

THE
RELIGION
REFORMERS
IN ISLAM

HÜSEYİN
HİLMİ
IŞIK

SECOND EDITION



1621

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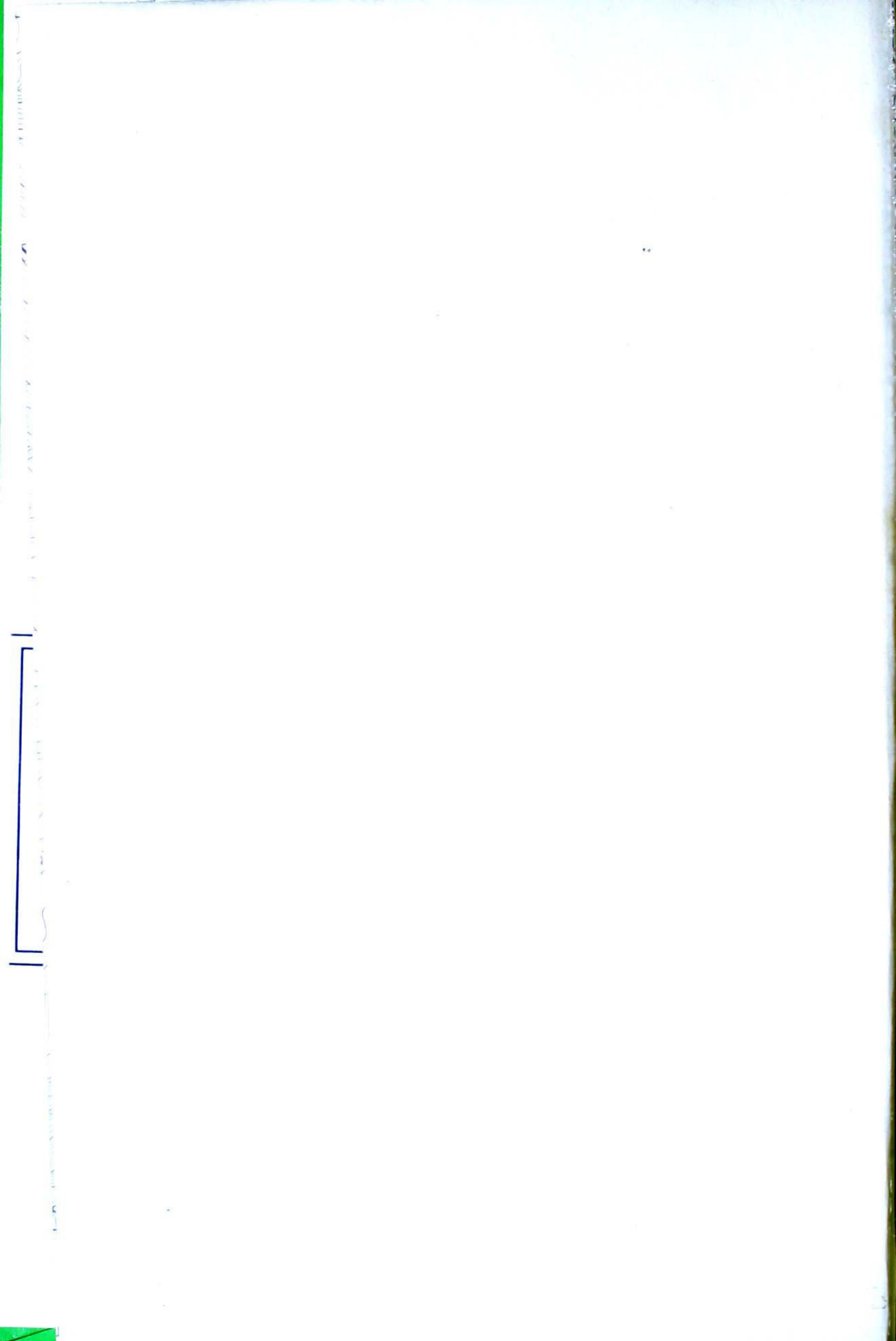
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Bismillâhirrahmânirrahîm

FOREWORD

I begin to write the book *The Religion Reformers in Islam in Besmele*. Allah has mercy upon all people on the earth. He sends useful things to everybody. In the next world, He will do a favour to and forgive whomever He likes of the Moslems who are to go Hell, and He will bring them to Paradise. It is Him alone who creates every living creature and who keeps every being every moment in existence and who protects all against fear and horror. Trusting myself to the honourable name of such a being as Allah, I begin to write this book.

Our hamd be to Allah! Auspicious prayers and greetings be for His most beloved Prophet! Prayers be for the pure Ehl-i-beyt and for the just and faithful companions of that exalted Prophet!

In 1959, I was a teacher in Erzincan. We listened to a conference in the Boys' High School. Hundreds of teachers were present. First Erzincan Education Director and then the lecturer's assistant made speeches. Thirdly, the lecturer Mr. Mithat Eng, Doctor of Psychology, one of the teachers of the Academy of Social Services of Ministry of Health, made a speech. He was tall and had a fine strong voice. He spoke very effectively. He spoke a few days about intellect. On the last day he told about the measurement of intellect and testing methods. He gave new information from the books of European and American psychologists. While telling the short history of the measurement of intellect, he said, as outlined, "The measurement of intellect first began in the Ottomans. According to what I read in the American literature, when the Ottoman armies came up to Vienna, the European States were frightened very much. They were terribly bewildered with the fear of that Islam was spreading over Europe and Christianity was perishing. They searched remedies for stopping the Ottoman attacks. They strove hard. One midnight, the British ambassador in Istanbul sent a cipher. He couldn't wait until morning to give the good news; 'I found, I did!' he said. 'I found the reasons why the Ottomans won victory after victory and the remedy of stopping them.' And he explained as follows: 'Ottomans never do harm to captives and they treat them like brothers. They test the intelligence of little children no matter of which nationality or which religion they are. Keen-witted children are selected, and in schools called "Enderûn" in

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expose rules of the Kur'ân to view." The pure youngsters who have been deprived of knowledge, believing these false heroes, these hypocritical friends, have been corrupting their faith willingly, smilingly, thus being dragged towards endless disaster and abyss.

Attacking Islam is assassinating the whole world, all people. It is treading on the human rights, on the human liberty. It is a try at changing the prosperity of men into disaster. And this tragedy, this evil has been being committed for the pleasure, amusement and fun of a handful of passion-blinded, stony-hearted group. May Allah rescue people from this ominous and very dismal nuisance! Amen. Prayers sent with only words and writings will not be accepted. It is necessary both to pray and to hang on the means and strive. Moslems should know the uncovered and insidious enemies who attack their faith, their happiness, and they should not believe in their lies.

Seeing this dismal calamity that has descended upon Moslems, my heart breaks. In order to protect the youngsters against this destructive, crushing attack and to cause them to defend, I deemed it a great task and the only means for attaining the everlasting happiness to render a service, though very little. In doing this, I attempted to write down the slinking aggression of a few people, who are ignorant of the religion and who maintain that reform in the religion is necessary, and to expose the right, the truth to view by answering them one by one. Thus I wanted to introduce to the youth an aberrant group who claim to pursue the cause of Islam. To show obviously that they are wrong, and to tell about the highness of the EHL-İ-SÜNNET sect, which is the only way to salvation, I translated a letter from the book Mektûbât by Imâm-i-Rabbânî Ahmed Fârûkî Serhendî, the great savant and the exalted leader of Moslems, and I added this letter to the end of my book. The first edition of this book in Turkish which was titled Dinde Reformcular was issued in the beginning of the year 1968 (first edition in English, 1970). Now the seventh (second in English) edition is presented to the youth.

May Allah make us all attain the worldly happiness and that of the next world! May He protect us against harming ourselves and others! Amen.

(Said Beg's son)

HÜSEYİN HİLMİ IŞIK

M. S. in Chemical Engineering,

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the Palace, they are educated by qualified teachers, and being taught Islamic knowledge, Islamic morals, science and culture, they are brought up as strong, enterprising Moslems. The valuable commanders who caused the Ottoman armies to gain victory after victory, and the outstanding men of politics and administration like Sokullu and Köprülü (two great Ottoman viziers) were all these keen-witted children brought up in this manner. For stopping the Ottoman attacks, it is necessary to demolish these Enderûn schools and madressas, which are their branches, and to cause Moslems to decline in knowledge and science.' ”

These words of Mithat Beg and the dismal, heartrending events in the Ottoman history show that this suggestion of the British ambassador was regarded all right and the Scotch and Paris Masonic lodges began to work assiduously. In order to deceive Moslems and to prevent the madressas and schools from educating learned and scientific men of religion and administration, plans were prepared. The youngsters who were deprived of knowledge were made irreligious in Europe. They were accustomed to pleasure and dissipation. They were given false etiquettes and diplomas and sent back to the mother country. Such ignorant persons with diplomas, through the very shrewd and millions-costing snares set by the enemies, were made to take the lead in the Ottoman State. For example, Mustafa Reshid Pasha, Ali Pasha, Fuad Pasha and the like, who were Masons, removed the scientific lessons from madressas. Mithat Pasha and Talât Pasha also lessened the religious lessons. In the time of Fâtiḥ Sultan Muhammed Khan (Mehmed the Conqueror) the religious and scientific knowledge taught in madressas was very high. But after Tanzimât (the political reforms of Abdulmejid in 1839), especially in the time of the Union Party, it became very low. The enemies of Islam became successful by acting very insidiously and hypocritically. Especially Mithat Pasha had been prepared to attack mercilessly, to attack Islam and the Kur'ân through bitter plans. If the strong imân and the keen intellect of Sultan Abdulhamid Khan II did not stand stiff like a steel shield against this poisonous dagger intended to be thrust through Islam, the enemy destruction plans would no later than then crush the Moslems. There are many documents proving these words of ours in the twelfth volume of Türkiye Tarihi (History of Turkey), the 1967 edition.

The enemies of Islam have been trying to annihilate Islam and Moslems. Communists, through every kind of propoganda, by telling loathsome lies and slanders, applying very wild and barbaric tortures, have been attacking. Moslems see these abject attacks of theirs and will not be deceived. Masons have been attacking Islam through insidious, sweet words, smiling face, help and flattery. They have been saying that all people, religious or irreligious, are brethren, and that religion is unnecessary. The most terrible enemies of Islam are those who, feigning to be Moslems, try to demolish it insidiously from the inside. They are demolishing it from the inside with such words and articles as, "We will reform the religion. We will purify Islam from superstitions, from corrupt things. We will

THE RELIGION REFORMERS

In this book, the aberrant ideas of a few reformers have been set up in paragraphs, which they have written against Islam, and necessary answers have been given to them. Thus, sixty-two paragraphs have been formed. 'Reform' means 'to return something corrupted to a former state, to correct.' 'Religion reformer' means 'he who renews, renovates the religion.' But today, those who try to change and demolish Islam from the inside call themselves "religion reformers". For this reason, there are three groups of reformers in the religion. Each of them has been told about in detail at the end of our book, in the forty-second paragraph. It will be seen there that it is wrong and out of place to use this word for Islam. The reformer, in order to deceive the youngsters, pretends to be a man of religion; he says:

1 — "In accordance with the contemporary time, improvements in our religion also should be done. Many things, superstitions, which do not exist in the religion, have been mixed with Islam later. It is necessary to clear them off and return our religion to its earliest true, pure state."

Answer: It is obvious that for the recent two or three hundred years there has been a standstill, even a decline in Moslems. Seeing this decline, it is very unjust, very wrong to say that Islam is corrupting. This decline came forth because Moslems did not trust to the religion and they have been slack in carrying out its commands. Unlike other religions, Islam has not been mixed with superstitions. Maybe the ignorant have wrong beliefs and words. Yet these do not change what is declared in the fundamental books of Islam. These books declare the words of Resûlullah (Muhammed) and the information coming from his Ashâb. All of them have been written by most efficient, exalted savants. They have been approved unanimously by all Islamic savants. For centuries, no alteration has taken place in any of them. That the words, books and magazines of the ignorant are erroneous cannot be grounds for attributing defect or stain to these fundamental books of Islam.

To attempt to alter these fundamental books in accord with the fashion, with the situation in each century, means to make up a new

In the first English edition of **The Religion Reformers in Islam**, many words foreign to the English reader were explained in footnotes so that they might be understood well. Now, in the second edition, those footnotes are excluded, a list of words being appended at the end of the book. I ask of my dear readers to look up for the words that are not understood well and to read their meanings in that list.

Hüseyin Hilmi Işık

our religion, to our mazhab. We only want them to say frankly whether they are moslems or not and their deeds to be in agreement with their words. For Islam has certain and unchangeable rules. Moslems have to talk in conformity with these rules. While some people who say that they are Moslems do not regard it a guilt that they dissent from the religion by holding the basic knowledge of Islam of no account and making fun of it, they get angry when they are told that they have dissented from the religion. They want the religion to be attacked and the attacker should not be told that he is attacking the religion and becoming kâfir (disbeliever); it will be free to attack the religion, and those who attack the religion should not be told anything! They molest those who answer them and who declare that they are unjust, in such terms as "retrogressive" or "fanatic" which have been made up by communists. And about those who, like themselves, attack the religion, they say "modern, enlightened." The truth is that they themselves are fanatics. Of them, those who pretend to be men of religion are "fanatics in religion", and those who pretend to be men of science are "fanatics of science".

Attempt to change the basic knowledge, the basic books of Islam and to adapt them to the present time, means changing, defiling Islam. Moslem means the person who believes in and reveres this basic knowledge and who has promised not to attempt to alter it. And 'democracy, freedom and secularism' do not come to mean 'not keeping one's word or giving up one's belief'. Islam does not command that the non - Moslem compatriots should be forced to be Moslems. Is there a democracy greater than this?

Some of our insidious enemies try to accept all the customs, fashions and immoral, devouring, crushing movements in Europe and America and spread them among youngsters. While doing this, they never mention our religion as if it were a guilt that should be covered, or they regard it heavy and horrible, like a crushing burden. And some others say that the religion is necessary for possessing a sound society and unity, but the religion should be adapted to the present time and Islam should be cleared from superstitions. Whereas, there is no superstition in the books of the Ehl-i-sünnet savants. There are superstitions amongst the ignorant of the religion. And for clearing these off, it is necessary to disseminate the Ehl-i-sünnet books and teach them to youngsters. When the reforms they want in the religion slur the basic knowledge of the religion, we should rebut them both through the Âyât and through the Hadith, and we should say, "You have no right to make alterations in Moslems' religion as if it were your own possession." They want to blemish the great Moslem savants and replace them. They tread on the Moslem

religion for each century. To attempt to make such alterations depending on the Kur'ân and the Hadith and by adapting to them, is a sign of not knowing the Kur'ân and the Hadith, of not comprehending Islam. To presume that the commands and prohibitions in Islam will change in accordance with the time means to disbelieve the reality of Islam. The Kur'ân says, "Moslems command the things that are ma'rûf." Ziyâ Gökâlb and the like, who were ferocious reformers attacking the Kur'ân and Islam impudently, attempted to alter Islam according to customs and fashion by saying 'convention and custom' for the word 'ma'ruf', thus ingratiating themselves with their Masonic masters and acquiring posts. In order to get what is mundane, they sold their faith. Ziya Gökâlb was given the membership of the Central Committee of the Union Party as a recompense for this service of his in being at enmity with religion. If Islam, as he said, gave place to customs, even at its beginning it wouldn't have prohibited the bad customs of the ignorant Arabs and would have tolerated idolatry, which was the most valuable custom of that time and which had gone so far as into Kaaba. The word 'Ma'rûf' in the Âyet means 'Good actions which the Sherî'at approves'.

Islamic faith has been built upon knowledge. It is conformable to reason in every respect. In affairs which are not declared clearly in the Kur'ân and the Hadith, to pass new rules compatible with reason and knowledge, that is, to make kiyâs and ijtihâd, will be one of the main sources of the religion. Yet this job requires to be a Moslem first of all and possessing the necessary knowledge. If the reformers, instead of meddling with the fundamental books, think of annihilating superstitions which have become established among the ignorant, nothing can be said against them. They will be serving Islam. But, if we are supposed to believe that they bear such good thoughts, first they have to prove that they are real and sincere Moslems. A non-Moslem's pretending to be Moslem and attempting to attack us with our own weapon will be a big injustice and very shameful and very disgraceful. The religion reformers should not only pretend to be Moslems or claim to be Moslems, but also prove to be Moslems. It is not permissible for a Moslem to feign irreligiousness, unless there is the fear of death. Instead, does 'irreligiousness' mean 'hypocrisy, mendacity' that they pretend to be Moslems when it suits their purpose? It is not permissible to question a person who says, "I am Moslem." We have to know him as our brother-in-Islam. Yet he shouldn't play tricks with our faith. If we see him speak ill of the fundamental knowledge of our religion and gossip about it, it will be not only permissible but also necessary to question him and to call him to account. We do not force the reformers to adapt themselves to

It is seen that though the religion reformers do not believe that Islam is a religion sent by Allah through the Prophet, they say that it is necessary for the accomplishment of beautiful manners, for getting on well and getting promoted in worldly affairs. In short, they say that religion is to be believed for this world. They say that though there is no real religion it is necessary to believe in religion for having good manners, for procuring social usage. This belief is superficial, but since it is very useful, it should be believed as if it were true. They say, "It should be believed though superficially," most probably because they see that Europeans and Americans are very reverent to their faith.

Whatsoever it may be, the enemies of Islam, too, feel compelled to say that religion is necessary. For unless a force, which obliges people with its attraction and compels them to put their affairs in order, is made divine and its divinity spread, it remains weak.

There are those who want to establish good manners through knowledge, too. Knowledge presents morals as a virtue. But this cannot be something more than a theory. It cannot reach the degree of power in the Hadith "**Salvation is in honesty only.**" It simply could not be said, "It is without foundation," about the religion, about which they say "so necessary, so useful." It simply is not right to pretend to believe something which is not believed. Their saying is illogical, like taking the truth and the lie equal.

How could it ever be admitted that a thing which brings people to ecstasy and which is so dominant over man's existence and morality be without foundation or made up by people? Are people to depend on the religion or is the religion to be made up by people? People's worshipping the things which they themselves have made up is an eccentricity. Such an eccentricity was present in the people who worshipped idols, that is, statues before Islam, and it was the evidence of their being base and stupid.

THE REFORMER SAYS, "The golden chain, that is, the idea of nationality, which has been discovered in recent centuries to tie people tightly and safely to one another, will replace the coarse chain, which will some day break. If, instead of brotherhood in religion, concepts of nationalism and patriotism had been established, the youth would exist."

If the religion reformer believed in the religion, he would not mix the religion with nationalism or with training; he couldn't say "the coarse chain" about brotherhood in the religion while saying the embroidered "golden chain" about national unity. It is understood from the words of reformers that the religion will correct the morality of the ignorant people, and such people will be made to believe not superficially

savants who have gathered the basic knowledge of Islam and spread it all over the world and on the knowledge they have gathered. See what the Russian Mûsâ Jaarullah Baykiyyeph from Kazan, who has appeared under the mask of **reformer**, says:

"Islam, which Allah sent through His Prophet, was established upon knowledge. It corrected the human life and established a social order. It declared the civil actions one by one. It set up a professional career based upon justice and advantage. Such a professional career strengthened Islam. It spread over continents. Later in Iran, enjoyment, revel and dissipation spread amongst Moslems. After this, a greater instigation came forth. The Greek philosophy, which was based upon only thoughts and theories, was translated. Study on work and matter ceased. Sheri'at came to a theoretical state based upon delusion and phantom. The pure imân of Moslems was all mixed up with gossips called "**ILM-I-KELÂM**". Thus, social, economical and civil studies ceased. In mosques, **MADRESSAS**, houses and everywhere, time was passed with trivial, useless theories and thoughts. Books of kelâm slandering the positive science were disseminated everywhere. Useless thoughts, unnecessary articles were considered as of **ISLAM**. Is there a word of value, a useful idea in Ghazzâli's book **Tahâfût** or in the philosopher Ibnürrüşhd's answer to it? Who will ever mention or write today the deliriums in the books of Nassîreddîn-i-Tûsî, a geometry and astronomy scholar, or in the books of thousands of people praising or slandering him? Is there anything which could be said to be of religion in the innumerable books of the scholars of the Esh'arî mazhab telling about Allah's attributes and deeds and human will, or in the shameless quarrels between Shiites and Sünnîs? Is there anything of reason, of idea of Islam in Taftâzânî's books or in their world-wide commentaries and explanations, or in the books of fiqh, kelâm, mantiq, usûl, tefsîr, nahv, sarf, hikmet?

These mendacities of the Russian Baykiyyeph have been written down over and over again and applauded at every opportunity by the religion reformers amongst us and this mendacious disbeliever has been called the "Luther of Islam". We will answer his slanders in the ninth paragraph.

And one of the masked words of the religion reformers is,

"The strongest, the most useful force for bringing people to goodness and union is religion. A nation without religion cannot survive."

But from the passwords leaking out of this sort of words and writings of theirs, it is understood that they do not believe in religion. For example, they say:

"The Orientals are very intelligent people. For six thousand years the sacred hands ruling the souls and morality of people have always risen in central Asia. For the mankind in need of worship, the keen intellects of the East have created idols and left them as souvenirs. When the oriental intellects were unable to find opportunity for studying in matter, their imagination became very wide and brilliant. For this reason, poetry, philosophy, astronomy, spiritual knowledge, alchemy, sorcery, mu'jize, kerâmet and the like, commenced in the East and spread over the world. Nevertheless, since good nature and good thoughts are spiritual, there is nothing so useful as religion to strengthen them. Man cannot live without religion."

Those who fought against Hadrat Alî were not sinful. 'Sin' means 'guilt committed against Allah,' that is, 'not following the Sherî'at'. They had not elected Hadrat Alî the caliph. Because they did not regard him the caliph, they took up swords. If they had elected him the caliph, it would be a sin for them to oppose to the caliph. It is true that they were mistaken by not electing him the caliph, though they put forth the religion as a proof. Yet this error of theirs was an error of ijtihâd. It was intended to follow the Sherî'at.

Question: Isn't the Sherî'at to make people attain happiness and to secure repose? Does it cause bloodshed to obey the Sherî'at?

Answer: They wished to follow the Sherî'at. Yet in doing this, they made a mistake. Bloodshed was not caused by their following the Sherî'at. It was because they were mistaken in following the Sherî'at. Likewise, in the Uhud Battle, many of the forty of the Prophet's companions, whom Resûlullah (Muhammed) had placed at a pass so that they might block it, had been martyred. Their death had not been caused by their following Resûlullah's order, but by their error in carrying out this order. Following the Sherî'at never harms anybody; it is always useful. It makes a person attain happiness. It is harmful not to follow the Sherî'at or to go wrong while following it.

The Moslems against whom Hadrat Alî had declared war had wished to follow the Sherî'at. But in choosing the way which the Sherî'at had shown for the accomplishment of that deed, they went wrong. Since they were the people loved and distinguished by Allah, this error of these beloved, distinguished people is more valuable and more sevâb than the worships of the good, of the Moslems who came later. It has been said, **"The right, good deeds of the good are like the errors of the distinguished."** That means to say that the wrong deeds of the latter are more useful, more precious than the right deeds of the former. For this reason, those who had died from both sides became martyrs. They deserved to be rewarded in the next world.

Reading the corrupt history books written for political interest, for procuring what is mundane, and the sentimental stories written by Shiite fathers in Iran, the youngsters cannot comprehend the greatness of the Prophet's companions and they get wrong ideas fixed into their minds. For the benefit of youngsters who struggle to learn the beauty of Islamic faith, which is the cradle of today's civilization and which commands us to study on the matter and on the spirit, I prepared the books **Islama Hizmet (Serving Islam)**, **Eshâb-i Kirâm (The Prophet's Companions)**, **Islâmda İlk Fitne (First Instigation in Islâm)** and **Aldan-**

but truly. In order to bind the people to themselves like a flock of sheep, they will give place to the religion. They will make them believe, but they themselves will not believe. They will be able to put the religion into a new mould every day. According to them, morality of the people will be corrected by means of religion and the irreligious progressives will not have to have good manners. I wonder if the reformers do not deem it necessary for themselves to have good manners?

2 — THE REFORMER SAYS, "Hadrat Prophet rejected the dictatorial regime and sultanate. Yet Islam was convenient for the establishment of such a regime. So it happened."

The reformer is too wrong in this word of his. While the constitutions of European kingdoms regard the kings sacred and unquestionable, Islam, with the Hadith, "**Each of you are a shepherd. You are all responsible for the people you rule,**" holds the rulers like average compatriots, and it does not give place to dictatory or sovereignty. The laws of Islam is the Sheri'at. The rulers also have to adapt themselves to the Sheri'at and to carry it out like a compatriot. The presidents who have swerved to sovereignty, to oppression are the persons who have departed from the Sheri'a't and misused their powers. Hadrat Omer-ul Fârûk, who, on the day the booty tissue taken during the war was divided and distributed to gâzîs, said, "It is more, because I added from the share of my son," because he had on himself a piece of tissue more than what the others had on, and Omer bin Abdül'azîz, who, on the day he became the caliph convened his wives and said, "I undertook a heavy task. Maybe I will not have time to get together. If you wish, you may get your mehr money and alimony and go," are the precise exemplars of Moslem rulers. Islam cannot be blemished if such persons are few.

3 — THE REFORMER SAYS, "A short while after the Time of Happiness (the time of Hadrat Muhammed), Islam became a sharp weapon which would, for clearing the roads leading to silver armchairs (high posts), form heaps of dead people on both sides. In the combats in which Hadrat Ali fought for caliphate, the Kur'ân, the Holy Book of Allah, on the points of the spears of his opponents was used as a trick in the war. The Kur'ân, which is right, was used as a means for winning the sovereignty cause, which was false."

Answer: Those combats were not for sovereignty. They were for the fulfilment of the commands of the Sheri'at. Unlike what the reformer says, the Kur'ân was not used as a means for winning the war of sovereignty. In those combats, everything which each side did against the other was intended to find out what was right and to follow the Sheri'at. In those combats, Islam was not a weapon that would form heaps of people for clearing the roads leading to gilded and silver armchairs, but it was a shield to stand against such a weapon.

beauty, who couldn't attain the happiness of loving him. With this love, by loving one another and owing to their hostility, they earned the love and consent of Allah. They got promoted and became the most exalted, the most precious and the most honorable human beings. For the source of worships and goodness is to love the darlings and dislike the enemies. Those who say that they love Allah have to be like the Prophet's companions. A person who loves should also love those whom his beloved one loves; he feels hostility towards the enemies of his darling. This love and this hostility cannot be helped by this person. They result naturally. This person is kind of crazy in his loving and in his hostility. For this reason, it has been said, **'Unless a person is said to be crazy, his imân is not complete!'** Those who do not have this craziness are deprived of loving. Unless there is hostility, there cannot be friendship! In order to say sincerely, 'I love,' it is necessary to be hostile against the enemies of the darling. Don't let our saying be misunderstood! Let it not be presumed that then the Shiites' hostility against the Prophet's companions is for this reason!

"Shiites (they call themselves 'Alavîs, lovers of Alî') say that in order to love Hadrat Alî, it is necessary to feel hostility towards the greatest ones of the Prophet's companions. These words and thoughts of theirs are quite wrong, because in order to love, it is necessary to feel hostility towards the enemies of the darling. It is not necessary to be at enmity with his friends. Allah declares in the Feth Sûreh, **'The Prophet's companions were rahîm to one another,'** and that they loved one another. 'Rahîm' means 'very much and continuously pitiful and mutually loving'. This Âyet communicates that the Prophet's companions loved one another very much. In Arabic grammar, the word 'rahîm' is a 'siffat-i-müsheb-behe'. A 'siffat-i-müsheb-behe' is an adjective that modifies a noun, adding a sense of continuity to it. For this reason, it is understood that this mutual love of great extent amongst the Prophet's companions was continuous, unbroken. This Âyet shows that such evils as resentment, envy and hostility, which are incompatible with mercy and mutual love, could not exist among the Prophet's companions. **'Of my ümmet (people), the most merciful to my ümmet is Abû Bekr,'** is said in the Hadith. Could it be possible that a person who is the most merciful of the ümmet bear a grudge and hostility against one of this ümmet?

"The hadith says, **'Allah asked Hadrat Mûsâ (Moses), <What did you do only for Me?> When he answered, <O my Allah! For Thee, I performed ritual prayers, fasted, gave zekât and remembered, praised and lauded Thee,> Allah said, <The prayers you performed will be road leading you to Paradise; they were your duty as a human creature**

miyalim (Let's not be Deceived) in order to tell them about the superiorities of the Prophet's companions.

In these books, through sound documents which I had gathered from the most precious sources, I explained the lives of the Prophet's companions, their services to Islam, and that they had loved one another. I think it would be proper to give some information here, too.

Hadrat **Muhammed Ma'sûm-i Fârûkî** Serhendî, the great Moslem savant, beloved and honoured by all Evliyâ, the greatest of those who guided people to the righteous way in his time, kayyum-i-rabbânî, says in the twenty-second letter of the first volume of his book **Mektûbât**:

"Sonny! The end of this world is approaching. Darkness and the things that darken the hearts have increased much. Everybody is being dragged by these dark currents. At such a time as this, a hero who will expose a Sünnet to view and annihilate a bid'at is urgently needed. Unless we are illuminated with the light of the Sünnet of Resûlullah (Muhammed), we cannot get into the righteous path! Unless we follow the footsteps of that exalted Prophet, it will be in vain to try to escape calamities. Without following the Beloved Prophet of Allah, the happiness of advancing in the way of tasavvuf and love for Allah cannot be attained. Allah, in the thirty-first Âyet of the Imrân Sûreh, tells His Prophet to tell others, **'If you love Allâhü teâlâ, adapt yourselves to me! Allah loves those who follow me!'** He who wants to attain happiness should follow, in everything he does, him (Muhammed), who is the greatest in the religion and in the world! He has to try to perform all his habits, worships and trade as he (Muhammed) did. In this world, those who try to be like the darling of a person will seem lovely and beautiful to that person. This person will love and appreciate them the more. Likewise, those who love the darling will always be loved. The enemies of the darling will also be enemies to the lover. For this reason, all the virtues visible or invisible can be attained by loving that exalted Prophet; this love is the gauge of perfection and improvement. Allah created His Prophet as the most beautiful, the best, the most lovable human being. In him, He accumulated every virtue, every kind of beauty and every superiority. All of his companions loved him. All their hearts burnt with love of him. It was the sweetest flavor for them to see his moon-like face and his luminous beauty. They sacrificed their lives and their possessions for the love of him. They loved him more than their lives, their possessions, and briefly, more than everything that could be loved. Because they loved him excessively, they loved those who loved him. For this reason, they loved one another very much, too. They became hostile against those who couldn't understand him, who couldn't see his

And Hadrat Alî summoned Eshter back. He was taken back from the battle by force. Agreement was settled. Thus, the combats which lasted one hundred and ten days came to an end. The attaching of the copies of the Kur'ân on the points of spears prevented the shedding of the blood of thousands of Moslems. The fire of instigation which was made amongst Moslems was thus put out.

4 — ACCORDING TO THE REFORMER, "The combats for sovereignty caused the mazhab differences and Moslems to part into groups!"

Answer: Attributing the mazhab differences to the fights for sovereignty is the word of the ignorant who do not know what the mazhabs are. It is to mix the religion with politics. The mazhab differences resulted from the freedom of idea which Islam has endowed upon people. If in the mazhab differences there is a purpose of ingratiating with a sultan or a ruler, this exalted post is certainly the ulûhiyyet post.

5 — HE SAYS, "The disputes on whether the Kur'ân is creature or not extirpated the basis of Islam."

Answer: The reformer gives an example of mixing the mazhabs with politics. Caliph Me'mûn oppressed the savants who did not regard the Kur'ân as a creature. Yet these tortures of his were not for political purposes. If he had thought of oppressing the savants for political purposes, he could have found many other reasons for doing this. If we say that Me'mûn applied his tortures for political purposes, then irreligiousness, rather than the religion, will have been mixed with politics. The reformer attempts to impute the guilt of irreligiousness to the religion.

6 — HE SAYS, "As years elapsed, the Kur'ân and the Hadith, in the power of rather those who wished to be rulers than the men of religion, changed shape like the tricks of magicians. Being unable to overcome the enemy with sword, with strength, they interpreted the Kur'ân as they wished and made up Ahadith which would suit their purposes."

Answer: The reformer speaks ill of the branches of knowledge which he knows nothing about. He attempts to blemish the most precious pages of the books of tefsîr (commentary on the Kur'ân). On the parts which the writers of those books wrote through ijtihâd, everyone has the right to enter into discussions, to dispute, provided he will follow the rules of discussion and decency. Yet nothing can be so out of place and so funny as, for a reformer, who knows nothing about the eloquence of the Kur'ân, to slander Zimahsherî's tefsîr.

7 — HE SAYS, "Superficial Ahadith have been made up. Everybody knows that there are many mevdu' Ahadith."

Answer: There cannot be a behaviour so unjust as to speak ill of the knowledge of the Hadith, which is based not on reason and experience

of Mine. Your fast will protect you against Hell. The zekât you gave will be arbour for you on the Day of Resurrection. Your praising Me will be a light for you on that day. What did you do for ME? > When he said, <O my Allah! Inform me of the thing which is for Thee!> Allah declared, <O Mûsâ! Did you love those whom I loved and did you bear hostility against My enemies?> Hadrat Mûsâ realized that the most precious thing to be done for Allah was **Hubb-i-Fillâh** and **Bugd-i-Fillâh**." The translation of the twenty-second letter is up here.

It is true that in the Siffîn Battle Hadrat Muâwiyye had the Kur'ân attached to the points of spears and thus put an end to the bloodshed among Moslems. In the Siffîn Battle, the fight was stopped by the end of the first month of the new year, Muharrem, 37 A.H. Messengers ran between the two sides. They strove to come to an agreement. When Muharrem ended, Hadrat Alî declared that the time was up, yet the rebellion was not given up. First, Eshter on the side of Hadrat Alî came forward with his soldiers. The Damascenes went to meet him. Eshter was one of the conspirators who had excited the 'Camel' Battle. **Kisâs-i-Enbiyyâ** says, "In the 'Camel' Battle, there were twenty thousand people on the side of Hadrat Alî and thirty thousand on the opposite side. When both sides were about to come to an agreement, Abdullah bin Sebe', Mâliq Eshter and other chiefs of those who had martyred Hadrat Osmân, assembled one night, and they planned to commence the battle. At once they assaulted the opposite side. Those who were on the side of Hadrat Âishe were bewildered at this sudden attack. Eshter and his friends came to Hadrat Alî and said, 'The opposite side assaulted us. We resisted.'" It is seen that it was Abdullah bin Sebe', a Jew, and his friends who incited both battles and who spoilt the agreements. In Siffîn, Hadrat Alî attacked the Damascenes with all his soldiers. Much blood was shed in a few days. Selecting ten thousand people, Hadrat Alî attacked again. Hâshim, who carried his flag also attacked, saying, "Oh those who love Allah! Come with me!" continuously. It was a very bloody combat. All Thursday night they fought until morning. And those who did not die were either wounded or exhausted. On Friday, Eshter assaulted again. Hadrat Muâwiyye and Amr ibni Âs, upon finding out that forty-five thousand Moslems on their side and twenty-five thousand on the opposite side had died, searched ways of preventing the shedding of fraternal blood and rescuing Moslems from this calamity. Hadrat Amr ibni Âs said, "Let's show them the Kur'ân to tell them that Moslems are brothers." Hadrat Muâwiyye commanded to attach copies of the Kur'ân on the points of spears. Their soldiers cried out, "We call you to Allah's book." When the opponent soldiers saw the Kur'ân, they gave up fighting.

for sure he wouldn't have said so. The knowledge of the Hadith, which is like a boundless sea, is a miracle of Islam. This great sea will not become turbid with a few stones thrown into it by the enemies of Islam. If there were none of the innumerable witnesses to show that Islam is the right and glorious religion, the dumbfounding works of the savants of **Ilm-i-Hadith** (the knowledge of the Hadith) would suffice to show it. The books of these savants are so many that their catalogues alone fill the libraries. The number of these savants makes an army of thousands. It is an army of ihlâs and specialization, which has attained the aid of Allah. The intellect and mind of the reformers, who run after material advantages and temporary and loathsome pleasures, cannot comprehend the sublime cause of this effort. The study of Ahadith and their narrators is dependent upon so subtle and so numerous principles that a special knowledge called **Usûl-i-hadith** has been born. In order to be able to write a hadith down in a book, it has to be heard from a person who has an entirely dependable and strong reason, righteousness and honesty, and he has to have heard it from such another person, and thus it has to have been heard always from dependable, trustworthy persons beginning with Resûlullah (Muhammed). Above each hadith the names of its narrators are written one by one. Do Ibni Taymiyya, Abdoh, Maudûdî and the like and the ignorant religion reformers, who cannot comprehend the greatness of the Ehl-i-sünnet savants, presume that such dependable books of the Hadith are like history books? The Hadith savants knew, as it were a miracle, that progressives and religion reformers would after them spring up to peck the Hadith, and they wrote in detail the biographies of all the companions of the Prophet, who had communicated the Hadith, and of the majority of the Tâbi'in. Of these, the great books **Usûdülgâbeh** and **Al-isti'âb** and **Al-isâbeh** and the like hold places in libraries all over the world. Can another person be shown besides **Hadrat Muhammed**, each of whose words was studied, as if to sacrifice their lives, in order to memorize, and the value and significance of whose personality and life spread among his companions and caused the lives, biographies and superiorities of all of them to be transferred into books?

The religion reformers want to bury this Glorious Star shining in the sky of honour, shamelessly through words far from knowledge, under the soil where the wastepipes of their disputes end.

9 — HE SAYS, "The religion, sources of which had been blurred by personal ambitions and political collisions yet at the beginning, was made a toy during the era of Abbâsis. Right then the Ottoman Empire was established."

Answer: Poor Ottomans! At what a bad time they began an epoch!

but on relation and narration. I wonder how many Ahadith the reformer knows to speak like that? He has heard about something named mevdû' Hadith. The great savants of Islam have written not only thousands of books on the knowledge of the Hadith but also books teaching how to find out the mevdû' Ahadith amongst the sahîh ones. If they had not written these books, the reformer would not even know anything about the name of mevdû' Hadith. The savants of Hadith have very strictly forbidden to say "a Hadith" about a saying if it is not for certain that Resûlullah (Muhammed) uttered it, no matter how good or how useful it is. It is true that there have been persons who have attempted such a very dangerous lie as to make up Ahadith. But Moslem savants have worked undauntedly and without getting tired, looked for such sayings, found them and discarded them from the books. If it hadn't been for these incessant studies of Moslem savants, I wonder if these religion-ignorant reformers could distinguish one mevdû' Hadith? Moslem savants have accomplished such a delicate and very difficult study of recognizing hundred thousands of Ahadith together with their narrators and estimating the soundness of each. As for the reformer, he is intermingling those who have made up Ahadith with those who have found out and discarded the made-up Ahadith, he is causing suspicion among Moslems by talking ill of all of them, he is trying to shock the confidence in the Hadith. The harm caused by those who have made up Ahadith was not greater than the harm caused by the clamours of the reformers. By putting fourth the bad results of making up Ahadith, he associates them with the fall of the Ottoman Empire. As a matter of fact, he slanders unjustly against Islam by implying that the real cause of the fall of the Ottoman Empire was Islam.

8 — HE SAYS, "Hadrat Buhârî, in order to make sure the correctness of Ahadith, travelled in Islamic countries, in Asia and Africa for many years. At nights, he used to get up from his bed ten or fifteen times and record the Ahadith which he remembered, together with their narrators. He is said to have memorized three hundred thousand Ahadith two hundred thousand of which were not sahîh. He understood that, of the six hundred thousand Ahadith which he had gathered, seven or eight thousand were true. This fact shows how the knowledge of the Hadith is wholly mixed up. Observing Buhârî's way of study, some European scholars say that even the Ahadith he selected (as true) are doubtful. You can imagine how other Hadith books are."

Answer: To reduce the number of sahîh Ahadith from six hundred thousand to seven thousand and then even to zero! And this reformer shamelessly says that he has taken this idea from the Europeans. If, instead of taking this knowledge about the Hadith from the Europeans, he had taken it from the experts, from the specialists of this knowledge,

but his limbs that experiment. Does this reformer know what he knows with his hands, or does he understand through his feet?

11 — THE REFORMER SAYS, "In fiqh books, torment and reward have been reckoned essential in worships. Thus, Islam has been deprived of being a social religion. If, instead of saying, 'he has committed that sin,' or telling about the severity of the fire of Hell, they had told about the uses of the Sheri'at on morals and society, and if, instead of torment and reward, they had tried to persuade the reason and intellect, they wouldn't have deprived Islam of being a social Sheri'at. The human reason cannot entirely comprehend Allah's ultimate divine wisdom. We believe in this. Yet, not all the commands and prohibitions are so. The causes of most of them can be comprehended through intellect. The scholars have dismissed the points they couldn't understand, by saying 'Allah knows'."

Answer: Islam is a heavenly religion. Like in other heavenly religions, Islamic knowledge is composed of (devided into) two main branches, too: Religious knowledge and scientific knowledge. Scientific knowledge is also of Islamic knowledge. In order to be a savant on Islam, contemporary scientific knowledge should also be learned as much as possible. Scientific knowledge changes and advances as time elapses. Religious knowledge never changes. This knowledge consists of things to be believed, commands and prohibitions. They were declared by Allah. All of these commands and prohibitions are called the "Sheri'at". Following the Sheri'at is called worshipping. Moslems worship because Allah has commanded, because it is their duty. In the commands and prohibitions of the Sheri'at, there are many a use for men in this world and in the next world. Nevertheless, in worshipping, a person should intend and think that it is Allah's command, that it is his duty as a human creature. Something done without thinking in this manner will not be worship. It will be an average action having no connection with the religion. For example, if a man performing nemâz performs it without intending to carry out Allah's command and to do his human duty, but with the intention that nemâz is an exercise of physical training, his nemâz won't be sound. He does not worship but he merely takes physical exercises.

Also, he who fasts for resting his stomach and for dieting, will cause his fast not to be sound and acceptable. And a Moslem who fights and risks his life not for strengthening Allah's religion, for spreading Islam or for killing the enemies of Islam, but in order to make fame and honour, property and rank, does not worship at all. He will not be rewarded for having gone to jihâd (Holy War). He will not be a martyr if he dies. A man who quits alcoholic drinks just because they damage his body, can not escape the sin of drunkenness. By the same token, he who abstains from adultery, from going to brothels lest he might catch

If the sources of the religion are so much turbid, then on which basis will the religious reforms be made today? They keep almost all Ahadith under suspicion. I wonder what the reformers would say about the Kur'ân. Is that source blurred, too? We have said before that they said religion was necessary to correct the morals. Will the religion, the sources of which have been blurred and which has been made a toy, do this? Their words don't make any sense. Also, Baykiyyeph, the Russian reformer, was aggressive against the branches of knowledge of kelâm and fiqh. He blamed Moslem savants for having left their works aside and busying with Greek philosophy. That time, when Greek philosophy was translated into Arabic, it spread over Moslem countries as an improvement, as an advancement. It blurred the minds of many people. The savants of kelâm examined these new ideas one by one, which became important in their time, and they answered them. Thus, they protected the Ehl-i-sünnet creed against a shock. Today also, it is an honourable task for our religious men to examine the knowledge, science and new discoveries on the points concerning Islamic beliefs and answer them. Why do the religion reformers, while understanding and wishing for this necessity today, try to blemish the ancient savants for having done their duty in their time? This means that they are endeavouring blindly to humiliate Islamic savants without depending on knowledge or on any basis. They say that today religious knowledge is not adapted to new discoveries and it is a big guilt. They say again that the ancient savants mixed the religion with philosophy, with the new discoveries of their time, which is a guilt, too. It is seen that everything the religious men do is a guilt according to the reformers.

10 — HE SAYS, "The pure beliefs of Islam were dirtied, corrupted by the currents called 'Ilm-i-kelâm'."

Answer: This statement which is quoted from the excessive Russian reformer Baykiyyeph's book, is an obvious evidence of his ignorance of the religion. How Ilm-i-kelâm shed a light upon Islam and served Islam can be understood by only those who have gone into that knowledge and studied it. There cannot be any use in attacking such a big knowledge with invented words. Excessive reformers always attack Ilm-i-kelâm by calling it "theories" and "thoughts that cannot be experimented". They do not know that religious information can be learned by way of narration, one generation relating to the next generation. Experimentation is essential in scientific knowledge. Scientific knowledge can be learned by experimenting. The place of these two knowledges in man is the brain. And the brain only thinks and calculates. It understands whether what he hears and does is wrong or not. It is not man's brain,

The sixteenth Âyet of the Hûd sûreh declares, "We abundantly reciprocate the labour of those who want to live and amuse themselves in this world. We spare nothing. In the next world, they will be given the fire of Hell only. Their labour will come to nothing in the next world. For their works, which they have done only for this world, no recompense will be received."

A Hadith declares, "It will be said, 'Whatever anybody did for love of someone besides Allah, let him ask for the recompense from him'."

Another Hadith declares, "For the good actions done for the next world, Allah rewards in this world, too. But He never rewards in the next world for the works done only for this world."

This Hadith is written firstly in Buhâriy-yi-sherîf and is very famous: "Every goodness will be evaluated according to the intention."

It is not forbidden to think of the worldly uses and the social advantages of the rules of the Sherî'at together with their uses in the next world. Moreover, it is the duty of religious men to tell about these uses explaining them through new, contemporary knowledge. But the place of this job is not the books of fiqh and usûl-i-fiqh as the reformer presumes. The knowledge of fiqh teaches religious duties of people. And usûl-i-fiqh shows how these duties are derived from the four sources of the religion (*). The social ideas to be put forward about the rules of the Sherî'at have to be prepared as a defense weapon, as a means of competition against the enemies of religion rather than Moslems. It is very useful for Moslems to know the worldly profits of the rules of the Sherî'at. Yet it is necessary for Moslems to know only and not to go as far as to establish their worshipping on the basis of worldly profits. Otherwise, worship will be spoilt. However much worldly use there is in the duties which the Sherî'at commands, one should do them only because they are Allah's commands and in order to escape torment in the next world. When there is such an intention, it won't do harm to think of their worldly uses in addition.

In worshipping, leaving the advantages pertaining to the next world aside and seeking for social benefits only, and taking this notion as essential, is a sign of the disease of disbelieving the religion. When enough attention is paid, the symptoms of that hidden disease will be seen in the words and writings of the religion reformers. Otherwise,

(*) These four sources are: 1. The Kur'ân. 2. The Hadith. 3. Ijmâ-i-Ummet. 4. Kiyâs-i-fukahâ. For more detailed information, see the book **The Way of Ehl-i-Sünnet**.

a horrible disease such as gonorrhoea or syphilis, will not be deemed chaste, innocent according to Islam.

In Islam, intention is very important in worshipping. Intention will show whether each action done is compatible with the Sheri'at. If Allah had not declared it as a duty to escape Hell and go into Paradise, worship which is performed by thinking merely about Paradise and Hell, would not be acceptable. The great men of tasawwuf and great evliyâ do not think of these during worship. They think of only Allah's command and consent. Yet, it has been deemed enough for every Moslem to think of his advantages pertaining to the next world. In order to distinguish worship from customs, it is necessary not to think of mundane advantages. Actions performed for the sake of Allah, for advantages pertaining to the next world, are of worship. Actions done for worldly advantages are deemed customs.

In Islam, intention is so important that if an action commanded by the Sheri'at is done for mundane advantages, it will not be sound and acceptable. It will be deemed a worldly affair. And when anything worldly is done for advantages pertaining to the next world, it becomes worship. A Moslem gains sevâb even for putting morsel to his mate's mouth. A person who takes this hadith into consideration and purifies his thought and corrects his intention, will think of the advantages pertaining to the next world in eating, in drinking, and in every worldly affair, thus he will not miss the opportunity of gaining sevâb. Self-seeking and egoism will result if human beings get accustomed to seeking for worldly advantages and material profit in everything they do, and even in their worship. Whereas Islam demands the suppression of such evil desires of the nefs, the abnegation of materialism, the abhorring of egoism, the purification and exaltation of morals and spirit.

It is a very evident fact for reasonable people that following the Sheri'at, worshipping, couldn't be based upon mundane advantages. In addition, the following Âyât and Ahadith show that this is so: the twentieth Âyet of the Shûrâ Sûreh declares, **"We increase the earnings of those who work for winning the next world. And to those who work for worldly advantage, we give what is of it. But they won't obtain anything in the next world."**

The eighteenth and nineteenth Âyât of the Isrâ Sûreh declare, **"Of those who wish for this world, the advantages and flavours of which will come to an end soon and won't last long, We give whom We want what We wish. The rewards of those who work for profits pertaining to the next world are plentiful."**

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13 — HE SAYS, "The laws of Sheri'at, which were formerly suitable for the Ottomans, did not suffice, became deficient later, because they were like the Arab bedouins at the beginning of the establishment of the Ottoman State. Later, they spread in Europe and their social conditions changed. As for the laws, they remained firm."

Answer: It is obvious how the reformers regard Islam by saying that Islam is a religion suitable for bedouins living in tents and for those who are like them and it needs reform in order to be accepted by civilized nations. On the one hand they say, "Superstitions have been mixed with the religion. It needs to be returned to its former state." On the other hand they do not hesitate to say, "The former state of the religion is for those who lived in tents in Arabic deserts."

14 — THE REFORMER SAYS, "Islam has been put forward by only one man."

Answer: These words of the reformer shows that he does not believe in that the religion has been sent by Allah. At one time, Dozy, a Dutchman (1820 - 1884), also said so. Dozy and our reformer, who says as he has heard from him, suppose that Islam, the Sheri'at, is the unripe fruit of aberrant thoughts like the law concerning homosexuality passed by a few hundred members of the British Parliament. The law passed by human beings will certainly be temporary. After some time, it will be changed by the ones who have passed it.

15 — HE SAYS, "Even if we would suppose for a moment that everything known as reality in the religion would be accepted as reality..."

Answer: Do the religion reformers want the religion to turn from one state to another like a man who doesn't keep his word? A religion which would take a new shape every day is not necessarily to be sent by Allah. Everybody can do this. A religion which is to be changed when it doesn't suit their purposes! And the reformers want such a religion.

16 — HE SAYS, "Where there is nass (the Kur'an and the Hadith) ijti'hâd is not permissible, and the commands which have been stated clearly cannot be interpreted differently'; these words are the two basic laws of Islam. For this reason, Muslim savants have said 'harâm' about the interest in banks. Whereas, the interest is the food of the capital. The capital is the dynamo of trade."

Answer: The religion reformer seems to praise the interest. He covets the capital owners in Europe and America, their earning money without any work, seated as they are. Whereas, this exploitation of the capitalists has given birth to communism. By prohibiting the charging and paying of interest and commanding zekât, Islam has prevented the owners of capital from sucking workers and agricultural labourers and has plugged the ways leading to communism. If the interest were one of the factors providing economical development, Turks, who have been

anybody having a little religious knowledge, even anybody who thinks only through his reason and intellect, would certainly appreciate the importance of intention. Such implausible and illogical words of the reformers make one think that they do not believe in future life in the next world. The worldly uses and profits of the rules of the Sheri'at are very important and very obvious. Yet those who believe in Paradise and Hell don't want even to remember their worldly advantages. In comparison with the innumerable, infinite happiness and the very painful, endless disasters in the next world, the temporary pleasures and sorrows of this world are worth nothing. If the reformers, who are grieved with the trouble of telling Moslems about the importance of the future, believed in that most important future called "the next world", they would lay as much stress on the next world of Moslems at least as the religious savants laid on this world of Moslems, and with their touching voice and tearful pens they would cry also a little for the happiness pertaining to the next world. If the rules of the Sheri'at were based upon social benefits, it would result in alterations and corruptions in these rules in the process of time.

12 — THE REFORMER SAYS, "There is no need to limit the number of mazhabs in four. If Moslems remain packed together within the limits of four mazhabs, neither progress nor improvement will be possible. First of all, man's reason should be freed from being a slave of the religion. Reason is an unlimited blessing given by Allah. It is necessary to get out of four mazhabs and to give freedom to reason." And Celâl Nûri, another reformer, writes in his book **Târih-i Tedeniyyât**, "The door to making ijtihâd has been closed," they say. Nonsense! The Ottomans remained fastened upon wrong, coarse laws. On the other end of the world, social conditions had already improved. Ottomans did not follow them. They remained behind."

Answer: Yes, the standards of living have changed. Science and arts have improved. Yet, from which inventions did the rules of the Sheri'at prevent them so that they direct such unpleasant allusions as "coarse laws" to them? Did the Sheri'at command, "Don't construct roads, don't run trains, don't build ships, leave your metals under earth, or sell the right of working them to communists or capitalists, don't do trade with disbelievers. Machinery, techniques, planes, electricity and radio are the inventions of disbelievers; don't learn them. Don't earn money. Attach thousand-lira notes, checks on the breasts of naked Russian actresses. Establish dictatorial regimes. Kill each other in football games?" No! Islam importantly commands to work in arts, sciences and to search and learn what the disbelievers have invented, as much as it considered morals and virtues important. We will explain it more detailedly in the following pages.

rations and He made them through His prophets. 'Kisas' means 'descriptions of the states and lives of the past peoples and ümmets', and 'Ahbâr' means 'the happenings that took place in the past and those which will take place in future'. For example, it has been communicated that the creatures lived with water, what the signs of the coming of the end of the world were, and that there were rivers in Paradise. No change happens in Kisas and Ahbâr. And in religious knowledge, if some facts seem to come up against one another, still they cannot be adapted to reason. They will be adapted to one another. Amongst them, a fact that has several meanings should be understood so as not to contradict another fact that has been declared clearly. Here, reason's task is, of the two facts that seem opposite of each other, to understand the right meaning of the one that has several meanings in accord with the one that can be understood clearly.

As for the second division of Islamic knowledge, which is scientific knowledge, it can be understood through perceptive organs and by observing, examining, calculating and experimenting with the tools which are assistants for these organs. All this job will be done with mind and intellect. Here, what reason finds out can be relied on. When there is contradiction between narration and scientific knowledge, reason will be followed. That is, narration will be explained compatibly with reason. And the Hadith which the reformer has heard about declares this. But we shouldn't believe the impostors who pretend to be scientific men and talk not through science but through sensations and ambitions, the liars and the enemies of religion and morals. Though Moslem savants esteem reason very highly, one of them, Shaikh-e Ekber Muhyiddin Arabî, regards narration superior to reason in his book **Fütûhât**. While Russian Baykiyyeph, a master of the reformers, who clamours that reason should be given freedom, speaks intentional reflections on Moslem savants, he gives a high place to the Shaikh-e Ekber.

18 — HE SAYS, "Another evidence showing that the laws of the Sheri'at are unchangeable, frozen, is the institution of Awkaf (properties belonging to religious foundation). The rule '**Shart-e-wâkif is just like Nass-e-shâri,**' which means 'The conditions laid down by the wâkif (who grants property to a religious foundation) are just like the commands in the Kur'an and the Hadith,' is one of the main principles in the books of fiqh."

Answer: Properties and goods granted to Awkaf are the possessions of the wâkif when alive. Since all the constitutions on the world recognize that everybody has the right of using his property to his own wish, no one has the right of speaking ill of the necessity that the wâkif may use the property he has granted under the conditions he wishes.

involved in interest for a hundred years, would have improved by now; since they have run away from this prohibition of the Islamic Sheri'at, they would have recovered economically and improved in trade. Misrepresenting Islam's prohibiting definitely every kind of interest as an obstacle for progress, is as nonsense as refreshing an obsolete complaint.

17 — HE SAYS, "Our Master Fahr-i Kâinât (the Prophet) very beautifully puts it, 'In case reason and narration come up against each other, the reason is to be followed.' Thus it is seen that the religion might be changed in accordance with necessity."

Answer: Yes, a fact which reason shows and can grasp never changes. For this reason, Moslem savants indicate that narration could be changed through a proof shown by reason. Yet it is equally obvious that through the reason of this reformer, who knows nothing about the knowledge of logic, it is impossible to put forth the proof that will cause the narration to be changed. Resûlullah (Muhammed) divided Islamic knowledge into two groups: **Ilm-i-ebdân** and **Ilm-i-edyân**, the knowledge of matter and science and the religious knowledge. Religious knowledge can be understood only through narration. Its source is the Kur'ân and the Hadith.

The things that can be understood through the organs of perception are limited. The knowledge beyond this limit cannot be understood through our organs of perception, or else they may be misunderstood. Furthermore, our perceptive powers are mostly weaker than those of animals. The things which we cannot comprehend through our perceptive organs, we find and comprehend through our reason. By the same token, reason has a limit of comprehension. Reason cannot find or comprehend the knowledge beyond this limit. If reason tries to understand the fact which it can never grasp, it will go wrong, it will be mistaken. In such knowledge, reason could not be relied on. For example, Allah's attributes, the things in Paradise and Hell, how worships are to be performed and much of religious knowledge are so. Reason cannot grasp them. If in this knowledge reason comes up against narration, narration will be followed and it will be decided on that reason is mistaken about this matter.

Four facts are declared in the Kur'ân: **Îmân**, **Ahkâm**, **Kisas** and **Ahbâr**. No change occurs in **Îmân**, the knowledge of what must be necessarily believed. The beliefs of every prophet, every **ümme**t (believers of a prophet) are the same. There is no difference among their beliefs. The second one, **Ahkâm**, consists of Allah's commands and prohibitions. There can be alterations in the rules which were commanded to be carried out or to be abstained from. But, only Allah made these alte-

22 — HE SAYS, "The white may mix with the negro race. The mulattos springing up out of this mixing cannot establish a civilization. The spirit of each race, that is, their common feelings, will fade away. This theory put forth by Gustave Leubon is proved by the Ottomans. With the foreign blood which mixed with their race as a result of the Method of Recruiting (selecting boys to be brought up as Janissaries) and through concubines, the Ottoman spirit deteriorated."

Answer: Gustave Leubon says, "Of the mixed races, those who are minor in number will be extinct, their bloods changing after a few generations." In the Ottomans because the majority was Turk, Turks did not vanish but they increased in number and got stronger. In European countries now, since democracy has improved so far as to be said to be limitless, the races have been mixed altogether. Did this mixing cause them to remain behind? There is not a certain race in the United States. It has been made of the mixture of various races. Whereas, they are in the most improved level of civilization. If they were honoured with being Moslems, their morals also would be perfect. The ancient Islamic civilization used to enlighten the whole world. While the mixing of races has been increasing in the course of history, there has not been any decrease in civilization. According to what the reformer says, in the earliest centuries when people mixed least, they must have been more civilized.

It is very unsound and very funny to regard the mixing of races as the reason for the immorality or corruption which caused calamity upon the Ottomans. The one and only real cause of the corruption, and immorality is the irreligiousness of the educated and the ignorance of the uneducated. The role of irreligiousness in worsening morals is very much more than worsening through ignorance. It is for this reason that the educated irreligious are worse and baser. Therefore, the survival of societies necessitates religious knowledge and a method of education dependent on religious knowledge. In order to prevent the fall of the Ottomans, those who wanted to rescue them from ignorance, which was their early disease, dragged them to the nuisance of irreligiousness, which is more perilous, and thus they annihilated them altogether.

23 — HE SAYS, "After caliphate had increased the power of the Ottoman rulers, the sultans became sort of semigods in the eyes of the people. Upon one signal of them, wealth, honour and even life would be annihilated. This dictatorial torment was feared more than Allah's Hells were."

Answer: Islam has put the article "Those commands which the Sheri'at prohibits, are not to be obeyed," at the head of all its constitutions. The persons presiding Moslem countries, whether they have the name of caliph or sultan or some other, cannot go as far as to make their every wish done. They can never be semigods. Amongst the Ottoman

19 — HE SAYS, "The reason why the properties of the foundations of Awkaf is not because of piousness or goodness, but is because of the pillagers' giving one percent of the houses (that they have pillaged) as alms to a mosque, to a madressa or to a dervish lodge, in order to guarantee the ninety-nine percent for their own and their children's advantage, lest someone might pillage the wealth they have already pillaged."

Answer: The principles concerning Awkaf should not be discussed in such ignorant terms but by examining minutely. We would say briefly that fortunately the religious foundations have survived without changing up to now; as a result of this, the properties, which have as much value as half of the State's budget, reserved for the nation. If it had not been for the principles of religious foundations that prevented the governments from laying hands on religious foundations, maybe this great wealth would no longer exist today.

20 — HE SAYS, "Many parasitical people live among Moslems today. Though it is declared that man has nothing but his labour, madressas, imârets (food-kitchens for the poor), and dervish lodges are getting filled by millions of lazy persons, being of more harm than use."

Answer: It is the Âyet in the Wen'nejmi Sûreh that declares that man has nothing but his labour. The religion reformers mention this Âyet very much, but they understand its meaning little. Those who know the Âyât preceding and following this Âyet easily comprehend that this Âyet is about the advantages pertaining to the next world. Moreover, men can utilize also the things which they do not work for. Inheritance is an evident example for this. This Âyet declares that, in the next world, as a man will not suffer harm from another person's guilt, so his advantage will be only what he has deserved. Every Moslem has to try to gain the advantages of this world provided it will not harm the advantages of the next world. Such work is worship, a religious duty. In communicating this duty, it is out of place to interpret the abovementioned Âyet wrongly.

It is surprising that the reformer regards students as parasites and the imârets established for the use of the poor, of the destitute, not as good places but as harmful places. There is no doubt that madressas, and imârets are useful to education, culture and humanity. Shouldn't we build hospitals for the poor either?

21 — HE SAYS, "Christianity also was fixed. They strove not to change it. Later, the rebellion of a Christian reformer spread out far and wide. The fixed, unchangeable rules fell down."

Answer: All the heavenly religions were fixed. The thing called "religion" must be fixed. If it is changed by people, the new one will not be called "religion", but it will be called "irreligiousness".

probably not understood these either. But it is seen that Moslems like them, even the ones who misunderstand them. But the reformer dislikes them. If Moslems were lazy because they believed thus, they would have to be lazy in worshipping, too. A person who is lazy because he believes that nothing is in his power, would be lazy not only in worldly affairs but also in duties pertaining to the next world. If Islam tied man's hands, feet, option and will in worldly affairs, it would have kept them tied also in affairs pertaining to the next world. Do the reformers believe also that people with such a belief are lazy in all their worshipping including nemâz and fasting? If they believe so, why don't they complain also a little about this laziness? They do not mention or write about this laziness, is it because Moslems do not believe in Kazâ and Kadar in their affairs pertaining to the next world, or is it because the reformers slight the next world? As we all know, Moslems have become lazy also in performing their religious duties today. And this wouldn't be so because they love the religion, after all! If Moslems depended on the religion firmly, they would not be slack in their religious duties, in worshipping. Whence has this laziness come over Moslems? When it is observed minutely, it will be understood that it has resulted from the fact that our life seems precious and our rest tastes sweet to us, that is, from following our nefs. Ignorance has been added to it. Our ignorance has prevented us from realizing that work and abnegation are necessary for ensuring valuable lives and continuous rests in Paradise. Then, it would be a very unjust and out-of-place slander to indicate the exalted and valuable realities of Islam as the cause of this laziness. Especially, it would be a very loathsome slander to impute the evils such as fawning, hypocrisy, flattery and lie to Islam. These evils are caused by self-seeking, that is, by abandoning Islam and clinging to the world, and by slipping off the rules of morals. In short, the main causes of immorality are irreligiousness and ignorance. The person who puts his trust in Allah (who has Tawak'kül) and who believes in Kadar does not condescend to fawning and lying, nor does he believe that advantages which are not of his Kadar can be obtained through these ways. A person who believes that profit and loss are from Allah simply will not humiliate himself in front of the creatures. He will not flatter anybody. Whereas, those who disbelieve Kazâ and Kadar and cling only to the intermediaries, especially those who stick to the illegal, evil intermediaries, will descend to these degrees. Also it is out of place to ask, "If the things demoralizing Moslems are not Tawak'kül and belief in Kadar, isn't it misunderstanding them?" Evils, immoralities could not result from any kind of misunderstanding of the belief in Tawak'kül and Kadar; for belief in them and those evils are opposite to each other. There is no relation between

rulers, no one was seen who behaved so excessively. There were those who were very merciful and forgiving. The fall was born not from cruelty, but from mercy. This resulted not from the religion but from disobedience to the religion. The conditions and the limits within which Islam has determined also the heads of the governments, were always known by all the Moslem nations. Long before the Europeans wrote down **The Declaration of Human Rights**, Islam had given it to Moslems not only as a right but also as a duty, to disobey the despotic commands of the heads of the government who did not follow the Sheri'at and who behaved lawlessly.

24 — THE REFORMER SAYS, "Not the religion itself, but the conception of religion by Moslems, the dictatorial administration based on the religion and the family education which was, again, based on the religion, have put the individual in such an unsuccessful state in social career."

Answer: It is the main principle of the religion reformers to impute every guilt to the religion in such a manner as to remind of the proverb, "Attack the weak!" and to camouflage behind such words as, "not the religion itself, but the conception of religion."

25 — "Moslems, who believed that they cannot do anything and who looked resigned because of the idea of kazâ and kadar, lived under fear for centuries and became obedient, contemptible, sycophantic and deceitful like the slaves who trembled under scourges in Europe in the Middle Ages. The reasons of the corruption of the Ottomans to such a degree are the principles of Kazâ, Kadar, Tawak'ül and contentment taught by the religion; and, in order to become a Moslem, the proposed sufficiency of belief, simply believing by heart and confessing by the tongue, is another reason for it. Kazâ, Kadar and Tawak'ül have annihilated the resolution and will in Moslems, and by decreasing their confidence in their work and in their own personalities, caused them to abase themselves so far as to endure every kind of torture and humiliation. The idea of being content with little made people lazy. And since it was too simple to be a Moslem, none of the modern and moral qualities were regarded necessary for being a Moslem, and it was considered that Moslems could do every evil; As a result, laziness and immorality were given birth," **THEY SAY.**

We will tell about all these clearly and in full detail below.

26 — HE SAYS, "Moslem believes that what happens, good or evil, has been predestined in eternity by Allah. We are human creatures. The creature cannot help it. Allah makes everything. The creature cannot change Kadar. For example, the sustenance of everybody has been reserved in eternity. Whatever we do, we cannot change it. A danger does exist. If Allah wishes, this danger will harm us; if He doesn't, it won't. Besides having Tawak'ül, there is no way out for Moslems."

Thus, he wants to shock the basic beliefs of Islam.

Answer: All these beliefs (in the last paragraph) are correct. Like the ignorant who misunderstood Kazâ and Kadar, the reformer has

has the heaviest burden is Moslem, who thinks of both this world and the next world and works for both," and the Hadith, "Allah does not excuse incapacity, slackness. You should use your brains and intellect! Even if the difficulty of the job seems to overcome you, you should keep on working, saying, 'Allah's help is sufficient for me!'" are the evidences for this fact. The Hadith, "Fasten your camel and put your trust in Allah (have Tawak'kül)!" openly declares that it is necessary both to have Tawak'kül and to work. Moslem savants have communicated and written down in their books these commands of the Sheri'at in every century, in every country.

'Tawak'kül' does not mean 'not to do the work and become lazy'. Tawak'kül will be done for beginning a job and accomplishing the job begun. Tawak'kül will be done for removing the fear of being unable to accomplish a difficult job. The Âyet, "When you begin any work, have Tawak'kül in Allah, trust in Him!" proves our word right. This Âyet points out that besides Tawak'kül, not only labour, but also determination, which is above labour, is necessary. That means to say that every Moslem should work, be determined and then trust.

The religion reformers say that man should trust in his self. As for Moslems, they say that man must put his trust in Allah only. Because the enemies of Islam do not believe in Tawak'kül, in order not to leave the place of power and courage granted by Tawak'kül unoccupied, they are compelled to meet this need with the word self-reliance. It is seen that Tawak'kül is necessary for Moslems. Something to be trusted in is necessary.

27 — HE SAYS, "Moslems believe that their sustenance has been reserved in eternity. They think that Allah the Most Generous will make them subsist. Like an old carriage that may break down into pieces at any moment on the road, they drag on along the road of means of subsistence which would be shown to them by some events by chance. They do not think that they may increase their earnings by working. They do not regard it necessary to work. This is the effect of the religion in their sitting lazily and resignedly.

A free person having power of will believes that his self has some power and that his self is capable of doing. This self-reliance gives man the strength of struggle for life. As he struggles, as the hardships obstructing his purpose increase, he feels stronger and wishful to fight more with the increased fire of his shocked pride. He is sure that he will win at last. Nothing can resist against this confidence, this belief. If we want to live, let's form a self-reliance."

Answer: We learned too much of such bloody and fervent lessons of self-reliance in the First World War. We saw how great troubles we had got ourselves into. Self-reliance may also result in such crazy attacks. If Tawak'kül in Allah had prevailed instead of self-reliance during World

them. Even the misunderstanding of the ideas of Tawak'kül and Kadar does not lead to these evils. Shame on those mouths and pens who, instead of looking for these evils and immoralities in the absence of Tawak'kül and belief in Kadar, search by any means for a relation between them! Do they diagnose the diseases of Moslems contrariwise like this? We shouldn't complain about the Tawak'kül and belief in Kadar of the flatterers and liars who wish to attain their evil desires, but we should recommend that they have Tawak'kül and belief in Kadar. See what our Master Fakhr-i-âlem (Muhammed) says in the Hadith:

“Fear Allah and cling to good intermediaries in order that you may obtain the things you wish. Do not cling to evil intermediaries! I swear by Allah, within whose omnipotence and will I exist, that nobody goes from this world to the next world without completely taking his sustenance, which has been reserved in eternity.”

Another saying which the enemies of Islam chew like a gum in their mouths is, “The savants do not encourage Moslems to earn money. By saying that this world is transitory they alienate Moslems from this world.” Whereas, the duty of the religious savants is not to teach Moslems their needs and advantages which they could know and understand through their instincts, shortly, their natural duties such as looking for teats as soon as they are born. “Earn money, do not become destitute, satiate yourself, put the morsel into your mouth, rest when you get tired...”; it is not necessary to give these advices, not only to people, but even to animals. The duty of religious savants is to teach useful and luminous ways such as not to forget about the next world while obtaining worldly advantages, not to follow the nefs, to trust in Allah and not to be slack in working and thus to add a spiritual power to one's own power.

Question: Having misunderstood Kazâ, Kadar, and Tawak'kül, Moslems have become lazy. Their morality has been dragged on to evils. Isn't that right?

Answer: This statement may be right. When such evils as flattery, mendacity spring up in Moslems, they will altogether forget about Kazâ, Kadar and Tawak'kül. In that case, it will be necessary not any more to correct their understanding, but to make them to believe again. If, instead of doing this, Kadar and Tawak'kül are spoken ill of, they will have been altogether alienated from these. We shouldn't blame Kazâ, Kadar and Tawak'kül, but we should blame their bad behaviors.

Tawak'kül is not a weakness, but it is a power in Moslems. Islam, while commanding Tawak'kül, prohibits inertia. The Âyât, **“Endeavour in the way of Allah, which is the righteous way!”** and, **“The person who**

one, supposes that his fist is a stone of batman (of 22 lbs.)." The case is not so with the (two) forces that would be fighting each other; after clinging to the means as far as possible, they might look for superiority by putting their trust in Allah, instead of self-reliance. Nevertheless, when both sides put their trust in Allah, though they will be equal, the one that believes himself to be right will also believe that the opposite side will not utilize Tawak'kül. When there is self-reliance, there is no need for such a belief. Moreover, it is right for a person to say, "Allah will help me because I am right." But he could not say, "My self will help me because I am right." For the self of the egoist, of the wrong one, desires more, and he assaults more wildly. It is not a deficiency in Tawak'kül not to be a power which is also available for the one who knows his being wrong. It shows that it is not suitable for the use of evil purposes, like self-reliance is.

Since in Tawak'kül there is the belief of working not with trusting in the help of others but along with trusting in Allah, much more power results from it than does from self - reliance. The reason why the religion reformers speak ill of Tawak'kül must be because they do not realize this. The person who puts his trust in Allah is not supposed to trust in Allah and he himself remain idle. Nor will the one who has self - reliance just trust in himself and remain idle. So, both will work and neither of them will trust in other people. But the person who trusts in himself is lonely, and a Moslem who has Tawak'kül has his Allah besides his own labour, getting power from this Inexhaustible Source. A Moslem who has Tawak'kül both works with all his strength and he does not fall into such a conceit, such an egoism of regarding his gain as from himself.

Since self - reliance means to work with much energy without trusting in anybody else to help him, having Tawak'kül, too, puts such hard labour into a shape suitable with reason and logic and embellishes it with a modesty. It provides what is expected from self - reliance more decently and with more value.

28 — HE SAYS, "The reason why religious realities have disappeared among many superstitions has been because of the contentment, tawak'kül and resignation of Moslems. The Hadith telling that contentment is an inexhaustible treasure has been understood in such a manner that it is not even believed that it is necessary to work."

Answer: It is a very unjust slander to blemish Moslems with inertia just because they are content. 'Contentment' does not mean 'not working and using whatever one finds by chance and not looking for anything

War, none of the subtle points, which were more reasonable and more legal than those actions, would have been neglected. For in putting one's trust in Allah, it is necessary to follow the Divine Rules. And this will make one esteem these subtle points. Islam commands both to work and to have Tawak'kül. Those who idle and say that they have Tawak'kül, are the defective people who do not perform one of these two duties, and the religion dislikes them. For they perform one of the two commands of the Sheri'at and neglect the other. The reformers slandering them become as defective and as deficient as the people they slander, because they abandon one of the duties and want to perform the remaining one. Even, their fault is greater than the fault of those who do not work. For we human beings, after working as hard as we can, are in need of putting our trust in Allah, expecting the reward of our work from Allah; in addition, we need to have a second Tawak'kül in working, while acquiring that self power, which the reformers point out, by not forgetting about Allah who gives power to our self and by thinking that the real inexhaustible, unconquerable power can be attained by not forgetting Him. The Âyât **"If Allah helps you, no one can overcome you. If Allah does not help you, no one can help you. Then, let Moslems put their trust in Allah!"** and **"O My Beloved Prophet! Tell them, 'Unless Allah wills, I am not able to be of any use or harm to myself,'"** and many more Âyât like these exist; is it worthy of the reformers, who say that they help the religion, to abrogate Tawak'kül and look for something named "self-reliance"? They could not say, "Seeing that Tawak'kül is misunderstood, we demand this." For self-reliance is to trust only in oneself and it is something which is quite contrary to Tawak'kül and which deranges Tawak'kül. Moreover, it gives way to egoism and self-conceit. Self-reliance is not compatible with the knowledge of logic, either. For it means to be unable to find something to put one's trust in. Unless two things, one that trusts and the other which is trusted, are thought of, the word 'trust' will not have any meaning. In logic, while explaining **devr-i bâtil** (bad circle, reasoning in a circle), it is said, "A thing must need itself." In literature, much stress is laid upon self-reliance; yet it is utilized against such a thought as trusting in the help of other people. When it overflows this and shocks the trust in Allah, it will be evil and harmful. Self-reliance, with this bare meaning of its, does not have a value besides its senselessness against reason and logic. Nor would it avail oneself of obtaining a great power (from himself) which man doesn't have. Everybody has a self. The self-reliance in a person does not cause him to be different from others or superior to others. The Turkish proverb says, "He who has not suffered the fist blow of another

It is never right to blame Islam and religious savants by putting forth the idea that graves are intermediaries between Allah and men. All Islamic savants refute this idea. The Ehl-i-sünnet savants have unanimously prohibited Moslems from worshipping anybody besides Allah. The belief that the dead, and even the alive, are intermediaries between Allah and His human creatures exists not in Islam but in Christianity. While they impute this to Moslems and regard it viciousness, why don't they regard Europeans vicious though it exists in Christians? Recently, the viciousness and the immoralities of the children brought up in European fashion by progressive families have been filling the columns of newspapers, though they do not have that disliked religious training. It is very unfair to impute to Islam the harm of our customs in the way of pleasing our children, of not causing them to feel inconvenient, of accustoming them to laziness. For in a Moslem family the father does not have to subsist his child who is wise and who has reached the age of puberty, but he has to teach him knowledge, manners and a craft.

There are three principle groups having different views on the actions men do : **Mu'tezila** sect, **Jebriyya** sect, **Ehl-i Sünnnet** mazhab.

According to the Mu'tezila sect, Allah has given men power and will. Men create all their deeds. They say, "Man is the creator of the action. The trembling of the arm and the beating of the heart occur from themselves. But man creates the raising of his arm and the stepping of his foot. If man did not create his optional actions, Allah would be unjust for rewarding for goodness and torturing for evils." They put forth these Âyât in the Kur'ân, "**Allahü teâlâ does not treat men cruelly. They treat themselves cruelly,**" and, "**It is the retribution for what they have done.**"

As for those who are in the Jebriyya sect, they say, "The pencil has written in eternity all that would happen and that its ink has dried lest it might be changed later. Everything has been predestined in eternity. Things that are in Allah's knowledge and everything which He has predestined in eternity will come out in that manner. No one can change this. It is declared in the eighteenth Âyet of the Ra'd Sûreh, '**Allah is the Creator of everything.**' It is Him who creates man, who gives man power and will, and who creates all his deeds."

Muhammed Ma'sûm-i Fârûkî says in the eighty-third letter of the first volume of the book **Mektûbât**:

"Those who were in the Jebriyya sect said, 'There are not will and option, that is, choice and wishing, in man. Man is like a tree swinging

else'. 'Contentment' means 'being satisfied with what is earned by physical labour, hard work, and not casting envious glances on others' earnings'. It means 'not envying others when they earn more, but working hard like they do'. 'Contentment' means 'not stocking the remaining part of what one needs of one's earnings, but giving it to charitable institutions which the Sheri'at indicates, helping the poor, the destitute, the ill and those who perform Jihâd'. So, contentment is not only the source of good morals, but also it is like an unconquerable fortress providing man with happiness when he is in deprivation. The poet says :

"O age! While attacking people, don't suppose that I am like other people and don't march against me! You can't twist my arm. Don't suppose I am alone against you! There is an undefeatable army behind me: my contentment!"

29 — "Sects sprang up in Islam. They parted into two even in Îmân. Those who followed the Prophet's companions were called "Ehl-i-sünnet". Those who departed from this path were called "Ehl-i-bid'at". Ehl-i-bid'at parted into seven groups. Today's Moslems have chosen the way of Jebriyya of these Ehl-i-bid'at groups. Those who claim to be Ehl-i-sünnet say that man can do nothing. Allah creates everything and man does what is predestined. According to them, man is incapable in every respect," HE SAYS.

Answer: The reformer mistakes Ehl-i-sünnet mazhab for Jebriyya sect. Yes, man is incapable against the Divine Power in every way. Yet if Moslems considered themselves incapable and others powerful, then the reformer would be right to blame.

30 — HE SAYS, "There was nearly not one Ottoman family where they did not blunt, kill the qualities of comprehension, observation, and asking in the minds of children with irresistible, ignorant answers. The utterly ignorant people, who believed that men were of infinite impotence, that everything was made by Allah, that grave was an intermediary, an intercessor between Allah and man, that the man who ruled the State was the absolute ruler, and who lived in the world of dreams full of genies, fairies and vampires, always answered the 'why?'s of their children, 'Allah makes, Allah has predestined so, don't ask too many questions, be quiet, it is a sin, it is disbelief!' The religious scholars did not tell the people the moral, social uses in worshipping. Or they could not. The crushing treatment of children by parents was because scholars misunderstood and misstated Islam. It was forbidden for the child to think and ask about religion, morals, customs and honesty. Thus, it resulted in tawak'kül, resignation, the fall of power of will, hesitation, and these resulted in viciousness and impersonality in the child. And all these were qualities suitable for being easily defeated and for the settlement of bad complexions."

Answer: All the evils which the religion reformer writes down are, after all, imputed to the religion, especially to the teachings of Kazâ and Kadar, and to that questions cannot be asked about religious knowledge.

they are excusable and that they are compelled. Yet, when the subject changes to affairs pertaining to the next world, they say, 'We cannot help it, Allah makes everything,' and they shamelessly commit the evils which the Sheri'at has prohibited. They abstain from performing the commands and worshipping.

"While saying that there is not any wish or will in man, they commit whichever evil they wish. Allahü teâlâ says in the seventh âyet of the Tûr Sûreh, **'The day on which Allahü teâlâ will torment them will certainly come. No one can prevent it.'** If they see a mad person in their own home or if they see him commit a sin, they tolerate him by saying that he is insane and does not have an option. Yet when sane people commit sins, they punish them. Then they punish them because they have option, because they do willingly. The Jebriyya group departed from the righteous way because they have said that man did not have option and the Mu'tezila group deviated because they disbelieved Kazâ and Kadar. They became people of bid'at. They went wrong. It has been the lot of the **Ehl-i-sünnet** savants to find the righteous path which is between these two paths. As we have heard, **Hadrat Imâm-i-a'zâm Abû Hanîfa** asked **Hadrat Imâm-i Jâ'fer Sâdiq**, 'O the grandson of Resûlullah (Muhammed)! Has Allahü teâlâ left the affairs to men's wish?' He said in response, 'Allahü teâlâ does not leave the attribute of being Rab (Allah), being creative, to His human creatures.' **Imâm-i-a'zâm** asked again, 'Does He make His creatures do work by forcing them?' He said in response, 'He does not make them do by forcing them. He does not leave it to men's wish, either. It is something between these two.' Allahü teâlâ said in the one hundred forty - eighth Âyet of the En'âm Sûreh, **'The polytheists will say, <If Allahü teâlâ willed, we and our fathers would not be polytheists, we would not prohibit anything by ourselves.>'** As it is declared in this âyet, disbelievers and polytheists say that Allah has wished them to go into şirk (attributing a partner to Allah) and küfr (disbelief). Allahü teâlâ will not admit these words, these pretexts of theirs. Such words of theirs prove them ignorant and foolish.

Question: The Ehl-i-sünnet savants communicate that everything, good and evil, is from the predestination, will of Allahü teâlâ. Accordingly, isn't the disbelief of disbelievers from Allah's will? Isn't their excuse rightful? Why aren't these words of theirs admitted?

Answer: Disbelievers do not say that they have fallen in this evil state by force or that they are excusable. They do not consider disbelief and sins as guilts. They do not admit that these are evil. They say, 'Allahü teâlâ likes and approves everything which He wills; if He didn't

about by the wind. It is not correct to say that man did such and such work. Everything is done by Allah.' These words of theirs are küfr (disbelief). He who believes so will become a disbeliever. According to them, 'Man will be rewarded for good deeds and he will not be tortured for evil deeds. Kâfirs (disbelievers) and those who commit sins are excusable. They will not be regarded guilty and they will not be punished, for they themselves do not do these evils but Allâh makes them. He has men do them by force.' These words of theirs are disbelief, too. Allahü teâlâ said in the twenty-fourth Âyet of the Sâf'fât Sûreh, **'They will be questioned on their belief and what they have done.'** It has been declared in the Hadith that seventy prophets cursed those who were in the Jebriyya sect. Every reasonable person can easily understand that their words are wrong. It is obvious that trembling of the hand and raising the hand optionally are different. Trembling of the hand is not within man's wish, but raising the hand is within man's wish and will. It is obviously understood from Âyât that the Jebriyya sect is in the wrong path. Allahü teâlâ declares in the fourteenth Âyet of the Ahkâf Sûreh, **'They will be rewarded for the good they have done.'** He declares in the twenty - ninth Âyet of the Kehf Sûreh, **'He who wants to believe will believe; he who doesn't, will not believe. We have prepared fire for the cruel, that is for the disbelievers.'** And it is declared in the thirty - third Âyet of the Nahl Sûreh, **'Allahü teâlâ did not torment them. They tormented themselves by disbelieving and committing sins.'** If there were not the power of option and choice in man, Allahü teâlâ would not say, **'They tormented themselves,'** in this Âyet. Many people follow the Jebriyya group and say that men cannot do what they wish. They say that they are compelled to commit sins and that they are made to commit by force. They pretend to be excusable, innocent. Whereas, Allahü teâlâ has given men as much option and power as to perform the commands and prohibitions. Beating of the heart and man's walking are certainly two different actions. Beating of the heart is not within man's power. But man walks if he wants and he doesn't if he doesn't want. Because Allah is All - Bounteous and All - Merciful, He has not commanded men things that are not within their power. He has wanted them to do things which they are able to do. In the last Âyet of the Bakara Sûreh it is declared, **'Allahü teâlâ has commanded His human creatures things which they are able to do.'** It is surprising that the Jebriyya group are offended by and oppose to those who will not listen to them and who annoy them. They beat their children in order to train them, to bring them up. They do not let other men keep near their wives and daughters. They hurt those who do so. They do not tolerate them by saying that

nor is he compelled to do them. Let us explain the words of the Ehl-i-sünnet a little: in Islam and in all the heavenly religions, everything, every work, happens according to the predestination, the will of Allahü teâlâ. Yet, since man does not know how an action has been predestined in eternity, he has to work following Allah's command. Kazâ and Kadar are not obstacles against man's working. Men should think about Kazâ and Kadar not before doing something, but after doing it. It is said in the twenty-second Âyet of the Hadîd Sûreh, **"Everything that would happen in the world was written in Levh-i-Mahfûz and predestined in eternity before the world was created. We declare this to you so that you would not be sorry for the opportunities you have missed, nor should you take pride in your good deeds you've done and in the blessings which Allahü teâlâ has sent to you. Allahü teâlâ dislikes the proud, the egoists."** This Âyet shows that a person who believes in Kazâ and Kadar will never fall into despair, hopelessness, nor will he get above himself. Belief in Kazâ and Kadar does not prevent man from working. It incites him to work. The Hadith, **"Work! Everybody will drag on to what is predestined for himself,"** communicates that man's working will show how Kazâ and Kadar will happen, that there is a strong relation between working and Kazâ and Kadar. A man's working for goodness shows that goodness has been predestined in eternity for him. Everybody drags on to doing the actions which have been predestined for him in eternity.

As it is an obligation for Moslems to believe in Kazâ and Kadar and to know that all the good and evils are from Allah, so it is their duty to do goodness and strive to abstain from bad, evil actions. That Allahü teâlâ knows how something will happen before it happens, and that He destines and decrees according to that knowledge of His, is not a compulsion over man. He knew in eternity also how men would use their wills and options. This knowing of His, and His predestining, is not contrary to the wishes and wills of men. Allah's knowing in eternity does not influence the happening or not happening of the deeds. The saying, **"Knowledge is dependent upon the known,"** has been uttered in order to show that knowledge would not affect the deeds.

Let's say that a person will do something, good or bad. Allahü teâlâ knew in eternity, that is, long before, that that thing would be done, and predestined it according to His knowledge. Allah's predestining will come true and His knowledge, which has caused this predestination, will not prove wrong. It is seen that man is compelled to do this work. Allahü teâlâ knew in eternity that this person would do that work with his own will and wish. Man's option, that is, his will, is the cause of Kazâ and Kadar in eternity. This means to say that man will wish to

like, He wouldn't will. He Himself wills our şirk and disbelief and has us do what we do. Therefore, He likes and approves all. He will not torment those who do these.' Allahü teâlâ says at the end of the above-mentioned Âyet, 'As these kâfirs (disbelievers) disbelieve you, so those who preceded them disbelieved their prophets. Therefore they tasted our torment. Tell them: If you have a dependable information such as book and document with you, show it to us. But you are making up, lying.' Allahü teâlâ declares in the Kur'ân and in the holy books of all His prophets that disbelief is loathsome and that He never likes it. He communicates that disbelievers are accursed and that they will never attain His Mercy and that they will be tormented eternally. He declares that these words of theirs are out of ignorance, for wishing to do something may not indicate liking that thing. It is for certain that Allahü teâlâ wills disbelief and sins. No one can do anything which He does not will. Though He wills these, He does not approve or like them. The Kur'ân declares clearly that this is so. These words of disbelievers agree with the creed of the Jebriyya group. They have said that they did not have option, that is, choice, in doing. Allahü teâlâ has refused these words of theirs and cast them to their teeth. For it has been pointed out above that such a belief is wrong.

"Maybe these words of disbelievers are intended to ridicule, not to show their creed. For they do not regard their deeds evil. They believe that they are doing good. They say that Allahü teâlâ appoves, likes these deeds.

“Question: Everything men do happens with Allah's will. Good and evil have been predestined and prescribed in eternity. Then, is there place for man's option and choice? Doesn't everybody have to do the good and evil work predestined in eternity?

“Answer: The predestination in eternity, that is, eternally before, is in this manner: 'So and so will do such and such a deed with his own desire.' It is seen that the predestination in eternity points out not that men do not have option, that is, choice, but that they do have option. If it showed that they did not have option, Allah had to be without option in what He created, made everyday, and He had to be compelled to do so, for Allahü teâlâ creates everything in accord with the predestination in eternity. Allahü teâlâ is autonomous. He wills, chooses, and creates what He wills and chooses." The translation of the eighty-third letter is up here.

The Ehl-i-sünnet mazhab is between the Mu'tezila and the Jebriyya. According to the Ehl-i-sünnet, man is neither the creator of his deeds,

Man's wish to do an action necessitates that he first remembers that action seeing, hearing, thinking about it; it has to occur to his heart. Man will either wish or not something that occurs to his heart. For example, I may find something useful and do it. But you may find it unnecessary and may not do it. Who brings beforehand to the hearts of those, who you say are free in their actions, that they do an action, and who communicates to them if it is useful, necessary, or not? Why doesn't my thought occur to you? If it occurs to you, why doesn't it seem necessary to you? These various reasons are not within man's power. For this reason, a few of the Ehl-i-sünnet savants have said, "Men are free in their voluntary actions, but they are not free in their will and option. They are compelled." When a person said, "I do what I wish," Hadrat Imâm-i Ghazzâlî said to him, "Can you wish what you wish?" Hadrat Abûl-Hasan-i Esh'arî has interpreted the Âyet in the Dehr Sûreh of the Kur'ân thus: "**You wish only what Allahü teâlâ wills!**" There is detailed information about Kazâ and Kadar in our book *Seâdet-i Ebediyye*.

It is declared in the sixty - eighth Âyet of the Kisas Sûreh, "**Your Allah creates what He wishes. He, alone, opts, chooses. They do not have will and option,**" and it is declared in the twenty - fourth Âyet of the Enfâl Sûreh, "**Be it known certainly that Allahü teâlâ gets between man and his heart,**" and again it is declared in the fifty - sixth Âyet of the same Sûreh, "**You cannot bring whomever you love to the right course. Allahü teâlâ brings to the right course whomever He wishes.**" It is declared in the one hundred and eleventh Âyet of the En'âm Sûreh, "**Even if We send down angels from the sky to earth and make the dead talk in front of them and give them everything they want, they will not believe unless We wish,**" and it is declared in the one hundred and twenty-fifth Âyet of the same Sûreh, "**Whomever Allahü teâlâ wishes to bring to the right path, He widens his chest for Islam. And He keeps the chest of the person whom He wants to remain in deviation so narrow, so tight that it is impossible for the truth to enter there as it is impossible for its owner to ascend to sky,**" and it is declared in the thirty-fourth Âyet of the Hûd Sûreh, "**Even if I want to advise you, it will not avail if Allahü teâlâ has wished that you remain in deviation.**" The Mu'tezila group, who disbelieve Kazâ and Kadar, and the Shiites and Alavîs, who follow them, are completely nonplussed at these Âyât.

The conversations between Hadrat Mûsâ (Moses) and Hadrat Adam about Kazâ and Kadar have been communicated at length in the Hadith. This Hadith is explained in detail in our book *Se'âdet-i Ebediyye*.

do that work not because Allahü teâlâ knew and predestined in eternity that that work would be done so. Because man uses his will in doing that work, that is, because Allahü teâlâ knew in eternity that he would wish to do that work, He predestined it.

The first cause in man's doing a deed is his own will and option. Though Allahü teâlâ predestined in eternity an action which man does with his own consent, man's will and option were within the divine knowledge in eternity, and probably before the predestination. For this reason, the eternal predestination helps man's will and option. Because man can do nothing by himself and everything must be created by Allah, with His predestination, Allah makes man wish to do the action. The Ehl-i-sünnet differ from the Mu'tezila and the Alavîs (Shiites), who follow them on this point. They say, "Allahü teâlâ creates men and gives them power and will, and further than that He is not concerned." As for the Ehl-i-sünnet, they follow the Âyet, "**Allahü teâlâ is the Creator of you and of the things you do,**" and they say that every movement, every work of men happen from Allah's creating, inventing and giving power. Allah's creating takes place after man has used his will and option. This part of the job, which is called "Irâde-i-cüziy'ye (partial will)" and "acquiring", belongs to man and Allahü teâlâ does not create or invent it. For it is not a being. Creation and invention happens in the beings which are not thought or imagined but which exist outside (hârij) and affect our sense organs.

The divine knowledge is unlike men's knowledge and it has to prove to be always right. Confused by that the divine knowledge has always proved to be right, the Jebriyya group and the reformers have supposed that the divine knowledge was dominant, effective over men's deeds. That the divine knowledge never proves to be wrong does not cause it to turn from knowledge into compulsion. A teacher may know beforehand that his pupil will not succeed in the examination. This knowledge of his will not be a compulsion or a cruelty towards the student if he cannot pass his exam. Allahü teâlâ knows in eternity everything that will happen later. That everything happens in accord with this knowledge does not show that there is not will or option in man. Allahü teâlâ knew in eternity what He would create also. As He creates certainly in accord with this knowledge of His and this will not show that He does not have will or option, so it is not correct to deny the fact that men have will and option.

When man wants to do something, first he opts, chooses, decrees, and wishes to do it. Then he does it. For this reason, men do not have to do an action. They do if they wish, and they don't if they don't wish.

Also the eighth Âyet of the Beled Sûreh and the eighth Âyet of the Wesh'shemsi Sûreh openly declare that Allahü teâlâ has given men material and spiritual power, has showed the good and evil paths and that responsibility will be of man.

It is seen that in one respect man is a free agent. In this world and in the next world he is responsible for everything he does. But there is also an Irâde-i-kül'liyye (total will) that will not let man's will and option alone. Man cannot decide on whether he is capable or incapable. It is very difficult to solve this problem. It would be quite right to say that it is a puzzle having no equal in the world.

Abû Mansûr Mâtürîdî interprets the Âyet above, "You wish only what Allahü teâlâ wills," as "Allah's decree is together with your decree. When you decree, you will find Allah's decree present." According to the Esh'arî mazhab, this Âyet does not unite Allah's decree with our decree. It renders our decree dependent on Allah's decree. It wants men to decree good things. It says that such decree of theirs will get power from the divine decree. It says that man's decree needs Allah's permission, as his each action does. We have mentioned above that it was declared in the Âyet, "They do not have will and option." The disbelievers of Koreish said, "That Kur'ân should have been sent down to one of the notables of Mecca or Medina"; This Âyet declares that men do not have the decree of electing the Prophet. The Âyet, "Allahü teâlâ gets between man and his heart," was sent down in order to declare, as it is explained in the Kur'ân commentary by Beydavi, that Allahü teâlâ sees, knows the secrets in the hearts.

As for the Hadith communicating the conversation between Hadrat Adam and Hadrat Mûsâ and that Hadrat Adam has won the latter: According to the Ehl-i-sünnet savants, in the disliked work of Hadrat Adam, acquiring, Kazâ and Kadar and repentance came together. When repentance and acquiring united with each other, they annihilated each other like two opposite electric charges. There only remained Kadar. And they communicate that no one can be blamed for Kazâ and Kadar. After the part concerning Hadrat Adam of what he has done was corrected by his repentance, the part concerning his descendants, that is, that it has caused men to live on the earth, is of Divine Kadar for men.

The above-mentioned Âyat declare that deeds happen only from Allah's will in cases when Kadar turns into Kazâ. Men begin to do the actions in Kadar with their own wills. After Allahü teâlâ has decreed them also, the case turns into Kazâ. That is, deeds happen. Thus, when the deeds in Kadar turn into Kazâ, men's will cannot change it. Happiness

Alongside the documents showing that the human will, too, is dragging towards compulsion, there is the obvious fact that man has a freedom that will hold him responsible for what he has done. The law-courts all over the world, and even everyone's conscience, will not want a person who hurts others or a cruel man, to be forgiven. Even a fervent fanatic in the Jebriyya sect will find himself rightful to get angry with and even to retaliate upon a man who has attacked him unjustly. A poet says, "Slap a person of the Jebriyya sect, who says he is content even with the torments of Kazâ and Kadar, on the neck! If he says, 'What are you doing!' tell him that Kazâ and Kadar made me do so! Let's see if he will acknowledge you to be right?"

All the laws of justice and moral principles over the world approve and emphasize the divine justice decreed in the seventh and eighth Âyât of the Zilzâl Sûreh in the Kur'ân, "**He who does favour in the slightest degree will attain its rewards, and he who makes harm in the slightest degree will attain its retribution.**"

Allahü teâlâ declares in the hundred and forty-eighth Âyet of the En'âm sureh, "**When those who attribute others as partners to Allahü teâlâ say, 'We wouldn't be polytheists if Allah wished,' answer them, 'Huj'jet-i-bâligha belongs to Allah; He would bring you all to the right way if He wished.'**" This Âyet does not refuse the words, "If Allah wished, we wouldn't be polytheists," of the polytheists. The aberration, the wrongness in these words of theirs is not in that they think that they are guilty because Allah has willed it so. It is because they utter these words in order to rebut the prophets and rescue themselves from being guilty. For their words, "If Allah wished, we wouldn't be polytheists," are right. As a matter of fact, it is declared in this Âyet; "**If Allahü teâlâ wished, He would bring you all to the right way.**" It is declared in the hundred and seventh Âyet of the En'âm Sûreh, "**If Allah wished, they wouldn't be polytheists.**" Though these words of the polytheists are correct, they are loathsome because they utter these words in order to rebut the Prophets and they are reproached for this reason. As Allahü teâlâ does not have to have decreed all the things which He has commanded, so He does not have to have decreed all the things which He has prohibited. That is, Allahü teâlâ decreed in eternity all that would happen in the world. Amongst these there are also things which He has prohibited and disliked. To decree, that is, to wish, is different from being content, from liking. These two shouldn't be mistaken for each other. It can be easily understood that Allahü teâlâ may have forbidden that men do an action though He decreed that that action would be done.

which Allahü teâlâ created in the human mind has compelled his will and option to take bribes, the law will not approve it.

Like the government laws, Allahü teâlâ has put religious and moral rules and commanded strictly to follow them; on the other hand, He has created the always malignant nefis-i-emmâreh in men. It is like that when the government sends the official bribes in an underhand way in order to try him, he should perceive that he is experiencing a vehement test and should be very careful and alert.

The religious savants have not left the trouble of this subtle knowledge, which exhausts the minds and fatigues the thoughts, to Moslems. These savants have studied it minutely and have written thousands of books. It is surprising that the religion reformers, while they approve that children ask and observe, speak ill of what the religious savants have studied and written.

Though naturalists and communists say that everything is made by nature, they cannot comprehend this secret power. Why should it be a guilt for Moslems to believe that everything is made under a secret power?

About the principle of Kazâ and Kadar, Hadrat Shaikh-i-ekber Muhyiddîn-i-Arabî chose a different path. Also Shihabüddîn Mahmud Âlûsî, Mufti of Baghdâd, followed this path. According to them, it is a peculiarity in man to will the good or evils. Allahü teâlâ does not create this peculiarity. For example, they say, "Allahü teâlâ did not make the apple to be apple. He only created it." Mahmûd Bin Abdullah Âlûsî was born in Baghdâd in 1217 and passed away there in 1270 A.H. **Rûh-ul-Ma'ânî**, his nine-volumed commentary of the Kur'ân, was printed in Egypt. In interpreting "**Hujjet-i-bâligha belongs to Allah,**" the hundred and forty-ninth Âyet of the En'âm Sûreh, he explains Allah's Hüjjet-i-bâligha in that manner. These thoughts of theirs are not compatible with the explanation of the Ehl-i-sünnet savants, nor have they been approved by those who know the matter. According to him, since Allahü teâlâ has not created the reasons of evils in evil men, it will not be cruelty for Him to punish them, yet because men cannot change these reasons, they must be excusable; that is, though men's deeds escape Allah's compulsion, they will go under nature's compulsion. Even if it is not cruelty to punish men who are under another compulsion, without Allahü teâlâ's compelling them, it is not right for him to say, "Those who are in Hell enjoy torment," in order to rescue men from this state. Furthermore, saying that Allahü teâlâ does not create peculiarities is an approach to naturalism and materialism.

or calamity cannot go back. The Âyet, "We have barricaded them in their front and in their back. We have put a blind in front of their eyes; they won't see any more," in the Yasîn Sûreh, and the Âyet, "Allahü teâlâ sealed their hearts. He put a veil over their ears and eyes," at the beginning of the Bakara Sûreh, communicate this fact. These Âyât indicate in addition that those who, somehow or other, ingratiate themselves with Allahü teâlâ, will be protected and led to the right path. And those who cause the divine wrath will be abandoned to their evil deeds. Very delicate and subtle deeds may cause this love or this wrath. For this reason, man should be very careful towards his Allah. Before the deeds in Kadar turn into Kazâ, man's will and option is in his own power, though he may be oppressed by exterior influences.

Men have will. They are free in their thoughts and actions. Yet their thoughts and actions are dependent upon some reasons. These reasons do not deprive men of being free. For they own will without these reasons also and they will and do without any reason. If man does not wish, the deed does not happen most of the time, while there are reasons. If the existence of reasons rendered it necessary that the action be done, Allah's will and option also would get out of order. Before man wills to do an action, he thinks and ponders well about it in his mind. He wills the alternative which has more influence. A salesman sells to the customer who will pay more money. This customer does not buy the goods from the salesman by force. The salesman is sort of compelled to sell to the man who will give much money. If someone happens to anger him by saying, "You cannot sell it to the one who will pay less money," he may have to sell it out of different reasons and new estimations.

Allahü teâlâ, through the sherî'ats He has sent down, has declared to men good and evil deeds and His blessings and torments, which are retributions for them, thus He has prepared reasons for men's will. Yet He has also created in men's minds reasons, thoughts which can lead them to good or evil ways and which are struggling, disputing with each other. If, after the struggle between the reasons which Allahü teâlâ has declared and those which He has created in the human mind, the good alternative has more influence on man, he wills the good. For example, if an official, who knows about the rules and regulations requiring that he should work well, does not follow the rules, for instance, if he takes bribes, some reason in his mind, having more influence than the prohibition of the rules, has compelled him to commit this irregularity. He could not help an action which should not have been done, and he has done it. Though the money offer and the love of money

Answer: Even if we would admit for a moment that the Ottomans have misunderstood Kazâ and Kadar and that they have abhorred themselves and surrendered to the events, the reasons which have given birth to this dilapidation are different. Let us explain them:

As soon as the progressives opened their eyes, who would not condone Moslems' surrendering to the events, took advantage of this state of the people and fell on to snatch positions and advantages by deceiving them. If they strove so that the people might make progress, these people, whom they blame for having been accustomed to obedience and resignation, would surrender to them also and they wouldn't have difficulty to advance. It is seen that the fault does not belong to the people, but it belongs to the chair-possessing progressives who will not drag the people to the right course. It is certainly necessary that the people wake up. But it is for sure that this large nation couldn't wake up altogether. Those who have waken up first did not work in the good way. They thought only of themselves. They lent themselves to bad acts. They said, "Before the remaining people wake up, let's provide for our own pleasures and advantages." By saying, "No matter what happens after us, let's not lose our post," they strove so that the eyes of the people would remain closed, in order to secure their posts. The one obstacle against the people's waking up and advancing became two. The people were confused about whether to try to wake from the sleepiness or to escape the cunning's putting them off. The dilapidation of the Ottomans was caused not by those who had been sleeping since the old times, but by the satans who sprung up later.

32 — HE SAYS, "We should reform the religion. We should begin with Îmân first. Îmân couldn't be only believing with the heart and affirming with the tongue. The religion distinguishes good from bad, beautiful from ugly. Goodness should be the principle of Îmân and evil should be the cause of disbelief. As a farz has various rules, so Îmân should have rules such as justice, direction, patriotism, honour and honesty. The six rules of Âmentü couldn't be Îmân. Islam, which is a perfect social religion, causes misery just for this reason. Îmân should be corrected in such a manner as to value the Moslem."

Answer: Is Îmân to believe only? Or should Îmân be together with the beautiful deeds as the reformer has said above? Islamic savants examined this centuries ago and parted into sects for this reason. According to the Ehl-i-sünnet, Îmân is to believe with the heart only. If one cannot express it with the tongue, one will be forgiven. The Mu'tezila, and especially the sect called "Harijî", said, "Îmân couldn't be without deeds; he who commits a big sin will go out of Îmân." But, the disagreements between these groups are always based on the knowledge they

Islamic savants, writing many books about Kazâ and Kadar, are not busying with delusions, illusions and superstitions, as the religion reformers say. It is an observation based on knowledge. It is a big slander and irreverence for them to say about Islamic savants that they mixed genies and faries with the fancies of vampires. The place whence these fancies, fables, which are often met with in women and children, come, must be the novels, motion pictures filled with fancies and murders produced in and brought from America and Europe and the corrupt beliefs of Jews and Christians, rather than the books of Islamic savants.

Yes, genies exist. It is necessary to believe in this. Yet it is wrong to suppose that delusion and fancies are genies.

Nobody has the right to distort Moslem's belief in Kazâ and Kadar as if it were an obstacle against working and progress. These slanders come leaking out from communists and Masons. Belief in Kazâ and Kadar prevent being slack in working or being egoist. It is obvious that man's working will be more successful if he connects the wheel of his will to the regular motions of a machine that includes everything from the atom to the sun, that is, if he tries to set his measures by the predestination, instead of leaving the events beyond his comprehension, knowledge and power to the unconscious will of the coincidence. In order to rebut those who are in the Jebriyya sect, we say, "If you were at a dangerous place and were informed that the enemy would attack and you believed in this, would you remain at ease saying, 'They will do what is predestined. They cannot do anything else. There is no way out of what Allah has predestined'? Or would you get ready to resist or go to another place?" Thus it will be affirmed also by the Jebriyya that the sense of escaping the danger and procuring their needs exits in men's nature. It cannot be supposed that man believes in Kadar in insignificant affairs and disbelieves it when he is in danger or in need.

It is because of ignorance, inattention and inertia that Moslems remain behind. We communicated whence the ignorance had come in the preface of our book. We shouldn't try to corrupt Moslems' belief by mixing such a noble knowledge of Kazâ and Kadar with the guilt.

31 — HE SAYS, "Because Europe was small and crowded and its soil barren, Europeans had to struggle with nature and make progress in science and arts in order to live. Also the fights among needy Europeans caused this. The hot climates in Africa slackened the people. The plentiful and various fruits in the equatorial jungles caused inertia. Because the hot deserts of Africa, the iced mountains of Europe did not exist in Asia, Asians lived comfortably. They worked easily in earning their living. The continent of Asia became the home of civilization. It is seen that an eastern country may work and progress also. Ottomans' being orientals or the climate of the country is not the reason why they remained behind. The reason is in the religion and in the concept of Kazâ and Kadar."

the ignorant, such as, "What's the use of Îmân without deeds? By not adding the deeds to Îmân, the savants of Kelâm have reduced Islam to a visual, theoretical religion, while it is a perfect social religion." They rave these words amongst the smokes which the fire of their hostility against Islamic savants has heaped in front of their eyes of reason. Because they know nothing about the books of the savants of Kelâm, they attack Islam as a remedy for the immoralities which they witness in those carrying the name of Moslem. In order to expose to view how much unright and immoral they are, I deem it right to explain briefly the words of the Ehl-i-sünnet savants, preferably, of the specialists of the knowledge of kelâm :

According to the Ehl-i-sünnet, he who commits a big sin does not lose his Îmân. That is, he does not become a disbeliever. A Moslem who commits a sin is called "fâsik" (sinner). The sinners with sound Îmân, that is, with strong Îmân, may or may not be subjected to the torment of Hell in the next world. If they are subjected to torment, later they will attain the Divine Mercy and will go out of Hell. The basis of Islam is to believe in the oneness of Allahü teâlâ, and in the rules, that is, in all the commands and prohibitions which were brought by Hadrat Muhammed, Allah's Prophet, certainly from Allah. He who does not have such a belief, that is, the person who is not Moslem, is called "kâfir". However good work and inventions useful to humanity disbelievers may do, they will not escape torment in the next world. Worship and all the good deeds, valuable as they are, remain secondary in comparison to Îmân. Îmân is the basis. All the good deeds are secondary. Îmân and the deeds done with having Îmân have uses both in the world and in the next world. They make man attain happiness. The good deeds without having Îmân may make man attain happiness in the world. They will not avail in the next world. The religion reformers think of good deeds only, probably because they do not believe in the next world. Because they think only of worldly ease and happiness, they regard the good deeds superior to the Îmân. In the book **Kavm-i Cedîd**, published in the time of the Party of Union, real Moslems having Îmân and good deeds are called "**Kavm-i Atik**", (the old-headed, reactionaries). It ridicules Moslems and says "They say that a man who has Îmân will be rescued in the next world, no matter how much evil he commits, and the person without Îmân will get no good even if he does every kind of goodness in the world." It is declared in the nineteenth Âyet of the Nûr Sûreh, "**The good deeds which disbelievers do in the world and their inventions useful to men are like a mirage which is seen at a distance on the plateau. A thirsty man supposes it to be water from the distance.**"

have understood from the Kur'ân and the Hadith. As for the religion reformers, without knowing anything about the religious knowledge, they attempt to change Îmân with their defective minds and corrupt thoughts. They try to inoculate the youngsters with this idea, which sounds very right, but which in fact bears a most secret danger. By pretending to compare a Moslem who both believes in Allah's Sherî'at and follows it, with the Moslem who only believes in it but does not follow it, they try to make Îmân lose its value, namely, they try to corrupt Moslems' belief, rather than defend to follow the Sherî'at. As a matter of fact, it is written in the book **The Evidences of Divine Mercy** by the excessive Russian reformer Baykiyyeph, "Moslems who have remained behind in comparison to the disbelievers who have advanced in the world, couldn't be called believers, and since every religion, every creed, is right, a polytheist, a disbeliever couldn't be deemed evil." It is obvious that such writing have been prepared in order to make Îmân, which is peculiar to Moslems, lose its value. The excessive Russian reformer tries to inoculate Moslems all over the world with the idea of reforming the religion.

The religion reformers in Moslem countries cunningly pretend to be Moslems. They say that they want to strengthen and improve the religion. When due attention is paid to their sayings and writings, it is seen that they believe that the religion has been made up by man, that it has been put forth by Hadrat Muhammed and that it is not a religion sent down by Allah.

The above-mentioned saying of the reformers about that good deeds must be added to Îmân, is not intended to reveal a knowledge, which has been discussed by Moslem savants for centuries, but it means to hold good deeds superior to Îmân, that is to say, by discarding Îmân and worship, the basis of the religion, and by mixing only good deeds and morals, which they deem beautiful, with the educational methods of the present century, to call this Islam. But this new system of belief will be a belief in the religion just for the sake of this world.

The religion reformers think only of ethics and the order of the world. As we have explained at the beginning of our book, they say that though the religion is without foundation, it will be good to believe it superficially and to make the people believe as if it were true, since it is a useful force correcting morality. They want deeds to be one part of Îmân. Yet they cannot show any document for these wishes of theirs, either through reason or through narration. They utter only words which do not have anything to do with knowledge and reason, but which only flatter the sensations and which are only fit for the understanding of

Im-i-sherif, Hakîm bin Hazâm, when he converted to Islam, asked about the favours he had done before converting to the true faith. In response, it was declared in the Hadith, **“You became Moslem, your auspicious and useful deeds, which you have done before, being acceptable.”** When a person converts to Islam, all the sins which he committed before are forgiven. As in case a Moslem (Allah forbid!) goes out of Îmân, becomes an apostate, all the favours he has done will be annihilated, so the former sins of the person who has just converted to Islam will be forgiven.

[When a disbeliever converts to Islam, all his sins will be forgiven and he will get absolutely clean. Therefore we should try to acquire his prayer by being affectionate towards him and conciliating him.]

The Kur’ân and the Hadith show that Îmân is in the heart, that is, Îmân means to confirm with the heart.

The Âyet, **“Those who believe and those who do pious, good deeds,”** and the Âyet, **“Those who perform pious deeds after having believed,”** indicate that Îmân and action are separate. If deeds were a part of Îmân, it wouldn’t be declared separately. When something is attributed to something else, it will be understood that the two things are different. In the ninth Âyet, **“When two groups of Moslems fight each other, reconcile them,”** of the Hujurât Sûreh, those (Moslems) who commit sins, like fighting each other, are still called “Moslems”. The Âyet, **“Certainly Moslems are brothers. Reconcile your brothers!”** which follows the one above, declares that they are brothers. It is declared in the forty-seventh and the hundred and fifteenth Âyât of the Nissâ Sûreh, **“Certainly Allahü teâlâ does not forgive şirk (attributing a partner to Allah). He forgives the persons whom He wills, their sins except şirk, that is, disbelief.”** It is declared in the Hadith, **“Hadrat Gabriel came to me. He brought the good news: he who dies without having attributed anything as a partner to Allahü teâlâ, that is, without being a disbeliever; Paradise is the place where he will go at last, even if he has committed adultery, even if he has committed theft.”**

The Âyât and the Ahadith above indicate that Îmân and deeds are different from each other. The Mu’tezila group and the Hârijîs, who say that deeds are a part of Îmân, put forth as a document that it was declared in the ninety-seventh Âyet of the Imrân Sûreh, **“If a person becomes disbeliever, it does not harm Allahü teâlâ, for Allahü teâlâ needs nothing.”** Furthermore, they show the seventh Âyet of the Hujurât Sûreh, **“Allahü teâlâ made you love Îmân. He placed it into your heart and He made disbelief, sins and disobedience seem ugly to you,”** as a document. They say that the following words of Hadrat Omer also emphasize the meaning understood from the ninety-seventh Âyet in the Imrân Sûreh: **“I want**

But when he gets near it, he cannot find what he expects. In the Resurrection, he will meet Allah and give his account to Him, who makes the good deeds done by disbelievers in this world seem like a mirage, that is, who annihilates them." It is declared in the eighteenth Âyet of the Ibrâhîm Sûreh, "The good deeds of those who do not believe in Allah are like the ashes which the wind blows about on a stormy day. In the next world, they get no use from those deeds of theirs." It is declared in the twenty-third Âyet of the Furkân Sûreh, "On the Day of Resurrection, since they do not do for us, We will turn their good deeds into thin dust being thrown towards those for whom they do them." It is declared in the hundred and third and fourth Âyât of the Kehf Sûreh, "Shall We declare those whose labours prove most vain? They suppose that they do good actions in the world. Whereas, they are the persons who strive in vain. They did not believe in the Âyât of their Allah and that they would enter His presence in the Resurrection. We annihilate their favours. We do not measure their evils with their favours." These Âyât show that the Ehl-i-sünnet creed is right.

The Âyât, declaring that the favours which disbelievers do in the world will be annihilated, show that these favours will not give them rewards or uses. Yet, according to some of our savants, they will cause their torments to be diminished. When these savants were shown the eighty-sixth Âyet in the Bakara Sûreh and eighty-eighth Âyet, "Their torment will not be diminished," of the Imrân Sûreh, they said, "It will not be diminished with respect to time; they will be tormented eternally." These savants based their views upon the forty-seventh Âyet, "On the Day of the Last Judgement, we will put forward the measure of justice. No one will be tormented. He who does goodness as big as mustard seed will attain its rewards," in the Enbiyâ Sûreh, and the Âyet, "He who does goodness in the slightest degree will get its reward." Furthermore, there are the Ahadith communicating that the torments of Hâtem-i Tâi, who was very generous, and Abû Leheb, who emancipated his jâriyeh Süveibeh, who had given him the good news of our Prophet's birth, will be diminished. And the Hadith communicating that the torment of Abû Tâlib, who loved our Master Fakhr-i-âlem (Muhammed) very much, will be diminished, is very well known. The disbelievers in Dârüislâm have to follow the Muâmelât part of the Sherî'at. Following the Sherî'at will cause one to earn reward and one's torment to be diminished. Since there will not be reward for disbelievers in the next world, it may be thought that their torments will be diminished. Moreover, a person who has converted to Islam will get the reward of the goodnesses he had done before converting. As it is communicated in **Buhâriy-yi-sherîf** and **Müs-**

being Moslem"; "Every habit, every disposition may exist in A Moslem. Only perfidy and mendacity do not exist in him." By saying that the absence of the good things such as modesty, cleanliness, nemâz, trustworthiness, chastity, rectitude, and the existence of the evils such as mendacity, perfidy and adultery are like the absence of Îmân, these Ahadith point out their importance. By esteeming some actions as highly as Îmân, their importance has been pointed out. If the religion reformers say in response to this, "How can the Ehl-i-sünnet savants separate from Îmân the things which the Prophet has included into Îmân?" the Hadith, "The person who dies as a Moslem will go into Paradise at last, even if he has committed adultery and even if he has committed theft," answers them. It is declared in the second Âyet of the Ankebût Sûreh, "Men will not be freed after just having said, 'We believe,' but it will be understood in accord with their putting up with the troubles they meet with on the way of religion whether their word, 'we believe,' is true or false." This Âyet points out that it is very important to put up with troubles.

The eighteenth Âyet of the Ahzâb Sûreh declares that the people who prevented others from going to jihâd with Resûlullah, and who, in the battles in which they occasionally took part with the purpose of ostentation, did not help Resûlullah and his companions, and who stayed motionless like the dead at moments of danger while fighting and then whose tongues were sharper than their swords and longer than their spears during the sharing of booties, and who escaped from charitable actions, were not Moslems. It is explained that the people of real and dependable Îmân would not be so and that all the worship and useful deeds of those who did so will not be acceptable. Hadrat Hasan-i Basrî, one of the greatest ones of the Tâbi'în, has a well-known saying: "One simply does not insert his hand to a hole in which it is known that there is a snake. If he does, it means that he does not believe that there is a snake there." Likewise, a person who believes in Allahü teâlâ and in Hell shouldn't do things which the Sherî'at has prohibited. If those who commit sins say, "Allah is the most generous, He likes to forgive. We do because we rely on that," this word will be like inserting one's hand thinking that the snake will bite.

Sins taste sweet to the nefs. A Moslem may commit sins being enticed by his nefs. But his reason and his Îmân make him worry. Man believes with his reason. And he drags himself into sins because they taste sweet to the nefs. Consequently, it will be understood that Îmân and disobedience are different. If inserting the hand to the snake's hole tasted sweet to the nefs, or if this action caused something that would

to send officials, inspectors out and find those who have properties but do not make the pilgrimage (hadj), and make them pay jizye. For they are in disbelief." Whereas, the word 'küfr' (disbelief) in the Âyet and also in Hadrat Omer's words means to deny the hadj. In the last Âyet, Îmân and sins are classified in different classes. Yet it does not mean that Îmân and sins are opposite. There are many a thing which may come together in one place though they differ one another in respect of beauty and ugliness. Again, the Âyet, **"What a bad quality it is to be sinful after having believed,"** in the same Sûreh, very openly declares the places of Îmân and sins. It tells that sinfulness is a disqualification unbefitting Moslems. It is understood also from here that the sinner has Îmân. For the real evil and irregularity are in the case when Îmân and sin come together. Sin in the disbeliever is not so bad.

A Moslem, who confirms that Allahü teâlâ exists and is One and the rules He has declared through His Prophet, certainly becomes sorry if he has spared any effort in following these rules. He who pays no attention to Allah and His Prophet and does goodness not because Allah has commanded but for some other reason, does not even accept to be a human creature to Allah. Allah's treatments of these two surely will not be the same. Suppose a man has two sons. One of them does not read or write or work or be useful to anybody. But he is decent when he is with his father. He thinks of his faults and gets ashamed. His father suffers trouble on account of this child of his. His second child is studious, cunning and useful to everybody. But one day he opposes his father and utters offensive terms such as, "Who are you to...? I don't recognize you." Every goodness of his comes to naught at once. Then he dismisses him. Now, begging and apologizing is the only thing he can do. Thus, the Muslim sinner and the disbeliever are like these children.

It simply is not right to get a Moslem, who believes and likes Islam, out of Islam just because of his faults. Îmân, since it means accepting the Moslem program and respecting it, though being slack in carrying out even all its rules, is the basis of Islam. If deeds were a part of Îmân, every sinner would be disbeliever. There would be no Moslem remained in the world. In the Hadith, some favours have been declared being connected with Îmân and some evils being connected with disbelief. Yet such declarations are intended to tell about the seriousness, the greatness of the extent of these favours and evils. With the aid of other Âyât and Ahadith it is understood that they are not parts of Îmân or disbelief. The following Ahadith are of this sort: **"Modesty is a branch from Îmân"; "Cleanliness is half of Îmân"; "Îmân is nemâz"; "A Moslem is a person in whom people will trust"; "A Moslem does not commit adultery while**

The Sheri'at has considered things such as wearing rope girdle worn by Christian priests and worshipping idols as signs of disbelief. A person does not necessarily enter another religion because of having done something peculiar to that religion. Yet it comes to mean that he admits that the thing peculiar to that religion be seen on him. Thus, Imân in his heart may be thought of having been shocked. Hadrat Imâm-i-a'zâm Abû Hanîfe said, "The way which one has followed into Islam may as well be leading out." Here, the 'way' means 'believing of the heart'. That is, when Imân goes into the heart, one becomes Moslem. When Imân goes out of the heart, one departs from Islam.

A person who says, "I am Moslem," should not do or use the things peculiar to disbelievers unless there is strong necessity, and he should not try to give the impression of a disbeliever. Moslems should not think that they will be mocked when they do the things peculiar to Islam. They should think that they will be respected and they should feel highly honoured by this behavior. It is not permissible to slight the things which Moslem savants have communicated laying much stress upon them, or to say, "What do these have to do with Imân in the heart?" For there is a way leading to each organ from the heart. Deeds which the Sheri'at commands are good. Deeds which it prohibits are evil. This is true, though people may not understand it today. When things which the Sheri'at has prohibited are done, the heart darkens and hardens. When big sins are committed much, Imân may go away.

As it is necessary to carry out the duties which the Sheri'at has commanded, so it is necessary to believe in that each of them is a duty. A Moslem who believes so will for certain carry out these duties willingly.

Believing by the heart is not only the basis of Islam but it is also the highest worship. When Hadrat Resûlullah (Muhammed) was asked which was the highest of deeds, he said, "**It is to believe in Allah and His Resûl (Messenger),**" and he recited the Âmentü. This Hadith is written in **Buhâriy-yi-sherîf**.

That Imân is essential in the Sheri'at does not reduce the importance of deeds and worship; for it is Imân that causes the performance of deeds. Strong means secure the result. A Moslem whose Imân is strong lays more stress on the importance of deeds. Since Moslems have to believe in every deed, in every duty separately, those who commit sins should shiver, thinking that their imân will be shocked, and even, gone. Even, he who does not commit a sin will become a disbeliever if he slights that sin, if he says, "I don't mind." I wonder if the religion reformers, who want to add some deeds to Imân, can realize the importance of deeds that well? Those who say that one cannot become a Moslem only

taste sweet to the nefs, for example if he was told he would be given a certain sum of money if he inserted his hand, perhaps then he would follow his nefs and insert his hand.

Deficiency in the work, in the action, does not cause man to depart from the religion. If committing a sin destroys Îmân in the heart, for example, if he does it and disbelieves that it is a sin, then it will be küfr. Actions peculiar to disbelievers and considered as signs of disbelief, such as wearing rope girdle called "zünnâr" worn by Christian priests and worshipping idols, have been decided as signs removing Îmân from the heart and indicating denial. The religion reformers say, "Why should a Moslem become disbeliever just because of using a thing? Why should an action done with the hand, foot or head take away Îmân from the heart?" Yes, these actions themselves are not disbelief. But they are signs indicating that Îmân in the heart is corrupt. Throwing the Kur'ân into dirty places and making up words, writings, caricatures, plays and motion pictures ridiculing one of the commands and prohibitions of the Sherî'at are actions which they themselves are küfr.

When the religion reformers, who want good deeds to be added to Îmân, are observed carefully, there is next to no one among them who performs nemâz, fasts, doesn't drink alcoholic drinks and doesn't eat pork. According to their thoughts, they shouldn't commit these evils so that they may be called Moslems. This state of theirs shows that their offers are not sincere and that they want not to perform good actions but to demolish Îmân. If we laid good deeds down as conditions for Îmân, all of those who do evils had to be non-Moslems, except prophets who do no evil. Then, no one on earth could be called Moslem. The religion reformers want that a few good habits which they choose should be laid down as conditions for Îmân. For according to them, men make up the religion. It is for this reason they consider whatever they want as a good deed. When due attention is paid to them, they do not accept the evils such as committing adultery, having alcoholic drinks, not giving zekât, not performing nemâz as evils; then they are too far from regarding these as principles of Îmân. In any case, it is farz for the savants to do emr-i-ma'rûf and neh'y-i-münker, to the cruel, and for every Moslem to another, that is, to give advice. While the Sherî'at provides for the performance of good deeds and the abstention from evil things in this manner, the reformers do not deem it sufficient, or, to be more exact, they do none of the Islamic commands but they regard some deeds which they like as the principles of Îmân and thus attempt to call most of Moslems disbelievers; what might be the purpose of such an attempt?

to the next world which Allah, who has put those laws, has commanded more importantly. Why did He create the miserable and those who live in shortage? What fault do they have? As these questions are out of place and give no use to them, so it is useless to say, "Why did He create men, whom He will torment in the next world?" Man, who does not have any power in his coming to this world and passing away, has no right to speak ill of Allah's laws pertaining to this and the next worlds. He can attain happiness only by following these laws.

A few ignorant people who have believed in the lies, slanders of communists and Masons, say, "What is religion on earth? Who has seen Paradise and Hell? Such words are the stories of early people and bigots; they are made-up things." If they had understood scientific knowledge and Islamic history by learning them from conscientious teachers and if they had seen that scientific improvements and new inventions strengthened and proved Islamic creed, they would be respectful, decent towards it. If they had learned Hadrat Muhammed's life from books written correctly, they would love his intellect, beautiful habits and accomplishments. Facts and events showing that hundred thousands of people were attached to him very sincerely, their manners, obedience and excessive love towards him, and that they would sacrifice their possessions and lives for his sake, fill thousands of pages of histories all over the world. It is as obvious as the sun that such a person, who is the source of all the knowledge and the master of all the beautiful habits and goodness, is Allah's Prophet. The Hero who began by himself, beaten two great empires of the world down to the ground with his intellect, patience and keen sight, formed a devoted nation within twenty-three years and left behind an unchangeable book that will make people attain ease, happiness and civilization until the end of the world; these will suffice for men of reason and justice to believe (in him). There is no need for searching another miracle or witness. Not believing the words of this exalted Prophet would be to deny the history and events. He who knows such a person but does not believe in him is a slave to his nefs, to his sensual desires. Or he must be an eccentric person who does not wish for goodness, working, progress, mutual love, social justice and who does not think of his and all people's happiness. Or he is an utterly ignorant person who knows nothing about science or history. Every men of reason and justice who has learned the beautiful life of Resûlullah (Muhammed) and the subtleties and uses in the commands and prohibitions of Islamic faith, and everybody who can think should believe him at once, love him and become a Moslem willingly, as humanity requires. Yes, Abû Leheb and Abû Jahl did not believe him though they

by believing with the heart but it is necessary to see to the deeds, actions, think of these deeds not to be for love of Allah and for attaining the next world but to be for the world and worldly happiness.

It is equally wrong for them to say, "Concede and believe in the commands and prohibitions of the religion and then either perform them or not; well now, nothing can be more comfortable than this," for he who slights these commands and prohibitions becomes a disbeliever.

Îmân means believing of the heart. For achieving this, first of all knowledge is necessary. Knowledge and practice are two different things. Though knowledge necessitates practicing strongly, the two cannot be the same. Also the French proverb, "Bien penser et bien dire ne sert rien sans bien faire," separates knowledge and practice from each other. That is, they have said, "Unless done well, pondering well and saying well are useless." But our Sherî'at says, contrary to this proverb, that thinking well without including doing well, that is, Îmân only, is useful.

It is understood from what are written up to here that good deeds that are performed without believing in Allah or not because they are His commands but for some other reason, namely, deeds without Îmân, are of no value. As for Îmân without deeds, it is valuable and useful. Moslems carry out the rules of the Sherî'at in order to escape the probability of being tormented in the next world. Especially, the attainment of worldly happiness is possible for them by carrying out these rules. Deed is not the principle of Îmân, but it is the principle of the maturity of Îmân. In one respect, Îmân is knowledge. While every kind of improvement and happiness in the world is expected from knowledge, why should one be surprised at that in the next world man will attain happiness owing to Îmân, which is based on strong knowledge? Îmân, which is so valuable, shouldn't be supposed to be unimportant. Those who despise it despite the greatness of the eternal reward it will cause man to attain, are the poor people who have not been honoured by obtaining it.

While people of our age deliberate, work and toil in order to obtain worldly advantages, they do not lay stress upon the importance of believing in that they are near an endless happiness or calamity. They never think about this. Allahü teâlâ gave men reason. On the other hand, He imposed useful duties on them. In order to make them known, He sent prophets. If one does not know about the laws of life and how to struggle for life, or if he knows but does not work in accordance with them, he will suffer harm. By the same token, it will certainly be harmful not to know or, though known, not to follow the religious laws pertaining

be, it has been decided that it was impossible to reach the deep meanings of Allah's Word. The Kur'ân possesses deep meanings that do not exist in other heavenly books. It descended at a time when contests of eloquence took place in Arabia, and it left all of them behind. The translation of such a book has to have the same quality, which is impossible. Accomplishing a translation worth the Kur'ân, which has an eloquence above man's power, necessitates to have power above the human power. This job is a problem of power, that is, it is a matter of protecting the superiority of the Kur'ân. Those who want to taste the flavour of eloquence and deep meanings in the Kur'ân have to learn Arabic literature and many a branch of Islamic knowledge, such as tefsîr, usûl-i-fiqh, and then they can enter the holy presence of the Kur'ân. They must not expect the Kur'ân to come to them.

Writing a Turkish commentary of the Kur'ân and translating it into Turkish are different. Translating it is more difficult than writing its commentary. It is not true that it has not been translated or interpreted (commented) into Turkish. It has been written in Turkish but it has not been liked by those who know the matter. The religion reformers are wrong in supposing that this job has begun first by the Russian reformer. If the thoughts, consciences of Moslems are supposed to escape slavery with a single translation, as they say, they should have escaped it with former translations. Moreover, those who accomplished the Turkish interpretations such as **Mevâkib** and **Tibyân** at one time were not utterly ignorant in ethics and religious knowledge like those who attempt to translate today are. They were authorized, valuable persons having a say in each of the twenty main branches of knowledge and in the numerous helping branches of knowledge. Moslems read and utilized them. I wonder what the religion reformers, who do not like those Turkish interpretations, want will be a different translation suitable for their own points of view? A translation done by the ignorant who do not know even the Arabic grammar will be made to be accepted as the Kur'ân by all Moslems, and the religion reformers will call a haphazard Turkish translation of the Kur'ân "the Kur'ân". They will have the Turks perform their nemâz according to such a Turkish Kur'ân. The real dangerous thing which is incompatible with being Moslem is not to translate the Kur'ân into Turkish, but it is, probably, to attempt to recite any translation instead of the Kur'ân during the nemâz. The Divine Word in the Kur'ân is in those Arabic words and sentences that are on the peak of eloquence and deep meanings. These words and sentences are not man-made. All of them have been put, arranged by Allahü teâlâ. Each of them bears various different meanings. It couldn't be decided in which of these

saw him and the Byzantine Emperor Heraclius and Persian Shah Perviz did not believe him though they read his letter. Their disbelieving him is a sign of that they were ignorant or stupid or ill-spirited, or they were foul-hearted and persistent.

33 — HE SAYS, "While the Christian world was moaning under the torment of Catholics, who burned them like the cruel fire and made them suffer great pains, they were very behind. Christians would kneel in front of the priests, who seemed to have concealed all the mysteries of religion in their beings, which were like the obscure squares of churches, and who hummed the words of an unintelligible language in a magic manner. They would kiss the pavements of churches and supplicate to these idols whom they regarded messengers between Hadrat Isa (Jesus) and themselves. Likewise, as the hodjas read the Kur'ân, Moslems of every race listen to this thing, which they cannot understand, as if they were bewitched. From amongst Christians, a reformer came forth. He translated the Bible. When the Bible was understood, the priests, who had been looked at as Allah's representatives, began losing their value. The Luther of Islam has now come forth in Asia. Mûsa Baykiyyeph from Kazan translates the Kur'ân into Turkish. This is a good news telling that the thoughts and consciences of Moslems will escape slavery. Also rules of the religion, which had been mixed with politics even as early as in the time of the fourth caliph, which had been put forward by the four mazhab leaders, are uncertain.

How could right and truth be broken into pieces? The four mazhab leaders tell differently about how a deed is to be performed. How could all these four be true? Reason does not accept that the intellects of the four leaders have reached the heights which the intellects of all people who will come by afterwards will not be able to reach. To say, 'Only the rules they have derived are right; it is not right to derive other rules,' means to put the human mind into chains.

People's need change in accordance with the time. As it is declared in the Kur'ân, 'Every day has a state.' To consider the fixed rules, which the four leaders have extracted in the old times, as a measure for the everyday needs, means not to follow the Kur'ân. He who made the Sheri'at knew that these would happen, so he communicated that the rules would change in the course of time. It is not compatible with the Sheri'at to measure the changing, improving needs with unsuitable rules. The ijtihâd of the four imâms (leaders) does not mean the religion. As these learned and superior men have derived the religious rules from the Kur'ân and the Hadith, so every Moslem who has reached the grade of a müjtehid may very well derive new rules from these two sources."

Answer: The religion reformer takes up translation of the Kur'ân first. Today, the majority of those who say that they are Moslems complain about that the Kur'ân has not been translated up to now and that the religious knowledge has remained secret. They blame Islamic savants as if these savants had prohibited the translating of the Kur'ân into foreign languages. This complaint of theirs is quite wrong. Yes, Islamic savants have not attempted to translate the Kur'ân into foreign languages; for they could not think of themselves as capable of translating Allah's Word without spoiling the expression, eloquence and perfection in its own language. However successful the translation might

subtleties in its meaning and who wish to taste the flavour of its eloquence, should read this Kitâb-i-Mübîn in its own language and they shouldn't be reluctant to learn the knowledge necessary to enjoy its pleasure. As it is necessary to learn English, French and Arabic together with their literatures in order to understand the delicacies in the poems of Shakespeare, Victor Hugo and Mahmûd Bâkî Effendi and to enjoy them, so it is very wrong to attempt to understand the eloquence and subtleties of Allah's Word without labouring to learn the necessary knowledge to understand it. Reading things, even if in Arabic, other than those words which the angel named Hadrat Gabriel brought down to our Prophet (Muhammed), does not mean reading the Kur'ân. For example, reading the Kur'ân when one is jünüb is harâm. But reading others is not harâm.

The religion reformers say that one should know what one recites in nemâz, what one asks from one's Allah. Such words indicate that they have not comprehended what worship means; for man has not prescribed the nemâz himself. Allahü teâlâ declared to His Prophet how nemâz and the other kinds of worship are to be performed and what is to be recited during performance. Hadrat Prophet communicated them to his companions just as he had been taught and he also performed them. Even Hadrat Prophet did not and could not change the farz, vâjib and harâm actions. Our religious leaders have understood all of these by seeing and hearing them from the Prophet's companions, and they have written them in their books. These profoundly learned savants have communicated that the Kur'ân that is to be recited in nemâz has to be in Allah's Word. The duty will have been done only thus. Those who want to understand the meanings of what they recite in nemâz can learn their meanings beforehand easily by studying a little. Why shouldn't they study for this, while they study for many years for worldly advantages and while they learn many a branch of knowledge and many a foreign language? Outside nemâz, Moslems can pray in their own languages as well. They can learn the meanings of the Âyât which they recite in nemâz from books of the Ehl-i-sünnet savants. Those who attempt to read books of the enemies of Islam and of the religion reformers will learn wrong, corrupt, loathsome things. Their toil will have been in vain.

In order to learn and teach the meanings in the Kur'ân and the religious knowledge correctly and to perform nemâz easily and with pleasure, Moslems all over the world use Arabic as the religious language. Moslem men have to perform the five times of nemâz in a day in jemâ'at (congregation) in mosque. If everybody would perform it with his own language, Moslems who are of various nationalities and who speak different languages wouldn't be able to perform nemâz together.

meanings is the Divine Purpose. Any one of the different translations done according to different meanings couldn't be called the Kur'ân.

In accordance with different ijtihâds, the Âyât of the Kur'ân have been given different meanings by the religious leaders, and a rule has been derived from each of them and mazhabs have been formed by these rules. Yet the compactness, the unity of the Kur'ân have been maintained. If the Kur'ân would be translated according to the rule which a mazhab has derived, the Kur'ân which the Hanefîs (members of one of the four mazhabs) recite in nemâz, for example, would be different from the Kur'ân which the Shâfi'îs recite in their nemâz. Thus, each group of Moslems, each mazhab, would have a different religious book. Islam, like Christianity, would be in utter disorder. I wonder if the religion reformers' words, "The Kur'ân should be translated," is intended to drive Islam into such a state? In order to protect the unity of the Holy Book of Moslems and to keep Allah's Book away from the smallest doubt, Moslem savants have declared to preserve the Kur'ân as it came from Resûlullah (Muhammed). Even, because some copies of the Kur'ân which some of the Prophet's companions, such as Abdûllah ibni Abbâs, Abdûllah ibni Mes'ûd, and Hadrat Alî, have separately communicated are very slightly different from the Kur'ân which we possess today and which have been communicated unanimously by the majority of the Prophet's companions, those copies have been called "Kirâet-i Shâzzeh". Though they have been documents for the savants of fiqh, who used them while preparing commentaries of the Kur'ân, it has been decided not permissible to recite them in nemâz. How could it ever be permissible to recite in nemâz the Turkish or even Arabic translations, which have been done by this person or that and which are liked today and, probably, will not be liked and will take different shapes tomorrow, instead of the Kur'ân? None of Moslem savants has said permissible about this. It has been narrated from Imâm-i-a'zâm Abû Hanîfe that the Kur'ân could be read in Persian. Yet Nûh bin Meriem has communicated that Imâm-i-a'zâm changed this ijtihâd of his and the savants of usûl have refused even to read it in Persian.

It has been communicated that even reading the Kur'ân without understanding its meaning would be given sewâb. This is for protecting Kitâb-i Mûbîn (the Kur'ân), which stands for Islam's constitution, from being changed. It is understood that the Turkish commentary or translation of the Kur'ân can be written, and it has been written. Islamic savants have not forbidden this. Yet such translations cannot bear the eloquence of the Kur'ân. They cannot communicate the Divine Purpose. Moslems who want to understand the meaning of the Kur'ân and the

and thus loving Allah, Moslems fear His Hell and fear that He may make them fall into the hands of the cruel. The children fear their fathers and women their husbands. This fear in Moslems fastens the arrangement of the social life with a chain of fire. The society of those who have come together with a heartfelt happiness being attached to one another through reason, intelligence and mutual love, is certainly better, more sincere, and more lasting than a made-up, false and temporary society borne by the power of fear. Men should love their Allah, their Prophet, their religion, their government, themselves, their families and nation not out of fear, but because they are Allah, the Prophet, the religion, the government, the families and the nation."

Answer: The reformer sees the fear of Allah and fear of government and of parents from one single point of view and attempts to make reform in religious, political and social fields with a scratch of the pen. Islam, too, rejects the societies based on dictatorship and cruelty. The Ahadith such as, "The most beautiful of alms is the true word uttered in the presence of the cruel men of administration," and, "If my ümmet fall into such a state as to abstain from saying to the cruel 'the cruel,' Allahü teâlâ does not help them," indicate this. Then, it is an obvious injustice to strive to impute the social diseases caused by cruel governments to Islam. Islamic religion has always rejected the fears based on the false and temporary forces of the cruel. The reformer mixes the various reasons of fear with one another. The reason for the fear of Allah is quite unlike these false and temporary forces, nor does the chain fastened to it ever break. As the force increases it unites with right. It is for this reason that the result of combats and revolutions furnishes a right for only the winning side. If there be a mediator country stronger than the two warring countries, that can limit the right of the winner. It is seen that force can be limited and deprived from right, too, even if it is more. Allah's power, above which there is no power and which is the source of all powers, is also the source of right and truth. It is for this reason that it is as sublime and as spiritual to fear and shiver with Allah's power as it is to love Him.

In this world, it is regarded a humiliation to fear the great, though loving and respecting them is not considered as a reason shaking the honour and esteem. Whereas, those who are exalted in Islam deem it the greatest honour to humiliate themselves against Allahü teâlâ. This very difference is a subtle point where fear is valuable. The maturer and the more spiritual man becomes, the more strongly he becomes interested in material advantages and material dangers, since he cannot escape being material. Therefore, the dependence through fear is the strongest and most valuable. The reformer says that this dependence is not strong; for he sees that the person who depends through fear changes whenever

There is objection in translating (reading it in a language other than Arabic) the hutbeh, too. If every nation attempts to read the hutbeh in its own language, Turkish, Circassian, Laz, Kurdish, Albanian, German and Indian Moslems will part into separate mosques, which will result in the danger of the breaking of Moslems.

The reformers try to rebut the ijtihâds of our mazhab leaders in order to change, spoil Islam. It couldn't be right not only for a reasonable friend but also for even an ignorant, slanderous enemy to say, or even to think, that Islam had been spoiled in the time of the Prophet's companions. How could it ever be possible today to find the real shape of a religion which has been spoiled one thousand three hundred years ago? If it were so, these reformers' labour in correcting the religion, in making true ijtihâd, would be in vain. If the basic knowledge of the religion hadn't come correctly into the possession of the mazhab leaders, then, not even the name or sign of that knowledge could have remained for today's religion reformers. They are striving to make ijtihâd under these masks not by deriving from the Kur'ân and the Hadith but by finding out with their own defective mind and short sight, by making up as they please. They say that the right and truth cannot be broken. By saying, "Which of the four mazhabs could be right," they try to mar them. Further, by saying, "Ijtiâd should be free; progressives should make ijtiâd, too," they defend to break the right into pieces. While each of them likes what he understands and thinks and blames the ijtiâd of others, and while they try to open the door to making ijtiâd, they do not even notice that they close it. Leaving aside these scraps of words of theirs, we say that Islam has not left the right and authority of making ijtiâd to four persons. Each of the Prophet's companions made ijtiâd, too. Among the savants who have succeeded them, there have been many who have reached the grade of ijtiâd. Yet, because we do not possess today their words, their books, which are the products of their ijtiâd, their mazhabs have been forgotten. Only the books of the four mazhabs remained in view. Ijtiâd, like the job of interpreting or translating the Kur'ân, is a matter of specialization and ability. It is obvious whether these reformers, who are unable even to distinguish between küfr and şirk, possess this specialization and this ability.

34 — HE SAYS, "In religions, in social systems, shortly, in all the divine and social rules, there is one thing in common: fear. The Sheri'at can be put in such a manner as to accomplish the social advantages and prohibit the social evils. If the scholars of fiqh had had this point of view, the most beautiful laws would be the Sheri'at today. But, ending up all the affairs by the torments of Hell and the blessings of Paradise, the scholars of fiqh deprived Islam of a social order. Instead of observing and understanding the greatness of Allah and the delicacies in nature

It is declared in the sixty-first Âyet of the Sâffât Sûreh, "Those who work should work for these very happinesses!" and in the twenty-sixth Âyet of the Mütaffifîn Sûreh, "Those who compete one another should compete for this." These Âyât command to work willingly for the blessings in Paradise.

Ahmed Midhât, one of the reformers, in his book *Nizâ-i Ilm ve Din*, (The Disputes Between Knowledge and the Religion) tries to disesteem the concept of resurrection in the next world, which is a principle of Imân, while he regards each of the blessings of Paradise, such as foods, drinks, houris, as a crowd flattering the greed and materialism. The religion reformers, who run after these pleasures in the world and who speak ill of the religious savants because these savants will not say that religious duties are to be performed for these worldly pleasures, and who say that men should get absorbed in worshipping so that it will make them attain these worldly pleasures, that are more attractive, sweeter, and more effective than everything, oppose to that these pleasures exist in Paradise; this clearly indicates that they wish to blemish the Sherî'at. Such unpleasant allusions to Islamic savants, who struggled so that Moslems get absorbed in worshipping in order that they might attain the blessings of Paradise and escape torment in Hell, have been seen so often. A Bektashi father had said:

Whenever a zaahid mentions Paradise,
He talks about eating and drinking.

Such words direct unpleasant allusions to the eighteenth Âyet of the Vâqi'a Sûreh. Another group of those who slight the blessings of Paradise and the torments of Hell say that they are of no value when compared to the love of Allah. Whereas, worshipping for them does not indicate that there is not love of Allah. Those whom Allah loves are in Paradise and Allahü teâlâ is pleased with those who are in Paradise. Yes, the greatest happiness and flavour is to attain His consent. But ridiculing the blessings in Paradise, which Allahü teâlâ praises and tells us to strive in order to attain it, does not make one attain Allah's consent. Because the religion reformers wish that worships be performed not in order to escape the torment and to attain the goodness and reward in the next world but for worldly order and repose, it is understood that they do not think of Allah's consent.

Love of Allah is the concept which Islam considers as the most exalted. But saying that this love alone will suffice for worldly order and regarding the fear of Allah insignificant and unnecessary, although it is the source of every sort of happiness, is a clear sign of

he finds an opportunity. Whereas, not even for a moment can man find an opportunity against Allahü teâlâ, who sees and knows all his secret and obvious deeds and who is never mistaken. It was declared in the Hadith, **“What a good human being Suheib-i-Rûmî is. He wouldn't commit any sin even if he didn't fear Allah.”** This Hadith provides for unity and indicates that fear is a strong means. The reformers suppose that fear of Allah and love of Allah are different, and they like the latter and are against the former, just because they are foreign to the religious knowledge and to the basic documents of Islamic religion.

In the twenty-eighth Âyet of the **Fâtir Sûreh**, **“Those who have much knowledge, fear Allah much,”** in the forty-sixth Âyet of the **Rahmân Sûreh**, **“There are two heavens for the person who fears the greatness of his Allah,”** in the second Âyet of the **Enfâl Sûreh** and in the thirty-fifth Âyet of the **Hadj Sûreh**, **“Moslems are those whose hearts fear when the name of Allah is mentioned,”** and in the fifty-second Âyet of the **Nûr Sûreh**, **“Those who obey Allahü teâlâ and His Resûl (Muhammed) and those who fear Allah and who are cautious of Him are the ones that will be saved in the Last Judgement,”** men are incited to fear Allah. One should understand now how much right those who know nothing about these Âyât might have to speak, by saying that they will reform the religion, ill about the religious savants, who have placed the fear of Allah into Moslems. If it is a bad thing to place the fear of Allah into Moslems, then it will be necessary — Allah forbid! — to impute this to the Kur'ân. Almost every page of the Kur'ân invites Moslems to the fear of Allah with the command, **“O those who believe! Fear Allah!”** It is declared in the thirteenth Âyet of the **Hujurât Sûreh**, **“To Allah the most valuable of you is he who fears and who is cautious of Him.”** ‘Ittikâ’ in these Âyât means ‘to fear’. It comes to the reformers from imitating the European Christians to eradicate the fear of Allah in men, to suppose that Allahü teâlâ is benevolent only, to think of Him as a mercy and protection that will be a remedy for the care and distress of His human creatures; for Christians believe so. To love Allah considering Him only as merciful, bountious but not to fear His wrath and torment, means to consider Him weak like a government which is unable to operate its laws, or maladroit like the parents who spoil their children by doing what they wish. Those who make progress in the way of tasavvuf, when they are in His attribute of **Jelâl** (Severity), could not think of the Divine Mercy or of the love of Allah. When His attribute of **Jemâl** (Goodness) surrounds them, they forget about the Hell torment and fear of Allah. When in these states, called ecstasy of tasavvuf, they utter words slighting love or fear. When they recover, they repent these words of theirs.

beyond reading and writing as if it were a sea without shores. Their meanings remain unknown to them, like the poles are. They are lazy, ignorant and fanatical. Never mind, if their fanaticism were for something which they know. Yet they are fanatical in defending something which they do not know. And their purpose is to exploit Moslems and live comfortably. Though these hodjas are ideally and morally ignorant, they are in the disguise of religious scholars. There are real scholars amongst them. It is a debt for us to respect them. Today, there is nothing left of Islam in madressas. Pulpits, made in order to teach religion, decency and the Kur'ân, do not have any duties left but deceiving the Moslems," HE SAYS.

Answer: When the excessive Russian reformer Baykiyyeph of Kazan said these words, Islam, if there was any of it left on earth, existed only in the madressas which he disliked. And today, in communist Russia, at the beginning of the programs of which it is written that it is necessary to eradicate religions, none of those madressas and mosques, which offend the eyes of this excessive reformer, remain. The religion reformers should know also that men of religion, who, they say, are reactionaries in every respect, are also behind in robbing the people, when compared to themselves. Since their lives elapse in contentment, they get little use from the people. On the other hand, they do not neglect rendering even small services to them. When it was seen that, within four years of the First World War, no hodja was left behind that would wash dead bodies in villages, it was understood that even the hodjas, who, they say, were ignorant, were not unnecessary or useless. In the time of Sultan Vahîdeddîn Khan, many of the subjects that are taught in high schools now were introduced into the madressas in Istanbul. Yet it was seen that no man of religion was educated being as sufficient as before. We have told in the preface of our book briefly about the reasons that caused these centers of knowledge, which at one time had educated Molla Fenârî, Molla Hüsrev, Ebüssü'ûd, Ibni Kemâl, Gelenbevî and many others, to fall. Masons had not only deprived the madressas of knowledge, but they also had spread the name 'softas' (bigots) instead of 'students'. It is surprising that, in spite of such defeatism and neglectedness, madressas have produced men of knowledge who could more or less rebut the enemies of religion. And this must be ended up by the abundance and blessing in the exaltedness of the profession. Men of religion educated in madressas, being unable to endure the insult directed to them through official tongues, had thrown themselves into other areas of business in order to protect their honour. And some others had taken no notice of the insults, adhered to their religious and national customs, and lived in an endeavour against nefs. It is obvious that those who graduated the madressas which had been put into a shape of goods attracting the attention of no customer and which had been deprived of

knowing nothing about the Kur'ân and the Hadith. Hadrat Muhammed, who is the most exalted of men in every respect, declares, **"It is me who, among you, fears and shows caution Allah most!"** This Hadith and the Hadith about 'Suheib', which is written above, point out that fear of Allah is necessary. Fearing Allah should not be supposed like fearing an ogre or a cruel person! This fear is a fear mixed with reverence and love. In poems which lovers write to their darlings there is many a couplet telling about such a fear in them. A lover who regards his darling much higher than himself does not deem himself worthy of this love and explains his feelings in such a fear.

Fear of Allah and love of Allah are like two wings making people attain happiness and repose. Our Prophet declares, **"If a person fears Allah, everything fears him. If a person doesn't fear Allah, he fears everything."** He declares in the Hadith, **"The extent of the intellect will be evident in the extent of the fear of Allah."** A person who fears Allah tries strictly to carry out His commands and to abstain from His prohibitions. He does not harm anybody. He endures those who harm him. He repents the faults he has done. He is a man of his word. He does every goodness for Allah's sake. He does not cast malicious glances on the possession, life or chastity of anybody. When working, when shopping, he does not wrong anybody. He does favours to everybody. He abstains from doubtful things (between harâm and halâl). He does not fawn on or flatter the occupiers of high posts or the cruel. He respects the men of knowledge and good morals. He likes his friends and they love him. He gives advices to evil people. He does not follow them. He pities and has mercy upon those who are younger and weaker than he. He shows honour to his guests. He does not talk behind anybody's back. He does not run after his pleasures. He does not say anything harmful and even useless. He does not treat anybody harshly. He is generous. He wishes property and rank in order that he may do favours to everybody. He does not behave hypocritically. He is not arrogant. Thinking that Allahü teâlâ sees and knows every moment, he never commits evils. He gets absorbed in His commands. He runs away from His prohibitions. Thus, those who fear Allah are useful to their country and countrymen.

35 — "Because the Ottoman government was based on the principles of the religion, it began everything with madressa education. In madressas today, Arabic, sarf, nahf, logic, fiqh, bedî, beyân, me'ânî are being taught. They teach these in order to read correctly and understand the religious books, which are in Arabic. They say that the door to ijtihâd have been closed. The majority of those who get education in the madressa have remained on the first steps of these branches of knowledge. One out of a hundred hodjas does not know how to read and write correctly. Many of the hodjas, whose lives elapse in the madressa, can not pass

“The professors of the Faculty of Theology in Istanbul have prepared the report about the improvements that will be done in our religion suitably with the modern life and progress.” This report, which was subscribed by Köprülü Fuâd, İsmâil Hakkı from Izmir, Sherâfeddin Yaltkaya, Mehmed Ali Aynî and their friends, was as follows :

“Like other institutions, the religion also should follow the current of life. The religion cannot remain dependent upon its old forms. In Turkish democracy, the religion also has to show its development. Our mosques should be made inhabitable; desks, coat-racks should be put in them, one should be allowed to go in them with shoes. Language of worshipping should be Turkish, the Kur’ân and the hutbeh should be read in Turkish. Musical instruments should be placed into mosques. The hutbeh should be recited not by imâms but by religious philosophers. The Kur’ân should be studied not with the knowledge of kelâm or tasavvuf, but with philosophy. We request that this report, which concerns the ultimate policy of Turkey and will have a creative effect on all Moslem countries, be accepted.”

36 — “Children who have acquired religious knowledge and believed in many things at home, study mathematics, biology and scientific subjects when they go to school. The things which they have believed before without seeing, and the knowledge which they learn by seeing and thinking about in high school, begin to conflict with each other in the children’s brains. The belief and morals which they have acquired before deteriorate. Nor can they establish a new belief or new morals with their fresh information. I have not seen a youngster who had a new belief and new morals dependable and based on knowledge,” HE SAYS.

Answer: The religion reformer means to say that the youngsters who have received education in high schools and graduated from them have neither religious knowledge, religious morals, nor morals that is independent of the religion and that is based on sheer thought and mental knowledge. He says that he is content with the absence of religious knowledge, provided this second morals exists. Thus, they sometimes pretend to be Moslems by means of such words as, “Religion is necessary; a nation without religion cannot survive.” And sometimes, like here, they do not hesitate to say that they are ignorant of the religion.

37 — “The child believes in that the skies are made of ceilings one above of the other; the student believes in that there is an endless space and that the globe stands on the horns of a water-buffalo. When they learn that it is not plain but it rotates in space and how our globe has been born, the geologic lessons, how life began, light and electricity, their İmân deteriorates. Those who prepared the lesson programs in high schools could not unite the experimental knowledge, that is, scientific knowledge, with the religious knowledge. Astronomic knowledge tells about the greatness of Allah better than the religious books do. Could science and

knowledge and science, couldn't be men of knowledge. There is another and stronger reason for this dilapidation. The religion reformers, having been unable to see it, could not make use of it in their deceiving. This reason is that the hodjas, who should have performed the duty of Emr-i-ma'rûf and Nehy-i-münker more than anybody should, kept silent against and even followed the cruel who had put the madressas into such a state. They sometimes went further and helped the degenerate who introduced the irreligiousness into this country eradicating the religion. Although the fingers distinguishing right from wrong with an unmistakable attention and an unshaken conviction should belong to sacred hands and there should be men of religion ahead of fighters for Islam opposing to injustice, the recent state of men of religion has been more tragic. Moslem savants, who, while saying that the girl and the man to be married have to be of the same social class, have held the madressa student and the Sultan's daughter in the same category, and who have regarded helpers of the cruel baser than everybody, are much baser in piety than they are in knowledge today. The last remedy to prevent a country from remaining behind is, for those who see the right and truth but cannot divulge them, to think of the guilt they take upon. No matter of what classes they are, at the minute such keen-sighted people realize their duties and the degree of their responsibilities, the lights of salvation will begin to shine. The righteousness of the hodjas who were more numerous than any class of people among the victims who were at one time banished to Sinob by the rebels of the Party of Union, and of the white-bearded muftis who would not bow to the cruel except in their positions on gallows in Anatolia, is worth thanking to men of religion. Yet such heroes of righteousness have decreased in number day by day. If due attention is paid to history, it has been mostly Moslem savants who have invited the cruel governments towards right and justice. Therefore, the enemies of Islam, who have for centuries had the governments in their power, dismissed the pious Moslems from official duties. They brought the base persons who would render their faith a means for this world to these posts. The sacred chairs of the real religious men who at one time had educated savants and heroes in madressas were delivered to ignorant, aberrant and immoral professors. Moslem children who were seized by them were deprived of knowledge and morals. In the madressas, about which the religion reformers complain bitterly, there were the professors whom they themselves educated and the programs which they themselves made. They both deprived the youngsters of knowledge and attacked Islam. Let us grievously tell about one of these bitter attacks. The daily **Vakt** dated 20th June, 1928, gave the following news :

to be endless, is but as a drop of ocean beside the second sky. And each of the seven skies is as much bigger than the one it includes. Men of science, let alone opposing to this knowledge of Islam, admire it. Poor reformer supposes that the globe is on the horns of one of the oxen which he has seen in the stable. If he knew about the groups of stars arranged in the shape of an ox — which is written in the entry 'Sevr' in **Kamuss** — he wouldn't speak ill of Allah's Resûl (Muhammed) in such a manner. It is estimated today that when this Hadith was said, that constellation was on the extension of a straight line that is imagined to be extending from the sun to our globe. Our Prophet (Muhammed) held out his blessed sword and said, "**My Allah created my sustenance on the point of my sword.**" That is, he said, "I fight (make jihâd) against the disbelievers. I subsist on what is my share of the ganîmet goods." A villager, one of those who were present there, asked, "Where are my worldly goods?" He said, "**Your world is on the horns of the ox.**" That is, he said, "You plow your soil with your ox and earn your sustenance." The Arabic word 'dünya' (world) is a noun. One of the infinitives originating from this word is the word 'ednâ'. It is written in **Kamuss** that this word means 'to subsist'. In those days they used to fasten the ropes of the plough to the horns of the ox. Because its horns were available, he (Muhammed) said so. He signified that the villager should work and plow his field. This Hadith may as well have various meanings! We shouldn't fall into the calamity of disbelieving, even, doubting, by estimating with our own short sight and limited knowledge!

The religion reformers, in almost all their writings, recommend that national bond be put in place of religious bond in order to unite and improve the individuals. Whereas, the original meaning of the word 'millat' (nation) is 'deen' (religion). Later, community of people who have been born and lived on the same land, have been called "millat".

Let's explain the words 'deen' (religion) and 'milliyyât' (nationality):

'**Deen-i Islam**', that is, '**Islam**', means believing in that Allah exists and is one and in all the prophets.

Allah is a being who creates everything and whose existence has no end or limit and whose state cannot be comprehended through intellect, but only whose attributes of Ulûhiyyet (being Allah) and creativeness are known. He exists by Himself and is one. Nothing besides Him can exist by itself. It is only Him who creates and keeps everything in existence.

'He exists by Himself' does not mean 'He has come into existence from Himself'; If it were so, it would be understood that He has come

biology be thought of as being different from the religion? As religious feelings in schools slacken, morals, customs and national bonds gradually melt. This situation gives facilities for the establishment of a new morals and a new belief. Yet, since there is not a leader to establish them, it is easy for them to become immoral or to serve as intermediaries for any influence. Let us compare perfunctory knowledge of a student with the religious and moral knowledge and belief of an uneducated person. In the student the progress of thought is very slow and his valuable bonds have melted. As for the uneducated person, ignorant as he is, these bonds of his are rather strong. He is willing to die for them.

If, instead of melted religious bonds, an education based on knowledge and an idea of patriotism are established in the youth, the youth can live on. But it cannot be done in anyway. In a confused mood, they dislike the morals and customs of their country. They long for Europe. Yet they cannot get that morals, either. The thing they learn from the Europeans is no further than being imitative," HE SAYS.

Answer: Here, the religion reformer seems to have perceived the facts and to be rather reasonable. But, if due attention is paid, he says that the lessons taught in high schools spoil Îmân. This is very wrong. Knowledge, whether it is much or less, is not harmful, but it is useful. The harmful thing is to place the ignorance, the evils into the head by supposing that they are of knowledge, and to appoint the ignorant, the immoral to the posts so that they teach the youngsters knowledge. It is not knowledge and science but it is the irreligious and ignorant teacher, who are in front of the youngsters to teach them, that spoils the religious knowledge and beautiful habits which the youngsters have acquired from their mother homes. Such an inefficient and irreligious person, while telling the youngsters about scientific knowledge and the facts understood through experimentation, pushes his own irreligiousness, immorality, lie and slander secretly amid them. The fresh brains cannot distinguish these lies from knowledge and science. They are deceived believing that these are true, too. These pure children, who have fallen into traps of the thieves of faith, Îmân and chastity, are made to read the newspapers, magazines and novels of the enemies of Islam and thus their morals are spoilt and Îmân shaken. In communist countries today the youngsters are thus deceived and their Îmân is stolen.

It is understood from his writing that this reformer, too, had received pure family education in his family home and later, having fallen into the paw of a vicious teacher, who was an enemy of Islam, was inoculated and deceived. Upon hearing that the skies were made of ceilings one on top of the other, he supposed that they were storied like an apartment house. He imputes his own aberrant understanding to Islam, thus attacking Islam through this way, too. Whereas, Islam communicates that this space, which, they say, is endless and which is full of stars each of which is a sun, is only the first sky. This first sky, which is said

one another had to go on continuously from eternity to eternity. If the case were so, nothing would exist. Because:

Beings which have no beginning and all of which have been born from one another mean nonexistence. This can be explained with an example: I possess a dollar which I have borrowed from you. And you borrowed it from a friend of yours. And he had borrowed it from someone else. Now, even if this turn of lending goes round to all the people in the world, if it does not have a beginning, that is, unless it begins with a person who possesses it not by borrowing but in some other way, the dollar which I say I have does not exist. That is, no one possesses this money; for if we suppose that someone possesses it, then he must have taken it from someone else. And someone else does not have it to give it to him. How can it pass from hand to hand while there is not someone to lend it first? If someone had lended it first, someone else would now possess this dollar. The existence of the dollar indicates that it has been given not from eternity but from someone first. By the same token, if such a chain of dependence is supposed to begin from eternity, every being depending upon another being for its existence without reaching a being whose existence does not depend upon another, nothing can exist. As long as the existence of a being needs another, which needs another and another, and thus one needs another endlessly, nothing can be thought of existing. Everything which we see exist has to be nonexistent; for it needs something else to exist before itself. Whereas, that thing does not exist; for it also needs something else to exist before itself. It is the same with the third thing, with the fourth, the fifth... it is always the same.

The existence of Hadrat Adam can easily be understood through the logic given above. If Hadrat Adam had not existed and men's fathers were infinite, then there would be no man on earth; for to say that the number of fathers is infinite means to say that there is not the first father. When there is not the first father, there are not his children, that is, men, either. Since men exist, the first father has to have existed.

It is very important to believe in the next world, like believing in Allahü teâlâ. If the next world did not exist, the good deeds which have not been rewarded and the evils, wrongs that have not been punished in this world, will never be paid for. This case will be a very great defect for this world which we see and which has the most delicate arts and the most delicate regularities. While the smallest government, and even any society, has a court of justice, this tremendous world, which we call the universe, will certainly have a court of justice. The need in the

into existence later. Whereas, His existence is necessary. He was never nonexistent. To exist by Himself means that His existence does not need anything. He should exist so that all beings may exist. He has the Kemâl [perfect] attributes necessary for creating and keeping everything in such a regular state. Deficiency, fault or defect cannot exist in Him.

If there were not a being creating all creatures, everything would either come into existence by itself, or nothing would exist. It is not reasonable that everything will exist by itself; for existing by itself requires to be existent before itself. It had to have existed always, that is, it had to be **wâjib-ül-vüjûd** (the indispensable being). If it were so, it wouldn't later come into existence while it had been nonexistent, or it wouldn't cease to exist while it had been existing. Whereas, every creature comes into existence later, while it was nonexistent, and it ceases to exist again. Now, it is obvious that no creature is **wâjib-ül-vüjûd**. Besides, coming into existence by oneself is not a thing which reason can easily understand. **Wâjib-ül-vüjûd** has to be one. A being who creates all the creatures, but who does not create itself, is necessary. If the existence of a **wâjib-ül-vüjûd** were not necessary for the existence of creatures, we couldn't accept its existence by itself, either.

The existence of every creature by itself is so far from being scientific that even the naturalists say, "Nature has made so, the natural forces have made it." Thus, without realizing, they explain that creatures do not come into existence by themselves, but there is a maker. But they refrain from giving that maker the names and attributes worthy of it. They adhere to a nature which is without knowledge or will. We do not see any of the physical and chemical events occur by itself. We say that certainly some force has affected the thing that starts moving or changes its motion or stops moving. To suppose that all these creatures have suddenly come into existence in such an order and regularity would be to deny the physical and chemical events. Nothing can be as ignorant as disbelieving a creator who possesses knowledge, power and will, and who creates from nothing everything from the atom to the Arsh, and supposing that these events are happening by chance and are incompatible with laws of physics and chemistry.

It is not reasonable to say that there is not a creator creating these creatures from nothing, or that everything comes into being from itself; for it is a work to come into existence while being nonexistent. According to laws of physics and chemistry, every work tells about the force which does it. That means to say that, according to scientific knowledge, a source of force certainly has to have existed before. When the existence of a former being were necessary to create every being, the job of creating

and therefore being a Moslem has begun with **Kalima-e Tavheed**. Men possess religious feelings naturally. For this reason, he who does not believe in Allah is spiritually sick, psychopathic. Such defective people are deprived of a great spiritual support and are in a very deplorable position. As one of the European men of idea has said, "Piousness is a great happiness. Yet I couldn't attain this happiness," so Tefvik Fikret, one of the religion reformers in our country, while ridiculing Islam and Moslems, in his poetic work which he named **Târih-i Kadîm**, has pointed out the need of having **Îmân** in his following poem, which has gushed out from his poetic spirit, and which couldn't be helped:

**This loneliness is a loneliness like the loneliness in grave,
To believe! That is the spiritual embrace in that loneliness.**

It can also be explained that the creator whose existence is necessary is one, in this way: if they were more than one, their gathering could not be **wâjib-ül-vüjûd**; for a gathering needs to have each of its parts existing so that it may exist. A being whose existence is necessary does not need anything. Then, no gathering can be **wâjib-ül-vüjûd**. The gathering of the parts whose existence is necessary can neither be indispensable, nor can it be dispensable; for the thing which is dispensable cannot exist from itself. It needs a creator. Imagining this creator separate from that gathering will not be compatible with the case that they are **wâjib** (indispensable). Looking for this creator in this gathering would come to mean that something might create itself; which is impossible. For example, if the sum of two **wâjib** parts is **wâjib**, that is, if its existence is indispensable, then this **wâjib** must be dispensable because it needs both of its two parts. Whereas, we have accepted it as a **wâjib**. If the sum of the two is dispensable, this dispensable thing has to be nonexistent. Here, 'dispensable' means 'that whether exists or not, it does not matter'.

This last thought, which indicates that **wâjib-ül-vüjûd**, that is, the being whose existence is necessary, cannot be more than one, eradicates the naturalists' saying. The naturalists say that everything exists from itself, that is, everythings is **wâjib-ül-vüjûd**. Whereas, according to the explanation above, let alone that everything exists by itself, that it is **wâjib-ül-vüjûd**, it is impossible even for a creature to be **wâjib-ül-vüjûd**.

The irreligiousness which the progressives, imitating Europe, had been propagating up to now was in the nature of disbelieving Allahü teâlâ. For instance, many had said, "The thing is in Allah's existence. If there is Allah, I will immediately believe in all the religious knowledge." But

next world for giving men their rights is so important that men of idea in Europe, though they cannot understand the existence of Allahü teâlâ through science, think over morals and accept this existence unanimously. To comprehend the existence of Allahü teâlâ by thinking over morals means that, since it is seen that the **conscience**, which may always go wrong and which cannot control the spiritual responsibilities and which does not have equal power in each person, is not able to protect the morals, and since it is also seen that virtues can not be appreciated and many an evil are common and cherished while everything in the world has been created very correctly, very beautifully, these irregularities have to be paid back in the next world.

It is very suprising that Europeans do not comprehend Allah's existence through science; for scientific knowledge, which discovers the regularity in all beings, living or lifeless, from the atom to the Arsh, and the relations between one another through dumbfounding laws, shows Allah's existence obviously. As it is understood that a world called the next world is necessary for the retribution of the wrongs done in the world and hence it is thought that these should have a creator, so it will be easier to see the regular, delicate constructions of beings, the calculated relations between them, events and laws, and to believe in Him who creates them. To be more clear, while the existence of the next world, and hence the existence of Allahü teâlâ creating it, is comprehended through the defects and basenesses seen in men's morals, it is something to be surprised at to see the beauties and regularities in beings but not to understand that they must have a creator. This case indicates that men are evil-natured, as they know Allah when they are in need and they pay no attention to Allah and attempt to ignore the blessings when they are not in need.

He who creates these beings out of nothing must be one. If it were more than one, let us say two, they could not come to an agreement whether to do or not to do something, and both of their wishes could not happen together. If the wishes of both of them do not happen, this indicates that both of them are impotent. If what one of them wants happens, it shows that the second one is impotent. The impotent, weak, cannot be creative. If what they both want are alike, then, again, it will be understood that they are impotent; because they are forced to come to a mutual agreement.

In Arábia, where and when Islam was born, idols and statues had been being worshipped. The thoughts had been fixed into the existence of many gods. For this reason, Islam has dwelt on the evils of polytheism,

because he was created without a father, they call him a bastard. But Moslems have chosen the way of justice and, escaping the excessiveness shown by both group, they have called him Allah's human creature and prophet. Europeans today are very improved in knowledge and science. Yet, having remained attached to an ancient prophet at one time, they have been deprived of the greatest improvement and progress; they have not gotten rid of this fanaticism today, either. Not only retrogressive they are, but besides refusing the new religion, they have changed, spoilt the old one. Forty years after Hadrat Îsâ's ascent to heaven, the Romans captured Jerusalem and pillaged and destroyed it. They killed the Jews. They captivated some of them. There was not any Jew left in Jerusalem. The twelve apostles of Hadrat Îsâ went to different places. Injil (the real Bible) got lost. Later, new books were written under the name of Injil. Four of these books were spread widely. **The Gospel of Barnabas** was almost completely true; however, those who had been deceived by corrupt gospels destroyed **The Gospel of Barnabas**. This gospel was discovered in the twentieth century and reproduced in English language in London and Pakistan. The Îsavî religion (the true religion of Jesus) was driven into a position which Hadrat Îsâ couldn't recognize if he saw. Thus, Christianity was born. This retrogression did not brake to a halt until nineteenth century. Eventually, many of them became irreligious.

As the prophethoods of Hadrat Mûsâ and Hadrat Îsâ were evident through miracles, so the prophethood of Hadrat Muhammed is obvious through miracles. In the time of Hadrat Mûsâ magic had been very much advanced, in the time of hadrat Îsâ profession of medicine, and in the time of Hadrat Muhammed poetry, eloquence, that is, the arts of speaking beautifully and balancedly, were very much advanced. Allahü teâlâ bestowed on these Prophets of His the miracles with the things which their ümmets esteemed. It is written in books clearly and detailedly that Hadrat Muhammed, like Hadrat Îsâ, resuscitated the dead, and that the disbelievers of Qoureish called Hadrat Muhammed a magician, as Pharaoh and his men had called Hadrat Mûsâ a magician.

Hadrat Muhammed was ümmî (illiterate), that is, he did not go to school, he did not read or write, nor did anybody lesson him. Though he was illiterate, he put forth a book full of historical, scientific, moral, political and social knowledge. He caused the training of emperors who spread justice all over the world just by following that book. The Kur'ân is the greatest miracle of Hadrat Muhammed. Even, it is the greatest one of the miracles of all prophets. This greatest miracle has been given only to Hadrat Muhammed. The religion reformers have to be ashamed,

recently, seeing the new steps taken in science, especially the observations on the atom, radioactivity, matter and energy, and hence being unable to deny the existence of Allahü teâlâ, they have begun to speak ill of the prophets. They have said, "Everybody is free. Worship is not forbidden. Everybody worships his Allah as he wishes. Nothing besides reason can be an intermediary between Allah and man." Whereas, a person who believes in the next world has to believe in prophets, too. It is a big injustice to leave the knowledge of blessings and torment in the next world to reason. Especially the ignorant people can never think about them. Islam commands to believe in all the prophets. Jews and Christians never believe in Hadrat Muhammed, who is the Prophet of Moslems. They speak ill of that exalted Prophet. As for Islam, which Hadrat Muhammed has declared, it expels those who do not believe in Hadrat Mûsâ (Moses) and Hadrat Îsâ (Jesus), and those who utter words humiliating these, from Islam. Suppose a ruler assigns a governor to a province, and after this governor rules that province, the ruler changes this governor and assigns a new one. How does it sound if some people say, "We won't disregard the advice of the former governor; we won't obey the orders which the new governor brought"? While the first governor was the ruler's official, aren't the successors his officials? Likewise, we ask Jews:

While Hadrat Mûsâ is Allah's prophet, is it possible that Hadrat Îsâ and Hadrat Muhammed are not His prophets? Jews do not believe in these two prophets. Christians, while seeing this wrong belief in Jews and being indignant with them, have been unaware that they themselves were doing this wrong, this slander to Hadrat Muhammed. These wrong beliefs are not the results of a scientific observation. It is nothing but being fixed to the old and refusing the new just because of newness. That is, they are reactionary. Hadrat Îsâ was born without a father. Hadrat Mariam took her son from Jerusalem to Egypt. They stayed in Egypt for twelve years. Then, they came back to Jerusalem and settled in the village **Nâsira**. He became the Prophet when he was thirty years old. Three years later, Jews wanted to kill him. Allahü teâlâ took him to heaven alive. An apostate whose name was **Yudâ Shem'ûn** and who resembled him, was crucified. Because he was without a father, Christians worship him calling him "Allah's son". If being born without a father would take a person out of being man and make him god, they would have to worship Hadrat Adam more, because he had been created both without father and without mother. Hence it is understood how Christians have spoilt their religion, which was right, and in what an illogical state they have driven it. Jews do not only disbelieve Hadrat Îsâ, but also,

exalted Prophet, say that he accomplished all these under the influence of a sort of an epileptic fit which made him suppose that angel came to him. Though they understand and speak about that mind, that intellect, that diplomacy and those accomplishments, they say that he spoke through surmise out of illness. This is obviously a nonsense which they do out of the illness of denial that has covered their minds; for one part of these words of theirs proves the other to be a lie. That is, communists overcome themselves with their own words.

Literary men understand the writer of a poem from his art of thinking and writing without looking at his signature. The specialists of letters have examined the Hadith, which are Resûlullah's sayings, and the Kur'ân and seen that they were unlike each other. It has never been seen in the history of letters that the same person had two kinds of style and art of writing quite unlike each other; for it is impossible. It is like that a man has two faces unlike each other.

Another respect in which the Kur'ân is different from and superior to the Hadith and other divine books is that up to present time Kitâb-i-mejîd (the Kur'ân) has remained unchanged as it descended from heaven. It is not sufficient to say that even its letters, punctuations have not changed, because, besides the various pronunciations of the words in the Kur'ân, their being pronounced in long, short, open, closed, deep or thin voice has remained as Resûlullah communicated and pronounced them. One couldn't help being bewildered at the branch of knowledge called "**ilm-i-kirâat**", on which many books have been written, and at Moslem savants' studies and services in this way. There is not a single word that had been in the Kur'ân but has been discarded, or a word that had not been in the Kur'ân but has been added later; for Moslem savants have put a very strong principle lest the Kur'ân be injured, lest even a small doubt approach it. That is, the Kur'ân has to come through unanimity in every century. In every century from the Prophet's companions up to today, it has come to us through hundred thousands of persons who have committed the Kur'ân to their memories and who couldn't be thought of as agreeing on a lie. It is flowing towards eternity like an overflowing river that never stops for a moment. Even today, when the enemies of Islam have covered all over the world, every letter and every dot of one of the copies of Allah's book, thank Allah, are like those in another. It may be understood how dependable this kitâb-i-mübîn (the Kur'ân) is also from the fact that the ways of pronunciation that have not been unanimous, no matter how emphatic they are, have not been considered as sufficient as to be from the Kur'ân, though some of the great ones of the Prophet's companions had communicated them. For example, Hadrat Abdûllah ibni Mes'ûd communicated the Âyet "**fasting**

embarrassed while saying that when Hadrat Muhammed, as a child yet, spoke to a priest for a few minutes as he was on a journey to Damascus, he acquired all this knowledge from that priest. There cannot be another slander as unsound and as funny as this one. The Âyât, that have caused the writings, the phenomena of eloquence, that had been hanging on the wall of Kaaba for many years and that had made each of their writers a genius, a hero, and that had been chosen from among thousands of poems, to be torn down and their writers to submit, couldn't be the result of a few minutes' conversation with a priest! Today, there is no need to attempt again to understand the eloquence of the Kur'ân. That Divine Book, when Arabic was on its summit, had the most efficient specialists sign under its superiority. Among the specialists of Arabic literature who were educated in the time of Hadrat Muhammed, there was next to no one who did not see and believe the divine superiority in the eloquence of the Kur'ân.

He did not appropriate such an honour and maturity which, in an art that was considered as the most exalted skill in his time, made everybody to admit of its superiority, but he said that it came from Allah whom no one knew, and through this honour and superiority, he tried to introduce not himself but that unknown person. This is a very surprising thing incompatible with human wishes and unsuitable with the purposes of those who seek for fame and personal advantages. Those who consider the pleasure of governing superior to the pleasure of knowledge and ma'rifet, are those who cannot appreciate the value of knowledge and ma'rifet. A poet will not change even his one poem that proves him to be in the highest step of his art for the presidency of government. Even if there may be someone to change it, he will change it for material advantages. Hadrat Muhammed said that he was not a president and, instead of sovereignty and pomp, he lived moderately like everybody. After his death, he left nothing for his family behind and said to his daughter Fâtima, when she asked for a little thing, **"We Prophets do not leave inheritance behind. What is left behind us will be alms."** One has to be muddle-headed and one's conscience darkened to suppose that such a person was after sovereignty and governing. The probability of being a liar — Allah forbid! — for that exalted Prophet who came forward saying, **"I do not say these words from myself. I declare Allah's commands. I am a man like you,"** is so remote, so wrong that European and American men of idea have had to admit of it unanimously. They have had to say that he accomplished the high rank, which he attained through the religion he had put forth, with his keen wit, strong sight, and smart intellect. Communists also, realizing that they could not vituperate that

one's countrymen so that one may lead a comfortable life. Men have to live in a society so that they may protect their existence, their rights and their needs; this is what civilization means. And this society is one's own nation. We have said above that men had to live in society so that they might protect their rights which they couldn't get when alone. This society requires reciprocal aid and sacrifice. Let us see whether one should sacrifice for one's religion or for one's nation the more:

A nationalist may think this way: the feeling of dying for the nation should be in common. It should be considered an injustice to die for one part while another part survives. The profit of the nation is necessary for my own profit. If I sacrifice myself in that way, I will be sacrificing the real purpose for the sake of the means. I, first of all, think of myself. I cannot sacrifice myself for another person. If self-sacrifice is for receiving fame and reputation, who on earth wants to be annihilated for temporary fame and honour? No one knows on which mountain and where the soldiers who, in an army of millions, had died for their nation, are, and their names have been wiped out from the hearts of people. Those men had sacrificed their possessions along with their lives. To be more clear, they are, on their account, in a pitiable condition, rather than being praise-worthy. If the self-sacrifice I have rendered for the nation will not be appreciated and, in addition, if I will be deemed guilty because of those who envy me, what will become of me?

In nationalism, there are not reasons based on thought and logic so that the power of self-sacrifice might be obtained. Nor can a self-sacrifice based on unreasonable feelings receive its reward. Especially the progressives and exploiters, who govern the nation, will never sacrifice their lives for the sake of such feelings. It happened so in communist countries. As it had been witnessed in the Second World War, those who had fought in the battlefield and won honour were executed by shooting when they came back lest they might seize the power. As for the people, they do not have the idea of sacrificing their lives for one another. The feeling and mania of nationalism in the reformers, who try to imitate Europeans in a manner of worshipping and who suppose every idea, every deed in them to be the very truth and the very happiness, are, again, imitative. Yes, men have been attached to the bonds of work, profession and sect, that is, to nationalism, which they had discovered with their minds and thoughts, more than racialism. If we put aside the swindlers of politics who use nationalism as a means or a mask for their own advantages so that they may come to the fore, the nationalism of the remainder results by hearing and imitating. It is seen that religious men also join in this imitating.

for three days," which declared the penance for breaking an oath, as "fasting for three days one after the other," and, the savants of fiqh taking this as a document, it has been necessary to perform the penance by fasting for three days without intervals. But, though Hadrat Abdüllah ibni Mes'ud was one of the great ones of the Prophet's companions and a very dependable person, the word 'Mütetâbi'ât' (one after the other) could not be included to the Kur'ân, because he was left alone in his word. By way of precaution, only the meaning of his word has been taken, and, again, by way of precaution, it has not been put into the Kur'ân. These are called "Kirâet-i-shâzzeh".

Resûlullah's own words are called "Hadith-i-sherîf". Surprisingly cautious labours have been done in learning and preserving the Hadith. Every word of Fahr-i-âlem (Muhammed) has been memorized by his companions and communicated to those who had not heard it or who have come later. Thus, ilm-i-hadîth, which is like an infinite sea, has been born. Though the Kur'ân is evidently an unequalled miracle, why shouldn't Hadrat Muhammed, whose life and words are minutely obvious and each of his behaviors is a witness for his prophethood, be a prophet, while believing in Hadrat Mûsâ and Hadrat Îsâ's being prophets by depending on complicated and obscure histories? We are both surprised at and regret this denial and this obstinacy of Jews and Christians.

While nationality is not a value which one can obtain by working and wishing, Islam is a virtue that can be attained by wishing. For this reason, no one has the right to be proud about one's nationality. He may be proud because it is his own nation. But the superiority of some nations is only in some respects; it cannot be a general rule. If national superiority be based on the feelings of pride, every nation will claim to be superior to the other nations, it will be an illogical cause. If nationalities be classified according to superiority, those who are low will want to leave their nationality and be promoted, thus a conclusion which is incompatible with the idea of nationality will be reached. National honour and pride are things put by the politicians in order to give the nation power and currency. In those countries that have remained behind, nationality is taken sincerely, yet it is in the manner of a small idea. In big, technologically advanced countries, e. g. in Europe, in Russia, it has become a word which the governing party says in order to exploit the people. It is the people, again, who are sincerely attached to such words. Those who exploit the people believe in and are attached to this only as much as the irreligious are attached to morals. The idea of nationality, however, cannot be regarded useless. One needs to be among

need for establishing an additional national bond among Moslems. For this reason, it is written in all books teaching elements of the religion, **“Religion and nationality (deen and millat) are the same.”** Even, it will be quite right to say that the Europeans’ suspicions against Islamic religion are born from that there is also a feeling of nationalism in every rule of this religion. If Moslems can only think of their own advantages, by getting use of the fact that Islam represents nationality, they will look for and find a way of overcoming many nationalities that have not become firm on the earth.

From Islam’s representing nationality, lingual unity also occurs to the mind. Yet, since the ezân (the call to nemâz) and the Kur’ân recited in five times of nemâz each day are in Arabic in all Moslem countries, it provides for this unity. It is for this reason that in order to separate a nation from Islam and annihilate the unity of religion, the enemies of Islam attack to change the language, grammar and alphabet of that nation. And the biggest blow to be given to a nation’s religion comes through this way. As a matter of fact, Moslems in Sicily and Spain have been christianized by this way. And now, Russians attack with such a sharp weapon to annihilate the religion and Îmân of Moslems in Turkistan. Their dungeons, electric furnaces, exiling in Siberia, calamitous mass annihilating cannot affect as much as this sharp weapon does. Celâl Nûri Beg recommends Arabic as a common language for Moslems in his book **Ittihâd-i Islâm** (Islamic Unity). Yavuz Sultan Selim Khan also endeavoured for this purpose. It is for providing this that, in the course of history, the religious books have been disseminated in Arabic in all Moslem countries. Arabic has become a religious language in all Moslem countries. And the Hadith communicate that everybody will speak in Arabic in Paradise. It shouldn’t be supposed that to think so means to want to make every Moslem nation Arabic. While English language becomes a common language in many countries, no government opposes to it. Today it has become a strong necessity for a man of knowledge and science to know one, and even more foreign languages. The Hadith says, **“He who learns the language of a race protects himself against their harm.”** It is for this reason that as our youngsters learn Arabic, so it is necessary and useful for them to learn European languages. This may cause many deeds which will make them to be rewarded in the next world. The reason why for many centuries Europeans have looked upon us as foreigners is because of religious difference rather than national feelings.

The Hadith says, **“If you do not try to bring the evil amongst you to the right course, that is, if you do not perform emr-i-ma’rûf and nehy-i-**

The thirteenth Āyet of the Hujurât Sûreh declares that men, who have been born from the same parents, can be graded only according to their fear of Allah, and there cannot be racialism in Islam. Some people are seen put forward this Āyet in favour of nationalism. They mean to say that Islam is not against nationalism and both should be respected. Whereas, if Moslems be divided into separate nationalities, the danger of conflicting with one another will commence.

The Hadith, "**On the Day of Resurrection Allahü teâlâ will say: O men! I chose a family, a lineage (having common religious qualities, e.g. fear of Allah). You chose another family (you cared for racial qualities). I said, 'He who fears Me more is more valuable.' You did not give up saying, 'He is so and so's son. For this reason, that man is superior to this man.' Thus, today I exalt My family and debase your family. You should know very well that My lovers are those who fear Me,**" obviously shows how Moslems should be.

Books of fiqh, while communicating that the man and the woman who will marry each other should be suitable for each other, add the races and nationalities to this criterion. Those who read these may suppose that racialism and nationality also are important in the Sheri'at. Whereas, in nikâh (religious betrothal) every kind of suitability, right or wrong, between the man and the woman are considered. If it were permissible to break the nikâh, which had been done with the consent of the both sides, because of racial and national difference, then it might be rightful to suppose so. While, all over the world today, every nation turns to its own advantages, we also should think of our own nationality. We also should protect our nationality against our enemies. Nationality will not have been esteemed by doing this; for the idea of nationalism is based not on knowledge, but on emotions. **Georgy Zaiden**, the author of **The History of Islamic Civilization**, writes that the idea of nationalism existed in the beginning of Islam and that even the policy of Hadrat Omer was based on this idea. He puts forth Hadrat Omer's endeavours not to leave any polytheist in the Arabic Peninsula as evidence to this. Whereas, these endeavours were not for a national unity. They were based on religious unity.

In Christian religion there is not a reasonable principle left. It has taken the shape of superstitions and complicated ceremonies. Moreover, Christians belonging to the same faith, even to the same sect have been living under the administration of different governments. For this reason, European governments looked for another bond. Thus, the feeling of nationalism has been born in Europe. Islam, establishing commercial, industrial and social order, includes the idea of nationalism. There is no

of the individuals and of the society, Moslems' purpose is a divine thing which is above these advantages. It is natural and necessary to think of advantages. Yet, as it is a shame, a defect and a bad egoism to consider it superior to every purpose, so it cannot escape this egoism to consider the national feeling superior to everything. The man who behaves with national feelings thinks that he also is of that nation and therefore he behaves more or less egoistically, selfishly. As for the purpose that motivates Moslems, it is purer and nobler. Above all, every Moslem who works for the religion, for Allah, behaves with a great love and sacrifice. Improvement of his nation will be easier and firmer. It will not harm other nations. Moslem means a man who takes each of his steps for Allah and reckons up his account for Allah. Such a man cannot do any harm either to himself or to anybody. Whereas, those who abandon the religion and Allah and who think only of their nationality may not behave — at least sometimes — dependent upon rights and justice against other nations. To be religious means to be for everybody, as in French proverb, "Chacun pour soi et Dieu pour tous."

It is declared in the sixty-fourth Âyet of Imrân Sûreh, "O Jews and Christians, who say, 'We believe in Allah's book'! Come to the word (Îmân, six principles of Îmân) on which we have no disagreement." Here is the difference between the religious and the nationalist in front of humanity!

38 — "In Islamic family life, the man is the full ruler and the woman is the full subject. In villages of Anatolia there are also women who work more than their husbands and who plough like their husbands. The man works outside and the woman works inside the house. They do not have time to go around or to divert. Their substantial and spiritual needs are very few. The men, crushed under poverty and oppression, torment their women as if they would revenge themselves on their women. The woman obeys rather than revolting. The man's thought is not so extensive as to make him to treat his woman rightfully and with pity. The woman's intellect and thought are not so much as to look for the reasons why she endures all these hardships and the way of escaping them. For this reason, divorcing the woman hardly occurs to the mind. In big cities, where people envy Europeans and try to be like them, divorce takes place more often. They lose Islamic customs, their personalities, their spirits, and the value of family. For such reasons as money, animal-like sexual desires and following the fashion, the woman also has to work. The religions, nationalities, ideas, feelings of these people, who are called 'progressives', are unlike one another. Especially the spiritual values of the girls who have received education in Europe or America and come back, have been corrupted the more. They are in the way of living like a Christian woman. All of what they do is not sincere but imitative," HE SAYS.

Answer: The religion reformer's point of view and writing are reasonable here. We hear about such women who envy even Christian

münker, Allahü teâlâ will give upon you so bad calamities that in order to get rid of them even the entreaties to Allah of the good ones among you will no longer avail." The hundred and tenth Âyet of the Imrân Sûreh commands Moslems to perform **emr-i-ma'rûf** and **nehy-i-münker**. When Yavuz Sultan Selim Khan said to the non-Moslem under his rule, "Either become Moslems, or I will put you to the sword," the religious savants said that this wouldn't be right, that is, they performed nehy-i-münker. So, the Sultan gave it up. There may be eccentric people who consider his behavior wrong. Whereas, this behavior of that honoured Sultan, who yielded to the religious savants and who understood that the religious feelings which are not of right and justice couldn't be of Islam, is worth praising. The difference between religious ideas and feelings and national ideas and feelings appears on such delicate points as this. National thoughts can go out of right and justice, but religious thoughts cannot; for the virtues such as right and justice are within the boundaries of religion.

It will be right to explain here the document showing the highness and purity of the feeling of justice which Islam has contributed to mankind. After the combats of the First World War, courts of justice were established in Istanbul in order to exile and kill the guilty Armenians. It was read in newspapers that the mufti of Boghazlayan, in one of the courts there, put his hand on his chest full of Îmân, his beard wet with his tears, and born witness to that the officials in those places had tortured the Armenians. Of old, Europeans, thinking that some bigoted Turks could be dangerous for non-Moslems, used to become hostile against real Moslems. By the way, today's progressives call Moslems, who carry out Allah's commands, that is, who try to perform the farz and abstain from harâm actions, e.g. those who perform nemâz and who have their wives, daughters be covered when going out and who do not have alcoholic drinks, "bigots". Whereas, 'bigotry' or 'obstinacy' means 'holding to one's own sect and opinion and to refusing others' right words that are unsuitable with his'. Person who persistently defends an unright thing is called "bigot". Bigotry is a bad habit which Islam dislikes.

When our master Resûlullah (Muhammed) was asked, "What is Islam?" he said, "**Islam means to esteem Allah's commands great and to pity Allah's creatures.**" People who walk forward on the luminous path which Resûlullah has pointed out in this Hadith know that it will deserve a severe punishment in the next world to meddle with others' rights no matter of which race, of which nation, in which religion they are. The document above shows obviously that no one will suffer harm from these people. Though in Islam there is working for the advantages

defect or stain for Islam. Seeing these facts, it is obvious how wrong and unjust the writings of the persons called progressives are.

39 — "The modern, imitative lady wants to go around naked like a Christian girl. She wants to flirt with the man she wishes. She wants to go wherever she wants whenever she wants. She is unaware that she is tearing up her faith, morality and customs. She looks at the veiled Moslem ladies hatefully and mockingly. Even, she swears at them. A youngster meets a girl by chance near a bridge, in market place, at a place of entertainment, in a gathering at the neighbor's, on a passenger boat, in school, and they come to an agreement and get married. Yet they do not know that such a marriage brings forth a terrible immorality in the future.

In each corner of the world, there is a different understanding of woman's chastity. In Islam, woman's chastity begins with veiling. The religion has obviously pointed out whom of the relatives Moslem woman will show herself and whom she will not. The woman is honest as long as she follows these. At the minute this honesty slackens, the moral corruption commences. Today, married men go out with their wives naked. The husband and wife look for their different pleasures in others. The men go to taverns, to gambling-dens and to brothels. They do not hesitate to commit every sort of immorality. The moral corruption in women is caused by their husbands. I saw a university student marry a prostitute. A woman who has placed dirty memories in her mind cannot be a chaste wife. A married man whom I know goes to family gatherings with her wife. His wife went to bed with a father and he with a young mother. One day, I saw four of them together. Another progressive married a woman who was also a progressive. He had his wife show herself naked to his friends. When the man was not at home, his wife accepted male guests. Eventually, she fell in love with one of them. She got divorced from her husband and the home was ruined. But, a month later, she loved another.

School is a place of education, a home of virtue. Yet, let me say with regret that even the most decent children lose their decency there. The child learns loathsome words and evil habits in school. The children spread the dirty things they learn in school or outside even in their homes. They do not hesitate to say that they dislike the religious, moral behaviors of their household.

Our women's addiction to music and to instruments have become a calamity. Instead of the zeal which music will cause in the spirit, they listen to the tunes of avaricious, lazy, intoxicated persons whose hearts burn with the deprivation of the pleasures in their imaginations. These stir only the basest bestial emotions such as dancing and embracing one another. Pay attention to the songs listened to on the radio also. All they are the entreaties and adventures of the voluptuous persons who flutter with the desire of embracing one another. In these meanings in the sounds of radio coming out from the houses, it will be seen that the curtains of religion, morals, modesty and embarrassment in the families are gradually slipping off. When the jazz band starts, all the beings move with a magic wire to which the souls are fastened. With their heads, hands, and with every part of their bodies, they proclaim their love to one another. Sometimes, when eight or ten or even fifteen men tack themselves on to a woman, I compare them to cats and dogs which follow their female in groups, like this, and oppress it. While the man is able to think that the dishonesty which he perpetrates against a stranger woman will be done to his own mother, sister or mate, he still does it. Now, I ask, what is this if it is not because of the absence of the feeling of chastity in him? Since religious

women's confessing in front of the priest. See this terrible example injuring the basis of our religion with a crazy pleasure in imitating Europeans and Americans! In Islam, there is no need for a man's forgiving so that one can entreat one's Allah and have one's sins forgiven. In Islam, let alone having one's sins forgiven by a man, it is not permissible even to tell about one's sins to another person. As it is a guilt to commit sins, so it is a guilt to tell someone else about them. See this delicacy, this purity in our religion! While it would become one to admire this delicacy in Islam in protecting man's dignity and honour, one should have fallen into the ditches of aberration dug for the progressives to covet for the scandal of **confession** in Christianity, which disregards the chastity and honour of especially women.

In Islam, a woman doesn't have to work or earn money, neither indoors nor outdoors. If she is married, her husband, if she isn't married, her father, or, if she doesn't have father, her closest relative, has to work and bring her everything she needs. The government's treasury called "**Beitülmal**" provides for the woman who is without anybody to support her. In Islam, the burden of living isn't shared between wife and husband. A man cannot force his wife to work in the field, in a factory or in any place. If the woman wishes and if her husband allows, she may work at places where there is work for women without joining with men. But what the woman earns is her very own. Her husband cannot take anything from her by force. He cannot force her to buy what she needs for herself, either. Nor may he force her to do the work inside his house. The woman does the housework as a gift and favour to her husband. And this is a virtue which Moslem women have. It is a noble feeling in them. Islam's recognition of such rights for the woman and its protecting her against being a slave or a toy in men's hands, indicate that Allahü teâlâ lays much value in women.

Islamic books detailedly explain the beautiful duties of the woman towards the man, of the man towards the woman, towards his children, his parents, and even towards his neighbors, and even non-Moslem citizens. It is said in a Hadith, "**Among you, the one who has the most perfect İmân is the one with the most beautiful morals.**" It is said in another Hadith, "**The best of you is he who is good towards his women at home.**" It is said in a Hadith, "**I was sent to communicate all the good habits to you.**" In Islamic books, there are innumerable more Ahadith that arrange the family life, that separate the duties of the man and the woman and encourage them to work. The wrong and depraved behaviors, that are incompatible with these Ahadith, of the ignorant of religion cannot be

the place she deserves. Islam has commanded the woman to veil herself. But it has not explained how she will be veiled, nor has it prohibited to give the woman the rights which exist in her nature. If the purpose of veiling is to keep the generation pure and chaste and to protect it from adultery and evils, we could provide for it in some other way. For doing this, by training the mind and intellect, which Allahü teâlâ has endowed on human beings, we should control ourselves. Thus, we should clean and correct the nefs in such a manner that it should desire for goodness instead of running after its bestial desires. A highly learned, educated woman whose reason and thought function, can obtain the spiritual strength to protect her honesty through her reason and thought even if she couldn't find it in the religion. When she gets used to being with boys by her early ages, it will not do her harm when she grows up. It is never harmful for a girl, who has reason and thought enough to understand what is chastity and honesty, to go about unveiled as she wants, to go where she wants. Yet this change has to be made in the process of time. We couldn't say to Moslem women, 'Come on, throw your veils away and act as you wish.' We should act very shrewdly. We have seen that we were not able to establish the legitimacy well. Its consequence was very dismal. Let the woman dress stylishly and gracefully for the time being to satisfy the sense in her creation. Later on, her gradual unveiling will come on in turn. The government should for the time being put the dressing of the woman in order. Beautifully dressed as she may be, let her cover the parts tempting sexual desires and accept the headgear and mantle instead for veil. Later on the process will come on slowly. Moreover, women are rightful to go about, to know the pleasures and life. For example, let it be her right to eat in restaurants, to go about, to see the cinemas and theatres. Yet, before doing these, the men's assaults should be prohibited through a law," HE SAYS.

Answer: If attention be paid to the religion reformer's words, it will strike the eye that they are the plans, programs which Masons had prepared centuries ago and have had their men say in every epoch. These had been said and written through the mouths and pens of the religion reformers in the time of the Party of Union. When they brought Mustafa Reshid Pasha to the fore, they had him say these. When they brought the ignorant and the degenerate the Party of Union to the fore with the aid of booties of war and money, they, on the one hand, had the religion reformers say these, and on the other hand, they passed new laws. They had them begin to attack the Sheriat. I have said, the degenerate Party of Union; for the majority of these cruel people, who declared wars stupidly, caused the shedding of the blood of hundred thousands of Moslems and killed innumerable innocent people in dungeons and on gallows, were of bad race. One of their chiefs was the son of Hürmüz, who was a gypsy and who had been seduced by "Candy-seller Stammerer" Şükrü near Tunca, who was dismissed from the Edirne Military School. Masons are awaiting the day when they will annihilate Islam by putting forth many more plans like the ones written above which they have their servants say. But if Moslems learn their religion well and teach it to

and moral feelings continue in villages, fornication and dissipation are very seldom," HE SAYS.

Answer: Though there are admonitory facts worth attention about women in the religion reformer's long writing above, he has not put forth a remarkable principle for the solution of this complicated problem. These social diseases have been written by a reasonable man as they are seen. They consider European women superior to Moslem women in Istanbul and say that it is not bad for Europeans to dress immodestly. It is understood that he wants the youngsters of Istanbul to be educated like them. As for the excessive honesty of our women in villages, he says, it may corrupt because it is not based on principles pertaining to knowledge. As he himself grievously tells about the immoralities among the women in Istanbul, who have knowledge and who are progressives, it cannot be understood what branches of knowledge he wants to be taught in order to protect the woman against evils.

Everybody, learned or ignorant, knows that honesty and chastity are very precious and praiseworthy peculiarities. But many persons do not act in accordance with this notion of theirs. The religion reformer's saying that though there is much honesty in villages, the idea of honesty is weak, is not a righteous thought. Customs and creeds that have settled down unconsciously and without knowledge, when they have become sacred traditions, will be more dependable than thoughts and theories based on intellect and knowledge. Moreover, it is a big injustice to accept it that the feeling of honesty and chastity that is based on such strong fundamentals as fear of Allah, religion and morals, is deprived of principles pertaining to knowledge.

40 — "It is a very weak precaution to form separate groups for men and women or to put silk curtains between them in order to protect the honesty of women. In Moslem countries, through our sharp imagination we think of a Venus under the coloured silk tissue of each woman, and, by deriving meanings from these wonderful statues, we fill the empty parts of our heart with them. Among the western psychologists, there are many who covet the imaginative pleasures in the veiling of the east as much as its sunny, flowery horizons.

It is for certain that veiling increases the beauty of woman. The reason is that while we see the subtleties, the perspectives of everything closely, distance makes these subtleties and perspectives seem decorated to us. When our eyes do not clearly see from the distance the things, which they are used to seeing closely, our imagination completes the beauty of the things which we suppose to be beautiful. Things that are ours and which we do not esteem today, will be valuable when we lose them. Now, when distance, curtains come between something and us, our emotions and sorrows arise in ratio with our desire for that thing. When we meet with a veiled woman outside, our imagination wakes up. We suppose what is in our imagination to exist under the veil. In order to arrange our social life, we should give the woman

is appreciated, no matter how much reasonable his intellect and thought are, reason may be unsuccessful against the nefs that exists in man's creation and can deceive everybody. For this reason, yet at the beginning, it is necessary not to let the nefs move and to close the ways tempting it. The veiling of women is a measure closing these ways most decisively and most easily.

It is never correct to think of educating girls and boys in the same place together or to suppose that this familiarity will in future avail in protecting their chastity and honesty. If the youngsters get used to mixed life, it will cause the danger of regarding its evil consequences most normal. The unveiling of women among men is a natural state indicating the feeling of intercourse between man and woman. Any man, let alone Moslem, will not believe in the mendacious, unaware words denying this reality. In beaches, where women exhibit their arms, shoulders, necks and legs to men and where they divert together, don't men look at them any more? Women, seeing that uncovering their arms, necks and legs became familiar, began to reveal their breasts, back and shoulders and to use miniskirts. These uncoverings, which will result in unknown, points out a strong desire peculiar to women. This means to say that when women's uncovering themselves becomes familiar, they uncover the more. Their former immodesty begins to seem unnatural. Such spreading of unveiling among women shows that it is done for purpose other than the reasons put forth such as getting rid of the inconvenience of veiling, or getting an airing. Each of these unveilings whether suddenly or slowly, is a step taken towards moral corruption. Even, these immodesties, which cause men to partly get use of amusing themselves with women, are dissipation themselves. The examples showing that women's exhibiting themselves to men and leading social life give way to fornication, immorality, home ruining, family disasters and deaths, are read everyday in daily newspapers.

Islam does not say, "Do not talk to women or girls, amuse yourselves with them or live without women like priests." Islam says, "Do not pervert your neighbor's wife, daughter, do not tear their modesty veils, do not ruin homes, marry the girl you like, amuse yourself with her freely, comfortably, and as you wish." It says, in order to make a girl happy, work, earn and marry early when you are young.

It is seen with regret that women's dancing with other men, changing place for wives and husbands in balls do not bring women to ease and working in life, but ruin homes.

The balls, which have arisen from the reluctance of leaving man-woman intercourse remain only between wife and husband and done in

youngsters, the plans of the enemies of Islam will fall down on their own heads. Allahü teâlâ declared in the eighth Âyet of the Isrâ Sûreh, "**When Islam comes, şirk and küfr cannot last. They go away.**" This Âyet shows that if Moslems work depending on reason and the Sherî'at, disbelievers cannot do anything. Those who attack Islam, whether they be the illegitimate child of the gypsy Hürmüz from Edirne or they be the bastard of Jewish Josef Yovenof from Selanik, will suddenly die away and their fames and titles will be forgotten. Those who work in the righteous way will gain and attain the divine good news in this Âyet.

This reformer has not hesitated to write about many important and dismal facts in order to inoculate the yongsters with his intentional writings. Yes, these Masons do not hesitate to write a full book of sugared, creamy true writings in order to deceive these people with a single line of poisoned writing. Another one of the plans of these enemies of Islam for deceiving Moslems is their coating their poisons with sugar and have Moslems swallow them like pills.

The veiling of Moslem women is not only for protecting their honesty but also it means the insubstantial borders distinguishing woman and man from each other. Owing to these veils, a man, when outside, behaves formally and respectfully even towards one of the women in his own home. These veils are the curtains of modesty put between man and woman. If a veiled woman is imagined to be more beautiful in a man's fancy, this will not decrease the woman's honour, but it will increase it.

He says that, rather than aesthetic beauty, social use should be looked for in woman and she should be given place in social life, this is not right because woman does not give up adorning herself in that social place of hers, either.

It is necessary to train the nefis in order not to be taken in by the bestial emotions. Yet it is never correct to leave this job to self-control and to give up veiling. It is often seen in newspapers that, among the people who receive education and training, there are many who cannot control themselves. **Self-control** is something easy to talk about but difficult to do. It is declared in the Yûsüf Sûreh that even such a great prophet as Hadrat Yûsüf has said, "**I do not say that my nefis does not want evil things.**" What is left for others to say? Controlling the self and its degree is different in everybody. One even cannot understand this by himself. Especially according to the person who has received the lesson of honesty and chastity not from the religion but from his own reason only, the value of honesty does not go further than the thought of pretending to be honest. No matter how much the value of honesty

wives. These poor people cannot think that other men also will freely attack their wives, daughters and sisters. Or, being in ecstasy with these pleasures and flavours, they forget about this disturbing harm, or they do not hesitate to sacrifice them for their amusements, lusts.

Who have more advantage and less harm in society life are the men who do not have women among their relatives young enough to be looked at. Among the main reasons why men want women to be given freedom are such deceitful and egoistic reasons. There may be some people to say that we write excessively on this subject. But this is the home truth of the matter; for this idea has not come to women brought up in Moslem countries through coveting men's progress in knowledge and science. Such a desire of freedom has not been seen in the women of chaste men who have high posts in knowledge and science. If men had not fallen into the decay of life of amusement and dissipation, there would not be women who want this kind of freedom. Nor would there be men who would side with and advocate such women.

Those men who want women to be given such a freedom say, "We do not ask for something illegitimate." When they are asked what legitimate things they want, they cannot answer. They dismiss it by saying, "We will rescue women from slavery." It is declared in the thirty-third *Âyet* of the *Nisâ Sûreh*, "**Men are the educators, employers of women. Allahü teâlâ has created men superior to women.**" They will rescue women from their place pointed out in this *Âyet*! What on earth is legitimate in this? There are many reasons and uses why Islam holds men superior to women. This superiority is a must, a necessity for the regularity of family life. Nor does the word, "Man and woman should have equal rights in the family life. Life is in common," have any value. It is declared in the twenty-second *Âyet* of the *Enbiyâ Sûreh*, "**If there were an ilâh, a god, besides Allah, the universe would get out of order and be in utter disorder.**" According to those who think depending on the strong logic in this *Âyet*, every member of the family should have a separate right, value, honour and degree, and a chief among the family is necessary. Even in a republican government, in which the people are said to be given all the rights, there is a chief of the State, that is, a president. This means to say that, as in government administration, the final word has to be ended up by one person in every assembly, and in the family, which is also an assembly.

In order to pretend their word to be right and legitimate, some also defend it by saying, "We will give women independence in knowledge and science." Since by independence, or liberty, they mean, "We will rescue women from men's control," they intend to say, "We will change

order to embody a mixed and infinite intercourse, began to take the place of the assemblies of betrothal in Islam. The difference is that Moslems' betrothal announces that a certain man and a certain woman will come together, but the ball of society (upper class) announces that many men and many women, married or unmarried, will approach one another at random. As it is permissible in Islam to get together only with nikâh and what is outside this is harâm and forbidden and dishonesty, so in the social life of progressives it must be tolerated for an uncertain number of men and women to approach whomever they want only in balls, and it must be considered as a guilt at another place.

If women, like in society life, are given the freedom of living with other men, it both causes the men of her family to be jealous and suffer the pangs of conscience, and it gives way for men to amuse themselves with innumerable other women. Who on earth doesn't know, doesn't understand this? Though the persons called primitive and reactionary know this pleasure, this flavour very well, the pangs of conscience on the other hand brake and stop them. Loose-willed persons who could not stand against the desires, flavours of their nefs, broke this brake of the conscience under false names such as improvement of the civilization and advancement, and established the life of society, which is very sweet and gilded to them. Those who run after their sensuous desires spread this life quickly. As there are those who call this life "advancement", there are also those who evaluate it as "following nature". Whereas, Islam points out the way of living which is most suitable with nature. Islam, though being the most natural religion, departs from nature on occasions when human nature departs from virtue. It sides with virtue. Whether it may be called the civil rights or they may turn towards nature, and no matter how much it may be praised, the most evident reason for this current, and the power which drags it along, is lust and pleasure. If society men did not think of their own mutual pleasures but intended to give women rights and freedom instead, they couldn't want to exchange their wives. For this reason, feminists, when they understand that they cannot take advantage of someone's wife or daughter, do not let their own wives and daughters not only talk to him but also show themselves to him. It can be understood very well that those who gift their wives and daughters to other men at balls and night clubs are the persons who sacrifice their wives for better posts. If attention is paid to those men who want women to be given rights and freedom more than women want, these are the people who seek for diving into the odorous, soft waves of women who overflow into the streets and swarm in the halls, and amusing themselves easily with others'

is, the government, is to support her. Every need of the woman should come to her. You have most probably heard very often about the laments, complaints about their own lives of those women, young or old, who have gone into society life.

The religion reformers, who cannot deny the miserable, dismal position of ugly women working in jobs, attempt to defend this also and say that if pretty women are put at the sales departments, there may be customers who would more probably buy their beauty instead of the goods for sale, and thus the sales may decrease. Let alone the misery of ugly women who, having attained their freedom, work among men and the exhaustedness of those who strive hard in front of the mirror to make themselves pretty every morning, the real meaning of this freedom and independence, which the remainder are supposed to have or, to be more exact, are defended to have by those men who are more loyal than the king himself, is for women to depart from their virtues and natural tendencies, such as forming a family, bringing up children, arranging a home, and to join the hard, troublesome life of men, to get rid of the need of marrying and to become like single men or immoral men who are not faithful to their wives. This disorderly life, which has demolished the family life, has first commenced in those men who are the imitators of Europeans, and later women also have been dragged down to this ditch. Where is the poor youth being dragged? Respect and politeness shown towards women, which has become a custom in society life, is out of sheer ostentation and done in order to decrease the miserableness and the pitiable condition of women. In Europe today, there is nothing cheaper than woman, married or unmarried. Society women who have gone far away from Islam are dragging on to this condition, too. It is obvious how numerous the unmarried couples are. The reason why voluptuous thought is common in oriental poetry is because life of fornication and dissipation is in as small degree as nothing in the east. An oriental poet wants to write about the kiss which his sweetheart has promised him in order to value his lyric poem; for this is something never seen. Whereas, in Europe this is done on the streets, but no one takes notice. Widows are cheaper. Today, in Europe and in Moslem countries where society life and freedom of women have been spread, men get married easily. As for women, it is difficult for them to find a husband. Men are reluctant and look for much beauty and stocked money of women. As for the woman, she always accepts the proposal of matrimony of the man who is of her age. Alongside this trouble which women have in setting up a home, they are given facilities by those youngsters who look for a mate for one or more nights.

the Âyet above"; for they call it "slavery" for women to be under men's control and that they cannot go where they want without men's permission. While Anatolian women, who are crushed under employment, do not want to escape slavery, the free women of Istanbul do! They say, "Owing to the freedom of knowledge and arts, women should work like men and thus escape depending on men for their living." Do men twit their women with the bread they bring home that they will rescue women from this parasitic, derogatory life? Whereas, modern women twit their men with the works they do indoors. In addition, they are after loading men with these works. When attentively observed, Moslem men are in a more pitiful situation than their women are; for the burden of earning money, finding and bringing the home's needs is on men's shoulders. To attempt to load women also with this burden by saying, "Life is in common," if there is not an evil intention in the matter, will mean for men to shake women off their protection by saying, "Look after yourselves," which is a thought against women.

If saying "Life is in common," is, as the religion reformers defend it, for women to help the burden of earning, with which men are loaded, they might as well render this help inside the house. Many of the society families have servants in their houses. Like men, women also have their dresses made by tailors. A more surprising thing is that, in the houses of the society women, cooking, looking after the children and almost all the works are done by servants. Thus, the woman's own earnings cannot even afford the expenses of her own ornaments, dyes, perfumes and hair-dresser's and the servant's wage. The burden of subsistence still remains on the man's shoulders.

It is seen everywhere in what a miserable and pitiable situation the women who share the burden of subsistence are if they are too ugly to be looked at on the face. The beauty of the girls who rely on their beauty and who try to be pretty decreases as they get older and, especially the skins of those women who use powder, lip-stick and rouge become ugly being worn away by friction day by day. When they do not use rouge, their faces become wrinkled, ugly like tripe. Therefore, when they get up every morning, they have to have toilet and make up for hours in front of the mirror. On a winter morning, as I was riding the trolley-bus in the twilight, I saw a dustwoman sweep the snow on the ground. I was grieved for her. I wished that this Moslem granny had, instead of having attained such a freedom, been lying down in her warm room or reading or preparing what her children had needed; for Islam has loaded all the needs of the woman to her husband. If she does not have husband, her close relatives are to give to her. If she is without anybody, Beitü mal, that

morals and education. Islam says nothing against having women do fine arts, which are suitable for their delicacy. It is permissible for women to do the fine works which men cannot do both in war and during peace and to learn them from other women. But, still, they shouldn't stay amongst men stranger to them.

The strongest thing that attaches the Moslem Turks to our country is our religious and traditional pure life in the family. Among us, those who consider this life, that is harem-and-selam life (women's and stranger men's being away from one another), as a duty, are attached to our country with a most sensitive vein. When I was visiting a city in Yugoslavia some years ago, a veiled Moslem woman whom I met on a street reminded me of my home and aroused in me an emotion which made my tears shed. Those who disconnect our hearts from this family life do not feel these emotions in their souls. It is all the same to them in case they have much money. If a disaster happens to our country — Allah forbid — whatever happens it happens to us. Because of the increase of traitors who want to annihilate our traditions that attach the people firmly to our country, we are now afraid of being reduced to a state of not being able to live inside as well as outside our country.

There are also those who say, "The existence of partly dressed women in those places where men work and gather together, clears the minds and gives relief to the hearts. Both the sides try to be tidy and perfect in order to ingratiate themselves with each other. Their work turns into a competition. They try to be decent in dressing, sitting and conversing." It is something worth observing why men try to seem pleasant to women and women to men in such mixed places; there is the fear that the decency assumed for this purpose may drag those who are there towards indecency. The word, "Their work turns into a competition," is out of place. The competition which is not done for knowledge is to get use of fanning the intercourse between man and woman. In a magazine there was a picture showing the combat of Tripoli between Italians and us. The prettiest women, girls of their country were giving kisses to the soldiers gathered on the quay of Napoli and seeing them off to the war. Whereas Islam refuses to send men to sublime ways, such as knowledge and jihâd, by giving them rewards from the women whom they have no right to get use of, that is, from others' chastity. Yes, even an angel will spread his wings down for those who work for knowledge. But women's chastity cannot be trodden on for anything whatsoever. Moslem's honesty cannot be played with in order to earn something.

In Moslem countries, there cannot be found a girl too old to find a husband. Men and women have shared one another, and each of the remaining women has become a housewife owing to the blessing of **teaddüd-i-zevcât** in Islam. Whereas, in European villages, the remaining girls are sent as prostitutes to big cities. There, saving the money which they earn from men without being married and illegitimately they look for a husband to marry.

In Europe, at places where there is society life, there is not the thing called love because women and girls swarm everywhere. Whereas, in Moslem countries, a man sees a pretty woman once in a blue moon. On this rare occasion he falls in love with her. The curtain which this love has put in front of his eyes and the curtain of veiling of other Moslem women come together not to show him a prettier one. Even, because the second curtain does not show him, let alone another, the same woman once more, the flame of love gets fanned. This shows that the woman is so valuable and important in Moslem countries. What value can women any longer have in society life, which takes them away from the rank of belovedness and wonderfulness?

Let us listen about the pitiable situation of the society women from a great lady poet of France, Madame de Lara Mardirous; Cenâp Shihâbüddin Beg translated these in his magazine **Evrâk-i-Eyyâm**:

“Tell your (Muslim) women to appreciate the value of their happiness! Let them get used to living veiled. Living veiled will protect them against so many inconveniences that... Oh, if they could only know the number of girls who have sobbed and cried on my shoulder. My ears are full with the very terrible and heartrending complaints of the beloved girls. Yes, it seems as if it were very sweet to be able to enter a ball full of lights and flowers. But, what a grievous serpent is the jealousy that gnaws the heart of the woman who has gone there with her husband she loves. Could you imagine it? Balls, theatres, all places for meeting one another are a cell of torment of ‘**Saint office**’ or a hell for a man who is faithful to his wife or for a woman who loves her husband. Do you understand? Tell about these thoroughly to your wives and sisters!”

There is a saying which is chewed like a gum in the mouths, “The advancement of women is necessary for the advancement of men; for a nation, one of whose two wings cannot function, cannot make progress. It can make progress only together with its women.” Such complicated and covered words show that those who cannot explain their purposes clearly attempt to communicate them under helping words. The advancement of women means not to leave them ignorant, not to slight their

visible. Resûlullah did not look at his sister-in-law. He turned his blessed face away and said, "O Esmâ! When a girl arrives the age of performing nemâz, she shouldn't show men her parts other than her face and hands." It is understood from this Hadith that it is a big sin for women to go immodestly dressed near men. Imâm-i Zehebî says that Allahü teâlâ will torment in this and the next worlds those women who show men their ornaments, e.g. those women who wear such things as gold, pearls over their dress, who use perfumes, or who are dressed in coloured silk tissue, in dresses with broad cuffs which show their arms, and those women who, like these, show themselves to men. Because these evils exist mostly in women, Resûlullah (Muhammed) said, "On the Night of Mi'raj, I saw Hell. I saw that the majority of those in Hell were women."

In the hadith, it is declared, "He who believes in Allahü teâlâ and in the Day of Last Judgement should enter the hamâm (public baths like those in Turkey now) wrapping himself with the large bath-wrapper. He who believes in Allahü teâlâ and in the Day of Last Judgement shouldn't send his wife to hamâm!"

It is declared in the Hadith, "The country of Iran will come into Moslems' possession. There are buildings called 'hamâm' there. Let men enter the hamâm as covered with the large bath-wrapper and send their wives there only for a bath-cure and in order that they may get clean from hayz and nifâs!"

It is declared in the Hadith, "The person who believes in Allahü teâlâ and in the Day of Last Judgement shouldn't stay alone with a stranger woman in a room!"

It is declared in the Hadith, "Towards the end of this world, it will be forbidden (harâm) for the men of my ümmet to go to hamâms; for there will be people whose private parts uncovered there. May Allah damn him who uncovers his private parts and him who looks at another's private parts!"

It is declared in the Hadith, "The parts between men's knees and navels are their private parts."

It is apparent that it is a big sin to go to beaches incompatible with Islam.

It is declared in the Hadith, "The person who commits adultery is like the person who worships idols." This Hadith points out that adultery is a big sin.

It is declared in the Hadith, "When a Moslem who insists on drinking wine dies, Allahü teâlâ punishes him like a disbeliever worshipping idols." It is for certain that adultery is a bigger sin than drinking wine.

Another strong weapon of the religion reformers in defending that women can work among men, is material advantage and economic gain. For example, "You open a shop. You put a girl at the cashier or counter. The customers will increase with lustful presents which the shop distributes," they say. Whereas Moslem customers do not go to such shops as this where immodestly dressed women are present and where alcoholic drinks are sold. The earnings that come through harâm means are wicked and without Allah's blessing. Their consequence will be harmful both in this and the next worlds.

It is harâm and a great sin for women and girls to exhibit themselves undressed to stranger men (men who are not their close relatives such as husband, brother, father, etc.) and for men to look at them. It does not become a Moslem to earn worldly property by means of harâm. Goods earned in such a way are useless and without Allah's blessing. He who slights the harâm becomes a kâfir.

The following Ahadith have been quoted from the book **Zevâjir** by Hadrat Ibni Hajer-i Mekkî. This book was printed in one volume containing its two parts in Egypt in 1356 A.H. Ibni Hajer-i Mekkî is one of the savants of Shâfi'î Mazhab. He was born in 889 and passed away in 974 A.H.

It is declared in the Hadith, "Do not show your thigh and do not look at the thigh of a person dead or alive."

It is declared in the Hadith, "Allahü teâlâ will severely torment the one who shows the private parts of one's body to others."

It is declared in the Hadith, "It is a big sin to uncover one's private parts."

It is declared in the Hadith, "Three kinds of persons will never go into Paradise. The first one is the dayyûs, that is, the person who takes no notice of his wife's living with other men. The second one is the women who make themselves look like men. The third one is those who continue to have alcoholic drinks." Women's making themselves look like men means to dress like them, to cut their hair like theirs, which are big sins.

It is declared in the Hadith, "There are two kinds of people who will go into Hell: the first ones are those who carry whips or truncheons and beat people unjustly. The second ones are the women who show themselves undressed to men, that is, who go near men in a thin, transparent dress. Such women go near men for evil purposes."

Abû Dâvûd reported Hadrat Âishe as saying that her sister came near Resûlullah. She had a thin dress on. The colour of her skin was

Answer: Polygamy, that is, having more than one wife at one time, is one of the reasons why Europeans and progressives, that is, imitators, attack Moslems. Whereas, while Moslems marry up to four women, Europeans cohabit with innumerable women and mistresses. As the progressive mentions above, Islam has laid the conditions for marrying up to four. Not everybody can fulfill these conditions. For this reason, it is limited for Moslem men to marry more than one and it is the lot of very few people. Besides, it is not a command, but a permission dependent upon conditions, to marry more than one. Marrying up to four for the person who can pay regard to these conditions will have such uses as protecting chastity and increasing the population. It is seen that in places where it is forbidden to marry more than one woman, prostitution and adultery increase.

The main reason which the religion reformers put forth why they speak ill of marrying more than one woman, is because this has an unpleasant effect on women. They also say that marrying more than one will help an increase in population. The word that this increase is peculiar only to hot climates, and the assertion that sexual power decreases in those whose brains function, are thoughts incompatible with observation and reason. Even, when we observe the reasons for the propagations, for the voices rising so that women's rights be recognized and women be given freedom in the cold countries that are said to be civilized, the voluptuous desires for women appear from under the masks.

Though it is obvious that the imitators of Europe amongst us run after their sexual desires in this respect, their real aim, principle purpose, is to attack Islam; this can be understood from every word of theirs. Their idea of giving rights to women or freeing sexual, bestial desires remains secondary; it is seen that they strive with all their forces to annihilate the Sherî'at by attacking the rules and even the permissions peculiar to Islam and to bring into their place the immoralities of Europeans and Christianity. See how Ziyâ Gökâlp, a religion reformer, who is a very insidious and clever enemy of Islam working behind the curtain of nationalism and Turkism vomits poison in his poem "**Deen ve İlm**" (The Religion and Knowledge):

As long as the woman is incomplete, this life will remain deficient!
 So that the structure of family be suitable with justice,
 Betrothal, divorce, inheritance; in these three equality is a must!
 As long as a girl is a half man in heredity and one-fourth in matrimony,
 Neither the family nor the nation will advance.

As he attacks the Kur'ân and the nemâz in his other writings so in this poem of his he attempts to blemish the Sherî'at under the curtain of

It is declared in the Hadith, **“This ümmet will go on being auspicious until adultery spreads amongst them. When adultery spreads amongst them, Allahü teâlâ will torment them all.”**

It is declared in the Hadith, **“Allah’s torment becomes just to those who are in a country where adultery and ribâ has spread among them.”** ‘Ribâ’ means to take and pay interest when returning the money borrowed.

Resûlullah asked his companions, **“How do you consider adultery?”** They said, **“O Resûlullah! Allahü teâlâ and His Messenger has forbidden adultery. It will be forbidden until the Resurrection.”** He said, **“If a person commits adultery with his neighbor’s woman, he will be tormented more than having committed it with ten stranger women.”**

The greatest sin is to attribute a partner to Allah. Next comes killing a man unjustly.

It is declared in the Hadith, **“Paradise is harâm for the dayyûs.”** Dayyûs is the person who knows that his wife commits adultery and who keeps quiet and doesn’t get angry.

It is declared in the Hadith, **“The hand of the person who touches a stranger woman voluptuously will be fastened to his neck on the Day of Resurrection. If he kisses her, his lips will be burned in Hell fire.”**

It is a big sin to commit fornication with a girl. It is a bigger sin to commit adultery with a married woman. It is the biggest sin to commit fornication (or adultery) with one’s mahrem relative. It is a bigger sin for a widow to commit adultery than it is for a girl to commit fornication. It is a bigger sin for an old man to do it than it is for young people. It is a bigger sin for a (religiously) learned man to do it than it is for an ignorant person.

41 — “At the beginning of Islam, it was permissible to marry up to four women. This had a social use. It was for increasing the population. A shirt and a piece of bread would suffice for a woman. For this reason, a man could supply for a few women. Nevertheless, there were many conditions for marrying more than one woman. When men advance, their needs increase. A man can no longer supply for a few women. Masculinity is powerful in warm climates. It is not so with cold climates.

Since Islam is a religion for the whole world, it is inconvenient to marry more than one woman in countries of cold climate. When mental and intellectual labour increase, bestial desires decrease. As woman has many duties towards man, so she has many rights. Woman is not a creature whom man will use as he wishes or dismiss whenever he wants. According to the will of Allahü teâlâ, Who wants people to be happy in this and the next worlds, we should set rules for matrimony. Though Europeans have prohibited more than one wife, many of them have a few illegitimate wives or mistresses,” HE SAYS.

age group, there will be 1500 women for 1000 men, and this unequilibrium will go further because of more increase in the women population. Two-thirds of the women aged 65 and above are widowed, and the ratio of widows to widowers is 3. During 1950 - 1960, the number of widows made a rise of 17.7 percent, but the number of widowers made a fall of 2.4 percent.

“Again in the United States, it is supposed that the survival of newly born baby-girls will be seven years longer than that of baby-boys. The reason is that the possibility of death of the prematurely born baby-girls is 50 percent less than that of such baby-boys. Within the first month after birth, the death of baby-boys is 50 percent more than that of baby-girls. Of the babies that die within the first age, 75 out of 100 are boys.

“During the period of growth, girls grow more rapidly, begins to speak earlier and, up to a certain age, develops more quickly than boys. The ratio of boys to girls who die between the ages of 5 and 9 is 2. Between the ages of 10 and 19, this ratio is 1.45.

“In all the age-groups, the number of men who have heart-disease is more than that of women. In the critical period of the ages between 40 and 70, two out of 3 deaths of heart-disease are men. Ulcer, cancer, pneumonia and tuberculosis are more common among men. Women's cancers, for example, of womb or breast are more easily cured than men's cancers of lungs, stomach or prostate.

“Maybe women catch many more kinds of diseases; but their diseases are less dangerous. It is found out that men and women more easily catch 245 and 120 out of some 365 kinds of dangerous diseases respectively.”

Another document showing that women are more numerous is that there is an enormous number of women who live on selling their honesty. It is obvious that such women are numerous, especially in advanced countries. If the men who cannot help having intercourse with such women marry them, whether they are bachelors or married, and render the money of dishonesty which they pay them a family subsistence, will it be bad? The religion reformers or progressives cannot answer this question, cannot say, “It won't be bad, it will be good.” For they want women to remain in an always changeable situation. Those who dislike marrying more than one must be those who are afraid that not many women will remain for them to amuse themselves with.

If they happen to say, “Man's view of the women with whom he has intercourse illegitimately and his view of his own wife are different,” this word tells us that those women who work illegitimately are low persons who have lost their value. For this reason, it is considered a

women's rights. The progressives insist on that woman and man should be equal. Why don't they correct the anatomical and physiologic inequality which Allahü teâlâ has made! A cock directs eight to ten hens. But two cocks cannot stay together in a flock of hens. This is so with almost all the animals. People who live on breeding sheep keep two or three rams in the flock and slaughter or sell the others.

There cannot be equality between man and woman in every respect. Woman can influence man only with her attractive power on man. She is always inferior to man in many ways. In every place of the world, woman wants to adorn herself. No matter how much cherished they are, they are in the position of belonging to others, like a precious thing. Women, who cannot sacrifice the desire of looking pretty for anything, consider themselves as rewards for men or for those who have been chosen among men. The rights which women are given in some countries, that is, their equality with men, cannot remove the defects in their creation. Though man's brain is bigger and heavier than woman's, in villages the women work like men and even harder than they do. Yet these labours of theirs have not been able to render them dominant or ruling. It has been declared in the Kur'ân that men are superior to women. Allahü teâlâ has created men stronger than and dominant over women. The parents of a baby that will be born want it to be rather a boy. This indicates that man is a support, a power in life, and woman is a deficiency. Woman, no matter whatever she does, can have only one child in a year. Here, man's activity is without limits. A man can have as many children as the number of his wives in a year, and the father and mothers of these children are known. In respect of bringing up children, a man is sort of equal to hundreds of women.

Besides all these, the number of girls born is bigger than that of boys. In combats, men decrease the more. And sometimes, when men are reluctant to marry, the number of women is thousands more than men. We often read in newspapers that this is so.

The following writing is quoted from the daily paper **Türkiye** of Rajab-ül-fard 3, 1393 (August 2, 1973) Thursday issue:

"According to the life statistics prepared in the United States, women live longer than men.

"Statistics show that the women population is 2 millions more than the men population and that, of the people aged 25 and above, women are more than men.

"According to the statistics of the world population, for 1000 men of age 65 and above, there corresponds 1275 women; in 1980, in this

Bayân-ül Hak, it has been explained very beautifully that teaddüd-i-zevjât is held equal to jihâd.

The Sherî'at has not commanded teaddüd-i-zevjâd but it has permitted it. Though it is not a sin not to use this permission, it is a religious duty to believe in that this permission is compatible with social life, knowledge and reason, and to refuse those who say that this is not so. Moreover, it is a condition for those who do not want to get use from this permission of the Sherî'at not to look for other ways, that will be sinful, in order to meet the need of teaddüd-i-zevjât. While there is no one who attempts to get use from this permission today, the religion reformers talk fault-findingly on this permission; they are like the Shiites and alevîs, who reproduce the combats between Hadrat Alî and Hadrat Muâwiyye, which are 'fait accompli' and which have been commented on by Islamic savants, and who thus calumniate the Prophet's companions. Such out-of-place and out-of-time discussions avail nothing, but sow discord among Moslems and motivate the enemies of Islam. Whatsoever it be, we Moslems have to reveal the inside of the matter and the real truth of the word against these calumniators and extinguish this fanned fire of instigation. Though teaddüd-i-zevjât is not a command but a permission, it becomes a command, a farz for those who, being unable to satisfy their nefs with one wife, are in the danger of going out to harâm. It is farz also to believe in that it is not permissible to speak ill of this permission of Allahü teâlâ. It is küfr to deny or dislike this permission, which is clearly declared in the Kur'ân. Let us mention also the fact that the husband who regards the feelings of his wife and prefers to live only with her, will be rewarded in the next world for having done without teaddüd-i-zevjâd. Islam's permitting teaddüd-i-zevjâd is intended to protect the chastity and generation. If we look carefully at the words of those who dislike teaddüd-i-zevjâd, the thing which annoys them is not marrying more than one, but marrying up to four. For it is obvious that those who dislike teaddüd-i-zevjâd have much more than four mistresses and that they cohabit with illegitimate women. If all the brothels were closed and public and private prostitutions be prohibited, they would immediately change their opinions; such words as, "Since teaddüd-i-zevjât in something unnatural, it has not remained among Moslems, either," would not be uttered any more. Teaddüd-i-zevjât will begin to spread by itself.

As if marrying more than one was unsuitable, it could not settle and was replaced by prostitution and adultery, which are suitable for civilized men! Is that right? Many men are in a position that will not allow them to deny that they fill the vacancy of teaddüd-i-zevjât with dissipation. For this reason, by tearing the curtains between man and

much more shameful deed to have intercourse with a woman of high rank.

Women are dragged on to prostitution because of necessity, need or by being deceived. Such a thing cannot be thought of as for man. Man does not earn money from this. On the contrary, he pays money. It can be understood hence also that woman cannot be equal to man.

No matter how much pretty woman is, she does not give up trying to seem in the state of demanded towards man. Those with diminished bashfulness turn womanhood into a manner of commercial goods. It is seen that woman is timider than man. This timidity is not because their lust is little, but because they are more capable of concealing their sensations than men are. As lust is more in women, so their bashfulness is more than men's. Even a woman with diminished bashfulness stays at the brothel. It is the man who visits her and even pays her money. In no place of the world is there a brothel where the customers are women and the prostitutes are men.

The bashfulness of women provides them with a greater patience and determination. It prevents them from rushing into many heavy jobs. If we let alone the communists, who do not appreciate the value of both woman and man so much as an animal, the nations which are in the hardest situation today do not send the women to the battlefield by arming them. When the men decrease, they employ the women in supply service behind the front and slight jobs. In reply to men, who undertake these heavy and risky jobs and who sacrifice their lives for their country and children, such a self-sacrifice such as not being sorry for their husbands' marrying more than one can be expected from women in order to prevent the loss of population caused by heavy industries and wars. As men do not escape war, so women should not abstain from this trivial task which is an equivalent of war.

Men's jihâd against the enemy, as we point out here, is compared to women's struggling with their nefs in the following Hadith:

“Allahü teâlâ imposed jealousy on women and the jihâd on men. The woman who believes and stands this task of hers, will be rewarded in the next world as much as a martyred fighter for Islam will.” This Hadith points out that women should be patient about their husband's marrying more than one. The woman will both be jealous and endure this. And this great self-sacrifice has been held equal to men's jihâd. It is correct to hold the jihâd equal to teaddüd-i-zevjât, because teaddüd-i-zevjât causes the population to increase and war causes it to decrease. In the article by Shaikh'-ul Islam Mustafa Sabri Effendi in the magazine

shall he look for and find his desires in other places? Shall he bring an injury on his own chastity and honesty? Shall he spoil the honesty, chastity of another woman? Shall he sin as much as his size? Shall he deserve the torments declared in the Hadith we have given above? Shall evil feelings arise in the women, who will find out these corrupt, evil intentions of such men? Shall their chastity be injured, though their feelings should not be injured? I wonder if a wife who might hear that her husband is living with bad women will not suffer a heavy blow? Won't the disaster of being a dishonest man's wife be added to this? Moreover, if we think about the harm of spoiling the wife's chastity, the harm of the husband because of this, the harm of the husband, if there is, of the woman with whom the husband has intercourse, the harm of the wife, if there is, of the man with whom the wife has intercourse, the harm of the children that are annihilated as a result of these behaviors, the healths that are risked into danger, it will be easier to decide correctly and reasonably. The disasters of syphilis and gonorrhoea spread through illegitimate intercourse threaten the whole world. See the greatness in the Divine Wisdom of Allahü teâlâ; He has sent the worst, the most dangerous diseases upon the actions outside the Sherî'at. Do not suppose that the children lost because of these irregular affairs are just the children that have not been born. The Sherî'at's command is very subtle here, too. Killing by *recm* (stoning to death) against adultery is a punishment which has been ordered (by the Sherî'at) because the child that would be born out of adultery has been left as a degenerate bastard and its honour in humanity has been annihilated. When the children in the home are smeared with the dangerous diseases that will be caught from such intercourse, the whole family will be dragged on to death materially and spiritually. In *teaddüd-i-zevjât*, which prevents all these harms, only the first woman will be harmed slightly. This harm is a psychological harm. It is not a harm pertaining to conscience; for *teaddüd-i-zevjât* is something which Allah, whom she loves more than her life, permits.

In order to prevent the calamities, the damages mentioned above, Islam expects this self-sacrifice from women. Owing to this self-sacrifice of theirs, they will be rewarded in the next world. They will help the population to increase and the women, who are of their own sex, to find a husband. If women be brought up with such a sacred and national education, the uses of which are obvious, the harm of *teaddüd-i-zevjât*, which is only difficult to feelings and neifs, will disappear. The progressives say that they have decided to make progress by enduring all kinds of difficulty. While men are ready to die in combats, can't we expect an insignificant self-sacrifice from women, especially if it will rescue the

woman, they play with women's modesty and honour. In European countries where women are given full freedom, men and women are all mixed up. As for Islam, it has divided and distributed women to men and commanded women to veil themselves in order to maintain the order.

If a progressive or a religion reformer happens to come forward and say, "It is to tread on women's rights for men to marry up to four. One woman for one man is an equal distribution of rights and the justice among people. Teaddüd-i-zevjât spoils this equality and justice," our words above give him the necessary answer. Yet it will be useful to write a few more lines:

It is obvious that in countries where there is not teaddüd-i-zevjât, dissipation and prostitution have spread out instead. Then, how can one ever say that this dragging of women towards prostitution will make them attain a right and an equality? It can be understood that all these clamours are intended to provide men with their dissipation and amusement under the mask of giving women rights. The statistics which we read every year in newspapers show that the number of women in the world is more than of men. For this reason, more than one woman will correspond to a man. If the number of women is less than of men, teaddüd-i-zevjât will disappear by itself. Thus the words 'injustice' and 'unequality' will remain without reason. Man, being unable to find more women, will live with one woman. But, when he finds more women and cannot overcome the desire to have intercourse with them, shall he be in the legitimate way or in the illegitimate way? Here is all the difference between the religion reformers and Moslems. Is it necessary to close the legitimate way or the illegitimate way? Certainly, it is necessary to close one and to spread and facilitate the other. But which one? It is seen that this difference is based on the difference between being Moslem and not being Moslem. Advancement and progress of Moslems can be achieved by holding on Islam. It is impossible for them to attain salvation without being Moslems, nor is it necessary.

Many of the religion reformers say, "While nikâh is being performed, every sort of condition can be laid down. A woman can demand from the man whom she is engaged to be married to remain with a single wife all through their married life and to give her the right of divorce." These words of theirs are wrong. They are slanders against Islam. All our books of fiqh say, "While nikâh is being performed, no condition can be laid down. It is not necessary to fulfil the conditions that have been laid down."

Shouldn't a man marry another woman esteeming the feelings of his first wife, and on the other hand, being deceived by his sexual desires,

the Hadith. It has been only Ibnî Taymiyye's lot to accomplish the real explanation of Islam. He made ijtihâds by deriving his inspiration directly from the Holy Book, from the Sünnet, and from the way of living of the Prophet's companions. Ibnî Kayyim, his disciple, studied over the divine causes, the meanings of which had not been solved, and put Islamic rules. By clearing out the evil effects that had leaked into Islamic system, he purified and refreshed it. He attacked the bad customs that had for centuries been accepted as parts of Islam and had been support for religious punishments and tolerated by the savants. This honest act of his turned the whole world against him. Those who came later raced with one another to calumniate him."

According to him, all the Islamic savants were corrupt and only ibni Taymiyye and his disciple were in the righteous path!

Answer: According to today's understanding, the religion reformers are of three groups:

The first group are the profound savants of the **Ehl-i-sünnet Mazhab**. They correct wrong beliefs, wrong deeds, superstitions that have been introduced amongst Moslems by the ignorant people and by the enemies of Islam. They reveal the true knowledge written in the books of the Ehl-i-sünnet savants, who learned it from the Ashâb-i-kirâm. They do not say anything from themselves. They are called "müjeddîdîn" (those who renew). The Hadith praises them and foretells that they will come and render service to Islam. Our Prophet declared, "After me, a savant will appear every hundred years. He will strengthen my Sherî'at." These müjeddîdîn were praised in this hadith: "The savants of my ümmet are like the prophets of the sons of Isrâil." The certain müjtehids such as Imâm-i-a'zâm (the greatest leader) Abû Hanîfa, Imâm-i Shâfi'î and the like, who are mazhab leaders, and the müjtehids who are dependent on a mazhab in each century, such as Imâm-i Rabbânî Ahmed Fârûqî Serhendî and Hadrat Mehdi, who will appear later on, are of these müjeddîdîn. Some hypocrites, who use the religion as a means for political purposes and for their worldly advantages, have been representing themselves as religious man, as mürshids. Every one of them has been writing that he himself is the very müjeddîd of the present century, who was predicted in the Hadith. The ignorant believe them and say that they are müjeddîdîn. Whereas, Resûlullah explained the symptoms of the müjeddîd of each century predicted in the Hadith above. He said that they all would be in the path of the Ashab-i-kirâm. And those who are in the path of the Ashâb-i-kirâm are the savants of the **Ehl-i-sünnet**. These müjeddîdîn, who are predicted in the Hadith, are the great savants of the Ehl-i-sünnet mazhab and are the apples of Moslems' eyes. These müjeddîdîn do not say anything from their own minds, opinions or thoughts. They do not give Âyât and Ahadith meanings according to their own ideas and understanding. They try to spread and

individuals, the family and the whole nation from a great disaster? Isn't it good if they, instead of the lowness and baseness of ignoring the customary dissipation, the evil, harmful deeds of their husbands, accustom themselves to a useful, noble feeling? They can protect the chastity, the honesty of their husbands. They will be paying their religious duty which is an equivalent for their husbands' self-sacrifice in the battlefield.

In the time of the Party of Union, in the National Assembly, Mensûrî Zâde Saîd, the deputy of Manisa, offered to pass a law to prohibit teaddüd-i-zevjât. The majority of deputies said it was impossible. The law was not passed. As for the question what should Moslems do in a country where there is such a law; Moslems do not oppose the laws even if they are in a country of disbelievers. They do not commit any crime. Opposing the laws and the government gives way to instigation, which is not permissible. It is declared in the Hadith, "**Instigation is asleep. May Allahü teâlâ damn him who wakes instigation.**" May Allahü teâlâ protect Moslems against instigations and calamities! Amen.

42 — Abul A'ala Maudoodi, one of the religion reformers of the present time, in his book **The Revivalist Movement in Islam**, introduces Imâm-i Ghazzâlî as a reformer. He writes:

"Imâm-i Ghazzâlî extirpated the Greek thoughts so as to remove their effects from Moslems' minds. He corrected the mistakes of those who attempted to defend Islam against philosophers and scholasticism according to their own thoughts. He revealed the rational effects of the principles of belief, reopened the spirit of ijtihâd, arranged the programs of education, introduced the moral principles of Islam and invited the government and officials to follow the Sherî'at. Yet he was inefficient in the knowledge of the Hadith, and he dwelt too much on rational knowledge and inclined to tasavvuf more than necessary."

He represents this great savant, who is one of the greatest Ehl-i-sünnet savants, as defective. He calls these imaginary defects of his "dangerous attitude". He extravagantly goes on:

"Ibni Taymiyye removed these dangers, revived Islam's spirit of idea and morals and accomplished the explorations of renewal. A little before ibni Taymiyye, no one had dared to invite the people to the Sherî'at out of the fear of being calumniated; the narrow-minded savants had cooperated with the cruel rulers, and it was his lot to unfurl the flag of renewal against them. He was profound in interpretation of the Kur'ân and he was in the grade of leadership in the Hadith and he took Islam from where Ghazzâlî had left it forward. He defended Islamic creed and found more beautiful proofs for Islamic spirit than Ghazzâlî had. Ghazzâlî's judgement had remained under the harmful influence of rational thoughts. Ibni Taymiyye was more effective and chose the way of reason, which is closer to the spirit of the Kur'ân and the Sünnet. Thus, he won a wonderful success. Men of knowledge did not know the interpretation of the Kur'ân. Those who were educated scholastically were not able to establish the connexion between themselves and the Kur'ân and

to deceive Moslems, they praise a few of the Ehl-i-sünnet savants. They write that they admire them. Yet they dislike the majority of the teachings written in their books. They say that these are superstitions. Out of the Ahadith written in the valuable books of these great savants, they say "mevdû", made-up" about the ones which do not suit their purposes and which hinder their advantages. They put forward the corrupt, harmful things which they themselves make up saying that they are true. Thus, they try to blemish these great savants. Another group of them speaks constantly ill of one or two of the Ehl-i-sünnet savants, and even, they call them disbelievers.

From the term 'religion reformers', we Moslems understand the 'people of no mazhab, that is, those of the second and third groups'. The group, which it is declared in the Hadith above has the right belief and will not go to Hell for this reason, is called "the mazhab of Ehl-i-sünnet valjemâ'at". This Hadith shows that a person is either a Moslem or a disbeliever. And the Moslem is either of the Ehl-i-sünnet mazhab, or he is a person of bid'at, that is, he is deviated. This means to say that the person who is not of the Ehl-i-sünnet mazhab, that is, the person without mazhab, is either deviated or he is a disbeliever.

Today, Moslems should be very vigilant lest they believe in these destructive religion reformers, who have spread all over Moslem countries. Masons, the insidious enemies of Islam, in order to cause Moslems to depart from their religion, try on the one hand to make the authorities of government Masons. On the other hand they educate Masonic men of religion. Masonic men of government try to pass laws prohibiting the farz actions and commanding the harâm actions and even the symbols of disbelief and to bring the reformer men of religion, who are their associates in the guilt, to the fore, and provide them with currency and fame. For example, Âlî Pasha, who became Grand Vizier five times during the times of Sultan Abdülmejid and Sultan Abdül'azîz and was buried in the yard of the Suleimania Mosque when he died in 1287 A.H. (1871 A.C.), was a Mason. He brought the enemy of Islam, Jemâleddîn-i Afghanî, who was a religion reformer, to Istanbul, and co-operating with him he began to reform the religion. But the Ehl-i-sünnet savants were too vigilant not to leave the field to them. They proved Jemâleddin's disgrace. And Âlî Pasha could not support him.

Jemâleddîn-i Afghanî was born in Afghanistan in 1254 A.H. He came to Kabul in 1261. He stayed there ten years. He read many books on philosophy. For some time, he spied for the Russians upon Afghanistan and gave them journals. He received much money from the Russians. In

emphasize the meanings which the savants of tefsîr (interpretation) and the Hadith have given. How could Maudoodi ever say "ignorant" about these profound savants, whom Resûlullah praised? We cannot understand his reason!

In the basic books of Islam, there is not any mevdû' Hadith or any of the corrupt beliefs or wrong deeds which the enemies and the ignorant have introduced to Islam. The duties of müjeddîdîn are not to change the religious books of Islamic savants, to disesteem the value of religious information in these books, or to add new information to them. Their duties are to reveal the religious information in these books, to explain and teach it to everybody. These exalted savants of Islam are not called "reformers"; they are called "müjeddîdîn".

The second group of the religion reformers believe in and pay respect to the Kur'ân and the Hadith, but they refuse the meanings, the information given in the books of Islamic savants. They derive meanings from the Kur'ân and the Hadith according to their short sight. They differ from the knowledge of the Ehl-i-sünnet savants on many points. They are called "the groups of bid'at" or "deviation", that is, "gone astray".

Our Prophet predicted also that they would appear. The Hadith, "My ümmet will part into seventy-three groups. The seventy-two of them will go to Hell, and one will not go to Hell owing to its creed," is written in many valuable books. It is communicated on the first page of the translation of **Milel and Nihal** that it exists in the four books of **Sünen** and that it is explained more detailedly in **Tirmüzî's** book. Also, it is written in the books **Buhârî-yi-sherîf** and **Müslim-i-sherîf**. Furthermore, it is written on the six hundred and nineteenth page of the book **Sherh-i Mevâkif**, which is one of the greatest books of kelâm and was taught in high grades of Madressas and on the sixty-seventh letter in the second volume of **Mektûbât** by **Imâm-i Rabbânî**. Those deviated members of the bid'at groups and disbelievers deny this Hadith.

In the third group of religion reformers are the insidious disbelievers, who are the enemies of Islam. By uttering gentle words such as, "We renovate the religion, reproduce its main sources and return it to its former position," they try to demolish Islamic faith, to change and defile the true meanings of the Kur'ân and the Hadith. They strive to demolish Islam from the inside. Because they pretend to be Moslems and say, "We renovate the religion and purify it from superstitions," the ignorant people suppose that these disbelievers are real müjeddîdîn. They believe them. Thus these reformers are very successful. In order

the aberration of reform in the religion first. Later on, this aberration was led up to disbelief by the ignorant and by the enemies of Islam." Ibn Taymiyye was born in Harrân in 661 (1263 A.C.), and catching a disease as he was in prison in a fortress in Damascus, he died in 728 (1328 A.C.). He did not like the Ehl-i-sünnet savants. He denied the tasavvuf entirely. He called the apples of the eyes of Islam, such as Muhyiddîn-i Arabî, Sadreddin-i Konevî, "disbelievers". Whereas he was not too ignorant to know that he who called a Moslem disbeliever would become a disbeliever himself. It is a pity he tried to adapt the Sherî'at to his own opinion and narrow mind and, denying the facts which he could not comprehend, he went astray.

Ibni Taymiyye said that the early Moslems had adapted themselves to the Kur'ân and the Hadith, but the mazhab leaders who had appeared later had mixed their own opinions with the matter, and he blamed the Ehl-i-sünnet. Whereas, as communicated in the answer to the seventeenth paragraph, the Ehl-i-sünnet savants, in regard to religious knowledge, have never departed from the way of narration. They have not followed their own points of view. It is communicated unanimously by Moslem savants that especially Imâm-i-a'zâm Abû Hanîfa followed the narration in every respect and held his own point of view inferior to the narration. In the twenty-seventh chapter of my book **Se'âdet-i Ebediyye**, it is explained with documents that this is so. While slandering the Ehl-i-sünnet savants in this respect, Ibn Taymiyye himself interpreted the Kur'ân according to his own point of view. Thus, he himself differed from the early Moslems. This behavior of his shows that he was not sincere on his word. He said that the Ehl-i-sünnet savants had misunderstood the Kur'ân and the Hadith and that even the Prophet's companions had gone wrong on many points. He said that he himself corrected Allah's religion and that he only understood the true meaning of the Kur'ân. He disliked the great müjtehids of the first and second centuries (of the Hegira), who had been praised in the Hadith, and those Moslem savants who have spread their mazhabs all over the world. Because of this, he began to fall into disesteem in front of the men of knowledge. The authorities of religion co-operated and began to observe minutely the way he had taken, and it was understood to be aberrant and harmful. The chair of professorship, which he had inherited from his father, was taken back from him. But still he did not keep quiet. He reproduced the words of the aberrant group called "Müşebbihe" and said that Allahü teâlâ was material and an object. He supposed that the Creator was in the shape of man. By giving wrong meanings to symbolic (müteshaabih) Âyât and Ahadith according to his own comprehension, he went wrong. He

1285, he came to Egypt and became a Mason. Âlî Pasha brought him to Istanbul and assigned him duties. Hasen Tahsin, another mason, who was at that time the rector of the University of Istanbul and who had been educated in Paris by the Grand Vizier Reshid Pasha and who was announced to be a disbeliever by the Shaikh-ul Islam, had him give lectures that year. But, when he spoke recklessly, great savant Hasen Fehmi, who was the Shaikh-ul Islam of that epoch, gave the fetvâ about that he was disbeliever. Hasen Fehmi Effendi was one of the profound savants of his time. He was the hundred and tenth Shaikh-ul Islam of the Ottoman Empire. He had won the first place in the examination of rü'ûs. He became a müderris, that is, a professor of religious knowledge in the university. He educated many disciples. Having been promoted through many duties, he became the Shaikh-ul Islam. When Sultan Azîz went to Egypt, he prepared the hutbeh which the orator would give. He was together very often with Hadrat Shaikh Saka, the famous savant of Jâmi-ul Azhar. The Egyptian savants appreciated his power in knowledge. Because of this same savant's having more influence, Jemâleddîn was disgraced. Alî Pasha had to dismiss Jemâleddîn from Istanbul. It is written in the book **Eddürer** by **Edip Isshak**, an Egyptian, that Jemâleddîn was the chief of the Masonic lodge in Egypt. He inoculated Egyptians with ideas of revolution. In order to increase his fame, he pretended to side with those who prepared the event of **A'rabî Pasha** against the British. He made friends with **Mohammed Abdoh**, the mutfi of Egypt. He inculcated him with his reformatory thoughts. Mohammed Abdoh says in an article of his, "Before I saw Jemâleddîn, my eyes had been blind, my ears deaf and my tongue dumb." In London and in Paris, he wrote many harmful articles on reform in the religion. In 1886 he came to Iran. He did not keep quiet there, either. Fastened with chains he was left inside the Ottoman borders by five hundred cavalrymen. He went to Baghdad and London. He wrote articles against Iran. Thence he came to Istanbul. And here, co-operating with Behâîs he made the religion a means for politics. He tried to stir up instigation in Iran. A year later, his chin became cancerous and he died in 1314 A.H. (1897 A.C.). He was buried in the Cemetery of Shaikhs near the Machka Barracks in Istanbul. An American had a tomb built for him. After the Second World War, his bones were taken to Afghanistan. Masons write differently about his hostility against Islam, his revolutionary and mischievous movements. They are not ashamed of saying "ignorant, reactionary" about the Shaikh-ul Islam and Moslem savants just in order to show him great.

Great Moslem savant Hadrat Sayyed Abdulhakîm Arwâsî [passed away in 1943 (1362 A.H.)] said, "It was **Ibni Taymiyye** who invented

said that the torment of Hell wasn't eternal also for disbelievers and that every kind of tax paid to the State would be accepted as zekât. He didn't admit that the words incompatible with what the four mazhabs had unanimously declared were of disbelief. He strived to rebut the honour and fame of the Ehl-i-sünnet savants. In the al-Jebel Mosque in Sâlihiyye, he said that Hadrat Omer had made many mistakes. In a gathering he said that Hadrat Alî went wrong three hundred times. In a Hadith, which is written in the book **Künûz** by Menâvî, in Imâm-i-Ahmed's **Sahîh** and in the book **Mir'ât-i Kâinât**, it is declared, "**Allahü teâlâ has put the true word on Omer's tongue.**" Resûlullah says in this Hadith, "**Omer never goes wrong!**" And Ibni Taymiyye opposes to this Hadith by saying, "Omer made many mistakes." Whereas, he was not too ignorant to know of this Hadith. He was very much learned on the Hadith. But he went wrong as much. Yes, many of the Prophet's companions except Hadrat Omer might have made mistakes in those matters that are to be understood through ijtihâd. But their mistakes were mistakes of ijtihâd. For this reason, the mistakes of those great people and also of the Ehl-i-sünnet savants in those matters that are to be understood through ijti-hâd will be given sevâb, (they will be rewarded in the next world), for all of them were müjtehids. As for Ibni Taymiyye's mistake in those learnings that are to be believed, it has taken him away from the right path and caused the torment he deserved to increase. By presuming himself to be a müjtehid like the religious leaders are, he became above himself and thus was dragged on to disaster. Ibni Taymiyye went further and mercilessly attacked the great men of tasavvuf, Sadreddîn-i Konevî, Muhyiddîn-i Arabî and Omer bin Fârid. He said that Al-Ghazzâlî's books were full of mevdû' Ahadith. And he did not neglect to criticize our savants of kelâm. He was not able to understand that the mazhabs were because of the difference of ijtihâd but he supposed that they were results of philosophic thoughts. He considered it as a guilt that the Ehl-i-sünnet savants had said that the churches that had remained from of old in Moslem countries should not be touched, and for this reason, he spoke ill of the great men of religion.

Maudoodi, like Ibni Taymiyye, misrepresents Imâm-i Ghazzâlî as defective. Great savant **Ibni Hajer-i Mekkî**, while telling about the things that will cause disbelief in his book **Al-a'lâm bi-qawâti'il Islâm**, deriving from the books of Abdülwahhâb Ibnüssübki and other savants, says, "The person who finds fault with Imâm-i Ghazzâlî's writings is either a person who envies him, or he is a renegade." This book of Ibni Hajer has been printed on the margin of his book **Zewâjir**. It is in Arabic. It is available in Istanbul. The writing we quoted is on its page hundred and thirty-seven.

was so badly fixed in this corrupt belief of his that one day, on the pulpit of the mosque of Damascus, he said, "Allahü teâlâ descends on earth from the sky as I descend now," and got down off the pulpit. Ibnî Battûtâ communicates this. In the fetvâ book named **Tâtarhâniyye** and in the book **Milel and Nihal** and in many books, it is written that the groups of **Müjessime** and **Müşebbihe**, that is, those who believe such things as, "Allahü teâlâ is like an object. He sits down, gets down and walks on the Arsh," are disbelievers. In 705 A.H., savants and men of government, gathered near the Egyptian Sultan Nâsser, imprisoned Ibnî Taymiyye in the well of Cairo fortress because he spread such aberrant words. Because he gave wrong fetvâs which the Ehl-i-sünnet savants did not consider permissible, he was imprisoned in the fortress of Damascus in 720. His words about visiting the prophets' graves and holy tombs also made a mess and caused instigation. For this reason, he was imprisoned again in Damascus in 726. In 728, he got sick in the dungeon and died.

Ibnî Taymiyye said that he was in the Hanbelî mazhab. Whereas, one has to have belief in accord with the Ehl-i-sünnet mazhab so that one can be in one of the four righteous mazhabs. Many words of his indicate that he was not in the Ehl-i-sünnet mazhab and, on the contrary, he disliked the Ehl-i-sünnet. He represented himself as a müjtehid, as a reformer. Mer'î (passed away in 1033 A.H.), one of the Hanbelî savants, wrote a biography of Ibnî Taymiyye. In this book, which is titled **Kavâkib**, writes that Taymiyye did not recognize the necessity of imitating imâms of mazhabs and even the ijma' in his writings. Though he attacked the Ehl-i-sünnet savants because they had done kiyâs, he himself did kiyâs a lot on many points, especially in his book **Mejmû'atürresâil**. He did not believe in the greatness of the evliyâ and attacked against the act of visiting tombs. He changed the Hadith, "**Only three mesjids are to be gone for a visit,**" into "**Only three mesjids are to be visited,**" and said that it would be a sin to go to visit even Resûlullah's tomb. Hadrat Hajer-i Heitemî answered this in detail in his book **Fetâvâ-yi-fiqhiyya**. In the two hundred and twenty-second article of the book **Nüzhet-ül-havâtir** by Allâme Abdülhay Hasenî (died 1341 A.H.), it is written that Muhammed Abdülhay Lüknevi, who was a Moslem savant in India and who died in 1304 A.H., debated upon this subject with Muhammed Beshir, one of Wahhâbîs in India. He was aggressive against the mazhab of Hadrat **Abül Hasen-i Esh'arî**, who was one of the greatest Ehl-i-sünnet savants, and against this profound savant's explanation of Kadar and of the names of Allahü teâlâ and against the meanings which he had given to Âyât that tell about the torment in the next world. He

known and distinguished them, and we should be careful not to believe in the books of the deviated. Those who suppose that Ibni Taymiyye was right write down pitiable things in order to defend him and his deviated writings. They attempt to change, and even, to deny the documents of Moslem savants and historians. In order to misrepresent his being judged and imprisoned, they shortly write as follows: "His writings against the men of tasavvuf offended them. His fetvâs about divorce made the savants of fiqh feel hostile towards him. And his fetvâs about the Divine Attributes hurt the savants of kelâm. Therefore, the savants of kelâm, fiqh and tasavvuf co-operated against him, and he was punished." They think that they can make everybody believe that religious savants would become hostile towards a Moslem because of a few words, that they would torment him and that they would try to trap him. They misrepresent him as oppressed and the savants as cruel. Whereas, Ibni Taymiyye rose the flag of rebellion against the Ehl-i-sünnet. He spread the fire of mischief and instigation over Moslem world. For example, when Abû Hayyân, a savant of Arabic grammar, came to Cairo, Ibni Taymiyye said to him, "Who is Sibeveyh that you call him a savant of Arabic grammar. There are exactly eighty mistakes in his book, which you cannot distinguish." Hearing these words of his, which would not become a man of knowledge, Abû Hayyân preferred to keep away from him. He censured him in his Kur'ân commentary **Al-Bahr** and also in its abridgement titled **Nehr**.

Ibni Hajer-i Askalânî, quoting from Zehebî, says in his book **Dürer-ül-kâmine**, "When talking over knowledge, Ibni Taymiyye used to get angry, try to beat the person whom he talked to and offend everybody." Imâm-i Süyûtî says in his book **Kam'ul-mu'ârid**, "Ibni Taymiyye was arrogant. He was self-conceited. It was his habit to represent himself as superior to everybody, to slight the person whom he talked to, and to make fun of the great." Muhammed Alî Beg, one of the damascene savants, says in his book **Hittâtüsh-Shâm**, "Ibni Taymiyye's aim is like the aim of the priest named Luther. But the müjeddîd of Christianity was successful, but the müjeddîd of Islam was unsuccessful."

Goldziher writes that Ibni Taymiyye deemed the righteous mazhabs as of bid'at, that he struggled with them by saying that they changed the early purity of Islam, that he fought the mazhab of Esh'arî and tasavvuf, and that he said that it was an evil deed to visit the graves of prophets and the Evliyâ.

Mustafa Abdürrazzâk Pasha, former Rector of the Câmi'ul Azhar, one of those whom Muhammed Abdoh educated and one of his followers,

Many of Moslem savants declare that Ibni Taymiyye departed from Islam and became a renegade. Profoundly learned savants, such as Ibni Battûtâ, Ibni Hajer-i Mekkî, Taqeyyedîn-i Subkî and his son Abdülwahhâb, Izzeddîn bin Jemâ'a and Abû Hayyân Zâhiri Endülüsî, all of whose words are documents, have considered him a man of bid'at and a gone astray. A pupil will certainly praise his teacher; historian Zehebî is one of those who praise their teacher, Ibni Taymiyye, excessively. Yes, those who say that he was gone astray do not deny the muchness of his knowledge, intelligence and zühd. But, Hadrat Imâm-i Rabbânî Ahmed Fârûkî says in his fifty-third letter:

“The good savant is the best of mankind. The bad savant is the worst of mankind. Men's happiness and disaster are dependent upon savants. A great man saw the Satan sitting unoccupied and asked the reason of Satan's being lazy. The Satan said, ‘The deviated savants of the present time do our work. They do not leave any work for us to lead the people astray.’”

Imâm-i Sübkî also used to praise Ibni Taymiyye's knowledge and intelligence much. Burhaneddîn Muflih says in his **Tabakât**, “Imâm-i Sübkî praised Ibni Taymiyye much in the letter which he had written to Zehebî.” But, Imâm-i Sübkî, in his book **Erreddü-li Ibni Taymiyye**, and his son Abdülwahhâb, in his **Tabakât**, write that he departed from the Ehl-i-sünnet and went astray. Many persons whom he inoculated with his ideas, especially his disciples Ibni Kayyim and Zehebî, praise him too much. Such people as Alîyyulkârî and Mahmûd Âlûsî, who are considered as religious men by preparing explanations for famous books and who live on writing down the Kur'ân and valuable books, and Muhammed Abdoh, who assume to be a müjtehid, have chosen his path and departed from the Ehl-i-sünnet.

A major part of what we have communicated about Ibni Taymiyye up to here is written in the **Encyclopedia Islam** prepared by the Faculty of Letters of the University of Istanbul. Yûsüf Nebhânî [died in 1350 A. H. (1932) Beirut], one of the profound savants of the present century, in his book **Shevâhidülhak**, and Shaikh-ul Islam Mustafa Sabri Effendi, one of the great Ottoman savants, in his book **Al-ilm val Akl**, have proved with documents that Ibni Taymiyye had deviated.

Some ignorant people of religion cannot comprehend the greatness of the Ehl-i-sünnet savants; for a savant can comprehend a savant. Since we are not savants, we cannot distinguish real savants from aberrant religious men. We should learn who are right and who are gone astray by reading the books of the Ehl-i-sünnet savants, who have

did not interpret differently and on which there has been *tevâtür*. Muhammed bin Abdullah, who is famed with the name **Ibni Battûtâ**, from Tanca, had his clerk, **Ibni Jezî**, write his history of **Tuhfetünnüzzâr**, and this book has been translated into various languages. Its second translation into Turkish was done by Muhammed Sherîf Beg and was printed in Istanbul in 1335 A.H. It is said at the end of the 99th page of this book, "Ibni Taymiyye had much knowledge. But there was something wrong with his mind." He quotes many of his words that are incompatible with the Sherî'at. For example, he says, "It was in Damascus. I was in the Friday *nemaz*. **Ibni Taymiyye**, after reciting the *hutbeh*, descended the stairs saying, 'Allahü teâlâ descends on the world's sky as I descend now.' **Ibni Zehrâ**, a **Mâlikî** savant, told the congregation detailedly about the badness of these words. The congregation beat **Ibni Taymiyye** very much. His turban fell down and his silk skull-cap appeared. [It is forbidden in Islam for men to wear silk clothes, caps, etc...] They took him to the court of law. He was punished." May Allahü teâlâ endow comprehension and the guidance to the right path upon those who regard a person, whose aberration was understood and who was punished by the savants of his time and by all Moslems, as superior to our *mazhab* leaders, and also upon those who believe in them! May He protect the Moslem children against believing in the deviated! Amen.

Hadrat Ibni Hajer-i Mekkî says in his book **Jevher-ül-munzam**, "One of **Ibni Taymiyye's** superstitions, absurdities is his denial of putting **Resûlullah** as an intercessor (when praying Allahü teâlâ). No savant before him had ever said so. Because of this absurd idea of his, he became the subject of Moslems' conversations. This matter is different from the *fetvâ* which he gave. It is always very good to put **Resûlullah** as an intercessor. He can be put as an intercessor before he was born as well as after he was born, and in the world as well as in the next world. One of the proofs showing that he can be put as an intercessor before he was born is the fact that prophets and the *Evliyâ* of their *ümmets* had prayed through him. **Ibni Taymiyye's** slanderous word is never based upon any fact or any witness. A Hadith reported by **Hâkim-i Nishâpûrî**, a Hadith savant, declares, 'When **Hadrat Adam** made a mistake, he said, <O Allah! Forgive me for the right of **Hadrat Muhammed**.> Allahü teâlâ said, <I have not created **Hadrat Muhammed** yet. How do you know him?> And he said, <O Allah! When Thou created me and gave me soul, I raised my head to see the writing, [**Lâ-ilâhe-illâllah, Muhammedün Resûlullah,**] all around the *Arsh*. I understood that Thou had put the name of the one whom Thou loved most amongs Thine human creatures next to Thine Name.> And Allahü teâlâ

says, "When giving fetvâ, Ibni Taymiyye did not follow any mazhab but he acted in accordance with the proof he had found. He denied the keshf of the great men of tasavvuf."

Ibni Taymiyye says about Sadreddîn-i Konevî, "Sadreddîn, a friend to Muhyiddîn-i Arabî, surpassed his master in scientific knowledge and in the knowledge of kelâm, yet he was more disbelieving, less learned and had less Îmân than he. Since their mazhabs are disbelief, the ones who are more skilful are closer to disbelief." Some of Islamic savants said that he was a disbeliever. And most of others said that he was deviated. Shaikh Mekkî, one of the savants of the time of Yavuz Sultan Selîm Khan, while answering the attacks against Hadrat Muhyiddîn-i Arabî, in his book **Al-cânib-ül-garbî**, which exists in the Reshid Efendi section in the Süleymâniyye Library, says, "Ibni Taymiyye says that disbelievers will get out of Hell after burning there for many years, and writes the Hadith, '**Some day the doors of Hell will open, and grass will grow on its ground.**' He has quoted other Ahadith, too. Whereas, it is clearly declared in the Kur'ân that disbelievers will remain in Hell eternally. There has been tevâtür and unanimity about this fact. Most savants inform that Ibni Taymiyye has opposed to the tevâtür and to the ijmâ'."

It is written on the ninety-sixth page of the book **Muhtasar-i Kurtubî**, "Those who say that all the inhabitants of Hell will go out and Hell will become empty are opposing to the Kur'ân and to the Hadith by saying so. The savants of the Ehl-i-sünnet and those just imâms unanimously said that the torment of Hell would be eternal for disbelievers. The Âyet, '**We will throw those who have parted from the path of believers into Hell,**' is an answer to them. The first class of Hell, where those believers with a lot of sins are, will become empty. Its other classes, where disbelievers are, will never become empty. Believers will be saved from torment by attaining shefâ'at, and only their place will become empty, and grass will grow on the bottom of the first class of Hell. Imâm-i Kurtubî writes that the Hadith above is **Mevkûf**, and says that it has not been heard from Resûlullah. Also, Hadrat Muhyiddîn-i Arabî says that the doors of Hell will never be opened, and that disbelievers will remain in Hell eternally. Those savants who have said that they will go out of Hell have meant to say that believers will go out." Ibni Taymiyye, putting forth the Hadith communicating that believers will go out of Hell, denied the Âyât, the tevâtür and the ijmâ'. Calling the Ehl-i-sünnet savants disbelievers causes one to become a disbeliever. It is written in the subject of "**Cadis**" of the book **Redd-ül-muhtâr** that it is disbelief to deny those Ahadith which the Selef-i-sâlihîn

veccüh, Tevessül, Istigâse and Tesheffu' through Resûlullah, through other prophets or through the Evliyâ all mean the same thing. Our Sherî'at has declared that it is permissible to put the deeds, the worships as an intermediary. The Hadith informs that, of old, some people were imprisoned in a cave, and when they entreated by mentioning their old deeds which they had done only for the sake of Allahü teâlâ, the stone that had plugged the opening of the cave opened the way and they were rescued. When the prayer which is sent through one's good deeds is accepted, it is certain that the prayers sent through those who have performed the best of deeds will be accepted. Omer-ibnül-Hattâb sent prayers so that it would rain by putting Hadrat Abbâs as an intermediary. None of the Ashâb-i-kirâm said anything against this. The reason why he did not pray through Resûlullah or through his blessed grave but through Hadrat Abbâs was because he deemed himself very low and considered Resûlullah's relatives as higher than himself. His praying through Hadrat Abbâs, in actual fact, was praying through Resûlullah. It cannot be said that the words 'tevessül', 'teveccüh' or 'istigâse' show that the one through whom is prayed is higher than the one who prays. For the one with some degree is made an intermediary in order to ask from the one with a higher degree. 'Istigâse' means 'asking for help from somebody else by putting someone as an intermediary'. This somebody else is higher than the one who is regarded as an intermediary. Moslems, when praying through Resûlullah or through the evliyâ, do not think otherwise. Not other things come to their hearts when saying these words. It is Allahü teâlâ, alone, who is prayed and who is asked from. The Prophet is an intermediary, a mediator between the two. It is only Allahü teâlâ who helps by creating, by making. It is the Prophet who is the cause, the intermediary of the help. Allahü teâlâ is the real helper. Resûlullah is the symbolic helper. A Hadith reported by Hadrat Buhârî declares, **'On the Day of Resurrection, they will pray first through Adam, then through Mûsâ, and then through Hadrat Muhammed.'** 'Praying through Hadrat Resûlullah' means 'asking him to pray'. For he is alive in his grave. He understands the demand of the person who asks from him. It is truly communicated that there was dearth in the time of the Emîr-ül-mü'minîn, Hadrat Omer, and one of the Ashâb-i-kirâm visited Resûlullah's grave and said, 'O Resûlullah! Pray for your ümmet so that it will rain! Your ümmet are about to perish.' Resûlullah showed himself to him in his dream and said that it would rain. And it did rain. Also, he said in the dream, **'Go to Omer! Tell him my greetings! Give him the good news that it will rain. Tell him to act mildly.'** Hadrat Omer was severe. He was strict in carrying out the commands of the Religion. The person went to the Caliph. He told him what had happened. The Caliph listened and

declared, <O Adam! You have said the truth. Among Mine human creatures, he is the one whom I love most. Since you asked my pardon for his right, I have forgiven you immediately. If it were not for Hadrat Muhammed, I would not have created you.> 'Hadrat Muhammed's right' means 'Allahü teâlâ's loving and cherishing him very much'. Or it means that he has rights upon other human creatures. Or it means 'the right which Allahü teâlâ, as a blessing upon him, recognizes him upon Himself'. Likewise, a Hadith declares, **'What is human creatures' right upon Allahü teâlâ?'** In this context, 'right' does not denote something necessary. For Allahü teâlâ does not have to make anything. He makes if He wills, and He does not make if He does not will. Asking something from Allahü teâlâ for Resûlullah's right could not be said to be şirk, because it is not asking it for Resûlullah. Allahü teâlâ declares that He loves His Messenger very much and that He has endowed a high rank upon him. Allahü teâlâ is asked to give for the right, for the sake of this love and this high rank. One of the blessings, gifts which Allahü teâlâ has endowed upon His Messenger is that He accepts those prayers sent through his right, through his high rank. It is the greatest harm for the person who disbelieves this blessing to be deprived of it. Resûlullah was put as an intercessor when he was alive, too. Nesâî and Tirmüzî report that a blind man came to Resûlullah. He begged him to pray so that his eyes might open. Resûlullah said to him, **'I will pray if you wish, but you can be patient if you like. Patience will be better for you.'** When the man said, 'I would like you to pray. I don't have anybody to lead me. I am in great difficulties,' he declared, **'Perform ablution and then say this prayer!'** The meaning of the prayer is: **'O Allah! I turn towards Thee through Thine Beloved Prophet, whom Thou have sent as a blessing upon people. I ask from Thee! O Hadrat Muhammed! I turn towards my Allah through you. O my Allah! Make him an intercessor for me!'** Also Imâm-i Beyhekî reports this, and he also says, 'He stood up and, seeing, walked away.' Resûlullah taught him how to say the prayer. He did not pray himself. He wished that he turn towards Allahü teâlâ, entreat Him, put Resûlullah as an intercessor, and thus his prayer be accepted. Resûlullah used to be put as an intercessor both when he was alive and after his death. The Selef-i-sâlihîn, after Resûlullah's death, said this prayer very often and attained their purposes through it. Osmân the Caliph did not accept a person's request. That person went to Hadrat Osmân bin Hanîf, one of the Ashâb-i-kirâm, and asked for his help. He taught him how to say this prayer. When he approached the caliph after saying the prayer, his request was accepted; this fact is reported by Taberânî and Beyhekî. In a Hadith reported by Taberânî, Resûlullah, when praying, said, **'For the right of Thine Prophet and Thine other prophets preceding him.'** Te-

The book **Shevâhid-ül-haq**, quoting from Hadrat Shihâbüddîn-i Remlî, writes, "Prophets and the Evliyâ can prayed through even after their death. When prophets die, their miracles are not finished. And when the evliyâ die, their kerâmets (see the word 'mu'jize') are not finished, either. The Hadith clearly declare that prophets are alive in their graves and they perform nemâz and hadj. It is known also that martyrs are alive and they help those in war."

Muhammed bin Abdülwahhâb, the founder of Wahhabiism, read the books of Ibni Taymiyye and his disciple Ibni Kayyim-i Jevziyye, and deviated from the righteous path. He got their ideas fixed into his mind.

43 — Another religion reformer who has done much harm to Islam is the son of Abdülwahhâb. Those who follow his path are called "**Wahhabis**". Wahhabis say:

"All Moslems who have spread over the world for six hundred years have been polytheists, disbelievers. Since it is farz to worship Allah directly, nothing can be put as an intermediary for worship. It will be şirk to pray or to ask for help from anybody besides Allah and it will never be forgiven. All of those who mention one of the prophets or evliyâ and ask for help from them and who respect shrines by performing vows, alms and other things, are polytheists. 'We expect their shefâ'at. We render them intermediaries in order to approach Allahü teâlâ'; these words of theirs do not rescue them from şirk. Polytheists of the time of Resûlullah also used to pray and beg Allah when they were in trouble. When they became safe, they used to pray angels, the evliyâ and idols. Likewise, today's polytheists beg such and such a chief dervish or such and such shaikh. These polytheists are worse than the ancient polytheists. Let alone the polytheists who beg a shaikh, even those who say, 'O Resûlullah! Do shefâ'at for me, come to my rescue,' will be disbelievers, too."

Muhammed the son of Abdülwahhâb explained Kalima-e Tavheed according to his opinion and disseminated it far and wide that all Moslems were polytheists.

The savants of the Ehl-i-sünnet wrote answers to him and declared that Wahhabis were in a wrong path. Also, Süleiman, Muhammed's brother, wrote a big book to blame Wahhabbiism. The books **Fasl-ül-hitâb** and **Keshf-ül-hijâb** by famous molla Alî bin Ahmed, one of the savants of Basra and known with the name Kabânî, prove that Wahhabis have deviated from the right path.

Because there were such words as 'Sayyedinâ' and 'Mevlânâ' in the book **Delâil-i-hayrât**, Wahhabis burned this book. Whereas, Sultan Abdülhamîd Khan II read **Delâil-i-hayrât** every day. The son of Abdülwahhâb frequently said, "If I could, I would demolish Hÿjre-i-se'âdet (Resûlullah's shrine). I would throw away the golden gutter pipe on Kaaba and put a wooden gutter pipe in its place." He called those who would not believe him "disbelievers". He frequently said that Hadrat

wept. According to some reports, it was Bilâl bin Hâris Münzenî, one of the Ashâb-i-kirâm, who dreamt so. Here, we want to inform not with the dream but with the fact that the Sahabî went to Resûlullah's grave and prayed through him. As it is seen, Resûlullah can be asked, not only when he was alive but also after his death, to pray so that one's wishes might come true. In addition to the fact that wishes have come true through his prayers and intercession, there is the fact that those prayers sent through him before he was born, when he was alive or after his death have been accepted. On the Day of Resurrection, he will intercede with his Allah for his ümmet, and his intercession will be accepted. This fact has been reported through **ijma'**, that is, unanimously, by Islamic savants. Hadrat Abdullah ibni Abbâs reported Allah's Messenger as saying that Allahü teâlâ declared to Hadrat Îsâ, **'O Îsâ! Believe in Hadrat Muhammed! And command your ümmet that those of your ümmet who will live in his time to believe in him! Had it not been for Hadrat Muhammed, I would have not created Hadrat Adam. Had it not been for Hadrat Muhammed, I would have not created Paradise or Hell. I created the Arsh on the water. It began to move. When I wrote, <Lâ-ilâhe-illâlah,> on it, it stopped.'** This Hadith has been communicated with valid documents by Hâkim. Wouldn't a prayer be accepted, which is sent through the intercession of such a Prophet, who has such a high grade and unmeasured honour, and who has attained his Allah's blessings? Wouldn't a prayer sent by asking for his intercession be accepted?" Up to here, we have quoted from **Jevher-ül-munzam**, by translating its quotation in the book **Shevâhid-ül-haq**. Also, the prayers which Hadrat Noah, Hadrat Ibrâhim and other prophets sent through Hadrat Muhammed are written in the books of tefsîr.

The book **Shevâhid-ül-haq**, quoting from Imâm-i Sübkî, writes that there are two ways of praying through Resûlullah: The first one is to ask from Allahü teâlâ for the sake of his high grade, for his bereket (abundance which Allahü teâlâ sends through him). When praying so, either one of the terms **'tevessül'**, **'istigâse'** and **'tesheffu'** can be used. All three of them mean the same thing. He who prays by expressing these terms asks from Allahü teâlâ by putting Resûlullah as an intermediary. He asks from Allahü teâlâ through him. In even worldly affairs, He immediately gives something which is asked from Him by putting someone whom He loves very much as an intermediary. The second way of praying through Resûlullah is to ask Resûlullah to pray Allahü teâlâ so that one may attain his wish. For Resûlullah is alive in his grave. He understands what is asked and asks for it from Allahü teâlâ. Also on the Day of Resurrection, he will be asked to intercede, he will intercede, and his intercession will be accepted.

Secret şirk removes the sevâb of worship. But, there is not any savant who says, "The hypocrite is a disbeliever. It is halâl to kill him and take his possessions."

It is disbelief to prostrate the sun, the moon, stars, idols, statues for worshipping. It is not disbelief to prostrate other things for reverence without worshipping them; it is a sin. It is also disbelief to sacrifice an animal for something by worshipping it. Yet it is not disbelief to worship Allah and sacrifice victims for other things without worshipping them; it is harâm. **'Worshipping' means 'believing that every use, every harm comes from Him, that everything is made by Him, and to beg Him'**. It has been said that it is mekrûh for those who worship Allahü teâlâ to take soil from shrines and to walk continuously around shrines. Wahhabis say that all these are şirk and disbelief. They say "disbelievers" about millions of past Moslems. The Ashâb-i-kirâm had built the graves of those who had fought Müseileme-i Kezzâb and were martyred, about 27 inches above the ground, so that everybody could recognize them and recite the Fâtiha for them. For this reason, they spoke ill of the Ashâb-i-kirâm, too. They demolished these graves. This behavior of theirs show that they are on Museileme's side.

Wahhabis say that it is bid'at to build tombs over graves and minarets for mosques or to eat with spoons. They ruined Hadrat Hüsein's tomb in Kerbelâ and plundered the valuable things worth millions in it. They burned and ruined the city of Tâif and killed the Ehl-i-sünnet including the women and the children. They plundered their possessions. The most valuable books such as **Buhârî** and **Müslim** and thousands of books of hadith, fiqh and every branch of science were trodden underfoot. The Kur'ân was among them. Out of fear, no one dared to raise them. They even dug in the ground and looked for possessions. They turned the city into a place afire. They demolished the tombs in Mecca. They demolished the house where our Prophet had been born and the blessed places where Hadrat Abû Bekr, Hadrat Omer and Hadrat Fâtima had been born. They said it was şirk for muezzins to recite the Salât-ü-salâm for the Prophet's soul. They burned the pipes, narghiles, boxes of cigarettes, and all the musical instruments in Mecca.

By showing the Âyât **"Besides Allah, do not pray anybody, who will not be useful or harmful to you!"** and **"Do not pray another person together with Allahü teâlâ!"** and the Hadith **"Prayer is the essential of worship,"** they said that he who asked for something from someone besides Allah would become a disbeliever. Whereas, the prayer which has been prohibited in the Âyet is the prayer which is used in the language pertaining to knowledge. That is, it is the prayer which is performed as a worship.

Omer bin Fârid and Hadrat Muhyiddîn-i Arabî were disbelievers. He used to make fun of the Hadith, "**The parting of my ümmet into mazhabs is Allah's compassion for them.**" He did not believe in that the pious foundations were Islamic, and he said that the pious foundations were not permissible in Islam. He said that the salary which the cadis and judges got was a bribe. Kabânî Beg wrote answers to these one by one and rebutted them all with documents.

Ibni Taymiyye constantly said that it was a sin to go to such places as rivers, thermal or hot springs, trees, mountains and caves for curing, or to offer the tombs something in fulfillment of a vow, and that it was şirk to visit tombs, to sacrifice victim animals near shrines and to ask for help from the dead.

According to the Ehl-i-sünnet savants, it is sünnet to visit Re-sûlullah's shrine. Even, there were those who said that it was vâjib. Ibni Âbidin says in the commentary of **Dürrülmuh târ**, "Before Ibni Taymiyye, no savant had prohibited the visit of tombs. He made up a new bid'at. He fell into disesteem in front of all Moslems." In a Hadith in **Müslim**, it is declared, "**I had prohibited to visit graves. From now on, visit them!**" Nejmeddîn Omer bin Hijjî, in his book **Aljewâb fî reddi alâ Ibni Taymiyye**, proves that it is permissible to visit tombs and refutes Ibni Taymiyye with strong witnesses. Burhaneddîn Ibrâhim bin Muhammed also wrote a beautiful book under the same title. These two books exist in the Süleimâniyye Library in the "Beshir Agha" section with call number 142.

Wahhabis said that what Ibni Taymiyye had forbidden was disbelief. They said "disbelievers" about those who vowed in shrines, who prayed in shrines, who walked around them, who kissed their coverings, who took soils from them, and who asked for help from the evliyâ. They said that those who would not say that the persons who did these were disbelievers, would be disbelievers, too. Whereas, he who does not believe in the things known as necessities in the religion, e. g. a person who does not believe in the oneness of Allahü teâlâ or in the fact that it is farz to perform nemâz five times in a day, will be a disbeliever. Otherwise, a Moslem who believes in the things that have been declared clearly cannot be called disbeliever just because of a doubt. If Ibni Taymiyye himself said that these were şirk, he meant slight şirk. But Wahhabis say that it is the şirk which means disbelief. It is şirk to worship idols. This is called "obvious şirk". As for the secret şirk, which is called "**şirk-i-hafî**", it is to ask for something from anyone besides Allahü teâlâ. Men cannot escape this secret şirk. Even prophets begged Allahü teâlâ in order to escape this şirk. This secret şirk has many kinds. As it is şirk to follow the nefs, the sexual desires, so hypocrisy is a şirk-i-hafî.

belief, they prostrate them, sacrifice victims for them and vow for them. As for Moslems, they do not sacrifice victims for Resûlullah or for the souls of the evliyâ. They sacrifice only for Allahü teâlâ. And they send its sevâb to the souls of the evliyâ. To say, "**Shefâ'at o Resûlullah!**" means to say, "O Resûlullah! I love thee much. For Allahü teâlâ commands us to love thee. Because I love thee, may Allahü teâlâ have me attain thine shefâ'at!" To say this briefly is like the Âyet "**Ask the village,**" in the Kur'ân. Hadrat Omer, while visiting Kaaba, said against the stone of **Hajer-i-esved**, "You cannot do anything! But I kiss you in order to follow Resûlullah." Hadrat Alî said upon hearing this, "Resûlullah said, '**On the Day of the Last Judgement, Hajer-i-esved does shefâ'at for people.**'" And Hadrat Omer thanked Hadrat Alî for this word of his. While a stone can be useful, is it possible that the prophets and those who are loved by Allahü teâlâ be not useful? Allahü teâlâ declared that He would admit the prayers and shefâ'ats of those whom He liked.

What is written up to here from the beginning of the forty-third paragraph has been derived from the seventh volume of the **Jevdet Pasha's History**. **Hadrat Mevlânâ Hâlid-i Bagdâdî**, the profoundly learned savant, the treasure of miracles, says in his book **Risâle-i Hâliyye** that Moslems, when holding on to a means, think that it will be a means through which Allahü teâlâ will create; they do not think that the means will make that work. As for polytheists, they believe that idols will make that work or will have Allahü teâlâ create it. Those who cannot distinguish these two beliefs from each other perish by falling into the whirlpool of denial.

The book **Shevâhid-ül-haq**, quoting from the book **Hülâsa-tül-keâm** by Sayyed Ahmed Dahlân, writes that Wahhabis say that he who puts Resûlullah or other prophets or the evliyâ as an intermediary, or who, when visiting their graves, says such things as, "O Resûlullah, I ask for your intercession," becomes a disbeliever. By putting forth the Âyât such as, "**Do not pray anybody besides Allah!**" and "**Who is more deviated than the person who prays somebody besides Allah?**" and "**Those which you pray besides Allah can do nothing. If you ask from them, they will not hear you. Even if they hear you they cannot answer you. On the Day of Resurrection they will deny your şirk,**" which have descended for disbelievers, they call believers "disbelievers". The founder of Wahhabiism, Muhammed the son of Abdülwahhâb, said, "These Âyât show that he who addresses a grave and asks for shefâ'at is a polytheist. Polytheists also used to say that their idols could do nothing, that it was Allah only who created everything. But they used to say that their idols would intercede for them with Allah. They became polytheists because they said

This prayer can be performed only towards Allahü teâlâ. But, if a person knows that only Allahü teâlâ can be worshipped, that He only can be prayed, that no one besides Allah is creative, that everything is made by Him, and if he puts the prophets and the evliyâ as intermediaries and asks for help from their souls by thinking that they are the beloved human creatures of Allahü teâlâ and Allahü teâlâ has given their souls the power to help the people, it will be permissible. They are alive in their graves in a life which we do not know. Their souls have been given miracles and the power to do work. A person who believes so cannot be called a polytheist. However, Moslems ask from the souls of the evliyâ to purify their hearts and to give them munificence and ma'rifet. They ask the evliyâ to give them from the knowledge which has come up to their hearts from Resûlullah's blessed heart by flowing from heart to heart. They do not ask for the transitory things of this world such as property, positions. They do not even think about them.

Allahü teâlâ declares in the Zümer Sûreh, **“Those who worship things other than Allahü teâlâ say, ‘We worship them only so that they do shefâ'at for us with Allahü teâlâ,’”** and points out that these words of theirs will not be able to rescue them from Hell. Wahhabis liken the Ehl-i-sünnet to idol-worshipping disbelievers and say that their words, **“In order to approach Allahü teâlâ, we put Allah's beloved human creatures as intermediaries,”** will not rescue them from şirk. Yes, since idolaters are polytheists, these words of polytheists' do not rescue them from the punishment of şirk. It is not şirk to put Allah's beloved human creatures as intermediaries. Why should the Ehl-i-sünnet need to be rescued from şirk, then? If a person kills a man on purpose and says in the law-court, **“I did not think of killing this man. I knew it was a guilt to kill a man,”** he will not be listened to. He will be punished. Whereas, his word is true. He has been punished not because of his words, but because he killed a man. If an innocent person utters the same word and an enemy of his pleads against him by saying, **“You have punished the one who uttered these words. Punish this one, too!”** he will not be punished. For the punishment of the former person was for having killed a man. Likewise, the disbelievers will go to Hell not because they utter these words, but because they worship things other than Allahü teâlâ.

Moslems cannot be said to be disbelievers through a comparison with this Âyet, which points to polytheists. For, even though disbelievers and polytheists would say that Allahü teâlâ creates goodnesses and evils and that everything is made by Allahü teâlâ, they worship statues called Lât and Uzza and angels and they believe that they are worth worshipping and can have Allahü teâlâ do everything they wish. With this

pray through him!" Hadrat Ibni Hacer-i Makkî says in his book **Cevher-ül-munzam** that this information is very much dependable and that it cannot be slandered. Those who say that Imâm-i Mâlik said that it was mekrûh to pray by turning towards Resûlullah's grave are slandering the exalted imâm by saying so.

It is not just to say, "Only prophets can be put as intermediaries. No one else besides prophets can be put as intermediaries." For Hadrat Omer, when praying Allah so that it would rain, put Hadrat Abbâs as an intermediary. None of those of the Ashâb-i-kirâm who were present there said anything against him. Since Resûlullah had said, "**Allahü teâlâ has placed the truth into Omer's tongue,**" Hadrat Omer's putting Hadrat Abbâs as an intermediary is a strong witness, a dependable document. Hadrat Omer's putting Hadrat Abbâs instead of Resûlullah as an intermediary was intended to show everybody that it was permissible to put others besides Resûlullah as intermediaries. For everybody knew that it was permissible to put prophets as intermediaries. There were those who hesitated if it was permissible to put others as intermediaries. Hadrat Omer taught that it was permissible. If Hadrat Omer had prayed through Resûlullah, it would have been understood that it was not permissible to pray through others so that it would rain. But it wouldn't be right to say that the dead cannot be put as intermediaries according to this. For all the Ashâb-i-kirâm prayed through Resûlullah after his death. We have already given some examples to this fact.

On the one hand some people say, "No one besides Allah can affect. He who says that someone else also can affect becomes a disbeliever." And on the other hand they say, "The alive can be put as intermediaries, but the dead cannot. The alive can affect, but the dead cannot." Their words disagree with each other. Believers deem both the dead and the alive as intermediaries, causes, and believe that it is Allahü teâlâ only who creates and affects everything.

When saying that it is şirk to pray through somebody, Wahhabis put forward some of the words of the ignorant people. There are some people who say to the evliyâ, "Do my such and such affair." Regarding ordinary people who are not evliyâ as evliyâ, they expect miracles from them. In fact, these ignorant people, who express these wrong words and who have these wrong thoughts, believe also that no one besides Allah can be useful or give harm. They have recourse to the evliyâ in order to get a share from the blessings, which Allahü teâlâ has given to the evliyâ, whom He loves very much. Yet Wahhabis say that they want to prevent their wrong and doubtful words. We tell Wahhabis that

so. Also, those who ask for shefâ'at from graves or from shrines become disbelievers." These words of Wahhabis' are very wrong, for believers do not worship prophets or the evliyâ. They do not attribute them as partners to Allahü teâlâ. They believe that these are creatures, impotent human beings. They do not say that these are worth worshipping. They do not say that these can do any use or harm. Because these are Allah's beloved human creatures, because Allah has chosen them and because Allah pities His human creatures, for their sake, they want to get use through them. Whereas, the polytheists, who are pointed out by the Âyât above, say that the idols are worth worshipping. They become polytheists because they believe so. When they are told that the idols are not useful or harmful, they say that they worship them so that they intercede for them with Allah. Indeed, it is so surprising that Wahhabis compare believers to idol-worshipping disbelievers. If it were şirk for believers to ask for intercession, Resûlullah, the Ashâb-i-kirâm or the Selef-i-sâlihîn would never have asked for intercession. As a matter of fact, when praying, Resûlullah said, **"O Allah! Give me for the right of those human creatures whom Thou gave when they asked!"** It is obvious that saying so means to ask for intercession. He taught his Ashâb this prayer and declared, **"Pray in this manner!"** It is declared in a Hadith reported by Ibni Mâjeh, **"When leaving your house for the mosque, say this prayer!"** Gelâleddîn-i Süyûtî writes this Hadith in his book **Câmi'ul-kebîr**. Islamic savants said this prayer every day. Taberânî, Ibni Habbân and Hâkim reported that when interring Fâtima binti Esed, Hadrat Alî's mother, Resûlullah said, **"O Allah! Forgive Mother Fâtima binti Esed for the right of Thine Prophet and Thine other prophets preceding him!"** Also, Ebî Sheybe and Ibni Abdil-Birr have explained it more detailedly. They are all written in the book **Câmi'ul-kebîr** by Süyûtî. The Hadith reported by Osmân bin Hanîf, which we have given before, is written in **Tirmüzî**, in **Nesâî**, in **Beyhekî**, in **Taberânî** and in Buhârî's history. There is an evident tevessül in the prayer, which Resûlullah taught the blind person. Wahhabis prohibit that prayer of Resûlullah's and say that he who says this becomes a disbeliever. It can never be right for Wahhabis to say so, for the Ashâb-i-kirâm always said that prayer when Resûlullah was alive.

As Ja'fer Mansûr, the second caliph of the Abbasid State, visited the Mesjid-i-Nebevî, he asked Imâm-i Mâlik, "Shall I turn my face to the qible or to Resûlullah's grave when reciting prayers?" (One stands between the qible and the **Hujre-i-se'âdet** when praying.) Imâm-i Mâlik said, "How can you ever turn your face from Resûlullah! He is the cause of you and of your father Hadrat Adam! Turn your face to him and

the same when they visit his blessed grave, too. If a person in Mesjid-i-harâm (Mosque around Kaaba) goes near his master or father, who stands towards the qible, and says something to him, he will certainly say it with his face towards him, Kaaba being behind him. Turning one's face towards Resûlullah is certainly more necessary than turning towards one's father or master. The savants of the four mazhabs unanimously said that it was necessary to turn towards the Prophet's blessed grave when visiting. Imâm-i Sübkî, in his book **Shifâ-üs-sekâm**, quotes the writings of each of the savants of the four mazhabs one by one. The writing in **Alûsî tefsîr** that Imâm-i-a'zâm was against tevessül is not valid. None of the savants of the Hanefî mazhab has communicated that Imâm-i-a'zâm said so. They all communicated that tevessül was müstehab. We shouldn't believe Alûsî's writing.

Zerkânî says in his commentary of **Mevâhib-i-ledünniyye**, "When one says, 'O Allah! I pray Thee through Thine Prophet. O the Prophet, who is Allah's compassion for men! Intercede for me in the presence of Thine Allah!'" Allahü teâlâ accepts this prayer.

The documents shown above eradicate the bid'at fabled by Wahhabis by the roots. As Imâm-i Beyhekî informs, a villager visited Resûlullah and begged him to pray so that it would rain and said, "We have nobody besides you to trust ourselves to. The place where men will take refuge is their Prophet only." Resûlullah did not say anything against him. On the contrary, as Enes bin Mâlik notes, Resûlullah immediately stood up and mounted the mimber (pulpit in the mosque). He prayed so that it would rain. The prayer was not finished when it began to rain. It is written in **Buhârî**, "A villager came to Resûlullah and complained about dearth. No much sooner had Resûlullah begun to pray than it began to rain. Upon this Hadrat Resûlullah said, 'If Abû Tâlib was alive, he would be pleased a lot.'"

Great savant Hadrat ibni Hacer-i Mekkî, says in his book **Hayrât-ül-hisân**, "Imâm-i Muhammed Shâfi'î, on the days when he was in Baghdad, would visit Imâm-i-Abû Hanîfe's grave and greet him. He would pray through the imâm so that his wish would be accepted." And Imâm-i Ahmed used to pray through Imâm-i Shâfi'î. Even, when his son, Abdullah, was surprized at this, he said, "O my son! Imâm-i Shâfi'î is like the sun among men! He is like good health for bodies!" In western countries, Imâm-i Mâlik would be put as an intermediary when praying. Imâm-i Shâfi'î, upon hearing about this, did not oppose to it. Imâm-i Ebül-Hasan-i Shâzilî says, "The person who asks something from Allahü teâlâ should pray through Imâm-i Ghazzâlî." It is written in the book **Savâ'ik**

none of those who express such wrong and doubtful words even think that somebody besides Allah can be useful or do harm. They all have recourse to the evliyâ in order to get a share from their blessings. When they say, "The evliyâ did," they do not mean that the evliyâ affected. If Wahhabis want to prevent the doubtful words, why do they mark all believers with the stamp of "polytheist". They say that he who has recourse to somebody else anyhow becomes a disbeliever. If they are sincere in their word above, they should prohibit only the words which they consider as doubtful! They should provide with being decent when doing tevessül. Moreover, the words which they plan to prohibit are metaphorical words, that is, words with two meanings. They are like saying, "This food has satiated me," or "This medicine has cured me." The savants of the Ehl-i-sünnet have given such words meanings agreeing with reason and with the Sherî'at. "What satiates one is not the food or the bread, but it is Allahü teâlâ. The food is a means created by Allahü teâlâ," they have said. When a Moslem expresses some word saying that such a thing can affect, the one who hears him should interpret it metaphorically. The fact that its speaker is a Moslem signifies the fact that he has expressed it in the meaning similar to the one above. The savants of the knowledge of Me'ânî (semantics) communicate unanimously that this is so.

Ibni Taymiyye and his disciples said that tevessül was harâm. Wahhabis went further and said that tevessül was şirk. The both are wrong. For our Prophet, the Ashâb-i-kirâm and all Moslems did tevessül. It is not something possible that all the ümmet (all Moslems) commit harâm and küfr. It is declared in the Hadith, "My ümmet do not agree on deviation!" It is declared in the hundred and tenth Âyet of the Imrân Sûreh, "You have become the best of ümmets!" Is it conceivable that all or the majority of such an ümmet would agree on deviation or aberration?

Ibni Hammân, one of the savants of the Hanefî mazhab, said, "It is better to turn towards the Prophet's grave than towards the qible when sending one's prayers." To say that Imâm-i-a'zâm said, "It is better to turn towards the qible," would be a big slander against the exalted imâm. For Imâm-i-a'zâm writes in his book Müsned that Abdullah ibni Omer said, "It is sünnet to turn towards the Prophet's grave and turn one's back to the qible." All the savants of the Hanefî mazhab communicate that Imâm-i-a'zâm said, "It is müstehab to turn towards the Prophet's grave." Resûlullah is alive in his blessed grave. He recognizes those who visit him. Those who visited him when he was alive used to turn towards his blessed face. The qible used to be behind them. It will certainly be

He tells that there is philosophy in Islam and that Moslem savants are philosophers. These words of his are similar to the Europeans' understanding and telling about Islam by looking at it from the outside. I explained in detail in my book **Se'âdet-i Ebediyye** that degrading Moslem savants down to the degree of philosophers would mean their being misunderstood. Please read this book of mine.

Islamic knowledge is divided into two parts : **Religious knowledge, scientific knowledge.** Islam's scientific knowledge is obtained by observation, close examination and experimentation. So is the knowledge of the irreligious in Europe and America about the universe and man. To separate them from each other by saying that they are quite opposite, will mean to deny that there is scientific knowledge in Islam. And this will be to spoil the lot when trying to affect an improvement. It is pertinent to quote here the saying of Hadrat Imâm-i Ghazzâlî, the exalted Islamic savant, "It will not be useful but harmful to the religion for the ignorant to attempt to help the religion." Maudoodi says on the thirty-third page of his book:

"One of the two reasons why the institution of caliphate weakened was because Hadrat Osmân did not have as much leadership efficiency as his predecessors had had."

With this word of his, he tries to blemish Hadrat Osmân's governance. Sayyed Kutb, an Egyptian writer, also attacks Hadrat Osmân thus presumptuously in his book **Adâletül-ijtimâiyyetu fil - islâm.** Speaking ill of Hadrat Zinnûrein (Osmân), who was recommended by Hadrat Omer and elected by the Prophet's companions unanimously and whose superiority has been declared by the Hadith, is a symbol of being too ignorant to understand that it will be a big sin, or of attempting to demolish Islam insidiously from behind the screen. For each of the Prophet's companions is a hero honoured by being praised in the Ahadith, "The highest people are those who live in my century," and "My companions are like stars in the sky; you will attain the right way (that is, you win) if you follow any of them," and in the Âyet "They are very severe against disbelievers (that is, each of them is very strong.)" To misrepresent Hadrat Osmân as a reason why the institution of caliphate weakened, is something which those who cannot comprehend these honours will do. The history is obvious. The number of lands conquered in the time of Hadrat Osmân was much greater than that of the formers. Moslem lands enlarged from Philippines to Tunisia. The capacity of this book is not convenient to tell about the improvements which he made in administrative, military and social fields. I had told in detail about

by Ibni Hacer-i Mekkî that Imâm-i Shâfi'î always prayed through **Ehl-i-beyt-i-nebevî**.

As Allahü teâlâ has made pious deeds and worships a means for attaining happiness and high grades, so He has made His beloved, distinguished human beings, the prophets, the evliyâ and the pious Moslems, whom He has commanded that we should love, intermediaries for the admission of prayers. It is for this reason that the Ashâb-i-kirâm and the early and recent savants have performed tevessül when praying. None of them has denied this. By giving wrong meanings to the Âyât and the Ahadith and denying many true news, Wahhabis have been corrupting Moslems' Îmân. They have been striving to cause the Ehl-i-qible (Moslems) to dissent from the right path. Any person, upon whose lot Allahü teâlâ has endowed auspicion and happiness, will learn the documents written above, thus escaping the disaster of being deceived by Wahhabis.

44 — Maudoodi, in the first edition of his book **The Revivalist Movement in Islam**, slandered the Islamic faith and the Ehl-i-sünnet savants. Moslems with right belief in Pakistan began to defend themselves. They refuted his slanders and aberrant thoughts with documents. Maudoodi, altogether confused with these righteous attacks, had to tidy his book up. Changing some parts of his writings and attempting to interpret some others stupidly he had it printed again. In order to save his face, he wrote in the preface, "Reviewing the parts which had been misunderstood, I have tried to prevent the heart-breaking criticisms," at the beginning of his book. Yet in this book of his again, he did not give up speaking ill of the words of reverence such as, 'Imâm', 'Hujjet-ul Islâm', 'Kutb-ül-ârifîn' and 'Shaikh-ul Islâm', that had been presented to the Ehl-i-sünnet savants by Moslems, and proclaiming that he did not regard the Ehl-i-sünnet savants worth these high grades. But, in praising Ibni Taymiyye and Abdoh, who — it has been revealed through documents — had departed from the Ehl-i-sünnet and deviated from the right path, he himself did not neglect to write the words 'Imâm' 'Ustâz' (master) in front of their names. The words of reverence, which he deems too much for the Ehl-i-sünnet savants, he gifts to these plentifully. It is written detailedly in the four hundred and eighty-seventh page of the fifth volume of **Ibni Âbidîn** for whom and which words of reverence can be used.

At the beginning of his book **The Revivalist Movement in Islam**, Maudoodi says:

"Islamic faith puts forth its own philosophy, which greatly differs from irreligious philosophies. Its knowledge about the universe and mankind is quite opposite to the knowledge of the irreligious."

ditions. They arose from religious and divine reasons pertaining to knowledge. Those who look at Islam from the outside, those who cannot penetrate into its essence, strive to end up the sacred and spiritual manifestations by the substance and appearance.

Maudoodi, from behind the screen, vehemently blames tasavvuf and says:

“Philosophy, literature and knowledge coming from Greek, Persian and Indian skies were shared. The peoples belonging to polytheist societies that have converted to Islam brought with them much of their polytheistic belief and idea. When they were introducing idolatry into Islam, the savants who were adherent to the world co-operated with them. With the idea of giving place to graves and to the evliyâ in worship, the meanings of the Kur’ân were altered. Many a Hadith were misrepresented.”

This word of his also is entirely mendacity and slander. Greek, Persian or Indian philosophy has not taken place in any of the basic books of Islam. On the contrary, the Ehl-i-sünnet savants have answered them one by one and refuted the ones which were incompatible with Islam. Especially in comparison with Islamic literature, no one has ever condescended to say the word literature about their sayings. If Maudoodi wants to blame the seventy-two aberrant groups or the bid’ats amongst the ignorant people with these writings of his, it will not prove him good-willed to attack them as if they were of Islam or religious savants. For none of them can represent Islam. The Ehl-i-sünnet savants have shown them, in every century, the path which Allah commands and distinguished their correct aspects from the wrong ones. They have written thousands of books in this way. They have not left need for the help of the people like Maudoodi. If Maudoodi wants to help Islam, he should reproduce the advices, the warnings of those blessed savants of Islam, instead of misrepresenting those most flourishing ages of Islam, during which the Ehl-i-sünnet savants spread light, to be corrupt, obscure by putting forward the words of a few ignorant and deviated people. Thus he will prove himself to be sincere in the sense which he has attributed to the word ‘müjeddid’. Also, he will render a true service to Islam. But he does not mean to do so. He claims that bad customs of Iranians spread amongst Moslems and thus Islam was spoilt. In this respect also, his thoughts are surprising and he misrepresents the events.

Yes, the evils of Iran and Rome had mixed. This is a historical fact. But not with Islam! They had mixed with the pre-Islamic Arabs. Even, as he says, idolatry had gone as far as into Kaaba. As a matter of fact, it is for this reason that when our Prophet came forward and began to carry out his task of commanding what is good and prohibiting what

Hadrat Osmân's attempts and achievements in administrative, military and economic fields in the fifth chapter of my Turkish book **Aldanmıyalım**. Those who misrepresent Hadrat Osmân's martyrdom as a defect for him reveal what they think about the prophets whom the sons of Isrâil had martyred and about the Hadith "No Prophet had suffered as much torture as I did." It is very evident that the reason why they do not speak ill of Hadrat Omer's martyrdom by his servant is because they cannot find the favourable opportunity. Let us tell these ignorant people again that each of the Prophet's companions was a perfect leader and a courageous müjahid (fighter for Islam). From Hadrat Habib, who challenged the enemies in his speech on the tripod of gallows in Mecca, up to Abû Ubeideh, the Conqueror of Damascus, and to Hadrat Hâlid, who was amongst the fighters of the army that came to Istanbul, it would make a legend to write about the superiority of each of them in every respect.

"Caliphate, which was suitable for the qualities of prophethood, was passed on to cruel sovereignties. Thus, once more, Islam was seized by those who were against Allah. Islam was pushed away from the power. Atheism seized the power and domination under the name of caliphate. Rulers were said to be the shade of Allah on the earth."

Words of this kind of his are not the things befitting the mouths and pens of those who have îman. These absurd writings, which use so crazy words against Hadrat Muâwiyye, who was one of the great ones of the Prophet's companions, and which disgrace with disbelief hundreds of caliphs up to Sultan Muhammed Vahîdeddin Khan, the last caliph of Moslems, are not worth answering. His attempt to interpret in the wrong way the Hadith which declares that sultans are zillullah and his accounting Moslems so stupid as to suppose that Allahü teâlâ is a thing and will make a shade, cannot rescue him from the ditch in which he has fallen. All Islamic caliphs were Moslems. Especially the Ottoman caliphs held on to the Sherî'at in everything they did and were proud of their devotion to Islam. Those who read Osman Ghâzî's (Founder of the Ottoman Empire) written will, which is written in many books, for example, in **Kisas-i Enbiyyâ**, will understand what kind of an epoch Maudoodi wants to open.

"It was the conditions which we have explained above that incited the scholastic duel, which gave birth to various mazhabs, the creed of Mu'tezile and atheistic and sceptical inclinations."

It is surprising that he ends up birth of mazhabs by the conditions of instigation and mischief. Resûlullah communicated that the mazhabs would be born. He praised the four mazhabs explaining that their birth was Allah's compassion. The mazhabs did not arise from worldly con-

by following Resûlullah. They challenged shahs and kings, whose sovereignties they had admired to see once upon a time. Conquering their lands they disseminated Islam in there. The history is evident! Books, documents, works are obvious!

Maudoodi says on the thirty-seventh page of his book:

“The morals of Greek philosophy and monastic life and a general pessimistic attitude towards life became natural in Islamic societies. Thus, it lured Islamic knowledge and literature to deviation and supported monarchism. It confined the whole religious life to certain rites and ceremonies.”

Resûlullah gave the good news that a müjeddîd would come at the beginning of each century. So it happened. In every century, Islam has illuminated the humanity in every field through the leadership of the Ehl-i-sünnet savants. It has been the source of civilization. Maudoodi, in order to make a sun of ibni Taymiyye whom he admires, tries to annihilate the great Islamic civilization and to misrepresent as obscure the luminous skies of the century of the Tâbi'în, who were praised in the Hadith, and the century coming next after it. Those who read Islamic books and true histories written by reasonable pens in Europe, will not have difficulty in comprehending this destructive tactics of his.

He tries to separate the meaning of the word 'müjeddîd' in the Hadith, which we quoted above, from the Ehl-i-sünnet savants. He blames the Ehl-i-sünnet savants, e.g. Hadrat Imâm-i-Rabbânî, for having said that Mehdî, who had been mentioned in the Hadith, would be the müjeddîd of the third thousand years. Meanwhile, he insults Moslems and men of tasavvuf by calling them “the ancient typical reactionary persons.” He makes fun of sacred beliefs by saying, “Shall Jihâd be performed with spirituality, amulets and prayers and would tanks be destroyed with malediction?” He marks those who believe so with the words “populace” and “ignorant”. He defends that Mehdî will be far from such spiritual values and that he will be “the most modern of the modern who has a deep authority in the main problems of life”. He says he is afraid that savants and men of tasavvuf will clamour against the novelty which he will bring. Whereas, in the latest time, in the years when Hadrat Mehdî will appear and Hadrat Îsâ (Jesus) descend from heaven, they will meet each other, and there will not be any Islamic savant left on earth and Islamic knowledge will have disappeared. Ignorance, deviation, which Maudoodi tries to impute on the early ages (of Islam), which were praised in the Hadith, will appear in the latest time. The Hadith points out that this will be so. The attacks of the people like Maudoodi to the Ehl-i-sünnet and their attempts to extinguish the knowledge of the Ehl-i-sünnet indicate that those gloomy days pointed

is evil, all the Arabs became hostile against him. All of them were in a pitiable situation. The Arabian Peninsula was in ignorance and error. They could not understand the good word. They did not hesitate to refuse the exalted Prophet who invited them to happiness. Before Islam, the evils of fire-worshipping Iranians and idol-worshipping Romans had spread over the Arabian Peninsula. In Iran, a person named **Mejdek** had made up a new religion and spread the partnership of property and woman far and wide. He had prohibited the right of possessing. He had established today's communism yet then in Iran. He had turned the social life and morality in Iran upside down. Afterwards, **Nushirwân Shah** struggled to brake this current. Yet he was not able to clear it off entirely.

As for the Romans, their morality had become even worse. This evil had come to them from the Greeks. A philosopher named **Aristip** from Kayrevan had made up a moral theory and said, "The purpose of life and morals is amusement and dissipation. It is to enjoy everything. Everything which satisfies one's ambitions, desires and tastes is good. One should run after them." This meant the end of morals. How can illegitimate things ever be goodness? Those who had worked only for this purpose had tolerated the evils such as theft, perfidy, dishonesty and murder in order to attain their aims. Here are the moral principles of ancient Greek civilization! An irreligious civilization will be so. Those who had been in this way had dragged many people on to despair and suicide. For not everybody can be without care and griefs; he cannot obtain every taste he desires. When he cannot get to his purpose, he wants to escape from life. Among those who had been in this philosophy, a Greek named **Agerias** had regarded it a heroism for those who could not have attained their purposes to commit suicide. With the influence of the enthusiastical speeches he had made, there had been people who had committed suicide among the audience. In the twentieth century also there are those who kill others or commit suicide upon being unable to get a base flavour or a sexual desire. For this sheer reason, Greeks and Romans had been absorbed in pleasure and dissipation. Its consequence had been the corruption of social life and the demolition of economy. Both the civilizations had died away for this reason. As Romans had been introducing these evil habits into the Arabian Peninsula, Islam came to rescue the humanity.

When Islam came, the fogs of ignorance over the Arabian Peninsula cleared away. The lights of virtue and spiritual knowledge shone out. Fraternity settled among the people and clans. The people who had remained behind for many centuries began to advance and got strong

criticized all the [Ehl-i-sünnet] mazhabs for their weak aspects and for their inclinations incompatible with Islam. He revived the system of education which had been decaying. Worldly knowledge and religious knowledge had been far away from each other. Yet he was inefficient in the knowledge of the Hadith. He had dealt too much with rational knowledge. It was a defect for him to have too much tendency upon tasavvuf. It was Ibni Taymiyye's lot to revive Islamic thought and spirit by abstaining from these three dangers."

Yes, amongst Moslem rulers, there have been those who slipped down to cruelty and sin under the influence of sycophants and renegades who have surrounded them. But Moslem savants struggled to draw them to the right course by telling them Allah's commands and prohibitions through their words and books. Thus, the worst ones among them became more just and more useful than the best ones of irreligious governments. The world's histories write about this fact. Those who read the book of the British Lord Davenport will easily comprehend not only that Maudoodi is wrong but also that he is in a struggle of hostility. We want to explain importantly that amongst Islamic caliphs those who weren't the Prophet's companions may have been cruel and committed sins. Yet none of them ever was a disbeliever. They were by no means enemies of Islam. All of them had commissions of knowledge, Mashâikh-ul Islâm (plura^l of Shaikh-ul Islam) and counsellors. None of them ever thought of preventing Islam's progress. They struggled to serve Islam. Mosques, schools, madressas, roads, hospitals, fountains, baths, bridges and various institutions of benevolence and arts, which each generation handed over to the next, were innumerable. Their signs and many of them themselves are evident. Millions of Moslems get use of them today. It is a tactics of the enemies of Islam to attempt to speak ill of them by putting forward their human defects. Islamic savants' staying away from the sultans doesn't show that sultans were evil. Following the Hadith "**The person who approaches and is modest towards a rich man because he is rich, will lose one-third of his Îmân,**" the savants abstained from every rich or famous person. Yet they did not neglect to tell them Allah's commands and prohibitions. Maudoodi, who cannot comprehend the subtlety between these two, attacks Islamic savants and caliphs writing at random. If, instead of writing about a few faults which they had, he had the honour of writing about their goodness, their services to Islam, he would fill volumes of books. Especially The Ottoman caliphs were all learned, sâlih (pious), just, perfect and blessed persons.

Supposing that the savants of the Hadith and fiqh were deprived of rational knowledge shows the misconception of the greatness of Islamic savants. 'Islamic savant' means 'the person who has reached the grade of ijtihâd in religious knowledge and who has learned well what has

out in the Hadith are drawing near. When Hadrat Mehdî will appear and renew the knowledge of the Ehl-i-sünnet, those same people of no mazhab, those deviated people, those religion reformers will oppose him and clamour. And Hadrat Mehdî will put them to sword. Hadrat Imâm-i Rabbânî writes in the two hundred and fifty-fifth letter in the second volume of **Mektubât** that Mehdi will kill the deviated men of religion in Medina. Maudoodi thinks that Mehdî will be "not a man of supernatural actions, that is kerâmets, inspirations and spiritual accomplishments, but a struggling man like other revolutionists". He says, "Mehdi will found a new school of thought. As this world has witnessed sinful readers such as Lenin and Hitler, so there will come a virtuous leader."

Maudoodi, who departs in many respects from what the Ehl-i-sünnet savants have said, thinks of Mehdî also as an average leader. Great savant Ahmed Ibnî Hajer-i Mekkî gives about two hundred symptoms of Mehdî in his book **Alqavlül muhtassar fî alâmât-il Mehdî**. He has derived these symptoms from the Hadith. A person who reads and understands this book can easily see the difference between the real Mehdî whom Resûlullah has pointed out and the imaginary Mehdî whom Maudoodi tries to form.

He says, "The first müjeddîd in Islam was Omer bin Abdulazîz." And this is Maudoodi's short sight. Omer bin Abdulazîz was one of the müjeddîdîn of the first century of the Hegira, but he was not the first müjeddîd. According to what Islamic savants and historians have unanimously communicated, the first müjeddîd was Abû Bekr-i Siddîq. It was him who, after Resûlullah's death, overpowered those who had become renegades and it was him who removed the mischief and instigation that had begun to spread amongst the newly-converted Moslems in the Arabian Peninsula. He says on the fifty-fourth page:

"After the death of Omer the second, the power was obtained by irreligious hands. This came on as an obstacle against Islam's way. But Umayyads and Abbasids could not prevent Islam's progress. Since the savants of the Hadith and fiqh were not familiar with rational knowledge, they remained deprived of interpreting and explaining Islamic system under the light of contemporary inclinations of thought. They could do nothing but applying bad effects. Imâm-i Abul Hasen-i Esh'arî and his successors weren't successful, either. For, though they possessed scholastic knowledge, they had not been educated in rational knowledge. They went so far in opposing to the Mu'tezile that they introduced into the religion the things which didn't have place in the religion. The savants and rulers and masses of people altogether turned their backs to Allah's Book and our Prophet's Sünnen. The wars declared with purposes of luxury, ambition and avarice by a notorious group governing the State caused a serious retrogression. Knowledge and arts disappeared. Meanwhile, Imâm-i Ghazzâlî arrived. He won the confidence of the caliph of Baghdad. But he departed from the palace and tried to refute the Greek philosophy. He

former caliph. He was born nineteen years before the Hegira and passed away in 60."

[Maudoodi's attacking Islamic caliphs and the Ehl-i-sünnet savants by writing at random is not only deprived from any kind of value pertaining to knowledge, but it is also diametrically opposite to historical and religious facts. In order that the pure and clean youngsters believe this words of mine entirely, I am translating the five hundred and seventy-first page of the book **Izâle-tül-hafâ**, by Shah Veliyyullah, whom Maudoodi praises so much, from Persian into English:

"Muâwiyye bin Abû Süfyân is one of Resûlullah's Ashâb. Among the Ashâb-i-kirâm, he was well known for his beautiful virtues. Be cautious of thinking ill of him! Do not fall into the danger of speaking ill of him. Or else you will be committing harâm. It is declared in a Hadith reported by Abû Dâvûd, **'Do not speak ill of my Ashâb! Even if you give gold (coins of a pile) as big as Mt. Uhud as alms, there will not be as much sevâb as in their alms of a handful of barley!'** Again, in a Hadith reported by him, Resûlullah pointed to Hadrat Hasan and said, **'This son of mine is ripe. Through him, I expect, Allahü teâlâ will reconcile two armies of my ümmet.'** A Hadith reported by Tirmüzî declares about Hadrat Muâwiyye, **'O Allah! Make him hâdî and muhdî!'** That is, 'Keep him in the right path and make him a means for guiding others to the right path,' he said. A Hadith reported by Ibni Sa'd and Ibni Asâkir declares about Hadrat Muâwiyye, **'O Allah! Teach him the book and make him own countries and protect him against torment.'** Resûlullah knew that he would become the caliph. It is obvious that because he pitied his ümmet very much it was necessary for him to pray so that the person who would take the lead would be in the right path and guide them to the right path. It is declared in a Hadith reported by Hadrat Hasan and conveyed by Deylemî, **'Someday Muâwiyye will be the head of the State.'** Hadrat Muâwiyye says that since the day when Resûlullah had said to me, **'O Muâwiyye! When you become head of the State, do favours!'** I had been awaiting the time when I would become the caliph. A Hadith communicated by Ümmi Hirâm, one of the Ashâb-i-kirâm, declares, **'Of my ümmet, those who will fight in the first naval battle of Islam will certainly enter Paradise.'** Of Moslems, the one who fought in the first naval battle of Islam was Hadrat Muâwiyye during the caliphate of Hadrat Osmân. And Ümmi Hirâm, since he had heard the Hadith himself, was among Hadrat Muâwiyye's soldiers and was martyred when he landed (on Cyprus). With the blessing of these prayers of Resûlullah's, Hadrat Muâwiyye became a just and trustworthy caliph. Hadrat Muâwiyye kept a few of Resûlullah's hairs. In order to be blessed through

been discovered in his time in experimental knowledge and who has attained the grade of Vilâyet-i-hâssa-i-Muhammediyye in the ma'rifet of the heart'.

In order to communicate the truth to the youngsters, who are confused by Maudoodi's aggression, which is as base as to call the Moslem caliphs "irreligious", I am writing down respectively the writings about the eighteen caliphs in the history book **Mir'ât-i-kâinât** without making any change. The Roman numeral in front of each name shows his order of caliphate and the Arabic numerals in parentheses show the dates of his birth and death in the Moslem calendar:

"VI : Muâwiyye : The book, which begins with asking a blessing on him, says that he was one of Resûlullah's clerks who wrote down the Kur'ân. He acquired the Prophet's prayers which asked blessings on him. He had a strong reason and intellect, much forgivingness, generosity and administrative power. He was mild, majestic and brave. It seemed as if he had been created to be a sultan. He conquered Sudan, Afghanistan, many parts of India, Cyprus, going to the last one in person. He sent soldiers to Istanbul. His caliphate was righteous.

"Rafizîs (Shiites), in order to slander Hadrat Muâwiyye, put forward his combat against Hadrat Alî. They grievously tell about the sad situations, which must take place in any combat, exaggerating greatly. When the Ehl-i-sünnet savants give them answers compatible with the Kur'ân, the Sünnet and reason, they lose their head. They cannot find anything to say. They begin to tell about the evils of his son, Yezîd. They say, 'He wanted such an evil man to be the caliph. He opened the way to such a bad tradition as passing the caliphate from the father on to the son. He turned caliphate into sultanate.' While telling about the nemâz in congregation, Ibni Âbidîn says, 'It is necessary for a Moslem who is to be the caliph to be elected by the notables of savants and administrators or to be designated by the former caliph as his successor. The caliphate of the Moslem who seizes the government by using force also will be religiously righteous. Abû Bekr, when he was about to die, made Hadrat Omer the caliph. All the Prophet's companions accepted it.' It is seen that it was a righteous act suitable with the Sherî'at for Muâwiyye and for all the caliphs coming after him to have designated their sons, whom they themselves had brought up and trained, or others whom they could confide in, for their place. If he begins cruelty afterwards, it cannot be a defect for his father. For this reason, it is not compatible either with reason or with the Sherî'at to speak ill of the

sins. He feared Allah very much. He was the beloved son-in-law of Hadrat Osmân. It was written on his seal, 'I trust in Allah. I ask from Him.' (2 - 65)

"X : Abdülmelik bin Mervan was a savant of the Hadith and fiqh. He was famous for having much zühd and worship. Imâm-i Nâfi', one of the great ones of the Tâbi'în, has said, 'In Medina, I have not seen a person who was learned in fiqh more profoundly than Abdülmelik or who worshipped more or who knew the knowledge and the decency of hadj more than he did or who read the Kur'ân more beautifully than he did.' According to many savants, Abdülmelik was one of the seven fiqh savants of Medina. Imâm-i Sha'bî, one of the great ones of the Tâbi'în, says, 'I found myself superior to every savant whom I interviewed. I found only Abdülmelik superior to me.' He fought Muhtar, who was the chief of Râfizîs and who shed much blood, and killed him. His caliphate was religiously righteous. He repaired Kaaba. Today's Kaaba is his construction. Before him, Byzantine gold coins and Persian silvers had been used. It is him who coined the first Islamic money. He is the conqueror of Adana and Sicily. He sent his son Mesleme to conquer Istanbul. Mesleme performed nemâz in the big church of St. Sophia. He built the Arab Mosque. (26 - 86)

"XI : Velîd bin Abdülmelik was very pious and cheritable and worshipped much. He read through the Kur'ân in every three days. His good deeds and his favours were countless. As soon as he became the caliph, he appointed his cousin, Omer bin Abdül'azîz, the governor of Medina. He had the Ümeyye Mosque built in Damascus, spending four hundred chests of gold coins. It is Velid who built the first hospital and soup-kitchen for the poor in Moslem history. He himself paid the debts of religious men. His commandant named Kuteibiyye took Bukhara peacefully from the Turks. He is the conqueror of Andalusia (Spain), Ankara, Samarkand and India. It was written on his seal: 'O Velîd! You will die and be called to account!' (46 - 96)

"XII : Süleiman bin Abdülmelik was learned, zealous, literary, eloquent, charitable and just. He abstained from tormenting others. One day, a person came to him and said that his farm had been taken from him. Because he feared Allah very much, he got down from his throne, removed the rug from the ground and put his cheek on the earth. He took an oath that he would not withdraw his cheek from the earth until an order would be written to that cruel person. The order was written immediately and given to the farmer." (60 - 99) (The following writing in the note-book of Hadrat Sayyed Abdülhakîm Arwâsî shows the justice

them, he requested in his will that these be put into his nose.

“Our Prophet predicted the **Siffin** Battle between Hadrat Alî and Hadrat Muâwiyye, too. A Hadith reported by **Buhârî** and **Müslim** declares, ‘**Unless two great soldiers fight each other, the end of the world will not come. Both of them will fight for a cause.**’ In a Hadith in **Buhârî**, pointing to Ammâr bin Yâser, the Prophet declared, ‘**You will be killed by some bâgî (disobedient) people.**’ He was killed by Hadrat Muâwiyye’s soldiers.”

It is written on the six hundred and first page of the book **Izâle-tül-hafâ** “As there are some Ahadith blaming the Umayyad caliphs, so there are Ahadith praising them. A Hadith declares, ‘**Caliphate will be in Medîna and sultanate will be in Damascus.**’

“It is declared in a Hadith, ‘**Up to the twelfth caliph, Islam will be cherished. They are all from Qoureish.**’ More than half of the twelve caliphs praised in this Hadith are the Umayyad caliphs. It is declared in a Hadith reported by Ibni Mâjeh, ‘**People with a black flag will come from the east, and they will fight the Arabs. Obey their caliphs! They are the caliphs guiding to the right way!**’ These Ahadith and the like praise the Abbâsîd caliphs.”

It is written on the three hundred and thirtieth page of its second volume “The caliph who did Resûlullah’s task of guidance as he had done is called ‘**Halife-i-râshide**’. These are the exact and real caliphs. The caliph who did not carry out this task precisely and who did not obey the Sherî’at is called ‘**Halife-i-câbire**’.”

It is written on its three hundred and forty-second page, “Resûlullah’s task of guidance was of three parts. The first one was to have Allah’s commands and prohibitions obeyed by using power and force. This is called ‘**Sultanate**’. His second task was to teach Allah’s commands and prohibitions. His third task called ‘**Ihsân**’ was to purify the hearts. The Hulefâ-i-Râshidîn did these three tasks altogether. Those who succeeded them did only the task of sultanate. The task of teaching was given to the imâms of mazhabs, and the task of ihsân was given to the great men of tasavvuf.” A Hadith which is written on its five hundred and sixty-seventh page calls these caliphs “**Melik-i-adûd**”. “These have been called ‘caliphs’ metaphorically. Next come the **Hulefâ-i-câbire**.” Translation from **Izâle-tül-hafâ** is finished here.]

“VIII: Muâwiyye II was very intelligent, very pious and very just (44 - 64).

“IX : Mervan bin Hakem was a savant of fiqh. He was very clever, very intelligent. He read the Kur’ân very beautifully. He abstained from

“XX: Abdullah Seffâh bin Muhammed bin Alî bin Abdüllah bin Abbâs was learned, intelligent, provident, eloquent and generous. He died of small-pox. He is the first caliph of Abbâsids. (104 - 135)

“XXI: Mensûr bin Muhammed; he had much knowledge and decency. He did not care for amusement. He was brave and patient. He worshipped much. (95 - 158)

“XXII: Mehdî bin Mensûr was learned, brave, intelligent and very generous. Everybody liked him. His creed was very pure. He killed the renegades. (126 - 169)

“XXIII: Hâdî bin Mehdî was learned, intelligent, eloquent and generous. It was written on his seal, ‘I believe and trust in Allah’. (147 - 170)

“XXIV: Hârûnürreshîd bin Mehdî performed a hundred rek’âts of nemâz every day and every night. Of every two years, one year he went on Hadj and the other year he went on ghazâ (military expedition on behalf of Islam) repeatedly. He was adherent to the Sherî’at in everything he did. He had in himself all kinds of beautiful habits. (148 - 193)”

The writings of the history book are shortly given above together with its documents. Imâm-i-a’zâm Abû Hanîfe, Imâm-i Ghazzâlî, Imâm-i Nevevî, Ibni Hajer, Imâm-i Rabbânî and Hâlid-i Baghdâdî and many of the great savants were like these. It is obvious that persons like Maudoodi, Sayyed Kutb and Hamîdullah have remained outside this circle. Nothing can be so credulous as supposing the persons who don’t know anything about Islamic knowledge and Islamic savants and who cannot penetrate into the inner essence of Islam but observe it from the outside like polytheistic disbelievers, to be Islamic savants. The branches of knowledge taught in madressas, which Maudoodi calls “scholastic knowledge”, are **Ulûm-i-nakliyye** (religious knowledge). And what he calls “rational knowledge” is **Ulûm-i-akliyye** (scientific and literary knowledge). Both of these make Islamic knowledge. It is not a thing a Moslem is supposed to do to say that the savants of fiqh and of the Hadith knew one of these branches of knowledge and they did not know the other. Islamic savants are very exalted persons praised in the Kur’ân and the Hadith. They are the heirs of prophets. They have organized a division of labour amongst them and each has undertaken the job of disseminating a separate branch of knowledge. This division of labour confuses the ignorant and they suppose that Islamic savants haven’t been exalted in other branches of knowledge. Hadrat Abdülwahhâb-i Sha’rânî says at the beginning of his book **Mizân**, “Hadrat Abû Hanîfe, the expert and the founder of the knowledge of fiqh, was a great velî like Hadrat Abdülkâdir-i Geilânî. He was a man of kerâmets like him. Yet he didn’t undertake to spread the

of Islamic caliphs: "Süleiman asked Hadrat Abû Hâzim, one of the Tâbi'in, 'We don't want to die. What is the reason?' He said, 'O Süleiman! You have destroyed your next world and made this world prosperous. Certainly you wouldn't like to go from a prosperous place to a destroyed one.' ")

"XIII : Omer bin Abdül'azîz bin Mervan was a good Moslem and just. (61 - 101) (Maudoodi also had to write this. Maudoodi says that Omer bin Abdül'azîz was the first müjeddîd and writes about at most a few of his innumerable good deeds. On the other hand, he doesn't attribute any share of these good deeds to the caliph Süleiman, who had written and declared that Omer bin Abdül'azîz would be the caliph after him. He writes that the caliphs spoilt the institution of caliphate by designating their sons or relatives as their successors and thus governed the Islamic republic dictatorially like kings. He searches for and counts the faults and defects of all of them and disgraces them with disbelief, but he doesn't ever see their good deeds. Whereas, they designated their sons or relatives as their successors in order to follow the Sherî'at. This indicates that the religion reformers speak ill of those who follow the Sherî'at and that they like and praise those who try to adapt the Sherî'at to their own thoughts and points of view.)

"XIV : Yezîd bin Abdülmelik had been formerly addicted to pleasures. But when he became the caliph, he became pious and just. (71 - 105)

"XV : Hishâm bin Abdülmelik was very intelligent, efficient in governing and benevolent. Everybody liked him. His goodness and justice were known far and wide. When some goods were brought to the Beitülmal, he would not accept it unless forty persons bore witness to that they were taken in a halâl way. (71 - 125)

"XVI : Velîd bin Yezîd was literary, eloquent. Because he had something wrong with his mind, a year later he was killed while reading the Kur'ân. (92 - 126)

"XVII : Yezîd bin Velîd bin Abdülmelik was intelligent, clever and devoted to the religion. He prohibited alcoholic drinks. (90 - 126)

"XVIII : Ibrâhim bin Velîd bin Abdülmelik; his seventy days' caliphate elapsed fighting Mervan. (? - 126)

"XIX: Mervan bin Muhammed bin Mervan was brave, intelligent and efficient in administration. He conquered many lands. He fought Khawarijis (an aberrant group of people who opposed the caliph) and killed their chief Dahhâk. He was overcome and killed by Abbâsids. (72 - 132)

These deliriums are big slanders against the mazhab leaders. In not any fiqh book is there one single word written with resent or jealousy against one of the four mazhabs. On the contrary, each mazhab considers it permissible to imitate other mazhabs when in difficulty. The mendacity, which is so corrupt, absurd and so obvious as this, is a job which only a deviated person attacking Islam can do from behind the curtain. Poor Maudoodi has tried to dive into the knowledge of **kelâm** and **fiqh**, which are the important subjects of Islam, but, being inexperienced, he has been drowned.

On the ninetieth page, he praises Shah Veliyyullah and says that he selects the following lines from his book **Tefhîmât**:

"In the contemporary age, reality, which is compatible with the spirit of divine knowledge, combines the Hanefî and the Shâfi'î mazhabs. The Kur'ân commentaries should be reviewed and the parts that are against the Hadith should be sifted out, and what is without essence and value should be discarded."

Upon reading these, a Moslem who knows his religion and mazhab becomes infuriated. It is something unbelievable that such a great person as Shah Veliyyullah would spread these deviated ideas. In order to prove the fact to my brothers-in-Islam and to disgrace Maudoodi, I had the book **Et-tefhîmât-ül-ilâhiyye** brought from Pakistan. The book, consisting of two volumes, was printed in Pakistan in 1387 (1967 A.C.). It is written on the hundred and forty-second page of the second volume, "The origin of the Sherî'at is the Kur'ân and the Hadith. There is no other source. Also, it is permissible to do ijtihâd in order to decide about worldly affairs. If these affairs were decided about before, the decision cannot be changed. There is not kiyâs or ijmâ' in the knowledge of Sherî'at." Wahhabis and the people of no mazhab say, "The door to ijtihâd cannot be closed. Ijtiâd can be done any time," thus they want to change the religious knowledge. They put forward Shah Veliyyullah as a witness for these words. Whereas, Shah Veliyyullah's writings above show clearly that he never admits ijtihâd and kiyas in the religious knowledge, and also that the words and documents of such people of no mazhab as Maudoodi and Sayyed Kutb are unsound. It is written on its two hundred and ninetieth page, "Read the books of the Hadith such as **Buhârî, Müslim, Sünen-i-Ebî Dâvûd and Tirmüzî** and the fiqh books of Hanefî and Shâfi'î mazhabs! Hold fast to the book **Avârif-ül-mearif** and **The Booklet of Nakshibendiyye!** These great people wrote about the zikr and the "Yâd-i-dasht" so clearly that there is no need for a mürshid to teach them. It is a very great blessing to attain the grades of the great men of tasavvuf." It is written on its three hundred and first page, "I dreamt of Resûlul'ah. I asked him which mazhab and which path of tasavvuf

of his book **Izâle-tül-hafâ**: "Resûlullah declared, 'Great savants will be born in Fâris (Iran).' In addition to such great Hadith savants as Buhârî, Müslim, Tirmüzî, Abû Dâvûd, Nesâî, Ibni Mâjeh, Dâremî, Dâre-Kutnî, Hâkim, Beyhakî and many more, who were educated in Iran, there are the great savants of fiqh such as Ebüttayyib [Câdî Tâhir Taberî], Shaikh Abû Hâmid [Isferâînî], Shaikh Abû Ishak-i-Shîrâzî, Cüveynî [Abdullah bin Yûsüf and his son], Imâm-ül-Haremein Abdülmelik bin Abdullah Cüveynî, Imâm-i Muhammed Ghazzâlî and many many more, who were also educated in Iran. Even Imâm-i Abû Hanîfe and his disciples in Mâverâ-ün-nehr and Horasan are the savants of Fâris and are included to the good news in the Hadith. Resûlullah declared, 'There will come a müjeddîd in every hundred years.' As he declared, one müjeddîd came in each century and strengthened the religion. In the first century of the Hegira, Omer bin Abdül'azîz removed the cruelty of the rulers and established the principles of justice. In the second century, Imâm-i Shâfi'î explained the knowledge of Îmân and separated the knowledge of fiqh. In the third century, Ebü'-Hasan-i Esh'arî formulated the knowledge of Ehl-i-sünnet and rebutted the people of bid'at. In the fourth century, Hâkim and Beyhekî and the like established the fundamentals of the knowledge of the Hadith. Abû Hâmid and the like spread the knowledge of fiqh. In the fifth century, Imâm-i Ghazzâlî opened a new way and informed that the knowledge of fiqh, the knowledge of tasavvuf and the knowledge of kelâm were not different things. In the sixth century, Imâm-i Fahrüddîn Râzî spread the knowledge of kelâm. And Imâm-i Nevevî spread the knowledge of fiqh. Thus, a müjeddîd, coming in each century up to our time, strengthened the religion. We shouldn't dismiss the matter by just saying that the Hadith above and the like are the miracles predicting future happenings. We should also realize the importance and the value of the predicted happenings."

Shah Veliyyullah's writings above clearly show the fact that Maudoodi has deviated and that he has not realized the value of the savants of the Ehl-i-sünnet. They also inform with the fact that all Islamic savants in each century were praised by the Hadith, that they all were in the same way and spread and strengthened Resûlullah's way. Maudoodi writes altogether nonsense on the eighty-third page; see what he talks out of delirium:

"Because of the difference of opinions, with regard to fiqh, between the Hanbali and the Shafi'i mazhabs, each of these mazhabs judges resentfully the other in order to defend its own opinion and becomes excessively dangerous to the other. Each mazhab overflows with details, and facts get lost in muchness of interpretations."

ignorant, the deviated smeared the mazhabs. As a matter of fact, explaining this more clear'y on its two hundred and eighty-third page, it writes, "What Allahü teâlâ likes is, first of all, to search into the Kur'ân and the Hadith. If a person can comprehend these two and can get informations from these two, he has attained a great blessing. If he cannot comprehend these, he should follow the mazhab of a past savant who, he believes, understood these correctly and suitably with the Sünnet and clearly communicated what he understood. The Arabic learnings and the lessons of madressa shou'd be learned for understanding these. They shouldn't be lerned for other purposes!" As it is seen, Hadrat Shah Veliyyullah also prohibits the savants who are müjtehids from following another müjtehid and informs that we ignorant people should follow one of the right mazhabs.

In my book **Se'âdet-i Ebediyye**, I have quoted lengthily Shah Veliyyullah's va'uable writings praising the four mazhabs in his books **El-if-sâh** and **Ikd-ül-Ceyyid**, which exist in the Süleymâniyye Library in Istanbul. Maudoodi's real purpose can clearly be understood from these slanders. Even the Turkish book **Ni'metül-Islâm** defies: "**The mazhabs cannot be united. It is wrong to be a mülfîq.**" Hadrat Abdulwahhâb-i Sha'rânî explains very clearly what **Mazhab** means in the preface of his book **Mizân**. He proves with documents that the mazhabs cannot be united. To pioneer something about which has been unanimously said "**cannot be done**" for a thousand years means to turn Islam upside down. Are those who defend this Moslems, or are they enemies? I would entrust it to my readers to decide about this.

Shah Veliyyullah's Persian book **Heme'at**, printed in Pakistan in 944, explains and praises tasavvuf and the tarîkats from beginning to end. It is written on its various pages: "If the sâlik is not so learned as to study the books of the Hadith or the informations coming from the Ashâb-i-kirâm and the Tâbi'in, he should follow one of the four mazhabs. All the tarîkats are the same in belief, in doing the commands and abstaining from the prohibitions. They have been different in doing the zikr and the supererogatory worship. When doing the zikr, if worldly thoughts come to one's mind, one should sit near an exalted person whose tevejjüh is strong and pay his tevejjüh to him. Or one should pay his tevejjüh to the souls of the meshâyih-i-kirâm. One should visit their graves and beg them to attract him towards themselves. If the zikr causes vexation to the nefis, this has various reasons. One of them is not to follow the rules of edeb towards the meshâyih (mürshids) of the tarîkat he follows. If the sâlik cannot understand the reason, the shaikh will understand it with his tevejjüh and insight and will let him know of it. This fakîr (Veliyyullah Dehlevî himself) paid my tevejjüh (turned

were better, and which he liked best. 'All sects and paths are equal. No one is superior to the other,' he said." It is written on the two hundred and seventy-seventh page of the first volume of **Tefhîmât**, "Moslems have parted into mazhabs. The savants have communicated the Sherî'at that had come from Resûlullah. They have agreed on the majority of the information and there have been some insignificant disagreements on a minor part. But the majority of the savants have held on to the right path and denied those who opposed them. From fear, the opposing side has either hidden themselves or behaved double-facedly; these states of theirs show that they are of bid'at. We should hold fast to the informations on which the right mazhabs have agreed with one another, and we should not deny the ones on which they have disagreed. He who says that it is farz to follow the mazhab of a certain person, who is not a prophet, becomes a disbeliever; there had been the Sherî'at before that person was created, too. The savants of fiqh had communicated it. Moslems have always followed one of the right mazhabs. For they have believed that the leader of the mazhab communicated the Sherî'at coming from Resûlullah correctly. It occurs to my heart that it would be good to compare the informations which exist today in the two most widespread mazhabs, the Hanefî and the Shâfi'î mazhabs, with the books of the Hadith. When the informations without origin are taken out, it would seem as if the two mazhabs were united. Of the remaining informations, the ones that are common in both mazhabs would be taken. Those which are not common would be classified as ruhsat and azîmet. In case of strong necessity, the ones that are ruhsat would be followed." Here, he answers Wahhabis definitely and informs clearly that their word, "Those Moslems who are not Wahhabis are polytheists," is disbelief. [The words "the informations without origin" of Shah Veliyyullah are the informations made up in the books written by ignorant men of religion. Such informations do not exist in the basic books of the Hanefî and the Shafi'î mazhabs and of the Hadith. If such informations are cleared off, it will be seen that there is very little difference between these two mazhabs. For there is no difference pertaining to the informations that are expressed clearly in the Hadith between the two mazhabs, even among the four mazhabs; and there is not many differences pertaining to the informations that are not expressed clearly. Those different informations (rules) which are small in number are either "ruhsat" (easiness, facility) or "azîmet" (difficulty). There is more detail on this subject at the end of the chapter "Useful Information" of my book **The Way of Ehl-i Sünnet**; please read at there.] The writing above, only the last sentence of which Maudoodi plays as a trump card, does not ever support his point of view, but it rescues the mazhabs from the slanders with which the

He says that Shah Veliyyullah has blown these exaggerations, which he likes very much and which he praises excessively and his mouth watering. He makes that great savant a false witness for himself. These s'anders of his reveal his real purpose and raise his mask. See what Hadrat Veliyyullah Dehlevî says in the preface of his famous book, **Izâle-tül-hafâ**:

“Most of the rules declared in the Kur’ân are concise. They cannot be solved or understood without the explanations of the Selef-i-sâlihîn. Most of those Ahadith reported by one person cannot be documents unless they are communicated by many of the Selef-i-sâlihîn and unless the müjtehids derive rules from them. If those great people had not worked so hard, the Ahadith that seemed to disagree with one another could not have been brought together. Likewise, unless all the branches of religious knowledge, such as **ilm-i-kirâet**, **ilm-i-tefsîr**, **ilm-i-akâid** and **ilm-i-sülûk**, have come from those great people, they will not be documents. In all these branches of knowledge, it is the Ashâbi-kirâm who were sources for the Selef-i-sâlihîn and who shed light on their way. The pillar to which the Selef-i-sâlihîn held on is the cuffs of the Hulefâ-i-râshidîn. The person who breaks this origin, this pillar, will be demolishing all the religious knowledge.”

It is written on the twenty-first page of **Izâle-tül-hafâ**, “For being a müjtehid, it is necessary to know the majority of the knowledge of fiqh with its detailed witnesses in the Kur’ân, in the Hadith, in the ijmâ’ and in the kiyâs. It is necessary to know the documents of each rule. It is necessary to form a firm opinion about the documents. Being a müjtehid in this time requires being specialized in the following five branches of knowledge: **ilm-i-kitâb-i-kirâet** and **ilm-i-tefsîr**; **ilm-i-hadith**, that is, to know each Hadith together with its documents and to recognize the za’if (doubtful) Hadith and the sahîh Hadith immediately; the third one is **ilm-i-ekâvîl-i-selef**, that is, to know what the Selef-i-sâlihîn said about each matter so that one will not go out ijmâ’, so that one will not swerve to the third way if there were two different unanimities on a matter; the fourth one is **ilm-i-arabiyyet**, that is, the branches of **lûgat**, **nahv**, **mantiq**, **beyân**, **me’ânî**, **belâgât**, etc; the fifth one is **ilm-i-turuk-i-istinhât** and **vüjûh-i-tatbîk-i-beynel muhtelifeyn**. Such a profoundly learned savant is called a müjtehid. Such a savant ponders very hard on any small matter. He observes each rule similar to it together with its documents. It should be known certainly that interpreting the Kur’ân also requires being deeply specialized in the five branches. In addition, it is necessary to know the Ahadith telling the reasons for the descent of the Âyât. One shou’d know what the Selef-i-sâlihîn said

my soul) to the world of souls. I understood that each tarikat had a different relationship there. Also, i'tikâf (seclusion) in the shrines will help one make progress. Speaking ill of the Selef-i-sâlihîn is one of the reasons which block the way. It has been seen often that angels scatter light onto the gatherings of zikr and that those who do zikr are surrounded by light. If a person's soul is in relation with the pure souls of the Prophets or of the Evliyâ or with angels, facts not taught to others will be taught to him. If a person understands that another person is Velî and loves him, his soul gets attached to the other's soul. Or, he loves his mürshid or his pious ancestor, and he gets attached to his soul. He gets fayz from him, he gets use from him. Visiting the graves of the Evliyâ, reading the Kur'ân and giving alms and sending its sevâb to their souls, revering their works and children will help one get attached to their souls. One will dream of them. At dangerous places they will appear in their own figures, help one and rescue one. Getting use from the souls is called "becoming Üveysî". Hadrat Abdülkâdir-i Geilânî's attraction is very strong and he works as well as the alive ones. This fakîr [Veliyyullah Dehlevî means himself] paid my tevejjüh to the souls of the meshâyih and attained many blessings. Five hundred years after the death of the meshâyih, they do not have any natural power in their bodies left. Their effects on those who visit their graves become more. Tevejjüh to the soul and getting use from it can be done in two ways: the first one is to think that the souls are attached to each other. This is like seeing somebody in the mirror. The second one is to visit his grave and think of him. This is like opening your eyes and seeing somebody opposite you."

Hadrat Veliyyullah Deh'evî says on the five hundred and twenty-second page of his book **Izâlet-ül-hafâ**, "To gather the ruhsats, that is, the facilities, of the four mazhabs is permissible on occasions when it is not prohibited by those Âyât of the Kur'ân and those Ahadith that are declared clearly, by the ijmâ' of the Selef-i-sâlihîn or by the obvious kiyâs." As it is seen, Shah Veliyyullah does not say that mazhabs should be united. But he makes conditions even for taking their facilities. The book **Izâle-tül-hafâ** is in Persian and was printed in Pakistan in 1386 (1966 A.C.), together with its translation in Urdu language.

Maudoodi goes on attacking the Ehl-i-sünnet savants in his book **The Revivalist Movement in Islam** and, again quoting from Shah Veliyyul'ah's book **Musaffâ**, he says on the ninety-first page:

"Ijtihâd is necessary in every age. It is necessary to put new rules, though may not agree with a certain mazhab. For it is a must to have divine responsibilities according to the peculiarities of every century. The books of the mazhab that have been written up to now are inefficient and full of differences. It is the only way out to remove these differences through the principles of the Sheri'at."

communicated through *ijmâ'* is not one of the things necessarily known in the religion, he who disbelieves it does not become a disbeliever. He becomes a deviated person, a **man of bid'at**. He who does not follow it, becomes a *fâsik*. He sins.

Ibni Melek says in his book **Usûl-i-fiqh** in the subject of *ijmâ'*, "If the *müjtehids* who have lived in the same era have not come to a mutual agreement on how an action should be done, if they have explained it differently, the savants succeeding them should follow the word of one of them. It is not permissible for them to say differently, it is wrong. All the savants have said unanimously that it must be so and thus *ijmâ'* has resulted." There is not a *müjtehid* in any part of the world today. 'Müjtehid' means 'an Islamic savant who has attained the grade of *ijtihâd*'. Not from ourselves do we say that there is no *müjtehid* on the earth today; all the savants have been declaring this, including Hadrat Shah Veliyyullah Dehlevî, of whom Maudoodi tries to make a false witness. For example, Ibni Âbidîn, in explaining the writing "To call too loud for the muezzins will spoil their *nemâz*" in **Dürrülmukhtâr**, says, "Four hundred years after the death of Resûlullah, there was not any great savant to do *kiyâs*. There was not a **certain müjtehid** left, who could derive rules by comparing one affair to another." Yes, it has been declared in the Hadith that profound savants who have attained the grade of *ijtihâd*, that is, *müjeddîdîn*, would come after every hundred years. These *müjeddîdîn* are the **müjtehids within a mazhab**. They have not undertaken the task of doing *kiyâs*, that is, performing new *ijtihâd*, but they have tried to renovate the *ijtihâd* of the leader of the *mazhab* to which they belong and to lead people to the right course. They have seen that there was no need for new *ijtihâd* and have been interested in emphasizing the knowledge of the *Ehl-i-sünnet*. A Moslem who is not *müjtehid* is called **mukallid** (follower). Today, we all the Moslems on the earth are *mukallids*. No matter how much learned a *mukallid* is, he cannot do *ijtihâd* over a matter disagreeing with what the *müjtehids* before him have communicated. This can be understood from the unanimity which is written above and which has been given by Ibni Melek. The Hadith, "My *ümme't* will not agree on deviation," indicates that this unanimity of savants is right and correct.

46 — Maudoodi is one of the descendants of Hodja Kutbuddin Maudoodi Cheshtî, one of the notables of the Cheshtiyye *tarîkat*. Hadrat Muîniddin Chestî from Ejmir was Kutbuddîn's caliph (one of those who were ordered and given permission by him to guide the people who want to learn). Maudoodi was born in Haydarâbâd in 1903 (1321 A.H.). He began to earn his living as a journalist. First he wrote the book **Holy**

about interpreting the Kur'ân. One's memory and comprehension should be very strong. One should understand the Âyât's siyâks, sibâks, tevjihs and the like." Those people who attempt to do ijtihâd and to write Kur'ân commentaries, such as Maudoodi, Sayyed Kutb and Hamîdullah, should read these, thus realizing the greatness, the exaltedness of Islamic savants. But this realization also is a great virtue. Hence arises the fact that those who do not realize this or those who do not want this to be realized either by themselves or by others are trying to demolish Islam from the inside under the mask of Islamic savants. May A'lahü teâlâ protect Moslems against believing such insidious enemies of Islam! Lest my dear readers be taken in by the wrong and very dangerous articles of the people of no mazhab, I deem it proper to give additional information on ijtihâd in the following paragraph.

45 — **IJTIHÂD** : Today, many of the symptoms of the end of the world have appeared and spread far and wide. One of these symptoms is that the number of the ignorant will increase and men of knowledge will decrease. The ignorant will be authorities in the religion and lead everybody astray. These symptoms are written in detail in Ahadith in the brief explanation of **Tezkere-i Kurtubî** and in **Birgivi's Last Will**. Then, Moslems should be vigilant. They shouldn't believe in every word. They shouldn't believe in those who don't mention the **Ehl-i-sünnet** savants and their books but extract meanings from Âyât and Ahadith according to their own minds in their hutbeh, books and newspapers. **The people of no mazhab are either deviated, or they are disbelievers.** Both of these have always disguised themselves as religious men and deceived Moslems and led them astray. We should search for the meanings which the Ehl-i-sünnet savants have given to the Âyât and Ahadith which those corrupt people talk about and should learn the truth of the matter. For doing this, we should read the dependable **Ilmi-hâl** books (books teaching elements of the religion). The **Ehl-i-sünnet** savants have studied all the Âyât and Ahadith minutely, found out their true meanings by splitting hairs and written them down in books. Now the ignorant of religion who know a little Arabic assume themselves to be müjtehids. By saying, "We have graduated from the faculty; we have received diploma," they despise Islamic savants. Whereas, if something which the müjtehids having lived in the same era have declared through **ijmâ'**, that is, unanimously, is one of the things necessary in the religion, that is, if it is an information which has spread everywhere so that even the ignorant can hear about it, it is farz both to believe and to follow it. He who doesn't believe such an ijmâ' becomes a disbeliever. He who believes but does not follow it becomes fâsik. If something which has been

prohibited and martial law to be declared. In 1962, the new constitution was carried into effect. But Maudoodi wouldn't keep quiet. He caused the Organization of **Jama'at Islam** to be closed. He was imprisoned again in the early 1964. But, getting use of the general amnesty he was freed a little later. By shouting "human rights" and "justice", he fell for the idea of raising a rebellion. He opened way to tumults in Kashmir. Indians took advantage of this and attacked Kashmir. The government met horrible and difficult situations. Dissatisfied with all these eccentricities, Maudoodi co-operated in an underhand way with the Wahhabies in Saudi Arabia. He was enrolled as a member of the assembly of consultation in the Wahhabite University in Medina, which had been established in order to spread Wahhabism over every Moslem country. Yet the Hadith, "**Upon him who helps a cruel person, Allahü teâlâ sends that cruel person to worry him,**" manifested and he was imprisoned by the persons whom he wanted to approach. Now his judgement goes on freed as he is.

A certain group in the Moslem world do the propaganda of Muhammed Abdoh, Maudoodi and Sayyed Kutb. They tell about their writings, which are against Islam, as if they were of skill. They introduce their rebellious ideas as a struggle of heroism. Lest the pure youngsters might fall for these purposeful propagations and these praisals done with false words, I have written the truth of the matter above. The greatest proof for the correctness of my writings, which have been derived from the sources which I had searched for a long time, and for the hittingness of the recognition, is Maudoodi's words, which are incompatible with Islam's basic teachings and which are written in the paragraphs above. May Allahü teâlâ protect Moslem children against being tricked by corrupt, aberrant ideas. Amen.

47 — Before explaining the way taken by Sayyed Kutb, it will be useful to give some information about his adviser, Abdoh. Muhammed Abdoh was born in Egypt in 1265 (1849 A.C.) and died there in 1323 (1905 A.C.). His articles in the Egyptian newspaper of his time, "**Vaqâ-yi-ül-Misriyye**", in the magazine named "**El-Menâr**" and in the newspaper named "**El-Ahrâm**", reveal his corrupt thoughts. He had some activities in Beirut for a while, too. The savants of Ehl-i-sünnet perceiving his evil purposes, he did not have the presumption and went to Paris. There, he co-operated with Jemâleddîn-i Efgânî, who had been preparing the application of Masonic plans against Islam. There, they published the magazine named "**El-Urvetül-vüskâ**". Then he went to Beirut and Egypt and began to apply the decisions made in Paris and to inoculate the youngsters. Yet the government of Hidiv Tefvik Pasha perceived that his lectures and articles were harmful and employed him in one of the

War in Islam in 1927. In this book of his, he spread revolutionary ideas. When it was translated into Arabic, it influenced Hasen-el-Bennâ's thoughts and caused him to revolt against the government and to be killed. The inefficiency of knowledge in Maudoodi has brought innumerable Moslems like this to substantial and spiritual death. For no Islamic savant has interfered with politics or ever thought of revolution. They have guided people to the right course through knowledge and advice. They have known that Islam would spread not through revolution, but through knowledge, justice and morals. Maudoodi has striven to solve all the main principles of Islam with his own reason and always departed from Islamic savants and Islamic knowledge. If one observes his books minutely, one will easily perceive that he is in a struggle of disseminating his own reason, his own thoughts under the name of Islam. He puts the Sheri'at into various appearances in order to adapt it to modern shapes of government. He shapes Islam's institution of caliphate according to his own imagination and attacks almost all the caliphs. The annihilation of Islamic savants, and consequently of Islamic books, by the British and their servants facilitated the spreading of his aberrant ideas. The ignorant people who were not at a level to read and understand the books of Islamic savants readily thought of him as a savant, as a müjâhid. His political thoughts were called the extensive Islamic knowledge.

Maudoodi managed to take advantage of this state of languor in Moslems. Rendering the religion a means for political purpose, he approached politicians. He interfered with the national movement of Indian Moslems. In order to appropriate the accomplishments of vigilant Moslems and Islamic strugglers, he produced many articles. In these articles of his, he played the part of national leadership and inspiration. Acting very cleverly, he took the lead of the party. Whereas, those who suggested the idea of Pakistan's establishment and who worked for this purpose were others and they were numerous. Ali Jinnah was their chief. While Ali Jinnah was injecting the Indian Moslems with the idea of independence and inviting them to unity, Maudoodi made demands for his personal advantages. In order to prevent instigation, a fetvâ was given for his imprisonment. After the instigation was suppressed and Pakistan became firmly established in 1366 (1947 A.C.), he was freed in 1950. As the pure Moslems of the Ehl-i-sünnet pursued the cause of Islam within the new State, Maudoodi began to busy the minds with a corrupt religion named "Kadiyânî", and consequently in 1953, he was judged and imprisoned for 26 months more. As he was in prison, a constitution defending Moslems was prepared and accepted in 1956. But, no sooner had he got out of the prison than his articles inoculating with revolutionary ideas made a mess. He caused the constitution to be

name of philosophy in Moslem countries. He disgraces the professors of Câmi'ul-ezher, who oppose these enemy propagations, by saying "enmity against knowledge, science and logic; retrogression".

3) He attacks marrying four women in the Official Newspaper in 1297 (1880 A.C.).

4) He says that thousands of Islamic savants before him introduced into the religion those things which have nothing to do with Islam, that they went wrong in understanding the Âyât and the Ahadith with clear meanings, and that he has been correcting them.

5) In his book **Islam and Christianity**, he says, "All religions are the same. They are different outwardly," and recommends that Jews, Christians and Moslems support one another. In a letter which he writes to a priest in London, he says, "I expect that the two great religions, Islam and Christianity, will shake hands and will embrace each other. Then, by supporting one another, the Tevrât, the Injil and the Kur'ân will be read everywhere and will be revered by every nation." He supposes that Christianity is a right religion and awaits the time when Moslems will read the Bible.

6) He supposes that the believers have abandoned the right way and Islam has turned into today's state. He says that the religion will shake hands with knowledge and then Allahü teâlâ will complete His Light. Allahü teâlâ did not complete His religion in the time of our master Resûlullah and Islamic savants have not shaken hands with knowledge, he thinks.

7) He says in his book **Islam and Christianity**, "If a person is heard say a word which signifies disbelief in a hundred respects and the existence of Îmân in one respect, that word of his will be taken as of Îmân. It is idiocy to think that any philosopher or man of idea would say a word which does not show Îmân even in one respect though it shows disbelief in a hundred respects. Then, they all should be tolerated. The word 'zindik' does not exist in Islam. It has been born afterwards." Misrepresenting the rule "One (sign of) Îmân in a word of a Moslem whose disbelief has not been seen openly will rescue him from disbelief," he says that all disbelievers, philosophers are believers. Because he himself is a zindik, he does not like this word to be used. He denies the Hadith, "Zindiks among my ümmet will increase," which is written in **Künûz-üd-tekâik** and in **Deylemî**.

8) When interpreting the Âyet "He who does goodness as heavy as a mote will get its reward certainly," in the Zilzâl Sûreh, he says, "Either be a Moslem or a disbeliever, everybody who does pious deeds will enter Paradise." This wrong and unjust defence of his, which would

offices of the law-court. But he tried to demolish Islam and to apply the Masonic plans in all his writings. With the help of the Masons he became the Muftî of Cairo. He began to attack the Ehl-i-sünnet. As the first activity, he began to change the lesson programs of the madressa of Câmi'ul-ezher, thus obstructing the teaching of valuable lessons to the youngsters. He abrogated the lessons of the university level. The books of high schools and junior high schools were taught in the universities. Before, the Masons had done the same thing in the Ottoman Empire; after the Tanzîmât (a turning point in the Ottoman history marked by political reforms of Abdulmejid Khan in 1839), scientific lessons had been abrogated from the madressas and the religious lessons had been deprived of high-level information. For Islam is established upon knowledge. Without knowledge, without any real religious man left, Islam gets defiled. When there is no cloud, it will be to wish for miracles to expect rain. Allahü teâlâ is able to make this. But His Divine Habit is not so. Education of an Islamic savant requires the reappearing and spreading of Islamic knowledge and elapse of a hundred years in this manner. The enemies extinguished the Islamic sun. They were led by the British. It will rise again in the time of Hadrat Mehdî. Hannâ Ebî Râshid, chief of the Masonic lodge in Beirut, says on the hundred and ninety-seventh page of his book **Dâire-tül-me'ârif-ül-masoniyye**, which he published in 1381 (1961 A.C.), "Jemâleddîn-i Efgânî was the chief of the Masonic lodge in Egypt. It had almost three hundred members, most of whom were savants and State officials. After him, the imâm master Muhammed Abdoh became the chief. Abdoh was a great Mason. No one can deny the fact that he has spread the Masonic spirit in Arabic countries."

Seeing the reforms, the changes made by Muhammed Abdoh, many people suppose that he was an Islamic savant. The savants of the Ehl-i-sünnet have written answers to his articles and torn up his mask. For example, Hamdi Bey, of Elmali, in interpreting the Fil Sûreh, reveals some of his corrupt writings. The series of his deviated thoughts can be enumerated as follows:

1) Thinking that wisdom and the religion are different from each other, he claims to be the first man to unite them.

2) He says that the Islamic savants before him did not study logic, mathematics, history and geography, that it was deemed as a sin to learn scientific lessons, and that he will introduce these learnings into Islam. He denies the fact that these were taught in every madressa and that thousands of books were written in these subjects. Thus he tries to put an end to the teaching of the Ehl-i-sünnet books and to spread the irreligious propagations written by the enemies of Islam under the

necessary to follow reason, knowledge and science, refuses to follow a mazhab imâm and attempts to adapt all the religious knowledge to the scientific discoveries of his time and to the contemporary thoughts of philosophers. Because he does not want to read the books of Islamic savants and because he does not have any scientific education, he writes religious books, spreads religious knowledge according to his short sight and what he has heard. These behaviors of his show that he knows nothing of the knowledge of kelâm, fiqh and tasavvuf and that he has not tasted Islamic flavour. If he had perceived the greatness of Islamic savants, if he had escaped the paws of his nefs, and if he had comprehended the inner nature of matter and soul, he would not say such incongruous things.

15) He wrote a commentary on the Shiite book **Nehc-ül-belâga** by Radî, who was the brother of the Jew Alî Mürtedâ, who came forward as a Shiite. This book, which caused faction among Moslems, had been commented first by Ibni Ebilhadîd Abdulhamîd Medâinî Shi'î and then by Meysüm Bahrânî, who was a Shiite. Abdoh's commentary was printed in Beirut in 1301 (1885 A.C.).

By compiling the articles on his propagations which he made among the students of Medrese-tül-sultâniyye in Beirut in 1885, he made up his book **Risâle-tüt-tevhîd**. This book of his was printed a year after his death.

48 — Sayyed Kutb, one of the religion reformers of recent years, also, announces his admiration to Ibni Taymiyye and Muhammed Abdoh in almost every book of his. In his book **The Future is Islam's**, he praises only the word '**Islam**' but he doesn't explain what he understands from this word or in which mazhab he is. On the ninety-fourth page, he says:

"The spiritual leader struggling in the front row of those who protected Moslem countries against the Tatar invasions was Ibni Taymiyye."

If he means the empire of Cenghiz by the word 'Tatar', when the Georgians (of Caucasus), the Persians and the Tatars in the army of Hulago, the famous disbeliever, burned and ruined Baghdad and put hundreds of Moslems to the sword in 656 A.H., Ibni Taymiyye had not been born yet. He was born in Harrân in 661 A.H. It is written in the fifth volume of **The Islamic Encyclopedia**, "Ibni Taymiyye was assigned to preach about the jihâd against Mongols. In 699, as a preacher, he was in the victory won against Mongols in Shaqhab in the vicinity of Damascus." It is written on the hundred and thirty-seventh page of the book **Mir'ât-i Kâinât**, "Sultan Mahmut Gâzân Khan, one of Hulago's grandsons, became the president of the Mongolians in 694 A.H. That

be laughed at by the most ignorant and most block-headed people, has not been admitted by his admirers, nor even by the simpletons who have been following him. Of these, Sayyed Kutb, one of the partizans of Abdoh, had to say, "Master Muhammed Abdoh does not ever remember the clearness of the Âyât contradicting his thought. Those Âyât contradict Abdoh's ideas." Yes, the dosage of the Masonic opium which Abdoh was made to swallow in Paris was so much that his mind, his conscience were too upset to see the relations between the Âyât.

9) He says in interpreting the Asr Sûreh, "Îmân does not mean an imitative belief in the things which mind and conscience cannot grasp. It is not of Îmân to memorize and say some words which one has heard from his parents. Islam is an enemy of imitation. It does not provide one with any value to have come before. Everything is solved by observing through mind." But in his booklet titled "Tevhîd" he says, "If reason cannot grasp something in the religion, it has to believe it," thus his words disagree with each other.

10) Curci Zeydân, owner of the Hilâl Publications in Egypt and author of the history book **Medeniyyet-i Islâmiyye**, says about Abdoh, "Muhammed Abdoh did not remain dependent upon the words of old savants, nor did he esteem the rules put by them."

11) In interpreting the Fâtiha, he says, "The Kur'ân addressed the people living in that time, and it addressed them not because they were superior, but because they were people," thus he refuses the Ahadith telling about the superiority of the Ashâb-i-kirâm.

12) Attempting to interpret the Âyet, "**The deed-books of the fâgirs are in Sijjîn,**" he says, "I have seen in some books that 'Senjun' means 'mud' in Ethiopian language. This word has probably come to Yemen from Ethiopia. The meaning of the Âyet, then, is 'The deeds of the fâgirs are like mud'." Disliking the interpretations of Resûlullah, of the Ashâb-i-kirâm and of the profound Islamic savants, he interprets the Âyât with coincidence and probability.

13) When interpreting the F'il Sûreh, he says, "The birds of Ebâbil may be mosquitos. So the soldiers possibly died of small-pox or measles." I wonder how he would interpret it if he came a hundred years later. Whereas, Resûlullah explained their meanings. The savants of tefsîr found these meanings and wrote them in their books.

14) In interpreting the Vennâs Sûreh, he says, "There is a devil in every person. But this means the power which bear the evil desires in man. It is an effect which is likened to genies."

This poor man, who knows nothing about the books and about the knowledge of Islamic savants, comes forward by saying that it is

and performed jihâd and fought the disbelievers as soldiers. Many of them became martyrs. The history is obvious.

49 — We have told in the forty-second paragraph that Ibni Taymiyye had deviated from the right path. There is no need even to think of how much his admirers may have to do with the right path. Sayyed Kutb hasn't neglected to show his attachment to him also in his book **Assalamü-al-âlamîyye-vel-Islam (World's Peace and Islam)** :

"There is very little work done on the field of the policy of State control so far. This aspect of Islam has not been explained as much as necessary."

He wants this knowledge to be learned from his books. The laws, constitutions, fetvâs, the documents in the archives of the six-hundred-year-old Ottoman Empire, are countless. It is necessary to spend a whole life to examine the thousands of books telling about Islam's policy of State control. The European orientalist and Israeli professors observe them in Istanbul now. They admire them.

In his book **Islam and the Problems of the Civilization**, he pours out his woes piteously, "Islam, Islam," says that he burns with the fire of Islamic Unity and divine way, and writes detailedly about the false words of the western philosophers and the extensive ideas of keen-witted diplomats, which he heard when he was a student, and thus he pretends to seem a savior, a fighter for Islam to the youngsters. As he cleverly strives to inject his aberrant ideas, he says,

"In constructing Islamic society, the thing which we are bound to is not Islamic fiqh. Though we do not remain unfamiliar with this fiqh, the thing we are bound to is the way of Islam, Islamic principles and Islamic understanding."

According to him, fiqh books and books about the policy of State control, which have been written throughout centuries, have not been the way of Islam, but he is making Islamic principles with his own point of view and understanding. The books which Islamic savants, mazhab leaders have written by deriving from the Kur'ân and the Hadith, would be abandoned and the philosopher Kutb's ideas would, so to speak, be put in their place! He says again in his book **World's Peace**:

"According to Islam, all human beings are a family bound with close bonds to one another. It commands a certain justice over all human beings without discriminating them with regard to race or religion."

Resûlullah has declared in a Hadith, which Ghazzâlî quotes in his book **Kimiâ-i Seâdet**, "The basis and the most dependable symptom of having Îmân is to love Moslems and to dislike disbelievers." Allahü teâlâ declared to Hadrat Îsâ (Jesus), "If you perform the worship of all the creatures on earth and in skies, it will be no use unless you love those whom I love and be hostile against Mine enemies." He declared in the last

year, upon the advices of Emîr Navruz, his vizier, he converted to Islam. He read the Kur'ân. He fasted that year. That day, four hundred thousand persons out of his commandants, viziers and soldiers converted to Islam." It is written on the nine hundred and thirtieth page of **Kisas-i Enbiyyâ**, "Gâzân Mahmud Khan wrote to the Egyptian sultan Nasser to co-operate with him and work fraternally so that Islam might get stronger. Nasser, who was the ninth Turkoman sultan, did not listen to him. Nasser's soldiers plundered the neighborhood of Mardin. Upon this, Gâzân Khan came to Haleb in 699 A.H. Nasser's army was routed in Humus. Gâzân Khan left a commandant named Kapchak and a number of fighters to capture Damascus and he himself went back to his country. Nasser recruited soldiers in Egypt and sent them to Damascus. Upon hearing this, Kapchak gave up besieging Damascus and they returned back." It is seen that Ibni Taymiyye, who is praised with boastful words as if he were a spiritual leader in the front row, in fact, incited the war between two Islamic soldiers and caused the shedding of fraternal blood and the deaths of thousands of Moslems. As for Gâzân Khan, whom Sayyed Kutb slanders in order to misrepresent Ibni Taymiyye as an Islamic struggler, he had an unequalled mosque, which is a most valuable work of art, built in Tebriz, he established twelve big madressas, innumerable tekkes (dervish lodges), inns and charitable deeds. He sent many gifts to Mecca and Medina and devoted many villages. He was in the Ehl-i-sünnet mazhab. Shemseddin Sâmî Beg said about Gâzân Khan, "He loved to make the right prevail and to do justice. He had many virtues and superiorities. He was reverent to sayyeds (descendants of the Prophet) and savants." If Ibni Taymiyye had advised these two Islamic sultans and had told them that they were brothers, by following the Âyet "**Reconcile your brothers!**" as the Ehl-i-sünnet savants had done, Gâzân Khan and Sultan Nasser, who were goodwilled themselves, would have joined and helped each other and, perhaps, he would have caused the establishment of a great Islamic empire. Even the process of history and the world's face would have changed. Yet he did not perform this benevolent deed. He set men of knowledge and presidents at loggerheads.

When the Tatarian disbelievers, before Ibni Taymiyye, ruined and burned Moslem countries and martyred millions of Moslems, it was not the men of bid'at like Ibni Taymiyye who protected Moslems' religion and Îmân. It was the preaches and books of Burhâneddîn-i Shedîd, Fahrreddîn-i Râzî, Omer Neseî, Sadreddin Konevî, Shaikh Sa'dî Shîrâzî and many Ehl-i-sünnet savants and thousands of Evliyâ educated by the spiritual masters such as Ahmed Rufâî, Imâm-i Ghazzâlî, Nejmeddin Kübrâ, Ahmed Nâmiqî Jâmî and Abdü'kâdir-i Geilânî. These great savants, these Evliyâ, both guided peoples, countries to the right course

millions of books and which has crowds of examples in every nation's history. It is as surprising as saying the white to be black. The writings above are not something which any Moslem, and even any educated person, will believe. These can be said either by a never-educated ignorant person or by an idiot or by the persons in the made-up religion named Kadîyânî (Ahmediyya), which has been put forth by the British in India and which has nothing to do with Islam.

When explaining the seventy-third and the later Âyât of the Nisâ Sûreh, he, too, had to write the truth as communicated by the Ehl-i-sünnet savants. But while saying, "A Moslem goes to war in order to fight in the way of Allah, to exalt Allah's Word and to make Allah's order prevail in the human life. Then he gets killed in this way and becomes a martyr. Jihâd is necessary all the time. It is an element that walks together with the Divine Invitation," and writing the Ahadith that encourage to jihâd on the one hand, and on the other hand, in interpreting the Âyet, "**If they turn away from Tavhîd (belief in oneness of Allah) and migrating, catch and kill them wherever you find them,**" he inoculates again with his own ideas and says, "Disbelievers are not forced to admit Islam. They are never disturbed on account of their religion. Islam does not invite those who disbelieve it to its lines by force. This religion does not force others to admit it," thus slandering Islam and denying what he has written on the previous page. Interpreting the hundredth Âyet well, "He who migrates in Allah's way will find abundance and vüs'at (spaciousness, strength, power) on earth. If he dies on the way, Allahü teâlâ will give him his reward," he says the truth that it is necessary for those Moslem who have remained in a country of disbelievers to migrate to the Dâr-ül-Islâm. It is understood that those who are in the countries of disbelievers should migrate to the Moslem country. They shouldn't arouse instigation by opposing the government. Sayyed Kutb calls this instigation "jihâd". Whereas, 'jihâd' means 'the Islamic State's fighting the disbelievers with its army, with all its new weapons and modern methods of war'. Moslems' jihâd in the countries of disbelievers will not be done by opposing the State's forces. It will be done by spreading Islamic knowledge within the limits of the laws, by trying to tell everybody Islam's value and uses.

Hadrat Imâm-i Rabbânî says in the sixty-ninth letter of the second volume of Mektûbât, "When going to fight disbelievers one has to intend to spread the name and the religion of Allahü teâlâ and to weaken the enemies of religion. Moslems have been commanded this. And this is what Jihâd means."

Allahü teâlâ declares in the twenty-eighth âyet of Tevbe Sûreh, "**Fight the disbelievers, who disbelieve in Allahü teâlâ and the Day of**

Âyet of the Müjâdeleh Sûreh, "Those who believe Allahü teâlâ and the Day of Resurrection dislike the enemies of Allahü teâlâ." Allahü teâlâ and His Prophet command us to distinguish Moslems from disbelievers. He declares that only Moslems are brothers. But Sayyed Kutb writes that all people are brothers forming a family without the difference of religion.

50 — Again, in the same book, he says:

"Islam rejects a religious bigotry that bears the meaning of hatred against other religions."

He disgraces it with bigotry to dislike disbelievers. Hadrat Muhammed Ma'sûm says in his twenty-ninth letter, "It has been clearly commanded in the Kur'ân to dislike disbelievers, to be hostile against them at heart, to treat those who are in Dârülharb severely and to fight them. There is no place for doubt in this. It is farz for us to adapt ourselves to the Kur'ân." We should do justice to the disbelievers in a Moslem country and we should not do harm to them. Sayyed Kutb supposes that the disbelievers in Dârülharb are like the disbelievers in a Moslem country.

He says again in the same book:

"Islam is not a religion to be imposed upon people by force. It does not urge anybody to accept the religion by force."

Whereas, to perform the jihâd means to make Allah's human creatures convert to Islam by force. Those who believe will be real Moslems. The zimmîs (disbelievers in a Moslem country) who admit the rules of Islam will be legally considered as Moslems. Allahü teâlâ commanded the jihâd in order to make His human creatures convert to Islam by force and in order to rescue them from Hell by force. It is declared in the ninety-fourth Âyet of the Nisâ Sûreh, "Those who perform the jihâd against the enemies of religion by sacrificing their possessions and lives in order to spread Allah's religion, are higher than those who sit and worship." Jihâd and ghazâ mean to perform **emr-i-ma'rûf** by using force against disbelievers. Jihâd is performed not by individuals but by the State.

Again, in the book **World's Peace**, he says:

"In not any of its ages has Islam's aim in war been to make people to admit Islam by force. It is impossible to see such a compulsion either in Islam's theoretical principles or in its historical process. Unlike what the ignorant who don't know Islam and the enemies of Islam suppose, Islam has never been disseminated through sword. War, which is not within the religion's nature, has never been used as a means for inviting to the religion."

Sayyed Kutb reverses Islam's jihâd, which is declared openly in the Kur'ân and the Hadith and which has been written unanimously in

polytheists, to keep away from them and to treat them softly. Afterwards, the second command descended, saying, "Communicate Islam to disbelievers in soft and beautiful words! Respond to Jewry and Christians, who are called 'Ehḷ-i-Kitâb', mildly and beautifully." In the third command, it was only "permitted" to fight disbelievers. In the fourth command, which said, "When disbelievers torment you, fight them," it was made farz to oppose them. Fifthly, the command "Fight them during the times outside the four months," descended. In the Âyet which descended sixthly, it was commanded to fight disbelievers all the time. Thus, it became farz-i-kifâye to perform the jihâd. If nobody performs the jihâd, all Moslems will suffer torment in Hell. Some of them should be performing the jihâd always. Thus, the others will escape torment. At peace when there is agreement, Moslems should not attack suddenly. First the disbelievers should be informed that the agreement has been broken. When the disbelievers attack Dârüislâm, it will be farz-i-ayn for all Moslems, woman or man, to fight these cruel people."

Sayyed Kutb wrote about the jihâd correctly in his book *Milestones*, similarly to what we wrote about it. Yet he could not help repeating his above-mentioned thoughts in this book of his, either. It is a sign of hypocrisy for him to explain Islam in one manner in one of his books and in another manner in another book of his, Communists also make different propagandas in different countries. They conceal themselves.

Again, in *World's Peace*, he says:

"Peace and order in Islam means spreading Allah's Word (=Will), which means spreading justice and safety amongst all people."

Islam provides for peace and order in Dârüislâm. For doing this, it is sufficient for Moslems in Dârüislâm to adapt themselves to Islam's commands and prohibitions. For peace and order can be kept only by following the commands and prohibitions of Allahü teâlâ. Those who don't follow these are brought to the right course with the punishments which, again, Islam shows. Moslems don't fight for the comfort, peace and ease of the disbelievers in Dârülharb. Besides, disbelievers cannot attain peace and ease through war. It is possible for disbelievers to attain peace and ease only by converting to Islam or by admitting the jizye. In places where the Kur'ân is obeyed, peace, ease and justice happen from themselves. It is for this reason that Allahü teâlâ has endowed, gifted and sent Islam on His human creatures. The descent of Hadrat Muhammed has been Allah's compassion for all human beings. And Moslems perform the jihâd in order to make disbelievers attain peace and ease through this single way. They sacrifice their lives and possessions in order that all the people on the earth may be honoured by being

Resurrection and who will not say 'harâm' about things which Allahü teâlâ and His Resûl (Messenger) have said 'harâm' and who will not admit the righteous Islamic religion, until they affirm that they admit the jizye or that they become Moslems! Kill them!" When Hadrat Omer became the caliph, he gave a hutbeh and encouraged the Prophet's companions to jihâd and ghazâ, by saying, "O the Prophet's companions! Allahü teâlâ has promised that He would give Hadrat Muhammed's ümmet land and home in all parts of the world. Where are the heroes to conquer these countries promised and attain the booties in this world and the degrees of being gâzi or martyrdom in the next world? Where are the fighters for Islam who will sacrifice their lives and heads for the sake of Islam and leave their home to attack the enemy?" Upon this speech, the Prophet's companions promised to perform jihâd against disbelievers. Leaving their homes, they spread over the world. They performed the jihâd till death. This jihâd continued in every century and Moslems progressed through the power of sword over three continents. The inhabitants of the places they have conquered either became Moslems or sheltered Islam's justice by admitting to pay the tax called jizye, being given the freedom to worship according to their own religion. But these also were compelled to follow the Sherî'at in Mu'âmelât and Ukûbât. Thus they were legally considered as Moslems.

Islam defines two kinds of countries in the world: Moslem country called "**Dârüislâm**" and the country of disbelievers called "**Darülharb**". Moslems and disbelievers who have admitted to pay jizye live in Dâr-üislâm. These disbelievers are called "**Ehl-i-zimmet**" or "**Zimmî**". They live comfortably and peacefully, possessing Moslems' rights and freedom fully. They perform their worships freely. They adapt themselves to Islam's justice and laws. As for the country of disbelievers, Islam never interferes with their justice, safety, comfort or peace; Islam only wants them to have Îmân and become real Moslems or to admit the jizye and be considered as Moslems legally. In order that they may attain one of these two, it commands Moslems to perform the jihâd. To perform the jihâd by using power can be done with the command of the president of the State. It is not jihâd for anybody to attack disbelievers by himself; it is to raise instigation. It is surprizing that when beginning to interpret the Mâide Sûreh, he, too, explains these two kinds of country correctly, thus concealing his own points of view. Those pure youngsters who have fallen into the disaster of reading such religious books, which are written with political thoughts, are indeed very pitiable.

It is said in the eighty-second page of the translation of Imâm-i Muhammed's book **Siyer-i-Kebîr**, "The command of jihâd descended gradually. At the beginning of Islam, it was commanded not to meet the

religious persons) or high schools. They should learn housework and become housewomen. Every Moslem should send his son to the high school and to the university. If Moslems do not educate their children, State affairs, administrative and commanding posts, media of propaganda and executive organs will be obtained by the disbelievers and apostates. They will spread disbelief and torment Moslems. For serving Islam, it is necessary to graduate from the university and to study even further. All the possible help should be done to those who work usefully and within the limits of the law. Islam and disbelief conflict every day. Certainly one of them will overcome the other. The idiots who don't take part in this war of life and death and who don't even know anything about this terrible war will suffer punishment and torment in both this and the next worlds. Those who help as much as they can will be rewarded for jihâd, ghazâ in the next world. For performing the jihâd, it is necessary to learn religious and scientific knowledge, to learn how to make and how to use technical means, and to work hard and earn much money. Allahü teâlâ helps the working people. He dislikes and does not help those who sit idly.

It is declared in a Hadith that those who bear the name of Moslems would part into seventy-three groups. This Hadith is explained in the books **Berîka** and **Hadîka** and it is communicated that it exists in the books **Buhârî** and **Müslim**. These groups, which have different creeds, cannot unite with one another. First it is necessary to unify their creeds. Those who say, "Let's unify the various groups of Moslems," should want them to be unified on the true one. For the only true one among them is what the **Ehl-i-sünnet** savants have pointed out. It has been declared in the Hadith that the remaining seventy-two groups will go to Hell on account of their corrupt creeds. The unification of Moslems on the truth requires for them all to be in the same belief, which is the Ehl-i-sünnet creed. For accomplishing this, we should read the books, magazines and newspapers writing about what the Ehl-i-sünnet savants have communicated and send them to our acquaintances. We should strive hard to spread this knowledge. We shouldn't read the newspapers and religious books of the religion reformers or believe them and we shouldn't fall for the ignorant who pass for religious men. We should wake those who read the false religious books of the gone astray, who assume to be religious scholars and write with their short sights and defective minds, and we should tell every Moslem that those writings are harmful. We should check our child, if we have any, every evening when it is back from school, and if it has a teacher who corrupts its morals and tries to steal its religion and Îmân, we should inform against him to the Ministry of Education and transfer the child to a school

Moslems. Allahü teâlâ declares that He has created all the people so that they would become Moslems. He commands all the people to become Moslems. He promises that He will reward very much in the next world those who perform the jihâd in order to make His human creatures attain this happiness. To spread Allah's Word means to spread the **Kalima-e Tavheed**. Jihâd means to spread the Kalima-e Tavheed, that is, Îmân. The only way of providing people with justice, peace, order and safety is to spread the Kalima-e Tavheed, all over the world. World's peace can be provided only thus. It is declared in the Hadith in the translation of **Siyer-i-Kebîr**, "I was commanded to fight people. I will fight them until they say 'La ilâhe il'lâllah'." It is written in **Dürrülmuh târ**, "Jihâd means to invite all people to have Îmân, to fight those who won't admit it, to help Moslems who fight and, by doing everything necessary, through possessions and ideas; it is farz-i-kifâye. When the enemy attacks, it will become farz-i-ayn for all Moslems including women and children. If there is money in the State's treasury, it will be mekrûh to collect money or property from the folk. If the State's money doesn't suffice, it is permissible to ask for help from the folk."

It is farz for Moslems to make and use all the media of war that disbelievers have, in order to perform the jihâd. In the recent years of the twentieth century, disbelievers have been doing cold war through every kind of publication and propaganda. They have been ceaselessly attacking Islam. They have been striving to trick the youngsters. Moslem men should make atomic bomb, rockets, jet planes and electronic apparatuses on the one part, and on the other part they should stand against the cold war of disbelievers. They should both teach the superiority, the uses of Islam to Moslems, to Moslem youngsters by means of books, magazines, newspapers, radio and motion pictures and spread it all over the world. For doing this, they should learn both religious and scientific branches of Islamic knowledge. Of old, scientific knowledge also used to be taught in Islamic madressas. Those who want to render service to Islam and to be able to cast the mendacities and slanders of the enemies of Islam to their teeth, should comprehend well at least the knowledge of a high school and the basic information of the Ehl-i-sünnet today. Those who are inefficient in one of these two, will be rather harmful than useful to Islam. The saying, "A half scholar takes away one's faith," is well known. These should be done by men. When men work, there will be no hard labour left for women to do. In every village, courses should be opened for teaching the Kur'ân, and every child, girl or boy, should be taught the Kur'ân and the elements of the religion. The old people and ladies should perform this task. Doing this does not require for ladies to finish Imâm Hatîb (schools which educate

the Prophet's companions and the savants of fiqh. As it is communicated in the book **Bedâyi'** and others, it is always permissible to give them goods or money to the enemy in order to help the religion and to prevent their harm. But this is to be given not from the zekât division of Beitülmâl, but from another division. This means to say that it has not been prohibited to give to the persons called Müellefe-i-kulûb, but it has been prohibited to give them zekât.

There are four types of **zekât goods**: **Gold and silver, commercial goods, quadruped stock animals and crops.** The zekât of the products growing from the earth is called "**Ushr**". It is written in **Mejma'ul-enhür** and **Ibni Âbidîn**, "The State had been collecting every kind of zekât from the rich. The caliph Osmân left it to the owners to give zekât of **Gold and silver and commercial goods.** He did this lest the officials who collected the zekât might torment the folk and lest they might take zekât from the possessions of those who owed money to others. Thus he also protected the debtors from imprisonment. All the Prophet's companions followed this and **ijmâ'** took place. When the owner of these kinds of goods gives their zekât, the State cannot demand it. If it demands, it will be opposing the **ijmâ'.**" To say that the owner of goods cannot give the zekât himself means to hold the agreement of the Prophet's companions of the time of Hadrat Osmân of no account. The **Ehl-i-sünnet** savants, having comprehended the greatness of the Prophet's companions, have not followed their own points of view and understandings, but they have adapted themselves to the **ijmâ'** of the Prophet's companions.

The **Ehl-i-sünnet** savants declare, "The rich person has to hand his zekât to the poor one. If a rich cook nourishes an orphan with the intention of zekât, he does not give the zekât at all. He should give the food to the child and the child should eat its own possession. If the rich person puts the gold on a table and a poor one comes and takes it from the table, it will not be accepted as zekât; the rich person must see the poor take it. If he, with the intention of zekât, lets the poor one live in his house and if he doesn't take hire, it won't be accepted; for he has to give goods to the poor. Out of the four types of zekât goods, the legitimate State collects the zekât of the zekât animals and of the crops the zekât of which should be given and of the commercial goods brought into the city from abroad. But the State also has to distribute what it has collected to the poor. That is, the State collects it as a representative of the poor. None of the charitable deeds and public services such as building mosque, fountain, road or dam or performing hadj or jihâd can be rendered with the money of zekât. Any type of zekât should be handed to one of the seven kinds of persons or to his representative. The State cannot use

which has conscientious, honourable teachers who are men of knowledge and Allah. We should prevent our child from being dragged on to endless disaster and be very vigilant lest it falls into the traps of the enemies of religion. We should send our small children first to teachers of the Kur'ân. We should strive to illuminate their fresh brains and pure souls with the light of the Kur'ân. Children can be brought up as Moslems only in this manner. A country can remain Moslem only if its children are brought up as Moslems. All these things written are about the ideological jihâd. And this jihâd is farz like the jihâd through war.

51 — In his book **World's Peace and Islam** he says:

"Zekât is collected from the main wealth in an amount of two-and-a-half percent every year. The State collects this tax as it collects every tax. It is the State again which is in charge of its expenditure. It is not a procedure that takes place between two individuals face to face. Zekât is a tax. The State collects it and spends it on certain places. Zekât is not an individual gift of alms that passes from hand to hand.

If, today, some people divide the zekât of their property by themselves and distribute it with their own hands, this is not the way or regularity which Islam has commanded."

Sayyed Kutb, being unable to refrain from repeating Ibni Taymiyye's words on zekât, has departed from the Ehl-i-sünnet savants on this point also. Maudoodi and Hamîdullah also write so. The four mazhabs of the Ehl-i-sünnet unanimously communicate that '**zekât**' means 'to deliver, to give a certain part of a Moslem's fully possessed **zekât goods** to seven kinds of Moslem people described in the Kur'ân. According to the Hanefî mazhab, it can be given even to only one of them. These seven persons are: fakîr; miskin; âmil, that is, the person who collects the zekât of stock animals and the zekât of farm products which is called "ushr"; the person who is on pilgrimage or ghazâ; the person who is far away from his home or property; the person in debt; the slave who is to be set free. It is commanded in the Kur'ân to give zekât also to persons called "Müellefe-i-kulûb" who were some disbelievers, who were hoped to have Îmân or whose harm was to be prevented, or some weak Moslems who had newly converted to Islam. Resûlullah used to give zekât to all these three. But Hadrat Omer, who was in charge of Beitülmâl during the time of Hadrat Abû Bekr, read the Âyet, which Ibni Âbidîn quotes, and the Mu'âz Hadith, which Ibni Âbidîn communicates its existence in all **Kütüb-i-Sitte**, and said that Resûlullah had abolished the giving of zekât to Müellefe-i-kulûb. All the Prophet's companions admitted this and *ijmâ'* was done on that it had been abolished and none of them would be given zekât any more. Abolition (*nesh*) can be done when Resûlullah is alive, but *ijmâ'* can be done after his death. Those who cannot comprehend this delicacy suppose that Hadrat Omer abolished it. They speak ill about

telling about money-changer's fee, **Ibni Âbidîn** says, "If flûs money, that is, copper coin, is of currency, it will be money in accord with the value written on it. If the value written on it is cancelled, it becomes worthless." So are bank-notes. It says on the thirteenth page, "The receipt to be paid has two meanings: the value written on it and the paper's own value. The value on it indicates the possession which is 'Dein', that is, one's own possession which one doesn't have with oneself. The paper's own value is very small." It is written at the beginning of its sixteenth page that the values written on the receipts or checks of the salaries that will be received from the government indicate the possessions that are dein. So are the values on paper bills.

The zekât of a person's full possessions, that is, his goods which he is permitted and able to save or use, should be given. If they are not his full possessions, their zekât will not be given. If the zekât goods are in his hands, they are called "Ayn". If someone else keeps them, they are called "Dein". In selling and buying, it is different for the goods to be ayn or dein. **Mebî'**, that is, the goods that have been bought are one's possessions. Yet it is not permissible to use them before delivery. For this reason, these goods are not one's full possessions before delivery. They cannot be added to the account of zekât before delivery. Before the samen, that is, the payment, of a property sold is delivered, it can be given to anybody if it is ayn in the agreement. If the samen is dein in the agreement, it can be given (as a present, alms, etc.) only to the deptor (buyer). For this reason, the samen also will be added to the account of zekât before it has been taken.

Whether ayn or dein, one year after the **emvâl-i-bâtina**, which is the person's full possession, has reached the amount of nisâb (the border of richness), it will be farz to reserve one-fortieth of it and give it for zekât. It is written in the book **Dürrülmuh târ** that its zekât will be given in five manners, as follows:

"1) If some property which is dein is in a poor person's hands, and if all or a part of it is donated to that poor person, the zekât of the part that has been donated will have been given as a dein, too. If the property in a rich person's hands is donated to this rich person, its zekât has to be given to the poor as ayn in addition.

"2) The zekât of a property which is ayn should be given as ayn. That is, in order to give the zekât of a property which is present, the owner will reserve one-fortieth of this property which is in his hands and give it to the poor.

"3) The zekât of a property which is dein cannot be given as dein.

the zekât it has collected in other fields. It gives it to seven kinds of persons. It is a better sevâb for the rich person to give to his poor relatives, poor pious Moslems and to the poor who study knowledge." It is declared in the Hadith, "O my ümmet! I swear by Allah, who has sent me as the Prophet, that Allah does not accept the zekât given to others while one has poor relatives." That is, it won't be rewarded in the next world. It cannot be given to the men of bid'at, who are disbelievers like müshebbihe.

It is called "revolution" to overthrow and annihilate the government. Moslems who disobey the commands of a legitimate government are called "rebels" or "bâgîs". It is written in **Ibni Âbidîn**, "If a Moslem who lives in Dâr-ül-harb or under the oppression of bâgîs or of cruel governments, has not given the zekât of animals and ushr to them but he himself has distributed them to the poor, or if he knows that what he had given them has been handed to one of the certain seven persons by them, the legitimate government cannot take this zekât and this ushr once more. But, if they have taken the zekât of gold and silver and commercial goods, the rich person has to give them to the poor once more. Some books have said that it would be permissible for bâgîs and for cruel governments, if they are Moslems, to collect every kind of zekât and to spend them at other places, and they have considered them to be poor." This tells us that zekât has to be given to the poor.

In **Dürri Yektâ**, one of the most valuable Turkish books teaching the elements of the religion, it is said, "Of the four types of zekât goods, gold and silver and commercial goods are called 'emvâl-i-bâtina (secret possessions)'. It is not permissible to investigate the secret possessions of a person and to ask for their zekât. It has been left to their owners to estimate the amount of such possessions and give their zekât. The owner is free to give his zekât to any poor person he would like. The zekât animals and the products obtained in the fields are called 'emvâl-i-zâhire'. It has not been left to its owner to estimate the amount of emvâl-i-zâhire and to distribute its zekât to the poor. These will be done by the official sent by the leader of Moslems. This official is called 'Âmil'."

Possession means the thing which men need and which is kept for use. A few seeds of wheat, a spoonfull of soil, a draught of water aren't possessions. For neither all people nor a few of them will keep these.

If banknotes would not be used with the value written on them, they would be of no value. For these pieces of paper, when prohibited to be used as money and which would become of no currency in markets or fairs, would become useless and they could not be kept for use. In

which he owes to the poor. He has to pay this debt from the zekât goods. Gold is the zekât goods of the person who is not a tradesman but who is rich only by possessing paper-money, because paper-money is the equivalent of gold. They are not the equivalent of silver. It is written in **Dürrülmuhâr** and **Ibni Âbidîn**, at the beginning of the eighth page, "If a person has various zekât goods such as gold, silver, commercial goods and zekât animals, he has to pay his debt from gold and silver first." The goods which a person who is not a merchant will buy are not (his) commercial goods. It is not permissible for this person to buy anything and give it to the poor as zekât. For the goods that are not commercial cannot be given as zekât. He has to buy gold and give it.

In order to give the zekât of commercial goods, their buying price must be as much as the amount of nisâb in gold or silver money, and one-fortieth of the goods themselves or of their value will be given. **Shernblâlî** says in the explanation of **Dürer**, "If the metal coins called flûs are current, or if they are commercial goods, it is wâjib to give the zekât out of their value." It is declared in a Hadith in **Feth-ul-kadîr**, "Calculating the value, five dirhem (3.365 grams) of silver will be given for two hundred dirhem." As it is seen, as the zekât of flûs or paper-money, not they themselves but as much gold as their value will be given. Those who are not merchants should give the zekât of their paper-money only in gold. Those who are merchants may give the zekât of their paper-money either in gold or from the goods which they sell. But they cannot give it from other goods. For more information, please see the Turkish version of the book **Se'âdet-i Ebediyye!**

ATTENTION: A person might come forth and say;

"It was in ancient times to give the zekât in gold. Today, gold isn't used. Paper-money is used everywhere. Now, to say that the zekât has to be given in gold, is to arouse difficulty for Moslems. Allahü Teâlâ declares, 'Don't arouse difficulty, show facility!' It has been umûm-i-belvâ (so widespread that it is hard to avoid it) to use paper-money. The scholars have given permission to use the thing which is umûm-i-belvâ. For this reason, why shouldn't the zekât be given in paper-money today?"

These words aren't correct. They are both wrong and they are slanders against Islamic savants. Because:

'Don't arouse difficulty in the religion,' does not mean 'Look about for the easiest way of doing everything.' It means 'You can do the easy way which the Sherî'at allows. For example, when it is difficult for one to wash one's feet because of illness or very cold weather, one can mes'h (touch lightly with wet hand) on his mests (light soleless boot worn in the house or with overshoes). For the Sherî'at has permitted it. Yet one

It should be given as ayn. That is, the owner must give the zekât of his property which someone else keeps out of his property which is present. If he has no property present, he asks for and takes as much as the amount of the zekât of his property from the one who keeps his property and then gives it to the poor.

“4) It is not permissible to give the zekât of a property which is ayn as dein. That is, it is not permissible to donate what he has lent to other poor people to the poor person as the zekât of his property which is present. But, it is permissible for him to command the poor person to get the debt which someone else owes him, as the zekât of his property which is present. For when the poor man takes the property or gold from that person, it will become ayn. Thus the zekât of a property which is ayn will have been given as ayn. The zekât of a property which a poor person keeps as dein cannot be given from that dein property. For when he takes the remainder from the poor person, it will be ayn. The zekât of ayn will have been given as dein, which isn't permissible.

“5) If he donates a part of the dein which a poor person owes him to that poor person, the zekât of that part will have been given. It will be necessary to give the zekât of the remaining part separately as ayn. He cannot count what he has donated as the zekât of the remaining part; for when he takes back the remainder, it will be ayn and the zekât of ayn cannot be given as dein. It is not permissible to give the zekât of ayn as dein.”

It is written in the book **Kitâb-ül-fikh alel-mezâhib-il-erbe'a**, which explains the knowledge of fiqh according to each of the four mazhabs separately, “It is necessary in all the three mazhabs to give the zekât of paper-money. And in the Hanbelî mazhab, its zekât is given when the gold or silver equivalent of it is obtained.”

The zekât of paper-money is given not out of their own value but out of the values written on them. For their own value is very small and it cannot reach the border of richness. We have already written above that the values on them indicate the property which is dein. Since the zekât of dein cannot be given as dein, the zekât of paper-money cannot be given in paper-money. It is necessary to give it as ayn, that is, to take the property which is dein and give it to the poor person. Moreover, any kind of debt must be paid from the zekât goods first. While there are **zekât goods**, that is, gold and silver or commercial goods, it is not permissible to pay the debt by giving another property, for example, rugs and pearls which are used in the house and the zekât of which is not to be given. The zekât of paper-money also is his debt

to this representative when the poor person is absent. This representative of the poor person takes the gold and, a few minutes later, presents to the rich person. And the rich person distributes his paper-money to that and other poor persons, to courses for teaching the Kur'ân, to Moslems who render service to the religion and perform the jihâd. If he distributes them to those whom it is not permissible to give and those who do not perform nemâz, he will escape the torment of not giving zekât but he won't be rewarded in the next world. He returns the gold to the person from whom he has borrowed. If he has to give more zekât, he repeats this procedure.

To the one whose Îmân is strong, worshipping does not seem difficult. It seems easy and sweet.

52 — Again, in the book **World's Peace**, he says:

“Some people say on behalf of the religion, ‘The property [any property or money] the zekât of which has been given might not be considered as the property stocked. For the right of property is the zekât only. After giving the zekât, there is no guilt in drawing the property back from common use [that is, not using it; keeping in hand].’ This is not true. The owner of personal property may not draw the property back from common use and reserve it. In order to meet the need of Beitûlmâl, the government may commandeer it. It may take and distribute its remainder to the poor.”

This word of his is not an expression of a knowledge or understanding, but it is his own opinion and thought. He wants to adapt Islam to his own point of view and political thought. Hadrat Imâm-i Rabbânî, whom Maudoodi also has to praise, says in the hundred an sixty-fifth letter of the first volume of his book **Mektûbât**:

“He who wants to attain endless bliss should adapt himself to Hadrat Muhammed. In order to be honoured by following him, it is not necessary to abandon the world altogether. When the zekât, which is farz, is given, the world will have been abandoned. The property will escape harm. For the property the zekât of which has been given escapes harm. The medicine of rescuing worldly property from harm is to give its zekât. Though it is better to give all of the property, to separate and give its zekât is like giving all of it.”

The property the zekât of which has been given does not harm its owner no matter how long it is kept in hand. It is not a guilt to withdraw a property from common use if its zekât has been given. If the government commandeers this property, it will be cruelty. By ‘There is no gui't in...,’ it is meant that the owner won't be called to account or tormented for ... in the next world. But he will not be rewarded in the next world for

cannot put on one's mests before washing one's feet for facility. For the Sheri'at hasn't permitted this facility. The sick person can wash his feet with the help of someone else. If it is cold, he can wash after heating the water. And he can put on his mests after this. The Sheri'at has permitted this facility also. It is not permissible to slight the word of religious savants and exceed the facilities shown by fiqh books. Those who strive to change the Sheri'at according to their own reasons and points of view, are called **religion reformers** or **zindikis**. Such zindikis have increased in Egypt and Hejaz today. They explain Islam in the way they wish. The religion-merchants, who give these aberrant zindikis such names as 'profound religious scholar of the present century', 'mujtehid', 'mujeddid' and 'martyr' and who translate and sell their poisonous books and who earn money by demolishing the religion and Imân of the people, have been increasing in our country, too.

Our savants' permission about the things that are umûm-i-belvâ, that is, the things that are so widespread that it is hard to beware them, is also of this kind. That is, they have studied the books minutely and amongst various ijtiyhads they have found the easiest one, though very weak, and communicated it to the people. When there is umûm-i-belvâ, it is permissible to give fetvâ according to the weakest words of mujtehids. But, no savant in any century has ever said permissible about something which a mujtehid had not said to be permissible. Nor can he say. As for the religion reformers, who are persons of no mazhab, they write everything which occurs to their minds. Both the worship and the faith of those who follow them will corrupt.

It is very easy to give the zekât in gold. It is not difficult at all. It is not necessary to go to the money-changer or buy gold. As follows: a rich person who insists on distributing his zekât to the poor in paper-money, does as written in the books **Eshbâh** and **Redd-ül-muhtâr** about the rich person who wants to donate the debt which a poor person owes him, by giving it as his zekât: he borrows the gold which is of the same value as the paper-money, which he wants to distribute and which is less than the amount of nisâb, from his wife or somebody else. He says to a pious fakîr, "I will give the zekât to you and to a few of my acquaintances. Our religion commands the zekât to be given in gold. In order to make it easy for you to change the gold into paper-money, I want you to appoint that person as your representative **on condition that he may take your zekât and gift it to anybody he wants**. Thus, you will help me in my following the Sheri'at. For doing this, you will be additionally rewarded in the next world!" A person whom the rich man trusts in is appointed as the representative. He gives the gold as zekât

(collective ownership) which is communism. Nor is there a capitalistic system of economy in Islam. The farz of zekât eradicates these two homes of cruelty which gnaw the people. There is social justice in Islam. Everybody gets the reward of his labour and of the sweat of his brow. Nobody casts covetous eyes on others' possessions. Neither the government nor the rulers can gnaw the people. They cannot use the money of **Beitülmâl**, which is the treasury of the State, for their own pleasures.

The government performs the duties which the Sherî'at commands and the services which the people need. It pays their expense from the government budget called "**Beitülmâl**". It is not permissible to take it from the folks by force. The budget of Islamic government is Beitülmâl. The revenue of the government are the revenue of Beitülmâl. The government shouldn't eradicate the sources of Beitülmâl or waste them or spend them on illegitimate places. If the revenue of Beitülmâl don't suffice for jihâd and for legitimate services, it will be permissible for it to borrow money justfully from the people. But, later on, it has to pay them back, or it is necessary for those who have lent them to donate them. If it does not run the sources of Beitülmâl and if it does not spend Beitülmâl on legitimate places, it will have done cruelty. Such cruel sultans shouldn't be given what they want. It is cruelty also to help the cruel. It is written in the fifth volume of **Dürülmuh târ** that it isn't permissible. If the government furnishes for the revenue of Beitülmâl and uses them legitimately, it will suffice to do all its duties. It will not have to ask for help from the fo'k.

In explaining the thirty-third article of Mejelle, Hadji Reshid Pasha says that the Sherî'at hasn't permitted to meddle with the property of anybody. Even he who is in urgent need, that is, in depression, cannot touch others' rights. It has been permitted for a hungry person to eat someone else's bread without his permission. Yet he has to pay its value later on. His hunger or being in the danger of death does not cause somebody to lose his rights on his possessions. Even the property taken in case of urgent need from someone else must be paid for. That the necessities cause the forbidden things to be done, cannot cause anybody to lose his right.

The Hadith, "**Allahü teâlâ accepts the thing which Moslems consider to be good,**" isn't for things that are incompatible with the Sherî'at and with what the fiqh savants have communicated. Things that are incomptabile with them are never acceptable.

In the explanation of the fifty-eighth article, he says that with the command of the government someone's property may be bought

having performed charitable deeds, for having used such property of his in commerce and arts, for having helped Islam and Moslems; he cannot attain high degrees in the next world. The great savant Hadrat Abdülganî Nablüsî says in his book **Hadîka**, "The zekât protects the property against harm." Resûlullah said, "**Protect your property from damage by giving its zekât.**" This Hadith is written also in **Menâvî** with its document. When the Âyet "**There is very bitter torment for those who conceal their golds and silvers and who don't distribute them in Allah's way,**" descended, Resûlullah said, "**The zekât was commanded in order to purify Moslems' possessions. The property the zekât of which has been given will not be kenz, that is, it won't be considered as a property which is preserved.**" It is declared in a Hadith, "**There is very bitter torment in the next world because of the property the zekât of which will have not been given.**" Sayyed Kutb seems to have not believed these Ahadith. It is declared in a Hadith reported by Taberanî and written in **Menâvî**, "**The property the zekât of which has been given is not kenz.**" Resûlullah says that the property the zekât of which has been given might not be considered as stocked property, and Sayyed Kutb says that this is incorrect. This word of his shows what kind of a person Sayyed Kutb is.

53 — Again in **World's Peace**, he says:

"The government takes not only tax but also part of personal property as much as it needs, not reciprocally and on the understanding that it will not return it. It spends it on the general needs of the society."

Jevdet Pasha, who have legislated the commands of Allahü teâlâ, says in the ninety-fifth article of his **Mejelle**, "**It cannot be commanded to use other's property.**" For example, a person cannot be commanded, "Give that property of so and so to such and such a person." It is written on its ninety-sixth article and in **Dürrülmuhâr**, "**A person's property cannot be used without his permission.**" Property is something which one possesses. Resûlullah said, "**If a Moslem's possession is taken without his consent, it won't be halal.**" This Hadith is written in the book **Kunûzüddekâik** by Imâm-i-Menâvî, in **Müsned** by Imâm-i-Ahmed and in **Ebû Dâvûd**. This means to say that the government cannot take something illegitimately or something which exceeds the legitimate amount from the people. It cannot burden the people with illegitimate taxes. If it takes, it will have usurped and tortured. It will have to return these goods, which it has taken by force and without a hearty consent, to their owners. It is peculiar to socialist countries for the government to commandeer, to usurp the people's property. There cannot be socialistic government in Islam. In explaining the ninety-eighth article of **Mejelle**, Hadji Reshid Pasha says that it is never permissible in Islam to have **Ishtirak-i-amvâl**

example, the property which has been usurped, should be returned to its owner. Such a property cannot be Beitülmâl's. It cannot be a shared property of all Moslems, either." The properties that have been collected illegitimately from the people, e.g. the usurped property, cannot be owned by the government. They should be returned to their owners or, if they are dead, to their inheritors. If their owners are unknown, they should be distributed to the poor. It is harâm for those who know this to get or use them.

If a person, though he knows its owner, doesn't give a harâm property back, and if, after doing with it a charitable deed, such as building mosque, giving alms, he expects to be rewarded for this in the next world, he becomes a disbeliever. And if others, who know that this is a harâm property, say that he has earned sevâb, they also become disbelievers. For he has to give this property or, if it has been spoilt, its match or, if it does not have a match, its cost to its owner or his inheritors, or, if he cannot find them, he has to distribute it to the poor with the intention that its sevâb be given to them. This is farz. It is harâm to use it at another place. It is harâm for others also to buy (or accept as a gift, alms, etc.) and use this property though they know that it is harâm.

If he mixes the property coming in a harâm way with another property earned in a halâl or harâm way and if he gives alms from this mixture and expects sevâb from it, he doesn't become disbeliever. For when it is mixed, it becomes **his own** abominable property. He owes its owner. Though it is harâm for him to use it before paying its cost, it isn't harâm for someone else to get and use it.

55 — Again in the book **World's Peace**, he writes:

"Moslems are revolutionists. They revolt against cruelty and injustice."

This word of his doesn't conform with what the Islamic savants have communicated. Moslems do not revolt. They do not arouse mischief and instigation. It is a sin also to revolt against a cruel government. It is not jihâd to oppose the laws and commands. It is to arouse instigation. It is declared in a Hadith on the forty-first page of the translation of **Siyer-i-Kebîr**, "**Paradise is harâm to the person who revolts against the command.**" It is declared in the Hadith on the seventy-first page, "**Perform the jihâd under the command of every emîr, justful or cruel!**" Here, 'jihâd', as it is written in many books, means 'war against the disbelievers who are in other countries'. It is declared in a Hadith, "**Perform the nemâz behind every imâm, justful or cruel,**" that is, whether the head of the State is cruel or sinful, obey him and perform the Friday prayer behind him. If men of authority are seen deviate into wrong path and oppress,

for its value and added to the road. But unless its cost is paid it cannot be seized by force from him. When the government commands, it can be bought by force, but it cannot be taken without paying the money.

Communism is not something new. In telling about **Magianism**, that is, the religion of fire-worshippers, which was founded by a person named **Mejdek**, it is written in the dictionary book **Burhân-i-kâfî** that **Mejdek** lived in the time of **Kubad**, the Persian Shah. According to **Mejdek**:

“Fire will be worshipped. Everything is everybody’s property. It is halâl to exchange wives. The possessions and ways of life of all people are equal. Everybody is in unity. There is not a personal usage. All people are equal and they are partners in everything. If someone asks someone else to give him his wives, he should give them. The rich should give their possessions to the poor and meet their need.”

Because this religion suited the purposes of lazy persons, vagabonds and especially woman-chasers, it spread rapidly. **Kubad** Shah also was an evil person addicted to pleasure. He also admitted communism. When his son **Nûrshirvân** came into power, he put base **Mejdek** and his eighty men to the sword and did away with the nuisance of communism. The justice of **Nûrshirvân** Shah is praised in the Hadith. It is obvious that those who prepared the communistic revolution in Russia in 1917 and caused thousands of citizens to massacre one another and a big nation to be enslaved by a small savage minority, are following the path of the idiots annihilated by **Nûrshirvân** Shah.

The duty of Islamic government is to protect the properties, lives and chastity of the people, to get the rights of the oppressed from the cruel. The government has never right to hurt the property, life, chastity of the people.

54 — Again in the book **World’s Peace**, he writes:

“Personal property cannot be made from plunder, robbery, usurpation, theft, bribes, deceit, interest, profiteering or ways which cause them. The government may add it to the budget, wholly or partly, whenever it wants. Historical examples indicate that the government has been given this right éntirely.”

This word of his is very wrong, too. It is true that such unjust earnings cannot be halâl. The government has to get them back, not whenever it wants but immediately. But what the government takes back cannot be its own. It should transmit them to their owners. The duty of the government is to get the incapable person’s due from the cruel one. If the government, instead of giving them to the oppressed, adds them to the budget, the government will be cruel, too. In telling about giving salary to the women from **Beitûlmâl** in the fifth volume, **Ibni Âbidîn** says, “The property which has been seized in a harâm way, for

56 — On the thirty-second page of the translation of the book **Islamic Thoughts** by Sayyed Kutb, who has been disguised in a hero of liberty, it is written:

“Those who don't stand and shout against the face of insolent dictators are either committing a big sin, or behaving in this manner because they are hypocritical in belief. Or they are utterly ignorant people who don't know real Islam.”

Thus he incites to arouse instigation amongst Moslems. Whereas, it was declared in the Hadith, **“Instigation is asleep. May Allahü teâlâ damn him who will wake instigation!”** It was declared in another Hadith, **“When you see an unacceptable thing, be patient if you cannot change it! Allahü teâlâ will change it.”** Hadrat Imâm-i Rabbânî says that emr-i-ma'rûf should be performed mildly. It was declared in a Hadith, **“He who cannot change the oppression of the cruel, should migrate from there.”**

He says on the thirty-third page:

“Islam is a struggle, an endless war. It is not of Islam to murmur prayers, to jingle the beads of rosary, to trust in the words, ‘O my Allah, you protect us,’ and to believe in that benevolence will rain from the sky.”

The forty-seventh letter of the third volume of **Mektûbât** by Hadrat Imâm-i Rabbânî is a precise answer to these writings of Sayyed Kutb. This letter is reproduced in the eleventh edition of the second part of **Se'âdet-i Ebediyye**. When reading it, one will immediately understand what kind of a way Sayyed Kutb is in. Allahü teâlâ commands to pray and trust in Him. He says He likes those who pray and trust in Him. But Sayyed Kutb makes fun of those who pray and put their trust in Allahü teâlâ. The Kur'ân and the Hadith command to tell beads. They praise those who tell their beads. But he denies this. It is common in Moslems and disbelievers to be prepared for war, to hold fast to the means and to make the most modern media of defence; however, there is the weapon of Tawak'kül and prayer in Moslems in addition.

Hadrat Ibnî Hajer-i Mekkî says on the hundred and forty-ninth page of his book **Fetâwâ-i-Fikhiyye** that he who disbelieves in telling prayers will, according to the majority of Islamic savants, become a kâfir; he, in fact, will be disbelieving the Kur'ân and the Hadith. The thing which is asked for in prayers will either be accepted and be given, or it will be given in the next world, or it will cause a sin to be forgiven. Allahü teâlâ likes His human creatures to pray, to beg Him. There are conditions for the prayers to be accepted. One of them is to eat halâl and wear halâl. And another is to ask through the heart, that is, sincerely. It is declared in a Hadith, **“Allahü teâlâ likes those who pray very much. He who prays and does not give up hope will certainly attain one of the three**

they will not be revolted against. They will be advised within the regulations. It is wâjib for every Moslem to perform **emr-i-ma'rûf**. But, performing emr-i-ma'rûf to men of authority requires to be an authority and to have been educated well in the religious and scientific branches of Islamic knowledge. In the Hadith given in the books **Ibni Âbidîn**, **Kâmil** and in **Sha'bûl-îmân** by Beihekî, it is declared, "When you cannot correct a wrong thing, be patient! Allahü teâlâ will correct it." This Hadith commands not to oppose and revolt against the laws but to advise through legitimate ways and to be patient. In the Hadith communicated in the books **Künûzüddekâik**, **Tirmüzî** and **Taberânî**, it is declared, "The most valuable jihâd is to say the word pointing to the right way in the presence of cruel sultan." Savants should advise the sultans and State officials who are Moslems as much as they can. But the savants in Dârülharb should be very careful lest instigation may arise in advising Moslems being there. This means to say that Moslems do not revolt. But they do not surrender to cruelty, injustice. They seek for their rights through legitimate ways. It is vâjib for every Moslem to obey the legitimate commands of the government. No person's commands are to be carried out if they are harâm. Yet they shouldn't be revolted against. It is not right to arise instigation. Those who are not learned or who do not occupy commanding posts shouldn't oppose the cruel or dispute with them. For example, while it is one of the greatest sins not to perform nemâz, if the chief or the commander is disbeliever and cruel and says to the one under his command, "Don't perform nemâz," he should answer, "With pleasure. I won't," and think of saying, "I won't when near you." Thus, he will prevent instigation. For it is harâm to arise instigation, that is, to cause Moslems to be oppressed. Right after leaving that cruel person, he should perform the nemâz.

It is idiocy to oppose the power, to revolt against the government. It means to throw oneself into danger, which is harâm. It is not permissible even for a Moslem visiting the countries of disbelievers to hurt the possessions, lives and chastity of disbelievers. One can take advantage of disbelievers by pleasing them. It is more important to respect the rights of zimmî disbelievers living in the DârüIslâm and of the harbî disbelievers coming as guests, like tourists and merchants, than it is to respect Moslems' rights. It is worse to attack them, and even to backbite and slander them, than it is to attack Moslems. Moslems never idle. They become powerful by studying religious and scientific knowledge hard. Thus, they become victorious and dominant. Performing the jihâd for a Moslem does not mean to rise in rebellion against the government, but it means to spread the religious knowledge.

"Islam established its social order and overcame the world's orders not through force of arms but through power of ideal." (Page 75)

We have proved through evidences in the fiftieth paragraph that these thoughts are not compatible with Islam, either. We wrote in the forty-ninth paragraph that he says in his book **World's Peace**, "There is very little work done on the field of the policy of State control so far. This aspect of Islam has not been explained as much as necessary." But here he says, "Islam established its social order..." His words contradict each other. It has been seen often that, on every branch of knowledge, those who are not learned enough, like him, have been writing at random.

"It will never suffice for us to invite them to Islam with brief and detailed information today, as the Prophet has done in his day. Unlike today, there weren't detailed social theories standing against Islamic theory in those days." (Page 77)

He supposes Islam as a theory, a human thought. These writings of his indicate that he knows nothing about Islam. Islam is not a theory. Islam is the commands and messages of Allahü teâlâ and His beloved Prophet. Theories arising from men's short comprehensions, thoughts, can never stand against these commands and messages. They rot, melt and fade away. They are always overcome. If the person called Sayyed Kutb had read the books of the Ehl-i-sünnet savants and understood them a little, he would know his place and behave himself. Perhaps he would refrain from offering his own thoughts, his absurd words unconformable with Islam, as Islam to the youth. To write and disseminate as Islam such writings as these, which are incompatible with the information which the Ehl-i-sünnet savants derived from Âyât and Ahadith and wrote in their valuable books, means to attempt to spoil and demolish Islam from the inside.

"We invite all beliefs equally and to the same liberty. It is the duty of Moslem government to protect the freedom of belief. All the compatriots have equal dues from the sources of income. Personal possession is limited; it is the society's right to get the extra property." (Page 79)

These thoughts of his are also diametrically opposed to Islam. Above, he said that Islam should be spread. And here, he wants every religion to be given freedom. His words don't make sense. And on the one hand he strives to change Islam into communism. We have already answered these words of his a few pages before.

"Whenever necessary, the government may get unconditionally from well-to-do individuals as much money as it needs for the protection of its society." (Page 87)

We have given detailed answers to these thoughts of his in the fifty-third paragraph.

things promised." It is written on the hundred and fifty-second page of the same book that it is sunnet to use rosary. Sayyed Kutb's saying "it is not of Islam" about these kinds of worship, which are communicated through Ahadith, shows what kind of a reformer he is. He says:

"Islam never keeps in view to make war for anyone's converting to the religion through compulsion." (Page 30)

"The thing which is asked of the Prophet of Islam and his followers is to convert people to the religion by making endeavour and showing zeal with mild invitations." (Page 41)

We have told in detail in the fiftieth paragraph that these writings were wrong and backbiting. Moslems treat and advise one another mildly. We are commanded to treat disbelievers of Darülharb severely.

"All the early conquests were intended to make Islam the single religion of mankind not by using force but through free invitation." (Page 43)

The Ahadith which declare that this is wrong have been quoted above.

"Islam commands everybody to bring justice into effect on the world." (Page 45)

He tries to say that the Âyet, "**Reconcile Moslems!**" is referred to all the people in the world. Islam does not command justice to be brought into effect in the non-Moslem countries on the earth. It commands Imân to be introduced in these countries.

"If we hold the religious belief as a basis for moral education in order to achieve social solidarity in Arab countries, we will see that all the current religions in these countries — not only Islam — will help us." (Page 59)

Allahü teâlâ declares in the Kur'ân, "**There is only Islamic religion which is right.**" As for this Egyptian writer, he holds all the corrupt, bad religions equal to Islam. He couldn't realize that there is no need for corrupt religions or ideas while there is Islam.

"Since property is in the possession of the society, the individual is bound to lend his possession without interest to those in need." (Page 69)

Property is in the possession of the society in socialist and communist countries only. In Islam, property is in the individual's possession. We told about this lengthily in the fifty-third paragraph. In Islam, others cannot interfere with the individual's property. The society, that is, the State, cannot lay hands upon anybody's property. If it does, it will have oppressed and usurped. Nobody may be compelled to lend anybody.

"Zekât is a payment which is not left to the individual's conscience. The government collects it. Zekât is not a donation given from individual to individual." (Page 70)

We told in the fifty-first paragraph that this writing of his is very wrong and absurd.

He wants that Islam's basis change in every century. He supposes that we ignorant people could change Islam as we wish. He cannot understand the fact that we the mukallids, who are not mujtehids, cannot lay our hands upon or speak ill of Islamic knowledge. Islamic knowledge has two divisions: religious knowledge, and scientific knowledge. Religious knowledge cannot be changed by the great savants who are mujtehids, either. Besides, there is no great savant who is in the grade of ijtihâd today. It is not permissible to change even those branches of worship such as buying and selling, betrothal and punishments outside the conditions laid by the Sheri'at. By changing Islam, Sayyed Kutb wants to bring French and socialistic laws in place of Allah's commands. As a matter of fact, these wishes of his have been written in the preceding paragraph, and their answers have been given. On the thirty-fifth page, he says:

"Islam is a whole. Its separated particles should be united and the differences should be removed."

Islam's religious knowledge is divided into two sections:

- 1) Facts that are to be believed through the heart.
- 2) Actions that are to be done with the body.

Certainly, the information which is to be believed through the heart is a whole. And this is the information declared by Resûlullah and communicated by the Ashâb-i-kirâm. Learning this information from the Ashâb-i-kirâm, the savants of the Ehl-i-sünnet have written this information in their books. All Moslems have to read these books and be united in the same one Îmân. Moslems should unite and there should not be disagreement or faction. For doing this, all Moslems should come together in the belief of the Ehl-i-sünnet, which is the only right way, and they should not split into the deviated sects which were predicted by our Prophet. There cannot be another way for unity. It was necessary for Sayyed Kutb also to learn this information of Îmân and not to spread the absurd and deviated ideas born from his head and from the head of his master, famous Mason Muhammed Abdoh, under the name of religious knowledge and not to cause faction. But, with his writing above, Sayyed Kutb attacks the four right mazhabs. He wants the mazhabs to be abolished and a false Islam to be made up. Also, such people of no mazhab as Jemâleddîn Efgânî, Abdoh and Maudoodi and the zindiks such as Kadiyânî (Ahmedî), Behâî are all in this way. Our Prophet declares that the four mazhabs into which the Ehl-i-sünnet have parted are Allah's compassion. He commands the mujtehids to perform ijtihâd. But these fellows want the mazhabs to be abolished and a new religion,

"If the zekât does not suffice to do these, the government gets the extra property which the rich have and return it to the poor." (Page 92)

If Sayyed Kutb, instead of imputing these socialistic thoughts of his to Islam, had put them forth as his own, he would, perhaps, be able to find a place for himself among the youngsters, who have been taken in and bewildered by various currents. But, his disguising himself as a religious man and attacking the Ehl-i-sünnet savants and his misrepresenting his own thoughts as Islam disgrace him in both this and the next worlds, he himself being a target for the vengeance of Allahü teâlâ. Please read the fifty-third paragraph!

On the two hundred and second page, he altogether raises his mask, displays his abominable ideas, and says:

"Islam is a force that runs to gift a freedom to all people on the earth with no regard to the variety in their religious beliefs. When this force meets with aberrant forces, it is its duty to struggle and annihilate them."

He holds the disbelievers in Dârülharb and Moslems equal and considers it as a duty to struggle so that disbelief, which Allahü teâlâ calls foul and dirty, may attain freedom. He comprehends the jihâd, which is done in the way of Allah, in this manner. From every earthenware leaks what is in it. He who goes to the rose-garden, will smell like a rose. The colocynth which grows in the rubbish-heap will certainly spread a noxious scent. Our master Resûlullah said, "**Do not smell the flowers grown in rubbish-heap!**" Those who want to attain happiness in this and the next worlds should read the books of the Ehl-i-sünnet savants. These savants wrote in their books every kind of knowledge which individuals, families and societies need. A learned person will look for and find this knowledge. Those who are ignorant and gone astray cannot find it and think that it doesn't exist. It has been declared in the Hadith that those who depart from the Ehl-i-sünnet will go to Hell. May Allahü teâlâ protect the youngsters from the harms and books of the false men of religion! Amen.

57 — Sayyed Kutb's book, **Social Justice in Islam (Al-adâlet-ül Ijtimâ'iyatü fil-Islam)** has been translated from Arabic into Turkish and has been pushed in front of the youngsters. In this book of his, Sayyed Kutb, whom the translators praise so much, strips his mask off his face completely and exhibits clearly that he is a deviated person of no mazhab. Of his book, the passages presented below show that he has understood nothing from the writings of Islamic savants. He says on the twenty-seventh page:

"Who could assure us that an order which Islam brought in a century is applicable in all the following centuries despite their so many conditions that have changed in comparison to that century?"

because of such lazy people who waste their possessions on the things that are harâm? It is halâl for those who give their zekât to live in villas, to dress smartly and to utilize all the facilities found out by science. Allahü teâlâ declares, "I like My human creatures to use the blessings which I have given them." And Allahü teâlâ declares again, "I will give the one who works." It is worship to work and earn. It is not a sin to be rich. Allahü teâlâ likes those rich people who thank Him. It is harâm to be conceited and to deem oneself as superior to others because one is rich. It is written in the book **Kisâs-i-Enbiyyâ**, "Hadrat Zübeir bin Avvâm, one of the Ashere-i-mübesh'here, that is, those who were given the good news that they would go into Paradise, was a merchant. He had become very rich. He had properties, vast areas of land in Medina, in Basra, in Kûfe and in Egypt. He had a thousand servants. But Hadrat Zübeir used to distribute all his possessions to the poor. Also Hadrat Talha, one of those who were given the good news of Paradise, was rich. He used to dress smartly and go about with a beautiful suit on him. There was a precious ruby stone on his ring.

"Also, Hadrat Osmân, one of those who were given the good news of Paradise, was a very rich merchant. By contributing ten thousand gold coins and so many camels loaded with goods to the Ghazâ of Tebük, he attained Resûlullah's prayers.

"Richness is not a fault. Such prophets as Ibrâhim, Dâvûd and Süleymân were very rich. Many of the poor ones of the Ashâb-i-kirâm used to say, 'The rich ones, in addition to worshipping as much as we do, are earning much sevâb by performing charitable deeds with their possessions,' thus longing for the situation in which the rich who thanked Allah in this way were." On the two hundred and forty-seventh page, Sayyed Kutb says:

"Institution of caliphate, after the four caliphs, turned into a kingdom which is passed from the father over to the son by way of inheritance. Public property was made mubâh (permitted) for the relatives and sycophants of these persons and harâm for the owners of rights who were adherent to the Sheri'at. Umayyads' coming into power was harmful. Had Hadrat Omer remained in caliphate a couple of years more, or had Hadrat Alî been the third caliph, or had Hadrat Osmân been twenty-five years younger than he was when he came into power, the face of Islamic history would be rather different. Hadrat Omer used to take away from the rich what was more than they needed of their possessions and distribute them to the poor equally."

With these writings of his, he misrepresents Hadrat Osmân as bad in administration, incapable. The Ahadith telling about Hadrat Osmân's superiority in administration and policy are as many as to be said to be

which will be a collection of the laws of Christians, Jews and communists, to be made up. In order to deceive Moslems, for the time being they call this new religion "Islam". On the hundred and fifty-fifth page, he says:

"Some part of the zekât goes out of individual possession and becomes public property to be spent at certain places. All possessions generally belong to the public. Individual possession is a duty."

It has been declared clearly in the Kur'ân and in the Hadith that the zekât will be given to seven classes of Moslems and that it will belong to the person it has been given. The government also has to give the goods of zekât gathered in the Beitülmâl, that is, in the treasury, to these persons. If it spends them at other places, it will have done cruelty, it will have disobeyed Allahü teâlâ. In Islam, those possessions that are obtained through some bargain (or contract) or through inheritance become individual possessions. Unless there is strong necessity, the government cannot meddle with the individuals' possessions. When there is strong necessity, it can take as much as necessary, provided that the owner will give consent to it and that he will be paid for it. Sayyed Kutb, with those absurd thoughts of his, schemes to turn Islam into communism. On the hundred and fifty-sixth page, he says:

"Freehold possession can be established only with the confirmation and the prearrangement of the shârî (the maker of the Sherî'at). This right is something which the shârî, who is sort of the public's representative, has specially put into the individual's possession."

It is for certain that possession becomes one's possession with the permission of the maker of the Sherî'at. But it is Allahü teâlâ who is the **Shârî** (the Maker of the Sherî'at), that is, who orders and who forbids. **Mübe'ligh** (who brought the Sherî'at) is the Prophet of Allah. Not only possession, but also every right has been a right because Allahü teâlâ has permitted it. Each person's possessions and rights have become possessions and rights because Allahü teâlâ has permitted them. It is for this reason that nobody can take away one's possessions unless one gives them willingly. On the hundred and eighty-fifth page, he says:

"It is prodigality and harâm to build magnificent villas by spending millions of dollars in a country where millions of people are in need of simple dwellings and clothes."

It is never harâm for a person who gives his zekât to the poor and who earns through halâl with the sweat of his brow to have villas built. It is halâl and blessed. It is harâm to sit idly, not to work and to remain poor, or to give what one has earned to the things that are harâm and then live in a simple dwelling. Why should the studious people be guilty

thousand years no savant has attempted to change this. Our religion has also explained very well how to establish a source of income for the poor with the zekât. A Moslem who has well understood the Sherî'at will easily find out how to establish factories and industrial foundations suitable with the Sherî'at with the money of zekât. The Sherî'at has shown how Moslems will work in each century and the ways of utilizing the inventions of the century. There is no reason or necessity for the people of no mazhab such as Sayyed Kutb to attempt to change the Sherî'at.

Let us explain once more that, of the four kinds of zekât goods, the zekât of crops and animals and the zekât which is collected from importers by the zekât official called 'Âshir' are taken and delivered to proper people by Moslems' president. Individuals or institutions or non-Moslem governments have no right to collect these kinds of zekât or to deliver them to proper persons. They cannot establish zekât banks or zekât ministry. The zekât that would be given to them could not be accepted. A Moslem who lives under the authority of a non-Moslem government should give his any kind of zekât to one of the persons described in the Kur'ân or to the person whom they have appointed to be their representative, or his own representative should give it. We should perform our worship suitably with the books of the Ehl-i-ünnet savants. We shouldn't follow those who talk and write with their own minds and points of view.

On the three hundred and fifth page, he writes the command, "As the property of inheritance is being divided, if any relatives, orphans and needy people, [who are not inheritors], are present there, give them something [out of it]," which is the eighth Âyet of the Nisâ Sûreh, and says:

"This Âyet expresses clearly that the relatives, the orphans and the poor will get a share from the property of inheritance. Naturally, some changes and appropriations can be made concerning the property of inheritance. Some shares can be allotted in accordance with the state of the inheritors and the society. The Âyet says, '... if they are present'; It means '... if any of them exists'."

Islamic savants have said about this Âyet that it was not a command but it was sevâb and good to do it. There have been those (savants) who have said that it was a command, but they also have said that with the Âyât about inheritance that came after it this Âyet was abolished. It is written in **Tefsîr-i-Hüseynî**, "This Âyet is about those who are present there while the property of inheritance is being distributed. It is good to give a little share to the onlooking orphans and poor people who are present there as alms." Hadrat Senâullâh-i- Dehlevî says in his **Tefsîr-i-**

innumerable. Let us also communicate the most famous one of them here, **“The highest of my Ashâb is Abû Bekr. Then comes Omer. Then comes Osmân. Then comes Ali.”** The superiority in the Hadith, is a superiority in every respect. In Hudeybiyye, at such a dangerous time as the enemy was making preparations for war, our Prophet sent Hadrat Osmân as an ambassador so that he would talk to the enemy and make an agreement. Hadrat Osmân was among the six persons whom Hadrat Omer, when he was about to pass away, considered as being worthy and capable of becoming the caliph after him. Our Prophet declared, **“Allahü teâlâ has put the true word on Omer’s tongue.”** Here, this Omer, who always spoke correctly and appropriately, recommends him by saying, “Osman is worthy and capable of becoming the caliph.” But Sayyed Kutb says, “No, he was not worthy of it. Islam’s progress came to a standstill because of him.” I have written about Hadrat Osmân’s administrative, political and military accomplishments when he was the caliph in my Turkish book **Aldanmıyalım.**

Sayyed Kutb’s likening Islamic caliphs to the kings of disbelievers and saying that they prohibited the right owners who were adherent to the Sherî’at from public property is another slander against Islamic caliphs. I have given its answer detailedly in the forty-fourth paragraph. Pages of reasonably written histories and of the books of Islamic savants are full with writings refuting these slanders of his. On the two hundred and ninety-eighth page, he says:

“With a comparison to Hadrat Omer’s disposal of prohibiting the Müellefe-i-kulûb (See page 172) from being given zekât, we can do some similar disposals of the expenditures of zekât. We may, instead of giving them in cash or in gold, establish factories and industrial foundations for them. We can buy shares for them in some foundations and institutions. Thus they will be provided with a continual source of food and income far from the meaning of a temporary gifting, which is incompatible with today’s civil requirements and which is sacrificed in vain.”

All the Ashâb-i-kirâm were profound savants, müjtehids. Especially the four caliphs were Resûlullah’s counsellors when he was alive and they were his representatives after his death. It is declared in a Hadith, **“Hold fast to my way and, after me, to the way of the four caliphs! Their way is the right way.”** We have to follow the unanimity of the Ashâb-i-kirâm. Of the learnings which they communicated unanimously, a person who disbelieves the ones that are widespread among Moslems becomes a disbeliever.

Sayyed Kutb thinks of himself as a müjtehid like Hadrat Omer. He attempts to change the persons whom the zekât will be given. Our religion has declared clearly to whom and how the zekât will be given. For a

Kur'ân, I couldn't find a way of interpretation which relieves one's soul among the ones which the müfessîrs mentioned. Among those which I read, I liked the one which Ibni Cerîr Taberî mentioned best, though it is not in a capacity to relieve me emotionally." Whereas, for example, the Kur'ân commentary by Beidâvî, loved and respected by all müfessîrs, and also its annotation by Shaikhzâde, explains this Âyet more clearly and relievingly. Hadrat Sayyed Abdülhakîm Arwâsî, a great Islamic savant with profound knowledge and an expert of tasavvuf, explained this Âyet for many days, quoting from the annotation of Beidâvî's Kur'ân commentary and from the Kur'ân commentaries by Abüssü'ûd and Ni'metullah in the Bayezid Mosque in Istanbul, thus making those cultured youngsters who listened to him, admire him and relieving their souls. If Sayyed Kutb, too, had been honoured with attending the lectures and sohbet (speeches) of such a profound Islamic savant, who was perfect both in body and in soul, and if he had attained a few drops of his ocean of knowledge and ma'rifet, he would have understood something from the clearness, from the statements, from the indications, from the denotations, from the necessitations and from the implications of Âyât. Perhaps he would have perceived what tefsîr and müfessîr meant. Yes, this fakîr, Hüseyin Hilmi Işık, was honoured with attending those lectures which were full with luminosity and fayz. But, being very ignorant, even too ignorant to know that I did not know, being so evil and low, I could not get higher in knowledge. The fayz of those lectures softening and purifying my heart, which was hard like a stone and pitch-black, I came into a state to realize my ignorance, to distinguish right from wrong, to tremble with feeling the greatness of Islamic savants and of the Selef-i-sâlihîn. Yes, I understood the highness of the Ehl-i-sünnet savants so well that I fully believed that for attaining endless bliss there was no other way than following them. Hadrat Imâm-i Rabbânî Ahmed Fârûkî repeatedly communicates in his book **Mektûbât** that it is these savants who are praised by the Ahadith "**They are the prophets' inheritors,**" and "**Their ink will weigh heavier than the blood of martyrs.**"

It is written on the four hundred and sixtieth page of **Hadîka**, "Though it is permissible to believe, out of imitation, what one hears of belief, one will be sinful because one has not observed and examined. In deeds or worshipping, it is permissible through unanimity (of savants) to follow a mazhab leader without research. Since there has not been any person for a long time to accumulate the conditions for being a müjtehid in himself, it is necessary to learn one of the four mazhabs. And this is possible only by reading a dependable book or by asking and under-

Mazharî, "While the property of inheritance is being divided and distributed, something is given to the relatives, to the orphans and to the poor people present there as alms. Sa'îd bin Cübeyr and Dahhâk reported that this Âyet was abolished when the Âyet 'Yûsikûmullah' came. There are also savants who say that it was not abolished. Ibni Abbâs said that those inheritors who were wise and have reached the age of puberty would reserve something little from the property of inheritance and give it; if the inheritors were small, their trustees or representatives would give it, or they might say that it was an orphan's property and ask pardon. As Muhammed ibni Sîrin communicated, Ubeydet-ül-Selmânî divided and distributed the property of inheritance of some orphans. Then he ordered them to kill a sheep by cutting its throat. It was cooked and given to the persons prescribed in the Âyet and they ate it. And he said, 'If it weren't for this Âyet, I would pay for the sheep.' It is not farz to give these persons something, but it is müstehab." As it is seen, the inheritors will give as much as they want to. Nothing can be taken away from them by force. Sayyed Kutb changes the word 'present' in the Âyet into 'existing at any place'. No Islamic savant has made such a change up to now. The person who translated his book from Arabic might have understood Sayyed Kutb's error and says that it is possible to take inheritance tax from the inheritors and give it to those who are not inheritors, thus changes the Âyet altogether. Religious savants communicated long before that, at those places where the ignorant would be religious authorities, nothing would remain for the devil to do.

In his book **Fî-zilâl-il-Kur'ân**, attempting to interpret the thirty-third Âyet of the Mâide Sûreh, he writes down the ijtihâds of the four mazhabs and says, "In this respect, we consider Imâm-i Mâlik's opinion as worth preferring. We are in favour of his opinion." This writing of his, again, shows that he is not a member of any mazhab, that he thinks of himself as superior to the imâms of mazhabs and that he knows nothing of the knowledge of **Usûl-i-fiqh**. A few pages later, in the subject of punishing a thief, he gives the ijtihâds of the four mazhabs and says, "But Imâm-i Abû Yûsûf opposes Imâm-i-a'zâm. A third point of view, different from the both points of view, comes forward," thus he uses indecent, irreverent terms against the imâms of the mazhabs and their ijtihâds. Whereas, Islamic religion is a religion of decency and beautiful morals. Islamic savants have been the representatives of Islamic religion in decency and beautiful morals. Thus they have introduced it to the world. Sayyed Kutb differs from Islamic savants in this respect, too.

When interpreting the ninety-third Âyet of the Mâide Sûreh, he says, "About the way of expression of this statement, which exists in the

into torments in this and the next worlds. And now, thinking that youngsters who have been thirsty for learning their religion would be deceived by these out-of-mazhab, deviated writings, we have been pitying them, worrying for them.

There has been a disease spread among ignorant and impotent people: to speak ill of the past, to misrepresent our ancestors as if they had been deficient. The disease has gone beyond the limit in Wahhabis and in Sayyed Kutb: "After the Ashâb-i-kirâm, for many centuries Moslems made undestructible barricades between the Kur'ân and life. The Kur'ân became melodies at mihrâb and prayers at graves. (Mihrâb is a recess in a mosque indicating the direction of Mecca.) Eventually, to lay his finger on this great problem of Islam, Sayyed Kutb has written his book **Fî-zilâl-il-Kur'ân**," they say. We would ask them: Who established those Islamic universities which spread the teachings and the light of the Kur'ân over the world and which founded the home of today's civilization? Our ancestors adapted their lives to the Kur'ân completely in knowledge, in jihâd, in science and in morals. Hundred thousands of books which they wrote and various Islamic civilizations which they established have been praised in world's histories. Sayyed Kutb's followers who make fun of our ancestors' reciting the Kur'ân for the dead, should know well that our Prophet commanded to visit graves and to recite the Kur'ân for the dead, and also he himself did so. Our ancestors, in order to obey this command, this sünnet, visited the dead and recited the Kur'ân for their souls. Thus they held fast to the Kur'ân and to the sünnet in everything they did. Those who say, "Sayyed Kutb's book is not a series of narrations," think that they praise him, while in fact they reveal his disgrace. For those religious teachings which are not narrated (reported) from Resûlullah and from the Ashâb-i-kirâm are called "bid'at". It is declared in a Hadith, **"All religious teachings which are not narrated from us but which have been fabled later are bid'ats, they are all deviation."** Another Hadith declares, **"No worship of the inventors of bid'at is acceptable. They will go to Hell."** These Ahadith clearly show that the followers of Sayyed Kutb are very wrong and that only the Ehl-i-sünnet will be rescued. For Sayyed Kutb refuses the narrations coming from the Selef-i-sâlihîn. But the Ehl-i-sünnet hold fast to the narrations which the Selef-i-sâlihîn have brought from Resûlullah. It is written in the commentary of **Birgivi Vasiyyetnâmesi**, "It is farz for every Moslem to learn the Ehl-i-sünnet mazhab and the belief communicated by these savants and to correct his belief in accordance with it. Everybody should learn this. He should not remain ignorant. For a belief which does not agree with the Sherî'at is very harmful. Recently bid'ats have spread

standing from a pious savant. There is no certain müjtehid any more. But until the end of the world, there will be those müjtehids who are dependent on one of the four mazhabs and who can perform ijtihâd and give fetvâ in matters within a mazhab. It is not permissible to learn religious knowledge by reading any religious book or by asking and understanding from anybody who passes for a religious man. Among those who have been said to be religious men, the ignorant, those zindiks who have written their own thoughts as religious knowledge, the deviated, hypocrites, those who have wanted to demolish Islam from the inside and also those who earned their living by serving them as their assistants have always existed. Being a real religious man requires both knowledge and deeds and ihlâs, that is, taqwâ. For guiding men to happiness, a religious man should first of all have the creed of the Ehl-i-sünnet. That is, he has to follow the Ashâb-i-kirâm and obey the ijmâ'-i-ümmet."

As for Sayyed Kutb, when attentively observed, it will be seen that he is just an orator who brings the readers into raptures by his zealous writings, which are the natural art of a journalist or a politician. Like a broker who puts a covered treasury up for sale, he only praises Islam and, instead of opening it and exhibiting the jewels in it, he tries to hush up Islamic savants and their books from the youth and exhibits his own ideas as religious knowledge. While trying to enchant his readers with an actor's role, he has not noticed that he has contradicted, denied himself at many places. It is feared very much that his following writing, which a student brought and showed me, may bring his readers to küfr: When interpreting the hundred and fifteenth Âyet of the Mâide Sûreh, he says, "The story of the Descent of the Mea! (from the sky) is not mentioned in Christian books as it exists in the Kur'ân. In these Bibles, which were written after Hadrat Îsâ's death..." Whereas, he himself has explained the Âyet, "**They did not kill Hadrat Îsâ. They did not hang him,**" detailedly before. The Kur'ân never says that Hadrat Îsâ was killed, but says that he was exactly taken up (teveffî) to heaven. All his books are bawling to inform with the fact that he is not a savant of tefsîr or a religious man but a skillful writer with a strong Arabic, a keen intel'ect and an extensive imagination. Politicians, in order to attain their desires, treat the things that are loved and respected so well and give them such a vividness that only those who know the matter closely can understand if they are sincere in their writings. But those who cannot understand it, being admirers of the thing under discussion, become tools for his desires, run after him, thus dragging themselves into calamity together with him. As a matter of fact, we have learned that thousands of Egyptian youngsters enraptured by Sayyed Kutb's writings dragged

thoughts which are incompatible with Is'am's main sources, a Moslem gets annoyed. His heart darkens. Lowness of Kutb's level is perceived at once. It is seen that he attempts to explain Imân and Islam with philosophical thoughts. It is for this reason that those reasonable Moslems who have read the Ehl-i-sünnet savants' books, which enliven the souls, and who could perceive the greatness of these exalted savants, have been reading those real books of tefsîr today also and, let alone praising Sayyed Kutb's books, they have been trying to protect the youngsters from reading them.

Though he sprinkled his corrupt ideas at every part of his tefsîr book, in order to satisfy my readers, I deem it useful to inform with a few of them briefly:

1) When beginning to interpret the Bakara Sûreh, "Each Sûreh has a peculiar musical effect and harmony," he says. Our master Resûlullah declares, "**Ginâ, that is, music, increases the mischief in the heart.**" Does the Kur'ân ever have such an effect? It clears away the darkness caused by music. It illuminates the heart and the soul. It is written in the commentary of **Birgivi Vasiyyetnâmesi**, "You should not listen to the things that are read melodiously. The men of tarîkat of our time are very ignorant and obstinate. They recite poems melodiously. About the f'avors issuing from music, they say that they have taken flavour from the worship. Such aberrant people of no holy book or mazhab are the pioneers of the Dejjâl's soldiers. I advise the believers: Do not believe them, otherwise you will go out of the religion! Do not deviate from the way of the Ehl-i-sünnet savants! Do not listen to those who read the Kur'ân, call the ezân, say zikr and say prayers melodiously! Silence them! The fetvâ book **Tâtârhâniyye** writes that there is unanimity (of savants) on that it is harâm to do these melodiously. The savants of fiqh have put forward many witnesses, documents showing that it is harâm."

2) "Migration to Medina was done under some compulsion," he says. But Islamic savants communicate that the Hegira was done not under fear, trouble or compulsion but with Allah's decree and permission. It is written in **Mevâhib-i-ledünniyye**, "Resûlullah commanded his Ashâb to go from Mecca to Medina. He remained in Mecca and waited for Allah's permission. One day, Hadrat Jebrâil came and said, 'The disbelievers of Koreish will kill you. Do not sleep in your bed tonight.' The next day he brought the Âyet permitting him to migrate." Islamic savants said and write so decently about Resûlullah.

3) "Various opinions have been put forward in interpreting the letters that exist at the beginnings of some Sûrehs of the Kur'ân. We take one of these opinions, which counts them as indicating that the

far and wide. There are very few people left who know the belief of the Ehl-i-sünnet-val-jemâ'at. Ignorance has covered the whole world. The words of those savants whose deeds are suitable with their knowledge are dependable. There are many people who are deprived of knowledge but who have disguised themselves as savants and become famous. We should not fall for their appearances and fames. There is the famous saying: 'A half religious man will ruin one's faith; a half doctor will ruin one's body.' Recently, many ignorant people with such names as shaikh, mürshid, have been deceiving Moslems and dragging them to deviation. May Allahü teâlâ protect Moslems from believing them! We should beware these deviated people very much. We should not follow the book and the word of any person who passes for a religious man. These will cause us to fall into deviation. We shou'd not follow those fetvâs and decisions which have not been derived from the books of fiqh and which have been given fashionably, but we should look for and find the one who knows the matter and ask him and learn the truth of the matter." Every Moslem should take these advices of Islamic savants as warnings for himself, come to his senses and should not believe the deceptive advertisements and misleading propagandas of corrupt books.

Those who call Sayyed Kutb's corrupt thoughts "sagacious tefsîr" are so astonishing. We should hold fast not to the corrupt fragments of thought produced by Sayyed Kutb but to the knowledge which Allah's Messenger understood and communicated from the Kur'ân and to the real books of tefsîr which the Ehl-i-sünnet savants built up by gathering this knowledge. Those who want to attain happiness by sheltering in the shade of the Kur'ân should believe not those books of tefsîr written by this person or that but the correct books of tefsîr of the Ehl-i-sünnet savants. Those who will make one attain happiness are not the inheritors of Sayyed Kutb, but they are the Ehl-i-sünnet savants, who are Resûlullah's inheritors.

Sayyed Kutb's followers say that he was of the Shâfi'î mazhab. And Wahhabis claim to be of the Hanbelî. Whereas, being in one of the four mazhabs requires being in the Ehl-i-sünnet first. It means to deceive Moslems to claim to be in one of the four mazhabs for a person who dissents from the Ehl-i-sünnet, especially if he dislikes the Ehl-i-sünnet.

A Moslem who glances through Sayyed Kutb's tefsîr book is greatly pleased to read the interpretations of Âyât. His soul becomes cheerful. For these interpretations were taken from the Ehl-i-sünnet savants' tefsîr books. But, upon reading Sayyed Kutb's own writings, his aberrant

himself in a magnifying mirror by saying "to me" at many places of his tefsîr book. It is understood here that he is not ignorant, but vulgarly ignorant. If he had learned the obvious knowledge of the Kur'ân by reading **Beydâvî's Tefsîr** and its annotation and **Tefsîr-i-kebîr** and understood something from the mysteries in the Kur'ân by reading **Ni'metullah's Tefsîr** and the tefsîr book **Rûh-ül-beyân** by Hadrat Ismâil Hakki of Bursa, he would have known his place and perhaps behave himself.

6) When interpreting the hundred and seventeenth Âyet of the Bakara Sûreh, "The Creator does not have any match. And here the philosophy of Wahdet-i-vüjûd remains completely outside Islamic conception and Islam refuses the concept of Wahdet-i-vüjûd of non-Moslems," he says, thus showing that he knows nothing of tasavvuf. He supposes that the inspirations and keshfs of the great men of tasavvuf were just a philosophy. He becomes as insolent as saying "non-Moslems" about the Ulemâ-i-râsihîn. For the knowledge of Wahdet-i-vüjûd that had existed before Islam also had been put forward by the men of tasavvuf of the ancient revealed religions which were right. Greek philosophers and the disbelievers of the Alexandria school had appropriated this knowledge stealing it from the religious men of tasavvuf. The knowledge of Wahdet-i-vüjûd is not an invention of philosophers, but it is the ma'rifets and keshfs of those believers who were of high rank in the religion. I have explained the Wahdet-i-vüjûd in many chapters of **Se'âdet-i Ebediyye**. Please look at up in the English fascicles of it and read!

7) This socialist writer thinks of himself as a savant of tefsîr and gives wrong meanings to many Âyât. For example, he says in his interpretation of the seventh Âyet of the Nisâ Sûreh, "Men have a share from what the parents and the close relatives left. Women also have a share from what the parents and the close relatives left. It is, little or much, a share, as prescribed..." But Islamic savants told about that Âyet, "Men have share from what the parents and the close relatives left. Women also have share from what the parents and the close relatives left. Whether the property left is little or much, they will be given their shares as much as prescribed." Its reason also has been explained in **Beydâvî**. Especially about the Âyet following that one, he says, "We do not see any witness on abolition here. To our opinion this Âyet is firm. It is farz as prescribed," and thus he does not feel shame to write that he interprets according to his opinion. Whereas, the savants of tefsîr, chiefly **Beydâvî**, said that this Âyet was müstehab, though there were also those who said that it was wâjib. And it has been performed so in all Islamic countries.

Kur'ân is made up of these letters," he says. The Ehl-i-sünnet savants say, "These letters are of the müteshâbihât; Allahü teâlâ has concealed their meanings. They have many meanings. He has communicated some of them only to His beloved Prophet and to the Ulemâ-i-râsihîn, who are his inheritors." It is declared clearly in other Âyât that the Kur'ân was sent down in Arabic letters. It is not something to be slighted that he gives such a meaning to these letters. and is reluctant to write what Hadrat Abû Bekr and Hadrat Omer and the savants of tefsîr said. Hence it is understood that he knows nothing of the mysteries in the Kur'ân and the Divine Ma'rifets which have been inspirations for the great men of tasavvuf.

4) "Savants of tefsîr and tevhîd explained detailedly which one, the earth or the sky, had been created earlier. But they should have known the fact that being earlier and later are human terms. It shouldn't be forgotten, again, that such terms have been used so that the infinite descriptions be comprehended by the limited human mind. The disputations which Islamic thinkers set about on these terms of the Kur'ân are nothing but the disaster of mixing Greek philosophy and the religious controversies in Jews and Christians with the pure Arab mind and the brilliant Islamic intellect," he says. See the terms which Sayyed Kutb uses against Islamic savants, against the Selef-i-sâlihîn! Which Moslem's heart would not feel sharp pain from these insults, these impertinences which he does against the savants of tefsîr and kelâm? By saying "They should have known," he attempts to give lessons to these exalted savants. By saying "It shouldn't be forgotten," he disgraces by ignorance the highest ones of the auspicious century praised by Resûlullah. It is understood from here that he has not heard about the subtle knowledge in the books which Islamic savants wrote about time and place. If he had read and understood the books of Islamic savants, he could not have spoken ill about the apples of Islam's eyes, and he would have known his place and behave himself. Yes, like in his novels **The Thorns** and **A Child From The Village** and **The Magic City**, he gives the impression of being a savant to the youth in his Kur'ân commentary he wrote with a fluent style and deceptive words, thus attaching young minds to himself, but those who have waken up from unawareness by reading the blessed writings of Islamic savants notice at once his poisonous ideas and aberrant attitude which he placed among these attractive writings of his.

5) Like in his word, "To me, this experiment was made in order to train the person who would become the caliph of the world," he sees

is just in collecting the zekât but cruel in distributing it, it is not permissible but wâjib not to give the zekât to the government; if it takes the zekât with the owners' wish or by force, the zekât will not have been given. It is necessary for the owners themselves to separate and distribute it to the prescribed people, again. Resûlullah used to distribute the collected zekât to the persons whom he deemed suitable. Then Allahü teâlâ declared the kinds of persons one by one whom the zekât would be given and commanded not to spend it at other places. It has been communicated unanimously that a disbeliever will not be given zekât." Translation from **Ahkâm** is up here.

It is written at the end of the subject of "Bail" in **Dürr-ül-muhtâr**, "Tarsûsî says that it is not permissible for the Sultan [the government] to lay hands on anybody's property. Only, if the zekât-collecting officials of the Beitülmâl, governors and the clerks of the Beitülmâl betray the people by misappropriating Moslems' possessions, the government can lay hands on their possessions, which they have obtained unjustly. So is the case with the clerks and officials of the pious foundations. If they spend prodigally, lead a life of dissipation full of dancing and build apartment houses for themselves, the government lays hands on their possessions and dismisses them from the service. It returns the possessions which they have obtained unjustly to the pious foundations. If it is not known for certain from which pious foundation they have taken them, it gives them to the Beitülmâl. Caliph Hadrat Omer sent Abû Hureire to Bahrein as a governor to collect the zekât. Then he dismissed him from this service. He commandeered his possessions and took his twelve thousand gold coins away from him. After a while, he wanted to assign him this same duty again but the latter refused it. This fact is reported by Hâkim and others." For explaining these lines, Ibni Âbidîn writes, "The government's commandeering the possessions of the officials of the Beitülmâl means its taking the zekât goods misappropriated by them back from them and giving them to the Beitülmâl, that is, putting them back to their place. And the government cannot spend these possessions at other places. Abû Hureire said, 'Hadrat Omer sent me to Bahrein to collect the zekât. Then he dismissed me from this duty and took away my twelve thousand gold coins. After a while he wanted to give me this duty again. I refused it.' Upon hearing this, Abû Hâtem said, 'Though Hadrat Yûsüf was an exalted prophet, much higher than you are, he wanted to do such a duty. Why did not you accept it?' He answered, 'He was Hadrat Yûsüf. He was a prophet. He was a prophet's son. He was a prophet's grandson. He was the son of a Prophet's grandson. As for me, I am the son of Ümeyye. I fear to say something which I don't know,

After quoting the preceding Âyet, he says "Allahü teâlâ has distributed possessions and property to the society. The society is obliged to use these possessions well. Initially, the society owns all possessions. Heirs [trustees] have the right to use these possessions only with the permission of the society," thus slandering Islamic religion and attempting to reform it. He struggles to inoculate the youth with his socialistic ideas under the name of tefsîr.

8) In his books **World's Peace** and **Islamic Studies**, "The zekât is a tax. The government collects this tax. It is not a procedure that takes place between two individuals face to face. It is not an individual gift or alms that is passed over from hand to hand. It is not a mode of order which Islam prescribes to separate the zekât of one's property with his own hands and to distribute it with one's own hands. The word which says that the property the zekât of which has been given can not be counted as stocked property [that is, kenz] is not correct. The government can lay hands on it," he says. I have explained lengthily and proved with documents in **Se'âdet-i Ebediyye** that these words of Sayyed Kutb's are not suitable with the Sherî'at and that they are his own wrong thoughts. It is written in all the books of fiqh that the property the zekât of which has been given is not kenz and that the government can by no means lay hands on it. It is written in **Ahkâm-üs-sultâniyye** and also in many valuable books, " 'Zekât' and 'alms' are used in the same meaning in the Kur'ân. Nobody has any share from Moslem's property besides its zekât. Resûlullah has declared, '**There is no share in the property (of others) besides the zekât.**' The possessions the zekât of which has to be given are of two kinds: the emwâl-i-zâhire and the emwâl-i-bâtina. The emwâl-i-zâhire are the possessions that cannot be hidden. Examples of these are crops, fruits and the four-footed stock animals that graze in the field. The emwâl-i-bâtina are those possessions that can be hidden. Examples of these are gold, silver and commercial goods. The government cannot demand for the zekât of the emwâl-i-bâtina. The owner has the right to give their zekât. If their owners give it to the government with their own wishes, then the government takes it and distributes it to the persons defined by the Sherî'at, thus helping their owners. The goverment's duty is only to demand for the zekât of the emwâl-i-zâhire and distribute it to the prescribed persons. The government's owning this right requires its being independent, Islamic and just and being of the learned in those branches of religious knowledge concerning the zekât. If the government is cruel in collecting the zekât but just in giving it to the prescribed persons, it is permissible to give it to the government as well as it is for the owner to distribute it himself. If the government

10) Though the Âyet, "We told them to become low monkeys," informs clearly that those Jews who had fished on Saturday were metamorphosed into monkeys, he has attempted to change this Âyet by saying "They were reduced to the low grade of monkeys. They must not have become monkeys in body," supposing himself to be a müjtehid such as Müjâhid. Great savant Abdül'azîz-i Dehlevî writes in his Persian **Tefsîr-i-Azîzî** detailedly that their figures and appearances turned into monkeys and that they died after living three days, thus answering those who say like Sayyed Kutb.

11) Again, in the same book of his, "No rule has been mentioned in the Kur'ân about making the captives slaves. Islam has eradicated slavery," he says. Realizing that this opinion of his is wrong, he changes his tone and says, "Islam eradicated slavery, except for the legitimate captives of war. For, in those days, it was not powerful enough to force the society to admit a rule which was against the common usage." Through this absurd logic of his, he tries to cover his error. He cannot deny the fact that, in the seventh year of the Hegira, Resûlullah distributed the captives which he had captivated in the Ghazâ of Haiber to his Ashâb as slaves and jâriyes and this has been practised for centuries in Islamic states. But, as if Islam had brought rules for societies of disbelievers — he supposes so — he puts forward a very horrible idea: "Islam was not powerful enough to have its rules admitted." He could not think that this lack of power would refer to Allahü teâlâ and would cause disbelief. Whereas, Islam has not brought any rules, that is, commands and prohibitions, to disbelievers. Islamic rules are for Moslems and Moslem societies. Islam demands one single thing from disbelievers: to have Îmân. The reason why the zimmî are charged with muâmelât is because they are counted as Moslems legally.

12) Sayyed Kutb puts forward his own points of view also on marrying those women who are disbelievers with holy books and attempts to compete with müjtehids. His only stock for interpreting, writing religious books is his knowledge of Arabic on account of his country. The greatest error of this writer, whose single art is his being a good translator, is that he has not realized that he has to be a mukallid in religious knowledge. Whereas, only müjtehids' opinions are worth being followed on the interpretations of those Âyât and Ahadith with clear meanings and in those teachings about which there is no clear Âyet or Hadith. The opinions of non-müjtehids, that is, we mukallids, cannot be religious knowledge. Those religiously ignorant people who put forward ideas disagreeing with müjtehids' opinions are called "religion reformers" or "zindik". These are the people who want to demolish the religion from

to do something which I don't know, thus to be disgraced towards my Allah and His human creatures and to cause my possessions to be commandeered.' It is understood that, according to Hadrat Abû Hureire's mazhab [ijtihâd], it was permissible for the officials of zekât to accept presents, but it wasn't permissible in Hadrat Omer's mazhab. Hadrat Omer acted in accordance with his own mazhab and took his possessions, which he had collected as presents, away from him." As it is seen, Hadrat Omer did not lay hands on the possessions of the rich. On the contrary, he took the unjust earnings of those officials who laid hands on the possessions of the rich and gave them back. In Islam no one can lay hands on anybody else's possessions. In this respect, Islam differs from communism and socialism.

9) At various places of his interpretation, Sayyed Kutb quotes the Hadith, **"The poor has a share also in the property other than the property of zekât,"** and says that the government will take the zekât by force and that, in addition, the government may commandeer the excessive possessions of those who do not give alms. He leads the matter down to communism. In order to make them witnesses for these ideas of his, he interprets the Âyât and Ahadith wrong. When trying to affect an improvement he spoils the lot. The Hadith above does not show that giving alms is farz as giving zekât, but it shows that it is worthy of much more sevâb than other supererogatory kinds of worship. For it has been declared that those who do not give the poor their due which is called zekât will be tormented in Hell. No torment has been mentioned for those who do not give the right named alms, but it has been said that it is very much sevâb. Likewise, Islamic savants have reported unanimously that the rights of **"saluting, visiting the sick and going to the place where one is invited"**, which are declared in the Hadith, **"A Moslem has five rights upon another Moslem,"** are not farz. Whereas, the following Ahadith, which we have taken from **Zewâjir**, show clearly that the zekât is not so: **"Protect your possessions by giving the zekât! Cure your sick relatives by giving alms! Protect yourselves from calamities by praying!"**; **"The property the zekât of which has been given can not be counted as kenz, that is, the treasury blamed by Allahü teâlâ, even if it were buried under the ground. The property the zekât of which has not been given becomes kenz even if it were left in the open"**; **"Buhl, that is, stinginess, and îmân do not stay together in a believer's heart!"** Hadrat Ibni Hacer-i-Mekkî, as explaining these Ahadith, says that 'buhl', that is, 'stinginess', which is blamed in the Ahadith, means 'not giving the zekât'.

by their leaders, namely Eshref Alî Tehanevî, Ismâil Dehlevî, Halîl Ahmed and the like. I have seen that they have the Wahhabite creed. They call themselves **Jemâ'at-üt-tebliğh**. Their centre is in Delhi. [Also, they have great offices in the cities of Karachi and Lahor in Pakistan.] Whereever they go, they lay very much stress upon performing nemâz. They give useful and necessary religious information. They call these activities of theirs '**Kest**' in Urdu language. It is said that their organization was founded by an Indian named Mevlânâ Ilyâs. This man was born in Kandla city in 1303 A.H. (1886 A.C.) He was Reshîd Ahmed Kenkühî's disciple. It is written on the forty-third and forty-ninth pages of the book **Mevlânâ Ilyâs Uranki Dîni Da'vet** that he stayed near him for ten years. This book was written by one of Ilyâs's close disciples. When Reshîd Ahmed died, he was taught by Halîl Ahmed Sehârenpûrî. Halîl Ahmed, in his book which he wrote in Urdu language, says that the devil is more learned than Resûlullah. Reshîd Ahmed says on the fifty-first page of his book **Berâhîn-i-kâti'a** that Halîl Ahmed's book is a blessed one and keeps it at the place called '**Beyt-i-ayn-i-islâm**'. Then, Ilyâs was taught by Ismâil-i-Dehlevî. This person, Ismâil, says on the thirty-eighth page of his book **Takviyet-ül-îmân**, 'Resûlullah died and rotted away. He became soil. He who believes that Resûlullah will intercede in Resurrection becomes a disbeliever, a polytheist.' Another tutor of Ilyâs's is Eshref Alî Tehânevî. In the first part of his book **Behistî Ziver**, which he wrote in Urdu language, he writes very loathsome things which reduce the high grade of Resûlullah to the low degree of a child, of a mad person or of animals. All the four tutors of Ilyâs became disbelievers because of such writings of theirs in their books. Ilyâs praises, exalts and excessively respects these disbelievers. He says that they are the most eminent evliyâ of their time. The hundred and fourteenth page of the book **Melfûzât-i-hadrat-i-Mevlânâ Ilyâs Rahmetullâhi Aleyh** is full with such praises. He says about his shaikh Reshîd Ahmed, 'Had not I seen him, my heart would not have attained tranquillity. Whenever I woke up at night I would go to his room, look at his face and then come back and go to sleep. His love, like the blood in my veins, has penetrated everywhere in me.' These words of his are written on the forty-fourth and forty-ninth pages of the book **Mevlânâ Ilyâs Urankî**. Ilyâs became a disbeliever because he loved his tutors so much, who radiated disbelief. For Allahü teâlâ declares in the final Âyet of the Müjâdele Sûreh, '**Those who believe in Allahü teâlâ and the Day of Resurrection will dislike those who do not obey Allahü teâlâ and His Messenger [that is, they will dislike disbelievers]. Allahü teâlâ will fill with Îmân the hearts of those who dislike disbelievers even though they were their fathers, sons, brothers or relatives.**' It is not permissible to

behind the curtain with which they disguise themselves as religious men. The true man of religion means the real Moslem who learn the explanations and opinions of müjtehids by wearing out the elbows for years and who communicates them to the people of his time in a way they can comprehend.

Sayyed Kutb, knowing Arabic well on account of his country, attempted to compare the socialistic teachings, which he had studied for forty years and which he defended in admiration, with the Kur'ân. Not having read the books of Islamic savants and being influenced by Muhammed Abdoh, chief of Egyptian Masonic lodge, he began to write his books advocating anti-mazhabism and Wahhabiism in the final years of his life. His book **Social Justice in Islam**, published in 1948, is full with these destructive, aberrant ideas of his. Saying that we should hold fast to the Kur'ân, he towed the youth behind his aberrant thoughts. I wish he had read the writings of those müjâhids who had studied and understood Islam well, such as **Abdülkâdir Udeh** and **Ahmed-i-Advî Azharî** who were contemporary with him; thus he would have learned the superiority of the Ehl-i-sünnet savants and attained the fortune of holding fast to their way, which is the only way to salvation. But, it is a pity, even those who say that he was an Islamic savant have not been able to conceal the word, "His research into knowledge and philosophy has gifted him an unfaltering Îmân," and they have informed that his Îmân is an aberrant way which is based not on Islamic knowledge but on philosophical thoughts.

There have been a group of people who have been seen visiting Islamic countries and preaching and advising Moslems under the name **Tebliğ-i-jemâ'at**. Leaving Hindustan or Pakistan in gangs of three to five persons, these people have been going all over the world. They say that they try to spread Islam. They claim to be in the way of the Ashâb-i-kirâm. Though they speak very usefully and righteously, since the fact that they never mention the names and the words of Islamic savants and that they seem to hush up some of the knowledge of the Ehl-i-sünnet, they arouse suspicion and sorrow. I had recourse to one of the greatest Islamic savants in the Ceylon Island, Hadrat Mevlânâ Abdür-rauf, a professor of religious lessons of Sri Lanka in the city of Kattankuty, and asked him to give me essential information about them. I deem it useful to translate his answer, which he wrote in Arabic, and let my brothers-in-Islam know about it. Mevlânâ says:

"To me, they are deviated people. They lead everybody off the right path. They have the Wahhabite belief. I have read the books written

or not, one day in future, everybody will believe. But it will not avail to believe then. O my Allah! Wake us from the sleep of unawareness before death will wake us! Amen."

He who wants to escape calamity in this and the next worlds should read the books of the Ehl-i-sünnet savants. He should learn what are to be believed, what are the kinds of worship, what are halâl and what are harâm, from the books of those great savants. He should not read the books of the ignorant who strive to speak ill of Islamic savants and who are not ashamed to say that there are mevdû' Ahadith in their books and who dare to blemish Islamic savants by labelling themselves as a müjeddîd; nor should he fall for their deceptive, stirring writings.

When the religion reformers want to annihilate a command of the Sherî'at, they attack the Ahadith as a last trump card. They say that the Hadith which that command depends upon is mevdû'. Upon finding out that they cannot make believe, they say, "It is a za'îf Hadith, if not mevdû'; a za'îf Hadith cannot be leaned upon for a judgement." For example, it is harâm for men to wear gold rings. The religion reformers say that the Hadith telling this is za'îf and gold ring is not harâm. These words of theirs contradict themselves. For, since a za'îf Hadith cannot be depended upon for a judgement, the Hadith from which the judgement of "Gold ring is harâm" has been derived must be sahîh, which is the truth of the matter. The Ehl-i-sünnet savants have studied the Hadith hair-splittingly and sifted out all the mevdû' Ahadith. They have derived the farz, halâl and harâm only from sahîh and mesh'hûr Ahadith. In the commentary of the book **Menâr**, Ibni Melek tells this fact by saying, "A za'îf Hadith cannot necessitate or make wâjib. A religious deed cannot be performed according to a Hadith which cannot be understood whether it is sahîh or not." In telling about abdest (ablution) in his commentary of **Dürr-ül-muhtâr**, Ibni Âbidîn says, "It is not necessary for the mukallid to search for the proofs, documents of the decisions which the müjtehids have made."

The person who attacks the Ehl-i-sünnet savants and who is irreverent towards fiqh books will be understood to be of no mazhab. Abdüllah bin Îsâ San'ânî, in his book **Seifülhindî fî Ibâneti Tarîkati Shaikh-i Nejdî**, proves with documents that Wahhabis are of no mazhab and that they strive to demolish the Ehl-i-sünnet. He wrote this book of his in 1218 A.H. Müderris Sayyed Abdüllah Effendi, in his book **Irsâlülmekal**, answers those who speak ill of the Hadith by saying that they are za'îf or mevdû', and he refutes Ibni Taymiyye and Shevkânî, the leaders of those of this way.

say 'rahmetullâhi aleyh' upon hearing Ilyâs's and his teachers' names. For their books show that they are disbelievers or apostates. The Âyet above shows that he who says 'rahmetullâhi aleyh' or 'radiyallâhü anh' about one of them becomes a disbeliever. All the members of Teblîgh-i-jemâ'at exaggerate and praise Ilyâs and his teachers very much and say 'rahmetullâhi aleyh' when they mention or hear their names. They spread their books, which radiate disbelief, far and wide.

"The Ehl-i-sünnet savants wrote many books in order to refute the group of Teblîgh-i-jemâ'at and to reveal the fact that they were aberrant. They could not answer these books at all. Hadrat Mevlânâ Abdül'Alîm Siddîkî gave the fetvâ about the disbelief of Eshref Alî, Ilyâs's teacher." Translation of Mevlânâ Abdurrauf Ceylonî's Arabic book is up here.

In order to deceive Moslems who are in the right path of the Ehl-i-sünnet, those in the seventy-two wrong groups praise Islam with touching and fervent words and writings. They perform nemâz and advise everybody sweetly to perform nemâz. We should be very vigilant not to be tricked by their smiling faces and sweet languages and not to slip down into their wrong beliefs and deviated creeds. Our master the Prophet informed that those who dissent from the right path of the Ehl-i-sünnet will go to Hell and no worship of theirs will be accepted. Please read the book **Se'âdet-i Ebediyye** for more detailed information!

58 — Moslem children, being taken in by the exaggerated books written by religion reformers in a tone of speech, cannot learn about the greatness of the Ehl-i-sünnet savants. They suppose that the authors of such books are learned and müjeddîd.

Hadrat Imâm-i Rabbânî Ahmed Fârûkî Serhendî, whom the religion reformers also have to praise and write about his greatness and superiority though unwillingly, says in the sixty-ninth letter of the first volume of his book **Mektûbât**:

"You ask for advice. You ask me to explain useful things. The **Ehl-i-sünnet savants** and the great men of tasavvuf have written all the useful things. They have left nothing of the necessary knowledge unexplained. The essence of the word is as follows: He who wants to get safe and to attain happiness, should follow only the path pointed out by the savants of the Ehl-i-sünnet-val-jemâ'at. The true word, the useful deed, the knowledge to be believed and the things to be done and to be abstained from, have been communicated in their books. The mazhab of salvation who have been given the good news in the Hadith is the mazhab of the Ehl-i-sünnet savants. All the seventy-two groups outside this, and their scholars and books, are ways to calamity. Whether my words are believed

sahîh. It could be understood only with presumption; it could not be understood certainly. In order to make sure that a Hadith is made-up, one of its narrators had to say, "I invented this." Or it should have been known for certain that the person who he says had told it to him had died before he was born. Or the saying which was said to be a Hadith should have been incompatible with the Sherî'at, with reason, with estimation or with experience, and it could not have been interpreted differently so that it may be decided to be an invention. Only the Hadith savants can understand all these. These profound savants also may be mistaken in understanding them. It is for this reason that there have been savants who said 'sahîh', 'hasen' or 'za'îf' about many of the Ahadith which Abülferej Ibnüljevzî said 'mevdû' in his book **Mevdû'at**. Imâm-i Zehebî says that the majority of the Ahadith written in Ibnüljevzî's book, **Mevdû'ât**, are dependable and beautiful Ahadith. We have derived what we have written up to here from the books **Taqrîb** by Imâm-i Nevevî, **Tedrîb** by Suyûtî and **Nuhbe** by Ibni Hajer-i Askalânî the Shaikh-ul Islam." Translation from the commentary of **Usûl-i-hadîs** by Birgivî is up here.

It is a great disrespect, an unscrupulousness, an unreasonableness, to suppose that the greatest savants like Beydâvî, Imâm-i Ghazzâlî, Jelâleddîn-i Suyûtî, Sadreddîn-i Konevî and Senâullâh-i Pâni-pütî are too ignorant to distinguish sahîh Hadith from made-up Hadith, or to suppose that they are as irreligious as not to protect their religion or not to feel pangs of conscience in recording made-up Ahadith as sahîh Ahadith. I have told at length in the seventh and eighth paragraphs of my book how strictly Islamic savants studied Ahadith. An intelligent and reasonable person who reads those writings will certainly realize that a religion reformer, who shows so much effrontery as to say that there are made-up Ahadith in the books of such a great savant as Imâm-i Ghazzâlî, is worth cutting his tongue and burning his books. To say that those exalted savants could not understand the Ahadith while their successor Ibni Taymiyye could, is not a word which anyone besides the enemies of the Ehl-i-sünnet savants can say. Those who cannot comprehend the greatness of Islamic savants suppose that those exalted leaders also wrote with their short reasons and aberrant thoughts, like they do. They use so base words as to say, "Ghazzâlî's discernment has remained under the bad influence of social ideas." They cannot comprehend that each of their writings is an explanation of Âyât and Ahadith. If a person who praises Imâm-i Rabbânî is sincere in this word of his and if he likes that exalted leader's writings, he should follow these writings and like the Ehl-i-sünnet savants, whom Imâm-i Rabbânî praises highly,

There is a separate branch of knowledge called **Usûl-i-fiqh**. In this branch of knowledge, 'mevdû' Hadith' doesn't mean 'made-up Hadith'. Today, those who know nothing of this knowledge, think of its lexical meaning and suppose that it means 'made-up Hadith'. For those who want to acquire detailed information on this knowledge and on mevdû' Ahadith, I recommend them to read the fifth chapter in the second fascicle of my book **Se'âdet-i Ebediyye**.

The book **Usûl-i-hadîs** by the great savant Imâm-i Muhammed Birgivi is very valuable. Dâvûd-i Karsî wrote a commentary on this book in 1151 A.H. And this book was commented again by Yûsüf Bey of Harput in 1292 and was printed a year later. I consider it necessary to translate some part of it from Arabic beginning at its ninety-first page.

"All the Ahadith reported by a person who was known to have lied when reporting any Hadith, are called '**Mevdû**' or '**Müfterî**' Ahadith. For there is the probability that all the Ahadith he reported are made-up, slanderous. As it is seen, in the knowledge of Usûl-i-hadith, a Hadith called 'mevdû' doesn't have to be made-up. For, even if the person who was caught in his lying with one Hadith repented and became pious, all the Ahadith he reported would still be said to be mevdû'. The book **Tedrib** by Imâm-i Süyûtî and also many of the Hadith savants say that this is so. Those of bid'at groups, in order to lead Moslems out of the right path, and apostates, in order to trick Moslems, invented Ahadith. And among the shaikhs of dervish lodges there were those who invented Ahadith in order to cause to desire worship and to abstain from sinning. It is harâm to invent Ahadith with such good intentions, and it is küfr if it is intended to trick Moslems. The Ahadith telling about the values of and praising the Sûrehs in the tefsîr books of Sa'lebî, Wâhidî, Zimâsherî, Beydâvî and Ebüssü'ûd, are claimed to be mevdû' by some ignorant people. It is obvious that the Ahadith that praise the Fâtiha, En'âm, Kahf, Yasîn, Duhân, Mülk, Zilzâl, Nasr, Kâfirûn, Ihlâs and Kuleûzu Sûrehs are sahîh. The writers of these books wrote the Ahadith that are claimed to be mevdû', because they considered them as sahîh, hasen or at least za'îf, or because they had conveyed them just as they were from the Hadith savants whom they depended on, or because they wouldn't admit that they were mevdû'. With the help of the fairly certain presumption, it can be decided if a Hadith is sahîh; it cannot be known for certain. There are many Ahadith which the majority of Hadith savants said to be sahîh but which other savants of this branch did not say so. Many others were not able to understand whether they were sahîh or not. For it was very difficult to understand if a Hadith was

sin, his repentance will be accepted. Man of bid'at expects sevâb from this bid'at of his and thinks that he is doing something good. Therefore, he doesn't think of repenting.

4) It is declared in a Hadith recorded by Ibni Mâje, "Unless the man of bid'at gives up his bid'at, Allahü teâlâ does not accept any of his worship." Even the correct worship of a person, of a religion reformer who changes a belief, worship, word or a habit in the religion, will not be accepted. That is, he will be deprived of reward for worship in the next world. He has to give up this bid'at.

5) It is declared in a Hadith given by Ibni Mâje, "Even if a bid'at does not cause disbelief, its inventor's fasting, hadj (pilgrimage), omreh, jihâd, repentance or any goodness will not be accepted. It is as easy for this person to go out of the religion as pulling out hairs from the butter." Though his farz and supererogatory kinds of worship which he does suitably with the rules will be sound and he will get rid of debt of worship, his worshipping will not be accepted. That is, he will not be rewarded in the next world. If his bid'at gives way to disbelief, that is, if he utters a word, uses something or does something which causes disbelief, his Îmân will disappear and his worshipping will not be correct. A man of bid'at considers his bid'at as good and sevâb. Therefore, he gets out of the religion easily. The person who commits a bid'at supposes that it is of worship and expects reward for it in the next world. As for the person who commits a sin, he knows that his sin is a guilt, and he feels ashamed towards his Allah and fears His torment. Bid'ats are great sins. But, not every sin is a bid'at.

'Bid'at' is an Arabic word. It means the thing which did not exist formerly and which has been brought forth later. In this respect, the changes, reformations done both in customs and in worshipping are bid'at. 'Custom' means the action which is done not expecting its reward as a recompense in the next world but thinking of its worldly use only. 'Ibâdet (worship)', which is its opposite, means the thing as a recompense of which reward is expected in the next world. Since everything which had not existed in the times of the Prophet's companions and the Tâbi'in and which appeared later is bid'at, the savants have divided these bid'ats into such groups as mubâh (permitted action in the religion), wâjib, müstehab and harâm. They have called those which are müstehab and wâjib "Bid'at-i-hasene".

But, 'bid'at in the Sheri'at' means the additions and deductions that have been made in the religion after the Prophet's companions and the

and he should not be disrespectful towards them. A savant only can appreciate the value of a savant. Not to realize the value of the Ehl-i-sünnet savants and to strive to blemish, to criticize those blessed persons, causes one to depart from the **Firka-i-najiyye** (Believers, Salvation Group). And he who departs from the Ehl-i-sünnet becomes either a gone astray or a disbeliever.

59 — The following five Ahadith are derived from Imâm-i Muhammed Birgivi's book **Tarîqat-i-Muhammediyye** and from **Hadiqa**, which is Nablusi's commentary of the former:

1) It is declared in the Hadith which Buhârî and Müslim recorded **"If something that does not exist in this Sheri'at, which I have communicated, is brought forth with the hope of sevâb, this thing will be refused."** This Hadith points out that it is not bid'at to bring forth something that does not concern the religion or worship. The improvements, changes made in eating, drinking, dressing, building houses and in transportation are not the things done for worship, that is, for earning Allah's consent. When the performance of such things does not spoil any sort of worship or cause to commit something which the Sheri'at has prohibited, it is not bid'at.

2) It is declared in the Hadith written in Taberânî, **"If Moslems, after their Prophet (me) make a bid'at, an improvement in the religion, which he (I) brought, a sünnet which is similar to it dissappears from amongst them."** This Hadith points out that it is not bid'at to make an improvement or a change in worldly affairs and customs, which is done without expecting sevâb and which has only mundane use or which protects from mundane harm or the harm and use of which is unimportant, and which is not prohibited by the Sheri'at in connection with belief, word, work or morals. Changes of this sort do not cause any sünnet to disappear.

3) It is declared in a Hadith in Taberânî, **"Until a person who commits a bid'at gives up his bid'at, Allahü teâlâ does not accept his repentance."** It is necessary to repent after every sin. There are three conditions for the repentance to be correct: to put an end to sinning, to repent what one has done and to resolve upon never to do it again. If he has any debt or duty to other people, he has to pay it back and have himself forgiven. **'Man of bid'at'** means 'the person who brings forth a bid'at or who commits a bid'at that has already been brought forth'. **'Bid'at'** means 'inventing later a belief, a deed, a word or a moral habit that doesn't exist in the religion, or spreading such an irregularity that has appeared later and expecting reward for it in the next world'. If a person who commits a sin continuously repents for another kind of

The worship of the seventy-two groups of bid'at are not acceptable even if they are correct. In addition, their bid'ats in their worshipping, which they commit through ijtihâd will be guilts.

The knowledge (concerning worship) which the Ehl-i-sünnet savants have found out through ijtihâd is not bid'at. Their mistakes in finding out this knowledge will not cause them to be guilty. Leaders of the four mazhabs derived this knowledge, with the permission of the Prophet Muhammed who revealed the Sherî'at, from the proofs, documents which the Sherî'at declares. This knowledge of theirs has not changed the Sherî'at, but it has helped the Sherî'at. Ijtiâd cannot be done on the things that are declared clearly in the Kur'ân and in the Hadith. They should be admitted as they are. It is not guilt to go wrong in searching for the evidence which will prove something that hasn't been declared openly. But, if the proof, that is, the right way, is clear and if the müjtehid goes wrong in finding out the proof, it will be guilt. Worship which is performed as a result of going wrong in finding a proof like this, or by following one's own mind without deriving from a proof, is a bid'at and deviation. If such a reform causes a müekked sünnet to disappear, it will be a greater sin.

The actions which Resûlullah used to perform as worship and which he omitted from time to time are called "sünnet-i-hüdâ" or "müekked sünnet". It has not been declared that those who omit them sometimes will be tormented. Those which he never neglected and he communicated that those who neglected them would be tormented, are called "wâjib". Worships which he performed at times are called "sünnet which is not müekked" or "müstehâb". Those which he used to do customarily are called "sünnet-i-zevâid" or "edeb". It is edeb to begin with good things on the right and with bad things on the left and to use the right and left hands.

It is not bid'at to make changes in customs. It is better for men of verâ' not to do it. It is declared in the Hadith, "**Hold fast to my sünnet and, after me, to the sünnets of Hulefâ-i-râshidîn.**" The word sünnet, when used alone, means everything that the Sherî'at declares. Hadrat Muhammed, who revealed the Sherî'at, did not declare anything on customs. For Resûlullah came in order to inform people with their religion. He did not come in order to teach them how to do the things which they need in the world. It is declared in the Hadith, "**You know better how to do your worldly affairs!**" It means 'I need not declare so that you find and do the things that are useful for your world. You cannot know about your religion, your worship. Learn them from me.'

Tâbi'in, without Resûlullah's permission, that is, they are the changes made as worship and presumed to be of sevâb. **'Reform in the religion'** means 'bid'at in the Sheri'at'. Changes that are made in customs are outside this kind of bid'at. The ones that are declared to be evil in the Hadith are the bid'ats in the Sheri'at. That is, they are the religion reforms. They do not help worship. They all change, spoil worship.

The religion reforms part into two groups: the bid'ats in belief and in the deeds that are of worship. The reforms in belief are either made with ijtihâd [see paragraph 45], that is, they are derived from the Kur'ân and the Hadith, or they are made as a result of admiration, by reasoning or deducing. Doing ijtihâd requires to be a profound savant, that is, a **Müjtehid**. If a müjtehid makes a mistake in doing ijtihâd in the knowledge of creed, he will not be pardoned. He will be guilty. If the thing to be believed, which he has misunderstood, is an information that had been declared clearly in the religion and that is so widespread that even the ignorant have heard about it and know it, this müjtehid and those who believe him will become disbelievers. A person who is understood to be a disbeliever cannot escape this disbelief unless he repents this disbelief of his, even if he says he is a Moslem and spends all his life worshipping. If it is an information which had been declared openly but which not everybody has heard of, or if it hadn't been declared openly, he will not be a disbeliever, he will be a **man of bid'at** or a **deviated**, that is, a gone astray. This wrong belief of his is a sin which is greater even than the great sins such as murder and fornication. It has been declared in Ahadith that there would be seventy-two groups of bid'at and that they will all go to Hell.

If something which has a relation with creed and which is put forth by non-müjtehid men of religion, who think of themselves as müjtehids and who attempt to interpret the Âyât and the Ahadith according to their own points of view, is wrong, those who believe it will become disbelievers even if it is not an information that had been declared clearly or which everybody has heard of. For example, a müjtehid who disbelieves, as a result of his ijtihâd, in Resûlullah's Ascension to Heaven (Mi'raj) and that there will be questioning in the grave, becomes a man of bid'at, that is, a gone astray. A non-müjtehid man of religion who, as a result of his own reasoning or opinion, disbelieves in them becomes a non-Moslem because of having slighted the knowledge of Sheri'at.

Islamic savants who haven't gone wrong in their ijtihâd in the creed and Moslems who believe like them are called the **"Ehl-i-sünnet"** or **"Sünnî"**.

in ma'rifet. A Mürshid-i-kâmil's every behavior, every manner, every word is compatible with the Sherî'at. This means to say that he follows Resûlullah in every respect. For this reason, Allahü teâlâ loves him. Moslems, since they love Allahü teâlâ, love also the person whom Allahü teâlâ loves. Loving the Mürshid-i-kâmil arises from loving Allahü teâlâ and Resûlullah. This love is called "**Hubb-i-fillâh**". It has been declared in the Hadith that the most valuable worship is Hubb-i-fillâh. To perform the commands of a Mürshid-i-kâmil means to obey the Sherî'at. For a Mürshid-i-kâmil's every word, every deed communicates the Sherî'at. The real person who presents knowledge on the earth is the Mürshid-i-kâmil. Hence it can be understood that the words of the enemies of religion, "Instead of Allah, they love a human being. Abandoning the Sherî'at they worship a human being," about Moslems, are ignorant and base slanders.

It is wâjib to follow the Prophet's companions. It is not permissible to make kiyâs on something which the Prophet's companions have explained. However, it is not permissible for us the mukallids, that is, the persons who have not reached the grade of ijtihâd, to follow the words of the Prophet's companions. The words and actions of the Prophet's companions indicate the Nass (the Kur'ân and the Hadith) and their own ijtihâds. Only the profound savants who have attained the grade of ijtihâd can understand these. Our mazhab leaders have understood them and communicated them to us as far as we could comprehend. This means to say that those who want to adapt themselves to the Prophet's companions have to follow the Ehl-i-sünnet savants.

It is declared in a Hadith written in Buhârî, "**Allahü teâlâ declares, 'My human creature cannot approach to Me with anything else as close as he approaches by performing the farz actions. I love My human creature who approaches to Me through supererogatory worship.'**" This Hadith indicates that the kind of worship which Allahü teâlâ likes best consists of the farz actions. The supererogatory worship mentioned in the Hadith is the worship done together with the farz. It means that Allahü teâlâ loves those who perform the farz and also the supererogatory worship.

We should not fall for the wrong words of the ignorant men of religion, who do not know the Sherî'at, and for the impetuositities of the evil-minded people, who have not read the books of the Ehl-i-sünnet savants, and for the deceitful, false articles of those who follow the unsound minds of the deviated people who have gone astray and who lead everybody astray. Savants of the Sherî'at have derived their writings from the Kur'ân and the Hadith. As for those deviated people,

For this reason, customs remain outside the Sheri'at. Changes that are done in the things outside the Sheri'at are not bid'ats.

Minarets, schools, books and the like which have been produced later are not bid'ats, that is, they aren't reforms in the religion. These are things which help the religion. The Sheri'at has permitted and even commanded them. Things of this sort are called "sünnnet-i-haseneh". It is called "sünnnet-i-seyyieh" to bring forth the things which the Sheri'at has prohibited. Bid'ats, that is, religion reforms are sünnnet-i-seyyieh. The reason why the sünnnet-i-haseneh, that is, things which help the religion, were not done in Sadr-i-evvel, that is, in the time of the Prophet's companions and Tâbi'in, was because they did not need these useful things. They were performing the jihâd against disbelievers, conquering lands, spreading Islam over the world. In their time, men of bid'at had not appeared or increased. It is permissible and sevâb to bring forth sünnnet-i-haseneh until the end of the world.

In worship, it is worse to commit a bid'at than to neglect a sünnnet. It is harâm to commit a bid'at; it is mekrûh to neglect the sünnnet without excuse. If one supposes that it is sevâb to neglect a sünnnet without any excuse, it will be bid'at for him to neglect the sünnnet. When it is unknown if a belief, a deed or a word is sünnnet or bid'at, it is necessary not to perform it. For it is necessary not to do the bid'at. It is not necessary to perform the sünnnet. If the thing which is not necessary is omitted, it will not be performed afterwards. Therefore, the omitted sünnnets of each nemâz will not be performed afterwards. It is more sevâb than all the worships of human beings and genies not to commit the smallest part of the things which Allahü teâlâ has prohibited. For this reason, the wâjib also can be omitted where there is difficulty. But it has been said [by savants] that harâm cannot be committed. For example, one cannot clean, near others, the parts of his body that, by the religious law, have to be covered.

Unanimity of the müjtehids who have lived in the same century is called "Ijmâ' ". Ijmâ' has to be based on a proof, a document. This proof is an Âyet or a Hadith even if only one person has reported it. Or it is the kiyâs which is based upon them. 'Kiyâs' means 'explaining some thing that has been declared indistinctly in the Âyet and in the Hadith'. Hadrat Imâm-i-a'zâm Abû Hanîfe performed ijtihâd through kiyâs.

A person can be an ârif or a velî without reading any book. He can interpret the Âyet. But this person cannot be a mürshid. One cannot set his heart on him. A Mürshid-i-kâmil has to have reached the degree of ijtihâd in knowledge and the grade of Vilâyet-i-hâssa-i-Muhammediyye

These two movements were of as much quality as to make Islam recover its own power and its tendency towards improvement. Seeing this happy improvement in Islam, the imperialistic crusaders came into play."

The service the Ottoman Turks rendered to Islam, is a masterpiece, a monument. One has to be blind or a turkophobe not to see this gigantic monument that has been erected on the square of history. From which source were this dynamism, this morals, this patience, this heroism, which led the Ottoman Turks from one victory to another, as this Egyptian writer has to admit, of it? Weren't they from the Islamic source? One cannot honour Islam. One can be honoured by Islam. Hadrat Omer, the honourable Emîr of Moslems, said "We used to be contemptible, low persons. Allahü teâlâ honoured us by making us Moslems." The ignorant, who do not know that Islam is the source of every kind of virtue and honour, suppose that Islam is to be honoured.

The Islamic army going towards Vienna from Istanbul, rested near a source of water in the neighborhood of Belgrade. The fountain was crowded with soldiers performing ablution and filling their containers with water. The priest of a church nearabouts made up and dressed the beautiful girls. He gave them a bucket each and sent them to the fountain. The priest watched secretly from behind the window. As soon as the girls approached, the soldiers moved aside. The girls filled their buckets easily and went back to the church. The priest, upon seeing this beautiful moral behavior, virtue, decency and mercy of the Islamic soldiers, sent a message to the crusaders' commandant, saying, "This army will never be overcome. Don't shed your blood in vain!" I wonder if this Egyptian writer makes a mistake by supposing that the Ottoman victories were barbarian invasions, like the armies of Attila had done? If he had read the British Lord Davenport's book, he would know about the truth: "Islamic armies took with them justice, virtue and civilization wherever they went. They met the defeated enemy who would surrender always with forgivingness," and he would be a little well-behaved in his writings. Those who made Islamic caliphs lead a dungeon life and who usurped their rights of caliphate from them after Abbasids were not ashamed of calling themselves "sultânül-haremein" in hutbeh. When Sultan Yavuz Selim Khan conquered Egypt and rescued the caliphate from slavery in 923 A.H., he silenced the orator who also called him "sultânül-haremein" in hutbeh customarily, and said, "For me, there cannot be a greater honour than being a slave of those blessed ranks. Call me 'Hâdim-ül-haremein'!" It is written in the history books. It may be understood now whether the Egyptians or the Ottomans have frozen Islamic morals. Sultan Abdülhamîd Khan II took every year a person, who finished the

they write and speak following their own short sight. Shame on these reformers and those who fall for their words and books supposing them to be savants! They are the thieves of faith and belief. They change the halâl and the harâm. They spoil the Sherî'at. The translation from Hadrat Nablûsî's **Hadîka** is up here.

In telling about the things that invalidate the nemâz, Ibni Âbidîn says, "It is tahrîmen mekrûh to accept the blame-worthy, loathsome ones of the bid'ats in customs, such as eating, drinking, dressing, from the disbelievers, and to accept and to use, in order to resemble them, the ones that are not bad. It is not mekrûh to do and to use the ones that are not bad or harmful **without** trying to be like them. Resûlullah had a pair of shoes, which priests wore, made and he wore them."

Is it bid'at or not to recite the Fâtiha Sûreh after nemâz and praying? Hadrat Hâdimî writes its answer detailedly on the hundred and thirty-seventh page of the book **Berîka**. Let's explain briefly: there have been those who considered it bid'at and those who said the opposite. According to many of them, it is better to recite the Fâtiha at places where it was declared to recite prayers. Moreover, it has been declared in the Hadith to recite prayers after nemâz. 'Bid'at' means 'the worships that are performed without the Prophet Muhammed's permitting it. The Fâtiha Sûreh descended in order to communicate the best of prayers. No one has said it would be bid'at to recite it after nemâz or prayers. It is forbidden for all the people to recite it loud altogether. When the imâm says "Fâtiha", it is good that everybody recite it silently. For it is müstehâb to do hamd after prayers. And the best hamd is to recite the Fâtiha. It is mekrûh to recite it between farz and sünnet and in order to attain what one desires.

60 — I saw an article by an Egyptian named Muhammed Kutb in a Turkish religious magazine. The article, headlined "The Line of Deviation", was translated from Arabic. If the translation was done correctly, it immediately strikes the eye that its writer hasn't a say in the religion. See what nonsense he talks:

"The victories which the Turks gained in battlefields honoured Islam. Yet it is a reality as well that Islam lost much of its meaning in the Turks' hands. In the hands of the Turks, Islam was frozen (insubstantially) and its improvement was stopped. The Ottomans froze and maltreated Islam in all the fields except in military. For example, they didn't lay on knowledge as much stress as necessary. They stopped ijtihâd and the knowledge of fiqh got fixed.

Eventually, Islam won its independence getting rid of the damning restriction of the Ottomans, and began to rush forward. This rushing is seen especially in Wahhabite movement in Hedjaz and in the movement of Mahdiism led by Mahdi in Sudan.

it the Ottoman Shaikh-ül Islams who gave fetvâ to the whole Moslem world for six hundred years and who solved every kind of problem and who were remedies for Moslems' cares and who disgraced Christians and aberrant groups by writings refutations to them? Hayâlî's commentaries of Ilm-i-keîâm books, Molla Hüsrev's **Dürer**, Halebî's **Mültekâ**, Ibni Âbidîn's **Reddülmuh târ**, Ebüssü'üd's Kur'ân commentary and Shaikh-zâdeh's commentary of **Beydâvî** shed light upon the whole world today. Didn't the Ottomans educate these exalted savants, these evliyâ? Today also, those who want to learn their faith correctly should read these valuable books. The most valuable Kur'ân commentaries are those written by Shaikhzâdeh and Ebüssü'üd. He who wants to be useful to Moslems should translate these books into Turkish. The Kur'ân commentaries of reformist writers are not so, because, with their short sight and inefficient information, they have mixed with these books whatever occurred to their minds under the name of tefsîr, thus adding rotten rings to the chain. He who relies on a chain with rotten rings and descends on the sea by clasping it, will certainly be mistaken and drown. Therefore, one should not read the translations of such made-up books of tefsîr. The six-hundred-year-old guardians of Islam and the sources of Islamic knowledge were always the Ottomans. Hundreds of fetvâ books like **Behchetülfetâvâ**, in which it is written that the printing-press should be founded, showed solutions according to the requirements of each century and opened ways to improvements. As for **Mejelle**, the masterpiece of the last century, it became a monument of laws having no equal in the world. If the Ottoman morals, the Ottoman knowledge and culture existed in Egypt or in Wahhabis today, they would not have suffered a defeat against a handful of Jews, and the war plans of Moslems would not have been sold for a few thousand dollars by the responsible persons to the Israelite spies in London; nor would the Arabic unity have been disgraced in front of the whole world.

The fearless, shameless aggression of the Egyptian writer Kutb to the Prophet's companions and then to the real Moslem administrators of Umayyads, Abbâsids and Ottomans, is not without its purpose. He himself explains its reason. The gypsy reveals his theft while boasting of his qualities. He lets out what he has hitherto kept back and says, "Wahhabiism rescued Islam from slavery." Yes, in order to praise Wahhabis, he speaks ill of Islamic caliphs and Islamic savants. The plans and the policy of Maudoodi, Sayyed Kutb and Muhammed Kutb and Abdoh are based on this fundament. They all attack the early Moslems. They slander the Ehl-i-sünnet savants. On the other hand, they misrepresent Ibni Taymiyye and the Wahhabite gone astrays as rescuers.

Faculty of Political Science with the first prize, into the palace as a clerk. Thus, he encouraged youngsters to study. Es'at Bey who was assigned as a clerk, says in his book **Hâtirât-i-Abdülhamîd Khan Thâni**, "I wrote a cipher on a midnight. I knocked at the door of the Sultan's bedroom for his signature. It was not opened. I knocked once more. It still was not open. I was about to knock for the third time, the door opened. The Sultan, who met me, was drying his face with the towel. 'Sonny! I kept you waiting. I beg your excuse! I got up yet at the first knock. I understood that you came for an urgent signature at midnight. I was without ablution. I had never signed any paper of this nation without ablution. I was late in order to perform the ablution. Let me hear,' he said. I read. He signed it pronouncing the Besmele, and he said, 'Let's hope for the best, Inshâallah'." The Ottoman Sultans were that much attached and that much respectful to Islam. Eyyüb Sabri Pasha says in his book **Mir'ât-ül Haremeîn**, "Sultan Abdülmejid Khan, upon finding out that Mustafa Reshid Pasha was a Mason and had chosen a path not compatible with Islam, got sick of his anxiety and sorrow. He could not sit on the bed, he always lay. Only important papers were being read to him in order to take the imperial rescript. About a paper which had been waiting for its turn, he was said, 'An application of the inhabitants of Medina will be read.' 'Hold over! Don't read! Help me sit!' he said. He was helped to sit putting a pillow behind him. He said, 'They are our Master Resûlullah's neighbors. I would be ashamed of having listened to their application lying down as I was. Do at once what they want! But read so that my ears may be blessed!' He passed away the following day." Here are the morals, decency of the Ottoman Turkish Sultans and their reverence to Islam.

Can this reverence, this well-behavior of the Turks towards Islam be the same as the disrespectfulness, the indecency of the base Wahhabi, who lies down like a carcass in Mesjid-i Se'âdet with his foul feet pointing towards Kabr-i Se'âdet?

In the words, "Islam's improvement was stopped in the Ottomans," there smells the noxious scent of the hostility towards Islam. Fenârî, Molla Husrev, Hayâlî, Gelenbevî, Ibni Kemâl, Ebüssü'ûd, Allâme Birgivî, Ibni Âbidîn, Abdülgânî Nablüsî, Mevlânâ Hâlid-i Baghdâdî, Süveydî, Abdülhakîm-i Arwâsî and Allâme Mustafa Sabri, who disgraced Abduh, and many a savant of fiqh and kelâm, and calligraphers, Mimar Sinan, famous architect, Sokullu, Koprulu; in which State were all these great men educated? Weren't they educated in the Ottomans? Hundred thousands of books of knowledge written by the Ottoman scholars have filled up the national libraries in every city. Their catalogues are evident. Isn't

without documents or evidences and slanders that are contrary to events and that are written without understanding. How can such absurd words be sources of Îmân?

61 — We see that an Indian named Hamîdullah also spreads, under the name of Islamic knowledge, his thoughts which are incompatible with what the Ehl-i-sünnet savants have communicated. The aberrant writings of this man, who is assumed to be an Islamic scholar because he has received the grade of the professor in Islamic knowledge in France, are being translated into Turkish and put forward in front of the youth, thus leading many Moslems astray. We were astonished to read the following lines on the thirty-fourth page of the Turkish translation of his book titled **The Prophet of Islam:**

“We see him (the Prophet Muhammed) again in Hubeshâ (Yemen) and in the country of the Abdûlgayces (Eastern Arabia, Bahrein, Oman) as a merchant. It may be thought even that he went to Ethiopia, perhaps by sea. All these journeys provided him with the acquirement of the commercial and administrative traditions and laws of Byzantium, Persia, Yemen and Ethiopia. In his age of maturity, this experienced man of forty, attempted to reform his nation.”

Whereas, Moslem historians say unanimously that Resûlullah was suckled by his mother for three days, then by Abû-Leheb's jâriyye named Süveybeh for forty or hundred and twenty days and then by Halîmeh Hâtun until he was five years old. When he was six, his mother, Âmine Hâtûn, took him to Medîna to see his uncles. After having stayed there for a month, his mother passed away on the way back, near the place named Ebwâ, when she was twenty. He came to Mecca with Ümm-i-Eymen, a jâriyye, whom he had inherited from his father, Abdullah, and stayed with his grandfather, Abdûlmuttalib. When he was eight, his grandfather passed away and he stayed with his eldest uncle, Abû Tâlib.

He was amongst those who went to Damascus once with Abû Tâlib, when he was nine or twelve years old, once with Hadrat Abû Bekr, when he was twenty years old, and once with Hadrat Hadîjeh's caravan, when he was twenty-five. In all these three expeditions, when they came to a place named Busrâ, the priests of the local church, Bahîra and then Nestûra, saw in him the signs of the Last Prophet, whom they read about in the Injil, and they said, “Don't go to Damascus! Jews in Damascus will recognize and kill this boy.” So, they traded there and returned back. When he was fourteen or seventeen years old, his uncle Zübeir, who was going to Yemen, took Resûlullah with him so that his trade be bountiful. After twenty years of age, he began to live on looking after sheep. There is not a dependable information about that

What is in Wahhabiism that they praise? As their values pertaining to religion and knowledge are zero, so their immoralities are under zero; Sü'ûd, their late king, showed it to the whole world by his dissipated, dishonest and immoral behaviors and by spending millions of dollars for his pleasure and sensuality in Europe. I wonder if the Egyptian does not blush seeing and hearing that the adulteries, fornications, immoralities in Cairo and Riad palaces are broadcast over the world through radios? Wahhabis are not ashamed to levy the toll as bribes, which is hundreds of lira, on each of the millions of Hadjis coming from the Moslem world. Can these avaricious people, who will not let their brothers-in-Islam perform their duty of Hadj unless they give them hundreds of lira, be regarded as Moslems? Whereas, it is written in the Ottoman book **Reddülmuh târ** that it is harâm to levy any toll on Christians who come to visit Jerusalem. Ottomans did not ask any money even from disbelievers. But these people demand it from Moslems. If they do not pay it, they prevent them from worshipping. Allahü teâlâ declares in the one hundred and fourteenth Âyet of the Bekara Sûreh, **"No one can be more cruel than he who prohibits to mention Mine Name in Mine mosques."** Hadrat Atâ says in the tefsîr book **Tibyân**, "This Âyet descended because, on the Day of Hudeybiyye, the disbelievers of Mecca would not let Moslems go into Mesjid-i Harâm and perform the Hadj. In the Kur'ân, disbelievers are called "the cruel", too. And now Wahhabis do not let those Moslems who cannot pay money go into Mesjid-i Harâm and perform the Hadj. In this connexion, this Âyet clearly tells us what Wahhabis and those who praise them are. There were the Ottoman Moslems, whom they blame, and here are Wahhabis, the enemies of Ehl-i-sünnet, whom they praise!

Also, his word "Ottomans stopped ijti had," is a lie. This word has become a loathsome gossip in the mouths of the enemies of Islam. Ottomans did not close the way to ijti hâd. They prevented the ignorant like Sayyed Kutb, Muhammed Kutb and Abdoh, who are the enemies of Islam, from inserting their dirty pens to Islam's chastity. If the Ottoman Turks had not protected Islam against the aggression of the ignorant people like these, Islam also, like Christianity, would be an altogether mixed-up, corrupt religion. As a matter of fact, it is seen with pain that Islam has been injured and made a toy in the hands of Wahhabis and the eccentric people in Egypt. Today, real Islam, as Resûlullah had left it, has remained in Turkish people with all its cleanness and purity.

By relying on Ahadith and by documentary evidence we prove that we write the truth. When attention is paid to the religion reformers' writings, it immediately strikes the eye that they are dry judgements

forty-eighth Âyet of the Ankebût Sûreh, "You had not read any book before the Kur'ân descended; you had not written. If you had been literate, they might have said that you had learned it from others." Seeing these witnesses of Allahü teâlâ and of Islamic savants, anybody with Îmân and reason will not have difficulty in deciding definitely about Hamîdullah's writing above. On the fortieth page, he says:

"For an unknown reason, he bit his foster-sister's shoulder so severely that its scar remained all through her life. In a holy war, his foster-sister Sheima also was amongst the slaves captivated. When she told him the event and showed him the scar, Resûlullah recognized her."

The enemies of Islam fabricated many slanders about Resûlullah. They said he was black. In order to alienate youngsters from him, they called black dogs "arab". Hamîdullah goes even further and attempts to misrepresent that exalted Prophet as a cannibal to youngsters. Whereas, Halîmeh Hâtûn always kept Resûlullah with her and she would not let him go far away. One day, she missed watching him for a moment. He went among the lambs with his foster-sister Sheima. Halimeh, when she noticed his absence, looked for him and found him. She asked Sheima, "Why did you go out? It is so hot." Sheima said, "Mummy! A cloud keeps over my brother's head. It always shades him." Let alone complaining about Resûlullah, she praised him. Everybody who stayed with him, young or old, praised and liked him. No one said to have been hurt by him. Resûlullah never hurt his foster-sister. He respected her rights and even her milk and he did not suck the teat which she sucked. Halîmeh says, "When he sucked, my own son respected him and did not suck." This indicates that his foster-brother and sister were never hurt by him and they liked and respected him. "When he sucked, I could not stand looking at his beautiful face. He began to talk by uttering the words of the Kalima-e Tavheed first. When he held something, he said 'Bismillâh'. He did not join in children's playing. He said 'We were not created for playing.' He never cried or hurt anybody." In the eighth year of the Hegira, after the Hunein Ghazzâ, a woman named Sheima amongst the captives said, "O Resûlullah! I am your foster-sister," and told everything that had happened in those days. Resûlullah listened to Sheima's words. He recognized her and gave her many gifts. When he was yet a child, so many mu'jizehs and wonderfully beautiful manners were seen in him that they have been written in very many books. Does it become a professor of Islam to leave such an honourable service as to write about those superiorities, which make their readers love them, and find and add to these what have remained secret, while writing down in his book a common thing, which may happen among children, under the

he went to Bahrein; nor has anyone, besides those who disbelieve his prophethood, thought of his having travelled to Ethiopia. Those who say, "He was heard speak Ethiopian language. This makes one think that he may have gone to Ethiopia," are wrong. For Resûlullah answered the foreigners who came to him in their own dialects of Arabic, which was more difficult than speaking foreign languages. This speaking of his is one of the innumerable mûjizehs which Allahü teâlâ has bestowed upon him. In none of the three or four expeditions mentioned above did he join by himself; he was taken in order to get blessed with abundance by his honourable body. In the last expedition to Damascus, Meysereh, leader of the caravan, wanted to send Resûlullah to Hadîjeh to give her the good news. But Abû Jahl, who was in the caravan, said, "Muhammed is young yet. He is inexperienced. He has never travelled to any place. He may lose his way. Send someone else." This indicates that Hamîdullah thinks wrongly and eccentrically. Saying that he went to Byzantium, Persia, Ethiopia and Yemen and attempted to reform his nation by putting forth what he had learned in these places, and behaving insolently towards Resûlullah by saying "this experienced man" are not what a Moslem would do.

It is written on the three hundred and ninety-first page of **Kisâs-i-Enbiyyâ** that Resûlullah was ümmî, that is, he had not learned anything from anybody. He did not use to write or read! He had grown up amongst illiterate people. In Mecca, there was not a scholar who knew the states of past people. He had not gone to other places or learned anything from anybody. He had not started a job for earnings. So as it was, he communicated the knowledge in the Tevrat and the Injil and in all the books that had descended from heaven and the states of people that had passed. In those days, historical knowledge had been complicated and spoilt. There were very few people to distinguish the correct from the wrong. He responded to men of every religion and silenced them all. These accomplishments of his shows that he was and is a Prophet sent down by Allah. Though he defied the literary men and the poets of his time, none of them was able to express even a line like the **Kur'ân**, which he brought. Whereas, the people of Mecca were interested in reading poems, making speeches, and used to strive hard and compete with each other in this way. They used to boast of speaking coherently. The **Kur'ân** overcame all the poets. They could not oppose the **Kur'ân**. Out of their bewilderment, they took up the sword and risked fighting and dying. Üneys, Hadrat Abû Zer's brother, was a famous poet. He had overcome twelve poets. As soon as he heard the **Kur'ân**, he understood it was Allah's word and converted to Islam. Allahü teâlâ declares in the

It makes one think that insidious and base plans are being put into practice.

On the fifty-fourth page, he says:

“His eyebrows extended to his nose and were curved. His legs were thin.”

Through these impudent writings of his, he wants to liken Resûlullah to an ogre. Whereas, it is written in **Kisâs-i-Enbiyâ**, “Allahü teâlâ collected all kinds of beauty in His beloved Prophet. His blessed arms and legs were big and thick. He had crescent eyebrows, a well-shaped nose and long eyelashes.” It is written in **Mevâhib-i-ledünniyye**, “His blessed eyebrows were thin. His blessed hands and feet were big.” Each of his companions told about the symmetry in his blessed limbs, and his beauty and loveliness have been a general topic of conversation. It is written in books that so many people loved his beauty at first sight and converted to Islam without looking for anything else. Those who loved him as soon as seeing his beauty tried to describe it as much as they could and said that human sense would not be able to portray his beauty. We have tried to write some of what those lovers had communicated in our book **Se’âdet-i Ebediyye**. Those who read it will immediately realize that Allah has created His beloved Prophet in an inconceivable proportion and a beauty which one would not get tired of looking at; they will begin to love him without seeing him. Those who love Habîbullah (Allah’s Darling, the Prophet) feel the taste of his love in the coolness of air which goes into their lungs with each inhaling. Whenever they look at the moon, they get the pleasure of looking for the reflections of the rays that have come from his blessed eyes. Each mote of those who have attained one drop of the ocean of his beauty says:

“Who knows thy lovely cheek will never look at the rose!

Who melts in thy love will not search for repose!”

Hadrâd Mevlânâ Hâlid-i Bagdâdî, one of those who loved him without seeing him, in his Persian divân (collection of poems), wrote about his beauty, his greatness, which the human mind cannot comprehend and which the human imagination cannot reach, very laconically and beautifully through the words coming out of his sensitive soul and his great literary skill. Those who read and can understand them admire them. In its translation into English, it is impossible to express that fine art, those deep meanings. Yet, let us render our book valuable by writing the translation of a few of the couplets which he said when visiting **Kabr-i-Se’âdet**:

title of "The Life of the Prophet of Islam"? And if this behavior of childhood has been invented afterwards, can the man who selects and writes it, be regarded as a Moslem? Does such an attitude indicate a service to knowledge, or an effort in fault-finding? Every Moslem should tremble not to allow anything to be said against his Prophet, whom he believes and whom he loves more than himself.

On the forty-eighth page, he says:

"In order to protect himself from the burning heat of noon, he would shelter under the shade of Abdüllah bin Jud'a's arch [or wall]."

It is written in all the Sier books that a cloud had kept over Resûlullah's head and moved with him and shaded him, thus protecting him against the sun until nübüvvet (the time when he was informed with prophethood). To say that he used to shelter a shade, means to disbelieve this mu'jizeh. Resûlullah may have sat there not in order to sit in the shade, but in order to guide those who sat in the shade. On the forty-eighth page, he says:

"Ibni Kelebî narrates that Muhammed himself has sacrificed a dark sheep in front of an idol."

These writings display clearly that the writer observes Islam from bird's-eye view, from far away, and that he knows nothing about Îmân and Islam. Every book writes that he would not let idols' names be mentioned and that he expressed his hostility against them when very young yet. Hamîdullah himself communicates on the sixty-seventh page that Resûlullah hated idols. Every Moslem should believe that no prophet has ever committed anything that is forbidden in any religion, in any year of his age. It is written in the books **Tuhfe-i-Isnâ Asheriyye** and **Esmâ-i-müellifîn** that Ibni Kelebî, whom Hamîdullah puts forth as a document in order to trick Moslems, is an insolent Râfizî (Shiite). Yes, Resûlullah sacrificed a dark sheep. But he sacrificed it on the Eid-ul Adha in Medîna. On the fifty-eighth page, he says:

"He admitted a commision from the Abdülgaice clan. He told them that he had visited their country before Islam."

Many books like **Buhârî** and **Mevâhib-i-Iedünniyye** write detailedly about the messengers who came from the Abdülgaice clan in Bahrein. None of them reported that Resûlullah has gone to the country of the Abdülgaice clan. To put forth on the one hand that Resûlullah had gone to far places and to commercial centers and learned a lot, and on the other hand to narrate Islam's basic creed as if it were a historic knowledge!

On the eighty-second page, Hamîdullah writes that it was historians who wrote about the dividing of the moon into two. He does not write that it was written in the Kur'ân and the Hadith. Furthermore, he does not say if he believes it, that is, if he is Moslem or not. He says:

"First his wife, and then his uncle passed away. The majority of Moslems were in Ethiopia. He did not have anybody besides Allah to depend on."

Resûlullah and his companions and every Moslem trust only in Allah in everything they do. Yet, they hold on the intermediaries because He has commanded. They do not depend upon the intermediaries. They believe that the intermediaries do not make but help. On the ninety-second and third pages, he says:

"The Mi'râj is a state of mood. It was done when he forgot about his body and when his soul was dominant. The Isrâ Sûreh says that one night Hadrat Prophet was taken from the holy center on earth to the holy center in the sky (Mesjid-i-Aqsâ). The distant mesjid cannot be thought to be in Jerusalem. For there was not a mesjid in Jerusalem then. The Rum Sûreh declares that Palestine is the nearest place. A mesjid which is far away cannot be at a place which is near. Allahü teâlâ consoles him by reminding him of the history of the ancient prophets."

Allahü teâlâ declares, **"I took My Abd from Mesjid-i-Harâm to Mesjid-i-Aqsâ at night."** Man is called "Abd" (human creature). Not the soul or a state of mood in man is called "Abd". It is written in the long Hadith in **Buhârî**, in the Kur'ân commentaries of the Ehl-i-sünnet savants and in all the books dealing with the Mi'râj that Resûlullah said, **"I went to Mesjid-i-Aqsâ in Jerusalem and saw it."** In those days, Mesjid-i-Aqsâ existed in Jerusalem. Long ago, Hadrat Süleiman had had it built. Later it had come into the possession of Persians and Greeks. After Hadrat Îsâ's (Jesus) Ascension to Heaven, it came into the Romans' possession. It collapsed and was repaired several times. Lastly, Hadrat Omer had it repaired. Palestine is a place neighbor to Arabia. Since it was nearer than other countries, it was called "the Nearest Place". Amongst the mesjids on earth, Mesjid-i-Aqsâ was the one farthest to Mecca then. Therefore, it was called "the Farthest Mesjid". Why shouldn't the farthest mesjid be at the nearest place? For sixteen years after the Hegira, Moslems had performed nemâz towards Mesjid-i-Aqsâ. If a mesjid had not existed in Jerusalem then, would it have been commanded to perform nemâz towards there? Would Resûlullah have said that he had performed nemâz in Mesjid-i-Aqsâ? Since Hamîdullah's intellect, thought and scientific understanding cannot comprehend that Resûlullah was taken to Jerusalem and thence to heaven with his blessed body, he

**“O the most beautiful of the beautiful, you burn me with your love!
I care nothing; always with your dream is my mind!**

**You are the Shah of “Kabe Kauseyn”, and me is a disobedient slave,
How can this confused speak of being a guest of you?**

**When you glanced once with pity, you enlivened dead hearts,
Refuging your endless mercy, I knocked at your door.**

**The source of goodness, the ocean of pity you are!
Favour me a drop, I am at a loss of remedy!**

**Everybody comes to Mecca, Kaaba, Safâ and Merve,
As for me, for you I passed over mounts and hills.**

**Last night I dreamt of my head touching the skies,
I felt as if your servants had stepped on my neck.**

**O Hadrat Jâmî, the nightingale of my darling!
From amongst your poems, I selected this couplet:**

**‘Like mangy dogs, with tongues hanging down,
Hoping a tiny drop, to your ocean of favour I came.’”**

In another poem of his, he expresses as follows:

**“O the shelter of sinners, to take refuge in you I come!
I committed many guilts, here to beg you I come!**

**I deviated into dark places, I got stuck in bogs,
To the source of light, the illuminator of right path I come.**

**I have only a life left to lose, o the life of all lives!
Will it be proper to say ‘to sacrifice my life I come?’**

**You are the healer of the sufferer, and me is a sick at heart,
For the remedy of my heart’s scar, to knock at your door I come?**

**It is a fault to take something to the door of the generous,
To kiss the honored earth which you have trodden on I come.**

**My sins are a lot like mountains, my face black like tar,
Entirely to get rid of this burden, this darkness I come.**

**A drop of your ocean of favour will certainly clean all,
Although with my deed - book as black as my face I come.**

**If I can only kiss the soil of your door, o darling dearer than my life,
Works impossible with water arises from that soil!”**

from Hudeybiyye in the year when he communicated this dream to his Ashâb, the münâfiqs aroused instigation.' Whereas, he did not see the dream that year; why should it have caused instigation, then? Many of the savants of tefsîr have informed that the word 'rü'yâ' (dream) is used in the sense 'seeing while awake at night' here, and they have put forward examples for this from the **Dîvân** of the poet Mütenebbî. The Bâtînîs, that is, members of the Ismâîlî sect, have said that the Mi'râj was not a journey with body, but it was the soul's getting exalted passing beyond the ecstasies and ranks; this word of theirs is küfr and deviation. That is, it is being zindik, it is enmity against Islam." Hamîdullah's writing shows that he belongs to the Ismâîlî group. The fact that he is from Haidarâbâd city, center of the Ismâîlîs, emphasizes this supposition of ours. Most of the Ashâb-i-kirâm communicated the Hadith about the Mi'râj. It is written with details in Buhârî and Müslim. Those who have Îmân should also believe the mu'jize of Mi'râj.

It is seen that Hamîdullah, in all his books, tries to explain Islam in two different points of view, one according to the history and one according to his own understanding. The majority of what he derives and communicates from history books narrates the events correctly. But his own aberrant points of view and corrupt beliefs, which he has secretly pushed among this knowledge, shock the Îmân of those who read and believe them and annihilates their respect and love towards Resûlullah and their trust in the Ehl-i-sünnet savants.

Nowadays, everybody who knows a little Arabic and who is capable of expressing himself in writing, has been attempting to write religious books. By disguising as a religious man and getting a diploma each, they have been writing different things. All of them have been demolishing Islam and spoiling the belief of Moslems. The pure youngsters are at a loss which book to read and whom to believe.

Those who want to learn Islam, which Allahü teâlâ likes, and to attain repose and happiness in this and the next worlds by holding to Resûlullah's sherî'at, should read the **ilmihâl** books, which are the selections from the books of the Ehl-i-sünnet savants and from the books which the great men of tasavvuf wrote after the Ehl-i-sünnet savants. Only the Ehl-i-sünnet savants have comprehended the real meaning of the Kur'ân and communicated it by writing thousands of books. They are the apples of the eyes of Islam and were praised in the Kur'ân and the Hadith. One should not read the deceitful and made-up articles of upstart men of religion, of false müjtehids or of insidious enemies of

cannot believe it. He means to say that the Mi'raj was a state of spirit. Therefore, he misinterprets the Kur'ân. He strives to prove his thought to be right by evasive words. If the Mi'râj had been a state, none of those who had heard of it would oppose it. Nor would the disbelievers say anything against it. Because he said "**I went in body,**" many disbelieved it. It is declared unanimously by Islamic savants that he who does not believe that Resûlullah was taken to Jerusalem from Mecca will be kâfir. And he who does not believe that he was ascended to heaven, will be a man of bid'at, a gone astray.

It will be pertinent to answer this writing of the Indian Hamîdullah's which goes as far as disbelief from the books of Indian savants also. Great hadith savant Hadrat Abdülhaq Dehlevî, a great savant of the Hadith, says in his book **Medârij-ün-nübüvve**, "One of the most honourable blessings of Allahü teâlâ on Hadrat Muhammed is His having him ascend to heaven in the Mi'râj. He has not given this miracle to any prophet besides him. It is declared clearly in the Kur'ân that Resûlullah was taken from Mecca to Mesjîd-i-Aqsâ; he who does not believe this becomes a disbeliever. Mesh'hûr Ahadith inform with the fact that he was taken up to heaven from Mesjîd-i-Aqsâ; he who disbelieves this becomes a man of bid'at, a sinner. The majority of the Ashâb-ı-kirâm, of the Tâbi'in, of the savants of the Hadith, of the savants of fiqh and of the savants of kelâm communicate that the Mi'râj happened as he was awake and with body. Also, sahîh Ahadith communicate that this happened so. Mi'râj took place many times. One of them was when he was awake and with body. Others happened spiritually only. Hadrat Âishe told about one of those which happened spiritually in his dream. This narration of hers does not necessarily show that the Mi'râj which happened when he was awake and with his body was untrue. Nevertheless, Islamic savants communicate unanimously that prophets' dreams were wahy. There is no way for doubt in these. While their eyes were closed, their blessed hearts were awake. Those which happened spiritually before were intended to prepare him for the Mi'râj that would happen bodily. Because the disbelievers would not believe in the Mi'râj and asked for information about Mesjîd-i-Aqsâ in order to test him, it was declared clearly in the Isrâ Sûreh that he was taken to Mesjîd-i-Aqsâ. In this Sûreh, the Âyet '**I took him to show Mine Âyât,**' shows the fact that he was taken up to heaven. The dream mentioned in the sixtieth Âyet '**We have made the dream which We showed you an instigation for people,**' of this Sûreh, implies the Mi'raj. Some savants said, 'It was the dream in which he saw that he would go to Mecca and perform tawâf (Hadj) together with his Ashâb. Because they did not go into Mecca but turned and went back

THIRD VOLUME, TWENTY - THIRD LETTER

“That Allahü teâlâ has sent prophets is a compassion and favour to all the creatures. Allahü teâlâ made known His existence and attributes to His weak-minded, short-sighted creatures like we are through these great prophets of His. Through the agency of them, He declared the things He liked and what he disliked. Through their mediation, He separated the things that would be useful to men in this and the next worlds from the harmful ones. If these honourable prophets had not been sent, the human mind could not have realized that Allah exists and it could not come to comprehend the greatness of Allahü teâlâ. In fact, the ancient Greek philosophers, who presumed themselves to be very intelligent, were not able to comprehend Allahü teâlâ's existence. They denied the Creator. Their short intellects supposed that time had been making everything. Everybody knows about the struggle between Nimrod, who was the king of the world, and Hadrat Ibrâhîm. It is communicated in the Kur'ân also. The ominous Pharaoh said, 'You do not have any other god besides me.' Again, this same idiot wanted to frighten Hadrat Mûsâ (Moses) by saying, 'If you believe in any other god besides me, I will imprison you.' So, men's short intellects cannot comprehend this greatest blessing. Unless the exalted prophets are, they cannot attain this endless bliss.

“When the Greek philosophers heard from prophets that the earth and skies had one creator and thus understood that they themselves had gone astray and were in an evil way, they had to affirm that Allahü teâlâ existed. They said that all the things had one creator. A glitter of the lights which prophets spread illuminated their dark hearts. The remnants of the open dining-tables of those great people became medicine for these deadly sick people. Likewise, what prophets communicate, such as that Allahü teâlâ has superior attributes, that He has sent prophets, that angels are innocent, that there will be resurrection after death and that there are infinite blessings, favours in Paradise and torments in Hell and many more things which the Sherî'at declares, cannot be comprehended through reasoning. Unless these are heard from prophets, they cannot be found out with men's short minds.

Islam, or fall for their words and lectures. One should look for the right books prepared by real Moslems, who adapt themselves to the Sheri'at and who make their children live compatibly with the Sheri'at, that is, who perform every kind of worshipping and abstain from the harâm. One should abstain from the insincere, out-of-mazhab people and from the mischief-making ignorant people.

Very pitiable are those who, instead of looking for the Ehl-i-sünnet savants' books which give relief to the hearts and which strengthen the Îmân and which have been written with ihlâs, read the books of the out-of-mazhab, thus being tricked.

62 — Let us ornament the conclusion of our book **The Religion Reformers in Islam** by summarizing a letter by Hadrat Imâm-i Rabbânî Müjeddîd-i Elf-i-thanî Ahmed Fârûkî.

have brought from Allahü teâlâ. For prophets' every word has been communicated by unfailing angels. The devil cannot meddle with this knowledge. As for those who do not follow these great persons, they cannot escape the devil's deceit. Plato, one of the great ones of philosophers, attained the honour of being contemporary with Hadrat Îsâ (Jesus). Yet he was vulgarly ignorant and presumed that he did not need to learn anything from anybody. He deprived himself of being blessed by that exalted prophet.

“It is surprising that philosophers, that is, those who suppose that reason never goes wrong, disbelieve not only Allahü teâlâ but also the Last Judgement. They say that matter never stops existing and that everything goes on as it has come.”

[Scientists' words that are not related to experimentation and calculation incite this aberration. When French chemist Lavoisier saw that matter did not cease to exist in chemical reactions, he said with his short mind that matter would never cease to exist. Upon hearing this, the progressives immediately believed this word of his, which did not conform with experiments or calculations, being unable to think that Allah's Infinite Power could go beyond the laws of physics and chemistry. But when it was found out that matter ceased to exist and turned into energy in atomic fissions, in radioactive events and in nuclear reactions, those who believed Lavoisier were bewildered. It was understood that the progressives, who, being unable to comprehend that this word was true only in chemical reactions, said that nothing would cease to exist in nature, were wrong. It is a pity that thousands of imitators had become the victims of this wrong belief until the truth revealed itself. Presuming Lavoisier's words to be scientific, which he said out of supposing it to be the truth according to his mind, they denied the Resurrection, thus dying without Îmân and dragging into endless disasters. They went not before inoculating with harmful ideas. Only those who depended on the Ehl-i-sünnet savants and held to ilmihâl books did not fall for progressives. These only saved their belief.]

“The lessons of high school, university and the knowledge of mathematics, matter and science are certainly useful. They protect intellect from going wrong within its own limits. They help in discovering new things that provide people with a comfortable life and a facility in doing their work in the world. These branches of knowledge are to be utilized in worldly affairs and in the things that can be discovered through intellect.” [By means of them, television, computer, radio, ultrasonic

“Philosophers say that reason never goes wrong and it comprehends and that it is without a limit. They try to solve by reasoning the things which reason cannot comprehend. Whereas, reason goes wrong even in worldly knowledge. And it can never comprehend the knowledge pertaining to the next world. As reason can find out the things that cannot be comprehended through the senses, so the things which reason cannot comprehend will be understood through prophets’ communication. As reason is above the sense organs, so prophethood is above the power of reason. The things which the power of reason cannot reach will be learned through prophets’ revelation. To believe that Allahü teâlâ exists and is one only through the comprehension and admission of reason and to say that it cannot be comprehended or believed in another way, will mean to disbelieve in prophets, which is like disbelieving the sun.

“It is Allahü teâlâ who creates men and who sends every blessing which is necessary for their maintenance in existence. Everybody knows that he who does favours should be thanked. And again, prophets are necessary for knowing how to thank for Allah’s blessings. Thanks and respect which they do not communicate are not worth Him. Man cannot know how to thank Him and he may suppose something which is disrespect towards Him to be thanks and respect. While meaning to thank, he may be disrespectful. It can be understood how to thank Allahü teâlâ only by prophets’ revelation. The information called ‘**inspiration**’, which occurs to the hearts of the evliyâ, happens only by following prophets. If inspiration happened through reasoning, the ancient Greek philosophers, who followed only their reason, would not have deviated from the right path. They would have comprehended Allahü teâlâ better than anybody did. Whereas, in comprehending the existence of Allahü teâlâ and His superior attributes, the most ignorant of men are these philosophers. A few of them performed mortification and endeavours and caused their nefs to shine by oppressing it because they heard it from Prophets and seen it in Moslem men of tasavvuf, and thus they found out a few things; yet, they could not realize that it was aberration to divert, to make shine the nefs and what is obtained through this way. It is necessary to cause the heart to shine and to purify it. After the heart is purified, the nefs begins to get clean. The spiritual lights will come to the pure heart first. To cause the nefs to shine before having purified the heart, is like lighting lamps so that the enemy may plunder at night. The enemy whom the nefs helps is the devil. Yes, happiness and reality can be attained also by starvation by denying physical desires, by oppressing the nefs and by reasoning. But this may be possible only after having believed in prophets and what they

The discoveries and the branches of knowledge and science in the twentieth century do not cause the denial of those Islamic teachings that are within the reason's limit. They strengthen Islam. It is harmful to use knowledge and science against religious knowledge, which is beyond the reason's limit. This subtlety should be comprehended well. The ignorant people, the egoists and the crazy about lust and pleasure use knowledge and science as a mask for themselves in attacking Islam. They misrepresent their aberrant ideas as scientific knowledge. They attempt to blame the religious knowledge just because it does not conform with these aberrant ideas. Or, by taking those religious teachings that are beyond the reason's limit and by saying that it cannot be solved by means of science, they say that Islam is the beliefs of the Middle Ages that are incompatible with reason and science and so it is retrogression. Moslems should learn the knowledge and science well enough not to be tricked by these mendacious, base people."

airplane, nuclear submarine, spy satellite, travel to moon and many accomplishments can be achieved. These are the things which are not against Islam but which are with Islam and which strengthen the Îmân. For Islam conforms with science in all the branches of knowledge within reason. Reason, because it is able to find out the truth of these branches of knowledge, is compatible with Islam. Moslems should learn and utilize these also.] “But, it is a disgrace for men to utilize this knowledge in worldly affairs and not to utilize it in comprehending Allahü teâlâ and the knowledge pertaining to the next world, and even, to be satisfied with themselves and to try to solve also the knowledge pertaining to the next world with intellect, thus going astray and departing from the religion. This case is like that of a person who prepares for war and goes into much labour and expense and who, when the time for war comes, revolts and rises against his own legitimate government. And this shows that all the scientific knowledge is available in things which reason can comprehend. It is not correct to end up the matters causing endless happiness and disaster and to attempt to solve the matters pertaining to the next world with this knowledge. These most important matters are beyond the limits of reason and scientific knowledge. Not to learn this most necessary knowledge from prophets and to try to solve it with worldly knowledge, will mean to pass the time on trivial and even absurd things. For worldly knowledge is not available in matters which the reason cannot comprehend and which can be comprehended only through prophets’ revelation. Imâm-i Ghazzâlî says in his book **Elmünqizü-aniddalâl**, ‘Greek philosophers stole medical and astronomical knowledge from the books of ancient prophets. And they learned moral and educational methods by seeing them in the men of tasavvuf in ancient ümmets.’

“Philosophers, who speak on the religion according to their own mind, materialists and those who have gone astray attempting to solve the knowledge pertaining to the next world with their own mind are said to be savants by many people. By attributing to them gilded, false titles such as reformer, müjtehid, advanced man of religion or martyr, they offer their destructive words, their books to the youngsters. Even, they regard their corrupt, mendacious words superior to the knowledge which the Ehl-i-sünnet savants have derived from the Kur’ân and the Hadith. May Allahü teâlâ protect Moslems from their harms! It throws man into calamity to presume the religion reformers as religion savants.

“ ‘Knowledge’ and ‘science’ mean ‘to comprehend the truth of everything’. Words which spoil the Sherî’at and which cannot measure the value of Islamic knowledge cannot be said to be of knowledge and science. Something which causes the denial of prophets cannot be knowledge.

GLOSSARY

PRONUNCIATION KEY:

- â like 'a' in 'far'.
c like 'j' in 'jack'.
î like 'ee' in 'bee'.
ş like 'sh' in 'short'.
û like 'oo' in 'booth'.
ü like the French 'u' in 'sur'
or the German 'ü' in 'für'.

Abû Mansûr Mâtûridî: Founder of one of the two right mazhabs in Îmân. See 'Esh'arî mazhab'.

Ahadith: See "Hadith".

Allahü teâlâ: Allah the Highest, the Greatest.

Âmentü: The six principles of Îmân. See the book **Belief and Islâm**.

ârif: The Islamic savant who has learned the ma'rifet of tasavvuf by keshf of the heart and who knows the greatness and attributes of Allahü teâlâ. See 'Ulemâ-i-râsîhîn'.

Arsh: End of the world of matter including the seven skies.

Ashâb (As'hâb): Also 'As'hab-i-kirâm'. See 'Selef-i-sâlihîn'.

Âyet: A verse of the Kur'ân. Plural: Âyât.

Behâis: A group of those who try to demolish Islam. Their chief was Behâullah. See the book **Endless Bliss**, Second Fascicle.

Beitülmal: The budget or the treasury of the Islamic State. It has certain sources of income and expenditures.

Bektashi father: Those liars who, in order to live comfortably among Moslems or to take Moslems away from Islam by deceiving them, disguise themselves as Moslems are of three kinds: münafiqs, who believe in some other religions; mülhids; and zindik, who have no religion. Zindiks have many titles, one of them being 'Bektashi father'.

Besmele (Basmala): There are 114 separate chapters in the Holy Kur'ân, which are called "Surehs". Some of them are very long, exceeding 40 pages, and some are as short as two lines. At the beginning of each Sureh, the phrase called "Basmala" is read which is of one line. Basmala is also recited when beginning any good and useful work; by reciting it, it is asked Allah that the work would be successful and productive.

of gold or 672 grams of silver (in the Hanafî mazhab).

farz: Things, actions, worships Allah commands clearly in the Kur'ân. (also adjective)

farz-i-ayn: That kind of farz which every Moslem has to perform.

farz-i-kifâye: That kind of farz which, when one Moslem performs it, lapses from others, that is, others do not have to perform it.

fasik: Moslem who does not carry out commands and abstain from sins.

Fâtîha: The first Sureh of the Kur'ân. It is recited during every standing position in nemâz. It is also recited for the souls of the dead Moslems.

fayz (faid): Things that flow from the heart of the mürshid to the heart of the sâlik. Like the electric current, it produces motion, cleanliness and exaltation in the heart that it comes to.

fetvâ (fatwâ): Answer given by Islamic savants to people's question. It includes the source and the documents from which it has been derived.

fiqh: A branch of Islamic knowledge, concerning the body. It shows how those who have reached the age of puberty should act and worship. In short, it includes the actions commanded, prohibited and those neither commanded nor prohibited by the religion.

ganîmet: Goods, etc., captured by Moslems in jihâd; booty.

gâzî (ghâzî): Moslem warrior.

ghazâ: the battle against kâfirs; jihâd.

Hadim-ül-haremein (Khadîm-ül-haremein): The servant of Haremein, the two cities of Medina and Mecca.

Hadith: A blessed saying of the Prophet. Plural: Ahadith. The Hadith: all the Ahadith.

Hajer-i-esved: A stone near the wall of the room called "Kaaba" in Mecca. The Prophet touched and kissed it. Therefore, it is esteemed very highly by Moslems.

halâl: (An action or thing) clearly permitted in the Kur'ân.

hamd: Mentioning the favours and gifts coming from Allah.

harâm: (An action or thing) clearly prohibited in the Kur'ân.

harbî: non-Moslem who lives in non-Moslem country.

hayz: menstruation.

hikmet (hikma): The true word which is liked by every kind of scientist and by everybody who has any kind of profession.

hodja: Ustaz.

Hubb-i-fillah: Love (for somebody) for Allah's sake. 217

Hudeybiyye: In the seventh year of the Hegira, the Prophet with 1400 Moslems left Medina for Mecca in order to perform the worship Hadj. When they came to the place called "Hudeybiyye" near Mecca, a message arrived from the fire-worshippers in Mecca: "We will not let you come into Mecca. Go back!" The 1400 Moslems promised Resûlullah and said, "If you command us to go into Mecca, we will go into Mecca. We are willing to die in carrying out your command." The Prophet asked for a blessing for them; the Angel descended and brought a message from Allah. Allah said, "I like these 1400 Moslems.

bid'at (bid'a): Wrong religious belief or action which did not exist in the four sources of Islam but which has been made up later. All bid'ats (bida') are evil. (also used as an adjective) 212.

Bugd-i-fillâh: Feeling hostility (against someone) for Allah's sake. See 'Hubb-i fillâh'.

Buhârî (Bukharî): One of the two greatest savants of the Hadith.

Buhâriy-yi-sherîf: One of the two greatest books of the Hadith named after their writers. **Buhâriy yi-sherîf** was written by Hadrat Buhârî and **Müslim-i-sherîf** by Hadrat Abu Müslim. They are the collections of the blessed sayings of Hadrat Muhammed.

burhan: Documents.

Dârülharb: A country where the rules of disbelief are in effect.

Dârüislâm: A country where the rules of Islam are in effect.

deen: All the commands and prohibitions which a prophet brought from Allah is the 'deen' (religion) of that prophet. What the human creatures invent is not called "deen" but "irreligiousness".

dünya: Beings, creatures; things that are prohibited and not approved by the Sherî'at.

edeb (adab): being respectful, shy, (mannerly). 215

Ehl-i-beit: Immediate relatives of the Prophet: Hadrat Alî, his cousin and son-in-law; Hadrat Fâtima, his daughter; Hadrat Hasan and Hüseyin, his grandsons.

Ehl-i-bid'at (Ahl-e-bid'a): The name given to the 72 out of 73 groups of Moslems. Though they have corruptions in their belief, they are still Moslem.

Ehl-i-sünnet (Ahl-e-sunna): Our Prophet predicted that Moslems will part into 73 groups. Only one of them wrote in their books, without changing, what the Prophet and the As'hab-i-kirâm said. This one group is called the "Ehl-i-sünnet-vel-jemâ'at", which means 'those who are in the way of the Prophet and the As'hab'. 214

Eid-ul Adha: The 10-13th days of the Zilhijje month, the last month of the Islamic calendar, are religious festival days on which rich Moslems sacrifice sheep or camels and distribute the meat to the poor and, once in life, go to Mecca to perform the worship Hadj.

Emr-i-ma'rûf: To communicate and teach Allah's commands to others.

Esh'arî (Ash'arite) **mazhab**: One of the two right mazhabs in Îmân, founded by Hadrat Hasan al-Ash'arî. The other right and correct mazhab on matters pertaining to Îmân is the Mâtüridiyya mazhab.

Evliyâ (Awliyâ): Plural of 'velî'. But we sometimes used 'Evliyâ' in the singular sense.

ezân (âdhân): Certain words recited by the muezzin at a high place in order to inform the beginning time of each of the five times of nemâz a day. It is a prohibition to recite some other words instead of it. It is necessary to recite it in Arabic.

fakîr: The poor person who has possessions more than his subsistence but less than what will make him rich according to the limit of richness (nisâb) which Islam has prescribed. 'Nisâb' is the amount of money or property one has, excluding what he needs for his subsistence. Nisab is equivalent of 96 grams

Kaaba: The big room in Mecca towards which is turned while performing nemâz in all parts of the world. It is necessary for every Moslem to go on Hadj once. During the Hadj, Kaaba is to be turned around seven times. Then the Hadjis pray on the Arafat about 24 Km. to Mecca.

Kabe Kauseyn: The space in which the earth and all stars are, is called the first sky. Around this are six skies more. Each of these seven skies, which are one within the other like the layers of onion, is much smaller than the one surrounding it. It is like a drop of water beside the Pasific. World of matter ends in the seventh sky. Beyond the seventh sky are beings that are not material and that are not known. Men's souls came from there. The essence of each person's soul is there. Since there is no matter there, there are not such things as time, covering place, measure or space. Moslems' Prophet, when he was fifty-two years old, in Mecca, was made to pass beyond the skies and saw Allah in a manner that cannot be comprehended, known or explained, in that high grade which is without time. This unknown grade is called "Kabe Kauseyn".

Kabr-i Se'âdet: Our Prophet's grave which is in Hÿjre-i-se'âdet which is in Mesjid-i Se'âdet.

Kadar: See Kaza.

kâfir: Disbeliever; non-Moslem.

Kalima-e Tavheed: The name of the word "Lâ ilâha illâllâh Muhammadün rasûlullah". In order to become a Moslem, it is necessary to say this and to believe its meaning: 'Everything is created by Allah only. Only He is to be worshipped. The human creature named Muhammed is His Prophet, who revealed to mankind Allah's Word.'

Kayyum-i-rabbânî: The highest grade of evliya.

Kaza: Allah creates everything on the world. Before creating everything, He knew what all He would create. This knowledge of His is called "Kadar". He creates what he knew when the time comes; this creating of His is called "Kaza".

kelâm (kalâm): Branch of Islamic knowledge explaining the Kalima-e-tavheed and the six fundamentals of belief dependent upon it. Lexical meaning: speech.

kerâmet (karâma): See 'mu'jize'.

keshf (kashf): finding out; knowledge poured into the hearts of the Evliyâ.

kiyâs (qiyâs): When Islamic savants come up against a matter which is not explained clearly in the Kur'ân, in the Hadith or in the ijmâ', they compare it to a similar matter which is clearly explained by one of the abovenamed three sources. This procedure is called "kiyâs", which is the fourth document of the religion. 216

Koreish: Name of one of the common grandfathers of the people of Mecca during the time of our Prophet. All were the sons of Koreish.

küfr: Anything that causes one to depart from Islam. It can be an intention in the heart or a word or an action.

kütüb-i-sitte: The six great books of Hadith which have been decided to be correct by all Islamic savants. See the book **Se'âdet-i Ebediyye**, Second Fascicle, chapter six.

Madressa: School where Islamic knowledge is taught.

mahrem relatives: One's close relatives whom the religion forbids one to marry.

All of them will go into Paradise." The Prophet did not go to Mecca. He made an agreement with the Meccans and went back. In the following year he conquered Mecca after a war.

Hujjet-i-bâligha: The most perfect evidence.

Hüjre-i-se'âdet: The room where the graves of our Prophet and of his two caliphs are.

Hulefâ-i-râshidîn (Khulafâ-e-râshidîn): The four caliphs of the Prophet: Hadrat Abû Bekr, Hadrat Omer, Hadrat Osman and Hadrat Ali.

hutbeh (khutba): The speech made by the imâm in the mosque at Friday noon.

ihlâs: Doing everything for Allah's sake.

ijmâ': Mutual agreement of the Prophet's companions on a religious matter which is not explained clearly in the Kur'ân or in the Hadith. Ijmâ' is one of the four sources of documents in the religion which are called "Edille-i-sher'iyye" (see the footnote on page 23). 216

ijtihâd: (Ability of understanding, interpreting) the hidden, symbolic meanings in the Kur'ân. 156

ilm-i-hadith: a vast branch of knowledge of collecting and dealing with the sayings of the Prophet.

ilmihal: (books) teaching elements of the religion.

imâm: a) Common head of all Moslems on the earth; 'the Prophet's deputy'; caliph. b) very great Islamic savant. (Today, neither the caliph nor such an Islamic savant exists on the earth.) c) The person who leads Moslems during the nemâz five times a day. While performing the farz nemâz, Moslems stands in lines behind the imâm and follow him.

Îmân: Belief in everything Allah has, through His Prophet, commanded us to believe. See the book **Belief and Islam**.

Injil: The book sent to Hadrat Isâ (Jesus) through the Angel by Allah. It does not exist now. Each of the present four books which Christians read now as if they were of Injil was written by a religious man after Hadrat Isâ was ascended to heaven.

Inshâallah: If Allah wills.

Isavî religion: The true and valuable religion revealed and brought from Allah by Hadrat Isâ. Later it was corrupted and turned into Christianity.

jariyye: Woman slave(s) captivated from the enemy. Moslems look after these slaves as well as if they were their sisters. It is very sevâb to free them, that is, to cause them to attain human rights; it causes one's sins to be forgiven.

Jebriyye: One of the 72 deviated groups in Islam.

Jemâ'at (Jamâ'at): Assembly; those who perform nemâz behind the imâm in the mosque.

jihâd: War. Jihâd is made against either the nefis or kâfirs. Jihâd against kâfirs is to convert them to Islam.

jizye: The tax which the non-Moslems under Moslems' control pay the Moslem government. Allahü teâlâ commanded this in the Kur'ân in order to disgrace disbelief.

jünüb: A Moslem man who has had sexual intercourse or nocturnal emission is called "jünüb" until he performs ritual washing (gusl). The case is the same with women.

müjeddîd (mujaddid): Our Prophet said that an Islamic savant would come in every century to strengthen the religion, and so it happened. Such a savant is called "Müjeddîd". There can be more than one müjeddîd having authority in different branches of knowledge, in different countries at the same time. Plural: Müjeddîdîn.

Müjessime: The name which is given to those deviated people who believe that one or more of the peculiarities of matter exist in Allahü teâlâ.

mu'jize (mu'jiza): A miracle which Allah works through a prophet. A miracle of a velî is called "kerâmet".

müjtehid (mujtahid): A savant who is able to understand the hidden, symbolic meanings in the Kur'ân. See 'ijtihâd'. 157

mukallid: See page 157.

mülfiq: Person who mixes; Person who chooses the facilities of the four mazhabs and performs them.

münafiq: See 'Bektashi father'.

mürshid (-i-kâmil): A great Islamic savant who guides people to the right way.

Müşebbihe: The name given to those deviated people who compare Allahü teâlâ and his attributes to His creatures and their attributes.

müstehab: (Things, actions) that are considered as good and useful but not commanded to do. If it is done, one earns sevâb; it is not a guilt not to do it. 215

Nahv and Sarf: Arabic grammar.

nefs (-i-emmâre) (nafs al-ammâra): A malignant force in man's nature that wishes for what Allah prohibits and is reluctant to do what Allah commands. It is man's greatest enemy. The lower 'self', oneself, one's base nature.

Nehy-i-münker: To communicate what Allah's prohibitions are to others and not to give consent that they be done. See 'Emr-i-ma'rûf'.

Nemâz: Persian of the Arabic 'salât'. Certain worship, ritual prayer Moslems perform five times a day; apart from these, there are Nemâz of Eid (Festival) twice a year and supererogatory others performed whenever one wishes.

Nifâs: The state of a woman after childbirth. It is a period of 40 days maximum.

nikâh: The act of engagement for marriage, performed suitably with Islam.

Omreh: Minor pilgrimage to Mecca gone on at any time of the year except the five days prescribed for the Hadj (see 'Eid-ul Adha'). It consists of turning around Kaaba and going and coming between the hills Safa and Merve seven times. It is not farz but a sünnet of the Prophet.

qible (qibla): The direction a Moslem faces during nemâz. It is towards Kaaba.

rek'at (rak'a): The cycle of word and act surrounding a prostration in nemâz, a unit of nemâz.

rü'us: The final exam taken to graduate from the Islamic school which was of the university level.

sahih Hadith: See 'mevdû' Hadith'.

sâlik: person who works and makes progress on the Way (of tarikat).

mantiq: Logic.

ma'rifet (ma'rifa): those religious knowledge that cannot be comprehended through the five senses or through intellect can be learned from the Kur'ân and from the Prophet's words. Islamic savants have learned this knowledge and have written it down into their books. Some religious knowledge cannot be explained through words, for they cannot be comprehended through the staffs of words that are used. Not any word can be found to express it. Such knowledge are called "ma'rifet". The one who has attained ma'rifet is called "mürshid". Ma'rifet can be attained only from what flows from the mürshid's heart or from the souls of the dead ones into the hearts of those who wish it. There are conditions to be fulfilled for attaining it. Anybody who fulfils them can attain it.

mazhab (madhhab): There are four great Islamic savants who communicate what the Ehl-i-sünnet Moslems who are in the right way should do and how should they worship. There are differences between what they communicate. All of what each of them communicate is called a "mazhab". Every Moslem lives by adapting himself to one of the four mazhabs (madhhâhib). All the Ehl-i-sünnet is also called a "mazhab". See also 'Abu Mansûr Mâtûridî' and 'Esh'arî'.

mehr: The sum of money on amount of which is agreed by the two sides before the Islamic betrothal.

mekrûh: (Things, actions) not liked or done by the Prophet.

meshâyah-i-kirâm (mashayikh-): Islamic savants.

Mesh'hûr Hadith: The Hadith that has always been spread as a Hadith among Moslem in every century.

Mesjid-i Harâm: The open space around Kaaba in Mecca. It is surrounded by walls and domes. There are the Makâm-i Ibrâhim and the Zemzem Well in it.

Mesjid-i Se'âdet: The mosque, in Medina, built by our Prophet and where he led the jemâ'at till he honored the next world. It is enlarged later.

mevdû' Hadith: If a Hadith has the qualities (of being soundly transmitted) which a Hadith savant has laid down in order it to be a sahîh Hadith, this same savant calls it a "sahîh Hadith". If it does not possess one of these conditions, he calls it a "mevdû' Hadith".

Mevkûf Hadith: A kind of Ahadith. There are more than 30 kinds of Ahadith classified by Islamic savants. See the chapter "Kinds of Ahadith" in the second fascicle of **Se'âdet-i Ebediyye**.

millat: In religion books, people believing in the same religion is called a "millat" or an "ümme"; in history books, however, a society members of which have been born and are living on the same land and speaking a common language is called a "millat". The second meaning is also used as '(of) a milliyat'.

milliyat: see 'millat'.

Mi'raj: Hadrat Muhammed's Ascension to Heaven. For more detailed information see the books **Se'âdet-i Ebediyye** and **Belief and Islam**.

miskîn: Moslem who has nothing more than his subsistence.

Muâmelat (Mu'âmala): One of the branches of the knowledge of fiqh. It has many divisions such as purchase, selling, renting, joint-ownership, interest, inheritance.

müfessir: See 'tefsir'.

muftî: A great savant whose duty is to answer (to give fetvâ) the questions of Moslems. See 'fetva'.

müjâhid: A Moslem who tries to spread Islam by means of publication, speech, politics or fighting.

tevejjüh (tawajjuh): Concentrating one's heart to the heart of the one he is facing, contemplating him only.

tevessül (tawassul): Putting the prophets or those people whom Allah loves as intermediaries between oneself and Allah and praying Allah through them or asking them to pray Allah on one's behalf.

Tevrat: The book sent to Hadrat Mûsâ (Moses). It was annihilated like the Injil.

Ukûbât: Punishments. Its divisions are Kisâs (retaliation), sirkat (theft), Zinâ (fornication or adultery), Qazf (forgery) and Riddet (the case of becoming an apostate).

Ulemâ-i-rasihîn (Ulamâ'-): Great Islamic savants who know deeply Sheri'at sciences and the tasavvuf (tarikât) ma'rifets.

Ulûhiyyet: Creativeness; high attributes of who is able to create; thus 'Ulûhiyyet Post': Almighty Allah.

ümme (umma): The community of all those who believe a prophet. Hadrat Muhammed's ümme is called "Mussulmans", "Muslims" or "Moslems".

ümme: (person) who has not read any book or learned how to write or read, but who has learned by hearing. Our Prophet was ümmî and he knew everything by hearing from the Angel and by everything being keshf (dawning) upon his heart.

ustaz: One who teaches something. In every craft there is an ustaz.

usûl: Principles to be believed.

usûl-i-fiqh: The science dealing with the methods of deriving principles of fiqh from the Kur'ân and the Hadith.

veli (wali): A person whom Allah loves.

vera': Abstaining from actions or things which are not certainly known as halâl (permitted) or harâm (forbidden) and about which there is some doubt whether they are harâm or halâl.

vilâyet-i-hâssa-i-Muhammediyye: The state and grade of exaltation and maturity attained by Hadrat Muhammed's training, which is higher than all, and with the knowledge coming from the Prophet whom one's soul benefits. It is not easy to adapt one's every word, thought and action to the Sheri'at; to the heart of a Moslem who accomplishes this job by striving hard, incomprehensible subtle knowledge comes from the Prophet's soul.

Wahdet-i-vücûd (Wahdat al-wujûd): Knowing that beings, creatures are appearances of Allah.

wajib: Islamic commands which have been understood from the Kur'ân with little doubt. 215

Yâd-i-dasht: Explained in detail in the book *Se'âdet-i Ebediyye*.

Zâhid: One who practises Zühd; ascetic.

Zâ'if Hadith: The Hadith which is not sahîh or hasen and one of its relators is feeble-minded or slack in justice or has some doubt in his Îmân.

zekât: Giving a certain amount of a rich Moslem person's property every year to whomever he prefers of the seven kinds of person declared in the Kur'ân. See 'fakir'.

Sayyedinâ, Mavlânâ: both mean 'our master'.

Selef-i-sâlihîn: Those Moslems who saw the blessed face of the Prophet are called "As'hab". Those Moslems who saw As'hab are called "Tâbi'in". All the As'hâb and the savants among the Tâbi'in are called "Selef-i-sâlihîn".

sevâb: (deserving) reward(s) that will be given in the next world to Moslems for their pious deeds they do in the world. (Adjective and noun).

Shaikh: Islamic savant.

Shaikh-ul Islam: The highest savant and the head of the Islamic affairs in an Islamic State.

shefâ'at: Intercession, help that will be done by the good for the excusal of the sinners.

sherî'at (sharî'a): Every prophet revealed a religion having two parts: the knowledge to be believed heartfelt called "Îmân" and the things to be done or not to be done with the heart or the body, which constitute the "sherî'at". The knowledge of Îmân in all religions of all the prophets is the same. But the sherî'at of each prophet is different from others. Today it is necessary for all people to adapt themselves to Hadrat Muhammed's sherî'at (the Sherî'at). Those who do not want to adapt themselves to this sherî'at become kâfirs.

Shiites: One of the 72 deviated and corrupt Moslem groups which are not of the Ehl-i-sünnet.

Sier books: Books telling about Resûlullah, his life, his manners, etc.

şirk: knowing others besides Allah as creators; worshipping others.

sultan-ül-haremein: The ruler of the two cities of Mecca and Medina.

Sûreh (Sûra): One of the 114 chapters of the Kur'ân.

Sünnen: a) The names of many books dealing with the Hadith of the Prophet. b) The plural of 'Sünnet' in Arabic grammar.

Ŗünnet (Sunna): (Actions, word) liked, done and said by the Prophet. 215

Sünnis: The Ehl-i-sünnet Moslems.

Tâbi'in (Tâbi'ün): See 'Selef-i-sâlihîn'.

tahrimen mekrûh: a mekrûh next to harâm.

tarikât (tarîqa): The way of striving and the knowledge teaching what must be done in order to remember Allah every moment, to clean the heart and to be able to taste the religion.

tasavvuf (tasawwuf): After having adapted oneself to the Sherî'at (things Allah and His Messenger commanded and forbidden), it is tasavvuf to adapt oneself to the things which were neither commanded nor prohibited by Allah or His Messenger but permitted and considered good and useful to do or good and useful not to do. It is tasavvuf to follow each of the Prophet's manners and attitudes. It is misbelief and is not Islamic to busy with tasavvuf without following the Sherî'at.

Tawak'kül: Belief in that everything is created only by Allah, and asking for everything only from Allah.

Teaddüd-i-zevjât: (The permission for) a Moslem man's marrying more than one women, up to four, allowed in Islam, provided he will fulfil its conditions.

tefsir: 'commentary' of the Kur'ân. A branch of Islamic knowledge, specialists of which are called "müfessir" who were able to understand what Allah meant in His Word.

tevâtür: (Something) denial of which will for sure be disbelief.

zīkr (dhikr): remember, recollect; Remembering and not losing the remembrance of Allah every moment.

zillullah: Allah's representative on the earth; person who puts Allah's commands and prohibitions into effect on the earth on behalf of Allah. Moslem's leader.

zimmi: non-Moslem compatriot living in the Moslem State.

zindik (zindiq): See 'Bektashī father'.

zūhd: not setting one's heart on worldly possessions.





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