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BELIEF AND ISLAM

THE ANNOTATED TRANSLATION OF

I'TIQÂD-NÂMA

by

The great walî, the treasure of Allâhu ta'lâlâ's blessings,
superior man in every respect, the master of unattainable
knowledge, the light of right, truth and religion

**MAWLÂNÂ DIYÂ' AD-DÎN
KHÂLID AL-BAGHDÂDÎ**

NINETEENTH EDITION



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NOTE

The author of the book **I'tiqâd-nâma**, Mawlânâ Diyâ' ad-dîn Khâlid al-Baghdâdî al-'Uthmânî (b. 1192, A.H./1778 in Shahrazûr in the north of Baghdad, d. 1242/1826 in Damascus, quddisa sirruh), was called al-'Uthmânî because he was a descendant of 'Uthmân Dhu'n-nûrain, the third caliph (radî-Allâhu ta'âlâ' anh). While he was teaching his brother Hadrat Mawlânâ Mahmûd Sâhib the famous **Hadîth al-Jibrîl**, the second hadîth ash-sherîf in **Al-ahâdîth al-arba'ûn** by the great 'âlim an-Nawawî, Hadrat Sâhib requested his elder brother to write a commentary to that hadîth. Mawlânâ Khâlid, to please his brother's lighted heart, accepted the request and explained the hadîth ash-sherîf in Persian in a book, giving it the title **I'tiqâdnâma**. Its Turkish translation, **Herkese Lâzım Olan İmân**, was translated into English (the present version **Belief and Islam**), French (**Foi et Islam**) and German (**Glaube und Islam**) in 1969, and later, into several other languages, such as Tamil, Yoruba, Hawsa, Malayalam and Danish. May Allâhu ta'âlâ bless the innocent youth with reading this book and learning the correct i'tiqâd (faith) conveyed by the 'ulamâ' of Ahl as-Sunna!

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WAQF IKHLÂS

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FOREWORD

Allâhu ta'âlâ has mercy upon all people on the earth. He creates useful things and sends them to everybody. He shows the way to Endless Bliss. He guides to the right path whomever He wishes among those who left the true way and followed the way to kufr (infidelity) and heresy as a result of being deceived by their own nafs (human desires), bad friends, harmful books, and the media. He saves them from eternal calamity. He does not bestow this blessing upon those who are cruel and exceed the limits. He lets them stay on the way of kufr, which they like and desire. In the next world, He will forgive whomever He wants of those guilty Believers who are to go to Hell, and He will admit 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, that is, expecting help from Him we begin to write this book.

May hand^[1] be to Allâhu ta'âlâ. Peace and blessings be upon His beloved Prophet Muhammad ('alaihi 's-salâm). May all auspicious prayers be on his Ahl al-Bait and on each of his just and devoted Companions (as-Sahâbat al-kirâm).

Thousands of precious books have been written on the tenets of the Islamic faith and its commands and prohibitions, and many of them have been translated into foreign languages and distributed to every country. On the other hand, ill-willed and short-sighted people have continuously attacked the useful, bountiful and lightsome rules of Islam and have striven to blemish and change it and to deceive Muslims.

It is still seen with gratitude that in almost every country scholars of Islam are striving to disseminate and defend this path. Unsuitable speeches and articles, however, are still being witnessed, which are claimed to have been taken from – but out of misunderstanding of – the Qur'ân al-karîm and the hadîth ash-sherîf by a few people who have not read or understood the books by the 'ulamâ' of Ahl as-Sunna. Yet these speeches and articles are ineffective against the firm îmân of Muslim brothers and have no influence, but indicate the ignorance of their agents.

[1] Praise and gratitude.

A person who claims to be a Muslim and who has been seen performing salât in jamâ'a must be regarded as Muslim. If, later on, in his speech, writing or behaviour something is seen disagreeing with the knowledge of îmân as conveyed by the 'ulamâ' of Ahl as-Sunna, he will be told that this is disbelief or heresy. He will be told to cease from it and repent. If, with his short mind and coarse reasoning, he answers that he will not, it will be understood that he is a heretic or disbeliever. Even if he continues performing salât, performs hajj and does all kinds of worship and good deeds, he will not escape this disaster unless he gives up the things or acts which causes kufr and unless he repents; he will not be a Muslim. By learning well the things that cause disbelief, each Muslim should protect himself from becoming a disbeliever and should know well the disbelievers and those liars who pretend to be Muslims and keep away from their harm.

Rasûlullah (sall-Allâhu ta'âlâ 'alaihi wa sallam) said in a hadîth-i-sherîf that wrong, false meanings would be extracted from the Qur'ân al-kerîm and hadîth, and thus seventy-two heretical groups would appear. This hadîth sherîf is explained in the books **Berîqa** and **Al-hadîqa**, which derived it from the **Sahîhain** of al-Bukhârî and Muslim. We should not be taken in by the books and lectures of the men of these groups who come forward under such names as 'great scholar of Islam' or 'professor of religion', and we should be very alert not to fall into the traps of these thieves of faith and belief. Besides those insidious enemies, communists and freemasons, and also Christian missionaries and Jewish zionists try to deceive the Muslim youth through made-up and deceitful articles, motion pictures, theatre, and radio or television broadcasts. They spend millions for this purpose. The 'ulamâ' of Islam (rahimahumullah) have given necessary responses to all of them and have shown Allâhu ta'âlâ's religion and the way to happiness and salvation.

From among them, we have chosen the book **I'tiqâd-nâma** by Mawlânâ Diyâ' ad-dîn Khâlid al-Baghdâdî al-'Uthmânî (quddisa sirruh), who was a distinguished scholar of Islam. **I'tiqâd-nâma** was formerly translated into Turkish by the late Hâji Faizullâh Effendi of Kemah, Erzincan, with the title **Farâ'id al-fawâ'id** and was printed in Egypt in 1312 A.H. This translation is simplified under the title **Belief and Islam**. Our

own explanations are given in blocked brackets. We thank Allâhu ta'âlâ for vouchsafing the lot of publishing this book for the 16th time in English. The original of this book, **I'tiqâd-nâma**, is in Persian and exists in the Istanbul University Library (İbnül Emin Mahmud Kemal Dept. F. 2639).

It is written at the end of the subject about 'disbeliever's marriage' in **Durr al-mukhtâr**, "If a Muslim girl with nikâh (marriage contract as prescribed by Islam)^[1] does not know Islam when she reaches puberty, her nikâh becomes void [she becomes a renegade]. The attributes of Allâhu ta'âlâ must be told to her, and she must repeat them and say, 'I believe these.' " In explaining this, Ibn 'Âbidîn (rahimah-ullâhu ta'âlâ) said, "If the girl is little, she belongs in her parents' faith; she is a Muslim. When she reaches puberty, she does not belong to her parents' faith any longer. When she reaches puberty, because of her unawareness of Islam, she becomes a renegade. Unless she learns and believes the six tenets of Islam and believes that it is necessary to live up to Islam, she will not continue to be a Muslim even if she utters the **Kalimat at-tawhîd**, that is, says, 'Lâ ilâha illa'llah Muhammadun Rasûlullah.' She has to believe the six tenets expressed in 'Âmantu bi'llâhi ...,' and she has to say, 'I accept the commands and prohibitions of Allâhu ta'âlâ.' " This explanation of Ibn 'Âbidîn shows that a disbeliever becomes Muslim as soon as he says the Kalimat at-tawhîd and believes its meaning. But, like any other Muslim, when he has the chance he has to memorize the following words and learn their meaning precisely: "**Âmantu bi'llâhi wa Malâ'ikatihi wa Kutubihi wa Rusûlihi wal-yawm-il-âkhiri wa bil-qadari khairihi wa sharrihi minallâhi ta'âlâ walbâ'thu ba'd-al-mawt haqqun ash-hadu an lâ ilâha illallâh wa ash-hadu anna Muhammadan 'abduhu wa Rasûluhu.**" Also, if a Muslim boy does not learn these six tenets and say that he believes them, he becomes a renegade when he reaches puberty. This work, **Belief and Islam**, contains detailed information on these six tenets. Every Muslim should read this book well and do his best to get his children and all his acquaintances to read it.

In the text, the meaning of âyat-i karimas are given as ma'âl, which means 'meaning as reported by the scholars of tafsîr'; for, the meanings of âyat-i karimas were understood only by

[1] Please see chapter 12 in the fifth fascicle of Endless Bliss.

Rasûlullah (sall-Allâhu 'alaihi wa sallam), who, in his turn taught these meanings to his Sahâba. The scholars of tafsîr (science of interpretation of the Qur'ân al-kerîm) differentiated these hadîths from those made up by munâfiqs, mulhids and zindîqs, and, for those hadîth-i-sherifs they could not find, they themselves gave meanings to those âyats by following the (rules and principles of the) knowledge of tafsîr. What is understood by those people who are unlearned in the Islamic sciences, who speak Arabic but have no knowledge of tafsîr, is not called the tafsîr (interpretation) of the Qur'ân. That is why a hadîth sharîf says, **'One who gives meanings to the Qur'ân al-kerîm according to his own understanding becomes a disbeliever.'** A glossary of Arabic and other non-English terms foreign to the English reader is appended.

May Allâhu ta'âlâ have us all keep to the right path shown by the scholars of Ahl as-Sunna! May he protect us from believing in the false, deceitful, insidious lies of the enemies of Islam and of the non-madhabî people using the name 'great scholar of Islam'!

Mîlâdî
2001

Hijrî Shamsî
1379

Hijrî Kamarî
1421

WAQF IHLÂS

CONTENTS

Belief And Islam	1
Foreword	3
Contents.....	6
Introduction	7
Îmân And Islam	11
The Fundamentals Of Islam	14
The Fundamentals Of Îmân.....	20
Two Letters By Sheref Ad-Dîn Munîrî (Rahimah-Allâhu Ta'âlâ) ...	77
Allah Exists And Is One. All Creatures Were Nonexistent And They Will Become Nonexistent	83
“Salafiyya”	91
Glossary.....	108

INTRODUCTION

[For a beatific and beautiful beginning, Mawlânâ Khâlid Baghdâdî (quddisa sirruh) commences his book by quoting the 17th letter of the third volume of the book **Maktûbât** by al-Imâm ar-Rabbânî Ahmad al-Fâruqî as-Shirhindî^[1] ('rahmatullâhi 'aleyh'. Imâm-i Rabbânî 'quddisa sirruh' states as follows in that letter)].

I begin my letter with the Basmala. Infinite glory and thanks be to Allâhu ta'âlâ who bestowed upon us all kinds of favours and honoured us by making us Muslims and valued us by making us the Umma of Rasûlullah Muhammad (sall-Allâhu ta'âlâ 'alaihi wa sallam), which is the highest blessing.

We should meditate and realize that Allâhu ta'âlâ alone blesses every favour upon everybody. He alone creates everything. He alone is the One who keeps every being in existence. Superior and good qualities of men are all His blessings and favours. Our life, reason, knowledge, strength, sense of hearing and speech are all from Him. He always is the One who sends innumerable blessings and favours. He is the One who rescues human beings from trouble and distress, who accepts prayers and keeps away grief and disaster. Only He creates sustenances and causes them to reach us. His blessing is so bountiful that He does not cut off the sustenance of those who commit sins. His covering sins is so great that He does not disgrace or hold up to scorn or tear the honesty veil of those who do not obey His commands or abstain from His prohibitions. He is so forgiving, so merciful that He does not hurry in punishing those who deserve punishment and torture ('adhâb). He scatters His blessings and favours upon both those whom He likes and His enemies. He does not spare anything from anybody. And as the highest, the most precious of His benefactions, He points out the right path to happiness and salvation. He warns us not to go astray, so that we go to Paradise. And He orders us to adapt ourselves to His beloved Prophet (sall-Allâhu ta'âlâ 'alaihi wa sallam) in order that we may attain all the infinite blessings, endless and inexhaustible pleasures in Paradise, and His own approval and love. Thus, Allâhu ta'âlâ's blessings are as obvious as the sun. The favours

[1] Imâm-i Rabbânî passed away in 1034 [1624 A.D.].

which come from others, in fact, come from Him. He, again, is the One who makes others intermediaries and gives wish, power and strength to do favours. For this reason, He is always the One who sends all the blessings that come through all places and all people. To expect favours from anybody but Him is like asking for something from the custodian or asking for alms from the poor. The ignorant as well as the educated, and blockheads as well as the intelligent and the keen know that what we say here is right and to the point, for, everything said is obvious facts. It is not necessary even to think them over.

He who does favours is to be thanked and respected. Therefore, it is a human duty for every man to thank Allâhu ta'âlâ, who has bestowed these favours. It is a debt, a duty which wisdom commands. But it is not easy to carry out this thanksgiving due to Him, for men, having been originally created out of nothing, are weak, indigent, faulty and defective. As for Allâhu ta'âlâ, He always and eternally exists. He is quite remote from defectiveness. Every kind of superiority belongs to Him only. Men have by no means any similarity or proximity to Allâhu ta'âlâ. Can men, who are so inferior, thank such a high being as Allâhu ta'âlâ in a manner worthy of His Dignity? There are so many things that men consider beautiful and precious, but He knows that they are evil and dislikes them. Things which we consider to be reverence or thanks may be common things not liked at all. For this reason, men, with their own defective minds and short sights, cannot discern the things that express thanks and veneration to Allâhu ta'âlâ. Unless the ways of thanking and respecting Allâhu ta'âlâ are shown by Him, acts that are considered as praising may be slander.

So, the gratitude to be shown and the human duties to be done for Allâhu ta'âlâ with the heart, tongue and body were defined by Allâhu ta'âlâ and communicated by His beloved Prophet (sall-Allâhu ta'âlâ 'alaihi wa sallam)! The human duties which Allâhu ta'âlâ showed and ordered are called **Islam**. One thanks Him by following the way His Prophet taught. Allâhu ta'âlâ does not accept or like any thanks, any worship incompatible with or outside this way, because there are many things which men consider beautiful but which Islam disapproves of and regards as ugly.

Hence, in thanking Allâhu ta'âlâ, people who have reason should adapt themselves to Hadrat Muhammad ('alaihi 's-

salâm). His path is called **Islam**. The person following Muhammad ('alaihi 's-salâm) is called a **Muslim**. Thanking Allâhu ta'âlâ, that is, following Muhammad ('alaihi 's-salâm), is called **'ibâda** (worship). Teachings of Islam are of two parts: religious and scientific. The former has two branches: 1) Teachings that must be believed through the heart and are called the teachings of **usûl ad-dîn** or **îmân**; 2) Teachings of **'ibâdât** that are to be done through the body or the heart and are called the teachings of **furû' ad-dîn**, **ah'kâm al-Islâmiyya** or the **Sharî'a**.

[The religious teachings revealed by Islam are the teachings that are written in the books of the scholars of **Ahl as-Sunna**. A person becomes a **kâfir** (disbeliever) if he does not believe, among the teachings of **îmân** and the **Sharî'a** that have been reported by the scholars of **Ahl as-Sunna**, even one of the nasses (âyats or hadîths) with explicit meaning. If he keeps his disbelief secret, he is called a **munâfiq**. If not only he keeps it secret but also he tries to deceive Muslims by passing himself off as a Muslim, he is called a **zindîq**. If he makes ta'wîl of the nasses with explicit meaning without knowing, that is, gives wrong meaning to them and believes wrongly, he again becomes a disbeliever and is called a **mulhid**. If he believes wrongly by making ta'wîl of the nasses with inexplicit meaning, he does not become a disbeliever but, because he has departed from the right path of the **Ahl as-Sunna**, will go to Hell. Since he believes in the nasses with explicit meaning, he will not remain in Hell eternally but will be taken into Paradise. Such people are called **ahl al-bid'a** or **heretical groups**. There are seventy-two heretical groups. None of their **'ibâdât** is acceptable. Muslims whose faith is correct are called **Ahl as-Sunnat wa 'l-Jamâ'a** or **Sunnîs**. In relation to **'ibâdât**, the **Sunnîs** belong to four different madhhabs. Those who follow one of these madhhabs acknowledge that the followers of the other three also belong to **Ahl as-Sunna**, and they love one another. A person who does not follow any of these madhhabs does not belong to **Ahl as-Sunna**. Further, "He who does not belong to **Ahl as-Sunna** is either a disbeliever or a man of bid'a."^[1]

^[1] In the letters of **Imâm-ı Rabbânî**, especially in the 286th letter of the first volume and in **at-Tahtâwî's** commentary to **Durr al-mukhtâr** (in section

If a person who carries out his 'ibâdât according to one of the four madhhabs commits sins, or if he makes any mistakes in his 'ibâdât, Allâhu ta'âlâ will forgive him and will never put him into Hell, if He wishes. He will torture him as much as his sins, if He wishes, but later he will be released from torture. Those who do not believe even one of the clear facts that must be believed in Islam, that is, that are heard even by ignoramuses, are called **kâfirs** (disbelievers) and will be subjected to eternal torture in Hell. There are two types of kâfirs: The kâfir with a holy book, and the kâfir without a holy book. If a Muslim abandons his religion, he is called a “**murtadd**” (renegade, apostate). Ibn 'Âbidîn (rahimahullâhu ta'âlâ) wrote in the subject on 'people not to be married due to polytheism': “Renegades, mulhids, zindîqs, fireworshippers, those members of one of the seventy-two groups who are as excessive as to become disbelievers, people called [Brahmins, Buddhists,] Bâtinîs, Ibâhatîs and Durzîs (Druzes), idolaters, the ancient Greek philosophers and munâfiqs are all disbelievers without holy books.” Communists and the freemasons also are disbelievers without holy books. Christians and Jews, who believe in revealed books which were later interpolated, are disbelievers with books.

If a disbeliever, with a holy book or without one, embraces Islam, he will escape going to Hell. He will become a sinless, innocent Muslim. But he has to become a Sunnî Muslim, that is, to read and learn the book of one of the 'ulamâ' of Ahl as-Sunna and adapt his îmân, acts and words to what he thus learns. In the world it is understood from a person's clear words and actions said and done without darûra (strong necessity or compulsion) if he is a Muslim or not. It becomes definite at a person's last breath if he has gone to the next world with îmân. If a Muslim with grave sins repents for them, he or she will surely be forgiven and become a sinless, pure Muslim. It is explained in detail in 'ilm al-hâl books, for example, the book **Endless Bliss**, what repentance is and how it will be done.]

“Zabâyah”) and Mawlânâ Hamd-Allâh ad-Dâjwî's **Al-Basâ'ir li-munkîr-it-tawassuli bi ahl al-maqâbir**. Both books are in Arabic. The latter was written and printed in India and was reproduced in Istanbul in 1395 (1975).

ÎMÂN AND ISLAM

In this book, **I'tiqâd-nâma**, the Prophet's (sall-Allâhu ta'âlâ 'alaihi wa sallam) hadîth-i-sherîf telling of îmân and Islam will be explained. I hope that, through the blessing of this hadîth-i-sherîf, the faith of Muslims will be perfected, and thereby they will attain salvation and happiness. And I hope again that it will cause me, Khâlid, whose sins are so many, to be saved. May Allâhu ta'âlâ, in whom I have the beautiful belief that He needs nothing and that His favours and blessings are so plentiful, and who pities His slaves much, forgive this poor Khâlid, whose stock is so little and heart so black, for his unsuitable words, and accept his defective 'ibâdât. May He protect us against the evils of the deceitful, lying satan [and against being deceived by false, erroneous words and writings of the enemies of Islam] and make us happy! He is the Most Merciful of the merciful and the Most Generous of the generous.

The 'ulamâ' of Islam said that every discreet male or female Muslim, who has reached the age of puberty, ought to know and believe in the as-Sifât adh-Dhâtiyya^[1] and as-Sifât ath-Thubûtiyya^[2] of Allâhu ta'âlâ correctly. It is this which is primarily obligatory (fard) for everybody. Not to know is not an excuse but a sin. Khâlid ibn Ahmad al-Baghdâdî write this book not to make a show of superiority and knowledge to others or to become famous, but to leave a reminder, a service behind. May Allâhu ta'âlâ help humble Khâlid^[3] with His Power and through His Prophet's blessed soul! Âmin.

Everything other than Allâhu ta'âlâ is called the **ma-siwâ** or 'âlam (the creation, the universe), which is called "**nature**" now. All creatures were nonexistent. Allâhu ta'âlâ is the One who has

[1] **As-Sifât adh-Dhâtiyya** of Allâhu ta'âlâ are six: **al-Wujûd**, existence; **al-Qidam**, being without beginning, and eternal in the past; **al-Baqâ'**, being without end, and eternal in the future; **al-Wahdâniyya**, having no partner or match; **al-Mukhâlafatu li-l-hawâdith**, being dissimilar to every creature in every respect; **al-Qiyâmu bi nafsihî**, self-existence or being unneedy of anything for His existence. No creature has any of these six attributes, nor any relation with them. They belong to Allâhu ta'âlâ exclusively. Some 'ulamâ' said that al-Mukhâlafatu li-l-hawâdith and al-Wahdâniyya were the same and that as-Sifât adh-Dhâtiyya are five.

[2] See pages 13 and 25.

[3] Khâlid-i Bagdâdî passed away in Damascus in 1247 [1826 A.D.].

created them all. They all are **mumkin** (that may come into existence out of nonexistence) and **hâdith** (that came into being out of nothing); that is, they may come into existence while they are nonexistent, and they came into existence while they had been nonexistent. The hadîth-i-sherîf, '**Allâhu ta'âlâ was existent, anything else did not exist,**' shows that this is true.

A second evidence showing that the entire universe and all creatures are hâdith is the fact that creatures are transforming and changing into one another all the time; in fact, anything qadîm (without a beginning) should never change. Allâhu ta'âlâ's Dhât (Person, Essence) and Attributes are qadîm and never change.^[1] The changes in creatures cannot be coming from the eternal past. They should have a beginning and come into existence from elements or substances, which must have been created out of nonexistence.

Another evidence for the fact that the universe is mumkin, that is, it may come into being out of nonexistence, is that creatures, as we see, are hâdith; that is, they come into existence out of nothing.

There are two beings: the **mumkin** and the **Wâjib**.^[2] If only the mumkin existed, or if Wâjib al-wujûd did not exist, nothing would exist.^[3] For this reason, the mumkin could not come into

[1] However, in the universe the state of substances changes in physical events. In chemical reactions, the essence or structure of substances changes. We see objects or substances cease to exist and change into other substances. Today, in atomic changes and nuclear reactions, which have been discovered recently, the matter or element, too, ceases existing and turns into energy.

[2] 'Wujûd' means 'existence, being.' There are three kinds of existence. The first one is **Wâjib al-wujûd**, the Necessary Existence. He always exists. He has never been nonexistent before, nor will He stop existing in the everlasting future. Only Allâhu ta'âlâ is Wâjib al-wujûd. The second one is **mumtani' al-wujûd**, that cannot exist. It should never exist. Such is sharîk al-Bârî' (partner to Allâhu ta'âlâ). Another god partner to Allâhu ta'âlâ or likeness to Him can never exist. The third one is **mumkin al-wujûd**, that may or may not exist. So are the universe, all creatures without any exception. The opposite of wujûd is 'adam (non-existence). All creatures were in 'adam, were nonexistent, before they came into existence.

[3] For, it is a change, an event, to come into existence out of nonexistence, and, according to our knowledge in physics, in order for a change to take place in a substance, the substance has to be acted upon by an

existence or go on being by itself. If some power had not affected it, it would have always remained in nonexistence and could not have come into existence. Since a mumkin could not create itself; it could not, naturally, create other mumkins, either. That which has created the mumkin has to be Wâjib al-wujûd. The existence of the 'âlam shows that a creator who created it out of nothing exists. So, the Unique Creator of all that are mumkin, the creatures, is the only Wâjib al-wujûd without being hâdith or mumkin, but always existent and qadîm (eternal). 'Wâjib al-wujûd' means that its existence is not from something else but from itself, that is, it is always self-existent and is not created by someone else. If this were not so, then it would have to be a creature (mumkin and hâdith) created by someone else. And this is contrary to what is deduced above. Persian '**Khudâ**' (used as a name for Allah) means 'always self-existent, eternal.'^[1]

We see that the classes of beings are in an astounding order, and science finds out new laws of this order each year. The Creator of this order must be **Hayy** (Ever-living), '**Alîm** (All-knowing), **Qâdir** (Almighty), **Murîd** (All-willing), **Samî'** (All-hearing), **Basîr** (All-seeing), **Mutakallim** (All-speaking) and **Khâliq** (All-creating)^[2], for, death, ignorance, incapability or being disposed under others' compulsion, deafness, blindness and dumbness are all defects, imperfections. It is impossible that such defective attributes be in Him who has created this 'âlam or kâ'inât (all beings) in such an order and who protects them against annihilation.^[3] Moreover, we see the above attributes of perfection also in creatures. He has created them in His creatures. If these attributes did not exist in Him, how could He create them in His creatures, and would not His creatures be superior to Him?

exterior power, the source of which has to precede the substance.

[1] There is more detailed information in the chapter on page 80.

[2] These are the eight Sifât ath-Thubîtiyya of Allâhu ta'âlâ.

[3] Every being, from atom to stars, has been created with some calculations and laws. The regularity in the known laws of physics, chemistry, astronomy and biology bewilders the human mind. Even Darwin had to say that when he thought of the order and delicacy in the structure of the eye, he felt as if he would go crazy. Is it possible that He who has created all the laws, delicate calculations and formulas taught as scientific knowledge be defective?

We should also add that in Him who has created all these worlds of beings there should exist all the attributes of perfection and superiority and none of the attributes of deficiency, for, one defective cannot be creative.

Let alone these reasonable evidences, âyat-i kerîmas and hadîth-i-sherîfs explain clearly that Allâhu ta'âlâ has the attributes of perfection. Therefore, it is not permissible to doubt it. Doubt causes disbelief. The above-given eight attributes of perfection are called **as-Sifât ath-Thubûtiyya**. Allâhu ta'âlâ has all the eight attributes of perfection. There is no defect, disorder or change in His Person, Essence, Attributes or Deeds.

THE FUNDAMENTALS OF ISLAM

With the aid of and the strength given by Allâhu ta'âlâ, who keeps all 'âlams in existence and gives all the favours and gifts and who never sleeps, now we begin to explain the blessed saying of our Prophet (sall-Allâhu ta'âlâ 'alaihi wa sallam).

Our beloved superior Hadrat 'Umar ibn al-Khattâb (radî-Allâhu ta'âlâ 'anh), who was a gallant leader of Muslims, one of the highest of the Prophet's Companions, and was famous for his truthfulness, said:

“It was such a day that a few of us, the Companions, were in the presence and service of Rasûlullah (sall-Allâhu ta'âlâ 'alaihi wa sallam).” That day, that hour was so blessed, so precious a day that one could hardly have the chance to live it once again. On that day, it fell to his lot to be honoured with being in the Prophet's company, near him, and to see his beautiful face, which was food for spirits and pleasure and comfort to souls. To emphasize the value, the honour of that day, he said, “It was such a day...” Could there be another time as honourable and precious as the one at which it fell to his lot to see Jabrâ'îl (Jibrîl, Archangel Gabriel, 'alaihi 's-salâm) in the guise of a human being, to hear his voice and to hear the knowledge men needed as beautifully and clearly as possible through the blessed mouth of Rasûlullah (sall-Allâhu ta'âlâ 'alaihi wa sallam)?

“That hour, a man came near us like the rising of the moon. His clothes were extremely white and his hair was very black. Signs of travel, such as dust or perspiration were not seen on him. None of us, the Companions of the Prophet (sall-Allâhu 'alaihi wa sallam), recognized him, that is, he was not one of the people we had seen or known before. He sat down in the

Presence of Rasûlullah (sall-Allâhu ta'âlâ 'alaihi wa sallam). He placed his knees near the Prophet's blessed knees." This person, in the guise of a human figure, was the angel named Jabrâ'îl. Though his way of sitting seems to be incompatible with manners (**âdâb**), it showed us a very important fact that, in learning religious knowledge, there is no such thing as shyness, nor does pride or arrogance become a master. Hadrat Jabrâ'îl wanted to show the Prophet's Companions that everybody should ask what he wanted to know about Islam freely from teachers without feeling shy, for there should not be shyness in learning the religion or embarrassment in paying, teaching or learning one's debt to Allâhu ta'âlâ.

"That noble person put his hands on Rasûlullah's (sall-Allâhu ta'âlâ 'alaihi wa sallam) blessed knees. He asked Rasûlullah, '**O Rasûl-Allâh! Tell me what Islam is and how to be a Muslim.**'"

The literal meaning of '**Islam**' is 'to yield and submit.' Rasûlullah (sall-Allâhu ta'âlâ 'alaihi wa sallam) explained that the word 'islam' was the name of the five basic pillars in Islam, as follows:

1. Rasûlullah (sall-Allâhu ta'âlâ 'alaihi wa sallam) said that the first of the five fundamentals of Islam was "**to say the kalimat ash-shahâda**"; that is, one should say, "**Ash'hadu an lâ ilâha illa'llâh wa ash'hadu anna Muhammadan 'abdûhu wa rasûluhû.**" In other words, a discreet person who has reached the age of puberty and who can talk has to say vocally, "**On the earth or in the sky, there is no one but Allâhu ta'âlâ worthy of worship. The real being to be worshipped is Allâhu ta'âlâ alone.** He is the Wâjib al-wujûd. Every kind of superiority exists in Him. No defect exists in Him. His name is **Allah,**" and to believe in this absolutely with all his heart. And also one should say and believe: "The exalted person who had a rose-pink skin, a white-reddish, bright and lovely face, black eyes and eye-brows; who had a blessed wide forehead, with a good temper; who shed no shadow on the ground, was soft-spoken and was called Arab because he was born in Mecca of Hashemite-descent, named **Muhammad ibn 'Abdullah, is Allâhu ta'âlâ's human slave ('abd) and messenger (rasûl).**" The Prophet's mother was Hadrat Âmina bint Wahab. He was born in Mekka [at the dawn of Monday, 20th of April, 571]. When he was forty, in the year called the 'Bi'that' year, he was informed that he was the Prophet. After this, he invited people

to Islam for thirteen years in Mecca. Then he emigrated to Medina on the command of Allâhu ta'âlâ. There he spread Islam everywhere. Ten years later, he passed away in Medina on Monday 12, Rabî' al-Awwal (July, 632).^[1]

2. The second fundamental of Islam is “**to perform the ritual prayer (namâz, salât)** [five times a day in accordance with its conditions and fards] **when the time for prayer comes.**” It is fard for every Muslim to perform salât five times every day after each time of salât starts and to know that he or she performs it in due time. Performing it before its time by adapting wrong calendars prepared by ignoramuses or non-madhabite people is a grave sin and such a salât is not sahîh. Such calendars also cause one to perform the initial sunna salât of early afternoon prayer and the fard salât of evening prayer in a makrûh time. The ritual prayer has to be performed paying attention to its fards, wâjibs and sunnas, submitting the heart to Allâhu ta'âlâ and before the due time is over. In the Qur'ân al-kerîm the ritual prayer is called ‘**salât**’. Salât means man’s praying, angel’s doing istighfâr, and Allâhu ta'âlâ’s having compassion and pitying. In Islam, salât means to do certain actions, to recite certain things as shown in ‘ilm al-hâl books. Salât is started with the words ‘**Allâhu akbar,**’ called the ‘**takbîr al-iftitâh,**’ and said after raising the hands up to the ears till putting the hands under the navel (for men). It ends with the salâm by turning the head to the right and left shoulders at the end of the last sitting posture.

[1] According to historians, the Prophet entered the cave at the Sawr Mountain towards evening on Thursday, 27 of Safar, 622 A.C., on his emigration from al-Makkat al-Mukarrama to al-Madînat al-Munawwara. He left the cave on Monday night and entered Qubâ, a quarter near Medina, on Monday, 8 of Rabî'al-awwal (20 of September, 622). The beginning of the Hijrî Shamsî calendar adopted by the Shî'ites is six months before this. That is, the Nawruz festival of the Mejûsî disbelievers (fire worshippers) begins on March 20. This happy day became the beginning of Muslims' **Hijrî shamsî** calendar. On Thursday, day and night were equal, and he left Qubâ and entered Medina on Friday. The outset of the month of Muharram in the same year (Friday, 16th of June) was accepted as the beginning of **Hijrî qamarî** calendar. The Hijrî shamsî year coinciding with any Western new year's day is 622 years less than that Western new year. And the Western year coinciding with any Hijrî shamsî year's day is 621 more than that Hijrî shamsî new year.

3. The third fundamental of Islam is **“to give the zakât of one’s property.”** The literal meaning of zakât is ‘purity, to praise, and become good and beautiful.’ In Islam, **zakât** means ‘for a person who has **property of zakât** more than he needs and at a certain amount called **nisâb** to separate a certain amount of his property and to give it to Muslims named in the Qur’ân al-kerîm without reproaching them.’ Zakât is given to seven kinds of people. There are four types of zakât in all of the four madhhabs: the zakât of gold and silver, the zakât of commercial goods, the zakât of the stock animals [sheep, goats and cattle] that graze in the fields for more than half a year, and the zakât of all kinds of substances of necessity issuing from the earth. This fourth type of zakât, called **’ushr**, is given as soon as the crop is harvested. The other three are given one year after they reach the amount of nisâb.

4. The fourth fundamental of Islam is **“to fast every day of the month of Ramadân.”** Fasting is called **’sawm**. Sawm means to protect something against something else. In Islam, sawm means to protect oneself against three things [during the days] of the month of Ramadân, as they were commanded by Allâhu ta’âlâ: eating, drinking and sexual intercourse. The month of Ramadân begins upon seeing the new moon in the sky. It may not begin at the time calculated in calendars.

5. The fifth fundamental of Islam is **“for the able person to perform the hajj (pilgrimage) once in his life.”** For an able person who has money enough to go to and come back from the city of Mecca besides the property sufficient for the subsistence of his family he leaves behind until he comes back, it is fard to perform tawâf around the Ka’ba and to perform waqfa on the plain of ’Arafât, provided that the way will be safe and the body healthy, once in his lifetime.

“The person, upon hearing these answers from Rasûlullah (sall-Allâhu ta’âlâ ’alaihi wa sallam), said, **‘O Rasûl-Allah! You told the truth.’**” Hadrat ’Umar (radiy-Allâhu ’anh) said that of the Prophet’s Companions, the ones who were there were astonished at the behaviour of this person who asked a question and confirmed that the answer was correct. One asks with a view to learn what one does not know, but to say, “You told the truth,” indicates that one already knows it.

The highest of the five fundamentals listed above is to say the Kalimat ash-shahâda and believe its meaning. The next

highest is to perform salât. Next to this is to fast. Then comes the pilgrimage. The last one is to give zakât. It is unanimously certain that kalimat ash-shahâda is the highest. About the sequence of the other four, most 'ulamâ' said the same as we said above. Kalimat ash-shahâda became fard first, in the beginning of Islam. Salât five times a day became fard on the Mi'râj Night in the twelfth year of Bi'that, a year and some months before the Hegira. Fasting during Ramadân became fard in the month of Sha'bân, the second year of the Hegira. Giving zakât became fard in the month of Ramadân, in the same year when fasting became fard. And pilgrimage became fard in the ninth year of the Hegira.

If a person denies, disbelieves, refuses, makes fun of or flouts one of these five fundamentals of Islam, he becomes a disbeliever, may Allah protect us! Similarly, he who does not accept any of the things which are unanimously and clearly declared as halâl (permitted) or harâm (forbidden), or who says halâl for harâm or harâm for halâl, becomes a disbeliever. If a person denies or dislikes one of the inevitably known Islamic teachings, that is, teachings that are heard and known even by the common people living in Muslim countries, he becomes a disbeliever.^[1] If an ordinary person does not know the teachings

[1] For example, to eat pork, to have alcoholic drinks, to gamble; for a woman or girl to show herself to others with nothing to cover her head, hairs, arms and legs and; for a man to show himself to others without covering the part between the knees and the navel, are all harâm. That is, Allâhu ta'âlâ has forbidden these. The four madhhab, which explain of the commands and prohibitions of Allâhu ta'âlâ, drew separately the boundary of the private body surface, which man is forbidden to look at or to display, differently from one another. It is fard for every Muslim to cover those parts of the body as described by the madhhab he belongs to. Also, it is harâm for others to look at those who have not covered these parts of their bodies. It is written in **Kimyâ-yi Saâdet** that it is harâm for women and girls to go out without covering their heads, hair, arms, legs, and it is also harâm to go out with thin, ornamented, tight and perfume scented dresses. Their mothers, fathers, husbands and brothers who permit them to go out as such and who think that it is appropriate and who condone them will share their sins and torments; that is, they will burn in Hell altogether. If they repent, they will be forgiven and will not be burned. Allâhu ta'âlâ likes those who repent. In the third year of the Hejira, girls and women who had reached the age of puberty were ordered not to be seen by nâmahram men, and to cover themselves.

One should not be deceived by the false assertions of British spies and of those ignoramuses who have been trapped by them who say that there was no covering before the coming of the âyat of hijâb and who say that fiqh scholars have fabricated the command for covering later.

If a person professes Islam, he has to know whether something he does is compatible with the Sharî'at. If he does not know, then he has to learn by asking a scholar of Ahl as-sunnat or by reading books written by scholars in this category. If his action violates the Sharî'at, he will not be exempted from the sin or heresy caused by that action. He has to make tawba daily in the true sense. When tawba is made, the sin or heresy (caused by that action) will definitely be forgiven. If he does not make tawba, he will pay for it both in the world and in Hell. The kinds of punishment (that will be inflicted on him) are written in various parts of our book.

Parts of the body that men and women are to cover during namâz and elsewhere are called '**awrat parts**'. If a person says that Islam does not prescribe a certain part in the name of awrat, he becomes an unbeliever. Some parts of the body are awrat according to the ijma' (unanimity, consensu) of all four Madhhabs, (and these awrat parts vary with sex). If a person flouts the importance of covering these parts of his (or her) body or of not looking at others' exposed awrat parts, i.e. if he (or she) does not feel any fear concerning the torment (that will be incurred by the violation of this prohibition), he (or she) becomes a disbeliever. In a man's body, parts between the pelvis and the knees are not awrat in the Madhhab of Hanbalî.

If a person says, "I am a Muslim," he has to learn Islam's tenets and the actions that are fard (obligatory) and those that are harâm (forbidden) with the consensus (ijma') of the four Madhhabs, and he has to pay due importance to this matter. Not to know is not a valid excuse. It is identical with intentional unbelief. A woman's entire body, with the exception of her hands and face, is awrat according to all four Madhhabs. So is the case with a woman's exposing her awrat parts, singing, or saying (aloud the eulogy called) Mawlid in the presence of men. If a person slightly exposes a part of his body which is awrat not with ijma', i.e. which is not awrat in one of the other three Madhhabs, (though it is awrat according to his own Madhhab and two of the other three Madhhabs,) he will have committed a grave sin though this violation will not make him an unbeliever. An example of this is a man's exposing his legs between the pelvis and the knees, (which are, as we have already said, not awrat in the Hanbalî though they are awrat in the other three Madhhabs). It is farz to learn the Islamic tenets that you do not know. As soon as you learn them, you must make tawba and cover your awrat parts.

Lying, gossip, backbiting, slander, theft, cheating, treachery, hurting someone's feelings, mischief-making, using someone's property without permission, not paying a laborer's or porter's due, rebellion, that is, opposing the laws and the government's orders, and not paying

that are not so commonly spread or indispensable so as to be known by him, he is not in disbelief (kufr) but sinful (fisq).

THE FUNDAMENTALS OF ÎMÂN

“This exalted person asked again, ‘**O Rasûl-Allah! Now tell me what is îmân.**’” Having asked what was Islam and the answer having been given, Hadrat Jabrâ’îl (‘alaihi ‘s-salâm) asked our master Rasûlullah (sall-Allâhu ta’âlâ ‘alaihi wa sallam) to explain the essence and reality of îmân. Literally îmân means ‘to know a person to be perfect and truthful and to have faith in him.’ In Islâm, ‘îmân’ means to believe the fact that Rasûlullah (sall-Allâhu ta’âlâ ‘alaihi wa sallam) is Allâhu ta’âlâ’s Prophet; that he is the Nabî, the Messenger chosen by Him, and to say this with the heart; and to believe in brief what he transmitted briefly and to believe in detail what he transmitted in detail from Allâhu ta’âlâ; and to say the Kalimat ash-shahâda whenever possible. Strong îmân is such that, as we know for certain that fire burns, serpents kill by poisoning and we avoid them, we should deem Allâhu ta’âlâ and His attributes great, be fully certain of this by heart, strive for his consent (ridâ’) and run to His beauty (jamâl), and beware of His wrath (ghadab) and torture (jalâl). We should write this îmân on the heart firmly like an inscription on marble.

Îmân and Islam are the same. In both, one is to believe the meaning of the Kalimat ash-shahâda. Though they differ in general and in particular, and have different literal meanings, there is no difference between them in Islam.

Is îmân one thing, or is it a combination of parts? If it is a combination, how many parts is it made of? Are deeds or ‘ibâdât included in îmân or not? While saying, “I have îmân,” is it right to add “inshâ-Allah” or not? Is there littleness or muchness in îmân? Is îmân a creature? Is it within one’s power to believe, or have the Believers believed under compulsion? If there is force or compulsion in believing, why was everybody commanded to believe? It would take a long time to explain all these one by one. Therefore, I will not answer them separately here. But it should be known thus far that, according to the Ash’arî madhhab and the Mu’tazila, it is not jâ’iz (probable) for

taxes are sins, too. Committing them against disbelievers or in non-Muslim countries is also harâm.

Allâhu ta'âlâ to command us to do something that is not possible. And according to the Mu'tazila, it is not jâ'iz for Allâhu ta'âlâ to command something which is possible but which is not within man's power. According to the Ash'arî, it is jâ'iz, yet He has not commanded it. To command people to fly in the air is of this sort. Neither in îmân nor in 'ibâdât did Allâhu ta'âlâ command His creatures to do what they would not be able to do. For this reason, a person who goes mad or becomes ghâfil (forgetful, oblivious), or sleeps or dies while he is Muslim is still a Muslim, though he is not in a state of confirmation.

We should not think of the literal meaning of 'îmân' in this hadîth-i-sherîf, for, there was not one ordinary man in Arabia who did not know its literal meaning: 'considering truthful, belief.' Certainly the Sahâbat al-kirâm (radiy-Allâhu ta'âlâ 'anhum ajma'in) knew it, too, but Jabrâ'il ('alaihi 's-salâm) wanted to teach the meaning of îmân to the Sahâbat al-kirâm by asking what îmân meant in Islam. And Rasûlullah (sall-Allâhu ta'âlâ 'alaihi wa sallam) said that **îmân** was to believe in six certain facts:

1. **"First of all, to believe in Allâhu ta'âlâ,"** he declared. Îmân is to have a heartfelt belief in six certain facts by finding through kashf (revelation) or wijdân (conscience) or by the comprehension of the 'aql (intellect, reason) through an evidence or by trusting and following a distinguished and approved statement, and to confirm this with the tongue.

The first of these six facts is that Allâhu ta'âlâ is the Wâjib al-wujûd and the Real Ma'bûd (the One Worshipped) and the Creator of all creatures. It should be believed for certain that He alone creates everything [every substance, atoms, elements, molecules, compounds, organic substances, cells, life, death, every event, every reaction, all kinds of power and sorts of energy, movements, laws, spirits, angels and every being living or lifeless out of nothing, and He makes them all survive] in both this world and the next without material, time or similarity, out of nonexistence. As He created all creatures in the universe [in one moment while they had been nonexistent], so He [creates some of them from one another, and, when the time for Doomsday comes, in one moment He] will annihilate everything. He is the Creator, Owner, Absolute Ruler of all creatures. It has to be believed and acknowledged that there is nobody to dominate Him, to command Him or to be superior to

Him. Every type of superiority, every attribute of perfection, belongs to Him only. No defect, no deficient attribute exists in Him. He is able to do what He wills. What he does is not intended to be useful to Him or to others. He does not do something for a reward. In everything He does, however, there are hidden causes (hikma), uses, blessings and favours.

Allâhu ta'âlâ does not have to do what is good and useful for His creatures, nor does He have to reward some people or torture some others. It would benefit His superiority and benevolence if He would bring all the sinners to Paradise. And it would become His justice if He would put all of those who obey and worship Him into Hell. Yet He decreed and declared that He would put Muslims, those who worship Him, into Paradise and grant them favours, and that He would eternally torture disbelievers in Hell. He does not go back on His word. It would be of no use for Him if all the living creatures believed and worshipped Him, nor would it give Him any harm if all creatures became disbelievers, became excessive or disobeyed Him. If man wishes to do something, He creates it if He, too, wills it be so. He alone is the One who creates every action of His human creatures and all things. If He does not will or create, nothing can move. If He does not wish, no one can become a disbeliever or can revolt. He creates disbelief and sins, yet He does not like them. No one can interfere with His works. No one has the strength or the right to ask the reason why He has done this or that or to comment on how He must do. He will forgive, if He wills, a person who has committed any great sin and has died without repentance, except if it is polytheism or disbelief. He will torture him, if He wills, for a merely venial sin. He declared that he would never forgive disbelievers and apostates and that He would torture them eternally.

He will torture in Hell those Muslims who worship Him yet whose faith (i'tiqâd) is not compatible with the faith of the **Ahl as-Sunna** and who die without repentance. Yet such Muslim people of heresy (**bid'a**) will not remain in Hell eternally.

It is possible (jâ'iz) to see Allâhu ta'âlâ with the eyes in this world, but no one ever has. On the Day of Judgement He will be seen by disbelievers and sinful Muslims in His Wrath and Glory, and by pious Muslims in His Kindness and Beauty. Angels and women, too, will see Him. Disbelievers will be deprived of this. There is a sound report conveying that genies also will be

deprived of this. According to the majority of the 'ulamâ', "Muslims whom Allâhu ta'âlâ loves will be honoured with seeing His Beauty every morning and every evening; Muslims of low degree will be honoured every Friday, and women a few times in a year, like festivals in this world."^[1] It should be believed that Allâhu ta'âlâ will be seen. Yet we should not wonder how this will happen; His works cannot be comprehended through intellect ('aql). They are not like worldly affairs. [They cannot be measured with physical or chemical criteria.] Such concepts as direction, being opposite or being toward something have no connection with Allâhu ta'âlâ. He is not material. He is not an object, [nor is He an element, an alloy or a compound]. He is not countable, He cannot be measured, nor can he be calculated. No change takes place in Him. He is not at a place. He is not with time. He does not have a past or a future, front or back, bottom or top, right or left. Therefore, nothing of Him can human reasoning comprehend, nor does human intellect or knowledge suffice to do this. So, man cannot comprehend how He will be seen. Though such words as hand, foot, direction, place and the like, which are not suitable for Allâhu ta'âlâ, exist in âyats and hadîths, they are not used in the sense that we know and use today. Such âyats and hadîths are called **mutashâbihât**. We have to believe them, but we should not attempt to understand what or how they are. Or they can be

^[1] Hadrat Shaikh 'Abd al-Haqq ad-Dahlawî [passed away in Delhi in 1052 (1642 A.D.)] wrote in his Persian work **Takmîl al-îmân**: "A hadîth-i-sherîf says, '**You will see your Rabb on the Day of Judgement as you see the [full] moon on the fourteenth [of the month].**' As Allâhu ta'âlâ is known incomprehensibly in this world, so He will be seen incomprehensibly in the Hereafter. Great scholars such as Abu'l-Hasan al-Ash'arî and al-Imâm as-Suyûtî and al-Imâm al-Baihakî said that also angels were going to see Allâhu ta'âlâ in Paradise. Al-Imâm al-a'zâm Abu Hanîfa and some other scholars said that genies did not earn thawâb and would not enter Paradise and that only faithful genies would escape Hell. Women will see Allâhu ta'âlâ a few times in a year like festivals in this world. Perfect (kâmil) Believers will see Him every morning and evening while other Believers will see Him on Fridays. To this humble person myself, this good news covers the faithful women and angels and genies, too; it would be proper that the perfect and 'ârif women such as Fâtimat az-Zahrâ, Khadîjat al-Kubrâ, 'Â'ishat as-Siddîqa and other Pure Wives [of the Prophet] and Hadrat Mariam and Hadrat Âsiya be given special treatment. Al-Imâm as-Suyûtî, too, meant this."

explained away (**ta'wîl**) briefly or in detail; that is, they can be given the meanings suitable for Allâhu ta'âlâ. For example, the word hand may be interpreted as power or energy.

Muhammad ('alaihi 's-salâm) saw Allâhu ta'âlâ during the Mi'râj. But this seeing was not with the eyes, like seeing in this world. A person who says that he has seen Allâhu ta'âlâ in this world is a zindîq. The observation of Awliyâ' is unlike seeing in this world or seeing in the next world. In other words, it is not ru'ya (seeing) but **shuhûd** that occurs on them [that is, they see the examples (mithâls) through the eyes of their hearts]. Some Awliya' said that they had seen Him. However, they mistook the shuhûd they experienced while in sakr, that is, when they were unconscious, for ru'ya. Or these words of theirs are to be explained away.

Question: "It is said above that it is possible (jâ'iz) to see Allâhu ta'âlâ with the eyes in this world. Then why should a person who says something happened which is possible be a zindîq? If a person who says so becomes a disbeliever, can it be said to be possible?"

Answer: In its literal meaning 'jâ'iz' means 'possible to happen or not.' Yet according to the madhhab of al-Ash'arî [Abu 'l-Hasan 'Alî ibn Ismâ'il, passed away in Baghdâd in 330 (941 A.D.)], the possibility of ru'ya means that Allâhu ta'âlâ is capable of creating in man quite a different sense for seeing in this world, different from seeing closely or face to face with Him, and different from seeing through the physical laws He created in this world. For example, He is able, so it is possible, to show a mosquito in Andalusia to a blind man in China, and anything on the moon or on a star to a man on the earth. Such a power is peculiar to Allâhu ta'âlâ only. Furthermore, to say, "I saw Him in this world," is incompatible with the âyat al-kerîma and with the consensus of the 'ulamâ'. Therefore, he who says such a word is a mulhid or a zindîq. Thirdly, the phrase "it is possible to see Allâhu ta'âlâ in this world" does not mean "it is possible to see Him on the earth within the physical laws." However, a person who says he saw Allâhu ta'âlâ means that he saw Him as he sees other things; this is a seeing which is not possible (jâ'iz). A person who says words that cause disbelief is called a **mulhid** or a **zindîq**.^[1] [After these answers, Hadrat Mawlânâ

^[1] The mulhid or zindîq says that he is a Muslim. The mulhid is sincere in

Khâlid stated, “Be careful!” Thus he directs attention to the soundness of the second answer.]

The elapse of time, day or night, cannot be related to Allâhu ta’âlâ. There can be no change in Him in any respect, nor can it be said that He was in this manner in the past or He will be like that in the future. He does not penetrate (hulûl) into anything. He does not unite with anything. He never has an opposite, reverse, likeness, partner, assistant or guide. He does not have a father, mother, son, daughter or wife. He is always present with everybody, surrounds and overlooks everything. To everyone He is closer than the big artery in his neck. However, His surrounding us, His presence or togetherness or closeness, is not like what we understand from these words. His closeness cannot be comprehended with the knowledge of ‘ulamâ’, with the intellect of scientists or with the kashf or shuhûd of Awliyâ’. Human reason cannot understand their inner meanings. Allâhu ta’âlâ is unique in His Person and in His Attributes. No change or differentiation takes place in any of them.

Allâhu ta’âlâ’s Names are **tawqîfî**, that is, it is permissible to use His Names shown by Islam and not permissible to use other words.^[1] Allâhu ta’âlâ’s Names are infinite. It is well-known that He has one thousand and one Names; that is, He revealed one thousand and one of His Names to human beings. In the religion of Muhammad (‘alaihi ‘s-salâm), ninety-nine of them, called “**al-Asmâ’ al-husnâ**,” were revealed.

The **Sifât ath-Thubûtiyya** of Allâhu ta’âlâ^[2] are eight in the **Mâturîdiyya** madhhab and seven in the **Ash’ariyya** madhhab. These attributes of His are eternal and everlasting like His Person; that is, they exist eternally. They are sacred. They are

his words; he believes that he is a Muslim and is on the right path. However, the zindîq is an enemy of Islam. He feigns being a Muslim in order to harm Islam from within and to deceive Muslims.

[1] For instance, Allâhu ta’âlâ may be called “ ‘Âlim” (the ‘Omniscient’), but we cannot use ‘faqîh’ which also means “Âlim’ (scholar, one trained in Islamic sciences), for Islam does not use ‘faqîh’ for Allâhu ta’âlâ. Likewise, it is not permissible to say ‘God’ instead of Allah, because ‘god’ means ‘idol’; “Ox is the god of Hindus,” is said, for example. It is permissible to say, “Allah is one; there is no god but He.” Words like Dieu (French) and Gott (German) can be used for god or idol, but not for Allah.

[2] See the footnote on page 11 for the Sifât adh-Dhâtiyya, which are six.

not like the attributes of creatures. They cannot be comprehended through reasoning or assumption or by comparing them with the things in the world. Allâhu ta'âlâ has endowed upon human beings an example of each of His Attributes. Seeing these examples, the Attributes of Allâhu ta'âlâ can be understood to a small extent. Since man cannot comprehend Allâhu ta'âlâ it is not permissible to think of or to attempt to comprehend Allâhu ta'âlâ. The eight attributes of Allâhu ta'âlâ are neither the same as nor other than His Person; that is, His Attributes do not make up His Person, nor are they other than He. These eight attributes are:

Hayât (Life), **'Ilm** (Omniscience), **Sam'** (Hearing), **Basar** (Seeing), **Qudra** (Omnipotence), **Kalâm** (Speech, Word), **Irâda** (Will) and **Takwîn** (Creativeness). In the Ash'ariyya madhhab, Takwîn and Qudra make up the same attribute. Mashiyya and Irâda are synonymous.

Each of the eight attributes of Allâhu ta'âlâ is unique and in a uniform state. No change occurs in any of them. But each of them varies in its related quality in creatures. That an attribute of His varies in its relation to creatures and in affecting them does not harm its uniqueness. Similarly, even though Allâhu ta'âlâ has created so many kinds of creatures and is protecting all of them against annihilation, He is still One. No change ever occurs in Him. Every creature needs Him every moment in every respect. He does not need anybody in any respect.

2. The second of the six fundamentals of îmân is **“to believe in His angels.”** Angels are material but ethereal (latîf), more ethereal than the gaseous phase of matter. They are nûrânî (luminous, spiritual). They are alive. They have reason ('aql). Evils peculiar to human beings do not exist in angels. They can take any shape. As gases turn into liquid and solid and take any shape when becoming solid, so angels can form beautiful shapes. Angels are not souls that have parted from the bodies of great men. Christians presume that angels are such spirits. Unlike energy and power, they are not immaterial. Some ancient philosophers supposed so. All of them are called **malâ'ika**. 'Malak' (angel) means 'envoy, messenger' or 'power.' Angels were created before all other living creatures. Therefore, we were commanded to believe in them before believing in the holy books, which come before the belief in prophets; and in the Qur'ân al-karîm the names of these beliefs are given in this

succession.

Belief in angels has to be as follows: angels are the creatures of Allâhu ta'âlâ. They are not His partners, nor are they His daughters as disbelievers and polytheists suppose. Allâhu ta'âlâ loves all angels. They obey His commands and never commit sins or disobey the commands. They are neither male nor female. They do not get married. They do not have children. They have life; that is, they are alive. Though, according to a narration traced back to Hadrat 'Abdullah ibn Mas'ûd (radiy-Allâhu ta'âlâ 'anh), some angels had children among which the Satan and genies were counted; its explanation is written in books in detail. When Allâhu ta'âlâ announced that He was going to create human beings, angels asked, "Oh Allah! Are You going to create those creatures who will corrupt the world and shed blood?" Such questions, called **dhalla**, from angels do not change the fact that they are innocent.

Of all creatures, angels are the most plentiful. No one but Allâhu ta'âlâ knows their number. There is no empty space in the skies where angels do not worship. Every place in the skies is occupied by angels in rukû' (bowing during salât) or in sajda (prostrating). In the skies, on the earth, in grass, on stars, in every living and lifeless creature, in every rain-drop, plant leaf, atom, molecule, in every reaction, motion, in everything, angels have duties. They carry out Allâhu ta'âlâ's commands everywhere. They are intermediaries between Allâhu ta'âlâ and creatures. Some of them are the commanders of other angels. Some of them brought messages to the prophets among human beings. Some angels bring good thoughts, called "**ilhâm**" (inspiration), to the human heart. Some others are unaware of all human beings and creatures and have lost consciousness upon feeling Allâhu ta'âlâ's Beauty. Each of these angels stays in a certain place and cannot leave its place. Some angels have two wings and some four or more.^[1] Angels

^[1] As the wings of each kind of fowl, or those of an aeroplane, are of their own structure and are different from the wings of each other kind, so angels' wings have their own structure. When we hear the name of something which we have not seen or do not know, we presume that it is like the things we know, which is, naturally, wrong. We believe angels have wings, but we do not know how they are. Pictures of winged women in churches, publications or movies, which are regarded

belonging in Paradise stay in Paradise. Their superior is **Ridwân**. Angels of Hell, **zabânîs**, carry out in Hell what they are commanded. The fire of Hell does not harm them, as the sea is not harmful to fish. There are nineteen leading zabânîs. Their chief is **Mâlik**.

For each human being, there are four angels who record all the good and bad actions. Two of them come at night and the other two come during the day. They are called **kirâman kâtibîn** or angels of **hafaza**. It was also said that the angels of hafaza were different from the kirâman kâtibîn. The angel on one's right side is superior to the one on the left and records the good deeds. The one on the left writes down the evil deeds. There are angels who will torture disbelievers and disobedient Muslims in their graves, and angels who will ask questions in graves. The questioning angels are called **munkar** and **nakîr**. Those who will question Muslims are also called **mubashshir** and **bashîr**.

Angels have superiority to one another. The most superior angels are the four archangels. The first of them is **Jabrâ'îl** ('alaihi 's-salâm). His duty was to bring **wahî** to prophets, to inform them of the orders and prohibitions. The second one is **Isrâfîl** ('alaihi 's-salâm), who will sound the last trump called '**Sûr**'. He will sound the Sûr twice. At the first sound every living being but Allâhu ta'âlâ will die. At the second sound all will be resuscitated. The third one is **Mikâ'îl** ('alaihi 's-salâm). It is his duty to make up cheapness, expensiveness, scarcity, abundance [economic order, to bring comfort and ease] and to move every object. The fourth one is '**Azrâ'îl** ('alaihi 's-salâm), who takes the souls [jân, Persian for Arabic 'rûh'] of human beings. After these four, there are four superior classes of angels: four angels of **hamalat al-'Arsh**, who will be eight on the Resurrection; angels in Divine Presence, called **muqarrabûn**; leaders of torturing angels, called **karûbiyûn**; and angels of Mercy, named **rûhâniyûn**. All these higher angels are also higher than all human beings except prophets ('alahimu 's-salawâtu wa 't-taslîmât). The **sulahâ'** and **Awliyâ'** among Muslims are higher than common or lower angels. And

as angels, are all false. Muslims do not make such pictures. We should not regard these unrealistic pictures drawn by non-Muslims as true, and we should not believe our enemies

common angels are superior to common, that is, disobedient, sinful Muslims. Disbelievers, however, are lower than all creatures.

At the first sound of the Sûr, all angels except hamalat al-'Arsh and the four archangels will be annihilated. Then hamalat al-'Arsh and then the four archangels will be annihilated. At the second sound all angels will come back to life. Hamalat al-'Arsh and the four angels will rise closely before the second sound of the Sûr. That is, these angels will be annihilated after all the living creatures, as they were created before all.

3. The third of the six fundamentals of îmân is **“to believe the Books revealed by Allâhu ta'âlâ.”** He sent these Books to some prophets by making the angel read to them. To some He sent books inscribed on tablets, and to some others by making them hear without the angel. All these Books are the Word of Allâhu ta'âlâ (Kalâm-Allâh). They are eternal in the past and everlasting. They are not creatures. They are not words made up by angels, nor are they words of prophets. The Word of Allâhu ta'âlâ is unlike the language which we write, keep in mind and speak. It is not like being in writing, speech or mind. It does not have letters or sounds. Man cannot understand how Allâhu ta'âlâ and his Attributes are. But men can read that Word, keep it in mind and write it. It becomes hâdith, a creature, when it is with us. That is, the Word of Allâhu ta'âlâ has two aspects. When it is with human beings, it is hâdith and a creature. When it is thought as the Word of Allâhu ta'âlâ, it is eternal (qadîm).

All the Books sent down by Allâhu ta'âlâ are just and right. There is no lie or fault in them. Though He said He would punish and torture, it was said that it was possible (jâ'iz) that He would forgive; this depends on His Will or on conditions which man could not know, or it is meant that He will forgive the punishment which Muslims deserve. Since the words 'punishment' and 'torture' do not narrate an event, it will not be a lie if He forgives. Or, though it is not jâ'iz that He will not give the rewards which He has promised, it is jâ'iz that He will forgive the punishments. Reason, laws of human beings and âyats prove us right.

It is necessary to interpret âyats and hadîths in their literal meanings, unless there is a risk or an inconvenience. It is not permissible to give other meanings similar to their literal

meanings.^[1] The âyats called **mutashâbihât** have unintelligible, occult meanings. Only Allâhu ta'âlâ knows and very few distinguished superiors who have been granted al-'ilm al-ladunnî understand their meanings as far as they are allowed. No one else can understand them. For this reason, we should believe that âyats of mutashâbihât are of the Word of Allâhu ta'âlâ, and we should not investigate their meanings. The scholars in the Ash'arî madhhab said that it was permissible to explain away (ta'wîl) such âyats briefly or in detail. 'Ta'wîl' means 'choosing, from among the several meanings of a word, the one which is not common.' For example, about the âyat, **"The Hand of Allah is superior to theirs,"** which is the Word of Allâhu ta'âlâ, we should say, "I believe whatever Allâhu ta'âlâ means by this." It is the best to say, "I cannot understand its meaning. Only Allâhu ta'âlâ knows." Or we must say, "Allâhu ta'âlâ's knowledge is unlike our knowledge. His Will is not like our will. Similarly, Allâhu ta'âlâ's Hand is not like the hands of His human creatures."

In the Books which Allâhu ta'âlâ revealed, either the pronunciations or the meanings of some âyats, or both, were changed (naskh) by Him. The Qur'ân al-kerîm replaced all the Books and abolished the validity of their rules. There will never be any mistakes, additions, forgotten or missing points in Qur'ân al-kerîm until the end of the world, nor will it be forgotten. All knowledge of the past and the future exist in the Qur'ân al-kerîm. For this reason, it is higher and more valuable than all the Books. The greatest mu'jiza of Rasûlullah (sall-Allâhu ta'âlâ 'alaihi wa sallam) is the Qur'ân al-kerîm. If all human beings and genies would assemble and try to say something similar to the shortest sûra of the Qur'ân al-kerîm, they would not be able to do it. In fact, the eloquent, literary poets of Arabia assembled and strove very hard, but they could not say something like three short âyats. They could not stand against the Qur'ân al-kerîm. They were stupefied. Allâhu ta'âlâ makes the enemies of Islam incapable and defeated in front of the Qur'ân al-kerîm. The eloquence of the Qur'ân al-kerîm is

[1] The Qur'an al-kerîm and the Hadîth ash-sherîf are in the Quraish language and dialect. But the words should be given the meanings used in the Hijâz thirteen hundred years ago. It is not correct to translate them by giving them contemporary meanings, which are the results of the changes throughout centuries

above human power. Human beings are incapable of saying as it says. The âyats in the Qur'ân al-kerîm are unlike the poetry, prose or rhymed verse of human beings. Nevertheless, it was said in the letters of the language spoken by the literary, eloquent men of Arabia.

One hundred and four of the heavenly Books were revealed to us: it is well-known that ten suhuf (pl. of sahîfa, little book) were revealed to Âdam ('alaihi 's-salâm), fifty suhuf to Shis (Shît) ('alaihi 's-salâm), thirty suhuf to Idrîs ('alaihi 's-salâm) and ten suhuf to Ibrâhîm ('alaihi 's-salâm); the **Tawrât** (Torah) was revealed to Mûsâ (Moses) ('alaihi 's-salâm), the **Zebûr** (the original Psalms) to Dâwûd ('alaihi 's-salâm), the **Injîl** (Latin 'Evangelium') to 'Îsâ (Jesus) ('alaihi 's-salâm) and the **Qur'ân al-kerîm** to Muhammad ('alaihi 's-salâm).

When a person wants to give an order, to forbid something, to ask something or to give some news, first he thinks about and prepares it in his mind. These meanings in mind are called "**kalâm nafsî**," which cannot be said to be Arabic, Persian or English. Their being expressed in various languages does not cause these meanings to change. Words expressing these meanings are called "**kalâm lafzî**." Kalâm lafzî can be said in different languages. So, kalâm nafsî of a person is a pure, unchangeable, distinct attribute that exists in its possessor like other attributes such as knowledge, will, discernment, etc., and kalâm lafzî is a group of letters that express kalâm nafsî and that come out of the mouth of the person uttering them and that come to the ear. Thus, the Word of Allâhu ta'âlâ is the eternal, everlasting, non-silent and non-creature Word existent with His Person. It is an attribute distinct from the as-Sifât adh-Dhâtiyya and from as-Sifât ath-Thubûtiyya of Allâhu ta'âlâ, such as Knowledge and Will.

The attribute Kalâm (Speech, Word) never changes and is pure. It is not in letters or sounds. It cannot be differentiated or classified as command, prohibition, narration or as Arabic, Persian, Hebrew, Turkish or Syriac. It does not take such forms. It cannot be written. It does not need such apparatuses or media as intelligence, ear or tongue. Nevertheless, it can be understood through them as a being distinct from all beings we know; it can be told in any language wished. Thus, if it is told in Arabic it is called the Qur'ân al-kerîm. If it is told in Hebrew it is the Tawrât. If it is told in Syriac it is the Injîl. [The book **Sharh**

al-maqâsid^[1] writes that if it is told in Greek it is the Injîl and if it is told in Syriac it is the Zabûr.]

Al-Kalâm al-ilâhiyya (the Divine Word) tells various subjects; if it narrates the events that happened or that will happen, it is called **khâbar** (narration); if not so, it is called **inshâ**.¹ If it points out the things that should be done, it is called **amr** (command). If it points out prohibitions, it is **nahî** (prohibition). But no change or increase occurs in al-Kalâm al-ilâhiyya. Each book or each page revealed is a sheet of the Word of Allâhu ta'âlâ; that is, they are of al-Kalâm an-nafsî of His. When it is in Arabic it is called the Qur'ân al-kerîm. The **wahî** revealed in poetry and that can be written and said and heard and kept in mind is called **al-Kalâm al-lafzî** or the **Qur'ân al-kerîm**. Since al-Kalâm al-lafzî denotes al-Kalâm an-nafsî, it is permissible to call it al-Kalâm al-ilâhiyya or the Divine Attribute. Though this Word is of one sort, it can be divided and broken into parts with respect to persons. As the whole of it is called the Qur'ân al-kerîm, so its parts are called the Qur'ân al-kerîm.

The 'ulamâ' of the right path unanimously say that al-Kalâm an-nafsî is not a creature but it is qadîm (eternal). There is no unanimity on whether al-Kalâm al-lafzî is hâdith or qadîm. Some who regarded al-Kalâm al-lafzî as hâdith said that it was better not to say that it is hâdith for it might be misunderstood and come to mean that al-Kalâm an-nafsî is hâdith. This is the best comment about it. When the human mind hears something that denotes something else, it simultaneously remembers the denoted thing. When one of the 'ulamâ' of the right path is heard to have said that the Qur'ân al-kerîm was hâdith, we must understand that he referred to sounds and words which we read with our mouth. The 'ulamâ' of the right path have unanimously said that both al-Kalâm an-nafsî and al-Kalâm al-lafzî are the Word of Allâhu ta'âlâ. Though some 'ulamâ' considered this word metaphoric, they all agreed that it was the Divine Word. That al-Kalâm an-nafsî is the Word of Allâhu ta'âlâ means that it is Allâhu ta'âlâ's Attribute of Speech, and that al-Kalâm al-lafzî is the Word of Allâhu ta'âlâ means that it is created by Allâhu ta'âlâ.

Question: "From the preceding writing it is understood that

^[1] By Sa'd ad-dîn at-Taftâzânî, who passed away in Samarqand in 792A.H. (1389).

the eternal Word of Allâhu ta'âlâ cannot be heard. A person who says, 'I heard the Word of Allah,' means 'I heard the sounds and words uttered' or 'I understood the eternal al-Kalâm an-nafsî through these words.' All prophets, even everybody, can hear it in both of these two manners. What is the reason for distinguishing Mûsâ ('alaihi 's-salâm) as Kalîm-Allah (one to whom Allâhu ta'âlâ spoke)?"

Answer: Mûsâ ('alaihi's-salâm) heard the Eternal Word without letters or sounds, in a way different from al-'Âdat al-ilâhiyya (the Divine Custom; the law of causation). He heard it in a manner that cannot be explained, as Allâhu ta'âlâ will be seen in Paradise in an unintelligible and unexplainable manner. Nobody else heard it in this manner. Or, he heard the Word of Allâhu ta'âlâ in sounds not only through his ears but also through every particle of his body, from every direction. Or, he heard it only from the direction of the tree, yet not in sounds or with the vibration of air or with other means. Because he heard it in one of these three conditions, he was honoured with the name '**Kalîm-Allah**'. Muhammad ('alaihi 's-salâm) also heard the Divine Word in this manner on the Mi'râj Night. So was the hearing of Jabrâ'îl ('alaihi's-salâm) as he received wahî.

4. The fourth of the six fundamentals of îmân is "**to believe in Allâhu ta'âlâ's prophets,**" who were sent to make people attain the way He likes and to guide them to the right path. Literally 'rusul' (pl. of rasûl) were the 'people sent, messengers.' In Islam, '**rasûl**' means 'noble, respectable person whose nature, character, knowledge and intellect are higher than those of all the people of his time, having no bad trait in his character and no disliked manner.' Prophets had the quality '**Isma**, that is, they did not commit any grave or venial sins before or after they were informed of their nubuwwa (prophethood, prophetship).^[1] After they were informed of their nubuwwa and until their nubuwwa was known and spread out, they did not have such defects as blindness, deafness or the like. It has to be believed that every prophet had seven peculiarities: **Amâna** (trustworthiness), **Sidq** (devotion), **Tablîgh** (communication),

[1] Those disbelievers who insidiously try to abolish Islam say, "Before becoming the Prophet, Muhammad ('alaihi-'s-salâm) had sacrificed victims to idols," and give reference to non-madhabite books as documents. The lines above prove that this statement is a lie.

Adâla (justness), **'Isma** (purity), **Fatâna** (superintelligence) and **Amn al-'azl** (security against dismissal from nubuwwa).

A prophet who brought a new religion is called a **“rasûl”** (messenger). A prophet who did not bring a new religion but invited people to the previous religion is called a **“nabî”** (prophet).^[1] In the communication (tablîgh) of commands and in calling the people to Allâhu ta'âlâ's religion, there is no difference between a rasûl and a nabî. We have to believe that all prophets, without exception, were devoted and truthful. He who does not believe in one of them is regarded as not believing in any.

Nubuwwa cannot be attained by working hard, by suffering hunger or discomfort, or by praying very much. It is possessed only with Allâhu ta'âlâ's favour and selection. Religions were sent through the mediation of prophets in order to arrange a useful life for people in this world and the next, and to prevent them from harmful acts and make them attain salvation, guidance, ease and happiness. Though they had many enemies and were mocked and treated harshly, prophets did not fear the enemies and showed no hesitation in communicating to people Allâhu ta'âlâ's commands about the facts to be believed and the things to be done. Allâhu ta'âlâ supported His prophets with mu'jizas to show that they were devoted and truthful. No one could stand against their mu'jizas. The community of a prophet is called his **umma**. On the Day of Judgement, prophets will be permitted to intercede for their ummas, especially for the ones who were gravely sinful, and their intercession will be accepted. Allâhu ta'âlâ will permit also the 'ulamâ', salahâ' and awliyâ' among their ummas to intercede, and their intercession will be accepted. Prophets ('alaihimu 's-salawâtu wa 't-taslîmât) are alive in their graves in a life we cannot know; earth does not cause their blessed bodies to rot. For this reason, it was said in a hadîth-i-sherîf, **“Prophets perform salât and hajj in their graves.”**^[2]

[1] 'Rasûl' is also translated as 'prophet' in the text.

[2] Today, in Arabia there are people called **Wahhâbîs**. They do not believe such hadîths. They call true Muslims who believe these hadîths “disbelievers.” Though they, on account of explaining wrongly the inexplicit or dubious nasses away, do not become disbelievers, they become people of bid'a. They greatly harm Muslims. Wahhâbism was

While the blessed eyes of a prophet slept, the eyes of this heart did not sleep. All prophets ('alaihimu 's-salâm) were equal in doing their duties as prophets and in possessing the excellences of nubuwwa. The above-mentioned seven peculiarities existed in all of them. Prophets were never dismissed from nubuwwa. The Awliyâ', however, may be deprived of Wilâya. Prophets were human beings but not genies or angels, who could never be prophets for human beings or attain the degree of a prophet. Prophets had superiority to and honours above one another. For example, because his umma and the countries he was sent to were larger and because his knowledge and ma'rifa spread in a vaster area and because his miracles were more plentiful and continual and because there were special blessings and favours for him, the Prophet of the Last Age, Muhammad ('alaihi 's-salâm), was higher than all other prophets. The prophets called Ulu 'l-'azm were higher than the others. The rasûls were higher than the nabîs who were not rasûls.

The number of prophets ('alaihimu 's-salâm) is not known. It is well known that they were more than 124,000. Among them, 313 or 315 were rasûls; the six higher rasûls among them, called **Ulu 'l-'azm**, were: **Âdam**, **Nûh** (Noah), **Ibrâhîm** (Abraham), **Mûsâ** (Moses), **'Îsâ** (Jesus) and **Muhammad Mustafâ** ('alaihimu 's-salâtu wa 's-salâm).

The following thirty-three prophets are well-known: **Âdam**, **Idrîs**, **Shît (or Shis)**, **Nûh**, **Hûd**, **Sâlih**, **Ibrâhîm**, **Lût**, **Ismâ'îl**, **Is'hâq**, **Ya'qûb**, **Yûsuf**, **Ayyûb**, **Shu'aib**, **Mûsâ**, **Hârûn**, **Khidir**, **Yûshâ' ibn Nûn**, **Ilyâs**, **Alyasa'**, **Dhu 'l-kifl**, **Sham'un**, **Ishmoil**, **Yûnus ibn Matâ**, **Dâwûd**, **Sulaimân**, **Luqmân**, **Zakariyyâ**, **Yahyâ**, **'Uzair**, **'Îsâ ibn Mariam**, **Dhu 'l-qarnain** and

founded by an idiot named Muhammad bin 'Abd-ul-Wahhâb of Najd city. Hempher, a British spy, misled him by using the heretical ideas of Ahmad Ibn Taimiyya [d. Damascus, 728 A.H. (1328)]. It spread out among the Turks and everywhere through the books of an Egyptian named Muhammad 'Abduh [d. Egypt, 1323 A.H. (1905)]. The scholars of **Ahl as-Sunna** pointed out in hundreds of their books that the Wahhâbîs were not the followers of a fifth madhhab, but those who were in heresy and on a wrong path. Also detailed information is given in **Endless Bliss** and **Advice for the Muslim**. May Allâhu ta'âlâ protect young men with religious duty from falling into the path of Wahhâbism, and may He not disconnect us from the right path of the scholars of Ahl as-Sunna, who are praised greatly in many hadîths! Âmin.

Muhammad ('alaihi 's-salâtu wa 's-salâm).

Only the names of twenty-eight of them are written in the Qur'ân al-kerîm. Shît, Khidir, Yûshâ', Sham'un and Ishmoil are not written. Among the twenty-eight, it is not certain whether Dhu 'l-qarnain, Luqmân and 'Uzair were prophets or not. It is written in the thirty-sixth letter of the second volume of **Maktûbât-i-Ma'thûmiyya** that there are authentic reports stating that Khidir 'alaihi-salâm' was a prophet. And it is written as follows in the hundred and eighty-second letter: "That Khidir 'alaihi-salâm' appears in a human form (from time to time), and does some things, too, does not show that he is alive. Allâhu ta'âlâ has given his soul, as well as the souls of many other Prophets and Walîs, the permission to appear in a human form. Seeing them does not prove that they are alive." Dhu 'l-kifl ('alaihi 's-salâm) was also called Harqil, who was also said to be Ilyâs, Idrîs or Zakariyyâ.

Ibrâhîm ('alaihi 's-salâm) is Khalîl-Allah, because there was no love for creatures and there was only love for Allâhu ta'âlâ in his heart. Mûsâ ('alaihi 's-salâm) is Kalîm-Allâh, because he spoke with Allâhu ta'âlâ. 'Îsâ ('alaihi 's-salâm) is Kalimat-Allâh, for he did not have a father and was born only upon al-Kalimat al-ilâhiyya (the Divine Word) 'Be!' Furthermore, he preached Allâhu ta'âlâ's words, which were full of Divine Wisdom, and communicated them to the ears of people.

Muhammad ('alaihi 's-salâm), who is the reason for the creation of all creatures and the highest, the most prominent, the most honourable of mankind, is Habîb-Allâh (Allâhu ta'âlâ's Darling). There were many evidences proving his greatness and superiority and that he was Habîb-Allâh. For this reason, such words as 'was overcome' or 'was defeated' cannot be said about him. At Resurrection, he will rise from his grave before everybody. He will go to the place of Judgement first. He will go to Paradise before everybody. Though the beautiful traits in his character cannot be concluded by counting, nor would human energy suffice to count them, we will ornament our book by writing down some of them:

One of his miracles was his ascent to the **Mi'râj**: while he was in bed in al-Mekkat al-Mukarrama, he was awakened and his blessed body was taken to the Aqsâ Mosque in Jerusalem (Quds), thence to the heavens, and after the seventh heaven, to the places which Allâhu ta'âlâ determined. We have to

believe in the Mi'râj in this manner.^[1] How the Mi'râj happened is written in detail in many valuable books, particularly in **Shifâ'-i sherîf**.^[2] He went with Jabrâ'îl ('alaihi's-salâm) from Mekka to **Sidrat al-muntahâ**, a tree in the sixth and seventh heavens. No knowledge, no ascent could go further than there. In Sidra, Rasûlullah ('alaihi 's-salâm) saw Jabrâ'îl ('alaihi 's-salâm) in his own shape with his six hundred wings. Jabrâ'îl ('alaihi 's-salâm) remained in Sidra. From Mekka to Jerusalem, or to the seventh heaven, Rasûlullah ('alaihi 's-salâm) was taken on **Burâq**, which was a white, very fast, sexless and unworldly animal of Paradise and which is smaller than a mule and bigger than an ass. It stepped beyond eyeshot. At the Aqsâ Mosque, Rasûlullah ('alaihi 's-salâm) became the imâm for prophets in the night or morning prayer. Prophets' souls were present there in their own human figures. From Jerusalem up to the seventh heaven, he was made to ascend in a moment with an unknown ladder named **Mi'râj**. On the way, angels lined up on the right and on the left, praised and lauded him. At each heaven, Jabrâ'îl ('alaihi 's-salâm) announced the good news of Rasûlullah's ('alaihi 's-salâm) arrival. In each heaven he saw a prophet and greeted him. In Sidra, he saw many astonishing things, the blessings of Paradise and the tortures of Hell. He looked at none of the blessings of Paradise out of the desire for and the pleasure of seeing Allâhu ta'âlâ's Jamâl. Beyond Sidra, he went ahead alone, among nûrs (lights). He heard the sounds of the angels' pens. He went through seventy thousand curtains. The distance between two curtains was like a way of five hundred years. After this, on a bed named **Rafraf**, which was brighter than the sun, he went through the Kursî and reached the 'Arsh. He went out of the 'Arsh, out of the worlds of time, space and matter. He reached the stage to hear Allâhu ta'âlâ's Speech.

He saw Allâhu ta'âlâ in a manner that cannot be understood or explained, like Allâhu ta'âlâ will be seen in the next world without time and space. He spoke with Allâhu ta'âlâ without

^[1] The Ismâ'îlî heretics and the enemies of faith disguised as Islamic scholars try to deceive the youth by saying and writing that the Mi'râj was not a bodily ascent but a spiritual state (hâl). We should not buy such corrupt books; we should not be deceived by them.

^[2] Qâdî 'Iyâd al-Mâlikî, author of **Shifâ'**, passed away in Morocco in 544 A.H. (1150).

letters and sounds. He glorified, praised and lauded Him. He was given innumerable gifts and honours. Fifty times of performance of salât in a day were made fard for him and for his umma, but this was gradually reduced to five times a day with the mediation of Mûsâ ('alaihi 's-salâm). Before this, salât had been performed only in the mornings and in the afternoons or at nights. After such a long journey, having attained gifts and blessings and having seen and heard so many bewildering things, he came back to his bed, which had not become cold yet. What we have written above was understood partly from âyats and partly from hadîths. It is not wâjib to believe all. Yet, since the scholars of Ahl as-Sunna communicated them, those who deny these facts will be separated from Ahl as-sunna. And he who does not believe an âyat or a hadîth becomes a disbeliever.

Let us cite some of the innumerable evidences showing that Muhammad ('alaihi 's-salâm) is the Most Superior (Sayyid al-Anbiyâ') of prophets ('alahimu 's-salâwâtu wa 't-taslîmât).

On the Day of Judgement all prophets will shelter in the shade of his banner. Allâhu ta'âlâ commanded all prophets ('alahimu 's-salâm) that, if they would remain alive till the time of Muhammad ('alaihi 's-salâm), who, among creatures, was His Darling Elect, they should believe him and be his assistant. Also, all prophets ordered their ummas the same in their last requests.

Muhammad ('alaihi 's-salâm) was the **Khâtam al-anbiyâ'** (the Last Prophet), that is, no prophet will succeed him. His blessed soul was created before all prophets. The status of nubuwwa was given first to him. Nubuwwa was completed with his honouring the world. Towards the end of the world, during the time of Hadrat al-Mahdî, 'Îsâ (alaihi 's-salâm) will descend from the sky to Damascus and join Muhammad's ('alaihi 's-salâm) umma and preach Islam on the earth.^[1]

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^[1] The heretical people called **Qâdiânîs**, or **Ahmadîs**, who were organized by the British in India in the lunar hijrî year 1296 (1880), tell slanderous lies about 'Îsâ ('alaihi's-salâm), too. Though they claim to be Muslims, they strive to abolish Islam from within. A fatwâ has been issued on that they are not Muslims.

(1880), tell slanderous lies about 'Îsâ ('alaihi 's-salâm), too. Though they claim to be Muslims, they strive to abolish Islam from within. A fatwâ has been issued on that they are not Muslims.

Another heretical group of zindîqs who appeared in India are the group called **Jamâ'at-ut-tablîghiyya**. Their sect was first founded in 1345 [1926 C.E.], by an ignoramus named Ilyâs. He asserted that Muslims had "deviated from the true path of Islam," and that he had had a dream wherein he had been given the divine command to "rescue them from aberration." He said what he had learned from the books written by his masters, namely, Nezîr Huseyn, Rashîd Ahmad Kankuhî and Khalîl Ahmad Sehâranpûrî, who also were heretical people. The ruse they have been using to mislead Muslims is to "always talk about the value of namâz and jamâ'at. The fact, however, is that none of the prayers of namâz and else performed by heretics is acceptable, since they are not in the group of **Ahl as-sunnat**. The first thing these people have to do is to read books written by the scholars, rid themselves of heretical beliefs, and become true Muslims. People who misinterpret the âyats with covered meanings in the Qur'ân al-kerîm are termed **people of bid'at**, or **heretics**. And those enemies of Islam who give such âyats meanings suitable to their treacherous and heretical thoughts are called **zindîq**. By doing so these people are trying to change the Qur'ân al-kerîm and Islam. The real great enemy who invent and feed these heresies are the British, who spend billion for this ignominious purpose. Members of the **Tablîgh-i-jamâ'at**, who are merely ignorant and ignoble tools that have fallen into the traps set by the British unbelievers, are striving to deceive Muslims by calling themselves **Sunnîs**, by doing their daily prayers of namâz, and by telling lies. These people are like stork-nests built on the tops of minarets, and shall be subjected to eternal fire in the deepest ditches of Hell. Wearing huge turbans, growing their beard long, putting on their long robes called jubba, reading or reciting âyat-i-kerîmas, and then misrepresenting them, is one of the stratagems no rarely used by these people use in their heinous programs to misguide Muslims. However, a hadîth-i-sherîf reads exactly as follows: "**Inn-Allâha lâ yanzuru ilâ suwarikum wa siyâbikum wa lâkin yanzuru ilâ qulûbikum wa niyyâtikum**," which means, "Allâhu ta'âlâ judges you not by your figures and attirements,

but by your hearts and intentions.” A distich:

***Kad-du buland dâred, dester pâra, pâra.
Chun âshiyâni laklak, ber kalla-i-minâra.***

Because these people have been unable to answer the books of **Ihlâs Waqf**, which prove that the statements made by these ignorant idiots are lies, they say, “Books published by Ihlâs Waqf are wrong and heretical. Do not read those books.” The most conspicuous symptom whereby to diagnose the heretics and zindîqs, who are enemies of Islam, is their dissuading people from reading books publicizing the teachings of savants of Ahl as-sunnat by stigmatizing them with heresy. Our (Turkish) book **Fâideli Bilgiler** (Useful Information) enlarges on the harms these people have been causing to Islam and quotes the answers given to them by the scholars of Ahl as-sunnat.^[1]

Muhammad (‘alaihi ‘s-salâm) is the highest of prophets and is Allâhu ta’âlâ’s compassion for all creatures. 18,000 ‘âlams (worlds of beings) received benefit from his ocean of blessings. By the consensus (of the ‘ulamâ’), he is the Prophet for all human beings and genies. Many (scholars) said he was the Prophet for angels, plants, animals and for every substance. While other prophets had been sent to certain tribes in certain countries, Rasûlullah (‘alaihi ‘s-salâm) was and is the Prophet of all worlds and all the living and lifeless creatures. Allâhu ta’âlâ had addressed other prophets by their names. As for Muhammad (‘alaihi ‘s-salâm), He favoured him by addressing him, “Oh My Prophet (Rasûl)!” The like of every miracle that had been granted to every prophet was presented to him. Allâhu ta’âlâ bestowed upon His Beloved Prophet more gifts and granted him more miracles than He had done to any other prophet of His. He was made superior to all prophets with countless honours and excellences: the moon split into two when he made a sign with his blessed finger; the stones in his palm uttered the Name of Allah; trees greeted him by saying, “O Rasûlallah”; the dry log named Hannâna cried because Rasûlullah (‘alaihi ‘s-salâm) departed from its side and left it alone; pure water flowed down through his blessed fingers; the

[1] Please see our other publications in English, particularly **The Sunnî Path, Endless Bliss**, five fascicles, **Belief and Islam**, and **Documents of the Right Word**.

high grades of **al-Maqâm al-Mahmûd**, **ash-Shafâ'at al-kubrâ**, **al-Hawd al-Kawthar**, **al-Wasîla** and **al-Fadîla** were said to be given to him in the next world; he had the honour of seeing Allâhu ta'âlâ's Jamâl before entering Paradise; he had the greatest moral quality in the world, the most perfect faith, knowledge, gentleness, patience, gratitude, zuhd (devotion, asceticism), chastity, justness, heroism, bashfulness, bravery, modesty, wisdom, beautiful manners, helpfulness, mercy and inexhaustible honors and honourable traits. No one but Allâhu ta'âlâ knows the number of miracles given to him. His religion abrogated all other religions. His religion was the best and highest of all the religions. His umma is higher than all other ummas. The Awliyâ' of his umma are more honourable than the Awliyâ' of other ummas.

Among the Awliyâ' of the umma of Muhammad ('alaihi 's-salâm), the one who deserved to be his khalîfa (caliph) was **Abu Bakr as-Siddîq** (radiy-Allâhu ta'âlâ 'anh), who was loved most by the Awliyâ' and by the imâms and was more suited for the caliphate than others. After prophets, he is the highest and the most auspicious of all human beings that have come and that will come. He was the first to attain the status and honour of caliphate. As a favour and blessing from Allâhu ta'âlâ, he had not worshipped idols before Islam commenced. He had been protected against the defects of disbelief and heresy.^[1]

After him, the highest of human beings is the second khalîfa '**Umar ibn al-Khattâb** (radiy-Allâhu ta'âlâ 'anh), whom Allâhu ta'âlâ chose as a friend to His Beloved Prophet.

After him the highest of human beings is the third khalîfa of Rasûlullah ('alaihi's-salâm), Dhu'n-Nûrain '**Uthmân ibn 'Affân** (radiy-Allâhu ta'âlâ 'anh), the treasure of favours and blessings and the source of modesty, faith and spiritual knowledge.

After him, the most auspicious of human beings is the fourth khalîfa of Rasûlullah ('alaihi's-salâm), '**Alî ibn Abî Tâlib** (radî-Allâhu ta'âlâ 'anh), the possessor of astonishing superiorities and the Lion of Allâhu ta'âlâ.

[1] It can now be understood by this statement about Abû Bakr as-Siddîq (radiy-Allâhu ta'âlâ 'anh) how poor and how ignorant are those who think and write that Rasûlullah ('alaihi's-salâm) worshipped idols before his nubuwwa.

Hadrat **Hasan ibn 'Alî** (radiy-Allâhu ta'âlâ 'anhum)^[1] became the khalîfa after him. The thirty years of caliphate mentioned in the hadîth ash-sherîf was completed with him. After him, the highest human being is Hadrat **Husain ibn 'Alî** (radiy-Allâhu ta'âlâ 'anhum), the light of Rasûlullah's ('alaihi's-salâm) eyes.

These superiorities were based on their having earned more thawâb; abandoned their country and their beloved ones for the sake of Islam; being Muslims before others; adapted themselves to Rasûlullah ('alaihi's-salâm) to the highest extent; given themselves up to his sunna; struggled in spreading his religion; and prevented disbelief, fitna and corruption.

Hadrat 'Alî (radiy-Allâhu 'anh) embraced Islam before everybody with the exception of Hadrat Abu Bakr (radiy-Allâhu 'anh). Yet he was a child and had no property and lived in Rasûlullah's ('alaihi's-salâm) house and served him. Therefore, his embracing Islam did not cause disbelievers to become Muslim, to take warning or to be defeated. On the other hand, the embracement of the other three khalîfas strengthened Islam. Because Hadrat 'Alî and his sons (radiy-Allâhu ta'âlâ 'anhum) were the closest relatives of Rasûlullah ('alaihi's-salâm) and of Rasûlullah's blessed blood, they might be said to have been higher than Hadrat Abu Bakr and Hadrat 'Umar, but their superiority was not a superiority in every respect and did not help them surpass these great persons in every way. It was similar to Khidir's ('alaihi's-salâm) having taught something to Mûsâ ('alaihi's-salâm).^[2] Hadrat **Fâtima** was higher than Hadrat **Khadîja** and Hadrat **'Â'isha** (radiy-Allâhu ta'âlâ 'anhunna) because she was closer to the Prophet in respect of blood. But one type of superiority should not show a superiority in every respect. The 'ulamâ' remarked differently on which of these was the highest. As it is understood from the hadîth as-sherîf, these three, Hadrat **Mariam** and the Pharaoh's wife, Hadrat **Âsiya**, were the five highest of all the worldly women. The hadîth ash-

[1] Hasan bin Ali passed away because of being poisoned in Medina-i Munawwara in [669 A.D.].

[2] If blood relationship were the only criterion for superiority, Hadrat 'Abbâs should have been regarded superior to Hadrat 'Alî. Moreover, Abu Tâlib and Abu Lahab, who were very close in respect of blood, did not even have the honour and superiority existing in the lowest Believer.

sharîf, **“Fâtima is superior to the women of Paradise, and Hasan and Husain are the highest youths of Paradise,”** referred to a superiority only in one respect.

The next highest ones of the Sahâbat al-kirâm (Companions of the Prophet) were **al-'Asharat al-Mubashshara**, the ten people blessed with the good news of [going to] Paradise. After them, the highest Muslims were the 313 Muslims who took part in the Holy Battle of Badr. The next were the 700 brave Muslims who took part in the Holy Battle of Uhud. Next to them were the **Bî'at ar-Ridwân**, the 1400 Muslims who took the oath of allegiance to Rasûlullah under the tree.

As-Sahâbat al-kirâm (radiy-Allâhu ta'âlâ 'anhum ajma'in) sacrificed their lives and property for the sake of Rasûlullâh (sall-Allâhu ta'âlâ 'alaihi wa sallam) and assisted him. It is incumbent (wâjib) upon us to mention the name of any of them with veneration and love. It is never permissible to say words unbecoming their greatness. It is heresy to mention their names disrespectfully.

One who loves Rasûlullah ('alaihi's-salâm) has to love all of his Companions. A hadîth-i-sherîf says, **“He who loves my companions loves them because he loves me. He who does not love them does not love me. He who hurts them hurts me. And he who hurts me hurts Allâhu ta'âlâ. A person who hurts Allâhu ta'âlâ will certainly suffer torture.”** In another hadîth-i-sherîf he declared, **“When Allâhu ta'âlâ wants to favour one of my umma, He places in his heart the love of my Companions, and he loves them dearly.”**

For this reason, it should not be supposed that as-Sahâbat al-kirâm fought each other for becoming the khalîfa or satisfying their evil thoughts or their sensual desires. It is hypocrisy which leads one to ruination to speak ill of them out of such a supposition, since jealousy and desire for position and addiction to the world had been completely cleared away from their hearts by sitting in the presence of Rasûlullah (sall-Allâhu ta'âlâ 'alaihi wa sallam) and hearing his blessed words. They were corrected and became free from greed, ambition, grudge and evil nature; they were entirely purified. Considering the fact that a person who stays for a few days in the presence of one of the Walîs of the umma of the Exalted Prophet benefits from the Walî's beautiful morals and excellences and becomes purified from worldly ambitions, how could it ever be presumed that the

Prophet's Companions, our masters, who loved Rasûlullah more than anybody else and sacrificed their possessions and lives for him and abandoned their country for him and were fond of his company, which was nourishment for spirits, were not free from bad morals, that their nafses were not clean and that they fought for the carrion of this temporary world? Those great people were certainly cleaner than everybody. It is unbecoming to liken the disagreements and combats between them to those between us, ill-willed people, or to say that they fought to satisfy their evil, sensual and worldly desires. It is not permissible to bear such improper thoughts against as-Sahâbat al-kirâm. A person who would say something against them should know that to be hostile towards as-Sahâbat al-kirâm is to be hostile towards Rasûlullah (sall-Allâhu ta'âlâ 'alaihi wa sallam), and to speak ill of them means to speak ill of him, who educated and trained them. For this reason, the great men of Islam say that he who does not respect and have a high opinion of as-Sahâbat al-kirâm is in disbelief in Rasûlullah. The battles of "Jamal" (Camel) and Siffîn cannot be taken as grounds for slandering them. Because of some religious reasons, none of those who stood against Hadrat 'Alî in these battles was evil; in fact, they all deserved to be rewarded on the Day of Judgement. A hadîth-i-sherîf says, **"One reward will be given to the mujtahid who is mistaken, and two or ten to him who finds out what is right. One of the two rewards is for employing ijtihâd. The other is for finding the truth."** The disputes and combats among those great people of Islam were not out of obstinacy or hostility but because of their [different] ijtihâds and out of their wish to carry out what Islam ordered. Each of as-Sahâbat al-kirâm was a mujtahid.^[1]

It was fard for every mujtahid to act in accordance with the conclusion he had found by his own ijtihâd, even if his ijtihâd might not be in agreement with that of a mujtahid much higher than he. It was not permissible for him to follow another's ijtihâd. Abû Yûsuf and Muhammad ash-Shaibânî, the disciples of al-Imâm al-a'zam Abû Hanîfa Nu'mân ibn Thâbit [d. Baghdad, 150 A.H. (767)], and Abû Sawr and Ismâ'il al-Muzanî, the disciples of Imâm Muhammad ibn Idrîs ash-Shâfi'î, [d. Egypt, 204 A.H.

^[1] For example, it is declared in the hadîth as-sherîf on the 298th page of **Al-hadîqa** that 'Amr ibn al-'Âs (radiy-Allâhu ta'âlâ 'anh) was a mujtahid.

(820)], disagreed with their masters on many aspects, and about some of the things which their masters said ‘**harâm**’ (forbidden) they said ‘**halâl**’ (permitted), and about some of the things which their masters said ‘halâl’ they said ‘harâm.’ They cannot be said to be sinful or evil on that account. No one has said so, for they were mujtahids like their masters.

It is true that Hadrat ‘Alî (radiy-Allâhu ta’âlâ ‘anh) was more exalted and hearned than Hadrat Mu’âwiya and Hadrat ‘Amr ibn al-’Âs (radiy-Allâhu ta’âlâ ‘anhumâ). He had many superior qualities to distinguish him from them, and his ijtihâd was stronger and sharper than their ijtihâds. However, since all as-Sahâbat al-kirâm were mujtahids, it was not permissible for those two to follow the ijtihâd of that great religious leader. It was necessary for them to act upon their own ijtihâds.

Question: “In the battles of ‘Jamal’ and ‘Siffîn’, a great many of the Muhâjirûn and Ansâr among as-Sahâbat al-kirâm took part with, obeyed and followed Hadrat ‘Alî. Though all of them were mujtahids, they considered it was wâjib to follow him. This shows that it was wâjib also for mujtahids to follow Hadrat ‘Alî. They had to follow him even if their ijtihâds did not agree with his, did they not?”

Answer: Those who followed Hadrat ‘Alî and fought on his side joined him not with the view of following his ijtihâd but because their ijtihâds were in agreement with his ijtihâd and showed that it was wâjib to follow Imâm ‘Alî. Similarly, the ijtihâds of many prominent Companions of the Prophet did not agree with that of Hadrat ‘Alî, and it became wâjib for them to fight against him. The ijtihâds of as-Sahâbat al-kirâm happened in three different ways then: some of them understood that Hadrat ‘Alî was right, and it became necessary for them to follow Hadrat ‘Alî; another side saw that the ijtihâd of those who fought Hadrat ‘Alî was right, and it became wâjib for them to follow those who fought Hadrat ‘Alî and to fight against him; the third group said it would be necessary not to follow either side and not to fight, and their ijtihâd required them not to enter into the war. All these three sides were certainly right and deserved to be rewarded in the next world.

Question: “The answer [above] shows that those who fought against Hadrat ‘Alî (radiy-Allâhu ta’âlâ ‘anh) were also right. On the other hand, the scholars of Ahl as-Sunna have said that Hadrat ‘Alî was right, that his opponents were wrong,

that they were forgivable because they had an excuse, and that they even gained thawâb. What can be said about that?”

Answer: Al-Imâm ash-Shâfi’î and ‘Umar ibn ‘Abd al-‘Azîz, two great men of Islam, said that it was not permissible to use the word ‘wrong’ about any of as-Sahâbat al-kirâm. For this reason, it was said, “It is wrong to say ‘wrong’ about the superiors.” It is not permissible for inferiors to say such words as, “He did right,” “He did wrong,” “We approve,” or “We disapprove,” about the superiors. As Allâhu ta’âlâ did not dirty our hands with the blood of these great people, so we should protect our tongues against uttering such words as ‘just’ and ‘unjust.’ Those profound scholars who studied the evidences and events and said that Imâm ‘Alî was right and his opponents were mistaken, in fact, meant that if Hadrat ‘Alî had had the opportunity to talk with those on the other side, he would have led them to employ ijtihâd in conformity with his ijtihâd. As a matter of fact, Hadrat Zubair ibn Awwâm was against Hadrat ‘Alî in the Battle of ‘Jamal’ but, after studying the facts more deeply, he changed his ijtihâd and gave up fighting. The words of the scholars of Ahl as-Sunna who consider the mistake as permissible should be taken as such. And it is not permissible to say that Hadrat ‘Alî and those who were with him were on the just way and the other Companions of the Prophet, who were on the other side with our mother ‘Â’ishat as-Siddîqa, were on the corrupt way.

These combats among as-Sahâbat al-kirâm were out of the differences of ijtihâd in the branches of the Ahkâm ash-Shar’iyya (the rules of Islam). They did not have any disagreements on the fundamentals of Islam. Today, some people speak ill and disrespectfully of the great men of Islam such as Hadrat Mu’awiya and ‘Amr ibn al-‘Âs (radiy-Allâhu ta’âlâ ‘anhumâ). They cannot realize that they in reality defame and belittle Rasûlullah (sall-Allâhu ta’âlâ ‘alaihi wa sallam) by defaming as-Sahâbat al-kirâm. It is written in **Shifâ’ ash-sherîf** that Imâm Mâlik ibn Anas said, “A person who swears at and slanders Mu’âwiya^[1] and ‘Amr ibn al-‘Âs^[2] deserves the words he says against them. It is necessary to punish severely those

[1] Hadrat Mu’awiya bin Abû Sufyân passed away in Damascus in 60 [680 A.D.].

[2] ‘Amr ibn al-‘Âs passed away in Egypt in 43 [663 A.D.].

who talk and write against and do not show respect for them.” May Allâhu ta’âlâ fill our hearts with the love for His Beloved’s companions! Not hypocrites or sinful people but pious and Allah-fearing Muslims love those superiors.

Those who realize the value and greatness of Rasûlullah’s (sall-Allâhu ta’âlâ ’alaihi wa sallam) Companions and who love and respect all of them and follow them are called **Ahl as-Sunna**. Those who claim to love some of them and dislike the others and thus slander most of them, and those who do not follow any of them, are called **Shî’ites**. There are many Shî’ites in Iran, India and Iraq. There are none in Turkey. Some of them, in order to deceive the pure Muslim ’Alawîs in Turkey, call themselves **’Alawî**, which means ‘Muslim who loves Hadrat ’Alî’. Loving someone necessitates following in his footsteps and loving those whom he loves; if they loved Hadrat ’Alî (radiy-Allâhu ta’âlâ ’anh) they would follow in his footsteps. He loved all of the Prophet’s companions. He was a counsellor to the Khalîfa Hadrat ’Umar, who confided his woes to him. He married his and Hadrat Fâtima’s daughter Umm Ghulsum to Hadrat ’Umar. In a khutba, he said about Hadrat Mu’âwiya, “Our brethren disagreed with us. Yet they are not disbelievers or sinners. Their ijtihâd occurred in that manner.” When Hadrat Talhâ (radiy-Allâhu ta’âlâ ’anh), who was fighting against him, died a martyr, he himself cleaned the dust from his face and became the imâm in the salât performed for his death. Allâhu ta’âlâ declares, “**Believers are brothers.**” In the last âyat-i-kerîma of the Sûrat al-Fat’h He declares, “**The Prophet’s Companions love one another.**” Not to love even one of the Prophet’s Companions, or the worst of it, to bear hostility towards him, is to disbelieve the Qur’ân al-kerîm. The scholars of Ahl as-Sunna understood the superiority of as-Sahâbat al-kirâm (radiy-Allâhu ta’âlâ ’anhum ajma’în) correctly and commanded Muslims to love all of them and thus rescued Muslims from the danger.

Those who disliked and bore hostility towards our superiors Hadrat ’Alî (radiy-Allâhu ta’âlâ ’anh) and his sons and descendants, the apples of the eyes of Ahl as-Sunna, were called **Khârijîs** (Khawârij). Now they are called **Yazîdîs**. Their faith is so corrupt that they hardly have any relation with Islam.

The **Wahhâbîs**, while claiming to love all as-Sahâbat al-kirâm, follow not their path but their own heretical path which

they ascribe to as-Sahâba. They do not like the scholars of Ahl as-Sunna, great sûfis and 'Alawîs and slander all of them. They suppose that they alone are Muslims. They regard those who are not like them as 'polytheists' and say that it is halâl for them to take away life and property of such people. Therefore, they become **Ibâhatîs**. They draw wrong, heretical meanings from the Qur'ân al-kerîm and the Hadîth ash-sherîf and think that Islam consists merely of those meanings. They deny the adilât ash-Shar'iyya and most hadîths. The notables of the four madhhabs have written many books proving with documents that those who disagree with Ahl as-Sunna are heretics and do much harm to Islam.^[1]

Eyyûb Sabrî Pasha (rahimah-Allâhu ta'âlâ) said, "Wahhâbism came out with a bloody, torturous rebellion on the Arabian Peninsula in 1205 (1791)." Muhammad 'Abduh of Egypt was one of the people who tried to spread Wahhâbism and anti-madhhabism through his books around the world. In the time of the Union and Progress Party, 'Abduh's books were translated into Turkish and were presented to the youth as the "works of the great scholar of Islam, the enlightened man of ideas, the eminent reformer 'Abduh." However, 'Abduh had openly written that he admired Jamâl ad-dîn al-Afghânî [d. 1314 A.H. (1897)], who was a freemason and chief of the Cairo Masonic Lodge. The enemies of Islam, who were in ambush to abolish Ahl as-Sunna and to annihilate Islam by words falsely

[1] For more detailed information, please read the English books **Advice for the Muslim** and **Endless Bliss**, and also the Arabic **Al-minhat al-wahbiyya fî 'r-raddi 'l-Wahhâbiyya**, **At-tawassuli bi 'n-Nabî wa jahâlat 'l-Wahhâbiyyîn** and **Sabîl an-najat** and the Persian **Saif al-abrâr**. These works and the valuable books written in refutation to ahl al-bid'a are published by Hakîkât Kitâbevi in Istanbul. Both in **Radd al-mukhtâr**, (written by Muhammad Emin Ibni Âbidin who passed away in Damascus in 1252 [1836 A.D.] (volume III, the chapter on "Bâghî") and in the Turkish **Ni'met-i Islâm** (the chapter on "Nikâh"), it is clearly written that the Wahhâbîs are Ibâhatîs. Eyyûb Sabri Pasha [d. 1308 A.H. (1890)], Rear-Admiral during the time of Sultân 'Abd al-Hamîd Khân II, in his Turkish works **Mir'ât al-Haramain** and **Ta'rîkh-i Wahhâbiyyân**, and Ahmed Cevdet Pasha, in the seventh volume of his Turkish **Ottoman History**, explained in detail about the Wahhâbîs. Also Yûsuf an-Nabhânî, in his Arabic work **Shawahid al-haqq** (3rd ed. Cairo, 1385/1965), refuted the Wahhâbîs and Ibn Taimiyya at length. Fifty pages of his work have been reproduced in the Arabic book **'Ulamâ' al-Muslimîn wa Wahhâbiyyûn** (Istanbul, 1972).

praising Islam, insidiously incited this fitna by disguising themselves as religious men. 'Abduh was lauded to the skies. Great scholars of Ahl as-Sunna, the a'immat al-madhâhib, were announced to have been ignorant people. Their names were no longer mentioned. But the pure and noble descendants of our ancestors, who had sacrificed their lives for the sake of Rasûlullah (sall-Allâhu ta'âlâ 'alaihi wa sallam) and Islam, the sons of honourable martyrs, would not succumb to propagandas and advertisements, for which millions of pounds had been spent. They would not even listen to or acknowledge these false 'heroes of Islam.' Allâhu ta'âlâ protected the children of martyrs against these heinous attacks. Today, translated books of the anti-madhhabites like Maudoodi^[1], Sayyid Qutb^[2] and Hamidullah are presented to the youth. They contain heretical ideas unconfirming with what the scholars of ahl as-Sunna said and are extolled extravagantly through gigantic advertisements. We must be always alert and careful. May Allâhu ta'âlâ wake up Muslims from unawareness for the sake of His Beloved Prophet Muhammad ('alaihi 's-salâm)! May He protect us against being taken in by the lies and slanders of the enemies! Âmin. Let us not deceive ourselves by praying only! To pray without clinging to al-'Âdat al-ilâhiyya (Divine Law) of Allâhu ta'âlâ, without working or holding on to the means, would be to ask miracles of Allâhu ta'âlâ. A Muslim should both work and pray. We should first hold on to the means and then pray. The first means for escaping disbelief is to learn and teach Islam. As a matter of fact, it is obligatory (fard) and the primary duty for everybody, man or woman, to learn the faith of Ahl as-Sunna, the commands and prohibitions.

Those who do not learn the faith and teachings ('ilm al-hâl) of Ahl as-Sunna or teach them to their children are exposed to the danger of deviating from Islam and falling into the abyss of disbelief. The prayers of such people are not acceptable. Then, how can they protect themselves against disbelief? Rasûlullah (sall-Allâhu ta'âlâ 'alaihi wa sallam) said, **“There is Islam where there is knowledge. There is no Islam where there is no knowledge.”** As it is necessary to eat and drink in order not

[1] Maudoodi is the founder of the association in India named Jamâ'atul-islâmiyya. He died in 1399.

[2] Sayyid Qutb was put to death in Egypt in 1386 [1966 A.D.]

to die of hunger, so it is necessary to learn our religion in order not to be deceived by disbelievers and not to become non-Muslims. Our ancestors frequently assembled and read 'ilm al-hâl books and thus remained Muslim and enjoyed Islam. They communicated this light of bliss correctly to us. So, for remaining Muslims and lest our children should be captured by the enemies inside or outside, the first and the most necessary preventive measure is to read and digest the 'ilm al-hâl books prepared by the scholars of Ahl as-Sunna. Parents who want their child to be a Muslim should send it to a teacher and make certain that it shall learn how to read the Qur'ân al-kerîm. Let us read, learn and teach our children and those we are responsible for while we have the chance. It will be difficult or even impossible for them when they go to school. It will be useless to lament after the degeneration takes place. We should not believe the enemies of Islam, their deceptive and false books, newspapers, magazines, television and radio programs, and motion pictures. Ibn 'Âbidîn (rahimah-Allâhu ta'âlâ) wrote in the third volume [of **Radd al-mukhtâr**] that those insidious disbelievers who, though they do not believe in any religion, pretend to be Muslims and teach things that cause disbelief as if they were Islamic, and who strive to cause Muslims to go out of Islam, are called “**zindiqs.**”

Question: “A person who has read translations of their corrupt books says:

‘We should read interpretations (tafsîr) of the Qur'ân al-kerîm. To entrust the job of comprehending our religion and the Qur'ân al-kerîm to religious scholars is a dangerous and horrible thought. The Qur'ân al-kerîm says not “O Religious Scholars” but “O Muslims” and “O Mankind.” For this reason, every Muslim should understand the Qur'ân al-kerîm himself and should not expect this job from anybody else.’

“He wants everybody to read tafsîr and hadîth books. He does not recommend reading the books of kalâm, fiqh and 'ilm al-hâl written by Islamic scholars and great men of Ahl as-Sunna. The publication of Rashid Ridâ's^[1] book **Islâmda Birlik ve Fikh Mezhepleri** by the Chief Office of Religious Affairs (publication no. 157; 1394/1974) has all the more confused

^[1] Rashid Ridâ is the disciple of Muhammad Abduh. He died in 1354 [1935 A.D.].

readers. On its many pages, particularly in the “Sixth Dialogue,” the book states:

‘They [muqallids, followers of one of the four madhhabs] extolled the mujtahid imâms to the degree of prophethood. They even preferred a mujtahid’s word which disagreed with the Prophet’s hadîth to the hadîth. They said that the hadîth could have been annulled (naskh) or there could have been another hadîth in their imâm’s view. By acting upon the words of those people who might have been wrong in their judging and who might have not known the matter, and by relinquishing the hadîth of the Prophet, who was free from error, these muqallids also contradict mujtahids. They even contradict the Qur’ân by doing so. They say that no one but a mujtahid imâm could understand the Qur’ân. Such words of faqîhs and other muqallids show that they have adopted them from Jews and Christians. On the contrary, it is easier to understand the Qur’ân and the Hadîth than understanding the books written by the men of fiqh. Those who have digested Arabic words and grammar will not have difficulty in understanding the Qur’ân and the Hadîth. Who on earth could deny the fact that Allah is capable of explaining His own religion explicitly? Who could object to the fact that Rasûlullah was more able than anybody else to understand what Allah meant and could explain it better than others? To say that the Prophet’s explanations were insufficient for Muslims is to claim that he was not able to carry out his duty of communication (tablîgh) precisely. If the majority of people had not been able to understand the Qur’ân and the Sunna, Allah would not have charged all people with the rules in the Book and the Sunna. One should know what one believes together with its documentary evidences. Allah disapproves of taqlîd (adapting oneself to a madhhab) and says that their [muqallids’] imitating their fathers and grandfathers would not be deemed excusable. Âyats show that taqlîd is never approved by Allah. It is easier to understand that part of the religion concerning the furû’ from its dalîl (document, source) than it is to understand the part pertaining to faith (usûl, îmân). While charging with the difficult one, would not He charge with the easy one? It will be difficult to draw rules from some rare matters, yet then it will be deemed as an excuse not to know or do them. The men of fiqh invented a number of mas’ala (problems, matters) by themselves. They produced

rules for them. They attempted to introduce such things as ra'y, qiyâs jalî and qiyâs khafî as documents for them. These were made to overflow into the field of 'ibâdât, on which it is impossible to acquire knowledge through reasoning. Thus they expanded the religion several times. They drove Muslims into trouble. I do not deny qiyâs; I say that there is no qiyâs in the field of 'ibâdât. Îmân and 'ibâdât were completed in the time of the Prophet. No one can add anything to them. The mujtahid imâms prohibited people from imitating (taqlîd) and made taqlîd a prohibition.'

"This passage, which is taken from the book published by the Chief Office of Religious Affairs, like all anti-madhabite books, prohibits following the imâms of the four madhhabs. It commands that everybody should learn tafsîr and hadîth. What would you say about it?"

Answer: If the passages written by the non-madhabite are read with attention, one will easily see that they try to deceive Muslims by embellishing their heretical thoughts and separatist views with an unsound series of reasoning and false statements. The ignorant, thinking that the writing is based upon knowledge within the framework of logic and reason, may fall for it, yet the learned, keen-sighted people will never be caught in their traps.

In order to warn the youth against the danger of non-madhabism or anti-Sunnism, which has been driving Muslims towards eternal perdition, the 'ulamâ' of Islam (rahimahum-Allâhu ta'âlâ) have written thousands of valuable books for fourteen centuries. The following is the translation of some passages from the book **Hujjat-Allâhi 'ala 'I-'âlamîn** by Yûsuf an-Nabhânî [d. Beirut, 1350 A.H. (1932)] as an answer to the question above:

"Not everybody can draw ahkâm (rules, conclusions) from the Qur'ân al-kerîm. Since even the mujtahid imâms would not be able to draw all the rules from the Qur'ân al-kerîm, Rasûlullah (sall-Allâhu ta'âlâ 'alaihi wa sallam) explained the rules in the Qur'ân al-kerîm in his hadîths. As the Qur'ân al-kerîm was explained by him only, so the hadîths could be understood and explained by as-Sahâbat al-kirâm and the mujtahid imâms only. In order that they could understand them, Allâhu ta'âlâ endowed upon His mujtahid imâms scientific and religious knowledge, strong comprehension, keen sight,

superfluous mind, and many more virtues. Ahead of all these virtues was taqwâ. Next came the Divine Light in their hearts. With the help of these virtues, our mujtahid imâms understood what Allâhu ta'âlâ and Rasûlullah meant in their words, and, as for those they could not understand, they showed [solutions for] them through qiyâs. Each of the four a'immat al-madhâhib informed that he did not speak out of his own opinion and said to his disciples, 'If you find a sahîh hadîth, leave my word aside and follow Rasûlullah's hadîth!' Whom our a'immat al-madhâhib told this were profound scholars who were mujtahids like them. These scholars were the mujtahids of tarjîh (ability to distinguish between) who knew the documentation of the four madhhabs. They studied the documents and the transmitters of the hadîth on which the madhhab imâm had based his ijtihâd and those of the newly encountered sahîh hadîth, and examined which was said later and many other conditions, and thus understood which was to be preferred (tarjîh). Or, the mujtahid imâm [the imâm al-madhhab] decided about a problem (mas'ala) through qiyâs because he did not know the hadîth which would document [or solve] it, and his disciples, finding that hadîth, decided differently. Yet, while employing such an ijtihâd, the disciples did not go beyond the rules of the imâm. Those mujtahid mufâtis who succeeded them gave fatwâ in this manner, too. As it is understood from all that has been written here, those Muslims who have been following the four a'immat al-madhâhib, and the mujtahids who were educated in their madhhabs, have been following the rules of Allâhu ta'âlâ and His Messenger. These mujtahids understood the rules in the Qur'ân al-kerîm and the Hadîth ash-sherîf, which nobody else could understand, and conveyed what they understood. Muslims have been living up to what mujtahids understood and communicated from the Nass, that is, the Book and the Sunna. For, Allâhu ta'âlâ declares in the 43rd âyat kerîma of sûrat an-Nakhl, **"If you do not know, ask those who know."**^[1]

^[1] This âyat shows that not everybody can understand the Book and the Sunna correctly. It commands those who cannot understand them not to try personally to understand the Qur'ân al-kerîm or the Hadîth ash-sherîf but to learn them by asking those who have understood them. If everybody had understood the meanings in the Qur'ân al-kerîm and the Hadîth ash-sherîf correctly, the seventy-two heretical groups would not have appeared. All of those who started these groups were deeply

“Only upon the Umma of His Beloved Prophet (sall-Allâhu ta’âlâ ’alaihi wa sallam) did Allâhu ta’âlâ bestow the fortune that the a’immat al-madhâhib would perform ijtihâd and establish their madhhabs, and that all Muslims would come together in these madhhabs. Allâhu ta’âlâ, on the one hand, created the imâms of i’tiqâd^[1] and prevented heretics, zindîqs, mulhids and Satanic people from defiling the knowledge of i’tiqâd, and, on the other, protected His religion from being defiled by creating the imâms of madhhabs. Since this blessing did not exist in Christianity and Judaism, their religions were defiled and were turned into playthings.

“By consensus of the Islamic scholars, there came no deep scholar capable of employing ijtihâd after the four hundred years following Rasûlullah’s (sall-Allâhu ta’âlâ ’alaihi wa sallam) death. A person who says that it is necessary to employ ijtihâd now must be mad or unaware of the religion. When the great scholar Jalâl ad-dîn as-Suyûtî ’Abd ar-Rahmân [rahimah-Allâhu ta’âlâ, d. Egypt, 911 A.H. (1505)] said he had reached the grade of ijtihâd, other contemporary scholars asked him about a question to which two different answers had been given and inquired of him to tell which answer was more dependable. He could not answer them. He said he was too busy to spare any time for it. However, what he was asked to do was to employ ijtihâd on a fatwâ, which was the lowest degree of ijtihâd. Seeing that such a deep scholar as as-Suyûtî evaded employing ijtihâd on a fatwâ, what should we call those who force people to employ absolute (mutlaq) ijtihâd, if we should not call them mad or spiritually ignorant? Al-Imâm al-Ghazâlî^[2] (rahimah-Allâhu ta’âlâ) reported in his book **Ihyâ’ ’Ulûm ad-Dîn**

learned, but none was able to understand the meanings in the Qur’ân al-kerîm and the Hadîth ash-sherîf correctly. Misunderstanding them, they deviated from the right path and caused millions of Muslims to end up in perdition. Some of them have been very excessive in giving wrong meanings to âyats and hadîths so much so that they have become as heretical as to call Muslims of the right path ‘disbelievers’ and ‘polytheists’. In the book titled **Kashf ash-shubuhât**, which has been translated into Turkish and slipped into Turkey in a clandestine way, it is said that it is mubâh (permitted) to kill and confiscate the property of those Muslims who hold the faith of Ahl as-Sunna.

[1] See page 60.

[2] Imâm-ı Muhammed Ghazâlî passed away in the city of Tus is 505 [1111 A.D.].

that there was no mujtahid in his time.

“If a non-mujtahid Muslim learns a saḥīḥ hadīth and thereupon begins to feel uneasy about doing something in the manner taught by the imām of his madhhab because the manner taught by the imām of his madhhab disagrees with the hadīth, he has to search and find within the four madhhabs another mujtahid whose ijtihad was based on that hadīth and do that thing in accordance with the madhhab that that mujtahid belonged to. Great scholar al-Imām Yahyâ an-Nawawî [rahimah-Allâhu ta’âlâ, d. Damascus, 676 A.H. (1277)] explained this in detail in his **Rawdat at-tâlibîn**. For, it is not permissible for those who have not reached the grade of ijtihâd to draw rules from the Nass, that is, the Book and the Sunna. Now some ignorant people claim that they have reached the grade of absolute ijtihâd, that they can draw rules from the Nass and that they no longer need to follow one of the four madhhabs, and they abandon the madhhab they have followed for years. They attempt to refute the madhhabs with their unsound thoughts. They make such ignorant, stupid statements as, ‘We will not follow the opinion of a religious man who was as ignorant as we are.’ Deluded by Satan and provoked by the nafs, they claim superiority. They cannot realize that by saying so they reveal not their superiority but their stupidity and ignominy. Among these, we see also those ignorant heretics who say and write that everybody should read and derive rules from tafsîr books and [the **Saḥīḥ** of] al-Bukhârî. O my Muslim brother! Completely avoid making friends with such idiots or supposing that they are religious men! Hold fast to the madhhab of your imām! You are free to choose whichever you like of the four madhhabs. But it is not permissible to collect the facilities (rukhsas) of the madhhabs, that is, to unify the madhhabs, which is called ‘**talfiq**’.^[1]

“A Muslim who can read and understand hadīths well should

[1] ‘**Talfiq**’ means ‘performance of an act by unifying or mixing the easy ways of madhhabs and in a way which is not compatible with any of them’. After one carries out an act according to one of the four madhhabs, that is, after his performance is saḥīḥ (valid, suitable) in that madhhab, his observing additionally as many as possible of the conditions that are put in the other three madhhabs with the view that the act shall be saḥīḥ and acceptable also in these madhhabs is called ‘**taqwâ**’, which is very reward-deserving.

learn the hadîths that are his madhhab's documents, then do the actions praised and shun those prohibited by the hadîths and learn the greatness and value of the Islamic religion, the perfection of Rasûlullah's (sall-Allâhu ta'âlâ 'alaihi wa sallam) and Allâhu ta'âlâ's Names and Attributes, Rasûlullâh's life, his virtues and miracles, the order of this world and the next, of the Resurrection, of the Judgement and Paradise and Hell, angels, genies, ancient ummas, prophets and their books, the superiorities peculiar to Rasûlullah and to the Qur'ân al-kerîm, the lives of his 'Âl (immediate relatives) and those of his Companions, the harbingers of the Last Day and many more items of information pertaining to this world and the next. All the information pertaining to this world and the next has been accumulated in Rasûlullah's hadîths.

“When what we have written here is understood, it will become apparent how ignorant are those who say that those rules of Islam which were not derived from hadîths are useless. Among the innumerable items of information given in hadîths, those hadîths teaching 'ibâdât and mu'âmalât are very few. According to some scholars, there are about five hundred; [including the repetitive ones, there are no more than three thousand]. It is not presumable that any one of the four a'immat al-madhâhib might not have heard one sahîh hadîth among so few hadîths. Each sahîh hadîth was used as a document by at least one of the four a'immat al-madhâhib. A Muslim who sees that a certain affair in his own madhhab is unsuitable with a sahîh hadîth should do the affair by following another madhhab which based its ijtihâd on that hadîth. Perhaps the imâm of his own madhhab also heard of the hadîth, yet, following another hadîth which he understood was more sahîh or was [said by the Prophet] later in date and annulled the former, or, for some other reasons known to mujtahids, he did not take the former hadîth as a document. It is good for a Muslim who understands that the former hadîth is sahîh to give up his own madhhab's ijtihâd which is not suitable with the hadîth and to follow the hadîth, yet, in this case he has to follow another madhhab which used that hadîth in its ijtihâd for the matter in question. For, the imâm of that second madhhab, knowing those documents of the rules (ahkâm) which he did not know, found out that there was nothing to deter acting upon that hadîth. Nevertheless, it is as well permissible for him to carry out that

affair in accordance with his own madhhab, for it is doubtless that the imâm of his own madhhab relied upon a sound document in his ijtihâd. Islam deems it excusable for a muqallid not to know that document. For, none of the imâms of the four madhhabs overflowed the Book and the Sunna in ijtihâd. Their madhhabs are the explanations of the Book and the Sunna. They explained the meanings and rules in the Book and the Sunna for Muslims. They explained them in a way that Muslims can understand them, and wrote them in books. This work of the a'immat al-madhâhib (rahimahum-Allâhu ta'âlâ) was such a tremendous service to Islam that human power would not have sufficed for doing it if Allâhu ta'âlâ had not helped them. [Existence of] these madhhabs is one of the most perfect evidences of the fact that Rasûlullah (sall-Allâhu ta'âlâ 'alaihi wa sallam) is the True Prophet and Islam is the True Religion.

“The difference in the ijtihâds of our a'immat al-madhâhib were only in matters pertaining to furû' ad-dîn, that is, in matters of fiqh. There was no disagreement among them in respect to usûl ad-dîn, that is, in the knowledge of i'tiqâd or îmân. Nor did they differ from one another in those teachings of furû' which are known to be essential in the religion and which were taken from those hadîths whose documents were reported by tawatûr. They differed only in some aspects of knowledge concerning furû' ad-dîn. This arose from the difference in their understanding the soundness of the documents of these matters. And this little difference among them is [Allâhu ta'âlâ's] compassion over the umma; it is permissible (jâ'iz) for Muslims to follow any madhhab they like and find easy. Rasûlullah (sall-Allâhu ta'âlâ 'alaihi wa sallam) foretold this difference as glad tidings, and it has happened as he foretold.

“It is not permissible to employ ijtihâd in the knowledge of i'tiqâd, that is, in the facts to be believed. It gives way to deviation and heresy. It is a grave sin. There is only one correct path in matters pertaining to i'tiqâd: **ahl as-Sunnat wa 'l-Jamâ'a**. The difference which was declared to be [Allâhu ta'âlâ's] compassion in the hadîth ash-sherîf was the difference in furû' or ahkâm.

“In a matter on which the judgements of the four madhhabs differ from one another, only one of the judgements is correct. Those who do this correct way will be given two thawâbs, and those who act according to one of the incorrect judgements will

be given one thawâb. That the madhhabs are compassion shows the fact that it is permissible to give up one madhhab and follow another. But it is not permissible to follow any madhhab –other than the four– that belongs to Ahl as-Sunna, nor even as-Sahâbat al-kirâm, since their madhhabs were not put into written form and have been forgotten. There is now no possibility for following any madhhab other than the known four. Imâm Abû Bakr Ahmad ar-Râzî [rahimah-Allâhu ta'âlâ, d. 370 A.H. (980)], too, reported that it had been declared unanimously by the 'ulamâ' of Islam that it was not permissible to follow [directly] as-Sahâbat al-kirâm. I recommend that those who want to understand well the superiority of the madhhabs, of mujtahids, especially of the four a'immat al-madhhâhib, the fact that their madhhabs did not go beyond the Book and the Sunna and that the rules which they conveyed through ijmâ' and qiyâs were not their own opinions but were taken from the Book and the Sunna, should read the books **Al-mîzân al-kubrâ** and **Al-mîzân al-Khidriyya** by Imâm 'Abd al-Wahhâb ash-Sha'rânî (rahimah-Allâhu ta'âlâ)."^[1]

It is not correct to say, “Qur'ân al-kerîm does not say ‘religious scholars.’ ” Various âyats in praise of scholars ('ulamâ') and knowledge ('ilm). Hadrat 'Abd al-Ghânî an-Nablusî [d. 1143 A.H. (1731)] wrote in his **Al-hadîqa**: “The 7th âyat of sûrat al-Anbiyâ says, **‘Ask the men of dhikr what you do not know.’** ‘**Dhikr**’ means ‘knowledge’. This âyat-i-kerîma commands those who know little to find scholars and learn from them.” It is declared in the seventh âyat-i-kerîma of sûrat al-Âl 'Imrân, **“Only possessors of knowledge understand the meaning of inexplicit âyats”**; in the 18th âyat-i-kerîma of the same sûra, **“That Allâhu ta'âlâ is existent and unique is understood and reported by possessors of knowledge”**; in the 81st âyat-i-kerîma of sûrat al-Qasas, **“Possessors of knowledge said to them, ‘Shame on you! The rewards Allâhu ta'âlâ will give to those who believe and do good**

^[1] Yûsuf an-Nabhânî, **Hujjat-Allâhi 'ala 'l-'âlamîn**, p. 771-. The above quotation, which is translated from the Arabic original, does not contain any words added by the translator, who, as done in all our books, has put additions from other books in blocked brackets here, too, to prevent confusing them with the translated text. The Arabic original of the above passage from **Hujjat-Allâhi 'ala 'l-'âlamîn** was reproduced by offset in Istanbul in 1394 (1974).

deeds are better than worldly favours’ ”; in the 56th âyat-i-kerîma of sûrat Rûm, “Possessors of knowledge and belief will say, ‘Well, this is the Day of Resurrection which you denied in the world’ ”; in the 108th âyat-i-kerîma of sûrat Isrâ, “Possessors of knowledge, upon hearing al-Qur’ân al-kerîm, will prostrate and say, ‘There is no defect in our Owner, who does not break His Word’ ”; in the 54th âyat of sûrat Hajj, “Possessors of knowledge understand that al-Qur’ân al-kerîm is the Word of Allah”; in the 50th âyat-i-kerîma of sûrat Ankabût, “Al-Qur’ân al-kerîm has settled in the hearts of possessors of knowledge”; in the sixth âyat-i-kerîma of ‘sûrat Saba’, “Possessors of knowledge know that al-Qur’ân al-kerîm is the Word of Allah and renders attaining to Allâhu ta’âlâ’s love”; in the eleventh âyat-i-kerîma of sûrat al-Mujâdala, “High ranks will be granted to possessors of knowledge in Paradise”; in the 27th âyat-i-kerîma of sûrat al-Fâtir, “Only possessors of knowledge fear Allâhu ta’âlâ”; in the 14th âyat-i-kerîma of sûrat al-Hujurât, “Most valuable among you is the one who fears Allâhu ta’âlâ much.” It is declared in the hadîths quoted on the 365th page of the same book, “ ‘Allâhu ta’âlâ and angels and all creatures pray for him who teaches people what is good’; ‘On the Day of Judgement, first prophets, then scholars and then martyrs will intercede’; ‘O Men! Be it known that knowledge can be acquired by listening to the scholar’; ‘Learn knowledge! Learning knowledge is an ’ibâda. The teacher and the learner of knowledge will be given the reward of jihâd. Teaching knowledge is like giving alms. Learning knowledge from the scholar is like performing midnight salât.’ ” Tâhir Buhâri,^[1] the author of the fatwâ book **Khulâsa, states: “Reading fiqh books is more thawâb than performing salât at nights. For, it is fard to learn the fards and harâms from [’âlims or their] books. To read fiqh books in order to carry out what is learned or to teach others is better than performing salât at-tasbîh. It is declared in a hadîth ash-sherîf, ‘Learning knowledge is more thawâb than all supererogatory ’ibâdât, for it is useful both for oneself and for those whom one will teach’; ‘The person who learns in order to teach others will be rewarded like siddîqs.’ Islamic**

[1] Tâhir Buhâri passed away in 542 [1147 A.D.].

knowledge can be learned only from a master and from books. Those who say that Islamic books and guides are unnecessary are liars or zindîqs. They deceive Muslims and lead them to ruination. The knowledge in religious books is derived from the Qur'ân al-kerîm and the Hadîth ash-sherîf." The translation from **Hadîqa**^[1] ends here.

Allâhu ta'âlâ sent His Messenger ('alaihi's-salâm) so that he would communicate and teach the Qur'ân al-kerîm. As-Sahâbat al-kirâm learned the knowledge in the Qur'ân al-kerîm from Rasûlullah. The Islamic scholars learned it from as-Sahâbat al-kirâm, and all Muslims learned it from the Islamic scholars and their books. It is declared in a hadîth ash-sherîf, "**Knowledge is a treasure. Its key is to ask and learn**"; "**Learn and teach knowledge!**" "**Everything has a source. The source of taqwâ is the hearts of 'ârif.**" "**Teaching knowledge is an atonement for sins.**"

Al-Imâm ar-Rabbânî (rahmatullâhi ta'âlâ 'alaih) wrote in the 193rd letter of the first volume of his work **Maktûbât**:

"A responsible person [one at the age of puberty] first has to correct his îmân, his faith. That is, to learn the knowledge of i'tiqâd (tenets of belief) as written by the scholars of Ahl as-Sunnat wa'l-Jamâ'a and adjust his, belief to their teachings. May Allâhu ta'âlâ plentifully reward those great men for their endeavours. Âmîn. Escape from torture in the next world depends only upon learning and believing the knowledge which these great people deduced correctly. [Those who follow their path are called **Sunnî.**] It is declared in a hadîth sherîf that one group will be saved from Hell, and they are those Muslims who follow in the footsteps of these scholars. The real Muslims who follow the path of Rasûlullah (sall-Allâhu ta'âlâ 'alaihi wa sallam) and his Companions (radiy-Allâhu ta'âlâ 'anhum) are only these Muslims. The right and valuable knowledge derived from the Qur'ân al-kerîm and the hadîth ash-sherîfs, is the knowledge which the scholars of Ahl as-Sunna deduced from the Qur'ân al-kerîm and the Hadîth ash-sherîfs. For, every heretical man of religion carrying a Muslim name claims that his own heretical beliefs have been taken from the Qur'ân al-kerîm and the Hadîth ash-sherîf. Every person with wrong ideas and heresies says that he adapts himself to the Book and the Sunna. It is

[1] The author of the book **Hadîqa** passed away in 1143 [1731 A.D.].

seen that not what everybody understands and deduces from the Qur'ân al-karîm and the Hadîth ash-sherîfs is right.

For learning the precise faith of Ahl as-Sunna, the Persian book **Al-mu'tamad**, written by Hadrat Tur Pushtî,^[1] the great Islamic scholar, which explains the true faith transmitted by the Ahl as-Sunna scholars, is very estimable. The meaning in the book is very clear. It is easy to understand. The book was printed by Hakîkat Kitâbevi (Bookstore) in 1410 [1989 A.D.].

“After correcting 'aqâ'id, the teachings to be believed, we should learn and obey **halâls, harâms, fards, wâjibs, sunnas, mandubs** and **makrûhs** from books of fiqh written by the scholars of Ahl as-Sunna. We should not read the heretical books published by ignorant people who could not understand these great scholars. Those Muslims who have a belief unconformable to the faith of Ahl as-Sunna will not escape going to Hell in the next world — may Allâhu ta'âlâ protect us! If a Muslim whose faith is correct is slack in 'ibâdât, he may be forgiven even if he does not make tawba. Even if he is not forgiven, he will be saved from Hell after torture. The main thing is to correct one's faith. Khwâja 'Ubaid-Allâh al-Ahrâr [qaddas-Allâhu ta'âlâ sirrahu'l-azîz, d. Samarqand, 895 A.H. (1490)] said, 'If I were given all the kashfs and all the karâmât, yet were deprived of the faith of Ahl as-Sunna, I would consider myself ruined. If I did not have any kashf or karâma but had lots of faults, and if [only] the faith of Ahl as-Sunna were bestowed on me, I wouldn't feel sorry.'

“Today, Muslims in India are very desolate. The enemies of Islam attack from every direction. One coin given for serving Islam today is more thawâb than thousands of coins given some other time. The greatest service to be done for Islam is to get the books of Ahl as-Sunna, which teach îmân and Islam, and to distribute them to villagers and young people. A person who is vouchsafed this fortune must rejoice over it and thank Allâhu ta'âlâ profusely; he is so lucky, so fortunate. It is always a good deed to serve Islam. But at such a time as this, when Islam is weakened, when many efforts are made to annihilate Islam through lies and slanders, it is a much better deed to strive to disseminate the faith of Ahl as-Sunna. Rasûlullah (sall-

^[1] Fadlullah bin Hasen Tur Pushtî, a Hanafî fiqh scholar, passed away in 661 A.H. (1263).

Allâhu ta'âlâ 'alaihi wa sallam) said to his Companions, **'You live at such a time that if you obey nine-tenths of Allâhu ta'âlâ's commands and prohibitions but disobey one, you will perish. You will be tortured! After you, there will come such a time that those who then obey only one tenth of the commands and prohibitions will be saved.'** [These are written in **Mishkât-ul mesâbih**, vol. 1, 179th article and in **Tirmizi, Kitâb-al Fitan**, 79th article.] It is the present time that the hadîth ash-sherîf points out. It is necessary to struggle against disbelievers, to know those who attack Islam and to dislike them.^[1] For disseminating the books and words of the scholars of Ahl as-Sunna, one does not have to be a man of karâma or a scholar. Every Muslim should struggle to do it. The opportunity should not be missed. On the Day of Judgement, every Muslim will be questioned on this and will be asked why they did not serve Islam. Those who do not strive to distribute the books teaching Islam and those who do not help people and institutions promulgating Islamic knowledge will be tortured very much. Excuse or pretext will not be accepted. Though prophets ('alahimu 's-salâm) were the highest and the most superior human beings, they never looked after their own comfort. In disseminating Allâhu ta'âlâ's religion, the way to endless bliss, they strove day and night. To those who asked for miracles they replied that **Allâhu ta'âlâ created miracles, and their duty was to communicate Allâhu ta'âlâ's religion.** As they worked for this purpose, Allâhu ta'âlâ helped them and created miracles. We, too, should disseminate the books and the sayings of the scholars of Ahl as-Sunna (rahimahum-Allâhu ta'âlâ) and tell the youth and our friends the baseness of disbelievers and expose the lies of the enemies and of those who slander and persecute Muslims.^[2] Those who do not work

[1] Jihâd through force (jihâd qatlî) is made by the State, by its army. Muslims' making jihâd is their undertaking as soldiers the duty given to them by the State. That jihad qawlî, which is made through speech and writing, is better than jihâd qatlî is also written in the 65th letter.

[2] Telling them will not be gossip but al-amru bi'l-ma'rûf. Every Muslim has to learn the faith of Ahl as-Sunna and teach it to people whom he can influence. Books, magazines and papers explaining the words of the scholars of Ahl as-Sunna should be bought and sent to young brothers and acquaintances. We should strive hard in order that they read them. Also, books exposing the real purposes of the enemies of Islam should be distributed.

for this purpose through wealth, power or profession will not escape torture. While working for this purpose, suffering distress and persecution must be deemed as a great happiness and a big profit. Prophets ('alaihimu 's-salâm), while communicating Allâhu ta'âlâ's orders to people, underwent the attacks of ignorant and ignoble people. They suffered very much. Muhammad ('alaihi 's-salâm), Allâhu ta'âlâ's Beloved, who was chosen to be the greatest of those great men, said, **'No prophet suffered so much ill-treatment as I did.'** ”

Ahl as-sunna scholars who showed the right path to all Muslims on the earth and guided us to learn the religion of Muhammad ('alaihi's-salâm) without any change or interpolation are the scholars of the four madhhabs who reached the grade of ijtihâd. The most prominent ones of them are four. The first of them was al-Imâm al-a'zâm **Abu Hanîfa Nu'mân ibn Thâbit** (rahimah-Allâhu ta'âlâ). He was one of the greatest 'ulamâ' of Islam. He became the leader of Ahl as-Sunna. His biography is written in the Turkish books **Seadet-i Ebediyye** and **Faideli Bilgiler**.^[1] He was born in Kûfa in 80 A.H. [699] and was martyred in Baghdad in 150 [767].

The second one was the great scholar Imam **Mâlik ibn Anas** (rahimah-Allâhu ta'âlâ). The book Ibni Âbidîn says that he lived eighty-nine years. His grandfather was Mâlik bin Ebî Âmir.

The third one was Imâm **Muhammad ibn Idrîs ash-Shâfi'î** (rahimah-Allâhu ta'âlâ), who is the apple of the eyes of Islamic scholars. He was born in 150 [767] in Ghazza, Palestine, and passed away in Egypt in 204 [820].

The fourth one was Imâm **Ahmad ibn Hanbal** (rahimah-Allâhu ta'âlâ), who was born in Baghdad in 164 [780] and passed away there in 241 [855]. He is the archstone of the Islamic building.

Today, he who does not follow one of these four great imâms is in great danger. He is in heresy. Besides them there were many other Ahl as-sunna scholars who had righteous madhhabs, too. But in the course of time their madhhabs were forgotten and could not be committed to books. For instance, the seven great Medinan scholars who were called **al-Fuqahâ'**

^[1] Also in the first chapter of **The Sunni Path** and in the fifth and sixth chapters of the first fascicle of **Endless Bliss**.

as-sab'a and **'Umar ibn 'Abd al-'Azîz, Sufyân ibn 'Uyaina,**^[1] **Is'haq ibn Râhawah, Dâwûd at-Tâ'î, 'Âmir ibn Sharâhil ash-Sha'bî, Laith ibn Sa'd, 'A'mash, Muhammad ibn Jarîr at-Tabarî, Sufyân ath-Thawrî** [d. Basra, 161 A.H. (778)] and **'Abd ar-Rahmân Awzâ'î** (rahimahum-Allâhu ta'âlâ) were among them.

All the Sahâbat al-kirâm (radiy-Allâhu ta'âlâ 'anhum ajma'in) were rightfully the “stars” for guidance. Any of them would have sufficed to guide the entire world to the right path. They were mujtahids, each belonging in his own madhhab. Most of their madhhabs were alike. Yet, since their madhhabs were not written into books, it is not possible for us to follow them. The **madhhabs** of the four imâms, that is, what they communicated about the things to be believed and about the things to be done, were gathered together and explained by their disciples. They were committed to books. Today every Muslim must belong to the madhhab of one of the abovementioned four imâms and live up to and perform 'ibâdât in accordance with that madhhab.^[2]

Among the disciples of these four imâms, two scholars reached very high grades in spreading the teachings of imân. Thus, there became two **madhhabs** in **i'tiqâd** or **imân**. The right faith in accord with the Qur'ân-al-kerîm and the Hadîth ash-sherîfs, is only the faith shown by these two imâms, who spread on the earth the faith of Ahl as-Sunna, which is the Group of Salvation. One of them was **Abu 'I-Hasan 'Alî al-Ash'arî** (rahimah-Allâhu ta'âlâ), who was born in Basra in 226 A.H. [879] and died in Baghdad in 330 [941]. The other was **Abu Mansûr al-Mâturîdî** (rahimah-Allâhu ta'âlâ), who died in Samarqand in 333 [944]. In imân, every Muslim has to follow one of these two great imâms.

The paths (turuq) of the awliyâ' are right. Not to a smallest degree have they deviated from Islam.^[3] The Awliyâ' do

^[1] Sufyân bin 'Uyaina passed away in the city of Mekka in 198 [813 A.D.].

^[2] A person who does not want to follow one of these four madhhabs does not belong to Ahl as-Sunna. See page 9.

^[3]] In every century there have been liars and heretics who made the religion a means for their worldly advantages and who came forward in disguise of Walîs, murshids or men of religious authority. Still there are evil people in every profession, in every branch of crafts and in every official post today. Seeing those who look for their advantages and pleasures in others' harm, it would be injustice or ignorance to blemish

possess karâmât. All their karâmât are right and true. Al-Imâm 'Abdullâh al-Yâfi'î [d. Mekka, 768 A.H. (1367)] said, "Ghawth ath-Thaqalain Mawlânâ 'Abd al-Qâdir al-Jîlânî's (qaddas-Allâhu ta'âlâ sirrahu'l-azîz)^[1] karâmât have been so widely known that one cannot doubt or disbelieve them since **tawâtur** (the state of being widespread) is a sanad (documentary evidence) for authenticity."

It is not permissible to call, by imitating others, a person who performs salât "disbeliever" unless his disbelief is understood from his saying, openly and without darûra (strong necessity or compulsion), a word or his using something causing him to become a disbeliever. We cannot call down curses upon him unless it is certainly known that he has died as a disbeliever. It is not permissible to curse even a disbeliever. For this reason, it is better not to curse Yazîd.

5. The fifth of the six fundamentals of î mân is **"to believe in the Last Day (al-Yawm al-âkhir)."** It begins on the day when a person dies and continues till the end of Doomsday. The reason it is called the "Last Day" is because there is no night to come after it, or because it comes after the world. The "Day" mentioned in this hadîth sherîf is not like the day or night we know. It denotes some time. It was not made known when Doomsday will occur. No one could estimate its time. Nevertheless, our Prophet (sall-Allâhu ta'âlâ 'alaihi wa sallam) pointed out many of its harbingers and precedents: Hadrat al-Mahdî^[2] will come; 'Îsâ ('alaihi 's-salâm) will descend to Damascus from heaven; ad-Dajjâl^[3] will appear; people called

all crafts and people with whom they are mixed. It would help factious people. For this reason, the existence of heretical men of religion and ignorant, false men of turuq should not cause us to speak ill of the 'ulamâ' of Islam or great men of tasawwuf whose services have filled up honourable pages in history. We should realize that those who slander them are unjust.

[1] Abdulqâdir Geylânî passed away in Baghdâd in 561 [1161 A.D.].

[2] Hadrat al-Mahdî will be a descendant of the Prophet Muhammad ('alaihi 's-salâm). His name will be Muhammad and his father's name will be 'Abdullâh. He will preside over Muslims, strengthen Islam and spread it everywhere. He will meet 'Îsâ ('alaihi 's-salâm), and together they will fight and kill ad-Dajjâl. During his time, Muslims will settle everywhere and live in comfort and ease.

[3] Ad-Dajjâl (who is called Antichrist by Christians, and who will also be called Masih because his fame will spread over the word) will be a son

Ya'jûj and Ma'jûj^[1] will put the whole world into turmoil; the sun will rise in the west; violent earthquakes will occur; religious knowledge will be forgotten; vice and evil will increase; irreligious, immoral, dishonest people will become leaders; Allâhu ta'âlâ's orders will be forbidden; harâms will be committed everywhere; fire will come out of Yemen; seas and mountains will split into pieces; the sun and the moon will darken; seas will mix with each other, boil and dry up.

A Muslim who does sinful acts is called **fâsiq**. Fâsiqs and all disbelievers will be tortured ('adhâb) in their graves. These are certainly to be believed. After interment, the deceased will return to an unknown life and will be either in blessings or in torture. As it was declared in hadîth ash-sherifs, two angels named **munkar** and **nakîr**, in the guise of two unknown horrible people, will come to his grave and question him. Questions in the grave will be on some fundamentals of îmân according to some scholars or on the whole of îmân to some others. For this reason, we should teach our children the answers to the following questions: Who is your rabb (Allah)? What is your religion? Whose umma (which prophet's community) do you belong to? What is [the name of] your Holy Book? What is your qibla? What are your madhhabs in îmân and in 'ibâdât (or 'amal)? It is written in **Tadhkirat al-Qurtubî**^[2] that those who are not Ahl as-Sunna will not be able to answer correctly. The

of a Jew of Khurasan, northern Iran, and an enemy of Islam commanding innumerable soldiers. He will kill Muslims and bring discomfort and disorder to the Middle East. After shedding much blood, he will be killed by Hadrat al-Mahdî. It is written with references in **Mukhtasaru Tadhkirat al-Qurtubî** by 'Abd al-Wahhâb ash-Sha'rânî (2nd ed., Istanbul, 1302) that ad-Dajjâl's name will be Ibn as-Sayyâd.

[1] It is written in the Qur'ân al-kerîm that Yâ'jûj and Ma'jûj are two evil peoples, who, at a very ancient time, were left behind a wall, and that they will spread on the earth towards the end of the world. Considering that archaeological research finds cities buried under the ground and sea fossils on the peaks of mountains, that wall does not have to have been found yet, nor do those peoples have to be so numerous that we see or know them today; it can be thought that, as thousands of millions of today's people originated out of two people, those two peoples will spread on the earth multiplying out of a few people, whose place may not be known today.

[2] Muhammad Qurtubî Mâlikî, the author of the book **Tadhkirat al-Qurtubî** passed away in 671 [1272 A.D.].

graves of those who will give precise answers will enlarge and a window will be opened to Paradise. Every morning and every evening they will see their places in Paradise, and angels will do them favours and give them good news. He who cannot answer precisely will be beaten with iron mallets so severely that every creature but mankind and genies will hear him cry out. His grave will become so tight that he will feel as if his bones would intertwine. A hole will be opened to Hell. In the morning and in the evening he will see his place in Hell. He will be tortured bitterly in his grave till the Resurrection.

It is necessary to believe in [the other] life after death. After the flesh and bones rot and turn into earth and gas, they will come together again; the souls will enter the bodies they belong to, and everybody will rise up from his grave. Therefore, this time is called the Day of **Qiyâma** (Resurrection).^[1]

All living creatures will gather at the place of **Mahshar**. The deed-books will fly to their owners. Almighty Allah, the creator of the earth, heavens, stars and all particles, will make all these happen. Allâhu ta'âlâ's Messenger (sall-Allâhu ta'âlâ 'alaihi wa sallam) reported that these will happen. It is for certain that what he said is true. All will certainly happen.

The deed-books of the pious (sâlih), the good people, will be given from their right, and those of the sinful (fâsiq), the bad people will be given from their back or left. Every action, good or evil, big or little, done secretly or openly, will be in that book. Even those deeds unknown to the kirâm kâtibîn angels will be revealed by the human organs' witnessing and by Allâhu ta'âlâ, who knows everything, and there will be questioning and settlement of accounts on every action. During the Day of Judgement, every secret action will be revealed if Allâhu ta'âlâ wills it so. Angels will be questioned on what they have done on

^[1] Plants absorb carbon dioxide from the air and water and salts (mineral substances) from the soil and unite them with one another and form organic substances, the living matter of our organs. It is known today that a chemical reaction taking years happens in less than a second when a catalyst is used. Similarly, Allâhu ta'âlâ will unite water, carbon dioxide and mineral substances in graves and create organic substances and the living organs in a moment. Mukhbir-i sâdiq (the Truth Reporter, the Prophet) reported that we would come to the other life in this manner. And science shows that this is being done in the world.

the earth and in the heavens, prophets ('alaihimu 's-salâm) on how they communicated Allâhu ta'âlâ's commands and His religion to men, and people on how they adapted themselves to prophets, how they lived up to the duties revealed to them, and on how they took care of one another's rights. On the Day of Judgement, those who have î mân and whose actions and morals are beautiful will be rewarded and blessed, and people with a bad temper and wrong deeds will be punished severely.

Allâhu ta'âlâ, with His Justice, will torture some Muslims for their small sins and He will, with His Mercy, forgive grave and small sins of some other Muslims whom He wills. Except disbelief (kufr) and polytheism (shirk), He will forgive every sin if He wills, and He will torture for a small sin if He wills. He declares that He will never forgive disbelief and polytheism. Disbelievers with or without a heavenly Book, that is, those who do not believe that Muhammad ('alaihi 's-salâm) is the Prophet for all human beings and who disapprove even one of the rules [orders and prohibitions] he communicated, will certainly be put into Hell and tortured eternally.

On the Day of Judgement, there will be a **Mîzân** ('balance'), different from those we know, for weighing deeds and conduct. It will be so large that one of its scales can hold the earth and the sky. The scale for good deeds will be bright and to the right of the 'Arsh where Paradise is, and the scale for sins will be dark and to the left of the 'Arsh where Hell is. Actions, words, thoughts and looks that are done in the world will take shapes there, and the good deeds in bright figures and the evils in dark and ugly figures will be weighed on this balance, which does not resemble worldly balances; it was said that the scale carrying the heavier load will go up and the one carrying the lighter load will go down. According to some scholars, there will be various balances. And many others said, "It was not shown clearly in Islam how and how many the balances will be, so it would be better not to think of it."^[1]

There will be a bridge called **Sirât**, which will be built over Hell upon Allâhu ta'âlâ's command. Everybody will be ordered to cross that bridge. That day, all prophets will entreat as, "O Allah! Give safety!" Those who are to go to Paradise will cross

^[1] In other words, it would be useless to try to make a picture of the balance or balances in your mind.

the bridge easily and reach Paradise. Some of them will pass with the speed of lightning, some with that of wind, and some others like a galloping horse. The Sirât Bridge will be thinner than a hair and sharper than a sword. Adapting yourself to Islam in this world has a similar aspect; adapting yourself precisely to Islam is like crossing the Sirât. Those who withstand the difficulty of struggling with their sensual desires (the nafs) here will cross the Sirât easily there. Those who do not follow Islam because of the nafs will cross the Sirât with difficulty. For this reason, Allâhu ta'âlâ called the right path, pointed out by Islam, the "**Sirât al-Mustaqîm.**" This similarity in names shows that staying within Islam's path is like crossing the Sirât. Those who deserve Hell will fall off the Sirât down into Hell.

There will be a body of water called **Hawd al-Kawthar** reserved for our master Muhammad Mustafâ (sall-Allâhu ta'âlâ 'alaihi wa sallam). It will be vast like a journey of one month. Its water will be whiter than milk, and its scent will be more pleasant than musk. The drinking glasses around it are more plentiful than stars. A person who drinks its water would never become thirsty again even if he were in Hell.

It must be believed that there will be **shafâ'a** (intercession). Prophets, Walîs, pious Muslims, angels and those who are allowed by Allah will intercede for the forgiveness of the venial and grave sins of those Muslims who die without having repented, and their intercession will be accepted. [Our Prophet (sall-Allâhu ta'âlâ 'alaihi wa sallam) declared, "**I will make shafâ'a** (intercession) **for those who commit grave sins of my umma.**" In the next world, shafâ'a will be of five sorts:

Firstly, the sinful, becoming tired of the crowd and of waiting so long at the place of Judgement, will wail and ask that the Judgement commence as soon as possible. There will be shafâ'a for this.

Secondly, there will be shafâ'a so that the questioning will be done easily and quickly.

Thirdly, there will be shafâ'a for the sinful Muslims so that they shall not fall off the Sirât into Hell and so that they shall be saved from Hell's torture.

Fourthly, there will be shafâ'a for taking gravely sinful Muslims out of Hell.

Fifthly, there will be shafâ'a for the promotion of Muslims to a higher grade in the Paradise where, though there will be innumerable favours and an eternal stay, there will be eight grades and every person's grade will be in proportion to the degree of his î mân and deeds.

Paradise and Hell exist now. Paradise is above the seven heavens. Hell is below everything. There are eight paradises and seven hells. Paradise is larger than the earth, the sun and the heavens, and Hell is much larger than the sun.

6. The last of the six fundamentals of î mân is **“to believe in qadar, [that is] that good (khair) and evil (sharr) are from Allâhu ta'âlâ.”** Good and evil, advantage and harm, profit and loss coming upon human beings are all by Allâhu ta'âlâ's Will. 'Qadar' means 'measuring a quantity; decision, order; muchness and largeness.' Allâhu ta'âlâ's Eternal Will for the existence of something is called **qadar** (predestination). The [instance of] occurrence of qadar, that is, the thing willed, is called **qadâ'**. Qadâ' and qadar are also used interchangeably. Accordingly, **qadâ'** means Allâhu ta'âlâ's predestination in eternity of things that have been and will be created from eternity in the past to the everlasting future, and **qadar** means the [instance of] creation of anything just compatibly with qadâ', neither less nor more. In eternal past, Allâhu ta'âlâ knew everything that would happen. This knowledge of His is called **qadâ' and qadar**. Ancient Greek philosophers called it al-'inâyat al-azaliyya (the eternal favour). All creatures came about from the qadâ'. Also the creation of things according to His knowledge in the past eternity is called qadâ' and qadar. In believing qadar we should know for certain and believe that if Allâhu ta'âlâ willed in eternity to create something, it certainly has to exist exactly as He willed, neither less nor more; nonexistence of things He determined to create, or existence of things He determined not to create, is impossible.

All animals, plants, non-living creatures [solids, liquids, gases, stars, molecules, atoms, electrons, electromagnetic waves, every movement of every creature, physical events, chemical and nuclear reactions, relations of energy, physiological events in the living creatures] existence or nonexistence of everything, good and evil deeds of human beings, their punishment in this world and in the next world and everything existed in Allâhu ta'âlâ's Knowledge in eternity. He

knew all in eternity. Things that happen from eternity in the past to everlasting future, their peculiarities, movements and every event, are created by Him in accord with what He knew in eternity. All the good and evil deeds of human beings, their belief or disbelief in Islam, all their actions, done willingly or unwillingly, are created by Allâhu ta'âlâ. He alone is the One who creates and makes everything that happens through a sabab (cause, means, intermediary). He creates everything through some means.

For example, fire burns. In reality, Allâhu ta'âlâ is the One who creates burning. Fire does not have anything to do with burning. But His Custom ('Âdat) is such that unless fire touches something He does not create burning.^[1] Allâhu ta'âlâ alone is the One who burns. He can burn without fire as well, but it is His Custom to burn with fire. If He wills not to burn, He prevents burning even in fire. He did not burn Ibrâhîm ('alaihi 's-salâm)) in fire; because He loved him very much, He suspended His Custom.^[2]

If Allâhu ta'âlâ had willed, He could have created everything

[1] Fire does nothing except to heat up to the ignition temperature. It is not fire that unites carbon and hydrogen with oxygen in organic substances or that supplies electron movements. Those who cannot realize the truth presume that fire does these. It is neither fire, nor oxygen, nor heat, nor the electron movement that burns or makes this reaction of burning. Only Allâhu ta'âlâ is the One who burns it. He created each of these as means for burning. A person lacking knowledge thinks that fire burns. A boy who finishes elementary school disapproves of the statement "fire burns." He says, "The air burns," instead. A person who finishes junior high school does not accept this. He says, "The oxygen in the air burns." A person who finishes high school says that burning is not peculiar to oxygen, but any element attracting electron burns. A university student takes into consideration energy as well as matter. It is seen that the more a person knows the closer he gets to the inside of a matter and realizes that there are many causes behind the things regarded as causes. Prophets ('alahimu 's-salâm), who were in the highest degree of knowledge and science and who could see the reality of everything, and the 'ulamâ' of Islam, who, following in their footsteps, attained drops from their oceans of knowledge, pointed out that each of the things supposed to be combusive or constructive today was an incapable and poor causal means put as an intermediary by the Real Creator.

[2] As a matter of fact, Allâhu ta'âlâ created substances to prevent the burning of fire. Chemists discover these substances.

without means, burning without fire, nourish us without us eating and make us fly without an airplane and hear from a long distance without a radio. But He did men the favour of creating everything through some intermediaries. He willed to create certain things through certain intermediaries. He did His works under intermediaries. He concealed His Power behind intermediaries. He who wants Him to create something holds on to its means and thus obtains it. ^[3]

If Allâhu ta'âlâ did not create His works through intermediaries, no one would need anybody else; everybody would ask everything directly from Allâhu ta'âlâ and would have recourse to nothing; there would not be social relations between people such as the superior and the subordinate, foreman and workman, pupil and teacher and so forth, and thus this world and the next would be in disorder and there would not be any difference between the beautiful and the loathsome, good and evil, the obedient and the disobedient.

If Allâhu ta'âlâ had willed, He would have created His Custom in some other way and He would have created everything according to it. For example, if He had willed, He would put disbelievers, those who are addicted to pleasures in the world, those who hurt others and the deceitful into Paradise, and He would put the faithful, worshippers and the benevolent into Hell. But âyats and hadîths show that He did not will so.

He is the One who creates all optional or voluntary and involuntary actions and movements of human beings. He created **ikhtiyâr** (option) and **irâda** (will) in born slaves for His creating their optional, voluntary actions, and made this option and will a means for creating their actions. When man wants to

^[3] He who wants to light a lamp uses matches; he who wants to extract oil from olive uses crushing tools; he who has a headache takes an aspirin; he who wants to go to Paradise and attain infinite favours adapts himself to Islam; he who shoots himself with a pistol or who drinks poison will die; he who drinks water when in a sweat will lose his health; he who commits sins and loses his î mân will go to Hell. Whichever intermediary a person applies, he will obtain the thing for which that intermediary has been made a means. He who reads Islamic books learns Islam, likes it, and becomes a Muslim. He who lives amongst the irreligious and listens to what they say becomes ignorant of Islam. Most of those who are ignorant of Islam become disbelievers. When a person gets on a vehicle, he goes to the place it has been assigned to go.

do something, Allâhu ta'âlâ creates this action if He wills, too. If man does not want or will and if Allâhu ta'âlâ does not will, either, He does not create. Allâhu ta'âlâ creates upon not only man's wish; He creates if He wills, too. Allâhu ta'âlâ's creating man's optional actions is similar to when fire touches something, He creates burning of that thing, and if fire does not touch it, He does not create burning. When a knife touches something, He creates cutting. It is not the knife but He who cuts. He has made the knife a means for cutting. In other words, He creates man's optional actions for the reason (sabab) that he opts, prefers and wills these actions. However, the movements in nature do not depend on man's option, but are created through some other causes when only Allâhu ta'âlâ wills. There is no creator besides Him, who alone creates every motion of everything, of suns, particles, drops, cells, germs and atoms, their substances and properties. Yet there is a difference between the movements of the lifeless substances and the optional, voluntary actions of man and animal: when a man or an animal opts, prefers and wills an action and if He wills, too, He makes him or it act, and He creates his or its action. Man's action is not in man's power. In fact, he does not even know how he acts.^[1] There is no option in the movements of the lifeless. Allâhu ta'âlâ creates burning when fire touches something, and it is not through fire's preferring or opting to burn.^[2]

Man's optional actions happen after two circumstances. First, his heart's option, will and power are involved. For this reason, man's actions are called **kasb** (acquirement), which is

[1] His each action is a result of so many physical and chemical events.

[2] Allâhu ta'âlâ, too, wishes and creates the good, useful wishes of those slaves of His whom He loves and pities. He does not wish or create the realization of their evil and harmful wishes. Always good, useful deeds are done by those beloved slaves. They regret having been unable to do many things, but if they thought and knew that those deeds were not created because otherwise they would have been harmful, they would not be sorry at all. Instead, they would be pleased with it and would thank Allah, who willed in eternity that He would create men's optional, voluntary actions after their hearts' opting and willing them; He willed it so. If He had not willed it so in eternity, He would always create even our optional actions by force, involuntarily, without our wishing them. His creating our optional actions after we wish them is because He willed it so in eternity. Then, the only dominant factor is His Will.

an attribute of man. Second, Allâhu ta'âlâ's creation takes place. Allâhu ta'âlâ's orders, prohibitions, rewards and tortures are all because kasb has been given to man. In the ninety-sixth âyat of the **sûrat as-Sâffât**, He says, "**Allah created you and He created your actions.**" This âyat not only shows the existence of kasb, or the heart's option and **irâdat juz'iyya** (partial free will) in the actions of man and the nonexistence of any compulsion –for this reason, [actions may be attributed to man and] it may be said "man's actions" as we say, "Ali hit and broke"– but also points out that everything is created with qadâ and qadar.

For the creation of man's actions, first his heart has to opt and will it. Man wills actions which are within his power. This will or wish is called **kasb** (acquirement). The late Âmidî said that the kasb caused and had effect in the creation of actions. But it is not wrong to say that kasb does not have any effect in the creation of an optional action since the action wished by man and the one created are not different from each other. Then, man cannot do whatever he wants; things which he does not want may happen, too. If man did everything he wanted and if anything he did not wish would not happen, then he would not be a man but one who would claim divinity. Allâhu ta'âlâ pitied and favoured His human creatures and gave them power and energy only as much as they would need to observe His commands and prohibitions. For example, a person who is healthy and rich enough can perform hajj once in his life; he can fast [during the days of] one month a year when he sees the Ramadân moon in the sky; he can perform the five-times-a-day, fard salât; he who has as much money or property as the amount of nisâb can give one-fortieth of it in gold or silver to Muslims as zakât one Hijrî year after his money or property surpasses nisâb. So, man does his optional actions if he wants and he does not if he does not want to. Allâhu ta'âlâ's greatness is realized here, too. Because the ignorant and idiots cannot comprehend the knowledge of qadâ' and qadar, they do not believe what the scholars of Ahl as-Sunna said and doubt the power and option in man. They think that man is incapable and compelled in his optional actions. Seeing that man cannot act optionally in some cases, they speak ill of Ahl as-Sunna. This wrong conduct of theirs shows that they do have will and option.

Ability to do or not to do an action is a matter of **qudra** (power). Preferring, choosing to do or not to do an action is called **ikhtiyâr** (option). Wishing to do what is opted is called **irâda** (will). [The inclination] to accept something or not to disapprove of it is called **ridâ'** (consent). When power and will come together where 'will' is effective in the occurrence of something, **Khalq** (Creation) takes place. If they come together without being effective, it is called **kasb** (acquirement). Anyone who opts is not necessarily a creator. Similarly, it is not necessary to give consent to everything willed. Allâhu ta'âlâ is called Khâliq (Cerator) and Mukhtâr (One having Option), and man is called kâsib (possessor of acquirement) and mukhtâr (one having option).

Allâhu ta'âlâ wills and creates the 'ibâdât and sins of His slaves. Yet He likes 'ibâdât and dislikes sins. Everything comes into existence by His Will and Creation. In the 102nd âyat of the sûrat al-An'âm, He declares: **“There is no god but Him. He alone is the Creator of everything.”**

The **Mu'tazila**, being unable to see the difference between will and consent, were confused and said, “Man himself creates the action he wishes.” They denied qadâ' and qadar. The Jabriyya were altogether confused; they could not understand that there might be option without creation. Thinking that there was no option in man, they likened him to stone and wood. They said –may Allâhu ta'âlâ forbend!– “Men are not sinners. It is Allah who makes all sins committed.” If there were not will and option in men and if Allâhu ta'âlâ caused evils and sins to be done by force as the members of the Jabriyya said, there would not be any difference between the movements of a man who is thrown down from the mountain with fastened hands and feet and those of a man who walks down looking around. As a matter of fact, the former is compelled to roll down by force and the latter descends with his will and option. Those who cannot see the difference between them are the short-sighted people who also disbelieve the âyats. They consider Allâhu ta'âlâ's orders and prohibitions unnecessary and out of place. To presume that man himself creates what he wishes, as this group called the Mu'tazila or Qadariyya believed, is to disbelieve the âyat-i-kerîma, **“Allâhu ta'âlâ alone is the Creator of everything,”** as well as to ascribe man a partner to Allâhu ta'âlâ.

The Shī'ites, like the Mu'tazila, say that man himself creates what he wants. As a support they say that the ass does not cross the rill though it is thrashed. They do not ever think that if a man wills to do something and if Allâhu ta'âlâ does not will it to be done, these two wills cannot happen at the same time: if what Allâhu ta'âlâ wills happens, then what the Mu'tazila say is wrong, that is, a man can neither create nor do everything he wants; if whatever man willed happened, like they say, then Allâhu ta'âlâ would have been incapable and unsuccessful. Allâhu ta'âlâ is far from being incapable. Only what He wills happens. He is the only One who creates everything. And such is Allâhu ta'âlâ. It is very loathsome to say and write words like, "Man created this," "We created that," or "They created that."^[1] It is rudeness towards Allâhu ta'âlâ. It causes disbelief.^[2]

[1] As explained above, man's optional actions happen through many physical, chemical and physiological events, which do not depend on his will and which he is not even conscious of. A reasonable scientist who has realized this subtlety would be ashamed to say, "I have done," let alone saying, "I have created," about his optional actions. He would feel modest towards Allâhu ta'âlâ. A person with little knowledge, understanding and modesty, however, does not feel ashamed to say anything at any place. Allâhu ta'âlâ has mercy upon all people on the earth. He creates whatever they need and sends them to everybody. Obviously He notifies them of what they should do so that they can live in this world in peace and happiness, and attain the endless bliss of the next world. He guides to the right path whomever He wishes among those who left the true way and followed the way to kufr (infidelity) and heresy as a result of being deceived by their own nafs (human desires), bad friends, harmful books, and media. He pulls them towards the right path. He does not bestow this blessing upon those who are cruel, and exceed the limits. He lets them stay in the swamp of disbelief where they dropped in and liked and desired.

[2] The translation of the book **I'tiqâd-nâma** is completed here. Haji Fayzullah Effendi, who did this translation, was from Kamâh, a town of Erzincan. He lectured as a professor in the town of Söke [in Turkey] for many years, and passed away in 1323 [1905 A.D.]. Mawlânâ Khâlid-i Baghdâdî 'Uthmânî (quddisa sirruh), the author of the book, was born in the hegira year 1192 in the city of Shahrâzûr, to the north of Baghdâd, and passed away in Damascus in 1242 [1826 A.D.]. He is called 'Uthmânî because he comes from the family tree of Hadrat 'Uthmân-i Zinnûrayn (radiy-Allâhu 'anh). As he was teaching his brother Mawlâna Mahmûd Sâhib about the second hadîth in the book **Hadîth-i Arbâin** by Imâm-i Nawawî, the well-known **Hadîth-i Jibrîl**, Mawlânâ Mahmûd-i Sâhib requested his elder brother to write an explanation of

TWO LETTERS BY SHEREF AD-DÎN MUNÎRÎ (rahimah-Allâhu ta'âlâ)

Sheref ad-dîn Ahmad ibn Yahyâ Munîrî (d. in 782 A.H./1380), one of the great Islamic scholars educated in India, wrote in the 18th letter of his Persian book **Maktûbât**:^[1]

“Most people go wrong by acting upon doubts and illusions. Some of such ill-thinking people say, ‘Allâhu ta'âlâ does not need our 'ibâdât. Our 'ibâdât do Him no good. It is indifferent to His Greatness whether people worship Him or disobey Him. Those who perform 'ibâdât suffer trouble and bother themselves in vain.’ This reasoning is wrong; those who do not know Islam say so because they think that 'ibâdât are commanded because they are useful to Allâhu ta'âlâ. This is a very wrong supposition that makes one confuse impossible with possible. Any 'ibâda done by anybody is useful to himself only. Allâhu ta'âlâ declares clearly in the eighteenth âyat of the sûrat Fâtir that this is so. A person who bears this wrong thought is like a sick person whom the doctor recommends to diet but who does not diet and says, ‘It won't harm the doctor if I don't diet.’ He is right to say that it will not harm the doctor. But it will harm him. The doctor recommends him to diet not because it will be useful to the doctor himself but to cure the patient's disease. If he follows the doctor's advice he will recover. If he does not, he will die, and this will not harm the doctor at all.

this hadîth-i sherîf. Mawlânâ Khâlid, (rahmatullâhi 'alaih) accepted this request in order to please the bright heart of his brother and explained this hadîth-i sherîf in Persian.

[1] There are 100 letters in this collection of letters, (**Maktûbât**). It was compiled in 741 A.H. (1339) and printed in India in 1329 (1911). There is a manuscript copy in the Süleymâniyye Library in Istanbul. **Irshâd as-sâlikîn** and **Ma'din al-ma'ânî** are his two other valuable works. Ghulâm 'Alî 'Abdullah ad-Dahlawî (rahimah-Allâhu ta'âlâ), a great scholar of Ahl as-Sunna who died in 1240 A.H. (1824), recommended, in his 99th letter, Ahmad ibn Yahyâ Munîrî's **Maktûbât** and wrote that it was very helpful in purifying the nafs. Sheref ad-dîn Ahmad ibn Yahyâ Munîrî (rahimah-Allâhu ta'âlâ) lived in Bihar, India, where his grave is. Munîr is a village in Bihar. His detailed biography is written in Shâh 'Abd al-Haqq ad-Dahlawî's (rahimah-Allâhu ta'âlâ) Persian work **Akhbâr al-akhyâr**, which was published in Deoband, India, in 1332 (1914) and was later reproduced in Lahore, Pakistan.

“Some other wrong-thinking people never perform any 'ibâda nor stop committing prohibitions (harâms). That is, they do not obey Islam. They say, ‘Allah is Kerîm and Merciful. He pities His human slaves very much. His Forgiveness is endless. He will not torture anybody.’ Yes, they are right in their first statement, but wrong in their last statement. The Devil deceives and misleads them to disobedience. A reasonable person will not be deceived by the Devil. Allâhu ta'âlâ is not only Kerîm and Merciful, but also He will torture very vehemently, very bitterly. We witness that He makes many people live in poverty and trouble in this world. He makes, without hesitation, many of His slaves live in torment. Though He is very Merciful and the Razzâq (Sustainer), He will not give even one morsel of bread unless the trouble of agriculture and farming is undertaken. Though He is the One who keeps everybody alive, He will not let a person survive without eating and drinking. He will not cure a sick person who does not take medicine. He created means for all the worldly blessings such as living, not becoming sick and owning property, and showed no mercy in depriving those who would not hold fast to the means of the worldly blessings. So is the case with attaining the blessings of the next world. He made disbelief and ignorance poisons fatal to the soul. And laziness makes the soul sick. If medicine is not used, the soul will become sick and die. The one and only medicine for disbelief and ignorance is knowledge and ma'rifa. And the medicine for laziness is to perform salât and all kinds of 'ibâdât. In this world, if a person takes poison and then says, ‘Allah is Merciful, and He will protect me against the harm of poison,’ he will become ill and die. If a person with diarrhoea drinks castor oil [or if a diabetic eats sugar or starchy food], he will get worse. To follow one's lust (shahwa), that is, to do the desires of the nafs, makes his heart sick. If a person believes that following his lust is a sin and is harmful, his following the lust will not kill his heart. If he disbelieves its harm, it will kill his heart, because he who disbelieves becomes a disbeliever. And disbelief is a poison for the heart and soul.

“Another group of wrong-thinkers undergo **riyâda** by suffering hunger, for the purpose of eradicating their lust (shahwa), wrath (ghadab) and sensual desires, which are disapproved by Islam. They think that Islam commands them to be eradicated. After suffering hunger for a long time, they see

that these evil desires of theirs have not perished, and conclude that Islam commands something which cannot be done. They say, 'This command of Islam cannot be done. Man cannot get rid of the habits existing in his nature. To try to get rid of them is like striving to make a coloured person white. To try to do something impossible is to waste one's life.' They think and act in the wrong direction. However, their claim that Islam commands so is sheer ignorance and idiocy, for Islam does not command eradication of the human attributes like wrath and lust. Such a claim is a slander against Islam. If Islam had commanded so, Muhammad ('alaihi 's-salâm), the master of Islam, would not have had these attributes. In fact, he said, **'I am a human being, too. Like anybody, I will get angry, too.'** From time to time, he would be seen angry. His anger was always for the sake of Allâhu ta'âlâ. Allâhu ta'âlâ praises the people **'who can overcome their wrath'** in the Qur'ân al-kerîm. He does not praise those who do not get angry. The wrong-thinker's saying that one should eradicate one's lust is quite groundless. The fact that Rasûlullah (sall-Allâhu ta'âlâ 'alaihi wa sallam) married nine women (radiy-Allâhu ta'âlâ 'anhunna) clearly shows that his statement is wrong. If a person loses his lust, he will have to regain it by taking medicine. So is the case with wrath; a man can protect his wife and children with his attribute of wrath. He fights (jihâd) against the enemies of Islam with the aid of this attribute. It is owing to lust that one has children and is talked of with honour and fame after his death. These are things liked and praised by Islam.

"Islam commands not to eradicate lust and wrath but to control both of them and to use them as prescribed by Islam. It is similar in that it is necessary for a horseman or a hunter not to do away with his horse or dog but to tame it in such a manner as to utilize it. In other words, lust and wrath are like the dog of a hunter and the horse of a horseman. Without these two, the blessings of the next world cannot be hunted. But utilizing them requires training them and using them suitably with Islam. If they are not trained but become excessive and overflow Islam's limits, they will lead one to ruination. Riyâda is intended not to eradicate these two attributes but to train them and make them obey Islam. And this is possible for everybody.

"As for the fourth group of wrong-thinkers, they deceive themselves saying, 'Everything was predestined in the eternal

past. Before a child is born, it is determined if it is going to be **sa'îd** (one who deserves Paradise) or **shaqî** (one who deserves Hell). This will not change afterwards. For this reason, it is no good to worship.' So said the as-Sahâbat al-kirâm when Rasûlullah (sall-Allâhu ta'âlâ 'alaihi wa sallam) stated that qadâ' and qadar would not change and that everything had been predestined in eternity: 'Let us rely on the eternal predestination and not perform 'ibâdât.' But Rasûlullah replied, **'Do worship! It is easy for everybody to do what was predestined for him in eternity!'** That is, he who was determined to be sa'îd in eternity will be made to do what the sa'îd do. From this, it is understood that the fact that those who were determined to be sa'îd in eternity perform 'ibâdât and those who were determined to be shaqî disobey Him is similar to the fact that those who were predestined to live healthfully in eternity take food and medicine and those who were predestined to become sick and die do not take food or medicine. Those whose destiny is to die of hunger or sickness are unable to benefit from food or medicine. The ways of earning are open for a person whose predestination is to become rich. A person whose destiny is to die in the east finds the ways leading to the west closed. As reported, when [Archangel] 'Azrâ'îl ('alaihi 's-salâm) visited [the Prophet] Sulaimân ('alaihi 's-salâm), he looked intently at one of those who were sitting there. The man was frightened by the angel's stern looks. When 'Azrâ'îl ('alaihi 's-salâm) was gone, he begged Sulaimân ('alaihi 's-salâm) to command the wind to take him to a western country so that he would escape 'Azrâ'îl ('alaihi 's-salâm). When 'Azrâ'îl ('alaihi 's-salâm) came back, Sulaimân ('alaihi 's-salâm) asked why he had looked intently on the man's face. 'Azrâ'îl ('alaihi 's-salâm) said, 'I had been commanded to take away his soul in a western town in an hour. But when I saw him in your company, I could not help looking at him with astonishment. Later I went to the west to carry out the command and saw him there and took his life.'^[1] As it is seen, the man feared 'Azrâ'îl ('alaihi 's-salâm) so that the eternal predestination would take place, and Sulaimân ('alaihi 's-salâm) complied; the predestination in eternity was effected through a chain of means. Likewise, a person who was determined to be

^[1] This story is told in detail in **Mathnawî** by Jalâl ad-dîn Rûmî, who passed away in Konya in 672 A.H. (1273).

sa'îd in eternity will get the lot of having îmân and correcting his bad habits by undergoing riyâda. The 125th âyat of the sûrat al-An'âm declares, '**Allâhu ta'âlâ places Islam into the heart of a slave of His whom He wishes to guide to the right path.**' A person who was shaqî in eternity, that is, who was predestined to go to Hell, is given the thought, 'There is no need to perform 'ibâdât. It was predestined in eternity whether a person would be sa'îd or shaqî.' He does not perform 'ibâdât because of this thought. His not performing 'ibâdât because of this thought shows that he was determined to be shaqî in eternity. Likewise, a person whose ignorance was predestined in eternity is given the thought, 'Everything was predestined in eternity. Reading or learning will be of no benefit to a person if he was predestined to be ignorant.' Thus he does not study or learn anything. He remains ignorant. If it was predestined for a person to farm and get crops abundantly, he is given the lot of ploughing his field and sowing seeds. So is the case with those who were preordained as sa'îd in eternity to have îmân and to worship and those who were preordained as shaqî to disbelieve and disobey. Idiots, unable to understand this, say, 'What do îmân and 'ibâdât have to do with being sa'îd in eternity, or disbelief and disobedience with being shaqî?' With their short reason, they try to comprehend this relation and to solve everything with their own intellect. But the human reason is limited, and it is stupidity or idiocy to attempt to understand the things beyond reason's comprehension with reason. Those who think so should be judged to be stupid. 'Îsâ ('alaihi s-salâm) said, 'It was not difficult for me to make the congenital blind see, nor even to resuscitate the dead. But I could not explain the truth to any idiot.' Allâhu ta'âlâ, with His Infinite Knowledge and Wisdom (Hikma), promotes some of His slaves to the grade equal to that of angels, even to a higher grade than that. And some others He demotes to the grade of dogs or swines."

Hadrat Sheref ad-dîn Ahmad ibn Yahyâ Munîrî wrote in his 76th letter:

“ '**Sa'âda**' means 'deserving Paradise.' And '**shaqâwa**' means 'deserving Hell.' Sa'âda and shaqâwa are like Allâhu ta'âlâ's two warehouses. The key to the first warehouse is obedience and 'ibâda. The key to the second warehouse is sinfulness. Allâhu ta'âlâ destined in eternity whether a person would be sa'îd or shaqî. [We call it destiny.] A person who was

called sa'îd in eternity is given the key to sa'âda in this world, and he obeys Allâhu ta'âlâ. And a person who was shaqî in eternity is given the key to shaqâwa in this world, and he always commits sins. In this world, everyone can understand whether he is sa'îd or shaqî by looking at the key in his hand. The religious scholars who think of the next world understand from this whether a person is shaqî or sa'îd. But a man of religious post who is addicted to this world does not know it. Every honour or blessing is in obeying and worshipping Allâhu ta'âlâ. And every evil or trouble originates from sinning. Trouble and misfortune come to everybody through sinning. And comfort and ease come through obedience.^[1] There was a man who had spent his life praying and performing 'ibâdât for many years in the Aqsâ Mosque in Jerusalem; when he neglected one sajda (prostration), he lost so much that he was utterly destroyed. However, because the As'hâb al-kahf's dog walked for a few steps behind the siddîqs, it was promoted so high that it was not demoted back though it was dirty. This fact is very astonishing; men of knowledge have not solved this riddle for centuries. The human reason cannot comprehend the Divine Wisdom hidden in it. Allâhu ta'âlâ told Âdam ('alaihi 's-salâm) not to eat wheat, but He let him eat it; He commanded Satan to prostrate before Âdam ('alaihi's-salâm), but He willed him not to prostrate; He said we should look for Him, but He did not will that attainment: [on these matters] the pilgrims on the Divine Way said nothing but that they were never able to understand. Then, how can we say anything? He does not need the belief or worships of human beings, whose disbelief or sinning never harms Him. He never needs His creatures. He made knowledge a means for clearing away disbelief and created ignorance as a means for sinning. Belief and obedience originate from knowledge, while disbelief and sin from ignorance. Obedience should not be forsaken even if it may seem very menial! And sinning should be avoided even if it may seem quite venial! The 'ulamâ' of Islam declared that three things would cause three other things: obedience causes Allâhu ta'âlâ's Ridâ' (Consent); sinning causes His Wrath (Ghadab); îmân causes one to earn

[1] This is Allâhu ta'âlâ's Divine Law. No one can change this. We should not consider something that seems easy and sweet to our nafs as sa'âda. Nor should we think of those things that look difficult and bitter to the nafs as shaqâwa or perdition.

honour and dignity. For this reason, we should strictly avoid committing even a venial sin; Allâhu ta'âlâ's Wrath might be in that sin. We should regard every Believer as better than we are. He may be a slave whom Allâhu ta'âlâ loves very much. Each person's destiny, which was determined in eternity, can never be changed. If Allâhu ta'âlâ wishes, He may forgive a person who always sins and does not observe His orders. When angels asked, '**Oh Allah! Are You going to create those creatures who will corrupt the world and shed blood?**' He did not say that they would not corrupt but He said, '**I know what you do not know.**' He meant, 'I make the unworthy worthy. I make those who are far off come near. I make the low exalted. You judge them by their conduct, but I look at their hearts. You take your sinlessness into account; they trust themselves to My Mercy. As I like your innocence, so I like to forgive their sins. You cannot know what I know. I make them attain My eternal blessings and fondle them all with My everlasting favour.' "

Sherefuddîn Ahmad bin Yahyâ Munîrî (rahmatullâhi ta'âlâ 'alaih) passed away in 732 [1380 A.D.]. He lived in the city of Bihar, India. His grave is there, too. Munir is one of the names of the villages in the region of the city of Bihar. His biography is written in details in the book **Akhbâr-ul akhyâr**, by Shah Abdulhaq Dahlawî (rahmatullâhi ta'âlâ 'alaih). This book is in Persian, and it was printed in the city of Diobend, India, in 1332 [1914 A.D.], and later in Lahor, Pakistân. Those books, **Irshad-us-sâlikîn**, **Ma'din-ul-ma'ânî**, and **Maktûbât** are very estimable. Gulam Alî Abdullah-i Dahlawî (rahmatullâhi ta'âlâ alaih),^[1] one of the great Ahl as-Sunna scholars recommends reading Ahmad bin Yahya Munîrî's book **Maktûbât** and reports in his 99th letter that it is very effectual in purifying the heart.

ALLAH EXISTS AND IS ONE. ALL CREATURES WERE NONEXISTENT AND THEY WILL BECOME NONEXISTENT

We recognize the things around us through our sense-organs. Things that affect our sense-organs are called **beings** or **creatures**. Beings' effects on our five senses are called **properties** or **attributes**, by which they are distinguished from one another. Light, sound, water, air and glass material are all

^[1] Abdullah-i Dahlawî passed away in Delhi in 1240 A.H. (1824).

beings; they all exist. Beings that have size, weight and volume, in other words, that occupy a place in space are called **substances** or **matter**. Substances are distinguished from one another by their properties or qualities. Air, water, stone and glass are each a substance. Light and sound are not substances because they neither occupy space nor have weight. Every being carries **energy** or **power**, that is, it can do work. Every substance can be in three states: solid, liquid and gas. Solid substances have shapes. Liquid and gaseous substances take the shape of the container they are in, and they do not have specific shapes. A substance having a shape is called an **object**. Substances are mostly objects. For instance, key, pin, tongs, shovel and nail are different objects having different shapes. But they all may be made of the same matter, i.e. iron. Substances are of two kinds: elements and compounds.

Changes always take place in every object. For instance, it may move and change its place or become bigger or smaller. Its colour may change. It may become sick or die if it is a living being. These changes are called **events**. No change occurs in matter unless there is an exterior effect. An event that does not make any change in the essence of matter is called a **physical event**. Tearing a piece of paper is a physical event. Some power must affect a substance so that a physical event may happen to that substance. Events that change the composition or essence of substances are called **chemical events**. When a piece of paper burns and turns into ashes, a chemical event takes place. A substance has to be affected by another substance so that a chemical event may happen in that substance. When two or more substances interact and a chemical event takes place in each, it is called a **chemical reaction**.

Chemical reaction between substances, that is, their affecting one another, occurs between their tiniest units (which can take part in a chemical change) called **atoms**. Every object is made of a mass of atoms. Though the structures of atoms are alike, their sizes and weights are different. Therefore, we know of a hundred and five kinds of atoms today. Even the biggest atom is so tiny that it cannot be seen through the most powerful microscope. When similar atoms come together they form an **element**. Since there are a hundred and five kinds of atoms,

there are a hundred and five elements. Iron, sulphur, mercury, oxygen and carbon are each an element. When different atoms come together they form a **compound**. There are hundreds of thousands of compounds. Water, alcohol, salt and lime are compounds. Compounds form by the compacting of two or more elements or atoms.

All objects, e.g. mountains, seas, all kinds of plants and animals are composed of the hundred and five elements. The building stones of all living and lifeless substances are the hundred and five elements. All substances are formed by the combination of the atoms of one or more of these hundred and five elements. Air, soil, water, heat, light, electricity and germs dissociate the compounds or cause substances to combine with one another. No change happens without a cause. In these changes, atoms, the units of elements, migrate from one substance to another or leave one substance and become free. We see objects disappear but, because we judge by their outlook, we are mistaken, for this outward “disappearing” or “appearing” is nothing but a transformation into other substances; the disappearing of an object, for example, that of a corpse in the grave, is a change into new substances such as water, gases and earthen substances. If the new substances that come into being through a change do not affect our sense-organs, we cannot realize that they come into being. For this reason, we say that the former object disappeared, though it only underwent a change. We see also that the nature of each of the hundred and five elements changes and that there happen physical and chemical events in each element. When an element combines with another (or others) in a compound, it ionizes, that is, its atoms lose or gain electron(s), and thus the element’s various physical and chemical properties change. The atom of each element is made up of a nucleus and a varying number of small particles called **electrons**. The nucleus is at the center of the atom. The nuclei of atoms of all elements except hydrogen are made up of particles called protons, which are charged with positive electricity, and **neutrons**, which carry no electric charge. The electron is the negative-electric-laden particle which moves round the nucleus. The electrons do not revolve in their orbits every moment; they change their orbits.

It is evidenced in the **radioactive** elements that there are changes called fissions taking place in the nuclei of atoms, too.

Further, in these nuclear fissions one element turns into another; and some mass of matter ceases to exist and turns into energy, and this change has even been formulated by the Jewish physicist Einstein (d. 1375 A.H. (1955)). So, like compounds, elements change and may turn from one into another.

Every substance, living or lifeless, changes, that is, the old one disappears and a new one comes into being. Every living being, plant or animal that exists today used to be nonexistent, and there were other living beings. And in the future, none of the present living beings will remain, and some other living beings will come into existence. So is the case with all lifeless beings. All living and lifeless beings, for example, the element iron and the compounds stone and bone, and all particles always change, that is, the old ones disappear, and others come into being. When the peculiarities of the substance that comes into being and those of the substance that disappears are alike, man, being unable to notice this change, supposes that the substance is always existent. An example of this is seen in a movie, where a different picture comes in front of the eye at certain short intervals, yet, being unable to notice this, the watchers suppose that the same picture moves on the screen. When a piece of paper burns and becomes ashes, we say that the paper disappeared and ashes came into being, because we notice this change. When ice melts, we say that ice disappeared and water came into being.

It is written at the beginning of the book **Sharh al-Aqâ'id**, "Because all beings signify Allâhu ta'âlâ's existence, all creatures are called the 'âlam. Also, each class of beings of the same kind is called an 'âlam, for example, the 'âlam of human beings, the 'âlam of angels, the 'âlam of animals, the 'âlam of the lifeless. Or each object is called an 'âlam."

It is written on the 441st page of the book **Sharh al-Mawâqif**,^[1] "The 'âlam is **hâdith**, i.e. everything is a creature. In other words, it came into being later while it had been nonexistent. [And we have explained above that creatures always come into being from one another.] Both matter and peculiarities of substances are hâdith. On this subject, there

[1] Sayyid Sherif Alî Jurjânî, the author of the book **Sharh-i mawâqif** passed away in Shiraz in 816 [1413 A.D.].

have been four different beliefs: 1) According to Muslims, Jews, Christians and fire worshippers (Magians), both matter and peculiarities of substances are hâdith. 2) According to Aristotle and the philosophers following him, both matter and peculiarities of substances are eternal. They said that they had not come into being out of nothing and that they always existed. Modern chemistry positively proves that this statement is wrong. A person who believes or says so goes out of Islam and becomes a disbeliever. Also, Ibn Sînâ^[1] (Avicenna) and Muhammad Fârâbî [d. Damascus, 339 A.H. (950)] said so. 3) According to the philosophers preceding Aristotle, matter is eternal but the peculiarities are hâdith. Today most scientists have this wrong belief. 4) No one has said that the matter is hâdith and that the peculiarities are eternal. Calinos was unable to decide on any of these four types.”

Muslims prove in several ways that matter and its peculiarities are hâdith. The first way is based on the fact that matter and all its particles are always changing. Something that changes cannot be eternal, but has to be hâdith, since the process of each substance’s coming into being from the one that precedes it cannot go as far back as to the eternal past. These changes should have a beginning, that is, some initial substances should have been created out of nothing. If there were not an initial substance created out of nothing, that is, if the process of succeeding a substance originating from the substance preceding it went far back to the endless past, there would not be a beginning for substances coming into being from one another, and no substance would exist today. The present existence of substances and their originating from one another shows the fact that they have multiplied from the initial substances which were created from nothing.

Furthermore, a stone that falls from the sky cannot be said to have come from infinitude, infinite space (infinity) or time (eternity), since these words denote ‘having no beginning or bound.’ Coming from infinitude, then, comes to mean coming from nonexistence, and something which is said to have come from infinitude should have not come at all. It would be ignorant and preposterous to say, “It comes from infinitude.” Likewise, men multiplying from one another cannot be coming from

^[1] Ibni Sinâ Husain died in 428 [1037 A.D.].

eternity. They must have multiplied beginning with the first man who was created out of nothing. If there had not been a first man created out of nothing and men's multiplying from one another had come from eternity, no man would have existed today. The case is the same with every being. It would be ignorant and incompatible with reason and science to say, "So has it come and so will it go. There was no initial substance created out of nothing," on the substances' or beings' originating from one another. Change does not indicate being eternal, but it shows being created out of nothing, that is, it shows not the quality of being **Wâjib al-wujûd** but being **mumkin al-wujûd**.

Question: "The Creator of the 'âlam Himself and His Attributes are eternal. Since His Attribute 'Creativeness' is eternal, does not the 'âlam have to be eternal, too?"

Answer: We always witness the fact that the Creator, who is eternal, changes substances and particles through various means or causes, that is, He annihilates them and creates others in place of them. The Eternal Creator creates whenever He wills, that is, He always creates substances from one another. As He creates every 'âlam, every substance and every particle through some means or causes, so He can create them without any cause or means whenever He wills.

A person who believes that the classes of beings are hâdith will also believe that they will be annihilated again. It is obvious that the beings that were created at one time while having been nonexistent can become nonexistent again. We see now that many beings cease to exist or change into a state making them incapable of affecting our sense-organs.

Being a Muslim requires believing the fact that substances and objects and all beings were created from nothing, and that they will cease to exist again. We have been seeing that substances have been coming into existence while having been nonexistent and ceasing to exist again; that is, their shapes and properties have been disappearing. When objects cease to exist their substances remain, but, as we have explained above, these substances are not eternal, either; they were created a very long time ago by Allâhu ta'âlâ, and He will annihilate them again when the end of the world comes. Today's scientific knowledge does not deter us from believing this fact. Not to believe it means to denigrate science, and signifies hostility

against Islam. Islam does not reject scientific knowledge. It rejects omission of learning religious knowledge and of the duties of worshipping. Nor does scientific knowledge deny Islam. On the contrary, it confirms and verifies it.

Because the 'âlam is hâdith, it must have a creator who created it from nothing, since, as we have explained above, no event can take place by itself. Today, thousands of medicines, household appliances, industrial and commercial goods, electronic equipments, and weaponry are manufactured in factories. Most of them are produced through sophisticated calculations and after hundreds of tests. Do they say that even one of them became existent by themselves? No, they say that these are made consciously and with discretion and each and every one of them requires a maker; yet they claime that millions of substances related to the living and lifeless and the newly found things and events, the structures of which are still unknown, were self-produced accidentally. What could this be, if not hypocrisy, strong obstinacy or clear stupidity? It is evident that there is only one Creator who makes the existence of every substance and motion possible. This creator is **Wâjib al-wujûd**, that is, He did not come into being after being nonexistent; He must necessarily be eternally existent. He does not need anything for His existence. If He had not necessarily existed eternally, He would have been of mumkin al-wujûd, or hâdith, a creature as the 'âlam is; like a creature, He would have been created out of nothing or, through changes, out of another creature which, too, had to be created by another creator, thus an infinite number of creators being necessary; if we think in the same way as we have explained above that changes in creatures cannot be infinite, it will be understood that there cannot be an infinite number of creators and that creation was begun by a first and only creator. Because, if creators' creating one another one after the other had gone back to eternity, there would have been no creator to begin with, and no creator would have to exist. Therefore, the first non-created creator is the Unique Creator of all creatures. There is no creator before or after Him. The Creator is not created. He always exists. If He ceased to exist for a moment, all creatures would also cease to exist. Wâjib al-wujûd does not need anything in any respect. He who has created the earth, the heavens, atoms and the living in such a regular and calculated order should be omnipotent,

omniscient, able to create at once whatever He wishes, and should be one, but there should be no change in Him. If His power were not infinite, if He were not omniscient, He would not have been able to create creatures in such a regular and calculated order. If there were more than one creators, and when their wishes for creating something would not concur, the ones whose wishes were left undone would not be creators and the things that would have been created would be all mixed up. For further information, please read the Arabic and Turkish commentaries to 'Alî Ūshî's [d. 575 A.H. (1180)] **Qasîdat al-Amâlî**.

No change occurs in the Creator. Before creating the universe He was the same as He is now. As He created everything out of nothing, so He always and still creates everything; otherwise, any change would indicate being a creature and having been created from nothing. We have explained above that He always exists and will never cease to exist. Therefore, no change occurs in Him. As creatures needed Him in their creation initially, so they need Him every moment. He alone creates everything, makes every change. He creates everything through a means so that men can survive and be civilized, so that everything will be in order. As He creates causes, so He creates the power, the effect in causes. Man cannot create anything. Man's work is only to be a medium in causes affecting substances.

To eat when hungry, to take medicine when sick, to strike a match for lighting a candle, to pour some acid on zinc for obtaining hydrogen, to mix lime with clay and to heat the mixture up for making cement, to feed the cow for getting milk, to build a hydro-electric power-station for generating electricity and to construct any kind of factory are all examples of acting as mediums, using the causes, so that Allâhu ta'âlâ will create new things. Man's will and power, too, are the means created by Him. And men are means for Allâhu ta'âlâ's creating. Allâhu ta'âlâ wants to create in this manner. As it is seen, it would be an ignorant, absurd word incompatible with reason and science to say, "So and so created," or "We created."

Men have to love the unique Creator, who creates them, makes them survive and creates and sends the things they need. They should be His servants and slaves. That is, every creature has to worship and obey and respect Him. This is

written at length in the letter on page 7. He Himself declared that the name of this Wâjib al-wujûd, of this deity, of this god, who is one, is **Allah**. Men have no right to change His Name which He Himself made known. An act which would be done unjustly would be a very wrong, loathsome deed.

“SALAFIYYA”

We will say at the very outset that the books written by the scholars of Ahl as-Sunna (rahmatullâhi ta'âlâ 'alaihîm ajma'in) do not mention anything in the name of “Salafiyya” or a “Salafiyya madhhab.” These names, forged later by the lâ-madhhabî, have spread among the Turks through the books of the lâ-madhhabîs translated from Arabic to Turkish by ignorant men of religion. According to them:

“Salafiyya is the name of the madhhab which had been followed by all the Sunnîs before the madhhabs of Ash'ariyya and Mâturîdiyya were founded. They were the followers of the Sahâba and the Tâbi'in. The Salafiyya madhhab is the madhhab of the Sahâba, the Tâbi'in and Tabâ at-Tâbi'in. The four great imâms belonged to this madhhab. The first book to defend the Salafiyya madhhab was **Fiqh al-akbar** written by al-Imâm al-a'zam. Al-Imâm al-Ghazâlî wrote in his book **Ijâm al-awâm 'ani 'l-kalâm** that the Salafiyya madhhab had seven essentials. The 'ilm al-kalâm of the mutaâkhirîn (those who came later) began with al-Imâm al-Ghazâlî. Having studied the madhhabs of the early 'ulamâ' of kalâm and the ideas of Islamic philosophers, al-Imâm al-Ghazâlî made changes in the methods of 'ilm al-kalâm. He inserted philosophical subjects into 'ilm al-kalâm with a view to refuting them. Ar-Râdî and al-Âmidî conjoined kalâm and philosophy and made them a branch of knowledge. And al-Baidâwî made kalâm and philosophy inseparable. The 'ilm al-kalâm of the mutaâkhirîn prevented the spreading of the Salafiyya madhhab. Ibn Taimiyya and his disciple Ibn al-Qayyim al-Jawziyya tried to enrich the Salafiyya madhhab which later broke into two parts; the early Salafîs did not go into details about the attributes of Allâhu ta'âlâ or the nass of mutashâbih. The later Salafîs were interested in detailing about them. This case becomes quite conspicuous with the later Salafîs such as Ibn Taimiyya and Ibn al-Qayyim al-Jawziyya. The early and the later Salafîs altogether are called **Ahl as-Sunnat al-khâssa**. The men of kalâm who

belong to Ahl as-Sunna interpreted some of the nass, but the Salafiyya opposed it. Saying that Allah's face and His coming are unlike people's faces and their coming, the Salafiyya differs from the Mushabbiha."

It is not right to say that the madhhabs of **al-Ash'arî** and **al-Mâturîdî** were founded later. These two great imâms explained the knowledge of i'tiqâd and îmân communicated by Salaf as-sâlihîn, arranged it in classes and published it making it comprehensible for youngsters. Al-Imâm al-Ash'arî was in al-Imâm ash-Shâfi'î's chain of disciples. And al-Imâm al-Mâturîdî was a great link in al-Imâm al-a'zam Abû Hanîfa's chain of disciples. Al-Ash'arî and al-Mâturîdî did not go out of their masters' common madhhab; they did not found new madhhabs. These two and their teachers and the imâms of the four madhhabs had one common madhhab: the madhhab in belief well known with the name **Ahl as-Sunnat wa 'l-Jamâ'a**. The beliefs of the people of this group are the beliefs of the Sahâbat al-kirâm, the Tâbi'în and Taba' at-Tâbi'în. The book, **Fiqh al-akbar**, written by al-Imâm al-a'zam Abû Hanîfa, defends the madhhab of Ahl as-Sunna. The word 'Salafiyya' does not exist in that book or in al-Imâm al-Ghazâlî's **Ijâm Al-awâm 'ani 'l-kalâm**. These two books and **Qawl al-fasl**,^[1] one of the explanations of the book **Fiqh al-akbar**, teaches the madhhab of Ahl as-Sunna and answers the heretical groups and philosophers. Al-Imâm al-Ghazâlî wrote in his book **Ijâm al-awâm**: "In this book I shall inform that the madhhab of the Salaf is right and correct. I shall explain that those who dissent from this madhhab are the holders of bid'a. The madhhab of the Salaf means the madhhab held by the Sahâbat al-kirâm and the Tâbi'în. The essentials of this madhhab are seven." As it is seen, the book **Ijâm** writes the seven essentials of the madhhab of the 'Salaf.' To say that they are the essentials of the "Salafiyya" is to distort the writing of the book and to slander al-Imâm al-Ghazâlî. As in all the books of Ahl as-Sunna, it is written after the words 'Salaf' and 'Khalaf' in the section on "Witnessing" in the book **Durr al-mukhtâr**, a very valuable book of fiqh: "Salaf is an epithet for the Sahâba and the Tâbi'în. They are also called the **Salaf as-sâlihîn**. And those 'ulamâ' of

[1] The books **Fiqh al-akbar**, **Ijâm** and **Qawl al-fasl** have been reproduced by Hakikat Kitabevi in Istanbul.

Ahl as-Sunna succeeding Salaf as-sâlihîn are called '**Khalaf.**' Al-Imâm al-Ghazâlî, al-Imâm ar-Râdî and al-Imâm al-Baidâwî, who was loved and honoured above all by the 'ulamâ' of tafsîr, were all in the madhhab of Salaf as-sâlihîn. Groups of bid'a that appeared in their time mixed 'ilm al-kalâm with philosophy. In fact, they founded their imân on philosophy. The book **Al-milal wa'n-nihal** gives detailed information on the beliefs held by those heretical groups. While defending the madhhab of Ahl as-Sunna against those corrupt groups and rebutting their heretical ideas, these three imâms gave extensive answers to their philosophy. Giving these answers does not mean mixing philosophy with the madhhab of Ahl as-Sunna. On the contrary, they purged the knowledge of kalâm from the philosophical thoughts interpolated into it. There is no philosophical thought or philosophical method in al-Baidâwî's work, or in the tafsîr of **Shaikh-zâda**, the most valuable of its annotations. It is a very nefarious calumny to say that these exalted imâms took to philosophy. This stigma was first attached to the 'ulamâ' of Ahl as-Sunna by Ibn Taimiyya in his book **Al-wâsita**. Further, to state that Ibn Taimiyya and his disciple Ibn al-Qayyim al-Jawziyya tried to enrich the Salafiyya madhhab is to divulge a very important crux where those who are on the right path and those who have deviated into error differ from each other. Before those two people there was not a madhhab called "Salafiyya," nor even the word 'Salafiyya'; how could they be said to have tried to enrich it? Before those two, there was only one right madhhab, the madhhab of Salaf as-sâlihîn, which was named **Ahl as-Sunna wa 'l-Jamâ'a**. Ibn Taimiyya tried to distort this right madhhab and invented many bid'as. The source of the books, words and heretical, corrupt thoughts of today's lâ-madhhabî people and religion reformers is only the bid'as invented by Ibn Taimiyya. In order to deceive Muslims and to convince the youth that their heretical path was the right path, these heretics devised a horrible stratagem; they forged the name "Salafiyya" from the term "Salaf as-sâlihîn" so that they might justify Ibn Taimiyya's bid'as and corrupt ideas and drift the youth into his wake; they attached the stigmas of philosophy and bid'a to Islamic 'ulamâ', who are the successors of Salaf as-sâlihîn, and blamed them for dissenting from their invented name Salafiyya; they put forward Ibn Taimiyya as a mujtahid, as a hero that resuscitated Salafiyya. Actually, the

'ulamâ' of Ahl as-Sunna (rahmatullâhi ta'âlâ 'alaihîm ajma'în), who are the successors of Salaf as-sâlihîn, defend the teachings of i'tiqâd of Ahl as-Sunna, which was the madhhab of the Salaf as-sâlihîn, and, in the books which they have written up to our time and which they are still writing today, they inform that Ibn Taimiyya, ash-Shawkânî and the like have dissented from the way of Salaf as-sâlihîn and have been drifting Muslims towards perdition and Hell.

Those who read the books **At-tawassuli bi 'n-Nabî wa bi 's-sâlihîn, Ulamâ' al-muslimîn wa 'l-mukhâlîfûn, Shifâ' as-siqam** and its preface, **Tat'hîr al-fu'âd min danasi 'l-i'tiqâd**, will realize that the people who invented the corrupt beliefs called "New Salafiyya" are leading Muslims towards perdition and demolishing Islam from within.

Nowadays, some mouths frequently use the name of 'Salafiyya.' Every Muslim should know very well that in Islam there is nothing in the name of the madhhab of Salafiyya but there is only the madhhab of **Salaf as-sâlihîn**, who were the Muslims of the first two Islamic centuries which were lauded in a hadîth sherîf. The 'ulamâ' of Islam who came in the third and fourth centuries are called **Khalaf as-sâdiqîn**. The i'tiqâd of these honourable people is called **the madhhab of Ahl as-Sunnat wa 'l-Jamâ'a**. This is the madhhab of îmân, tenets of faith. The îmân held by the Sahâbat al-kirâm and by the Tâbi'în was the same. There was no difference between their beliefs. Today most Muslims on the earth are in the madhhab of Ahl as-Sunna. All the seventy-two heretical groups of bid'a appeared after the second century of Islam. Founders of some of them lived earlier, but it was after the Tâbi'în that their books were written and that they appeared in groups and defied Ahl as-Sunna.

Rasûlullah (sall-Allâhu 'alaihi wa sallam) brought the beliefs of Ahl as-Sunna. The Sahâbat al-kirâm derived these teachings of îmân from the source. And the Tâbi'în Izâm, in their turn, learned these teachings from the Sahâbat al-kirâm. And from them their successors learned; thus the teachings of Ahl as-Sunna reached us by way of transmission and tawâtur. These teachings cannot be explored by way of reasoning. Intellect cannot change them and will only help to understand them. That is, intellect is necessary for understanding them, for realizing that they are right and for knowing their value. All the

scholars of hadîth held the beliefs of Ahl as-Sunna. The imâms of the four madhhabs in deeds, too, were in this madhhab. Also, al-Mâturîdî and al-Ash'arî, the two imâms of our madhhab in beliefs, were in the madhhab of Ahl as-Sunna. Both these imâms promulgated this madhhab. They always defended this madhhab against heretics and against materialists, who had been stuck in the bogs of ancient Greek philosophy. Though they were contemporaries, they lived at different places and the ways of thinking and dealing with the offenders they had to meet were different, so the methods of defence used and the answers given by these two great scholars of Ahl as-Sunna were different. But this does not mean that they belonged to different madhhabs. Hundreds of thousands of profoundly learned 'ulamâ' and Awliyâ' coming after these two exalted imâms studied their books and stated in consensus that they both belonged to the madhhab of Ahl as-Sunna. The scholars of Ahl as-Sunna took the nass with their outward meanings. That is, they gave the âyats and hadîths their outward meanings, and did not explain away (ta'wîl) the nass or change these meanings unless there was a darûra to do so. And they never made any changes with their personal knowledge or opinions. But those who belonged in heretical groups and the lâ-madhhabî did not hesitate to change the teachings of îmân and 'ibâdât as they had learned from Greek philosophers and from sham scientists, who were Islam's adversaries.

When the state of the Ottomans, who were Islam's guardians and the Ahl as-Sunna scholars' servants, dissolved, succumbing to the centuries' contrivances carried on by freemasons, missionaries and the nefarious policy waged by the British Empire, who mobilized all their material forces, the lâ-madhhabî took the opportunity. With devilish lies and stratagems, they began to attack Ahl as-Sunna and demolish Islam from within, especially in those countries, for example in Saudi Arabia, where the scholars of Ahl as-Sunna are not allowed to talk freely. The immeasurable gold dispensed by the Wahhâbîs helped this aggression spread all over the world. As it is understood from the reports from Pakistan, India and African countries, some men of religion with little religious knowledge and no fear of Allah were given posts and apartment houses in return for their buttressing up these aggressors. Especially, their treachery of deceiving youngsters and

estranging them from the madhhab of Ahl as-Sunna procured them those abominable advantages. In one of the books they wrote in order to mislead the students in the madrasas and Muslims' children, it is written, "I have written this book with a view to eliminating the bigotry of madhhabs and helping everybody to live peacefully in their madhhabs." This man means that the solution to eliminating the bigotry of madhhabs is in attacking Ahl as-Sunna and belittling the scholars of Ahl as-Sunna. He thrusts a dagger into Islam, and then says he does this so that Muslims will live in peace. At another place in the book, it is written, "If a thinking person hits the point in his thinking, he will be rewarded tenfold. If he misses, he will get one reward." Accordingly, everybody, no matter if he is a Christian or a polytheist, will be rewarded for his every thought; and he will get ten thawâbs for his correct thoughts! See how he changes the hadîth ash-sherîf of our Prophet (sall-Allâhu ta'âlâ 'alaihi wa sallam), and how he plays tricks! The hadîth ash-sherîf declares: **"If a mujtahid hits the point as he extracts rules from an âyat karîma or from a hadîth-i-sherîf, he will be given ten thawâbs. If he is wrong he will be given one thawâb."** The hadîth ash-sherîf shows that these thawâbs will be given not to everybody who thinks but to an Islamic scholar who has reached the grade of ijtihâd, and that they will be given to him not for his every thought but for his work in extracting rules from the Nass. For, his work is an 'ibâda. Like any other 'ibâda, it will be given thawâb.

In the time of Salaf as-sâlihîn and of the mujtahid 'âlims, who were their successors, i.e., until the end of the fourth century of Islam, whenever a new matter came about as a result of changing life standards and conditions, the mujtahid scholars worked day and night and derived how the matter must be handled from the four sources called **al-adillat ash-Shar'iyya**, and all Muslims did their practices pertaining to that by following the deduction of the imâm of their madhhab. And those who did so were given ten thawâbs or one. After the fourth century, people went on following these mujtahids' deductions. In the course of all this long time not one Muslim was at a loss or in a dilemma as to how to act. In the course of time, no scholars or muftîs were educated even for the seventh grade of ijtihâd; therefore, today we have to learn from a Muslim who can read and understand the books of the scholars of one of the four

madhhabs, and from the books translated by him, and adapt our 'ibâdât and daily life to them. Allâhu ta'âlâ declared the rules of everything in the Qur'ân al-kerîm. His exalted prophet Muhammad ('alaihi's-salâm) explained all of them. And the scholars of Ahl as-Sunna, learning them from the Sahâbat al-kirâm, wrote them in their books. These books exist all over the world now. Every new practice that will come about in any part of the world till Doomsday can be exemplified in one of the teachings in these books. This possibility is a **mu'jiza** of the Qur'ân al-kerîm and a **karâma** of Islamic scholars. But it is essentially important to learn by asking a true Sunnî Muslim. If you ask a lâ-madhhabî man of religion, he will mislead you by giving you an answer inconsistent with books of fiqh.

We have previously explained how the youth are deceived by those lâ-madhhabî ignoramuses who have stayed in Arab countries for a few years, learned how to speak Arabic, frittered away their times by leading a life of amusement, pleasures and sinning, and then, getting a sealed paper from a lâ-madhhabî, from an enemy of Ahl as-Sunna, went back to Pakistan or to India. Youngsters who see their counterfeit diplomas and hear them speak Arabic think that they are religious scholars. However, they cannot even understand a book of fiqh. And they know nothing of the teachings of fiqh in books. In fact, they do not believe these religious teachings; they call them bigotry. Of old, Islamic scholars looked up the answers to the inquiries made to them in the books of fiqh, and gave the inquirers the answers they found. But the lâ-madhhabî man of religion, being incapable of reading or understanding a book of fiqh, will mislead the questioner by saying whatever occurs to his ignorant head and defective mind, and will cause him to go to Hell. It is to this effect that our Prophet (sall-Allâhu ta'âlâ 'alaihi wa sallam) declared: **“The good 'âlim is the best of mankind. The bad 'âlim is the worst of mankind.”** This hadîth-i-sherîf shows that the scholars of Ahl as-Sunna are the best of mankind, and the lâ-madhhabî are the worst of mankind, because the former guide people to following Rasûlullah, i.e. to Paradise, and the latter lead them to their heretical thoughts, i.e. to Hell.

Ustâd Ibn Khalîfa Alîwî, a graduate of the Islamic University of Jâmi' al-Azhar, wrote in his book **Aqîdat as-Salafi wa 'I-khalaf**: “As 'Allâma Abû Zuhra writes in his book **Târîkh al-**

madhâhibi 'l-Islâmiyya, some people, who dissented from the Hanbalî madhhab in the fourth century after Hegira, called themselves **Salafiyyîn**. Abu 'l-Faraj ibn al-Jawzî and other scholars in the Hanbalî madhhab, too, by proclaiming that those Salafîs were not the followers of Salaf as-sâlihîn but were the owners of bid'a, belonging to the group of Mujassima, prevented this fitna from spreading. In the seventh century Ibn Taimiyya waged this fitna again."^[1]

The lâ-madhabî have adopted the name 'Salafiyya' and call Ibn Taymiyya 'The "great imâm of Salafîs'. This word is true in one respect since the term 'Salafî' had not existed before him. There had existed Salaf as-sâlihîn whose madhhab was Ahl as-Sunna. Ibn Taimiyya's heretical beliefs became the source for the Wahhâbîs and other lâ-madhabî people. Ibn Taimiyya had been trained in the Hanbalî madhhab, that is, he had been Sunnî. But, as he increased his knowledge and reached the grade of fatwâ, he took to self-sufficiency and began to assume superiority to the scholars of Ahl as-Sunna. The increase in his knowledge brought about his heresy. He was no longer in the Hanbalî madhhab, because being in one of the four madhhabs requires having the beliefs of Ahl as-Sunna. A person who does not have the beliefs of Ahl as-Sunna cannot be said to be in the Hanbalî madhhab.

The lâ-madhabî take every opportunity to vilify the Sunnî men of religious duty in their own country. They have recourse to all kinds of stratagem to impede their books from being read and the teachings of Ahl as-Sunna from being learned. For example, a lâ-madhabî person, mentioning a true scholar's name said, "What's a pharmacist's or a chemist's business in religious knowledge? He must work in his own branch and not meddle with our business." What an ignorant and idiotic assertion! He thinks that a scientist will not have religious knowledge. He is unaware of the fact that the Muslim scientists observe the Divine Creation every moment, realize the Creator's Perfect Attributes that are exhibited in the book of Creation, and, seeing the creatures' incapability compared to Allâhu ta'âlâ's Infinite Power, continuously perceive that Allâhu

^[1] In this book of 340 pages, several bida' of the Salafîs and the Wahhâbîs, their slanders about Ahl as-Sunna and the replies to them are written in detail. It was printed in Damascus in 1398 A.H. (1978).

ta'âlâ is not like anything and is far from all defects. Max Planck, a famous German nuclear physicist, expressed this very well in his work **Der Strom**. Yet this lâ-madhabî ignoramus, relying on the document which he got from a heretic like himself and on the chair provided by him, and perhaps enraptured with the fancy of the gold supplied from abroad, presumes that religious knowledge is in his own monopoly. May Allahu ta'âlâ upgrade this wretched person and all of us. May he also protect the innocent youngsters from the traps of these certified thieves of religion. Âmîn.

In fact, the said scholar served his nation humbly for more than thirty years in the field of pharmacy and chemical engineering. Yet, at the same time, getting religious education and working day and night for seven years, he was honoured with the 'ijâza given by a great Islamic scholar. Crushed under the grandeur of scientific and religious knowledge, he fully saw his incapability. In this realization he tried to be a servant in its due sense. The greatest of his fears and worries was to presume, by falling for the charms of his diplomas and 'ijâza, that he is an authority on these subjects. The greatness of his fear was conspicuous in all his books. He did not have the courage to write his own ideas or opinions in any of his books. He always tried to offer his young brothers the valuable writings of the scholars of Ahl as-Sunna that were admired by those who understand them by translating them from Arabic or Persian. His fear being great, he had not thought of writing books for many years. When he saw the hadîth ash-sherîf on the first page of **Sawâiq-ul Muhriqa**, **“When fitna becomes widespread, he who knows the truth must inform others. Should he not do so, may he be accursed by Allah and by all people!”** he began to ponder. On the one hand, as he learned the superiority of the Ahl as-Sunna scholars' understanding and mental capacity in religious knowledge and in the scientific knowledge of their time and their perseverance in 'ibâdât and taqwâ, he saw his humbleness: with the ocean of knowledge that those great scholars had, he deemed his own knowledge a mere drop. On the other hand, seeing that fewer and fewer pious people could read and understand the books written by the scholars of Ahl as-Sunna and that the ignorant heretics had mixed themselves with men of religious duty and had written corrupt and heretical books, he felt grieved; the

threat of damnation declared in the hadîth ash-sherîf dismayed him. Also the mercy and compassion he felt for his dear young brothers compelling him to serve them, he began to translate and publish his selections from the books of the scholars of Ahl as-Sunna. Alongside the innumerable letters of congratulation and appreciation that he had received, now and then he came across criticism and vilification on the part of the lâ-madhabî. Because he had no doubt about his ikhlâs and trueness to his Rabb and to his conscience, trusting himself to Allâhu ta'âlâ and making tawassul to the blessed soul of His Messenger (sall-Allâhu ta'âlâ 'alaihi wa sallam) and those of His devoted slaves, he went on with his service. May Allâhu ta'âlâ keep all of us on the True Path He is pleased with! Âmîn.

The great Hanafî scholar Muhammad Bahît al-Mutî'î, a professor at Jâmi' al-Azhar University in Egypt, wrote in his book **Tat'hîr al-fu'âd min danisi 'l-i'tiqâd:**

“Of all people, prophets ('alaihi 's-salâtu wa 's-salâm) had the most exalted and maturest souls. They were immune from such things as being wrong, erring, unawareness, perfidy, bigotry, obstinacy, following the nafs, grudge and hatred. Prophets communicated and explained the things intimated to them by Allâhu ta'âlâ. The teachings of Islam, commands and prohibitions communicated by them, are all true. Not one of them is wrong or corrupt. After prophets, the highest and maturest people were their sahâbas since they were trained, matured and purified in the suhba of prophets. They always said and explained what they heard from prophets. All the things they conveyed are true and they are far from the above-mentioned vices. They did not contradict one another out of bigotry or obstinacy, nor did they follow their nafs. The as-Sahâbat al-kirâm's explaining the âyats and hadîths and employing ijtihâd for communicating Allâhu ta'âlâ's religion to His slaves is His great blessing upon his umma and His compassion for His beloved prophet, Muhammad ('alaihi 's-salâm). The Qur'ân al-kerîm declares that the Sahâbat al-kirâm were stern towards disbelievers but tender and endearing with one another, that they performed salât diligently, and that they expected everything and Paradise from Allâhu ta'âlâ. All their ijtihâds, on which ijmâ' was formed, are right. All of them were given thawâb since the reality is only one.

“The highest people after the Sahâbat al-kirâm are those

Muslims who saw them and were trained in their suhba. They are called the Tâbi'în. They acquired their religious knowledge from the Sahâbat al-kirâm. The highest people next to the Tâbi'în are those Muslims who saw the Tâbi'în and were trained in their suhba. They are called **Taba' at-Tâbi'în**. Among the people coming in the centuries after them until Doomsday, the highest and the best ones are those who adapt themselves to them, learn their teachings and follow them. Among the men with a religious authority coming after the Salaf as-sâlihîn, an intelligent and wise person whose words and deeds agree with the teachings of Rasûlullâh and the Salaf as-sâlihîn, who never diverges from their path in beliefs and deeds, and who does not exceed the limits of Islam, will not fear others' denigrations. He will not succumb to their misguidance. He will not listen to the words of the ignorant. He will use his mind and will not go out of the four madhhabs of the mujtahid imâms. Muslims must find such a scholar, ask him and learn what they do not know and should follow his advice in everything they do, because a scholar in this capacity will know and let people know the spiritual medicines which Allâhu ta'âlâ created to protect His slaves from erring and to make them always act correctly; that is, he will know the curatives for the soul. He will cure psychopaths and the unintelligent. This scholar will follow Islam in his every word, every action and every belief. His understanding will always be correct. He will answer every question correctly. Allâhu ta'âlâ will like his every action. Allâhu ta'âlâ will give guidance to those who seek the ways to His love. Allâhu ta'âlâ will protect those who have îmân and who fulfil the requirements of îmân, against oppression and trouble. He will make them attain nûr, happiness and salvation. In everthing they do they will be in ease and comfort. On the Day of Resurrection, they will be with prophets, siddîqs, martyrs and sâlih (devoted) Muslims.

“No matter in what century, if a man with a religious position does not follow the declarations of the Prophet and his Sahâba, if his words, deeds and beliefs do not agree with their teachings, if he follows his own thoughts and exceeds the limits of Islam, if he oversteps the four madhhabs in those sciences which he could not understand, he will be judged to be a corrupt man with religious a position. Allâhu ta'âlâ has sealed off his heart. His eyes cannot see the right path. His ears cannot hear

the right word. There will be great torture for him in the Hereafter. Allâhu ta'âlâ does not like him. People of this sort are prophets' enemies. They think that they are on the right path. They like their own behavior. However, they are of Satan's followers. Very few of them come to their senses and resume the right path. Everything they say seems kind, delightful or useful, but all of what they think and like are evil. They deceive idiots and lead them to heresy and perdition. Their words look bright and spotless like snow, but, exposed to the sun of truth, they melt away. These evil men with religious positions, whose hearts have been blackened and sealed off by Allâhu ta'âlâ, are called **ahl al-bid'a** or **lâ-madhabî** men with religious positions. They are the people whose beliefs and deeds are not compatible with the Qur'ân al-kerîm, with the hadîth ash-sherîf or with the ijmâ' al-Umma. Having diverged from the right path themselves, they mislead Muslims into perdition, too. Those who follow them will go to Hell. There were many such heretics in the time of Salaf as-sâlihîn and among the men of religious authority that came after them. Their existence among Muslims is like gangrene [or cancer] in one of the parts of the body. Unless the disease is done away with, the healthy parts cannot escape the disaster. They are like people affected with a contagious disease. Those who have contact with them suffer harm. We must keep away from them so that we should not be harmed by them."

Of the corrupt, heretical men of religious position, Ibn Taimiyya has been the most harmful. In his books, particularly in **Al-wâsita**, he disagreed with the ijmâ' al-Muslimîn, contradicted the clear declarations in the Qur'ân al-kerîm and Hadîth ash-sherîf, and did not follow the path of Salaf as-sâlihîn. Following his defective mind and corrupt thoughts, he deviated into heresy. He had much knowledge. Allâhu ta'âlâ made his knowledge the cause of his heresy and perdition. He followed the desires of his nafs. He tried to spread his wrong and heretical ideas in the name of truth.

The great scholar Ibn Hajar al-Makkî (rahmatullâhi ta'âlâ 'alaih) wrote in his book **Fatâwâ al-hadîthiyya**:

"Allahu ta'âlâ made Ibn Taimiyya lapse into heresy and perdition. He made him blind and deaf. Many scholars informed that his deeds were corrupt and his words were false, and they proved it with documents. Those who read the books of the

great Islamic scholars Abu Hasan as-Subkî, his son Tâj ad-dîn as-Subkî and Imâm al-'Izz ibn Jamâ'a, and those who study the statements said and written in response to him by the Shaffî, Mâlikî and Hanafî 'ulamâ' living in his time, will see well that we are right.

“Ibn Taimiyya slandered and cast nefarious aspersions upon the scholars of tasawwuf. Furthermore, he did not hesitate to attack Hadrat 'Umar and Hadrat 'Alî, who were the archstones of Islam. His words overflowed the measure and rules of decorum, and he threw arrows even at steep cliffs. He stigmatized the scholars of the right path as holders of bid'a, heretics and ignoramuses.

“He said, ‘Corrupt ideas of Greek philosophers disagreeable with Islam were placed in the books of the great men of tasawwuf,’ and strove to prove it with his wrong, heretical thoughts. Young men who do not know the truth may be misled by his ardent, deceitful words. For example, he said:

‘Men of tasawwuf say that they see the Lawh al-mahfûz.^[1] Some philosophers, such as Ibn Sînâ, call it an-nafs al-falakiyya. They say that when man's soul reaches perfection, the soul unites with an-nafs al-falakiyya or al-'aql al-fa'âl while awake or asleep, and when a person's soul unites with these two, which cause everything to happen in the world, he becomes informed of the things existing in them. These were not said by Greek philosophers. They were said by Ibn Sînâ and the like, who came later. Also, Imâm Abû Hâmid al-Ghazâlî, Muhyiddîn ibn al-'Arabî and the Andalusian philosopher Qutb ad-dîn Muhammad ibn Sa'bîn made statements of this sort. These are the statements of philosophers. Such things do not exist in Islam. With these words they diverged from the right path. They became mulhids like those mulhids called the Shî'a, Ismâ'îliyya, Qarâmitîs and Bâtinîs. They left the right path followed by the scholars of Ahl as-Sunna and of the hadîth and by those Sunnî men of tasawwuf like Fudail ibn 'Iyâd. While diving into philosophy on the one hand, they struggled against such groups as the Mu'tazila and Kurâmiyya on the other hand. There are three groups of men of tasawwuf: the first group are adherent to the Hadîth and the Sunna. The second group are

[1] For detailed information about **Lawh al-mahfûz**, see chapter 36 in **Endless Bliss**, III.

the heretics like the Kurâmiyya. The third group are the followers of the books of **Ikhwan as-safâ** and the words of Abu 'l-Hayyân. Ibn al-'Arabî and Ibn Sa'bîn and the like adopted philosophers' statements and made them statements of men of tasawwuf. Ibn Sînâ's book **Âkhir al-ishârât 'alâ maqâmi 'l-ârifîn** contains many such statements. Also, al-Imâm al-Ghazâlî said such things in some of his books, such as **Al-kitâb al-madnûn** and **Mishkât al-anwâr**. In fact, his friend, Abû Bakr ibn al-'Arabî, tried to save him from it by saying that he had taken to philosophy, but he could not. On the other hand, al-Imâm al-Ghazâlî said that philosophers were disbelievers. Towards the end of his life he read [the **Sahîh** of] al-Bukhârî. Some said that this made him give up the ideas he had written. Some others said that those statements were ascribed to al-Imâm al-Ghazâlî to defame him. There are various reports about al-Imâm al-Ghazâlî in this respect. Muhammad Mâzarî, a Mâlikî scholar educated in Sicily, Turtûshî, an Andalusian scholar, Ibn al-Jâwî, Ibn 'Uqail and others said many things.'

“The assertions quoted above from Ibn Taimiyya show his ill thoughts about the scholars of Ahl as-Sunna clearly. He cast such aspersions upon even the greatest ones of the Sahâbat al-kirâm. He stigmatized most of the scholars of Ahl as-Sunna as heretics. Meanwhile, as he heavily denigrated the great Walî and the **qutb al-'ârifîn** Hadrat Abu 'l-Hasan ash-Shâdhilî on account of his books **Hizb al-kebîr** and **Hizb al-bakhr** and cast squalid aspersions upon the great men of tasawwuf such as Muhyiddîn Ibn al-'Arabî, 'Umar ibn al-Fârid, Ibn Sab'în and Hallâj Husain ibn Mansûr, the scholars in his time declared unanimously that he was a sinner and a heretic. In fact, there were those who issued fatwâ stating that he was a disbeliever.^[1] A letter written to Ibn Taimiyya in 705 A.H. (1305) reads: ‘O my Muslim brother, who considers himself a great scholar and the imâm of this time! I loved you for Allah’s sake. I disapproved the scholars who were against you. But hearing your words unbecoming to love has puzzled me. Does a wise person doubt that the night begins when the sun sets? You said that you were on the right path and that you were doing al-amru

[1] The profound Islamic scholar 'Abd al-Ghanî an-Nabûlûsî wrote the names of these superiors of tasawwuf on the 363rd and 373rd pages of his book **Al-Hadîqat an-nadiyya** and added that they were Awliyâ' and that those who would speak ill of them were ignorant and unaware.

bi 'l-ma'rûf wa 'n-nahyi 'ani 'l-munkar. Allâhu ta'âlâ knows what your purposes and intentions are. But one's ikhlâs is understood from his deeds. Your deeds have torn off the cover from your words. Deceived by those who follow their nafs and whose words are unreliable, you have not only defamed those living in your time but also stigmatized the dead ones as disbelievers. Dissatisfied with attacking the successors of Salaf as-sâlihîn, you have slandered the Sahâbat al-kirâm, especially the greatest ones. Can't you imagine in what a situation you will be when those great people ask for their rights on the Day of Resurrection? On the minbar of Jâmi' al-jabal in the Sâlihiyya city, you said that Hadrat 'Umar (radiy-Allâhu ta'âlâ 'anh) had had some wrong statements and disasters. What were the disasters? Which of such disasters were reported to you by Salaf as-sâlihîn? You say that Hadrat 'Alî (radiy-Allâhu ta'âlâ 'anh) had more than three hundred errors. If it had been true for Hadrat 'Alî, would you have one right word then? Now I am beginning to act against you. I shall try to protect Muslims against your villainy, because, you have overflowed the measure. Your torture has reached all the living and the dead. Believers must shun your evil.'

“Taj ad-dîn as-Subkî listed the matters on which Ibn Taimiyya disagreed with Salaf as-sâlihîn as in the following:

1 - He said, 'Talâq (divorce as prescribed by Islam) does not become actual; [in case it happens,] it is necessary to pay kaffâra (equal to that which is paid) for an oath.' None of the Islamic scholars that came before him had said that kaffâra would be paid.

2 - He said, 'Talâq given to a hâid (menstruating) woman does not become actual.'

3 - He said, 'It is not necessary to make qadâ for a salât omitted deliberately.'

4 - He said, 'It is mubâh (permissible) for a hâid woman to perform tawâf of the Ka'ba. [If she does] she will not have to pay kaffâra.'

5 - He said, 'One talâq given in the name of three talâqs is still one talâq.' However, before saying so, he repeatedly said for many years that ijma' al-Muslimîn was not so.

6 - He said, 'Taxes incompatible with Islam are halâl for those who demand them.'

7 - 'When taxes are collected from tradesmen, they stand for zakât even if they do not intend [for zakât],' he said.

8 - He said, 'Water does not become najs when a mouse or the like dies in it.'

9 - He said, 'It is permissible for a person who is junub to perform supererogatory salât without making a ghusl at night.'

10 - He said, 'Conditions stipulated by the **wâqif** (person who devotes property to a pious foundation) are not taken into consideration.

11 - He said, 'A person who disagrees with ijma' al-umma does not become a disbeliever or a sinner.'

12 - He said, 'Allâhu ta'âlâ is mahall-i hawâdith and is made up of particles coming together.'

13 - He said, 'The Qur'ân al-kerîm was created in the Dhât (essence, person) of Allâhu ta'âlâ.'

14 - He said, 'The 'âlam, that is, all creatures are eternal with their kinds.'

15 - He said, 'Allâhu ta'âlâ has to create good things.'

16 - He said, 'Allâhu ta'âlâ has a body and directions; He changes His place.'

17 - He said, 'Hell is not eternal; it will go out at last.'

18 - He denied the fact that prophets are innocent.

19 - He said, 'Rasûlullah [sall-Allâhu ta'âlâ 'alaihi wa sallam] is no different from other people. It is not permissible to pray through his intercession.'

20 - He said, 'It is sinful to go to Medina with the intention of visiting Rasûlullah.'

21 - He also said, 'It is harâm to go there to ask for shafâ'a (intercession).'

22 - He said, 'The books **Tawrât** and **al-Injîl** did not change in vocabulary. They changed in meaning.'

"Some scholars said that most of the above-quoted statements did not belong to Ibn Taimiyya, but there has been none who denied his saying that Allâhu ta'âlâ had directions and that He was made of particles coming together. However, it was declared by consensus that he was rich in 'ilm, in jalâla and in diyâna. A person who has fiqh, knowledge, justice and reason must first observe a matter and then decide about it with prudence. Especially, judging Muslim's disbelief or apostasy or

heresy or that he must be killed requires very minute observations and utter circumspection.”

Recently it has become fashionable to imitate Ibn Taimiyya. They defend his heretical writings and reproduce his books, particularly his **Al-wâsita**. From beginning to end, this book is full with his ideas unconformable to the Qur’ân al-kerîm, the Hadîth ash-sherîf and ijmâ’ al-Muslimîn. It rouses great fitna and faction among the readers and causes hostility between brothers. The Wahhâbîs in India and those ignorant men of religion who were caught in their traps in other Muslim countries have made Ibn Taimiyya a banner for themselves and have given him such names as ‘Great Mujtahid’ and ‘Shaikh al-Islâm.’ They embrace his heretical thoughts and corrupt writings in the name of faith and îmân. For stopping this terrible current, which brings about faction among Muslims and demolishes Islam from within, we must read the valuable books written by the scholars of Ahl as-Sunna which refute and rebut these heretics with documents. Among this literature, the Arabic book **Shifâ as-siqâm fî ziyâr a ti khayri ’l-anâm** written by the great imâm and the profoundly learned scholar Taqî ad-dîn as-Subkî (rahmatullâhi ta’âlâ ’alaih) destroys Ibn Taimiyya’s heretical ideas, eliminates his faction and exposes his obstinacy. It prevents the spreading of his evil intentions and wrong beliefs.

GLOSSARY

Entries related to **tasawwuf** can be learned best from Hadrat Ahmad al-Fârûqî as-Sirhindî's **Maktûbât**.

-adillat ash-Shar'iyya: the four sources of Islam: **al-Qur'ân al-kerîm**, **al-Hadîth ash-sherîf**, **ijmâ' al-Umma** and **qiyâs al-fuqahâ'**.

ahl: people; **Ahl al-Bait**, immediate relatives of the Prophet: (according to most 'ulamâ') 'Alî (first cousin and son-in-law), Fâtima (daughter), Hasan and Husain (grandsons); **ahl al-bid'a**, **ahl as-Sunna(t)wa 'l-Jamâ'a**.

a'immat al-madhâhib: pl. of **imâm al-madhab**.

Allah: **Allâhu akbar**, **Allâhu ta'âlâ**, Allah to whom all kinds of superiority belong.

Âmin: (to **Allâhu ta'âlâ**) "accept my prayer."

-amru bi 'l-ma'rûf (wa 'n-nahyu 'ani 'l-munkar): duty to teach **Allâhu ta'âlâ's** commands (and to prevent or to disapprove others' committing His prohibitions).

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

'aqâ'id: faith, beliefs.

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

'ârif: an **'âlim** who knows what is possible to know of **ma'rifa**.

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

As'hâb al-kahf: the seven Believers (in a cave in Tarsus) who attained high status because of emigrating to another place in order not to lose their faith, when disbelievers invaded their land.

-Basmala: the Arabic phrase "Bismi'llâhi 'r-Rahmâni 'r-Rahîm" (In the Name of Allah the Compassionate, the Merciful).

Bâtinî: a follower of the Bâtiniyya heresy.

-Fadîla, -Wasîla: the two highest grades in Paradise.

faqîh: (pl. **fuqahâ'**) profound scholar of **fiqh**, **fuqahâ' as-sab'a**.

fard: (act, thing) that is commanded by **Allâhu ta'âlâ** in **al-Qur'ân al-kerîm**,

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.

fiqh: knowledge dealing with what Muslims should do and should not do; **'ibâdât, a'mâl.**

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

ghusl: ablution of the whole body as defined in **fiqh.**

hadîth (sherîf): i) a saying of the Prophet; **al-Hadîth ash-sherîf,** all the hadîths as a whole; ii) science or books of the Hadîth; **hadîth sahîh,** a hadîth soundly transmitted, authentic according to the conditions laid by the scholars of hadîth.

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

halâl: (act, thing) permitted in Islam.

Hanafi: (a member) of the **madhhab** founded by Abû Hanîfa.

Hanbalî: (a member) of the **madhhab** founded by Imâm Ahmad ibn Hanbal.

harâm: (act, thing) forbidden in Islam.

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

ijâza: diploma testifying to the holder's authority on Islamic knowledge.

ijmâ' (al-Umma, al-Muslimîn): the **Sahâbat al-kirâm's** and the **Tâbi'ûn's** common act or unanimous comment on an affair; such unanimity or consensus.

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

Ibâhatîs: those, e.g. the Wahhâbîs, who say '**halâl**' for killing or confiscating Muslims unjustly, which is **harâm.**

ikhlâs: (quality, intention or state of) doing everything only for **Allâhu ta'âlâ's** sake.

'ilm: (branch of) knowledge; **'Ilm;** **'ilm al-hâl:** (books of) Islamic teachings (of one **madhhab**) ordered to be learned by every Muslim; **'ilm al-kalâm;** the knowledge of **îmân;** **al-'ilm al-ladunnî,** knowledge inspired by **Allâhu ta'âlâ** to the hearts of **Awliyâ'.**

imâm: i) profound **'âlim;** founder of a **madhhab (imâm al-madhhab, mujtahid imâm), al-Imâm al-a'zam,** ii) leader in congregational salât; iii) caliph.

inshâ-Allah: "if **Allâhu ta'âlâ** wills".

istighfâr: begging Allâhu ta'âlâ for forgiveness.

jalâla: greatness.

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

junub: state of a Muslim needing a **ghusl**.

-Ka'ba: the big structure in the great mosque in Mekka.

kalimat: word or statement;

karâma: (pl. **-ât**) miracle worked by **Allâhu ta'âlâ** through a **Walî**.

Karîm: Gracious.

khutba: the homily delivered at the pulpit by the **imâm** at the prayers of Friday and of Islamic festivals, which must be read in Arabic all over the world (sinful if read in another language).

-Kursî: see the **'Arsh**.

-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.

Mâlikî: (a member) of the **madhhab** founded by Imâm Mâlik.

mandub: (act, thing) that brings **thawâb** if done, but neither sin if omitted nor **kufr** if disliked; **adab**, mustahab.

ma'rifa: knowledge, inspired to the hearts of **Awliyâ'**, about the **Dhât** and **Sifât** of **Allâhu ta'âlâ**.

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

minbar: high pulpit in a mosque climbed with stairs, where the **khutba** is read.

mu'âmalât: a division of **fiqh**.

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

mudarris: professor at madrasa (Islamic school or university).

mufassir: expert **'âlim** of **tafsîr**.

muftî: great **'âlim** authorized to issue **fatwâ**.

-Muhâjirûn: those Meccan people who embraced Islam before the conquest of Mekka.

mu'jiza: miracle worked by **Allâhu ta'âlâ** through a prophet.

mujtahid: great **'âlim** capable of employing **ijtihâd**;
mujtahid imâm, mujtahid muftî.

munâfiq: one in the disguise of a Muslim but disbelieves

Islam; a hypocrite.

murshid: guide, director.

mutashâbih: (of an **âyat** or **hadîth**) with unintelligible, hidden meaning; **mutashâbihât.**

-Mushabbiha: those who believe **Allâhu ta'âlâ** to be a material being.

najs: religiously impure thing.

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

nass: (general term for) an **âyat** or a **hadîth**; the **Nass.**

qadâ': performance, after its due time is over, of an **'ibâda** which has not been performed at its due time.

qibla: the direction turned towards during worshipping (in Islam, toward the **Ka'ba**).

qiyâs (al-fuqahâ'): (conclusion drawn by a **mujtahid** through) likening or comparing a matter not clearly stated in the **Nass** and **ijmâ'** to a similar one stated clearly; **ijtihâd.**

qutb al-'ârifîn: a **Walî** of the highest degree.

Rabb: **Allâhu ta'âlâ**, the Creator and "Trainer."

Ramadân: the sacred month in the Muslim calendar.

rasûl: (pl. **rusul**), Messenger, Prophet; (**Rasûl-Allâh**), Muhammad, the Prophet of **Allâhu ta'âlâ**.

riyâda: not to do what the **nafs** likes; austerity.

Sahâba: the community of those who believed and saw a prophet; **as-Sahâbat al-kirâm**, the Companions of **Rasûlullah.**

salâm: i) greeting, peace, good wish; ii) the phrase "Assalâmu 'alaikum wa rahmatullah" said at the end of **salât.**

sâlih: (pl. **sulahâ'**) one who is pious and abstains from sins.

Shâfi'î: (a member) of the **madhhab** founded by al-Imâm ash-Shâfi'î.

Shaikh al-Islâm: Head of the Islamic Affairs Office.

Siddîq: one faithfully loyal to the Prophet; a **Walî** of highest status.

sûfî: muttasawwif, one who was trained and has become perfect on the way of **tasawwuf.**

suhba: companionship; company of a prophet or a **Walî.**

sulahâ': pl. of **sâlih.**

sunna: (act, thing) that, though not commanded by **Allâhu ta'âlâ**, done and liked by the Prophet as an **'ibâda** (there is **thawâb** if done, but not sinful 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 the **Qur'ân al-kerîm**) the **Hadîth ash-sherîf**; iii) **fiqh**, Islam.

sûra(t): a chapter of **al-Qur'ân al-kerîm**.

taqwâ: fearing **Allâhu ta'âlâ**; abstention from **harâms**.

tasawwuf: knowledge and (after adapting oneself to **fiqh**) practice of the manners of the Prophet which strengthens **îmân**, makes the practice of **fiqh** easy and provides one to attain **ma'rifa**.

tawâf: the **'ibâda** of going round the **Ka'bâ** in Mekka during **hajj**.

tawba: repentance.

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

'ulamâ': pl. of **'âlim**.

umma: the **Umma**, the Muslim umma.

wahî: the knowledge revealed to the Prophet from **Allâhu ta'âlâ**.

wâjib: (act, thing) never omitted by the Prophet, so almost as compulsory as **fard** and not to be omitted; **al-Wâjib**, **Wâjib al-wujûd**: Being whose existence is indispensable and nonexistence is impossible.

Walî: (pl. **Awliyâ'**) one who is loved and protected by **Allâhu ta'âlâ**.

Wilâya: the state of being a **Walî**.

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

A'ûdhu billah-imin-esh-shaytân-ir-rajîm
Bi-s-mi-llâh-ir-Rahmân-ir-Rahîm

Resûlullah 'sall-Allâhu 'alaihi wa sallam' stated: **“When fasâd (mischief, instigation, disunion, tumult) runs rife among my Ummat (Muslims), a person who abides by my Sunnat will acquire blessings equal to the amount deserved by a hundred martyrs.”** Scholars affiliated with any one of the four Madhhabs, (which are, namely, Hanafî, Mâlikî, Shâfi'î and Hanbalî,) are called **Scholars of Ahl as-Sunna**. The leader of the scholars of Ahl as-Sunna is al-Imâm al-a'zam Abû Hanîfa. These scholars recorded what they had heard from the Sahâba-i-kirâm, who, in their turn, had told them what they had heard from the Messenger of Allah 'sall-Allâhu 'alaihi wa sallam'.

The earth is populated by three groups of people today:

1– Disbelievers. These people say that they are not Muslims. Jews and Christians are in this group.

2– The Sunnî Muslims. These people exist with an ever-increasing population in every country.

3– (Hypocrites called) Munâfiqs. They say that they are Muslims. With respect to îmân and some acts of worship, they are not comparable to the Ahl as-Sunnat. They are not true Muslims.

Our Prophet ‘sall-Allâhu ‘alaihi wa sallam’ stated, **“A person whom Allâhu ta’âlâ loves very much is one who learns his religion and teaches it to others. Learn your religion from the mouths of Islamic scholars!”**

A person who cannot find a true scholar must learn by reading books written by the scholars of Ahl as-sunna, and try hard to spread these books. A Muslim who has ‘ilm (knowledge), ‘amal (practising what one knows; obeying Islam’s commandments and prohibitions), and ikhlâs (doing everything only to please Allâhu ta’âlâ) is called an **Islamic scholar**. A person who represents himself as an Islamic scholar though he lacks any one of these qualifications is called an ‘evil religious scholar’, or an ‘impostor’. An Islamic scholar is a guard who protects Islam. An impostor is Satan’s accomplice.**[1]**

[1] Knowledge that is acquired not for the purpose of practising it with ikhlâs, will not be beneficial. Please see the 366th and 367th pages of the first volume of **Hadîqa**, and also the 36th and the 40th and the 59th letters in the first volume of **Maktûbât**. (The English versions of these letters exist in the 16th and the 25th and the 28th chapters, respectively, of the second fascicle of **Endless Bliss**).