** and **Shurût**. There are innumerable books telling about his extensive knowledge in **fiqh**, about his miraculous power in **qiyâs**, and about his dumbfounding superiority in **zuhd** and **taqwâ**, in mildness and piousness. He had very many

is, he did not sleep after night prayers]. This fact is written with documents in **Mavdû'âtul'ulûm**, in **Durr-ul-mukhtâr**, in the preface of **Ibnî Âbidîn** and in **Mizân-ul-kubrâ**. [Wives of these great people, like they themselves, made it a pleasure for themselves to worship Allahu ta'âlâ, to serve His dîn, and sacrificed their rights and pleasures for Allah's way. Also, all the Sahâba, with the wishes and permissions of their wives, had gone to distant places for jihâd in order to spread Allah's dîn, and many of them became martyrs and did not come back. And their wives were glad because they shared these thawâbs]. He performed hadj fifty-five times. At his last hadj, he entered Ka'ba and performed a na'mâz of two rak'ats there. He recited the whole Qur'ân in the namâz. Then he wept and prayed, "O Allah! I haven't been able to do the worship in a manner worthy of Thee. But I have understood very well that Thou could not be understood through mind. Forgive my faults in my service for this understanding of mine!" At that moment a voice was heard saying, "**O Abû Hanîfa! You have known me well and served me beautifully. I have forgiven you and those who being in your madhhab, will follow your way until the end of the world**". He read the whole Qur'ân once every day and once every night. These facts are written in **Durr-ul-mukhtâr**, in the preface of **Ibnî Âbidîn**, in **Khayrât-ul-hisân**, in **Mir'ât-i kâinât**, and also at the end of **Hazânat-ul-muftîn**. Reciting the whole Qur'an in one rak'at of namâz has been the lot of only Uthmân bin Affân, Tamîm-i Dârî, Sa'id bin Jubayr and Imâm-i A'zâm Abû Hanîfa. It is written in **Shir-a-tul-Islam**, "It is mustahab to read the whole Qur'ân in forty days. Rasûlullah used to read it all once a year. For it had settled in his blessed heart. When reading the Qur'ân it is necessary to meditate over its meaning and to settle it into the heart. For this reason he prohibited it to read the whole of it in less than three days. Uthmân bin Affân, Zayd bin Sâbit, Abdullah ibni Mas'ud, Ubayy-ubnu Qa'b-il-hadrajî and many of the Sahâba used to read it all once a week. 'Âbids (those who worship much), should read it twice a week and those who spread knowledge should read it once a week". It is declared in the hadîth, "**He who reads the whole Qur'ân in less than three days cannot understand its meaning**". The hadîth does not prohibit the performing of one prayer of namâz by reciting the whole Qur'ân. Rasûlullah used to order those who asked him to read it through in the duration of time that was suitable with their states and jobs.

Rasûlullah informed that Imâm-i A'zam would come. In the hadîth, which is written in **Diya-i ma'nawî**, in

Hanîfa, in Kûfa city. His heart will be full of knowledge and ultimate divine meanings. In the latest time, many people will perish because they will not appreciate him. As a matter of fact, Râfidîs will perish on account of Abû Bakr and 'Umar'. Imâm-i Muhammad Bâqir looked at Abû Hanîfa and said, "When those who defile the Sharî'at of my ancestor's are on the increase, you will enliven it. You will be the savior of those who fear and the refuge of those who are confused! You will bring heretics round to the right course! Allahu ta'âlâ will help you!"

Of the abovesaid hadîths, the first, the second and the fifth ones are written in **Khayrât-ul-Hisân**, and also in **Mawdû'atül'ulûm**, by Allâma Taşköprülü. In the preface of the valuable book of fiqh, **Durr-ul-mukhtâr**, the author quotes the hadîths "**As Hadrat Adam boasts about me, so I boast about a person among my ummat. His name is Nu'mân and his surname is Abû Hanîfa. He is the light of my ummat**" and "**As Prophets boast about me, so I boast about Abû Hanîfa. He who loves him has loved me. He who dislikes him has disliked me**", and says that Abû Jawzî's saying that these are mawdû' is because of his obstinancy, for they have been communicated by various people. Ibni Âbidîn writes that these hadîths are sahîh, and says as he explains these lines, "As communicated in the book **Khayrât-ul-hisân** by Ibni Hajar-i Makkî, it is declared in a hadîth in **Bukhârî** and **Muslim**, 'Even if îmân goes up to the planet of Venus, one of the sons of Fâris will certainly take it back'. Fâris means the people in that part of Iran called Fars. Imâm-i A'zam's grandfather is from there. It is obvious that this hadîth denotes Imâm-i A'zam. There is no doubt about it'.

Such hadîth savants as Suyûtî, Zahabî and Asqalânî said mawdû' about some hadîths; yet these words of theirs mean. "They do not have the conditions which sahîh hadîths should have according to my madhhab". They did not mean that they were made-up hadîths. We should not say made-up about these hadîths, which exist in valuable books, by being deceived by the obstinate, envious writings of such people as Ibni Taymiyya, Ibni Jawzî and Aliyyulqârî, who have dissented from the Ahl as-sunnat, or of those heretics called Wahhabis. Please read the fifth chapter! It is written on the three hundred and tenth page of the book **Bârîqa** that it is declared in a hadîth in **Bukhârî** and **Muslim**, "**The most useful of people are those Muslims who are in my century. (That is, they are the Sahâba). After them the best ones are those who come after them. (That is, they are the Tâbi'în). And**

disciple, some of whom became mujtahids. He died in 150 A.H., when he was seventy years old. Because he would not accept the presidency of the Supreme Court of Appeal offered by Abû Ja'far Mansûr, he was sent to jail. There he was whipped. He was whipped ten times more each following day. He became a martyr when the number of whippings became a hundred. Abû Sa'd-i Hârazmî, one of the viziers of the Seljuki Emperor Sultan Melikshah, had a wonderful tomb built over Hadrat Abû Hanîfa's grave. Later on, this tomb has been restored and embellished various times by Ottoman emperors.

Hanafî madhhab spread everywhere in the time of Ottoman Empire. It was almost the official madhhab of the State. Today, more than half of Muslims over the world and the majority of the Ahl as-sunnat worship according to the principles of Hanafî madhhab".

It is written as follows in the book **Mir'ât-i Kâinât**:

Imâm-î A'zam's father, Sâbit, had met Hadrat Imâm-i Alî in Kûfa and Hadrat Alî had prayed for him and for his children. This fact is written in the books **Dürr-ul-mukhtâr**, in **Mawdü'ât-ul-ulûm**, in **Mir'ât-i kâinât**, and especially in **Ibnî Âbidîn**, which gives even its documents. He saw Anas bin Mâlik and also three or seven more of the Sahâba. He learned hadîths from them.

It is declared in a hadîth. **"Of my ummat, a person named Abû Hanîfa will come. He will be the light of my ummat on the Day of Resurrection"**. It is declared in another hadîth, **"A person named Nu'mân bin Sâbit and called Abû Hanifa will come, and will enliven Allah's dîn and my sunnat"**. The hadîths such as **"There will come a person named Abû Hanîfa. He is the most useful of this ummat"**, **"One of my ummat will enliven my sunnat, kill the bid'ats. His name is Nu'mân bin Sâbit"**, **"In every century there will be those who will get exalted among my ummat. Abû Hanîfa is the highest of his time"**, **"Of my ummat, there will come a person named Abû Hanîfa. There is a beauty-spot between his two shoulder-blades. Allahu ta'âlâ will enliven His dîn through his hand"** are wellknown. One of the savants asked Rasûlullah in his dream. **"What would you say about the knowledge of Abû Hanîfa?"** He declared in response, **"Everybody needs his knowledge"**. Another savant asked in his dream, **"O Rasûlullah! What would you say about the knowledge of Nu'mân bin Sâbit, who is from Kûfa city?"** He declared, **"Learn from him, and act as he teaches you. He is a very good person"**. Hadrat Imâm-î Alî said, **"Let me inform you about a person named Abû**

his grave perform a namaz of two rak'ats. I beg Allahu ta'âlâ. And He gives me what I wish", and this is explained in the preface of **Ibni Âbidîn** and also on the hundred and sixty-sixth page of **Shawâhid-ul-haq**. It is written in **Ghâliya**, "Imâm-i Shâfi'î used to perform morning prayers near Abû Hanîfa's grave, but he would not recite the prayers of Qunût out of his respect towards him. There was no savant on earth who was superior to Abû Hanîfa". Imâm-i Shâfi'î was a disciple of Imâm-i Muhammad, who was Imâm-i A'zâm's second disciple. He said, "Allahu ta'âlâ bestowed knowledge upon me through two persons. I learned Hadîth from Sufyân bin Uyayna and fiqh from Muhammad Shaybânî". And he said once, "There is one person to whom I am grateful in knowledge of dîn and in worldly affairs. He is Imâm-i Muhammad". Imâm-i Shâfi'î, again, said, "I wrote as many books as to load a beast of burden with what I learned from Imâm-i Muhammad. Hadn't it been for him I wouldn't have acquired anything of knowledge. In knowledge, all people are the children of the savants of Iraq. The savants of Iraq are the disciples of the savants of Kûfa. And the savants of Kûfa are Abû Hanîfa's disciples". Imâm-i A'zam has acquired knowledge from four thousand people.

Various books have been written by savants coming in each century in order to explain the greatness of Imâm-i A'zam.

Five hundred thousand matters of dîn have been solved and answered in Hanafî madhhab.

Imâm-i A'zam's taqwâ was very great. He used to trade in order to eat what is halâl. He had commercial partners. He used to distribute earnings of thousands of aqchas which he considered doubtful to the poor and to men of dîn. He used to support his hundreds of disciples and meet their needs with his own earnings. For thirty years he fasted every day. [He ate for five days in a year, on the days of 'lyd]. He used to perform namâz at nights. He used to spend most hours of his days giving lectures and answering the questions of the people in the mosque. At nights he used to worship his Owner in the mosque or in his home. For forty years he performed morning prayers with the ablution he had made for night prayers. He often used to read the whole Qur'ân in one rak'at or in two rak'ats. And sometimes, whether in nemâz or not, he would recite an âyat telling about Allah's torment or mercy time after time and them weep, moan and sob. Those who heard him would pity him. He would dress like the poor. But sometimes he would wear a very valuable suit in order to exhibit the bles-

after them the best ones are those who will come after them. Mendacity will spread among those who come after them. Do not, believe their words or deeds!" This hadîth is also written in the book **Fath-ul-majid** by Wahhabis. All the Sahâba, and also most of those who came in the centuries after them are as they are described in the hadîth. Imâm-i A'zam is one of the Tâbi'în, who are praised in this hadîth. In fact, it is known by all Muslims and even by all men of knowledge, whether they are religious or irreligious, that he is one of the highest of the Tabi'în. Since Imâm-i A'zam is one of the greatest of those who have been given the news by this hadîth, it would be unnecessary to look for another hadîth for explaining his greatness. A person who says mawdû' about the hadîths that are written above and that praise him has disbelieved also this sahîh hadîth. It is understood that the person is not a sunnî.

As our Prophet praises the imâms of madhhabs in the hadîth above, let us see what he declares about Wahhabis and about those men of dîn who, like Wahhabis, have appeared recently: It is declared in the two hadîths that are written in **Tanbîh** and **Mukhtasar-i Tazkîra**: "Towards the end of the world there will be a decrease in knowledge and an increase in ignorance" and "Decrease of knowledge is with the decrease of savants. Ignorant men of dîn will cause fitna by giving fatwâs according to their own points of view. They will cause men to deviate from the right way". These hadîths inform that in the latest time ignorant, sinful and heretical men of dîn will be on the increase and will deceive Muslims".

Studying the knowledge of kalâm and ma'rifat in his youth, he became very skilful. Then, serving Hammâd for twenty-eight years, he reached maturity. When Hammâd died, he replaced him as a mujtahid and mufti. His knowledge, his superiority became known everywhere. On account of his knowledge, virtue, intellect, comprehension, zuhd, taqwâ, trustworthiness, quickness at reply and repartee, devoutness, trueness and all human maturities, he is superior to anybody else. All mujtahids contemporary with him or succeeding him other savants and great people, and even Christians have praised him. It is written in **Khayrât-ul-hisân**, in **Mizân-ul-kubrâ**, in **Mir'ât-i kâinât** and in **Mawdû'atul'ulûm** that Imâm-i Shâfi'î said, "In the knowledge of fiqh, all people are Abû Hanîfa's children". Again, it is written in the same books that once he said, "I get use from Abû Hanîfa. I visit his grave every day. When I am in a difficult situation I go to

that the performance finished with difficulty, not before the afternoon prayer. For twenty days many people came to his grave and performed his janâza prayer there.

He had seven hundred and thirty disciples. His son Hammâd was one of the notables of his disciples.

There have been some disagreements among the disciples of Imâm-i A'zam. The hadîth, "**Disagreements among the savants of my ummat is Allah's compassion**", informs that these disagreements are useful. He used to fear Allah very much, and was very careful in obeying the Qur'ân. He used to say to his disciples, "On any matter, if you happen to obtain a document that disagrees with my word, leave my word aside and follow the document!" For, his disciples, like he himself, were mujtahids. All his disciples swear, "We have said even our words disagreeing with him by being based on a proof, a document which we had heard from him".

Muftîs should act in accordance with Imâm-i A'zam's word. If his word cannot be found, they should follow Imâm-i Yûsuf's word. Next to him, Imâm-i Muhammad's word should be followed. When the word of Imâm-i Yûsuf and that of Imâm-i Muhammad are on the one side and Imâm-i A'zam's word is on the other side, a muftî can give fatwâ according to either side.

It is written in the introductions to **Radd-ul-muhtâr** and **Majmû'a-i zuhdiyyâ** (in Turkish), and in **Waqfun-niyyât** by shaykh-ul-islâm Ahmad bin Sulaymân bin Kemâl pâshâ, "There are seven grades of fiqh savants. The highest of them are the mujtahids in sharî'at. These are called '**mujtahid-i mutlaq**'. The imâms of the four madhhabs are in this grade. The second from the highest are those great 'âlims who are called '**mujtahid fi-l-madhab**'. Imam-i Abû Yûsuf, Imâm-i Muhammad Shaybânî and the other disciples of Imâm-i A'zam are among them. They derive **ahkâm** (rules) from the **Adilla-i shar'iyya** following the methods and principles formulated by Imâm-i A'zam Abû Hanîfa. Some of the **ahkâm** derived by them may not be suitable to the **ahkâm** derived by Imâm-i A'zam. [It is written in **Al-mîzân-ul-kubrâ**, p. 17 that they are called '**mujtahid-i mutlaq fi-l-madhab**', too.] The third group are the 'ulamâ who are **mujtahid fi-l-mas'ala**. They find out the **ahkâm** for the new matters. The **ahkâm** found by them should be suitable to the **ahkâm** of the afore-mentioned two groups. Khassâf, Tahâwî, Karkhî, Shams-ul-aimma Halwânî, Shams-ul-aimma Sarakhsî, Pazdawî, Qâdîkhân and the similar profound 'ulamâ are among the mujtahids of the third group. The 'âlims

sings of Allahu ta'âlâ. He performed the hadj fifty-five times and stayed in the blessed city of Mecca for several years. Only at the place where his soul was taken away he recited the whole Qur'ân seven thousand times. He said, "I have laughed once in my life. And I repent it". He would talk little, but think much. He used to discuss some subjects of dîn with his disciples. One night, after performing night prayer in jamâ'at, he was going out of the mosque, when he began to talk to his disciple Zufar on some matter one of his feet being outside the door and the other inside the mosque yet. They talked until morning adhan and then went back into the mosque for performing morning prayer, before he had time to take his other foot out. Saying that Hadrat Imâm-i Alî had said, "It is permissible to spend up to four thousand dirhams for livelihood", he used to distribute the rest of the four thousand dirhams of his earnings to the poor. Yazid bin 'Amr wanted to make him the governor and the judge of Kûfa city. He would not accept it. He imprisoned him and had him beaten. His blessed head and face swelled. The next day he took the imâm out and repeated his offer with oppression. The imâm said. "Let me consult", and took permission. He went to the blessed city of Mecca and stayed there for five or six years.

The Khalîfa Mansûr used to respect the imâm very much. He presented him ten thousand aqcha and a concubine. The imâm did not accept them. One aqcha was worth one dirham of silver. Mansûr was cruel. In 145 A.H., Ibrâhîm bin Abdullah bin Hadrat Hasan had been recruiting soldiers in order to help his brother Muhammad, who had declared his caliphate in the blessed city of Medina. He had come to Kûfa. It was rumoured that Abû Hanîfa had been helping him. Upon hearing this, Mansûr had the imâm brought to Baghdad from Kûfa. He told him to tell everybody that Mansûr was the Khalifa rightfully. He would give him the presidency of the Supreme Court of Appeal in return for this. He oppressed him very much. The imâm, having too much taqwâ to esteem worldly ranks, did not accept it. Being hurt, Mansûr imprisoned him. He had him thrashed. Having received thirty blows, his blessed feet bled. Mansûr repented and sent him thirty thousand aqcha, but he did not accept it. He imprisoned him again and had him thrashed, each day thirty blows more than the day before it. On the eleventh day, because Mansûr was afraid that the people might attack in, he was forced to lie down on his back. Poisonous sherbet was poured into his mouth. He performed sajda (prostration) while dying in 150 A.H. Some fifty thousand people performed his janâza prayer. There was such a great crowd

one of the four madhhabs. Therefore it is necessary to learn either by hearing from, or reading the books written by a pious person who is known to have the creed of Ahl-us-sunnat and the attachment to that madhhab. A sūfī who follows what he learnt by hearing from a man of religion without a madhhab and with a corrupt creed, or by reading from a book written by an unknown person, or a sūfī who does not follow one of the four madhhabs will go astray and become zindīq. He becomes an aide-de-satan in tempting others to go astray, too. All of the mujtahids attained to the grade of ijtihād by receiving fayd from an 'Ârif-i kâmil. The Murshid-i kamils (perfect guide), although they were **majtahid-i mutlaq**, used to order their deciples to follow one of the four madhhabs. Thus, they can progress and rise to a higher degree easily. A walī, often follow a madhhab by realizing its evidences. The others think of him as if he follows the ijtihād of that madhhab. In fact, he follows his own ijtihād, not the madhhab". [Calling Imâm-i Gazâlî, Nawawî and Khalid-i Baghdâdî, 'Shâfî'î; and sayyid 'Abdulqâdir-i Geylânî, 'Hanbalî'; and Muhammad Shâzilî, Ma'rûf-i Karkhî and Imâm-i Ahmad Rabbânî, 'Hanafî' are of that sort. It is seen that the imâm of the four madhhabs and the other mujtahids are great walīs like Abdulqâdir-i Geylânî. Similarly, the above-mentioned awliyâ are mujtahid-i mutlaq like Imâm-i A'zam. But they have done a division of work. Some of them undertook the obligation of spreading the ahkâm-i islâmiyya by employing ijtihād and the others undertook the task of purifying the hearts and souls by irshâd (guidance). There had not been any need for ijti had after the year 400 A.H. and the 'Ârifs able to irshâd could not be trained after the year 1400 A.H. But it was heralded in Hadîth-i sharîfs that the mujaddids who will revive islam by disseminating the books which inform the ijtihâds and irshâds of the mujtahids and awliyâ].

who are in the groups other than those mentioned above are not mujtahids, but muqallids. For example, the 'ulamâ called **as'hâb-i takhrîj** in the fourth group are not able to employ ijtihâd. Abû Bakr Ahmad Râdî (d. 370 A.H. 981 A.C. in Baghdâd) who chose one of the two meanings by explaining the ahkâm which had been reported mujmal (briefly) and which might be understood in two ways. The fifth group of the fiqh scholars are the **as'hâb-i tarjîh**. They select the **sahîh** (correct) and **awlâ** (better) ones of the several **khâbars** (narrations) which have reached them. Qudurî and **Burhân-ad-dîn al-Marghinânî**, author of the book, **al-Hidaya** are among them. The sixth group are the **as'hâb-i tamyîz** muqallid 'ulamâ who distinguished the **qawî** (strong) ahkâm from the **daîf** (weak) ones and the **zâhir*** khâbars from the **nâdir** ones. The authors of the books, **Kanz-ud-daqaîq**, **Mukhtâr**, **Ikhtiyâr**, **Wiqâya** and **Majma'ul-bahrayn** are among them. They did not include any **mardûd** (rejected) and **daîf** reports in their books. The seventh group are the muqallids who cannot carry out the above services, but who can only transmit correctly from the books of the preceding groups and report them. [It is written in **Majmû'a-i Zuhdiyya** that **Tahtâwî** and **ad-Durr-ul-mukhtâr** and **Ibni 'Âbidîn** are among them]. The 'ulamâ of sixth group will exist until the Doomsday and they will distinguish the **haq** (right) from the **bâtil** (wrong). The hadîth-i sharîf, '**The 'ulama of my ummat who are on the right way will exist till the Doomsday**' reports this."

It is written in the introduction to **Mîzân-ul-kubrâ**, "After the imâms of the four madhhab, no 'âlim claimed to be **mujtahid-i mutlaq**. Only imâm-i Muhammad bin Jarîr-i Tabarî claimed so, but his claim was not accepted. Imâm-i Suyûtî used to say that he was a **mujtahid-i mutlaq fi-l-madhhab** and he used to issue fatwâ according to the Shâfi'î Madhhab. The 'ârif-i kamils who had reached the high degrees of tasawwuf become mujtahid with **zawq** (taste) and **wijdân** (finding). They detect the halals with their fragrant odour and the harams with their bad smell. It is not possible to reach the degree of ijtihâd without receiving fayd from an 'ârif-i kâmil. A walî who reached this degree need not imitate a madhhab. Their calling themselves Hanafî or Shâfi'î are owing to the madhhabs which they have imitated before reaching to this degree. It is necessary to learn correctly the knowledge of fiqh of

(*) For the definitions, see the third fascicle volume I, letter 312.

2 — They say that he who asks shafâ'at (intercession) from souls of the Prophets or of the Awliyâ, or who visits their graves and prays through their intermediation, becomes a disbeliever. It is written on the five hundred and third page of the Wahhabite book **Fath-ul-majîd**, "When Rasûlullah was alive it would be permissible to ask him to pray. In fact, any pious person who is alive may be asked to pray. As a matter of fact, when Hadrat 'Umar was about to leave for Mecca to perform Umra, Rasûlullah said, 'O 'Umar, don't forget us in your prayer.' Also, it is permissible for the alive to send prayers for the souls of the dead that are buried or that will be buried. But it is not permissible to ask for prayers from those who are in graves. Allahu ta'âlâ has declared that it is şirk (to attribute a partner to Allahu ta'âlâ) to ask for prayers from those who do not hear or answer. The dead and the ones of the alive who are absent, far away, do not hear or answer. They cannot be useful or harmful. None of the Sahâba or those who succeeded them asked anything from Rasûlullah's grave. If it had been permissible to ask something from the Prophet after his death, Hadrat 'Umar would have prayed him for rain. But he did not visit his grave or ask him to help. He asked prayers of Hadrat Abbâs, who was alive and present". It is written on its seventieth (70th) page, "Asking something from a dead person or from a person who is absent means to attribute him as a partner to Allahu ta'âlâ".

These slanders of Wahhabis are contradicted first of all by their own book. It is written on the two hundred and first page of **Fath-ul-majîd**, "Abdullah ibni Mas'ûd says in Bukhârî, 'We heard the food which we ate praise and laud Allahu ta'âlâ'. Hadrat Abû Zar says, 'Rasûlullah took some pieces of stone in his hand. We heard them praise and laud Allahu ta'âlâ'. The report saying that the wood which Rasûlullah leaned upon as he made a speech moaned, is true". This means to say that Muslims other than Rasûlullah could hear the sounds which not everybody could hear. It is communicated at the end of the same report that these stones were heard to praise and laud Allahu ta'âlâ when they were in Hadrat Abû Bakr's hand, too. Many books (of Islam) communicate that while Hadrat 'Umar was making the speech called Khutba in Medina, he saw Sâriya, the commander-in-chief of the army, warring in Iran and said to him, "Sâriya, beware, the enemy on the mountain!" and Sâriya, hearing him, captured the mountain. Wahhabis try to prove their words right with those âyats which have descended for idolaters. Whereas, Believers, [that is,

34 — WAHHABIS AND THE ANSWER OF THE AHL AS-SUNNAT

Most of the following information has been derived from **Mir'ât-ul haramayn**:

The founder of Wahhabiism is Muhammad bin Abdulwahhab. He was born in Huraymila town in Najd in 1111 A.H. [1694 A.C.], and died in 1206 A.H. [1787 A.C.]. Formerly, with a view of travelling and trading, he went to Basra, to Baghdad, to Iran, to India and to Damascus, whereabouts he happened to find Ahmad ibni Taymiyya's books that were against the Ahl as-sunnat, and he read them, and, being intelligent, clever, and strongly convincing, he became famous as (Shaikh-i Najdî). In order to increase his fame, he learned from the savants of Hanbalî madhhab in the blessed city of Medina and then in Damacus, then he went back to Najd, where he wrote books. His ill thoughts deceived the villagers, particularly the inhabitants of Dar'iyya and their chief Muhammad bin Su'ûd. Those that accepted his ideas, which he named Wahhabiism, are called Wahhabî or **Najdî**. It being easy to deceive the ignorant, Wahhabîs increased in number, and he introduced himself as the Qadî and Muhammad bin Su'ûd as the Amîr and the Governor. He had it admitted that they would be succeeded only by their children. When the book **Mir'ât-ul-haramayn** was printed in 1306 A.H., the Amîr of Najds was Abdullah bin Faisal.

Muhammad's father, Abdulwahhab, was a good Muslim. He and the savants in Medina had understood by his words that the son of Abdulwahhab would take a corrupt way and advised everybody not to talk to him. But he declared Wahhabiism in 1150 A.H. There are too many wrong ideas to be counted in the books which he wrote, especially in **Kitâb-ul-tawhîd**, which is the worst of them, and in **Fath-ul-majîd**, an explanation of the former prepared by his grandson, Abdurrahmân bin Hasan. Yet Wahhabiism is based upon three matters:

1 — Wahhabis, say that deeds and worships are part of îmân; he who does not perform one fard action, e.g. a person who omits one namâz, though he believes that it is fard, becomes a disbeliever; he should be killed and his possessions should be distributed to the Wahhabis. These are written on pages 17, 48, 93, 111, 273, 337, and 348 in **Fath-ul-majîd**.

lahu ta'âlâ through Rasûlullah, through the Tâbî'în, or through the Taba'i tâbi'în even after their death. To pray through them means to ask for their shafâ'at. The savants of Ahl as-sunnat communicated that this was permissible. But the group of Mu'tazila disbelieved it. The admission of the prayer of the one who asks for shafâ'at is the karâmat of the intercessor. That is, it is the latter's karâmat after death. Holders of bid'at, heretics, did not believe this. Imâm-i Manâwî answers these ignorant people in his explanation of **Jâmi'us-saghîr**. Imâm-i Subkî says, "To pray through Rasûlullah means to ask for his shafâ'at (intercession). This is a fine thing. Neither the early Islamic savants nor the later ones said anything against this. Only Ibni Taymiyya denied this. Thus he dissented from the right way. He made up a bid'at which had been said by none of the savants preceding him. Because of this bid'at of his, he became the topic of Muslims' indignant talks." Ibni Abdussalâm explains detailedly that it is permissible to ask something from Allahu ta'âlâ by saying, "For Rasûlullah's sake". Also, it is communicated by Ma'rûf-i Kerhî and also written in the booklet **Kushayrî** that it is permissible to pray through the Awliyâ, who are Rasûlullah's inheritors. It is written on its hundred and fifty-first page that a person who does something which has been said to be permissible by any mujtahîd should not be prohibited from doing it. For, it is permissible to follow one of the four madhhabs. For this reason, those who visit graves, those who bless themselves with the graves of the Awliyâ and those who vow something to their souls so that their sick relatives may be cured or what they have lost may be found, should not be prohibited from doing so. When vowing, to say, "I vow to the Awliyâ", is figurative, and it means "I vow to those who serve the grave". It is like saying that one is just lending it when one is giving the alms called zakât to the poor; the savants of fiqh have said that it is permissible to say so. Here, the meaning, not the word, is important. Likewise, the present given to the rich becomes alms. And the alms given to the poor becomes a present. Hadrat Ibni Hajar-i Haytamî has given the fatwâ stating that when vowing at the graves of the Awliyâ, it is sahîh to vow with the intention of another **Qurbât**, that is, another useful deed such as alms to their children or disciples, or to other poor Muslims being there. Things vowed in this way should be given to the persons intended before. All the vows made at graves today bear this kind of intention. This should be understood from the utterance "Vowed to the Walî". It is harâm to speak ill of the deceased Awliyâ, or to say that they are ignorant, or to derive meanings unsuitable with the

the Ahl as-sunnat], do not worship Prophets or Awliyâ. But they believe that these are Allah's beloved servants and that Allah will pity His other servant for their sake. They say, "He, alone, creates harm and use. No one besides, Him has the right to be worshipped." They visit graves and pray to Allahu ta'âlâ through the exalted persons in the graves.

Ibni Âbidîn says in the last page of the (chapter about) the contract of **Nikâh**, "It is not permissible to marry by saying that Allah and Rasûlullah are the witnesses. In fact, these are (savants) who say that it would be kufr to say so. 'For, it would mean to say that Rasûlullah knows the ghayb. He who says that someone other than Allahu ta'âlâ knows the ghayb becomes a disbeliever,' they say. But it is written in **Tâtarh'âniyya**, in **Hujja** and in **Multaqit** that it is not kufr. For, Allahu ta'âlâ intimates everything to His Messenger's soul. Prophets know many things that are unknown to others. The hundred and twenty-sixth âyat of sûrat-ul-Jîn declares, '**Of the things of the ghayb, which Allahu ta'âlâ knows, He intimates some only to those Prophets He chooses.**'" But it is written in the books of 'aqâid that one of the karâmât of the Awliyâ is their knowing many things of the ghayb. The group of Mu'tazila [and their followers, Wahhabis], base themselves on this âyat as they say that the Awliyâ cannot know the ghayb. In answer to them, we say that this âyat informs that only the angel bringing the **Wahy** is informed with the ghayb directly. The ghayb are intimated to Prophets and to the Awliyâ through the angel or by some other means. There is detailed information about the karâmât of the Awliyâ in my book, **Sall-ul-hisâm-il-Hindî li-nusrat-i Khâlid-i Naqshibandî**. Please read the book! You will learn many facts in answer to Wahhabis." **Tafsîr-i Mazharî** says in the explanation of this âyat-i karîma, "Allahu ta'âlâ lets His Awliyâ know without any means as well. He showed Sâriya to hadrat 'Umar. He states that He told hadrat Mûsâ's mother to put her son into the sea and intimated to her that He would send him back and make him a Prophet. He states that He informed the Hawârîs (Apostles) like by the **Wahy**, and that He said to hadrat Maryam (Jesus' blessed mother), '**Shake the date log. There shall be fresh dates. Eat them!**' These people were not Prophets. They were **Walîs**." This is discoursed in detail in the book, **Usûl-ul-arba'a fî tardîd-il wahhâbiyya**, in Persian. The book was reproduced by **Hakikat Kitâbevi** in 1395 A.H. [1975].

It is written on the hundred and twenty-sixth page of the second volume of the book **Hadiqa**, "It is permissible to pray to Al-

The son of Abdulwahhab and those ignorant people who have been deceived by him deem the Ahl as-sunnat as disbelievers who worship idols and graves, and say that it is halâl to kill the Ahl as-sunnat and take away their possessions; this is because they misinterpret the nass [i.e. âyats and hadîths]. In a hadîth in **Buk-hârî**, our master the Prophet declares, "**The disbelievers impute the âyats that have descended for the disbelievers to Muslims**". He declared in another hadîth, "**Of those who bear the name Muslim, the ones whom I fear most are those who change the meaning of the Qur'ân**". These hadîths foretell that Wahhabis will appear and that they are heretics.

If the who prayed through the Awliyâ by visiting their graves would become a disbeliever, our Prophet would not be asked to intercede. Whereas, he has always been asked to intercede before he came to the world, when he was alive in the word, and after his death. In the hadîth of Ibni Mâja, which is written on the hundred and fifty-third page of **Shawâhid-ul-haq**, our Prophet used to pray, "**O Allah! I ask of Thee for the sake of those people whom Thou hast given when ever they asked of Thee!**", and he used to order his companions to pray so. Tabarânî, Ibni Hibbân, Hâkim and Suyûtî report that he said, "**Ighfir li-ummî Fâtimata binti Asad wa wassi**" **alayhâ madkhalahâ bi haq-qî Nabiyyika wa'l- Anbiyâ-illazîna min qablî fa innaka arham-ur-râhimîn**" when he intered Hadrat Alî's mother Fâtima with his own blessed hands. As Uthmân bin Hunayf, one of the greatest Sahâbîs, reports, he ordered a blind man, who had asked him to pray so that he might heal, to make ablution, to perform two rak'ats of namâz and then **Allahumma innî as'eluka wa atawajjahu ilayka bi-Nabiyyika Muhammadin Nabiyy-yir-rahmat, yâ Muhammadu innî atawajjahu bike ilâ Rabbî fî hâjatî, li-taqdiya, Allahumma shaffi'hu fiyya**". This prayer is written at the end of the chapter **Salât-ul-hâjat** in **Marâqiyy-ul-falâh** and its **hâshiya** (annotation). **Tahtâwî** and their Turkish version **Ni'mat-i islâm, Shifâ-us-siqâm** and **ad-Durar-us-saniyya**. The Sahâba often used to say that prayer. It is declared in a sahîh hadîth quoted by Hâkim that when Hadrat Adam was taken out of Paradise, he prayed much. But his repentance would not be accepted. When at last he said, "**O Allah! Have mercy upon this father for the sake of my son Muhammad!**", his prayer was accepted, and he was told, "**O Adam! If you had asked anything with the name of Muhammad, I would give it whatsoever. If it had not been for Muhammad I would not have created you**". This fact is detailedly explained on the hundred and ninth page of the book **Ghâliya** by Alûsî. The word '**haq**' in these

Sharî'at from their words, or to disbelieve that they will show ka-râmats after death, or to think that they are no longer Awliyâ when they are dead, or to prevent those who bless themselves with their graves, as it is harâm to think ill of Muslims, or to torment them, or to take away their possessions, or to envy or slander them, or to lie or talk behind their backs”.

It is written on the hundred and eighty-eighth page of **Hadî-qa**, “A hadîth, which Bukhârî quotes from Abû Hurayra, declares, “**Allahu ta'âlâ declared, My servant cannot approach Me through anything as much as he approaches by doing fard actions. When my servant does supererogatory worships, I love him very much. So much so that he hears with Me, sees with Me, holds everything with Me, walks with Me. I give him whatever he asks from Me. When he trusts himself to Me I protect him.**” As this hadîth indicates, he who does the supererogatory worships together with the fard ones will earn Allah's love. The prayers of such people will be admitted. Different savants understand different meanings from the word, “He hears, sees, walks with Allahu ta'âlâ”. Saïd bin Ismîl Abû Uthmân Khayrî Nishâpûrî is one of the great ones of the Sufiyya. He passed away in 298 A.H. He says that this hadîth means “I immediately give him all kinds of his wishes such as to see, to hear, to go, to hold”. Also, the hadîth, “**When you have trouble in your work, ask help of those who are in graves!**”, shows that Allahu ta'âlâ gives this power to His beloved servants when they are dead, too.

Imâm-i Birghiwî quotes the hadîth, “**When visiting a Believer's grave, if you say, 'O Allah, don't torment him for Hadrat Muhammad's sake', Allahu ta'âlâ will stop his torment until the end of the world**”, in his booklet **Atfâl-ul-muslimîn**. Rasûlullah orders us to say this prayer. But Wahhabis say that he who prays so will become a disbeliever.

There are many hadîths communicating that a Muslim is conscious in grave. The Sahâba and the Tâbi'în used to visit the **Qabr-i sa'âdat** and bless themselves with the Prophet's soul. There are many books written about this.

While explaining how to pray in due manner, the book **Hisn-ul-hasîn** states, “Admission of a prayer requires that you put the Prophet and pious Muslims as intermediaries. It is declared so in a hadîth in **Bukhârî**”.

Hadrat Alî Râmitanî said, “Pray with a tongue that has not sinned so that it will be admitted!” That is, humiliate yourself in the presence of Allah's beloved ones, beg them so that they will pray for you. This is the meaning of praying through a wali.

effectiveness, creates, invents, gives use and harm, annihilates. He does not have a partner. Prophets, all the living and the dead cannot create effectiveness, use or harm. Nor can they effect anything. Only, because they are the beloved servants of Allahu ta'âlâ, we get barakat through them. Wahhabis believe that the living have effect but the dead have not. It is written on the 70th., the 77th., the 98th., the 104 th., the 239th., the 248th., the 223rd., the 503rd. and the 504th. pages of the wahhabites book **Fath-ul-majîd**. "A person who asks for something from a deceased or from a living but absent person will become a polytheist. Man can be asked to do things that are with in his pover. It is not permissible to ask him to do things which only Allah could do." It is written on its 70th. page, "The living person will pray for the thing asked from him. Allah will accept the prayer and create that thing. But to ask for it from a dead or absent person means to ask for something which is not within his power, And this, in its turn, is polytheism." It is written on its 136th. page, "To try to get barakat through the graves of pious people is polytheism, like worshipping the idols called Lât and Manât." It is written on its 208th. page. "It is polytheism to ask for your needs from a dead or to do istighâsa through a dead. It is ignorance to ask a dead to intercede for you. Without Allah's permission, he cannot intercede for anyone. Doing istighâsa through him or asking him to intercede has not been created as the cause of his being permitted to intercede. The cause of intercession is îmân. He who does istighâsa is a polytheist. He prevents the permission." The book contradicts itself. For, it is written on its 200th. page, "Heavens fear Allah. Allah creates sense in heavens. They perceive. It is intimated in the Qur'ân that the earth and heavens make tasbîh. The Sahâba heard the pieces of stone which Rasûlullah took in his hand make tasbîh, the pole called Hannâna in the mosque moan, and the food make tasbîh." [Their asserting that Prophets and the Awliyâ do not have sense while saying that mountains, stones and poles have sense and perception shows that they are very stupid]. Wahhabis become polytheists by saying that 'you can pray through the living not through the dead.' For, this statement meant to say that the living hear and effect but the dead do not hear or effect. It means to believe that other than Allah effects. They themselves say that those who believe so are polytheists. Whereas, both the dead and the living are causes. Allahu ta'âlâ, alone, effects and creates. The statement in **Tafsîr-i Âlûsî**, which says that Imâm-i a'zam prohibited to pray through the intermediation of Rasûlullah, is not true. For, not one savant has given such a report from Imâm-i a'zam. They

prayers means 'sake, value'. The phrases that contain them mean 'for the sake of the valuable grades which He has given those whom He loves. For, no creature has by any means any haq (right) upon Allahu ta'âlâ.'

Question: At that time, Hadrat Muhammad was not in the world. He would honour the world with his presence three hundred and thirteen thousand years later. How did Hadrat Adam know him?

Answer: When Hadrat Adam was in Paradise, he saw the writing "**Lâ ilâha il-lal-lah Muhammadun Rasûlullah**" everywhere in Paradise and also on the Arsh. So he understood that Rasûlullah was Allah's most beloved servant. This was written there in Islamic letters. This means to say that those letters are not man-made. They were put by Allah. Those letters existed as the world and Adam were nonexistent. All heavenly books and pages were sent in Islamic letters.

These prayers show that it is permissible to ask from Allah by putting His beloved ones as intermediaries and to ask for their sake.

It is written on the five hundred and twenty-fourth page of the fifth volume of **Ibnî Âbidîn**, "It is good to pray to Allahu ta'âlâ through Rasûlullah's intercession. None of the early savants or the later ones said anything against this. Only Ibnî Taymiyya would not admit this. He concocted a bid'at by saying what nobody had said. Imâm-i Subkî explains well that this is so".

Ahmad bin Sayyed Zaynî Dahlân was the Muftî, the Raîs-ul-'ulamâ, and the Shâfi'î Shaikh-ul-khutabâ of Mecca. He has many works, and in his books, **Khulâsât-ul-kalâm fî bayân-i umarâi-l balad-il-harâm**, **Firradd-i alal-wahhâbiyyat-i-atbâ-i madhhab-i ibni Taymiyya**, and **Ad-Durrar-us-saniyya firradd-i alal-Wahhâbiyya**, he divulges Wahhabis' real purposes and proves with âyats and hadîths that they are zindiqs, heretics and idiots. In his **Khulâsât-ul-kalâm**, he explains how they deceive the unlearned ones of Muslims, and answers (their dogmas) one by one. He proves that their words are mendacious and slanderous, and says as follows:

It is sahîh and permissible to pray through the mediation of Rasûlullah after his death, as it was when he was alive. Likewise, hadîth-i sharîfs show that it is permissible to pray through the mediation of the Awliyâ or pious Muslims. [The statements on pages 167, 170, 191, 208, 248, 353, 414, 416, 482, 486, and 504 of the wahhabite book **Fath-ul-majîd** are slanders against Muslims]. The savants of Ahl as-sunnat say that: Allahu ta'âlâ, alone, gives

person left alone in a desert loses something he should say, 'O Allah's servants, help me!' For, Allahu ta'âlâ has servants that you do not see." Ibnî Hajar-i Makkî says in his explanation of **Îdhâh-ul-manâsik** that this prayer has been tried many times. In a hadîth-i sharîf, transmitted by Abû Dâwûd and others, on an evening during an expedition Rasulullah said, "O my Allah's earth! Against thine villainy I trust myself to Allah."

An Indian religion reformer named Muhammad Bashîr wrote an answer to this book. But those who read his answer will see that his ideas are quite idiotic and heretical in comparison to hadrat Ahmad Dahlân's statements.

3 — (According to Wahhabis), it is not permissible to build tombs over graves, to perform namâz at tombs, to burn candles for those who worship and serve in the tombs, or to vow alms for the souls of the dead!.. And the inhabitants of Mecca and Medina have been worshipping domes and walls up to now. For this reason, those Muslims called **Ahl as-sunnat** and also those who are called **Shiite** or **Alawî** become polytheists. They said that it is, ha-lâl to kill them and to plunder their possessions, and the animals which they kill become carions. For this reason, Wahhabis do not eat the sacrificed animals which the hadjis kill in Minâ. They bury them.

'Turba (tomb)' means 'room'. If it were not permissible to build tombs, the Sahâba would not have buried our Master Rasûlullah, Hadrat Abû Bakr and Hadrat 'Umar in a room. The tomb is not built in order to worship the dead person. It is built in order to pay love and respect towards him and to protect those who visit him for sending prayers for his soul against rain and the sun. Our dîn orders us to love and respect the savants and the pious. It is written on the five hundred and fifty-second page of the second volume of the book **Majmâ'ul-anhur**, "When Muhammad bin Hanafiyya intered Abdullah bin Abbâs, he set up a tent over his grave. The visitors prayed in this tent for three days". As it is seen, he who is in the way of the Sahâba will not demolish toms, but he will build tombs. The fact that Wahhabis are not in the way of the Sahâba is understood hence, too.

It is written in **Kashf-un-nûr**, "Building tombs over the graves of savants and of the Awliyâ is for protecting them against the insults of the ignorant. It is written in **Jâmi'ul-fatâwâ** and in **Tan-vîr** that it is not makrûh to build a dome on the tomb. Their word, "we have been demolishing tombs for fear that the ignorant might think of the Awliyâ as creative", is disbelief. So did

have said that it is permissible (to pray through Rasûlullah's inter-mediation). **Tawassul, tashaffu', istighâsa** and **tawajjuh** have the same meaning. They are all permissible. A hadîth in **Bukhârî** declares, "**On the day of Resurrection people will first have istighâsa on Âdam (aleihissalâm)**". Bilâl bin Hâris (radiyallahu anh), one of the greatest Sahâbîs, came to Rasûlullah's grave and said, "O Rasûlullah! Pray on behalf of your ummat so that it will rain." So it rained. Those disbelievers who said that idols would intercede for them worshipped idols. But Believers, who ask for intercession, do not worship Prophets or the Awliyâ. It is written on the two hundred and ninth page of the book **Fath-ul-majîd**, "It is declared in the Qur'ân-i kerîm, '**Intercession will be done only with His permission,**' and '**Only those people He likes will be interceded for.**' How does the person who asks for shafâ'at know that the Prophet will be allowed to intercede for him? How come he knows that he is one of those who are liked and then asks for shafâ'at?" With these words he contradicts both hadîths and himself. For, he says on the two hundred and eighth page of the same book, "**Imâm is the cause of being interceded for.**" It is said in a prayer, which we are commanded to say after the adhân, that Allahu ta'âlâ has promised our Prophet (sallallahu aleihi wa sallam) the grades of **fadîla** and **wasâla**. He said that he shall intercede for those who say this prayer, for those who say the **salawât**, and for those who visit his grave. These hadîths and many others show that he has been permitted to intercede for those he likes. The hadîth-i sharîf, "**I shall intercede for those who have grave sins,**" shows that he will be permitted to intercede for anyone who has îmân. The thirteenth of the forty hadîths on the hundred and thirtieth page of **Shawâhîd-ul-haq** declares, "**On the day of Resurrection I shall intercede. I shall say, 'O my Allah! Put those who have îmân as big as a mustard seed in their heart into Paradise,' So they shall go to Paradise. Then I shall say to those with something little in their heart: Go into Paradise.**" This hadîth-i sharîf is quoted in **Bukhârî**. **Istighasa** means **tawassul**, that is, to make (someone) **wasîla**, to ask for (his) help and prayers. To ask for His intercession means to pray to Allahu ta'âlâ through His inter-mediation and to beg for dying with îmân. It is written in many parts of the wah-habite book **Fath-ul-majîd**, especially on its three hundred and twenty-third page, "It is polytheism to have istighâsa on absent or dead people or to ask for their help. Allah commands to war with polytheists." Whereas, Rasûlullah (sallallahu aleihi wa sallam) used to say, "**O Muhammad, I turn to thine Allah through thine inter-mediation.**" After his decease the Sahâba used to say this

ve been attempting to deceive Muslims by changing and misquoting the information the books of the savants of Ahl as-sunnat, too .

Ibni Hajar-i Makkî says on the hundred and twenty-fifth page of his book **Fatâwâ-i fihiyya**, "It is sahîh to perform namâz at the tombs of Prophets. It is not even makrûh. Prophets are alive in their graves. But their lives are different from our lives in every respect. They worship in order to enjoy its taste. For they perceive Allahu ta'âlâ in the life of grave better than they do in the world".

The son of Abdulwahhâb and those ignorant people deceived by him wrote many books in order to spread Wahhabiism. And the savants of Ahl as-sunnat strove to warn and guide the people by writing many books and booklets refuting their books and exposing their mistakes. They showed the fact with âyats and hadîths; yet these books caused the grudge and enmity of Wahhabis to increase. Some of these books are:

1 — The very valuable book **Fatwâ**, by Muhammad ibni Suleimân, one of the Shâfi'î savants in the blessed city of Medina.

2 — The book **Addurrarussaniyya firradi alal-wahhâbiyya**, by Ahmad Zaynî, chief of savants in the blessed city of Mecca, exists in the Municipality library in Istanbul; at No. 1079. It has been reproduced by photocopy by Hakikat Kitâbevi in Istanbul.

3 — The book **Risâlat-ussaniyyîn firradi alal-mubtadi'în-il-wahhâbin**, by Mustafâ Qirîmî; it exists in the Municipality library, at number 992.

4 — The books **Fî raddi wahhâbiyya** and **Minha-tul wahhabiya firradi alal-wahhâbiyya**, by Hadrat Dâvûd bin Suleimân Baghdâdî, who is registered in the word Khâlidî in the book **Munjid**. The latter exists at No. 292 in the Municipality library. It has been reproduced by photocopy by Hakikat Kitâbevi in Istanbul.

5 — Ahmad bin Sa'id-i Sâhib, one of the grandsons of Hadrat Imâm-i Rabbânî, proves through documents that Wahhabiism is a heretical way in his book **Alhaqqul mubin firradî alal-wahhâbin**.

6 — Allâma ibni Âbidîn says on the three hundred and ninth page of the third volume of this explanation of **Durr-ul-mukhtâr**. "The Wahhabis of our time appeared in the desert of Najd. They captured the Haramayn [Mecca and Medina]. They call themselves Muslims and those who do not believe as they do polytheists, disbelievers. Therefore, they say that it is thawâb to

had been causing fitna. Allahu ta'âlâ loves His Awliyâ. He creates whatever they want. But Wahhabîs think ill of Allahu ta'âlâ, of the Awliyâ and of all Muslims. It is harâm to think ill of Muslims. The Awliyâ do not create anything when alive or when dead. They cause the creating of Allahu ta'âlâ. The souls of the Awliyâ have relations with their bodies in graves. It is declared in a hadîth communicated by Daylamî, '**When I am dead I will know as I do When I was alive**; which is written in **Kunûz**. In order to receive fayd and to benefit from a walî who is dead or alive, it is necessary to love and respect him. The ignorant, when seeing the dead without any movement under the soil, consider them lower than themselves. When they see the tomb, the sercophagus and that everybody visit them with respect, they become respectful, too. That is, the tombs are not built for the dead, but for the living to be respectful and to benefit from the walîs. The savants of Ahl as-sunnat declare that it is harâm to build tombs over graves with a view of decoration and boasting. It is makrûh when it is intended not to be forgotten about. But it is not makrûh when it is intended to protect the dead against animals and thieves. It is permissible to inter a dead person in a tomb that has been built before. Rasûlullah built his son Ibrâhîms' tomb a span above the level and had it plastered. One day, as he was passing Ibrâhîm's grave, he saw that a small part of it was open: so he closed it; this fact is written in **Khulâsa**. None of Islamic savants likened tombs to idols; the ones who wrote most excessively said that it would be harâm to build them. Those Muslims who visit graves and pray through the Awliyâ have not been spoken ill of or slandered by any of the savants except Wahhabis. It is written on the two hundred and forty-second page of the Wahhabite book **Fath-ul-majîd**, "Ibni Hajar-i Makkî says in his book **Zavâjir** that it is a grave sin to build domes over graves, that it is wâjib for Muslim rulers and governors to demolish such domes, that it is necessary to demolish Imâm-i Shâfi'î's tomb first". Whereas, Hadrat Ibni Hajar-i Makkî does not say, "It is a grave sin to build domes over graves" in his book **Zavâjir**, which is mentioned above. He says, "It is necessary to demolish the tombs in the public cemetery of Waqf, where everybody is buried. For, they occupy too much ground to let other Muslims be buried". But he does not say that it is harâm or disbelief to build tombs, or to visit graves. This slander done against Hadrat Ibni Hajar-i Makkî is another obvious document showing that Wahhabis, who are not ashamed to change the meanings of âyats and hadîths or to make up false interpretations, ha-

15 — Shaikh Suleymân, the brother of Muhammad bin Abdulwahhâb was one of the savants of Ahl as-sunnat. Understanding that his brother, Muhammad, opened an evil way, he wrote refutations to his corrupt books. Of his books, **Sawâiq-i ilâhiyya firraddi alal-wahhâbiyya** was published in 1306, and it was offsetted in 1395 [1975] by Hakikat kitâbevi.

16 — Muhammad bin Alî Zamlikânî, the Qâdî of Aleppo and one of the Shâfi'î savants, proves in his book **Durre-tul-madiyya firraddi-alâ-ibni Taymiyya** that it is permissible to pray through the graves of Prophets.

17 — Ahî-zâda Abdulhalîm bin Muhammad, the Kadi-asker of Thrace, proves in his book **Fi-ithbât-il-kemâlâti-lül-awliyâ hâ-lalhayât wa ba'dalmaâmat** that the Awliyâ have karâmats after dying, too. He passed away in 1013 A.H.

18 — The book, **Al-aqâidussahîha fî tardîd-il-wahhâbiyya**, by Hasan Jan Fârûqî, proves in Arabic that Wahhabis have been demolishing Islam from within. It has been offsetted by Hakikat Kitâbevi.

19 — Great savant and perfect Walî, Sayyed Abdülhakim-i Arwâsî, in his book **Kashkul**, terminates his writings refuting Wahhabîs as follows. Millions of lovers, who had kashfs and shuhûds, have visited Rasûlullah and received infinite blessings from Allahu ta'âlâ. Rather than giving various examples, it will be enough to read the eulogy by Imâm-ul-eimme and Sirâj-ul-umme Abû Hanîfa Nu'mân bin Sâbit, which he began, "O Master of masters! For thee I am here. I beg thee to like me. I defend myself by taking refuge in thee", when he visited the Prophet.

20 — The book **Sabîl-un-najât**, in Arabic, divulges the corrupt and heretical beliefs of Wahhabis and refutes them with documents. First published in 1394 in India, it has been reproduced by photocopy by Hakikat Kitâbevi.

21 — The book **Al-mathâil-ul-muntahabat**, in Arabic, report the corrupt beliefs which Wahhabis have been trying to spread among youngsters, and refutes them with documents. First published in 1391 in Pakistan, it has been reproduced by photocopy by Hakikat Kitâbevi.

22 — The book **Al-habl-ul-matin**, in Arabic, explains that it is necessary to follow one of the four madhhabs, and describes karâmât and how to get use from the souls of the Awliyâ. First published in Pakistan, it has been reproduced by photocopy by Hakikat Kitâbevi.

kill the Ahl as-sunnat and their savants. In 1233 A.H. the Ahl as-sunnat overcame them, and they became grieved and distressed". A photocopy of the writting above has been published with the name **Kitâb-ul-aymân** by **Hakikat Kitâbevi**.

7 — The Muftî of Zabid, Sayyed Abdurrahmân says, "For refuting Wahhabis and explaining that they are heretics, it will be sufficient to quote the following hadîth: Our Prophet declared, "Some people will appear in eastern Arabia. They will read the Qur'ân. But the Qur'ân will not go down their throats. They will leave Islam as the arrow leaves the bow. Their faces will always be shaved". One of the most important duties of Wahhabis is to shave their heads. They shave their cheeks and wear sharp beards only on their chins. This hadîth shows that Wahhabis have dissented from the dîn."

8 — In the books **Assâyf-us-saqîl** and by **Zâhid-ul-Kawthârî**, the ideas of Ibnî Taymiyya and Ibnî Qayyim are explained and refuted.

9 — The book **Wahhâbilere reddiyye** by the ninety-sixth Shaikh-ul-Islam. Sayyed Muhammad Atâullah Bey, is famous.

10 — The book **Advice for the Wahhabi** is in Turkish. Parts have been quoted from the Wahhabite book **Fath-ul-majid**, and each of these parts has been given responses from the books of Islamic savants. It is first edition was prepared given responses from the books of Islamic savants. It is first edition was prepared by **Hakikat Kitâbevi** in Istanbul in 1970. It has been published also in English by **Hakikat Kitâbevi**.

11 — The book **Shawâhid-ul-haq**, by **Yûsuf-i Nabhânî**, refutes Ibnî Taymiyya and the Wahhabis through strong documents. A part of the valuable writings in this book exists in Arabic in the book **'Ulâmâ-i Muslimîn**, which was printed in 1972. Translation of a part is written at the end of my Turkish book, **Ashâb-i Kirâm**, in entry **Yûsuf-i Nabhânî**, No. 253.

12 — The book **As-sihâm-us-sâhiba**, by **Yûsuf Nabhânî**, again, refutes Wahhabis by proving itself with âyats.

13 — Ahmad Dahlân answers the slanders of Wahhabis with documents in his books **Khulâsa-tul-kalâm** and **Al-Futûhât-ul-islâmiyya**. The second part of the former book has been offsetted by **Hakikat Kitâbevi** in Istanbul.

14 — Imâm-i Subkî proves in his book **Shifâ-us-siqâm** that it is permissible to visit Rasûlullah and the Awliyâ and to pray through their souls. It was printed in Bulaq Printhouse in Egypt in 1318 A.H. (1900 A.C.) It has been offsetted several times by **Hakikat Kitâbevi** in Istanbul.

ny times. Imâm-i Ghazâlî says that a person who is made an intermediary and received fayd from can be made an intermediary and received fayd from after his death, too. One of the superior great shaikhs says that he has seen four great Awliyâ who were active after dying as well as when alive; two of these were Ma'ruf-i Karhî and Abdulqâdir-i Geilânî. Ahmad bin Zarrûk, one of the great ones of the western savants and of the Awliyâ, says: Abul-Abbâs-i Hadramî asked me, 'Who helps more; a Walî alive, or a Walî dead?' I said, 'Everybody says a Walî alive, but I say that a dead Walî helps more.' 'You are right. For, he is among the people when alive, but he is in the precens of Allahu ta'âlâ when dead.' he said. Ahmad bin Abul-Abbâs Hadremî is one of the great Awliyâ. His biography is written in the entry Demirbash in the book **Karâmât-ul-Awliyâ**. He clearly explains through âyats and hadîths that man's soul does not die when he dies. Also he communicates that the soul is conscious and notices the visitors and what they do. The souls of the perfect murshids and the Awliyâ are in high grades when they are dead as well as when they are alive. Spiritually they are close to Allahu ta'âlâ. The Awliyâ have karâmats both in the world and after death. It is their souls that have the rarâmats. And the soul does not die with man's dying. Allahu ta'âlâ, alone, makes, creates the karâmats. Everything comes to being by His power. Every person, both when alive and when dead, is nothing in front of Allah's power. For this reason, it is not surprising that Allahu ta'âlâ sends blessings to a servant of His through one of His beloved ones. We always see that He creates many things and sends them through the alive ones. Man cannot create anything when he is alive or dead. Only, he becomes a cause, a means for Allah's creating".

Hadrat Mawlânâ Abdulhakîm-i Siyâlkuti says in the book **Zad-ul-labîb** by deriving from the Arabic explanation of Ashi'at-ul-lam'ât by Abdulhaq-i Dahlawî, "Many people disbelieve the fact that it is possible to get use from those in graves. They say that visiting graves is intended for sending prayers to the dead, for asking blessings on them. But the majority of the great men of tasawwuf and the savants of fiqh said that help from those in graves was seen. Also, the Awliyâ, who have kashf, communicated this unanimously. In fact, many people communicated that they had become perfect by receiving fayd from the souls. They called these **Uwaysî**." After this Hadrat Siyâlkutî says: "I don't understand the intention of those who say that he dead cannot help. He who prays asks for help from Allahu ta'âlâ. He puts a beloved

23 — The book **Fatâwâ-yul-haramayn** was written by Ahmad Ridâ khân Barilâwî, one of the great savants of India. It answers Wahhabis and all lâmadhhabî people with documents. It also explains in detail that the organization named **Nudwal-ul-'ulamâ** in Luqnow city of India is an institution harmful to Islam. The book, written in Arabic in 1317, was published in Pakistan and offsetted in 1977 by Hakikat Kitâbevi.

24 — The book **Al-madârij-ussaniyya firraddi alal-wahhâbiyya** answers wahhabis in Arabic and Urdu. It has been reproduced by Hakikat Kitâbevi.

25 — The book **Tariq-un-najât**, written by Muhammad Hasan Jan Fârûqî, was published in 1931 in Sind Haydarâbâd city, and has been reproduced by photocopy by Hakikat Kitâbevi.

26 — Sun'ullah-i Halabî, one of the savants of the blessed city of Mecca, proves in his book **Sayfullah alâ-man-kazzaba alâ-Awliyâullah** that the Awliyâ are honoured with karâmants after dying, too. He wrote this book of his in 1117 A.H.

27 — Hadrat Shâh Ahmad Saïd-i Dahlawî, in his book **Tahqiq-ul-haqqil mubin**, answers forty wrong words of Wahhabis with documents. He says in the fortieth answer that Abdul' Aziz-i Dahlawî says in his explanation of Fâtiha "When asking for help from somebody, if one trusts him only without thinking that he has been honoured with Allah's help, it is harâm. It will be permissible if one trust Allah only and thinks that the person has been honoured with Allah's help, that Allah creates everything through causes and that the person is one of such causes. Prophets and the Awliyâ, too, have asked for help from others by thinking so. Asking for help from somebody else by thinking so will be asking for help from Allahu ta'âlâ." He says in the interpretation of **Abasa sûra**, "To burn the corpse is to leave the soul without place. To bury the corpse is to allot a place for the soul. It is for this reason that we get use from the buried Awliyâ and other pious Muslims. Also, it is thus possible to help the dead. These cannot be thought of for the burned dead." Hadrat Abdulhaq-i Dahlawî says in his translation of **Miskât** "Most of the great shaikhs and the majortiy of the savants of fiqh said that it was permissible to ask for help from Prophets and from the Awliyâ after their death. Owners of kashf and perfection communicated that this was correct. Most of them got exalted by receiving fayd from the souls. They called those who got exalted by this way Uwaysî. Imâm-i Shâfi'î says that the grave of Imâm-i Mûsâ Kâzim is like a theriac for me for the acceptance of my prayers. I have experienced it ma-

Hadrat Âisha and begged her. She told them to hole the ceiling of Rasûlullah's tomb. They did so. It rained a lot. The blessed grave got wet'." These two reports show that they used to ask help from graves. Even Hadrat Âisha, who was a mujtahid, ordered to ask for help from graves. Also, Rasûlullah gave the good news that there would be rain for the person who asked for help from his grave. For this reason, to disbelieve asking for help from Rasûlullah's grave is to deny the ijma' of the Sahâba. As communicated in the book **Hisn-ul-Hasin**, Rasûlullah declared: "**Any person who has lost his animal should say, 'O Allah's servants! Help me! And may Allahu ta'âlâ help you!'**" It was declared in another hadîth: "**At a dreadful place one should say, 'O Allah's servants! Help me!'**" This prayer has been experienced many times. It was declared in another hadîth: "**A person who has suffered harm from something should make ablution and perform a namâz of two rak'ats! Then he should say, 'O my Allah! I ask from Thee. Putting Thine Prophet as an intermediary, who is a compassion for worlds, I beg Thee. O Muhammad! I make thee an intercessor with my Allah so that He will accept my wish. O Allah! Make him my intercessor!'**" Every Muslim calls to Rasûlullah by saying "**Assalâmu aleyka ayyuhan Nabiyyu**" when performing namâz. This, alone would suffice to answer those who disbelieve the fact. At the same time it proves the fact that it is permissible to do **Râbita**. Doing râbita with the Awliyâ is like for an old person who cannot see well to wear glasses. The âyat "**Look for an intermediary!**" shows that it is necessary to look for a murshid-i kâmil in order to receive fayd from Allahu ta'âlâ. The murshid-i kâmil is the inheritor of Rasûlullah.

It is written in the book **Tawâlî'ul-anwâr**, "When you visit Rasûlullah you should dispel the mundane thoughts from your heart. You should only expect help from Rasûlullah. Mundane thoughts prevent the help from coming. You should think of the facts that he is alive in his grave, that he recognizes the visitors, that he is Allah's Khalîfa on the earth, that he has been permitted by Allahu ta'âlâ to give what is asked from him, and that it is only through him that Allahu ta'âlâ can be attained to."

Imâm-i A'zam Abû Hanîfa, in his book **Musnad**, reports from Abdullah ibni 'Umar: "He who visits the Prophet's grave approaches it from the side which faces the qibla. He turns his back to the qibla. He faces the grave. Then he recites a certain prayer, (which exists in the Turkish version of our book)". Hadrat Ibn-i Hajar-i Makkî says that it is better to pray standing than

servant of Allah's as intermediary so that his prayer will be accepted. He says, 'O my Allah! Give me for the sake of this beloved servant of yours, whom you have blessed plentifully'. Or, calling to a servant of Allah's, whom he believes He loves very much, he says, 'O Allah's walî, intercede for me!' Allah, alone, gives the wish and we ask from Him only. The Walî is only an intermediary, a cause. He, too, is transient. He, too, will be annihilated. He cannot make anything. He does not have the energy the power to act. If to say or believe so were şirk, to trust in somebody besides Allah, it would be prohibited to ask for prayers or for something else from the alive, too. It has not been prohibited by our dîn to ask for prayers or for something else from the alive. On the contrary, it has been declared to be mustahâb. It has always been done. If those who disbelieve this mean to say that there is no karâmat left after death, they will have to prove this word of theirs. Yes, some of the Awliyâ are exalted to the âlam-i quds after death. Being in the Divine presence, they forget everything else. They know nothing of the world, of what is in the world. They do not hear the prayers. These are such ecstatic dervishes among the alive Awliyâ, who are in the world, too. If the person does not believe in karâmat at all, it does not make any difference. He cannot prove his word. The Qur'ân, the hadîths, and the events that have been seen and known for centuries prove him wrong. Yes, if an ignorant idiot does not expect his wish from Allah's power and says that the Walî makes and creates, and if he asks from him with this thought, he should be prohibited and even punished. But Islamic savants, the ârifs cannot be slandered with this assertion. For, Rasûlullah used to greet the dead as he visited the graves. He never prohibited to ask for something from the dead. Depending upon the state of the visitor and upon that of the one who is visited, some are prayers and others are asked for help. Every Muslim knows that Prophets are alive in their graves. No one can say anything against this. But we have been hearing about those who disbelieve the fact that the Awliyâ can help from their graves and they can be asked for help".

Abdulhaq-i Dahlawî says in his book **Jadhb-ul-qulûb**, "Ibni Shayba communicated: There was drought in Medina in the time of Hadrat 'Umar. A person went to the Prophet's grave and said. 'O Rasûlullah! Pray for rain on behalf of your ummat: Or else we'll be destroyed'. Rasûlullah appeared in his dream and said to him. 'Go to 'Umar and give him the good news that it will rain.' Ibni Jawzi says, 'There was drought in Medina. They went to

yed Murtadâ Hânaî, **Sa'âdat-i Dârayn** by Yûsuf Nabhânî, **Masâlik-ul-hunafâ** by Îmâm-i Qastalânî, **Kitâb-uz-zuhd** by Imâm-i Ahmad, **Hilya-tul-awliyâ** by Abû Muhammad Halîl, **Safva-tus-safva** by Ibnî Abiddünya, **Karâmât-ul-avliyâ** by Lâlkâî, **Fatâwâ-i hadisiyya** and **Al jawhar-ul-munzam** by Ibnî Hacer-i Mekkî, the books **Misbâh-uz-zulâm** by Allâme Abû Abdülla Mâlikî and by Kilâ'î, **Bugye-tul-ahkâm** by Nûreddîn Alî Shâfi'î, **Hujjat-ullahi alal-âlamîn** by Yûsuf Nabhânî, **Al-intisâr lil-awliyâ-il-abrâr** by Tâhir Sunbul Bey, **Jawâhir-ul-aqdayn** by Nûraddin Alî Samhûdî, **Nefehât-i Shâziliyya** by Hasan Advî Misrî, **Ajviba-tul-mardiyya** and **Bahr-ul-mavrûd** by Abdulwahhâb-i Sha'rânî, **Bar'ül-ashkâm** and **Lam'u-Bark-il-maqâmât** by Mustafa Bakrî, **Kashf-un-nûr** by Abdulghanî Nablûsî, **Sharh-i Hizb-ul-Bahr** by Ahmad Zarruq Mâlikî, **Jilâ-uz-zulâm firraddi alan-Najdillazî adalal-awâm** by Al-lâma Sayyed Ulwî and **Sayf-ul-Jabbâr** by Fadl-i Rasûl Badâyûnî became famous among men of knowledge.

These books and a many valuable books like these prove that Wahhabis are in a wrong and corrupt way.

When a grave is visited, the soul of the one in the grave is reflected on the visitor's soul like a mirror. If the visitor's soul is higher, his heart becomes uneasy, disturbed, and he suffers harm. For this reason visiting graves had been prohibited in the early years of Islam. Later on, when Muslims died, too, it became permissible to visit them. The hadîth, "**He who visits my grave will have visited me when I was alive**", orders to visit the Hujra-i sa'âdat and get blessed with it. Those who visited him (Rasûlullah) when he was alive would leave him having been blessed very much. This hadîth informs that those who visit his blessed grave will leave him having blessed as much.

The great Islamic savants such as Abdulqâdir-i Geylânî, Muhyiddîn-i Arabî, Daqiyuddîn-i Alî Subkî, Ahmad Ibnî Hajar-i Makkî and Abdulghanî Nablûsî had proved through documents that it was permissible to visit the graves of Awliyâ and to beg for Allah's pardon and mercy by putting them as intermediaries, long before Wahhabis appeared. Hadrat Yûsuf Nabhânî, deriving long writings and documents from the books of those exalted savants, disgraces Wahhabis in his book **Shawâhid-ul haq**. I had fifty pages of this Arabic book published in the book '**Ulamâ-ul-muslimîn wa-l-wahhâbiyyûn**' in 1972. And I added another part in Turkish to **The Religion Reformers in Islam**. Those wise and reasonable youngsters who read them will immediately realize that Wahhabis are extremely ignorant, stupid and mendacious.

praying sitting. Ruknuddîn Abû Bakr Muhammad Kirmânî, one of the savants of fiqh in Hanafî madhhab, says, "During the visit, the right hand is put on the left hand, as it is done when you perform namâz." It is mustahâb to stand two metres from the Shabaka. Translation from the book **Tahqîq-ul-haqq-il-mubîn** ends here.

21 — The Wahhabite book **Fath-ul-majîd**, says on its 66, 107 and 386th. pages that it is necessary to do ijtihâd in every time. It says on its 387 and 390th. pages that those who follow a madhhab should know the proofs of their madhhab, if they do not know they become polytheists. On its 432nd. page, it contradicts itself by saying that the ignorant cannot do ijtihâd. On its 78, 167, 183, 503 and 504th. pages, it says that he who asks for shafâ't from the dead becomes a polytheist. It says that it is şirk to expect miraculous help from the dead. On its 115, 140, 173, 179 and 220th. pages, it says that Muslims have been worshipping the Awliyâ. On its 133, 134, 136, 139, 140, 484 and 485th. pages it says that it is şirk to expect blessings, uses from graves. On its 143, 146, 191 and 503rd. pages, it says that it is şirk to ask for prayers from the dead. On its 169, 179, 416 and 513rd. pages, it says that the dead do not have sense, they do not perceive anything. On its 222, 223, 234, 247, 274 and 486th. pages, it says that it is şirk (attributing a partner to Allahu ta'âlâ) to get benefit from the graves of the Awliyâ by visiting them. On its 181 and 211 th. pages, it says that to ask for shafâ't means to attribute a partner to Allahu ta'âlâ, 258, 259 and 260th. pages, say that it is forbidden to approach Rasûlullah's **Hujra-i Sâ'âdat** in order to greet him. It says on its 486th. page that they used to pray turning their back to Rasûlullah's grave.

Islâmic savants had given answers to these slanders of Wahhabis hundreds of years before they appeared. Among these answers, **Shifâ** by Hadrat Qadî Iyâd, **Targîb wat-tarhîb** by the hadîth savant Abdul'azîm-i Munzirî, **Mishkât-ul-Masâbîh** by Walliyuddîn-i Tabrîzî, **Mavâhib-ul-ladunniyya** by Imâm-i Qastalânî, **Jâmi'us-saghîr** by Imâm-i Suyûtî **Yavâkît-val-javâhîr** by Abdul-wahhâb-i Sha'rânî, **Hülâsa-tul-vefâ** by Imâm-i Semhûdî, **(Jam'ul-esrar)** by Abdulghanî Nablusî, **Taqrîb-ul-usûl** by Sayyed Ahmad Dahlân, **Matâlib** by Fakhruddîn-i Râdî, **Tuhfat-uz-zuvvâr** by Ibni Hajar-i Asqâlânî, **Sharh-i Shifâ** by Shihâb-ud-dîn Haffâjî, **Mansak** by Allâma Halîl Malikî, **Sharh-ul-mavâhib** by Muhammad Zarkânî Mâlikî, **Sharh-i shamâil** by Imâm-i Manâvî, **Nuqûl-ush-shar'iyya firraddi alal-wahhâbiyya** by Mustafa Shattî Hanbalî, **Nashr-ul-Mahâsin** by Abdullah Yâfî'î, **Sharh-ul-Ihyâ** by Say-

alal-âlam fîmawlid-i sayyid-i walad-i Âdam. These three books have been offsetted by Hakikat Kitâbevi in Istanbul.

29 — Summarizing from a two-volumed book by Abû Hâmid bin Marzuq, a Damascene savant, the book named **At-tawassul-u bin-Nabî wa jahalat-ul-wahhâbiyyîn** relates the corrupt ideas of Ibni Taymiyya and the son of Abdulwahhâb, and answers each of them with documents. This book has been offsetted by Hakikat Kitâbevi in Istanbul.

30 — The book **Al-fajr-us-sâdiq fir-radd-i alal-munkirî-tawassul-i wal-hawâriq**, by Jamil Sidqi Efendi, a savant of Baghdâd, puts Wahhabis to shame. This book has been offsetted by Hakikat Kitâbevi in Istanbul.

31 — The book **Nûr-ul-Yaqîn**, by hadrat Mustafa bin Ibrahim Siyâmî, one of the savants in Thailand, was published in 1345, and reproduced by offset in 1396 [1976] by Hakikat Kitâbevi in Istanbul. It answers Wahhabis with documents.

32 — Muhammad Abdurrahmân Silhatî, one of the savants in India, proves with documents that Wahhabis are in a heretical way in his book **Sayf-ul-abrâr-il-maslûl**. The book is in Arabic and has been reproduced by Hakikat Kitâbevi.

33 — Muftî Ahmad Sâhib, one of the savants in India, answers Wahhabis and teaches the way of Ahl as-sunnat in his book **Raddi Wahhâbî**. The book was published in Fârisî language in Ghûr Namnad city of Hindustan in 1264, and was reproduced by photocopy in 1399 [1979] by Hakikat Kitâbevi.

34 — Mawlânâ Muhammad Kutty, one of the professors of **Fâruq College** of the Colicut University of Kerala state of India, answered Wahhabis with documents in his book **Kitâb-us-sunnî**, thus protecting Malaysian and Hindustani Muslims from being caught in Wahhabis' traps. Books numbered 25, 26 and 27 have been reproduced by Hakikat Kitâbevi.

[In 1381 A.H., a Muslim who had gone on hadj from Istanbul was praying in front of the Hujra-i sa'âdat, "O Rasûlallah, I have many sins. Do shafâ'at for me!" A Wahhabite khodja approached him, pulled him on the collar and said, "He is dead. He does not hear anything." The sunnî Muslim said, "The hundred and fifty-fourth âyat of Baqara sûra of the Qur'ân declares, "Do not say 'dead' about those who died in the way of Allah! They are alive. But you do not understand this". Since it is prohibited to say 'dead' about one of the ummat of this great Prophet, how can you say dead about the Highest of Mankind?" Unable to answer, the Wahhabi was disgraced and left the place].

Hadrat Alâuddîn-i Attâr wrote in his book **Rashahât**: "The person who visits the grave of a Walî receives as much fayd as he has realized the greatness of the great person in the grave and as the amount of good thought with which he has turned towards that Walî, that is, as much as he has attached his heart to him. Though there are many uses in visiting graves, distance is not harmful to a person who can attach his heart to Awliyâ's souls. Hadrat Khwâja Bahâuddîn-i Naqshiband commanded [those who can] to attach their hearts [directly] to Allahu ta'âlâ.

Visiting the graves of Awliyâ should be intended to turn towards Allahu ta'âlâ. The soul of the Walî should be made an intermediary for completely turning towards Allahu ta'âlâ. Likewise, when being modest towards human beings one should turn towards Allahu ta'âlâ. For modesty towards human beings is acceptable when it is done for Allah's sake." For gaining —by attaching one's heart directly to Allah— one's share from fayd-i ilâhî (Divine Grace), which emanates every moment, the heart must be purged from ghaflat (forgetfulness of Allah) and worldly interests. A heart, which is not so and which has been blackened with the darkness of disbelief, bid'at and sins, cannot get attached to Allah or get fayd-i ilâhî. Such people, by following the hadîth "Lâ-yasa'unî...", should find a murshid-i kâmil and mukammil who has attained Allah's fayd and is an inheritor of Rasûlullah, and should sit in his presence in good manners and strive to get fayd from the fayds that come to the murshid's heart. When a real murshid cannot be found, one should not be taken in by false shaikhs who do not know his place and cannot distinguish disbelief from belief. Therefore, Hadrat Abdullah-i Dahlawî wrote in his eighth letter, "Attach your heart to this faqîr's soul! Or, go to Mirzâ Mazhar-i Jân-i Jânân's tomb and attach it to his soul! By attaching the heart to him, one can attain Allah's fayds. He is more beneficial than thousands of people of our time." But there are conditions for receiving fayd from souls, without the fulfilment of which no fayd can be attained.

Wahhabis say also that it is bid'at to say the mawlîd. They prohibit it. Besides having written a book as a documentary answer to them, hadrat Ahmad Sa'id-i Fârûqî proves in the thirty-seventh letter of his **Maktûbât** that it is permissible to say the mawlîd, which is also proved in the two hundred and thirty-third page of Yûsuf-i Nabhânî's **Hujjat-ullahi alal'alamîn fî mu'jizât-i Sayyid-il-Mursalîn**, at the end of the book **Al-basâir li-munkirit-tawassul-i bi-ahl-il-maqâbir**, and in the book **An-ni'mat-ul kubrâ**

ced more than a thousand cannons on the coasts within three days, thus defeating the navy without any fight. Russia offered peace, but then attacked again and crossed the Danube in 1224. After long combats, Pact of Bukresh was made in 1227. Within the country, irreligious people had appeared here and there, who had been tormenting the people and disobeying the State. Selîm Khan III, who was the Khalîfa at that time, had been training drilled soldiers on the one hand, and on the other hand he had been building cannon factories and running them. Upon seeing the new trained soldiers, the Janisseries, particularly those at the bastions of the Bosphorus, revolted under the command of Kabakçı Mustafa. The Sultan did not want bloodshed among Muslims. Therefore the rebellion became bigger and bigger. All kinds of progress came to a standstill. They martyred Selim Khan. Mahmûd Khan-i Adlî II, who came to the throne after him, taught the irreligious their manners and brought them round to obedience. He made peace with Russia in 1227].

In 1226, the GOVERNOR of Egypt was given a firman and Mehmed Alî Pasha sends his son Tosun Pasha with an army corps to Hedjaz. Yet he was overcome. In 1227, Mehmed Alî Pasha went there with an army corps, eighteen cannons and three bombshells, and he retook Mecca, Medina and all of Hedjaz from the Wahhabis. In 1230, he came back to Egypt and sent his son, Ibrâhim Pasha, against Dar'iyya, which was the center of the Wahhabis. After many combats, their chief Abdullah bin Su'ûd was caught in 1233, he was brought to Istanbul, and he and his men were punished. In Islamic countries people celebrated this for a week. Thus the whole of Arabia was once more owned by the Ahl as-sunnat. The irreligiousness of Wahhabism remained in the savages of the deserts of Najd. Most of what is written up to here from the beginning of the matter has been derived from the books **Khulâsat-ul-kalâm** and **Mir'ât-ul-haramayn**. None of my personal ideas has been added. Those who need documents for these writings might observe the said two books, and also our English book **Advice for the Wahhabi**.

The blessed cities of Mecca and Medina were governed by the Ottomans with justice and reverence, millions were spent for the restoration and rehabilitation of the sacred palces. The blessed people of the Haramayn (Mecca and Medina) lived in comfort and abundance. This time of happiness lasted until First World War. At the end of First World War [1332 (1914) — 1336 (1918)], the enemies, who had fulfilled their desires of breaking Islam's unity,

The savants in the blessed city of Mecca issued a written decree proving that Wahhabis were disbelievers, and sent its copies everywhere. They did not let Wahhabite hadjis go into Mecca.

The first war between the Meccans and the Wahhabis was made in 1205 A.H. [1791]. It was without result. In order to be safe against the Wahhabis' cruelty and torment, the tribes and villagers turned Wahhabis. Thus getting strong, they captured the city of Tâif in 1217. They put all the Muslims to the sword, without the exception of women or children. In 1218, they besieged the blessed city of Mecca for three months. The Meccans ate cats, dogs, grass and leaves. At last, not finding these either, they had to surrender. The Wahhabis insulted and tormented the inhabitants and said, "Those who died after the year 500 became disbelievers. We will bring you round to îmân". They martyred those sunnî Muslims who would not admit Wahhabiism. Then they went to Jidda, but they suffered a defeat there, most of them died, and they returned to Dar'iyya. In 1220, they attacked the blessed city of Medina and plundered the Hazîna-i nabawiya. They demolished all the sacred tombs and subjected the inhabitants to very bitter torture and loathsome treatment. Their chief, Su'ûd, gathered the people in the Masjîd-i sa'âdat and said, "O you the inhabitants of Medina! Today your dîn has been completed. You have become Muslims and pleased Allah! Do not esteem your fathers' and grandfathers' superstitions dîn any more. Do not remember them with mercy! All of them died as polytheists and disbelievers. Our books explain how you will pray. Be it known that the possessions, the property, the children, the wives of those who will not obey our savants are mubâh (free) for my soldiers! They will put you all in chains and torment you. You will no longer stand in front of the Prophet's Mausoleum and say, 'Assalâmu alayka yâ Rasûlallah'." He uttered many other loathsome terms which we cannot write here. The Wahhabis did not let the sunnî hadjis go into Mecca for seven years.

In those years, the Ottoman army had been warring against exterior enemies. There was chaos in the interior, too. [Though we had been at peace with France for many years, Napoleon Bonaparte had attacked Egypt with fifty thousand soldiers in 1213 A.H. In the fights on sea and on land, the enemy were repelled from Egypt. Russia having attacked our borders, a war was declared in 1221. British navy entered the country through the Dardanelles and came up to Yedikule. All the officials, soldiers and the people, led by the Sultan Selîm Khan III, with a great effort pla-

The savants of Ahl as-sunnat understood the meanings in the Qur'ân and hadiths well, and explained them by writing thousands of books. For learning the meanings in the Qur'ân and hadiths, [that is, Islam], correctly, we should read the books of the savants of Ahl as-sunnat. Those who want to imbue people with Wahhabiism have been concocting interpretations of the Qur'ân and translations of hadiths by disguising themselves as religious men. They have been giving the Qur'ân and hadiths meanings from their own points of view. They have been deceiving Muslims by writing the Wahhabis' heretical words in the name of fatwâ given by Islamic savants. It is communicated on the two hundred and ninety-first page of the book **Shawâhid-ul-haq** that the interpretation of Alûsî was written in the wake of Ibni Taymiyya's ideas and that it defends those thoughts that are against the Ahl as-sunnat. As for the interpretation **Fi-zilâl-il-Qur'ân**, by Sayyed Qutb, who has attempted to change the Sharî'at in disguise of Islamic socialism; he boastingly writes at many places that he has mixed his own heretical thoughts with those of the religion reformer Muhammad Abdoh's, chief of Cairo Masonic Lodge, whose ideas are against the Ahl as-sunnat, and thus he confesses that his harm and treason to Islam has been much more. A real man of dîn who wishes to serve Islam must say and write the meanings and the rules given and derived by the savants of Ahl as-sunnat and by our madhhab leaders, he must place the names and the greatness of the savants of Ahl as-sunnat into the minds of the people and youngsters. If the person called Sayyed Qutb had read the tafsîrs of Islamic savants, e.g. the **Tafsîr-i Mazharî** by hadrat Sanâullah-i Dahlavî, who was specialized in Tafsîr, in Hadîth, and in Fiqh, honoured with the grade of **Ma'rifat-ullah** in tasawwuf, and who was loved most by the Ahl as-sunnat, he would perhaps realize the greatness of Islamic savants, know his own place, and perhaps would be ashamed to put forth his own jerrybuilt writings under the name of tafsîr. Besides, a person who has not learned well the eight main branches of knowledge by wearing out his elbows for years in madrasas, let alone writing tafsîrs, cannot even read or understand the books of tafsîr, kalâm and fiqh correctly. He who attempts to read hadiths and tafsîrs without having learned these branches of knowledge is like the person with a sick stomach who eats cookies and pies in order to get stronger. Whereas, the person should first diet, cure himself with light things such as vegetable juice, saltless rice, and start eating strong things not before ridding himself of the illness. If he eats meat, fat, as he is sick, his sickness will increase and drag him to death. Likewise, if we who

ousted the Amîr of Mecca, Sharîf Husayn bin Alî, and the other notables of the Ahl as-sunnat, from Hedjaz. And they announced to the whole world that he had fled. Bringing the sons of Su'ûd, who had been living in the deserts of Najd, to Mecca, they made them amîrs and governors for the country of Hedjaz. Those who have been governing today's Saudi Arabia are Wahhabis. Changing the commands of the Qur'ân, they have been maintaining an ignorant, cruel and wild administration system. Because they bear the name Muslim, they have been disgracing Islam. They have been buttering the bread of Islam's enemies. Those sunnî and pure inhabitants of the blessed cities of Mecca and Medina, who had survived from the Ottoman administration, have been able to live there owing to the Wahhabîs' political tolerance, yet their children have been educated with the Wahhabis' corrupt ideas in the Wahhabite schools.

Though the Wahhabis were not able to establish a force, an army in the time of Ottomans, their books spread over the world. As the Shiism settled in Minor Asia and in Baghdad, so the Egyptian men of dîn have been gliding towards Wahhabiism. It is a pity that Muhammad Abdoh from Egypt, who had read much and written many books, did not only adopt Wahhabiism, but he also completely dissented from the Ahl as-Sunnat by falling for the propaganda (of introducing irreligiousness under the false name of modernism to Islamic countries), which is the most effective gun in the war which the masons had started for annihilating Islam. Giving âyats and hadîths meanings suitable for westernization and squaring with his personal views, he deviated from the way of the Salaf-i Sâlihîn. Some of his books have been translated into Turkish (and English) by men of the same way, and have been offered to the youth as the books of Abdoh, the great Islamic servant! The fact that Abdoh and Jamâladîn-i Afghânî are masons is written at the entry Abdoh, which is at the end of the Turkish version of our book. In the book **Ifâdat ul- akhyâr** by Muhammad Arabî, which was printed in Mecca, in the book **Mawqif-ul- aql wa-l-ilm wa-l-âlam** by Shaikh-ul-Islâm Mustafâ Sabri Bey, and in the book of articles **Jâmi'ul ezher Mecellesi** by Yûsuf-i Dajwî, a member of the council of advanced knowledge of the Madrasa of Jâmi'ul azhar, which was edited in Egypt in 1966, their ideas unsuitable with Islam are refuted through strong documents. At one time Ibni Taymiyya also deluded by the abundance of his knowledge, had fallen into heresy. But he had not been so excessive.

sapprove these meanings, which have come from Rasûlullah. They give wrong, depraved meanings to âyats with their own ignorant, stupid minds. They represent these heretical writings of theirs as the information of the Ahl as-sunnat. Since they know nothing of religious knowledge, of scientific and moral knowledge, or of the rules of logic, they fall short of understanding the sublime and sacred subtleties of the Qur'ân. They say "mawdû', made-up" about those hadiths which grasp and explain these. They dislike the savants of Ahl as-sunnat, who hold the hadîths superior to their own understandings. They try to draw Muslims away from these savants and to push them into the made-up way which they call religious reforms. Islamic savants have given fatwâs prohibiting to perform namâz behind the Wahhabite imâms. One of these fatwâs exists at the end of **Khulâsat-ul-kalâm**, reproduced by Hakikat Kitâbevi in 1979. For, they have remained even outside the seventy-two groups and have taken a different way by calling themselves (Muwaahhids).

Muhammad Zihnî Bey says on the thirty-ninth page of the part about Nikâh of his book **Ni'mat-ul-islâm**: "One of the twenty-five women who are harâm to marry through nikâh is **Wasanniya**, that is, those woman who worship idols. Those that worship the sun, the stars, pictures and statues, those who are of the **Mu'attala**, of the **Bâtiniyya**, of the **Ibâhiyya**, and also the zindiqs that is, those who consider the things causing disbelief as fundamentals of îmân though pretending to be devoted Muslims, are all idolaters (**Fatâwâ-i Hindiyya**). The Bâtiniyya are also called **Is-mâ'iliyya**, or **Ibâhiyya**. These have recently adopted the name **Wahhabî**, and they are irreligious people who bear enmity and treason against Muslims under the name of Islam." **Wasan** is a statue made of stone.

In our country (Turkey), people with little knowledge of dîn are poisoned by reading translations from the books written by Ibnî Taymiyya, by Muhammad Abdoh, by Mawdûdî, by Sayyed Qutb and by Hamîdullah. They suppose that the savants of Ahl as-sunnat could not understand the Qur'ân and hadîths. They deem the authors of the falsely-adorned, excessive writings in those books which stir up the nafs-i ammâra as superior to the savants of Ahl as-sunnat and even to the Sahâba. Those who opened this great wound in Islam are particularly Ibnî Hazm, Ibnî Qayyim-i Jawziyya and the philosopher Ibnir-Rushd. Like Ibnî Taymiyya, all these three are savants and have hundreds of books. The savants of Ahl as-sunnat gave them valuable answers expo-

have not studied the main branches of knowledge, attempt to read translations of the Qur'ân, tafsîrs and hadiths in order to learn the dîn, we cannot comprehend them. Misunderstanding them, we may lose our faith and îmân. I met with a few educated people who lost their faith, which they had acquired from their mother homes and which they had been keeping strictly for many years. I asked them how that doubt which caused their renegation had been formed in their minds. I found out that they had become so after reading the tafsîr of Elmalî and another tafsîr. Therefore, let us put aside those concocted tafsîrs and translations that have been written without understanding. Even the well-known tafsîrs have been harmful to anyone other than those who are educated and trained so as to read them. Understanding the Qur'ân's translation requires a complete acquisition of the eighty branches of knowledge. He who attempts to read tafsîrs and hadîths without knowing these branches may lose his îmân. It is communicated on the one thousand two hundred and ninety-seventh page of the book **Barîqâ**, "We have not been ordered to obey the books of tafsîrs. We have been ordered to obey the savants of fiqh". Our savants of kalâm and fiqh wrote thousands of books of **ilm-i hâl** in order to teach what they had understood from the tafsîrs and hadîhs clearly and easily to us who are ignorant in the dîn. For learning Islam correctly, there is no other way than reading those books of ilm-i hâl, which our ancestors prepared by spending their whole lives.

Sayyed Abdulhakîm-i Arwâsî, who was a Walîy-yi kâmil and a profound savant fully cognizant of the subtle particulars of the four madhhabs, has said, "In hanafî madhhab, the best, the most valuable book of fiqh is **the explanation of Durr-ul-mukhtâr** by Ibnî Âbidîn. In Shâfî'î, it is the book **Tuhfa-tul-muhtâj**. The best, the most valuable book of tasawwuf is **Maktubât** by Hadrat Imâm-i Rabbânî. The book **Durr-ul-mukhtâr** is an explanation of **Tanwîr-il-absâr**".

In order to trick Muslims, another group of Wahhabis say "We are Ahl as-sunnat. We are in Hanbalî madhhab." Whereas they derive whatever suits their purposes from the books of the savants of Ahl as-sunnat. They hush up whatever does not suit their purposes, their depraved beliefs. They change the right meanings of âyats given by the savants of Ahl as-sunnat. The savants of Ahl as-sunnat did not interpret âyats according to their own understandings or ideas. They learned from the Sahâba what Rasûlullah had understood and communicated from âyats. They wrote these meanings which they learned in their books. But the Wahhabis di-

Such a heavy accusation of the Islamic savants in any country would mean to attempt to slander, to demolish Islam. The savants of Ahl as-sunnat in the time of Ottomans did not speak ill of any Muslim in order to ingratiate themselves with the State; they hesitated to say kâfir even about the excessive ones of the corrupt seventy-two groups.

Of those who have been 'deceived by Wahhabis, a person who is said to be an orator, a khodja, says in his book, "By asserting that the âyats in the Qur'ân and hadiths are limited in number but the events which people confront are infinite, many amendments have been added through qiyâs. This is wrong. There is not qiyâs or ijtihâd." Thus he slanders hundred thousand of Ahl-i sunnat savants. For, qiyâs and ijtihâd' does not mean, as this khodja supposes, 'to add some amendments to the Qur'ân and hadîths'; it means 'to explore the profound, covered meanings in the Qur'ân and in hadîths'. It will be communicated below that the Sahâba did ijtihâd and they had different madhhabs, too. The tafsîr of **Bay-dâwî** and its explanation of Shaikhzâda prove that qiyâs and ijmâ' are commanded in the 108th. âyat of sûra Imrân.

On another page he says, "There is nothing secret in the dîn. Everything has been said." But, saying, "Everything which the Qur'ân and the hadîths have not said is mubâh", on the following page, he says that not everything has been communicated. His statements contradict each other.

On another page he slanders: "Through qiyâs, the Sharî'at has been intensified, made severe. Many mubâh actions have been made harâm". Its response is written at the twenty-sixth chapter of the first fascicle of **Endless Bliss**.

This man of dîn, again, says, "Because of qiyâs, in Islamic dîn there is no longer agreement on any matter, and disagreements have been on the increase". Whereas, there is not qiyâs on îmân, on matters pertaining to belief. Of the actions that are to be done, there is not qiyâs on the ones that have been communicated clearly in the Qur'ân and in hadîths, either. Who makes up disagreements, invents harms in these are those who, like this khodja, have deviated from the Ahl as-sunnat.

There were three kinds of people in the time of Rasûlullah: Those who disbelieved and opposed him became **Kâfirs**; those who disbelieved but pretended to believe him were called **Munâfiqs**; those who believed him were called **Sahâba**. The beliefs of the Sahâba were all the same. They agreed with each other in doing those actions that were declared clearly in the Qur'ân and

sing their errors. But people with little knowledge have been unable to understand the greatness of the savants of Ahl as-sunnat, thus deviating from the right way, having been deceived by those books.

Those who are deceived by them want to prove that they are right, and they try to deceive others also, by saying, "When the Wahhabis fought the Ottomans, the Ottoman savants slandered the Wahhabis. The hostility towards the State and political enmity was turned into religious disagreement by the religious authorities." These words of theirs are wrong from two points of view; as soon as Wahhabism appeared, the savants of Ahl as-sunnat started amr-i ma'rûf. They wrote that the Wahhabis were in a wrong way. They invited them to the right course. Beaten in knowledge, the Wahhabis took to barbarity. They attacked Islamic cities. The Ottoman State interfered with the matter only after these. There was no war as the savants of Ahl as-sunnat were writing their books refuting the Wahhabis; how can one say that the savants mixed the dîn with politics then? Furthermore, the savants of Ahl as-sunnat had written these heretical ideas and refuted them through âyats hundreds of years before the nuisance of Wahhabiism appeared, as if they had understood through insight that these zindiqs would appear. Of these numerous valuable books: **Tanwîr-ul-halak fî imkân-i ru'yatin-Nabî Jihâran wa-l-malak** and **Tanbîh-ul-ghabî bi-tabria-ti Ibn-il-Arabî** by the great savant Jalâladdîn-i Suyûtî and the book **Kashf-un-nûr an ashâb-il-qubûr** by Abdulghani Nablusî are well-known. We have published these three Arabic books, adding them to the second edition of our book **Al-minha-tul-wahbiyya**. Those who read them will understand well that Wahhabis are heretical and that they are in the way of demolishing Islam. It is written in the two hundred and ninety-sixth page of the third volume of **Radd-ul-muhtâr**, "A person who goes out of Islam by giving wrong meanings to âyats and hadîths, that is, whose îman is corrupt, is called **Mulhid**. The mulhid thinks of himself as a Muslim. A person who does not belong in any dîn and who tries to derange Muslims' îmân by representing his irreligious thoughts in the name of Islam, is called **Zindiq**." The mulhid and the zindiq try to demolish Islam by pretending to be Muslim. Both of them are **Reformers of Dîn**.

On the other hand, to say that the savants of Ahl as-sunnat turned the hostility towards the State into religious enmity means not to know Islamic savants and even to blemish Islam. Making the dîn a means for the world is a guilt which Islam reproves most.

Heretical groups appeared. These corrupt groups are also called **Groups of bid'at or the Lâ-madhabî**, for they are outside the four madhhabs. Muslims with correct î mân who did not deviate from the î mân of the Sahâba have been called **Ahl as-sunnat**, for they have completely clung to Rasûlullah's sunnat. The lâ-madhabî have quarrelled with each other and with the Ahl as-sunnat. They have fought each other and the Ahl as-sunnat. Much Muslim blood has been shed. They have sabotaged Muslims' progress and improvement. Of the lâ-madhabî groups, the ones that are now widespread and that cause fitna are the Shiites and the Wahhabis. The lâ-madhabî groups of bid'at should not be mistaken for the four right madhhabs of the Ahl as-sunnat. The four madhhabs say that all of them are in the right way and they love each other. But the lâ-madhabî groups have been breaking Muslims' unity. Today there is no Ahl as-sunnat other than the four madhhabs, Islamic savants unanimously communicated that these four madhhabs could not be united together and become one madhab. Allahu ta'âlâ wishes not the uniting of the madhhabs, but He wishes that they be different. Thus he makes Islamic dîn easier. For more detailed information in this respect, please read the book **Radd-i wahhabî**, in Persian.

On another page he says that the word, "**My Sahâba are like the stars in the sky. If you follow any one of them, you will find guidance to the right way**", is not a hadîth but it is an unsound utterance. Whereas, this hadîth is written in the book **Kunûz-ud-daqa'iq** by Imâm-i Manâwî and also on the thirty-sixth page of the explanation of **Tahtâwî** of Imdâd, who say that it has been communicated by Imâm-i Bayhakî. Also, the book **Sawâ'iq-ul-muhriqa** writes that Dârimî, Ibni Adî and others have communicated that this is sahîh. There is information on this subject three pages ahead. Not realizing the greatness of the Sahâba, this man says, 'made-up' about this hadîth, which has been communicated unanimously by Islam's savants, just because it does not suit his purpose.

He says that the word, "**The disagreement of my ummat is a compassion (of Allah)**", is not a hadîth. Whereas, Imâm-i Manâwî writes this hadîth, too, and he says that it has been communicated by Ibni Nasr and also by Daylamî. It is written at the preface of Ibni Âbidîn that the hadîth "**The disagreement of my ummat is a compassion**" is mashhûr, (See the chapter on the kinds of hadîths.) It is written in the book **Maqasid-i hasana** that this hadîth has been communicated by Bayhakî. And Ibni Hajib writes in his

hadiths. Our dîn has not ordered us to believe anything which has not been declared clearly in the Qur'ân and hadiths. So is the case with the majority of scientific informations. Of these, the ones that are reasonable are believed. But the case is not with those actions that are not commanded or prohibited clearly. Allahu ta'âlâ orders the profound savants to compare the doing or not doing of such actions to the ones that are declared clearly. Those profound savants who are able to do this comparison are called **Mujtahid**. This job of comparison is called **Ijtihâd**. All of the information which a mujtahid has acquired through ijtihâd is called the **Madhhab** of that mujtahid. Each of the Sahâba was a profound savant, a mujtahid. Each of them was an ocean in the knowledge of the Sharî'at, in politics, in administration, in the scientific knowledge of their time, and in the ma'rifats of tasawwuf. They acquired all these branches of knowledge in a short time by seeing Rasûlullah's blessed face, by hearing his blessed words that penetrated into the heart and attracted the souls. Each had a madhhab. Their madhhabs were more or less different from each other. There were mujtahids among the Tâbi'în and the Tabâ'i tâbi'în, too. Only four of the madhhabs of these mujtahids and of the madhhabs of the Sahâba were transferred into books, and they spread all over the world. The madhhabs of the rest were forgotten. The imân of these four madhhabs is the unanimous imân of the Sahâba. For this reason, all the four are called **Ahl as-sunnat**. There is no difference in their imân. They deem each other as brothers. They love each other. They do even their actions disagreeing with each other's in accordance with each other when there is some necessity. Allahu ta'âlâ willed this difference between the madhhabs. Our Prophet communicated that this difference was a compassion of Allahu ta'âlâ on Muslims. For, the trivial differences among the four madhhabs facilitate Muslims' jobs. Each Muslim chooses the madhhab which is easier for him with respect to his physical construction, climatical conditions and the way of his professional life. He does his worships and every action as this madhhab prescribes. If Allahu ta'âlâ had decreed, everything would have been declared clearly in the Qur'ân and in hadiths. Thus the madhhabs would not have appeared. Until the end of the world every Muslim in any part of the world would have to live under a single command, in a single order. Muslims would confront very difficult situations.

After all the Sahâba died, the imân of the majority of Muslims corrupted. They deviated from the right imân of the Sahâba.

of bâtinî and zâhirî knowledge. Whereas, none of them had read any books or seen any teachers. They acquired all these knowledges by being honoured with Rasûlullah's company a few times". Their words disagreeing with each other are the things that are not communicated clearly in the Qur'ân or in hadîths.

On another page, saying, "The qiyâs and ijtihâd which the mujtahids and the makers of qiyâs did because of knowing not all the sahîh hadîths...", he reveals that he is completely ignorant. Hence also it is understood that he does not know what mujtahid means.

On another page he supposes that there is ijtihâd disagreeing with the Qur'ân and with hadîths by saying "Those ijtihâds of the mujtahids that disagree with the Qur'ân and with hadîths are not to be followed". With these mendacious statements he proclaims that he dislikes the savants of Ahl as-sunnat and that he is lâ-madhhabî.

At some other place of his book he writes wrong also the words of Imâm-i A'zam Abû Hanîfa and those of Imâm-i Mâlik. He slanders these two leaders of dîn. He does not know that they would not say anything disagreeing with hadiths. Abdullah-i Dahlawî, the murshid of Mawlanâ Khâlid-i Baghdâdî, who was a profound savant of dîn, who educated many Awliyâ and who was the great leader of tasawwuf, wrote a book named **Maqâmât-i Mazhariyya**, in which he explains the way of tasawwuf and then communicates a few of the karâmats and letters of his master, Hadrat Mazhar-i Jân-i Jânân. The book is in Persian and contains eighteen fascicles. There are twenty-three letters in the eighteenth fascicle, Mazhar-i Jân-i Jânân says in the sixteenth letter:

My son! How should we follow the hadîths? Muhammad Hayât wrote a book in order to explain this. He says in this book that Husayn bin Yahyâ Bukhârî says that Imâm-i A'zam said to his disciples, "When you see Rasûlullah's hadiths and the Sahâba's words, leave my ijtihâd aside and follow them!" And he said once, "The hadîths are my madhhab". If a person who is learned and specialized in the knowledge of Hadith, who can distinguish nâsîh and mansûh hadîths from each other, and who can recognize strong and weak hadîths, follows the sahîh hadîths he will not deviate from Hanafî madhhab. He will have done what the leader of the madhhab said. In fact, if such a savant does not follow the sahîh hadîths, he will have disobeyed Imâm-i A'zam. Everybody knows that there is not a savant learned enough to know, to have heard of all the hadîths. As a matter of fact, Imâm-i A'zam's

Mukhtasar that it is sahîh. Imâm-i Suyûtî writes that it is given as a sahîh hadîth in the book **Hujja** by Nasr-ul-muqaddasî and also in the book **Risâlat-ul-ash'ariyya** by Bayhakî. Also, Halimî, Qâdî Husayn and Imâm-ul-haramayn have communicated that it is sahîh. It is written detailedly in the fourth part of the first volume of **Mawâhib-i ladunniyya**, too. The Khalîfa 'Umar bin Abdul'aziz said that if the Sahâba had not disagreed with each other, there would not be any permission, any facility in the dîn. When the Khalîfa Hârûn-ur-Rashîd said to Imâm-i Mâlik, "I will produce many copies of your books and send them everywhere, and I will order everybody to follow them", the Imâm said; "O Khalîfa! Do not do that. The savants' disagreement is a compassion. All of them are in the right way. Each Muslim follows the savant he likes". It is written on the hundred and tenth page of **Bariqa** that this hadîth exists in the book **Jâmi'us-saghir**. This hadîth is explained on the two hundred and forty-fourth page of the first volume and on the hundred and fourth page of the second volume of the book **Hadiqâ**, which communicates that it has been informed by Nasr-ul-muqaddasî, Halimî, Bayhakî and Imam-ul-haramayn. It is also written on the forty-fifth page of the book **Mizân**. The poor khodja supposes that the âyats and the hadîths that are intended lest there be disagreements on imân, are about the madh-habs, and thus he goes wrong.

It is written in **Fatâwâ-i Hindiyya**: It is written in the book **Nawâzil** that "a person who reads hadîths only and who does not learn fiqh is a **mufsid** in Islam." So has Abû Âsim (rahmatullahi aleih) said. Also, it is written so in the fatwâ of **Tatârhaniyya**.

At some part of this book of his he says, "Those words of the Sahâba which disagree with the Qur'ân and with hadîths are to be refused". He thinks that the Sahâba would say something disagreeing with the Qur'ân and with hadîths. He supposes that those superior men of dîn were like himself. He does not know that the Sahâba did not say anything disagreeing with the Qur'ân or with hadîths. Besides, it is the Sahâba who gathered the Qur'ân and hadîths and communicated them to those who succeeded them. Some of the savants of Usûl, that is, of the greatest Islamic savants, say, "Even if there had not been any witnesses to prove that Rasûlullah was the Prophet, seeing his Sahâba only would suffice to inform that he was the Prophet. For, each of the Sahâba was an ocean in every branch of knowledge, in the knowledge of the Sharî'at, in political and scientific knowledges [that is, in the knowledge taught in high schools and universities], in all the branches

classes and parts. We have been honoured with knowing a few of the exalted values which they had. Ahead of all of them is the pure imân Abû Hanîfa Nu'mân bin Thâbit. We have hadîths telling about this highness. They are written in Bukhârî and Muslim. Abdullah ibni Mubârek communicates that he performed five times of namâz with one ablution within a day for forty-five years. When washing the exalted imân after his death, Hasan bin Ammâra said, "You fasted incessantly for thirty years. May Allahu ta'âlâ have mercy upon you". No other savant who practised his knowledge as precisely as he did has ever been seen. No savant superior to him has been found. May Allahu ta'âlâ honour us with following such exalted savants. It is these mujtahids who conveyed Rasûlullah's words to us. And today, there is nobody not to need any one of the four madhhabs or to be exempt from following one of them. A hadîth communicated by Ibni Mâja declares: **"My ummat will part into seventy-three groups, of which only one group will enter Paradise. They are those who are in my and my Sahâba's way"**. This difference is a difference which is in usûl, in imân. It is not the defference between the four madhhabs. For, a hadîth declares: **"Difference in my ummat is Allah's compassion"**. And another hadîth declares: **"Get what you cannot find in Allah's book or in my sunnat from the words of my Sahâba! My Sahâba are like the stars in they sky. If your follow any one of them, you will find guidance to the right way. My Sahâba's disagreeing with each other is Allah's compassion"**.

The books *Al-insâf* and *Iqd-ul-jayyid* by the great savant Shâh Waliyyullah-i Dahlawî were published in Egypt in 1327 A.H. They exist at number 525 at Izmirli section of Suleymaniyeh Library in Istanbul. It is written in the former, "There were madhhabs in time of the sahâba, too. Each of them had a different madhhab. The Tâbi'in adopted the madhhabs of the Sahâba. Hârûn-ur-Rashîd said to Imâm-i Mâlik, 'I will hang your book *Muwattî* on the wall of Ka'ba. I will order all the Muslims to adapt themselves to this books. There shall be a single madhhab everywhere'. But Imâm-i Malik said, 'Do not do that! The Sahâba parted into madhhabs in the knowledge of fiqh'. This fact is communicated by Imâm-i Suyûtî". He says in the latter book, "There are great uses in following any one of the four madhhabs. There are many harms in deviating from these. I can prove this through various ways: Today tehere is not any right madhhab other than the four madhhabs. The madhhabs of Imâmiyya and Zaydiyya, and Wahhabis], are corrupt. They are heretical. They are not de-

word, "When you see the hadith leave my word aside!", shows that he had not heard all the hadiths. Furthermore, none of the Sahâba, who were the most learned of this ummat and who spent their lives serving Rasûlullah, had heard all the hadiths. It is wâjib for every Muslim to follow the hadiths. But it is not wâjib to follow a certain one of the leaders of the madhhab. Each Muslim has a choice to follow whichever madhhab he likes [of the four madhhabs]. As it is seen, it is not permissible to follow those words which are said to be hadiths and which are interpreted without being fully understood in the books of those who are not learned in the knowledge of Hadith. We should follow those hadiths which the savants of Ahl as-sunnat and our madhhab leaders communicated and those meanings which they understood.

On another page of his book the abovementioned lâ-madhhabî man of dîn says, "Allahu ta'âlâ and His Messenger did not order anybody to adopt the madhhab of somebody in this ummat or to follow him in religious affairs", thus slandering the Qur'ân. For, the thirty-eighth âyat of Mâida sûra declares, "**Look for a means to approach Allahu ta'âlâ!**" And the Anbiyâ sûra declares, "**Learn what you do not know by asking those who know about them!**" I have written the hadiths about the leaders of the four madhhabs detailedly in my Turkish book **Eshâb-i kirâm**. Our madhhab leaders are the greatest savants of dîn. The hadith, "**Savants are Prophet's inheritors**", is written in the book **Bukhârî**. Our Prophet's way cannot be comprehended through mind, through imagination, or through dreams. It is to be learned from savants of dîn 'To follow any one of the leaders of dîn' means 'to follow our Prophet'. Ahî Chalabi says in his book **Hadiyya**, "He who says that Abû Hanîfa's qiyâs is incorrect becomes a disbeliever".

Even Alûsî, who praises Ibni Taymiyya and Ibni Qayyim very much, says as follows in his book **Ghâliya**: "Learning and teaching knowledge is one of the highest worships. Abdullah ibni Abbâs has communicated that savants are seven hundred degrees higher than those Believers who are not learned. A hadith declares, "**Savants are Prophets' inheritors**". Since there is no rank above the rank of prophethood, there cannot be any honour superior to the honour of inheriting this rank. Most of Islamic savants reached this rank. The savants of fiqh and hadith, principally the four leaders of the mujtahids, are the highest of them. They revealed the concealed orders and prohibitions for the Shari'ât. They established the basis of knowledge. They divided knowledge of dîn into

On another page he says, "The ijtihâds are ideas and opinions. Those books which we have now are the books of madhhabs, not books of dîn. Since there are no Turkish books of din in Turkey, I wrote this book". He thinks of himself as a mujtahid. We have seen that 'Umar Rida Doghrul wrote a preface to this book and extolled it extravagantly. In this preface he says: "The century's needs should be expected not from the dîn through qiyâs, but from the progressive efforts of civilization. Qiyâs does not have anything to do with the Qur'ân and hadîths, nor is it based on the fundamentals of the dîn, but it is the invention of the mujtahids who want to end up everything with the dîn ... " these words of his indicate that he is not sunnî, either, and that he has not comprehended the dîn, qiyâs or ijtihâd. Those who speak ill of the savants of dîn are those who cannot reach their knowledge. It is written on the three hundred and ninety-sixth page of the first volume of the book **Radd-ul-muhtâr**, "After 400 A.H., no savant has been educated as deeply as to do qiyâs". It is written on the fortysecond page of the first fascicle of **Mizân**, "After the four leaders of madhhabs, no savant claimed to be a mutlaq mujtahid. They were mujtahids educated within the madhhabs. But no mutlaq mujtahid was educated. Yes, the informations, the rules in the Qur'ân are infinite. But the four leaders have understood the rules that will be needed by all the people until the end of the world, and these have been written in books. If a person says that he can derive rules from the Qur'ân and from hadîths now, we will ask him to derive a rule which does not exist in any of the four madhhabs. He cannot do this!"

These facts are written more circumstantially in the books **Al-Basâir li-munkîr-it-tawassul-i bi-ahl-il-maqâbir** and **At-Tawassul-u bin-Nabî wa jahalat-ul-wahhâbiyyîn** and **Usûl-ul-arba'a fi-tardid-il-wahhâbiyya**. These three books quote the heretical words of Wahhabis and answer them with documents. The first two books are in Arabic; the first was published in India and reproduced in 1395 [1975] by Hakikat Kitâbevi in Istanbul. The book **At-Tawassul-u bin Nabî** is summary of Abû Hâmid bin Marzûqî's book **Barâat-ul-ash'ariyyin**, which was published in Damascus.

It is written in the Zabâyah part of Sayyed Ahmad Tahtâwî's **Durr-ul-mukhtâr** explanation in the book **Al-Basâir**, "Today it is wâjib for every Muslim to be in one of the four madhhabs. A person who is not in one of the four madhhabs have dissented from the **Ahl as-sunnat**. And a person who is not sunnî is either a heretic or a disbeliever." Also, the book **Al-Mustanad**, which extirpates

pendable. 'To go out of the four madhhabs' means 'to go out of the Sivâd-i a'zam'. Ibni Hazm's word, 'Imitation is harâm. It is not permitted to follow anybody other than Rasûlullah', is for the mujtahids. Those who cannot distinguish the hadîts should ask the leaders of the madhhabs about them and follow them. Since the time of Rasûlullah, those who did not know have followed those who knew by asking them".

On another page he writes altogether nonsense, saying, "To follow the leaders of the madhhabs would mean to exalt them to the grade of prophethood. This is kufr". He accuses all Believers, those who follow their masters, of being disbelievers. He says, "The madhhabs appeared towards the end of the second century (Of Islam). 'In which madhhab were the Tâbi'în?" It is written on the six hundred and-ninety-sixth page of the book **Hadîqa**, "It is not permitted to follow any madhhab other than the four madhhabs. This word of ours is not intended to slight the madhhabs of the Sahâba and the Tâbi'în, for we do not know the madhhabs of the Sahâba or of others precisely. If we knew those madhhabs, too, we would be allowed to follow them, too, for the madhhabs of all of them were right. Because the four madhhabs are known precisely their books having spread everywhere, each Muslim has to follow one of these four only. It is not permissible to make up a madhhab of facilities by making researches into the facilities of the four madhhabs and gathering them together".

Madhhab leader means great savant who gathers the meanings, the informations, which Rasûlullah derived from the Qur'ân and by hearing them from the Sahâba, and who transfers them into books. While explaining the dissasters caused by the tongue, the book **Hadîqa** communicates that Rasûlullah interpreted all of the Qur'ân to his Sahâba. He who wants to understand the explanations of the meanings which Rasûlullah derived from the Qur'ân reads the books of a madhhab leader, and follows them. A person who reads these books and adapts himself to them enters the madhhab. And this means to follow Rasûlullah and the Qur'ân. The Sahâba used to follow what they heard from Rasûlullah. They did not need to follow one of their disciples, that is, to be in one of the four madhhabs. Each of them derived all the knowledge from the main source. They learned by asking each other, too. They were all mujtahids and were more learned and more exalted than the leaders of the madhhabs. They had their own madhhabs.

Fâdil Allâma Shaikh Sa'îd-i Mûjî Shâfi'î, Allâma Shaikh Muham-mad Halabî, Shâfi'î, and many more savants of Ahl as-sunnat li-
ked the book **Shawâid-ul-haq** and praised it by writing long artic-
les.

In its fifth chapter it takes passages from the three books which defend the bid'ats of Ibni Taymiyya and refutes them with âyats and hadîths. These three corrupt books are **Ighâsat-ul-lahfân**, by Ibni Qayyim, **Firradd-i Alas-Subkî**, by Ibni Abdul-Hâdî, and **Jilâ-ul-aynayn fî muhâkama-til-ahmadayn**, by Nu'mân Alûsî Baghdâdî, all of which have been written against Hadrat Ib-
ni Hajar.

Deriving from the savants of Ahl as-sunnat, the book **Shawâhid-ul-haq** writes, "Islamic savants unanimously communi-
cate that after the fourth century of the Hegira the world no lon-
ger had any savants capable of doing ijtihâd. Today all Muslims
have to follow one of the certain four madhhabs. For, there is
now nobody learned enough to understand the Qur'ân and ha-
dîths or to derive rules from them. The Qur'ân and Rasûlullah's
sunnat will be followed by following the leader of the madhhab.
Reporting from Ibni Hajar-i Haytamî, Imâm-i Manâwî says:
Jalâladdîn-i Suyûtî, who was a very great savant, claimed to be a
mujtahid. Upon this the savants of his time asked him a written
question. "The former savants gave this question two different
answers. Even a person who is at the lowest gradê of ijtihâd can
choose one of these. Take your choice and write it for us", they
said. He did not dare to choose one, and he said, 'I am too busy, I
do not have any time to do this'. Ibni Hajar says that since the
lowest grade of ijtihâd is too difficult to do, one should realize that
it is impossible to claim to be a mutlaq mujtahid.

Some ignorant people now think of themselves as savants.
They attempt to derive rules from the Qur'ân and hadîths. They
say that they do not need to follow one of the madhhab leaders.
They even dissapprove the knowledges which are not suitable for
the contemporary age. They are arrogant ignoramuses. They pre-
sume that they follow the Qur'ân. Whereas they follow their own
nafs, the devil. And they encourage everybody to derive meanings
from the Qur'ân and from the four madhhabs. We should not mix
the four madhhabs with each other by searching their easy as-
pects. It is forbidden to do so. The difference between today's
man of dîn and those savants who were mujtahids is like the diffe-
rence between the earth and the sky. In fact, it is equal to the dif-
ference between the devil and an angel. But, being unaware, stu-

Wahhabism, writes so and adds that it derives the fact from Ihyâ-ul-'ulûm. The book **Al-Mustanad** was written in 1320 [1902] in India and reproduced by Hakikat Kitâbevi.

We are not knowledgeable enough to understand the Qur'ân and hadîths. We read the Qur'ân not to understand and do as it says, but to get blessed with it, to get use from it. We, imitators, do not know the knowledge of Tafsîr, so we learn the rules of the Sharî'at from the books of our leaders of dîn. Our madhhab leaders learned the meanings of the Qur'ân from the Sahâba and from the Tâbi'în, and they wrote it in their books in such a way which we can understand easily. Allahu ta'âlâ declares in the sûras **Nahl** and **Anbiyâ**, "**Learn by asking the savants!**" It is declared in a hadîth, "**Each century will be more corrupt than the one preceding it. Thus they will always go on corrupting until the end of the world**". This hadîth is written in **Hadiqa**, at the chapter about the disasters caused by the tongue. May Allahu ta'âlâ protect us from disliking the books written by the best of people in the best of times and being deceived by the corrupt men of the corrupt centuries!

Yûsuf bin Ismâ'il bin Yûsuf Nabhânî was one of the greatest savants of the fourteenth century. He remained in Medina for many years, thus getting the opportunity of observing Wahhabiism closely. In order to spread the information which he gathered, he wrote forty-seven valuable books. In his book **Al-fath-ul-kâbîr**, there are fourteen thousand four hundred fifty hadiths arranged in alphabetical order. It was published in three volumes. His book **Jâmi'u karâmât-il-awliyâ**, which consists of two volumes, proves that karâmat is right. It was printed in Egypt in 1329 [1911]. All his fortyseven books were printed. His **Shawâhid-ul-haq**, which is so well known, was printed for the third time in Egypt in 1385 A.H. [1965]. The book consists of five hundred and seventy pages, of which four hundred and fifty pages refute Ibnî Taymiyya and Wahhabis and the remaining hundred and twenty pages communicate the superiorities of the Sahâba, the virtues of Hadrat Mu'âwiyya and Amr ibni Âs and their services to Islam.

The professors of **Jâmi-ul-azhar**, such as Allâma Shaikh Alî Muhammad Bablâwî Mâlikî, Allâma Shaikh Abdurrahmân Sharbînî, Shaikh Ahmad Husayn Shâfi'î, Shaikh Ahmad Basyânî Hanbalî, Ârif Allâma Suleymân Shubrâvî Shâfi'î, Shaikh Abdulkarim Râfi'î, and also the chief Muftî of Egypt, Allâma Bakrî Muhammad Sadafî Hanafî, Professor Allâma Muhammad Abdulhayy Katânî Idrîsî Fâsî, Allâma Sayyed Ahmad Bey Shâfi'î,

made the tafsîrs (interpretations) by writing the informations coming from Rasûlullah and from his Sahâba. Their tafsîrs are suitable with and enough for every century. The orders of the Qur'ân is for the latter centuries. A Muslim who believes the Qur'ân and who wants to obey it will find what ever he looks for in the existing tafsîrs. The person who does not obey the Sharî'at will absolutely not find his corrupt wishes in these tafsîrs. It is not permissible to make tafsîrs suiting our minds and the century. Base-willed, ignorant, stupid people claim, despite their short sights, that they can make new tafsîrs. There are, many conditions to be fulfilled for being able to make timesb praised in the hadîth, **'The best of times is my time. Then, the next best time is the one following my time. Next to it, is the time following it'**. A savant of Tafsîr has to know also those âyats that are nâsih and the ones that are mansûh. It is written in the 355th. page of **Hadîqa** that there are hundred and nine nâsih âyats in the Qur'ân-i kerîm. Wahhabis do not fulfill any of these conditions. Wahhabis are the bid'at to be fulfilled who appeared in the deserst of Najd and who then spread in Arabia. They are very stony-hearted and their hands are coloured with Muslim blood. Their number decreasing in the time of Sultan Mahmûd, they became contemptible. They took refuge in the deserts of Najd. Though they claim to be in Hanbalî madhhab, the savants of Hanbalî maddhab say that they are heretical zindiqs, for they are excessive in the dîn and they cause Muslims to deviate from the right way. They do not have knowledge, taqwâ, or any correct books. They deprave thoughts and oppose the savants of Ahl as-sunnat. Proclaiming that they are sunnî, they have begun to spread their corrupt beliefs everywhere. Upon reading their books, the savants of Ahl as-sunnat immediately understand that they are wrong and tell Muslims that they are not sunnî. But the ignorant, falling short of distinguishing right from wrong, are deceived". The hadîth, **"My ummat will suffer much harm from the evil men of dîn"**, which is quoted in the explanation of the disasters caused by the tongue in the book **Hadîqa**, forewarns about Wahhabis.

The book **al-Mizân-ul-kubrâ** writes at the beginning of the fifty-first page and at the end of the sixtieth page that the sunnat, that is, hadîths, explains the Qur'ân. The imâms of the madhahbs have explained the sunnat. And the savants of dîn have explained the words of the imâms of the madhhab. So will it be till the end of the world. Had not it been for the sunnat, that is, the hadîths, no one being able to find them in the Qur'ân, no one would have

perfect. Being deceived by the devil, they are reluctant to follow the mujtahids. They do not understand that ijtihâd is inot done in things that have been declared clearly through the Qur'ân and hadîths. But this does not mean that ijtihâd is done in mothing. Hadrat Abû Hanîfa, who was ahead of all in ijtihâd, would not do ijtihâd on something which had been declared through a da'îf hadîth. (See Kinds of Hadîths). It was the habit of all madhhab leaders that when they met with a question they would first search for its answer in the Qur'ân. If they would not find its clear answer in the Qur'ân, they would look it up in hadîths. If they would not find it in hadîths, they would look it up in the ijmâ', If they would not find it in the ijmâ', either, would compare it to another similar question which has an answer in the Qur'ân, in hadîths and in the ijmâ', and thus they would find its answer through ijtihâd. For a thousand years all Muslims, the savants, the pious ones and the Awliyâ have been following one of these four madhhabs. None of them claimed to be a mujtahid. We should not, deviate from our madhhab by believing a few ignorant, stupid men of dîn who have appeared recently. None of the four madhhabs has explained only the Qur'ân and hadîths to Muslims. Islamic savants order Muslims to follow one of the four madhhabs. Thus they want them to choose the lighter one of the two dangers. For, if an ignorant does not follow a madhhab leader he will deviate from the way, being left without a guide.

Hadrat Khâja Muhammad Pârisâ derives from Imam-i Ghazâlî and says in his book **Tuhfat-us-sâlikîn**, "Three people cannot understand the meaning of the Qur'ân-i kerîm: The first one is the one who does not know Arabic well and who has not studied Taf-sîr. The second one is one who commits a grave sin continually. It is a grave sin to deviate from the belief of Ahl as-sunnat. Therefore, a heretic, [e.g. a Wahhabi or a Shi'î], cannot understand the meaning of the Qur'ân-i kerîm. For, the zulmat of the heresy has darkened his heart. The third person who cannot understand the Qur'ân-i kerîm is one who has misunderstood one of the tenets of îmân and who does not admit the right because it disagrees with his wrong understanding." As it is seen, a person who is not in the madhhab of Ahl as-sunnat, much as he may know Arabic, cannot understand the Qur'ân-i kerîm correctly. Publishing his wrong understanding, he drifts others to perdition.

The statement, 'Interpretations suitable with our time, with our age, are necessary,' is not right. The savants of interpretations

wahhabism. To men of dîn and students of Islam in every country they distribute wahhabite books in their native languages free of charge. Every year, they spend millions of golds in this way. The world's Muslims, who have been left without books, without knowledge in the recent fifty years by the British policy, are easily misled into the wrong, heretical wahhabite beliefs. Thus the madhhab of Ahl as-sunnat, which is right and which has been praised with hadîths, is being forgotten, being lost. The right is perishing, and the wrong is getting settled everywhere. For Muslims, and even for the whole humanity, no other calamity, no other disaster can be worse or more harmful than this.

Some credulous people say about Wahhabis, "They have some wrong beliefs, but they have deduced them from âyats and hadîths. Perhaps they are bid'at holders; but it is declared in hadîths that bid'at holders are in this ummat. They are Muslims, too. They are ahl-i qibla. Mustn't we love Muslims and deem Wahhabis as brothers?" It is wrong to think or say so. Âyats and hadîhs show that it is wrong. All the thirty-four books which we have named above explain with documents that such words are wrong. A person who reads these books with reason and who understands them will not have any hesitation or doubt left. For example, hadrat Ahmad Ridâ Khân Barilawî, one of the greatest savants of India, says in his book **Fatawâ-yul-Haramayn**, "A hadîth-i sharîf, transmitted by Tabarânî and others, declares, 'A person who respects a bid'at holder has helped Islam's destruction'. Our dîn commands to censure and abhor bid'at holders. It is harâm to respect them. Islamic savants say in their books, e.g. in **Sharh-i maqâsid**, 'It is necessary to bear hostility towards bid'at holders, to abhor them, to refute and degrade them.' When the bid'at is widespread and its harm is on the increase, it is fard to refute it and to let Muslims know its harm. In fact, there is ijmâ'i ummat on the fact that it is one of the most important fards. The Salaf-i sâlihîn and their successors always did so. A person who omits this fard will have disobeyed the ijmâ'. A hadîth-i sharîf declares, 'When fitna and bid'at spread, when my Sahâba are slandered, the person who knows the right should let Muslims know what he knows! If those who know the right way do not announce it to Muslims, may Allahu ta'âlâ and angels and all people curse them! Allahu ta'âlâ will not accept his fard or supererogatory worships.'" This hadîth-i sharîf is written at the beginning of **as-Sawâ'iq-ul-muhriqa** and is reported to be included in **al-Jâmi'** by Khatîb-i Baghdâdî.

learned about kinds of water, cleanliness, the number of rak'ats of each namâz, the border of richness for giving zakât, the binding rules of fast and hadj, the knowledge of nikâh and laws. When somebody said to Imrân bin Hasîn, "Tell us from the Qur'ân only!", he answered, "O idiot! Could you find in the Qur'ân how many rak'ats there are in each prayer of namâz?" When Hadrat 'Umar was asked, "We cannot find in the Qur'ân how many rak'ats of the farû namâz we should perform when we are on a travel", he said, "Allahu ta'âlâ has sent Hadrat Muhammad upon us. We do what we cannot find in the Qur'ân as we saw from Rasûlullah. He used to perform two rak'ats of those prayers of namâz that have four rak'ats when he was on a travel. And so should we do". It is written on the forty-seventh page, "None of the words of the imâms of dîn is outside of the Sharî'at, for each of them is learned both in the Haqîqât and in the Sharî'at."

Abbreviating the book **Fatâwâ-yi Hâmidiyya**, Ibni Âbidîn gave it the name **Uqûd-ud-durriyya**, and ne says at its final part that it is necessary to follow a madhhab.

While explaining the binding rules of ablution, the book **Ibni Âbidîn** says, "A person who refuses the hadîths that have been informed by only one person or the knowledges that have been understood through qiyâs, does not become a disbeliever, but he has deviated from the right way. He becomes a bid'at holder. It becomes certain that he will enter Hell. He who admits them but who does not do them becomes sinful. He has omitted the wâjib. But he who does not do it because he has derived another meaning from the Qur'ân and hadîths, does not become sinful."

Some people have been heard to say, "Wahhabis have softened now. Formerly, they used to attack Muslims' property and lives. They do not do such savagery now. They even say that they are sunnî." Such words are not true. They are the sign of not seeing or knowing the truth. Yes, the sons of Su'ud brutally killed Muslims that would not become Wahhabis. They do not do so now. But the sons of Su'ûd, who used to attack property and lives formerly, attack Muslims' faith and îmân now. Formerly they used to destroy Muslims' world. Now they attack their next world and eternal felicity. They strive with all their forces to drift Muslims to eternal perdition. They have established a wahhabite center called **Râbitatul'âlamil-islâmî** in the blessed city of Mecca. They have opened its branch offices in every Muslim country. Spending money in plenty and buying those men of dîn with precarious faith and knowledge, they use them for promulgating

dalîl, not a clear one, or if it is an action which is unconformable with a clear dalîl and if the tawil is there, it is not disbelief. It is bid'at. If he is not aware of the ta'wîl and it is by following the bid'at-holding 'ulamâ or nafs, to gain a wordly advantage, it is again disbelief.

The ignorant who makes his religion a tool for worldly advantages, i.e. gives from his religion to obtain a worldly gain, whether Ahl-i sunnat or Ahl-i bid'at are called **Yobaz** fake Muslim. Those who pretend to be Muslims though they do not have the faith and misinterpret the dalîls to affirm the things which cause disbelief in order to demolish Islam from within and to annihilate the faith of Muslims by deceiving them are called **Zindîq**. We have informed in the previous chapters that the fake scientists were also zindîqs. The bid'at-holding scholars in Islâm, mulhids and the ignorant followers who are in their way are called **Lâ-madhabî**. La-madhabîs and the zindîqs who are the thieves of the faith appear as **Religion Reformers**.

Those who say that the ijmâ' is not a dalîl do not become disbelievers. They are bid'at-holders. Harijîs, shî'îs and wahhabîs are so. Their words against ijmâ' are not disbelief.

Ibni Abidîn, while explaining the salât-ul-witr, says, "Those who deny the origin, i.e. that it is a worship, become disbelievers. If they deny by doing ta'wîl the dalîl or by doubting about the dalîl, do not become disbelievers. [They become Ahl-i bid'at]. All the wajibs and sunnats are so, too. For, salât-ul-witr is worship which is darûrî-known by everybody in the Religion and this is evident by the **Ijmâ'-i ummat**. According to the Hanafî 'ulamâ, it is disbelief not to believe in a worship which is darûrî-known and communicated through ijmâ'-i ummat. The worship darûrî-known in the Religion means the religious knowledge which is known to be in the Religion even by the ignorant. Examples of this are: to believe in the oneness of Allah, the Prophethood of Muhammad 'alayhissalâm' and that five times salât is fard. Anybody who denies the religious knowledge which is known by only the 'ulamâ does not become disbeliever. To deny that the Jadda (grandmother) will inherit one-sixth of the heritage is so".

Ibni 'Âbidîn, while explaining the bâghîs (rebels), says, "The people called khârijî do ta'wîl (explain away) some dubious [with several meanings] adilla. That is, they explain some Âyât-i kerîma and Ahadîth-i sharîfa-i mutawâtira with obscure and unusual meanings. Those who left the hadrat 'Ali's army and fought against him were so. They said that the only hâkim (judge) is Allah and hadrat 'Âlî, by leaving the Khilâfat to Mu'âwiya following the judgement of the two hakams arbitrators, committed a grave sin. This wrong interpretation of theirs caused them to fight against him. They called 'disbeliever' those who had not the same belief as they had. Nowadays, those who follow Muhammad bin Abdulwahhâb who appeared in Najd call "Muslim" only themselves and they call "mushrik" those who have not the same belief as they have. They say, 'it is halal to kill them and to plunder their possessions and women.' The mujtahid fiqh 'ulamâ did not call 'disbeliever' those who misinterpreted the dubious dalîls and acted without following the decisive dalîl, such as kharijîs and wahhâbîs. They said that they were 'âsîs (siners), bâghîs (rebels) and bid'at-holders. They are deviants. Those who do not believe in one meaning in dalîls which is definite and clear, become disbelievers. Examples of this are: not to believe in the annihilation of the Universe, not to believe in the resurrection of the dead. Those who say, "Alî is god" or 'the angel Gabriel was mistaken while bringing the wahy' become disbeliever, too. For, these words have not the meanings which were understood by explaining away or by trying hard for the ijtihâd. They are by following the nafs (ego). Those who do qazf (accuse of incontinence) hadrat 'Âisha and do not believe that her father is a sahâbî become disbelievers, too. For, the both are denying the dalîl declared clearly in the Qur'ân-i kerîm. However, if those who do seb (curse) at and do not believe the khilâfat (caliphate) of hadrat Abû Bakr and hadrat 'Umar have a ta'wîl (explanation away), do not become disbelievers. Those who say halâl for definite and clear harams, such as attacking at the possessions and souls of Muslims, without any ta'wîl, become disbelievers. If they had said a dubious dalîl from the Qur'ân and hadîth with a ta'wîl, they would have followed the Sharî'at according to themselves and they would not have become disbelievers."

It is seen that if the belief, which is not compatible with Ahl-i sunnat, of a person who calls himself 'Muslim' and performs the worship, i.e. a person called **ahl-i qibla** is the denial of a dalîl with a clear meaning, whether or not with ta'wîl, he becomes a disbeliever. He is called '**Mulhid**'. If the belief is the denial of a dubious

tanding the tafsîrs require knowing Arabic and the helping branches of knowledge well. We, who know nothing of these branches, can understand nothing of the tafsîrs. If we, relying on the diplomas which we acquired from high schools and faculties, attempt to dive into the knowledge of tafsîr, of which we are so unaware, we will destroy ourselves. Like a certificated person who goes out to the sea though he does not know how to swim, we would have behaved ignorantly, stupidly.

The great savants of tafsîr who were specialized in the branches of knowledge mentioned above and who have been distinguished people of the Islamic world for centuries, the exalted savants of Islamic dîn, who have been praised in the hadîth "**They are Prophets' inheritors**", did not interpret the âyats existing in the question above as the questioner understands them. With their deep knowledge and keen sights, they understood their correct meanings. They declared that the divine meaning was not so.

Hadrat Qâdî Baydâwî, with whom the savants of tafsîr crown themselves and who is the master of the specialists of this branch, interprets these âyats as follows in his world-famous tafsîr, which is one of the basic pillars of the dîn:

He interprets the thirtieth âyat of Zumar sûra, "**You will die. Those disbelievers will die, too. Them, on the Day of Resurrection, you will settle up with each other in the presence of Allah. It will be revealed that you are right, and the polytheists are wrong, corrupt**". It is written in *Tafsîr-i Husaynî* and also in the tafsîr of *Mawâkib*, which is a translation of the former, "**The disbelievers of Mecca said, 'Muhammad (aleihis-salâm) will die, and we will get rid of him'. And Allahu ta'âlâ declared, 'Yes, you will die. But those polytheists also will surely die'. It is an evident ignorance for those people who will certainly die to wait for another's death**". This âyat was revealed in order to communicate that the disbelievers were in the wrong way. It does not communicate anything else such as that Rasûlullah will become senseless, soulless earth after dying, nor does it even have anything to do with it. Death means to leave worldly life. This is not to be interpreted as the annihilation of the life in grave or as the dying of the soul.

As for the forty-fourth âyat of Zumar sûra, it is interpreted as, "**The disbelievers of Qoureish say that their idols will intercede for them. Tell them that no one can intercede without Allah's permission**". It is so wrong to interpret the âyat declaring that 'idols and statues cannot intercede' as that Rasûlullah cannot intercede.' Rasûlullah will be allowed to intercede, and he will intercede for

35 — SHAFĀ'AT, HELPING THE DEAD

Question: While it is certain that our Prophet is dead, which is clearly declared in the thirtieth âyat of Zumar sūra, is it right to go on asking for shafâ'at from the dead by visiting graves? Since we read the âyats, "All shafâ'ats are with Allah's permission" and "Only the person whom He permits intercede with Him" and "The shafâ'at of the intercessors will be of no avail to them", isn't the term 'Shafâ'at, O Rasûlullah!' the most loathsome şirk?

Answer: The âyats communicated above, let alone showing that there is no shafâ'at, show that shafâ'at will be done. If an Arabic-knowing person attempts to interpret the Qur'ân, he will, as above, derive wrong, even opposite, meanings and thus slip out of the right way. Unaware of the fact that his faith and î mân has been shocked, and perhaps smeared with disbelief, he thinks of himself as a true Muslim and tries to vilify the true Muslims. If the Qur'ân could be understood by knowing Arabic language well, the Arabian Christians in Beirut would have to understand the Qur'ân better than anyone else. Whereas, they have understood nothing of the Qur'ân and have not even been honoured with becoming Muslims.

For understanding the meaning of the Qur'ân, it is necessary to learn well the branches of knowledge such as 'ilm-i lughat, 'ilm-i matn-i lughat, 'ilm-i badi', 'ilm-i bayan, 'ilm-i ma'ânî, 'ilm-i balâghât, 'ilm-i usûl-i tafsîr, to be profoundly learned in the helping branches of knowledge such as sarf and nahw (arabic grammar) and logic, to know well the clear meanings, the included meanings, the divinely aimed meanings of âyats, the meanings necessitated by them, when, why and for whom each âyat descended, with which hadîths and how âyat are explained. Such deeply learned savants only can interpret the Qur'an. That is, he can understand the divine meaning from the divine word. The attempt of a person with no such knowledge to interpret the Qur'ân is like an elementary student's attempting to read university books or to exercise chemical experiments. We have often read in newspapers that many such poor people fell victims to their own experiments. Those who do not possess all this knowledge should resort to the tafsîrs, from which they will try to understand the meanings which those learned people understood and wrote. Reading and unders-

seventh page of the book **Milal-Nihal**, "It is written in **Khulâsâ** that it is not permitted to perform namâz behind a person who disbelieves the fact that Rasûlullah will intercede, or the angels of kirâman kâtibîn, or the ru'yat (seeing Allahu ta'âlâ) in Paradise."

The savants of Ahl as-sunnat communicate that on the Day of Resurrection every Prophet will intercede. Then, martyrs will intercede. Then, devoted Muslims will intercede, then those hâfi-zs, who recite the Qur'ân with tajwîd but not musically, and for Allah's sake, and then small children will intercede. Those hadîths declaring that this is so are written in the brief explanation of **Tadhkira-i Qurtubî** and also in **Birgivi Vasiyetnâmesi**. It is written in many books of fiqh that when performing the prayer called janâza namâz for children it is good to say, "**O Allah! Make this child an intercessor!**"

Those hadîths declaring that the good will intercede for the sinners on the Day of Resurrection are so many that the who disbelieves the fact despite these hadîths may be thought of either as a vulgar ignoramus or as a wretch who has been deceived by people who have been striving to demolish Islam. Therefore, rather than thinking of the person who asks the question above as a disbeliever of Shafâ'at, we would suppose that he means to say that it is not permissible to visit graves and to ask for something from a dead person.

Today people called **Wahhabis** say that it is şirk to visit the Awliyâ and to ask something from the dead. They say that those who visit a Walî, those who ask for shafâ'at from Rasûlullah are disbelievers, that is, non-Muslims. The savants of Ahl as-sunnat prove with various documents in books of kalâm and fiqh that it is permissible to pray through the dead Muslim. After explaining the janâza namâz, the book **Durr-ul-mukhtâr** quotes the hadîth "**I had prohibited you from visiting graves. From now on visit the graves!**" This hadîth commands to visit the graves. In explaining this, Ibni âbidîn says, "On Friday, and on the days preceding and following it, a dead Muslim recognizes those who visit him. Muhammad Wâsi' says that this is so and adds that hence it is understood that Friday is superior to the other days. Ibni Abî Shayba has reported that Rasûlullah used to visit the graves of the martyrs of Uhud every year and say to them, '**Assalâmu aleykum**'. It is good to visit by standing at a distance, too. Ibni Hajar says in his fatwâ, 'Visiting the Awliyâ's graves should not be neglected, even if there are harâm (forbidden) things, e.g. if there are women among the men.' For, a person does not neglect his worship because of a sin

those Believers whom he likes. Also, the interpretation of âyat-al Kursî in Baqara sûra communicates that this is so.

And the forty-eighth âyat of Muddassir sûra is interpreted as, **“If those who are allowed to intercede, intercede for the disbelievers, their intercession will not be useful to the disbelievers”**.

As it is seen, all the âyats declare that shafâ'at, helping Believers, will be permitted and disbelievers will not be interceded for. There are various hadîths communicating that Rasûlullah will intercede for Believers:

A hadîth communicated by Hatîb-i Baghdâdî declares, **“Of my ummat, I shall intercede for those who love my Ahl-i bayt”**.

A hadîth quoted by Imam-i Ahmad in his book Musnad declares, **“Of my ummat, I shall intercede for those who have committed grave sins”**.

A hadîth quoted in Daylamî's Musnad declares, **“I shall intercede for everybody except those who spoke ill of my Sahâba.”**

A hadîth which is, again, communicated by Daylamî, declares, **“Of my ummat, I shall intercede for those who tormented their nafs and who were deceived by their nafs.”**

A hadîth communicated by Hatib-i Baghdâdî declares, **“Of my ummat, I shall intercede for those with a lot of sins”**.

A hadîth communicated by Ibni Abî Shayba declares, **“On the Day of Resurrection, I shall be the first to get out of grave and I shall be the first to intercede.”**

A hadîth communicated by Imâm-i Muslîm declares, **“On the Day of Resurrection, I shall intercede first.”**

A hadîth written on the twenty-eighth page of the explanation of Shir'at-ul-Islâm declares, **“A person who does not believe in my Shafâ'at will not attain it.”**

The eighth of the forty hadîths transmitted by Ahmad ibni Kamâl Efendi declares, **“My shafâ'at has become harâm (forbidden) for the person who misses my sunnat.”** That is, he declared, **“I shall not intercede for the person who abandons the îmân which he had at his birth, the person who does not become Muslim.”**

A hadîth communicated in the books Bukhârî, Muslim and Sunan declares **“It has become wâjib for me to intercede for the person who visits my grave.”**

A hadîth communicated by Tabarânî declares **“I am intercessor of the person who visits my grave.”** These two hadîths show that it is necessary to visit Rasûlullah's grave.

There are many other hadîths declaring that our master Rasûlullah will intercede in various ways. It is written on the sixty-

Hadrat Abdulhaq-i Dahlawî says on the hundred and thirty-second page of the second volume of his Persian book **Madârij-un-Nubuwwat**, "In the ghazâ of Badr, seventy of the disbelievers' army, which consisted of more than nine hundred soldiers, were killed. Twenty-four of them were thrown into a ditch of carrions. Rasûlullah came near the ditch three days later. Mentioning the names of a few of them, he declared, '**Have you received the torments which your Rab (Allah) and His Messenger communicated? I have attained the victory which my Rab promised me.**' Upon hearing this Hadrat 'Umar said, 'O Rasûlullah! Why are you talking to the lifeless dead?' He declared, '**You do not hear my words better than they do! But they cannot answer.**' This hadîth is reported unanimously by the savants of Hadîth. This hadîth shows that the dead as well as the alive hear, but they cannot answer. Another hadîth communicated in **Muslim-i sharîf** declares, 'As the congregation disassembles after the interment, the dead person hears the steps'. When visiting the cemetery of Bâqî', Rasûlullah used to greet the dead being there, and he used to talk to them. Would anything be said to a person who does not hear or understand? Indeed, it would even be absurd.'

Question: The dead person's hearing the steps shows that he will hear until he answers the questioning angels. Does this come to mean that he will hear always?

Answer: The hadîth does not say that he will hear until he answers the questions. Later he will be enlivened again so that he will hear the question and answer it, yet this hearing is different from that one.

Question: The dead person hears Rasûlullah's words only. And this is a *mu'jiza* (the Prophet's miracle). How can it ever be correct to say that he will hear anybody's words?

Answer: Limiting or otherwise explaining something which is clearly communicated in a hadîth requires proving that the thing cannot be as it communicated clearly. Allahu ta'âlâ is able to make the dead hear without ears and nerves, in a way unknown to us.

Question: It is declared in the thirty-fifth âyat of **Fâtir surâ**, "**You cannot make the dead hear. You are not the maker of the one in the grave hear!**" How can that hadîth be true despite this âyat? The answer given to Hadrat 'Umar may be 'Knowing better', and it may have been conveyed to us erroneously as "Hearing better." For the dead certainly know the affairs of the next world better than the alive.

committed by another. Likewise, carrying a dead person should not be abandoned for this same reason. Rasûlullah used to go to the cemetery of Bâki' in order to visit the graves of his Sahâba, and, standing, he used to address them, 'Assalâmu aleykûm'. It is preferable to stand by the foot-side of the grave. It is permissible by the head-side as well. Rasûlullah recited a part of Baqara sûra by the head-side of a grave and he recited the rest at its foot-side. It is declared in a hadîth, 'If the person who enters the graveyard recites Yâsin sûra, that day the torment of the dead will decrease. He will be given as many thawâbs as the number of the dead.' Another hadîth declares, 'If one recites Ikhlâs sûra eleven times and sends its thawâbs to the dead, one will be given as many thawâbs as the number of the dead.'

It is written in the fiqh book of **Hidâya**, 'It is permissible for a person to present the thawâbs of his supererogatory worships such as namâz, fast and alms to somebody else.' Furthermore, while explaining the zakât, the book **Tatârhâniyya** says, 'If a person who gives supererogatory alms intends that its thawâb be given to all Believers, it will be very good. Without any decrease being in his own thawâb, the thawâb, will reach all Believers. Such is the madhhab of Ahl as-sunnat wa-l-jamâat According to Hanafî and Hanbalî madhhabs, also the thawâb of worships done with the body such as namâz and reading the Qur'ân can be presented in this manner. Mu'tazila group have said that none of them can be presented. These are written at length in the book **Fath-ul-qadîr**. Also, the savants of Shâfi'î madhhab have said that the Qur'ân recited and its prayer will be useful to the dead Muslim. For, Allah's compassion and barakat will descend on the place where the Qur'ân is read. Very expectedly the prayer said at that time will be accepted. The thawâbs of worships can be sent to the alive, too. As it is permissible to intend the thawâbs for others when worshipping, so it is permissible to pray for oneself and then to present the thawâbs to somebody else; it is been said so. It has been said that thawâbs for worships that are fard can be presented likewise. Without being divided, the thawâb will reach as a whole to each of those to whom it is presented. The thawâb of any kind of worship can be sent to the blessed soul of Rasûlullah, too. Abdullah ibni 'Umar used to perform 'Umra on behalf o Rasûlullah. Whereas, Rasûlullah had not told him to do it after his death. Ibnissarrâj read the whole Qur'ân more than ten thousand times for Rasûlullah. He sacrificed an animal for his blessed soul. It has been said that his grade and honour will increase with these presents.'

The seventy-eighth âyat of Nisâ sûra declares, "O man! Every favour that comes upon you comes as a goodness, a blessing from Allahu ta'âlâ. And every care and nuisance comes as a requite for your evil doing. Allahu ta'âlâ creates and sends them all."

As it is seen, Allahu ta'âlâ creates many things through causes. To cling to the causes, to expect and to ask from the causes means to expect and to ask from Him. And asking for shafâ'at from the Prophet is like asking for medicine from the doctor and expecting rain from the clouds. Clinging to such causes is not attributing partners to Allahu ta'âlâ, but it is following His 'âdat and obeying Him. He declares, "He who wants to obey me should obey my Messenger!"

The group of Mu'tazila disbelieved the fact that there will be shafâ'at. The distich "The good will intercede for those/with sins as big as mountains," in the qasîda of Amâlî, communicates that there will be shafâ'at. An explanation of this qasîda, with the title **Nuhbat-ul-laâlî**, has been published by Hakîkat Kitâbevi.

Also to make a vow to Awliyâ observing its conditions means to entreat Allahu ta'âlâ by putting a blessed person as an intermediary, because one considers oneself so sinful that one does not have the face to pray. For example, as it has been experienced many times, the wish is accepted when said, "Let it be my vow that if my sick (relative, ect.) heals, or if my such and such job is accomplished, I will read Yâsin sûra three times, or I will sacrifice a sheep, for Allah's sake, its thawâb being upon Hadrat Sayyidat Nafîsa." Here, the sûra of Yâsin is read three times, or the sheep is sacrificed, for Allah's sake, its thawâb is donated to Hadrat Sayyidat Nafîsa, through whose intercession Allahu ta'âlâ heals the sick person or removes the nuisance or repels the accident. It is harâm to sacrifice the sheep near the grave. It should not be slaughtered near a grave. It should not resemble the idolaters' slaughtering it near the idol. According to the hadîth which Ibni Abidîn quotes while explaining how to perform the supererogatory namâz as vows, a worship which has been vowed for the fulfilment of a wish does not fulfil the wish. The worship is not done for the fulfilment of the wish. Allahu ta'âlâ, pitying on account of the worship or on account of a favour done to a beloved servant of His, accepts and bestows the wish.

It is written in **Sharh-i maqâsid**, "According to philosophers, for recognizing things, it is necessary that their images be formed on the sense organs. When man dies and his soul leaves his body, the sense organs do not function, they become rotten and

Answer: No Muslim can think that there may be an error in a hadîth reported by such a dependable person as Hadrat 'Umar. As for his âyat, it means, "**You can not make the dead hear. Allahu ta'âlâ makes your voice heard**". Rasûlullah had been striving so that the disbelievers of Mecca would have î mân. He had been worrying because they would not believe. This âyat descended at that time. The word, '**You cannot make the dead hear**', means '**You cannot make the dead hearts, i.e. disbelievers, attain î mân.**' Disbelievers' bodies are likened to graves and their hearts to the dead. Hadîths and the books of great men of dîn show that the dead hear and understand. No reports cancelling these reports have been given. Please read my English book **Advice for the Wahhabi!**

It is declared in the seventeenth âyat of **Anfâl sûra**, "**You did not throw the arrows which you threw at the disbelievers; Allahu ta'âlâ threw them**". Misunderstanding this âyat, it would be wrong to say that man does not do his doings or to think that it is not permissible to ask for something from man. If the case were so, such words as 'the tree gave fruit,' 'the food nourished me,' 'the medicine stopped the pain,' and 'the stone broke the window,' would be wrong, and they would be sins. Whereas, those who interpret this âyat erroneously always use many such phrases. These words and the like mean 'The said thing became a cause, a means for the doing of the said work.' For example, the stone caused the breaking of the window. Allah, alone, makes, creates everything. There is no creator besides Allahu ta'âlâ. It would be şirk (to attribute a partner to Allahu ta'âlâ) to say that man created such and such thing. It would be a very despicable word. But Allahu ta'âlâ has made men means for His creating many things. This is His divine 'âdat.

Tafsîr-i Baydâwî interprets this âyat as follows: "O Muhammad! That handful of soil which you threw at the disbelievers was not brought to their eyes by you. Allahu ta'âlâ brought it to their eyes. Or, the bayonet which you threw at Ubayya ibni Halaf in the ghazâ of Uhud was not thrust into the disbeliever by you. Allahu ta'âlâ thrust it." It is written in the tafsîrs of **Husaynî** and **Mawâkib**, "On account of acquiring, wishing and causing, 'man did the actions' is said. And on account of creating, 'Allah made them' is said. Allahu ta'âlâ declares, '**Dâwûd** (the Prophet David) **killed Jâlût**'. Whereas He declares to Hadrat Muhammad, '**Not you, but I threw it.**' Thus He communicates that Hadrat Muhammad's grade is more exalted."

36 — CORRUPT RELIGIONS

We will tell about nine of the corrupted forms of heavenly dīns below:

1 — **SHÂMÂNĪS**: Yâfas, the third son of Hadrat Nûh (Noah), had settled in the central region of Asia with hundreds of his grandsons. Multiplying there, they had spread towards eastern Asia and over Oceanic Islands travelling by the existing roads of that time. Many years after Yâfas had died, people began to go astray and, having forgotten about Hadrat Nûh's and Yafas's dīn and preaching, they began to live bestially. They began to worship stars, the moon, the sun, statues and genies. They parted into various paths.

One of the heretical ways that have been made up and brought forth in this manner is Shâmânism. This corrupt religion, which Europeans call Shamanism, was made up by the disbelievers in eastern Asia at one time, and it is today widespread amongst the wild people in Siberia and Oceanic Islands. They worship a god and genies and angels, which, they say, exist in the sun. They call the greatest one 'Satan'. Their priest, whom they call Shâmân, wears a horse's tail. They hang drums on their necks to dispel, as it were, the genies. They drum it from time to time. Magic is considered as a miracle by them. This religion also, like Brahminism and Buddhism, has been formed by the spoling and changing of right dīns, which Prophets had brought, by the ignorant, by the cruel, in course of centuries.

2 — **BAHÂĪS and BAHÂISM**: Another group who strive to demolish Islam are Bahâīs. The chief of these irreligious people is Bahâullah. He was the pupil and caliph of a Persian named Albob Alî Muhammad. Albob used to call himself mirror. He used to say, Allah is seen in this mirror. When he died, Bahâullah became their chief and began to spread his sophistries which he named Bahâism. Before he died, he put his son Abdulbahâ Abbâs in this place. Abbâs took the name Ghasniyyi A'zam. Abbâs, who went to Europe and America, gathered more than a hundred thousand Bahâīs and died in 1339 A.H. (1921). He was followed by his son Shawqî. He also spread the religion of Bahâism. Bahâullah used to say that he was a prophet and the great savior of the latest time. He disgraced himself with this disbelief first with this word of his.

annihilated. It becomes impossible to recognize things. When the condition for the occurrence of something ceases to exist, that thing does not occur, they say. In response to them, we say that recognizing things does not require the sense organs. For, things are recognized with their images, appearances being formed neither on the sense organs nor on the soul. Furthermore, it would be an unfounded, dry claim to say that the image cannot be formed directly on the soul without having to be formed on the sense organs. According to Islamic belief, the soul, after leaving the body, acquires a new comprehension, the capacity of understanding the states of the alive, especially the states of those people whom he knew when he was in the world. For this reason, by visiting the graves of the Awliyâ and by asking for help from their blessed souls one attains many goodnesses and it falls to one's lot to get rid of harms.

After leaving the body, the soul still has relation with the body and with the earth where the body is. If a person visits this earth and turns towards the soul of the Walî, their souls meet with each other and derive uses from each other."

It is written in **Tafsîr-i kabîr**, "When man's soul, leaving the body, rids his worldly relations, he goes to the world of angels, to the sacred ranks. The forces peculiar to that world settle in him. He can do many things. For example, a person can dream of his master, and learn what he does not know by asking his master?" Fakhr-ud-dîn-i Râdî says in the eighteenth chapter of his book **Almatâlib-ul-âliyya**, "If one goes to the grave of a Walî who has a mature soul, a pure nafs and strong effectiveness, and if he stays there for a while thinking of the Walî, his soul gets attached to the soil. Since the Walî's soul is attached to the soil too, one's soul will meet the Walî's soul. The two souls will be like two mirrors opposite each other. The ma'rifats, the maturities in each of them will be reflected on the other. They both will get much use." Hadrat Alâ'uddîn-i Attâr said, "He who visits the graves of shaikhs will get as much use as he understands them and gets attached to them. Much use is derived from their graves. But it is more useful to get attached to their souls, [that is, to make râbita]. For, being far or near does not have any function in this."

lam. They don't value Bahâism at all. Yet, just because it is against Islam, they write and disseminate articles which praise and exaggerate these irreligious people and laud them to the skies.

3 — AHMADIYĀ (QADIYYĀNĪ): It was founded by Mirzâ Ghulâm Ahmad Qâdiyânî in Punjab, India, in 1296 A.H. (1880). He was born in 1835 and died in 1908. As it is seen, Ahmadiyya religion was founded a year after the British had declared their invasion of India. It is understood that it was founded by the British and rapidly spread by British spies with British money in order to demolish Islam from the inside. After Ghulâm Ahmad Qâdiyânî died, Hakîm Nureddîn became his caliph. Bashîruddîn-Mahmûd, who succeeded him, was born in 1306 [1889] and died in 1385 [1965]. In the city of Qadiyan, India, Ahmad published his book **Al-Wasiyyat**, in which he proclaimed that he was the promised Messiah (Hadrat Îsâ). His son, Bashîr, transferred the center of Ahmadîs to Rabwah town, and began to spread the heretical beliefs of the way of Ahmadiyya under the name **Real Islam**. His two big books, which he published in the name **Interpretation of the Qur'ân**, are full with heretical, corrupt writings contradicting the Qur'ân. He says that he has seen and written the economical facts which had not been noticed by then mufassîrs for thirteen hundred years. He says, "I can claim confidently that Allah has given such information only to Prophets and their caliphs." The hadîth, "**He who interprets the Qur'ân according to his own point of view, becomes a disbeliever**", shows clearly that these people are in a way of heresy and that they are away from Islam. They are even more corrupt and more harmful than those heretical people called Wahhabis. Furthermore, deriving from the book **Kitâb-ul-izâ'a**, by Sayyed Siddîq Hassan Khan, the Wahhabite book **Fath-ul-majîd** writes on its two hundred and seventy-fifth page, "One of the impostors of our time is the foul person named Ghulâm Ahmad Qâdiyânî, a European kind of imposter. May Allah make him more abominable! May He make everybody hear of his evils! May he make also those who have been drifted into his way of disbelief as bad as he is! For he engendered a grave fitna. First he claimed to be the Messiah. Then he attempted to claim that he was a prophet. He made himself be a means for the Christian States' policy of breaking the Muslims." As Wahhabis claim that true Islam is Wahhabiism only, so these people say that only Ahmadiyya is true Islam. They both have deviated from the right way of the Salaf-i Salihin, who were praised in the hadîth, and they have been drifting people to the disaster of disbelief and here-

He said that one more prophet would come two thousand years later. According to these disbelievers, who have nothing to do with Islam, nineteen is a sacred number. Their fasting is for nineteen days. Each Bahâî has to invite, so to speak, nineteen Bahâîs after each nineteen days. Their irreligious way is governed by nineteen persons elected for their supreme assembly which they call The House of General Justice. Each Bahâî has to give each year one-fifth of his earnings to this assembly. It is necessary, so they say, to marry at the age of eleven. It is forbidden to live single. It is a worship, according to them, to assemble together with naked women and there is no need for other worships. Every sort of immorality is considered as an honour. Bahâîs have organizations at eighty-eight places all over the world. They deceive Christians, Jews, Magians, Sikhs, Zerdushtîs and Buddhists and allure them towards themselves. Their relentless enemies are Islamic savants, whom they fear most and whom they cannot stand against. They haven't been able to deceive any Muslims who knew and understood their faith. Though they translate their books, their publications of propaganda into forty-eight languages and disseminate them everywhere and spend millions of dollars for this purpose, they remain impotent against Islam and gradually melt away. On the other hand, in Europe, America, Africa and Australia, seventy-seven local lodges have been registered officially. They have great temples in Russian Turkistan [in 1902] and in Chicago [in 1920]. They don't regard race or nationality. Their purpose is, like communists, to spread all over the world and to be governed by the commands of a single declaring person. They don't think of the individuals' interest. They support State capitalism.

Their temples, their organisations, their duties are written in their books which they call **Aqdes** and on The Inscriptions of Wills. Their belief in Allahu ta'âlâ and much of their information have been derived from Islamic dîn. They have also many made-up aspects unconformable with Islam. Their worldly points of view, which are logical and the majority of which are social, are told under the name of religion and divine wahy.

Their namâz (ritual prayer) is, so to speak, to stand towards Haifa and think of Allah. Their hadj is to go to see Bâb's house in Shîraz or Bahâullah's house in Baghdâd, and to read âyats is to think of Allah through the heart.

Today, the enemies of Islam in the world, especially in our country, masquerade in any disguise and praise any evil which is against Islam with falsely-adorned words in order to demolish Is-

het and brought a new shari'ât. "The word, 'Îsâ will descend from Heaven,' predicted my coming", he says. He changes âyats and hadîths and denies Islamic facts that are to be believed indispensably. He disbelieves the fact that Hadrat Muhammad is the Last Prophet and is superior to all others. He claims that he has thousands of miracles and that his miracles are more numerous and higher than the miracles of all other prophets. He claims that many âyats predict his coming and that he is praised in the Qur'ân.

Ahmad Qâdiyyânî is a Tatar, a member of Mongol race. He was a zindiq in the sect of Ismâîlî. He read many books. He was a furious enemy of the Ahl as-sunnat. The British had been seeking the pincers that would put the plans into practice which they had prepared in order to demolish Islam from within. They picked him out. They bought him with plenty of money. First, he was made to appear as a Bahâî. He said he was a mujaddid. Then, he claimed to be the Messiah. Then, he said that he was Îsâ Messiah, who, as it had been informed, will descend from Heaven. Eventually, he proclaimed that he was a prophet and had brought a new religion. He said that his masjîd in Qâdiyyân was Masjîd-i aq-sâ and this city was Mecca, and Lahore city, where he settled afterwards, was Medina. He made a cemetery and named it **Maqbara-tul-Janna**. He said that he who was buried there would go to Paradise. He called his own wives **Ummuhât-ul-mu'minîn**. He called those zindiqs whom he had deceived **My ummat**. He said that his greatest miracle was the nikâh which he called **Muhammadi Baygum**. He said that it was performed in heaven and was revealed to him through wahy. He declared his religion in 1305 [1888]. He went to Hell in 1326 [1908]. He used to call those who would not believe him disbelievers.

This zindiq says on the 148th. page of his book **Haqîqa-tul-wahy**, "In this ummat, Allah has created a Messiah superior to Îsâ. If Îsa (Jesus) were alive now, he could not do as I do. The miracles seen on me would not be seen on him." He writes on the 107th. page that the prophet mentioned in the âyat, "**As I sent a Messenger to Pharaoh, so I send you a Messenger,**" was he himself. He says on the 68th. page, "Allah sent me as a prophet. He said: 'You are the promised Messiah.' He gave me three hundred thousand miracles." He writes on the fifty-sixth page of his book **Barahîm-ul-Ahmadiyya** that his miracles were superior to Hadrat Muhammad's miracles.

If a person disbelieves one of the **Indispensable** facts in the Qur'ân that are declared clearly in the Qur'ân and in hadîths and that

sy. This erroneous path, which spread rapidly among the ignorant people in Punjab and Bombay, is setting in Europe and America, now. Though they name themselves Muslims, they have gone out of Islam because of their corrupt, beliefs and ceremonies. There are lots of things which cause their disbelief. Yet three of them are the most important:

1 — According to those who call themselves Ahmadî and Qadiyyanî, Hadrat Isa (Jesus) wasn't meant to be killed. But he died of himself and was interred. Then he got out of his tomb and went to Kashmir in India. There; he taught the Bible and died again, they say.

2 — Also, they dissent from Islam in Mahdî's appearing and inviting everybody to the dîn. "The souls of Hadrat Îsâ and Hadrat Muhammad will appear in the guise of man. And he is Mirzâ Ahmad. There is not another Mahdî," they say.

3 — They change the meaning of the Qur'ân by saying that there is jihâd (holy war) in Islam, not with cannons or swords, but with preachings and calling to Islam; there is not bloodshed or hurting but there is cold war. Thus they have denied the âyats that are about jihâd. Ghulâm Ahmad's son Bishr Ahmad's book **The Order of the New World** radiates disbelief.

Shaikh Muhammad Anwar Shah Kashmirî, one of the savants of India, wrote the books '**Aqîda-tul-islâm fî hayât-i Îsâ 'alaihis-salâm, Ikfâr-ul-mulhidin, and Khâtam-un-nabiyyîn**, with a view to refuting the Qâdiyânîs.

The front pages of these books contain eulogies and appreciatory prefaces by various Islamic savants. For example, Hadrat Allâma Sayyed Muhammad Yûsuf Binûrî, one of the professors of **Madrasa-i-Islâmiyya**, in Karachi, wrote the life of Muhammad Anwar Sihâh, his righteousness and honesty in detail with a wonderful way of expression. Here, he informed that Mustafa Sabri Bey, profound savant of his time, last Shaikhulislâm of Ottoman Empire, wrote on the three hundred and twenty-seventh page of the third volume of his book **Mawqifil'ilm wal'aql waddin** that he had seen and admired Muhammad Anwar Shâh, the great savant of India. Muhammad Anwar Shâh passed away in 1352 [1933]. In these three books he says as follows about Mirzâ Ghulâm Ahmad Qâdiyânî:

He disbelieves the fact that Hadrat Isâ will descend from Heaven. He says, "He was hanged, killed. He was not without father. He was the son of Yûsuf-i Majjar." Like Jews, he utters very ugly terms about this exalted Prophet. He claims that he is a prop-

not attain the grade of tawhîd because they busy with creatures. Malâmîs are mukhlis. And sūfîs are mukhlâs.

There are four groups of those who demand the next world: zâhid, faqîr, huddam and 'âbid.

All these eight groups have imitators. Each group of these imitators is either true or mendacious. [We will explain only two types of imitators of Malâmîs here]:

The true imitators of Malâmîs do not regard much the conspicuousness of their worships. They try to follow the customs. They strive to please everybody by speaking sweetly and by smiling. They don't perform the supererogatory worships. They pay much attention to fard actions. They don't care for what is worldly. They are called **Qalandars**. Since they aren't hypocritical or ostentations, they are like Malâmîs. Hadrat Abdullah-i Dahlawî says in his seventy-ninth letter, "The Qalandar strives to purify his bâtin and to annihilate his nafs. He does not pray much. But the Sūfî strives to do both. He does not perceive the creatures. He is higher than the Qalandar." Today, many people who bear the name of Qalandars, don't perform these things which we have just mentioned. These people have departed from the dîn and it will be suitable to call them Hashawî instead of Qalandar. [**Hashawî** is the name attributed to the disbelievers who liken Allahu ta'âlâ to creatures and who say that He is material].

The false imitators of Malâmîs are a group of renegades, who commit every kind of sins and then say, "Our hearts are pure. We do everything for Allah's sake." They say, "we commit sins in order to escape hypocrisy and ostentation and become true men of Allah. Allahu ta'âlâ doesn't need worships. If men commit sins, it won't harm Him. The real sin is to injure creatures and to hurt others. It is worship to do men favours." They are irreligious renegades. Today, Malâmîs have one Shaikh. They say, "If a person sits for a few minutes near him, his heart will say, 'Allah'; he will immediately be intoxicated with the wine drunk through the heart; he will be a real human being by according himself to the harmony of his Allah; he will feel the existence of Allah, who is closer to him than his aorta is, and will live together with Him; he won't recognize an effect or a competence higher than his own essence; he will believe what he sees and hears in himself and he won't believe anything else; there is not any being besides his own self and singularity." These words mean to deny Allahu ta'âlâ and are disbelief and atheism.

have been spread everywhere through the books of the savants of Ahl as-sunnat, he becomes a disbeliever. Even if the person believes all other facts in the dîn and does all kinds of worships and strives hard in order to spread Islam over the world, he is still a disbeliever. There are hundred and fifty hadîths declaring that Hadrat Muhammad is the Last Prophet. Thirty of them are written in **Kutub-i sitta**. Also, it is indispensably declared that Hadrat Îsâ will descend from Heaven. They are disbelievers because they disbelieve these facts. They are not Muslims.

I have found a book corroborating that the corrupt sect named **Qâdiyyânî** or **Ahmadî** as established by the British in order to destroy Islam from within. This Arabic book, namely **Al-mutanabbi-ul-Qâdiyânî**, was published by the **Majlis-i tahaffuz-i khatm-innubuwwa** in 1387 [1967] in Multân in Pakistan. Hakikat Kitâbevi of Istanbul offsetted this book in 1393 [1973], adding to it the valuable writings of Allâma Muhammad Yûsuf Benûrî and Mawlânâ Shaikh Habiburrahmân Diyobandî, which exist in the beginning of the book **Ikfâr-ul-mulhiddîn** by Anwar Shâh-i Kashmîrî, and the booklet **Hûnat-ul-Islâm**.

4 — **MALÂMÎS and QALANDARS:** Mawlâna Jâmî says at the beginning of this Persian book **Nafahât-ul-uns**, which was printed in India in 1313 A.H.; and also hadrat Sayyed Abdulhakîm-i Arwasî says in the hundred and fourteenth page of his book **Ar-riyâd-ut-tasawwufiyya:**

Those who have reached the end in the way of tasawwuf are of two sorts: The first one is the **murshid** who, after having attained to perfection by following Rasûlullah's path, has been condescended to people's level so that he may lead people to the right way.

The second one is the **Walî** who has been left in the grades he has attained to and who isn't in charge of people's training.

There are two groups of those who make progress in the way of tasawwuf: The first one is the **Murîds** who forget about everything other than Allahu ta'âlâ and who want Him only. The second one is the **Tâlîbs** who want the next world, Paradise.

There are two groups of those who wish, want Allahu ta'âlâ: One of them is the **Sûfîs** who have purified their selves and attained a few blessings of the end.

The others are **Malâmîs**. They try to acquire sidq and ikhlâs. They conceal their worships and pious actions, they perform much of the sunnats and supererogatory worships. They abstain from showing their worships. Though they are valuable, they can-

zîs had come to Iraq from Arabia. When Iranians had demolished the Hîra State in Iraq, Darazîs had migrated to Egypt, Damascus and Aleppo (Haleb) together with the people of Hîra. They helped Islamic soldiers in the conquest of Damascus. They went astray in the time of Fâtimîs [Fatîmîds].

6 — **ISMÂ'ILIYYA**: It is written in the book **Milal wa Nihal** that Shiites parted into twenty groups. One of them is the Ismâ'îliyya group. They have seven names. Their first name is **Bâtiniyya**, for they don't believe the overt meanings of the Qur'ân and derive different meanings according to themselves. They say that 'the Qur'ân has zâhir (apparent) and bâtin (inside, essential) meanings; the bâtin is necessary; not the shell, but the essence of walnut is necessary.'

Whereas, the words in the Qur'ân and in hadîths should be given their apparent meanings. If another âyat can be understood more apparently, then the former âyat may be given a different meaning in a manner as to conform with the latter. Unless there is such a must, it is disbelief and ilhâd to leave off its apparent meaning and give different meanings, for, by doing this, they want to change, spoil the Sharî'at.

Their second name is **Qarâmitâ**, for it is a person named Hamdan Qarmit who invented this sect. Hamdan is the name of a village near the city of Wâsit in Basra.

Their third name is **Hurumiyya**, for they say halâl about many harâm actions.

Their fourth name is **Sab'iyya**, for they say that there are seven prophets who own sharî'ats; six of them, they say, are Hadrat Adam, Hadrat Nûh (Noah), Hadrat Ibrahîm, Hadrat Mûsâ (Moses), Hadrat Îsâ (Jesus) and Hadrat Muhammad; the seventh will be Mahdî. They say that there have been seven imâms (religious leaders) between every two Prophets, whom they call Nâtiq. They say that there are seven religious leaders in every century.

Their most widespread name is **Ismâ'îliyya**, for they say that after the death of Imâm-i-Ja'far Sâdiq, his elder son Ismâ'îl became the leader of Muslims. They appeared as follows:

Upon seeing that Islam was spreading rapidly over three continents, the Magians, that is the fire-worshipping disbelievers in India, said, "It is impossible to overcome Muslims or to prevent their spreading by sword. There is no way left except demolishing them from within. Let us lead astray the young and ignorant ones among them by giving their books meanings according to our own beliefs." Their chief Hamdan Qarmit put the following basic principles:

5 — DARAZÎZ: Durûz, that is Druzes are incorrectly called durzu. Ibnî Âbidîn, in telling about renegades in the third volume, says:

“Darazîs bear the name of Muslim. Some of them perform namâz. Yet their, îmân is corrupt. They believe in Tanâsuh. They say that wine, alcoholic drinks and fornication are halâl (permitted actions in the dîn). They say that ‘ulûhiyyat (to be god) transmigrates from man to man. They don’t believe in resurrection after death, in namâz fasting or hadj. They say that their meaning is to regulate the ways of living in the world. They utter loathsome terms about our Prophet Muhammad. Allâma Abdurrahmân Imâdî, the Mufti of Damascus, in his fatwâ **Imâdî**, communicates that they believe as the Nusayriyya and Ismâ’iliyya groups do. The savants of the four madhhabs said that it wouldn’t be halâl to let them live in Muslim countries by receiving jizya from them. It is not permissible to marry their daughters or to eat the animals which they have slaughtered. They are explained in detail in Fatâwa-yi-Khayriyya. They are called zindiq, mulhid or munâfiq. Since their creed is wrong, they are not considered as Muslims just because they express the word shahâdat Unless they give up their beliefs that are incompatible with Islamic faith, they won’t be considered as Muslims. They are more harmful than the disbelievers with holy books and those without holy books”.

Nusayriyya is the tenth of the twenty groups of Shiites. They are the most excessive of the Râfidîs. They say. Allah appeared in the disguise of Hadrat Alî and his sons. They believe the loathsome words which have been made up by Ibnî Nusayr, who claimed to be one of the men of Hasan bin Alî Askarî, the eleventh îmâm. Today, in Syria they call themselves Alawî.

The Fâtimî (Fatimid) Rulers in Egypt dissented from the Ahl as-sunnat. They deviated into corrupt paths. One of these, Hâkim Bi-amrillâh, departed from Islam also. A convert named Dirâr deceived Hâkim. He strove to demolish Islam. Hamza bin Ahmad, one of Dirâr’s pupils, invented corrupt beliefs and led Hâkim and the Darazîs in Egypt into this profane path. Having received these beliefs, the Darazîs imbued those in Syria and Lebanon with them. They say that they love Salmân-i Fârisî (one of the Prophet’s companions). They conceal their beliefs. They are big, obstinate, pillaging and merciless people. They became subjects to Yavûz Sultan Selim. They revolted in the time of Sultan Murad III. Yet, Dâmâd Ibrâhim Pasha of Bosnia taught them their manners. From time to time they fought the Christians in Syria also. Dara-

with nonexistence. The Creator is neither eternal nor of recent occurrence.”

Hasan bin Muhammad Sabbâh, one of them, realized that the path which they followed was wrong and forbid the youngsters from learning knowledge of dîn and reading the ancient books of savants. He viclently prohibited to talk to the Ahl as-sunnat savants and to read the Ahl as-sunnat books. He said, “The increase of ’ilm-i-zâhir (apparent knowledge) covers, extinguishes ’ilm-i-bâtin (concealed knowledge).” They make fun of the Sharî’at. They deny the Sharîat’s commands and prohibitions. They have chosen the way of living irreligiously, lawlessly, like beasts. They have parted into various groups, branches. Today, Wahhabis, who have spread in Arabia, are one of these groups.

Suleymân bin Hassan, the founder of the **Suleymânîyya** branch of Ismâ’îlis, died in 1005 [1597 A.C.] He detailedly explains the secret philosophy of this corrupt group in his book **Nuhâb-ul-Multaqita**.

7 — **YAZÎDÎS**: As it is written briefly in the books **Ta’rîfat** by Sayyed Sharîf-i Jurjânî and detailedly in the book **Milal wa Nihal**, Khârijîs have seven groups. Of them, **Ibâdiyya group** is the group who follow the person named Abdullah bin Ibâd. This man left Hadrat Alî because Hadrat Alî made an agreement with Hadrat Muâwiyya by mediation of an umpire. He went to Tripoli in Africa. There, he founded Ibâdiyya sect. After him, his men revolted against the Khalîfa and captured Tripoli in 153 A.H. They called the Muslims other than themselves “disbelievers.” They said that it was permissible to take their property in the time of war. They said that those who committed grave sins weren’t Muslims. They considered Hadrat Alî and many of the Prophet’s companions as disbelievers. A man named Abdul’azîz bin Ibrâhîm, who was born in 1129 (1717) and died in 1222 (1808), wrote a book titled **Kitâb-un-nîl**, thus causing the Ibâhîs in Algeria to increase in number. Also, they esteem the book **Quawâid-ul-Islâm** by Ismâ’îl Jilâtî, who died in 749 (1349), very much. It was printed in Egypt.

Ibâdiyya group parted into four. Yazîd bin Anîsa’s men were called **Yazîdî**. They say, “A prophet will come from Persia. A book written in Heaven will be revealed to him, he will dissent from Hadrat Muhammad’s dîn, will become Sâbi’iyya and will worship stars. He who commits any sin, grave or small, will be a disbeliever.”

1 — We won't speak to those who have religious knowledge. We will conceal ourselves when at a place where there is a religious savant.

2 — We will (express solidarity with everybody and) speak according to the wish and pleasure of the one to whom we speak. For example, zâhids will be praised when near zâhid. Fâsiq (sinner) will be told that the sin to which he is addicted is not prohibited. [When near the Ahl as-sunnat, they praise the Ahl as-sunnat. They say, we are brothers].

3 — Muslims will be made to have suspicion, hesitation in the commands and prohibitions of the Sharî'at. For example, we will try to confuse their minds by asking such things as, "While a woman has to perform her fasting which she has omitted at its proper time because she had an excuse, why shouldn't she perform her ritual prayers". (During menstruation, a woman shouldn't perform fasting and namâz. After menstruation she has to perform the fastings which she has omitted, but not the namâz), "Since urine is fouler than semen, why isn't it fard to perform ghusl after urinating," "Why do the five times of ritual prayers (namâz) consist of two, three or four rak'ats?"

4 — They promise not to tell others their secrets. They say that Allah commands solemn promise in the Qur'ân.

5 — They say that great men of religion and world like praise them.

6 — In order to trick, first they defend the things which everybody believes.

8 — To the youngsters they have hunted, they begin to slander the Ahl as-sunnat belief and say that it is retrogression. Lastly, they accustom them to commit the harâm actions. In doing these, they give wrong meanings to âyats and hadîths. They say, "These are the inner meanings. Not every savant can understand these."

For example, they say, "Paradise means to escape worships and to do delicious things. Hell means to endure the burden of worships and to refrain from harâm actions."

Formerly, they acquired much of their knowledge from the Greek philosophers. For example, they said, "The Creator is neither existent nor non-existent. He is neither omniscient nor ignorant. He is neither powerful nor impotent. So are all His attributes. For, if they be said to exist, they will have been likened to creatures; if they be said not to exist, they would have been disgraced

It is written in **Bahj-atul-fatâwâ**, "In Baghdâd there are many people who name themselves Muslims. Yet they say halâl about harâm, they worship the sun and respect the devil. They revolt against the Ululamr and carry out the rules of disbelief together with others. The place they live in will be **Dâr-ul-harb**. If Islamic soldiers fight them and if their men become Muslims, they will not be killed. If their women give up disbelief and become Muslims, it will be permissible to have sexual intercourse with them as **jâriyyas**."

It is written in the books **Barîqa** and **Hadiqa** that Yazîdîs are disbelievers because they say, "A prophet will come in Iran."

8 — **SURYÂNÎS**: They are the remnants of ancient Christians, who spoke the Syriac language. They are a part of Catholics and are in Yaqûbiyya sect. They believe in monophysite and say that Îsâ (Jesus) is a god. It was founded by Ya'qûb-i Barda'i, the patriarch of Urfa. It was spread by Mihâil-i-Suryânî, the patriarch of Antakya (Antioch). Mihâil was born in 1126 A.C. He died in 1199. Ya'qûb had died in 578. The bid'at of monophysite in Christianity had first been made up by Utîhâ, the patriarch of Istanbul. Also, Dioscorus, the patriarch of Alexandria had followed him. In 451 A.C. the ideas of Dioscorus had been repudiated in the meeting at Kadikoy.

"SALAFIYYA"

We will say at the very outset that the books of Ahl as-Sunnat savants do not mention anything in the name of salafiyya or a salafiyya Madhhab. These names, forged by the Wahhâbîs and the lâ-madhhabî, have begun to spread among the Turks, being transmitted by the books of the lâ-maddhabî translated from Arabic to Turkish by ignorant men of dîn. According to them, "Salafiyya is the name of the madhhab followed by all the Sunnîs before the madhhabs of Ash'ariyya and Mâturîdiyya were founded. They were the followers of the Sahâba and the Tâbi'ûn. The Salafiyya Madhhab is the madhhab of the Sahâba, the Tâbi'ûn, and the Tabâ'at-Tâbi'ûn. The four great imâms belonged in this madhhab. The first book to defend the Salafiyya madhhab was written by al-Imâm al-a'zam, and was named **Fiqh al-akbar**. Al-Imâm al-Ghazâlî says in his book **Iljâm ul-awam 'ani-l-kalâm** that the Salafiyya madhhab has seven essentials. The mutaâkhirîn's 'ilm al-kalâm begins with the appearing of al-Imâm al-Ghazâlî. After studying the madhhabs of the early 'ulamâ' of kalâm and the ideas of

According to the Yazîdî shaikh Amâwî, who came to Anatolia from Iraq in March, 1385 (1966), the man who spread Yazîdism is a Syrian named Âdi. He had escaped Abbâsî's (Abbasid) oppression, taken refuge in the valley of Lâdesh in the midst of Sengal mountains in the north of Iraq and founded a religion named Adawiyya. This religion, which spread amongst Kurds and Arabs, was called Yazîdism. In 550 A.H., he died when he was eighty years old. Âdi the Second, his brother's son, took his place. After him, his son Shaikh Hasan became the chief. They increased in his time. They became eighty thousand. The belief of Yazîdîs is a mixture of the beliefs of Islâm and Christianity. Their most important book, named **Kitâb-ul-jalwa**, is in Arabic and Kurdish, which was translated into German by Maximilian Bütner and was edited in 1331 A.H. [1913]. They worship Satan. They call the devil "angel" and "peacock". They will kill any person who swears at the devil. They say that the devil creates the cares and calamities. They tell the things which they have heard from Muslims and Christians, under the name of Yazîdism. None of Muslims' beliefs and worships exists among them. They call it (hadj) to visit their dead in the village of Baadir in the valley of Lâdesh. They do it in the month of September. Everyday, they stand towards the sun as it rises. In the morning, they kiss the soil where the first light falls. In the sunset they beg it. They call these actions of theirs namâz and worship. In the month of January, they fast for three days. They tell these corrupt deeds of theirs under the names of namâz, fasting, hadj, worship. He who hears these words of theirs, supposes that they are Muslims. It is a great sin for Yazîdîs to learn reading and writing. For this reason, they are very behind and ignorant. They know nothing about Islam. Also, it is a sin for them to cut their beard. Against this corrupt religion, which drifted men to inconveniences in this and the next worlds, Zangî Imâdaddîn, the Amir of Mûsul, was first to take action. He sent his commander Badraddîn Lu'lu against Shaikh Hasan. He dispersed them. According to Amâwî, their chief, there are ten million Yazîdîs today. They are in Iraq, in Syria, in Yemen, in Azerbaijan, in Turkey and in India. Since they are ignorant, they easily fall for the propaganda of communism. Amâwî divulged that there were three million communist Yazîdîs in Russia and that there were Yazîdîs amongst one thousand and two hundred communists whom Abdussalâm's government hanged in Iraq. Yazîd, one of Umayyad Khalîfas, has no relation to them. Their present chief, Amâwî, was born in Lâdesh in 1930. Now he is an army general in Iraq. He fights against the Muslim Kurds in Iraq, together with Iraq army.

book **Iljam al-awâm**: "In this book I shall inform that the madhhab of the Salaf is right and correct. I shall explain that those who dissent from this madhhab are holders of bid'at. The madhhab of the Salaf means the madhhab held by the Sahâba and the Tâbi'ûn. The essentials of this madhhab are seven." As it is seen, the book **Iljâm** writes the seven essentials of the madhhab of the Salaf. To say that they are the essentials of the Salafiyya is to corrupt the writing of the book and to slander Imâm al-Ghazâlî. Like in all the books of Ahl as-sunnat, it is written after the words 'Salaf' and 'Khalaf' in the section about witnessing in the book **Durr-ul-Mukhtâr**, a very valuable book of fiqh: " 'Salaf' is an epithet for the Sahâba and the Tâbi'în. They are also called the **Salaf as-Sâlihîn**. And those 'ulamâ' of Ahl as-Sunnat succeeding the Salaf as-salihîn are called '**Khalaf**.'" The Taba' at-tâbiîn, too, are included in the Salaf as-sâlihîn. Imâm al-Ghazâlî, Imâm ar-Râdî, and Imâm al-Baydâwî, who were loved and honoured above all by the ulamâ' of tafsîr, were all in the madhhab of the Salaf as-sâlihîn. Groups of bid'at that appeared in their time mixed 'ilm al-kalâm with philosophy. In fact, they founded their îmân on philosophy. The book **Al-milal wa-n-nihal** gives detailed information on the beliefs held by those corrupt groups. While defending the madhhab of Ahl as-Sunnat against those corrupt groups and rebutting their heretical ideas, these three imâms gave extensive answers to their philosophy. Giving these answers does not mean mixing philosophy with the madhhab of Ahl as-Sunnat. On the contrary, they purged the knowledge of kalâm from the philosophical thoughts interpolated into it. There is not one philosophical thought or philosophical method in al-Baydawî's work, or in the tafsîr of **Shaikh-zâda**, which is the most valuable of its tafsîrs. It is a very nefarious calumny to say that these exalted imâms took to philosophy. This stigma was first attach to the 'ulemâ' of Ahl as-Sunnat by Ibnî Taymiyya, in his book **Wâsita**. Further, to state that Ibnî Taymiyya and his disciple Ibn al-Qayyim al-Jawziyya tried to enrich the Salafiyya madhhab is to divulge a very important crux where those who are in the right way and those who have deviated into the wrong differ from each other. Before those two people there was not a madhhab of Salafiyya, nor even the word 'Salafiyya'; how could they be said to have tried to enrich it? Before those two, there was only one right madhhab, the madhhab of the Salaf as-sâlihîn, which was named Ahl as-sunnat wa-l-Jamâ'at. Ibnî Taymiyya corrupted this right madhhab, concocted many bid'at's, and caused the appearing of the nuisance of Wahhâbiism. The source of the books, the words, the heretical and

Islamic philosophers, al-Imâm al-Ghazâlî made changes in the methods of ilm al-kalâm. He inserted philosophical subjects into ilm al-kalâm with a view to refuting them. Al-Râdî and al-Âmidî conjoined kalâm and philosophy and made them one branch of knowledge. And al-Baidâwî made kalâm and philosophy inseparable. The mutaâkhirîn's 'ilm al-kalâm prevented the spreading of the Salafiyya madhhab. Ibni Taymiyya and his disciple, Ibn al-Qayyim al-Jawziyya, tried to enrich the Salafiyya madhhab. Later, the Salafiyya madhhab broke into two parts: the early Salafîs did not go into details about the attributes of Allahu ta'âlâ or the nass of mutashâbih. The later Salafîs were interested in detailing about them. This case becomes quite conspicuous with the later Salafîs such as Ibni Taymiyya and Ibni al-Qayyim al-Jawziyya. The early and the later Salafîs altogether are called **Ahl as-Sunnat al-khâssa**. The Ahl as-Sunnat 'ulamâ' of kalâm interpreted some of the nass, but the Salafiyya is opposed to it. Saying that Allah's face and His coming are unlike people's faces and their coming, the Salafiyya differs from the Mushabbiha."

It is not right to say that the madhhabs of **Al-Ash'arî** and **al-Mâturîdî** were founded later. These two great imâms explained the knowledge of i'tiqâd and îmân communicated by the Salaf as-sâlihîn, arranged it in classes, and published it making it comprehensible for youngsters. Imâm al-Ash'arî is in al-Imâm ash-Shâfi'î's chain of disciples. And Imâm al-Mâturîdî is a great link in al-Imâm al-a'zam Abû Hanîfa's chain of disciples. Al-Ash'arî and al-Mâturîdî did not go out of their masters' common madhhab; they did not find new madhhabs. These two and their teachers and the imâms of the four madhhabs had one common madhhab; the madhhab well-known with the name **Ahl as-Sunnat wa-l-Jamâ'at**. It would be more correct to call it a firqa (group). The beliefs of the people of this group are the beliefs of the Sahâba, the Tâbi'în and the Taba' at-Tâbi'în. The book, **Fiqh al-akbar**, written by al-Imâm al-a'zam Abû Hanîfa, defends the madhhab of Ahl as-Sunnat. The word Salafiyya' does not exist in that book or in Imâm al-Ghazâlî's book, **Iljâm al-awam 'ani-l-kalâm**. I read those two books many times. **Qawl al-fasl**, one of the explanations of the book **Fiqh al-akbar**, is of more than four hundred pages, and teaches the madhhab of Ahl as-Sunnat and answers the heretical groups and philosophers. Considering that the book **Qawl al-fasl** and **Iljâm** would be very useful, I reproduced them by offset. And then Hakikat Kitâbevi offsetted them a second time by using the same films. Imâm al-Ghazâlî says in his

and tawâtur. These teachings cannot be explored by way of reasoning. Mind cannot change them. Mind will only help understand them. That is, mind is necessary for understanding them, for realizing that they are right, and for knowing their value. All the savants of hadîth held the beliefs of Ahl as-Sunnat. The imâms of the four madhhabs in deeds were in this madhhab, too. Also, al-Mâturîdî and al-Ash'arî, the two imâms of our madhhab in belief, were in the madhhab of Ahl as-Sunnat. Both these imâms promulgated this madhhab. They always defended this madhhab against heretics and against materialists, who had been stuck in the bogs of ancient Greek philosophy. They both lived in two different times, and so the ways of thinking and behaving of the offenders they had to meet being different, the methods of defence used and the answers given by these two great savants of Ahl as-Sunnat were different. But this does not mean that they belonged in different madhhabs. Hundred thousands of profoundly learned 'ulamâ' and awliyâ coming after these two exalted imâms studied their books and stated in consensus that they both belonged to madhhab of Ahl as-Sunnat. The savants of Ahl as-Sunnat took the Nass (âyâts and hadîths with clear meanings) with their outward meanings. That is, they gave the âyats and hadîths their outward meanings, and did not change these meanings unless it was necessary. And they never made any changes with their personal knowledge or opinions. But those who belonged to heretical groups and the lâ-madhhabî did not hesitate to change the teachings of îmân and worships as they had learned from Greek philosophers and from shame scientist, who were Islam's adversaries.

When the Ottoman State, Islam's guardians and the Ahl as-Sunnat savants' servants, dissolved succumbing to the centuries' contrivances carried on by freemasons and missonaries and the nefarious policy waged by the British Empire, who mobilized all their material forces, the lâ-madhhabî took the opportunity. With devilish lies and stratagems, they began to attack the Ahl as-Sunnat and to demolish Islam from within, especially in those countries where the savants of Ahl as-Sunnat are not allowed to talk freely, e.g. Saudi Arabia. The innumerable golds dispensed in Saudi Arabia helped this aggression spread all over the world. As it is understood from the news coming from Pakistan, from India, and from African countries, some men of dîn with little knowledge of dîn and no fear of Allah were given posts and apartment houses in return for their buttressing up these aggressors. Especially, their treachery of deceiving youngsters and estranging them from the Ahl as-Sunnat madhhab procured them those abominab-

corrupt thoughts of today's Wahhâbîs, lâ-madhhabîs and religion reformers is only the bid'âts concocted by Ibnî Taymiyya. In order to deceive Muslims and to convince the youth that they are in the right way, these heretics devised a horrible stratagem; they forged the name "Salafiyya" from the "Salaf as-sâlihîn" so as to justify Ibnî Taymiyya's bid'ats and corrupt ideas and drift the youth into his wake; they attached the stigmas of philosophy and bid'at to Islamic 'ulamaâ', who are the successors of the Salaf as-sâlihîn, and blamed them for dissenting from their invented name, Salafiyya; they put forward Ibnî Taymiyya as a mujtahid, as a hero that resuscitated Salafiyya. Actually, the 'ulamâ' of Ahl as-Sunnat, who are the successors of the Salaf as-sâlihîn, defend the teachings of i'tiqâd of **Ahl as-Sunnat**, which was the madhhab of the Salaf as-sâlihîn, and inform that Ibnî Taymiyya, ash-Shawkânî and the like, and also the Wahhabîs have dissented from the way of the Salaf as-sâlihîn and have been drifting Muslims towards perdition and Hell, in the books which they have written up to our time and which they are still writing today.

Those who read the books **At-tawassuli bi-n-Nabî wa jahâlatu-l-Wahhabiyyîn** and **'Ulamâ' al-muslimîn wa-l-Wahhabiyyûn** and the book **Shifâ' as-suqâm** and its preface, **Tat-hîr al-fu'âd min danasi-l-i'tiqâd**, will realize that the people who invented the corrupt beliefs called New Salafiyya are leading Muslims towards perdition and demolishing Islam from within.

Every Muslim should know very well that there is only the madhhab of the **Salaf as-sâlihîn** in Islam. The Salaf as-sâlihîn are the Muslims of the first two Islamic centuries, who were lauded in a hadîth-i sharîf. The madhhab of these honourable people is called the madhhab of Ahl as-Sunnat wa-l-Jamâ'at. This madhhab is the madhhab of îmân, tenets of faith. The îmân held by the Sahâba and by the Tâbi'ûn was the same. There was no difference between their beliefs. Today most Muslims on the earth are in the madhhab of Ahl as-Sunnat. All the seventy-two heretical groups of bid'at appeared after the second century of Islam. Founders of some of them lived before them, but it was after the Tâbi'ûn that their books were written, they appeared in groups and defied the Ahl as-Sunnat.

Rasûlullah (sallallahu alaihi wa sallam) brought the beliefs of Ahl as-Sunnat. The Sahâba derived these teachings of îmân from the source. And the Tâbi'ûn, in their turn, learned these teachings from the Sahâba. And from them their successors learned. Thus the teachings of Ahl as-Sunnat reached us by way of transmission

arning them from the Sahâba, wrote them in their books, these books exist all over the world now. The usage of any new thing that will come about in any part of the world till Doomsday can exemplify one of teachings in these books. This possibility is a **mu'jiza** of the Qur'ân and a **karâmat** of Islamic savants. But it is essentially important to learn by asking a true Sunnî Muslim. If you ask a lâ-madhabî man dîn, he will mislead you by giving you an answer repugnant with books of fiqh.

I have previously explained how the youth are deceived by those lâ-madhabî ignoramus who stay in Arabic countries for a few years, learn how to speak Arabic, fritter away their times leading a life of amusement, pleasures and sinning, and then, getting a sealed paper from a lâ-madhabî, from an enemy of the Ahl as-Sunnat, go back to Pakistan or to India. Youngsters who see their counterfeit diplomas and hear them speak Arabic think that they are savants of dîn. Whereas, they cannot even read a book of fiqh. And they know nothing of the teaching of fiqh in the book. In fact, they do not believe these teachings of dîn they call them bigotry. Of old, Islamic savants looked up the answers to the inquiries made to them in books of fiqh, and gave the inquirers the answers they found. But the la-madhabî men of dîn being incapable of reading or understanding a book of fiqh, will mislead the questioner by saying whatever occurs to his ignorant head and defective mind, and will cause him to go to Hell. It is to this effect that our prophet declared: **"The good 'âlim is the best of mankind. The bad 'âlim is the worst of mankind."** This hadîth shows that the Ahl as-Sunnat savants are the best of mankind, and the lâ-madhabis are the worst of mankind. For, the former guide people to following Rasûlullah, viz, to Paradise, and the latter lead them to their heretical thoughts, viz, to Hell.

Ustâd Ibn Khalâfa Alîwi, a graduate of the Islamic University of Jâmî' al-Azhar, says in his book **Aqîdat as-Salafî wa-l-khalaf**: "As Allama Abû Zuhra writes in his book **Târîkh al-madhâhibi-l-Islâmiyya**, some people, who dissented from the Hanbalî madhab, named themselves **Salafiyyîn**. Abu-l-Faraj ibn al-Jawzî and other savants, who were in the Hanbalî madhab, too, proclaimed that those Salafis were not the followers of the Salaf as-sâlihîn, that they were holders of bid'at, that they belonged to the group of Mujassima, and thus they prevented this fitna from spreading. In the seventh century Ibni Taymiyya waged this fitna again." The book writes the various bid'ats held by the Salafîs and Wahhâbîs and the aspersions they cast upon the Ahl as-

le advantages. I have had one of the books they wrote in order to mislead the students in the madrasas and Muslim's children brought to me.

At one place of the says, "I have written this book with a view of eliminating the bigotry of madhhabs and helping everybody to live peacefully in their madhhabs." This man says that he considers that eliminating the bigotry of madhhabs is in attacking the Ahl as-Sunnat and belittling the savants of Ahl as-Sunnat. He thrusts a dagger into Islam, and then says he does this so that Muslims will live in peace. At another place of the book he says, "If a thinking person hits the point in his thinking, he will be rewarded tenfold. If he misses, he will get one reward." According to him, everybody, whether he is a Christian or a polyheist, will be rewarded for his every thought; and he will get ten thawâbs for his correct thoughts! See how he changes our Prophet's hadîth-i sharîf, and how he plays tricks! The hadîth ash-sharîf declares: **"If a mujtahîd hits the point as he extracts rules from an âyat or from a hadîth, he will be given ten thawâbs. If he errs he will be given one thawâb."** The hadîth ash-sharîf shows that these thawâbs will be given not to everybody who thinks but to an Islâmic savant who has reached the grade of ijtihâd, and that he will be given them not for his every thought but for his work in extracting rules from the Nass. For, his work is a worship. Like any other worship, it will be given thawâb.

In the time of the Salaf as-sâlihîn, and of the mujtahid imâms, who were their khalaf, that is, until the end of the four hundredth Islamic year, whenever a new affair came about as a result of changing life standards and conditions, the mujtahid savants worked day and night and derived how the affair must be done from the four sources called al-adilat ash-Shar'iyya, and all Muslims did the affair following the deduction of the imâm of their madhhab. And those who did so were given ten thawâbs or one. After the four hundredth year people went on following these mujtahids' deductions. In the course of all these long times not one Muslim was at a loss or in a dilemma as to how to act. By and by no savant or muftîs have been educated even for the seventh grade of ijtihâd; therefore, today we have to learn from a Muslim who can read and understand the books of the savants of one of the four madhhabs, and from the books translated by him, and adapt our worships and daily lives to them. Allahu ta'âlâ declared the rules of everything in the Qur'ân. His exalted Prophet Muhammad explained all of them. And savants of Ahl as-Sunnat le-

opinions in any of my books. I have always tried to offer my young brothers the valuable writings of the savants of Ahl as-Sunnat that are admired by those who understand them by translating them from Arabic or Persian. My fear being great, I did not think of writing books for many years. When I saw the hadîth, **“When fitna becomes widespread, he who knows the truth must inform others. Should he not do so, may he be accursed by Allah and by all people!”**, I began to ponder. On the one hand, as I learned the superiority of the Ahl as-Sunnat savants’ understanding and mental capacity in the knowledge of dîn and in the scientific knowledge of their time and their perseverance in worships and taqwâ, I saw my inferiority; with the ocean of knowledge that those great savants had, I deemed my own knowledge just a drop. On the other hand, seeing that fewer and fewer pious people could read and understand the books of the Ahl as-Sunnat savants and that ignorant heretics mixed themselves with men of religion and wrote corrupt and heretical books, I felt grieved; the threat of execration declared in the hadith dismayed me. Also the mercy and compassion I felt for my dear young brothers compelling me to serve them, I began to translate and publish my selections from the books of the savants of Ahl as-Sunnat. Alongside the innumerable letters of congratulation and appreciation that I have received, now and then I have heard of rebukes and vilifications on the part of the lâ-madhhabî. Because I have no doubts about my ikhlâs and trueness to my Allah and to my conscience, trusting myself to Allah and having tawassul to the blessed soul of His Messenger and those of His devoted servants, I go on with my service.

The great Hanafî savant Muhammad Bahît al-Mutî’î, one of the professors at the Jâmi’ al-Azhar University in Egypt, says in his book **Tat’hir al-fu’âd min-danas-l-I’tiqâd**:

“Of all people, Prophets have the most exalted and the maturest souls. They are immune from such things as being wrong, erring, unawariness, perfidy, bigotry, obstinacy, following the nafs, grudge and hatred. Prophets communicate and explain the things intimated to them by Allahu ta’âlâ. Teachings of Sharî’at, commands and prohibitions communicated by them are all true. Not one of them is wrong or corrupt. After Prophets the highest and the maturest people are their **Sahâbâ**. For, they were trained, matured and purified in the suhbat of Prophets. They always said and explained what they heard from Prophets. All the they communicated and explained are also true. They are also immune from the above-mentioned vices. They did not contradict one another out of bi-

Sunnat in detail, and answers them. The book was printed in Damascus in 1398 A.H. (1978). It has 340 pages. Ibni Taymiyya was trained in the Hanbalî madhhab. That is, he was Sunnî. But, as he increased his knowledge and reached the grade of fatwâ, he took to self-sufficiency and began to assume superiority to the savants of Ahl as-Sunnat. The increase in this knowledge brought about his heresy. He was no longer in the Hanbalî madhhab. For, being in one of the four madhhabs requires having the beliefs of Ahl as-Sunnat. A person who does not have the beliefs of Ahl as-Sunnat cannot be said to be in the Hanbalî madhhab.

The lâ-madhhabî take every opportunity to vilify the Sunnî men of dîn in their own countr. They have recourse to all kinds of stratagem to impede their books from being read and the teachings of Ahl as-Sunnat from being learned. For example, a lâ-madhhabî person mentioned this faqîr's name* and said, "What's pharmacist's or a chemist's business in religious knowledge? He must work in his own branch and not meddle with our business." What an ignorant and idiotic assertion! He thinks that a scientist will not have knowledge of dîn. He is unaware of the fact that the Muslim scientist observes the Divine Creation every moment, realizes the Creator's perfect Attribute that are exhibited in the book of Creation, and, seeing the creatures' incapability with His infinite power, continuously perceives that He is not like anything and that He is far from all defects. Max Planck, a scholar on atomic science, explains this in his book **Der Storm** very well. But this lâ-madhhabî ignoramus, relying on the document which he got from a heretic like himself and on the chair provided by him, and perhaps enraptured with the fancy of the golds dispensed in Saudî Arabia, presumes that knowledge of dîn is in his own monopoly.

Yes, this faqîr myself served my nation humbly for more than thirty years in the field of pharmacy and chemical engineering. But at the same time, getting education of dîn and working day and night for seven years, I was honoured with the 'ijâzat given by a great Islamic savant. Crushed under the grandeur of scientific knowledge and knowledge of dîn, I have fully seen my incapability. In this realization I have ben trying to be a servant in its due sense. The greatest of my fears and worries is to fall for the charms of my diplomas and 'ijâzat and presume that I am an authority in these subjects. Greatness of my fear is conspicuous in all my books. I have not had the courage to write my own ideas or

(*) Husayn Hilmi Işık, the name of the author and publisher of this book.

beliefs do not agree with their teachings, if he follows his own thoughts and exceeds the limits of the Sharî'at, if he oversteps the four madhhabs in those knowledges which he could not understand, he will be judged to be a bad man of dîn, Allahu ta'âlâ has sealed off his heart. His eyes cannot see the right way. His ears cannot hear the right word. There will be great torment for him in the hereafter. Allahu ta'âlâ does not like him. People of this sort are Prophets' enemies. They think that they are in the right way. They like their own doings. Whereas, they are the Shaytân's followers. Very few of them come to their senses and resume the right way. Everything they say will be charming and falsely-adorned, and may seem to be useful. But all the things they consider and like are evil. They will coax idiots into heresy and perdition. Their words will look bright and spotless like snow. But, exposed to the sun of truth, they will melt away. These evil men of dîn, whose heart have been blackened and sealed off by Allahu ta'âlâ, are called **ahl al-bid'at**, or **lâ-madhabî** men of dîn. They are the people whose beliefs and deeds are not compatible with the Qur'ân, with the Hadîth or with the **ijmâ' al-ummat**. Having diverged from the right way themselves, they mislead Muslims into perdition, too. Those who follow them will go to Hell. There were many such heretics in the time of the Salaf as-sâlihîn and among the men of dîn that came after them. Their existence among Muslims is like gangrene [or cancer] in one of the parts of the body. Unless the disease is done away with the healthy parts will not escape the disaster. They are like people affected with a contagious disease. Those who contact them will suffer harm. We must keep away, from them so that we should not be harmed by them."

Of the corrupt and heretical men of dîn, Ibnî Taymiyya is a most harmful one. In his books, particularly in his **Al-wâsita**, he disagrees with the **Ijmâ' al-muslimîn**, contradicts the clear declarations in the Qûr'ân and Hadîth, and does not follow the way of the Salaf as-sâlihîn. Following his defective mind and corrupt thoughts, he deviated into heresy. He had much knowledge, Allahu ta'âlâ made his knowledge the cause of this heresy and perdition. He followed the desires of his nafs. He tried to spread his wrong and heretical ideas in the name of the right.

The great savant Ibnî Hajar al-Makkî, an author of many benefic books, says in his book **Fatâwa âl-hadithiyya**:

"Allahu ta'âlâ made Ibnî Taymiyya lapse into heresy and perdition. He made him blind and deaf. Many savants informed that his deeds were corrupt and his words were false, and they

gorty or obstinacy, nor did they follow their nafs. Their explanations of the âyats and hadîths, and their employing ijtihâd for communicating Allah's Sharî'at to His servants, is a great blessing of Allah's upon this ummat and is His compassion for His beloved Prophet, Muhammad (aleihissalâm). The Qur'ân al-ka'îm declares that the Sahâba were stern towards disbelievers but tender and endearing with one another, that they performed salât diligently, and that they expected everything and Paradise from Allahu ta'âlâ. All their ijtihâds are right. All of them were given thawâb. For, the right is only one.

'The highest people after the Sahâba are those muslims who saw the Sahâba and were trained in their suhbat. They are called the **Taba 'at-Tâbi'ûn**. Of the people coming in the centuries after them until Doomsday, the highest and the best ones are those who adapt themselves to them, learn their teachings and follow them. Of the men of dîn coming after the Salaf as-Sâlihîn, an intelligent and wise person whose words and deeds agree with the teachings of Rasûlullah and the Salaf as-sâlihîn, who never diverges from their way in beliefs and deeds, and who does not exceed the limits of the Sharî'at, will not fear others' denigrations. He will not succumb to their misguidance. He will not listen to the words of the ignorant. He will use his mind and will not go out of the four madhhabs of the mujtahid imâms. Muslims must find such a savant, ask him and learn what they do not know, and follow his advice in everything they do. For, a savant in this capacity will know and let people know the spiritual medicines which Allahu ta'âlâ created to protect His servants from erring and to make them act always correctly; that is, he will know the curatives for the soul. He will cure psychopaths and unintelligence. This savant will follow the Sharî'at in his every word, every action and every belief. His understanding will always be correct. He will answer every question correctly. Allah ta'âlâ will like his every action. Allahu ta'âlâ will give guidance to those who seek the ways to His liking. Allahu ta'âlâ will protect those who have îmân and who fulfil the requirements of îmân against oppressions and troubles. He will make them attain to nûr, to happiness and salvation. In everything they do they will be in ease and comfort. On the day of Resurrection, they will be with Prophets, siddîqs, martyrs and sâlih (devoted) Muslims.

"No matter in what century if a man of dîn does not follow the Prophet and his Sahâba's declarations, if his words, deeds and

books, such as in his **Al-kitâb al-madnûn** and **Mishkât al-anwar**. In fact, when his friend, **Abû Bakr ibn al'-Arabî**, warned him that he had taken to philosophy, he tried to save himself from it, but he could not. On the other hand **Imâm al-Ghazâlî** said that philosophers were disbelievers. Towards the end of his life he read **al-Bukhârî**. Some said that this made him give up the ideas he had written. Some others said that those statements were written for defaming **Imâm al-Ghâzâlî**. There are various rumours about **Imâm al-Ghazâlî** in this respect. **Muhammad Mâzarî**, a **Mâlikî** savant educated in Sicily island. **Turtûshî**, and **Andalusian** savant, and **Ibn al-Jawzî** and **Ibni 'Uqail** and others said many things.'

“The assertions quoted above from **Ibni Taymiyya** show his ill thoughts about the savants of **Ahl as-Sunnat** clearly. He cast such aspersions upon even the greatest ones of the **Sahâba**. He stigmatized most of the savants of **Ahl as-Sunnat** as heretics. Meanwhile, as he heavily denigrated the great walî and the **qutb al-â'rifîn** **Hadrat Abul-Hasan ash-Shâdhilî** on account of his books **Hizb al-kabîr** and **Hizb al-sakhr** and cast squalid aspersions upon the great men of **tasawwuf** such as **Muhyiddîn Ibn al-'Arabî** and **'Umar ibn al-Fârid** and **Ibni Sab'in** and **Hallâj Husain ibni Mansûr**, the savants in his time declared unanimously that he was a sinner and heretic. In fact, some of them gave the **fatwâ** that he was a disbeliever. [The profound Islamic savant **'Abd al-Ghanî an-Nabûlîsî** writes the names of these superiors of **tasawwuf** on the 363 rd. and 373 rd pages of his book **Al-Hadîqat an-nadiyya**, says that they are **awliyâ'** and that those that speak bad about them are ignorant and unaware]. A letter written to **Ibni Taymiyya** in 750 A.H. says: 'O my Muslim brother, who considers himself a great savant and the imâm of his time! loved you for Allah's sake. I disapproved the savants who were against you. But hearing your words incompatible with my loving you, has consternated me. Does a wise person doubt that the night begins when the sun sets? You said that you were in the right way and that you were doing **al-amru bi-l-ma'rûf wa-n-nahyi 'ani-l-munkar**. **Allahu ta'âlâ** knows what your purposes and intentions are. But **ikhlas** will be seen in a person's deeds. Your deeds have torn off the cover from your words. In the wake of those who follow their **nafs** and whose words are unreliable, you have not only defamed those living in your time but also stigmatized the deceased as this disbelievers. In addition to attacking the successors of the **Salaf as-sâlihîn**, you have slandered the **Sahâba**, especially the greatest ones. Can't you imagine in what a situation you will be

proved it with documents. Those who read the books of the great Islamic savant Abu Hasan as-Subkî and his son Tâj ad-dîn as-subkî and the books of Imâm al-'Izz ibni Jamâ'a, and those who study the statements said and written in response to him by the Shâfi'î, Mâlikî and Hanafî 'ulamâ' living in his time, will see well that we are right.

'As well, Ibni Taymiyya slandered and cast nefarious aspersions upon the great savants of tasawwuf. And further he went; he did not hesitate to attack Hadrat 'Umar and Hadrat 'Alî, Islam's archstones. His words overflowed the measure and the rules of decorum, and he threw arrows even at steep cliffs. He stigmatized the savants of the right way as bid'at holders, heretics and ignoramuses.

"He says, 'Corrupt ideas of Greek philosophers disagreeable with Islam joined in the books of the great men of tasawwuf.' and strives to prove it with his wrong and heretical thoughts. Adolescents who do not know the truth may be misled by his ardent and falsely-adorned words. For example, he says: 'Men of tasawwuf say that they see the Lawn al-mahfûz. Some philosophers, such as Ibni Sîna, call this an-nafs al-falakiyya. They say that when men's souls reach perfection they unite with one another through an-nafs al-falakiyya or al-'aql al-fa'âl when they are awake or asleep, and when a person's soul unites with these two he gets informed with the things existing in them. These were not said by Greek philosophers. They were said by Ibni Sînâ and the like, who came later. Also, Imâm Abû Hâmid al-Ghazâlî and Muhyiddîn ibn al-'Arabî and the Andalusian philosopher Qutbad-dîn Muhammad Ibni Sab'în said statements of this sort. These are philosophers' statements. Such things do not exist in Islam. With these words they diverged from the right way. They became mulhids called the Shâ'a, Ismâ'îliyya, Qarâmitîs and Bâtinîs. They left the right way followed by the savants of Ahl as-Sunnat and Hadîth and by those Sunnî men of tasawwuf like Fudail ibn 'Iyâd. While diving into philosophy on the one hand, they struggled against such groups as the Mu'tazila and Kurâmiyya on the other hand. There are three groups of men of tasawwuf: the first group are adherent to the **Hâdîth** and **Sunnat**. The second group are the heretics like the Kurâmiyya. The third group are the followers of the books of **Ikhwan as-safâ** and the words of Abu 'I-Hayyân. Ibn al-'Arabî and Ibni Sab'în and the like adopted philosophers' statements, and made them statements of men of tasawwuf. Ibni Sîna's book **Âkhir al-ishârat 'alâ maqâmi 'l'ârifîn**, contains many such statements. Also, Imâm al-Ghazâlî said such things in some of his

13 — He says, 'The Qur'ân al-karîm was created in the Dhât (essence, person) of Allahu ta'âlâ.'

14 — He says, 'The 'âlam, that is, all creatures are eternal with their kinds.'

15 — He says, 'Allahu ta'âlâ has to create good things.'

16 — He says, 'Allahu ta'âlâ has a body and directions, He changes His place, and is as big as the 'Arsh.'

17 — He says, 'Hell is not eternal; it will go out at last.'

18 — He denies the fact that Prophets are impeccable.

19 — He says, 'Rasûlullah is no different from other people. it is not permissible to pray through his intercession.'

20 — He says, 'It is sinful to go to Medina with the intention of visiting Rasûlullâh.'

21 — 'Also, it is harâm to go there to ask for shafâ'at (intercession).' he says.

22 — He says, 'The books **Tawrât** and **Injil** did not change in vocabulary. They changed in meaning.'

"Some savants said that all the statements quoted above did not belong to Ibni Taymiyya, but none of them denied that he said that 'Allahu ta'âlâ has directions and is a composition of particles that came together.' However, it was declared by consensus that he was rich in 'ilm, in jalâlat, and in diyânat. A person who has fiqh, knowledge, justice and reason must first observe a matter and then decide about it with prodence. Especially, judging a Muslim's disbelief or apostasy or heresy or that he must be killed requires very minute observations and utter circumspection."

Recently it has become a fashion to imitate Ibni Taymiyya. They defend his heretical writings and reproduce his books, particularly his **Al-wasita**. This book, from beginning to end is full with his ideas disagreeable with the Qur'ân al-karîm, the Hadîth and the ijma' al-Muslimîn. It causes great fitna and faction among the readers and causes hostility between brothers. The Saudi Arabian Wahhabîs, and those ignorant men of dîn who were caught in their traps in other Muslim countries, have made Ibni Taymiyya a banner for themselves; they give him such names as 'Great Mujtahid' and 'Shaikh al-Islam'. They embrace his heretical thoughts and corrupt writings in the name of faith and imân. For stoping this terrible current, which brings about faction among Muslims and demolishes Islam from within, we must read the Ahl as-sunnat savants' valuable literature refuting and rebutting them with proofs. Among this literature, the book **Shifâ as-suqam fî ziyâratî khayrî-l-anâm**, written by the great imâm and

when those great people ask their rights on the day of Resurrection? On the minbar of Jâmi' al-jabal in Sâlihiyya city you said that Hadrat 'Umar had had some wrong statements and disasters. What were these disasters? Which of these disasters did the Salaf as-sâlihîn tell you about? You say that Hadrat 'Alî had more than there hundred errors. Supposing the case had been so with Hadrat 'Alî, could you have one right word then? Now I am beginning to act against you. I shall try to protect Muslims against your villainy. For, you have overflowed the measure, Your torture has reacted all the living and the dead. Believers must shun your evils.'

“Tâjad-dîn as-Subkî states that Ibnî Taymiyya disagrees with the Salaf as-sâlihîn in the following matters:

1 — He says, ‘Talâq (divorce as prescribed by Islam) does not become actual. But it becomes necessary to pay kaffârat (equal to that which is paid) for an oath.’ None of the Islamic savants that came before him said that kaffârat must be paid.

2 — He says, ‘Talâq given to a hâid (menstruating) woman does not become actual. Nor does the talâq given to her during the time of her purity become actual.’

3 — He says, ‘It is not necessary to make qadâ for a salât omitted deliberately.’

4 — He says, ‘It is **mubâh** (permissible) for a hâid woman to make tawâf of Ka’ba. [If she does so] will not have to pay kaffârat:

5 — He says, ‘One talâq given in the name of three talâqs is still one talâq.’ Whereas, before saying so, he said for many years that the ijmâ’ al-Muslimîn was not so.

6 — He says, ‘Taxes incompatible with the Shar’at are hâlâl to those who demand them.’

7 — ‘When they are collected from a tradesman, they stand for zakât even if he does not intend [for zakât],’ he says.

8 — He says. ‘Water does not become najs when a mouse or the like dies in it.’

9 — He says, ‘It is permissible for a person who is junub to perform supererogatory salât without making ghusl at night.’

10 — He says, ‘Conditions stipulated by the **wâqif** (person who devotes property to a pious foundation) are not taken into consideration. Something devoted for Shâfi’is is spent for Hanafîs’.

11 — He says, ‘A person who disagrees with the Ijma’ al-ummat does not become a disbeliever or a sinner.’

12 — He says, ‘Allahu ta’âlâ is mahall-i hawâdith. He is made up of particles coming together.’

those pure people who performed such fard worships as namâz five times each day in mosque, who performed the sunnat and the supererogatory prayers secretly in their homes, and who abstained from fame, used to be called Malâmîs. But now, those who do not perform namâz claim to have become Malâmîs, thus deceiving Muslims.

Another group of irreligious people who assume a dear name in order to deceive Muslims are the **Hurûfîs** gathered under the name of Bektashi. Formerly they used to conceal their real purposes. In 1288 A.H. they began to take off their masks. They exhibited their secret book titled **Jâwidân**. This book of theirs consists of six folios. One of its folios was written by Fadl-ullah bin Abî Muhammad Tabrizî, who is the founder of **Hurûfiism**, in Persian language, and the remaining five were made up by some of his disciples. Of these, the folio named **Ashknâma**, to be more exact **Ishknâma**, by the son of Farishtah, did not reveal its disbelief so clearly, therefore it was printed by stone-type in Istanbul in 1288 (1781 A.C.)

The zindiq named Fadl-ullah Hurûfî was a dervish of the Qurmutî path. The Qarâmitîs are also called **Ibâhiyya**. They called the harâm, halâl and flayed the hadjis for seventy or eighty years. They killed Muslims. They established a government. When their government was demolished in 372 [983] they went to different places, where they hid. Of these, Hasan Sabbâh established **Îsmâ'iliyya** state, which was demolished in 654 [1256]. Of these, Fadl, spread disbelief secretly in the city of Astarâbât in Iran. He found nine assistants. He made up something named the knowledge of dot. He used to say that such and such thing is mu-bâh (permitted) because the dot came double, and that such and such thing is harâm (forbidden) because the dot came out single. Hadrat Ibni Hajar-i Asqâlânî gives extensive information about Fadl-ullah and about Hurûfiism in his history book named **Anbâ-i Fadl**. When the disbelief of Fadl-ullah became widespread, Mirân Shah, the son of Timûr (Tamurkhan), killed Fadl-ullah with his father's command in 796 (1393 A.C.). With a rope fastened to his leg he was dragged along the streets. Thus Islam got rid of a very great enemy. As sultan Selim Khan prevented the spreading of Rafidîism, so Tamurkhan prevented the spreading of Hurûfiism, which was very dangerous for Islam, and thus he did a great service to Islam. For this reason, the **Bektashis** hate and always speak ill of Tamur khan.

the profoundly learned savant Taqî ad-dîn as-Subkî, destroys Ibnî Taymiyya's heretical ideas eliminates his faction, and exposes his obstinacy. It prevents the spreading of his evil intentions and wrong beliefs. This valuable book has been offsetted by Hakikat Kitâbevi in Istanbul.

37 — HURÛFIYYA HOW WAS THE BEKTASHI PATH DEFILED?

[One of the groups who try to demolish Islâm are Hurûfîs. Hurûfîs are zindîqs who work behind a curtain which they've made of the holy name of the Bektashî path. When said, 'Bektâshîs', two kind of people may be understood. First are the true, correct Bektâshîs who are the pure Muslims and follow the right way shown by Hadrat Hâdji Bektâsh-i Walî.

The second group of Bektâshîs are the fake of untrue ones. These are Hurûfîs who are on the wrong way. Most of them were called 'Bektâshî' in the past. In the course of time, they decreased in number and became nonexisting. Nowadays, no fake, corrupt Bektâshîs exist in Turkey.

The following article has been derived from the book Kâshif-ul-asrâr, written by Ishaq Bey from Tokat:

Another group trying to demolish Islam are the Bektashis. When said, 'Bektashis', two kinds of people should be understood. First is those pure Muslims who followed the right way shown by Hadrat Hâdji Bektash-i Walî.

In the second kind are the mendacious Bektashis. Those people who are said to be Betashis today are in this group. In order to live comfortably among Muslims and to deceive youngsters by concealing their irreligiousness, these false Bektashîs have used this name as a mask. There are not only few irreligious people who hide under various such valuable names. For example, Râfidîs, who it has been declared will go to Hell, call themselves Alawî. Formerly, hadrat Alî's descendants were called **Alawî**. Later they were named **Sayyed** (or Sayyid) and **Sharîf**. **Alawî** means true Muslim who loves and follows hadrat Alî. As it is seen, **Alawî** has been the name of three groups of people. Only one of these groups is corrupt: false alawîs.

So is the name Malâmî. Some heretical people who do not worship at all and who commit every kind of sin and who do not follow the Sharî'at call themselves Malâmîs. These people call the true muslims who obey the Sharî'at reactionary bigots. Of old,

the Hurûfîs were zindiqs, accursed disbelievers. It is written in the book **Hujjat-ul-bâligha** by Ismail Haqqî of Bursa that most of the people who read **Jâwidân** are in the way of ilhâd and that they become disbelievers because they deny rising after death by saying, 'Not the overt meaning but the covert meaning of the Qur'ân is its real meaning.' This book was printed on the margins of the book **Rashahât** in 1291 [1874] Istanbul. Hurûfîs call people who are most excessive in disbelief and ilhâd 'Sayyed'. For this reason, many of them, such as Nasîmî claimed to be Sayyeds].

For deceiving Muslims, the Hurûfîs hiding under the name of Bektashi attacked through several ways:

1 — They say that Fadl-i Hurûfî is the god. It is written in **Jâwidân**, "Eternally before, the god used to be an invisible force. It appeared first in letters, then in prophets, and eventually in Fadl. First Hadrat Adam appeared in the guise of a prophet. For this reason angels prostrated Adam. He communicated the meanings of His four books in **Jâwidân**."

2 — Fabling hadîths in their book **Khutba-tul-bayân**, which they made up in the name of Hadrat Alî's words, and also in their other books, they say that sinning does not harm the lovers of Hadrat Alî. Thus, saying that worshipping is unnecessary and that the harâm (forbidden) are halâl (permitted), they have deceived those ignorant people who would like to enter Paradise without pious deeds and worships. After causing a person to give up his worships and îmân by deceiving him in this way, they begin to teach him the book **Sûr. for Jâwidân** does not contain even the names of the Ahl-i bayt. **Khutba-tul-bayân** also has a Turkish interpretation.

3 — They say that all religions are the same and that they are all accumulated in sixteen belts. "Each of the sixteen belts is a prophet's sharî'at. He who wears each belt will have done the sahrî'at of that prophet. For example, he who wears Hadrat Adam's belt always wears leather, for Hadrat Adam wore leather dresses. He who wears Hadrat Mûsâ's belt does not ride on a mare. He who wears Hadrat Îsâ's belt never gets married. But adultery and homosexual intercourses are permitted for him. For Hadrat Isâ (Jesus) was a bachelor," they say. It is written in **Jâwidân** by the son of Farishtah that they believe the existence of three gods like Christians. It is written there, again, that the exalted person called Alî was Fadl-i Hurûfî. It is written in its another page, "Fadl-i Hurûfî is superior to Hadrat Muhammad and Alî [never!]. They did not know the subtleties of the Sharî'at as well as Fadl does." Its writings contradict each other.

When Fadl-ullah was killed and Astarâbât was demolished, his nine assistants fled away. Of these, a person named Alî-yul-a'âlâ came to a Bektashî convent in Minor Asia. He began to spread the book **Jâwidân** secretly and to deceive the ignorant. He said that this was the way of Hadji Bektash-i Walî. Because he called the harâm (prohibited) mubâh (permitted) and said free about sensuous desires, his words spread rapidly among evil people. Calling his words 'Secrets', he ordered that they be kept very secret. Those who revealed the secrets to strangers would be killed; in fact, this happened several times. The secrets were marked with the letters a, c, v, z in the book **Jawidân**. These marks, a disbelief each, were explained in the book **Miftâh-ul hayât**. They called this book **Sir** (secret), too. He who does not have the book of **Sir** cannot understand **Jâwidân**. They have been deceiving the ignorant since 800 A.H. They have caused them to go out of the dîn. Also, Masons have joined them. They have been supported by Jewish money. In 1240 A.H. they began to spread their disbelief frankly. Their Ulu (Great chief) was killed by Sultan Mahmûd Khan II. The Bektashi convents were cancelled. He declared a firman that their places be given to the Naqshibandîs. They spread about and went on working secretly. They reappeared in 1288. They edited the booklet **Ishknâma** by Farishtah's son Abdulmajîd. They began to spread wide. It is written at the beginning of the book **Hujjat-ul bâligha** by Hadrat Ismâ'il Haqqi of Bursa that those who were deceived by them were called 'Group of Ishik'. [It is written in the book **Mir'at-ul-maqâsid**, which was written by Sayyed Ahmad Rif'at Bey, a member of the court of Financial Affairs, "Abdullâtif the son of Farishtah, who is Abdulmajîd's brother, was sunnî. As it is understood from a book which he wrote about tasawwuf, he was a devoted Muslim. He was very sorry about his brother's slipping into Hurûfîism. He did not follow them." The son of Farishtah wrote also books other than **Ashknâma**. He says in his book **Sa'âdatnâma**, "I have translated this form **Jâwidân**, from **Ashk-nâma** and from **Muhabbatnâma**, and it was completed in the year 826". Lutfullah Bey, who died in 990 A.H., says in his **Tadhkira**, "Also, Sayyed Imâmuddîn-i Nasîmî, a Turkish poet, was one of the disciples of Fadl-ullah. He is one of those who gave Hurûfîism the name Bektashiism and tried to spread it." It is written in **Munjid** also that Nasîmî was a Hurûfî was a Hurûfî and was killed in Aleppo. The chief Khalifa of Fadlullah, Mahmûd, dissented from his shaikh. Concocting something named 'Ilm-i nokta' (the knowledge of dot), he wrote a book with the title **Jâviidân-i saghîr**, in which he proclaimed that

Could such people ever be said to be good? Their most famous fathers such as (Koyun Baba) in Osmancık, (Abdal Mûsâ) in Elmali, (Şücâ'eddin) in Eskishehir, (Kızıl Deli) in Dimetoka and (Sersem Alî) in Kalkandelen all read **Jâwidân** and spread disbelief. It is also written in the dictionary of **Munjîd** that Koyun Baba is a Bektashî.

Like shiîs, also false Bektashî grow their moustache too long. They say that it is the sunnat of Hadrat Alî to grow the moustache long. They say that it is the sunnat of Mu'âwiyya to cut the moustache. Whereas, it has been commanded in hadîhs to shorten the moustache. It is sunnat-i muakkada to shorten the moustache. They say that Hadrat Alî, whom they claim to love, neglected this sunnat, and that Hadrat Mu'âwiyya, against whom they bear hostility, obeyed the sunnat. **Bukhârî-yi sharîf**, alone, contains various hadiths about cutting the moustache short. To say that Hadrat Alî disobeyed these commands means not love but hostility against him. It has been permitted to grow the moustache and the fingernails in combats in order to inspire awe to the enemy. And it has been made makrûh to let them grow long at other times. Fadlullah-i Hurûfî said, "Such hairs as eye-brows, eye-lashes and the moustache are the appearing of a holy letter on man. The reason why angels prostrated Hadrat Adam was this appearing. The moustache is sacred. It is a great sin to cut it". Shah Ismâ'il, who spread the Râfidî dogma, adopted it from the Hurûfis to grow moustache. He ordered the Shiites to grow their moustache lest they might resemble the sunnîs. With a view of deceiving youngsters, they said that it was Hadrat Alî's sunnat. Thus they slandered the great imâm.

Bektashis do not ever mention Allahu ta'âlâ, worship, or read the Qur'ân. Every morning they assemble in the meeting-room in their pîr's home. One of them enters the room bringing in a tray with as many glasses of wine as the number of the men present, a slice of bread and a piece of cheese for each. They meet him singing chants of reverence. Stopping in front of each person he gives him one. Respectfully they take the things they are given, rub them gently on their faces, and then eat and drink them. All their worships consist of this only. Those who are married bring their wives and daughters to the meeting, too. They drink and dance. If one of them likes another's wife or daughter, he goes to the man and asks his permission to pick a rose from his garden. The man calls his wife and says to her, "Meet the demand of this beloved friend". Then he kisses her. If the demand is mutual, the

As it is seen, the Bektashis are not Shiites or Alawîs, either. They are so evil. They are polytheists. Being supported by Jews and Masons, they cause Muslims to deviate from the dîn. They do not show **Jawidân** to those who are newly deceived, but they introduce themselves to them as Alawîs. Whereas, the Shiite savants say that the Bektashis are disbelievers.

4 — Because it is, according to them, permissible to lie, they have written some fabulous books such as **Hamzanâmâ** and **Ghâ-zî**. They tell fabulous miracles from their Ulus whom they call Baba (father). Ahmad (Baba), who is the founder of their convents in the village of Merdiven in Istanbul, used to gather youngsters and say, "One of the fathers, whose name is unknown, flew one day, and he went to Damascus in an instant. He said to pick him up from such and such tavern. They went there the same day and found him dead at the bottom of the large earthenware. Another father went across the ocean on the back of a lion and then came back". Also, his teacher, Halîl Baba, used to gather youngsters in a house in Samatya and tell them many lies. The author of the book **Kâshif-ul-asrâr**, who was there at the time, disgraced the Baba, and the host ejected him from the house. One of their lies is their saying that giving property, rank and children to anybody, the dying of people, and the healing of the sick are within the power of the Babas. They say, "It is fard to perform namâz once in one's whole lifetime. And it is fard to fast once in the whole lifetime. And it is fard to perform ghusl once in one's lifetime. Do not misuse your bodies by performing ghusl." To those who go out of the dîn by believing these they begin to reveal the secrets. They say that the person who is called Muhammad was Alî [never!]. And they say that, the person whom they call Allah Alî [never!] If a person becomes as crazy as to believe this, they say that all these are Fadl himself. They say, "Every kind of evil, including fornication, has been mubâh for you". They then take him to drinking-sex-parties.

Another one of their lies is their saying that there are twelve paths. When they are asked if this is ever possible, they say, "Are you denying hadrat Hadjî Bektashi-i Walî?" Whereas, Hadji Bektash-i Walî, like other murshids, used to obey the Sharî'at, and he would not deviate from the sunnat-i saniyya. So were his disciples. But, the later-coming ignorant people being deceived, these irreligious people appropriated the Bektashi to themselves.

Another lie of theirs is that they say that though there are some excessive ones among Bektashis their father is not so. Whereas, all Bektashis have hard drinks. They never perform namâz.

men becoming drunk, he returned to the men's side. Then, he said loudly, "Let's perform namâz!" They all stood up, turned their back to the Qibla and, their father being the imâm, they performed it as follows: after shouting, "Namâz is a lie. I don't believe in namâz, I don't perform namâz", they all prostrate. When prostrating, their father raised one of his feet and one of his hands and shouted. They said Alî Ridâ held his two naked wives by their hands and took them to Sâmî Bey, who was sunnî and who had been standing at a distance. He said to him, "See? What a beautiful thing it is to be a Bektashi, isn't it? You'd better become a Bektashi like us. Instead of sitting depraved at a distance, you would entertain yourself together with us". All the Bektashis, women and men, began to walk and assault the wives of the Ahl as-sunnat, who had gone out to take air it being a holiday. Saying, "We own these places. What is their business here who are not from us?", they tore up their veils. The poor women ran away and cried for help. Being few in number, their husbands could not rescue the women. Hearing their cries, the artillerymen in the fortress came to their rescue. They defeated the Bektashis. Such enmity to Islam, which even disbelievers could not do, was hushed up because Mustafa Bey, the Chief Secretary of the Ministry of the province of Salonica, is a Bektashi. And it was written in a different manner in the Masonic newspapers. This abominable behavior, which took place in 1288 A.H., was reported to the Prime Ministry with a large petition by the patriotic inhabitants. So they were punished.

One of their books showing that these liars, prevailing under the sacred name Bektashi, are disbelievers is Haqîqâtnâma.. It is one of the interpretations of Jâwidân. There is another book Mahsharnâma, written by Amir Ali, and another book Muqaddamatul-haqâyiq, repeating the disbeliefs written in Ashknâma. It curses those who disbelieve them and commands that they be killed. And the booklet Viran Abdal is not one of their secret books; they read it openly in order to deceive Muslims and to cause them to go out of the din. It slanders Hadrat Âisha and writes ill of Hadrat al-imâm-ul-a'zam Abû Hanifa by saying that he is a Khâriji. It writes about the writings of Fadl-i Hurûfî in Jâwidân as if they are Hadrat Alî's words. It explains many fabulous ablutions, prayers of namâz and other worships. Another book is Âkhiratnâma. Like Ashknâma, it is full of disbelief. It strives to prove that Fadl-i Hurûfî is a god. And their another book is **Risâla-i Fadl-ullah.**

two men go to the father and ask his permission. When the father gives permission, they use each other's wife and daughters all through their lives. Real Bektashis do not have these vices.

The fathers of Bektashi hear confession like priests. When a person does something which is considered a sin, he comes in front of the father. The father pulls his ear and then forgives him. If the person's sin is very grave, he begs him, saying, "Get what you like and see to your way". And the father tells him to sacrifice an animal for the Forties or to make a vow for the Three Hundreds. Then, taking a few liras from him, he forgives him. If a Bektashi woman has sexual intercourse with a non-Bektashi man, she goes to the father and says, "A dog has jumped over me". The father taking money from her, she gets forgiven. Each father has a different way. One night, in a meeting a woman came in front of the father and bowed her head. The father told her to untie the buqaghi. Then the father said to whomever he liked of the men, "Stand up and fasten this sister to the log". The man retired to a room with the woman. Another woman who had been looking for a remedy for her illness consulted to a Bektashi woman. The Bektashi woman said, "Our father practises sorcery very well," and took her to the convent. There they said to the woman, "Underss yourself! The father is approaching". The woman said no, but they frightened her, saying, "Don't you dare! They would rather let your corpse go out of here than let you give away their secrets". The woman surrendered. Afterwards, the woman who had brought her there said that what the father had done was not evil and that he had only done the sunnat of Hadrat Alî. Because they do not care about harâm or halâl, they do not hesitate to commit those loathsome, base deeds which the basest disbelievers could not do.

In Salonica, at a place called (Gül Baba) outside the walls of the fortress, a Bektashi father named Zulfikâr gathered the Bektashis, women and men, on the Nawruz day, and they began to drink. Getting drunk, each claimed to be a god, expressing such terms as, "I created those mountains", "If I command that pinetree, it will prostrate me", "If I command those dead people they will resurrect". Then a Bektashi named Alî Ridâ, one of the employees of the telegraph office, stood up and called loud, "Let him who is Muhammad's donkey come here". One of the men came forward and he mounted the man, saying takbîr. A bottle of wine in his one hand a glass in the other, he went among the Bektashi women. Saying takbîr he began to distribute the wine. All the wo-

38 — SOCIAL JUSTICE, SOCIALISM, CAPITALISM

The word social justice should not be mistaken for the words socialism and socialist. The meanings of these two terms, which are similar in utterance, are quite far apart. They are even opposite of each other. The case is like that with the two statements that are supposed to be said about a person, 'He is reliable in his word', and, 'He is reliable in word only': the former means that he always tells the truth and the latter means that he does not tell the truth. Likewise, social justice means that everybody gets in return for his labour what the sweat of his brow and his wrist deserve, and he cannot be devoured by others. Favour is the requital for labour. All resources, of income of a country are to be worked. He who works much gets much. Earning requires hard work. Islamic economy has been built upon social justice. An extensive place has been assigned to private enterprise, so that everybody can do the work he likes. No one has the right to interfere with the earnings of the sweat of one's brow. Islam recognizes the right of owning property and disposal. Nobody lays hands on or snatches away another's property. It even commands to protect another's property. Misusage of this justice, the devouring of the rights and earnings of those who work by a lazy, cunning group, is possible through either one of the two ways; Socialism and capitalism.

1 — The first type of devouring is socialism. Socialism means State capitalism. In socialism, all natural resources, industries, agriculture, trade, culture have been socialized. Personal enterprise is prohibited. Everybody has to do the work given by the capitalist State and to work at the place shown by it. The earnings, the requitals of the labour are given to the State. The fortunate minority, that have obtained power of the State, of the government, take away what the people earn with the sweat of their brows. They give the people as much food, drink and clothing as to let them live in the worst conditions. A certain group devours the people. The duty of this minor groups is to oppress and torment the people, to tell lies, to slander, and to propagandize. All the earnings are spent so that this group may lead an extraordinary, pleasant and comfortable life, and so that their plans may be fulfilled.

Another book is **Tuhfa-tul-ushshaq**. Their books **Risâla-i Badrad-dîn** and **Risâla-i Nokta** are all interpretations of **Jâwidân**. Another books is **Risâla-i Hurûf**. Another one is **Turâbnâma**. And another one is **Wilâyatnâma**. Most of these are in Persian.

They have about sixty books in all. They are all based on the denying of Allahu ta'âlâ and the cancelling of the Sharîat, and they lure people to worshipping Fadl-i Hurûfî. They are worse than all disbelievers and than all sects. The abovegiven information tells this fact. None of these vices exists in the pure Bektashis who follow hadrat Hadji Bektâsh-i Walî.

Ahead of all the causes that brought about Yawuz Sultan Selîm Khan's fighting Shah Isma'îl and striking a heavy blow against Shi'îs were the preachings of Mulla Arab, a great sunnî savant. It is written in **Mir'ât-i Kâinât**, 'Mulla Arab's name is Vâiz (preacher) Muhammad bin 'Umar bin Hamza. His father and grandfather came from Mâwarâ-un-nahr to Antioch, where Mulla Arab was born. A small child as he was, he memorized the Qur'ân-i kerîm, the Kanz and the Shâtib, and some textbooks. He learned from his father, and from his paternal uncles, Shaikh Husayn and Shaikh Ahmad. He learned very much in Aleppo and in Damascus. After hadj, he was given Ijâzat-i hadîth by Imâm-i Suyûtî and Sha'bî in Egypt. Melik Qaytabay, one of the Circassian sultans in Egypt, appointed him a preacher and muftî. So he wrote the book of fiqh, **Nihâyat-ul-furû'**, for the Sultan. Upon the Sultan's death in 901, he came to Bursa, and thence to Istanbul. The books, **Tahzîb-ush-shamâil** and **Hidâyat-ul'ibâd-ilâ-sabîl-ir-rashâd**, which he wrote Bayazid Khan II., added to his fame. He joined the Yundu expedition and caused the conquest of Meton city. He encouraged and incited Yawuz Sultan Salîm Khan to perform jihâd against Shi'îs. To this end he wrote the book **Assadâd-fi-fadâil-il-jihâd**. Joining the Chaldiran expedition, he encouraged the army with his preachings. During the combats, he prayed and the Sultan said, '**Âmîn**'. Preaching for ten years in Saraykoy and in Uskup, he caused many disbelievers to become Muslim. He joined the Angurus expedition with Sultan Sulaymân (the Lawgiver), and the prayers of victory which he sent were accepted by Allahu ta'âlâ. Then, going to Bursa, he wrote various books. He was very much learned in chemistry. He built two masjîds (small mosques) and two Jâmî's (big mosques). He passed away in 938 [1831]. He is in his tomb near Mulla Arab Mosque at Mulla Arab Quarter in Bursa. His books **Tahzîb-ush-shamâil** and **Almaqasid-fi-fadâil-il-masâjid**, which are about Sîrat-i Nabawî, are well-known. The book **Shaqâyi**q contains his detailed biography.'

million people were killed as a result of this terrorism. One million, seven hundred and sixty thousand of them were those who were executed between 1917 and 1923. These cruelties and executions became even more violent after Stalin came to the head of Soviet Russia in 1924. The Third International was established, its center being in Moscow. They tried to have all the proletariat of the world, make a revolution jointly being dependent upon Marxist doctrine. In the Second World War, Russia had to ask for help from the western democratic States, a compulsion which forced Stalin to the necessity of abolishing the Third International in 1943. A while after Stalin's death in 1953, Krushchev slackened the methods of severity and put forward the idea that in a world where capitalists and communists lived together, Marxist - Leninist socialism would become dominant automatically. The disapproval of the relentless policy which Stalin had been following caused the communist China's attack. The communist China accused the administrators of Soviet Russia of infidelity against Marxist-Leninist doctrine. After Krushchev's removal from power in 1964, the new Soviet leaders such as Kosigin and Brejnev tried to stop the breaking of communists. But their efforts proved fruitless.

The revolutionary socialism has tried to seize power by raising riots and chaos, by causing general strikes, by guerilla wars, by the country's invasion by foreign communist forces or by coup d'états, and after seizing power it has established a totalitarian regime. Eliminating other social economical and doctrinal groups and demolishing parliamentary regime, it has established the dictatorship of a single party. Socialist currents have begun with the improvement of industrialization. In economically stranded countries such as Russia and China, it acquired a revolutionary and totalitarian character, thus seizing power in the shape of communism. Likewise, before Second world War, socialist current acquired a totalitarian character such as Fascism and national socialism in Italy and Germany and in some South American countries, which were deprived of firm democratic institutions. In Fascism and national socialism, the right of private property is recognized on means of production. Karl Marx, who put forward the basic ideas of revolutionary socialism, have not explained how the nature of the socialistic nation to be established would be.

The revolutionary socialists, that is, communists, do not let this socialization remain in the economical field, but they spread it to political and cultural fields and they also annihilate freedom of

Russia, which is ruled with socialism today, is the world's greatest country of capitalism. All the wealths, the revenues of Russia, are in the hands of five million communists registered in the one and only party, the Communist Party. While the remaining two hundred million or more people are leading a life posterior to the life standards of the most stranded countries of the world, the members of the Communist Party are living in a more comfortable pleasure and dissipation than American millionaires.

There are two kinds of socialism: The first one is **Democratic socialism**. In this kind they can obtain the government through free elections. And they may lose power after a new election.

The second kind of socialism is **Revolutionary socialism**. Revolutionary socialism is also called **Communism**.

In the year 1848, Karl Marx, together with his friend, Engles, produced the Declaration of Communism. This declaration invited all the workers of the world for unity, and asked the united workers to put an end to the capitalistic system of economy by revolution. Marx and his friends, in order to realize this purpose, established the First Workers' International in 1863 A.C. This organization, after many civil struggles, perished in 1876. In 1880, the socialist parties in Europe united with each other and established the Second International. This unity of the European socialist parties still survives.

Karl Marx's ideas formed the main principles of socialistic movements. These are to get rid of the existing regime by using force by revolution and to establish a 'dictatorship of the proletariat' instead of it. The social revolution that would do away with the capitalistic economic order, contrary to what Marx had hoped, took place not in the much more industrialized countries of Europe, but in Russia, whose economy was based principally on agriculture. The Soviet Socialistic Democratic Party, which was established in Russia in 1898, broke into two groups named Bolshevik, which means majority, and Menshevik, which means minority, in 1903. The revolution of February, 1917, which burst out against the czarist regime, was made by the socialist liberal and democratic parties jointly. But later, in October, the same year, the Bolsheviks led by Lenin raised an armed riot and seized power by themselves. Lenin and his friends, saying that the society could not be converted to communistic regime abruptly, proclaimed that they had established a regime that was collectivist economically and based upon the 'Soviet dictatorship' politically. They began to establish their regime with a violent terrorism. Fifteen

party, the Communist Party. All the people have to admit this party's program, to think as it thinks, to speak as it wants them to, and, ahead of all, to be irreligious. Those who will not be so are condemned to death and hurled into fire or killed by another way of torment. There, no one is certain about his life. Anybody may be killed any time, or he may be put into a dungeon. A cunning committee of the party governs the people with dictatorship and cruelty. All the administrators, commanders are the henchmen, lick - spittles of this committee. They are all afraid of each other and each lives in horror, with the apprehension of the day of his being the victim of a slander.

They are imperialists. They have been longing intensely for spreading over the whole world. They have agents, spies in every country. These propagate communism on the one hand. And, on the other hand, they hunt the ignorant and the unemployed by giving them plenty of money and opening to them the ways of pleasure and dissipation; vagabonds without any family education, those with no knowledge of dîn get caught by their traps easily. They establish a group of anarchists and highwaymen. By establishing political parties under the attractive names such as the laborers' party, the workers' party, they try to appear, to become authorities in the national assembly, and to obtain the government. Publishing newspapers and magazines inciting workers and villagers, they slander and make fun of Islam, men of dîn, merchants and those who open business institutions by sweating. They strive to derange the State's order, to overthrow the liberal governments, and, in short, to make people, bretheren, hostile against each other, to rouse rebels and civil wars. They have recorded the names of men of dîn, nationalistic, anti-communistic educated people whom they are going to kill first. Communist spies and native servants that have been sold to them cannot form a cooperation with the army or with men of dîn, for officers are well-educated, honest, mature and patriotic people. They do not become intermediaries for communists' base desires. For this reason, they try to trickle into the army as soldiers and supplementary officers. They try to mispresent communism as a Paradise life giving every kind of freedom. Lenin, who practised first the Karl Marx doctrine, said, "Lie always! If one-thousandth is believed we will gain a great advantage. Throw mud at the white wall! Never mind if it does not stick but falls down. At least, it will leave a stain behind". For this reason, they always lie. They say "Paradise of

religion, morals, conscience and family. They deprive man of the right of thought and belief. Communists are hostile against all religions. For, no religion approves their cruelties, torments, murders, lies and slanders. Because all religions, other than Islam are corrupt and have harms, wrong aspects, it is easy to deceive those people belonging to such religions through lies, propogandas and promises, and their religions are annihilated gradually. But because Islam bears in itself every kind of perfection, maturity, superiority and happiness, no lie, no propoganda can manage to alienate those Muslims who have learned their faith well from this heavenly dîn. A Muslim, that is, a person who knows Islam and adapts himself to Islam cannot become a communist. Communists cannot deceive a Muslim. There is no communism in Islam. Lenin, Chief of the Communist Party, has said, "Any nation may become communist, but a Muslim cannot be made a communist, for a Muslim trusts himself to Allah. He who trusts himself to Allah and depends on Allah cannot be made a communist". In order to make Muslims communists, first they try to take away their faith and îman and to make Muslim children faithless, irreligious. They subject Muslims to unprecedented torments and tortures. They martyr men of dîn and prohibit knowledge of dîn through torments and sentences to death. Annihilating books of dîn, they try to extinguish Islam and to bring up Muslim children as robots and machine-men unaware of knowledge of dîn. We have told about the torments practised on the Muslims and the attacks made to Islamic dîn in communist Russia with documentary proofs in our Turkish book **Hak Yolun Vesîkaları**, which was first edited in 1965.

In communist countries, by establishing councils of atheists, they try to slander Islam through lies and abominable slanders, and in this way they use all their means of propoganda. On the other hand, they do not recognize the right of freedom, of speech for Muslims, and they prohibit them from answering, from communicating with documents about Islam's sublimity and about the fact that it has shed light on the way of civilization in the course of history. Such behavior of theirs is the most valuable document showing that they are wrong in the light of wisdom, knowledge and justice. What kind of humanity is this? What kind of civilizations is this? This savagery of communists surpasses the torments of Neron and those of the Inquisition.

Communism is not a branch of knowledge, nor is it a dogma. It is a dictatorial, cruel government form. There is only a single

by force. And in animal-breeding not even the scores of the czarist era were reached. Diminution of agricultural power will drift the communist dictatorship, which is based upon cold war and falsely-adorned propagandas, to dearth and misery. It will result in the destruction of the regime. There have been appearing causes powerful enough to demolish this most bloody, irreligious dictatorship of cruelty, savagery and mendacity of the history.

According to the article which the Pravda newspaper appearing daily in Moscow published with the signature of Bagirov, on Azerbaijan alone fifty-six rebellions burst out against the communist administration. By such behavior, the people showed the deep grudge and hatred which they bore against the communist regime. The wars of independence made by all the slave nations which have been moaning under communist imperialism have been suppressed by blood and fire by the Russian army. But "**What is essential in the temporary properties is nonexistence**"; the pomp of these usurpers, cruel traitors will also come to an end. In near future they, too, will collapse, perish, for our dîn declares, "**Cruelty will not endure**".

2 — The second economical system cancelling social justice and usurping human rights is "**Capitalism**". Here, there is private enterprise, yet this is only for a limited number of capital owners. These capitalists have obtained the sources of production and have been employing the people as they like and devouring their earnings. The representatives of trade unions that are supposed to protect the laborers are another band of devourers. The difference between the life - standards of the capital - owning fortunate minority and the poor laborers is a horrible abyss. There is social justice in name only. But the differences of social ranks have grown. The poor worker has been being oppressed under the command and pleasure of the capitalists and he has been bowing apologetically in front of his arrogant master in order to get a small part of the reward of his own labour. Since most of the capital owners are Jewish, enmity against Islam prevails in capitalist countries, and the zionist and missionary organizations being there spend billions for demolishing Islam.

Islam has prevented the reign of capital and in order to remove the abyss between the employee and the employer, it has provided the employee with a partnership of the capital and of the profit. Everybody can invest his money to a business. He can get much profit. Thus the money is not put into a bank. Banks cannot devour the people by taking interests. Moreover, it has ordered

communism'' about Russia, where, in fact, all the land belongs to the State. The same is being done in the communist satellites and colonies, where they come up against the people's reaction. In the first communist revolution in 1917, and in others, they had promised to give land areas to the villagers. The revolution having been accomplished, agriculture was collectivized. Lenin's promise to Russian peasants (Moujiks) that he would divide large land areas belonging to the czarist government and distribute them among them, was transformed into 'Deliver all your corps and cereals!' after the revolution. All the villagers, men and women were forced to enter the collective farms and the State farms. Like men, the women were cruelly made to work in the heaviest jobs under the oppression of male chiefs. Meanwhile the members of the party settled in the villas and apartment houses that had been built without any labour, service or right on their own part, and there they led a pleasant life. They sat on the possessions and property whose owners they had killed. Seeing these, the hungry and lacking people revolted. Thousands of the poor people were executed by shooting, yet their resistance could not be prevented. In 1921 they had to give each farmer a small garden. But in 1932, Stalin took these back by oppression. Now ninety percent of the land areas in Russia are collective farms and State farms. The former owners of these land areas today have been working there in the service of the State in return for food. The farmer, who was coaxed to rebellion with bright promises yesterday, is today just a means of production like the horse of an irrigation water-wheel. Being in this position, the people, who are made to work by force, do not pity the State property. A report given to the Central Committee of the Communist Party in Eastern Germany in December 1959, informs that in the collective farms incendiaries and sabotages have been spreading. In the months of July, August and September of the year 1959, more than nine hundred sabotages were recorded in the farms, and the destructions of real estate cost four million dollars. In these oppressive employments, production fell down and projects could not be brought into application. As Malenkov explained in the Soviet Supreme Council on August 8, 1953, of the nine hundred and ninety - seven billion rubles reserved for the investments between the years 1929 - 1952, only nine percent was used in agriculture, sixty-four percent of it being invested to heavy industry. Under these conditions, famine commenced in Russia in 1963 (1963 A.C.) Russia had to buy wheat from Europe and America. This crisis was mostly caused by the prohibition of private enterprise in agriculture and by the taking away of the people's earnings

vân, killed him together with his eighty thousand men. These facts are written in the dictionary **Burkhân-i qâti**. Ahmad Jawdad Pasha, in a book of his which consists of fifteen pages, writes that communism will spread over Europe and Asia, and that Muslims will escape this nuisance.

39 — ANSWER TO AN ENEMY OF ISLAM

Our Prophet (sallallahu aleihi wa sallam) declares, “**Every child comes to the world with a pure soul so as to become a Muslim. Later their parents make them irreligious**”. This means to say that it is necessary to teach Islam to children. Their pure souls are suitable for Islam. A child who has not learned Islam will misunderstand Islam believing the lies and slanders of the enemies of dîn. He will think that it is retrogression, evil. If a person who is ignorant in the dîn and who has never received any information of dîn and who has not understood Islam falls into the traps of the enemies of Islam, he will learn Islam as a quite different, altogether reverse thing. He will be the victim of the poisonous inoculations which he has received, of the insolently fabled writings. He will not find ease in the world. And he will be caught in the endless disasters and torments in the next world.

Every Muslim, even every person, has to know how low, how base the slanders are which the enemies of Islam fable in order to deceive youngsters. And lest we will be drifted into disasters by believing in these lies, we should understand Islam’s sublimity, that it serves knowledge, science, morals and health, and that it orders to work and to improve. A wise, vigilant and knowledgeable person who has understood Islam correctly and well will not believe the lies of the enemies of Islam. Seeing that they are each an unlearned, deceived, wretched person who knows nothing of dîn, he pities them. He will wish that they get rid of this nuisance and come round to the right course.

We have happened to receive a few sheets of paper which such a deceived ignoramus of dîn shamelessly scribbled in order to radiate the poisonous slanders the had received to imbue the healthy souls also with the spiritual disease that drifts him to endless perdition, to corrupt, to degenerate good people. Being deceived by the etiquette of the writer, those who see these writing, which slander right, goodness and virtue, may think that they are based upon some observation, upon some knowledge, and that they be-

the rich to give zakât to the poor. Only this forms the basis of social justice. Zakât means to give one-fortieth of one's property to those who have the prescribed qualities. In Islam, those who are healthy enough to work are prohibited from begging. Zakât is given to those who are too ill or disabled to work and to those who can work but earn their living with difficulty. Allahu ta'âlâ created one such poor person in every forty people. A rich Muslim who gives them zakât both gains Allah's love by doing his duty in dîn and performs social help. And he protects his property, his wealth against the rights and the attacks of the poor. If we calculate the national wealth and give its one-fortieth to the needy people, danger of communism will not arise in any country. Nor will there be any reason why it should arise. Zakât, Ushr (a kind of zakât) and alms are a kind of social help each, and they are the divine precautions commanded in order to prevent economical disasters. The more they are obeyed the better will the calamity of communism be prevented.

Furthermore, Islam has put commercial ethics, thus doing away with the struggle between classes. In front of the Sharî'at, both the president and a shepherd have the same rights and they bear equal responsibilities. There is not injustice, but there is brotherhood. It has established a huge institution of wealth, **Bayt-ul-mal**, which has been gathered through zakât, thus blocking the way to poverty and famine. Thus, instead of the employer and the worker, a partnership, a joint ownership has arisen. Everybody works willingly, every laborer gets the requital for his labour. A hadîth orders, "**Give the worker what he deserves before the sweat of his brow dries up**". The State cannot get anything from the people by force. The Bayt-ul-mal, which belongs in the possession of the people, can be used by no one but those who have the rights. The Islamic State is not the oppressor, the usurper of the people, but it is the people's servant, protector. The people are the master. And the government is the servant. The one and only regime to make social justice true in any century, in any age, is the just and free way of economy shown by Islamic dîn. Islam manifests social justice fully. It never gives occasion to socialism, communism or capitalism. It absolutely puts an end to the usurping of rights.

It is an Iranian named Mazdek who invented communism first. He claimed to be a prophet. He was a magian. He said that everybody's property and wife were to the common advantage. Though Qâbâd, the Iranian Shah, believed him, his son, Nûshir-

rarîf, which is written in **Muslim**, declares, 'If a person dies without knowing the Imâm of his time, he will die like the people of jâhiliyya (pre-Islamic time).' If there is not a person who fulfils the conditions for being Khalîfa, or if there is such a person but it is impossible to appoint him, it is not sinful not to appoint him or not to know him. The person to be elected the Khalîfa has to fulfil eight conditions: To be Muslim and sunnî. [Wahhâbîs and Nusavrîs and the administrators of Socialist Islam Republic cannot be Khalîfa]. To have knowledge of dîn and military knowledge. To be brave just, discreet, at (or above) the age of puberty, male and free. To be just means not to be sinful, that is, not to commit a grave sin and to perform namâz. If there are several people fulfilling these conditions, the one of Qoureish descent must be preferred. A person who fulfils these conditions will become the Khalîfa by the former Khalîfa's appointing in his last will or by the people of hâl and 'aqd obeying him or by his using force and seizing the power." It is written in **Sharh-ul-Mawâqif**, "If people of hâl and 'aqd, that is people of authority in state administration, appoint the Khalîfa, all Muslims will have appointed the Khalîfa. In fact, it will be sufficient when it is announced that a well-known one of the authorities has appointed the Khalîfa. If various Khalîfas are appointed in various countries, the one who is appointed first will become the Khalîfa. If the others do not admit this they will become bâghî. The Khalîfa will fight the bâghîs. It is wâjib for Muslims to help the Khalîfa. If it is not known which one was appointed first, one of them will be elected, and he will be paid bî'at again." It is written in the 351st. page of **al-Hadîqa**, "Ulul-amr means the Sultan according to most savants, and the savants, judges and governors appointed by the Sultan are ulul-amr, too. If there is not a sultan, the most superior savant and the administrators appointed by savants become ulul-amr. In other words, Muslims living in countries where there is not a Khalîfa or where the commands of the Khalîfa are not valid will be conducted by a pious men of dîn being there. If the commands of the savant of dîn do not reach all parts of the country, the inhabitants of every city will be under the command of savant living in that city. In any case, Muslims always have to obey the words and the books of the savants of dîn. And, when there is not a Khalîfa, it is wâjib to obey their every command agreeable with the Sharî'at." These facts are also written in the chapter about being a Qadî in **Ibni Âbidîn**. The khalîfa can be deposed only in case the renegades from Islâm or goes crazy. He cannot be deposed if he becomes sinful or cruel. It is necessary to pray so that the Khalîfa will be pious and just and so that he will be succesful in his actions agreeable

ar value. With a view of removing the sorrow given by this thought, it has been deemed pertinent to take a few of the loathsome slanders and then write the truth. The pure-souled youngsters who will see the basely made-up slanders written in the following twelve articles and their true answers, will clearly understand the tactics, the tricks of the enemies of Islam, and they will closely know those black-headed, wicked-souled disbelievers, who claim to be modern.

40 — ISLAMIC STATES

We see that in every age of history millions of people bearing various different lineages of blood, speaking many different languages and attached to different customs and traditions have established an empire, gathering around one belief or one idea, paying no attention to such differences.

Chronologically observing, we come across the greatest, the most beautiful of the empires or States established as such in the Middle Ages. We know that great masses of people of various different races became one single ummat and established an Islamic State, and then an Islamic Empire, around Islamic dîn, the one and only never-defiled, never-changed dîn. The basis that kept this State and empire on foot was the principles of dîn such as studiousness, justice, goodness and reverence, which were commanded by Allahu ta'âlâ. The power that took the Ottoman Turks from the riverside of Sakarya to the gates of Vienna in a short time was the lightsome way, the progressive of the soul and body, of Islamic faith, to which Sultan Uthman and his children held very fast. For, there is no racism in Islam. Each Muslim is a brother to another.

Muslims all over the world should come together under the command of one Khalîfa. It is this unity that has brought about all the accomplishments of Islamic states. Mawlânâ Abdul'Azîz Farhârî, one of the savants of India, explained **Shar-i 'Aqâid-i Nasafi** in detail in 1239, and named his explanation **Nibrâs**. Also, Muhammad Barhurdâr-i Multânî added marginal notes to this explanation. Nibrâs means misbâh, that is, source of light. He says in this explanation of his, "It is wâjib for Muslims to appoint a Muslim who fulfils the conditions for being Khalîfa as the Imâm-ul-muslimîn to administer their matters of dîn and worldly affairs. If a person for whom it is possible to appoint (the Imâm-ul-muslimîn) and to take service with him does not do so, he will become sinful. A hadîth-i sh-

Abdurrahmân-i Sâlis, the eighth of the Khalifas of **Banî Umayya** in Andalusia, died in 350 [961 A.C.] when he was seventy-two years old, after having reigned with justice for fifty years.

But later on, having forsaken Islamic morals and the commands of the Sharî'at —they had even defiled the belief of Ahl as-sunnat and commenced the baseness of demolishing Islam from within—, they were not able to pass over the Pyrenees. The Umayya State collapsed in 423 [1031]. After them, Andalusia was dominated first by the State called **Mulassimîn** or **Murâbitîn** and then by the State of **Muwahhidîn**. But the Spanish captured also the city of Girnata in 897 [1492], and killed Muslims. They got the retribution for their dissipation. Had not it been for the catastrophe of Spain, the corrupt ideas of the philosophers named Ibnirrushd and Ibni Hazm would perhaps have spread over the world in disguise of faith and îmân, and thus today's picture of melancholy would have appeared hundreds of years ago.

Then, those who rescued the human race from distress and calamity were not those States with corrupt belief and deeds, such as Fâtimîs, Rasûlîs, Wahhabis, who bore Islamic names, but they were those States who were sunnî and clung to the Sharî'at, such as the Umayyads, sons of Tîmûr, and the Ottomans. These shed a light on humanity in the religious and scientific branches of Islamic knowledge. But, it is a pity, later on Islam began to slacken in these, too. They martyred the Khalîfas. Many business institutions remained under the oppression of the ignorant people of dîn and the Masonic servants. They gave up working as Allahu ta'âlâ commanded. The enemies of Islam cancelled the scientific lessons in the madrasas so that Muslims would remain behind. Educating men of dîn without science, without knowledge, they began to demolish Islam from within. Knowledge and science having been cancelled, morals, manners as prescribed by the dîn, bashfulness, and faith corrupted. The empire collapsed. Whereas, Islam commands experimental knowledge, science, arts and industry importantly.

In these States also, as faith corrupted and loyalty to the Sharî'at slackened, for those reasons communicated by the experts of dîn, there began a standstill and a recession. Eventually, they perished. As informed by the hadîth "**Ash-shar'u tahtas sayf,**" the Islamic sun set, and the earth took on its present appearance.

If Attila's great empire also had been based upon Islamic principles and adorned with the sense of justice, it would not have been broken, demolished and gone a short while after his death.

lîfas was not lawful. The caliphate of those who were paid bî'at (obeyed) after them became lawful only after they killed them. This was the reason why the Otoman armies were not blessed with the imdâd-i ilâhî and why they suffered the defeat.

If the Turanian Huns, who went to force the gates of France, the only fortress of the Christian Europe, in an army of seven hundred thousand people under the command of Attila (died 169 years before the Hegira), had gone there after having been honoured with Islamic dîn and had taken Islamic morals, Islamic spirit with them, would not the western Christians, who had become disgusted with the priests' oppression and the kings' torment, embrace them, like the Christians of Damascus, who admired the justice, the mercy in Hardat 'Umar's army, and became Muslim willingly? And what would be the religious aspect of today's Europe?

The Amawîs (Umayyads) introduced Islamic dîn to Europe through Spain. Establishing the universities of Morocco, Qurtuba and Girnata, they radiated the lights of knowledge and science towards the west. Awakenning the Christian world, they founded the basis of today's technical progress. As it is written in all encyclopedias, the world's first university was the University of Kahruwan, which is in Fez city in Morocco. The university was established in 244 A.H. [859].

It is written in **Qâmûs-ul-a'lâm**, "The Andalusian Sultan, Abdurrahmân III, enlarged and fortified his country. He supported the Idrissîs, who were reigning in Morocco, against the Fâtimîs. He brought them under his control. He also built up a perfect fleet. He and his State official were learned and had good Islamic manners. He valued savants and knowledge very much. For this reason, knowledge and science made great progress in Andalusia. His place and the offices of the State became a source of knowledge each. Streams of people coming from every country gathered in Qurtuba in order to learn knowledge. He established a great and wonderful faculty of medicine in Qurtuba. This was the first faculty of medicine established in Europe. European kings and State authorities came to Qurtuba for medical treatment, and they admired the civilization, the beautiful morals and the hospitality which they saw there. He built up a library that contained six hundred thousand books. At the side of **Wâdi-yul-kabîr**, which is about there hours from Qurtuba, he built a tremendous palace named **Azzahrâ**, which was full with fine arts, some wonderful gardens, and a huge mosque. Numerous profound savants were educated in Qurtuba.

Ignatiev, who worked as the Russian Ambassador to the Ottoman Empire for a long time, divulges a letter written to the Russian Czar Alexander by the chief plotter of the Byzantine rebellion of 1237 [1821] Patriarch Gregorius, who was hanged in front of the Phanar Patriarchate. The letter is a warning lesson:

“It is impossible to crush or demolish the Turks materially. Being Muslim, the Turks are very patient and enduring people. They are utterly proud and majestically faithful. These qualities originate from their devotion to their fatih, their contentment with destiny, their traditionalism, and their loyalty to their Pâdi-shâhs [State authorities, commanders, superiors].

The Turks are intelligent, and studious as long as they have chiefs to lead and conduct them in positive direction. They are utterly content. All their merits, even their feelings of heroism and bravery, come from their traditionalism and strong character.

First it is necessary to blunt their feelings of obedience, to exterminate their spritual bonds, and to weaken their religious firmness. And the shortest way of doing this is to accustom them to foreign thoughts and actions incompatible with their national customs and faith.

The day their faith is shocked, their real power, which has brought the Turks to victory in front of forces which in outward appearance were by far superior to them in power and in number, will be shocked, too; and it will then be possible to topple them by the ascendancy of material means. For this reason, victories merely won in battlefields will not suffice for the elimination of the Ottoman State. In fact, walking in this way alone will stir the Turks' dignity and honour, and so it may cause them to penetrate into their own essence.

What is to be done is, without letting the Turks notice anything, to fulfill the atrophy in their construction.”

This letter is so important that it should be rewritten in schoolbooks for students to memorize. The letter contains many warning lessons, of which the follownig two are the most important:

1 — To accustom the Turks to foreign ideas and customs for demolishing their faith and dîn.

2 — To complete the destruction in their construction without the Turks noticing it.

And these goals can be reached only by making the people imitate the West's beliefs, fashions, customs, traditions and immoralities.

Who doubts the fact that we, Oghuz Turks, who are known as the western Turks and who came and settled in Asia Minor after the victory of the great Seljuki Ruler, Muhammad Albarslan, together with forty thousand heroes, won against the Byzantine army of more than two hundred thousand soldiers under the command of the emperor Diogenes in Malazgirt in 463 [1071], are standing as a great Muslim-Turk nation in the twentieth (fourteenth hijri) century, while the Christian Europeans united in a crusading spirit and attacked various times in order to drive us out of Asia Minor, greatly owing to the strong îmân in the hearts of the people?

In the eleventh (fifth hijri) century, as we know, the Turks spread in three different directions, like three huge waves

The first one is the spreading of the Qalach Turks and other branches of Turkish race, under the command of Ghaznawî rulers, over India, where they brought Islamic dîn and civilization. Today the existence of more than a hundred million Muslims in India is a result of this movement of invasion.

The second one is the Oghuz Turks' crossing Iran and, after the victory of Malazgirt, invading Asia Minor, which had been under the possession of the Byzantine. The Oghuz Turks too, came here after having been honoured with Islamic dîn. Today, despite the elapse of centuries since then, they have still been living in Asia Minor and partaking in the world's politics only owing to having remained as Muslims.

The third movement of invasion was towards the Balkan Peninsula through the north of Black Sea. The Turks of Pechenek and Koman, which included a number of Oghuz Turks also, settled on the Balkan Peninsula. These, it is a pity, came here without having been honoured with Islamic dîn. With the oppression of the Christian States surrounding them, they soon forgot about their national character. They lost their traditions. They melted, perished. They were not like those of their race who have been living in India, in Asia Minor and in other places today. Why couldn't they survive? Who and what remained from them? Why wast it so?

As it is seen, the great and principal power that keeps Turkish States and nations living and standing is îmân, and it is the power of justice, goodness, righteousness and devotion, which are very strong in Islamic dîn.

It is not civilization to imitate the West's beliefs, customs, traditions and immoralities. It is to damage the construction of Muslim nation.

as those of an innocent suckling.

Islam has been the symbol of a mental and ideal nobility that grew up as purely as a flower among the bogs of superstitions and doubts of other religions.

Milton says, 'When Constantine enriched the church, the priests increased their ambition for rank and wealth. Its punishment was suffered by Christianity which was torn to pieces.'

Islam has rescued humanity from the disaster and nuisance of shedding human blood for idols. By bringing worship and alms in its place, it has imbued men with goodness. It has established the foundation of social justice. Thus, without leaving any need for bloody weapons, it has spread over the world easily.

It will be correct to say that no nation has ever come which is as adherent and as reverent to the cause of knowledge as Muslims were. Many hadiths of Hadrat Prophet are a sincere encouragement of knowledge and are each full with reverence to knowledge. Islam has valued knowledge more than property. Hadrat Muhammad supported this attitude with his utmost energy, and his Sahâba worked in this way with full vigour.

The founders of today's science and civilization, the protectors of ancient and modern works of art and literature were those Muslims of the times of Amawîs, Abbâssî, Ghaznawîs and Ottomans." The copies of the English book, from which we have derived passages and written so far, were seized by missionaries and Jews with a view of doing away with it.

ADDITION: Those who observe Islamic laws admire Islam, seeing the great importance it lays upon social justice, equality, right and freedom. For showing how meticulous Islam is in human rights and in freehold, we deem it suitable to derive a few chapters from the book **Majalla** and to write them below:

1192 — Everybody uses his property as he wishes. But if another's right is involved, this usage of his will be limited. For example, in Islam there is the right to own a storey (of an apartment house). But, as the owner of the upper storey has a right upon the foundation of the building, so the owner of the lower storey has a right upon the roof. None of them can demolish his own storey without the other's permission.

1194 — He who owns a building plot is also in possession of the space above it and of the earth below it. He can build a house as high as he wishes and can dig a deep well.

1200 — If a person's sewer pipe leaks into his neighbours' house and harms it, he has to repair it.

Certainly, it is necessary to adopt the West's scientific and technical knowledge and its scientific improvements in every area. Islam commands this. Ahâdîth-i sarîfa communicate that it is necessary to learn foreign languages. Zayd bin Sâbit 'radiyallâhu 'anh' says, "Rasûlullâh 'sallallâhu 'alayhi wa sallam' commanded me to learn the Jewish language. I have learnt it. He used to have most of the letters which were to be sent to the Jews written by me. He had the letters which have arrived from them read by me". This report is written in detail in Tirmuzî. Thus, Zayd has learnt the Ibrânî (Hebrew) and Suryanî (Syriac) languages. The great islamic savant seyyid Abdulhakîm efendî used to say, "If I knew the foreign language, I would be useful to the whole world", whereas he spoke Arabic and Persian perfectly. He regretted that he did not know the European languages and he was very sorry for it. He used to say, "It is a must to learn the foreign languages in order to announce the whole world with the superior qualities of the islamic Religion, to inform that it is a source of the comfort and happiness, that it reflects light to the civilization and to the progress in science and morals, and in short, in order to serve Islam and the whole mankind."

A British man of knowledge, Lord Lavenport, who has observed all the religions very well, says in his book, **Hadrat Muhammad and the Qur'ân**, which he published in London in the beginning of the twentieth century:

"It is Islam's being utterly strict on morals that caused it to spread in a short time. Muslims have always met those men of other religions who surrendered to the sword with forgiveness. Jurio says that Muslims' behavior towards Christians can never be compared to the behavior which the Pope and the kings deemend proper towards believers. For example, on the twenty-fourth of August, that is, on the feast day of St. Bartholomew, in 980 [1572], sixty thousand protestants were massacred in Paris and in its neighborhood with the command of Charles IX and the Queen Catherine. Saint Bartholomew, one of the twelve apostles, was spreading Christianity, when he was martyred in Erzurum in August, 71 A.C. The Christian blood that was shed through many such persecutions was much more than the christian blood which Muslims shed in battlefields. For this reason, it is necessary to resque many decieved people from the wrong surmise that Islam is a cruel religion. Such wrong words have no documents. When compared to the papacy's torment, that went up to the degree of savagery and cannibalism. Muslims' behavior towards nonmuslims was a mild

that he is a shafī', then tell the buyer and the seller of his right of shuf'â in the presence of two witnesses, and then go to the court within a month. Having done so, the first shafī' buys it first. It cannot be sold to anybody else. If the first shafī' is absent or unwilling to buy the second shafī' buys it. If the second shafī' is not present, either, he has to sell it to the third shafī'. If he does not want to buy it, either, it remains under the possession of its first buyer.

1017 — There is not right of shuf'a on the transportable things or on property that is on a land area that belongs to a foundation of dîn or to the State.

It is written in the book **Fatâwâ-i Khayrîyya**, "A two-roomed house has an empty roof. Its owner sold one of the rooms and then died. The inheritors sold the other room to some one else. The roof is to be shared by the two persons on a fifty-fifty basis. One of them cannot build a room here without the other's permission. If ten rooms of a house belong to someone and one room belongs to someone else, the roof or the garden is shared on a fifty-fifty basis." It is written in the same book, "Each of the two storeys of a building has a different owner. If the lower storey collapses, its owner cannot be forced to repair it. The owner of the upper storey can repair the lower storey if he wants to. The owner of the lower storey will not be allowed to enter his house unless the other, if he has repaired it with the court's decision, is given his expense, or, if he has repaired it by himself, unless he is given the value of the built storey. The owner of the upper storey can build another storey on his storey provided it will not harm the lower storey."

In explaining the disasters engendered by the tongue, the book **al-Hadîqa** writes, "It is harâm (forbidden) to take and use another's property without his permission. Also, it is harâm to take and use his property without his permission, even if the property has not been defected or damaged and returned back. It is not permissible to use the property or the money, which has been lent to one as wadî'a or which he has usurped, in trade or somehow else and to make profit from it. What he earns from it becomes harâm. He will have to give it as alms to the poor. It is harâm to take and hide someone's property or money even if it is done as a joke, for he will be sorry by doing so. It is harâm to torture somebody else".

1212 — If he makes his sewer near his neighbor's well and causes his water to become najis, the sewer will be removed from the place, if it is not possible to mend.

1216 — With the command of the government a person's house can be bought in order to build a road in its place. But his house cannot be taken away from him unless he is given the money for it.

1248 — Owning property is possible through either one of the following three ways: It can be transferred from one's possession to another's through purchase or giving as a gift, through inheritance, or by obtaining a mubâh (permitted by the dîn) thing which does not belong to anybody.

1254 — Anybody can use those plants, trees and waters that are mubâh. No one can prohibit him. If he harms another, he will be prohibited.

1288 — If a person's business gets upset because another person has opened a store near his own store, the latter's store cannot be closed.

1297 — The hunted animal belongs to the hunter. If an animal shot by someone falls down and then gets up and runs away and gets caught by someone else, it belongs to the one who has caught it.

1308 — A shared property is to be repaired collectively in proportion to the shares. If one of the co-owners is absent, the one who will do the repair may ask him to give what falls to his share, provided he will be allowed by the judge.

1312 — The co-owner cannot be forced to join the repairing of the divisible property. If he does not want the repairing, he may be forced to divide the property.

1321 — The repair of rivers, lakes and dams is to be done by the bayt-ul mal, that is, by the State. If the State's money does not suffice, the rest is to be collected from those who make use of the property.

950 — The right to buy the property sold to someone else for the selling price is called **Shuf'a**. The person who has this right is called **Shafî'**.

1008 — Three persons can be shafî'. The first one is the co-owner of the property that is to be sold. The second one is the person who has the right to use the property that will be sold. The third one is the owner of the property which is next to the property that is to be sold. The owners of the storeys of an apartment house are next-door neighbors. When a person sells a building which is his own property, a shafî' who hears of this has to say immediately

and the sun was turning around it, that the sky was put over the earth like a tent, that Allahu ta'âlâ sat on the Throne, like a man, and managed the affairs, and because scientific knowledge, which is found out through experiments, disagreed with these beliefs of theirs, they said that the scientists were irreligious. upon this unjust judgement, the scientists attacked Judaism and Christianity. For example, William Draper, who is famous for his enmity against religions, says in his book **Conflict Between Knowledge and Religion**, "There is no human being who is apart from the universe, dominating the universe, and can do what he wishes"; this word of his shows that he thinks of Allahu ta'âlâ as a human being and therefore denies Him. At another place, saying, "There is a power in the universe, which domenates everything, yet this is not the god whom the priests believe", he shows that he thinks that Allahu ta'âlâ should be the greatest of the powers of physics and chemmistry.

As it is seen, the irreligious ones of scientists have either rightfully attacked the things which the priests and the ignorant populace misunderstood, or they have denied their imaginary beliefs that were understood by their minds convicted in the scientific information of their time. If hey had read and understood the scientific information which Islamic savants derived from the Qur'ân and its subtlety and correctness, they all would see the fact and become Muslims willingly.

In explaining the eighth âyat of Naml sûra, "**You see the mountains stand motionless, but in fact they are moving like clouds,**" Qâdî Baydâwî says. "The mountains which, as you see, seem to stay at their places, are travelling fast in the space. When big objects move speedily in a direction, those who are on it do not fell its motion." In the interpretation of the thirty-third âyat of Anbiyâ sûra, Fakhraddîn-i Râdî writes that Dahhâk and Kalabî said that he moon, the sun ad the stars rotated about their axes and rovelved in their orbits. In explaining the twenty-ninth âyat of Baqâra sûra, Fakhraddîn-i Râdî says, "Asîruddîn-i Ahbarî, the author of the physics book **Hidâya** and of the logic book **Âsâgujî**, used to teach the astronomy book titled **Majastî** by Ptolemy. Somebody, who considered his teaching that book as intolerable, asked him with a harsh voice why he was teaching it to Muslim children. He said that he was interpreting Allah's word '**Don't they see how beautifully I have created the earth, the skies, the stars, the planets?**', thus giving him a beatiful reply." Imâm-i Râdî writes in his interpretation that this reply of Abharîs was right-

The most important reason why Prophets and Holy Books were sent and the first command that is most necessarily to be communicated is to declare that the Creator of the earth and the heavens exists, that He is one, that He has superior attributes such as knowledge and others, and that His power and greatness are infinite. Because most people believe the things which they see and hear as they see and hear them and cannot understand their inner natures and delicate particulars, Allahu ta'âlâ, in His books, described the moon, the sun and the stars, which are the symptoms of His existence and greatness, the biggest and the most obvious creatures, which amaze people so much and which seem precise in every respect, as they seem, so that every sort of people could understand them. By not explaining their calculations. Laws and inner natures, He did not force the ignorant majority to busy themselves with the things which they could not understand, and He encouraged the intelligent, wise and distinguished people in every century to understand them by studying them. Men's discoveries have been changing in process of time; those discoveries that were thought of as correct and dependable at one time have been understood to be wrong afterwards. Because the people of each century have believed in the correctness of the latest discoveries of their time, the belief of each century has been different from that of the other, these beliefs have not become sins or disbelief, for the beliefs that are sins are those which disagree with Prophets' Books and which deny what is communicated in them. For protecting His servants against disbelief and sins, Allahu ta'âlâ did not explain the scientific knowledge, which not everybody can understand, in His books, but he just pointed it out, and by describing the earth, the sun and the skies as they seem He commanded us to take warning from them and to understand His existence and His greatness.

In explaining the command, **"Introduce me to my servants through hikmat and through beautiful preachings!"**, which is in the hundred and twenty-fifth âyat of Nahl sûra, Qâdî Baydâwî says, "It means, 'Communicate to the intelligent and the educated through scientific knowledge and to the ignorant populace, who follow their emotions, by describing what is seen.'"

At one time, upon reading about the things that were declared as they appeared in their books, Jews and Christians thought that the facts were so, that the earth was smooth and motionless

the meanings which Islamic savants had given to those âyats about the earth, the moon, the sun, the sky and the stars, thus showing that they full agreed with today's modern discoveries, and he presented the book to Sultan Abdulmajîd Khan, who received it with pleasure. Khalîl Bey translated and revised the book, giving it the title **Afkâr-i jabarût**. The revision was published in Istanbul in 1265 A.H..

Upon reading Islamic books, scientists admire the Qur'ân, seeing that it has predicted every experiment, every new discovery precisely as it is. The ignorant, who know nothing of science, of Islamic books, read the books written by the enemies of Islam or by priests, thus misunderstanding Islam and becoming enemies of dîn. Like these, some of those ignorant people who have become enemies of Islam blindly give themselves such names as poet, journalist, novelist, admirer and supporter of Turkish culture, and even man of dîn, or specialist of Islamic history, and they try to make the youngsters irreligious through writings full of very loathsome lies and slanders. They drift both themselves and the people to perdition.

Another group of such ignorant people think of themselves as scientists, having read a few scientific books. They attempt to smear Islamic dîn, which is as firm as steel, with the denials, objections, which the European scientists rightfully directed towards Christianity. These shame scientists do not ever think that a scientist's word will be of value only when he speaks on the branch of science which he studies, or, even, in which he is specialized. His speaking on what is beyond his specialization, especially when he meddles with the words of the specialists of other branches, will be funny as well as valueless. Being a scientist does not give one the authority of speaking on every branch of knowledge. A good chemist cannot cancel the diagnosis determined by a doctor. A good lawyer cannot assert that there is scientific error in the report of a chemist. A good engineer cannot penetrate the specialization of a lawyer. Scientists make so many errors, mistakes even in their own scientific branches and specializations. While on the one hand accomplishing useful discoveries by solving one or more of the mysteries of matter, power and life, on the other hand they make such great errors that they give world-wide harms to civilization. This fact has many examples. For instance, Newton, a famous, great British mathematician did unforgettable services, to the world of science. Indeed, he found out the law of Universal gravitation, the basis of modern astronomy, and when he was

ful and says that those scientists who observe Allah's creatures understand the infinitude of His power well. [Please read the twenty-fourth chapter in the first fascicle!]

Muhammad bin Hasan Ibni haysam explored the laws of reflection of light on mirrors. Europeans call him Alhazem. He was born in Basra in 354 [965], and died in Egypt in 430 [1039]. He wrote about a hundred books in mathematics, physics and medicine, and most of his books were translated into European languages. Alî bin Abilhazm, from Turkistan, was a doctor. His books, which communicate his explorations in the knowledge of medicine, have been a valuable source in this branch of knowlnedge. He was first to draw the diagram of blood-circulation in the lungs. Also, he was a deep savant in knowledge of dîn. He was well known with the name Ibn-un-Nafîs, he was born in Qarsh city in Turkistan in 607 [1210], and died in Egypt in 687. The famous surgical operator Amr ibni Amdurrahmân Karmânî, one of Islamic surgeons, used to do surgical operations in the hospitals of Andalusia. He died there in 458 [1066].

Abû Bakr Muhammad bin Zakariyyâ Râdî was a great medical doctor in Islam. He was the first to do the eye operation through scientific methods. He has almost a hundred books, of which **Kitâb-ul-hâwî**, **Bar-us-sâ'a** and others are the witnesses for his service to the knowledge of medicine. In Europe he is known with the name Razes. He was born in Rey city in 240 [864], and died in Baghdad in 311 [932]. Getting his medical education in Baghdad, he became a specialist. He has valuable books on medicine and on chemistry, too. Famous Ibni Hazm Alî bin Ahmad proved that he earth was round through âyats and hadîths nine-centuries ago. The earth's diameter was measured by Mûsâ bin Shâkir's sons, Ahmad and Muhammad, in the time of the Khalîfa Ma'mûn. The tools of astronomy made by these two brothers are the clear documents of the importance which the Muslims of that time laid on knowledge and science. Ahmad died in 265, and Muhammad died in 259 A.H. In high schools in Europe none of the names of these and many more scientists is taught to the students. Nor in the books of science translated from them is anything written for Muslim children about their ancestors' discoveries. The names of Islamic savants who had great discoveries are not given at all. Those Christians who have done something very small are praised as scientists. This enmity towards Islam has speared over Islamic countries, too.

Indian Mulla Qudsî, in his book **Asrar-i malakût**, collected

it has been understood that matter, contrary to Lavoisier's supposition, is not the basis of the world.

As we have seen, scientists have made errors even in their own areas of specialization, thus making great harms to humanity. We do not mean to say that these errors of theirs have devaluated them within the borders of science. Thinking of them with their useful discoveries, we praise them for their services to science. But, by pointing out the fact that they have made mistakes even in their own specializations, we want to show that the dry thoughts of a scientist on a subject which is outside his specialization, especially on knowledge of dîn, which is quite different from, deeper and more extensive than his specialization, is nothing when compared to the words of the superior men of dîn, who are really great men filled with knowledge of dîn and satiated with pleasure of dîn. A real scientist will admit this fact very well. But those men of money, that is, those sham scientists who have customarily worn out their lives of a few years and memorized a few things for earning money or obtaining an etiquette, suppose that a few stereotyped, compressed, fading drawings in their inanimate brains, not different from motion pictures are science, and attack the superior knowledge of Islam with a courage and excessiveness given not by science but by ignorance, thus destroying themselves and drifting humanity to eternal perdition.

For example, while a scientist is examining a piece of bone which he found among geologic layers and trying to gather useful information about life, the science-impostors, on the other hand, hearing of this through radio or press, are clamouring. "The bones of apes, the origin of men, have been found. It has become a fact that men originated from apes." They are striving to deceive those credulous Muslims. Not understanding, or misapplying, the British scientist Darwin's theory of life struggle among the living, they are using it as weapon for demolishing Islam. Yes, for a hundred years some biologists, seeing blood groups, blood relation, numbers of chromosomes, physiological and anatomical changes, somatic changes for adaptation, various mutations with the effect of heat, light, röntgen and radium rays, and some chemical substances, in animals, eventually, paleontologic observations, the event of mitosis division and meiosis division, which follows the former, in all the living, observation of blunted appendages in some animals [e. g., the existence of caecum, vermiform appendix, in man], formation of embryo in all the animals with more than one cells and an animal's exhibiting the properties of all ot-

twenty-three years old yet, he discovered the field-glasses that are known with his own name. Also, by experiment, he proved that white light could be broken up into seven colors, while on the other hand by saying that light is made up of particles, radiated from a source of light, hindered this barch of physics from making progress for many years. Afterwards, upon the establishment of the theory of vibration, it was understood that Newton was wrong. Likewise, the French chemist, Lavoisier, who is called the father of chemistry today, and who indeed eradicated Aristotle's wrong cheories and opened a new scientific way to experimental knowledge by introducing balance to chemistry, did very much service to the improvement of science up to today's state on the one hand, while on the other hand he made such big errors in the knowledge of chemistry ,in which he is specialized, that such words of his, which were transferred into books an taught in universities because they were his discoveries, would cause a student of junior high school to fail his exam if he said them. For example, he used to call the chlorine gas a compound, an oxide, and he used to explain the acids wrong. The biggest mistake of Lavoisier is his repetition of the words that irreligious, ignorant people had been saying since long ago, while explaining his valuable and right discoveries. That is, upon seeing that weight did not change in chemical reactions and establishing the law of conservation of mass, he said, "In nature nothing comes into existence and nothing ceases to exist." Upon hearing this the sham scientist clamoured, "There is nothing to be created out of nothing. Nor does anything cease to exist." Staining the pages which they issued in the name of scientific books with these black writings, they, as it were demolished the dîn and threw Islam to the ground (?) and came into possession of a scientific force to blow out the fortress of îmân! Whereas, Lavoisier made this error because he thought that chemistry was everything, that Allahu ta'âlâ would be limited in the law which he was able to see, and that there were no events other than this law. The seeing of this chemist, who is named Lavoisier, that matter does not increase or decrease in chemical events, reveals the fact that "Men cannot create or annihilate anything." Like other enemies of dîn, he, too, extracted a wrong conclusion from his experiment and attacked Islam. But he blemished himself by doing so. For, today's knowledge of physico-chemistry has penetrated into the depths of atom where chemistry could not reach, thus proving that Lavoisier was wrong, and Einstein's theory of relativity has modified the law of Concentration of Matter. Thus

Allahu ta'âlâ declares, "Observe matter the changes in matter; I created these for you. Utilize all of them." And also, "Observing how the young develop, the events of life, see that all are based upon regular, scientific principles, and thus understand My existence and My greatness!"

In order to eradicate Islam, the enemies of Islam extract unsound thoughts, depraved ideas from physical, chemical, biological and astronomical events. By propounding these slanders of theirs under the name of knowledge, scientific information to the youth, they deceive Muslim children. Whereas, scientific progress, new discoveries expose Allah's existence, His oneness, His power and knowledge clearly, thus supporting Islam.

Lest we might be deceived by those who attack our îmân, we should learn and understand the scientific knowledge in high schools and universities well. Real scientists see how childish, how ignorant the words of the enemies of dîn are.

It is notable that in none of the theories above man has been said to have originated from monkey; it has not even occurred to the minds of scientists.

Yes, it is noted that there has been evolution in the living in the course of time, yet such changes have taken place within each species. For example, the skeleton of a man called Cro-Magnon has been found among the new layers of the fourth prehistoric age. Different from our skeletons as it is, paleontologists have said that it was one of the first human beings. On the other hand, skeletons of monkeys called anthropoid have been found, which lived in the end of the third age and which are unlike today's monkeys. Anthropologists say that they are monkeys. But sham scientists, the enemies of dîn say that the man called Cro-Magnon and the monkey called anthropoid are the fossils of man's first ancestors, or they are the fossils forming a pass between man and monkey. Biologists observe the difference between man and monkey only with respect to matter. Whereas, the greatest difference between man and animals is man's soul. Men have souls. Honour of humanity comes from this soul only. This soul was given to Hadrat Adam first. Animals do not have this soul. Materialists, philosophers, knowing nothing of this soul, may suppose that man is close to monkey. Even though the figure and the construction of the early men were similar to monkey, man is man. For he has a soul. And monkey is an animal. For it is deprived of this soul and of the superiorities given by this soul. As it is seen, man and animal are quite different. There can never be a pass between

her animals in its stages of embryo [e.g., observation of such formations as pronephros, metonephros, gill cracks in man's embryo], have supposed that species of animals have been changing from simple to perfect for millions of years, [that is, there has been an evolution].

It is Lamarck, a French doctor, who wrote first that the living developed from simple to perfect. In his book (*Philosophy Zoologic*), which he published in 1809, Lamarck wrote that the living could multiply from one origin. But the biologists of the same century said that the examples given by Lamarck showed not the animals' developing to each other but their adaptation to their environments.

Secondly, Charles Darwin, son of a British biologist, in his book **The Origin of Species**, which he published in 1859, said, "The living struggle to adjust themselves to their environments. Those who win this life struggle survive and those who lose it die. The incidental changes in a creature provides its survival by adapting itself to the environment." The others objected to this in various ways. Even Darwin, admitted of the fact that he could not understand the formation of such complicated organs as the eye and the brain, and he had to say in his letter which he wrote to a friend of his, "As I think of the construction of the eye, I feel as if I would go crazy."

Thirdly, Hugo de Vries, a botanist from Netherlands, saw in plants that different individuals, came out from a pure species incidentally and their properties were transferred from one progeny to another, and he called this the theory of mutation. Whereas in mutation new organs do not come about. Furthermore, it is not possible to end up the formation of the complicated organs, such as the eye and the brain, which issue from the various layers of embryo, by the change event in the theory of mutation.

Lastly, paleontologists admit the fact that each living species can change in its own species, a living species does not change into another species. For example, today's echinoderms are the same as the ones of the first paleontologic age. No echinoderm has ever been observed to change into a vertebrate, nor has any fossil been found to show this.

Whereas, Hadrat Ibrâhim Haqqî has written in his book **Ma'rifatnâma** that in the construction of the living there is a development from the simple one to the most perfect one, man, with examples, and he has explained that this does not mean that the species change to each other.

of dîn fanatics, bigots. They say that the men of dîn are the enemies of science. He who reads Islamic books and understands the exalted knowledge of Islam does not believe these lies; he immediately understands that they are illwilled, that they are the insidious enemies pretending to be friends. But those poor people who have little knowledge of dîn or who have not learned knowledge of dîn in their homes are caught in these base people's traps and drifted into perdition.

By saying, "As printheuses were built and books were printed in Europe, our black-headed people who wore turbans and grew beards said that it was a sin to build printheuses because they were the disbelievers' invention, and they prevented them. They caused us to remain behind for years. Islam, the laws of deserts, made great harm to the Turks," they want to educate the school children irreligious, faithless. They inoculate them with hostility against Islam. Being unable to attack Islam through knowledge, science and morals, they fable such base lies and poison the young brains. Like their all other slanders, it is obvious that these words of theirs are also lies. Whom they call black-headed is Abdullah Bey from Yenishehir, who is the fifty-seventh Ottoman Shaikhulislâm, the greatest representative of Islamic savants; let us see how he answered the question concerning building a printhouse and printing book: When a Hungarian Muslim wanted to build up a printhouse, the Shaikhulislâm was asked, "If a person who claims to know the art of printing books well says that he can make the letters and words of the books of helping branches of knowledge such as lexicography, logic, astronomy, physics and the like in moulds and print them on pieces of paper, thus obtaining their copies, does the Sharî'at allow the person to print books in this manner?" The Shaikhulislâm, Abdullah Bey, answered, "A person who know the art of printing books well makes the letters and words of a book in moulds and prints them on pieces of paper, thus obtaining numerous copies of the book in a short time. Thus he causes the cheap way of writing books. It being useful work, the Sharî'at allows the person to do that work. A few people who know the barnch of knowledge written in the book should correct the book first. If the book is printed after putting in the corrections it will be a beautiful work." The answer is written in the book **Bahjat-ul-fatâwâ**, in its chapter **Hazar wa labs**. It shows how much the Sharî'at values knowledge.

The book titled **Tanqîdh-ul-kalâm fî-'aqâid-i ahl-i Islâm** by Abdullâtif Harputî, one of the men of dîn educated in the time of

them; they cannot change into one another. Whereas, centuries ago it was written in Islamic books, e.g. in the foreword of **Ibni Haldûn Târîhi** and on the twenty-eighth page of **Ma'rifatnâma**, that among animals the monkey was the closest to man. [See the thirty-ninth chapter of the first fascicle! It is written in **Bahjat-ul-fatâwâ**, "Monkeys are not the descent of those ancient people who were changed to monkeys. It is wrong to say that monkeys are human descent. For those monkeys which were changed from human beings did not live more than three days. They were annihilated."]

Of the various similar examples which come to our mind by the way, being embarrassed on behalf of science and knowledge, we will mention this fact: the microscopic, one-celled animals called amoeboids multiply by fission, that is, their cytoplasm and nucleus being divided into two. A biologist in north America clove the amoeba, its cytoplasm and nucleus, in the middle, and saw that both the parts went on living. This experiment is the normal way of amoeba's multiplying. Moreover this experiment does not always give the same result. Reading about this in a magazine, a mathematician, an expert of calculation, gathered the youngsters and said, "In America amoeboids are being cloven and killed and then enlivened again. Mystery of life has now been solved. Dead cells are being enlivened. I read about it few years ago. There are perhaps more improvements now," thus trying to deceive youngsters by inoculating them with the idea that science was enlivening the dead, that men were giving life [never!] to the dead, that there was no power, no creator, other than science and nature, them, and that the concept of Allah had been [never!] fabled by the ealy ignorant people; how apparling! An irreligious mathematician, beieng unable to find any dot to blemish Islam with in the area of mathematics, which extends from infinity to infinity attacks with the wrong meanings which he derived from the events unknown to him in the other branches of science; the case is so astonishing, so pitiable. Wouldn't such base behavior of a person who received high education blemish the name of high education? Would even a person with low education talk so ignorantly? We should not believe the thieves of fatih, the science-impostors, who, after hearing of the experiments and words of scientists, mask their own lies and plans with those words and try to poison the youngsters and to steal away their faith.

In order to deceive youngsters and cause them to go out of the dîn the enemies of dîn attack with lies and slanders. They call men

mujtahids in the dîn. The science-impostors cannot interpret the Qûr'an. Their translations of the Qur'ân are worthless. It is a big guilt to attempt to adapt the âyats, which are beyond science and experiments and have nothing to do with science, to scientific knowledge, and to change the interpretations made by the Salaf-i sâlihîn (the early savants). Those who make such interpretations and translations become disbelievers.

It is written in its seventy-third page, "The stars that have been seen since the discovery of telecope and the tiny beings that have been seen by microscope had not been seen and their existence had not been known of in the earlier ages. As it would have been wrong and unjust to say that these beings did not exist because they could not be seen then, so it would be out of place and unjust for scientists to deny those things which they cannot understand through today's scientific tools and scientific information, especially those beings that are beyond the limits of science, and to say that they do not exist. It would be a word incompatible with science, an ignorant word."

In short, while real scientists are always in love with Islamic dîn, and sham scientists, being unable to understand the dîn and the world, attack the material and spiritual values, finally winding up in Hell.

Sultan Abdulhamîd Khan II, which was printed in Istanbul in 1330 A.H., detailedly communicates old and new scientific information and the words of the great men of dîn about it. It is written in its hundred and fifty-third page, "Scientists investigate and observe substances and the events in substances. They carry out experiments in them. They understand substances and inform with what they understand. They do not go beyond what they see and understand. He who goes beyond this has overflowed beyond his duty. Those subjects which cannot be perceived, observed or experimented are beyond scientific knowledge. The scientist's word in such subjects is worthless, unimportant. When a scientist means that the angel's existence cannot be observed through science and that it cannot be understood through experiment by saying that there is no angel, this word of his agrees with science. But if he means to say that the angel's existence is not believable because it cannot be proved with experiments, his word is worth nothing. It is to be cast at the teeth of its speaker. For, by this word of his he himself goes beyond science and disagrees with science. To attempt to deny something whose existence cannot be understood by observing and experimenting and to say that it cannot exist is as out of place and as incompatible with science as saying that science shows its existence. It does not become a scientist to search the beings beyond the subject of science such as soul, angels, genies, Paradise and Hell within the limits of matter and events and to try to understand them through experimentation. Understanding such beings is possible by their being communicated to Prophets, whose superiority is noted through their miracles, and by hearing from Prophets. such information is called '**Ulum-i naqliyya**. It is not called **Scientific information** or '**Ulûm-i aqliyya**. To attempt to understand such information through science is like bringing the bread to one's ears to eat it with one's ears. Some science-impostors who call themselves Muslims and wear turbans and perform namâz disbelieve the existence of genies thus. They say, 'It is an untrue story to become paralyzed by genies. It simply is not done to believe in such superstitions in the scientific age.' They give wrong, tortous meanings to the âyats and hadîths about genies, and thus become disbelievers."

It is permissible and necessary to give scientific meanings to the scientific information and the âyats in the Qur'ân which tell the knowledge that can be understood through science. And these meanings can only be given by Islamic savants, that is, by those great interpreters who are specialized in scientific knowledge and



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