

Hakikat Kitabevi Publications No: 7

THE SUNNI PATH

Twentieth Edition

NafselIslam
Spreading The True Teachings Of Quran & Sunnah



Hakikat Kitâbevi

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Fatih-ISTANBUL/TURKEY

OCTOBER-2011

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TYPESET AND PRINTED IN TURKEY BY:

İhlâs Gazetecilik A.Ş.
29 Ekim Cad. No. 23 Yenibosna-İSTANBUL/TURKEY
Tel: 90.212.454 3000

Bismi'llâhi 'r-rahmâni 'r-rahîm

THE SUNNI PATH

PREFACE

***Let us begin the book in the name of Allah!
The best protection is the name of Allah!
His blessings are beyond all means of measure;
All Mercy He is, forgiving His pleasure!***

Allâhu ta'âlâ, having mercy upon all people on the earth, creates useful things and sends them to us. In the Hereafter, He will forgive those guilty Believers who are to go to Hell, and will bring them to Paradise. He alone creates every living creature, keeps every being in existence every moment, and protects all against fear and horror. Trusting ourselves to the honourable name of Allâhu ta'âlâ we begin to write this book.

Hamd^[1] be to Allâhu ta'âlâ. Peace and blessings be on Rasûlullah, the Prophet Muhammad (sall-Allâhu 'alaihi wa sallam). Benedictions be over his pure Ahl al-Bait and over all his just and devoted companions (radiy-Allâhu ta'âlâ 'anhum ajma'in).

Islamic scholars, who are called **Ahl as-Sunna**, wrote thousands of valuable books that state the beliefs, commands and prohibitions of Islam correctly. Many of them have been translated into foreign languages and circulated throughout the world. On the other hand, malevolent, short-sighted people have attacked Islam's beneficial, bountiful and luminous way; tried to blemish the scholars of the Ahl as-Sunna (radiy-Allâhu ta'âlâ 'anhum ajma'in), and attempted to change Islam and thereby deceive Muslims. This struggle between Muslims and the irreligious has taken place in every century, and it will continue

[1] Praise and gratitude.

till the end of the world. Allâhu ta'âlâ willed in eternity that this be so.

Muslims consist of scholars (hawâs) and laymen (awâm). The Turkish book **Dürr-i Yektâ** writes, “Laymen are those who do not know the rules of Arabic grammar and literature. They are unable to grasp the books of fatwâ. It is fard for them to look for and learn the knowledge relating to Islamic belief and 'ibâdât. On the other hand, it is fard for scholars to teach, by preaching and writing, first the belief and then the five tenets of ibâdât, which make up the foundation of Islam. It is stated in the books **Zahîra** and **Tâtârhâniyya** that teaching the fundamentals of imân and the belief of Ahl as-sunna is of primary importance.” That is why the great scholar 'Abd-ul-hakîm-i-Arwâsî 'rahmatullahi 'aleyh', an expert in the religious and experimental sciences, said towards the termination of his blessed life, “For thirty years, I have endeavoured to explain the Islamic belief, the i'tiqâd (credo, tenets) of Ahl as-sunna, and Islam's beautiful ethical teachings in Istanbul's mosques.” Therefore, in all our books, we too, have tried to explain the i'tiqâd of the Ahl as-Sunna and the good morals of Islam, stressing the importance of being kind to everybody and obeying and helping the State. We do not approve of the writings of some lâ-madhabî people, who are unaware of the religion and who provoke people against the State and set brothers at loggerheads. Stating, “**The religion is under the shadow of swords,**” Rasûlullah (sall-Allâhu 'alaihi wa sallam) explained that Muslims could live in comfort under the protection of the State and its laws. As the State becomes stronger, the people enjoy more happiness and peace. Muslims living happily and carrying out their religious duties with freedom in non-Muslim countries, such as those in Europe and America, should not revolt against the State and the laws which give them freedom; they should not be tools for instigation (fitna) and anarchy. This has been a commandment of scholars of Ahl as-Sunna.

It has been observed with gratitude that, men of religious authority in almost all Muslim countries strive to promulgate and defend this right way of Ahl as-Sunna. However, some ignorant people, who either have not read or have not understood the books written by scholars of Ahl as-sunna, make some ignorant oral and written statements, though without having any effect except betraying their own ignorance and wretchedness against Muslims' firm imân and the brotherly love they have for one another.

Harmful separatist movements among Muslims attack books of 'ilm-i-hâl and try to vilify the 'ulamâ' of Ahl as-Sunna and great men of tasawwuf (rahmatullâhi ta'âlâ 'alaihim ajma'in). 'Ulamâ' of Ahl as-Sunna wrote necessary answers against them and protected the true meanings which Rasûlullah (sall-Allâhu 'alaihi wa sallam) derived from Qur'ân al-kerîm against their attempts to change it. We entreat Allâhu ta'âlâ that, by studying this book carefully with their common sense and pure conscience, our valuable readers will judge it fairly and stick together in the right and true way of the Ahl as-Sunna and avoid lying, slanderous and heretical people. By doing this, they will escape eternal damnation.

Explanations added afterwards to some parts of our book are written in brackets [...]. All these explanations also have been borrowed from authentic books.

Mîlâdî
2001

Hijrî Shamsî
1380

Hijrî Qamarî
1422

Publisher's Note:

Permission is granted to those who wish to print this book in its original form or to translate it into another language. We pray that Allâhu ta'âlâ will bless them for this beneficial deed of theirs, and we thank them very much. However, permission is granted on condition that the paper used in printing be of a good quality and that the design of the text and setting be properly and neatly done without any mistakes.

A Warning: Missionaries are striving to advertise Christianity, Jews are working to spread the concocted words of Jewish rabbis, Hakikat Kitâbevi (Bookstore), in Istanbul, is struggling to publicize Islam, and freemasons are trying to annihilate religions. A person with wisdom, knowledge and conscience will understand and admit the right one among these and will help in these efforts for salvation of all humanity. There is no better way nor more valuable thing to serve humanity than doing so.

1 — MA'LÛMÂT-I NÂFF'A (USEFUL INFORMATION)

This booklet was written by Ahmed Cevdet Paşa (rahmatullâhi ta'âlâ 'aleyh), who rendered a great service to Islam by putting the rules of Qur'ân al-kerîm into a code of law in his valuable book **Majalla**. In addition, he wrote **The Ottoman History** in twelve volumes, the most dependable book in its field, and the famous **Qisâs-i Anbiyâ'** (The History of Prophets). He was born in Lofja in 1238 (1823 A.D.); he passed away in 1312 (1894 A.D.) and was buried in the graveyard of the Fâtih Mosque in Istanbul.

This 'alâm, that is, everything, was nonexistent. Allâhu ta'âlâ created existence out of nothing. He wished to enrich this world with human beings until the end of the world. Creating Âdam ('alaihi 's-salâm) out of soil, He ornamented the world with his children. To show people the things necessary for them in this world and the next, He honoured some of them by making them prophets ('alahimu 's-salâm). He distinguished them from other people by giving them high ranks. He conveyed His commands to prophets through an angel named **Jabrâ'îl** (Jibrîl, Gabriel). And they conveyed these commands to their ummas exactly as Jabrâ'îl ('alaihi 's-salâm) brought them to them. The first prophet was Âdam ('alaihi 's-salâm) and the last one was our master Muhammed Mustafâ ('alaihi 's-salâtu wa 's-salâm). Many prophets came between these two. Only Allâhu ta'âlâ knows their number. The following are the ones whose names are known:

Âdam, Shîs (or **Shît**), **Idrîs, Nuh** (Noah), **Hûd, Sâlih, Ibrâhîm, Ismâ'îl, Is'hâq** (Isaac), **Ya'qûb** (Jacob), **Yûsuf** (Joseph), **Eyyûb, Lût, Shu'aib, Mûsâ** (Moses), **Hârûn** (Aaron), **Dâwûd** (David), **Sulaimân, Yûnus** (Jonah), **Ilyâs** (Elijah), **Alyasa', Dhu'l-kifl, Zakariyyâ** (Zechariah), **Yahyâ** (John), **'Îsâ** (Jesus), **Muhammad Mustafâ** ('alahimu 's-salâtu wa 's-salâm). Twenty-five of these Prophets, with the exception of Shîs ('alahis-salâm), are named in Qur'ân al-kerîm. The names of **'Uzair, Luqmân** and **Dhu 'l-**

qarnain are also mentioned in Qur'ân al-kerîm. Some 'ulâmâ' of the Ahl as-Sunna said that these three, and Tubba' and Hidir, were prophets, while some said they were Awliyâ'.

Muhammad ('alaihi 's-salâm) is Habîb-Allah (Allah's Most Beloved). **Ibrâhîm** ('alaihi 's-salâm) is Khalîl-Allah (the Beloved of Allah). **Mûsâ** ('alaihi 's-salâm) is Kalîm-Allah (one with whom Allah spoke). **'Îsâ** ('alaihi 's-salâm) is Rûh-Allah (one whom Allah created without a father). **Âdam** ('alaihi 's-salâm) is Safî-Allah (one whose fault was forgiven by Allah). **Nûh** ('alaihi 's-salâm) is Najî-Allah (one whom Allah saved from danger). These six prophets are superior to other prophets. They are called **Ulu 'l-'azm**. The most superior of all is Muhammad ('alaihi 's-salâm).

Allâhu ta'âlâ sent one hundred suhuf (pl. of sahîfa, booklet) and four books down to the earth. All of them were brought by Jabrâ'îl ('alaihi 's-salâm). Ten suhuf descended to Âdam ('alaihi 's-salâm), fifty suhuf to Shîs ('alaihi 's-salâm), thirty suhuf to Idrîs ('alaihi 's-salâm), and ten suhuf to Ibrâhîm ('alaihi 's-salâm). [Sahîfa, (in this context), means 'a small book', 'a booklet'. It does not mean 'one face of a sheet of paper', which we know]. Of the four books, the **Tawrât esh-sherîf** [Torah] was sent to Mûsâ ('alaihi 's-salâm), the **Zabûr esh-sherîf** [the original Psalms] to Dâwûd ('alaihi 's-salâm), the **Injîl esh-sherîf** [latin 'Evangelium'] to 'Îsâ ('alaihi 's-salâm) and **Qur'ân al-kerîm** to the Last Prophet, Muhammad ('alaihi 's-salâm).

During the time of Nûh ('alaihi 's-salâm) the Flood took place and water covered the entire world. All people and animals on the earth were drowned. But the Believers who were on board with him were rescued. Nûh ('alaihi 's-salâm), when boarding the ship, had taken one pair of every kind of animal, from which today's animals multiplied.

Nûh ('alaihi 's-salâm) had his three sons on board the ship: Sâm (Shem), Yâfas (Japheth) and Hâm (Ham). People on the earth today are their descendants. For this reason, he is called the Second Father.

Ibrâhîm ('alaihi 's-salâm) was Ismâîl's and Is'hâq's (alaihima 's-salâm) father. Is'hâq ('alaihi 's-salâm) was Ya'qûb's father. Ya'qûb ('alaihi 's-salâm) was Yûsuf's ('alaihi 's-salâm) father. Ya'qûb ('alaihi 's-salâm) was called "Isrâ'îl." For this reason, his sons and grandsons were called "**Banî Isrâ'îl**" (the Children of Isrâ'îl). Banî Isrâ'îl increased in number and many of them became prophets. Mûsâ, Hârûn, Dâwûd, Sulaimân, Zakariyyâ,

Yahyâ and 'Îsâ (alaihi 's-salâm) are among them. Sulaimân (alaihi 's-salâm) was the son of Dâwûd (alaihi 's-salâm). Yahyâ (alaihi 's-salâm) was the son of Zakariyyâ (alaihi 's-salâm). Hârûn (alaihi 's-salâm) was Mûsâ's (alaihi 's-salâm) brother. The Arabs are the descendants of Ismâ'îl (alaihi 's-salâm), and Muhammad (alaihi 's-salâm) was an Arab.

Hûd (alaihi 's-salâm) was sent to the 'Âd tribe, Sâlih (alaihi 's-salâm) to the Thamûd tribe, and Mûsâ (alaihi 's-salâm) was sent to Banî Isrâ'îl. Also Hârûn, Dâwûd, Sulaimân, Zakariyyâ and Yahyâ (alahimû 's-salâm) were sent to Banî Isrâ'îl. Yet none of them brought a new religion; they invited Banî Isrâ'îl to Mûsâ's (alaihi 's-salâm) religion. Though the Zabûr was sent down to Dâwûd (alaihi 's-salâm), it did not have commandments, rules or 'ibâdât. It was full of sermons and advice. Therefore, it did not abrogate or invalidate the Torah but emphasized it, and this is why the religion of Mûsâ (alaihi 's-salâm) lasted up to the time of 'Îsâ (alaihi 's-salâm). When 'Îsâ (alaihi 's-salâm) came, his religion abrogated that of Mûsâ (alaihi 's-salâm); that is, the Torah became invalid. So it was no longer permissible to follow Mûsâ's (alaihi 's-salâm) religion. From then on it was necessary to follow 'Îsâ's (alaihi 's-salâm) religion until Muhammad's (alaihi 's-salâm) dispensation. However, the majority of Banî Isrâ'îl did not believe 'Îsâ (alaihi 's-salâm) and persisted in following the Torah. Thus Jews and Nasârâ separated. Those who believed 'Îsâ (alaihi 's-salâm) were called **Nasârâ**, who are today's Christians. Those who disbelieved 'Îsâ (alaihi 's-salâm) and remained in disbelief and heresy were called **Yahûd** (Jews). Jews still claim that they follow Mûsâ's (alaihi 's-salâm) religion and read the Torah and the Zabûr; the Nasârâ claim that they follow 'Îsâ's (alaihi 's-salâm) religion and read the Injîl. However, our master, Muhammad (alaihi 's-salâtu wa 's-salâm), the master of both worlds and the prophet of all human beings and genies, was sent as the prophet for all 'âlam (worlds of beings), and his religion, Islam, invalidated all previous religions. Since this religion will remain valid till the end of the world, it is not permissible in any part of the world to be in any religion other than his religion. No prophet will succeed him. We are, thanks to Allâhu ta'âlâ, his Umma. Our religion is Islam.

Our Prophet, Muhammad (alaihi 's-salâm), was born in Mekka on the Monday morning of Rabî' al-awwal 12, which coincided with April 20, 571 (mîlâdî). He passed away in Medina in the 11th year of the Hegira (m. 632). At the age 40, the angel

called **Jabrâ'il** ('alaihi 's-salâm) revealed to him his prophethood. He emigrated (hijra) from Mekka to Medina in 622; his arrival at the Kubâ village near Medina on Monday, September 20, marks the beginning of the Muslims' **Hijrî Shamsî** (solar) calendar,^[1] while Muharram 1 of the same year marks the beginning of the **Qamarî** (lunar) calendar.

We believe in all prophets. All of them were prophets sent by Allâhu ta'âlâ. Yet, when Qur'ân al-kerîm descended, all other religions were abrogated. Therefore, it is not permissible to follow any of them. Christians also believe in all past prophets, yet since they do not believe in the fact that Muhammad ('alaihi 's-salâm) is the prophet for all mankind, they remain in disbelief and diverge from the truth. As for Jews, since they do not believe 'Îsâ ('alaihi 's-salâm) either, they remain twice as far from Islam.

Since Jews and Christians believe that their present interpolated books are the same today as they were when they were sent down from heaven, they are called **ahl al-kitâb** (disbelievers with heavenly books). It is permissible [but makrûh] to eat the animals they slaughter [if they mention the name of Allâhu ta'âlâ as they slaughter them] and to marry their daughters with nikâh.^[2] Polytheists (mushriks) and apostates (murtads) who do not believe in any prophet or book are called "disbelievers without a heavenly book." **Mulhids**, too, are said to be in the same group. It is not permissible to marry their daughters or to eat the animals they slaughter.

'Îsâ ('alaihi 's-salâm) chose twelve of his companions to disseminate his religion after him; each of them was called a hawârî [apostle, le Apôrte, Apostel]. They were Sham'ûn [Simon], Peter, [Petros], Johanna [Johannes], the elder Ya'qûb, Andreas [Andrew, Peter's brother], Philippus, Thomas, Bartholomew [Bartholomæus], Matiyyâ [Matthew], the younger Ya'qûb, Barnabas, Yahûdâ [Judas] and Thaddæus [Jakobi]. Yahûdâ became an apostate and Matyas [Matthias] took his

[1] The Persian Shamsî year begins six months before this, that is, on the twentieth of March, which is the day of the Magian festival.

[2] It is not permissible for Muslim girls to marry them. If a girl intends to marry a disbeliever, she will have slighted Allâhu ta'âlâ's religion. Those who slight Islam become proselytes. Therefore, such a marriage will be one between two disbelievers.

place. Petros was the chief of the apostles. These twelve believers, after 'Îsâ ('alaihi 's-salâm) had ascended to heaven at the age of thirty-three, propagated his religion. Yet the true teachings of the religion sent by Allâhu ta'âlâ could hold on only for eighty years. Later, Paul's fibbed doctrines spread out everywhere. Paul was a Jew and did not believe in 'Îsâ ('alaihi 's-salâm). Yet, pretending to be a believer of 'Îsâ ('alaihi 's-salâm) and introducing himself as a religious scholar, he said that 'Îsâ ('alaihi 's-salâm) was the son of Allah. He fibbed some other things and said that wine and pork were halâl. He turned Nasârâ's qibla from the Ka'ba to the East where the sun rises. He said that Allâhu ta'âlâ's Person (Dhât) was one and His Attributes were three. These attributes were called uqnûm (hypostases). The words of this Jewish hypocrite were inserted into the earliest four books of the Bible (the Gospels), especially into Luke's book, and the Nasârâ parted into groups. Seventy-two conflicting sects and books appeared. In the course of time, most of these sects were forgotten and now they have only three major sects left.

['Abdullah ibn 'Abdullah at-Tarjumân, who had been a priest on Majorca, one of the Spanish Balearic Islands, and who changed his name after embracing Islam in Tunisia, writes:

“The four Gospels were written by Matthew, Luke, Mark and John [Johanna]. They were the first books to defile the Injîl. Matthew, a Palestinian, had seen 'Îsâ ('alaihi 's-salâm) only in the year of his ascent to heaven. Eight years later he wrote the first gospel in which he narrated the extraordinary events witnessed in Palestine when 'Îsâ ('alaihi 's-salâm) was born and how his mother Hadrat Mariam took him to Egypt when the Jewish King Herod wanted to kill her child. Hadrat Mariam passed away six years after her son had ascended to heaven and was buried in Jerusalem. Luke, who was from Antioch (Antakya), never saw 'Îsâ ('alaihi 's-salâm). He was converted to the religion of 'Îsâ ('alaihi 's-salâm) by the hypocrite Paul long after 'Îsâ's ('alaihi 's-salâm) ascent to heaven. After being imbued with the poisonous ideas of Paul, he wrote his gospel, changing Allâhu ta'âlâ's book (the Injîl) altogether. Mark, too, accepted the religion of 'Îsâ ('alaihi 's-salâm) after the Ascension and wrote in Rome what he had heard from Petros under the name of the Injîl. John was the son of 'Îsâ's ('alaihi 's-salâm) aunt. He had seen 'Îsâ ('alaihi 's-salâm) several times. In these four Gospels there are many

incongruous passages.”^[1]

In the two books **Diyâ’ al-qulûb** and **Shams al-haqîqa** by Is’hâk Efendi of Harput, who died in 1309 (1892 A.D.); in the Arabic book **As-sirât al-mustaqîm** by Haydarî-zâda Ibrâhîm Fasîh, who died in 1299; in the Persian book **Mîzân al-mawâzîn**, by Najaf Alî Tabrîzî, which was printed in Istanbul in 1288, and in the Arabic book **Ar-radd al-Jamîl** by al-Imâm al-Ghazâlî, which was printed in Beirut in 1959, it is proven that the present copies of the Bible have been interpolated.^[2]

A Gospel written by Barnabas, who wrote precisely what he saw and heard from ’Îsâ (’alaihi ’s-salâm), was found and published in English in Pakistan in 1973. It is written in **Qâmûs al-a’lâm**: “Barnabas was one of the earliest apostles. He was a son of Mark’s uncle. He was a Cypriot. He believed in ’Îsâ (’alaihi ’s-salâm) soon after Paul came forward, with whom he travelled to Anatolia and Greece. He was martyred in Cyprus in the year 63. He wrote a Gospel and some other booklets. He is memorialized on the eleventh of June by Christians.”

Christian religious officials are called clergymen. The highest ranking Orthodox clergyman is the Patriarch. Clergymen of an intermediate grade are called pastors. Those who read the Bible are called qissîs (gospellers). Above the qissîs are uskufs (presbyters), who act as muftîs. Uskufs of higher grades are bishops, above whom are archbishops or metropolitans, who act as qâdîs (judges). Those who conduct the ritual prayers in church are called jâselîk (cleric), below whom are the curés or the shammâs (deacons), and those who serve in church are called eremites (hermits) or shamâmisa (coenobites), who also act as muezzins. Those who have devoted themselves to worship are called monks. Head of Catholics is the Pope (father of fathers) in Rome. His advisory prelates are called cardinals.

All these men of religious authority of the past forgot the Oneness of Allâhu ta’âlâ. They invented the **Trinity**. After some time, in the era of the Roman Emperor Claudius II (215-271), Yûnus Shammâs, the Patriarch of Antioch, declared the Oneness

[1] **Tuhfat al-arîb fi ’r-raddi ’alâ ahli ’s-salîb**, by ’Abdullah ibn ’Abdullah at-Tarjumân. He wrote this Arabic work in 823 (1420 A.D.), which was printed in London in 1290 (1872 A.D.) and in Istanbul in 1401 (1981 A.D.), and it was later translated into Turkish.

[2] A photostatic reproduction of the last three books was produced by Hakîkat Kitâbevi in 1986.

of Allâhu ta'âlâ. He brought many people round to the right course. Yet later priests succeeding him relapsed to worshipping three gods. Constantine the Great (274-337) introduced idolatry into the religion of 'Îsâ ('alaihi 's-salâm). In 325, he convened 318 priests in a spiritual council in Nicea (Iznik) and made up a new Christian religion. In this council, a presbyter named Arius said that Allâhu ta'âlâ is one and 'Îsâ ('alaihi 's-salâm) is His creature. Yet, Alexandrius, chief of the council and the then Patriarch of Alexandria, dismissed him from the church. Constantine the Great declared that Arius was a disbeliever and established the principles of the Malakâiyya (Melchite) sect; this fact is written in the book **Al-milal wa 'n-nihal** and in a history book by Jirjis Ibn al-'Amîd, a Byzantine Greek historian who lived through 601-671 A.H. (1205-1273, Damascus). In 381, a second council was held in Constantinople (Istanbul), and Makdonius was accused of blasphemy because he had said that 'Îsâ ('alaihi 's-salâm) is not the Rûh al-quds [the Holy Ghost] but he is a creature. In 395, the Roman Empire split into two. In 421, a third council was held in Constantinople to scrutinize a book by Nestorius, the Patriarch of Constantinople, who said, "Îsâ was a man. He cannot be worshipped. There exist only the two uqnûms. Allah is one. Of His attributes Existence, Life and Knowledge, the attribute 'Life' is the Rûh al-quds; the attribute 'Knowledge' penetrated into 'Îsâ and he became a god. Mariam was not the mother of a god. She was the mother of a man. 'Îsâ was the son of Allah." These ideas of his were accepted. The sect of Nestorius spread in oriental countries. Those who were in this sect were called Nestûrîs (Nestorians). In 431, a fourth council was held in Ephesus, where Dioscorus's ideas were accepted and Nestorius (d. 439, Egypt) was accused of blasphemy. Twenty years later, 734 priests assembled at a fifth council in Kadiköy in 451, and the writings of Dioscorus, the Patriarch of Alexandria, were repudiated. Dioscorus's ideas, which were based on 'Îsâ ('alaihi 's-salâm) being a god, formed the Monophysite, which was also called the Ya'qûbiyya sect, derived from the real name of Dioscorus, Ya'qûb (Jacob). Mercianus, the Byzantine emperor of the time, announced the decision of repudiation everywhere. Dioscorus fled and preached his beliefs in Jerusalem and Egypt. His followers worship 'Îsâ ('alaihi 's-salâm). Today's Suryânîs (Syriac speaking Christians) and Maronites in Iraq, Syria and Lebanon belong to the Ya'qûbiyya sect.

The sect accepted in the Kadiköy council and ratified by King

Mercianus is called Malakâiya (Melchite). It is similar to the sect accepted in the first ecumenical council held in Nicea. Their chief is the Patriarch of Antioch. They term the attributes Knowledge and Life as “Kalima” (Word) and “Rûh al-quds” (the Holy Ghost), respectively, which are called ‘uqnûm’ when they unite with man. They have three gods: ‘Father’, the uqnûm of existence, is one of them; Jesus is the ‘Son’; Mary (Mariam) is a goddess. They call ‘Îsâ (‘alaihi ‘s-salâm) **Jesus Christ**.

The seventy-two Christian sects are described in detail in the Arabic book **Izhâr ul-haqq** and in the Turkish book **Diyâ’ ul-qulûb**.^[1]

All these sects were loyal to the Pope in Rome until 446 [1054 A.D.]. All of them were called **Catholic**. In 1054, Michael Cirolarius, Patriarch of Constantinople, broke away from the Pope and began to administer the Eastern churches independently. These churches are called **Orthodox**. They follow the Ya’qûbiyya sect. In 923 (1517 A.D.), the German priest Luther revolted against the Pope in Rome and a number of churches followed him. They are called **Protestants**.]

As it is seen, most Christians are baser than Jews, and they will be punished more severely in the Hereafter because they both disbelieve Muhammad (‘alaihi ‘s-salâm) and trespass against the subject of Ulûhiyya (Divinity); they believe in the Trinity and worship ‘Îsâ (‘alaihi ‘s-salâm) and his mother Hadrat Mariam and divinize them; they also eat **maita** flesh.^[2] As for

[1] **Izhâr al-haqq** was printed in Arabic in Istanbul in 1280 (1864 A.D.). In this book, Rahmatullah Efendi of India (rahmat-Allâhi ta’âlâ ‘aleyh), who passed away in Mekka in 1306 A.H., writes in detail about the discussions he had with Christian priests in India in 1270 and in Istanbul later, and tells how he silenced them. Comments on these discussions were added in the Istanbul impression of the Persian book **Saif al-abrâr**. **Izhâr al-haqq** has two parts: the first part, which was translated into Turkish by Nûzheth Efendi, the Chief Secretary of the Ministry of Education, was printed with the title **Îzâh al-haqq** in Istanbul; the second part was translated into Turkish by Seyyid Ömer Fehmi bin Hasan in 1292 A.H. and was printed with the title **Ibrâz al-haqq** in Bosnia in 1293 (1876 A.D.). **Diyâ’ al-qulûb** by Is’haq Efendi of Harput was translated into English with the title **Could Not Answer** (in Istanbul in 1990).

[2] Islam prescribes who to kill an edible animal. When it is not killed in the prescribed manner, its flesh becomes **maita**, i.e. not edible.

Jews, they reject two prophets; but they know that Allâhu ta'âlâ is one, and they do not eat maita flesh. Nevertheless, Jews are more hostile towards Islam. Although a few Jews became polytheists like Christians by saying, “‘Uzair (Ezra) was Allah’s son,” they are all called ahl al-kitâb. The Orthodox, Catholics and Protestants read different versions of the Bible and claim that they follow ‘Îsâ (‘alaihi ‘s-salâm). However, each sect has many conflicting principles on creed and practice. All of them are called Nasârâ, Christians or ahl al-kitâb. Jews think of themselves as being in Mûsâ’s (‘alaihi ‘s-salâm) religion.^[1]

When our Prophet (‘alaihi ‘s-salâtu wa sallam) honoured the Hereafter with his presence in the eleventh year of the Hegira, Abû Bakr as-Siddîq (radiy-Allâhu ‘anh) became the Khalîfa, who, 13 years after the Hegira, passed away at the age of sixty-three. After him, ‘Umar al-Fârûq (radiy-Allâhu ‘anh) became the Khalîfa. He was martyred at the age of sixty-three, in 23 of the Hegira. After him, ‘Uthmân Dhu’n-Nûrain (radiy-Allâhu ‘anh) became the Khalîfa. He was martyred at the age of eighty-two, in the year 35 after the Hegira. Then, ‘Alî (radiy-Allâhu ta'âlâ ‘anh) became the Khalîfa. He was martyred in 40 A.H. when he was sixty-three. These four Khalîfas are called **al-Khulafâ’ ar-râshidîn**. Exactly as in the ‘Asr as-Sa’âdâ, the rules (ah’kâm) of the **Sharî’a** were carried out and righteousness, justice and freedom flourished everywhere during their caliphates. Rules of the Sharî’a were carried out without any misapplications. These four Khalîfas were the most exalted among all the as-Sahâbat al-kirâm (‘alaihimu ‘r-ridwân) and their superiority to one another was as in the order of the sequence of their caliphates.

In the time of Abû Bekr ‘radiy-allâhu anh’ Muslims went out of the Arabian Peninsula. They suppressed the tumults that had broken out in the peninsula, and struggled for the suppression of proselytes. After our Prophet (sall-Allâhu ‘alaihi wa sallam) honoured the Hereafter with his presence, rebellions broke out on the Arabian Peninsula. Abû Bakr (radiy-Allâhu ‘anh) quelled the rebellions and struggled to correct the apostates during his caliphate and re-established Muslim unity as had been the case

[1] In 1954, the population of the world was 2.444 billion. There were 322 million Muslims, 800 million Christians (128 million the Orthodox, 470 million Catholics and 202 million Protestants), 11 million Jews, and 1.311 billion polytheists and unbelievers, who did not believe in any heavenly book or any prophet.

during the 'Asr-as-Sa'âda. 'Umar (radiy-Allâhu 'anh), when he became the Khalîfa, delivered a speech:

“O Companions of the Messenger! 'radiy-Allâhu ta'âlâ 'anhum ajma'in'. Arabia can supply only the barley for your horses. Yet, Allâhu ta'âlâ has promised His Beloved (the Prophet) that He would give Muhammad's ('alaihi 's-salâm) Umma lands and homes in all parts of the world. Where are the soldiers to conquer those countries promised and to attain booties in this world and honours of ghâzî and martyr in the Hereafter? Where are the ghâzîs who will sacrifice their lives and heads and leave their homes to rescue the human slaves of Allâhu ta'âlâ from the paws of the cruel for the sake of Islam?”. With these words, he encouraged the Sahâbat al-kirâm ('alahimu 'r-ridwân) to go for jihâd and ghazâ. It was this speech of 'Umar's (radiy-Allâhu 'anh) that prompted the rapid enlargement of Islamic countries on three continents and the purification of millions of people from disbelief. Upon this speech, the Sahâbat al-kirâm ('alahimu 'r-ridwân) took a unanimous oath to make jihâd and to fight for Islam until death. With armed forces organized as the Khalîfa had commanded, Muslims left their homes and went out of Arabia and settled everywhere. Many of them did not come back and struggled till death where they had gone. Thus many countries were conquered in a short time. In those days, there were two great empires: the Byzantine and the Persian. Muslims overcame both. Especially, the Persian Empire collapsed altogether, and all her lands came into Muslims' possession. Inhabitants of these countries, being blessed with the honour of becoming Muslims, attained peace in this world and endless bliss in the Hereafter. During the times of 'Uthmân and 'Alî (radiy-Allâhu 'anhumâ), too, Muslims dedicated themselves to ghazâ. Nonetheless, during the caliphate of 'Uthmân (radiy-Allâhu 'anh) some people rose against the Khalîfa and martyred him. During the time of 'Alî (radiy-Allâhu 'anh) the Khârijî tumults arose. Differences among the Muslims commenced. And, since the greatest source of conquest and victory was unanimous unity, during their caliphates not so much land was conquered as had been the case during the time of 'Umar (radiy-Allâhu 'anh).

The era of al-Khulafâ ar-râshidîn lasted thirty years. These thirty years, like the time of the Prophet ('alaihi 's-salâm), passed in prosperity. After them, many bid'as and wrong paths appeared among Muslims and many people dissented from the right way.

Only those who believed and adapted themselves to the Sharf'a exactly as the Sahâbat al-kirâm (radiy-Allâhu ta'âlâ 'anhum ajma'in) had done were saved. Their way is that of **Ahl as-Sunnat wa'l-Jamâ'a**. This is the only correct way. The way which our Prophet ('alaihi 's-salâm) and his companions followed was the way which is shown by the scholars of the Ahl as-Sunna (rahmatullâhi ta'âlâ 'alaihim ajma'in). The wrong ways were forgotten in the course of time, and most Muslim countries today follow this correct way. Of those which were not compatible with the Ahl as-Sunnat wa 'l-Jamâ'a, there is only the Shî'ite group left. The Shî'ites claim, "The Caliphate was 'Alî's (radiy-Allâhu 'anh) right and Abu Bakr and 'Umar (radiy-Allâhu ta'âlâ anhumâ) deprived him of his right by force," and they slander most of the Sahâbat al-kirâm. [Today, those who are called Muslims and are known as the al-Ummat al-Muhammadiyya are almost entirely composed of the Ahl as-Sunna, the Shî'ites and the Wahnâbîs].^[1]

The Ahl as-Sunna, with respect to fiqh (actions, 'ibâdât), consists of four Madhhabs. The first one, the **Hanafî Madhhab**, was founded by al-Imâm al-a'zam Abu Hanîfa Nu'mân ibn Thâbit (rahmatullâhi 'aleyh). 'Hanîf' means 'a person who believes correctly, who clings to Islam.' 'Abu Hanîfa' means 'the father of true Muslims.' Al-Imâm al-a'zam did not have a daughter named 'Hanîfa.' The second of the four Madhhabs of the Ahl as-Sunna is the **Mâlikî Madhhab** of Imâm Mâlik ibn Anas (rahmatullâhi 'aleyh). The third one is the **Shâfi'î Madhhab** of Imâm Muhammed ibn Idrîs ash-Shâfi'î (rahmatullâhi 'aleyh). Hadrat Shâfi', a Sahâbî, was the grandfather of the Imâm's grandfather. That was why he and his Madhhab were called Shâfi'î. The fourth one is the **Hanbalî Madhhab** of Ahmad ibn Hanbal (rahmatullâhi 'aleyh). [As is written in the preface of **Radd al-mukhtâr** by Ibn 'Âbidîn, these four imâms were born in the hijrî years 80, 90, 150 (767 milâdî) and 164 and passed away in 150, 179, 204 and 241, respectively.]

With respect to i'tiqâd (beliefs), these four Madhhabs are not different from one another. All of them belong to the Ahl as-Sunna and their beliefs and the basis of their religion are the same. These four Imâms of the Muslims were great mujtahids recognized and believed by everybody. Yet they disagreed with

[1] Those zindîqs who are called Ahmadiyya (Qâdiyânîs) and Bahâ'îs have no connection with Islam. Both groups are disbelievers.

one another in some small affairs with respect to actions (the Sharî'a).

Because Allâhu ta'âlâ and His Prophet (sall-Allâhu ta'âlâ 'alaihi wa-salam) pitied Muslims, it was not declared clearly in Qur'ân al-kerîm and Hadîth ash-sherîf how some actions should be done.^[1] These actions had to be done by comparing them to those declared clearly. Among religious scholars, those who are capable of understanding how such actions are to be done after comparing them were called **mujtahid**. It was wâjib, that is, it was commanded in Qur'ân al-kerîm and Hadîth ash-sherîf for a mujtahid to strive with his utmost energy to find out how an action is to be done and, for him and for those who follow him, to perform it in accordance with his deduction or choice (**ijtihâd**), which, he thought, was most probably the right solution. A mujtahid's mistake in exploring the way of doing an action will not be regarded as a sin, and he will be rewarded in the Hereafter for his efforts, for man is commanded to work as much as he can. If he erred, he will be given one reward for his efforts. If he discovered what was correct, he will be rewarded ten times as much. All the Sahâbat al-kirâm (radiy-Allâhu ta'âlâ 'anhum ajma'in) were great scholars, that is, mujtahids. Among those who lived immediately after them, there were many great scholars capable of ijtihâd, and each of them was followed by very many people. With the passage of time, most of them were forgotten, and among the Ahl as-Sunna, only the four Madhhabs survived. Afterwards, lest someone might come forth and pretend to be a mujtahid and make up a heretical group, the Ahl as-Sunna did not follow any Madhhab other than these four. Millions of people among the Ahl as-Sunna followed one of these four Madhhabs. Since the beliefs of these four Madhhabs are the same, they do not consider one another wrong, nor do they regard one another as holders of bid'at or heretics. After saying that the right way is the way of these four Madhhabs, a Muslim thinks that his own Madhhab is more likely to be correct. Since Islam does not reveal clearly how the actions that are to be determined through ijtihâd should be done, it is possible for one's own Madhhab to be wrong and the remaining three

[1] If they had been declared clearly, it would have been fard or sunna to do them exactly as they were declared. Those who would not do the fard would be sinful and those who would slight them would become non-Muslims; life would be very difficult for Muslims.

Madhhabs to be right, and it is better for everyone to say, “The Madhhab I follow is right, but it may be wrong as well; the other three Madhhabs are wrong, but they may be right as well.” Thus, if there is no *kharāj* (compelling necessity), it is not permissible to mix the four Madhhabs with one another by doing one thing according to one Madhhab and another thing according to another. A person has to adapt himself in every respect to the Madhhab he follows by learning its teachings when there is no *haraj*.^[1]

Most scholars said that the Hanafî Madhhab was closer to being right. Therefore, this Madhhab settled in most Muslim countries. Almost all Muslims in Turkistan, India and Anatolia are Hanafîs. Western Africa is wholly Mâlikî. There are Mâlikîs in some coastal regions of India. Among the Kurds and in Egypt, Arabia and Daghistan, Shafi’îs are numerous. Hanbalîs are few; at one time there were many in Damascus and Baghdad.

The **Al-adillat ash-Shar’iyya** (documents, sources of Islam) consists of four parts: Qur’ân al-kerîm, al-Hadîth ash-sherîf, *ijmâ’ al-Umma* and *qiyâs al-fuqahâ’*.

When mujtahids could not see in Qur’ân al-kerîm clearly how an action is to be done, they would resort to Hadîth ash-sherîf. If they could not find it clearly in Hadîth ash-sherîf, either, they would declare that the action should be done in accordance with the *ijmâ’* on that action, if there had been any.^[2]

If the way of doing an action could not be found through the *ijmâ’*, either, then it would be necessary to follow the *qiyâs* of mujtahids. Imâm Mâlik (rahmatullâhi ’aleyh) said that, besides

[1] Yet, in case of **haraj** (utter difficulty, impossibility of doing an action in accordance with his own Madhhab), it is permissible for him to follow another Madhhab in this matter. And this brings about some conditions. He has to observe the conditions of the latter Madhhab concerning the affair when making use of this option. It is written in Ibni Âbidîn, in the chapter headlined **Nikâh-i-rij’î**, that the scholars of Hanafî Madhhab have issued a fatwâ permitting to imitate Mâlikî Madhhab in such cases.

[2] **Ijmâ’** means ‘unanimity, consensus; all of the Sahâbat al-kirâm’s commenting on or doing an action in the same manner.’ The *ijmâ’* of the Tâbi’ûn, who succeeded the Sahâbat al-kirâm, also is a document. What the people who succeeded them did or said is not *ijmâ’*, especially if they are today’s people or religion reformers or religiously ignorant people.

these four documents, the unanimity of the inhabitants of al-Madīnat al-munawwara of that time was a document. He said, “Their tradition [unanimity] was handed down from their fathers, from their grandfathers, and originally from Rasūlullah (sall-Allāhu ‘alaihi wa sallam).” He said that this document was more dependable than qiyās. Yet, the imāms of the other three Madhhabs did not consider the inhabitants of Medina a source for documentation.

There were two **methods for ijtihād**. One was the method of the ‘ulamā’ of Iraq, called the way of **ra’y** (choice) or the way of **qiyās** (comparison): if it was not declared clearly in Qur’ān al-kerīm or Hadīth ash-sherīf how to do an action, another action that was clearly expressed in Qur’ān al-kerīm or Hadīth ash-sherīf and which was similar to the action in question would be searched for. When it was found, the action in question would be compared to it and done in a similar way. After the Sahābat al-kirām, the leader of the mujtahids of this way was Imām al-a’zam Abu Hanīfa (rahmatullāhi ‘aleyh).

The second way was the way of the ‘ulamā’ of Hidjāz, called the way of **riwāya** (tradition). They considered the traditions of the inhabitants of al-Madīnat al-munawwara superior to qiyās. The greatest of the mujtahids of this way was Imām Mālik (rahmatullāhi ‘aleyh), who lived in al-Madīnat al-munawwara. Al-Imām ash-Shāfi’ī and Imām Ahmad ibn Hanbal (rahmatullāhi ta’ālā ‘alaihimā) attended his sohbat. Al-Imām ash-Shāfi’ī, after learning the way of Imām Mālik, went to Baghdad and learned the way of al-Imām al-a’zam (rahmatullāhi ta’ālā ‘aleyh) from his disciples and united these two methods. He established a new approach for ijtihād. Because he was a very eloquent and literary man, he understood the context of āyats and hadīths and decided on each action in accordance with an alternative he found more emphatic. When he could not find an alternative strong enough, he himself employed ijtihād according to the way of qiyās. Ahmad ibn Hanbal (rahmatullāhi ta’ālā ‘aleyh), too, went to Baghdad after learning the way of Imām Mālik (rahmatullāhi ta’ālā ‘aleyh). There, he acquired a method of qiyās from the disciples of al-Imām al-a’zam (rahmatullāhi ta’ālā ‘aleyh). Yet, because he had memorized a great many hadīths, he employed ijtihād first by examining the way whereby hadīths corroborated one another. Thus, he disagreed with the other three Madhhabs on many points concerning the rules of the Sharī’a.

The case of these four Madhhabs is similar to that of the

inhabitants of a town, the notables of which, when they encounter a new problem they cannot find in the law, assemble together and solve it by comparing it to a conformable paragraph of the law. Sometimes they cannot come to a mutual agreement. Some of them say that the purpose of the State is maintenance of towns for the comfort of the people. By reasoning and observing, they solve a problem by using the analogy between that case and a similar case which is defined directly in an article of the law. This procedure is like the Hanafî Madhhab. Others observe the behaviour of the officials coming from the capital and imitate them in this respect. They say that their behavior indicates the intention of the State. This method is like the Mâlikî Madhhab. Some others find out the way of doing an affair by studying the expressions and context of the law. They are similar to the Shâfi'î Madhhab. And some decide the way of doing an affair correctly by gathering the other articles of the law and comparing them with one another. They are like the Hanbalî Madhhab. Thus, each of the notables of the town finds a solution and says that his solution is correct and compatible with the law. But what the law approves of is only one of the four, and the other three are wrong. Yet their disagreement with the law is not out of their intention to oppose the law; they strive to carry out the orders of the State. Therefore, none of them is to be regarded guilty. They are likely to be appreciated for striving hard. But those who find out what is right will be appreciated more, and they will be rewarded. The case of the four Madhhabs is of this sort. The way Allâhu ta'âlâ likes is certainly only one of them. In an affair on which the four Madhhabs disagree with one another, one of them must be right and the other three wrong. But, since each imâm al-madhhab endeavoured to find out the right way, those who were wrong will be forgiven. They will even be rewarded, because our Prophet (sall-Allâhu 'alaihi wa sallam) said, **“There is no punishment for my Umma due to mistakes or forgetfulness.”** These differences among them only concern some insignificant affairs. Since there was complete agreement among them concerning beliefs and on most of the 'ibâdât, that is, the rules that are openly stated in Qur'ân al-kerîm and Hadîth ash-sherîf, they did not criticize one another.

[Question: “Wahhâbîs and those who read their books say. ‘The Madhhabs appeared in the second century of the Hegira. To which Madhhab did the Sahâba and the Tâbi'ûn belong?’ ”

Answer: An ‘imâm al-madhhab’ was a great scholar who

collected religious knowledge that he acquired from the Sahâbat-al-kirâm and which was clearly stated in Qur'ân al-kerîm and Hadîth ash-sherîf, and committed it to books. As for the teachings that were not declared clearly, he would examine them by comparing them to the ones declared clearly. “There were also many other imâms each having his own Madhhab during the time of the well-known four imâms. But those who followed them decreased in number over the centuries, and, as a result, none are left today.”^[1] Each Sahabî was a mujtahîd, a profound 'âlim, and an imâm al-madhhab. Each had his own Madhhab and was more exalted and learned than the four a'immat al-madhâhib. Their Madhhabs could have been more correct and superior. Yet, because they did not write books, their Madhhabs were forgotten. It soon became no longer possible to follow any Madhhab other than the four. Saying, “To which Madhhab did the Sahâba belong?” is like saying, “To which squadron does the colonel belong?” or, “To which class of the school does the physics master belong?”]

It is written in many books that four hundred years after the Hegira there were no longer any scholars capable of performing mutlaq (absolute) ijtihâd. The hadîth ash-sherîf on the 318th page of **Al-hadîqa** states that false, heretical men of religious post will increase in number. For this reason, every Sunnî Muslim today has to follow (**taqlîd**) one of the known four Madhhabs. That is, he has to read and adopt the '**ilm al-hâl** books of one of these four Madhhabs and have îmân and do all his actions in accordance with these books. Thus, he will become a member of one of these Madhhabs. A person who does not follow one of them cannot be a Sunnî but a **lâ-madhhabî** person, who either belongs to one of the seventy-two heretical groups or has become a non-Muslim.^[2]

The author of the book **Mizân-ul kubrâ** (rahmatullâhi ta'âlâ 'aleyh) writes in its preface: “All the forgotten Madhhabs and the present four are sahîh and valid. None of them is superior to any other, because they all depend on the same sources of Islam. Each Madhhab has those things which are easy to do (**rukhsa**) as

[1] **Al-hadîqa**, p. 318

[2] This fact is written in **Bahr, Hindiyya**, in the section on “Zabâyah” of **at-Tahtâwî** and in the section on “Bâghîs” of **Radd al-mukhtâr**. Furthermore, it is written on page 52 of **Al-basâ'ir** that the tafsîr by Ahmad Sâwî states that the same is written in the Sûrat al-Kahf.

well as difficult ones (**'azîma**). If a person, though he can do the 'azîma, tries to do the rukhsa instead, he will have made a game of Islam. He who has an excuse [unable to do the 'azîma] may do the rukhsa. His doing the rukhsa deserves as much thawâb as would be the case if he had done the 'azîma. It is wâjib for an able person to do the 'azîma instead of the rukhsa of his own Madhhab. Furthermore, if some action which has an easy way only in his own Madhhab has also a difficult way in another Madhhab, it will be wâjib for him to do the latter. One should very much avoid disliking the words of any of the a'immat al-madhâhib or hold one's own opinion superior to theirs. Others' knowledge and comprehension are next to nothing when compared with those of mujtahids."^[1] Since it is not permissible for a person who has no excuse to act in accordance with the rukhsa of his own Madhhab, it is understood that it is never permissible to search for the rukhsas of other Madhhabs, which is called the **talfiq** of Madhhabs.

The author of the book **Durr-ul-mukhtâr** (rahmatullâhi ta'âlâ 'aleyh) says in its preface and also it is said in **Radd-ul-mukhtâr**, an annotation book to Durr-ul-mukhtâr, "It is not sahîh to look for the rukhsas of the Madhhabs and to do an 'ibâda in accordance with them. For example, if the skin of a Shâfi'î with an ablution bleeds, his ablution does not break, while bleeding breaks the ablution of a Hanafî; on the other hand, a Shâfi'î's ablution breaks if a nâ-mahram woman's skin touches his skin, though it does not break according to the Hanafî Madhhab. Therefore, if a person's skin bleeds and touches a nâ-mahram woman's skin after he has made an ablution, the salât he performs with such an ablution is not sahîh. Likewise, it is bâtil (invalid, wrong) to follow another Madhhab while doing something according to a Madhhab. For example, if a dog touches a Shâfi'î who, according to his Madhhab, rubs lightly his wet hands on a small area of the hairy part of his own head when performing an ablution, it will not be sahîh for him to perform salât [without washing the surface the dog has touched] by also following the Mâlikî Madhhab. The salât of a person whom a dog has touched will not be sahîh according to the Shâfi'î Madhhab. However, according to the Mâlikî Madhhab, a dog is not religiously impure (najs), but one has to rub his wet hands on the entire hairy part of his head (when making ablution). Similarly,

[1] **Al-mîzân al-kubrâ**, preface.

divorce given under duress is saḥīḥ in the Hanafī Madhhab, but it is not saḥīḥ in the other three Madhhabs. Therefore, it is not permissible for this person to follow the Shāfi'ī Madhhab and go on being married with the woman whom he has divorced while remaining married at the same time to her sister by following the Hanafī Madhhab. It is not saḥīḥ, according to the unanimity of the 'ulamā' to make **tafīq** in doing an act, that is, to search for the rukhsas of the Madhhabs and to act in accordance with them. It is not permissible to do something without following one of the four Madhhabs."^[1] Furthermore, "It is permissible in the Shāfi'ī Madhhab to perform the early and late afternoon prayers together and the night and evening prayers together when there is an excuse, such as travelling and hard rain. It is not permissible in the Hanafī Madhhab. It is harām if a Hanafī, when he is travelling, performs the early afternoon prayer in the time of the late afternoon prayer without any pressing circumstance or difficulty to do so; it is never saḥīḥ for him to perform the late afternoon prayer in the time of the early afternoon prayer. But both cases are saḥīḥ in the Shāfi'ī Madhhab. When there is a great difficulty (haraj, mashaqqa) in doing something (e.g. an 'ibāda) according to one's own Madhhab, it is permissible for him to choose the easy way (rukhsa) of doing that thing in his own Madhhab. If there is difficulty in doing the rukhsa, too, it will be permissible to follow another Madhhab for that particular 'ibāda. But then he will have to perform the fard and wājib actions pertaining to that 'ibāda in the second Madhhab."^[2] A person who imitates another Madhhab when doing an act or 'ibāda does not go out of his Madhhab; he has not changed his Madhhab. Only, while doing that act, he has to observe the principles of the other Madhhab, too.

Ibn 'Abidīn (rahmatullāhi ta'ālā 'aleyh) writes: "If a Hanafī who has performed an ablution without formally intending to perform an ablution performs the early afternoon prayer with this ablution, it will be permissible; if he becomes a Shāfi'ī after the arrival of the time for the late afternoon prayer and performs the late afternoon prayer with this ablution, it will not be saḥīḥ. He has to intend formally to perform an ablution and perform an ablution again."^[3]

[1] **Durr al-mukhtār**, preface, and **Radd al-muhtār**, annotation to it.

[2] **ibid**, section on times of salāt.

[3] **Radd al-muhtār**, v. II. p. 542. A formal intention is farz in the Shāfi'ī Madhhab, whereas it is not fard in the Hanafī.

“If a person changes his Madhhab for worldly considerations without any religious necessity or without a necessity pertaining to knowledge, he makes a game of Islam. He must be punished. It is feared that he may die without îmân. Allâhu ta’âlâ declared: **‘Ask those who know.’** For this reason, it became wâjib to ask a mujtahid, that is, to follow a Madhhab. Following a Madhhab is possible either by saying what one’s Madhhab is or, without saying, by intending to be in it with one’s heart. To follow a Madhhab means to read, learn and act according to the teachings of the imâm al-madhhab. One cannot join a Madhhab by saying, ‘I am Hanafî,’ or ‘I am Shâfi’î,’ without learning or knowing it. Such people should learn how to perform ‘ibâdât from religious masters and from ‘ilm al-hâl books.^[1]

“A person who despises the Madhhabs and changes his Madhhab in order to choose the easy ways of doing something [that is, who unites the Madhhabs and selects and gathers their rukhsas] will not be accepted as a witness.”^[2]

Ibn ‘Âbidîn states in his preface that Hârûn ar-Rashîd, the Khalîfa, said to Imâm Mâlik, “I want to spread your books all over Muslim countries and order everybody to follow only these books.” Imâm Mâlik replied, “O Khalîfa! Don’t do that! Scholars’ differing into Madhhabs is Allâhu ta’âlâ’s compassion upon the Umma. Everyone follows the Madhhab he likes. All the Madhhabs are correct.”

A **‘Mu’min’** or **‘Muslim’** or **‘Muslimân’** is one who believes and accepts the Islamic teachings that were communicated to humanity through Muhammad (‘alaihi ‘s-salâm) by Allâhu ta’âlâ and which have spread over Muslim countries. These teachings were declared in Qur’ân al-kerîm and in thousands of hadîths. The as-Sahâbat al-kirâm heard them from the Prophet (sall-Allâhu ‘alaihi wa sallam). The **Salaf as-sâlihîn**, that is, the ‘ulamâ’ of Islam, who came after the Sahâbat al-kirâm in the second and third centuries, wrote them in their books as they heard them directly or through those who had heard them from the Sahâbat al-kirâm. Islamic scholars who succeeded them interpreted the knowledge reported by the Salaf as-sâlihîn differently and differed from one another; thus, seventy-three groups differing in the teachings pertaining to beliefs came into being. Only one of these groups did not follow their own thoughts and opinions or

[1] **Radd ul-mukhtâr**, section on ta’zîr.

[2] **ibid**, section on witness.

change or add anything in their interpretation. This group with correct credo is called the **Ahl as-Sunna** or **Sunnî**. The remaining seventy-two groups who dissented as a result of wrong interpretation and explanation of unclear ayâts and hadîths are called groups of **bid'a** (or **dalâla**, deviation, heresy) or the **lâ-madhabî**; they are Muslims, too, but they are in heresy.

Some people, instead of deriving the knowledge of belief from the books of the Salaf as-sâlihîn 'rahmatullâhi ta'âlâ alaihim ajma'in', interpret Qur'ân al-kerîm and Hadîth ash-sherîf in accordance with only their own minds and opinions; thus their creed deviates completely and they become disbelievers called **mulhids**. The **mulhid** thinks of himself as a sincere Muslim and of the Umma of Muhammad ('alaihi 's-salâm). The **munâfiq** introduces himself as a Muslim but is in another religion. The **zindîq** is an atheist and does not believe in any religion, but pretends to be a Muslim in order to make Muslims irreligious, atheistic. He strives to make reforms in Islam and to annihilate Islam by changing and defiling it. He is hostile to Islam. They are much more harmful than Jews and Christians. And so are freemasons.

The teachings that must be believed in order to be a Muslim are not only the six tenets of îmân. To be a Muslim, it is also obligatory to 'believe' that it is necessary to do the well-known fards and to avoid and not to do the harâm. A person who disbelieves the fact that it is one's primary duty to do the fards and to avoid the harâm loses his faith and becomes a **murtadd** (renegade, apostate, proselyte). A person who believes it but does not do one or more of the fards or commits one or more of the harâm is a Muslim, but he is a guilty, sinful Muslim. Such a Muslim is called a **fâsiq**. Doing the fards and abstaining from the harâm are called "performing 'ibâdâ." A Muslim who tries to do the 'ibâdât and who repents immediately when he has a fault is called **sâlih**.

Today, it is not excusable for a person who lives in the free world not to know the six tenets of îmân and the well-known fards and harâm. It is a grave sin not to learn them. It is necessary to learn them briefly and to teach them to one's children. If one neglects to learn them as a result of flippancy, one becomes a **kâfir** (disbeliever). Any non-Muslim who only says, "**Ashhadu an lâ ilâha ill'Allâh wa ashhadu anna Muhammadan 'abduhu wa Rasûluh,**" and knows and believes its meaning becomes a Muslim immediately. Yet, later on he has to

learn gradually the six tenets of î mân and the well-known fards and harâms for every Muslim, and Muslims who know them should teach him. If he does not learn them he goes out of Islam and becomes a **murtadd**. It is necessary to learn them from genuine **'ilm al-hâl** books written by the Ahl as-Sunna scholars.

The i'tiqâd or î mân of the four true, correct Madhhabs is the same. There is no difference between them in Islam. All of them hold the beliefs of the Ahl as-Sunna. Those who do not believe in the beliefs of the Ahl as-Sunna are called the people of **bid'a**, i.e. the **"lâ madhhabî."** They call themselves "members of the fifth madhhab." These words of theirs are not true. There is no such thing as a **"fifth madhhab."** Today there is no way other than learning the knowledge pertaining to religion from the 'ilm al-hâl books of one of these four Madhhabs. Everyone chooses the Madhhab that is easy for him to follow. He reads its books and learns it. He does everything compatibly with it, follows it, and becomes a member of it (**taqlîd**). Because it is easy for a person to learn what he hears and sees from his parents, a Muslim usually belongs to the Madhhab of his parents. The Madhhabs being not one but four is a facility for Muslims. It is permissible to leave one Madhhab and join another, yet it will take years to study and learn the new one, and the work done for learning the former one will be of no use and may even cause confusion while doing many things. It is by no means permissible to leave one Madhhab because one dislikes it, for Islamic scholars said that it will be disbelief (kufr) to dislike the Salaf as-sâlihîn or to say that they were ignorant.

Recently some people like Maudoodi of Pakistan and Sayyid Qutb and Rashîd Ridâ of Egypt have appeared. They and those who have been deceived by reading their books say that the four Madhhabs should be united and that Islam should be made easy by selecting and gathering the rukhsas of the four Madhhabs. They defend this idea with their short minds and deficient knowledge. A glance over their books will show at once the fact that they know nothing about tafsîr, hadîth, usûl or fiqh, and that they reveal their ignorance through their unsound logic and false writings. Consider the following:

1) The 'ulamâ' of the four madhhabs say, "The mulfiq's deduction is incorrect," that is, an 'ibâda performed by following more than one Madhhab at the same time will be bâtil (invalid), not sahîh, when this performance is not sahîh in any one of the Madhhabs. A person who does not obey the unanimity of the

'ulamâ' of the four Madhhabs (rahmatullâhi ta'âlâ 'alaihîm ajma'în) will not be in any Madhhab. He will be a lâ madhhabî. Deeds of such a lâ-madhhabî person will not be compatible with Islam. They will be worthless. He will have made a game of Islam.

2) Confining Muslims and their 'ibâdât to a single way will make Islam more difficult. Allâhu ta'âlâ and His Prophet (sall-Allâhu 'alaihi wa sallam) would have declared everything clearly if they wished it so and everything would be done by following only that one way. But, pitying human creatures, Allâhu ta'âlâ and His Messenger (sall-Allâhu 'alaihi wa sallam) did not declare everything clearly. Various Madhhabs came out as a result of the interpretations of the 'ulamâ' of the Ahl as-Sunna (rahmatullâhi ta'âlâ 'alaihîm ajma'în). When a person encounters some difficulty, he chooses an easy way in his own Madhhab. In case of greater difficulty, he follows another Madhhab and does that action easily. There would be no such facility in case there were only one Madhhab. The lâ-madhhabî who think that they are collecting the rukhsas to establish a single system of easy ways are, in actual fact, inventing difficulties for Muslims, probably without being aware of what they are doing.

3) An attempt to do one part of an 'ibâda according to one Madhhab and another part according to another Madhhab will mean to mistrust the knowledge of the imâm of the former Madhhab. As is written above, it will be kufr to say that the Salaf as-sâlihîn (rahmatullâhi ta'âlâ 'alaihîm ajma'în) were ignorant.

History has witnessed many people who wanted to make changes in 'ibâdât and who insulted the 'ulamâ' of the Ahl as-Sunna (rahmatullâhi ta'âlâ 'alaihîm ajma'în). It is obvious that the people who say it is necessary to select the rukhsas of the Madhhabs and to abolish the four Madhhabs cannot even correctly read or understand one page of the a'immat al-madhâhib's books. For, understanding the Madhhabs and the superiority of the a'imma requires being deeply learned. A person who is profoundly learned will not lead people to ruination by opening an ignorant, stupid path. Believing the ignorant and heretical people, who have appeared in the course of history, leads one to perdition. Following the 'ulamâ' of the **Ahl as-Sunna**, who have come in every century for fourteen hundred years and who have been praised in hadîths, guides to happiness. We, too, should hold fast to the right way of our ancestors, of those pious, pure Muslims, of those martyrs who

sacrificed their lives for the Name of Allâhu ta'âlâ and for the promulgation of Islam. And we should not be deceived by the poisonous, harmful articles of upstart reformers!

Unfortunately, the poisonous ideas of 'Abduh, the chief of the Cairo Masonic Lodge, have recently spread in Jâmi' al-Azhar in Egypt; thus, in Egypt there have appeared **religion reformers** such as Rashîd Ridâ; Mustafâ al-Marâghî, rector of the Jâmi' al-Azhar; 'Abd al-Majîd as-Salîm, muftî of Cairo; Mahmûd ash-Shaltut; Tantawî al-Jawharî; 'Abd ar-Râziq Pasha; Zakî al-Mubâarak; Farîd al-Wajdî; 'Abbâs 'Aqqâd; Ahmad Amîn; Doctor Tahâ Husain Pasha; Qâsim Amîn; and Hasan al-Bannâ. Even more unfortunately, as was done to their master 'Abduh, these have been regarded as "modern Muslim scholars," and their books have been translated into many languages. They have caused many ignorant religious men and young Muslims to slip out of the right way.

The Great Muslim scholar Sayyid 'Abdulahakîm-i Arwâsî (rahmatullâhi 'aleyh), the mujaddid of the fourteenth century of the Hegira, said: "'Abduh, Muftî of Cairo, could not understand the greatness of the 'ulamâ' of Islam. He sold himself to the enemies of Islam and at last became a freemason and one of the ferocious disbelievers who have been demolishing Islam insidiously."

Those who rolled down into disbelief or bid'a or heresy, like 'Abduh, always competed with one another in misleading also those young religious men who succeeded them. They pioneered the disasters which were prophesied in hadîth ash-sherîf, **"Ruin of my Umma will come through the fâjir (heretical) men of religious authority."**

After 'Abduh's death in Egypt in 1323 (1905 A.D.), the novices whom he trained in Egypt did not stay idle; they published numerous harmful books which incurred manifestation of a Divine Curse and Wrath. One of them is the book **Muhâwarât** by Rashîd Ridâ. In this book, he attacked, like his master, the four Madhhabs of the Ahl as-Sunna and, thinking of the Madhhabs as idealistic differences and misrepresenting the methods and conditions of ijtihâd as reactionary controversies, went so far into heresy as to say that they had broken Islamic unity. He simply made fun of millions of true Muslims who have been following one of the four Madhhabs for a thousand years. He journeyed as far away from Islam as to search for the ways of

meeting contemporary needs in changing of Islam. The only thing that is common among religion reformers is that each of them introduces himself as a real Muslim and an Islamic scholar of extensive knowledge who has comprehended real Islam and modern needs. They describe as “imitators who think vulgarly” those true, pious Muslims who have read and understood Islamic books and who have been following in the footsteps of the ‘ulamâ’ of the Ahl as-Sunna, who were given the good news that they were Rasûlullah’s (‘alaihi ‘s-salâm) inheritors and who were praised in the hadîth ash-sherif: **“Their time is the best of times.”** The reformers’ declamations and articles show clearly that they know nothing of the rules of Islam or the teachings of fiqh; that is, they are devoid of religious knowledge and are grossly ignorant. In the hadîths, **“The highest people are the scholars who have îmân”**; **“The ‘ulamâ’ of the religion are the prophets’ inheritors”**; **“The heart’s knowledge is a secret of Allâhu ta’âlâ’s mysteries”**; **“The âlim’s sleep is an ‘ibâda”**; **“Revere the ‘ulamâ’ of my Umma! They are the stars on the earth”**; **“The ‘ulamâ’ will intercede on the Day of Judgement”**; **“The fuqâhâ’ are inestimable. It is an ‘ibâda to be in their company,”** and **“An ‘âlim among his disciples is like a Prophet among his Umma,”** does our Prophet (sall-Allâhu ‘alaihi wa sallam) praise the Ahl as-Sunna scholars of thirteen hundred years or ‘Abduh and his novices, the upstarts who sprang up later? The question is answered by our master Rasûlullah (sall-Allâhu ‘alaihi wa sallam) again: **“Each century will be worse than the century prior to it. Thus it will go on worsening till Doomsday!”** and **“As Doomsday draws near, men of religious post will be more rotten, more putrid than putrefied donkey flesh.”** These hadîths are written in **Mukhtasaru Tadhkirat al-Qurtubî**. All Islamic scholars and thousands of Awliyâ’, whom Rasûlullah (sall-Allâhu ‘alaihi wa sallam) praised and lauded, unanimously say that the way which has been given the good news of salvation from Hell is the way of those ‘ulamâ’ who are called the **Ahl as-Sunnat wa ‘l-Jamâ’a**, and that those who are not Sunnî will go to Hell. They also say unanimously that **talfiq** (unification), that is, selecting and gathering the rukhsas of the four Madhhabs and making up a single false Madhhab, is wrong and absurd.

Will a reasonable person follow the way of the Ahl as-Sunna, which has been praised unanimously by the ‘ulamâ’ of Islam (rahmatullâhi ta’âlâ ‘alaihim ajma’in), who have come during the period of a millennium, or will he believe the so-called “cultured,

progressive” people who are unaware of Islam and who have sprung up within the last hundred years?

Eminent and talkative ones of the seventy-two heretical groups, who the Hadîth ash-sherîf states will go to Hell, have always attacked the ‘ulamâ’ of the Ahl as-Sunna (rahmatullâhi ta’âlâ ‘alaihi ajma’în) and attempted to censure these blessed Muslims; yet they have been disgraced with answers corroborated with âyats and hadîths. Seeing that they were unsuccessful with knowledge against the Ahl as-Sunna, they embarked on raid and murder, killing thousands of Muslims in every century. On the other hand, members of the four Madhhabs of the Ahl as-Sunna have always loved one another and lived brotherly.

Rasûlullah (sall-Allâhu ‘alaihi wa sallam) declared: “**Muslims’ parting into Madhhabs in matters of daily life is Allâhu ta’âlâ’s compassion** [for them].” But such religion reformers as Rashîd Ridâ, who was born in 1282 (1865 A.D.) and died suddenly in Cairo in 1354 (1935 A.D.), said that they would establish Islamic unity by uniting the four Madhhabs. But our Prophet (sall-Allâhu ‘alaihi wa sallam) commanded all Muslims throughout the world to unite on one single way of îmân, on the right way of his four Khalîfas. By working together, the ‘ulamâ’ of Islam (rahmatullâhi ta’âlâ ‘alaihi ajma’în) searched and studied the four Khalîfas’ way of îmân and transferred it into books. They named this unique way, which our Prophet had commanded, **Ahl as-Sunnat wa ‘l-Jamâ’a**. Muslims all over the world have to unite on this single way of the **Ahl as-Sunna**. Those who wish for unity in Islam, if they are sincere in their words, should join this established union. But unfortunately, freemasons and zindîqs, who have been trying to demolish Islam insidiously, have always deceived Muslims with such false words as ‘unity’ and, under the mask of their slogan, “We shall bring cooperation,” have broken the “unity of îmân” into pieces.

Enemies of Islam have been trying to annihilate Islam since the time of our Prophet. Today, freemasons, communists, Jews and Christians attack with various plans. Also, those heretical Muslims, who, as it was declared, will go to Hell, play tricks and slander the Ahl as-Sunna, the followers of the right way, and mislead Muslims off the true way. Thus they cooperate with the enemies of Islam in order to demolish the Ahl as-Sunna. These attacks also have been pioneered by the **British**, who have employed all their imperial resources, treasuries, armed forces,

fleets, technology, politicians and writers in this base war of theirs. So they have demolished the world's two greatest Muslim states that had been protectors of the Ahl as-Sunna, namely the Gurgâniyya State in India and the Ottoman Islamic Empire, which had extended over three continents. They have annihilated Islam's valuable books in all countries and swept away Islamic teachings from many countries. In the Second World War, communists were about to perish altogether, when they received a last-ditch British succor, which helped them to regain their strength and spread all over the world. In 1917, British Prime Minister (1902-5) James Balfour established the **Zionist** organization, which worked for the reestablishment of a Jewish state in Palestine, a holy place for Muslims, and the continuous support given to this organization by the British Government resulted in the establishment of the State of Israel in 1366 (1947 A.D.). It is the British Government, again, that caused the establishment of the Wahhâbite State in 1351 (1932 A.D.) by delivering to the Sons of Sa'ûd the Arabian Peninsula they had grasped from the Ottomans. Thus they dealt the biggest blow to Islam.

Abdurrashîd Ibrahim Efendi says in a passage entitled "The Hostility of the British Towards Islam" in the second volume of the Turkish book **Âlam-i Islâm** printed in Istanbul in 1328 (1910 A.D.): "It was the first aim of the British to abrogate the Caliphate of Muslims as soon as possible. It was a plot arranged by them to encourage Crimean Turks to revolt against the Ottoman State so that they could demolish the Caliphate. Their secret and tricky intention was seen clearly through the Treaty of Paris. They exposed the hostility in their hearts in the propositions which they made in the Lozan Treaty, which was held in 1923. Whatever the disguise, all the disasters that fell upon the Turks were always caused by the British. To destroy Islam has ever been the main political aim of British politicians, for they have always feared Islam. They have been using mercenary consciences to deceive Muslims. These treacherous and hypocritical people are presented by the British as Islamic scholars. In short, the greatest enemy of Islam are the British."

Not only were Muslim countries stained with blood by the British for hundreds of years, but also Scotch freemasons deceived thousands of Muslims and religious men, made them freemasons, and through such empty words as "helping humanity, brotherhood," caused them to dissent from Islam and

become apostates willingly. In order to annihilate Islam throughly, they used these apostate masons as tools. Thus, freemasons such as Mustafâ Rashîd Pasha, 'Âlî Pasha, Fuad Pasha, Midhat Pasha and Tal'at Pasha were used to demolish Islamic states. Freemasons such as Jamâl ad-dîn al-Afghânî, Muhammad 'Abduh and novices trained by them were the cat's paws in defiling and annihilating Islamic knowledge. Of the hundreds of destructive and subversive books written by these masons, who occupied religious posts, the book **Muhâwarât** by the Egyptian Rashîd Ridâ has been translated into many languages and distributed in Islamic countries; with this method, they have been trying to defile Muslims' religion and faith. And it is seen that those young religious men who have not read or understood the books of the 'ulamâ' of the Ahl as-Sunna (rahmatullâhi ta'âlâ 'alaihîm ajma'in) have been seized by this current and pushed into perdition and have also brought perdition to others.

The book **Muhâwarât** attacks the four Madhhabs of the Ahl as-Sunna, denies **ijmâ' al-Umma**, one of the four sources of Islamic knowledge, and says that everybody should act upon what he deduces from the Book (Qur'ân al-Kerîm) and the Sunna (Hadîth ash-sherîf); thus, it attempts to exterminate Islamic teachings.^[1]

It is said at the end of the book **Hulâsat-ut-tahqîq** that a Muslim either has become a mujtahid or has not reached the grade of ijthâd. A mujtahid is either **mutlaq** (absolute) or **muqayyad** (belonging to a Madhhab). It is not permissible for a mujtahid mutlaq to follow another mujtahid; he has to follow his own ijthâd. However, it is wâjib for a mujtahid muqayyad to follow the methods of the Madhhab of a mujtahid mutlaq; and he acts upon his own ijthâd which he employs in accordance with these methods.

[1] In order to inform Muslim brothers of the tricks and harms of this book, we prepared our **Answer to an Enemy of Islam** in 1394 (1974 A.D.) and published it in Turkish and English. Also, seeing that the book **Khulâsat at-tahqîq fî bayâni hukmi 't-taqlîd wa 't-talfîq** by the great Muslim scholar 'Abd al-Ghanî an-Nabulusî (rahmatullâhi ta'âlâ 'aleyh) and the book **Hujjat-Allâhi 'ala 'l-âlamîn** by Yûsuf an-Nabhânî (rahmatullâhi ta'âlâ 'aleyh) and **Saif al-abrâr** by Muhammad 'Abd ar-Rahmân as-Silhatî 'rahmatullâhi ta'âlâ aleyh', one of the 'ulamâ' of India, were the exact refutations to this harmful book, we reproduced these books by offset process and published them.

A person who is not a mujtahid should follow whichever one he likes of the four Madhhabs. However, when doing an act in accordance with a certain Madhhab, he has to observe all the conditions required by that Madhhab for it to be sahih. If he does not observe even one of the conditions, his act will not be sahih; it has been stated unanimously that such an act will be in vain (batil). Though it is not a must for him to believe that his Madhhab is superior, it will be good if he believes so. **Talfiq**, that is, to do any 'ibâda or any act in accordance with the rules of more than one Madhhab that disagree with one another or, to put it more clearly, to select eclectically those rules of these Madhhabs which disagree with one another in performing that 'ibâda, means to go out of the four Madhhabs and to make up a fifth Madhhab. This 'ibâda will not be sahih in any of the Madhhabs mixed with one another; it will be in vain and will mean to make a game of Islam. For example, if some najâsa has been dropped into a certain amount of water of less than **hawd kabîr** and more than **qullatain**^[1] and if the colour, taste or odor of the water has not changed and if a person performs ablution with this water without intending formally (niyya) to perform an ablution and if he does not wash certain parts of his body in the prescribed succession and if he does not rub his hands against them and if he does not wash them one right after another and if he begins his ablution without saying the Basmala, his ablution will not be sahih according to any of the four a'immat al-madhhab. He who says that it is sahih will have made up a fifth Madhhab. Even a mujtahid cannot give a fifth opinion disagreeing with the unanimity of the four Madhhabs. [The amount of water equaling a **qullatain** was explained in detail in the seventh chapter of the fourth fascicle of the book **Endless Bliss.**] Sadr ash-Sharî'a writes in his book **Tawdhîh**, "When two different views concerning something were transmitted from the Sahâbat al-kirâm, the posterior 'ulamâ' were not permitted to propose a third one according to unanimity. There are also those (scholars) who said that the 'ulamâ' of every century would be like the Sahâbat al-kirâm." Molla Khusraw (rahmatullâhi ta'âlâ 'aleyh) wrote in his work **Mir'ât al-usûl**, "When two different views about doing something were transmitted from the scholars of the first century, it was not permissible, according to ijmâ', to

[1] **Hawd kabîr**, 'great pool' of at least 25 square meters; **qullatain**, 217.75 kg.

give a third view. It is saḥīḥ to say that the 'ulamâ' of every century were like the as-Sahâbat al-kirâm." Jalâl ad-dîn al-mihâllî, the first author of the tafsîr book **al-Jalâlain**, says in the commentary to **Jam' al-Jawâmi'** by as-Suyûtî, "It is harâm to disagree with ijmâ'. It is prohibited in Qur'ân al-kerîm. For this reason, it is harâm to express a third opinion about something on which the Salaf as-shalihîn disagreed."

"One's doing an 'ibâda by following rules of the two, three or four Madhhabs disagreeing with one another is disobedience to the ijmâ' of these Madhhabs; such an 'ibâda will not be saḥīḥ in any of these Madhhabs. That is, **tafīq** is not permissible. Qâsim ibn Qatlûbagha writes in **At-tas'hîh**, "It is unanimously stated that it is not saḥīḥ to do an 'ibâda by following two different ijtiḥâds. For this reason, if a person, while performing an ablution, does not rub his wet hands over all his head and if then a dog touches him and then he performs salât, his salât will not be saḥīḥ. It is also written in the book **Tawqîf al-hukkâm** by Shihâb ab-dîn Ahmad ibn al-'Imâd (rahmatullâhi ta'âlâ 'aleyh), a Shâfi'î scholar, that such a salât will be wrong according to the unanimity." According to Imâm Mâlik and al-Imâm ash-Shâfi'î (rahmatullâhi ta'âlâ 'alahimâ), the ablution and salât of such a person will not be saḥīḥ because, according to the former imâm, he did not rub his wet hands on his whole head and, according to the latter imâm, he touched a dog.

Muhammad al-Baghdâdî (rahmatullâhi ta'âlâ 'aleyh), a Hanafî scholar, writes in his booklet **Taqlîd**, "There are three stipulations for imitating another Madhhab. The first one, which is also written by Ibn Humâm in his work, **Tahrîr**, is that a person cannot finish in another Madhhab an 'ibâda which he began in accordance with his own Madhhab. For example, he cannot perform salât in accordance with the Shâfi'î Madhhab with an ablution which he performed in accordance with the Hanafî Madhhab. The second stipulation, as quoted by Ibn Humâm in his **Tahrîr** from Ahmad ibn Idrîs al-Qarâfî, is that the 'ibâdat he is doing should not be considered invalid by both of the Madhhabs he is following; if he, while performing an ablution, follows the Shâfi'î Madhhab and does not rub his hand on those parts of his body he has to wash in an ablution, and then if he touches a woman [he is permitted to marry] thinking his ablution will not break by doing so according to the Mâlikî Madhhab, the salât he performs with this ablution will not be saḥīḥ according to either Madhhab. The third stipulation is that one should not seek

after the rukhsas of the Madhhabs.” Imâm an-Nawawî and many other ‘ulamâ’ emphasized the importance of this stipulation. Ibn Humâm did not state this stipulation. Hasan ash-Sharnblâfî writes in his **Al-’iqd al-farîd**, “The nikâh performed without the presence of the **walî** (guardian of either of the intended couple who is not yet pubescent) by following the Hanafî Madhhab or that which is performed without the presence of eye-witnesses by following the Mâlikî Madhhab, will be sahîh. However, the nikâh performed with the absence of both the guardian and the eye-witnesses will not be sahîh. Because it would be very difficult for the common people to observe this third stipulation they have been prohibited to imitate another Madhhab unless there is a pressing necessity (darûra) to do so. It has been said that it will not be sahîh to imitate another Madhhab without consulting an ‘âlim.”

Ismâ’îl an-Nablusî (rahmatullâhi ta’âlâ ‘aleyh), in his annotation to the commentary for **Ad-durar**, refers to **Al-’iqd al-farîd** and says, “One does not have to remain attached to a Madhhab. He can do an ‘ibâda of his by imitating another Madhhab as well. But then he has to observe all the conditions required in that Madhhab for that ‘ibâda. He can perform two ibâdas not related to each other in two different ways by following two different Madhhabs.” The necessity of observing all of the conditions when imitating another Madhhab exposes the fact that unification (talfîq) of the Madhhabs is not sahîh.

‘Abd ar-Rahmân al-’Imâdî (rahmatullâhi ta’âlâ ‘aleyh), a Hanafî scholar, says in his book **Al-muqaddima**, “A person can imitate any of the three Madhhabs other than his when there is a pressing necessity. Yet, he has to observe all the conditions required in that Madhhab for that ‘ibâda. For example, a Hanafî who performs an ablution from a qullatain amount of water stained with najâsa by imitating the Shâfi’î Madhhab, has to intend formally for performing the ablution, has to rub his hand on those parts of his body that have to be washed in ablution, has to recite al-Fâtiha when performing the salât behind the imâm [in congregation], and must certainly observe ta’dîl al-arkân. It has been stated unanimously that his salât will not be sahîh if he does not do all of these.” His remark ‘pressing necessity’ for imitating another madhhab was superfluous. By ‘necessity’ he must have meant the ‘need’ for imitating; for, according to the majority of the ‘ulamâ’, one does not have to follow continuously the same Madhhab. One can follow another Madhhab if a difficulty (haraj)

appears while following one's Madhhab. All of what has been written so far shows that unification (talfîq) of the Madhhab is not sahîh.

Ibn Humâm's work **Tahrîr** does not contain any statements indicating that talfîq is sahîh. Muhammad al-Baghdâdî and al-Imâm al-Manâwî write that Ibn Humâm says in the book **Fath al-qadîr**: "It is a sin to transfer oneself to another Madhhab by using an ijtihâd or a document as a proof. Ta'zîr (chastisement) should be inflicted on such a person. It is even worse to transfer without an ijtihâd, a support. To transfer (in this context) means to act and perform an 'ibâdât in accordance with another Madhhab. One cannot transfer by only saying that one has transferred. This is called a promise, not a transfer. Even if one says so, one does not have to follow that Madhhab. The âyat al-kerîma, '**Ask those who know about what you do not know,**' commands us to ask a person who is known [strongly thought] to be an 'âlim about a (religious) rule. Scholars' prohibition against changing one's Madhhab is intended to prevent an attempt at collecting the rukhsas of the Madhhab. To many scholars, every Muslim can follow the ijtihâd which comes easier to him in different matters." If an ignoramus says that Ibn Humâm's last statement shows that unification of the Madhhab is sahîh, this reasoning of his is wrong; for, the statement shows that one action shall be done entirely in accordance with a single Madhhab, not by following more than one Madhhab. Those who do not belong to a Madhhab and religion reformers who cannot understand this put forward Ibn Humâm as a false witness for themselves. On the contrary, Ibn Humâm writes clearly in his work **Tahrîr** that unification of the Madhhab is not permissible.

Religion reformers point to Ibn Nujaim's (rahmatullâhi ta'âlâ 'aleyh) writing as an example for permission for talfîq, which says, "It is written in a fatwâ issued by Qâdî-Khân that if a piece of land area devoted to a waqf is sold at a ghaban fâhish price, it will be unlawful, according to Abû Yûsuf (rahmatullâhi ta'âlâ 'aleyh), because of the ghaban fâhish price. On the other hand, according to Abû Hanîfa, it is permissible for the deputy to sell it at ghaban fâhish (exorbitant) price; so the two ijtihâds are unified to make the sale sahîh." However, the talfîq in this example takes place within the same one Madhhab. Both judgements are the results of the same Usûl. Not so is the case with the talfîq of two Madhhab. Another evidence showing that Ibn Nujaim does not say that talfîq is permissible is his own

statement, “A person who becomes imâm for a jamâ’at whose members are in another Madhhab (and conducts the namâz in jamâ’at) has to observe the principles of that Madhhab, too,” which exists in **Bahr-ur-râiq**, a commentary he prepared for the book **Kanz**.^[1] At this point we end our translation from the final part of the book **Khulâsa-t-ut-tahqîq**.

Muhammad ‘Abd ar-Rahmân as-Silhatî (rahmatullâhi ta’âlâ ‘aleyh), a scholar of India, wrote in his Persian book **Saif al-abrâr al-maslûl ‘ala ‘l-fujjâr**, “While explaining the hadîth ash-sherîf, **‘Make it easy! Do not make it difficult!’** in his explanation of **Mishkât**, ‘Allâma Hâfiz Hasan ibn Muhammad at-Tayyibî^[2] (rahmatullâhi ta’âlâ ‘aleyh) says, “A person who gathers the easy ways of the Madhhabs becomes a zindîq.” In summary:

1) Every Muslim has to follow one of the four Madhhabs when he performs an ‘ibâda or an act. It is not permissible to follow any ‘âlim who is not in one of the four Sunnî Madhhabs.

2) Every Muslim may follow any of the four Madhhabs which he likes and which comes easier to him. He may carry out an ‘ibâda (or an act) in accordance with one Madhhab and another ibâda in accordance with another Madhhab.

3) As for carrying out an ‘ibâda in accordance with more than one Madhhab, it will be necessary to observe all the requirements of one of these Madhhabs for the soundness of that ‘ibâda, and for that ‘ibâda to be sahih in that Madhhab. This is called **taqwâ**, and is very good. One would have followed (**taqlîd**) that Madhhab and would have observed the conditions in the other Madhhabs. Following a Madhhab is permissible provided one will observe all its conditions. If one’s ‘ibâda is not sahih according to any of the Madhhabs he follows, this is called **tafîq**, which is never permissible.

4) One does not have to always remain attached to the Madhhab one has chosen. One can transfer oneself to another Madhhab any time one likes. Adapting oneself to any Madhhab requires learning well the teachings of fiqh in that Madhhab, which can be learned from ‘ilm al-hâl books. Therefore, it will be easier to remain attached to one madhhab all the time. It is difficult to transfer oneself to or, for an affair, to imitate another

[1] **Khulâsat at-tahqîq**, final part.

[2] At-Tayyibî passed away in Damascus in 743 (1343 A.D.). First edition of his book was published in India in 1300 (1882 A.D.).

Madhhab. It can be done only in case of a necessity, that is, when there is haraj, and on condition that one shall observe all its conditions.

Because it is also very difficult to learn the knowledge of fiqh in another Madhhab, scholars of fiqh prohibited the ignorant, that is, those who do not have knowledge of fiqh, to imitate another Madhhab. For example, it is written in **Bahr al-fatâwâ**, “If a person in the Hanafî Madhhab has a wound bleeding continuously and if it is difficult for him to make an ablution at every prayer time, it is not permissible for him to perform salât as prescribed in the Shâfi’î Madhhab without observing the conditions of this Madhhab.” Ibn ’Âbidîn explains this in detail in the chapter about “Ta’zîr.” In order to protect the ignorant’s ’ibâdât against corruption, scholars of the Ahl as-Sunna (rahmatullâhi ta’âlâ ’alaihîm ajma’în) did not permit them to imitate another Madhhab except in case of haraj.

At-Tahtâwî writes: “Some scholars of tafsîr say that the 103rd âyat of Sûrat Âl-i ’Imrân, **‘Hold fast to Allâhu ta’âlâ’s rope,’** means, ‘Hold fast to what the fuqahâ say.’ People who do not follow books of fiqh will fall into heresy, be deprived of the aid of Allâhu ta’âlâ, and be burned in the fire of Hell. O Believers! Meditate over this âyat-i kerîma and cling to the group of the **Ahl as-Sunnat wa l’-Jamâ’a**, who have been given the glad tidings that they shall be saved from Hell. Allâhu ta’âlâ’s approval and help are only for those who are in this group. Allâhu ta’âlâ will treat those who are not in this group with wrath and torment in Hell. Today, belonging to the Ahl as-Sunna requires following one of the four Madhhabs; one who does not follow one of the four Madhhabs is a man of bid’a and will go to Hell.”^[1] A person who has gathered the easy ways of the four Madhhabs will not have followed any of the four Madhhabs. As it is seen, one who does not follow any of the four Madhhabs is a lâ-madhhabî. One who makes talfîq of the four Madhhabs, that is, by mixing the four, acts according to any Madhhab that comes easy to him, is a lâ-madhhabî, too. Also, one who follows one of the four Madhhabs but holds a belief unconformable to the Ahl as-Sunna is a lâ-madhhabî. These three are not Sunnîs, they are people of bid’a who follow heresy (dalâla). True Muslims, however, follow one of the four Madhhabs, that is, the ‘true way.’

[1] At-Tahtâwî’s commentary to **Durr al-mukhtâr**, section on ‘Zabâyah’.

2 — THE FAITH OF THE AHL AS-SUNNA

Imâm Muhammad al-Ghazâlî (rahmatullâhi 'aleyh) writes in his book **Kimyâ-i Sa'âdat**: “When someone becomes a Muslim, it will primarily be fard for him to know and believe in the meaning of the phrase **Lâ ilâha ill-Allâh, Muhammadun Rasûl-Allâh**. This phrase is called the **kalimat at-tawhîd**. It is sufficient for every Muslim to believe without any doubt what this phrase means. It is not fard for him to prove it with evidence or to satisfy his mind. Rasûlullah (sall-Allâhu 'alaihi wa sallam) did not command the Arabs to know or to mention the relevant proofs or to search and clarify any possible doubts. He commanded them to believe only and not to doubt. It is enough for everybody also to believe superficially. Yet it is fard kifâya that there should exist a few 'âlims in every town. It is wâjib for these 'âlims to know the proofs, to remove the doubts and to answer the questions. They are like shepherds for Muslims. On the one hand, they teach them the knowledge of îmân, which is the knowledge of belief, and, on the other hand, they answer the slanders of the enemies of Islam.

Qur'ân al-kerîm stated the meaning of the **kalimat at-tawhîd** and Rasûlullah (sall-Allâhu 'alaihi wa sallam) explained what is declared in it. All the Sahâbat al-kirâm learned these explanations and conveyed them to those who came after them. The exalted scholars who conveyed to us what the Sahâbat al-kirâm had conveyed, by committing them to their books without making any alterations in them, are called the **Ahl as-Sunna**. Everybody has to learn the i'tiqâd of the Ahl as-Sunna and to unite and love one another. The seed of happiness is in this i'tiqâd and in this unification.

The 'ulamâ' of the Âhl as-Sunna explain the meaning of the **kalimat at-tawhîd** as follows: Men were nonexistent. They were created later. They have one Creator. He is the One who has created everything. The Creator is one. He does not have a partner or a likeness. There is no second He. He has been ever-existent; His existence did not have a beginning. He will be ever-existent; there is no end to His existence. He will not cease to exist. His existence is always necessary. His nonexistence is impossible. His existence is of Himself. He does not need any means. There is nothing that will not need Him. He is the One who creates everything and makes them go on existing. He is not material or a thing. He is not at a place or in any substance. He

does not have a shape and cannot be measured. It cannot be asked how He is; when we say 'He,' none of the things which occur to the mind or which we can imagine is He. He is unlike these. All of them are His creatures. He is not like His creatures. He is the creator of everything that occurs to mind, every illusion and every delusion. He is not above, below or at one side. He does not have a place. Every being is below the 'Arsh. And the 'Arsh is under His Power, under His Omnipotence. He is above the 'Arsh. Yet this does not mean that the 'Arsh carries Him. The 'Arsh exists with His Favour and in His Omnipotence. He is the same now as He was in eternity, in eternal past. He will always be the same in the everlasting future as He had been before creating the 'Arsh. No change occurs in Him. He has His own attributes. His attributes called **as-Sifât ath-Thubûtiyya** are eight: **Hayât** (Life), **'Ilm** (Omniscience), **Sam'** (Hearing), **Basar** (Seeing), **Qudra** (Omnipotence), **Irâda** (Will), **Kalâm** (Speech, Word) and **Takwîn** (Creativeness). No change ever occurs in these attributes of His. Change implies deficiency. He has no deficiency or defect. Though He does not resemble any of His creatures, it is possible to know Him in this world as much as He makes Himself known and to see Him in the Hereafter. Here He is known without realizing how He is, and there He will be seen in an incomprehensible way.

Allâhu ta'âlâ sent prophets ('alaihi us-salâm) to His human creatures. Through these great people, He showed His human creatures the deeds that bring happiness and those which cause ruination. The most exalted prophet is **Muhammad** ('alaihi 's-salâm), the Last Prophet. He was sent as the Prophet for every person, pious or irreligious, for every place and for every nation on the earth. He is the Prophet for all human beings, angels and genies. In every corner of the world, everybody has to follow him and adapt himself to this exalted Prophet".^[1]

Sayyid 'Abdulahakîm-i Arwâsî^[2] (rahmatullâhi 'aleyh) said:

[1] **Kimyâ' as-Sa'âda**. Muhammad al-Ghazâlî (rahmatullâhi ta'âlâ 'aleyh) was one of the greatest Islamic scholars. He wrote hundreds of books. All his books are very valuable. He was born in 450 (1068 A.D.) in Tûs, i.e. Meshed, Persia, and passed away there in 505 (1111 A.D.).

[2] Sayyid Abdulhakîm Arwâsî was born in Başkal'a in 1281 (1864 A.D.) and passed away in Ankara in 1362 (1943 A.D.).

“Rasûlullah (sall-Allâhu ’alaihi wa sallam) had three tasks. The first one was to communicate and make known (**tabligh**) the rules of Qur’ân al-kerîm, that is, the knowledge of î mân and of ahkâm fiqhiyya, to all human beings. **Ahkâm fiqhiyya** is composed of actions commanded and actions prohibited. His second task was to transmit the spiritual rules of Qur’ân al-kerîm, the knowledge about Allâhu ta’âlâ Himself and His Attributes into the hearts of only the highest ones of his Umma. His first task, tabligh, should not be confused with this second task. The lâ-madhhabî reject the second task. But, Abû Huraira (radiy-Allâhu ’anh) said, ‘I learned two types of knowledge from Rasûlullah (sall-Allâhu ’alaihi wa sallam). I have told you one of them. You would kill me if I explained the second one.’ These words of Abû Huraira’s are written in the books **Bukhârî**, **Mishqât**, **Hadîqa**, and in the letters of **Maktûbât**, numbers 267 and 268. The third task was directed towards those Muslims who did not obey the advice and sermons concerning carrying out the ahkâm fiqhiyya. Even force was employed to get them to obey the ahkâm fiqhiyya.

“After Rasûlullah (sall-Allâhu ’alaihi wa sallam), each of the four Khalifas (radiy-Allâhu ’anhum) accomplished these three tasks perfectly. During the time of hadrat Hasan (radiy-Allâhu ’anh), fitnas and bid’as increased. Islam had spread out over three continents. The spiritual light of Rasûlullah (sall-Allâhu ’alaihi wa sallam) receded away from the earth. The Sahâbat al-kirâm (radiy-Allâhu ’anhum) decreased in number. Later, no one was able to do all these three tasks together by himself. Therefore, these tasks were undertaken by three groups of people. The task of communicating î mân and ahkâm fiqhiyya was assigned to religious leaders called **mujtahids**. Amongst these mujtahids, those who communicated î mân were called **mutakallimûn**, and those who communicated fiqh were called **fuqahâ’**. The second task, that is, making those willing Muslims attain the spiritual rules of Qur’ân al-kerîm, was assigned to the Twelve Imâms of the Ahl al-Bait (rahmatullâhi ta’âlâ ’alaihim) and to great men of tasawwuf. Sirrî (Sarî) as-Saqatî (d. 251/876 in Baghdad) and al-Junaid al-Baghdâdî (b. 207/821 and d. 298/911 in Baghdad) were two of them (rahmatullâhi ta’âlâ ’alaihimâ).

“The third task, having the rules of the religion implemented by force and authority, was assigned to sultans, i.e. governments. Sections of the first class were called **Madhhabs**. Sections of the

second one were called **tariqas**,^[1] and the third one was called **huqûq** (laws). Madhhabs that tell about î mân are called **Madhhabs of i'tiqâd**. Our Prophet (sall-Allâhu 'alaihi wa sallam) had explained that Muslims would part into seventy-three groups in respect to î mân, and that only one of them would be right and the others wrong. And happen it did. The group that was given the good news of being on the right way is called the **Ahl as-Sunnat wa 'l-Jamâ'a**. The remaining seventy-two groups, which were declared to be wrong, are called the **groups of bid'a**, that is, heretics. None of them are disbelievers. All of them are Muslims. But, if a Muslim who says he belongs to any of the seventy-two groups disbelieves any information that has been declared clearly in Qur'ân al-kerîm, in Hadîth ash-sherîf or that has spread among Muslims, he becomes a disbeliever. There are many people today who, while carrying Muslim names, have already dissented from the Madhhab of the Ahl as-Sunna and have become heretics or non-Muslims." Quotations from hadrat Abdulhakîm Efendi end here.

Muslims have to keep on learning from the cradle to the grave. The knowledge which Muslims have to learn is called **al-'ulûm al-Islâmiyya** (Islamic sciences), which consist of two parts: I) al-'ulûm an-naqliyya, II) al-'ulûm al-'aqliyya.

I) Al-'ulûm an-naqliyya (also called 'religious sciences'):

[1] The 'ulamâ of Ahl as-Sunna collected 'ilm at-tasawwuf by learning this second task of our Prophet ('alaihi 's-salâm) from the Twelve Imâms (rahmatullâhi ta'âlâ 'alaihim). Some people do not believe in Awliyâ', karâmât or tasawwuf. This shows that they have no connection with the Twelve Imâms. If they had followed the Ahl al-Bait, they would have learned this second task of our Prophet from the twelve Imâms and there would have been many scholars of tasawwuf and Awliyâ' among them. But there have not been any, and besides, they do not even believe that such scholars could exist. It is obvious that the Twelve Imâms are the Ahl as-Sunna's imâms. It is the Ahl as-Sunna who love the Ahl al-Bait and follow the Twelve Imâms. To become a scholar of Islam, one has to be an heir of Rasûlullah ('alaihi 's-salam) in these two tasks. That is, one has to be an expert in these two branches of knowledge. 'Abd al-Ghanî an-Nabulusî (rahmatullâhi ta'âlâ 'aleyh), one of such scholars, quoted, on pages 233 and 649 in his work **Al-hadîqat an-nadiyya**, the hadîths describing the spiritual rules of Qur'ân al-kerîm and pointed out that disbelieving these rules indicates ignorance and wretchedness.

These sciences are acquired by reading the books of the 'ulamâ' of the Ahl as-Sunna. The 'ulamâ' of Islam derived these sciences from four main sources. These four sources are called **al-adillat ash-Shar'iyya**. They are **al-Qur'ân al-kerîm**, **al-Hadîth ash-sherîf**, **ijmâ' al-Umma** and **qiyâs al-fuqahâ'**.

Religious sciences consist of eight main branches:

1) **'ilm at-tafsîr** (the science of interpretation of Qur'ân al-kerîm). A specialist in this branch is called a **mufasssîr**; he is a profoundly learned scholar able to understand what Allâhu ta'âlâ means in His Word.

2) **'ilm al-usûl al-hadîth**. This branch deals with classification of hadîths. Different kinds of hadîths are explained in **Endless Bliss**, second fascicle, sixth chapter.

3) **'ilm al-hadîth**. This branch studies minutely the sayings (hadîth), behaviour (sunna), and manners (hâls) of our Prophet (sall-Allâhu 'alaihi wa sallam).

4) **'ilm al-usûl al-kalâm**. This branch studies the methods by which 'ilm al-kalâm is derived from al-Qur'ân al-kerîm and al-Hadîth ash-sherîf.

5) **'ilm al-kalâm**. This branch covers the study of the kalimat at-tawhîd and the kalimat ash-shahâda and the six fundamentals of îmân, which depend on them. These are the teachings to be believed by heart. Scholars of kalâm usually wrote 'ilm al-usûl al-kalâm and 'ilm al-kalâm together. Therefore, the layman takes these two branches of knowledge as one single branch.

6) **'ilm al-usûl al-fiqh**. This branch studies the derivation of the methods of fiqh from Qur'ân al-kerîm and Hadîth ash-sherîf.

7) **'ilm al-fiqh**. This branch studies **af'âl al-mukallafîn**, that is, it tells how those who are sane and pubescent should act on matters concerning the body. This is the knowledge necessary for the body. Af'âl al-mukallafîn has eight sections: fard, wâjib, sunna, mustahâb, mubâh, harâm, makrûh and mufsid. However, they can be briefly classified into three groups: actions commanded, actions prohibited and actions permitted (mubâh).

8) **'ilm at-tasawwuf**. This branch is also called **'ilm al-akhlâq** (ethics). It explains not only the things we should do and we should not do with the heart but also helps the belief to be heartfelt, makes it easy for Muslims to carry out their duties as taught in 'ilm al-fiqh and helps one attain ma'rifa.

It is fard-i 'ain for every Muslim, male or female, to learn

kalâm, fiqh and tasawwuf as much as necessary out of these eight branches, and it is a guilt, a sin, not to learn them.^[1]

II) Al-'ulûm al-'aqliyya (also called 'experimental sciences'): These sciences are divided into two groups: technical sciences and literary sciences. It is fard kifâya for Muslims to learn these sciences. As for Islamic sciences, it is fard 'ain to learn as much as is necessary. To learn more than is necessary, that is, to become specialized in Islamic sciences is fard kifâya. If there is no 'âlim who knows these sciences in a town, all of its inhabitants and government authorities will be sinful.

Religious teachings do not change in process of time. Making a mistake or erring while commenting on 'ilm al-kalâm is not an excuse but a crime. In matters pertaining to fiqh, the variations and facilities shown by Islam can be utilized when one has the excuses shown by Islam. It is never permissible to make alterations or to make reforms in religious matters with one's own opinion or point of view. It causes one to go out of Islam. Change, improvement and progress in al-'ulûm al-'aqliyya are permissible. It is necessary to develop them by searching, finding and even by learning them from non-Muslims, too.

The following article is quoted from the book **Al-majmû'at az-Zuhdiyya**. It was compiled by an ex-minister of education, Seyyid Ahmed Zühdü Pasha (rahmatullâhi ta'âlâ 'aleyh):

The word '**fiqh**', when used in the form of 'faqiha yafqahu', that is, in the fourth category, means 'to know, to understand.' When it is used in the fifth category, it means 'to know, to understand Islam.' A scholar in 'ilm al-fiqh is called a **faqîh**. 'Ilm al-fiqh deals with the actions which people should do and those which they should not do. The knowledge of fiqh is composed of Qur'ân al-kerîm, Hadîth ash-sherîf, ijmâ' and qiyâs. The consensus of the as-Sahâbat al-kirâm and the mujtahids who came after them is called **ijmâ' al-Umma**. The rules of the religion derived from Qur'ân al-kerîm, Hadîth ash-sherîf and ijmâ' al-Umma are called **qiyâs al-fuqahâ**.' If it could not be understood from Qur'ân al-kerîm or Hadîth ash-sherîf whether an action was halâl (permitted) or harâm (forbidden), then this action was compared to another action which was known. This comparison was called **qiyâs**. Applying qiyâs required the latter

[1] **Al-hadîqa**, p. 323 and in preface to **Radd al-muhtâr**.

action to have the same factor which made the former action permitted or forbidden. And this could be judged only by those profound 'ulamâ' who had attained the grade of ijtihâd.

'Ilm al-fiqh is very extensive. It has four main divisions:

1) 'ibâdât, composed of five subdivisions: salât (namâz), sawm (fast), zakât, hajj, jihâd. Each has many sections. As it is seen, it is an 'ibâda to make preparations for jihâd. Our Prophet (sall-Allâhu 'alaihi wa sallam) explained that jihâd against the enemies of Islam was of two kinds: by actions and by words. It is fard to learn how to make and use new weapons in preparation for jihâd by actions. Jihâd is done by the State. It is fard for the people to join the jihâd by obeying the State's laws and orders concerning jihâd. Nowadays, enemy assault through publications, motion pictures, radio broadcast and every means of propaganda —the second kind of war— has tremendously increased; therefore it is also jihâd to stand against the enemies in this field.

2) munâkahât, composed of subdivisions, such as marriage, divorce, alimony and many others [written in detail in the book **Se'âdet-i Ebediyye**].

3) mu'âmalât, composed of many subdivisions, such as purchase, sale, rent, joint-ownership, interest, inheritance, etc.

4) uqûbât (penal code), composed of five main subdivisions: qisâs (lex talionis), sirqat (theft), zinâ (fornication and adultery), qadhf (accusing a virtuous woman of incontinence) and ridda (the case of becoming an apostate).

It is fard for every Muslim to learn the 'ibâdât part of fiqh sufficiently. It is fard kifâya to learn munâkahât and mu'âmalât; in other words, those who have anything to do with them should learn them. After 'ilm at-tafsîr, 'ilm al-hadîth and 'ilm al-kalâm, the most honourable ilm is 'ilm al-fiqh. The following six hadîths will be enough to indicate the honour of fiqh and the faqîh: 'rahmatullâhi ta'âlâ alaihim ajma'in'

'If Allâhu ta'âlâ wants to bestow His blessing on a slave of His, He makes a faqîh of him.'

'If a person becomes a faqîh, Allâhu ta'âlâ sends what he wishes and his sustenance through unexpected sources.'

'The person about whom Allâhu ta'âlâ says "most superior" is a faqîh in the religion.'

'Against Satan, a faqîh is more stoic than one thousand 'âbids (those who worship much).'

‘Everything has a pillar to base itself upon. The basic pillar of the religion is the knowledge of fiqh.’

‘The best and most valuable ’ibâda is to learn and teach fiqh.’

Superiority of al-Imâm al-a’zam Abu Hanîfa (rahmatullâhi ta’âlâ ’aleyh) is also understood from these hadîths.

Rules of Islam in the Hanafî Madhhab were transmitted through a chain beginning with ’Abdullâh ibn Mas’ûd (radiy-Allâhu ’anh), who was a Sahâbî. Al-Imâm al-a’zam Abû Hanîfa (rahmatullâhi ta’âlâ ’aleyh), the founder of the Madhhab, acquired the knowledge of fiqh from Hammâd, and Hammâd from Ibrâhîm an-Nakhâ’î. Ibrahîm an-Nakhâ’î was taught by Alkama, and Alkama studied under Abdullah ibn Mas’ud, who was educated by Rasûlullah (sall-Allâhu ’alaihi wa sallam).

Abu Yûsuf, Imâm Muhammad ash-Shaibânî, Zufar ibn Hudhail and Hasan ibn Ziyâd were al-Imâm al-a’zam’s disciples (rahimahum-Allah). Of these, Imâm Muhammad wrote about one thousand books on Islamic teachings. He was born in 135 A.H. and passed away in Rayy, Iran, in 189 (805 A.D.). Because he was married to the mother of al-Imâm ash-Shâfi’î, one of his disciples, all his books were left to Shafi’î upon his death, thus Shafi’î’s knowledge increased. For this reason, al-Imâm ash-Shâfi’î (rahmatullâhi ta’âlâ ’aleyh) said, ‘I swear that my knowledge of fiqh increased by reading Imâm Muhammad’s books. Those who want to deepen their knowledge of fiqh should be in the company of the disciples of Abu Hanîfa.’ And once he said, ‘All Muslims are like the household, children, of al-Imâm al-a’zam.’ That is, as a man earns a living for his wife and children, al-Imâm al-a’zam took it upon himself to find out the religious knowledge which people needed in their matters. Thus, he spared Muslims of a lot of hard work.

Al-Imâm al-a’zam Abu Hanîfa (rahmatullâhi ’aleyh) compiled the knowledge of fiqh, classified it into branches and sub-branches, and set usûls (methods) for it. He also collected the knowledge of i’tiqâd as Rasûlullah (sall-Allâhu ’alaihi wa sallam) and the as-Sahâbat al-kirâm (ridwânullâhi ’alahim ajma’in) had preached, and taught them to hundreds of his disciples. Some of his disciples became specialists in ’ilm al-kalâm, that is, in the teachings of îmân. Of them, Abu Bakr al-Jurjânî, one of Imâm Muhammad ash-Shaibânî’s disciples, became famous. And Abû Nasr al-’Iyâd, one of his pupils, educated Abû Mansûr al-Mâturîdî in ’ilm al-kalâm. Abû Mansûr

wrote in his books the knowledge of kalâm as it came from al-Imâm al-a'zam (rahmatullâhi ta'âlâ 'aleyh). By contending against heretics, he consolidated the i'tiqâd of the Ahl as-Sunna. He disseminated it out far and wide. He passed away in Samarqand in 333 (944 A.D.). This great 'âlim and another 'âlim, Abu 'l-Hasan al-Ash'arî, are called the **imâms of the Madhhabs of i'tiqâd** of the Ahl as-Sunna.

The fiqh scholars are grouped in seven grades. Kemâl Pasha Zhada Ahmad ibn Sulaimân Effendi (rahmatullâhi ta'âlâ 'aleyh), in his work **Waqf an-niyyât**, explained these seven grades as follows:

1. The mujtahids of Islam, who constructed the methods and principles of deriving tenets from the four sources of the religion (Adilla-i arba'a), and derived tenets in accordance with the principles they established. The four **a'immat al-madhâhib** were of these.

2. The mujtahids in a Madhhab, who, following the principles formulated by the imâm of the Madhhab, derived rules from the four sources. They were Imâm Abû Yûsuf, Imâm Muhammad, etc. (rahmatullâhi ta'âlâ 'alaihim ajma'in).

3. The mujtahids on matters (mas'ala), who for the matters that were not dealt with by the founder of the Madhhab, derived rules using the methods and principles of the Madhhab. Yet in doing this, they had to follow the imâm. They were at-Tahâwî (238-321 A.H., in Egypt), Hassâf Ahmad ibn 'Umar (d. 261, in Baghdad), 'Abdullâh ibn Husain al-Karkhî (340), Shams al-a'imma al-Halwânî (456, in Bukhârâ), Shams al-a'imma as-Sarahsî (483), Fakhr-ul Islâm 'Alî ibn Muhammad al-Pazdawî (400-482, in Samarqand), Qâdî-Khân Hasan ibn Mansûr al-Farghânî (592), etc. (rahmatullâhi ta'âlâ 'alaihim ajma'in).

4. As'hâb at-takhrîj, who were not able to employ ijtihâd. They were scholars who briefly explained in brief unclear rules derived by mujtahids. Husâm ad-dîn ar-Râzî 'Alî ibn Ahmad (d. 593 A.H., in Damascus) was one of them. He (rahmatullâhi ta'âlâ 'aleyh) wrote a commentary to **Al-Qudûrî**.

5. Arbâb at-tarjîh, who preferred one of the several riwâyas (narrations or opinions of the mujtahids as narrated) coming from mujtahids. They were Abu l'Hasan al-Qudûrî (362-428 A.H., in Baghdad) and Burhân ad-dîn 'Alî al-Marghinânî the author of **Al-hidâya**, who was martyred by the soldiers of Jenghiz in the Bukhârâ Massacre of 593 A.H. [1198 A.D.].

6. Those who wrote various riwâyas about a matter in an order with respect to their reliability were called muqallids. They did not include any refused riwâya in their books. Abû 'l-Barakât 'Abdullâh ibn Ahmad an-Nasafî (d. 710 A.H.), the author of **Kanz ad-daqâiq**; 'Abdullâh ibn Mahmûd al-Musûlî (d. 683), the author of **Mukhtâr**; Burhân ash-Sharî'a Mahmûd ibn Sadr ash-Sharî'a 'Ubaid-Allâh (d. 673), the author of **Al-wiqâya**; and Ibn as-Sâ'âtî Ahmad ibn 'Alî al-Baghdâdî (d. 694), the author of **Majmâ' al-bahrain**, are a few of them. (rahmatullâhi ta'âlâ 'alaihîm ajma'in).

7. They are also muqallids^[1] incapable of distinguishing weak riwâyas from genuine ones.

3 — AL-IMÂM AL-A'ZAM ABÛ HANÎFA (rahmatullâhi ta'âlâ 'aleyh)

The book **Qâmûs al-a'lâm** states:

Al-Imâm al-a'zâm Abû Hanîfa's name was Nu'mân. His father's name was Thâbit. His grandfather's name was Nu'man, too. He was the first of the four great imâms of the Ahl as-Sunna. '**Imâm**' means 'profoundly learned scholar.' He was one of the main pillars of the brilliant religion of Muhammad ('alaihi 's-salâm). He was a descendant of a Persian notable. His grandfather had embraced Islam. He was born in Kûfa in 80 (698 A.D.). He was born early enough to see Anas ibn Mâlik, 'Abdullah ibn Abî Awfâ, Sahl ibn Sa'd as-Sâ'idî and Abû al-Fadl Âmir ibn Wâsila, four Sahâbîs (radiy-Allâhu ta'âlâ anhum). He learned 'ilm al-fiqh from Hammâd ibn Abî Sulaimân. He enjoyed the companionship of many notables of the Tâbi'in, and of Imâm Ja'far as-Sâdiq (rahmatullâhi ta'âlâ 'aleyh). He memorized innumerable hadîths. He was brought up so as to become a great judge, but he became an imâm al-madhhab. He had a superior, and amazingly keen intellect. In 'ilm al-fiqh, he attained an unequalled grade in a short time. His name and fame became world-wide.

Yazîd ibn 'Amr, Governor of Iraq during the time of Marwân ibn Muhammad, the fourteenth and last Umayyad Khalîfa, who

[1] These were counted among fiqh scholars because they could understand what they read, and explained them to the muqallids who could not understand them.

was a grandson of Marwân ibn Hakam (rahmatullâhi ta'âlâ 'aleyh) and was killed five years after assuming the caliphate in Egypt in 132 (750 A.D.), proposed to Abû Hanîfa (rahmatullâhi ta'âlâ 'aleyh) to become a judge for the law-court of Kûfa. But, since he had as much zuhd, taqwâ and wara' as he had knowledge and intellect, he refused it. He was afraid of not being able to safeguard human rights because of human weaknesses. With a command from Yazîd, he was given a whipping, hundred and ten blows to the head. His blessed face and head swelled. The next day, Yazîd took the Imâm out and oppressed him by repeating his offer. The Imâm said, "Let me consult," and obtained permission to leave. He went to the blessed city of Mekka and stayed there for five or six years.

The 'Abbâsîd Khalîfa Abû Ja'far Mansûr (rahmatullâhi ta'âlâ 'aleyh) commanded him to be the chief of the Supreme Court of Appeal in 150 A.H. [767 A.D.]. He refused it and was put into jail. He was subjected to whipping, ten blows more every following day. When the number of whippings reached one hundred, he attained martyrdom. Abû Sa'd Muhammad ibn Mansûr al-Hârizmî (rahmatullâhi ta'âlâ 'aleyh), one of the viziers of Melikshâh (447-485 A.H., the third Seljuqî Sultan and the son of Sultan Alparslan), had a wonderful dome built over his grave. Afterwards, Ottoman emperors embellished and had his tomb restored several times.

Abu Hanîfa (rahmatullâhi ta'âlâ 'aleyh) was the first who compiled and classified 'ilm al-fiqh, and he gathered information for each branch of knowledge. He wrote the books **Farâ'id** and **Shurû't**. There are innumerable books describing his extensive knowledge on fiqh; his extraordinary ability in qiyâs; and his dumbfounding superiority in zuhd, taqwâ, mildness and righteousness. He had many disciples, some of whom became great mujtahids.

The Hanafî Madhhab spread far and wide during the time of the Ottoman Empire. It almost became the official Madhhab of the State. Today, more than half of the Muslims on the earth and most of the Ahl as-Sunna perform their 'ibâda according to the Hanafî Madhhab. Citation from the book **Kâmûs-ul a'lâm** ends here.

The book **Mîr'ât al-kâ'inât** states:

The ancestors of al-Imâm al-â'zam (rahmatullâhi ta'âlâ 'aleyh) come from the province of Fâris, Iran. His father, Thâbit,

had met Imâm 'Alî (radiy-Allâhu 'anh) in Kûfa and Hadrat 'Alî had pronounced a benediction over him and his descendants. Al-Imâm al-a'zam was one of the greatest among the Tâbi'ûn and saw Anas ibn Mâlik (radiy-Allâhu 'anh) and three or seven more of the as-Sahâbat al-kirâm. He learned hadîth-i sherifs from them.

A hadîth sherîf, which al-Imâm al-Hârizmî reported from Abû Huraira (radiy-Allâhu 'anh) through isnâd muttasil (an uninterrupted chain of reporters), states: **“Among my Umma, there will come a man called Abû Hanîfa. On the Day of Resurrection, he will be the light of my Umma.”** Another hadîth sherîf states: **“A man named Nu'mân ibn Thâbit and called Abû Hanîfa will appear and will revive Allâhu ta'âlâ's Religion and my Sunna.”** And another one states: **“In every century, a number of my Umma will attain to high grades. Abû Hanîfa will be the highest of his time.”** These three hadîths are written in the book *Mawdû'ât al-'ulûm* and in *Durr al-mukhtâr*. This hadîth sherîf is also well-known: **“Among my Umma, a man called Abû Hanîfa will appear. There is a beauty-spot between his two shoulder blades. Allâhu ta'âlâ will revive His Religion through his hand.”**

[Preface to *Durr al-mukhtâr* writes: “A hadîth sherîf states: **‘As Âdam ('alaihi 's-salâm) was proud of me so I am proud of a man of my Umma named Nu'mân and called Abû Hanîfa. He is the light of my Umma.’**” Another hadîth sherîf states: **“Prophets ('alahimu 's-salâm) are proud of me. And I am proud of Abû Hanîfa. He who loves him will have loved me. He who feels hostility towards him will have felt hostility towards me.”** These hadîths are also written in the book *Al-muqaddima* by the profound scholar Hadrat Abû 'l-Laith as-Samarqandî and in *Taqadduma*, which is a commentary to the former. In the preface to the fiqh book *Al-muqaddima* by al-Ghaznawî hadîths praising him are quoted. In *Diya' al-ma'nawî*, a commentary on it, Qâdî Abî 'l-Baqâ said, 'Abû'l-Faraj 'Abd ar-Rahmân ibn al-Jawzî, based on the words of al-Khatîb al-Baghdâdî, said that these hadîths were mawdû'. Yet this remark of his is bigotry, for these hadîths were reported by several chains of transmitters. Ibn 'Âbidîn, in his commentary on *Durr al-mukhtâr*, proved that these hadîths were not mawdû' and quoted the following hadîth sherîf from the book *Al-khairât al-hisân* by Ibn Hajar al-Makkî: **“The ornament of the world will be taken away in the year 150.”** He went on, “The great fiqh scholar Shams al-a'îmma 'Abd al-Ghaffâr al-Kardarî (d. 562/1166 A.D.) said, “It is obvious that

this hadîth sherîf refers to al-Imâm al-a'zam Abû Hanîfa, since he passed away in 150." A hadîth sherîf given by al-Bukhârî and Muslim says, "**If îmân went to the planet Venus, a man of Fâris (Persian) descent would bring it back.**" Imâm as-Suyûtî, a Shâfi'î 'âlim, remarked, "It has been communicated unanimously that this hadîth sherîf refers to al-Imâm al-a'zam." Nu'mân Alûsî writes in the book **Ghâliyya** that this hadîth-i sherîf refers to Abû Hanîfa and that his grandfather descended from a Fâris family. 'Allâma Yûsuf, a Hanbalî scholar, quoted in his work **Tanwîr as-sahîfa** from Hâfiz 'Allâma Yûsuf ibn 'Abd al-Barr (b. 368/978 and d. 463/1071 in Shâtiba), Qadî of Lisbon, Portugal, "Do not slander Abû Hanîfa and do not believe those who slander him! I swear by Allâhu ta'âlâ that I know not a person superior to him, having more wara' or being more learned than he. Do not believe what al-Khatîb al-Baghdâdî said! He was antipathetic towards the 'ulamâ'. He slandered Abû Hanîfa, Imâm Ahmad and their disciples. The 'ulamâ' of Islam refuted al-Khatîb and censured him. Ibn al-Jawzî's grandson, 'Allâma Yûsuf Shams ad-dîn al-Baghdâdî, wrote in his forty-volumed book **Mir'ât az-zamân** that he was astonished to know that his grandfather had followed al-Khatîb. Imâm al-Ghazâlî (rahmatullâhi ta'âlâ 'aleyh), in his **Ihyâ'**, praises al-Imâm al-a'zam with such words as "âbid", "zâhid" and 'al-'ârifu bi'llâh'. If the Sahâbat al-Kirâm and the 'ulamâ' of Islam had different points of view from one another, it was not because they did not approve of each other's words or because they were unsociable to one another or because they disliked one another; mujtahids (rahmatullâhi ta'âlâ 'alaihim ajma'in) disagreed with one another concerning ijtihâd for Allâhu ta'âlâ's sake and to serve Islam."]^[1]

An 'âlim dreamt of Rasûlullah (sall-Allâhu 'alaihi wa sallam) and asked him, "What would you say about Abû Hanîfa's knowledge?" He answered, "Everybody needs his knowledge." Another 'âlim asked in his dream, "O Rasûl-Allah! What would you say about the knowledge Nu'mân ibn Thâbit has, who lives in Kûfa?" He answered, "Learn from him and do as he says. He is a very good person." Imâm 'Alî (radiy-Allâhu 'anh) said, "Let me inform you of a person called Abû Hanîfa, who will live in Kûfa. His heart will be full of knowledge and hikma (wisdom).

[1] It is explained in the second fascicle of **Endless Bliss** that a **mawdû'** **hadîth** does not mean 'false, made-up hadîth' in 'ilm al-usûl al-hadîth.

Towards the end of the world, many people will perish because of not appreciating him, just as the Shī'ites will perish because of not having appreciated Abû Bakr and 'Umar (radiy-Allâhu 'anhumâ).” Imâm Muhammad al-Bâqir ibn Zain al-'Âbidîn 'Alî ibn Husain (rahmatullâhi 'alaihi, b. 57 A.H. in Medina and d. 113, buried in the shrine of Hadrat 'Abbâs (radiy-Allâhu 'anh) in Medina) looked at Abû Hanîfa and said, “When those who destroy the religion of my ancestors increase in number, you will revive it. You will be the saviour of those who fear and the shelter of those who are confused! You will lead the heretics to the right way! Allâhu ta'âlâ will help you!” When he was young, al-Imâm al-a'zam (rahmatullâhi ta'âlâ 'aleyh) studied 'ilm al-kalâm and ma'rifa and became very competent. Then after serving Imâm Hammâd for twenty-eight years, he attained maturity. When Hammâd passed away, he took his place as a mujtahid and muftî. His knowledge and superiority became known far and wide. His virtue, intelligence, sagacity, zuhd, taqwâ, trustworthiness, readiness of wit, devotion to Islam, righteousness and his perfection in every respect as a human being were above those of all others of his time. All the mujtahids and those who succeeded him and noble people — even Christians— praised him. Al-Imâm ash-Shâfi'î (rahmatullâhi ta'âlâ 'aleyh) said, “All men of fiqh are Abû Hanîfa's children.” He said once, “I get blessings (tabarruk) from Abû Hanîfa[’s soul]. I visit his tomb every day. When I am in difficulty, I go to his tomb and perform two rak'as of salât. I invoke Allâhu ta'âlâ, and He gives me what I wish.” Al-Imâm ash-Shafi'î was a disciple of Imâm Muhammad.^[1] He remarked, “Allâhu ta'âlâ bestowed knowledge upon me through two persons. I learned the Hadîth ash-sherîf from Sufyân ibn 'Uyaina and fiqh from Muhammad ash-Shaibânî.” He said once, “In the field of religious knowledge and in worldly affairs, there is one person to whom I am grateful. He is Imâm Muhammad.” And again, al-Imâm ash-Shâfi'î said, “With what I learned from Imâm Muhammad I have written a pack-animal-load of books. I would not have acquired anything of knowledge had he not been my teacher. All men of knowledge are the children of the 'ulamâ' of Iraq, who were the disciples of the 'ulamâ' of Kûfa. And they

[1] Al-Imâm al-a'zam Abû Hanîfa's two leading disciples were Imâm Muhammad ash-Shaibânî and Imâm Abû Yûsuf (rahmatullâhi ta'âlâ 'alaihi).

were the disciples of Abû Hanîfa.”

Al-Imâm al-a'zam acquired knowledge from four thousand people.

The 'ulamâ' of every century wrote many books describing the greatness of al-Imâm al-a'zam.

In the Hanafî Madhhab, five hundred thousand religious problems were solved and all of them were answered.

Al-Hâfiz al-kebîr Abû Bakr Ahmad al-Hârizmî wrote in his book **Musnad**, “Saif al-a'imma reports that when al-Imâm al-a'zam Abû Hanîfa derived a matter from Qur'ân al-kerîm and Hadîth ash-sherîf, he would propound it to his masters. He would not give the answer to the inquirer unless all of them confirmed it.” One thousand of his disciples attended all his classes when he taught in the mosque of Kûfa city. Forty of them were mujtahids. When he found the answer for a matter he would propound it to his disciples. They would study it together and, when they were all in agreement that it was consistent with Qur'ân al-kerîm and Hadîth ash-sherîf and with the words of the Sahâbat al-kirâm, he would be delighted and say, “Al-hamdu li'llâh wa'llâhu akbar,” and all those who were present would repeat his words. Then he would tell them to write it down.

[It is written in the book **Radd al-Wahhâbi**:^[1] “Being a **mujtahid** requires first being specialized in the Arabic language and in the various linguistic sciences such as awdâ', sahih, marwî, mutawâtir; ways of radd; mawdû' vocabulary; fasîh, radî and mazmûn forms; mufrad, shâdh, nâdir, musta'mal, muhmal, mu'rab, ma'rifa, ishtiqaq, haqîqa, majâz, mushtarak, izdâd, mutlaq, muqayyad, ibdâl and qalb. Next you must be specialized in sarf, nahw, ma'ânî, bayân, badî', balâghât, 'ilm al-usûl al-fiqh, 'ilm al-usûl al-hadîth, 'ilm al-usûl at-tafsîr, and have memorized the words of the imâms of jarh and ta'dîl. Being a **faqîh** requires, in addition to these, knowing the proof for every matter and studying the meaning, the murâd and ta'wîl of the proof. Being a **muhaddith**, that is, a scholar of hadîth, requires only memorizing the hadîths as one heard them; it is not compulsory to know the meanings, murâds, ta'wîls, or to understand the proofs for the rules of Islam. If a faqîh and a muhaddith disagree with each other about a hadîth sherîf, e.g. if the former says that it is sahih

[1] First published in India in 1264 (1848 A.D.); reprinted in Persian in Istanbul in 1401 (1981 A.D.).

and the latter says that it is da'if, the faqih's word will be valid. Therefore, al-Imâm al-a'zam's word or decision is more valuable than all the others because he was the first mujtahid and the highest faqih due to his having heard many hadiths directly from the Sahâbat al-kirâm without any intervention. A hadith sherif that was said to be sahih by this exalted imâm was said to be sahih by all Islamic scholars. A muhaddith cannot be in the grade of a faqih. And he can never reach the grade of an imâm al-madhab.

'Abdulhaq ad-Dahlawî, a scholar of hadith, wrote in his book **Sirât-i mustaqim**, "Some hadiths which al-Imâm ash-Shâfi'î took as documents were not taken as documents by al-Imâm al-a'zam Abu Hanîfa. Seeing this, the lâ-madhabî used it as an opportunity for traducing al-Imâm al-a'zam and claimed that Abû Hanîfa had not followed the hadith ash-sherif. However, Hadrat al-Imâm al-a'zam Abû Hanîfa found and took other hadiths which were more sahih and dependable in documenting the matter."

A hadith sherif states: **"The most beneficial ones of my Umma are those who live in my time. The next most beneficial ones are those who succeed them. And the next most beneficial ones are those who will come after them."** This hadith sherif shows that the Tâbi'un were more beneficial than Tabâ' at-Tâbi'in. The Islamic 'ulamâ' all agree that al-Imâm al-a'zam Abû Hanîfa saw some of the as-Sahâbat al-kirâm, heard hadiths from them, and, therefore, was one of the Tâbi'un. For example, al-Imâm al-a'zam heard the hadith, **"A person who builds a mosque for Allâhu ta'âlâ's sake will be given a villa in Paradise,"** from 'Abdullah ibn Awfâ, who was a Sahâbî. Jalâl ad-dîn as-Suyûtî, a Shâfi'î scholar, wrote in his book **Tabyîd as-sahîfa** that al-Imâm 'Abdulkarîm, one of the Shâfi'î scholars, wrote a complete book describing the Sahâbis whom al-Imâm al-a'zam had seen. It is written in **Durr al-mukhtâr** that al-Imâm al-a'zam saw seven Sahâbis. Among the four a'immat al-madhâhib, only al-Imâm al-a'zam was honoured with being one of the Tâbi'un. It is a rule in **'ilm al-usûl** that the view of those who admit something is preferred to the view of those who refuse it. It is obvious that al-Imâm al-a'zam Abû Hanîfa, being one of the Tâbi'un, is the highest of the a'immat al-madhâhib. The lâ-madhabîs' denying al-Imâm al-a'zam's superiority or their trying to vilify this exalted Imâm by saying that he was weak in the knowledge of hadith, is similar to their denying the superiority of Hadrat Abû Bakr and

Hadrat 'Umar (radiy-Allâhu 'anhumâ). This perverse negation of theirs is not a sort of illness that can be cured by preaching or advice. May Allâhu ta'âlâ cure them! The Muslims' Khalîfa 'Umar (radiy-Allâhu 'anh) said during his khutba: "O Muslims! As I tell you now, Rasûlullah (sall-Allâhu 'alaihi wa sallam) told us during his khutba: **"The most beneficial people are my Sahâba. The most beneficial after them are their successors. And the next most beneficial are those who will come after them. There will be liars among those who will come after these."**

The four Madhhabs which Muslims have been following and imitating today are the Madhhabs of those beneficial people whose goodness was affirmed by Rasûlullah (sall-Allâhu 'alaihi wa sallam). The Islamic 'ulamâ' declare in consensus that it is not permissible to adopt a Madhhab other than these four Madhhabs.

Ibn Nujaim al-Misrî (rahmatullâhi ta'âlâ 'aleyh), author of the book **Bahr ar-râ'iq**, wrote in his work **Ashbâh**, "Hadrat al-Imâm ash-Shâfi'î said that a person who wanted to be a specialist in the knowledge of fiqh should read Abû Hanîfa's books." Abdullah Ibn Mubâarak said, "I have not seen another specialist as learned as Abû Hanîfa in the knowledge of fiqh. The great 'âlim Mis'ar used to kneel in front of Abû Hanîfa and learn what he did not know by asking him. I have studied under a thousand 'ulamâ'. Yet, had I not seen Abû Hanîfa, I would have slipped into the bog of Greek philosophy." Abû Yûsuf said, "I have not seen another person as profoundly learned as Abû Hanîfa in the knowledge of hadîth. There is not another 'âlim who can expound hadîths as competently as he did." The great 'âlim and mujtahid Sufyân ath-Thawrî said, "In comparison with Abû Hanîfa, we were like sparrows versus a falcon. Abû Hanîfa is the leader of the 'ulamâ'." 'Alî ibn Âsim said, "If Abû Hanîfa's knowledge were to be measured with the total knowledge of all the 'ulamâ' contemporary with him, Abû Hanîfa's knowledge would prove to be greater." Yazîd ibn Hârûn said, "I studied under a thousand 'ulamâ'. Among them I did not see anyone who had as much wara' as Abû Hanîfa did or who was as wise as Abû Hanîfa (rahmatullâhi ta'âlâ 'aleyh)." Muhammad ibn Yûsuf ash-Shâfi'î, one of the Damascene 'ulamâ', praises al-Imâm al-a'zam Abû Hanîfa much, explains his superiority in detail, and says that he is the leader of all mujtahids in his book **Uqûd al-jamân fî manâqibi'n-Nu'mân**. Al-Imâm al-a'zam Abû Hanîfa said, "We esteem and love Rasûlullâh's ('alaihi 's-salâm) hadîths

above all. We search for the words of the Sahâbat al-kirâm, choose and adopt them. As for the words of the Tâbi'ûn, they are like our words. Translation from the book **Radd-i Wahhâbî** ends here. This book was printed in India and in Istanbul, in 1264 (1848 A.D.) and in 1401 (1981 A.D.), respectively.

In the book **Sayf-ul-muqallidîn alâ a'nâk-il-munkirîn**, Mawlânâ Muhammad 'Abd al-Jalîl wrote in Persian: "The lâ-madhabî say that Abû Hanîfa was weak in the knowledge of hadîth. This assertion of theirs shows that they are ignorant or jealous. Al-Imâm az-Zahabî and Ibn Hajar al-Makkî say that al-Imâm al-a'zam was an 'âlim of hadîth. He learned hadîths from four thousand 'ulamâ'. Three hundred of them were among the Tâbi'ûn and were 'ulamâ' of hadîth. Al-Imâm ash-Sha'rânî says in the first volume of **al-Mîzân**, 'I have studied three of al-Imâm al-a'zam's **Musnads**. All of them transmit information from the well-known 'ulamâ' of the Tâbi'ûn.' Hostility which the lâ-madhabî people bear against the Salaf as-sâlihîn and their jealousy towards the mujtahid imâms, particularly towards their leader al-Imâm al-Muslimîn Abû Hanîfa, must have obstructed their perception and conscience to the extent that they deny the beauty and superiority of these Islamic 'ulamâ'. They are intolerant of the fact that pious people have what they do not have. It is for this reason that they deny the superiority of the imâms of Islam and thus venture into the shirk (polytheism) of jealousy. It is written in the book **Hadâ'iq**: 'When al-Imâm al-a'zam Abû Hanîfa memorized hadîths he wrote them down. He kept the hadîth books he wrote in wooden boxes, some of which he always kept at hand wherever he went. His quoting only a few hadîths does not show that the number of hadîths he memorized was small. Only bigotted enemies of Islam may say so. This bigotry of theirs proves al-Imâm al-a'zam's perfection; an inept person's slandering the learned indicates the latter's perfection.' Founding a great Madhhab and answering hundreds of thousands of questions by documenting them with âyats and hadîths could not have been done by a person who was not deeply specialized in the sciences of tafsîr and hadîth. In fact, bringing forth a new, unique Madhhab without a model or an example is an excellent proof for al-Imâm al-a'zam's expertise in the sciences of tafsîr and hadîth. Because he worked with extraordinary energy and brought forth this Madhhab, he did not have time to quote the hadîths or to cite their transmitters one by one; this cannot be grounds for denigrating that exalted

imâm by jealously casting aspersions on him by saying that he was weak in the knowledge of hadîth. It is a known fact that riwâya (transmitting) without dirâya (ability, intelligence) has no value. For example, Ibn Abd al-Barr said, 'If riwâya without dirâya were valuable, a dustman's quoting a hadîth would be superior to Luqmân's intelligence.' Ibn Hajar al-Makkî was one of the 'ulamâ' in the Shâfi'i Madhhab, but he wrote in his book **Qalâ'id:** 'The great âlim of hadîth A'mash asked al-Imâm al-a'zam Abû Hanîfa many questions. Al-Imâm al-a'zam answered each of his questions by quoting hadîths. After seeing al-Imâm al-a'zam's profound knowledge in hadîth, A'mash said, "O, you, the 'ulamâ' of fiqh! You are like specialized doctors, and we the 'ulamâ' of hadîth are like pharmacists. We cite hadîths and their transmitters, but you are the ones who understand their meanings." ' It is written in the book **'Uqûd al-jawâhiri 'l-munîfa:** 'While 'Ubaidullah ibn 'Amr was in the company of the great 'âlim of hadîth A'mash, someone came up and asked a question. As A'mash thought about the answer, al-Imâm al-a'zam joined in. A'mash repeated the question to the Imâm and requested an answer. Al-Imâm al-a'zam immediately answered it in detail. Admiring the answer, A'mash said, "O Imâm! From which hadîth do you derive this?" Al-Imâm al-a'zam quoted the hadîth ash-sherîf from which he derived the answer and added, "I heard this from you." ' Al-Imâm al-Bukhârî knew three hundred thousand hadîths by heart. He wrote only twelve thousand of them in his books because he feared very much the threat in the hadîth ash-sherîf, **"If a person quotes, in the name of hadîth, what I have not uttered, he will be tormented very bitterly in Hell."** Having much wara' and taqwâ, al-Imâm al-a'zam imposed very heavy conditions for the transmitting of hadîths. He would quote only those hadîths fulfilling these conditions. Some 'ulamâ' of hadîth transmitted numerous hadîths because their branch was wider and their conditions were lighter. The 'ulamâ' of hadîth never belittled one another on account of differing conditions. Had this not been so, Imâm Muslim would have said something to offend al-Imâm al-Bukhârî (rahmatullâhi ta'âlâ 'alaihîmâ). Al-Imâm al-a'zam Abû Hanîfa's transmitting only a few hadîths because of his circumspection and taqwâ could only be a good reason for praising and lauding him."^[1]

The book Mir'ât al-kâ'inât goes on: "Al-Imâm al-a'zam Abû

[1] Saif al-muqallidîn 'alâ a'nâqi 'l-munkirîn.

Hanîfa (rahmatullâhi ta'âlâ 'aleyh) performed morning prayer in a mosque and answered his disciples' questions until noon every day. After early afternoon prayer, he taught his disciples again until night prayer. Then he would go home and, after resting for a while, return to the mosque and worship until morning prayer. Mis'ar ibn Kadâm al-Kûfî, one of the Salaf as-sâlihîn, who passed away in 115 (733 A.D.), and many other great people reported this fact.

“He earned his living in a halâl way by trading. He sent goods to other places and with his earnings he met the needs of his disciples. He spent much for his household and gave an equal amount as alms to the poor. Moreover, every Friday he distributed twenty gold coins to the poor for his parents' souls. He did not stretch his legs towards his teacher Hammâd's (rahmatullâhi ta'âlâ 'aleyh) house, though he lived at a distance of seven streets away. Once he found out that one of his partners had sold a large amount of goods incompatibly with Islam. He distributed all the ninety thousand aqchas earned to the poor, not taking one penny of it. After brigands had raided the villages of Kûfa and had stolen sheep, he, thinking that these stolen sheep might be slaughtered and sold in the town, did not eat mutton for seven years, for he knew that a sheep lived seven years at the longest. He abstained from the harâm to that degree. He observed Islam in his every action.

“For forty years al-Imâm al-a'zam (rahmatullâhi ta'âlâ 'aleyh) performed the morning prayer with the ablution he had made for the night prayer [that is, he did not sleep after the night prayer.] He performed hajj fifty-five times. During the last one, he went into the Ka'ba, performed a prayer of two rak'as and recited the whole Qur'ân al-kerîm during the prayer. Then, weeping, he invoked, ‘O my Allâhu ta'âlâ! I have not been able to worship Thee in a manner worthy of Thee. Yet I have understood very well that Thou cannot be comprehended through intelligence. For this understanding of mine, please forgive the defects in my service!’ At that moment a voice was heard, ‘O Abû Hanîfa! You have acknowledged Me very well and have served Me beautifully. I have forgiven you and those who will be in your Madhhab and follow you until the end of the world.’ He read Qur'ân al-kerîm from the beginning to the end once every day and once every night.

“Al-Imâm al-a'zam had so much taqwâ that for thirty years he fasted every day [except the five days of a year on which it is

harâm to fast]. He often read the entire Qur'ân al-kerîm in one rak'a or two. And sometimes, during sâlât or outside it, he read an âyat describing Heaven and Hell over and over again and sobbed and lamented.^[1] Those who heard him pitied him. Among the Umma of Muhammad ('alaihi 's-salâm), reciting the entire Qur'ân al-kerîm in a single rak'a of salât fell to the lot of only 'Uthmân ibn 'Affân, Tamîm ad-Dârî, Sa'd ibn Jubair and al-Imâm al-a'zam Abû Hanîfa. He did not accept any presents from anyone. He wore clothes like those of the poor. Yet at times, in order to exhibit the blessings of Allâhu ta'âlâ, he wore very valuable clothes. He performed hajj fifty-five times and stayed in Mekka for several years. Only at the place where his soul was taken, he had read the entire Qur'ân al-kerîm seven thousand times. He said, "I laughed once in my life, and I regret it." He talked little and thought much. He discussed some religious matters with his disciples. One night, while leaving the mosque immediately after performing the night prayer in jamâ'a, he began to talk with his disciple Zufar on some subject. One of his feet was inside the mosque and the other was outside. The conversation continued until the morning adhân. Then, without taking the other step out, he went back in for the morning prayer. Because 'Alî (radiy-Allâhu 'anh) had said, 'It is permissible to have a personal allowance of up to four thousand dirhams,' he distributed to the poor what was more than four thousand dirhams of his earnings.

"The Khalîfa Mansûr revered the Imâm very much. He presented him ten thousand aqchas and a jâriya. The Imâm did not accept them. At that time one aqcha was worth one dirham of silver. In 145 A.H., Ibrâhîm ibn 'Abdullâh ibn Hasan ibn 'Alî was recruiting men in order to help his brother Muhammad (rahmatullâhi ta'âlâ 'alaihi ajma'in), who had proclaimed himself the Khalîfa in al-Madînat al-munawwara. When he came to Kûfa, it was rumoured that Abû Hanîfa was helping him. Mansûr heard this and had the Imâm taken from Kûfa to Baghdad. He told him to tell everybody that Mansûr was rightfully the Khalîfa. He offered him the presidency of the Supreme Court of Appeal as a recompense. He imposed on him very much. The Imâm did not accept it. Mansûr imprisoned him and had him thrashed with a stick thirty strokes. His blessed feet

[1] Crying out of love for Allâh ta'âlâ in salât does not break the salât in the Hanafî Madhhab.

bled. Mansûr repented and sent him thirty thousand aqchas, only to be refused again. He was imprisoned again and thrashed ten strokes more every day. [According to some report] on the eleventh day, for fear that the people might rebel, he was forced to lie down on his back and poisonous sherbet (a sweet fruit drink) was poured into his mouth. As he was about to die, he prostrated (sajda). Some fifty thousand people performed janâza salât for him. Because of the enormous crowd, it was performed with difficulty and finished not before the late afternoon prayer. For twenty days many people came to his tomb and performed janâza salât for him near his tomb.

“He had seven hundred and thirty disciples. Each of them was famed for his virtue and pious deeds. Many of them became qâdîs or muftîs. His son Hammâd (rahmatullâhi ta’âlâ aleyh) was one of his notable disciples.” Passages from the book *Mir’ât-ul-kâinât* end here.

***They have been leaders guiding the ahl-i dîn,
rahmatullâhi ’alaihîm ajma’în.***

There were some disagreements between al-Imâm al-a’zam and his disciples on the information that was to be deduced through ijtihâd. The following hadîth ash-sherîf declares that these disagreements were useful: “**Disagreement** (on the ’âmâl, practices) **among my Umma is** [Allâhu ta’âlâ’s] **compassion.**” He feared Allâhu ta’âlâ very much and was very careful in following Qur’ân al-kerîm. He said to his disciples, “If you come across a document (sanad) inconsistent with my words on a subject, ignore my words and follow that document.” All his disciples swore, “Even our words inconsistent with his words surely depend on a proof (dalîl, sanad) we had heard from him.”

Hanafî muftîs have to issue fatwâs agreeable with what al-Imâm al-a’zam said. If they cannot find his word, they should follow Imâm Abû Yûsuf. After him, Imâm Muhammad should be followed. If the words of Imâm Abû Yûsuf and Imâm Muhammad are on one side and those of al-Imâm al-a’zam on the other, a muftî may issue a fatwâ according to either side. When there is darûra (a pressing difficulty), he may issue a fatwâ suitable with the words of the mujtahid who showed the easiest way. He cannot issue a fatwâ that does not depend on the words of any of the mujtahids; such an issue cannot be called a fatwâ.

4 — WAHHÂBISM AND ITS REFUTATION BY THE AHL AS-SUNNA

Although they say they are Muslims, **Wahhâbîs**, also called **Najdîs**, are one of the groups who have departed from the Ahl as-Sunna.

Ahmed Cevdet Paşa, a statesman, and **Eyyûb Sabrî Paşa** [d. 1308 (1890 A.D.)], Rear-Admiral during the time of the thirty-fourth Ottoman sultan 'Abd al-Hamîd Khân II [1258-1336 (1842-1918), buried in the shrine of Sultan Mahmûd in Istanbul] (rahmatullâhi ta'âlâ 'alaihîm), each wrote a history book, in which they explained Wahhâbism in full detail.^[1] The following is derived, for the most part, from the latter's book, who translated this information from Ahmad Zaynî Dahlân's^[2] book "Fitnat al-Wahhâbiyya." He passed away in 1308 (1890 A.D.).

Wahhâbism was established by Muhammad ibn 'Abd al-Wahhâb. He was born in Huraimila in Najd in 1111 (1699 A.D.) and died in 1206 (1791 A.D.). Formerly, he had been to Basra, Baghdad, Iran, India and Damascus with a view to travelling and trade. He was in Basra when, in 1125 [1713 A.D.], he succumbed to a snare set by Hempher, who was only one of the numerous British spies, and served as a tool in the British plans to **(destroy Islam)**. He published the absurdities prepared by the spy in the name of **Wahhabism**. Our book **Confessions of A British Spy** gives detailed information on the establishment of Wahhabism. There he found and read books written by Ahmad Ibn Taimiyya of Harrân [661-728 (1263-1328), d. in Damascus], the contents of which were incompatible with the Ahl as-Sunna. Being a very cunning person, he became known as ash-Shaikh an-Najdî. His book **Kitâb at-tawhîd**,^[3] which he prepared in cooperation with the British spy, was annotated by his grandson, 'Abd ar-Rahmân,

[1] The seventh volume of the former's 12-volume **Târîkh-i Othmânî** and the third volume of the latter's 5-volume **Mir'ât al-Haramain** (p. 99. Turkish, the Library of Süleymâniyye).

[2] Ahmad Dahlân 'rahmatullâhi 'aleyh', (1231 [1816], Mekka-1304 [1886], Medina), Mufti of Mekka.

[3] Meccan scholars wrote very beautiful answers to **Kitâb at-tawhîd** and refuted it with sound documents in 1221. The collection of their refutations, titled **Saif al-Jabbâr**, which was later printed in Pakistan, was reproduced in Istanbul in 1395 [1975 A.D.].

and was interpolated and published in Egypt with the title **Fat'h al-majîd** by a Wahnâbî called Muhammad Hamîd. Muhammad ibn 'Abd al-Wahnâb's ideas spread among villagers, the inhabitants of Dar'iyya and their chief, Muhammad ibn Su'ûd. Those who accepted his ideas, which he termed Wahnâbiyya, are called Wahnâbîs or Najdîs. They increased in number, and he imposed himself as the qâdî and Muhammad ibn Su'ûd as the amîr (ruler). He declared it as a law that only their own descendants should succeed them.

Muhammad's father, 'Abd al-Wahnâb, who was a pious Muslim and a scholar of Medina, apprehended from Ibn 'Abd al-Wahnâb's words that he would start a perverted movement and advised everybody not to talk with him. But he proclaimed Wahnâbism in 1150 (1737 A.D.). He spoke ill of the ijthâds of the 'ulamâ' of Islam. He went so far as to call the Ahl as-Sunna "disbelievers." He said that he who visited the shrine of a Prophet or of a Walî and addressed him as "Yâ Nabî-Allâh!" (O Allah's Prophet) or as, "Yâ 'Abd al-Qâdir!" would become a polytheist (mushrik).

The Wahnâbî point of view is that he who says that anybody besides Allâhu ta'âlâ did something becomes a polytheist, a disbeliever. For example, he who says, "Such and such medicine relieved the pain," or "Allâhu ta'âlâ accepted my prayers near the tomb of such and such a Prophet or Walî," becomes a polytheist. To prove these ideas, he puts forth as documents the âyat al-kerîma: "**Iyyâka nasta'in**" (**Only Thy help we ask**) of the Sûrat al-Fatiha and the âyats expounding tawakkul.^[1]

The book **Al-Usûl-ul-arba'a fi-terdîd-il-wahnâbiyya**, at the end of its second part, says in Persian:

The Wahnâbîs and other lâ-madhhâbî people cannot comprehend the meanings of **majâz**^[2] and **isti'âra**' (metaphor).

[1] The correct meanings of these âyats by the 'ulamâ' of the Ahl as-Sunna and the matters of tawhîd and tawakkul are written in detail in **Endless Bliss**, Third Fascicle, Chapter 35. Those who know the correct meaning of 'tawhîd' will understand that the Wahnâbîs, who consider themselves muwâhhids, are not muwâhhids (believers in tawhîd).

[2] Majâz is the use of a word not in its usual or obvious literal meaning but in a sense connected to its meaning. When a word special to Allâhu ta'âlâ is used for men in a majâzî (figurative, symbolic) sense, the Wahnâbîs take it in its literal meaning and call the one who uses it symbolically a polytheist and disbeliever; they are unaware that such words are used for men in symbolical senses in Qur'ân al-kerîm and Hadîth ash-sherîf.

Whenever somebody says that he did something, they call him a polytheist or a disbeliever though his expression is a majâz. However, Allâhu ta'âlâ declares in many âyats of Qur'ân al-kerîm that He is the Real Maker of every act and that man is the majâzî maker. In the 57th âyat of Sûrat al-An'âm and in Sûrat Yûsuf, He says: **“The decision (hukm) is Allâhu ta'âlâ's alone,”** that is, Allâhu ta'âlâ is the only Decider (Hâkim). In the 64th âyat of the Sûrat an-Nisâ', He says: **“They will not be Believers unless they make thee (the Prophet) judge (yuhakkimûnaka) of what is in dispute between them.”** The former âyat states that Allâhu ta'âlâ is the only Real Hâkim, and the latter states that man can be metaphorically referred to as a hâkim.

Every Muslim knows that Allâhu ta'âlâ alone is the One who gives life and takes life away, for He declares: **“He alone gives and takes life,”** in the 56th âyat of the Sûrat Yûnus, and, **“Allâhu ta'âlâ is the One who makes man dead at the time of his death,”** in the 42nd âyat of the Sûrat az-Zumar. In the 11th âyat of the Sûrat as-Sajda, He says as a majâz: **“The angel who is appointed as the deputy to take life takes your life.”**

Allâhu ta'âlâ alone is the One who gives health to the sick, for the 80th âyat of Sûrat ash-Shu'arâ states: **“When I become sick, only He gives me recovery.”** He quotes 'Îsâ ('alaihi 's-salâm) in the 49th âyat of the Âl-i 'Imrân sûra as saying: **“I heal him who is blind and baras,^[1] and I bring the dead back to life by Allâhu ta'âlâ's permission.”** The One who gives a child to man is actually He; the 18th âyat of the Sûrat Mariam states [the Archangel] Jabrâ'il's ('alaihi 's-salâm) majâzî words, **“I will give you a pure son.”**

The real owner of man is Allâhu ta'âlâ. The 257th âyat of the Sûrat al-Baqara states this openly: **“Allâhu ta'âlâ is the Wâlî (Protector, Guardian) of those who believe.”** And by saying, **“Allâhu ta'âlâ and His Prophet ('alaihi 's-salâm) are your walîs,”** and **“The Prophet protects the Believers more than they protect themselves,”** in the 56th and 6th âyats of Sûras al-Mâ'ida and al-Ahzâb, respectively, He means that man, too, though symbolically, is a walî. Similarly, the real helper is Allâhu ta'âlâ, and He also calls men 'mu'in' (helper) metaphorically. He says in the third âyat of the Sûrat al-Mâ'ida: **“Help one another in**

[1] A skin-diseased person, albinism or vitiligo, with complete or partial whiteness, respectively, of the skin.

goodness and piety (taqwâ)." Wahhâbîs use the word 'mushrik' (polytheist) for those Muslims who call somebody an 'abd (servant, slave) of someone other than Allâhu ta'âlâ, for example, 'Abd an-Nabî' or 'Abd ar-Rasûl'; however, in the 32nd âyat of Sûrat an-Nûr, it is declared: **"Give in marriage your unmarried women and those pious ones among your slaves and female slaves."** The Real Rabb (Trainer) of men is Allâhu ta'âlâ, but someone else can also be called 'rabb' metaphorically; in the 42nd âyat of the Sûrat Yûsuf is said, **"Mention me in the presence of your rabb."**

'Istighâtha' is what the Wahhâbîs oppose most: 'to ask help or protection of someone other than Allâhu ta'âlâ,' which they call polytheism. In fact, as all Muslims know, true istighâtha is only for Allâhu ta'âlâ. However, it is permissible to say metaphorically that one can do istighâtha for someone, for, it is declared in the 15th âyat of Sûrat al-Qassass: **"People of his tribe did istighâtha for him against the enemy."** A hadîth sherîf says, **"They will do istighâtha for Âdam ('alaihi 's-salâm) at the place of the Mahshar."** A hadîth sherîf written in *Al-hisn al-hasîn*, says, **"He who needs help should say, 'O Allâhu ta'âlâ's slaves! Help me!'"** This hadîth sherîf commands one to call for help from someone not near him."^[1] Translation from the book *Al-Usûl-ul-arba'a* ends here.

[Every word has a distinguishable meaning, which is called the real meaning of that word. The word will be called **majâz** when it is not used in its real meaning but in any other meaning which can be related to it. When a word special to Allâhu ta'âlâ is used as **majâz** for human beings, Wahhâbî people will think that the word is being used with its real meaning. So, they will call a person who uses the word mushriq, or kâfir. But they should pay attention to the fact that these words are used as **majâz** in âyats and hadîth-i sherîfs for human beings.]

To ask for shafâ'a (intercession) and help from Rasûlullah

[1] **Al-usûl al-arba'a fî tardîd al-Wahhâbiyya** (in Persian), end of the second part, India, 1346 (1928 A.D.); photographic reproduction, Istanbul, 1395 (1975 A.D.). This book was written by Muhammad Hasan Jân Sâhib, one of the grandsons of hadrat Imâm Rabbânî 'rahmatullâhi ta'âlâ alaihimâ'. The author, Jân Sâhib, refutes the Wahhâbîs and other lâ-madhhabî people also in his Arabic work **Tarîq an-najât**, India, 1350 (with Urdu translation); photographic reproduction, Istanbul, 1396 (1976 A.D.).

(‘alaihi ’s-salâm) and the Awliyâ’ does not mean to turn away from Allâhu ta’âlâ or to forget that He is the Creator. It is like expecting rain from Him through the cause or means (wâsita) of clouds; expecting cure from Him by taking medicine; expecting victory from Him by using cannons, bombs, rockets and aeroplanes. These are causes. Allâhu ta’âlâ creates everything through causes. It is not polytheism (shirk) to stick to these causes. Prophets ’alaihîm-us-salâm always clung to causes. As we go to a fountain to drink water, which Allâhu ta’âlâ created, and to the bakery to get bread, which again He created, and as we make armaments and drill and train our troops so that Allâhu ta’âlâ will give us victory, so we set our hearts on the soul of a Prophet or a Walî in order that Allâhu ta’âlâ will accept our prayers. To use a radio in order to hear a sound which Allâhu ta’âlâ creates through the means of electro-magnetic waves does not mean to forget about Him and have recourse to a box, for He is the One who gives this peculiarity, this power, to the apparatus in the radio box. Allâhu ta’âlâ has concealed His Omnipotence in everything. A polytheist worships idols but does not think of Allâhu ta’âlâ. A Muslim, when he uses causes and means, thinks of Allâhu ta’âlâ, who gives effectiveness and peculiarities to the causes and creatures. Whatever he wishes, he expects it from Allâhu ta’âlâ. He knows that whatever he gets comes from Allâhu ta’âlâ. The meaning of the above-mentioned âyat shows that this is true. That is, when saying the Sûrat al-Fâtiha in each salât, the Believer says, ‘O my Rabb! I hold on to material and scientific causes in order to get my worldly desires and needs, and beg Thine beloved slaves to help me. As I do so, and always, I believe that Thou alone is the Giver, the Creator of wishes. From Thee alone I expect!’ Believers who say this every day can not be said to be polytheists. To ask for help from the souls of Prophets and Awliyâ’ is to hold on to these causes, which were created by Allâhu ta’âlâ. This âyat of Sûrat al-**Fâtiha** states clearly that they are not polytheists but true Believers. Wahnâbîs also stick to material and scientific means. They satisfy their sensual desires by any means. But they call it “polytheism” to have recourse to Prophets and Awliyâ’ as mediators.

Since the words of Muhammad ibn ’Abd al-Wahnâb were all in accordance with sensual desires, those who did not have religious knowledge believed them easily. They asserted that the ’ulamâ’ of the Ahl as-Sunna and Muslims of the right way were disbelievers. Amîrs (leaders) found Wahnâbism consistent with

their desires to increase their power and to extend their lands and territories. They forced the Arab tribes to become Wahnâbî. They killed those who did not believe them. Villagers, from fear of death, obeyed the amîr of Dar'iyya, Muhammad ibn Sa'ûd. Becoming soldiers of the amîr suited their desires to attack the property, life and chastity of non-Wahnâbîs.

Shaikh Sulaimân, Muhammad ibn 'Abd al-Wahnâb's brother, was an 'alm of the Ahl as-Sunna. This blessed person refuted Wahnâbism in his book **As-sawâ'iq al-ilâhiyya fî 'r-raddi 'alâ 'l-Wahnâbiyya** and deterred the dissemination of its heretical tenets. This valuable book was printed in the year 1306. It was also printed in offset process in Istanbul in 1395 [1975 A.D.]. Muhammad's teachers, who realized that he had opened a way leading to evil, refuted his corrupt books. They announced that he had deviated from the right way. They proved that Wahnâbîs gave wrong meanings to âyats and hadîths. Yet all these increased the villagers' resentment and hostility against the Believers.

Wahnâbism was spread not through knowledge but through cruelty and bloodshed by ignorant people. Of the cruel who soaked their hands with blood in this way, the amîr or Dar'iyya, Muhammad ibn Sa'ûd, was the most stone-hearted. This man was of the Banî Hanîfa tribe and was one of the descendants of those idiots who had believed Musailamat al-kadhkhâb as a prophet. He died in 1178 [1765 A.D.] and was succeeded by his son 'Abd-ul-'azîz, who, in his turn, was slain by a Shiite in 1217. He was succeeded by his son Sa'ûd, who died in 1231. His son Abdullah took his place, only to be executed in Istanbul in 1240. His place was taken by Tarkî bin Abdullah, a grandson of 'Abd-ul-'azîz's. The person to succeed him, in 1254, was his son Faisal, who in his turn was succeeded by his son Abdullah in 1282. His brother 'Abd-ur-rahmân and his son 'Abd-ul-'azîz settled in Kuwait. In 1319 [1901 A.D.] 'Abd-ul-'azîz moved to Riyâd and became the Emîr. In 1918 he attacked Mekka in cooperation with the British. In 1351 [1932 A.D.] he established the State of Sa'udi Arabia. We read in newspapers issued in 1991 that Fahd, the Emîr of Su'ûd, had sent four billion dollars as an aid to the Russian disbelievers who had been fighting the Mujahideen in Afghanistan.

Wahnâbîs claim that they are on the way of being sincere in believing in the Oneness of Allâhu ta'âlâ and in escaping disbelief, that all Muslims have been polytheists for six hundred

years, and that they have been trying to save them from disbelief. To prove themselves right, they put forward the fifth âyat kerîma of Sûrat al-Ahqâf and the 106th âyat kerîma of the Sûrat Yûnus. However, all the commentaries of Qur'ân al-kerîm unanimously write that these two âyats and many others have all been sent down for polytheists. The first of these âyats is: **“No one is more heretical than the one who turns away from Allâhu ta'âlâ and prays to things which will never hear till the end of the world.”** And the other is: **“Tell the Meccan polytheists, ‘I was commanded not to pray to things, which are neither useful nor harmful, other than Allâhu ta'âlâ. If you pray to anyone but Allâhu ta'âlâ, you will be torturing and doing harm to yourselves!’”**

The book **Kashf ash-shubuhât** deals with the third âyat kerîma of Sûrat az-Zumar, which declares: **“Those who accept things other than Alâhu ta'âlâ as guardians say, ‘If we worship them, we worship them so that they might help us approach Allâhu ta'âlâ and intercede for us.’”** This âyat kerîma quotes the words of polytheists who worship idols. The book likens Muslims who ask for shafâ'a to such polytheists and intentionally says that polytheists also believed that their idols were not creative but that Allâhu ta'âlâ alone was the Creator. In an interpretation of this âyat kerîma, the book **Rûh al-bayân** says, “Human creatures are created with the ability to acknowledge the Creator, who created them and everything. Every human creature feels the desire to worship his Creator and to be drawn towards Him. Yet this ability and desire are worthless, for the nafs, Satan or bad companions might deceive man, [and as a result, this innate desire will be destroyed,] and man will become [either an unbeliever in the Creator and the Last Day like communists and freemasons or] a polytheist. A polytheist cannot approach Allâhu ta'âlâ, nor can he know Him. The valuable thing is the ma'rifa, the knowledge, which ensues after eliminating polytheism and embracing tawhîd. Its sign is to believe in prophets ('alaihi 's-salâm) and their books and to follow them. This is the only way of being drawn towards Allâhu ta'âlâ. The merit of prostrating oneself was naturally given to Satan, but he refused to prostrate in a manner unsuitable for his nafs. Ancient Greek philosophers became disbelievers because they wanted to approach Allâhu ta'âlâ not by following prophets ('alaihi 's-salâm) but by their own reasons and nafses. Muslims, to approach Allâhu ta'âlâ, adapt themselves to Islam, thus their

hearts get filled with spiritual light. The attribute ‘Jamâl’ (Beauty) of Allâhu ta’âlâ manifests itself to their spirits. Polytheists, to approach Allâhu ta’âlâ, follow not the Prophet or Islam but their nafses, their defective minds and bid’as, and thus their hearts get darkened and their spirits get obscured. Allâhu ta’âlâ, at the end of this âyat kerîma, states that they lie in their statement, “We worship idols so that they shall intercede for us.” As it is seen, it is very unjust to take the 25th âyat kerîma of Sûrat al-Luqmân, which says, **“If you ask disbelievers, ‘Who created the earth and the skies?’ they will say, ‘certainly Allâhu ta’âlâ created them,’ ”** and the 87th âyat kerîma of Sûrat az-Zukhruf, which says, **“If you ask those who worship things other than Allâhu ta’âlâ, ‘Who created these?’ they will say, ‘Certainly Allâhu ta’âlâ created them,’ ”** as documents and to say, “Polytheists, too, knew that the Creator was Allah alone. They worshipped idols so that they would intercede for them on the Day of Judgement. For this reason they became polytheists and disbelievers.”^[1]

We, Muslims, do not worship prophets (‘alaihi ’s-salâm) or Awliyâ’ (rahimahum-Allâhu ta’âlâ) and say that they are not companions or partners of Allâhu ta’âlâ. We believe that they were creatures and human beings and that they are not worth worshipping. We believe that they are the beloved slaves of Allâhu ta’âlâ, and He will pity His slaves for the sake of His beloved ones. Allâhu ta’âlâ alone creates loss and profit. He alone is worth worshipping. We say that He pities His slaves for the sake of His beloved ones. As for polytheists; though they, owing to the knowledge inherent in their creation, say that their idols are not creative, and because they have not developed this latent knowledge by following prophets (‘alaihimu ’s-salâm), believe that their idols are worth worshipping, and so they worship them. Because they say idols are worth worshipping, they become polytheists. Otherwise, they would not become

[1] Jamîl Sidqî az-Zahâwî (rahmatullâhi ta’âlâ ’aleyh) an ’âlim of Iraq, in his work **Al-fajr as-Sâdiq fi ’r-raddi ’ala ’l-munkiri ’t-tawassuli wa ’l-karâmati wa ’l-hawâriq**, [published in Egypt in 1323 (1905 A.D.), photographic second reproduction, Istanbul, 1396 (1976 A.D.)], explained this âyat-i kerîma and proved that it had been misinterpreted. Jamîl Sidqî taught ’ilm al-kalâm at the University of Istanbul. He died in 1355 (1936 A.D.). The 1956 edition of **Al-munjid** gives a picture of him.

polytheists for saying that they wanted intercession. As it is seen, likening the Ahl as-Sunna to idolatrous disbelievers is completely wrong. All these âyats were sent for idolatrous disbelievers and polytheists. The book **Kashf ash-shubuhât** gives wrong meanings to the âyats, uses sophism and says that the Muslims of the Ahl as-Sunna are polytheists. It also recommends that non-Wahhâbite Muslims should be killed and that their property should be confiscated.

Two hadîths reported by 'Abdullah ibn 'Umar (radiy-Allâhu 'anhumâ) state: **“They have left the right course. They have imputed to Muslims the [meanings of the] âyats that descended for disbelievers,”** and **“Of all my fears on behalf of the Umma, the most horrible thing is their interpretation of Qur'ân al-kerîm according to their own opinions and their fallacious translations.”** These two hadîths foretold that the lâ-madhhabî would appear and by misinterpreting the âyats that had descended for disbelievers they would use them against the Muslims.

Another person who realized that Muhammad ibn 'Abd al-Wahhâb had wrong ideas and would be harmful later on and who gave advice to him was Shaikh Muhammad ibn Sulaimân al-Madanî (d. in Medina in 1194/1780, rahimah-Allâhu ta'âlâ), one of the great 'ulamâ' of Medina. He was a Shâfi'î scholar of fiqh and wrote many books. His annotation on Ibn Hajar al-Makkî's (rahimah-Allâhu ta'âlâ) **At-tuhfat al-muhtâj**, a commentary to the book **Minhâj**, has gained great fame. In his two-volume book, which is entitled **Al-fatâwâ**, he says, **“O Muhammad ibn 'Abd al-Wahhâb! Don't slander Muslims! I advice you for Allâhu ta'âlâ's sake. Yes, if someone says that someone other than Allâhu ta'âlâ creates actions, tell him the truth! But those who cling to causes (wasîla) and who believe that both causes and the effective power in them are created by Allâhu ta'âlâ cannot be called disbelievers. You are a Muslim, too. It would be more correct to call one Muslim a 'heretic' than calling all Muslims as such. He who leaves the community is more likely to go astray. The 114th âyat kerîma of Sûrat an-Nisâ' proves my word right: 'If a person who, after learning the way to guidance, opposes the Prophet ('alaihi 's-salâm) and deviates from the Believers' beliefs and 'ibâdât, in the next world We shall resurrect him in disbelief and apostasy, with which he has been so intimate, and We shall hurl him into Hell.' ”**

Though Wahnâbîs have innumerable wrong tenets, they are based on three principles:

1— They say that a'mâl or 'ibâdât are included in îmân and that he who does not perform a fard though he believes that it is fard, for example, salât because of laziness or zakât because of stinginess, becomes a disbeliever and he must be killed and his possessions must be distributed among Wahnâbîs.

Ash-Shihristânî states: "The 'ulamâ' of the Ahl as-Sunna have unanimously said that 'ibâdât are not included in îmân. One who, though he believes it to be a fard, does not perform a fard because of laziness does not become a disbeliever. There has not been unanimity concerning those who do not perform salât; according to Hanbalî Madhhab, one who does not perform salât because of laziness becomes a disbeliever."^[1] [Thenâ-ullah Pâni-pûtî 'rahmatullâhi aleyh' states at the beginning of his book **Mâ-lâ budda**, "A Muslim does not become a disbeliever by committing a grave sin. If he is put into Hell, he will be taken out of Hell sooner or later and will be put into Paradise. He will stay eternally in Paradise." This book is in Persian and was printed in Delhi in 1376 [1956 A.D.] and was reproduced by Hakikat Kitâbevi in Istanbul in 1410 [1990 A.D.]. In Hanbali Madhhab, it was said that only he who did not perform salât would become a disbeliever. The same was not said for other kinds of 'ibâdât. Therefore, it would be wrong to consider Wahnâbîs as Hanbalî in this respect. As explained above, those who do not belong to the Ahl as-Sunna cannot be Hanbalî, either.^[2] Those who do not belong to any of the four Madhhabs do not belong to the Ahl as-Sunna.

2— They say that one who asks for shafâ'a from the souls of prophets ('alaihi 's-salâm) or Awliyâ' (rahimahum-Allâhu ta'âlâ) or who visits their tombs and prays while considering them mediators becomes a disbeliever. They also believe that the dead do not have any sense.

If a person who talked to a dead person in a grave had been a disbeliever, our Prophet (sall-Allâhu 'alaihi wa sallam), great 'ulamâ' and the Awliyâ' would not have prayed in this manner. It was our Prophet's (sall-Allâhu 'alaihi wa sallam) habit to visit the

[1] **Al-milal wa 'n-nihal** (Turkish), p. 63, Cairo, 1070 A.H.

[2] See pp. 18 and 31 above. See also our **Advice for the Muslim** for details on the same subject.

Bakî Cemetery in Medina and the martyrs of Uhud. In fact, it is written on the 485th page of the Wahhâbite book **Fath al-majîd** that he greeted and talked to them.

Our Prophet (sall-Allâhu 'alaihi wa sallam) always said in his prayers, **“Allâhumma innî as-aluka bi-haqqi 's-sâ'ilîna 'alaika,”** (O my Allâhu ta'âlâ! I ask Thee for the sake of those people whom Thou hast given whatever they asked) and recommended to pray so. When he interred Fâtima, the mother of Hadrat 'Alî (radiy-Allâhu 'anhumâ), with his own blessed hands, he said, **“Ighfir li-ummî Fâtimata binti Asad wa wassi' 'alaihâ madkhalahâ bi-haqqi nabiyyika wa 'l-anbiyâ' illadhîna min qablî innaka arhamu 'r-râhimîn.”** (O Allâhu ta'âlâ! Forgive Mother Fâtimat binti Asad, her sins! Widen the place she is in! Accept this prayer of mine for the right [love] of Thy Prophet and of the prophets who came before me! Thou art the Most Merciful of the merciful!) In a hadîth sherîf reported by 'Uthmân ibn Hunaif (radiy-Allâhu 'anh) one of the greatest of the Ansâr, it is told how the Prophet ('alaihi 's-salâm) ordered a blind man, who asked him to pray for his healing, to perform an ablution and a salât of two rak'as and then to say, **“Allâhumma innî as'aluka wa atawajjahu ilaika bi-nabiyyika Muhammadi 'n-nabiyyi 'r-Rahma, yâ Muhammad innî atawajjahu bika ilâ Rabbî fî hâjatî hâdhih li-takdiya lî, Allâhumma shaffi'hu fiyya.”** In this prayer the blind man was commanded to have recourse to Muhammad ('alaihi 's-salâm) as a mediator so that his prayer would be accepted. The Sahâbat al-kirâm often recited this prayer, which is quoted in the second volume of **Ashi'at al-lama'ât** and also in **Al-hisn al-hasîn** with its references and, in its explanation, interpretation as, “I turn towards Thee through Thine Prophet.”

These prayers show that it is permissible to put those whom Allâhu ta'âlâ loves as mediators and to pray to Him by saying “for their sake.”

Shaikh 'Alî Mahfûz, who died in 1361 (1942 A.D.), one of the great 'ulamâ' of **Jâmi' al-Azhar**, praises Ibn Taimiyya and 'Abduh very much in his book **Al-ibdâ'**. Nevertheless, he says in the two hundred and thirteenth page of the same book: “It is not right to say that the great Awliyâ' (rahimahum-Allâhu ta'âlâ) dispose worldly affairs after death, such as curing the ill, rescuing those who are about to be drowned, helping those who are against the enemy and having lost things found. It is wrong to say that, because the Awliyâ' are very great, Allâhu ta'âlâ has left

these tasks to them or they do what they wish or that one who clings to them will not go wrong. But whether they are alive or dead, Allâhu ta'âlâ blesses, among His Awliyâ', the ones whom He wills, and, through their karâmât, He cures the ill, rescues those who are about to be drowned, helps those who are fighting an enemy and recovers lost things. This is logical. Also Qur'ân al-kerîm reveals these facts."^[1]

'Abd al-Ghanî an-Nablusî (rahimah-Allâhu ta'âlâ) writes: "A hadîth qudsî, which al-Bukhârî reported from Abû Huraira (radiy-Allâhu ta'âlâ 'anh), says: Allâhu ta'âlâ declared: **'My slaves cannot approach Me through anything as close as they approach me by means of the fard. If My slaves do the supererogatory 'ibâdât, I like them so much that they hear with Me, see with Me, hold everything with Me, walk with Me, and I give them whatever they ask of Me. If they trust in Me, I protect them.'**" The supererogatory 'ibâdât mentioned here are, [as clearly written in **Marâq al-falâh** and at-Tahtâwî's annotation. Please see page 428,] the sunna and supererogatory 'ibâdât done by those who do the 'ibâdât which are fard. This hadîth sherîf shows that one who, after doing the 'ibâdât which are fard, does the supererogatory worships will earn Allâhu ta'âlâ's love and his prayers will be accepted."^[2] Whether alive or dead, when such people pray for others, people for whom they pray get what they wish. Such people hear even when they are dead. As they did not when they were alive, they do not turn down those who ask empty-handed, and they pray for them. For this reason, a hadîth sherîf states: **"When you are in trouble in your affairs, ask for help from those who are in graves!"** The meaning of this hadîth sherîf is clear, and its ta'wîl (interpretation in a different way) is not permitted. Alûsî's ta'wîl is false.

In actual fact, "Muslims are still Muslims when they are dead just as is the case when they are asleep. Prophets are still prophets ('alaihi 's-salâm) after death just as is the case when they are asleep; for, it is the soul who is a Muslim or a prophet. When a man dies, his soul does not change. This fact is written in

[1] Shaikh 'Alî Mahfûz, **Al-ibdâ'**, p. 213, Cairo, 1375 (1956 A.D.); 'Abdullah ad-Dasûqî and Yûsuf ad-Dajwî, professors at Jâmi' al-Azhar, wrote eulogies praising the book at the end of **Al-ibdâ'**.

[2] 'Abd al-Ghanî an-Nabulusî, **Al-hadîqat an-nadiyya**, p. 182, Istanbul, 1290.

the book **'Umdat al-'aqa'id** by Imâm 'Abdullah an-Nasafi [printed in London in 1259 (1843 A.D.)]. Likewise, Awliyâ' are still Awliyâ' (rahimahum-Allâhu ta'âlâ) when they are dead just as they are when asleep. He who does not believe this is ignorant and stubborn. I have proven in another book that the Awliyâ' possess karâmât after they die, too."^[1] The Hanafî scholar Ahmad ibn Sayyid Muhammad al-Makkî al-Hamawî and the Shâfi'î scholars Ahmad ibn Ahmad as-Sujâ'î and Muhammad ash-Shawbarî al-Misrî wrote booklets in which they proved with evidence that Awliyâ' possessed karâmât, that their karâmât continued after their death, and that tawassul or istighâtha [see below] at their graves was permitted (jâ'iz).^[2]

Muhammad Hâdimî Efendi (rahimah-Allâhu ta'âlâ) of Konya (d. 1176/1762 in Konya) wrote: "The Karâmât of Awliyâ' are true. A **Walî** is a Muslim who is **al-'ârifu bi'llâh** (one who knows Allâhu ta'âlâ and His Attributes as much as is possible). He performs many 'ibâdât and tâ'at. He very carefully avoids sins and the sensual desires of his nafs. Things created by Allâhu ta'âlâ outside of His Law of Causation and scientific laws are called **'khâriq-ul 'âda**' (extraordinary things), which are of eight kinds: mu'jiza, karâma, i'âna, ihâna, sihr, ibtilâ, isâbat al-ayn (effect caused by the evil eye) and irhâs. **Karâma** is an extraordinary occurrence that happens through a devoted Believer who is al-'ârifu bi'llâh. He is a Walî, not a prophet. Abû Is'hâq Ibrâhîm al-Isfarâinî, a Shâfi'î scholar, denied some of the karâma, and all Mu'tazila denied karâma. They said that it can be confused with mu'jiza and, therefore, belief in prophets might become difficult. However, a Walî through whom a karâma happened does not claim prophethood, nor does he want a karâma to happen. It is permissible to pray to Allâhu ta'âlâ through prophets and Awliyâ' even after their death because their mu'jiza and karâma do not cease after death. This type of prayer is called **'tawassul'** or **'istighâtha.'** Ar-Ramlî, too, said the same. Al-Imâm al-Haramain said, 'Only the Shî'ites deny the continuity of karâma after death.' 'Alî Ajhurî, a prominent Mâlikî scholar of Egypt, said, 'The Walî, when he is alive, is like

[1] **Al-hadîqa an-nadiyya**, p. 290.

[2] These three booklets were published together with Ahmad Zainî Dahlân's (rahimah-Allâhu ta'âlâ 'aleyh) **Ad-durar as-saniyya fi 'r-raddi 'alâ 'l-Wahhâbiyya** in Cairo in 1319 (1901 A.D.); photographic reproduction, Istanbul, 1396 (1976 A.D.).

a sword in its sheath. After his death, his influence becomes stronger like that of a sword out of its sheath.’ This statement is also quoted by Abû ’Alî Sanjî in his book **Nûr al-hidâya**. It is certified in the light of the Book (Qur’ân al-kerîm), the Sunna and ijmâ’ al-Umma that karâma is true. Hundreds of thousands of the karâmât of the Awliyâ’ have been reported in many valuable books.”^[1] The translation from the book Barîqa ends here.

And, a sahih hadith conveyed by the hadith scholars Ibn Hudhaima, ad-Dâra Qutnî and at-Tabarânî on the authority of ’Abdullah ibn ’Umar (radiy-Allâhu ta’âlâ anhumâ) states: **“It has become wâjib for me to intercede for those who will visit my grave.”** Imâm al-Manâwî, too, quoted this hadith in **Kunûz ad-daqa’iq**. In addition, he wrote the hadith ash-sherîf, **“After my death, visiting my shrine is like visiting me when I am alive,”** from Ibn Hibbân; and the hadith ash-sherîf, **“I will intercede for the one who visits my grave,”** from at-Tabarânî. The following two hadiths, which are marfû’, the first one quoted by Imâm al-Bazzâr and the second one written in the **Sahih** of Muslim and both on the authority of ’Abdullâh ibn ’Umar (radiy-Allâhu ta’âlâ anhumâ), are known by almost every Muslim: **“It has become halâl for me to intercede for those who will visit by grave”; ‘On the Day of Judgement I shall intercede for those who come to al-Madînat al-munawwara to visit my grave.’**^[2]

It is great news that is quoted in the hadith ash-sherîf, **“A person who performs hajj and then visits my grave will have visited me when I was alive,”** which was quoted by at-Tabarânî, ad-dâra Qutnî and [’Abd ar-Rahmân] Ibn al-Jawzî. The hadith ash-sherîf, **“A person who does not visit me after carrying out the hajj will have hurt me,”** which ad-Dâra Qutnî quotes, alludes to those who neglect to visit the Prophet’s (’alaihi ’s-salâm) grave after hajj though they do not have an excuse (not to do so).

’Abd al-’Azîz, Rector of the Islamic University of al-Madînat al-munawwara, wrote in his **Tahqîq wa ’idhâh**, “None of the [above] hadiths [recommending the visit] has any support or document. Shaikh al-Islâm Ibn Taimiyya said that all of them were mawdû’.” However, their sanads (documents) are written in detail in the eighth volume of az-Zarkânî’s commentary to **Al-**

[1] **Berîqa**, p. 269.

[2] **Mir’ât al-Madîna (Mir’ât al-Haramain)** p. 106.

mawâhib and at the end of the fourth volume of as-Samûdî's **Wafâ' al-wafâ'**. In these books, it is also written that these hadîths were hasan^[1] and that Ibn Taimiyya's comment was groundless. The rector and instructors of Medina university try to calumniate the writings of the 'ulamâ' of the Ahl as-Sunna and in their place spread the Wahhâbî tenets all over the world with their books. In order to convince Muslim and non-Muslim nations that they are true Muslims, they follow a new policy; they have founded an Islamic centre called **Râbitat al-Âlam al-Islâmî** in Mekka and have gathered ignorant and bribable men with religious education that they have chosen from every country and to whom they pay salaries, which amount to hundreds of gold coins. These ignorant men with religious posts, having no knowledge about the books of the scholars of the Ahl as-Sunna, are used like puppets. From this centre they disseminate their tenets, which they call "**fatwâs of world Muslim unity,**" to the entire world. In the fallacious fatwâ issued during the Ramadân of 1395 (1975 A.D.), they said, "It is fard for women to perform the salât of Jum'a. The Khutba of Jum'a and 'Iyd can be delivered in the native language of every country." A heretic named Sabri from among the followers of Maudoodi, a member of this center of fitna and fasâd in Mekka, immediately took that fatwâ to India, whereupon salaried, wealthy, and ignorant men being there forced women into mosques, and initiated the khutba to be read in various languages. To prevent this movement, scholars of the Ahl as-Sunna and true men of religion in India (rahimahum-Allahu ta'âlâ) prepared fatwâs from valuable sources and spread them. Wahhâbis could not refute these fatwâs —the truth. Hundreds of men with religious educations from Kerala, in southern India, realizing that they had been deceived, repented and returned to the line of the Ahl as-Sunna. Four of those fatwâs which are based on reliable sources, were printed in offset process and posted to all Islamic countries. Real men of religious authority in every country call the attention of Muslims to, and try to extinguish, the agitation which divides Islam from within. Thanks to Allâhu ta'âlâ, the innocent and vigilant youth in every corner of the world can distinguish the truth from falsehood.

While explaining the subjects concerning the khutba of

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

Jum'ā, takbîr iftitâh and prayers in salât, Ibn 'Âbidîn (rahimah-Allâhu ta'âlâ) wrote in his work **Radd al-muhtâr**: “Delivering the khutba in a language other than Arabic would be like saying the takbîr iftitâh (“Allâhu akbar”) in another language when beginning salât. The takbîr iftitâh is like the dhikrs of salât, and it is makrûh tahrîma to recite the dhikrs and prayers of salât in a language other than Arabic, as was forbidden by Hadrat 'Umar (radiy-Allâhu 'anh).” In the chapter on the wâjibs of salât, he wrote: “To commit a makrûh tahrîma is a minor sin. If one continues to commit it, one loses one's 'adâla.”^[1] It is written in **at-Tahtâwî** that a person who continually commits a minor sin becomes a fâsiq and that one should go to another mosque in order not to perform salât [in congregation] behind an imâm who is a fâsiq or a committer of bid'a. Because it was a makrûh and a bid'a, which is a grave sin, to read the whole or a part of the khutba in another language, the as-Sahâbat al-kirâm and the Tâbi'ûn (rahimahum-Allâhu ta'âlâ) always delivered the entire khutba in Arabic in Asia and Africa, even though the listeners had no knowledge of Arabic and could not understand the khutba. Though religious knowledge had not spread and had to be taught to them, they read the entire khutba in Arabic. And it was for this reason that for six hundred years the Ottoman Shaikh al-Islâms and world-wide famous great Muslim scholars, though they seriously wanted the khutba to be read in Turkish so that the congregation could understand its contents, could not permit it — for they knew it was not permissible for the khutba to be delivered in Turkish.

A hadîth sherîf, reported by Imâm al-Bayhakî on the authority of Abû Huraira (radiy-Allâhu 'anh) states: “**When a person greets me, Allâhu ta'âlâ gives my soul to my body and I hear his greeting.**” Relying on this hadîth sherîf, Imâm al-Bayhakî (rahimah-Allâhu ta'âlâ) said that prophets ('alaihi 's-salâm) were alive in their graves in a life unknown to us.

And 'Abdal-'Azîz ibn 'Abdullah of Medina quotes this hadîth on the 66th page of his **Al-hajj wa 'l-umra** and comments that it expresses the death of the Prophet ('alaihi 's-salâm). Yet, on the same page, he states that he is alive in his grave in a life unknown to us. His statements contradict each other. In actual fact, this hadîth sherîf indicates that his blessed soul is given to his body

[1] 'Justness'; he will become unreliable on religious matters; he will not be accepted as a witness.

and he responds to greetings. Furthermore, the two hadîths quoted on the 73rd page of the same book report the command that one should say, **“As-salâmu ‘alaikum ahl ad-diyâri min al-Mu‘minîn,”** while visiting graves. The hadîths order us to greet the graves of all Muslims. Someone who hears can be greeted or spoken to; although the la-madhhabî quote these hadîths, they claim that the dead cannot hear, and they say ‘polytheist’ about those who believe that the dead can hear. They misinterpret âyats and hadîths!

There are many hadîths revealing that Rasûlullah (sall-Allâhu ‘alaihi wa sallam) is alive in his tomb in an unknown life. There being so many of them signifies that they are sound. Of these hadîths, the following two are written in six famous books of hadîths: **“I will hear the salawât recited at my grave, I will be informed of the salawât recited at a distance”;** **“If a person recites salawât at my grave, Allâhu ta‘âlâ sends an angel and informs me of this salawât. I will intercede for him on the Day of Judgement.”**

If a Muslim goes to the grave of a dead Muslim whom he knew when he was alive and greets him the dead Muslim will recognize him and reply to him. A hadîth sherîf reported by Ibn Abî‘d-dunyâ declares that a dead Muslim recognizes and answers the one who greets him and becomes happy. If a person greets dead people whom he did not know, they become pleased and acknowledge the greeting (salâm). While good Muslims and martyrs (rahimahum-Allâhu ta‘âlâ) recognize and answer those who greet them, is it possible that Rasûlullah (sall-Allâhu ‘alaihi wa sallam) will not? As the sun in the sky illuminates the entire world, so he answers all simultaneous greetings simultaneously.

A hadîth sherîf says, **“After my death, I will hear as I do when I am alive.”** Another hadîth sherîf reported by Abu Ya‘lâ says, **“Prophets (‘alaihimu ‘s-salâm) are alive in their graves. They perform salât.”** Ibrâhîm ibn Bishar and Sayyid Ahmad ar-Rifâ‘î and many other Awliyâ (rahimahum-Allâhu ta‘âlâ) said that they had heard a reply after they had greeted Rasûlullah (sall-Allâhu ‘alaihi wa sallam).

The great Muslim scholar Hadrat Jalâl ad-dîn as-Suyûtî wrote the book **Sharaf al-muhkam** as an answer to the question asked of him: “Is it true that Sayyid Ahmad ar-Rifâ‘î kissed Rasûlullah’s blessed hand?” In this book, he proved with reasonable and traditional evidence that Rasûlullah (sall-Allâhu

'alaihi wa sallam) was alive in his grave in an incomprehensible life and that he heard and answered greetings. He also explained in this book that on the Mi'râj Night Rasûlullah saw Mûsâ ('alaihi 's-salâm) performing salât in his grave.

A hadîth sherîf, which our mother 'Â'ishat as-Siddîqa (radiy-Allâhu 'anhâ) related, says, **“I suffer the pain of the poisonous meat I ate at Khaibar. Because of that poison my aorta almost fails to function now.”** This hadîth sherîf shows that, in addition to prophethood, Allâhu ta'âlâ has given the status of martyrdom to Muhammad, the Highest of Mankind ('alaihi 's-salâm). Allâhu ta'âlâ declares in the 169th âyat of Sûrat âl 'Imrân: **“Never regard those who have been killed in the way of Allâhu ta'âlâ as dead! They are alive in His view. They are nourished.”** No doubt this great Prophet ('alaihi 's-salâm), who has been poisoned in the way of Allâhu ta'âlâ, is the highest of those honored with the status defined in this âyat kerîma.

A hadîth sherîf reported by Ibn Hibbân says, **“Prophets' ('alahimu-'s-salâm) blessed bodies never rot. If a Muslim recites the salawât for me, an angel conveys that salawât to me and says, ‘So and so's son so and so has recited a salawât and greeted you.’ ”**

A hadîth sherîf reported by Ibn Mâja says, **“On Fridays recite the salawât for me repeatedly! The salawât will be communicated to me as soon as it is recited.”** Abu 'd-dardâ' (radiy-Allâhu ta'âlâ 'anh), one of those who were in the company of the Prophet ('alaihi 's-salâm) at that moment, asked, “Will it be communicated to you after death, too?” The Prophet ('alaihi 's-salâm) said, **“Yes, I will be informed of it after my death, too, for, it is harâm for the earth to decompose prophets ('alaihi 's-salâm). They are alive after death, and they are nourished.”** [This hadîth-i sherîf is written also in the final section of the book **Mawtâ-wal-qubûr**, by Thenâ-ullâhi Pâni-pûtî. This book is in Persian and was printed in Delhi in 1310 [1892 A.D.] and reproduced by Hakikat Kitâbevi in Istanbul in 1990].

Hadrat 'Umar (radiy-Allâhu 'anh), after the conquest of Quds (Jerusalem), went into the Prophet's ('alaihi 's-salâm) Blessed Grave (al-Qabr as-Sa'âda) and visited his grave and greeted him. Hadrat 'Umar ibn Abd al-'Azîz, who was a great Walî, usually sent officials from Damascus to Medina and had them recite a salawât at the Blessed Grave and greet him. Hadrat 'Abdullah ibn 'Umar, after returning from each journey, would go directly to the

Hujrat as-Sa'âda; first he would visit Rasûlullah ('alaihi 's-salâm), then Abu Bakr as-Siddîq (radiy-Allâhu 'anh) and then his father and greet them. Imâm Nâfi' said, "More than a hundred times I saw Hadrat 'Abdullah ibn 'Umar go into the Blessed Grave and say, 'As-salâmu 'alaika yâ Rasûl-Allah!' One day Hadrat 'Alî (radiy-Allâhu 'anh) went into Masjid ash-Sherîf and he wept when he saw the grave of Hadrat Fâtima (radiy-Allâhu 'anh) and he wept all the more when he went to the Hujrat as-Sa'âda. Then, saying, 'As-salâmu 'alaika yâ Rasûl-Allah' and 'As-sâlâmu 'alaikumâ, O Two Brothers of Mine!' he greeted the Prophet ('alaihi 's-salâm), Hadrat Abû Bakr and Hadrat 'Umar (radiy-Allâhu ta'âlâ anhumâ)."

According to al-Imâm al-a'zam Abu Hanîfa (rahmatullâhi 'aleyh), one should perform hajj first and then go to al-Madînat al-munawwara and visit Rasûlullah ('alaihi 's-salâm). The same is written in the fatwâ of Abu 'l-Laith as-Samarqandî.

Qâdî 'Iyâd, author of the book **Shifâ'**; Imâm an-Nawawî, a Shâfi'î 'âlim; and Ibn Humâm, a Hanafî 'âlim (rahimahum-Allâhu ta'âlâ), said that there had been ijma' al-Umma on it being necessary to visit the Blessed Grave. Some 'âlims said that it is wâjib.' As a matter of fact, it is sunnat to visit graves, a fact which is also written in the Wahhâbite book **Fat'h al-majîd**.

The 63rd âyat al-kerîma of Sûrat an-Nisâ' purports: **"If they, after tormenting their nafs, come to you (My Messenger) and beg for Allâhu ta'âlâ's (My) pardon, and if My Messenger apologizes on behalf of them, they will certainly find Allâhu ta'âlâ as the Receiver of Repentance and Compassionate."** This âyat kerîma indicates that Rasûlullah (sall-Allâhu 'alaihi wa sallam) will intercede and his intercession (shafâ'a) will be accepted. Also, it commands us to visit his blessed grave and to ask for his intercession by coming from distant places.

A hadîth sherîf states: **"It is suitable to set off on a long journey only for visiting three mosques."** This hadîth points out that it is thawâb to go on a long journey for the purpose of visiting Masjid al-Harâm in Mekka, Masjid an-Nabî in Medina and the Masjid al-Aqsâ in Jerusalem. For this reason, those who go for hajj but do not visit the Blessed Grave in Masjid an-Nabî will be deprived of this reward.

Imâm Mâlik (rahmatullâhi 'aleyh) said that it is makrûh for those who visit the Blessed Shrine to stay too long near the Hujrat as-Sa'âda. Imâm Zain al-'Âbidîn (rahmatullâhi 'aleyh),

while visiting, stood near the pillar which stood in the direction of the Rawdat al-Mutahhara and he approached no further. Until Hadrat 'Âisha (radiy-Allâhu 'anhâ) died, the visit was done by standing, facing the qibla, at the outer side of the door of the Hujrat as-Sa'âda.

A hadîth sherîf says, **“Do not make my grave a [place of] festival.”** Hadrat 'Abd al-'Azîm al-Munzirî, a hadîth scholar, explained this hadîth sherîf as: “Do not consider it enough to visit my grave only once a year, like on 'Iyd days. Try to visit me frequently!” And the hadîth ash-sherîf, **“Do not make a cemetery of your houses,”** means that we should not make our houses look like a cemetery by not performing salât. Thus it is seen that Hadrat al-Munzirî's explanation is correct. As a matter of fact, it is not permitted to perform salât in a cemetery. It was said that this hadîth sherîf might come to mean, “Do not fix a certain day like a feast for visiting my shrine?” Jews and Christians, during their visit to their prophets, habitually assembled together, played instruments, sang songs and held ceremonies. These hadîths imply that we should not behave like them; that is, we should not make merry with forbidden things on feast days, nor play reeds or drums or gather to hold ceremonies during our visit. We should visit and greet, pray and then leave silently without staying long.

Al-Imâm al-a'zam Abu Hanîfa (rahimah-Allâhu ta'âlâ) said that visiting the Blessed Grave is a most valuable sunna, and there are some scholars who said that it is wâjib. For this reason, visiting the Blessed Grave is allowed as a vow in the Shâfi'î Madhhab.

In fact, “Allâhu ta'âlâ, in His Word, **‘If I had not created you, I would not have created anything!’**^[1] points out that Muhammad ('alaihi 's-salâm) is the Habîb-Allah (Allâhu ta'âlâ's Most Beloved). Even an ordinary person will not refuse something asked for the sake of his beloved. It is easy to have a lover do something for the sake of his beloved. If a person says, ‘O my Allâhu ta'âlâ! For the sake of Thine Muhammad ('alaihi 's-salâm), I ask of Thee,’ this wish of his will not be refused. Trivial worldly affairs, however, are not worth putting Rasûlullah's (sall-Allâhu 'alaihi wa sallam) sake as a mediator.”^[2]

[1] This hadîth qudsî is quoted also in al-Imâm ar-Rabbanî's (rahimah-Allâhu ta'âlâ) **Maktûbât**, vol III, 122nd letter.

[2] **Mir'ât al-Madîna**, p. 1282.

Al-Imâm al-a'zam Abu Hanifa (rahimah-Allâhu ta'âlâ) said, "I was in Medina. Shaikh Ayyûb as-Sahtiânî, one of the *sulahâ'*, went into Masjîd ash-Sherîf. I followed him. Hadrat Shaikh faced the Blessed Grave and stood with his back to the qibla. Then he went out." Hadrat Ibn Jamâ'a wrote in his book **Al-mansak al-kabîr**, "While visiting, after performing a salât of two rak'as and praying near the minbar (pulpit), you should come to the qibla side of the Hujrat as-Sa'âda and, with the Prophet's ('alaihi 's-salâm) blessed head on your left, you should stay two metres away from the wall of the **al-Marqad ash-Sherîf** (the Prophet's shrine), then, leaving the qibla wall behind and turning slowly till you face the **Muwâjahat as-Sa'âda**, you should greet him. This is so in all the Madhhabs."

'Abd al-Ghanî an-Nabulusî (rahimah-Allâhu ta'âlâ), while explaining the twenty-third of the "Disasters incurred by the tongue," writes: "It is *makrûh tahrîma* to say, while praying, 'for the right of the prophets' or 'for the right of [such and such living or dead] Walî' or to ask Allâhu ta'âlâ for something by saying so, for, it has been said that no creature has any rights on Allâhu ta'âlâ; that is, he does not have to grant anyone's wish. This is true, yet He promised His beloved slaves and recognized a right for them on Himself; that is, He will accept their wish. He declared in Qur'ân al-kerîm that He placed a right of His slaves on Himself, for example, **'It has become a right on Us to help Believers.'**"^[1] It is declared in **Al-fatâwâ al-Bazzâziyya**, "It is permitted to ask for something for the sake of a prophet or a dead or living Walî by mentioning his name." The commentary on **Shir'a** states: "One must pray [to Allâhu ta'âlâ] by making intermediaries of His prophets ('alaihi 's-salâm) and sâlih Believers. This is also written in **Al-hisn al-hasîn**." As it is seen, Muslim scholars said that it is permissible to pray to Allâhu ta'âlâ through the right and love which He has given to His beloved ones. And no scholar said that it would be polytheism to pray with the idea that men have rights on Allâhu ta'âlâ. Only Wahhâbîs say so.

Though they praise **Al-fatâwâ al-Bazzâziyya** in the book **Fat'h al-majîd** and put forward his fatwâs as documents, they oppose him in this respect. Also Hâdimî, while explaining the "Disasters caused by the tongue," wrote: " 'For the right of Thy Prophet or Walî' means 'his prophethood or wilâya is right.' Our

[1] **Al-hadîqa**.

Prophet ('alaihi 's-salâm), too, with this intention said, **'For the right of Thy Prophet Muhammad,'** and, during the wars he asked for Allâhu ta'âlâ's help for the right of the poor among the Muhâjirûn. Also there were many Muslim 'ulamâ' who prayed, 'For the sake of those people whom Thou hast given whatever they asked from Thee,' and, 'For the right of Muhammad al-Ghazâlî,' and who wrote these prayers in their books."^[1] The book **Al-hisn al-hasîn** is full of such prayers. The tafsîr **Rûh al-bayân** says in an explanation of the eighteenth âyat of Sûrat al-Mâida: A hadîth reported by 'Umar al-Fârûq (radiy-Allâhu 'anh) states: **"When Âdam ('alaihi 's-salâm) made a mistake, he said, 'O my Rabb! Forgive me for the sake of Muhammad ('alaihi 's-salâm).' And Allâhu ta'âlâ said, 'I have not created Muhammad yet. How do you know him?' He said, 'O my Rabb! When Thou created me and gave me of Thine soul, I looked up and saw the phrase "Lâ ilâha illa'llâh Muhammadun Rasûlullâh" written on the skirts of the 'Arsh. Thou would only write the name of Thine most beloved by Thine Name. Considering this, I knew that Thou loved him very much.' Upon this Allâhu ta'âlâ said, 'O Adam, you tell the truth. Of Mine creatures, he is the one I love most; so I have forgiven you for his sake. If Muhammad had not existed, I would not have created you.' "** This hadîth sherîf is quoted in Imâm al-Bayhakî's **Dalâ'il** and in Âlûsî's **Ghâliyya**.

The Wahhâbî writes: "Imâm Zain al-'Âbidîn 'Alî (rahimah-Allâhu ta'âlâ) saw a man praying by the Prophet's ('alaihi 's-salâm) grave and interrupted him by telling him the hadîth, **'Recite a salawât for me. Wherever you are, your greeting will be communicated to me.'**" It narrates the event incorrectly and goes on, "Hence, it is forbidden to go near a grave for praying and reciting salawât, which is similar to making graves places of festival. It is forbidden for those who go to perform salât in Masjîd an-Nabî to approach the tomb for greeting. None of the Sahâba did so, and they prevented those who wanted to do so. No other deed but the prayers and greetings said by his Umma will be communicated to the Prophet."^[2] He also writes that the Sa'ûdî government placed soldiers near the Prophet's ('alaihi 's-salâm) shrine in Masjîd an-Nabî to prevent Muslims from doing so.^[3]

[1] Hâdimî, **Berîqa**, Istanbul, 1284.

[2] **Fat'h al-Majîd**, p. 259; see above p. 53 for this book.

[3] **ibid**, p. 234.

Hadrat Yûsuf an-Nabhânî refuted these lies at many places in his book: “Imâm Zain al-’Âbidîn (rahimah-Allâhu ta’âlâ) did not forbid visitation to the Blessed Grave of the Prophet (’alaihi ’s-salâm). But he forbade non-Islamic, disrespectful behaviour during a visit. His grandson, Imâm Ja’far as-Sâdiq, used to visit the Hujrat as-Sa’âda, and, standing near the pillar which stood in the direction of the Rawdat al-Mutahhara, greet and say, ‘His blessed head is on this side.’ **‘Do not make my grave** [a place of] **festival**’, means ‘Do not visit my grave on certain days like feast days. Visit me usually.’ ”^[1] “Abû ’Abdullah al-Qurtubî writes in his **At-tadhkira** that the deeds of the Prophet’s (’alaihi ’s-salâm) Umma are communicated to him every morning and every evening.” (pp. 88, 106) “Khalîfa Mansûr, during his visit to [the shrine of] the Prophet (’alaihi ’s-salâm), asked Imâm Mâlik, ‘Shall I face the tomb or the qibla?’ Imâm Mâlik (rahimah-Allâhu ta’âlâ) said, ‘How could you turn your face away from Rasûlullah (sall-Allâhu ’alaihi wa sallam)? He is the cause of your and your father Âdam’s (’alaihi ’s-salâm) forgiveness!’ ” (pp. 89, 116) “The hadîth ash-sherîf, **‘Visit graves!’** is a command. If a harâm is committed during the visit, not the visit itself, but the harâm should be forbidden.” (p. 92) “Imâm an-nawawî says in his **Adhkâr**, ‘It is a sunna to visit frequently the shrines of the Prophet (’alaihi ’s-salâm) and of pious Muslims and to stay for some time near such places of visitation.’ ” (p.98) “Ibn Humâm, in his **Fat’h al-qadîr**, quotes the hadîth ash-sherîf transmitted by ad-Dâra Qutnî and al-Bazzâr which says, **‘If someone visits me [at my shrine] only with a view to visiting me and not to do anything else, he will have the right to be interceded for by me on the Day of Judgement.’** ” (p. 100) “Allâhu ta’âlâ favoured the Awliyâ’ with karâmât. Their karâmât are witnessed frequently even after their death. They are able to be helpful after death, too. It is permitted to have them intercede with Allâhu ta’âlâ. But one should ask help from them in a manner compatible with Islam. It is not permitted to say, ‘I will give that much... for you if you give me what I request,’ or ‘If you cure my sick relative,’ which is often uttered by the ignorant. However, this cannot be regarded as an act causing disbelief or polytheism, for, even an utterly ignorant person will not expect a Walî to create. He wants the Walî to be

[1] **Shawâhid al-haqq**, p. 80. 3rd. ed., Cairo, 1385 / (1965 A.D.). The next six quotations with page numbers refer to this book, too.

the cause in Allâhu ta'âlâ's creating. He thinks that the Wafî is a human creature whom Allâhu ta'âlâ loves, and says, 'Please ask Allâhu ta'âlâ to favour me with what I wish; He will not reject your prayer.' As a matter of fact, Rasûlullah (sall-Allâhu 'alaihi wa sallam) said, **'There are many people who are considered low and worthless but who are Allâhu ta'âlâ's beloved slaves. When they want to do something, Allâhu ta'âlâ certainly creates it.'**^[1] Obeying such hadîths, Muslims ask the Awliyâ' to intercede. Imâm Ahmad, al-Imâm ash-Shâfi'î, Imâm Mâlik and al-Imâm al-a'zam Abû Hanîfa (rahimahum-Allâhu ta'âlâ) said that it is jâ'iz (possible, permissible) to attain baraka (blessing) through the graves of the pious. Those who say that they are of the Ahl as-Sunna or that they belong to one of the Madhhabs of the Ahl as-Sunna must say as these imâms said. Otherwise, we would rather take them as liars than Sunnîs." (p. 118)

It is written in the subject concerning the performance of hajj on behalf of someone else in the book **Al-fatwâ al-Hindiyya**, "It is permissible to devote the thawâb of an 'ibâda to someone else. Therefore, the thawâb of salât; fast; alms; pilgrimage; recitation of Qur'ân al-kerîm; dhikr; visitation of the tombs of prophets, martyrs, Awliyâ' and sâlih Muslims; giving a shroud for a corpse; and the thawâb of all gifts and good deeds can be devoted." It is understood from this passage, too, that visiting the graves of the Awliyâ' does bring thawâb.

Documents of what has been written so far are written at length in our Arabic and English books. Allâhu ta'âlâ orders Muslims to unite. Therefore, all Muslims should learn the i'tiqâd of the **Ahl as-Sunnat wa 'l-Jamâ'a** and come together on the right way of Truth by believing as reported in the books of these great scholars of the Ahl as-Sunna. The Prophet (sall-Allâhu 'alaihi wa sallam) said that the only right way will be the way of the Ahl as-Sunna. We must be very careful not to stray from the unity of the Ahl as-Sunna and not to be taken in by the deceitful writings of ignorant men with religious post who trade in religious books and the writings of heretics who want to deceive Muslims. Allâhu ta'âlâ declares clearly in the 114th âyat of Sûrat an-Nisâ that those who dissent from the Muslims' unity will go to Hell. It is clear by documents and references that a person who does not join in one of the four Madhhabs has separated himself from the unity of the

[1] This hadîth is also quoted on the 381st page of the book **Fat'h al-majid**.

Ahl as-Sunna and that such a lâ-madhhabî person will become a heretic or a non-Muslim.^[1]

The book **At-tawassulu bi'n-Nabî wa jahâlat al-Wahhâbiyyîn** proves with examples and documents that Ibn Taimiyya had departed from the way of the **Ahl as-Sunnat wa'l-Jamâ'a**. **Wahhâbîsm** is a mixture of Ibni Taymiyya's heresies and the British spy Hempher's lies and slanders.

3— Wahhâbîs say, "It causes kufr (disbelief) and shirk (polytheism) to build a dome over a grave, to light oil-lamps for those who worship and serve in shrines, and to vow alms for the souls of the dead! The inhabitants of al-Haramain (Mekka and Medina) have worshipped domes and walls up to now."

Building a dome over a grave is harâm if it is for ostentation or ornamentation. If it is for protecting the grave from destruction, it is makrûh. If it is intended lest a thief or an animal should break in, it is permissible. But it should not be made a place for visiting; that is, one should not say that it should be visited at certain times.

It is not makrûh to bury corpses in a building that has been built before. The As-Sahâbat al-kirâm buried Rasûlullah (sall-Allâhu 'alaihi wa sallam) and his two Khalîfas in a building. None of them was against it. The Hadîth ash-sherîf states that their unanimity cannot have been based on heresy. The great Islamic scholar Ibn 'Âbidîn wrote: "Some scholars said that it was makrûh to put a covering cloth, a skullcap or a turban over the graves of pious Muslims or Awliyâ'. The book **Al-fatâwâ al-hujja** says that it is makrûh to cover a grave with cloth. But, to us, it is not makrûh if it is intended to show everybody the greatness of the one in the grave or to prevent him from being insulted or to remind those who visit him to be respectful and behave well. Acts that are not prohibited in the al-adillat ash-Shar'iyya should be judged in view of the intention involved. Yes, it is true that during the time of the Sahâbat al-kirâm neither domes were built over graves nor sarcophagi or clothes were put on graves. But none of them was against the interment of Rasûlullah (sall-Allâhu 'alaihi wa sallam) and the Shaikhain (his two immediate Khalîfas) in a room. For this reason and for carrying out the commands, **'Do not**

[1] **Hâshiyatu Durr al-mukhtâr** by the great scholar Ahmad at-Tahtâwî and **Al-basâ'ir 'ala 'l-munkiri 't-tawassuli bi 'l-maqâbir**, which was written in Pakistan as a refutation to **fat'h al-majîd** and reprinted in Istanbul.

step on graves! and **'Do not be disrespectful to your dead!'** and because they were not prohibited, they cannot be bid'as only because they were practices observed by later generations. All fiqh books state that right after the farewell tawâf it is necessary to leave Masjid al-Harâm as an act of respect towards the Ka'ba al-mu'azzama. However, the as-Sahâbat al-kirâm did not have to do so because they were always respectful towards the Ka'ba. But since succeeding generations were unable to show due reverence, our 'ulamâ' declared that it was necessary to show respect by leaving the Masjid by walking backwards. Thus, they made it possible for us to be respectful like the as-Sahâbat al-kirâm. Likewise, it became permissible to cover the graves of the sulahâ' and Awliyâ with cloth or to build domes over them in order to be respectful as the Sahâbat al-kirâm were. The great scholar Hadrat 'Abd al-Ghanî an-Nabulusî explains this in detail in his book **Kashf an-nûr.**^[1] In Arabia, shrines are called "**mashhad.**" In al-Madînat al-munawwara, there were many mashhads in the Bakî' Cemetery. The lâ-madhhabî destroyed all of them. No Islamic scholar has ever said that it would be polytheism or disbelief to build domed tombs or to visit tombs. No one has ever been seen demolishing tombs.

Ibrâhîm al-Halabî (rahimah-Allâhu ta'âlâ) wrote at the end of the book **Al-Halabî al-kabîr**, "If a person decides that his land will be a cemetery and if there is an empty space in it, it is permissible for one to build a domed tomb in it with an intention of burying a corpse. When there is no empty space left, this tomb shall be demolished and graves shall be dug [in its place]. This is so because it is a place belonging to a waqf, devoted to be a cemetery." If building domed tombs had been known to be polytheistic, or if domed tombs had been considered idols, it would always have been necessary to demolish them.

The first of the Islamic tombs to exist on the earth was the Hujrat al-mu'attara, where Rasûlullah (sall-Allâhu 'alaihi wa sallam) is buried. Our master Rasûlullah (sall-Allâhu 'alaihi wa sallam) passed away in the room belonging to his beloved wife, our mother 'Â'isha (radiy-Allâhu 'anhâ), before noon on

[1] Ibn 'Âbidîn, **Hâshiyatu Durr al-mukhtâr (Radd al-muhtâr)** p. 232, vol. V, Bulaq, 1272; **Kashf an-nûr** and Jalâl ad-dîn as-Suyûtî's (rahimah-Allâhu ta'âlâ) **Tanwîr al-khalak fî imkâni ru'yati 'n-Nabî jihâran wa 'l-malak** were published together with the title **Al-minhat al-wahbiyya**, Istanbul, 1393 (1973 A.D.).

Monday, the twelfth of Rabî al-awwal, 11 A.H. On Wednesday night he was buried in that room. Hadrat Abû Bakr and Hadrat 'Umar (radiy-Allâhu ta'âlâ 'anhumâ) were buried in the same room. No Sahâbî was opposed to this. Now, this unanimity of the Sahâbat al-kirâm is being opposed to. Even though denial of **ijmâ' al-Umma** by ministerpretation (ta'wîl) of a dubious document (dalîl) does not result in disbelief, it causes bid'a.

Hadrat 'Â'isha's ('radiy-Allâhu 'anhâ) room was three metres high, somewhat more than three metres long and wide, and was made of sun-dried bricks. It had two doors, one facing the west and the other facing the north. Hadrat 'Umar (radiy-Allâhu ta'âlâ 'anh), when he was Khalîfa, enclosed the Hujrat as-Sa'âda with a low stone wall. 'Abdullah ibn Zubair (radiy-Allâhu ta'alâ 'anhumâ), when he became Khalîfa, demolished this wall and rebuilt it with black stones and had it plastered beautifully. This wall was not roofed at the top and there was a door on the north. When Hadrat Hasan (radiy-Allâhu ta'âlâ 'anh) passed away in 49 A.H., his brother Hadrat Husain (radiy-Allâhu ta'âlâ 'anh), as required by his last will, had his corpse brought to the door of the Hujrat as-Sa'âda and wanted to take his corpse into the shrine to pray and ask for intercession; there were some people who opposed it, thinking that the corpse would be buried in the shrine. Therefore, to prevent the clamour, the corpse was not taken into the shrine and was buried at the Bakî' Cemetery. Lest such unsuitable events should happen again, the doors of the room and the one outside were walled up.

Walîd, the sixth Umayyad Khalîfa, when he was the governor of Medina, raised the wall round the room and had it covered over with a small dome. When he became Khalîfa, he ordered 'Umar ibn 'Abd al-'Azîz, his successor as the governor of Medina, to enlarge the Masjid ash-Sherîf in 88 (707 A.D.); hence, the room was surrounded with a second wall. This was pentagonal in shape and roofed; and with no doors.^[1]

The book **Fat'h al-majîd** says: "A person who intends to get blessed (tabarruk) with a tree, stone, grave or the like becomes a polytheist. Graves have been idolized by building domes over them. The people of the Jâhiliyya Ages, too, worshipped pious persons and statues. Today, all such and even more excessive acts are committed at shrines and graves. To attempt to get blessed

[1] See article 15 in **Advice for the Muslim** for more detail.

with the graves of pious persons is similar to worshipping the idol al-Lât.^[1] These polytheists suppose that Awliyâ' hear and answer their prayers. They say that they approach the dead by making vows and giving alms for the graves. All these acts are major forms of polytheism. A polytheist is still a polytheist even if he calls himself something else. Praying to the dead respectfully and affectionately, slaughtering animals, making vows and other similar acts are all polytheistic whatever they call them. Today's polytheists, using the words 'ta'zîm' (respect, honour) and 'tabarruk,' say that what they do is permissible. This supposition of theirs is fallacious."^[2]

We have already translated the answers given by Muslim scholars to such offensive lampoons against the Muslims of the Ahl as-Sunna, and have written them down in our various books. In the following, a passage from the first chapter of the book **Al-usûl al-arba'a fî tardîd al-Wahhâbiyya** is translated to show the vigilant reader that the Wahhâbîs have deceived themselves and will lead Muslims to ruination:

“Qur'ân al-kerîm, Hadîth ash-sherîf, statements and acts of the Salaf as-sâlihîn, and most of the 'ulamâ' document that it is permissible to show ta'zîm to somebody other than Allâhu ta'âlâ. The 32nd âyat of Sûrat al-Hajj states: **'When one shows honour (yu'azzim) to Allâhu ta'âlâ's sha'â'ir, this behaviour is out of the heart's taqwâ.'** So it became wâjib to show honour to Allâhu ta'âlâ's sha'â'ir.' **'Sha'â'ir'** means 'signs and indications.' Abdulhaqq ad-Dahlawî (rahimah-Allâhu ta'âlâ) said, **'Sha'â'ir** is the plural of sha'îra, which means indication ('alâma). Anything that reminds one of Allâhu ta'âlâ is a sha'îra of Allâhu ta'âlâ.' The 158th âyat of Sûrat al-Baqara says: **'As-Safâ and al-Marwa are among the sha'â'ir of Allâhu ta'âlâ.'** As understood from this âyat kerîma, not only the hills as-Safâ and al-Marwa are the sha'â'ir of Allâhu ta'âlâ, but there are other sha'â'ir as well. And not only the places called 'Arafât, Muzdalifa and Minâ can be cited as sha'â'ir. Shâh Walî-Allâh ad-Dahlawî (rahimah-Allâhu ta'âlâ) says on the 69th page of his work **Hujjat Allâhi 'l-bâligha**, 'The greatest sha'â'ir of Allâhu ta'âlâ are Qur'ân al-kerîm, Ka'bat al-mu'azzama, the Prophet ('alaihi 's-salâtu wa 's-salâm) and the ritual salât.' And on the 30th page of his book **Altâf al-Quds**, Shah

[1] One of the chief idols worshipped by the Arabs during the pre-Islamic era called the Jâhiliyya Ages.

[2] **Fat'h al-majîd**, p. 133.

Walî-Allâh ad-Dahlawî (rahimah-Allâhu ta'âlâ) says, 'To love the sha'â'ir of Allâhu ta'âlâ means to love Qur'ân al-kerîm, the Prophet ('alaihi 's-salâtu wa sallam) and the Ka'ba, or, to love anything that reminds one of Allâhu ta'âlâ. To love the Awliyâ' of Allâhu ta'âlâ is the same.'^[1] While the two hills near Masjid al-Harâm in Mekka, namely as-Safâ and al-Marwa, between which the Prophet Ismâ'îl's ('alaihi 's-salâm) mother Hadrat Hajar walked, are among the sha'â'ir of Allâhu ta'âlâ and can cause one to remember that blessed mother, why should not the places where the Prophet Muhammad ('alaihi 's-salâm), who is the most superior of all creatures and the Beloved One of Allâhu ta'âlâ, was born and brought up and the places where he worshipped, migrated, performed salât and passed away and his blessed shrine and the places of his Âl (his blessed wives and Ahl al-Bait) and companions be counted among the sha'â'ir? Why do they destroy these places?

When Qur'ân al-kerîm is read attentively and objectively, it will be easily seen that many âyats express 'ta'zîm' for Rasûlullah ('alaihi 's-salâm). The Sûrat al-Hujurât declares: **'O those who believe! Do not go ahead of Allâhu ta'âlâ and His Prophet (sall-Allâhu 'alaihi wa sallam)! Fear Allâhu ta'âlâ! O those who believe! Do not speak louder than the Prophet's voice! Do not call him as you call one another! The reward for the deeds of those who do so will vanish! Allâhu ta'âlâ fills with taqwâ the hearts of those who lower their voices in the presence of Allâhu ta'âlâ's Prophet; He forgives their sins and gives many rewards. Those who shout at him from the outside are thoughtless; it is better for them to wait till he comes out.'** It is apparent to a person who reads and thinks over these five âyats impartially how much Allâhu ta'âlâ praises the ta'zîm that will be shown to His beloved Prophet ('alaihi 's-salâm) and how seriously He commands the Umma to be respectful and modest towards him. The degree of its importance can be judged by the fact that all the deeds of those who speak louder than him will come to naught. These âyats came as a penalty for the seventy people of the Banî Tamîm tribe who

[1] Because the Prophet said, **'When Awliyâ' are seen Allâhu ta'âlâ is remembered,'** which is quoted in Ibn Abî Shaiba's **Musnad**, in **Irshâd at-Tâlibîn**, and in **Kunûz ad-daqâiq**, this hadîth sherîf shows that Awliyâ', too, are among the sha'â'ir. It is written in **Jâmî' ul-fatâwâ** that it is permissible to build domes over the graves of Awliyâ and 'Ulamâ in order to show them honour.

had called the Prophet by shouting disrespectfully in Medina. Today some people say that they are the descendants of the Banî Tamîm tribe. It must have been for them that Rasûlullah said, **‘A violent and torturous people are in the East,’** and **‘Satan will arouse disunion from there,’** pointing to a direction towards the Najd territory [on the Arabian Peninsula] with his blessed hand. Some of the lâ-madhhabî are **‘Najdîs,’** who have spread out from the Najd. The disunion predicted in the hadîth quoted above appeared twelve hundred years later: they came from the Najd to the Hijâz, plundering Muslims’ possessions, killing the men and enslaving the women and children. They committed baser evils than disbelievers.

“WHAT IS MORE: In the above âyats, the repetitive phrase **‘O those who believe,’** shows that all Muslims of all centuries till the Last Day are commanded to be respectful towards Rasûlullah (sall-Allâhu ‘alaihi wa sallam). If the command had been only for the as-Sahâbat al-kirâm, ‘radiy-Allâhu ta’âlâ anhum ajma’in’, ‘O as-Sahâba,’ would have been said. As a matter of fact, the phrases, **‘O wives of the Prophet!’** and **‘O people of Medina!’** are Qur’ânic. The same phrase, **‘O those who believe!’** is used in the âyats stating that salât, fast, pilgrimage, zakât and other ‘ibâdas are fard for all Muslims of all times till the Last Day. So the Wahhâbîs’ idea that ‘the Prophet (sall-Allâhu ‘alaihi wa sallam) was to be respected when he was alive; he must not be respected or asked for help after his death,’ is groundless in view of these âyats.

“The above âyats indicate that ta’zîm towards others besides Allâhu ta’âlâ is also necessary. The 104th âyat of Sûrat al-Baqara states: **‘O those who believe! Do not say “Râ’inâ”** [to the Prophet], **but say, “Look upon us.” You, be listeners to Allâhu ta’âlâ’s commands.’** Believers used to say ‘Râ’inâ’ (watch over, protect us) to the Prophet (sall-Allâhu ‘alaihi wa sallam). ‘Râ’inâ’ also meant ‘to swear, to blemish’ in the Jewish language, and the Jews used this word for the Prophet (sall-Allâhu ‘alaihi wa sallam) in this sense. Because it also had this bad meaning, Allâhu ta’âlâ forbade the Believers to use this word.

“The 33rd âyat of Sûrat al-Anfâl purports, **‘Allâhu ta’âlâ will not punish them while you are with them,’** and promises not to punish them until the end of the world. This âyat refutes the Wahhâbîs’ claim that the Prophet went away and became soil.

“The 34th âyat of Sûrat al-Baqara purports: **‘When We said to the angels, “Prostrate yourselves before Âdam,” they all fell**

prostrate, except the Satan (Iblís).’ This âyat kerîma commands that Âdam (‘alaihi ’s-salâm) should be shown ta’zîm. Satan refused to respect somebody other than Allâhu ta’âlâ and slandered prophets, and thus disobeyed this command. Wahhâbîs are in the footsteps of Satan. Yûsuf’s (‘alaihi ’s-salâm) parents and brothers, too, showed honour to him by prostrating themselves before him. If it caused polytheism or disbelief to show honour or respect to somebody other than Allâhu ta’âlâ, He would not have praised His beloved slaves with the word ‘sajda’ (prostration) when describing them. According to the Ahl as-Sunna, prostration before somebody other than Allâhu ta’âlâ is harâm because it resembles the prostration in ’ibâda, not because it is a sign of respect!

“Satan always appeared in the figure of an old man of the Najd to Rasûlullah (sall-Allâhu ’alaihi wa sallam). When the disbelievers assembled at a place called Dâr an-Nadwa in Mekka and decided to kill the Prophet, Satan appeared in the figure of an old man of the Najd and taught them how to carry out the murder, and they agreed to do as the Najdî old man said. Since that day, Satan has been called **Shaikh an-Najdî**. Hadrat Muhyiddîn Ibn al-’Arabî writes in his work **Al-musâmarât**: ‘When the Qouraish disbelievers were repairing the Ka’ba, each of the heads of the tribes said that he was going to replace the valuable stone called al-Hajar al-aswad. Later they agreed that the person who came [to the Ka’ba] first the following morning would be the referee to choose one from among them to place the stone. Rasûlullah (sall-Allâhu ’alaihi wa sallam) was the first who came. He was twenty-five then, and they said they were going to obey what he would say because he was trustworthy (amîn). He said, “Bring a carpet and put the stone on it. You all hold the carpet at its sides and raise it to the level where the stone will be placed.” After it was raised, he took the stone from the carpet with his blessed hands and set it at its place in the wall. At that moment. Satan appeared in the figure of the Shaikh an-Najdî and, pointing to a stone, said, “Put this beside it to support it.” His real purpose was for the foul stone he pointed to to fall in the future, so that the Hajar al-aswad would lose its steadiness and, consequently, people would consider Rasûlullah (sall-Allâhu ’alaihi wa sallam) inauspicious. Seeing this, Rasûlullah (sall-Allâhu ’alaihi wa sallam) said, “**A’ûdhu bi’llâhi min ash-shaitâni ’r-rajîm,**” and Satan immediately ran away, disappeared.’ Because Muhyiddîn ibn al-’Arabî (rahmatullâhi ta’âlâ ’aleyh), with this writing, made known to the world that the Shaikh an-Najdî was Satan, the lâ-madhhabî

hate this great Walî. They even call him a disbeliever. It is understood also from this passage that their leader was a satan. For this reason, they destroy the blessed places inherited from Rasûlullah (sall-Allâhu 'alaihi wa sallam). They say that these places make people polytheists. If it were polytheism to pray to Allâhu a'âlâ in sacred places, Allâhu ta'âlâ would not have ordered us to go for hajj; Rasûlullah (sall-Allâhu 'alaihi wa sallam) would not have kissed the Hajar al-aswad while he was performing tawâf; nobody would pray at 'Arafât and Muzdalifa; stones would not be thrown at Minâ, and Muslims would not walk between as-Safâ and al-Marwa. These sacred places would not have been respected that much.

“When Sa'd ibn Mu'âdh (radiy-Allâhu ta'âlâ 'anh), the head of the Ansâr, came to where they assembled, Rasûlullah (sall-Allâhu 'alaihi wa sallam) said, **‘Stand up for your leader!’** This command was intended for all of them to honour Sa'd. It is wrong to say, ‘Sa'd was ill. It was intended that he should be helped off his riding-animal,’ because the order was for all of them. If it were intended for helping him, the order would have been for one or two persons only, and ‘for Sa'd’ would have been said, and there would have been no need to say ‘for your leader.’

“Every time he went from Medina to Mekka for hajj, 'Abdullah ibn 'Umar (radiy-Allâhu 'anhumâ) stopped and performed salât and prayed at the sacred places where Rasûlullah (sall-Allâhu 'alaihi wa sallam) had sat. He would become blessed by these places. He would put his hands on Rasûlullah's (sall-Allâhu 'alaihi wa sallam) minbar (pulpit) and then rub them on his face. Imâm Ahmad ibn Hanbal (rahmatullâhi ta'âlâ 'aleyh) would kiss the Hujrat as-Sa'âda and the pulpit to become blessed by them. The lâ-madhhabî, on the one hand say that they belong to the Hanbalî Madhhab, and, on the other, regard as ‘polytheism’ what the imâm of this Madhhab did. Then, it is understood that their claim to be Hanbalî is false. Imâm Ahmad ibn Hanbal put al-Imâm ash-Shâfi'î's (rahmatullâhi ta'âlâ 'aleyh) shirt into water and drank the water to get blessings. Khâlid ibn Zaid Abû Ayyûb al-Ansârî (radiy-Allâhu 'anh) rubbed his face against Rasûlullah's (sall-Allâhu 'alaihi wa sallam) blessed grave and, when someone wanted to lift him up, he said: ‘Leave me! I came not for the stones or soil but for the audience of Rasûlullah (sall-Allâhu 'alaihi wa sallam).’

The as-Sahâbat al-kirâm ('alaihimu 'r-ridwân) used to get blessed with the things that belonged to Rasûlullah (sall-Allâhu 'alaihi wa sallam). They received blessings from the water he used

in ablution and from his blessed sweat, shirt, sceptre, sword, shoes, glass, ring, in short, from anything he used. Umm-i-Salama (radiy-Allâhu 'anhâ) the mother of the Faithful, kept a hair from his blessed beard. When ill people came, she would dip the hair into water and have them drink the water. With his blessed glass, they used to drink the water for health. Imâm al-Bukhârî's (rahmatullâhi ta'âlâ 'aleyh) grave emanated the smell of musk, and people took soil from the grave to get blessed with it. No 'âlim or muftî disapproved of it. The 'ulamâ' of hadîth and fiqh permitted such actions."^[1] Translation from the book *Usûl-ul-arba'a* ends here.

[During the times of the Sahâbat al-kirâm and the Tâbi'ûn, and even until the end of the first millenium, there were many Awliyâ' and sulahâ'. People used to visit and receive blessings from them as well as obtain their prayers. There was no need to make the dead intermediaries (tawassul) or to get blessed (tabarruk) with lifeless things. The fact that these events were rare in those days does not mean that they were forbidden. If they had been forbidden, there would have been those who would prevent them. No 'âlim prevented them.

As the Last Age has set in, however, bid'as and symptoms of disbelief have increased. The youth have been deceived by the enemies of Islam in the disguise of religious authorities and scientists,^[2] and, because irreligiousness or apostasy has suited their purposes, dictators and the cruel, the slaves of their nafses, have given great support to this movement. The number of 'âlims and Walîs has decreased, there even has not appeared any in the last decades, and, therefore, it has become a must to be blessed by the graves of and the things inherited from the Awliyâ'. But, some things, which are harâm to do, have been inserted into these too, as if it was done in every affair and worship.

With unanimity of the 'ulamâ'^[3] of Islam, not this lawful practice itself should be prevented, even though prohibited behaviours (harâms) have been introduced into it, but instead the bid'as introduced into it should be removed].

[1] **Al-usûl al-arba'a**, part one.

[2] Those who are in the disguise of scientists are called '**sham scientists**', while those in the disguise of religious men are called '**zindîqs**'.

[3] The writings of the 'ulamâ' on this subject are quoted in Ahmad bin Zainî Dahlân's **Ad-durar as-saniyya fi 'r-raddi 'alâ 'l-Wahhâbiyya**, Egypt, 1319 and 1347; photographic reproduction, Istanbul, 1395 (1975 A.D.). Those who read them will have no doubts left.

5 — FINAL REMARKS

All the attributes of Allâhu ta'âlâ manifest themselves in every creature, in the tiniest vestiges. For instance, as His attributes of mercy and kindness manifest themselves, so do His attributes of wrath, dudgeon and tormenting appear. He creates uses and harms in every substance, in everything. Man presumes luscious, pleasurable things to be useful at the same time, and this presumption misleads him. Allâhu ta'âlâ, who is very compassionate, has sent Prophets, announced the uses and the harms in everything, commanded doing what is useful and prohibited doing what is harmful. He has termed these commandments **Fard** (Farz) and the prohibitions **Harâm** or **Dunyâ** (World). These commandments and prohibitions as a whole are expressed with the term Sharî'at. The meaning of the interdiction, "Avoid the world!" is, "Avoid (committing) harâms!" Another meaning of the word "Dunyâ" is "Life before death". None of the worldly pleasures and flavours is harâm (forbidden). What is prohibited is using them in a harmful way. It is either farz or sunnat to use them in a useful way. Different organs of the body enjoy and take pleasure from different things, and so is the case with the heart and the nafs.

All man's limbs are under the heart's command. This heart, which we term 'qalb', is not something visible. It is a sort of power embodied in the piece of flesh that we (also) call 'heart'.

The nafs enjoys committing harâms. The devil and the nafs on the one hand and the evil company on the other, which subsumes not only misleading words and writings by harmful friends but also deluding radio and television broadcast, are prone to beguile man and tempt the heart to committing harâms.

A person who has **Îmân** in his heart, i.e. who believes in the fact that Muhammed 'alaihi-salâm' is the Prophet, is called a **Muslim**. A Muslim has to adapt all his actions to the Sharî'at of Muhammad 'alaihi-salâm' and learn this Sharî'at from books written by those true scholars whom we call Ahl as-sunna. He should not read religious books written by people without a Madh-hab. As he adapts himself to the Sharî'at, he will gradually take a dislike to the world, that is, to harâms. Once the heart is emptied of the desire to commit harâms, love of Allah will pour into it. It is like that when a bottle is emptied of the water it has been containing air will immediately take the water's place. Senses unknown to us will develop in such a heart. It will begin to

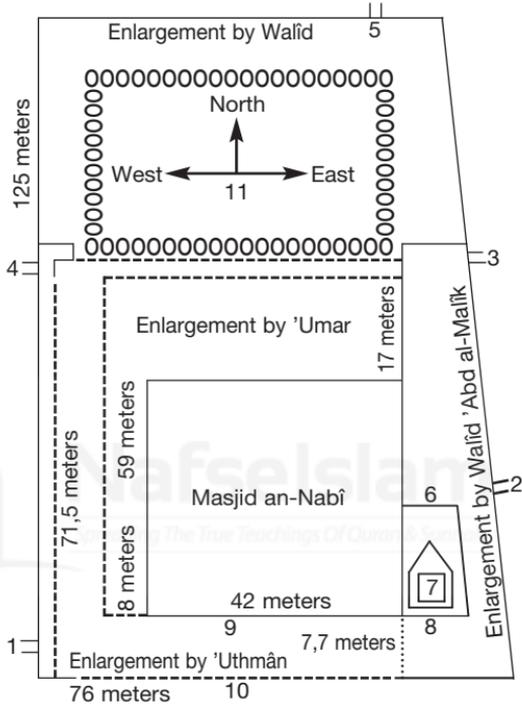
perceive the entire world, even life in the grave. It will hear a sound wherever it is. Wherever there is a sound it will hear it. All his worships and prayers will be accepted. He will lead a peaceful and happy life.



6 — MASJĪD an-NABĪ

The four different stages of enlarging Masjid an-Nabi:

1. Bâb as-salâm
2. Bâb al-Jibrîl
3. Bâb an-Nisâ
4. Bâb ar-rahma
5. Bâb at-tawassul
6. Shabakat as-Sa'âda
7. Hujrat as-Sa'âda
8. Muwâjahat ash-Sherîfa
9. Mihrâb an-Nabî
10. Mihrâb al-'Uthmânî
11. Part covered with sand



WHAT IS A TRUE MUSLIM LIKE?

The first advice is to correct the belief in accordance with those which the Ahl-i sunnat savants communicate in their books. For, it is this madhhab only that will be saved from Hell. May Allâhu ta'âlâ give plenty of rewards for the work of those great people! Those scholars of the four madhhabs, who reached up the grade of ijtihâd, and the great scholars educated by them are called **Ahl as-sunna** scholars. After correcting the belief (îmân), it is necessary to perform the worship informed in the knowledge of **fiqh**, i.e. to do the commands of the Sharî'at and to abstain from what it prohibits. One should perform the namâz five times each day without reluctance and slackness, and being careful about its conditions and ta'dîl-i arkân. He who has as much money as nisâb should give zakât. Imâm-i a'zâm Abû Hanîfa says, "Also, it is necessary to give the zakât of gold and silver which women use as ornaments."

One should not waste one's precious life even on unnecessary mubâhs. It is certainly necessary not to waste it on harâm. We should not busy ourselves with taghannî, singing, musical instruments, or songs. We should not be deceived by the pleasure they give our nafses. These are poisons mixed with honey and covered with sugar.

One should not commit **giybat**. Giybat is harâm. [Giybat means to talk about a Muslim's or a Zimmî's secret fault behind his back. It is necessary to tell Muslims about the faults of the Harbîs, about the sins of those who commit these sins in public, about the evils of those who torment Muslims and who deceive Muslims in buying and selling, thus causing Muslims to beware their harms, and to tell about the slanders of those who talk and write about Islam wrongfully; these are not giybat. [**Radd-ul-Muhtâr: 5-263**]].

One should not spread gossip (carry words) among Muslims. It has been declared that various kinds of torments would be done to those who commit these two kinds of sins. Also, it is harâm to lie and slander, and must be abstained from. These two evils were harâm in every religion. Their punishments are very heavy. It brings plenty of thawâb to conceal Muslims' defects, not to spread their secret sins and to forgive them their faults. One should pity one's inferiors, those under one's command [such as wives, children, students, soldiers] and the poor. One should not reproach

them for their faults. One should not hurt or heat or swear at those poor persons for trivial reasons. One should attack nobody's property, life, honour, or chastity. Debts to others and to the government must be paid. Bribery, accepting or giving, is harâm. However, it would not be bribery to give it in order to get rid of the oppressions of a cruel person, or to get rid of some other disgusting situation. However, even in such cases, it is harâm to accept the bribe offered. Everybody should see his own defects, and should every hour think of the faults which he has committed towards Allâhu ta'âlâ. He should always bear in mind that Allâhu ta'âlâ does not hurry in punishing him, nor does He cut off his sustenance. The words of command from one's parents, or from the government, compatible with the Sharî'a, must be obeyed, but the ones, incompatible with the Sharî'a, should not be resisted against so that we should not cause fitna. [See the 123rd letter in the second volume of the book **Maktûbât-i Ma'thûmiyya.**]

After correcting the belief and doing the commands of fiqh, one should spend all one's time remembering Allâhu ta'âlâ. One should continue remembering, mentioning Allâhu ta'âlâ as the great men of religion have communicated. One should feel hostility towards all the things that will prevent the heart from remembering Allâhu ta'âlâ. The more you adhere to the Sharî'at, the more delicious it will be to remember Him. As indolence, laziness increase in obeying the Sharî'at, that flavour will gradually decrease, being thoroughly gone at last.

It is harâm for Muslims, women and men alike, to go out or to engage in outdoor activities such as ball games and swimming without properly covering (those parts of their body which Islam prohibits one to expose to others and which it terms as) their awrat parts. As well, it is harâm to attend places occupied by people with awrat parts exposed. [İslâm Ahlâkî (Islamic Moral Values), p. 331.] If, while committing something harâm, one also dawdles away the time allotted for one of the five daily prayers of namâz (without having performed it within its prescribed period of time), this not only will add to the sin, but also may induce one to a state of disbelief. It is harâm to play any sort of musical instrument, as well as to perform any religious recital, e.g. reading or reciting (passages from the) Qur'ân al-kerîm, reciting (an eulogy to the Messenger of Allah, Muhammad 'alaihi-salâm', termed the) mawlid, or reciting (the prescribed invitation to prayer of namâz, termed the) azân (or adhân), melodiously. Also,

it is harâm to use musical instruments such as flutes, or loudspeakers in the performance of such religious performances. Saying something melodiously means elongation of some vowels, which may spoil the wording. Wahhâbîs are trying to prohibit the performance of mawlid with casuistries such as, “The Prophet is dead; he will not hear you. Besides, it is polytheism to eulogize anyone other than Allah.” It is this belief of theirs which is disbelief. Using a loudspeaker is like using the telephone. If something is harâm to say, it is not permissible to listen to it through a loudspeaker. It is permissible to use loudspeakers for educational purposes, e.g. in teaching science, arts, economics, religious knowledge, ethics and martial lessons. It is not permissible to use loudspeakers to announce corrupt publications fabricated so as to impair moral and religious comportments or to amplify the sound during the performance of adhân or public prayer of namâz, or to listen to such performances. The voice heard from a loudspeaker installed on a minaret is not the voice of the muadh-dhin (person calling the adhân). It is the voice produced by the instrument, despite its close similarity to the human voice. When we hear this voice, we should say, “It’s prayer time (time for namâz),” instead of saying, “The adhân is being called.” For, the sound produced by the loudspeaker is not originally the voice of (the person saying the) adhân. It is a reproduced copy of adhân.

It is stated as follows in some hadîth-i-sherîfs: **“Towards the end of the world, the Qur’ân al-kerîm will be being read through (instruments called) mizmârs.”** **“There is such a time to come that the Qur’ân al-kerîm will be read through mizmârs. It will be read not to please Allâhu ta’âlâ, but only for pleasure.”** **“There are many people who read (or recite) the Qur’ân al-kerîm and the Qur’ân al-kerîm utters a curse against them.”** **“There will come such a time when the most dissolute people will be (among) muadh-dhins.”** **“There will be a time when the Qur’ân al-kerîm will be read through mizmârs.”** **“Allâhu ta’âlâ will pronounce a curse on them.”** Mizmâr means a musical instrument of any sort, such as a whistle. A loudspeaker also is a mizmâr. Muadh-dhins should dread these hadîth-i-sherîfs and avoid calling the adhân calling through loudspeakers. Some people who are ignorant in religious matters assert that loudspeakers are useful appliances because they convey sound to long distances. Our Prophet admonished, **“Perform the acts of worship as you saw me and my As-hâb (companions) do them! Those who make changes in the**

acts of worship are called “ahl-i-bid’at” (people of bid’at, heretics). **People of bid’at will certainly go to Hell. None of their acts of worship shall be accepted.**” It is not something right to claim to make useful amendments to religious practices. Claims of this sort are lies fibbed by enemies of religion. It is the Islamic scholars’ business to judge whether a certain change is useful. These profound scholars are called **mujtahids**. Mujtahids do not make changes at will. They know whether an amendment or a change will be (an act of) bid’at. They were unanimous in the fact that calling the adhân through a loudspeaker (mizmâr) is an act of bid’at. The path that will lead to the love of Allâhu ta’âlâ is through the human heart. By creation, the heart is pure like a mirror. Acts of worship will add to the heart’s purity and lustre. Sins will darken the heart, so that it will no longer receive the fayds (subtle pieces of spiritual information) and nûrs (lights, haloes) conveyed by (invisible rays of) love. Sâlih (pious) Muslims will sense this absence and will feel sad about it. They are disinclined to commit sins, but eager to perform more and more acts of worship. Instead of performing only the five daily prayers of namâz, for instance, they wish to perform other prayers of namâz as well. Committing sins feels sweet and sounds useful to the human nafs. All sorts of bid’at and sins are nutritive to the nafs, which is an enemy of Allâhu ta’âlâ, and they will fortify its strongholds. An example of them is to call the adhân through a loudspeaker.

Childhood is the age to acquire knowledge, and if this flowering period of time is frittered away, Muslims’ children will be left ignorant, which in turn means an irreligious generation ahead. Having watched this catastrophic process in heedless silence, religious authorities will be the biggest shareholders in the grave sin. If a person does not learn the halâl and the harâm, or if he flouts them though he may have learned them, he will become a disbeliever. He is no different from church-goers or from those disbelievers who worship idols or icons. Man’s arch enemy is his own nafs. It always wishes to do what is harmful to him. Desires of the nafs are called shahwa (lust). Doing these carnal desires of the nafs gives it great pleasure. It is not sinful to do them as much as necessary. Yet it will be harmful and sinful to do them to excess. In order to distract Muslim children from acquiring religious knowledge, enemies of Islam have enticed them into ball games in the name of sports activities and physical training. Since exposing the parts of (the body called) awrat and looking at others’ awrat

parts are the nafs's favourite enjoyments, craze for ball games has spread rapidly among the children. Muslim parents should see to that their young sons and daughters enter into a (suitable) marriage as early as possible, they should prevent them from going out in groups of mixed sexes and from joining ball games where they would inevitably expose their awrat parts, and they should send them to a sâlih (true) Muslim teacher so that they will learn their religion and faith.

HÜSEYN HİLMİ IŞIK,
'Rahmat-Allahi 'alaih'

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

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

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

**To: Hakikat Bookstore
Dear Brothers in Islam.**

Assalamu alaikum wa rahmatullahi wa barakatuh.

All praise to Allahu ta'âlâ. Peace be upon the holy Prophet of Islam (sallallahu alaihi wa sallam). May Allah be well pleased with you!

I have written this letter to thank you and praise your good deeds in the straight path you have taken to redeem Islam and Muslims in this modern, blind world.

I have received your worthy and valuable books - ENDLESS BLISS IV, BELIEF AND ISLAM, and THE SUNNI PATH. The books arrived just six days after I wrote a letter asking questions on Qada and Qadar with music. However, I do not know how to thank you as no word, phrase nor letter could convey my feeling to you. In fact, I will never deem of limiting my thanksgiving through words and letters and I hope you will bear with the poor and weak mind of mine.

In the first instant, I had written to express my thanks on Endless Bliss III and also requested for its price and those of other books published by Hakikat Kitâbevi. What a great person you are! You did not ask me to pay for the book. Yet, you sent another without demanding anything. I don't just know what to say as you are pleasing my heart, making me to realise myself as a Muslim and protecting me against the enemies of Islam. There is not much to say than may Allah be pleased with you, favour you, provide for you in abundance and rewards you with everlasting bliss.

As I am focusing my attention on the just received Endless Bliss IV with others, I could deduce that you are presenting Islam in its absolute purity and I am very happy to say in good authority that it has provided answers to most of my questions. This book is a unique book teaching the practical faith and duty of Muslims. It has become my friend when going out, my companion when alone, my teacher when learning and my guidance when praying. All the books are simply too great. With them, I have come to realise that one must not resign himself to luxury, prosperity and the good life but should strive hard and be profoundly learned in Islamic knowledge and to communicate the message of true religion to the people of all ages.

However, I am very sorry and bitterly touched to inform you that my father is not a practising Muslim. This has served as hindrance towards my learning the religion of Islam many years ago. I have remain the victim of the oppressed for years and there is no peace everywhere in the house. All the times, days and years, I have been full of thinking and supplication sorting things with my best ability and planning a way out of this situation. It was during this time that a young man of my age came to my life. We are so intimate that we usually discuss our private affairs with each other. After discussing about my problem, he advised me to write to your publication. For

many years, I have sat desperately to contemplate what makes me a Muslim. I scrutinised to discover how to be a Muslim to truly and unambiguously accept the Holy Quran and its injunctions and to put them into practice; sincerely, in its entirety.

Here in this part of the world, people are very corrupt, there are many heretical groups who make game of religion, trade in religion and converts religion into business in order to fulfil their sensuous desires. Some of those who claim to be Muslim leaders have strayed away and defected from Islam. Many have turned religion into a lucrative business from which they realize millions of Naira (Nigerian currency note). In fact one cannot be too careful. Religion leaders have reduced faith to mere words of mouth which can be decorated with beautiful rhetorics just to attract applause.

After attaching myself to your publication, I have now realised that I need nobody else and I need nothing else in this world except Hadrat HILMI İŞİK. I have come to understand that I have much to regret in the hereafter if I failed to search for true and correct knowledge. And what do I have to tell my Allah to justify my case if I do not learn, practise and serve Islam.

Dear brothers in Islam, I have made up my mind and ready to learn the only religion. I don't want to sit down arms folded watching helplessly as they lead people to ruination. I would therefore will be very pleased if you favourably consider my request of coming to Turkey. I would like to be with you in all spheres of your activities and struggles for Islam since it is my activities and struggles as well. I want to learn the correct dīn and adapt myself to the Hanafī Madhhab under your guidance and by your courtesy.

If my request is accepted, I would like you to give me detail information on how I will make my transport arrangements.

Meanwhile, as I have no provision yet, I will want to work for few years in order to earn my transportation fare.

I would like to say again that I had enclosed a copy of my photograph and asked few questions on Qada and Qadar in my last letter. Happily, Endless Bliss IV has provided an answer to my puzzles on Music.

I will want you to continue sending me more of your valuable books. I seek your support in combating and safeguarding myself against the corrupt actions and books of the enemies of Islam.

May Allah provide good for you wherever you may be! Âmin.
Wassalam.

Your brother in Islam,

Alabi
c/o Muhammad Shaikh,
P. O. Box 1071
Ogbomoso, Oyo State
Nigeria

GLOSSARY

Entries related to tasawwuf can be learned best from Ahmad al-Farûqî as-Sirhindî's (rahmatullâhi ta'âlâ 'aleyh) **Maktûbât**.

'âbid: one who performs much 'ibâda.

Ahl al-Bait: immediate relatives of the Prophet ('alaihi 's-salâm): (according to most '**ulamâ'**) 'Ali, first cousin and son-in-law; Fâtima, daughter; Hasan and Husain, grandsons (radiy-Allâhu ta'âlâ 'anhum).

a'immat al-madhâhib: pl. of imâm al-madhhab.

'âlim: (pl. 'ulamâ') a Muslim scholar of Islam.

Allâhu ta'âlâ: Allah to Whom all kinds of superiority belong.

-Ansâr: Those Medinans who embraced Islam before the conquest of Mekka.

aqcha: a coin, unit of money.

'Arafât: open space located 24 kilometers north of Mekka.

-'Arsh: end of matter bordering the seven skies and the Kursî, which is outside the seventh sky and inside the 'Arsh.

-'Asr as-Sa'âda: the 'Era of prosperity', time of the Prophet ('alaihi 's-salâm) and the Four Khalîfas (radiy-Allâhu ta'âlâ 'anhum).

Awliyâ: pl. of Walî.

awqâf: (pl. of waqf) pious foundations.

âyat (kerîma): a verse of al-Qur'an al-kerîm.

'azîma: difficult way of doing a religious act or affair.

-Basmala: the Arabic phrase "Bismillâhi 'r-rahmâni 'r-rahîm" (in the Name of Allah the Compassionate, the Merciful.)

bid'a(t): An act, a belief, an utterance which does not originally exist in Islam and which was invented later.

bâtîl: invalid, wrong, vain.

dhikr: (phrase of) remembering, keeping in mind, Allâhu ta'âlâ every moment.

dirham: weight unit of three grams.

Efendi: title given by the Ottoman State to statesmen and

especially to religious scholars; a form of address, meaning “Your Great Personage”.

faqîh: (pl. fuqahâ’).

Fard: (an act or thing) that is commanded by Allâhu ta’âla in Qur’ân al-kerîm.

Fard ’ain: fard for every Muslim. **fard kifâya:** fard that must be done at least by one Muslim.

-Fâtiha: First of the 114 sûras of Qur’ân al-kerîm, containing seven âyats.

fatwâ: i) ijtihâd (of a mujtahid); ii) conclusion (of a muftî) from books of fiqh whether something not shown in them is permitted or not; answer given to religious questions by Islamic scholars; iii) rukhsa.

fiqh: knowledge dealing with what Muslims should do and should not do; actions, ’ibâdât.

fitna, fasâd: widespreading of statements and actions that harm Muslims and Islam.

fuqahâ: (pl. of faqîh).

ghaban fâhish: (being cheated much by buying at a) price higher than the current prices; an exorbitant price.

ghazâ: battle against non-Muslims, to convert them to Islam; jihâd.

ghâzî: Muslim engaged in ghazâ.

hadîth (sherif): i) a saying of the Prophet (’alaihi ’s-salâm); **al-Hadîth ash-sherîf:** all the hadîths as a whole; ii) **’ilm al-hadîth;** iii) Books of the hadîth ash-sherîf. iv) Al-hadîth **al-qudsî, as-sahîh, al-hasan:** kinds of hadîths (for which, see Endless Bliss, II).

Hadrat: title of respect used before the names of Islamic scholars.

hajj: fard pilgrimage to Mekka.

halâl: (act, thing) permitted in Islam.

Hanafî: (a member) of Hanafî Madhhab.

Hanbalî: (a member) of Hanbalî Madhhab.

harâm: (act, thing) forbidden in Islam.

hasan: (see hadîth).

Hegira: emigration of the Prophet (‘alaihi ’s-salâm) from Mekka to Medina; al-Hijra.

-Hijâz: the region on the Arabian Peninsula on the Red Sea coast where Mekka and Medina are situated.

hijrî: of the Hegira.

-Hujrat at-Sa’âda (al-Mu’attara): the room where the graves of the Prophet (‘alaihi ’s-salâm) and of his two immediate Khalîfas are.

’ibâda: (pl. -ât) worship, rite; act for which **thawâb** (rewards) will be given in the Hereafter.

’id: one of the two Islamic festivals.

ijtihâd: (meaning or conclusion drawn by a mujtahid through) endeavouring to understand the hidden meaning in an âyat or a hadîth.

’ilm: knowledge, science; **’ilm al-hâl:** (books of) Islamic teachings (of one Madhhab) ordered to be learned by every Muslim; **’ilm al-usûl:** methodologic sciences, esp. those of fiqh and kalâm.

imâm: i) profound ’âlim; ii) leader in jamâ’a; iii) the Caliph (Khalîfa).

îmân: faith, beliefs of Islam; kalâm, i’tiqâd.

i’tiqâd: îmân.

Jâhiliyya: era of nescience, that is, pre-Islamic Arabia.

jamâ’a: community; body of Muslims (except the imâm) in a mosque; companions; union.

jâriya: non-Muslim female slave captivated in war and treated like a sister.

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

Jum’a: (salât of) Friday

-Ka’ba(t al-mu’azzama): the big room in the great mosque in Mekka.

kalâm: knowledge of îmân; ’ilm al-kalâm.

kalimat ash-shahâda: the phrase beginning with “Ashhadu...”

The first of the five fundamentals of Islam; declaring one's belief in Islam.

karâma: (pl. -ât).

khalîfa: (pl. khulafâ') the Caliph.

Khârijî: (of) those heretical Muslims hostile to Ahl al-Bait and to their posterity.

Khutba: the homily delivered at the pulpit by the imâm at Jum'a and 'îd prayers, which must be read in Arabic all over the world (sinful if made in another language).

madhhab: (pl. madhhâhib) all of what an imâm of (especially) fiqh or i'tiqâd communicated.

-Madînat al-munawwara: the illuminated city of Medina.

-Mahshar: the Last Judgement.

-Makkat al-mukarrama: the honoured city of Mekka.

makrûh: (act, thing) improper, disliked and abstained by the Prophet ('alaihi 's-salâm); makrûh tahrîma: prohibited with much stress.

Mâlikî: (a member) of the Mâlikî Madhhab.

Ma'rifa: knowledge about Allâhu ta'âlâ's Dhât (Essence, Person) and Sifât (Attributes), inspired to the hearts of Awliyâ'.

-Marva (Marwa): one of the two hills near the Masjid al-Harâm.

masjid: mosque; al-Masjid al-Harâm: the great mosque in Mekka; al-Masjid ash-sherîf (as-Sa'âda, an-Nabî): the mosque in Medina, built in the time of the Prophet ('alaihi 's-salâm) and later enlarged several times, in which his grave is.

mawdû': (kind of hadîth) lacking one of the conditions (for a hadîth to be sahîh) laid down by an 'âlim of hadîth.

Mîlâdî: of the Christian era; of the Gregorian calendar.

Minâ: a village six kilometers north of Mekka.

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

mufsid: act, thing that nullifies (especially, salât).

muftî: great 'âlim authorized to issue fatwâ.

-Muhâjirîn: Those Mekkan people who embraced Islam before the conquest of Mekka.

mujaddid: strengthener, renewer, of Islam.

mu'jiza: miracle peculiar to prophets, alone, and worked by Allâhu ta'âlâ.

muqallid: Muslim who practices taqlîd; a follower of an imâm al-madhab.

mustahab: (act, thing) deserving thawâb if done but no sin if omitted, nor disbelief if disliked.

-Mu'tazila: one of the 72 heretical groups in Islam.

-Muwâjahat as-Sa'âda: the space in front of the qibla wall [to which the Prophet's ('alaihi 's-salâm) blessed head corresponds] of his shrine, where the visitor stands facing the shrine.

Muzdalifa: the area between the city of Mekka and 'Arafât.

nafs: a force in man which wants him to harm himself religiously.

najâsa: religiously impure thing.

nâ-mahram: (a relative of the opposite sex) not within forbidden (harâm) degrees of relationship for marriage.

nikâh: (act of engagement for) marriage in Islam.

Pâsha: title given by the Ottoman State to statesmen, governors and especially officers of high rank (now general or admiral).

qâdî: Muslim judge; qadi.

qibla: the direction turned towards during worshipping (in Islam, toward the Ka'bat al-mu'azzama).

Qouraiish: Arab community of Qouraiish, an ancestor of the Prophet ('alaihi 's-salâm).

-Qur'an al-kerîm: the Holy Koran.

rak'a: the series of reciting and the acts of standing, bowing and prostration (and sitting) in salât, which consists of at least two and at most (for fard salâts) four rak'as.

Ramadân: the Sacred Month in Muslim Calendar.

Rasûlullah (Rasûl-Allah): Muhammad ('alaihi 's-salâm), the 'Prophet of Allâhu ta'âlâ'; the Messenger of Allah.

-Rawdat al-Mutahhara: the space between the Prophet's ('alaihi 's-salâm) shrine and the pulpit of the Masjid ash-Sherif.

rukhsa: to permit; easy way of doing a religious act or affair.

-Safâ: one of the two hills near the Masjid al-Harâm.

Sahâbî: (pl. as-Sahâbat al-kirâm) Muslim who saw the Prophet ('alaihi 's-salâm) at least once; the Companion(s).

sahîh: i) religiously lawful, valid; congruous to Islam; ii) (of a hadîth) soundly transmitted, authentic according to the conditions laid by the scholars of hadîth.

salât: i) prayer; (with salâm)= salawât; ii) ritual prayer of at least two rak'as; namâz, in Persian; salât janâza: funeral prayer.

salawât: (pl. of salât) special prayers in which blessings and high ranks are asked on the Prophet ('alaihi 's-salâm).

sâlih: (pl. sulahâ') one who is pious and abstains from sins, (opposite: fâsiq); see Walî.

Shafi'î: (a member) of Shâfi'î Madhhab.

Shaikh al-Islam: Head of the Religious Affairs Office in an Islamic State.

Shî'ites: one of the 72 non-Sunnî groups in Islam.

shirk: (statement, action, causing) polytheism; ascribing a partner to Allâhu ta'âlâ.

sulahâ: pl. of sâlih.

sunna: (act, thing) that was, though not commanded by Allâhu ta'âlâ, done and liked by the Prophet ('alaihi 's-salâm) as an 'ibâda (there is thawâb if done, but no sin if omitted, yet it causes sin if continually omitted and disbelief if disliked; the Sunna; i) (with fard) all the sunnas as a whole; ii) (with the Book or Qur'an al-kerîm) the Hadîth ash-sherîf; iii) (alone) fiqh, Islam.

sûra: a chapter of Qur'ân al-kerîm.

Taba' at-Tâbî'în: those 'âlims who had seen neither the Prophet ('alaihi 's-salâm) nor a Sahâbî but saw (one of) the Tâbî'ûn; so their successors.

tâ'a: those acts that are liked by Allâhu ta'âlâ but might be done without the need of knowing that they are liked by Him.

-Tâbî'ûn (al-i'zâm): most of those Muslims who had not seen the Prophet ('alaihi 's-salâm) but saw (one of) as-Sahabat al-kirâm; so their successors.

ta'dîl al-arkân: keeping the body motionless for a while after

becoming calm during and between the various acts in salât (see Endless Bliss, III, Chapters 14-16).

tafsîr: i) book of, ii) science of ('ilm at-tafsîr), iii) interpretation of Qur'ân al-kerîm.

taqlîd: living up to, following, being a member of one of the four Madhhab.

taqwâ: fearing Allâhu ta'âlâ; abstention from harâm; practising 'azimas (See wara' and zuhd).

tasawwuf: (Islamic mysticism of sufism as defined by Islam) knowledge and (after adapting oneself to fiqh) practice of the manners of the Prophet ('alaihi 's-salâm) which strengthens îmân, makes the practice of fiqh easy and provides one to attain ma'rifa; 'ilm at-tasawwuf.

tawâf: the 'ibâda of going round the Ka'bat al-mu'azzama during hajj.

tawakkul: trusting in, expecting everything from Allâhu ta'âlâ exclusively; expecting from Allâhu ta'âlâ the effectiveness of the cause after working or holding on to the cause – before which tawakkul is unadvised.

tawhîd: (belief in) the Oneness, Unity of Allâhu ta'âlâ.

ta'zîr: a kind of penalty as described in Islam; chastisement.

thawâb: (unit of) reward promised and will be given in the Hereafter by Allâhu ta'âlâ as a recompence for doing and saying what He likes.

'ulamâ: pl. of 'âlim.

Umma: the community, body of Believers, of a prophet; the Umma(t al-Muhammadiyah): the Muslim Umma.

usûl: i) methodology or fundamentals of an Islamic science; ii) methodologies of basic Islamic sciences, 'ilm al-usûl; iii) îmân, kalâm.

wâjib: (act or thing) never omitted by the Prophet ('alaihi 's-salâm), so almost as compulsory as fard and not to be omitted.

Walî: (pl. Awliyâ') one who is loved and protected by Allâhu ta'âlâ; a sâlih who has also corrected his nafs.

wara': (after avoiding harâm) abstention from doubtful things (mushtabihât).

zâhid: a man of zuhd; ascetic.

zakât: (fard duty of giving annually) certain amount of certain kinds of property to certain kinds of people, by which the remaining property becomes purified and blessed and the Muslim who gives it protects himself against being (called) a miser.

zuhd: not setting one's heart on worldly things; abstention (even) from mubâhs.



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