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Advice for the Muslim

Hüseyn Hilmi Işık

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Hakîkat Kitâbevi
Darüşşefeka Cad. 53/A P.K.: 35
34083 Fatih-ISTANBUL/TURKEY
Tel: 90.212.523 4556–532 5843 Fax: 90.212.523 3693
http://www.hakikatkitabevi.com
e-mail: info@hakikatkitabevi.com
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The following poem is the translation of a part of the Persian **Dîwân** by Mawlânâ Diyâ' ad-dîn Khâlid al-Baghdadî (qaddas-Allâhu ta'âlâ sirrah al-'azîz).

OH WHAT A PITY!

I've idled my life away, oh what a pity!
Never thought of the Morrow, oh what a pity!

I've set the building in the air so foolishly,
My faith on weak foundation, oh what a pity!

I've gone too far saying His Mercy is endless,
Forgotten His Name "Qahhâr," oh what a pity!

I've dived into sins and never done any good,
Why gone astray the right path, oh what a pity!

I've struggled to win the world and worldly virtue,
And missed the endless blessings, oh what a pity!

The road is rough and dark, the Devil leads the way,
Sins are heavy, I weep all day, oh what a pity!

Without a single virtue to appear in my deed-book,
How will this Khâlid be saved, oh what a pity!

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Bismi'llâhi 'r-Rahmâni 'r-Rahîm

PREFACE

Allâhu ta'âlâ, pitying all the people in the world, creates and sends useful things to them. In the next world, favouring whomever He wishes of those guilty Muslims who are to go to Hell, He will forgive them and put them into Paradise. He alone is the **One who creates** every living creature, keeps all beings in existence every moment and who protects all against fear and horror. Trusting ourselves to the honourable name of Allâhu ta'âlâ, we begin to write this book.

Infinite thanks be to Allâhu ta'âlâ! Peace and blessings be on His most beloved Prophet, Muhammad ('alaihi 's-salâm)! Auspicious prayers be for the pure Ahl al-Bait and for each of the just, faithful Companions, as-Sahâbat al-kirâm (radî-Allâhu ta'âlâ 'anhum ajma'în), of that exalted Prophet!

Allâhu ta'âlâ is Rabb al-'âlamîn. He created every kind of living and non-living thing as orderly, well-calculated and beneficial. With His attributes Khâliq, Bârî, Musawwir, Badî' and Hakîm, He created all beings in perfect order and very beautiful. He set relations between them so that they would be orderly and beautiful. He made them reasons, means, and causes for one another so that they would be existent and go on existing. We give names, such as natural events, physical or chemical laws, astronomical formulae and physiological processes to these relations and their being causes of one another. Science is the research into the design, calculations, interactions and relations between the beings created by Allâhu ta'âlâ, and thereafter making use of them.

Allâhu ta'âlâ willed every being to be orderly and well-calculated and created as He willed. He made substances, power and energy causes and means for His creating. Allâhu ta'âlâ willed the life of human beings to be in order and beneficial, too, and He made the willpower of mankind the reason and means for

this. When man wants to do something, Allâhu ta'âlâ creates it if He wills. Men have to wish good, right and useful things so that their individual, private and social life may be in harmony. Allâhu ta'âlâ endowed wisdom **('aql)** on them so that their wishes would be good. Wisdom is a power which distinguishes good from evil. As human beings need many things and have to get what they need, the force called **"nafs"** in man, while striving to acquire them, misleads wisdom. It makes anything desired look beautiful to wisdom, even if it is harmful.

Allâhu ta'âlâ, pitying His servants, sent the knowledge called "dîn" (religion) by means of an angel to selected men called "prophets" ('alaihimu 's-salawâtu wa 't-taslîmât). Prophets taught it to human beings. The Dîn, Islam, preached by the Prophet Muhammad ('alaihi 's-salâm) distinguishes between good and evil, beneficial and harmful, which anyone may come across anywhere and orders us to do what is beneficial.

Still the nafs deceives men and does not want to obey Islamic knowledge. It even tends to change and distort it and the essentials of faith which are to be believed. Allâhu ta'âlâ's Prophet, Muhammad ('alaihi 's-salâm), foretold that mankind, following their nafs, would attempt to change Islam. He said, **"My umma will divide into seventy-three groups; only one of them will go to Paradise."** The seventy-two groups which, as it had been declared, would go to Hell because of their heretical beliefs, did come into being. These seventy-two groups are not disbelievers for their erroneous understanding of the ambiguous, obscure meanings of the Qur'ân al-karîm and the Hadîth ash-sharîf. But they will go to Hell because they changed Islam. They are called **ahl al-bid'a** or **dalâla,** that is, dissenters. The dissenters, because they are Muslims, will later be taken out from Hell and will go to Paradise. Besides them, there are those who are nominally Muslims, but change Islam according to their corrupt knowledge and short sight, thus going out of Islam. They will remain in Hell eternally. They are zindîqs and reformers.

Today, the lâ-madhhabî people, by spending millions and millions of dollars, have been striving to disseminate their heretical beliefs in every country. It is seen with regret that most of the ignorant of Islam, with a desire for much money, or being deceived, have gone into this distorted heretical path, departing from the right path shown by the 'ulamâ' (scholars) of Ahl as-Sunna. They have been struggling to cast aspersions upon the books by the scholars of Ahl as-Sunna. It therefore became an

obligation to explain the evil beliefs unconformable to Ahl as-Sunna as held by the Wahhâbîs, a group of the lâ-madhhabî, in a separate book with documents and to explain the oppression and persecution directed towards Muslims by these cruel, ignorant people. Hence, it became necessary for Muslims to see this terrifying danger and to protect themselves from being taken in by false, deceitful words and writings.

A man named Muhammad ibn'Abd-ul-Wahhâb wrote a booklet entitled **Kitâb at-tawhîd.** Although his grandson Sulaimân ibn 'Abdullâh had started expounding this booklet, he died when Ibrâhîm Pasha went to Dar'iyya and punished them in 1233 A.H. (1817). His second grandson, 'Abd ar-Rahmân ibn Hasan, expounded it in a book entitled **Fat'h al-majîd.** Later on he prepared a second book, **Qurrat al-'uyûn,** abridging his former commentary. In the seventh edition of the commentary published with additions by a Wahhâbî named Muhammad Hâmid in 1377 A.H. (1957), the âyats which descended about kâfirs and many hadîths were written to delude Muslims, and wrong, distorted meanings were extracted from them to attack Ahl as-Sunna, the true Muslims, and to call those pure Muslims "kâfirs." On many pages of this book, he spits fire, calling the Shî'ites "damned polytheists." He takes most of this commentary from Ibn Taimiyya and his student Ibn al-Qayyim al-Jawziyya and his grandson Ahmad ibn 'Abd al-Halîm, for whom he says "Radî-Allâhu 'Anh." "'allâma" and "Shaykh al-Islâm, Abu 'l-'Abbâs." respectively.

We came by a small Wahhâbite book entitled **Jewâb-i Nu'mân** in Turkish while preparing this book. It was reprinted for the second time in Damascus in 1385 A.H. (1965) and was being distributed free of charge, deluding the Turkish pilgrims to mislead them away from the path of Ahl as-Sunna. By Allâhu ta'âlâ's benevolence and favour, it fell to our lot to write documented correct answers to the heretical and false statements in that book, too.

The book **Advice for the Muslim** consists of two parts. In the first part, statements from the books **Fat'h al-majîd** and **Jewâb-i Nu'mân** are quoted and answers from the books of Islamic scholars (rahimahum-Allâhu ta'âlâ) are given in thirty-five articles.

The second part deals with how the Wahhâbîs came forth, how they spread out, how those ignorant and brutal people who infiltrated into the Wahhâbîs to obtain wealth and power

massacred Muslims and destroyed their possessions, how they brutally attacked Muslim countries, how they were punished by the Ottoman State, and how they established a new state after the First World War.

May Allâhu ta'âlâ protect Muslims from catching the pestilence of Wahhâbism and Shî'ism! May He redeem the unlucky people who have slipped into these paths from this perdition! Âmin.

In the text, the interpreted âyats of the Qur'ân al-karîm are given as ma'âl sharîf (meaning concluded by the mufassirs), which may or may not be the same as what Allâhu ta'âlâ meant in the âyat. A glossary of Arabic and other non-English terms foreign to the English reader is appended.

Mîlâdî	Hijrî Shamsî	Hijrî Qamarî
2001	1380	1422

Publisher's Note:

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

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

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[1] Translated, for the most part, from Ayyûb Sabrî Pasha's Turkish work **Mir'ât al-Haramain;** 5 volumes, Matba'a-i Bahriye, Istanbul, 1301-1306 A.H.

PART ONE

THE BELIEFS OF THE WAHHÂBÎS AND THEIR REFUTATION BY THE SCHOLARS OF AHL AS-SUNNA

Al-hamdu li'llâh (Infinite thanks be to Allâhu ta'âlâ)! If any person thanks anybody in any manner for anything at any place at any time, this thanking will have been done for Allâhu ta'âlâ, for always He is the One who creates, trains and grows everything, who has every favour done and who sends every goodness. He alone is the possessor of strength and power. Unless He reminds, nobody wills or desires to do goodness or evil. After man's willing (proposing), unless He wills (disposes) and gives strength and opportunity, nobody can do a bit of favour or evil to anybody. Everything which man wants happens when He also wills, decrees it. Only what He decrees happens. He reminds us of doing good or evil through various means. He neither wills nor creates evil when His human servants, whom He pities, wish to do it. He wills and creates when they wish goodness. Always goodness arises from such people. Also, He wills to create the evil wishes of His enemies with whom He is angry. Since these evil people do not wish to do goodness, only evil arise from them. This means to say that all men are tools, means. They are like the pen in a writer's hand. Only, with their irâdat juz'iyya (partial free will) that has been endowed on them, those who want goodness to be created will receive thawâb (reward). The ones who want evil to be created will gain sins. Therefore, we should always want Him to create goodness. We should learn what is beneficial. We have to know what is good and what is evil by reading the books by the scholars of Ahl as-Sunna (rahimahum-Allâhu ta'âlâ), who are the sources of goodness. The scholars of Ahl as-Sunna prove, with documents, that Wahhâbism is an erroneous path. We will explain thirty-five of these documents in the first part of our book.

1 - On page 75 of the Wahhâbite book **Fat'h al-majîd,** it is written:

"Abd al-Wahhâb ash-Sha'rânî's books and 'Abd al-'Azîz Dabbâgh's book **Ibrîz** and Ahmad at-Tijânî's books are full of

shirk [polytheism] that Abu Jahl and the like could not have conceived."

Ahmat at-Tijânî (rahmat-Allâhi ta'âlâ 'alaih, may Allâhu ta'âlâ bless him), who was born in Algeria in 1150 A.H. (1737) and died in Morrocco in 1230 (1815), was the rehber (guide, leader) of the Tijâniyya way, which was a branch of Khalwatiyya. The book **Jawâhir al-ma'ânî fî faid-i Shaykh Tijânî** written about this way is famous.

The Wahhâbî, too, writes that the superior ones among men, that is, the prophets (salawât-Allâhi ta'âlâ wa taslîmâtuhu 'Alaihim ajma'în) are higher than the superior angels and believes in angels' power and effect, but does not believe that Allâhu ta'âlâ has given the power of disposition and effectiveness to His awliyâ' (rahimahum-Allâhu ta'âlâ) as a karâma, and calls the people who believe so "mushriks" (polytheists). The scholars of Ahl as-Sunna (rahimahum-Allâhu ta'âlâ), as a karâma, realizing even then, refuted them years beforehand. Muhyiddîn ibn al-'Arabî, Sadr ad-dîn al-Qonawî, Jalâl ad-dîn Rûmî and Sayyid Ahmad al-Badawî and the aforementioned awliyâ (rahimahum-Allâhu ta'âlâ) were the leading ones who, as a karâma, foretold these things. This is the reason why the Wahhâbîs do not like these awliyâ'.

Hadrat al-Imâm ar-Rabbânî Ahmad al-Fârûqî as-Sirhindî (quddisa sirruh) wrote in the fiftieth letter of the second volume of his **Maktûbât:**

"Islam has a surface and a real, inner essence. The surface of Islam is firstly to believe and then to obey the orders and prohibitions of Allâhu ta'âlâ. The nafs al-ammâra (the headstrong, unregenerate self) of a person who has attained the surface of Islam is in denial and disobedience. The belief (îmân) of this person is on the surface of belief. The salât he performs is the appearance of salât. His fast and other kinds of worship ('ibâda) are also of that grade. The reason is that the basis of the existence of man is the nafs al-ammâra. When he says 'I,' he refers to his nafs. So his nafs has not attained îmân, has not believed. Could the belief and worship of such people be real and right? Since Allâhu ta'âlâ is very merciful, He accepts the attainment of the façade. He announces the good news that He will put into Paradise those with whom He is pleased. It is a great benevolence of His that He accepts the belief of the heart and does not lay down a condition that the nafs also should believe. However, there are the surface and also the real essence of the blessings of

Paradise. Those who attain the surface of Islam will get a share from what is the façade of Paradise, and those who attain the reality of Islam in this world will get the reality of Paradise. Both the one who attains the façade and the one who attains the reality of Islam will eat the same fruit of Paradise, but each will get a different taste. Rasûlulâh's (sall-Allâhu ta'âlâ 'alaihi wa sallam) blessed wives (radî-Allâhu ta'âlâ 'anhunna) will be with him in Paradise and eat the same fruit, but the taste they will get will be different. If it would not be different, then these blessed wives should have necessarily been higher than all human beings, and, since a wife will be with her husband in Paradise, the wife of every superior person should have been superior like him.

"The one who attains the surface of Islam, if he obeys it, will be saved in the next world. In other words, he has attained the status of common wilâya, that is, the pleasure and love of Allâhu ta'âlâ. The one who has been honored with this status is the one who can join the way of tasawwuf and reach the special wilâya called **"Wilâyat khâssa."** He can make his nafs ammâra develop into an-nafs al-mutma'inna (the tranquil self). It should be known for certain that, in order to make progress in this wilâya, or in the reality of Islam, the surface of Islam should not be abandoned.

"It is the very frequent dhikr of Allâhu ta'âlâ's Name that makes one progress on the way of tasawwuf. The dhikr, too, is an 'ibâda ordered in the religion of Islam. It is commended and ordered in âyats and hadîths. It is essential to avoid the prohibitions of Islam to make progress on the way of tasawwuf. Performing the fard (those kinds of worship ordered in the Qur'ân al-karîm) enables one to make progress on this way. It is an order of Islam, too, that one should look for a rehber who knows tasawwuf and who is able to guide the sâlik (wayfarer). It is declared in the thirty-eighth âyat of Sûrat al-Mâ'ida, **'Look for a wasîla to approach Him.'**[1] Both the surface and the real essence of Islam are necessary for winning the approval of Allâhu ta'âlâ, because all the excellences of wilâya can be attained by obeying the surface of Islam. And the excellences of prophethood (nubuwwa) are the fruits of the reality of Islam.

"The way leading to wilâya is tasawwuf. It is necessary to extract from the heart the love for everything except Allâhu ta'âlâ to make progress on the way of tasawwuf. If the heart

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[1] In the 18th article on page 82, it is clearly explained that a perfect guide is a wasîla.

becomes oblivious of everything by the benevolence of Allâhu ta'âlâ, **fanâ'** results, and the **sair-i ila'llâh** is completed. Then the journey called **'sair-i fi 'illâh'** begins, at the end of which occurs the desired status of baqâ'. Thus the reality of Islam is attained. The noble person who attains this status is called **'walî,'** which means the person whom Allahu ta'âlâ is pleased with and loves. **An-nafs al-ammâra** becomes mutma'inna (tranquil, subdued) at this stage. The nafs gives up kufr and resigns itself to the qadâ' and qadar of Allâhu ta'âlâ and pleases Him. It begins to comprehend itself. It gets redeemed from the illness of haughtiness and arrogance. Most of the superiors of tasawwuf said that the nafs could not become free of disobedience to Allâhu ta'âlâ even after attaining tranquillity. Rasûlullâh (sall-Allâhu ta'âlâ 'alaihi wa sallam) said on his return from a ghazâ, **'We return from the small jihâd. We begin the great jihâd.'** The 'great jihâd' has been interpreted as jihâd against an-nafs al-ammâra. This faqîr, myself [al-Imâm ar-Rabbânî], does not take it in that sense. I say no disobedience or evil is left when the nafs attains tranquillity. The nafs, too, like the heart, forgets everything, sees nothing but Allâhu ta'âlâ. It becomes indifferent to position, rank, property and even to their sweet and sour tastes. It has been crushed and has become sort of nonexistent. It has sacrificed itself for Allâhu ta'âlâ. The **'great jihâd'** mentioned in the hadîth sharîf is probably the jihâd against the physical, chemical and biologoical desires of the substances constituting the body. Both shahwa, that is, lust or violent desire, and ghadab, that is, fright or scrupple, are material passions. Animals do not have nafs, but these malignant inclinations exist in animals, too. It is due to the properties of substances in the body that animals have lust, anger and inordinate inclinations [all called natural inclinations or instincts]. Human beings should perform jihâd against these inclinations. The tranquillity of the nafs does not rescue man from these evils. Jihâd against them is very beneficial. It helps the purification of the body.

"Al-Islâm al-haqîqî (the Real Islam) falls to one's lot when one's nafs gets subdued. Then real îmân is attained. Any kind of worship performed is real: salât, fast and hajj are all in their real value.

"As it is seen, tasawwuf (or 'way') or haqîqa (reality) is the passage between the surface and the inner part of Islam. The one who has not attained **Wilâyat khâssa** cannot get redeemed from being a metaphoric Muslim, cannot attain the Real Islam.

"The one who has attained the reality of Islam and has been honored with the Real Islam begins to take shares from the excellences of prophethood. He becomes an object of the good news declared in the hadîth, **'The Ulamâ' are the Prophets' heirs.'** The excellences of prophethood are the fruits of the reality of Islam as the excellences of wilâya are the fruits of the surface of Islam. The excellences of wilâya are the appearances of the excellences of prophethood.

"The difference between the surface and the reality of Islam, consequently, arises from the nafs. And the difference between the excellences of wilâya and those of prophethood comes from the substances in the body. In the excellences of wilâya, substances obey what their physical, chemical and biological properties dictate; extra energy causes excessiveness, and substances long for food. For obtaining these needs, insolent absurdities are committed. In the excellences of prophethood, such absurdities come to an end. In the hadîth ash-sharîf, **'My devil became Muslim,'** probably this state of consciousness is expressed, for there is a devil in man as there is one outside of him. Excess energy leads man astray and makes him arrogant, and this is the worst of the bad habits. By getting rid of these evils, nafs becomes Muslim. In the excellences of prophethood, there is belief both by heart and by nafs, and also regularity and equilibrium of the substances present in the body. It is after the establishment of the equilibrium of matter and energy in the body that nafs gets subdued completely. After tranquillity, it cannot return to malignity. All these superior qualities are based on Islam. A tree cannot be without roots no matter how much it branches out or how fruitful it is. Obedience to Allâhu ta'âlâ's orders and prohibitions is essential in every excellence."

It is seen that the author of the book, because he knows nothing of tasawwuf, maligns the awliyâ' (qaddas-Allâhu ta'âlâ asrârahum al-'azîz) and thinks that they are outside of Islam.

2 - On the 48th and 348th pages of the Wahhâbite book, it is written:

"Deeds, 'ibâdât, are included in îmân. Îmân of a non-worshipper fades away. Îmân may increase or decrease. Ash-Shafi'î, Ahmad and others said so unanimously."

It is of îmân to believe that 'ibâda is a duty. Believing and performing are two different concepts that should not be confused with each other. Anyone who, though he has believed but because he is lazy, does not practise his beliefs does not become a

disbeliever. The author of the book, unable to understand this, accuses millions of Muslims of disbelief. Although anyone who calls a Muslim "kâfir" (disbeliever) becomes a kâfir himself, those who say so with a ta'wîl do not become kâfirs.

The forty-third verse of the famous book **Qasîdat al-Amâlî**[1] says, "The fard 'ibâdât are not included in îmân." Hadrat al-Imâm al-a'zam Abu Hanîfa declared that deeds were not a part of îmân. 'Îmân' means 'belief.' There is neither paucity nor plentifulness in believing. If 'ibâdât were of îmân, îmân would increase or decrease. The belief will not be accepted after the curtain rises up from in front of the eyes and the torture is seen [at the moment one dies]. Those who pass away with îmân at that moment, when 'ibâdât cannot be performed, believe only by heart. And this is called "îmân" in the âyat. In many âyats, those who have îmân are ordered to perform 'ibâdât. Therefore, belief is separate from 'ibâdât. Furthermore, the Qur'ânic phrase **"Those who believe and those who do pious deeds"** shows that 'ibâdât and îmân are distinct. The âyat al-karîma, **"Those who, being believers, do pious deeds..."** shows clearly that deeds are separate from belief. For, stipulation must be different from what (who) is stipulated. It was said unanimously that anyone who, just after becoming a believer, died and found no time to perform any 'ibâda was a believer. It is declared in the Hadîth al-Jibrîl that îmân is only belief.

Imâm Ahmad, al-Imâm ash-Shâfi'î, many scholars of hadîth and Ash'arîs (rahimahum-Allâhu ta'âlâ) and the Mu'tazîla said that 'ibâda was of îmân, and îmân would increase and decrease, and that if îmân and 'ibâda were separate from each other, the îmân of the prophets ('alaihimu 's-salawâtu wa 't-taslîmât) and that of sinners should be the same. They said that the âyat, **"Their îmân increases when they hear My âyats,"** and the hadîth, **"Îmân, when it increases, takes its possessor to Paradise, and it takes him to Hell when it decreases,"** meant that îmân would increase and decrease. Long before, al-Imâm al-a'zam (rahmat-Allâhi ta'âlâ 'alaih) had given information as an answer to them. He had said that the 'increase' of îmân means its 'lasting, longevity.' Imâm Mâlik (rahmat-Allâhi ta'âlâ 'alaih) also said so. Plentifulness of îmân means the increase of the number of the things to be believed. The as-Sahâbat al-kirâm, for instance,

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[1] **Nuhbat al-la'âlî,** a very valuable Arabic annotation of this qasîda, was published in Istanbul in 1975.

formerly had a few things to believe, and, as new orders descended, their îmân increased. The increase of îmân means the augmentation of nûr (spiritual light) in the heart. This brilliance increases by performing 'ibâdât and decreases by committing sins. Further information can be found in the book **Sharh-i Mawâqif** and **Jawharat at-tawhîd.**

On page 91 of the Wahhâbite book, it is said:

"A sahâbî did not give up drinking wine. He was punished with a penalty of flogging called 'hadd.' When a few sahâbîs cursed him, Rasûlullâh declared, '**Do not call down curses upon him! For he loves Allâhu ta'âlâ and His Rasûl.**' "

He, too, confirms that a Muslim who commits sins does not become a kâfir. This hadîth sharîf refutes the Wahhabîs' saying that Muslims who commit grave sins or who do not perform the fard would become disbelievers. Also it proves that the hadîth ash-sharîf **"He who has îmân does not commit zinâ** (adultery or fornication). **He does not steal,"** refers not to îmân itself but to its maturity.

'Abd al-Ghanî an-Nabulusî, while explaining the writings of 'Allâma al-Birgiwî (rahimahumallâhu ta'âlâ) wrote on the 281st and following pages of his book **Al-hadîqa:**

"**Îmân** is the belief by the heart in and confirmation by the tongue of the knowledge Muhammad ('alaihi's-salâm) revealed from Allâhu ta'âlâ. It is not necessary to study or to understand every piece of this knowledge. The Mu'tazila group said it was necessary to believe after understanding. 'Aynî (rahimah-Allâhu ta'âlâ), in the commentary on the **Sahîh** of al-Bukhârî, said that muhaqqiqîn or the most profound 'ulamâ,' for example, Abu 'l-Hasan al-Ash'arî, Qâdî 'Abd al-Jabbâr al-Hamadânî al-Mu'tazilî, Ustâdh Abu 'l-Is'haq Ibrâhim al-Isfarâini, Husain ibn Fadl and many others had said, 'Îmân is the belief accepted by the heart in the facts that were declared clearly. It is not îmân to say it with the tongue or to perform 'ibâdât.' Sa'd ad-dîn at-Taftazânî (rahimah-Allâhu ta'âlâ), too, wrote this in his **Sharh-i 'aqâ'id** and reported that 'ulamâ' like Shams al-a'imma and Fakhr al-Islâm 'Alî al-Pazdawî (rahimahumallâhu ta'âlâ) said it was necessary to confirm it with the tongue. The revelation with the tongue of the îmân in the heart is necessary for the reason that it will help Muslims to recognize one another. The Muslim who does not say he is a believer is a believer, too. Most 'ulamâ', for example, al-Imâm al-a'zam Abu Hanîfa (rahimah-Allâhu ta'âlâ), said that deeds or worship were not included in îmân. Though

Imâm 'Alî (radî-Allâhu 'anh) and al-Imâm Ash-Shafi'î (rahimah-Allâhu ta'âlâ) said that îmân was to believe and to confirm it with the tongue and to perform 'ibâdât, they, in fact, meant the perfection, maturity of îmân. It was a unanimous declaration that the one who said that he had îmân in his heart was a mu'min (believer). Rukn ad-dîn Abu Bakr Muhammad al-Kirmânî, in the commentary on the **Sahîh** of Al-Bukhârî, said, 'If 'ibâdât had been considered to be a part of îmân, then îmân would have increased or decreased. However, îmân of the heart neither increases nor decreases. A belief that would increase or decrease would not be îmân but doubt, misgiving.' Imâm Muhyiddîn Yahyâ an-Nawawî (rahimah-Allâhu ta'âlâ) said, 'Îmân increases by studying and understanding the reasons of the facts to be believed. Abu Bakr as-Siddîq's (radî-Allâhu ta'âlâ 'anh) îmân is not the same as the îmân of any other person.' This statement points to the strength or weakness of îmân; it does not mean that îmân itself increases or decreases. It is likened to the similarity between sick and healthy persons: they are not equally strong, but both are human beings and their being human neither increases nor decreases. Hadrat al-Imâm al-a'zam Abu Hanîfa explained the âyats and hadîths about the attributes of îmân as follows: 'As-Sahâbat al-kirâm (radî-Allâhu ta'âlâ 'anhum ajma'în), when they embraced Islam, believed everything as a whole. Later many new things became fard in the course of time. They believed these orders one by one. Thus their belief increased gradually. This is true only for the as-Sahâbat al-kirâm. The increase of îmân cannot be thought of for Muslims who came after them.' Sa'd ad-dîn at-Taftâzânî (rahimah-Allâhu ta'âlâ) wrote in his **Sharh-i 'aqâ'id,** "Those who know summarily should believe summarily, and it is necessary for those who know the details profoundly to believe accordingly. The îmân of the latter is certainly greater than that of the former. But the îmân of the former is complete, too. Their belief is not defective."

'Abd al-Ghanî an-Nabulusî (rahimah-Allâhu ta'âlâ) summarizes: "In short, not îmân itself but its firmness increases or decreases. Or, the increase or decrase in îmân means its perfection or value. And so have been interpreted the âyats and hadîths about the attributes of îmân. Since this is a subject on which ijtihâd may be employed, various interpretations have been made. None of the commentators have censured the other." But the Wahhâbî writer says "disbeliever" or "polytheist" about the one who believes in 'ibâdât but, out of laziness, does not

perform them. Muhammad al-Hâdîmî (rahimah-Allâhu ta'âlâ), in his book **Barîqa,** wrote:

"Îmân does not include 'ibâdât. Hadrat Jalâl ad-dîn ad-Dawânî (rahimah-Allâhu ta'âlâ) said, 'The Mu'tazila considered 'ibâdât as part of îmân and said that those who did not perform 'ibâdat did not have îmân. 'Ibâdât make îmân mature and beautiful and are like the branches of a tree.' Al-Imâm al-a'zam Abu Hanîfa, Imâm Mâlik, Imâm Abu Bakr Ahmad ar-Râzî and many other profound scholars said that îmân neither increased by worshipping nor decreased by sinning, because 'îmân' meant 'thorough belief and, therefore, it neither increased nor decreased. The increase of îmân in the heart means the decrease of kufr, the opposite of belief, which is impossible. Al-Imâm ash-Shâfi'î and Abu 'l-Hasan al-Ash'arî (rahimahum-Allâhu ta'âlâ) said that îmân would increase or decrease. But it is explained in the book **Mawâqif** that they meant with this statement the increase or decrease of not îmân but the strength of îmân, for the Prophet's îmân and his umma's îmân are not the same; the îmân of the one who, with his reason and knowledge, has studied and then believed what he has heard is different from the îmân of one who just believes what he hears.[1] It is written in the Qur'ân al-karîm that the Prophet Ibrâhîm ('alaihi 's-salâm) wanted his heart to gain itmi'nân (tranquility) or yaqîn (certitude based on revelation). In his book **Fiqh-i akbar**[2], al-Imâm al-a'zam Abu Hanîfa (rahimah-Allâhu ta'âlâ) wrote, 'The îmân of the ones in heaven [angels] and on the earth [men and genies] does not become less or more in respect to the facts to be believed. Îmân increases or decreases in respect to itmi'nân or yaqîn. In other words, the strength of îmân increases or decreases. However, without any yaqîn or strength, it is not îmân.' "

Al-Imâm ar-Rabbânî Ahmad al-Fârûqî as-Sirhindî (rahimah-Allâhu ta'âlâ) wrote in the 266th letter in his book **Maktûbât:** "Since îmân is the affirmation and certitude in the heart, it neither increases nor decreases. Belief which increases or decreases is not called îmân but surmise. Îmân becomes brilliant, illuminated and shiny when one performs 'ibâdât and does the things Allâhu ta'âlâ likes. And it becomes dull and stained when

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[1] The îmân of a walî who has attained mukâshafa and mushâhada is not like that of a Wahhâbî who knows nothing of tasawwuf.

[2] **Al-qawl al-fasl,** a valuable Arabic annotation of **Fiqh-i akbar,** was published in Istanbul in 1975.

one commits sins. Then, increase or decrease is a change of illumination or brilliance due to deeds. There is not a decrease or increase in îmân itself. Some [who said that belief would increase or decrease] said that the glossy, shiny îmân was more than the dull îmân and regarded the dull îmân not to be îmân. They even considered the glossy îmân in some people as îmân but said it was less than the one in others as if the [two kinds of] îmân were like two mirrors with different grades of brilliance or gloss and the mirror reflecting clearer images due to its brilliance were 'greater' than the less brilliant one. Some others say that the two mirros are equivalent but their gloss and the images they reflect, that is, their properties, are different. Those who made the first type of comparison looked just on the external varnish but could not see the essence of the matter. The hadîth ash-sharîf, **'Abu Bakr's îmân is heavier than the total îmân of all my umma,'** is a comparison from the glossiness or brilliance viewpoint."

The Wahhâbite book quotes the hadîth ash-sharîf, **"A person's îmân is incomplete unless he loves me more than his children, his parents and everyone,"** and comments:

"Love is in the heart it is a function of the heart. Therefore, this hadîth shows that deeds and 'ibâdât are included in îmân and are requisites for îmân."

Love is not a function but an attribute of the heart. Even if we would accept that it is a function of the heart, it cannot be said that the work done by the body or organs is the work of the heart. The one who commits grave sins will be punished. The one who has them in his heart or intends to commit them will not be punished. The good deed of the heart is to believe, and its bad deed is to disbelieve or is being without a belief. Disbelief is not a deed of the body. Lying, for instance, is harâm (forbidden), and the one who lies does a bad deed, but he does not become a kâfir. He who approves of lying or does not believe that lying is harâm becomes a kâfir.

The Wahhâbî claims:

"Îmân becomes genuine by the belief and practice of the heart, by the confirmation of the tongue and by performing 'ibâdât. Ahl as-Sunna said so, too," but on page 339, he says,

"If one loves Allah, he has to love those who obey Him, His prophets, His pious servants and those whom Allah loves."

Then love for the awliyâ' (rahimahum-Allâhu ta'âlâ) is the sign of love for Allâhu ta'âlâ. Nothing should be said against those who

express their love for them. As the Wahhâbite book was compelled to write, it is forbidden and disbelief to love those whom Allâhu ta'âlâ does not love, and it is necessary and a sign of îmân to love those whom He loves. This is the very worship called **"al-hubbu fi 'llâh wa 'l-bughdu fi 'llâh,"** which was declared to be the most virtuous of all 'ibâdât. Disbelievers and polytheists love things other than Allâhu ta'âlâ. However, Muslims, because they love Allâhu ta'âlâ, love His prophets ('alaihimu 's-salâm) and awliyâ' (rahimahum-Allâhu ta'âlâ) whom He loves. The Wahhâbite book confuses these two kinds of love with each other. It takes the âyats condemning disbelievers' love as if they comprise Muslims' love.

Some of the **Khârijîs (Khawârij),** one of the seventy-two groups of bid'a, and the Wahhâbite book do not oppose the âyats and hadîths but misunderstand them by misinterpreting (ta'wîl) ambiguous and obscure nasses with unclear and uncertain meanings, and say that to do the fard and to refrain from the harâm are of îmân, that it is necessary not only to believe in the six principles of îmân but also to live up to Islam in order to be a mu'min (believer), and that anyone who does not carry out a fard or who commits a harâm becomes a kâfir. Out of this misunderstanding, they put the stamp of "kâfir" on Muslims. Whereas, what is of îmân is to believe that what is fard is fard and what is harâm is harâm. "Disbelief" and "belief without practice" are two distinct concepts. Because they confuse these two concepts with each other, they dissent from Ahl as-Sunna. Yet, they do not become disbelievers because of this belief. They become ahl al-bid'a, innovators in 'ibâdât. However, the ones who regard, without the ta'wil of nasses, those Muslims who do not perform 'ibâdât or who commit harâm as kâfirs become kâfirs themselves. In the Hadîth ash-sharîf, it was declared, **"Allâhu ta'âlâ fills with îmân the heart of the one who dislikes the innovator** [in 'ibâdât]. **The one who condemns the innovator** [in 'ibâdât] **will be blessed by Allâhu ta'âlâ against the fear of the Day of Resurrection."**

3 - The Wahhâbite book, quoting the âyats which declare that those who worship or make a mediator (wâsita) of anything besides Allâhu ta'âlâ are polytheists, comments,

The ones who verbally ask prophets or sâlih persons who are dead or far away for help become mushriks (polytheists) according to these âyats," (Pages 98, 104).

Muslims do not believe that awliyâ' (rahimahum-Allâhu

ta'âlâ) will do anything or help by themselves. We believe that Allâhu ta'âlâ, because He loves them very much, accepts their prayers and creates their wish for their sake. Worshipping a human being means to dissent from Islam by obeying him and to esteem his words as higher than the Book (the Qur'ân al-karîm) and the Sunna (the Hadîth ash-sharîf). Obeying the one who orders us to obey Islam is not so. Obeying him is obedience to Islam. 'Alî (radî-Allâhu 'anh) had an eye-ache during the Khaibar Battle. Rasûlullâh (sall-Allâhu ta'âlâ 'alaihi wa sallam) put his blessed saliva on his eyes and prayed. His eyes got well. Allâhu ta'âlâ bestowed recovery for love of the Prophet. This event is written in detail on page 91 of the Wahhâbite book where it also gives the references that the **Sahîhain** of al-Bûkhârî and Muslim narrated it.[1]

4 - It is written on page 108:

"Men of tasawwuf are in polytheism and disbelief. The murîd (disciple) worships his shaikh (guide). Ash-Sha'ranî's books are full of this kind of disbelief. They deify and worship the tombs of Husain, his father, his children and of ash-Shâfi'î, Abu Hanîfa and 'Abd al-Qâdir al-Jîlânî."

In the third part of the Persian book **Al-usûl al-arba'a fî tardîdi 'l-Wahhâbiyya**[2], it is written:

"Those who believe so claim that it is grave polytheism to call by name someone who is absent (ghâ'ib). In this context, they mean that if one calls even Rasûlulâh (sall-Allâhu ta'âlâ 'alaihi wa sallam), thinking that his blessed soul is present (hâdir), one becomes a polytheist. Ash-Shawkânî of Yemen, too, wrote in his **Durr an-nadîd,** 'It is kufr to esteem graves and to ask help [of the dead] by visiting graves.' And in his **Tat'hîr al-i'tiqâd,** he said, 'He who calls to the dead or the living absentees, whether they be angels, prophets or walîs, becomes a polytheist.' The lâ-madhhabî assert two different opinions on this subject: if one, without thinking that he [the Prophet] would hear but because he loves

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[1] See also the upcoming 18th article.

[2] Written in Persian in India in 1346 (1928) and published in Pakistan. The author, Hakîm al-Ummat Khwâja Muhammad Hasan Jan Sâhib, was a descendant of al-Imâm ar-Rabbânî (rahimah-Allâhu ta'âlâ). Second edition was produced in Istanbul, in 1395 (1975). The book **Tarîq an-najât** by the same author answers the bid'a groups. It is in Arabic and was published with its Urdu translation in Pakistan in 1350 and reproduced by photo-offset in Istanbul in 1396 (1976 A.D.).

him, says, 'Yâ Rasûl-Allâh!' he does not become a polytheist; if he says so with the belief that he will hear him, he becomes a disbeliever. We should ask these people who regard the actions of the Salaf as-sâlihîn (rahimahum-Allâhu ta'âlâ) as polytheism and Muslims as polytheists: what do you mean by 'ghâ'ib'? If you mean 'Anything we do not see is ghâ'ib,' it would be polytheism for you, too, to say 'Yâ Allâh!' In fact, you do not believe even the fact that Allâhu ta'âlâ will be seen in Paradise. If you mean 'Gha'ib means nonexistent,' how can you say 'nonexistent' for the souls of prophets ('alaihimu 's-salawâtu wa 't-taslîmat) and awliyâ' (rahimahum-Allâhu ta'âlâ)? We have already proven in the second part of our book that souls do exist. If you say, 'We believe in the existence, perception and conciousness of souls [that they hear and understand], but we do not believe that they possess tasarruf (ability to do, to act),' Allâhu ta'âlâ refutes these words in the fifth âyat of the Sûrat an-Nâzi'ât, **'I take an oath on those who do hard work.'** Many 'ulamâ' of tafsîr, for example, al-Baidâwî in his **Tafsîr** [and in its commentary by Shaikhzâda, in **Tafsîr-i 'Azîzî,** in the tafsîr **Rûh al-bayân** and in **Tafsîr-i Husainî**], wrote that this âyat declared that the souls of angels and walîs did work. The soul (rûh) is not material and, therefore, like angels and by the order and permission of Allâhu ta'âlâ, does work in this world. In various âyats of the Qur'ân al-karîm, angels are reported to be doing work, annihilating or acting as means in killing or bringing back to life. Satans and genies, too, do hard work easily. The Qur'ân al-karîm narrates the help done by genies for the Prophet Sulaimân ('alaihi 's-salâm), for example, in the thirteenth âyat of the Sûrat Saba', **'The genies did whatever he wanted - made a fortress, picture large cauldrons and** [earthenware] **pots** [so heavy] **that could not be lifted up.'** Genies, though they are not as perfect and as strong as angels and souls, can then do great work. There are many invisible things in this world which do work that cannot be managed by human power. For example, the air, which is very light and invisible, when it blows as a gale or whirlwind, uproots trees and demolishes buildings. [Electricity, atoms, laser rays and electromagnetic waves are able to produce tremendous work even though they are invisible to the eye even through the most powerful microscope.] We do not see the powers of the evil eye and magic or whitchraft and the like, but everybody has heard of their bewildering results. Allâhu ta'âlâ is no doubt the only doer of all that is done. But, because all these are the causes or means for Allâhu ta'âlâ's doing or creating, we

think that they do and say that they do. Since it is not polytheism or disbelief to say 'they do', why should it be polytheism to say, 'The souls of awliyâ' do'? As 'they' do work by Allâhu ta'âlâ's permission and with His creating, the souls of awliyâ', also do things by Allâhu ta'âlâ's permission and creating. If one says that it is polytheism to say 'they do', he, in fact, will have contradicted the Qur'ân al-karîm.

"If this person claims that the Qur'ân al-karîm says that the genies, satans, the air and magic are effective, and therefore it is permissible to say 'these do,' and that since the Qur'ân al-kerîm does not say that the souls of awliyâ' do such and such work, it is polytheism to ask anything from souls, we remind him of the above-quoted âyat karîma of the Sûrat an-Nâzi'ât. We have already told about the prayer said in a hadîth sharîf to the blind Muslim who wanted to gain his sight, and the prayer which is to be read when alone in the desert, and the command, **'While visiting graves, greet the dead!'** and the event narrated by 'Uthmân ibn Hunain (radî-Allâhu ta'âlâ 'anh) in the preceding article. All these and many other similar documents evidence that it is permissible to ask help of an absentee. But this person puts the stamp of da'îf or mawdû' to these mashhûr and sahîh hadîths, and does not even listen to the words of the scholars of Ahl as-Sunna and prominent leaders of tasawwuf, for he says that following any of the four madhhabs is polytheism and disbelief. For example, Ghulâm 'Alî Qusûrî wrote in his **Tahqîq al-kalâm:** 'Those who follow one of the four madhhabs or belong to the Qâdiriyya, Chishtiyya or Suhrawardiyya tarîqa are disbelievers, polytheists and ahl al-bid'a.' "[1]

5 - He quotes the hadîth ash-sharîf, **"The lives and property of those who say, 'Lâ ilâha illa'llâh,' and do not worship anything other than Allâhu ta'âlâ are haram,"** and says on page 111:

"Saying only the kalimat at-tawhîd cannot save one's blood and possessions. Those who worship tombs and the dead are in this group. They are worse than the pre-Islamic polytheists mentioned in the Qur'ân al-karîm."

Some people, putting forward the âyat, **"Kill polytheists wherever you find them,"** as a reason, want to kill Muslims and plunder their possessions. They quote the words of disbelief and polytheism of the Khurûfîs and of the ignoramuses and attack

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[1] Please see the 8th and 35th articles for further discussion.

tasawwuf and the superior authorities on tasawwuf. Quoting the hadîths condemning those who worship trees, stones or graves, they say that it is polytheism or disbelief to build tombs on graves and to visit graves.

It is certainly polytheism to regard a stone, a tree or an unknown grave as a means of blessing. But it is stupidity and ignorance to liken it to visiting the graves of the prophets (’alaihimu ’s-salawâtu wa ’t-taslîmât) and awliyâ’ (rahimahum-Allâhu ta’âlâ) with the intention of getting enlightenment and blessings through their baraka (holiness) from Allâhu ta’âlâ. Moreover, it is to set disunion among Muslims to accuse millions of Muslims -because of this- of disbelief and polytheism.

The profound scholar Sulaimân ibn ’Abd al-Wahhâb an-Najdî (rahimah-Allâhu ta’âlâ), the author of **As-sawâ’iq al-ilâhiyya fî ’r-raddi ’ala ’l-Wahhâbiyya**[1], was the brother of Muhammad ibn ’Abd al-Wahhâb, the founder of Wahhâbism. He proved with documents that the path opened in the name of **Wahhâbism** by his brother was heretical. He wrote on page 44 of his book:

“One of the documents showing that your path is heretical is the hadîth ash-sharîf written in **Sahîhain,** the two genuine hadîth books, one by al-Bukhârî and the other by Muslim. ’Uqba ibn Âmir (radî-Allâhu ’anh), the relater of the hadîth ash-sharîf, said, ‘Rasûlullâh (sall-Allâhu ta’âlâ ’alaihi wa sallam), ascended the minbar. It was the last time I saw him on the minbar. He declared: **“I do not fear whether you will become polytheists after I die. I fear that you, because of worldly interests, will kill one another and thus be destroyed like ancient tribes.” ’** Rasûlullâh (sall-Allâhu ta’âlâ ’alaihi wa sallam) foretold all that would happen to his umma till the Resurrection. This sahih hadîth states that his umma will never worship idols, that he was assured of it. This hadîth sharîf demolishes Wahhâbism by the roots, for the Wahhâbite book claims that the Ummat al-Muhammadiyya worship idols, that Muslim countries are full of idols, that tombs are idol-houses. It says that one also becomes a disbeliever by not believing that he who expects help or intercession at shrines is a disbeliever. However, Muslims have visited graves and asked the mediation and intercession of awliyâ’ for centuries. No Islamic scholars have called such Muslims

[1] First published by Nukhbat al-Akhbâr press in Baghdad in 1306 A.H. Second edition was produced by photo-offset in Istanbul, 1395 (1975).

polytheists; they regarded them as Muslims.

"**Question:** A hadîth sharîf says, **"Of all that will befall you, polytheism is the one I fear most."** What would you say about that?'

"**Answer:** It is inferred from other hadîths that this hadîth sharîf alludes to **shirk asghar** (venial polytheism, see below). All similar hadîths related by Shaddân ibn Aws, Abu Huraira and Mahmûd ibn Labîd (radî-Allâhu ta'âlâ 'anhum) state that Rasûlullâh (sall-Allâhu ta'âlâ 'alaihi wa sallam) feared that shirk asghar would be committed by his umma. It has happened as it was told in the hadîths, and many Muslims have fallen into shirk asghar. You confuse shirk asghar with **shirk akbar** (the greatest polytheism), thus accuse Muslims of disbelief and regard those believers who do not call Muslim 'disbelievers' as disbelievers."

On page 451 of the book **Al-hadîqa,** the hadîth sharîf, **"Oh Mankind! Avoid that very occult polytheism!"** is explained and remarked: "This kind of polytheism is to see the causes (sababs) only and not to think that Allâhu ta'âlâ creates. To believe that the causes create the work is to attribute them as partners to Allâhu ta'âlâ. It is called **shirk jalî** (open, apparent polytheism) to attribute things seen or thought as partners of Him. And it is **shirk khafî** (occult polytheism) to believe that things considered as causes by Islam, reason or customs create." Hadrat 'Abd al-Haqq ad-Dahlawî says on page fifty of his work **Ashî'at al-lama'ât,** "It is **shirk akbar** to worship idols. This is the kind of polytheism that causes kufr (disbelief). **Shirk asghar** is to perform rites and do goodness hypocritically. This minor polytheism does not make one a disbeliever." These two kinds of polytheism are of shirk jalî.

The above hadîth sharîf quoted from **Al-hadîqa** does not say that it is polytheism to ask something from souls and the dead. It means that it is polytheism to believe, while making use of the causes, that is, while asking something from human beings or using visible or invisible things, that the resultant work is done by the causes. It is polytheism, or the attribution of it as a partner to Allâhu ta'âlâ, to believe that a living or lifeless cause is able to create or do whatever he or it wishes; with such a belief in mind, to ask something from the cause means to worship it. To make use of a cause with the belief that not the cause but Allâhu ta'âlâ will create is not to worship it but to hold to it as a means. When Muslims want something from the living or the dead, from the present or the absent, they do not believe that their wish will be

granted by these things themselves. Holding to the causes, they expect their wish from Allâhu ta'âlâ and believe that He will create. Therefore, Muslims' asking something from souls and the dead does not mean that they worship them or regard them as beings to be worshipped. Allâhu ta'âlâ creates everything through a cause or means and commands us to hold fast to using causes. For this reason, we hold to the associated cause for attaining what we wish. Holding to the causes is neither polytheism nor a sin. Expecting from the causes is polytheism. It is shirk akbar to expect from them with the belief that they can create whatever wished, and it is shirk khafî to expect from them with the belief that they will create with the power given by Allâhu ta'âlâ. It is conformable to Islam to expect a wish not from the causes but from Allâhu ta'âlâ and to believe that not they but only Allâhu ta'âlâ will create. This is how Muslims request something of the dead and souls. Such lawful requesting is called **tawassul** or **istighâtha.**

To know whether a person who requests something from a dead or living person worships him or makes tawassul of him, we examine whether he does something unconformable to Islam when he requests. If he does, that is, if he commits a harâm or omits a fard with a view to pleasing him, it can be concluded that he worships him. As it is seen, the Wahhâbîs who, while requesting something from living people, act unconformably to Islam to please them become polytheists. However, those Muslims who make tawassul without doing anything unconformable to Islam carry out Allâhu ta'âlâ's command; that is, they hold to the causes. Of those who call these Muslims polytheists, the ones who do so without a ta'wîl become polytheists. If one does something unconformable to Islam to satisfy the desires of his nafs, he will have worshipped his nafs. However, our religion does not define worshipping one's nafs as polytheism; that is, it makes one not a disbeliever but a sinner.

6 - On page 142, he writes,

"The as-Sahâba and their successors did not intend to get blessings through anybody except the Prophet. No one can possess anything of the Prophet's attributes peculiar to him."

Here is another lie of the author. Hadrat 'Umar had gotten blessings through Hadrat 'Abbâs before he went out for the prayers for rain.[1] Islamic scholars wrote in detail the attributes

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[1] Please see the 24th article for the details of this event.

peculiar to Rasûlullah (sall-Allâhu ta'âlâ 'alaihi wa sallam). The translation of **Al-mawâhib al-laduniyya** is a good example. None of such books writes that the only one through whom one can get blessings is Rasûlullâh. Nor do they write that one cannot attain blessings through anyone else. They say that blessings can be attained through someone else too. It is a calumny about the Qur'ân al-karîm and the hadîth ash-sharîf to liken visiting -with the view of getting blessings- the graves of those whom Allâhu ta'âlâ loves to worshipping the idols at-Lât and al-'Uzzâ. It was declared in a hadîth sharîf, **"He who calumniates the Qur'ân al-karîm becomes a non-Muslim."** The Wahhâbîs, giving false meanings to âyats with ambiguous meanings, call Muslims "polytheists."

7 - On page 126, he says,

"It is seen that tasawwuf, at its early stage, was planned by Indian Jews. It was adopted from the ancient Greeks. For this reason, they [mutasawwifs] disunited and broke Muslims into groups."

Also Maudoodi, a Pakistani lâ-madhhabî, disseminates the above-quoted words in his book **The Revivalist Movement in Islam.** Heretical people, in order to attain their desires and selfish advantages, put on attire which is deemed valuable and virtuous in the society. It is not difficult for wise, learned people to recognize such corrupt men and to distinguish them from the good. But an ignorant person believes them and, regarding those who have put on the attire of mutasawwif as real sufists, thinks that the superiors of tasawwuf were also like these "false sufists" and attempts to blame the great authorities of tasawwuf. Muslims should be able to distinguish the truth from falsehood and should not blame the great men of tasawwuf.

Imâm Muhammad Ma'sûm al-Fârûqî (rahmat-Allâhi ta'âlâ 'alaih), who was a specialist in tasawwuf, great 'âlim and leader of the awliyâ' of his time, wrote in the fifty-ninth letter of the second volume of his **Maktûbât:**

"All the outward and spiritual perfections have been attained through Muhammad Rasûlullâh (sall-Allâhu ta'âlâ 'alaihi wa sallam). The orders and prohibitions, which are outward, have been transmitted to us through the books written by our a'immat al-madhhâhib. And the hidden knowledge pertaining to the heart and soul have been conducted through the great men of tasawwuf. It is written in the **Sahîh** of al-Bukhârî that Abu Huraira (radî-Allâhu ta'âlâ 'anh) said, 'I filled two cups from

Rasûlullâh (sall-Allâhu ta'âlâ 'alaihi wa sallam). I have explained the contents of one of them. You would kill me if I disclosed the other.' It is also written in the **Sahîh** of al-Bukhârî that when 'Umar (radî-Allâhu ta'âlâ 'anh) died, his son 'Abdullâh (radî-Allâhu ta'âlâ 'anh) said that nine-tenths of knowledge had died and, seeing that the listeners were confused, added that he meant not the knowledge of fiqh but the knowledge of knowing Allâhu ta'âlâ. All the paths of tasawwuf come from Rasûlullâh (sall-Allâhu ta'âlâ 'alaihi wa sallam). The superiors of tasawwuf have attained the ma'ârif emanating from the blessed heart of Rasûlullâh (sall-Allâhu ta'âlâ 'alaihi wa sallam) through their rehbers in every century. Tasawwuf was not made up by Jews or mutasawwifs. Indeed the terms **fanâ', baqâ', jadhba, sulûk** and **sair-i ilâ'llâh,** which were used for attainments on the way of tasawwuf, were first used by the great leaders of tasawwuf. It is written in **Nafâkhât** that Abu Sa'îd al-Harrâz (radî-Allâhu ta'âlâ 'anh) was the first one who used the terms **fanâ'** and **baqâ'.** Then ma'ârif of tasawwuf came from Rasûlullâh (sall-Allâhu ta'âlâ 'alaihi wa sallam). The names for these ma'ârif were given later. It is written in many books that, before he was notified of his Prophethood, he had performed dhikr by heart. Tawajjuh (thinking deeply) towards Allâhu ta'âlâ, the dhikrs of nafî (negation) and ithbât (affirmation) and murâqaba (mediation) existed during the time of Rasûlullâh (sall-Allâhu ta'âlâ 'alaihi wa sallam) and the as-Sahâbat al-kirâm (radî-Allâhu ta'âlâ 'anhum ajma'în), too. Although the above terms had not been heard from Rasûlullâh (sall-Allâhu ta'âlâ 'alaihi wa sallam), his frequent reticencies showed that he had those ahwâl (pl. of hâl, spiritual state). He declared, **'A little tafakkur is more beneficial than the 'ibâdât of a thousand years.' 'Tafakkur'** means '(exercise of) discarding absurd thoughts and meditating on the Reality.' Khidir ('alaihi 's-salâm) taught 'Abd al-Khâliq al-Ghunjdawânî (rahmat-Allâhi ta'âlâ 'alaih) that mutasawwifs should perform dhikr by repeating the kalimat at-tawhîd.

"**Question:** If the ma'ârif of tasawwuf had come from Rasûlullâh, there should not have been any differentiation. Contrarily, there are various branches of tasawwuf. Why are the ahwal and ma'ârif in each of them different?"

"**Answer:** This difference is due to the difference in men's abilities and the conditions they are in. For example, though there may be a specific remedy for a disease, the prognosis and

medical treatment varies with the patient. It is like the difference between photographs of a person taken by different photographers. Every perfection has been taken from Rasûlullâh (sall-Allâhu ta'âlâ 'alaihi wa sallam). There have been small differences due to power and manner of reception. Rasûlullâh (sall-Allâhu ta'âlâ 'alaihi wa sallam) taught the ma'ârif, secret sciences, to his companions in different degrees. As a matter of fact, he declared in a hadîth sharîf, **'Tell each person as much as he can understand!'** One day while he was imparting some subtle knowledge to Hadrat Abu Bakr, Hadrat 'Umar came in and Rasûlullâh changed his way of expression. When Hadrat 'Uthmân joined in, he did the same again. When Hadrat 'Alî came, he changed the way of his expression again. He spoke in different ways suitably with their talent and nature (radî-Allâhu ta'âlâ anhum ajma'în).

"All paths of tasawwuf originated from Hadrat Imâm Ja'far as-Sâdiq (radî-Allâhu ta'âlâ 'anh), who was joined to Rasûlullâh (sall-Allâhu ta'âlâ 'alaihi wa sallam) with two lineages, one of which was his paternal way, which reached Rasûlullâh through Hadrat 'Alî (radî-Allâhu ta'âlâ 'anh). The second line was his maternal grandfather's pedigree, which was related to Rasûlullâh through Hadrat Abu Bakr (radî-Allâhu ta'âlâ 'anh). Because he descended maternally from Abu Bakr as-Siddîq and also received faid from Rasûlullâh through him, Hadrat Imâm Ja'far as-Sâdiq said, 'Abu Bakr as-Siddîq gave me two lives.' These two ways of faid and ma'rifa that Imâm Ja'far as-Sâdiq had did not commingle or intersect. Faid has been flowing through Hadrat Imâm to the great Akhrâriyya guides from Hadrat Abu Bakr, and to the other silsilas (chains) from Hadrat 'Alî."

[On page 122 of the book, it is written:

"Rasûlullâh had told Huzaifat ibn al-Yamân the names of munâfiqs on their way back from the Tabuk Battle. Huzaifa did not tell these names to anyone lest disunity should arise. As it is obvious, there was no secret knowledge of Huzaifa, as the sûfî heretics claim. For, Islam is unhidden and has no secret knowledge."

In this passage, he alleges that the knowledge of tasawwuf was invented by Jews. However, on page 30, it has been said:

"Most of the sahâbîs did not know the knowledge Rasûlullâh had intimated to Mu'âdh ibn Jabal. Rasûlullâh had told Mu'âdh not to tell it to anybody. Then, it is permitted to conceal knowledge for good and advantageous reasons."

It is obvious that the Wahhâbite book lacks coherence. Every part of this book of five hundred pages is full of such similar incongruous, foolish lines. Quoting hundreds of âyats and hadîths, the writer throws dust into eyes and, because he does not know anything about the sciences of tafsîr and hadîth, goes astray by making up meanings with a swift pen and tries to mislead readers.]

Muhammad Ma'sûm (rahmat-Allâhi ta'âlâ 'alaih) wrote in his sixty-first letter of the second volume:

"The most valuable and most beneficial thing in this world is to attain the ma'rifa of Allâhu ta'âlâ, that is, to know Him. Allâhu ta'âlâ can be known in two ways. In the first one, one can know Him as the scholars of Ahl as-Sunna (rahimahum-Allâhu ta'âlâ) communicated. The second one is the understanding of the great men of tasawwuf. The former knowledge can be gained as a result of study and meditation. The second one is attained through kashf and shuhûd of the heart. The first one pertains to knowledge ('ilm), which originates from wisdom ('aql) and intelligence, while the second one pertains to a spiritual state (hâl) which originates from the origin, the reality. In the first one, there exists an 'âlim as a mediator. In the second, mediation of the 'ârif comes to an end, because becoming an 'ârif of something means being lost in that thing. This is expressed well in the verse,

Descending and ascending does not make you closer,
To get closer to Haqq means to cease existing!

The former is related to the **'ilm al-khusûlî** (knowledge attained by studying), and the latter to the **'ilm al-khudûrî** (knowledge attained through revelation). In the former the nafs has not given up disobedience, while in the latter the nafs has perished and is always with al-Haqq. In the former, îmân and 'ibâdât are in a superficial form, because the nafs has not become a believer yet. A hadîth qudsî declares, **'Be at enmity with your nafs! It bears enmity against Me.'** Îmân of the heart mentioned above is called the **'îmân al-majâzî'** (metaphoric belief), which may go away. In the latter, because there is no quality of being human left and because the nafs itself has become a believer, îmân is protected from being lost, so it is called the **'îmân al-haqîqî'** (real belief). In this stage 'ibâdât are real. The metaphor may be lost, but the reality will not cease existing. This real belief is referred to in the hadîth ash-sharîf, **'Oh my Rabb! From You, I want îmân the end of which is not disbelief,'** and in the 136th âyat of the Sûrat an-Nisâ, **'Oh Believers! Believe in Allah and His Rasûl.'**

Imâm Ahmad ibn Hanbal (rahimah-Allâhu ta'âlâ), in order to attain this ma'rifa, although he was at a high degree in knowledge and ijtihâd, ran to be in the service of Hadrat Bishr al-Hâfî (rahimah-Allâhu ta'âlâ). When he was asked why he kept close to Bishr al-Hâfî, he answered, 'He knows Allah better than I do.'[1]

"Al-Imâm al-a'zam Abu Hanîfa (rahimah-Allâhu ta'âlâ) gave up the work of ijtihâd in his last years. He attended Hadrat Ja'far as-Sâdiq's (rahimah-Allahu ta'âlâ) suhba for two years. When he was asked why he had done so, he answered, 'Nu'mân[2] would have perished if it weren't for those two years.' Although both the imâms [Abu Hanîfa and Ahmad ibn Hanbal] were at ultimately high grades in knowledge and 'ibâdât, they went to the superiors of tasawwuf and attained ma'rifa and its fruit, îmân al-haqîqî. Was there another 'ibâda more valuable than ijtihâd? Was there a deed superior to teaching and disseminating Islam? Leaving these aside, they clung to, embraced the service of the superiors of tasawwuf, and thus attained ma'rifa.

"The value of a'mâl (deeds) and 'ibâdât is measured with the degree of îmân. The brilliance of 'ibâdât depends on the amount of ikhlâs. The more perfect îmân becomes, the more ikhlâs is attained, and deeds become all the more glorious and acceptable. The perfection of îmân and completion of ikhlâs depends on ma'rifa. Since ma'rifa and real belief depend on the attainment of fanâ' and death-before-death, the perfection of îmân is as much as one's fanâ'. It must be for this reason that it was declared in a hadîth ash-sharîf that Hadrat Abu Bakr as-Siddîq's (radî-Allâhu ta'âlâ 'anh) îmân was superior to all other Muslims' îmân: **' 'Abu Bakr's îmân, if weighed against the îmân of all my umma,**

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[1] The Wahhâbite book, on page 109, writes, "Imâm Ahmad ibn Muhammad ibn Hanbal's pedigree links on to that of Rasûlullâh's at Nizar ibn Mu'âdh. He was the most superior scholar of his time in fiqh and hadîth. He was at a very high level in warâ' and in following the Sunna. He was born in Baghdad in 164 and died there in 241 A.H." It is written in Farîd ad-dîn al-Attâr's (rahimah-Allâhu ta'âlâ) Persian **Tadhkirat al-awliyâ'** that Ahmad ibn Hanbal attended the lectures of many mashayikhs, for example, Dhu 'n-Nûn al-Misrî's and Bishr al-Hâfî's (150-227). A crippled woman sent her son to Imâm Ahmad and asked him to pray for her. The Imâm performed an ablution (wudû') and salât and prayed. The son found his mother welcoming him at the gate when he returned home. She recovered her health through the blessing of Imâm Ahmad's prayer.

[2] Hadrat al-Imâm al-A'zam's name was Nu'mân.

would weigh more,' for he was the most advanced of all the Umma in fanâ'. The hadîth ash-sharîf, **'The one who wants to see a walking corpse must look at Abu Quhâfa's son,'** confirms this. All the Sahâbat al-kirâm (radî-Allâhu ta'âlâ 'anhum ajma'în) had attained to the degree of fanâ'. The preference of Abu Bakr as-Siddîq's fanâ' in this hadîth shows that his degree of fanâ' was very high."

Imâm Muhammad Ma'sûm (rahimah-Allâhu ta'âlâ) declares in the 106th letter of the second volume:

"Repeat the beautiful word **'Lâ ilâha illa'llâh'** many, many times! Perform this dhikr with your heart! This blessed word is very beneficial in clearing the heart. Everything but Allâhu ta'âlâ is annihilated when half of this beautiful word is uttered, and the existence of the true ma'bûd (who is worshipped) is announced when the remaining half is said. And sair and sulûk, that is, advance on the way of tasawwuf, are for attaining these two. It was declared in a hadîth sharîf, **'The most valuable word is Lâ ilâha illa'llâh.'** Do not be in the company of many people! Worship much! Cling tightly to Rasûlullâh's Sunna! Avoid bida' and men of bida' very much! Both the good and the wicked can do good deeds, but solely the siddîqs abstain from bad things.

"You question whether it is malign for the wayfarer on the way of tasawwuf to wear very expensive clothes obtained in a halâl way. The things in the hands or on the body of the one whose heart has attained to the degree of fanâ' and has no interest in anything except Allâhu ta'âlâ do not prevent his heart from the dhikr. His heart has no relation with his exterior organs. Even his sleep is not an obstacle to his heart's work. It is not so with the one who has not been able to attain to the degree of fanâ', and his exterior, visible organs, do have a connection with his heart. However, it cannot be said that his wearing new, expensive clothes is an obstacle to his heart's work. Great guides of Islam, the imâms of Ahl al-Bait, al-Imâm al-a'zam Abu Hanîfa and 'Abd al-Qâdir al-Jîlânî (rahimahum-Allâhu ta'âlâ) wore very expensive clothes. The books **Khazânat ar-riwâya, Matâlib al-mu'minîn** and **Dhahîra** report that Rasûlullâh (sall-Allâhu ta'âlâ 'alaihi wa sallâm) wore a jubba (long gown with full sleeves) which was worth a thousand dirhams of silver. He was seen performing salât wearing a jubba worth four thousand dirhams. Al-Imâm al-a'zam Abu Hanîfa (rahimah-Allâhu ta'âlâ) advised his disciples to wear new and valuable clothes. Hadrat Abu Sa'îd al-khudrî was asked what his opinion about changes and new

practices in eating, drinking and dressing was. He said that all were means to show Allâhu ta'âlâ's favour when they were done with halâl money and not for ostentation or with hypocricy.

"Love for anything other than Allâhu ta'âlâ is of two kinds. The first kind is the love for a creature through the heart and body and the desire to obtain it. Such is the love of the ignorant. It is for the purpose of redeeming the heart from this love that one endeavours on the way of tasawwuf. Thus, solely the love for Allâhu ta'âlâ remains in the heart and one gets redeemed from occult polytheism. It is thus seen that tasawwuf is necessary for a person to ged rid of accult polytheism. It is a means to attain the îmân ordered in the âyat, **'O Believers! Do believe!'** The divine order in the 120th âyat of the Sûrat al-An'âm, **'Give up the sins which are performed overtly with the organs or with the heart!'** shows that it is necessary to unfasten the heart from its interest in everything but Allâhu ta'âlâ. What kind of goodness could be expected of a heart in love with something other than Him? In Allâhu ta'âlâ's sight, there is no value or importance in a soul that yearns for someone other than Him.

"The second kind of love is that in which solely the organs' love or wish is involved. The heart and soul, having already been devoted to Allâhu ta'âlâ, know none but Him. This sort of love is called the **'mail tabi'î'** (instinct). This love is only of the body. It does not smear the heart or soul. It arises from the properties and needs of substances and energy in the body. Love of this kind for creatures might exist in those who have attained fanâ' and baqâ' and in the awliyâ' (rahimahum-Allâhu ta'âlâ) of high status. In fact, it exists in all of them. Rasûlullâh (sall-Allâhu ta'âlâ 'alaihi wa sallam) liked cool and sweet sherbets. The hadîth ash-sharîf, **'I was allowed to like three things of your world,'** is widely known. The books of **Shamâ'il** write that Rasûlullâh (sall-Allâhu ta'âlâ 'alaihi wa sallam) liked clothes called **'al-burd al-yamânî'** that were made of cotton and linen.

"When the nafs is honoured with fanâ' and attains itmi'nân (tranquillity), it becomes similar to the five latifas, namely the qalb (heart), rûh (soul), sirr (mystery), khafî (the secret) and akhfâ (the most secret). And at this state of the nafs, jihâd is made only against the evil desires of the substances and thermal and kinetic energy of the body. A hadîth sharîf declares, **'What is perceived through the sense organs affects** [those who have] **clean hearts and also cleansed nafses.'** The effect on other people can be inferred accordingly.

"You ask whether it is permissible to eat what the following people might offer or to go to their houses: bid'a-committer, bribe-taker, cheater (fraud), sinner. It is better not to eat and not to go. In fact, it is necessary for those who are on the way of tasawwuf to avoid them. It is permissible in case of necessity. It is harâm to eat something which is known to be harâm. It is halâl to eat anything known to be halâl. If it is not known whether it is halâl or harâm, it will be better not to eat it.

"**Question:** 'Is tasawwuf a bid'a? Was it invented by Jews?'

"**Answer:** It is one of the orders of Islam to try to know Allâhu ta'âlâ and, for this purpose, to look for and obey a rehber who knows and teaches the way of tasawwuf. Allâhu ta'âlâ declared, **'Look for a wasîla to attain to Him!'** The disciples' receiving faid and ma'rifa from the rehber has been done and known by every Muslim since the time of Rasûlullâh (sall-Allâhu ta'âlâ 'alaihi wa sallam). It is not something introduced later by leaders of tasawwuf. Every rehber has held on to the rehber who has guided him. This chain of attachment goes back to Rasûlullâh (sall-Allâhu ta'âlâ 'alaihi wa sallam). The chain of connection of the superiors of the Akhrâriyya reaches him through Hadrat Abu Bakr (radî-Allâhu ta'âlâ 'anh). And chains of other branches reach through Hadrat 'Alî (radî-Allâhu ta'âlâ 'anh). Can this be called a bid'a? Although such terms as murshid and murîd were introduced later, names or words are of no particular importance. Even if these words did not exist, their meanings and the hearts' attachment would exist. [The Wahhâbite book, too, says that not words but meanings should be taken into account.] The common fundamental job of all branches of tasawwuf is to teach how to do the dhikr, which is a command of our religion. The silent performance of a dhikr is more valuable than the vocal. **'The dhikr that the hafaza angels cannot hear is seventy times as valuable as that which the hafaza hear,'** was declared in a hadîth sharîf. The dhikr commended in the hadîth ash-sharîf is that performed by the qalb (heart) and the other latîfas. It is written in valuable books that Rasûlullâh performed dhikr by the qalb before he was notified of the prophethood. Saying that tasawwuf is a bid'a and that it was made up by Jews is like saying that it is a bid'a to read the hadîth book of al-Bukhârî or the fiqh book **Al-hidâya.**"

Muhammad Ma'sûm al-Fârûqî (rahimah-Allâhu ta'âlâ) wrote in the 36th letter of the second volume of his **Maktûbât:**

The leader of the tasawwuf way (school) named **Khwâjaghân**

is 'Abd al-Khalîq al-Ghunjdawânî (rahimah-Allâhu ta'âlâ). The jadhba (attraction) of qayyûmiyya peculiar to this way came to him from Hadrat Abu Bakr as-Siddîq (radî-Allâhu ta'âlâ 'anh). And he taught the way of obtaining this jadhba. This way is called **wuqûf-i 'adadî** and consists in the **dihkr khafî,** which again comes from Hadrat Abu Bakr. The second way, named **jadhba mâ'iyya,** begun with Bahâ' ad-dîn al-Bukhârî (rahimah-Allâhu ta'âlâ). 'Alâ ad-dîn al-'Attar (rahimah-Allâhu ta'âlâ), the qutb of his time, established the conditions for the attainment of this jadhba. These conditions were called the **Tarîqa-i 'Alâ'iyya.** It has been reported that the shortest way [that makes one attain in the least time] is 'Alâ'iyya."[1]

Muhammad Ma'sûm (rahimah-Allâhu ta'âlâ) wrote in the 158th letter of the second volume:

"For attaining sa'âda (salvation), two things should be achieved. Firstly, the bâtin, that is, the heart, should be rescued from being fond of creatures. Secondly, the zâhir, that is, the body, should be embellished by holding fast to the al-Ah'kâm al-Islâmiyya (the Rules of Islam). These two blessings are easily attained in the suhba of the masters of tasawwuf. It is difficult to attain them by other means. In order to be able to hold fast to Islam, to carry out 'ibâdât easily and to keep away from the prohibitions, the nafs has to become fânî (resign itself). The nafs has been created as ferocious, disobedient and arrogant. Unless it is saved from these evils, the reality (haqîqa) of Islam does not occur. Before resignation or tranquility, there is the surface or appearance of Islam. After the tranquility of the nafs, the reality of Islam occurs. The difference between the appearance and the reality is similar to that between the earth and the sky. The followers of the appearance attain to the appearance of Islam while those of the reality attain to the reality of Islam. The belief of the 'awâm (the laity, ignoramuses) is called **îmân majâzî** (figurative belief). This belief may be defiled and vanish. The belief of the khawâs (scholars, the people of the reality) is protected from fading away and from being spoilt. This real belief is indicated in the order, **'Oh the Believers! Believe in Allah and His Prophet!'** in the 135th âyat of the Sûrat an-Nisâ."

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[1] It is also called the **Ahrâriyya** because 'Ubaid-Allâh al-Ahrârî (rahimah-Allâhu ta'âlâ), who passed away in Samarkand in 895 (mîlâdî 1490), disseminated the way of his master 'Alâ ad-dîn al-'Attâr.

Muhammad Ma'sûm (rahimah-Allâhu ta'âlâ) wrote in the 16th letter of the third volume:

"Statements such as, 'Everything is Him. The word Allah is the name of everything. It is like the name Zaid indicating human being; whereas, each of his organs has a different name. Then, where is Zaid? He is nowhere. And Allâhu ta'âlâ is seen in every being. Therefore, it is permissible to call everything Allah. Beings are all appearances. Their annihilation is also a kind of appearance. In reality, there is nothing that becomes non-existent,' express not believing in the One Being but in many beings, and this is not compatible with what the superiors of tasawwuf have said. By such statements, Allâhu ta'âlâ is claimed to be in the material world, meaning that He is not a distinct being and needs His creatures for His existence and for the existence of His attributes. He is likened to the existence of compounds which are in need of the existence of elements. And this is disbelief in Allâhu ta'âlâ and is frank kufr (unbelief). It is necessary to believe that the existence of Allâhu ta'âlâ is distinct from the existence of the material and spiritual worlds. In other words, the Wâjib (the Indispensable Being, the Creator) and the mumkin (the dispensable, the creation) are two distinct beings. There is distinction in every case where there is dichotomy. If someone argues, saying, 'If the 'âlam (everything other than Allâhu ta'âlâ) existed in reality, then there would be no dichotomy. The existence of the 'âlam is in appearance,' we answer that the Really Existent Being does not unite with the imaginary one. That is, one cannot say, 'Everything is Him.' If, by saying so, one means to say, 'Everything is non-existent; He is the only One who exists,' then it is correct. Yet, it would have been expressed not plainly but figuratively. It is similar to one's saying, 'I saw Zaid,' upon seeing Zaid's image in the mirror [or on the television screen]. Saying these not in the figurative sense but in the plain sense is like saying 'lion' to a donkey. [Similarly, it is incorrect to say that the sound from a radio or a loudspeaker is the voice of the speaker.] A lion is different from a donkey. It cannot be written in words that the two are the same one. The superiors of tasawwuf who taught **Wahdat al-wujûd** did not say, 'The Real Being is in the creatures. He does not exist separately'; they said, 'The creatures are His manifestations, appearances.' Muhyiddîn ibn al-'Arabî and his followers (rahimahum-Allâhu ta'âlâ) said **'Hama-ûst,'** that is, 'everything is Him,' in this sense.

"The statement, 'The 'âlam has come as such, and so it will go

on,' implies that the world is qadîm (eternal). Believing such is kufr and is a denial of the fact that the 'âlam will become non-existent. The Qur'ân al-karîm openly declares that everything will be annihilated. Among those who say that they believe in the annihilation and resurrection of human beings, there are some who say. '[The bodies of] human beings are made of earthen material. They transform into earth [water and gas] after death. These materials are transferred to plants, and then to animals, and, by being eaten by human beings, are transformed into flesh, bone and semen; thus other human beings come about. This is how the resurrection or re-creation of human beings takes place.' [Of course, the transformation of substances as mentioned here is true. Such is Allâhu ta'âlâ's Divine Rule. But] saying that this is how human beings are re-created means a denial of Qiyâma (Doomsday), Nashr (Resurrection) and Hashr (assembling for the Judgement). It has been openly stated in the Qur'ân al-karîm and the Hadîth ash-sharîf that the Last Day will come, that the dead will rise from their graves, that all living beings will be assembled in a large field, that the deed-books will be brought forward, that there will be reckoning, that the Balance will be set up, and that the Believers will pass the Sirât Bridge and go into Paradise while the unbelievers will fall into Hell to remain in eternal torture. The denial of that day is unbelief, apostasy and atheism.

"Statements such as, 'The well-known salât (ritual prayers) has been ordered for ignorant people. The worship for the pure, exalted human beings is dhikr and tefekkur (contemplating Allâhu ta'âlâ). All particles of the human body and everything are always busy with dhikr and worship. This is the way it is, even if man does not comprehend it. Islam has been sent for those with little wisdom. Thus, their mischief-making has been prevented,' are the words of the very ignorant with little wisdom. Our Prophet (sall-Allâhu ta'âlâ 'alaihi wa sallam) declared that salât is a pillar of Islam. He said, **'He who performs salât has constructed the building of his faith. He who does not perform salât has demolished his faith. Salât is the mi'râj of the Believer.'** He felt at ease and peace in salât. The closeness in salât cannot be found in anything else; it was declared in a hadîth sharîf: **'The curtain between Allah and man is removed only during salât.'** Every perfection can be reached by following al-Ah'kâm al-Islâmiyya (The Rules of Islam). He who departs from these rules, that is, the orders and prohibitions, deviates off the right track. He cannot attain to happiness. The Qur'ân al-karîm and the Hadîth ash-

sharîf order that these rules should be followed. The right path is that shown by the Qur'ân al-karîm and the Hadîth ash-sharîf. Other paths are the paths of devils. 'Abdullâh ibn Mas'ûd said, 'Rasûlullâh (sall-Allâhu ta'âlâ 'alaihi wa sallam) drew a straight line. He said, **"This is the only right path that leads man to the pleasure of Allâhu ta'âlâ."** Then, drawing slanting lines to the right and left of this line [like a fishbone], he said, **"And these are the paths of devils. To each path, the devil calls one to it."** Then he recited the âyat al-karîma, **"This is My right path. Come to** [follow] **it!" '**

"The teachings revealed unanimously by prophets ('alaihimu 's-salâm) and conveyed to us by the 'ulamâ' of Islam cannot be destroyed by the imagination of any one. It is unbelief and atheistic to say that the Rules of Islam are intended for the retrogressive. May Allâhu ta'âlâ protect both us and you from believing such words! Âmîn."

Sayyid 'Abdulhakîm Effendi (rahmat-Allâhi ta'âlâ 'alaih), who was the mujaddid of the fourteenth century of the Hegira, the refuge of the lovers of al-Haqq, the treasure of the zâhirî and bâtinî knowledge, the indisputable proof of awliyâ', the master of 'arîfîn, the leader of muhaqqiqîn, the elect of 'ubbâd, the guide of râsikhîn, the apple of Muslims' eyes, the expert in tasawwuf, the heir of Rasûlullâh (sall-Allâhu ta'âlâ 'alaihi wa sallam), and whose books are documents and whose speeches were full of wisdom, wrote very concisely the definition, history, subject and terminology of tasawwuf in his Turkish work **Ar-riyâdu 't-tasawwufiyya**[1]. He wrote in the preface:

"Since there is no superiority more honourable and more valuable than having attended the suhba of our Prophet (sall-Allâhu ta'âlâ 'alaihi wa sallam), those who had attained to that honour were called the **Sahâba.** Those who came after them were called the **Tâbi'ûn** because they followed (tâbi') them in practice, and those who followed them were called **Atbâ' at-Tâbi'în.** After them, those who excelled in religious affairs were called **zuhhâd** and **'ubbâd.** Thereafter, bida' increased and every group called their leader zâhid and 'âbid. Those who were in the group of Ahl as-Sunna protected their hearts from ghafla (forgetfulness of Allâhu ta'âlâ) and secured the obedience of their nafses to Allâhu ta'âlâ. This state of theirs was called

[1] Published by the Harbiyye Mektebi Matbaası in Istanbul in 1341 (1923 A.D.)

tasawwuf while such a Muslim was called a **sûfî** (Persian Sôfî). These terms were first used at the end of the second century of the Hegira. The first one who was called a sûfî was Abu Hâshim Sûfî of Kûfa (rahimah-Allâhu ta'âlâ). He was engaged in irshâd (enlightenment, initiation) in Damascus and passed away in 115. He was the ustâdh (master) of Sufyân ath-Thawrî (rahimah-Allâhu ta'âlâ), who passed away in Basra in 161 (778 A.D.). Sufyân said, 'If Abu Hâshim Sûfî had not been, I would not have known the Rabbânî (Divine) realities. I had not known what tasawwuf was before I saw him.' The first tekke was constructed for Abu Hâshim in Ramlah city. The saying, 'Breaking mountains into dust using a needle is easier than removing haughtiness from the heart,' belongs to him. He frequently said, 'I take refuge in Allah from useless knowledge.'

"The men of tasawwuf have been honoured with a branch of knowledge in addition to that of the other scholars of Islam. This knowledge of theirs is the expression of the dhawq resulting from their combating with their nafses. When the branches of knowledge were begun to be transferred from the heart to written form, the superiors of the men of tasawwuf also began writing on this branch of knowledge. Hâris ibn Asad al-Muhâsibî (rahimah-Allâhu ta'âlâ), who passed away in Basra in 241 (855 A.D.), gave extensive information on wara' and taqwâ in his book **Kitâb ar-Ri'âya.** Imâm 'Abd al-Karîm al-Quishairî (rahimah-Allâhu ta'âlâ), who passed away in Nishapur in 376 (987 A.D.), in his well-known **Ar-risâla,** and Shihâb ad-dîn 'Umar as-Suhrawardî (rahimah-Allâhu ta'âlâ), who passed away in 632 (1234), in his **'Awârîf al-Ma'ârif,** have given information on the rules of tarîqa and the wajd (ecstasy) and ahwâl (states). Imâm Muhammad al-Ghazâlî (rahmat-Allâhi ta'âlâ 'alaih) explained in detail these two groups of teachings in his book **Ihyâ'.**

"As it is seen, the beginning of tasawwuf goes back to the beginning of the prophethood (nubuwwa, risâla). The knowledge of tasawwuf is the product of understanding the realities of the heavenly religions. The ma'rifas of **Wahdat al-Wujûd,** which is a part of tasawwuf, should not be confused with the **wahda** which was deduced by the Buddhists and the Jews through reason and austerities. The former consists of the ma'rifas comprehended through dhawq while the latter consists of the fancies produced by the mind. The heedless who have not tasted this dhawq think that the two are the same."

[Allâhu ta'âlâ declares in the Sûrat adh-Dhâriyât, **"I have**

created genies and men so that they should perform 'ibâda [for Me].**"** And 'ibâdât, in its turn, will cause qurb and ma'rifa. This means to say that men are commanded to become awliyâ', which is possible by observing the nâfila (supererogatory) 'ibâdât together with the fard ones and keeping away from the holders of bid'a. The duties practised on the way of tasawwuf are the 'ibâdât which are nâfila. Ikhlâs, which is a condition for the acceptance of the fards, is attainable by doing these duties. The above-given information clearly shows that the Wahhâbîs' statement, "Tasawwuf has been adapted from Jews and ancient Greeks," is an atrocious lie and slander.]

8 - The Wahhâbite book writes on its 168th and 353rd pages:

"It is unanimous that taking anyone as a mediator between Allah and His creatures or asking him for something is kufr. Ibn Qayyim said that it was great polytheism to ask a dead person for something or for his intercession with Allah. The Hanafî book **Fatâwâ al-Bazzâziyya** states that anyone who says that souls of mashâyikh are present becomes a disbeliever. It is understood from âyats and hadîths that there is no sense or motion in the dead."

While it says on page 70:

" 'Ukâsha asked Rasûlullâh to pray so that he could go to Paradise without reckoning (undergoing judgement in the next world). This shows that it is permitted to ask a living person to pray. But it is polytheism to ask absentees and the dead for prayer."

The prayers of those who faithfully follow Rasûlulâh's (sall-Allâhu ta'âlâ 'alaihi wa sallam) path are accepted like his prayers. The Wahhâbite book itself, on page 281, quotes the hadîth ash-sharîf reported by Imâm Ahmad and Muslim (rahimahumallâhu ta'âlâ) from Abu Huraira (radî-Allâhu ta'âlâ 'anh): **"There are such men whose hair is unkempt and who have been dismissed from doors, but if they take an oath Allâhu ta'âlâ creates what they wish to prove them right."** Allâhu ta'âlâ, Who creates even what His human servants swear upon so that they would not be reduced to liars, will no doubt accept their prayers. Allâhu ta'âlâ declares in the sixtieth âyat of the Surat al-Mu'min, **"Pray to Me! I will accept your prayers."** There are conditions which govern the acceptance of prayers. If those conditions are fulfilled, prayers will no doubt be accepted. Because one cannot gather together all these conditions, prayers fall short of acceptance. Why should it be polytheism to beg prayers from the 'ulamâ' and awliyâ', who

certainly have fulfilled those conditions? We say that Allâhu ta'âlâ makes the souls of His beloved servants capable of hearing, and, for their love, creates the things wished. We slaughter animals and recite the Qur'ân al-karîm for the sake of Allâhu ta'âlâ, send the thawâb to a dead Muslim's soul and seek his intercession and help. He who performs 'ibâda for the sake of the dead certainly becomes a polytheist, but he who performs 'ibâda for the sake of Allâhu ta'âlâ and sends the thawâb to the dead does not become a polytheist or a sinner.[1] The author of the Wahhâbite book, too, reports the karâmât of Hadrat Maryam, Asyad ibn Hadîr and Abu Muslim 'Abdullâh al-Hawlânî[2] (rahimahum-Allâhu ta'âlâ). Because Allâhu ta'âlâ's beloved servants' souls, not only when alive but also when dead, help living people with the force and permission bestowed by Allâhu ta'âlâ, we ask the souls of awliyâ' (rahimahum-Allâhu ta'âlâ) for help. With this belief in heart, to ask their help does not come to mean to worship someone other than Allâhu ta'âlâ, but it means to ask of Him.

Ibn al-Qayyim al-Jawziyya (died in 751/1350), who is called **"'Allâma"** (eminent master) and whose writings are used as documents in the Wahhâbite book, is quoted elsewhere[3] as having written in his **Kitâb ar-Rûh:** "When someone visit a grave, the dead person in the grave recognizes the visitor and hears his voice. He becomes cheerful and responds to his greeting. This is not peculiar to martyrs; it is the same for other dead people, too. This is not restricted to a certain time, either; it is always as such." The writer's statements contradict these words of his own master.

9 - On pages 179 and 191, he quotes the hadîth ash-sharîf, **"Oh Fâtima! Ask me for whatever property you wish! But I cannot rescue you from Allâhu ta'âlâ's punishment!"** and goes on:

"It is permissible to ask a human being for what he can do in the world. It is permissible to ask of only Allah to be forgiven, to go to Paradise, to be rescued from Hell and similar things solely Allah can do. Only Allah may be entreated for succour, for help or to get redeemed from trouble. Those who are far away and

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[1] See the following 24th article for a detailed explanation of this subject translated from the Arabic **Al-minhat al-wahbiyya.**

[2] Abdullâh al-Hawlânî passed away in Damascus in 62.

[3] **Al-basâ'ir li-munkiri 't-tawassuli bi-ahli 'l-maqâbir,** originally edited in Pakistan; Istanbul impression, 1980, p. 22.

the dead are not asked for succour. They can neither hear nor answer. They cannot do anything. Hadrat Husain and his father enjoy the blessings in their graves, but those who are known as gods, such as polytheist Ahmad at-Tijânî, Ibn al-'Arabî and Ibn al-Fârid are in torture. They do not hear anything. The prophets are not to be asked for succour, either. Al-Busairî and Bar'î in their qasîdas commended Rasûlullâh to excess, thus they became disbeliever, polytheists."

In many places of his book, for example on page 323, he says:

"It is polytheism to believe that the prayers of the dead or of absentees will help and ward off harm, or that they will intercede for those who pray for them. Allah sent His Prophet to annihilate such polytheism and to fight against such polytheists."

The Wahhâbite book contradicts itself. On page 201, it writes:

"Allah creates sensitivity and ma'rifa in heavens. They fear Allah. Every minute particle is in the remembrance of Allah and fears Him."

In contradiction to this statement, he claims that the prophets and awliyâ' do not feel or hear anything in their graves.

Ayyûb Sabri Pasha (rahimah-Allâhu ta'âlâ), who died in 1308/1890, wrote in his book **Mir'ât al-Madîna:**

"Scholars of Islam have always asked Allâhu ta'âlâ for favour and mercy through the intercession of Rasûlullâh ('alaihi 's-salâm). The father of mankind, Âdam ('alaihi 's-salâm), when he was brought down onto the earth, said, 'Oh my Rabb! Forgive me for the love of Muhammad ('alaihi 's-salâm)!' Allâhu ta'âlâ accepted his prayer and asked, 'How do you know My Beloved Prophet Muhammad ('alaihi 's-salâm)? I have not created him yet!' He answered, 'When You created me, as soon as I lifted up my head I saw **Lâ ilâha illa 'llâh Muhammadun Rasûlullâh** written on the edges of the Divine 'Arsh; so I understood that Muhammad ('alaihi 's-salâm) was the most superior of creatures. You wouldn't have written his name side by side with Yours if you had not loved him more than all.' And Allâhu ta'âlâ said, 'Oh Âdam! You have told the truth! I love Muhammad ('alaihi 's-salâm) very much. I have not created anyone else more beloved than he. If I had not willed creating him, I wouldn't have created you. As you have asked forgiveness for his sake, I have accepted your prayer and forgiven you.'

"A man blind in both eyes asked Rasûlullâh (sall-Allâhu ta'âlâ 'alaihi wa sallam) to pray so that his eyes could see.

Rasûlullâh said, **'I will pray if you wish, but it will be better if you have patience and endure it.'** 'I have no power left to endure. I beg you to pray,' the blind Muslim replied. **'Then, perform an ablution and say the prayer...'** the Prophet ordered him.[1] Al-Imâm an-Nasâ'î (rahimah-Allâhu ta'âlâ), a hadîth 'âlim, reported that, when the blind man prayed, Allâhu ta'âlâ accepted his prayer and he recovered. Imâm Hasan, too, confirmed this event. There is no reason left for the Wahhâbîs not to believe it. 'Uthman ibn Hanîf, who narrated this event, said, 'When 'Uthmân ibn 'Affân (radî-Allâhu ta'âlâ 'anhumâ) was the Khalîfa, someone who was in great trouble told me about his personal griefs and that he was ashamed of going to the Khalîfa. I told him to perform an ablution and to go to Masjid as-Sa'âda and say the prayer which restored the blind Muslim's sight. That poor man, after saying the prayer, went to the Khalîfa. He was received. The Khalîfa had him sit on his prayer-rug and listened to him, his trouble, and accepted his request.' That poor man, seeing his problems solved at once, came to 'Uthmân ibn Hanîf and cheerfully said, 'May Allâhu ta'âlâ bless you! I wouldn't have been able to get rid of these troubles if you hadn't had a word with the Khalîfa.' But 'Uthmân ibn Hanîf said, 'I did not even see the Khalîfa. It was because of the prayer which I taught you that your problems were soon solved. I heard that prayer when Rasûlullâh (sall-Allâhu ta'âlâ 'alaihi wa sallam) taught it to a blind Muslim, who, I swear by Allah, gained his sight before he walked away from Rasûlullâh.'

"Once there was famine during the caliphate of 'Umar (radî-Allâhu ta'âlâ 'anh). Hadrat Bilâl ibn Hars (radî-Allâhu ta'âlâ 'anh), a sahâbî, went to Rasûlullâh's (sall-Allâhu ta'âlâ 'alaihi wa sallam) tomb and said, 'O Rasûl-Allâh! your umma is starving to death. I beg you to intercede for [us that it shall] rain.' That night, he dreamed of Rasûlullâh, saying, 'See the Khalîfa! Give my salâm to him! He shall go out to pray for rain!' Hadrat 'Umar went out to pray for rain, and it started raining and fruitfulness settled everywhere.

"Allâhu ta'âlâ accepts prayers for the sake of His beloved servants. Allâhu ta'âlâ declared that He loved muhammad ('alaihi 's-salâm). Therefore, if anyone prays saying, **'Allâhumma innî**

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[1] The prayer is written in the Arabic books **Ad-durar as-saniyya** and **Al-fajr as-sâdiq,** in **Marâq al-falâh** and its **at-Tahtâwî** commentary and at the end of the subject on 'salât hâjat' in **Ni'met-i İslâm,** the Turkish version of the latter two.

as'aluka bijâh-i Nabiyyika 'l-Mustafâ,' his prayer will not be refused. But it is against âdâb to make an intercessor of Rasûlullâh (sall-Allâhu ta'âlâ 'alaihi wa sallam) for unimportant, mundane affairs.

"Burhân ad-dîn Ibrâhîm al-Mâlikî (rahimah-Allâhu ta'âlâ), who passed away in 799 A.H. (1397), told about a very poor man who went to the Hujrat as-Sa'âda and said, 'Oh Rasûl-Allâh! I am hungry.' After a while, someone came and took him to his house and served him food. When the poor man said that his prayer had been accepted, the host said, 'My Brother! You left your family at home and had a long, strenuous journey to visit Rasûlullâh; is it appropriate to enter Rasûlullâh's audience for a morsel of food? You should have asked for Paradise and endless favours in that high, noble audience. Allâhu ta'âlâ does not refuse requests there.' Those who attain the honour of visiting Rasûlullâh should pray for him to intercede for them on the Day of Judgement.

"Once Imâm Abu Bakr al-Mukrî, al-Imâm at-Tabarânî[1] and Abu Shaikh (rahimahum-Allâhu ta'âlâ) spent a few days in hunger in Masjid as-Sa'âda. At last, after the night prayer, Imâm Abu Bakr, being unable to endure any more, said, 'I am hungry, Oh Rasûl-Allâh!' and retired into a corner. His two friends were reading a book. A noble person, who was a sayyid, came with his two servants and said, 'My Brethren! You have asked my grandfather, Rasûlullâh (sall-Allâhu ta'âlâ 'alaihi wa sallam) to help you find food. He ordered me [in my dream] to bring you food when I dozed off for a while.' They all ate the food together and the sayyid went back leaving the remaining food with the three.

"Once Abu 'l-'Abbâs ibn Nafîs (rahimah-Allâhu ta'âlâ), who was blind, had been hungry for three days. He went to the Hujrat as-Sa'âda and said, 'Oh Rasûl-Allâh! I am hungry!' and began waiting at a corner. After a while, someone came and took him to his house. He served him food and said, 'Oh Abu'l-'Abbâs! I dreamt of our master Rasûlullâh. He ordered me to give you food. Come to us whenever you are hungry!'

"Imâm Muhammad Mûsâ ibn Nu'mân al-Marrâkûshî al-Mâlikî (rahimah-Allâhu ta'âlâ), an Islamic scholar (d. 683/1284), listed

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[1] Abû 'l-Qâsim Sulaimân at-Tabarânî was an imâm of hadîth. He was born in Tabariyya in 260 and passed away in Isfahan in 360 A.H. (971).

those who had attained their wishes by making Rasûlullâh (sall-Allâhu ta'âlâ 'alaihi wa sallam) their intercessor in his book **Misbâh az-zulâm fî'l-mustaghîsin bi-khairi 'l-anâm.** One of them, Muhammad ibn Munkadir, said that a man, before going out for jihâd, had deposited eighty gold coins with his father for safe-keeping and said, 'Keep them for me! You may lend them to the needy.' Muhammad's father had lent them to those who suffered from famine. When the man came back and wanted his money back, his father told him to come the next night and supplicated at the Hujrat as-Sa'âda till morning. 'My father said that a man came who told him to open his hands and gave him a packet of gold coins. He counted them at home and saw that they were eighty gold coins. Delighted, he returned them to the owner.'

"Ibn Jalâh (rahimah-Allâhu ta'âlâ), when he became poor in Medina, went to the Hujrat as-Sa'âda and said, 'Oh Rasûl-Allâh! I came to you as a guest today. I am very hungry.' Then he went aside and slept. Rasûlullâh appeared in his dream and gave him a big loaf of bread. Later he said, 'Because I was very hungry, I started eating at once. After I ate half of the loaf I woke up. I saw the remaining half in my hands.'

"Abu 'l-Khair 'Aqta' (rahimah-Allâhu ta'âlâ), after five days of hunger in Medina, came to the Hujrat as-Sa'âda and greeted Rasûlullâh. He said he was hungry and soon fell asleep at a side. In his dream he saw Rasûlullâh coming, Abu Bakr as-Siddîq on his right, 'Umar Fârûq on his left and 'Alî al-Murtadâ (radî-Allâhu ta'âlâ 'anhum ajma'in) walking in front of him. Hadrat 'Alî came and said, 'O Aba 'l-Khair! Stand up! Why are you lying down? Rasûlullâh is coming! He immediately stood up. Rasûlullâh came and gave him a big loaf of bread. Later Abu 'l-Khair said, 'I began eating as soon as I took the loaf -I was very hungry. I woke up when, I had eaten half of the loaf, and I found the other half in my hands.'

"Abu 'Abdullâh Muhammad ibn Bar'a (rahimah-Allâhu ta'âlâ) said that his father, Abu 'Abdullâh ibn Hafîf (rahimah-Allâhu ta'âlâ), who died in 371/981, and he ran out of money in Mecca. They went to Medina. Being yet a child, he wept, crying that he was hungry. His father could not stand any more and went to the Hujrat as-Sa'âda and said, 'Oh Rasûl-Allâh! We are your guests tonight.' Opening his eyes, 'Rasûlullâh put money in my hand,' he said. Abu 'Abdullâh said, 'I saw the money when he opened his hand. We spent some and also gave alms. Then we safely returned to our home in Shiraz.'

"Abu 'l-'Abbâs Ahmad ibn Muhammad Wâ'iz al-Andalûsî al-Sûfî (rahimah-Allâhu ta'âlâ), who passed away in Egypt in 684/1284, said, 'While in the Hijâz deserts, I had no possessions left. I reached Medina. I gave salâm to Rasûlullâh (sall-Allâhu ta'âlâ 'alaihi wa sallam) by the Hujrat as-Sa'âda. Then I sat somewhere and slept. Rasûlullâh appeared. "Have you come, Ahmad? Open your hands!" He ordered. He filled my hands with gold. I woke up. My hands were full of gold coins.'

"If, somehow, what the lovers of Rasûlullâh (sall-Allâhu ta'âlâ 'alaihi wa sallam) say out of their pure heart seems unsuitable with modesty or respectfulness, one should not say anything against them but be silent. It is of modesty and respectfulness to be silent in such cases. One of the lovers used to call the adhân near the Qabr as-Sa'âda and say that salât was better than sleep. One of the servants at Masjid an-Nabî said, 'You behave immodestly in Rasûlullâh's (sall-Allâhu ta'âlâ 'alaihi wa sallam) presence,' and beat him. Thereupon the other man said, 'Oh Rasûl-Allâh! Isn't it immodesty to beat and to swear at a man in your audience?' After a while, it was seen that the one who beat him became paralysed, lost his ability to move his hands and feet and died three days later. Hâfiz Abu'l-Qâsim 'Alî ibn 'Asâkir (rahimah-Allâhu ta'âlâ), who passed away in Damascus in 571 A.H. (1176), reported this event in his book and added that Thâbit ibn Ahmad al-Baghdâdî (rahimah-Allâhu ta'âlâ), too, was an eye-witness.

"Ibn an-Nu'mân narrated in his book Ibn as-Sa'îd that (rahimah-Allâhu ta'âlâ) and his friends, having spent all their money in Medina, visited the Hujrat as-Sa'âda, and, at the end of the visit, Hadrat Ibn as-Sa'îd said, 'Oh Rasûl-Allâh! We have no money left, nor have we food!' and walked backwards. At the exit of the Masjid, he met someone who took them to his house and gave them plenty of dates and money.

"Sharîf Abu Muhammad 'Abd as-Salâm al-Fâsî (rahimah-Allâhu ta'âlâ), at the end of his three-day stay in Medina, performed two rak'as of salât at the back of the Minbar [of Masjid an-Nabî] and entreated, 'Oh my High Ancestor! I have become so hungry that I cannot stand!' After a little while, someone came carrying a tray of cooked meat, butter and bread. Although he thankfully said that one of them was enough, the person responded, 'Please eat all three! I brought them because Rasûlullâh (sall-Allâhu ta'âlâ 'alaihi wa sallam) ordered so. After I had prepared food for my children, I dreamt of Rasûlullâh

who ordered, **"Take some to your Brother-in-Islâm at the Masjid; let him eat." '**

"Sharîf Muhassir al-Qâsimî (rahimah-Allâhu ta'âlâ) once fell asleep in front of the Tahajjud Mihrâb on the Damascene [north] side of the Hujrat as-Sa'âda. Then he suddenly stood up and came to the front of the Hujrat as-Sa'âda. He walked back smiling. Shams ad-dîn Thawâb, director of the servants at Masjid an-Nabî, who was by the Mihrâb, asked why he had smiled. He said he had had no food in his house for a few days and had come here after saying, 'Oh Rasûl-Allâh! I've been hungry,' by Hadrat Fâtima's tomb. He went on, 'I fell asleep here and in my dream saw my High Ancestor give me a bowl of milk. I drank it and woke up, the bowl still in my hands. I approached the Hujrat at-Tâhira to give thanks. I smiled because of the delight and flavour I felt. Here is the bowl!' This event is written in detail in the book **Misbâh az-zulâm.**

" 'Alî ibn Ibrâhîm al-Busrî reported 'Abd as-Salâm ibn Abî Qâsîm as-Sahâbî (radî-Allâhu ta'âlâ 'anh) as saying in front of the Hujrat as-Sa'âda, 'Oh Rasûl-Allâh! I come from Egypt. I have been your guest for five months. I have been starving for days. I want food from Allâhu ta'âlâ.' Then he went aside and sat down. Someone, after greeting in front of the Hujrat as-Sa'âda, took 'Abd as-Salâm by the hand and offered him food in his tent. He ate some. Whenever he was in Medina, this man took him to his tent and offered him food.

"Once Imâm Nûr ad-dîn 'Alî ibn Ahmad as-Samhûdî (rahimah-Allâhu ta'âlâ), who wrote the books **Al-Wafâ'** and **Khulâsat al-Wafâ'** about al-Madînat al-munawwara and died in 911/1505, lost his key. At last he went to the Hujrat as-Sa'âda and said, 'Oh Rasûl-Allâh! I lost my key, I can't go home!' A boy brought the key. It is written in **Târîkh al-Madina** by him that the boy said, 'I found this key. Is it yours?'

"Shaikh Sâlih 'Abd al-Qâdir (rahimah-Allâhu ta'âlâ) said, 'I had been hungry for some days in Medina. After visiting the Hujrat as-Sa'âda, I went so far as to ask Rasûlullâh (sall-Allâhu ta'âlâ 'alaihi wa sallam) for bread, meat and dates. Then I performed two rak'as of salât at the Rawdat al-Mutahhara and sat nearby. After a little while, a gentleman came and took me to his house. He offered me roasted meat, bread and dates. He said he was having **qailûla,** a sunna of resting for a while in the afternoon, during which he dreamt of our master Rasûlullâh (sall-Allâhu ta'âlâ 'alaihi wa sallam) who described and introduced me to

him and told him to give me food.'

"Sayyid Ahmad al-Madanî Effendi, a descendant of Sulaimân al-Jazûlî (rahimahum-Allâhu ta'âlâ), author of the book **Dalâ'il al-khairât,** was alive when this book **Mir'ât al-Madîna** was written in 1301 A.H. He said that his father was so poor that he could not buy what his son wanted -apples, pears, dates. So, he would advice his son -to amuse him- to go and ask Rasûlullâh (sall-Allâhu ta'âlâ 'alaihi wa sallam). Therefore, he used to go to the door of the Hujrat as-Sa'âda and ask for whatever he wished, and what he wished would be handed from inside through the Shabakat as-Sa'âda, and he would take and eat it.

"Mustâfa 'Ishqî Effendi (rahimah-Allâhu ta'âlâ) of Kilis wrote in his history book **Mawârid-i Majidiyya:** 'I stayed in Mecca for twenty years. I, my wife and children, after saving sixty gold coins, emigrated to Medina in 1247 A.H. (1831). We spent all the money during the journey. We went to a friend as guests. I visited the Hujrat as-Sa'âda and asked Rasûlullâh (sall-Allâhu ta'âlâ 'alaihi wa sallam) for help. Three days later a gentleman came to the house where we were staying and said that he had rented a house for us. He payed the rent for the year. After a few months, I fell ill and stayed in bed for a month. There was nothing left to eat or sell in the house. I climbed up the stairs to the roof with my wife's help with the view of telling my trouble by turning towards Rasûlullâh's (sall-Allâhu ta'âlâ 'alaihi wa sallam) tomb and asking for help. But when I raised my hands to pray, I felt ashamed to ask for something worldly. I couldn't say anything. I descended down to my room. The next day, someone came and said that so and so effendi sent some gold coins to me as a gift. I took the purse. Our trouble ended but my illness went on. Assisted, I went to the Hujrat as-Sa'âda and asked Rasûlullâh (sall-Allâhu ta'âlâ 'alaihi wa sallam) for relief. I got out of the Masjid and walked home without anybody's help. My illness was completely over when I entered the house. I went out with a walking stick for a few days for protection against evil eyes. Soon, the money was all spent. Leaving my wife and children in the dark, I performed the night prayer in Masjid an-Nabawî and then told Rasûlullâh (sall-Allâhu ta'âlâ 'alaihi wa sallam) about my trouble. On the way back home someone I did not know approached and gave me a purse. I saw there were fourty-nine gold coins each worth nine piasters. I bought candles and other needs and returned home.'

"Mustafâ 'Ishqî Effendi further wrote that, when his son

Muhammad Sâlih was yet in his swaddling-clothes, his wife became ill and was not able to suckle the child any more. Distressed, he took the baby to the Hujrat as-Sa'âda and put it at the foot of the curtain. 'Allâhumma innî as'aluka wa atawajjuhu ilaika Nabiyyinâ wa sayyidinâ Muhammadin (sall-Allâhu ta'âlâ 'alaihi wa sallam) Nabiyyirrahma, yâ sayyidinâ yâ Muhammad! Innî atawajjahu ilâ Rabbika arsil murdi'ata li-hâdhal ma'sûm,' he prayed. Early the following morning an officer named Sharîf came and said, 'Sir, my three-month old daughter died. We cannot stop its mother's milk. I would like to know if anyone needs a wet-nurse.' He showed him the baby. 'We will nurse it for Allâhu ta'âlâ's sake if you give it to us. We will bring it up well. My wife will be very glad,' the officer said and took the baby with him.

"Again 'Ishqî Effendi went on, 'I had a hard time and was short of money in 1257. I thought of going to Istanbul. I sat in a corner at the Rawdat al-Mutahhara on the **Raghâ'ib** night (the night before the first Friday in the month of Rajab). I attached my heart to the Hujrat as-Sa'âda to ask Rasûlullâh (sall-Allâhu ta'âlâ 'alaihi wa sallam) for permission. I fell asleep. In my dream, I heard three times a voice say, "Go to Istanbul and be the guest of Mustafâ Pasha!" I woke up and returned home. I bade farewell to my wife and children and set out. I walked all the way to Alexandria where I had no money to pay for ship fare. I was very depressed. I remembered the hadîth ash-sharîf, **"Ask those who are in graves for help when you are confused or in trouble!"** I visited the tomb of Imâm Muhammad al-Busîrî (rahimah-Allâhu ta'âlâ), writer of **Qasîdat al-bûrda** (d. in 695/1295). I asked for Allâhu ta'âlâ's help, making the blessed soul of this person, who was one of Allâhu ta'âlâ's beloved servants, my mediator. When I went out, I met a man named Ahmed Beg from Serez who said he had been looking for me. He said, "My master Ottoman statesman Sa'îd Muhibb Effendi (rahimah-Allâhu ta'âlâ), having heard that you are here, wishes to have the honour of seeing you, so he will be very pleased if you will be so kind as to come." We went to the mansion where Muhibb Effendi welcomed me with grace and respect. "We may go to Istanbul together by ship if you would like," he said. The next day, three purses of money came from Muhammad 'Alî Pashâ (rahimah-Allâhu ta'âlâ), the Governor of Egypt. We went to Istanbul by ship. We were kept in quarantine on board for twenty-one days. As soon as I got off the ship on Friday, I went directly to Ayyûb Sultan, where I

visited Hadrat Khâlid ibn Zaid (radî-Allâhu ta'âlâ 'anh) and said from the heart that I was a lonely poor guest of him begging for help. After performing the Friday prayer in the Ayyûb Mosque, I entered the tomb among the jamâ'a and sat down at one side. A man whom I did not know asked me to order him where he should take me. Someone behind hit me with his fist softly on the back and said, "To the place where you were ordered to go." ' They spoke as they walked:

" 'Who was the one who hit me?' 'Ishqî Effendi asked.

" 'His name is Mahmûd. People of Ayyûb call him Majdhûb (one crazy with love of Allâhu ta'âlâ),' answered the man.

" 'Where are we going now?'

" 'Your humble servant, myself, is an attendant of Mustafâ Nûrî Pasha (rahimah-Allâhu ta'âlâ), Minister of War and former Chief Secretary of the Imperial Office. He ordered me to find you.'

" 'We are not acquainted with Mustafâ Pasha, I wonder why he ordered so?'

" 'I don't know. Mentioning your name with respect, he told me that he would be waiting for you,' the attendant said.

" 'Neither you knew me nor is there anyone at Ayyûb who knows me; I hope you aren't mistaken?'

" 'No sir. His Excellency [the Pasha] told me that I would find such and such a blessed person at Ayyûb after the Friday prayer today and that I should take that person respectfully and modestly to him. He described your features,' he said.

" 'When I heard these words, I thought Mustafâ Pasha must have received a divine command. He welcomed me with great kindness, respect and modesty. He said that I was his guest and could stay there as long as I wanted and that I could go visiting the places I wished and come again. He put a few servants under my order. The next day was the visiting day of the Shaikh 'Abd al-Qâdir Mawlâwî Tekke. I went there and sat inside. Someone came and politely and modestly asked what my name was, when I came to Istanbul and whose guest I was. He listened to my answer and moved away. I told about his inquiry to Mustafâ Pasha when I returned. Then the Pasha said, "Our Great Sultân (rahimah-Allâhu ta'âlâ) honoured there today. His Great Person loves and respects the Muslims who live in al-Makkat al-Mukarrama and al-Madinat al-Munawwara. I guess our Sultân Effendi sent that man to you." I asked, "Can I have the honour

of seeing our Sultân's blessed face?" and the Pasha said, "Yes, you may attain that honour if you go to the mosque where the Sultân performs the Friday prayer." He sent me to the Friday procession. The procession ceremony was at the Beylerbeyi Mosque. I stood aside waiting to see the blessed face of the Sultân, who stopped his rearing horse when his truth-seeing blessed eyes caught the sight of this humble servant who loved him. He sent the Sar-'Askar Pasha (Commander-in-Chief) to me. Sar-'Askar Pasha came to me and said, " 'Ishqî Effendi! Our Sultân sends his salâms to you! His Great Person ordered that a salary of three hundred kurushes be paid to you. He said you should not worry about your wife and children and that you should visit and see everyplace in Istanbul."

" 'I understood that this imperial edict of our Sultân 'Abd al-Majîd Khân (rahimah-Allâhu ta'âlâ) was one of his many kashfs and karâms I had often heard of. I was relieved from worring about my family. A few months later I returned to al-Madinat al-munawwara, and found my family in comfort and contentment. I learned that it was because Hadrat Sultân 'Abd al-Majîd Khân (rahimah-Allâhu ta'âlâ) had sent three thousand kurushes to my family on my behalf. His Great Person made us all happy by sending an additional seven thousand kurushes after my arrival. Like all Muslims we prayed for the Exalted Sultân in gratitude after every salât. On every occasion, I recited my eulogy in praise of him in order to attain the honour of expressing Hadrat 'Abd-al-Mâjid Khân's gifts and karâmats.'

"The tekke where 'Ishqî Effendi went was the Mawlâwî-khâna tekke at Beşiktaş, Istanbul. Later, it was moved to the tekke on the Behâriyya Street, Ayyûb. In those days the shaikh of the tekke was 'Abd al-Qâdir Dede.

" 'Ishqî Effendi must have been a great person, for, whatever he wished for by the Hujrat as-Sa'âda was accepted. While he was in Medina, Tawfiq Beg (rahimah-Allâhu ta'âlâ), an official at the Board of Admiralty, suffered a sore in his eyes. He visited the Hujrat as-Sa'âda and prayed for his eyes' recovery or for being able to go to Istanbul. 'Ishqî Effendi came to him just after he returned to where he stayed and silently recited a prayer and breathed on him and soon the ache stopped.

"A man from Istanbul stayed in Medina for seven years, where he read the book **Dalâ'il al-khairât** at the place called the Rawdat al-Mutahhara every day. Whenever he started reading the Dalâ'il he would notice by him an old man neatly dressed, sweet-

smelling, with beard and mustache cut as prescribed by the Sunna. When he was about to start back to Istanbul, he said in a prayer in front of the Hujrat as-Sa'âda, 'Oh Rasûl-Allâh! You know that I have been reading the Dalâ'il from beginning to end at this holy place every day. I do not know if it was accepted. Was I not able to observe the reverence necessary while reading this blessed book?' He sat aside and soon fell asleep. He dreamt of our master Rasûlullâh (sall-Allâhu ta'âlâ 'alaihi wa sallam) holding out a bowl of milk through the window of the **Muwâjahat as-Sa'âda.** He took and drank it. When he woke he found that sweet-smelling old man, who said, 'May it do you good, my brother,' and went away.

"Many books have been written telling and exemplifying that the prayers in which Rasûlullâh (sall-Allâhu ta'âlâ 'alaihi wa sallam) was held as a mediator were accepted. Many wonderful events were written in **Bayân-i intisâr** by Abu Sulaimân Dâwûd ash-Shâdhilî al-Iskandarî (rahimah-Allâhu ta'âlâ), who was Mâlikî and who passed away in 732 A.H. (1332).

"Ibn Muhammad al-Ashbilî said, 'During my stay in Granada, Spain, my host, an old friend of mine, became ill. His life was despaired of. Ibn al-Hisâl (rahimah-Allâhu ta'âlâ), who was the vizier at that time, visited him. He wrote a letter, asking Rasûlullâh (sal-Allâhu ta'âlâ 'alaihi wa sallam) for help for my host's recovery, to be delivered to the Hujrat as-Sa'âda. My host recovered a few days later.'

"It is written in the second volume of the translation of the book **Shaqâyiq-i Nu'mâniyya** that when the great Islamic scholar Mawlânâ Shamsaddîn Muhammad Hamza al-Fanârî (rahimah-Allâhu ta'âlâ), the first Shaikh al-Islâm of the Ottoman Empire and mujaddid of his time, became blind from cataracts, he one night dreamt of our master Rasûlullâh (sall-Allâhu ta'âlâ 'alaihi wa sallam), who commanded him, 'Explain (make a tafsîr of) the Sûra Tâhâ!' He replied, 'I do not have the power to explain al-Qur'ân al-karîm in your audience. Besides, my eyes cannot see.' Then our master Rasûlullâh, who was the physician of prophets, pulled out a piece of cotton from his blessed khirka and, after wetting it with his blessed saliva, put it on Mollâ al-Fanârî's eyes, who woke up and found the piece of cotton on his eyes, and when he took it away he began to see. He praised and thanked Allâhu ta'âlâ. He kept the piece of cotton and willed that it should be put on his eyes after his death. His testament was fulfilled when he died in Bursa in 834 A.H. (1431).

"For those prayers which were said to Allâhu ta'âlâ and in which our master Rasûlullâh (sall-Allâhu ta'âlâ 'alaihi wa sallam) was made an intercessor were accepted, Hadrat 'Umar (radî-Allâhu ta'âlâ 'anh), the Khalîfa of Muslims, when there was famine in Medina, went out for the rain-prayer and, making an intercessor of 'Abbâs ibn 'Abd al-Muttalib (radî-Allâhu ta'âlâ 'anh), said, 'Oh my Rabb! We pray to Thee through Thy Beloved Prophet! We ask Thee for rain for the love of Your Messenger's respected uncle! Accept our prayer!'

"Muslims suffered from famine once again during Hadrat 'Umar's (radî-Allâhu ta'âlâ 'anh) caliphate. Hadrat Qâ'b al-Akhbâr (radî-Allâhu ta'âlâ 'anh) said, 'Yâ Amîr al-Mu'minîn [Oh the Head of the Faithful]! At the time of the sons of Isrâ'îl, when there was famine, the prophets were made intercessors in prayers.' Thereupon, Hadrat 'Umar ascended Rasûlullâh's (sall-Allâhu ta'âlâ 'alaihi wa sallam) minbar and said, 'Oh my Rabb! Through the intercession of Thy Prophet's uncle we beg Thee and for his honour we ask absolute forgiveness and benevolence from Thee!' Then to the jamâ'a he said, 'Pray to your Rabb! He is the One who answers prayers!' Hadrat 'Abbâs (radî-Allâhu ta'âlâ 'anh) said a long prayer upon this order of the Khalîfa. Before his prayer ended, the streets of Medina were flooded with an abundance of rain-water. On that day Hadrat 'Abbâs was given the title 'Sâqî al-Haramain' (Water-distributor of Mecca and Medina). Then, Rasûlullâh's poet Hassân ibn Thâbit (radî-Allâhu ta'âlâ 'anh) recited a poem in praise of Hadrat 'Abbâs.

"Hadrat Imâm Mâlik (rahimah-Allâhu ta'âlâ), while conversing with Abu Ja'far Mansûr, the 'Abbasîd Caliph, told him in Masjid an-Nabawî, 'Oh Mansûr! We are in the Masjid as-Sa'âda! Talk softly! Allâhu ta'âlâ reprimanded some people in his declaration in Sûrat al-Hujurât, **"Make not thy voice higher than My Messenger's!"** And in the âyat al-karîma, **"Those who talk in a soft voice in the Prophet's presence..."** He praised those who talk softly. Respecting Rasûlullâh after his death is like respecting him when he was alive.' Mansûr, bowing his neck, said, 'Oh Abâ 'Abd-Allâh! Shall I face the qibla or the Qabr as-Sa'âda?' Hadrat Imâm Mâlik said, 'Do not turn your face away from Rasûlullâh! That exalted Prophet (sall-Allâhu ta'âlâ 'alaihi wa sallam), the intercessor on the Day of Judgement, will intercede for you and for your father Âdam's ('alaihi's-salâm) salvation on the Day of Judgement. You should ask for his intercession facing the Qabr as-Sa'âda and attach yourself to Rasûlullâh's blessed soul. The

64th âyat of the Sûrat an-Nisâ declared, **"If they, after tyrannizing over their nafses, come to you and beg Allâhu ta'âlâ's pardon, and if My Messenger prays for their forgiveness, they will certainly find Allâhu ta'âlâ as the acceptor of tawba and merciful."** This âyat promises that the tawba of those who make an intercessor of Rasûlullâh will be accepted.' Thereupon, Mansûr stood up and in front of the Hujrat as-Sa'âda, 'Oh my Rabb!' he said, 'Thou promised that Thou wilt accept the tawba of those who make Thy Messenger an intercessor! And I supplicate Thee for forgiveness in Thine Exalted Prophet's high presence. Forgive me, too, as Thine servants whom Thou hast forgiven when they asked for forgiveness when he [the Prophet] was alive! Oh my Rabb! I beg Thee through Thine Exalted Prophet's intercession who is the Nabî ar-Rahma (Prophet of Blessings). Oh Muhammad, the Highest of Prophets! I begged my Rabb through thine intercession. Oh Rabb! Make that Exalted Prophet an intercessor for me!' While he prayed he stood in front of and faced the window of the Muwâjahat as-Sa'âda, the qibla being behind and the Minbar an-Nabawî on his left.

"NOTE: The advice given to the Khalîfa Mansûr by Hadrat Imâm Mâlik (rahimah-Allâhu ta'âlâ) shows that those who pray in front of the Hujrat as-Sa'âda should be very vigilant; it is not right for those who can not show the modesty and respect appropriate for that place to stay long in al-Madinat al-Munawwara. Hadrat al-Imâm al-a'zam Abu Hanîfa (rahimah-Allâhu ta'âlâ) said, 'It is better we be in Baghdad and our heart be here [in Medina] than we be here but our heart in Baghdad.'

"An Anatolian villager who had stayed and gotten married in al-Madinat al-munawwara and had been doing a certain service at the Hujrat as-Sa'âda for years, one day caught a feverish illness and longed for an ayran (a cool drink made of yogurt and water). 'I would have an ayran made from yogurt and drink it if I were in my village,' he thought to himself. That night, Rasûlullâh (sall-Allâhu ta'âlâ 'alaihi wa sallam) appeared in the Shaikh al-Haram Effendi's dream and ordered him to entrust that certain service done by the Anatolian villager to someone else. When he answered, 'Oh Rasûl-Allah! So and so of your umma is in that service,' the Prophet ordered. 'Tell that person to go to his village and drink ayran!' in reply. The villager said, 'With pleasure!' and set out for his country when his order was communicated to him the next day.

"Hence, it should be realized that if a mere thought would

cause such a loss, what great a loss will happen -may Allah forbid- because of an unsuitable word or an action unconformable to âdâb, even if it is a joke.

"Those who visit the Hujrat-Sa'âda should be very alert and not have wordly thoughts in their hearts. They should think of Muhammad's ('alaihi 's-salâm) nûr and high status. Prayers of those who think of worldly affairs, of ingratiating themselves with people of high rank or of trade will not be accepted; they will not get their wishes.

"Visiting the Hujrat as-Sa'âda is a very honourable 'ibâda. It is feared that those who do not believe this may go out of Islam. As a matter of fact, they will have opposed Allâhu ta'âlâ and His Rasûl and all Muslims. Although a few Mâlikî scholars said that visiting Rasûlullâh was wâjib, it was unanimously said to be mustahab."

10 - The Wahhâbite book says on page 208:

"Ibn al-Qayyim al-Jawziyya said, 'There are numerous kinds of polytheism: It is polytheism to ask the dead for what one needs and for help, too. The dead cannot do any work. Since the dead cannot get what they need or redeem themselves from harm, they cannot help anybody else, either. It is also polytheism to ask the dead to intercede with Allah for oneself. The dead can intercede if Allah permits. One's entreating the dead cannot be a reason for Allah to give permission. Such a polytheist will have asked for intercession by a means which prevents permission.' "

In reality, what is forbidden is to ask for intercession from the things which are declared by Allâhu ta'âlâ to be unable to intercede, namely idols, the things which are worshipped or considered as partners to Allâhu ta'âlâ. Prophets ('alaihimu 's-salawâtu wa 't-taslîmât), awliyâ' and 'ulamâ' (rahimahum-Allâhu ta'âlâ) were declared to be able to intercede. Entreating them to intercede shows one's belief in the Qur'ân al-karîm and Hadîth ash-sharîf. It is true that intercession will be possible by Allâhu ta'âlâ's permission; but the Qur'ân al-karîm and Hadîth ash-sharîf show those whom He will permit. And whom He will permit will intercede for those whom they wish and with whom they are pleased. This is pointed out in His declaration in Sûrat al-Wadduhâ, **"Your Rabb will give you whatever you wish till you say that you are pleased."** Al-Imâm al-a'zam Abu Hanîfa (rahimahum-Allâhu ta'âlâ) wrote in the fourteenth chapter of his book **Fiqh-i akbar,** "Prophets, 'ulamâ' and sulahâ' will intercede

for those who have grave sins and will redeem them from Hell." There is detailed information on this subject in the commentary **Al-qawl al-fasl** of **Fiqh-i akbar.**

Muslims implore awliyâ' not so that Allâhu ta'âlâ shall give them permission but for their intercession when they are given permission. The Wahhâbîs deviate since they can not understand this subtlety, and they put the stamp of 'disbeliever' on millions of Muslims who ask for shafâ'a (intercession). Their book, too, writes that Rasûlullâh declared that he will intercede for the Believers, but not for polytheists. The Wahhâbî himself has made up the allegation that it is polytheism to ask the dead for intercession. By saying that the Qur'ân al-karîm declares that polytheists will not be interceded for, he tries to misuse Allâhu ta'âlâ's Book as a false-witness for himself.

11 - On pages 216, 220 and 224, he quotes the âyat al-karîma, **"You cannot guide to the faith those whom you love, but Allâhu ta'âlâ makes anyone He wishes attain the faith,"** which was descended for Abu Tâlib, the Prophet's uncle, and, after stating that Allâhu ta'âlâ is the only one to convert the hearts from disbelief and sins to belief and obedience, he says:

"Those who say that great men of tasawwuf can penetrate and see into their disciples' hearts, know what is in their hearts and direct their hearts to wherever they wish are liars. And those who believe them are, in fact, disbelievers in Allah and prophets. Anything worshipped other than Allah is called 'wasan.' Graves or tombs, too, are wasans. For example, the greatest idol of Egyptians is Ahmad al-Badawî. Just as his name is not well-known, so there is no superiority, knowledge or 'ibâda of him that is well-known. As-Sahawî reports from Ibn Hayyân that once he [Ahmad al-Badawî] entered and urinated in a mosque and went out without performing salât. People think of this man as capable of disposition in both worlds and of extinguishing conflagrations and saving ships in storms. They think of him to be a deity, a god, and say that he knew the secret, could hear from far away and make wishes fulfilled. They prostrate on the soil of his tomb. Likewise, people in Amman and Iraq worship 'Abd al-Qâdir al-Jîlânî. Muhyiddîn ibn al-'Arabî was the greatest disbeliever on the earth."

The superiors of tasawwuf recognize those for whom Allâhu ta'âlâ has willed guidance and bliss and whom He has determined to save from torture. They will act as wâsitas for their enlightenment. Meeting the awliyâ', knowing those distinguished,

great men and imploring them are also by Allâhu ta'âlâ's preordaining and favour. Allâhu ta'âlâ endows bliss and intercession on those Muslims to whom He willed guidance in the eternal pasts, by giving them the lot of reading the books written by the scholars of Ahl as-Sunna and great leaders of tasawwuf. And He makes those for whom He has wished heresy and perdition fall into the Wahhâbî trap; by reading their misleading books and vile lies, they will be led into Hell. The Wahhâbite book attacks Muslims with filthy slander about Allâhu ta'âlâ's above-mentioned beloved 'ulamâ' and great awliyâ'. Even if there might be some vile words and actions incongruous with Islam among a few ignorant, heretical people who make their faith a means for worldly advantages, it does not justify his attempt to calumniate all Ahl as-Sunna by pointing to such people; it is like blaming Prophet 'Îsâ ('alaihi 's-salâm) because Christians worship him.

Ahmad al-Badawî (rahimah-Allâhu ta'âlâ) was one of the great awliyâ' and was the khalîfa to Shaikh Barî, who was one of the superiors of tasawwuf and the khalîfa to 'Alî ibn Nu'âim al-Baghdâdî, who was a great walî educated by Ahmad ar-Rifâ'î (rahimahum-Allâhu ta'âlâ), a possessor of karâmât and a sharîf. Ahmad al-Badawî, who was a sharîf, too, passed away in Egypt in 675 A.H. Hundreds of thousands of Muslims have attained faid by visiting his tomb in Tanta every year, and nothing incongrous with Islam has happened during the visits.[1] As to 'Abd al-Qâdir al-Jîlânî and Muhyiddîn ibn al-'Arabî (rahimah-Allâhu ta'âlâ), their high status has been comprehended and explained in hundreds of books only by Islamic scholars who were talented like them. Al-Imâm ar-Rabbânî's (rahimah-Allâhu ta'âlâ) work **Maktûbât** is full of eulogy and praise for these great walîs. And great scholar 'Abd al-Ghanî an-Nabulusî (rahimah-Allâhu ta'âlâ) wrote about their high honour in detail in **Al-hadîqa.**

12 - The Wahhâbite book writes on page 224:

"Ash-Sha'ranî wrote that his shaikh 'Alî al-Khawwâs did not separate from Rasûlullâh even for a moment. This is a lie. If it were true, the Prophet would have come and prevented the faction among as-Sahâba."

Anyone who has the least of wisdom and Islamic knowledge would not argue in such a way. Rasûlullâh (sall-Allâhu ta'âlâ

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[1] **Mir'ât al-Madîna,** p. 1049.

'alaihi wa sallam) prophesied the fitna and separation that would take place among as-Sahâbat al-kirâm; how could it be thought that he would have come and prevented them? The companionship or union [of his shaikh and the Prophet] written by ash-Sha'ranî (rahimah-Allâhu ta'âlâ) was in the sense of kashf and mushâhada. It was not something material as it is misunderstood by those idiots who deny what they do not understand or know. The proverb, "Men feel enmity against what they do not know," is just fit for the case of the Wahhâbîs. Hadrat Abu Bakr (radî-Allâhu ta'âlâ 'anh) used to say that he saw Rasûlullâh every moment and apologized saying, "I am ashamed of myself before you."[1]

13 - On page 180, the Wahhâbî quotes some lines from al-Imâm al-Busîrî's **Qasîdat al-Burda** and comments:

"In these words, trust in someone other than Allah and greater esteem for a creature is suggested. And this is polytheism."

Allâhu ta'âlâ praised Rasûlullâh (sall-Allâhu ta'âlâ 'alaihi wa sallam). Also Rasûlullâh, mentioning the blessings bestowed upon him, praised himself, too. He praised himself so much that Hadrat al-Busîrî's eulogy is not worth mentioning in comparison. Praising Rasûlullâh is an 'ibâda. All the Sahâbat al-kirâm eulogized him; for example, Hassân ibn Thâbit and Kâ'b ibn Zubair's long eulogies have been well-known. Kâ'b ibn Zubair praised the Prophet in his eulogy **Bânat-Su'âd** more than al-Bûsîrî did. Rasûlullâh, being pleased with it, forgave his faults and gave him his khirqa as a gift. That same khirqat as-sa'âda is kept in the Topkapı Palace, in Istanbul, today. The Wahhâbite book quotes the couplet, **"Yâ akram al-khalqi mâ lî man a'ûdhu bihî siwâka 'inda hulûli hâdithi 'l-amami,"** (Oh the Great Prophet who is the highest and most generous of creatures! I have no one but you to take refuge with at my last breath) from al-Busîrî's qasîda and says that asking Rasûlullâh for help is polytheism. And quoting the hadîth as-sharîf reported by at-Tabarânî, the Wahhâbî writer says that it is polytheism to ask help (istighâtha) of a creature. This hadîth sharîf was said upon the event that a hypocrite annoyed Muslims and Abu Bakr as-Siddîq said, "Let's go to Rasûlullâh and ask for his help, take refuge with him." The Prophet's reply was, **"I am not to be asked for help; Allah is**

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[1] See the 32nd article below.

to be asked for help." The Wahhâbî, putting this hadîth sharîf forward, is in a struggle to attack Ahl as-Sunna. Whereas, this hadîth sharîf means, "Allâhu ta'âlâ alone is the One who protects everyone from every harm, creates the protective means and gives the means the power and effect of protecting. If He does not wish so, He does not let one reach these means; in other words, the means would not have any influence even if they existed. Those who take refuge with me should know that this effect is not mine but Allah's." Did not Abu Bakr know this? Of course he did, but Rasûlullâh (sall-Allâhu ta'âlâ 'alaihi wa sallam) explained Hadrat Abu Bakr's short statement so that Muslims, who would come until the Last Day, should not misunderstand it. Therefore, Muslims always know that effectiveness is from Allâhu ta'âlâ. Imâm Muhammad Ma'sûm, in the 110th letter of the first volume of his **Maktûbât,** wrote: "Allâhu ta'âlâ hid His Power behind the means. As He declared that the only one who had power was Him, He ordered us to hold on to means. He made it known that the perfect Muslim should hold on to the means and trust in the Creator who gives the means the effective power. He also praised the Prophet Ya'qûb ('alaihi 's-salâm), stating in the Qur'ân al-karîm that he both clung to the means and trusted in Allâhu ta'âlâ. He declared, **'Ya'qûb knows what We revealed. But most human beings know not that taqdîr prevails over precaution,'** in the Sûrat Yûsuf. In the tafsîr book **Tibyân,** this âyat karîma is explained as: 'Polytheists do not know with what Allâh ta'âlâ has inspired His awliyâ'.' Those who believe the effect to be of the means but do not believe that they affect by Allâhu ta'âlâ's Power are heretics. Anyone who wants to do away with the means, who does not recognize Allâhu ta'âlâ's Divine Wisdom, believes, in fact, that Allâhu ta'âlâ created creatures without any cause or for no use. This belief causes one to become lazy. The one who believes that Allâhu ta'âlâ put effective power in the means reaches the right way and will be saved from both of these dangers." If the Wahhâbîs understood this subtlety, they would also understand the above hadîth ash-sharîf correctly.

Imâm Muhammad ibn Sa'îd al-Busîrî (rahimah-Allâhu ta'âlâ), who passed away in 695 A.H., was one of the superiors of tasawwuf. He was one of the awliyâ' educated by Abu 'l-'Abbâs al-Mursî ash-Shâdhilî, who was Abu'l-Hasan ash-Shâdhilî's khalîfa. When he suffered a stroke and half of his body was paralysed, he asked for Rasûlullâh's help and composed his famous qasîda in praise of the Highest of Mankind, Muhammad

('alaihi 's-salâm), to whom he chanted it in his dream. Rasûlullâh liked it and took off his khirqa, put it on the Imâm and rubbed the paralysed parts of his body with his blessed hand. When the Imâm woke up, his body was restored to health, and the khirqat as-sa'âda was still on him. That was why his eulogy was called **"Qasîdat al-Burda."** 'Burda' means 'khirqa, overcoat.' Hadrat Imâm ran in joy to the mosque for morning salât, and on the way met a person known for his righteousness and pious ascetism, who said:

"I would like to listen to your qasîda."

"I have many qasîdas. Everyone knows all of them," the Imâm said.

"I want the one which no one knows and which you recited to Rasûlullâh last night."

"I haven't told anybody about it. How do you know it?"

Thereupon, that person told exactly what the Imâm dreamt. Vizier Bahâ' ad-dîn heard about this qasîda, had it recited through and listened to it standing respectfully. It has been seen that the sick got well and places became safe of malady and calamity when it was recited. In order to receive the value of it, it is necessary to believe and read it with a sincere resolve.

Qasîdat al-Burda is composed of ten parts:

The first part expresses the value of the love for Rasûlullâh.

The second part explains the wickedness of man's nafs.

The third part praises Rasûlullâh.

The fourth part tells about Rasûlullâh's birth.

The fifth part explains that Rasûlullah's prayers were accepted instantaneously.

The sixth part praises the Qur'ân al-karîm.

The seventh part explains the subtleties in the Mi'raj of Rasûlullâh.

The eighth part tells about Rasûlullâh's jihâds.

In the ninth part, he asks Allâhu ta'âlâ for mercy and maghfira and asks Rasûlullâh for intercession.

The tenth part tells about the superiority of the status of Rasûlullâh.

The Wahhâbî writer praises the cruel people who martyred thousands of Muslims. On the one hand, he likens their cruel swords stained with innocent blood to the blessed swords of Muslim mujâhids, and, on the other hand, likens eulogizing

Allâhu ta'âlâ's Great Prophet to idolaters praising their idols. He brands as 'polytheist' those who eulogize Rasûlullâh (sall-Allâhu ta'âlâ 'alaihi wa sallam). The stupid Wahhâbî cannot understand that disbelievers praised their deified idols as creators, gods. Such a praise can be only for Allâhu ta'âlâ. Muslims eulogize only Allâhu ta'âlâ in that manner. We praise Rasûlullâh as the Highest of Creatures. And none of the scholars of Islam, who love Rasûlullâh and praise him very highly, has ever raised the Exalted Prophet to the degree of creator or god; they have not eulogized him as they praise Allâhu ta'âlâ. The Wahhâbîs cannot distinguish between reality and falsehood. The Wahhâbî has filled his book with âyats and hadîths about non-Muslims and, giving wrong meanings to them, attacks the scholars of Islam and calls great mutasawwifs and Muslims whom Allâhu ta'âlâ loves "polytheists and disbelievers." Those who read the Wahhâbite book, seeing the âyats and hadîths on every page, are being duped and, regarding those meanings to be correct, they are being drifted to perdition.

14 - Beginning on page 239, he says:

"It was declared in the Hadîth that the worst of men are those who will be alive on the Last Day and those who will make graves masjids. Graves were made masjids before Islam. Later in the Islamic history, Muslims, too, have been going further than the pre-Islamic communities. They forget Allâhu ta'âlâ when they are in trouble. They idolize the dead. They believe the dead will do what is asked from them. They say that 'Abd al-Qâdir al-Jîlânî hears and helps those who pray. They think he knows ghaib [what is hidden, the secret] though he is dead. Those who say so become disbelievers. They deny the Qur'ân. Ibn al-Qayyim said that it was wâjib to demolish the domes built over graves. Al-Imâm an-Nawawî said that it was harâm to build domes on graves for whatever intention there might be. Those who say that performing salât in the graveyard was prohibited because of its being dirty are wrong, for, prophets' graves are not dirty. Ibn Hajar al-Hitamî wrote in his **Kabâir, '**It is a grave sin to build domes over graves. It is necessary for Muslim statesmen to demolish such domes. First of all al-Imâm ash-Shâfi'î's domed tomb should be demolished.' "

Here again the Wahhâbite book slanders Muslims. Muslims perform 'ibâda for and beg Allâhu ta'âlâ five times everyday. It is an overt lie to say that such Muslims forget Allâhu ta'âlâ. Muslims do not worship the dead. Because many hadîths explain

that Allâhu ta'âlâ's beloved servants -even every dead person- hears in their graves, Muslims visit their graves, pray to Allâhu ta'âlâ through their mediation and ask them to intercede for them. The dead cannot do whatever they wish. And the living cannot do whatever they wish, either. But, Allâhu ta'âlâ promised that He would accept the prayers of His beloved servants, first of all His prophets' prayers. Muslims do not ask prophets (alaihimu 's-salâtu wa 's-salâm) and awliyâ' (rahimahum-Allâhu ta'âlâ) to do something, but to pray to Allâhu ta'âlâ to give something. Awliyâ' do hear what the visitors to their graves ask, and they pray to Allâhu ta'âlâ to give them what they ask for, and Allâhu ta'âlâ accepts the prayers of awliyâ'.

The following passage is translated from the 121st page of Ibn Hajar al-Makkî al-Hîtamî's (rahimah-Allâhu ta'âlâ) work **Zawâjir** to expose the lies of the Wahhâbite book. Ibn Hajar, after quoting hadîths, writes:

"Some Shâfi'î scholars, taking the preceding hadîths into account, concluded that one of the six grave sins was to make graves masjids. The reason was that those who made prophets' graves masjids were condemned in a hadîth, which also informed that those who made the graves of sulahâ' masjids would be [regarded as] the worst of men on the Last Day. 'To make the graves masjids' means 'to perform salât facing those graves.' It was for this reason that the Shâfi'î scholars declared that it was harâm to perform salât facing the grave of a prophet or a walî, as a sign of respect for him. For such an act to be harâm, firstly, the one in the grave should have been an uncommon, esteemed person, and secondly, the salât should be intended to be for the dead. Lighting candles at graves is also harâm if it is for respecting the dead. So is going round graves. Hence it is inferred that such actions are makrûh when they are done not as a sign of esteem. Respecting a grave by prostrating means worshipping it, which is a grave sin, even kufr. Some Hanbalî scholars said, 'Performing salât by graves as a tribute is a grave sin and causes kufr. It is a must to demolish such tombs.' "

Ibn Hajar al-Makkî al-Hîtâmî (rahimah-Allâhu ta'âlâ), in the Egypt edition of his book **Al-fâtâwâ al-kubrâ al-fiqhiyya,** wrote in the chapter on janâza, "Domed tombs should not be built on graves in public graveyards where many corpses are buried. If already built, they should be demolished. It is not permissible to demolish the domed tombs in private graveyards for the purpose of burying a new corpse in them." On page 17, he wrote: "It is

harâm to build domed tombs in public graveyards. Those already built in public graveyards should be demolished. Constructing any kind of building in a graveyard belonging to a waqf or in a private graveyard without its owner's permission is also harâm. It is makrûh to build a domed tomb on one's own land or on someone else's land with his permission." On page 25, he wrote: "Building domed tombs in public graveyards is harâm, for, it occupies much space and prevents others from being buried. Such domes should be demolished. It was for this reason that most Shâfi'î scholars (rahimahum-Allâhu ta'âlâ) issued the fatwâ that al-Imâm ash-Shafi'îs (rahimah-Allâhu ta'âlâ) domed tomb should be demolished, because it was in a public graveyard." It is seen that Ibn Hajar al-Makkî did not say that every domed tomb was harâm and should be demolished.

On page 209 of the book **Zawâjir,** it is written that it is a grave sin to build high buildings for ostentation. Following the hadîth ash-sharîf the Wahhâbîs should be demolishing not tombs but, as a wâjib, the houses of dissipation and prostitution they built in Riyad, Taif and Jidda. The Wahhâbite book, on page 248, quotes the hadîth ash-sharîf, **"Visit graves! Such visits will remind you of the Day of Judgement,"** and says that Rasûlullâh (sall-Allâhu ta'âlâ 'alaihi wa sallam) visited his blessed mother's grave. But, saying that this hadîth sharîf did not enjoin asking the dead for anything, he attempts to liken Muslims' visiting the graves of the Prophet and awliyâ' to disbelievers' worshipping graves.

15 - On page 259, the Wahhâbî writes:

"It is forbidden for the one who enters Masjid an-Nabawî with a view to performing salât to go to the grave to greet Rasûlullâh. Imâm Mâlik said that it was makrûh to go to Qabr an-Nabî every time one enters the Masjid. The Sahâbîs and the Tâbi'ûn used to go to the Masjid, perform salât and go out. They would not go to the grave to greet, because, no such action was ordered in Islam. It is a lie that the souls of the dead could be seen in their living appearance. Such a vision happened only on the Mi'râj Night. Muslims who came later committed what as-Sahâba did not do. A few sahâbîs would go to the grave solely to say salâm only when they came back from far countries. 'Abdullâh ibn 'Umar would go to the grave and greet whenever he came back from a journey. No one else did so. It is a lie that Ahmad ar-Rifâ'î kissed Rasûlullâh's hand. It has been unanimously approved that one should turn towards the Ka'ba and not the grave when praying in front of the Hujrat as-Sa'âda.

It is prohibited by hadîths to come from distant countries for visiting the Hujrat as-Sa'âda."

The following writing is translated from the book **Mir'ât al-Madîna:**

"It has become wâjib upon me to intercede for those who visit my shrine," is said in a hadîth sharîf conveyed by Ibn Huzaima, al-Bazzâr, ad-Dâraqutnî and at-Tabarânî (rahimahum-Allâh). In another one reported by al-Bazzâr, **"It became halâl for me to intercede for those who visit my shrine,"** is declared. The hadîth ash-sharîf in the **Sahîh** of Muslim and also quoted in Abu Bakr ibn al-Makkârî's (rahimah-Allâhu ta'âlâ) book **Mu'jama** says, **"If someone visits me solely for visiting me and without any other intentions, he deserves my intercession for him on the Last Judgement."** This hadîth sharîf foretold that Rasûlullâh (sall-Allâhu ta'âlâ 'alaihi wa sallam) would intercede for those who go to al-Madînat al-Munawwara to visit him.

A hadîth sharîf reported by al-Imâm at-Tabarânî and ad-Dâraqutnî and other imâms of hadîth (rahimahum-Allâhu ta'âlâ) says, **"He who visits my grave after carrying out the hajj will be considered to have visited me during my lifetime."** Ibn al-Jawzî (rahimah-Allâhu ta'âlâ), too, reported this hadîth sharîf. Another one reported by ad-Dâraqutnî is: **"The one who does not visit me after carrying out the hajj will hurt me."** Imâm Mâlik (rahimah-Allâhu ta'âlâ), too, reported this hadîth sharîf. Rasûlullâh (sall-Allâhu ta'âlâ 'alaihi wa sallam) requested that Muslims should visit him because he wanted his umma to gain thawâb by this way, too. A hadîth sharîf reported by al-Imâm al-Baihakî, says, **"When a person greets me, Allâhu ta'âlâ gives my soul back to my body. I reply to his greeting."** Based on this hadîth sharîf, al-Imâm al-Baihakî said, "Prophets are alive in their graves." The Prophet's blessed soul being given back means that from his high position he answers the one who greets him.

There are so many hadîths stating that the prophets ('alaihimu's-salawâtu wa 't-taslîmât) are alive in their graves that they affirm one another. One of them is the hadîth ash-sharîf, **"I will hear the salawat recited at my shrine. I will be informed about the salawât recited at a distance,"** which was reported by Abu Bakr ibn Abî Shaiba and quoted in the books of the six well-known great imâms of hadîth.

In the hadîth ash-sharîf reported by Ibn Abî 'd-dunyâ on the authority of 'Abdullâh ibn 'Abbâs (radî-Allâhu ta'âlâ 'anhumâ), it is said, **"If anyone visits the grave of an acquaintance of his and**

greets him, the dead one recognizes him and replies. If he greets a dead Muslim whom he did not know, the dead will become happy and answer him."

As to how Rasûlullâh (sall-Allâhu ta'âlâ 'alaihi wa sallam) can separately reply to everyone who sends salâm to him at the same moment, it is like the sun illuminating thousands of cities simultaneously.

As it is understood that Rasûlullâh (sall-Allâhu ta'âlâ 'alaihi wa sallam) knows and answers when one greets him, could there be another honour and bliss greater than this for a Muslim?

Hadrat Ibrâhîm ibn Bishâr said, "I went to Medina to visit the Qabr as-Sa'âda after a pilgrimage. I greeted in front of the Hujrat as-Sa'âda and heard the reply 'Wa 'alaika 's-salâm.' "

The poet Nâbî said:

Beware of immodesty! Here where Allah's Beloved is!
To where the Divine Look is directed; Maqâm al-Mustafâ this is!

Only if you resolve to act modestly, Nâbî, go in this shrine,
There where angels go round, and whereat prophets always kiss!

A hadîth sharîf says, **"After my death, I will hear as I do when I am alive."** Another hadîth sharîf says, **"Prophets are alive in their graves. They perform salât."** These hadîths show that our Prophet (sall-Allâhu ta'âlâ 'alaihi wa sallam) is alive in his shrine with a life we do not know. It is written in very reliable books that Sayyid Ahmad ar-Rifâ'î[1], one of the prominent awliyâ', and many other awliyâ' (rahimahum-Allâhu ta'âlâ) heard the reply when they greeted Rasûlullâh (sall-Allâhu ta'âlâ 'alaihi wa sallam) and that Ahmad ar-Rifâ'î attained the honour of kissing Rasûlullâh's blessed hand. Saying that these are lies is like throwing mud at the sun. The great Islamic scholar Jalâl ad-dîn 'Abd ar-Rahmân as-Suyûtî (rahimah-Allâhu ta'âlâ), who passed away in Egypt in 911/1595, refuted them in his well-documented book **Sharaf al-Muhkam** and proved that Rasûlullâh (sall-Allâhu ta'âlâ 'alaihi wa sallam) was alive in his grave and heard those who greeted him. One of the hadîths he quoted in his book is: **"I saw the Prophet Mûsâ** (Moses) **performing salât in his grave on the**

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[1] He passed away in Basra in 578 A.H. (1183). His shrine and mosque were repaired and ornamented by the Ottoman Sultân 'Abdulhamîd Khan II.

Mi'râj Night." Abu Nu'aim (rahimah-Allâhu ta'âlâ), the author of **Hilya,** too, quoted this hadîth sharîf.

A hadîth sharîf, quoted in Abu Ya'lâ's (rahimah-Allâhu ta'âlâ) **Musnad,** says, **"Prophets live and pray in their graves."**

Rasûlullâh (sall-Allâhu ta'âlâ 'alaihi wa sallam), during his last illness, said, **"I have always felt the bitter taste of the food I ate at Khaibar. The poison I ate that day tears my aorta now."** This hadîth sharîf indicates that Rasûlullâh died as a martyr. Allâhu ta'âlâ declared in the 169th âyat karîma of Sûrat âl 'Imrân, **"Never regard those who have been martyred on the way of Allah as dead! They are alive!"** So, it is obvious that our master Rasûlullâh is alive in his grave like all martyrs.

Al-Imâm as-Suyûtî wrote: "Awliyâ' (rahimahum-Allâhu ta'âlâ) of high status can see the prophets ('alaihumu 's-salawâtu wa 't-taslîmât) as if they had not died. Our Master's seeing Mûsâ ('alaihi 's-salâm) alive in his grave was a **mu'jiza,** and a walî's seeing in the same way is a **karâma.** Disbelief in karâma arises from ignorance."

A hadîth sharîf reported by Ibn Habbân, Ibn Mâja and Abu Dâwûd (rahimahum-Allâhu ta'âlâ) says, **"On Fridays recite the salawât for me repeatedly! The salawât will be conveyed to me."** When it was asked whether it would be conveyed to him after his death, too, the Prophet (sall-Allâhu ta'âlâ 'alaihi wa sallam) answered, **"Soil does not rot prophets' bodies. Whenever a Muslim says the salawât for me, an angel informs me of it and says, 'So-and-so's son, so-and-so of your umma sent his salâm and prayed for you.' "** This hadîth sharîf shows that our Prophet is alive in his shrine in a life which a man of this world cannot understand. Hadrat Zaid ibn Sahl (radî-Allâhu ta'âlâ 'anh) said, "One day, I was enjoying Rasûlullâh's company. His blessed face was cheerful. I asked why he smiled. **'Why should I not be happy? Jabrâ'îl gave me good news just a moment ago: Allâhu ta'âlâ has declared that whenever my umma recite a salawât for me once, Allâhu ta'âlâ will send a salawât ten times in reply to them,'** he answered."

Rasûlullâh (sall-Allâhu ta'âlâ 'alaihi wa sallam) is a great favour for the whole Umma after his death, as he was Allahu ta'âlâ's compassion for his companions in his life. He is the cause of goodnesses.

Mahâl ibn 'Amr said, "One day, I sat with Sa'îd ibn Musayyab (rahimahum-Allâhu ta'âlâ) by our mother Umm Salama's (radî-

Allâhu ta'âlâ 'anhâ) room. Many people came to visit the Hujrat as-Sa'âda. Sa'îd, being astonished at the people, said, 'How stupid they are! They think Rasûlullâh (sall-Allâhu ta'âlâ 'alaihi wa sallam) is in the grave. Do prophets ever stay in their graves longer than forty days?' " Nevertheless, Sa'îd[1] himself had said he had heard the adhân called in Rasûlullâh's grave on the day the disaster called Harra happened. Hadrat 'Uthmân (radî-Allâhu ta'âlâ 'anh), when his house was blockaded, said, "I will not go anywhere! I cannot leave Medina and Rasûlullâh." If the words which Mahâl ibn 'Amr reported from Sa'îd were true, Rasûlullâh would not have called Muslims to visit his grave. As a matter of fact, Bilâl al-Habashî (radî-Allâhu ta'âlâ 'anh) went to Medina and visited Rasûlullâh's shrine on the order he received from Rasûlullâh in his dream after the conquest of Jerusalem. Hadrat 'Umar ibn 'Abd al-'Azîz (radî-Allâhu ta'âlâ 'anh), Khalîfa of the Muslims, used to send salât and salâm from Damascus to Medina with special officials. Hadrat 'Umar (radî-Allâhu ta'âlâ 'anh), when he returned to al-Madînat al-Munawwara after conquering Jerusalem, first went to the Hujrat as-Sa'âda, visited Rasûlullâh and conveyed salât and salâm onto him.

Yazîd ibn al-Mahrî said, "I visited 'Umar ibn 'Abd al-'Azîz (radî-Allâhu ta'âlâ 'anh), the Governor of Egypt, on my way from Damascus to Medina. He said to me, 'Oh Yazîd! Please convey my salât and salâm to Rasûlullâh when you have the bliss of visiting him!' "

Imâm Nâfi' (rahimah-Allâhu ta'âlâ)[2] reported that 'Abdullâh ibn 'Umar (radî-Allâhu ta'âlâ 'anhumâ), whenever he came back from an expedition or war, would visit the Hujrat as-Sa'âda, first Rasûlullâh (sall-Allâhu ta'âlâ 'alaihi wa sallam), then Hadrat Abu Bakr and then his father Hadrat 'Umar (radî-Allâhu ta'âlâ 'anhumâ), greeting each of them. Though the Wahhâbite book **Fat'h al-majîd** confirms this, too, it writes that visiting the Prophet's grave was not allowed in Islam and that no one but 'Abdullâh ibn 'Umar visited him. However, it is written in valuable books that most of the Sahâbîs (radî-Allâhu ta'âlâ 'anhum ajma'în) did visit him. It is a filthy slander that 'Abdullâh

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[1] Sa'îd ibn Musayyab was one of the seven famous 'ulamâ' in Medina. He passed away in Medina in 91 A.H. (710).

[2] Nâfi' was one of the prominent among the Tâbi'ûn and formerly a slave freed by 'Abdullâh ibn 'Umâr. He passed away in Medina in 120 A.H. (737).

ibn 'Umar committed an act not permitted by Islam. The Wahhâbî author praises the as-Sahâbat al-kirâm highly when it suits his interests, but he shamelessly commits such filthy slanders when it does not suit him. If it had not been permitted to visit the Prophet's shrine and to say salât and salâm, 'Abdullâh ibn 'Umar would not have done so, or the Sahâbîs who saw him would have told him that it was prohibited. His behaviour and the silence of those who saw him show that it is permitted and meritorious. Imâm Nâfi' said, "I have seen more than a hundred times 'Abdullah ibn 'Umar say, **'As-salâma 'alaika yâ Rasûl-Allâh!' 'As-salâmu 'alaika yâ Abâ Bakr!'** and **'As-salâmu 'alaika yâ Abî** (father)**!'** during his visits to Rasûlullâh's shrine."

One day, Hadrat 'Alî (radî-Allâhu ta'âlâ 'anh) entered Masjid ash-Sharîf and wept long in front of Fâtimâ's (radî-Allâhu ta'âlâ 'anhâ) room. Then he entered the Hujrat as-Sa'âda and said, **"As-salâmu 'alaika yâ Rasûl-Allâh."** And he wept again. Then, saying, **" 'Alaikuma 's-salâm yâ akhawayya wa rahmat-Allâh,"** he greeted Hadrat Abu Bakr and Hadrat 'Umar and went out.

It was for this reason that our scholars of fiqh (rahimahum-Allâhu ta'âlâ) came to Medina and performed salât in Masjid ash-Sharîf after pilgrimage. Then they visited and received blessings by seeing the Rawdat al-Mutahhara, the Minbar al-Munîr and the Qabr ash-Sharîf, which is superior to the 'Arsh al-a'lâ; the places where the Prophet sat, walked and leaned; the pole he leaned against when the wahî came and the places where as-Sahâbat al-kirâm and the Tâbi'ûn (radî-Allâhu ta'âlâ 'anhum ajma'în), who worked when the Masjid was being built and repaired or who had the honour of giving financial help, walked. Those scholars and sulahâ' who came later would come to Medina after hajj and do as our 'ulamâ' of fiqh did. It is for this reason that pilgrims have been visiting al-Madînat al-Munawwara.

The 'ulamâ' have given different answers to the question whether one [a pilgrim] should first go to Medina or visit the Prophet's shrine after hajj. 'Alqama, Aswad and 'Amr ibn Maimûn, three superiors among the Tâbi'ûn (rahimahum-Allâhu ta'âlâ) said that one should first go to Medina. Al-Imâm al-A'zam Abu Hanîfa (rahimah-Allâhu ta'âlâ), the sun of Islamic scholars, said that it would be better to perform hajj and then leave Mecca for Medina. So it was written in the fatwâ of Abu 'l-Laith Nasr as-Samarqandî (rahimah-Allâhu ta'âlâ), who passed away in 373/985.

During the sultanate of 'Abdulhamîd Khan II, it became a

custom among [the Ottoman] pilgrims to stay in Medina between the two 'Iyds and to leave Medina for Mecca when the time for hajj came. Some pilgrims would go direct to Mecca and, after 'Arafât, come to Medina to perform the visitation. Then they would go to Yanbû, the port of Medîna, where they would take a steam-ship on the way back to their countries passing through the Suez Canal.

Qâdî 'Iyâd, author of **Shifâ' ash-sharîf** who passed away in Marrakush in 544/1150 and Shâfi'î scholar Imâm Yahyâ an-Nawawî, who passed away in Damascus in 676/1277, and Hanafî scholar Ibn Hammâm (Humâm) Muhammad al-Siwâsî, who passed away in 861/1456, (rahimahum Allâhu ta'âlâ) said that there had been ijmâ' al-umma on the fact that visiting Rasûlullâh's (sall-Allâhu ta'âlâ 'alaihi wa sallam) blessed shrine was very meritorious. Some scholars said that it was wâjib. It is a sunna to visit graves. Visiting the most valuable grave, the **Hujrat as-Sa'âda,** is the most valuable sunna.

Rasûlullâh (sall-Allâhu ta'âlâ 'alaihi wa sallam) used to visit the Baqî' cemetery and the martyrs in Uhud. 'Abd al-Haqq ad-Dahlawî (rahimah-Allâhu ta'âlâ), who was one of the great 'ulamâ' in India that passed away in 1052 A.H. (1642), while narrating the Battle of Uhud in his Persian book **Madârij an-Nubuwwa,** quotes Abu Farda (radî-Allâhu ta'âlâ 'anh) as saying, "One day Rasûlullâh visited the martyrs in Uhud. After saying, **'Oh my Rabb who is worth being worshipped! I, Thy servant and Messenger, testify that these got martyred to gain Thy Consent,'** he turned to us and said, **'If someone visits and greets these martyrs, they will answer him. They will answer the same way till the Last Day.' "** Again, while visiting the martyrs Rasûlullâh said, **"You were patient. Salâm be on you!"** Hadrat Abu Bakr and Hadrat 'Umar (radî-Allâhu ta'âlâ 'anhumâ), when they were Khalîfas, used to visit the marytrs in Uhud and addressed them similarly. Fâtimat al-Huzâziyya (rahimah-Allâhu ta'âlâ) said, "I was passing by the Uhud field. I said, 'Oh Hamza (radî-Allâhu ta'âlâ 'anh), Rasûlullâh's uncle, salâm be on you!' Then I heard the answer, 'May Allah's salâm, mercy and blessings be upon you!' " Utaf ibn Khâlid al-Mahzûnî said that his aunt greeted the martyrs in Uhud and that they replied to her, "We know you!"

The sixty-third âyat karîma of Sûrat an-Nisâ', **"If they, after tyrannizing over their nafses, come to you and beg Allâhu ta'âlâ's pardon, and if My Messenger prays for their forgiveness, they will certainly find Allâhu ta'âlâ as the acceptor of tawba and merciful,"**

is a command for both men and women to visit the shrine of the Prophet. It was said that it was mustahab to read this âyat while visiting the shrine.

Imâm 'Alî (radî-Allâhu ta'âlâ 'anh) quoted Muhammad ibn Harb al-Hilâlî (radî-Allâhu ta'âlâ 'anh) as saying, "I visited the Hujrat as-Sa'âda three days after Rasûlullâh's (sall-Allâhu ta'âlâ 'alaihi wa sallam) burial. After the visit I sat in a corner. A villager came and threw himself on the Prophet's grave. He took soil from the grave and sprinkled it on his face. He said, 'Yâ Rasûl-Allâh! Allâhu ta'âlâ declared about you in the âyat [above, which he recited]. I have oppressed my nafs. I seek absolute forgiveness through your intercession.' I heard a voice from the grave: 'Good news to you! Your sins are forgiven'."

Rasûlullâh (sall-Allâhu ta'âlâ 'alaihi wa sallam) came to Uhud from Medina to visit the martyrs in Uhud. Therefore, it is an 'ibâda to go to al-Madînat al-Munawwara to visit the Prophet's shrine. The 'ulamâ' of Islam (rahimahum-Allâhu ta'âlâ) have unanimously stated that it is a very meritorious deed.

The hadîth ash-sharîf, **"Only three masjids**[1] **are to be gone to for visiting,"** shows that it is very meritorious to go to al-Madînat al-Munawwara with a view to visiting the Qabr as-Sa'âda. Those who do not do so will remain deprived of its great thawâb, and perhaps they will have neglected a wâjib. Going on long journeys to visit masjids other than these three is permitted if it is for Allah's sake. But it is harâm in case of other intentions.

Question: "Imâm Hasan ibn 'Alî (radî-Allâhu ta'âlâ 'anh) did not permit visitors to approach the Qabr as-Sa'âda. And Imâm Zain al-'Âbidîn (rahimah-Allâhu ta'âlâ), saying that Rasûlullâh (sall-Allâhu ta'âlâ 'alaihi wa sallam) declared, **'Do not make a** [place of] **festival of my shrine! Do not make cemeteries of your houses! Recite salawât on me wherever you are; your salâm will be conveyed to me,'** did not permit approaching the Qabr as-Sa'âda. What would you say about that?"

Answer: These statements are not congruous with the hadîth ash-sharîf, **"Only three masjids are to be gone to for visiting."** Further, the two imâms probably wanted to prevent only those who would behave disrespectfully. [Therefore,] Imâm Mâlik (rahimah-Allâhu ta'âlâ) did not even permit staying a long time near the Qabr as-Sa'âda. Imâm Zain al-'Âbidîn (rahimah-Allâhu

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[1] The Masjid al-Harâm in Mecca, the Masjid an-Nabawî in Medina and the Masjid al-Aqsâ in Quds (Jerusalem).

ta'âlâ), in his visitations to the Hujrat as-Sa'âda, would stand by the pillar in the direction of the Rawdat al-Mutahhara and greet. So, it was understood that Rasûlullâh's (sall-Allâhu ta'âlâ 'alaihi wa sallam) blessed head was on that side of the Hujra. That was the place to stand by during visits before the rooms of Rasûlullâh's blessed wives (radî-Allâhu ta'âlâ 'anhunna) were annexed into the Masjid as-Sa'âda. The visitors stand in front of the door of the Hujrat as-Sa'âda and greet.

Harûn ibn Mûsâ al-Hirâwî asked his grandfather 'Alqama: "On which side of the Qabr as-Sa'âda had the visitors stood before the rooms of our Prophet's wives (radî-Allâhu ta'âlâ 'anhunna) were annexed into Masjid as-Sa'âda?" His grandfather said, "Because the door of the Hujrat as-Sa'âda had not been walled up before Hadrat 'Â'isha died, they used to stand in front of the door."

Hâfiz 'Abd al-'Azîm al-Munzirî (rahimah-Allâhu ta'âlâ), a scholar of hadîth who passed away in Egypt in 656 A.H. (1257), said, "The hadîth ash-sharîf, **'Do not make my shrine a** [a place of] **festival,'** means 'Do visit me as frequently as you can,' that is, 'Do not restrict your visiting my grave to one or two times a year! Do visit me at every occasion!' And the hadîth ash-sharîf, **'Do not turn your houses into cemeteries!'** means 'Do not make your houses look like cemeteries by not performing salât in them.' " Since it is not permitted to perform salât in a cemetery, 'Abd al-'Azîm al-Munzirî's words are right. Most of the 'ulamâ' explained the former hadîth as: "For visiting the Qabr as-Sa'âda, do not fix a certain day like a feast." Jews and Christians used to assemble together, play instruments and dance when they visited the graves of their prophets.

Therefore, visitors to the Qabr as-Sa'âda should not stay long but leave soon after greeting and praying. Muslims should deem visiting the Qabr as-Sa'âda a very meritorious 'ibâda. They should go to al-Madînat al-Munawwara however far they may be and try to visit frequently. That is, one should not restrict it to once a year, but, whenever one can afford, one should go and visit without staying long in front of the Hujrat as-Sa'âda.

Abu Hanîfa (rahimah-Allâhu ta'âlâ), the sun of the 'ulamâ' of Islam, said that visiting the Qabr as-Sa'âda, one of the most valuable of mustahabs, was an 'ibâda of a degree nearly equal to wâjib.

In the Shâfi'î madhhab, one who vows to visit the Qabr as-Sa'âda has to fulfil his vow. As for the one who vows to visit

another grave, there is no unanimity that he should fulfill his vow, but he had better fulfil it.

It is necessary for the one who vows to visit the Masjid al-Harâm on foot to fulfil his vow, because the farîda (obligatory acts) of hajj are performed in **Masjid al-Harâm.** And since **Masjid as-Sa'âda** contains the **Qabr as-Sa'âda** which is more estimable than both the Ka'bat al-Mu'azzama [in the Masjid al-Harâm in Mecca] and **Masjid al-Aqsâ** [in Jerusalem], a vow to go to that blessed masjid on foot, because it will include the intention to visit the Qabr as-Sa'âda, should certainly be fulfilled.

A vow to visit the **Ka'bat al-Mu'azzama** should be fulfilled according to all the four madhhabs. There is no unanimity as to whether a vow to visit Masjid as-Sa'âda or Masjid al-Aqsâ should be fulfilled. However, the disagreement is about visiting the masjid itself; the one who vows to visit the Qabr as-Sa'âda has to fulfil his vow.

'Abdullâh Abu Muhammad ibn Abu Zaid (rahimah-Allâhu ta'âlâ) was asked: "If someone, who is sent as a deputy to carry out the hajj and ordered to visit the Qabr as-Sa'âda, only carries out the hajj and returns without visiting, is it necessary for him to return the money given to him to spend during the visit to the Qabr as-Sa'âda?" Hadrat Ibn Zaid, one of the prominent among the Mâlikî scholars who passed away in 389 A.H. (999), said, "He has to give it back."

Imâm Mâlik (rahimah-Allâhu ta'âlâ) said concerning visiting the Qabr as-Sa'âda, "In Masjid ash-Sharîf, one should turn his back towards the qibla [Ka'ba] and face the Hujrat as-Sa'âda, greet modestly and respectfully and recite the salawat. Two rak'as of salât **[tahiyyat al-masjid]** should be performed in the **Rawdat al-Mutahhara** after entering the masjid. Then, standing in front of the **Muwâjahat as-Sa'âda,** first Rasûlullâh (sall-Allâhu ta'âlâ 'alaihi wa sallam), then Hadrat Abu Bakr and Hadrat 'Umar (radî-Allâhu ta'âlâ 'anhumâ) should be greeted, and then some certain prayers should be said, because Rasûlullâh, or any believer, hears his visitors, their salâms and prayers. Though it is permitted to pray as one wishes and to say whatever prayers one remembers, it is better to say the certain prayers recommended by the 'ulamâ.' "

Al-Imâm al-a'zâm Abû Hanîfa (rahmat-Alâhi ta'âlâ 'alaih) said that, when he was in Medîna, he saw that Ayyûb as-Sahtiyânî (rahimah-Allâhu ta'âlâ), one among the sulâhâ' who passed away in Basra in 131 A.H. (748), came and entered the masjid,

stood facing the Qabr as-Sa'âda, and, the qibla behind him, wept.

Abu 'l-Laith as-Samarqandî (rahimah-Allâhu ta'âlâ), giving reference to al-Imâm al-a'zam Abu Hanîfa, said, "Visitors should face the qibla, leaving the Hujrat as-Sa'âda behind." However, Shaikh Kamâl ad-dîn ibn Hammâm (rahimah-Allâhu ta'âlâ) wrote, "Al-Imâm al-a'zam Abu Hanîfa described the ritual of the visit in his **Musnad,** so, what Abu 'l-Laith and his followers reported was based on a former ijtihâd of al-Imâm al-a'zam, who later declared that one should face the Hujrat as-Sa'âda. 'Abdullâh ibn 'Umar (radî-Allâhu ta'âlâ anhumâ), too, said that one should pay salâm by facing the Hujrat as-Sa'âda with the qîbla being behind." Muhammad Ibn Jamâ'a (rahimah-Allâhu ta'âlâ), a Shâfi'î scholar who passed away in Damascus in 733 A.H. (1333), wrote in his book **Manâsik,** "While visiting the Prophet's shrine, one should stand about two metres from the corner corresponding to Rasûlullâh's blessed head, this corner being on one's left and the qibla on one's right-hand side, and then turn slowly around until one faces the window of the Muwâjahat as-Sa'âda, leaving the qibla wall behind. Just when one faces the Qabr as-Sa'âda one should say the salâm.

Hence, the visitor should stand between the Rawdat al-Mutahhara corner of the Hujrat as-Sa'âda and the qibla wall, Rasûlullâh's blessed head being on his left two metres from him, then slowly turn to face the Hujrat as-Sa'âda, leaving the qibla behind. Then he should say salât and salâm and pray. And so were al-Imâm ash-Shâfi'îs and other imâms' ijtihâds, and today the visit is carried out in this manner.

On the qibla side of the Hujrat as-Sa'âda, there was not much empty space before the rooms of Rasûlullâh's blessed wives (radî-Allâhu ta'âlâ 'anhunna) were annexed to the Masjid as-Sa'âda; so it was very difficult to stand facing the Muwâjahat as-Sa'âda. Visitors would stand facing the qibla and greet in front of the door in the Rawdat al-Mutahhara wall of the Hujrat as-Sa'âda. Later, Imâm Zain al-'Âbidîn would greet, with the Rawdat al-Mutahhara being behind. After the annexation of the rooms of the blessed wives to the masjid, the Hujrat as-Sa'âda was visited standing in front of the window of the Muwâjahat ash-Sharîfa.

The imâms of Islam collected the many rules of observances and conditions for those who live in Medina and for visitors. These conditions and rules were codified in fiqh and manâsik books. All were compiled clearly and in detail in **Takmilat al-**

manâsik by Ayyûb Sabri Pasha (rahimah-Allâhu ta'âlâ), the author of **Mir'ât al-Haramain.**

The first tomb built in the history of Islam was the **Hujrat al-Mu'attara,** where Rasûlullâh (sall-Allâhu ta'âlâ 'alaihi wa sallam) was buried. Our master Rasûlullâh passed away in the room belonging to his beloved wife, our mother 'Â'isha (radî-Allâhu ta'âlâ 'anhâ), before noon on Monday, the twelfth of Rabî' al-awwal 11 A.H. On Wednesday night he was buried in that room.

Hadrat 'Âisha's (radî-Allâhu ta'âlâ 'anhâ) room was three meters high and was built with adobes and date-palm branches. It had two doors, one on the west, which faced the Rawdat al-Mutahhara, and the other on the north. Hadrat 'Umar (radî-Allâhu ta'âlâ 'anh), while he extended Masjid as-Sa'âda in 17 A.H. during his caliphate, surrounded the Hujrat as-Sa'âda with a low stone wall.' Abdullâh ibn Zubair (radî-Allâhu ta'âlâ 'anh), when he became the Caliph, rebuilt this wall with black stones. He was martyred in 73 A.H. (692). This wall was not roofed and there was a door on the northern side. When Hadrat Hasan (radî-Allâhu ta'âlâ 'anh) passed away in 49 A.H., his brother Hadrat Husain (radî-Allâhu ta'âlâ 'anh) took his corpse to the door of the Hujrat as-Sa'âda as requested in his brother's will and wanted to take the corpse into the shrine to pray and ask for intercession. Some people opposed it, thinking that the corpse would be buried in the shrine. To prevent the clamour, the corpse was not taken into the shrine and was buried at the Baqî' cemetery. Lest such events might happen again later, the doors of the room and the one outside were walled up.

The sixth Umayyad Caliph Walîd (rahimah-Allâhu ta'âlâ), when he was the governor of Medina, raised the wall around the room and had a small dome built over it. The three graves became concealed from the outside, and the room was secured from being entered. After he became the Caliph, he ordered 'Umar ibn 'Abd al-'Azîz (rahimah-Allâhu ta'âlâ), his successor as the governor of Medina and later the eighth Caliph, to build a second wall around it when the rooms of the Pure Wives (radî-Allâhu ta'âlâ 'anhunna) were removed and Masjid as-Sa'âda was enlarged in 88 A.H. (707). This wall was pentagonal and roofed and had no doors.

Jamâl ad-dîn al-Isfahânî (rahimah-Allâhu ta'âlâ), vizier of the Atabeg State governed by Zengîs in Iraq and the first cousin of Salâh ad-dîn al-Ayyûbî, constructed a grating made of sandal-and-ebony wood around the outer wall of the Hujrat as-Sa'âda in

584 A.H. (1189). The grating was as high as the ceiling of the masjid. It burned away in the first fire. Iron grating was constructed and painted green in 688. This grating was called the **Shabakat as-Sa'âda** (Blessed Lattice). The qibla, east, west and north sides of the Shabakat as-Sa'âda are called the **Muwâjahat as-Sa'âda, Qadam as-Sa'âda, Rawdat al-Mutahhara** and **Hujrat al-Fâtima,** respectively. As al-Makkat al-Mukarrama is to the south of al-Madînat al-Munawwara, one who stands facing the qibla in the middle of Masjid an-Nabî, that is, at the Rawdat al-Mutahhara, has the Hujrat as-Sa'âda on his left and the Minbar ash-Sharîf on his right.

Marble flooring was laid on the ground between the Shabakat as-Sa'âda and the outer walls and on the outer area in 232 A.H. (847), and it has been renewed many times. The last restoration of the floor was done on the order of the Ottoman Sultân 'Abd al-Majîd Khân.

The small dome, which was constructed with the pentagonal wall, is called the **Qubbat an-Nûr.** The **Kiswat ash-Sharîfa** sent by the Ottoman Sultans (rahimahum-Allâhu ta'âlâ) was laid on that dome as a cover. The big, green dome which is over the Qubbat an-Nûr and which is called the **Qubbat al-Khadrâ** is the dome of Masjid as-Sa'âda. The kiswa on the outer side of the grating, the shabaka, used to be hung to the arches supporting the Qubbat al-Khadrâ. These internal and external curtains were called the **Sattâra.** The Shabakat as-Sa'âda has three doors, one in each of the east, west and north sides. Nobody except the directors of the Harâm ash-Sharîf may enter the Shabakat as-Sa'âda, and no one can enter inside the walls since there is neither a door nor a window. There is only a small hole covered with wire gauze on top of the dome. Just above this hole is the hole in the Qubbat al-Khadrâ. The dome of Masjid ash-Sharîf was gray until 1253 A.H. (1837), when it was painted green by order of Sultân Mahmûd 'Adlî Khân. It was painted again by order of Sultan 'Abd al-Azîz Khân in 1289 A.H. (1872).

No one has spent as much money and effort as Sultân 'Abd al-Majîd Khân (rahimah-Allâhu ta'âlâ) did to repair and embellish Masjid as-Sa'âda. He spent seven hundred thousand gold coins to restore the Haramain. The restoration was completed in 1277 A.H. (1861). Everyday he did a service for Rasûlullâh (sall-Allâhu ta'âlâ 'alaihi wa sallam) and in this connection his kashfs and karâmas were witnessed. Sultan 'Abd al-Majîd Khân ordered that a model of the early form of Masjid an-Nabawî be made and

put in the Khirka-i Sharîf Mosque, in Istanbul, so Major Hâji 'Izzet Effendi (rahimah-Allâhu ta'âlâ), a professor at the Engineering School and a designer, was sent to Medina in 1267. 'Izzet Effendi measured every dimension and constructed a 1/53 model and sent it to Istanbul. The model was placed in the **Khirka-i Sharîf Mosque,** which was built by 'Abd al-Majîd Khân.

After 'Abd al-Majîd Khan's repair works, the distance between the qibla wall and the Shabakat as-Sa'âda became seven and a half meters; from the eastern wall to the grating of the Qadam as-Sa'âda became six meters; the width of the Shabakat ash-Shâmî became eleven meters; the Muwâjahat ash-Sharîfa grating became thirteen meters long, and the distance between the Muwajahat ash-Sharîfa and the Shabakat ash-Shâmî became nineteen meters. The width of Masjid an-Nabawî on the qibla side is seventy-seven meters and its length from the qibla wall to the Damascene wall is 117 meters. The **Rawdat al-Mutahhara,** which lies between the Hujrat as-Sa'âda and the Minbar ash-Sharîf, is nineteen meters wide. These lengths are calculated on the basis that one dhrâ' of Medina is fourty-two centimeters. The dhrâ' shar'î mentioned in fiqh books is forty-eight centimeters.

To conceal the great services done to the Haramain ash-Sharîfain and to destroy the magnificently ornamented, invaluable works by the Ottomans, a new work of repair and extention of Masjid an-Nabawî was ordered by 'Abd al-'Azîz of the Sa'ûdî lineage in 1368 A.H. (1949), which was started in 1370 and finished in 1375. The total area increased from 9000 to 11648 square meters. The length of each of the eastern and western walls became 128 meters while that of the northern wall became 91 meters. There are 232 columns under the vaults. The height of the two new minarets is 70 meters each. Masjid al-Harâm in Mecca was enlarged in 1375 (1955) from 29177 to 160168 square meters. It has 7 minarets each 90 meters high. The hills as-Safâ and al-Marwa were covered with roofs and joined to Masjid al-Harâm. The names of many places were changed to new ones.

'Uthmân ibn Maz'ûn (radî-Allâhu ta'âlâ 'anh) was the first who was buried in the **Baqî'** cemetery, the only cemetry in Medina. Rasûlullâh (sall-Allâhu ta'âlâ 'alaihi wa sallam) erected a big gravestone with his blessed hands at the grave of this foster brother of his. Hence, it became a sunna to erect grave-stones.

The lâ-madhhabî destroyed the tombs in Medina. Sultan Mahmûd Khân (rahimah-Allâhu ta'âlâ) restored them all. After the First World War, the British took Medina from the Ottomans

and gave the city to 'Abd al-'Azîz, who ruined all the tombs. They destroyed the sacred buildings, even the artistically magnificent building built over the Well of Zemzem by 'Abd al-Hamîd Khân I (rahimah-Allâhu ta'âlâ). They destroyed even the blessed house where Rasûlullâh honoured this world with his birth. They built shops on its ground.

The first domed tomb after the Hujrat as-Sa'âda was the dome built over the graves of Rasûlullâh's blessed wives in the Baqî' cemetery. On the day our mother Zainab bint Jahsh (radî-Allâhu ta'âlâ 'anhâ) died, the weather was so hot that Hadrat 'Umar (radî-Allâhu ta'âlâ 'anh) set up a tent to shelter the people from the hot sun while the grave was being dug. The tent was left over the grave for a longtime. Thenceforth tents or huts were set up, and later domes were built over graves. The first coffin was made again for our mother Zainab; when Hadrat 'Umar did not permit the Sahâbîs except her mahram relatives [whom she could not have married by law] to attend the funeral, the Sahâbîs felt sorry at the prospect of not being able to attend the funeral, and Asmâ' bint 'Umais said, "I saw a coffin in Ethiopia. It prevents the corpse from being seen." Then a coffin was made as described by Asmâ' bint 'Umais, and all the Sahâbîs attended the burial.

Our master Rasûlullâh (sall-Allâhu ta'âlâ 'alaihi wa sallam) used to visit the martyrs (radî-Allâhu ta'âlâ 'anhum) in Uhud every year. He would greet the martyrs standing at a place called Hurrat al-Wâqûm. He greeted each one separately when he visited them in the eighth year of the Hegira. **"They are martyrs. They know who visits them. They hear when they are greeted and they reply,"** he said. Hadrat Fâtimat az-Zahrâ' (radî-Allâhu ta'âlâ 'anhâ) used to visit Hadrat Hamza's (radî-Allâhu ta'âlâ 'anh) grave every two days and would put a mark so that the grave should not be forgotten. She would go there every night before Fridays to perform salât of many rak'as and would weep much.

Al-Imâm al-Baihakî (rahimah-Allâhu ta'âlâ) quoted 'Abdullâh ibn 'Umar (radî-Allâhu ta'âlâ 'anhumâ) as having said, "My father Hadrat 'Umar and I visited the martyrs on a Friday before sunrise. My father greeted all of them. We heard their reply. My father asked me, 'Did you answer me?' 'No, the martyrs did,' I said. He took me on his right and said salâm to each of them separately. We heard each of them reply three times. Father immediately prostrated and thanked Allâhu ta'âlâ." Hadrat Hamza, his nephew 'Abdullâh ibn Jahsh and Mus'ab ibn 'Umair (radî-Allâhu ta'âlâ 'anhum ajma'în) were buried in the same

grave. The remaining seventy martyrs were buried together by twos or threes in one grave, and a few are in the Baqî' cemetery.[1]

16 - He writes on page 257:

"A hadîth reported by Abu Dâwûd says that we should say salawât on the Prophet and that he will be informed from wherever we say it. So, it does not make any difference to say it from near or afar. The grave should not be turned into a place of celebration."

In order to show that there is no need to visit the Hujrat as-Sa'âda, he writes that Rasûlullâh (sall-Allâhu ta'âlâ 'alaihi wa sallam) hears the salawât said for him, but he contradicts himself. He said before that the dead would not feel or hear, but here he writes that they can hear.

On page 416 he writes:

"The dead will not hear what is said to them. To ask them for prayers and intercession means to worship them."

His writing that Rasûlullâh (sall-Allâhu ta'âlâ 'alaihi wa sallam) hears the salawât said for him and his latter words quoted above are contradictory. Furthermore, he quotes only one of the two hadîths from Abu Dâwûd. It does not suit his purpose to write the other one. Hadîth scholar 'Abd al-Haqq ad-Dahlawî (rahimah-Allâhu ta'âlâ), on page 378 of his book **Madârij an-Nubuwwa,** wrote: "A hadîth sharîf reported by Abu Dâwûd from Abu Huraira (radî-Allâhu ta'âlâ 'anhumâ) declares, **'When a person greets me, Allâhu ta'âlâ gives my soul back to my body. I hear his greeting and reply to him.'** And the hadîth ash-sharîf narrated by Ibn 'Asâkir (rahimah-Allâhu ta'âlâ) declares, **'I will hear the salawât recited at my shrine.'** "

17 - On the 271st and the following pages, he says:

"It was declared, 'I am afraid that heretical imâms will come upon my umma.' That is, leaders and imâms who will mislead Muslims will come and issue fatwâs disagreeing with the Book. Most of such people say, 'He who is in trouble or who has a request shall come to my grave: I shall fulfill his wish. I am very close to Allah. I have been exempted from worshipping. Awliyâ' help whomever they want. One shall ask his requests from them. Those who are in trouble will attain prosperity if they hold on to the dead or living awliyâ', who can do whatever they wish.

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[1] The names of all these martyrs are written in **Mir'ât al-Madîna,** from which the foregoing long passage is translated.

They display karâmât. They know what is in the Lawh al-mahfûz. They apprehend the secret thoughts of men.' And such people build domes over the graves of prophets and awliyâ'. All these mean to worship something other than Allah. A hadîth says, 'Munâfiqs deceive by telling the truth.' Another hadîth says, 'The Last Day will not come till most of my umma become idolaters.' What can those who worship graves and attribute them as partners to Allah say to this? The fitna of worshipping idols has increased so much these days that no one notices it. Muhammad ibn 'Abd al-Wahhâb stood up and prevented this idolatry. Although some governments tried to oppose him, his name became famous everywhere. There were many who believed him, as there were many who did not believe. Abu Tâhir says, 'The Sa'ûdî Dynasty conveyed Ibn 'Abd al-Wahhab's flag of monotheism to every corner of Arabia.' It is necessary to prevent polytheism from dissemination and to annihilate it. Domes built over graves are of this kind. All of them have become idol-houses. None of them should be left on earth. Most of them are treated like the idols al-Lât and al-'Uzzâ. Most Muslims have become polytheists. 'Thirty dajjâls will appear amongst my umma,' is a well-known hadîth. Sayyid Siddîq Hasan Khân wrote in his **Kitâb al-izâgha** that the wicked European Ghulam Ahmad al-Qâdianî was one of the dajjâls. This Indian disbeliever first said that he was al-Mahdî, but later, backed by a Christian government, he declared he was a prophet. Mukhtâr as-Saqafî, too, was one of the dajjâls, who lived during 'Abdullâh ibn Zubair's caliphate. He said he loved Ahl al-Bait and would revenge Hadrat Husain's murder. He killed many Muslims. Later he claimed that he was a prophet and that Jabrâ'îl brought revelations to him."

The writer of this passage reports that heretical and irreligious governments and men of religious position will preside over Muslims. The scholars of Islam (rahimahum-Allâhu ta'âlâ) have unanimously decided that heretical men of religious position would mislead Muslims from the right path. The lâ-madhhabî places spies in Muslim countries and deceives Muslims through these mercenary lâ-madhhâbî spies. Publishing corrupt books, they strive to destroy Ahl as-Sunna and defame the great 'ulamâ' and awliyâ of Ahl as-Sunna.

Al-Imâm ar-Rabbânî (qaddas-Allâhu ta'âlâ sirrahu 'l-azîz) declares in his 225th letter, "Hadrat al-Mahdî (rahimah-Allâhu ta'âlâ) will disseminate Islam. He will bring into sight the sunnas

of Rasûlullâh (sall-Allâhu ta'âlâ 'alaihi wa sallam). The contemporary man of religious authority in al-Madînat al-Munawwara, who will have been accustomed to committing and disseminating bida' in the name of Islam, being perplexed by al-Mahdî's words, will say, 'This man wants to annihilate our faith.' Hadrat al-Mahdî will command that he shall be killed." This passage predicts that lâ-madhhabism will last the longest in Medina and will be totally annihilated by Hadrat al-Mahdî.

This writer, as he usually does, again quotes the âyats and hadîths about disbelievers, polytheists and munâfiqs, and, by adding the explanations given by the scholars of Ahl as-Sunna in detail, pretends to be a defender of the right path. Then he attacks the innocent Muslims who belong to Ahl as-Sunna. In order to call domed tombs "idol-houses" and awliyâ' "idols," he is not ashamed of misinterpreting âyats and hadîths. Anyone who misinterprets those âyats or hadîths with ta'wîl becomes a **man of bid'a,** that is, a heretic, if he knows the ta'wîl. One who, misinterpreting the clear nasses which need no ta'wîl, attacks Islam and calls Muslims "mushriks" becomes a disbeliever. Although one who performs the ta'wîl of nasses wrongly does not become a disbeliever, he brings discord among Muslims. To him, only he is the true Muslim and for centuries millions of Muslims have been mushriks. He alleges further that today most Muslims are worshipping the dead.

It is evident who the ignorant and heretical imâms referred to in the hadîth ash-sharîf are. Dissenting from the Muslim path of a thousand years, they have deviated. And every Believer knows who the tyrannous statesmen who mislead Muslims are. They are the ones who, under the name of "Islam" and **"Ahl at-tawhîd"** (monotheists), have tyrannized and killed Ahl as-Sunna, the faithful of the right path. By misinterpreting the Qur'ân al-karîm and hadîth ash-sharîf, this writer has been making up fatwâs that disagree with the Qur'ân al-karîm and has been calling Muslims "polytheists." No Muslim scholars have ever said, "He who is in trouble or has a request shall come to my grave; I will fulfill his wish." The writer makes up this false statement and slanders Muslims. Scholars of Islam never said that they had approached Allâhu ta'âlâ. Further, they never wanted even the karâmâts bestowed on them by Allah to be heard of. They taught that the greatest karâmat was to obey the rules of Islam, its commands and prohibitions and to follow Rasûlullâh (sall-Allâhu ta'âlâ 'alaihi wa sallam). One day, when 'Abd al-Qâdir al-Jîlânî

(rahimah-Allâhu ta'âlâ) was walking under lightning and thunder in the desert with his disciples, the sky darkened and a voice from the clouds said, "My servant 'Abd al-Qâdîr! I love you very much. I have exempted you from performing 'ibâdât from now on!" The great walî replied instantly, "Kadhdhabta yâ Kadhdhâb! You lie! Oh the liar Satan! You cannot deceive me. Allah's Beloved Muhammad (alaihi 's-salâm) was not exempted from performing 'ibâdât!"; he almost crawled to the mosque to attend the jamâ'a even during his last illness. No one is exempted from performing 'ibâdât!" This writer does not feel ashamed of calumniating such blessed awliyâ' and regards having tawassul with and entreating dead awliyâ' as polytheism. Whereas, our master Rasûlullâh (sall-Allâhu ta'âlâ 'alaihi wa sallam) declared, **"Ask the ones in graves for help when you are confused about your affairs!"** Muslims, following this hadîth sharîf, visit the graves of awliyâ' and expect help from them.

The scholars of Islâm (rahimahum-Allâhu ta'âlâ), following this hadîth sharîf, have visited the graves of awliyâ' and said that they received faid. Al-Imâm ar-Rabbânî (qaddas-Allâhu ta'âlâ sirrahu 'l-azîz) wrote in his 291st letter, "I visited the honourable grave of my master Muhammad Bâqî Bi'llâh in Delhi on an 'Iyd day. When I concentrated my attention upon his blessed grave, he kindly noticed me with his holy soul. He treated this faqîr with so much kindness that he granted me the faid he had received from Khwâja 'Ubaid-Allâh al-Ahrâr (qaddas-Allâhu ta'âlâ sirrahu 'l-'azîz). After this share (nisba) was attained, the reality of the ma'rifas of Tawhîd resulted."

The above hadîth ash-sharîf has been quoted in many books and has become very well-known among Muslims. The great 'âlim Ahmad Shamsaddîn ibn Kamal Effendi (rahimah-Allâhu ta'âlâ), who was the ninth Shaikh al-Islâm of the Ottoman Empire and the Muftî as-Saqalain (the muftî who issued fatwâs to both men and genies), explained in his book **Sharh al-Hadîth al-arba'în**[1] the eighteenth hadîth, **"Idhâ tahayyartum fî'l-umûr, fasta'înû min ahli 'l-qubûr!"** (Ask the people in graves for help when you are confused about your affairs!) as: "Man's soul is in love with his body. This love does not fade away when he dies and the soul departs from the body. The soul's attraction to and interest in the body does not end after death. Therefore, it was

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[1] Turkish translation published in Istanbul, in 1316 A.H.

prohibited in a hadîth ash-sharîf to break the bones of the dead or to step on graves. When one visits a walî's grave, the souls of the two meet and much benefit accrues. It was for this benefit that visiting graves is permitted. It has, of course, some other secret advantages as well.[1] The soul of the Muslim in the grave and that of the visitor are like mirrors which reflect on each other. When the visitor looks at the grave and gives himself up to Allâhu ta'âlâ's qadâ', his soul perceives this and his knowledge and moral qualities attain faid, which is then reflected to the heart of the one in the grave. And the knowledge and faid that have come from Allâhu ta'âlâ to the soul of the dead are reflected to the visitor's soul. The Shâfi'î scholar 'Alâ ad-dîn 'Alî ibn Ismâ'îl (rahimah-Allâhu ta'âlâ), who passed away in 792/1329, wrote in his book **Al-a'lâm fî hayâti 'l-anbiyâ' 'alaihimu 's-salâtu wa 's-salâm,** 'Prophets' and all Muslims' souls come down to their graves and to the place where their names are mentioned. Their souls have a relation with their graves. Therefore, grave-visiting is mustahab. They hear and reply to those who greet them,' In his **'Aqîba,** Hâfız (hadîth scholar) 'Abd al-Haqq al-Ashbîlî al-Mâlikî (rahimah-Allâhu ta'âlâ), who passed away in 582/1187, quotes the hadîth ash-sharîf, **'If anyone visits the grave of a Muslim brother of his and greets him, the dead recognizes him and replies to his greeting.'** Shaikh Fakhr ad-dîn Ghazanfar at-Tabrîzî said, 'I had thought deeply about a matter but could not understand it. I sat by the tomb of my shaikh, Tâj ad-dîn at-Tabrîzî (rahimah-Allâhu ta'âlâ) and thought over the matter. Then I solved it.' Some scholars said that **'the ones in graves'** mentioned in the hadîth ash-sharîf, **'Ask the ones in graves for help when you are confused about your affairs,'**[2] were the awliyâ' who, obeying the order, **'Die before you die,'** had advanced on the way of tasawwuf."

The hadîth ash-sharîf, **"Munâfiqs deceive Muslims by telling the truth"** alludes to this writer, whose book is filled with âyats,

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[1] Ibn 'Abidîn (rahimah-Allâhu ta'âlâ), who passed away in Damascus in 1252/1836, wrote in the preface to his book **Radd al-muhtâr,** "Imâm Muhammad ash-Shâfi'î was very modest and respectful to al-Imâm al-a'zam Abu Hanîfa (rahimahuma'llâhu ta'âlâ). He said he attained blessing by visiting Abu Hanîfa's grave, where he performed a two-rak'a salât and prayed to Allâhu ta'âlâ when he had a difficult question, the answer of which thus soon occured to him."

[2] This hadîth sharîf is explained in the Arabic book **Al-basâ'ir li-munkiri 't-tawassuli bi-ahl al-maqâbir** (photo-offset reproduction in Istanbul in 1395/1975).

hadîths and the true words of the 'ulamâ' of Ahl as-Sunna while heretical ideas are sprinkled in between them. Rasûlullâh (sall-Allâhu ta'âlâ 'alaihi wa sallam) ordered us to ask the ones in graves for help. But this writer calls those who do so "polytheists" and forbids the order in this hadîth. He calls Rasûlullâh's order "polytheism."

18 - One page 168, he writes:

"It is claimed that awliyâ', dead or alive, miraculously help whomever they wish. People implore and ask help from them when they are in distress. They go to their graves and want to be relieved of their troubles. They think that the dead will work karâma. They call the dead with such names as abdâl, nuqabâ', awtâd, nujâbâ', the seventies, the fourties, the sevens, the fours, qubt and ghawth. Ibn al-Jawzî and Ibn Taimiyya proved that it was false. It means to oppose the Qur'ân. The Qur'ân refutes the idea that awliyâ', alive or dead, can do anything. Allah is the Maker of everything. Others cannot do anything. Many âyats state that there is no feeling or activity in the dead. The dead cannot do anything for themselves and never for others. Allah informed that souls are near Him. But, as for these zindîqs, they say, 'Souls do freely whatever they wish.' Their claim that they work karâma is a lie, too. Allah grants karâma to the walî whom He wills. It is not with the walî's wish. It is uglier to ask them for help when one is in distress. Prophets, angels or awliyâ' cannot do anyting bad or good to anybody. It is permissible to ask living people for material things. But no one else but Allah is to be entreated for immaterial, invisible things. It is polytheism for sick people or for those who are in danger of being drowned or the poor to ask prophets, souls, awliya' or some other creatures for help. Calling these 'karâmât' is like idolaters' naming marvels. Allah's awliyâ' are not so."

On page 299, he says:

"If someone says that he is a walî and knows what is hidden, he is the walî of Satan, not of Allah. Karâma is something which Allah produces in the hands of His pious servants who can attain it by praying or 'ibâda. The walî's power or will does not affect it. Awliyâ' do not say that they are awliyâ'. They fear Allah. As-Sahâba and Tâbi'ûn were the highest awliyâ'. Yet, they did not say that they knew the ghaib. They used to weep out of fear of Allah. Tamîm ad-Dârî would not sleep because he feared Hell much. The Sûrat ar-Ra'd explains how awliyâ' are. Such mutasawwifs can be called awliyâ'."

First of all, we have to say that he wrote the truth of the matter in this last quotation. We wish he had not said that asking awliyâ' for help and prayer in tombs was polytheism, and how nice it would have been if he had not said that it was necessary to demolish the domes. He scatters poison between the true writings of his. He raises discordance among Muslims.

The following is an explanation of the true meanings of walî and karâma, as derived from the many letters of al-Imâm ar-Rabbânî's (rahmat-Allâhi ta'âlâ 'alaih) **Maktûbât:**

"Karâma is true. It means keeping away from polytheism, attaining ma'rifa and deeming oneself nonexistent. Karâma and istidrâj should not be mistaken for each other. To wish to possess karâma and kashf means to love someone other than Allah. 'Karâma' means 'qurb' (nearness) and 'ma'rifa.' The frequent occurrence of karâma is due to more ascent and less descent on the way of tasawwuf. Karâma is for strengthening yaqîn. A walî who has been blessed with yaqîn does not need karâma. Karâma is of no value when compared with the state of the heart which has got used to dhikr. There may be mistakes in a walî's kashf. The place where kashf takes place is the heart. Genuine kashf is not of the imagination, and it takes place in the heart through ilhâm. Kashfs mixed with imagination are not dependable. The kashfs of awliyâ' are reliable if they are congruous with Islam. If not so, they are not to be trusted. The kashfs and ilhâms of awliyâ' cannot be taken as proofs or documentary evidences by other people. However, what a mujtahid said is a document for the followers of his madhhab. The possession of kashf and karâma does not indicate the highness of the spiritual status. Kashfs and tajallîs occur to the wayfarers on the way of tasawwuf. Those who have reached the end of the way are in amazement and busy with 'ibâdâ. One should come with a bowed neck in modesty to a walî so that much benefit can be obtained. Much benefit can be acquired if one puts on himself the clothes of awliyâ' modestly and respectfully. Allâhu ta'âlâ protects His awliyâ' from committing grave sins. Some awliyâ' were seen far from the place where they lived. It was the appearance of their souls in their bodily forms. Awliyâ' are not protected from small sins, but they are soon awakened from ghafla, and they make tawba and do pious deeds and ask for forgiveness. Awliyâ' beckon people both to the evident orders of Islam and to the secret, subtle knowledge. Some awliyâ' did not descend back to the world of causes. They are not aware of the excellences of prohethood, and they are not

helpful to the people. They cannot supply faid. Most awliyâ' had the excellences of wilâya. For example, qutbs, awtâd and abdâl were so. They are able to bring up the youth with 'Alî's (radî-Allâhu ta'âlâ 'anh) help.

"The superiority of the status of awliyâ' is proportional to the degree of Allâhu ta'âlâ's love for them. Wilâya is the state of having attained to the zills (shadows, images, see next paragraph). Awliyâ' love and enjoy only the shadows. Wilâya is the shadow of nubuwwa (prophethood). One should take wilâya as wudû' (ablution) and nubuwwa as salât. Wilâya means purification from bad habits. A walî does not have to know that he is a walî. It is not a defect for the walî if he is granted wilâya without being made aware of it. To be a walî, it is necessary to expell the love for this and the next world out of the heart. It is good to be fond of the next world, this being one of the excellences of prophethood. There exist in man ten latîfas, ten faculties from the spiritual world. The superiorities of wilâya and prophethood occur on these ten latîfas. Wilâya means fanâ' and baqâ'. It means to detach the heart from this world and to attach it to the hereafter. Wilâya cannot be comprehended through intellect or logic. Wilâya means nearness to Allâhu ta'âlâ, and it is bestowed on those who have driven out of their hearts the thought of creatures. Throwing the thought of creatures out of the heart is called **fanâ'.** All excellences of wilâya are to be obtained by obeying Islam. And the excellences of prophethood are given to those who obey also the inner subtleties of Islam not known by everybody. The excellences of prophethood is not the prophethood itself. The kashfs and ilhâms occuring to those who, passing all the degrees, have reached the end of wilâya happen to be in complete accordance with the knowledge drawn from the Nass, that is the Book and the Sunna, by the scholars of Ahl as-Sunna. Half of the progress in wilâya is upwards and the other half is downwards. Many people supposed that the upward progress was of wilâya and said that the downward progress was of prophethood. In fact, the descent is also of wilâya as the ascent is. Wilâya consists of jadhba (attraction) and sulûk (progress by endeavouring), which are the two main corner-stones of wilâya but non-essential for the excellences of prophethood. The last rank in the wilâya is the degree of 'abdiyya (slavery to Allâhu ta'âlâ). There is no further rank higher than this rank. Awliyâ' are directed towards Allâhu ta'âlâ. However, with the excellences of prophethood, there are directions both towards Allâhu ta'âlâ

and khalk (creatures, human beings), and these two [directions] do not harm each other. Although the nafs of awliyâ' has become mutma'inna (tranquil), the materials of the body are still needy and wishful.

"Wilâya is of five degrees. Each degree corresponds to the exaltation of one of the five latîfas and is related to the path of one of the prophets called Ulu 'l-'azm, the first degree being related to the path of Âdam ('alaihi's-salâm). The wilâya of a prophet at the first degree of wilâya is more valuable than the wilâya of a walî of the fifth degree. The nafs should be annihilated to reach the highest degree of wilâya called **wilâyat khâssa.** The order **'Die before you die!'** points to this annihilation. Wilâya is either **khâssa** (special) or **'âmma** (common). Wilâyat khâssa is Muhammad's ('alaihi 's-salâm) wilâya. And among his umma, those awliyâ' who follow him may attain to this wilâya, which is complete fanâ' and mature baqâ'; the nafs is annihilated and resigns itself to Allâhu ta'âlâ and Allâhu ta'âlâ is pleased with it. The highness of wilâya does not depend on the degrees or the succession of the five latîfas. One who has attained the wilâya of the latîfa akhfâ which is the highest, is not necessarily superior to the awliyâ' of wilâyas of other latîfas. The superiority of wilâya is measured by nearness or farness to the Origin ('Asl). A walî who has attained the wilâya of the latîfa qalb, a latîfa of lower degree, if closer (qarîb) to the Origin, is higher than the walî of the latîfa akhfâ but who has not come as close to the Origin as the former has. A walî who has attained Muhammad's ('alaihi 's-salâm) wilâya is secured from being dismissed. Walîs of other degrees are not secured and are in danger. Wilâya can be obtained only by the annihilation of qalb (heart) and rûh (soul). But this in its turn requires the annihilation of the other three latîfas. The wilâya of a walî is called **wilâyat sughrâ** (minor wilâya), and that of a prophet is called **wilâyat kubrâ** (major wilâya). Wilâyat sughrâ continues until the end of the progress in anfus and âfâq. In wilâyat sughrâ, there is no way of escape from error and illusion. It is the other way round with wilâyat kubrâ. Wilâyat sughrâ begins after passing beyond the originals of the five latîfas outside the 'Arsh and ends after passing the **zills** (shadows, images) or appearances of Allâhu ta'âlâ's Attributes which are the originals of the above-mentioned originals. Wilâyat sughrâ takes place in âfâq and anfus, that is, the creatures outside and inside man. In other words, it takes place in zills or images. Those who reach the end of this part of the way attain to the **tajallî al-barqî,**

that is, tajallîs (appearances) like instantaneous lightning. Wilâyat kubrâ takes place in the originals of these images and is a progress closer to Allâhu ta'âlâ. The wilâya of prophets is of this kind, and its tajallîs are continuous. Wilâyat sughrâ consists of jadhba (attraction) and sulûk (progress by endeavouring). Attaining to the perfections of wilâya is possible by sulûk, the qalb's dhikr, muraqaba (meditation) and râbita. However, the progress in the perfections of prophethood is attained by reciting the Qur'ân al-karîm and performing salât. For further advancement, there is no means left, but it is only by Allâhu ta'âlâ's favour and benevolence that one may make further progress. One cannot go out of Islam however far one might advance. All the virtues of wilâya that have been attained will be ruined if there is any slackness in obeying Islam. It is through love and affection that one can advance beyond this point. Love and affection are different from favour and benevolence. Even the wilâya of prophets is inferior to their prophetic perfections. The **Wilâyat al-Muhammadiyya** has brought together the wilâyas of all the prophets in itself. Attaining to the wilâya of a prophet is equivalent to attaining a part of this wilâyat khâssa. The superiority of a walî is as great as his downward progress. His bâtin, that is, his qalb, rûh and other latîfas, has been separated from his zâhir, that is, his sense organs and mind. The ghafla state of his zâhir does not confuse his bâtin. A walî can never attain to the status of a prophet. A walî may be superior to a prophet in one respect, but that prophet has an overall superiority over the walî. A walî may commit a venial sin but soon he repents and begs for forgiveness and he is not dismissed from his status of wilâya. The thing sought for in the way of tasawwuf is beyond fanâ' and baqâ', tajallîs and zuhûrs, shuhûd and mushâhada, words and meanings, knowledge and ignorance, names and attributes, and imagination and wisdom.

"The murshid or rehber is the wâsita who guides one to Allâhu ta'âlâ. The more a disciple loves his rehber, the more faid he receives from his rehber's heart. The rehber is the vehicle and the tenor (purpose) is Allâhu ta'âlâ. Al-murshid al-kâmil is like a suction pump; on the one side, having descended to the stage of qalb, he is connected with the rûh, and, on the other, he has a connection with the nafs. He conducts the faid and ma'rifa from the rûh to his disciples through the nafs. Anyone who hurts or does not believe the rehber cannot attain the true faith. [This is why the Wahhâbîs remain deprived of Allâhu ta'âlâ's faids and ma'ârif.] It has been declared, 'A dog is better than you if your

heart is not broken by the one who offends your rehber.' Progress is impossible if there is any wavering in believing and trusting the rehber. There is no medicine for such wavering. For receiving faid from a rehber without his tawajjuh, it is sufficient only to love him. The îmân of those who are in the presence of a rehber gets stronger and a desire to obey Islam aries. His words, hâls, actions and 'ibâdât are totaly congruous with Islam; the one who follows and obeys him will have obeyed Rasûlullâh. He who is not so cannot be a rehber. [Those who are not on the right path and pass themselves off as rehbers, though they are not true ones, will mislead and harm their disciples.]

"Tasawwuf means to follow in the footsteps of Rasûlullâh (sall-Allâhu ta'âlâ 'alaihi wa sallam). Different paths have appeared as a result of [the differences in] men's nature. The purpose of tasawwuf is to increase the ikhlâs. A rehber is necessary on the way of tasawwuf. The Twelve Imâms and 'Abd al-Qâdir al-Jîlânî and those who were like them (rahimahum-Allâhu ta'âlâ) were rehbers.

"There are two ways leading to Allâhu ta'âlâ: the way of nubuwwa and that of wilâya. A rehber is not necessary on the nubuwwa way, which leads one to attain to the 'Asl (Origin). A rehber is necessary on the wilâya way. There are no such things as fanâ', baqa', jadhba or sulûk on the way of nubuwwa. To make progress on the wilâya way, it is necessary to forget about everything [this world and the next] and not to set the heart upon them. As for the nubuwwa way, the next world need not be forgotten. Tasawwuf is the way of strengthening the faith and living up to Islam with ease. Tarîqa and haqîqa are the servants of Islam. Tarîqa teaches that creatures should be deemed nonexistent. Haqîqa teaches that Allâhu ta'âlâ should be known as existent. Tarîqa does not teach one to keep away from people or to shut oneself up in some nook but to perform al-amru bi'l-ma'rûf wa 'n-nahyu 'ani 'l-munkar and jihâd and to live up to the Sunna."

Not one Islamic scholar has ever said, "I can perform miracles. I can make you attain to whatever you wish." Islamic scholars have tried to veil their karâmât and struggled to disseminate Islam, the knowledge of the Qur'ân al-karîm and Hadîth ash-sharîf. This writer, citing the wrong, heretical words of the heretics, munâfiqs and zindîqs and unintentional misdeeds of ignorant Muslims, attacks the 'ulamâ' of Islam and the great leaders of tasawwuf and calumniates Muslims of the right path.

He is endeavouring to misuse âyats and hadîths to affirm his lies. And this is the most inferior, disgusting and evil example of heresy. No Islamic scholars have ever said that He knew the Lawhal-mahfûz, either. Allâhu ta'âlâ gives secret knowledge to His beloved servants whom He wills and selects. He grants them karâmât. But, such beloved servants do not talk about karâma to anybody. Karâmât take place without their will.

It was said in a hadîth sharîf that munâfiqs and fâjirs might tell the truth. This hadîth sharîf predicted that the lâ-madhhâbî would deceive Muslims by quoting âyats and hadîths. Allâhu ta'âlâ promised that He would accept the prayers of those whom He loved. Therefore, Muslims, relying on this promise of Allâhu ta'âlâ, believe that the prayers of Islamic scholars, who obey Islam and follow in the footsteps of Rasûlullâh (sall-Allâhu ta'âlâ 'alaihi wa sallam), will be accepted. They beg those blessed human beings to pray and intercede for them.

We are ordered to say, **"We ask Allah alone for help,"** in the Sûrat al-Fâtiha. This âyat karîma shows that no creatures can ever create anything, but only Allâhu ta'âlâ can. Anyone who asks someone other than Allâhu ta'âlâ to make something becomes a polytheist. This writer classifies men into two groups, the dead and the living, and writes that anyone who asks for help of those who are far away or dead becomes a polytheists, while he permits asking for material help from the living nearby. Thus, he opposes the Sûrat al-Fâtiha and distorts the Qur'ân al-karîm, for, the âyat quoted above states that even the living nearby cannot be asked to make anything and that no one other than Allâhu ta'âlâ can create anything. So, he must be a polytheist according to his understanding of the âyat.

In fact, Allâhu ta'âlâ alone is the one who creates or makes everything. But, He creates everything through some causes. Âyats, hadîths and daily events are obvious proofs of this fact. Not only the learned but also the ignorant know this fact. And this is why the life in this world is called the **'alâm al-asbâb** (the world of causes). For obtaining something, it is necessary to do the work which is the cause for that thing to be created. It is not in opposition to the Sûrat al-Fâtiha to hold on to the means by which something is done. The hadîths, **"There are ways of attaining everything. The way to Paradise is knowledge"; "The means for attaining maghfira is to please Muslims"; "One of the means which leads** [one] **to maghfira is to give food to a hungry Muslim"; "We do not ask help from a mushrik"; "Teaching**

knowledge causes grave sins to be forgiven"; "There is a medicine for every illness"; "Anyone who wants to strengthen his memory should eat honey," and **"Drinking wine causes evil,"** indicate that Allâhu ta'âlâ creates everything through some causes. Allâhu ta'âlâ declared, **"I taught Dhu'l-qarnain the reason for everything,"** in the Sûrat al-Kahf.

As we have mentioned in the preface of this book, every living and non-living thing, near us or far away, is the cause of an event or a reaction. In order for non-living things and animals to be a useful means for a person, he has to use them reasonably. For a person to be an intermediary for something, first he has to accept being an intermediary and then has to do some work or pray. His acceptance of mediation is either by his own realization of such a necessity or by being asked for mediation. That writer, like the Muslims of Ahl as-Sunna, believes that non-living things and animals may be causes for Allâhu ta'âlâ's creating, and he does not say that clinging to causes is polytheism. He believes that Allâhu ta'âlâ will create what man expects of the means and also that a living human being nearby will help by praying if he hears the request for help. But he does not believe that people far away and the dead can hear and help by praying.

As it is seen, this writer, like Ahl as-Sunna, believes that intermediaries are not creative. Thus he protects himself from being a polytheist. However, he departs from Ahl as-Sunna by not believing that the people far away and the dead can hear and pray and that their prayer will be accepted. He calls Ahl as-Sunna "mushrik" because they believe so. We will prove in the twenty-fourth article that the people far away and the dead can hear and the prayers of the pious servants of Allâhu ta'âlâ are accepted. The following hadîths are quoted from the book **Kunûz ad-daqâ'iq: "Prayers said for a brother-in-faith in his absence will not be refused"; "Prayers of the oppressed will be accepted"; "Prayers of the youth of my umma who do not commit sins will be accepted"; "Prayers of the father for the son are like the prayers of the Prophet for his umma"; "Prayers ward off evil."**

The hadîths in the book **Tanbîh al-ghâfilîn** say: **"It will surely be accepted if a Muslim prays,"** and **"The prayers of the one who eats a harâm morsel will not be accepted for forty days."** The hadîth ash-sharîf quoted in **Bostan** declares, **"Anyone who says three times the prayer, 'Bismi'llâhi 'l-ladhî lâ yadurru ma'asmihî shai'un fi 'l-ardi wa lâ fi' s-samâ'i wa huwa 's-samî' al-'alîm', in the morning will be free from evil until the evening, and, if he says it**

in the evening, he will be free [from evil] **until the morning."** These hadîths indicate that the prayers of the pious and awliyâ' will be accepted. The writer of the book attacks this fact all along, saying that it is polytheism to beg Allâhu ta'âlâ's beloved servants. How can one liken begging Allâhu ta'âlâ's beloved servants and asking for their mediation to begging idols, who are Allâhu ta'âlâ's enemies, and to asking idols to create the wishes? How can one confuse the right with the wrong! May Allâhu ta'âlâ grant wisdom and a sense of justice to the lâ-madhhabî and guide them to the right path! May He redeem Muslims from this calamity! Âmîn!

The one who made up this mischief did great harm to Islam; now the ignorant sprinkle poison in Muslim countries. Muslims have to learn Islam correctly from the books written by the scholars of Ahl as-Sunna (rahimahum-Allâhu ta'âlâ) so that they will not be deceived by the lâ-madhhâbî. Those who learn Islam correctly will not be taken in by their lies and will see that they are heretical separatists striving to disunite Muslims. The ignorant who do not learn Islam well will be taken in by their lies and slanders. Especially those who have fallen into their traps try to disseminate anti-madhhabism in their countries and mislead Muslims to calamity by translating their corrupt, poisonous books. Many hadîths foretold that these heretics would come about and have the characteristics of the Dajjal. It is openly stated in a hadîth sharîf that al-Mahdî (rahimah-Allâhu ta'âlâ), after killing the Dajjal, will go to Mecca and Medina and put thousands of men of religious posts to the sword. Al-Imâm ar-Rabbânî (rahimah-Allâhu ta'âlâ) annotated this hadîth sharîf in detail in **Maktûbât.** If they had attacked the disbelievers and the heretical groups instead of Ahl as-Sunna, the Muslims of the right path, they would have served Islam. Fortunately, serving Islam does not fall to the lot of those who demolish Islam.

A great scholar of Islam al-Qastalânî (rahimah-Allâhu ta'âlâ) wrote: "One of the karâmât Allâhu ta'âlâ has bestowed upon this umma is that there are qutbs, awtâd, nujabâ' and abdâl among them. Anas ibn Mâlik (radî-Allâhu 'anh) said that the abdâl consists of forty persons. The hadîth ash-sharîf quoted in al-Imâm at-Tabarânî's (rahimah-Allâhu ta'âlâ) **Awsât** declares, **'There will always exist forty persons on the earth each of whom is blessed like Ibrâhîm ('alaihi 's-salâm). It rains because of their baraka. Allâhu ta'âlâ appoints another one when one of them dies.'** Ibn 'Adî (rahimah-Allâhu ta'âlâ) said, 'Abdâl embodies

forty persons.' The hadîth ash-sharîf reported by Imâm Ahmad (rahimah-Allâhu ta'âlâ) declares, **"There are always thirty persons among this umma each of whom is blessed like Ibrâhîm ('alaihi 's-salâm)."** The hadîth ash-sharîf reported by Abu Nu'aim (rahimah-Allâhu ta'âlâ) in the book **Hilya** states, **'There exist some good people among my umma in every century. They are five hundred in number. Forty of them are abdâl. They exist in every country.'** There are many other hadîths on this subject. The hadîth ash-sharîf reported as marfû' again by Abu Nu'aim in **Hilya** declares, **'There always exist forty persons among my umma. Their hearts are like Ibrâhîm's ('alaihi's-salâm) heart. Allâhu ta'âlâ redeems His human servants from disasters for their sake. They are called abdâl. They do not attain to that degree by performing salât, fasting or giving zakât.'** Ibn Mas'ûd (radî-Allâhu ta'âlâ 'anh) asked, 'Yâ Rasûl-Allâh! By what means do they attain that degree?' **'They attain it by being generous and by advising Muslims,'** said the Prophet. It was declared in another hadîth sharîf, **'The abdâl among my umma do not curse anything.'** Al-Khatîb al-Baghdâdî (rahimah-Allâhu ta'âlâ) wrote in his book **Tâ'rîkh al-Baghdâd,** 'The **nuqabâ'** comprises three hundred persons. The **nujabâ'** comprises seventy; the **abdâl** forty; the **akhyâr** seven and the **'amad** represents four persons. There is one **ghawth.** When human beings need something, the nuqabâ' pray first. If it is not granted [by Allâhu ta'âlâ], then the nujabâ' pray. And if not granted again the abdâl, akhyâr and 'amad pray sequentially. If all are not granted, the ghawth, whose prayer will certainly be granted, prays.' "[1]

As it is seen, the lâ-madhhabî writer denies the teachings of tasawwuf based on the hadîth ash-sharîf and insists on deceiving Muslims by saying that the lâ-madhhabî are obeying the hadîth ash-sharîf.

Denial of karâmât is an evidence of ignorance and unintelligence in understanding the Islamic faith. The assertion that as-Sahâba had not been seen performing karâmât is another vile and disgusting lie. Many valuable books report the hundreds of karâmât each Sahâbî had been granted by Allâhu ta'âlâ. The karâmât of fifty-four Sahâbîs, along with the eye-witnesses, are written in Yûsuf an-Nabhânî's (rahmat-Allâhi ta'âlâ 'alaih) Arabic book **Jâmi' al-karâmât.** Here are some of these kârâmât:

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[1] Translation of **Al-mawâhib al-ladunniyya,** p. 512.

Sâriya, the Commander of Muslims, engaged enemy Persians on a plain near Nahâwand in 23 A.H. The Persian army was just about to encircle the Muslims. Just at that moment, the condition of the Muslim army was revealed by Allâhu ta'âlâ to Hadrat 'Umar (radî-Allâhu ta'âlâ 'anh), who was delivering a khutba on the minbar in the mosque in al-Madînat al-Munawwara. During the khutba, he called, "Yâ Sâriya! To the hill! To the hill!" Sâriya and his companions heard the Khalîfa's voice. They backed on to the hill and, all well-arranged and concentrated, attacked towards the plain and defeated the enemy.[1]

Anas ibn Mâlik (radî-Allâhu ta'âlâ 'anh) visited the then Khalîfa 'Uthmân (radî-Allâhu ta'âlâ 'anh). He had seen a woman on his way to the Khalîfa. Hadrat 'Uthmân looked at him and said, "I see there is a sign of zinâ[2] in your eyes." This was one of the karâmât of Hadrat 'Uthmân.[3]

The following karâmât are translated from **Shawâhid an-nubuwwa:**

People asked Imâm Ahmad ibn Hanbal (rahimah-Allâhu ta'âlâ), "As-Sahâbat al-kirâm (radî-Allâhu ta'âlâ 'anhum ajma'în) had not been witnessed to have so many karâmât as their posterity had been. What was the reason for this?" He said: "It was not necessary for karâmât be endowed upon as-Sahâbat al-kirâm to strengthen their îmân, because their îmân was very strong. However, because the posterity's îmân was not so strong, they were given karâmât to affirm their îmân." Abu Bakr (radî-Allâhu ta'âlâ 'anh) willed that his children would be looked after by Hadrat 'Â'isha (radî-Allâhu ta'âlâ 'anhâ) when he was about to leave this world. "My son and two daughters, I entrust them to you," he said. Whereas, he had only one daughter named Asmâ' other than Hadrat 'Â'isha, who inquired, "I have only one sister. Who is the other sister of mine?" He said, "My wife is pregnant. I think she will have a baby-girl." After he died, a baby-girl was born as he had said.

'Alî (radî-Allâhu ta'âlâ 'anh), when he was about to die,

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[1] **Jâmi' al-karâmât,** p. 33; **Qisâs-i Anbiyâ,** p. 589; details in **Shawâhid an-nubuwwa;** that it was reported by al-Baihakî on the authority of Ibn 'Umar (rahmat-Allâhi ta'âlâ 'alaihimâ), in **Irshâd at-tâlibîn.**

[2] Here, 'adultery' of the eyes.

[3] Hadrat Muhammad Ma'sûm al-Fârûqî (rahmat-Allâhi ta'âlâ 'alaih), **Maktûbât,** III, 19th letter; details in **Jâmi'al-karâmât.**

ordered Husain (radî-Allâhu ta'âlâ 'anh), "Take my coffin to the place called 'Arnain, where you will see a shining, white rock. Dig there and bury me." So they did and saw as he had explained.

Hadrat Hasan, on a journey with 'Abdullâh Ibn Zubair (radî-Allâhu ta'âlâ 'anhumâ), stopped to rest at a date-grove. The date palms had withered. "How nice it would be if there were dates on the trees!" said 'Abdullâh ibn Zubair. Then Hadrat Hasan prayed. A palm soon bloomed into clusters of dates. The people around said, "This is magic!" Hadrat Hasan declared, "No, it is not magic. Allâhu ta'âlâ created it because of the prayer of Rasûlullâh's grandson."

One day, 'Alî ibn Husain Zain al-'Âbidîn (radî-Allâhu ta'âlâ 'anhumâ) was dining with his household in the countryside. A gazelle approached and stood by them. "Oh gazelle! I am 'Alî ibn Husain ibn 'Alî, and my mother is Fâtima bint (daughter, descendant, of) Rasûl ('alaihi 's-salâm). Come and eat, too," he said. The gazelle ate and went away. The children begged him to call the gazelle again. "I shall if you will not disturb it," he said. "We won't do anything," said the children. He called the gazelle again. The gazelle came and ate, but when one of the children petted its back, it shied and ran away.

Muhammad ibn Hanafiyya (radî-Allâhu ta'âlâ 'anhumâ) said, "I am your uncle and older than you. Let me be the khalîfa," to 'Alî ibn Husain (radî-Allâhu ta'âlâ 'anhumâ) who then suggested conferring with the Hajar al-aswad. They went to the Hajar-al-aswad. 'Alî ibn Husain told his uncle to ask about the matter. Muhammad asked the Stone but it kept silent. 'Alî ibn Husain, his hands up, prayed and then said, "Oh Stone! Please explain for Allah's sake who has the right to be the kaliphate?" The Hajaral-aswad vibrated and a voice was heard, saying, "It is 'Alî ibn Husain's right to be the khalîfa."

One day, while Imâm 'Alî Ridâ[1] (rahmat-Allâhi ta'âlâ 'alaih) was sitting by a wall, a bird came flying and stood singing in front of him. "Do you understand what the bird is saying?" asked Hadrat Imâm to the person sitting by him. "No," the person answered, "Allah, His Rasûl and His Rasûl's grandson know." Hadrat Imâm said, "It complains that a snake has climbed close to its nest to eat its chicks. It wants us to rescue them from her

[1] He was the eighth of the Twelve Imâms and passed away in Tus, that is, Mashhad, in 203 A.H. (818).

enemy. You follow the bird and kill the snake." The person followed the bird and saw the snake as he was told.

'Abdullâh ibn 'Umar (radî-Allâhu ta'âlâ 'anhumâ) met, on a journey, a group of travellers waiting on the road. He asked them why they had stopped there. "We have heard that there is a lion on the way. That's why no one can go any further on his way," a traveller replied. 'Abdullâh ibn 'Umar went to the lion and petted its back and removed it away from the road.

Safîna (radî-Allâhu ta'âlâ 'anh), one of the ex-slaves set free by Rasûlullâh (sall-Allâhu ta'âlâ 'alaihi wa sallam), narrated: "When I was travelling on a ship, a tempest set in and the ship was wrecked. I clung to a log. I was driven ashore by waves. I had to cross a forest on my way inland. A lion came out. I told it that I was a Sahâbî of Rasûlullâh. It bowed its neck and led me out of the forest. It murmured when I left it. I understood that it had bid farewell to me."

Once Ayyûb as-Sahtiyânî (rahimah-Allâhu ta'âlâ) had a hard time in the desert with his friend who was so thirsty that his tongue hung from his mouth. "Do you have a problem?" he asked. "I am about to die of thirst," his friend said. "If you will not tell anybody, I may find you water," he said. His friend swore that he would not. Then, he stamped his foot on the ground and a spring gushed out. They drank to their fill. His friend did not explain the event to anybody until Ayyûb died.

It is seen that Allâhu ta'âlâ bestows karâmât upon His beloved servants. Awliyâ' veil their karâmât. They do not want anybody to hear about them.

Hâmid at-Tawîl narrated: "A brick fell when closing the grave of Sâbit al-Banânî (rahimah-Allâhu ta'âlâ) after his burial. We saw Sâbit al-Banânî performing salât in the grave. Thereupon, we went to his house and asked his daughter about him. She said her father performed salât late every night for fifty years and habitually prayed before dawn: 'Oh my Allah! If You have granted performing salât in the grave to anybody other than prophets, let it fall to my lot, too!' "

Many times Habîb al-'Ajamî[1] (rahimah-Allâhu ta'âlâ) was seen in Basra on the Tarwiya Day and in 'Arafât on the following day, the 'Arafa Day [the eighth and ninth days of the

[1] Habîb al-'Ajamî was the disciple of Hasan al-Basrî (rahmat-Allâhi ta'âlâ 'alaih) and passed away in 120 A.H. (737).

month Dhu'l-Hijja].

Fudail ibn 'Iyâd (rahimah-Allâhu ta'âlâ) witnessed: "A blind Muslim came to Hadrat 'Abdullâh ibn Mubârak[1] (rahimah-Allâhu ta'âlâ) and begged much of him to pray for the recovery of his eyes. He entreated earnestly. 'Abdullâh prayed long. Soon the blind man gained his sight, and many people witnessed him see."

The karâmât of as-Sahâbat al-kirâm and the Tâbi'ûn (radî-Allâhu ta'âlâ 'anhum ajma'în), which are translated from the book **Shawâhid an-nubuwwa**[2] and are reported in the preceding paragraphs, obviously prove that the lâ-madhhabî lies and cheats Muslims by saying that as-Sahâba and the Tâbi'ûn never performed karâmât.

19 - The book says on page 300:

"Karâmat is something bestowed by Allah upon those believers who fear Allah. He grants karâma when one prays or worships. It does not occur as a result of the walî's wish or power. The one who says that he is a walî and knows the ghaib is not a walî but a satan."

Here the author has not dared to deny the truth. However, it is a lie that awliyâ' make a show of their karâmât. He dares to lie shamelessly so that he may write against the awliyâ' and tasawwuf. Because he does not know what wilâya and karâma mean, he tries to smear great mutasawwifs with the corrupt, filthy words of zindîqs and of the irreligious. Let us see how the superiors of tasawwuf explained wilâya and karâma. Imâm Muhammad Ma'sûm (rahimah-Allâhu ta'âlâ), a great scholar of Islam and a source of karâmât and a leading walî, who passed away in Sirhind, India, in 1079 A.H. (1668), wrote:

"Knowing Allâhu ta'âlâ is more valuable than possessing kashf and karâma, because being an 'ârif of Allâhu ta'âlâ is the comprehension of the secret knowledge about His Person and Attributes. As for marvels and karâmât, they manifest secret knowledge about creatures. The difference between obtaining ma'rifa by knowing Allâhu ta'âlâ and a marvel or karâma is like the difference between the Creator and the

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[1] 'Abdullâh ibn Mubârak was the disciple of al-Imâm al-a'zam (rahmat-Allâhi ta'âlâ 'alaih) and passed away in 181 A.H. (797).

[2] **Shawâhid an-nubuwwa** was written by Nûr ad-dîn al-Jâmî (rahmat-Allâhi ta'âlâ 'alaih), who passed away in 898 A.H. (1492).

creature. Ma'rifa is to know Allâhu ta'âlâ, whereas a marvel and karâma consists of understanding creatures. True ma'ârif strengthen and mature îmân. Marvels and karâmât cannot do so. The progress of a man does not depend on karâmât. Yet it is true that karâmât have been witnessed from most of the beloved servants of Allâhu ta'âlâ. The superiority of awliyâ' to one another is to be measured not with their karâmât but with regard to their spiritual qurb and ma'ârif towards Allâhu ta'âlâ. If marvels and karâmât were more valuable than ma'ârif, then the Indian priests called Jukiyya (Yogis) and Brahmins would have to be superior to awliyâ'. Because they undertake austerities (riyâdât) and go against what the nafs's wishes, they obtain marvels; as for awliyâ', qurb and ma'ârif have been granted, and they do not want marvels. They do not want the knowledge about creatures while there is the virtue of knowing Allâhu ta'âlâ. Marvels or miracles may be displayed by any person who undertakes hunger and austerities. They have nothing to do with being qarîb (close) to Allâhu ta'âlâ or with knowing Allâhu ta'âlâ. A desire for kashf and karâma is a desire to keep oneself busy with creatures. Poem:

From the ominous, damned Satan,
marvels occur every moment.

Comes in through a door and chimney
to settle in the flesh and heart.

Beware talking of tasawwuf!
Nor boast about nûr or karâmât!

Karâmât should make one His slave!
Otherwise a stupid hypocrite!

"Man gains perfection and virtue by attaining fanâ' and by disconnecting the heart from everyhing. Performing 'ibâdât, following the way of tasawwuf, and putting the nafs into austerity are all intended for man's realization of his utter insignificance and for understanding that existence and attributes of existence belong to Allâhu ta'âlâ alone. If someone wants to be known as superior to others, works marvels and extraordinary acts and thus gathers people around him, he is conceited and arrogant and he will be deprived of the recompense for his 'ibâdât, sair, sulûk and riyâdât. He cannot attain the ma'rifa of Allâhu ta'âlâ. Hadrat

Shihâb ad-dîn as-Suhrawardî[1] (rahimah-Allâhu ta'âlâ), a great mutasawwif, wrote in his book **'Awârif al-ma'ârif,** 'Marvels and karâmât are of no value in comparison with the heart's dhikr of Allâhu ta'âlâ.'

"Shaikh al-Islâm 'Abdullâh al-Hirawî[2] (rahimah-Allâhu ta'âlâ) said, 'The firâsa (intuition, sagacity) or karâma of the one who has ma'rifa is the ability to distinguish those hearts which are suited for attaining the ma'rifa of Allâhu ta'âlâ from those which are not suited. As for those who undertake hunger and austerity, their firâsa covers the secret knowledge about creatures; they cannot attain Allâhu ta'âlâ's ma'rifa. Awliyâ' who possess ma'rifa always talk about Allâhu ta'âlâ. However, people think that the one who tells secrets about creatures is a walî.[3] People do not believe the words of awliyâ' about the ma'ârif of Allâhu ta'âlâ. They say to themselves that if awliyâ' were really awliyâ' they would have known the secrets about creatures and that anyone who cannot know the secrets about creatures can never know Allâhu ta'âlâ. They, being stuck in this wrong thought, do not believe awliyâ' (rahimahum-Allâhu ta'âlâ). Allâhu ta'âlâ, because He loves His awliyâ' very much, does not let them be busy with creatures. He does not even make them remember creatures. Men of Allah do not like those who are fond of the world, and, likewise, those who are addicted to the world cannot recognize and do not like men of Allah, who, however, can comprehend and reveal the secrets about creatures better than others if they mean to think about them. Because the firâsa of those who undertake austerities and hunger are of no value, they may occur on Muslims, Jews, Christians or on any person; firâsa is not particular to men of Allah only.'

"Allâhu ta'âlâ disposes His walî to display karâma when necessary. An evil person, pretending to be a walî by telling the ma'ârif he has heard, cannot stain these ma'ârif. A gem will not lose its value when it falls into rubbish.

"A rehber is a must on the way of tasawwuf, through whom

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[1] He was the disciple of 'Abd al-Qâdir al-Jîlânî (rahimah-Allâhu ta'âlâ) and passed away in Baghdâd in 632 A.H. (1234).

[2] Shaikh al-Islam 'Abdullah al-Ansârî al-Hirawî passed away in Herat in 481 A.H. (1088).

[3] Unfortunately, the lâ-madhhabî author, too, takes such people as walîs and, setting such vile people as examples, blames the Islamic 'ulamâ' and the great men of tasawwuf.

comes the faid. The way cannot be found if he is not a real rehber. As-Sahâbat al-kirâm (radî-Allâhu ta'âlâ 'anhum ajma'în) attained to high degrees in tasawwuf through the blessings in the suhba of Rasûlullâh (sall-Allâhu ta'âlâ 'alaihi wa sallam)."[1]

"It is declared in the 56th âyat al-karîma of Sûrat adh-Dhâriyât, **'I have created genies and men so that they should perform 'ibâda** [for Me].' Some great men of tasawwuf understand this âyat as 'I have created them to know Me.' If a deep thought is given, it will be seen that both statements have the same meaning, because the best 'ibâda is to perform dhikr. The highest degree of dhikr is that in which one forgets oneself because of the deep thought of the One remembered. And this is what **ma'rifa** is. As it is seen, ma'rifa is attained at the highest degree of worship. The order in this âyat is that 'ibâda should be performed with ikhlâs, without the interference of the nafs or Satan. And this cannot be achieved without attaining fanâ' and ma'rifa. So, the performance of 'ibâdât cannot be khâlis without ma'rifa."[2]

Al-Imâm ar-Rabbânî Mujaddid al-Alf ath-Thânî Ahmad al-Fârûqî as-Sirhindî (rahimah-Allâhu ta'âlâ) wrote in the ninety-second letter of the second volume of his **Maktûbât:**

"It is not a condition for a walî [that is, for a person whom Allâhu ta'âlâ loves] to display karâmât. As it is not necessary for the 'ulamâ' to display karâmât and hâriqas, so it is not necessary for the awliyâ' to display karâmât and hâriqas, because **wilâya** means **qurb-i ilâhî.** [That is, it means to get closer to Allâhu ta'âlâ, to become an 'ârif of His, to know Him. Al-Imâm ar-Rabbânî wrote in the 266th letter that the âyat al-karîma in Sûrat adh-Dhâriyât, **'I have created men and genies so that they should perform 'ibâda** [for Me],' means, 'I have created them so that they should be an 'ârif of Mine.' As it is seen, the creation of men and genies is intended for them to attain ma'rifa, to reach perfection by knowing Him.]

"While qurb-i ilâhî is given to someone, no karâma may be given to him. For example, he does not know of things concerning the ghaib. Another person may be given both the qurb and karâmât. A third person is given not the qurb but the hâriqas and the competence to give information from the ghaib. This third

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[1] Muhammad Ma'sûm al-Fârûqî (rahimah-Allahu ta'âlâ), **Maktûbât, I,** 50th letter.

[2] Ibid, 51st letter.

person is not a walî. He is a possessor of istidrâj. The polishing of his nafs has caused him to know of the ghaib, to fall into heresy, to deviate from the right path. The first two persons have been honoured with the gift of qurb; they have become walîs. The superiority of the awliyâ' to one another is indicated by the degrees of their qurb."

Muhammad Ma'sûm-al-Fârûqî (rahimah-Allâhu ta'âlâ) wrote in the 140th letter of the second volume of his **Maktûbât:**

"A hadîth qudsî declares, **'One who bears enmity to one of My awliyâ' will have fought against Me. Among the things that bring My servant close to Me, the ones I love best are the things that I have made fard. When My servant does the supererogatory (nâfilâ) 'ibâdât, he gets very close to Me so much so that I love him very much. When I love him, I become his hearing ear, seeing eye, holding hand and walking foot. I give him whatever he wishes. When he invokes Me for help, I rescue him at once.'** According to this hadîth qudsî, among the things that make man attain the blessing of qurb, what Allâhu ta'âlâ loves best is the 'ibâdât that are fard. [It is fard, too, to refrain from harâms. In fact, it is the most important fard.] The qurb proceeding from the fards is more perfect and more bounteous. But for fards to cause qurb and progress requires their being in a'mâl-i muqarribîn. And this, in its turn, requires doing the supererogatory 'ibâdât on the way of tasawwuf. As the salât requires an ablution first, so the fards to cause qurb requires making progress on the way of tasawwuf first. Unless the heart and the soul are purified [by doing the duties prescribed by rehbers, the experts of tasawwuf], one cannot attain the qurb of the fards and so the honour of being a walî."

Muhammad Ma'sûm al-Fârûqî, in the 17th letter of the third volume of his **Maktûbât,** wrote, "The essence of our way is to hold fast to the Sunna and to refrain from bid'a. [In other words, it is to hold fast to the fards and sunnas and to avoid the things that have been concocted in the name of 'ibâdât afterwards.]

"A hadîth sharîf declares, **'A person who revives a forgotten sunna of mine will get the thawâb of a hundred martyrs.'** To revive it to others, thus causing them to do it, too. This second way of reviving Islam is the sublime way. It is more valuable than the first way, which is common. [Good news to those who revive the Sunna in the sublime way, that is, to those who write and promulgate the belief of Ahl as-Sunna, the fards, harâms, sunnas and makrûhs, in short, the books of **'ilm al-hâl,** and those who help them financially and who adapt themselves to them, too! It has

been explained in the books **Seâdet-i Ebediyye (Endless Bliss)** and in **Islâm Ahlâkı** how zakât and qurbân are given compatibly with Islam to those who write and promulgate the knowledge of Ahl as-Sunna.]

"Attaining Allâhu ta'âlâ's love and making progress in the stages of qurb is possible only by holding fast to the Sunna [that is, Rasûlullâh]. The command, **'Say unto them: if you love Allah, follow me! So Allah will love you,'** which is the 31st âyat of Sûrat Âl'Imrân, proves our statement. [This âyat karîma shows clearly that the word 'sunna' in the hadîth ash-sharîf means 'Islam,' that is, all the Rules (Ahkâm) of Islam.]

"We should strictly avoid bid'a. We should not make friends with holders of bid'a; we should not even talk to them. [That is, we should not talk to those Muslims with heretical beliefs, the lâ-madhhabî and those who commit bidâ'. For example, it is bid'a to grow a beard shorter than a handful and then to claim to carry out the sunna of growing a beard, for, 'growing a long beard' was commanded. It is written in **al-Barîqa** and in other books that this command means not to grow a beard less than a handful. A handful of beard means that which is grasped from the border of the lower lip and is trimmed at the lower border of the hand. **Bid'a** means to do, as an 'ibâda, something which is not a command, or a command which has been changed. It is not a bid'a not to do a command, but it is a sin (fisq). A sinner believes not that he is worshipping but that he is guilty. Shaving a beard without an excuse ('udhr) is not a bid'a but a sin. Shaving because of an excuse is not even a sin. To commit a bid'a is the worst sin. It is a graver sin than murdering a man. Also, it is bid'a to perform 'ibâda with loudspeakers, to recite the Qur'ân al-karîm, salawât and ilâhîs or to perform dhikr with musical instruments. We should not consider a person who commits bidâ' and who causes others to commit them to be a man of religious authority; we should not request information from him or read his books.]

"A hadîth sharîf declares, **'Holders of bid'a are the dogs of those who are in Hell.'** "

Muhammad Ma'sûm al-Fârûqî (rahimah-Allâhu ta'âlâ) wrote in the 313th letter of the second volume: "There are five kinds of duties to be done with the heart; the first one is the dhikr of the name of Allâhu ta'âlâ. Man's heart contains a latîfa called qalb.[1]

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[1] **Latifa** is something which does not contain matter and is not an object. Soul, too, is a latîfa. Qalb is translated as 'heart' in the text.

Without any sound, 'Allah, Allah....' is said through the imagination in the heart. The second duty is to perform the dhikr of the Kalimat at-tawhîd, again through the imagination. In both kinds of dhikr no sound should be produced. The third duty is **wuqûf-i qalbî.** This, too, is to meditate always upon the heart and to be utterly intent not to remember anything other than Allâhu ta'âlâ. The latîfa called the heart can never remain vacant. A heart that has been purified from the thoughts of creatures will spontaneously turn towards Allâhu ta'lâlâ. [It is like the air's automatically filling a bottle while being emptied of its contents.] It has been said, 'Empty your heart of the enemy! Then there will be no need to invite the beloved to the heart.' The fourth duty is **murâqaba,** which is also called **jam'iyya** or **âghâhî.** It is to think always that Allâhu ta'âlâ sees and knows everything every moment. The fifth duty is **râbita.** It is to think that one is in front of an exalted person who perfectly follows the practice of Rasûlullâh (sall-Allâhu ta'âlâ 'alaihi wa sallam) and that he is looking at his face. Thinking so ensures one to have permanent adab toward him. Adab and love attach the hearts to each other. It causes the faid and baraka in that person's heart to flow into one's heart. The easiest and the most useful of these five duties is râbita. If somebody who does not perfectly obey Rasûlullâh has somebody else perform râbita towards him, it harms both of them."

Al-Imâm ar-Rabbânî (rahmat-Allâhi ta'âlâ 'alaih) wrote in the 286th letter of the first volume of his **Maktûbât:**

"Making progress on the way of tasawwuf requires the tawajjuh and guidance of a rehber who knows the kâmil and mukammil way. It is a very great blessing to have found such a true rehber, who gives one a duty suitable with one's talents. As well, it is jâ'iz for him to deem it sufficient for one only to attend his suhba instead of giving a duty suitable with one's talents. He commands what he deems suitable with one's state. The rehber's suhba and tawajjuh are more beneficial than other duties."

The above-mentioned five duties and the suhba are intended to facilitate following the practice of Rasûlullâh (sall-Allâhu ta'âlâ 'alaihi wa sallam). Unless one lives up to Islam, these duties and the suhba do not give any benefits.

As it is understood from the various letters quoted above, men's first duty is to attain Allâhu ta'âlâ's qurb, that is, His ma'rifa, ridâ' and love. And its only way is to follow Rasûlullâh and to avoid bida'. Following Rasûlullâh easily and correctly

requires ikhlâs. 'Ibâdât done without ikhlâs will not be beneficial. They will not be accepted (maqbûl). They will not make one attain the blessing of qurb. And ikhlâs, in its turn, is attainable by striving on the way of tasawwuf. As it is seen, doing the duties prescribed by tasawwuf is intended to do 'ibâdât with ikhlâs so that they will be accepted. 'Ibâdât that are accepted will make one attain Allâhu ta'âlâ's qurb, ma'rifa and love. All the Sahâbat al-kirâm attained the highest grade of ikhlâs by doing the duties of suhba and râbita. The value of their giving one handful of barley as alms became more valuable than others' giving gold as big as mountains. As it is seen, the way of tasawwuf is not a bid'a. It is one of the fundamentals of the Islamic religion. The Sahâbat al-kirâm (radî-Allâhu ta'âlâ 'anhum ajma'în) did the duties on the way of tasawwuf and thus became the highest ones of this umma.

20 - The lâ-madhhabî author writes on page 354 of his book:

"The sixty-fourth âyat of Sûrat al-Anfâl means 'Allah is sufficient for you and for those who follow you. We do not need anybody other than Him.' Ibn al-Qayyim and Ibn Taimiyya interpreted this âyat so. They said that it was wrong to interpret this âyat as 'Allah and those who follow you are sufficient for you.' Nobody other than Allah can be sufficient. The two âyats before this âyat state, 'Allah will of course suffice for you when they attempt to deceive you. He has strengthened you both with His help and with the believers' help.' He made a distinction between the words 'suffice' and 'strengthen.' He used the word 'suffice' only for Himself, while He used the word 'strengthen' both for Himself and for His human servants. And believers say, 'Allah will suffice for us; He is sufficient.' no one has said, 'Allah and His prophets will suffice for us.' Allah alone is sufficient and to be trusted."

Al-Imâm al-Baidâwî (rahimah-Allâhu ta'âlâ), the "Crown" of the scholars of tafsîr who passed away in Tebriz in 685 A.H. (1285), wrote: "This âyat descended at the place called Bîdâ during the Battle of Badr, or, according to Hadrat 'Abdullah ibn 'Abbâs, after thirty three men and six women and lastly Hadrat 'Umar (radî-Allâhu ta'âlâ 'anhum ajma'în) became believers in Mecca. It means 'Allâhu ta'âlâ and the believers are sufficient for you.' "[1] Al-Imâm ar-Rabbânî (rahimah-Allâhu ta'âlâ) declared: "Our Prophet ('alaihi wa 'alâ 'âlihi 's-salawâtu

[1] Al-Imâm al-Baidâwî, **Tafsîr.** Also the **Tafsîr Husainî** and **Tafsîr al-Jalâlain** write the same.

wa 't-taslîmât) had requested Allâhu ta'âlâ to strengthen and disseminate Islam through Hadrat 'Umar's help. And Allâhu ta'âlâ helped His beloved Prophet through Hadrat 'Umar and declared in Sûrat al-Anfal, **'Oh My Prophet! Allah and those who follow you will suffice for you as helpers.'** 'Abdullâh ibn 'Abbâs reported that this âyat descended upon Hadrat 'Umar's embracing Islam."[1]

Al-Hâdimî wrote: "Imâm Muhammad (rahimah-Allâhu ta'âlâ) declared in his book **Jâmi' as-Saghîr** that praying by saying 'for the Prophet's sake' or 'for the sake of [such and such] a walî,' was makrûh tahrîma. On this statement the book **Al-hidâya** comments, 'Because, creatures have no rights on Allâhu ta'âlâ.' However, it was also stated that it was not makrûh to pray so thinking of the right bestowed on a beloved servant of His by Allâhu ta'âlâ. Rasûlullâh (sall-Allâhu ta'âlâ 'alaihi wa sallam) prayed by saying, **'Oh my Rabb! For the sake of those who pray to You and for the sake of Muhammad,'** ('alaihi 's-salâm) and the fatwâ of **Bazzâziyya,** too, stated that it was permissible to pray so."[2] Similarly, Allâhu ta'âlâ alone suffices for everyone in every affair everywhere everytime. There is no other Helper and it is polytheism to ask others for help, yet, it was permitted to pray with these words thinking of the right given by Allâhu ta'âlâ, who uses prophets, pious people, scientists, various substances and powers, owners of wealth, businesses and high positions as means or media for His creating. It is permissible to hold fast to these means and to expect Allâhu ta'âlâ to create through them. It would be good to say, "They, as causes for Allâhu ta'âlâ's creating, are sufficient for us." For this reason, the profound 'ulamâ' of tafsîr explained the above-mentioned âyat al-karîma as "Allâhu ta'âlâ and the believers around you are sufficient for you."

The hadîth ash-sharîf related by Imâm Ahmad and Muslim (rahimahuma'llâhu ta'âlâ) on the authority of Abu Huraira (radî-Allâhu ta'âlâ 'anh) and which is also quoted on page 381 of the Wahhâbite book, declares, **"Rubba ash'asin madfû'un bi 'l-abwâbi law aqsama 'ala'llâhi la abirrahu."** (You see many a person who are dismissed from doors and not listened to for their hair and beard are uncombed and clothings patched; if they take an oath with Allah's Name, Allâhu ta'âlâ, for the sake of these beloved servants of His, immediately creates and grants

[1] **Maktûbât, II,** 99th letter.

[2] **Barîqa,** p. 1053.

their requests.) This hadîth sharîf is one of the proofs of the fact that the knowledge of tasawwuf and seeking for a rehber (guide) and trying to gain his heart is right. Taking this hadîth sharîf as a reference, the books **Barîqa** and **Al-hadîqa** comment on the twenty third of the sixty prohibited statements: "It is written in the fatwâ of **Bazzâziyya** that such prayers as 'Oh my Rabb! I ask for the sake of the value that You have bestowed upon Your [such and such] prophet or servant who is a walî, 'âlim or sâlih,' are permissible, that is, halâl. As understood from **Munya** and many other books, it is mustahab to pray so. It is written in valuable books that many 'ârifs told their disciples: 'You ask me when you will ask Allâhu ta'âlâ for something! I am the mediator between Allâhu ta'âlâ and you now.' Hadrat Abu 'l-'Abbâs al-Mursî (rahimah-Allâhu ta'âlâ) advised his disciples, 'When you ask Allâhu ta'âlâ for something, ask for the sake of Imâm Muhammad al-Ghazalî (rahimah-Allâhu ta'âlâ),' These are written in many books, for example, in **Al-hadîqa** and **Hisn al-basîn.**"

21 - The lâ-madhhabî author writes on the 385th page:

"It was permissible for the imâms of the religion to perform ijtihâd. They wrote down the documents of the conclusions they drew. If someone follows the way concluded by his imâm instead of what a document, an âyat or a hadîth states, or what he himself finds out, suggests that he becomes a heretic. Imâm Mâlik, Ahmad and ash-Shâfi'î said so, too."

These three great imâms of the Ahl as-Sunna and also al-Imâm al-a'zam Abu Hanîfa (rahmat-Allâhi ta'âlâ 'alaihim) said it for those profound 'ulamâ' called "mujtahid imâms." A mujtahid had to follow the document, an âyat karîma or a hadîth sharîf, he came across. He cannot follow either the ijtihâd of another mujtahid or his own. This is due to it not being permissible to perform ijtihâd on the subjects clearly stated in an âyat karîma or a hadîth sharîf.

Al-Hâdimî wrote: "We are not mujtahids but muqallids. For us the muqallids, the words of those 'ulamâ' of fiqh called mujtahids are documents. If an âyat karîma or a hadîth sharîf that we know seems incongruous with their words, it is necessary for us to follow not what we understand from the âyat or the hadîth but their words; it is not permissible to say that they did not see that document or that they saw but could not understand it."[1]

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[1] Al-Hâdimî, **Barîqa,** p. 376.

The lâ-madhhabî author thinks Ibn Taimiyya and his novice Ibn al-Qayyim al-Jawziyya are mujtahids. He obeys what they understood of âyats and hadîths and does not like the ijtihâds of the imâms of our religion. Whereas, as he admits above, our imâms wrote down also the âyats and hadîths they took as documents together with the statements they concluded as ijtihâd. This author likens Ahl as-Sunna, who obey the imâms of Islam, to Christians and Jews who, ignoring Allâhu ta'âlâ's Book, follow priests and rabbis. He becomes so rude as to say that Muslims are polytheists. How nice it would be if he would realize that he himself is in heresy because of following the ignorant, non-mujtahid men who are unable to understand the greatness of the 'ulamâ' of Ahl as-Sunna.

Ibn 'Abîdîn wrote at the beginning of the subject on tahâra: "Muqallids do not have to find and see the documents of mujtahids." The Wahhâbî author does not believe this, either. He quotes the hadîth ash-sharîf said onto Mu'âdh, which in fact refutes his heretical beliefs. Because he has a good knowledge of Arabic, his native language, he quotes many âyâts and hadîths in order to show his every word documented. However, because he is poor in reasoning, logic and judgement, he cannot see that the âyats and hadîths he quotes as documents for his words, in fact, bring into light that his argument is corrupt and unsound. He also reports al-Imâm al-a'zam Abu Hanîfa (rahimah-Allâhu ta'âlâ) as having said to his disciples, "Take âyats and hadîths and ignore my statements!" Al-Imâm al-a'zam said this to his disciples who were mujtahids, but this author supposes that it refers to muqallids like us and like Ibn Taimiyya, Ibn al-Qayyim, Muhammad 'Abduh, Sayid Qutb and Maudoodi, who should have read and learned the books of an imâm al-madhhab and tried to attain bliss by following that imâm.

This author quotes on page 393 the âyat al-karîma, **"If you invite munâfiqs to Allâhu ta'âlâ and to His Messenger, they turn their faces away and do not come,"** and likens Ahl as-Sunna to munâfiqs. He says,

"Ahl as-Sunna turn away from âyats and hadîths and insist on following their imâms of madhhabs and thus become polytheists."

Here, again, he calumniates the Muslims who are Ahl as-Sunna. Because we do not believe their wrong, distorted interpretations of âyats and hadîths, he alleges that we have deviated from the right path. We say to him: "We do not turn away

from âyats. We disobey not them but your wrong interpretations of them. Their meanings are not what you understand of them. Their correct meanings were told to as-Sahâbat al-kirâm (râdî-Allâhu ta'âlâ 'anhum) by our Prophet (sall-Allâhu ta'âlâ 'alaihi wa sallam), and the 'ulamâ' of Ahl as-Sunna (rahimahum-Allâhu ta'âlâ) learned them by acquiring them from as-Sahâbat al-kiram and wrote in their books what they comprehended. They wrote openly what was stated openly; they performed ijtihâd on ambigous things and wrote what they understood through ijtihâd. We have been following what these great 'ulamâ' understood and wrote. We do not want to be deceived and led away from the right path by following the lâ-madhhabî's misinterpretations. Not we but you are the ones who have turned away from the Book and the Sunna!"

Muhammad Hasan Jân as-Sirhindî al-Mujaddidî (rahmat-Allâhi ta'âlâ 'alaih) wrote:

"The ah'kâm (rules, laws) of Islam were made known to us, the ordinary Muslims, by profound scholars **('ulamâ')** and perfected pious Muslims **(sâlihûn).** They were **muhaddithûn** and mujtahids (rahimahum-Allâhu ta'âlâ). The muhaddithûn studied the hadîths and selected the genuine ones. And the mujtahids drew rules from âyats and hadîths. We do all our 'ibâdât and affairs in accordance with these rules. Since we live in an age far later than that of Rasûlullâh (sall-Allâhu ta'âlâ 'alaihi wa sallam) and cannot distinguish nâsikh from mansûkh, and muhkam (with open meaning) from muawwal (with meaning not openly understood) nasses and cannot know how actually concurrent the nasses that seem contradictory are, we have to follow a mujtahid. Because, there is no way other than following a mujtahid who lived not much later than Rasûlullâh (sall-Allâhu ta'âlâ 'alaihi wa sallam) and who was a profound 'âlim possessing much taqwâ and was proficient in deducing rules and who understood the meanings of hadîths correctly. Even Ibn al-Qayyim al-Jawziyya, who is now regarded as a great scholar by the lâ-madhhabî, wrote in his **"I'lâm al-mûqi'în** that is was not permissible for one who did not have these qualities to make conclusions from the Nass, that is, the Book and the Sunna. The book **Kifâya** says, 'When an **'âmî** (non-mujtahid learns a hadîth sharîf, he is not permitted to act according to what he himself understands of it. A meaning other than what he understands of it might have to be given to it, or it can be mansûkh. Whereas, the fatwâs of mujtahids are not so.' The same is written in **Taqrîr,** the commentary to **Tahrîr,**

which, after saying, 'It can be mansûkh,' adds, 'He has to obey what the 'ulâmâ' of fiqh said.' Sayyid as-Samhûdî (rahimah-Allâhu ta'âlâ), in his **Al-'Iqd al-Farîd,** quoted Imâm Abu Bakr ar-Râzî, on the authority of Ibn al-Humâm who was one of the superiors of the Hanafî 'ulamâ', as saying, 'Profound 'ulamâ' unanimously declared that non-mujtahid Muslims should be prevented from following [directly] the Companions of the Prophet and that they should follow the words of those 'ulamâ' who came later and gave the explicit, codified and clear explanations.' Muhibbullâh al-Bihârî al-Hindî (rahimah-Allâhu ta'âlâ), who passed away in 1119 A.H. (1707), wrote in his **Musallam as-subût** and its annotation **Fawâtih ar-rahamût:** 'Profound 'ulamâ' unanimously declared that non-mujtahid Muslims should be prevented from following the Companions of the Prophet and that they should follow those 'ulamâ' who explained Islam in explicit, codified rules. Taqî ad-dîn 'Uthmân ibn as-Salâh ash-Shahr az-Zûrî (rahimah-Allâhu ta'âlâ) [577-643 A.H. (1181-1234)] deduced from this that it was not permissible to follow anybody other than the four îmâms.' It is written in **Sharh al-minhâj al-usûl:** 'Al-Imâm al-Haramain ['Abd al-Malik an-Nishâpûrî ash-Shâfi'î, who passed away in 478 A.H. (1085)] wrote in his book **Burhân** that non-mujtahid Muslims should not follow the madhhabs of the Companions of the Prophet. They should follow the madhhabs of the four a'immat al-madhâhib.'

"It is seen that those who do not obey the above-mentioned ijmâ' of the 'ulamâ' are heretics, because as-Sahâbat al-kirâm (radî-Allâhu ta'âlâ 'anhum ajma'în) were busy with jihâd and disseminating Islam and did not have time to write books of tafsîr and hadîth. Rasûlullâh's (sall-Allâhu ta'âlâ 'alaihi wa sallam) nûr diffused into their blessed hearts so much so that they did not need to learn through books. Each of them found the right way with the power of that nûr. After the best century [the first century of Islam], there appeared disagreement in opinions and knowledge. There appeared some inconsistent narrations (khabars) related from as-Sahâbat al-kirâm and the Tâbi'ûn. Those who looked for the right path got confused. Allâhu ta'âlâ, as a favour, selected the four sâlih and muttaqî (Allah-fearing) imâms from among this blessed umma. He bestowed upon them the superiority of drawing rules from nassas. He decreed that all Muslims would attain salvation by following them. He ordered Muslims to follow them. This order of Allâhu ta'âlâ is in the 58th âyat karîma of Sûrat an-Nisâ', which declares: **'Oh you who**

believe! Obey Allah and obey the Rasûl and obey your Ulu 'l-amr!' Here 'Ulu 'l-amr' means 'profound scholars who have attained to the degree of mujtahid' and these 'ulamâ' are the well-known four [mujtahid] imâms of the four madhhabs. The 82nd âyat of Sûrat an-Nisâ' clearly states that the superior people who are called Ulu 'l-amr in the above âyat are these mujtahids: **'Ulu 'l-amr are the 'ulamâ' who can draw rules from nasses.'** Some said that Ulu 'l-amr were 'rulers' or 'governors.' If they meant 'those rulers who could draw rules from [or perform ijtihâd based on] nasses,' they were right. Rulers might have been Ulu 'l-amr if they were 'ulamâ' but not because they were rulers! The Four Caliphs and 'Umar ibn 'Abd al-'Azîz (radî-Allâhu ta'âlâ 'anhum ajma'în) were the rulers who were also 'âlims. Ignorant, sinful or disbelieving rulers cannot be like them, for, the Hadîth declares, **'One should not obey the sin-provoking words of anybody!**[1] The 15th of the Sûrat Luqmân declares, **'If they force you to attribute something, which you do not know, as a partner to Me, do not obey this command of theirs.'** The hadîth ash-sharîf clearly defines what 'Ulu 'l-amr' means: a hadîth sharîf narrated by 'Abdullâh ad-Dârimî says, **'The 'ulamâ' of fiqh are the Ulu 'l-amr.'** Al-Imâm as-Suyûtî quoted Ibn 'Abbâs (radî-Allâhu ta'âlâ 'anhumâ) in his tafsîr book **Itqân** as saying, 'The Ulû 'l-amr are the [four leading] 'ulamâ' of fiqh and Islam.'This is also written on page 375 of the third volume of **At-tafsîr al-kabîr,** on page 124 of the second volume of **Sharh al-Muslim** and in the tafsîr books **Ma'âlim at-tanzîl** and **Nishâpûr.** These clear definitions given in âyats and in the books of hadîth and tafsîr show not only that it is necessary to obey the mujtahids but also clarifies that the lâ-madhhabî's statement, 'It is polytheism and bid'a to obey somebody other than Allah and the Prophet,' to be heretical and nonsensical. On this subject, there are many other hadîths and khabars:

"1) Rasûlullâh (sall-Allâhu ta'âlâ 'alaihi wa sallam) asked Mu'âdh ibn Jabal (rahmat-Allâhi ta'âlâ 'alaih) how he was going to judge when he ordered him to go to Yemen as a judge. 'According to Allâhu ta'âlâ's Books,' he said. **"What if you cannot find** [a solution] **in Allah's Book?'** asked Rasûlullâh. 'I will look at Rasûlullâh's sunna,' he answered. And when asked, **'If you**

[1] Yet, rising against the law or rebellion against the State is never jâ'iz (permissible). Muslims should always support the State; if the State becomes weak, fitna and revolution occur, which are worse than the worst administration.

cannot find in Rasûlullâh's sunna, either?' Ma'âdh said, 'I will do it according to what I understand as a result of my ijtihâd.' Rasûlullâh (sall-Allâhu ta'âlâ 'alaihi wa sallam) put his blessed hand on Mu'âdh's chest and said, **'Al-hamdu li'lillâh! Allâhu ta'âlâ made His Rasûl's rasûl** (deputy) **agree with Rasûlullâh's approval.'** At-Tirmidhî, Abu Dawûd and ad-Dârimî wrote this hadîdth sharîf in their books. This hadîths sharîf openly indicates that 'Ulu 'l-amr' means 'mujtahids' and that Rasûlullâh is pleased with those who obey them.

"2) A hadîth sharîf narrated by Abu Dâwûd and Ibn Mâja says, **' 'Ilm is composed of three parts: al-Âyat al-muhkama, as-Sunnat al-qâ'ima and al-Farîdat al-'âdila!'** The great scholar of hadîth 'Abd al-Haqq ad-Dahlawî, while exponding this hadîth sharîf in **Ashi'at al-lama'ât,** his Persian commentary to **Mishkât,** wrote: 'Al-Farîdat al-'âdila is the knowledge conformable to the Book and the Sunna. It refers to ijmâ' and qiyâs, for, ijmâ' and qiyâs were drawn from the Book and the Sunna. Therefore, ijmâ' and qiyâs were counted as equivalent and similar to the Book and the Sunna and were called al-Farîdat al-'âdila. Thus it was ordered as a wâjib to do one's deeds conformable to both of them. Consequently, the meaning of the hadîth ash-sharîf became that the sources of Islam were four, namely the Book, the Sunna, ijmâ' and qiyâs.'

"3) 'Umar ibn al-Khattâb (radî-Allâhu ta'âlâ 'anh) appointed Shuraih as a qâdî and told him: 'Look at what is revealed explicitly in the Book. Do not ask others for such matters! If you cannot find [an answer to what you are asked] in it, resort to the Sunna of Muhammad ('alaihi 's-salâm)! If you cannot find in it, either, perform ijtihâd and give your answer according to how you understand.'

"4) When plaintiffs came, Hadrat Abu Bakr (radî-Allâhu ta'âlâ 'anh) used to look at Allâhu ta'âlâ's Book and make decisions based on what he found in it. When he could not find it, he would answer according to what he had heard from Rasûlullâh (sall-Allâhu ta'âlâ 'alaihi wa sallam). If he had not heard [anything concerning the matter in question], he would ask as-Sahâbat al-kirâm (radî-Allâhu ta'âlâ 'anhum ajma'în) and settle the question according to their ijmâ'.

"5) When he was asked to judge, 'Abdullâh ibn Abbâs (radî-Allâhu ta'âlâ 'anhumâ) used to give the answer he would find in the Qur'ân al-karîm. When he could not find it in it, he would quote what he had heard from Rasûlullâh. If he had not heard

anything from him, he would ask Abu Bakr or 'Umar (radî-Allâhu ta'âlâ 'anhumâ). When they could not give an answer, he would decide according to his ra'y (observation, reasoning).

"Now, we shall explain that asking mujtahid scholars means asking the four a'immat al-madhâhib. Since the time of as-Sahâbat al-kirâm and the following centuries up to now, all Muslims have followed (taqlîd) these four imâms. There has formed ijmâ' on following them. The hadîths, **'My umma will not have ijmâ'** (will not agree) **on dalâla,'** and, **'Allâhu ta'âlâ's approval is in** [your having] **ijmâ'; he who deviates from the jamâ'a will go to Hell,'** openly indicate that this ijmâ' is sahîh.

"The second document which proves that it is wâjib to follow the four imâms is the 71st âyat al-karîma of Sûrat al-Isrâ: **'On that day, We will call each group with their leaders** (imâms)!' Qâdî al-Baidâwî (rahimah-Allâhu ta'âlâ) wrote in interpration of this âyat karîma that it meant 'We will call each umma with the prophet whom they accepted as their leader and with those whom they followed in their religion. The same is written in **Madârik.** Al-Imâm al-Baghâwî, in his tafsîr **Ma'âlim at-tanzîl,** quoted Ibn 'Abbâs as saying, 'They will be called with their rulers who will have taken them to salvation or to heresy,' and Sa'îd ibn Musayyab as saying, 'Each people (qawm) will gather around their rulers who will have led them to goodness or to wickedness.' In **Tafsîr-i Husainî** [and in the tafsîr **Rûh al-bayân**], it is written that they will be called by [the name of] their imâm al-madhhab, for example, 'Oh Shâfi'î' or 'Oh Hanafî' will be said. From this has been deduced that those imâms who were kâmil and mukammil will intercede for those who follow them. Al-Imâm ash-Sha'rânî wrote in his **Al-mîzân al-kubrâ:** when Shaikh al-Islâm Ibrâhîm ibn al-Lâqânî [(rahimah-Allâhu ta'âlâ), a Mâlikî scholar of kalâm] passed away [in 1041 A.H. (1632)], some sulahâ' saw him in a dream and asked him how Allâhu ta'âlâ had treated him; the Shaikh al-Islâm said that, when the questioning angels seated him, Imâm Mâlik came and said, 'Is it apt to ask such a person whether he believes in Allâhu ta'âlâ and His Rasûl? Leave him alone,' and that they left him. It is written again in **Al-mîzân:** 'The superiors of tasawwuf and the 'ulamâ' of fiqh will intercede for those who obey them. They will be with them when they submit their souls to Allâhu ta'âlâ, while being questioned by Munkar and Nakîr in the grave and during the Resurrection, Gathering and Judgement and on the Sirât Bridge. They will not forget them. While the superiors of

tasawwuf will help their followers at every fearful place, will not mujtahid imâms protect them? These [mujtahid imâms] are the a'immat al-madhâhib. They are the guards of this umma. How furtunate you are my brother! Follow whichever you wish of the four a'immat al-madhâhib and attain happiness!' As it is seen, everybody will be called by the name of his madhhab's imâm on the Day of Judgement. The imâm will intercede for those who obey and follow him. All the four A'immat al-madhâhib were superior as such. In the 15th âyat of Sûrat Luqmân, Allâhu ta'âlâ declares, **'Follow in the footsteps of those who have turned to Me in repentance.'** It has been unanimously reported that the four imâms had the quality of inâba, that is, turning to Allâhu ta'âlâ in repentance.

"The third document which proves that it is wâjib to follow the four imâms is the 114th âyat al-karîma of Sûrat an-Nisâ'. In this âyat karîma, Allâhu ta'âlâ declares: **'We will drag the person who, after learning the way to guidance, opposes the Prophet and deviates from the Believers' path along the direction to which he has deviated, and then We will throw him into Hell, the terrible.'** Hadrat al-Imâm ash-Shâfi'î was asked which âyat karîma proved that ijmâ' was a source [for Muslims]. To find a documentary proof, he read through the Qur'ân al-karîm three hundred times and found this âyat karîma to be the answer. Since this âyat karîma prohibits one from deviating from the believers' path, it is wâjib to follow this path. The tafsîr book **Madârik,** after interpreting this âyat karîma, writes: 'This âyat karîma shows that ijmâ' as a source, and it is not permissible to ignore ijmâ' just as it is not permissible to ignore the Qur'ân and the Sunna.' And the tafsîr **al-Baidâwî** writes in the intrepretation of this âyat karîma: 'This âyat shows that it is harâm to ignore ijmâ'. Because it is harâm to deviate from the Believers' path, it is wâjib to follow this path.' The sulahâ' and 'ulamâ' of this umma said that it is wâjib to follow a madhhab and that it is a great sin to be lâ-madhhabî. To oppose this consensus of the 'ulamâ' means to disobey this âyat karîma, for Allâhu ta'âlâ declared in the 110th âyat of Sûrat âl 'Imrân: **'You are of that umma who is benevolent to human beings. You command** [them] **to do what is right. You prohibit what is wrong.'** The 'ulamâ' of this umma said that it was very wrong to be lâ-madhhabî and that Muslims should not be lâ-madhhâbî. Therefore, he who, thinking that it is permissible to be lâ-madhhabî, disobeys this command of the 'ulamâ' will be denying this âyat karîma.

"**Question:** 'Are not the Qâdiyânîs, Nitcherîs and other lâ-madhhabî people believers? Doesn't following them mean following the Believers' path?'

"**Answer:** The scholars of these lâ-madhhabî people say that they obey only two of the four sources of **al-adillat ash-Shar'iyya.** They refuse to accept the other two sources, thus separating from the majority of Muslims and dissenting from **the path of Ahl as-Sunnat wa 'l-Jamâ'a.** Following them will not save one from Hell. People of the **Shâ'î, Khârijî, Mu'tazila, Jabriyya** and **Qadariyya** groups claim to be obeying their scholars, too. We confute the lâ-madhhabî by giving them the same answers they give to these groups.

"The fourth document proving that following a madhhab is wâjib is the 43rd âyat al-karîma of Surât an-Nahl or the 7th âyat al-karîma of Sûrat al-Anbiyâ': Allâhu ta'âlâ declares, **'If you do not know, ask the people of dhikr** (ahl adh-dhikr)!' This âyat karîma commands those who do not know how to do their 'ibâdât and affairs to learn by asking those who know. In the âyat al-karîma, it is commanded [1] to learn by asking, [2] to ask not anybody or the ignorant of Islam but to ask 'ulamâ', and [3] to ask what is not known. Therefore, when one is not efficient enough to search and find a solution for one's problem in the Qur'ân al-karîm or the Hadîth ash-sharîf, one should ask and learn from the mujtahid [or from the books written by the 'ulamâ'] of the madhhab to which one belongs. If one asks him and acts according to what one learns from him, one will be following **(taqlîd)** him. If one does not ask or disobeys or denies what the mujtahid said, one becomes a **lâ-madhhabî** person.

"Who are the **ahl adh-dhikr'** mentioned in the âyat al-karîma? Are they the a'immat al-madhhahib or ignorant men of religious post? The answer is in the hadîth ash-sharîf recorded by Ibn Mardawaih Abu Bakr Ahmad [al-Isfahânî, who passed away in 410 A.H. (1019),] on the authority of Anas ibn Mâlik: Upon saying, **'One may perform salât, fast and go on hajj and ghazâ, but he might be a hypocrite,'** the Prophet was asked, 'From where does his hypocrisy come?' The Prophet said: **'He is a hypocrite because he despises, dislikes his imâm. His imâm is of ahl adh-dhikr.'** From this, it can be concluded that **'ahl adh-dhikr'** means 'Ulu 'l-amr' which was defined in the explanation of the first document above. According to the genuine (sahîh) reports, Ulu 'l-amr were the 'Ulamâ' ar-rasikhîn and the four a'immat al-madhâhib. The âyats **'Only the possessors of 'aql** (reason) **can**

understand'; 'Indeed the possessors of 'aql can understand,' and **'Oh the possessors of 'aql! Take warning!'** indicate the superiority of the four a'immat al-madhâhib. Those ignorant and heretical men who have not received faid from possessors of zuhd and taqwâ and from men of Allah and who, having learned some Arabic and Persian, give meaning to nasses, that is, âyats and hadîths, with their narrow minds are very far from having the qualities of the a'immat al-madhâhib. These lâ-madhhabî people are the heretics referred to in the hadîths, **'Those who, though having no knowledge of tafsîr, interpret the Qur'ân al-karîm by themselves will be seated on stakes of fire in Hell,'** and **'The time will come when there will be left no 'âlim of Islam and the ignorant, appointed to be religious officers, will issue fatwâ unknowingly. They will not be on the right path and will lead everybody off the right path.'** It is written in the book **Mishkât** that Jâbir (radî-Allâhu ta'âlâ 'anh) narrated that once one of his friends was wounded on the head while on a journey and asked if it was permissible to put on an amulet.[1] He was told it was not and that he should wash his head; his friend washed his head and he died. On arrival in Medina, everything was reported to Rasûlullâh (sall-Allâhu ta'âlâ 'alaihi wa sallam), who declared: **'They casued his death. And may Allâhu ta'âlâ cause their death! Why did they not ask what they did not know? The remedy for ignorance is to learn by asking.'** While it was harshly said, **'May Allâhu ta'âlâ cause their death!'** for those Sahâbîs who did not ask more learned ones but gave a fatwâ by themselves, what should be said to those contemporary people who regard themselves as men of religious authority and who, without having read the books of the Islamic 'ulamâ', attempt to interpret the Qur'ân al-karîm and the Hadîth ash-sharîf with their empty heads and short sights, and thus destroy Muslims' religion and belief? It will be correct to call such people the 'thieves of religion and belief.' May Allâhu ta'âlâ protect us from the harm of such thieves of the religion! Âmîn! Muhammad Ibn Sîrîn [passed away in Basra in 110 A.H. (729)] said, 'Be careful about the person from whom you learn your religion! Hadrat Abu Mûsâ 'l-Ash'arî, though he was among the notables of the as-Sahâbat al-kirâm, used to hesitate to issue a fatwâ in 'Abdullâh ibn Mas'ûd's presence and would say, 'You should not ask me anything in the presence of this ocean of

[1] Du'â (prayer) and/or âyat or âyats from the Qur'ân al-karîm in written form.

knowledge,' for, 'Abdullâh ibn Mas'ûd was more learned and knew more fiqh than Abu Musâ 'l-Ash'arî (radî-Allâhu ta'âlâ 'anhumâ). Al-Imâm ash-Shâfi'î, though he was a profound 'âlim, omitted reciting the Qunût prayer in the morning salât and the raising of the two hands after ruku' every time when he performed salât near al-Imâm al-a'zam Abu Hanîfa's grave. When the reason was asked, he said, 'My respect for that great imâm prevents me from acting unconformably to his ijtihâd in his presence.' Al-Imâm al-a'zam was such a superior 'âlim of Islam. To understand his superiority one must be an 'âlim like the great 'âlim al-Imâm ash-Shâfi'î, who knew that al-Imâm al-a'zam was alive in his grave and avoided acting unconformably to his madhhab. Righteously, these great imâms (rahimahumu'llâhu ta'âlâ) were the specialists of fiqh. They enjoyed the glad tiding expressed in this hadîth sharîf related by al-Bukhârî[1]: **'If Allah wants to do favours for a man, He makes a faqîh of him.'**

"In summary, the rules of Islam should be learned from the 'ulamâ' of fiqh or from the mujtahids of one's madhhab. One should not learn them from hadîths or tafsîrs. The hadîth ash-sharîf, **'Each person has been created to do a** [certain] **work,'** is the document of our words. The 'ulamâ' of the hadîth ash-sharîf were created to study the hadîhs and to select the sahîh ones, and the 'ulamâ' of tafsîr to understand correctly and communicate the meanings in the Qur'ân al-karîm; all of them worked hard to carry out their duties and attained their goals. And the 'ulamâ' of fiqh were created to draw rules from the nasses of the Qur'ân al-karîm and the Hadîth ash-sharîf. These great 'ulamâ' (rahimahum-Allâhu ta'âlâ), too, attained the zenith of knowledge and made the job of the ignoramuses like us easier. With the help of their profound knowledge and taqwâ, given by Allâhu ta'âlâ, they made those nasses that seemed unconformable agree with each other and separated those muhkam from those muawwal, those earlier from those later, and those nâsikh from those mansûkh. Therefore, the whole of this blessed umma all over the world has united in following these great imâms and believed that being in their footstpes was the key to the Ah'kâm al-Islâmiyya (Rules of Islam). All 'âlims, fâdils (those virtously superior of their time), sulahâ', the muttaqî (Allah-fearing), walîs, qutbs, awtâd, and all those who have been on the way of Allâhu ta'âlâ and loved

[1] Imâm Muhammad al-Bukhârî was the leader of the 'ulamâ' of hadîth and passed away in Samarqand in 256 A.H. (870).

Rasûlullâh (sall-Allâhu ta'âlâ 'alaihi wa sallam) have submitted themselves to these leaders of the Ah'kâm al-Islâmiyya. The collection of the writings of the 'ulamâ' of hadîth, of the specialists of tafsîr and of the great mujtahid imâms of fiqh made up the **Islâmiyyat al-Muhammadî.** It is wâjib for us, the ignorant and non-gifted, to follow these great 'ulamâ' of Islam. The only way to salvation is the way shown by these imâms. Only those who follow this way will attain salvation. Those who obey the people who, obeying the nafs, draw meaning from the Qur'ân al-karîm and the Hadîth ash-sharîf according to their own understanding will suffer calamity. The 90th âyat of Surât al-An'âm declares, **'Allah guided them** [to the right path], **so follow their guidance.'** Those who were granted guidance are not the lâ-madhhabî, but those great imâms who were the founders of madhhabs (rahimahum-Allâhu ta'âlâ).

"**Question:** 'I believe now that the Ulû 'l-amr whom we are ordered to obey are the mujtahid imâms, that the 'ulamâ' who are called **ahl adh-dhikr,** too, were them, and that it is wâjib to follow them. How is it understood whether one should follow a certain one of them or all of them? Isn't it sufficient for any act to suit any one of the four?'

"**Answer:** Because on many points the ijtihâds of the four imâms disagree, it is not possible to follow two, three or four imâms at the same time. An affair regarded as wâjib by one was regarded as harâm by another. For example, the bleeding of the skin breaks an ablution according to al-Imâm al-a'zam, while it does not do so according to al-Imâm ash-Shâfi'î. Al-Imâm ash-Shâfi'î said that if a man touched a woman's skin, both of them would lose their ablutions, while al-Imâm al-a'zam said they would not. Similar cases of disagreement exist also between Imâm Mâlik and Imâm Ahmad ibn Hanbal. If one follows, let us say, al-Imâm al-a'zam in such a controversial affair, he will not have followed the other. If he acts conformably to other imâms, he will have not followed al-Imâm al-a'zam in this affair (rahmat-Allâhu ta'âlâ 'alaihim ajma'în). It is impossible to act in agreement with all four of the imâms in such an affair; there are also many cases which prevent one from acting in agreement with three or even two imâms at the same time. Such [controversial] affairs should be done by following only one imâm.[1]

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[1] The rest of the answer is given in the next question.

"**Question:** 'If we do some affairs according to one imâm, some other affairs according to another imâm, some others according to a third imâm, and the remaining according to the fourth imâm, we will be in accord with all the four imâms. Isn't this correct?'

"**Answer:** Such behaviour is an act of making fun of Islam. It causes the disappearance of halâl and harâm, which is prohibited, a harâm. A hadîth sharîf written in [the **Sahîh** of] Muslim declares: **'A hypocrite is like a ewe between two rams. She shuttles back and forth between the two.'** Another hadîth sharîf written in [the **Sahîh** of] al-Bukhârî, declares: **'The wicked human beings are those who are two-faced. They display one face to some and another face to others.'** These are the people referred to in the 38th âyat al-karîma of Sûrat at-Tawba, which declares: **'Nasî** (postponement of a sacred month) **causes excessive disbelief by which disbelievers are misled. They allow a month one year and forbid it another year.'**[1]

"It is written in the book **Tahrîr al-usûl** by Ibn al-Humân, in **Mukhtasar al-usûl** by 'Uthmân ibn al-Hâjib al-Mâlikî [who passed away in Alexandria in 646 A.H. (1248)] and in the book **Durr al-Mukhtâr** that it is prohibited, by an unanimous declaration, to give up following a madhhab while continuing to do an affair and the related affairs started according to that madhhab. And the book **Bahr ar-râ'iq** says: 'It is wâjib for the one who follows al-Imâm al-a'zam to adapt himself always to the Hanafî madhhab. Unless there is a darûra (strong necessity or compulsion), he is not permitted to do an affair according to another madhhab. As said by the great 'âlim Qâsim [ibn Katlûbugha al-Misrî al-Hanafî, who passed away in 879 A.H. (1474)], it is unanimous that one is not permitted to quit the madhhab he has been following.' In the book **Musallam as-subût** [by Muhibbullâh al-Bihârî al-Hindî al-

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[1] Allâhu ta'âlâ had forbidden some actions before Islam, like war and killing human beings, in some certain months. Disbelievers used to forbid such actions in some months of one year but, in an another year, allow them in those months and forbid them in other months. In other words, they took what Allâhu ta'âlâ had forbidden (harâm) as permitted (halâl) and what He had permitted as forbidden. Allâhu ta'âlâ declares in the âyat that such unbelievers were in excessive disbelief and that they, by doing so, deceived themselves. Those who, saying that an action is halâl in a madhhab while being harâm in another, attempt to change the rules of Islam to suit their desires are like these unbelievers.

Hanafî, who passed away in 1119 A.H. (1707)] it is written: 'One who is not a mujtahid mutlaq [that is, an imâm al-madhhab] must follow a mujtahid mutlaq even if he himself is an 'âlim.'

"Imâm 'Abd al-Wahhâb ash-Sha'rânî wrote on the 24th page of his work **Al-mîzân:** 'It is wâjib for an 'âlim who has not attained to 'ayn al-ulâ to adapt himself to one of the four madhhabs. If he does not, he will deviate from the right path and cause others to go astray.'

"Ibn 'Âbidîn (rahmat-Allâhi ta'âlâ 'alaih) wrote on page 283 of **Radd al-Muhtâr:** 'The 'âmî is not permitted to change his madhhab. He must adapt himself to the madhhab he likes [of the four madhhabs].' **'Âmî** means non-mujtahid Muslim.

"Shâh Walî-Allâh ad-Dahlawî (rahimah-Allâhu ta'âlâ) wrote in his book **Al-'Iqd al-jayyid:** 'A person who occupies a religious post but has not reached the degree of employing ijtihâd is not permitted to practise according to what he himself understands of a Hadîth ash-sharîf, for, he cannot distinguish mansûkh, muawwal or muhkam hadîths from one another.' The same is written in **Mukhtasar** by Ibn Hâjib. Again Shâh Walî-Allâh ad-Dahlawî (rahimah-Allâhu ta'âlâ) wrote in his work **Fuyûd al-Haramain:** 'The Hanafî madhhab is the most valuable madhhab. The one most suited to the Prophet's Sunna codified in the **Sahîh** of al-Bukhârî is this madhhab.'

"Dânâ Ganj Bakhsh-i Lâhorî (rahimah-Allâhu ta'âlâ) wrote in his work **Al-kashf al-mahjûb** that Yahyâ ibn Mu'âdh ar-Râzî (rahmat-Allâhi ta'âlâ 'alaih) [who passed away in Nishapur in 258 A.H. (827)] saw Rasûlullâh (sall-Allâhu ta'âlâ 'alaihi wa sallam) in his dream and said, 'Oh Rasûl-Allâh! Where shall I find you?' whereupon Rasûlullâh said, 'In Abu Hanîfa's madhhab!'

"Ibn Humân (rahmat-Allâhi ta'âlâ 'alaih) wrote in his book **Tahrîr:** 'It is a unanimity that one is not permitted to leave the madhhab which he has been following or according to which he has begun to do his affairs.'

"Mawlânâ 'Abd as-Salâm wrote in his commentary to **Jawhara**[1]**:** 'The one who follows one of the four madhhabs in his 'ibâdât and affairs to be done according to ijtihâds will have

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[1] 'Abd as-Salâm ibn Ibrâhîm al-Laqânî al-Mâlikî (rahmat-Allâhi ta'âlâ 'alaih), who passed away in Egypt in 1078 A.H. (1668), wrote **Ittihaf al-murîd** as a commentary to his father's **Jawharat at-tawhîd,** which was in poetic form.

carried them out in conformity with Allâhu ta'âlâ's command.'

"Al-Imâm ar-Râbbânî Mujaddid al-Alf ath-Thânî (rahmat-Allâhi ta'âlâ 'alaih) wrote in his book **Mabda' wa Ma'âd:** 'Allâhu ta'âlâ revealed to this faqîr that the congregation's not reciting behind the imâm according to the Hanafî madhhab is right.'

"Hadrat Shâh 'Abd al-'Azîz ad-Dahlawî (rahimah-Allâhu ta'âlâ) [who passed away in Delhi in 1239 A.H. (1823)], in the interpretation of the âyat karîma, **'Do not ascribe partners unto Allah!'** wrote: 'One should obey six kinds of people: mujtahids in the knowledge of Islam, mashâyikh at-turuq al-'âliyya...'

"Al-Imâm al-Ghazâlî (rahmat-Allâhi ta'âlâ 'alaih) wrote in the subject 'Al-amru bi 'l-marûf' of his work **Kîmyâ' as-sa'âda:** 'No 'âlim permitted anybody to do any affairs unconformable to the madhhab he follows.'

" 'Abd al-Haqq ad-Dahlawî (rahmat-Allâhi ta'âlâ 'alaih) wrote in his book **Sifr as-sa'âda:** 'The building of the Islamic religion is based on these four pillars [that is, madhhabs]. For the one who has followed one of these ways and opened one of these doors, to move into another way and expect to open another door is an absurd game. He will have upset the coherence of his affairs and deviated from the right path.' Again in the same book is written: 'Following one of the four madhhabs is a consensus of the 'ulamâ' and the best way for the Muslims of the Last [the present] Age. Religious and worldly order can be maintained in this way. Everyone follows the madhhab of his choice; after following a madhhab for some time, changing to another madhhab undoubtedly shows one's distrust in his former madhhab, and deeds and words get spoilt and put into disorder. The 'ulamâ' of Islam who came later have agreed on this unanimously. This is the truth of the matter. The benefit is in this.'

"Imâm Muhammad al-Kuhistânî [al-Hanafî (rahimah-Allâhu ta'âlâ), who passed away in Bukhara in 962 A.H. (1508)] wrote before 'Kitâb al-ashriba' in the commentary to **Mukhtasar al-wiqâya:** 'Those who, like the Mu'tazila, believed that reality (haqq) was variable [that is, various conflicting ijtihâds would be right in the view of Allâhu ta'âlâ,] said that the 'âmî was permitted to mix (talfiq) the madhhabs just as he liked. The 'ulamâ' of Ahl as-Sunna said that the truth was not variable and, therefore, the 'âmî had to follow only one imâm. This is dealt with in detail in the book **Al-kashf.** Searching for and doing the permitted, easy things in all madhhabs is called **talfîq.** One who does so is a sinner, which is explained explicitly in **Ash-Sharh at-**

Tahâwî by Sa'îd ibn Mas'ûd.'

"**Question:** 'Should a Muslim, who believes that the **talfîq** (unification) of madhhabs is to make a game of Islam and admits that it is not permissible to change one's madhhab, say that the madhhab he follows is the right one?'

"**Answer:** There are documentary reasons for the followers of every madhhab to say so. We will tell, in the following, evidences which favour that it is better to follow our madhhab-the Hanafî madhhab:

"Among the four a'immat al-madhâhib, al-Imâm al-a'zam Abu Hanîfa Nu'mân ibn Thâbit (rahmat-Allâhi ta'âlâ 'alaih) [who passed away in Baghdad in 150 A.H. (767) was the one who lived in the time closer to as-Sahâbat al-kirâm's who were the most learned, the most profound in fiqh, and who possessed wara' the most. Imam 'Abd al-Wahhâb ash-Sha'rânî (rahmat-Allâhi ta'âlâ 'alaih) [who passed away in Egypt in 973 A.H. (1565)], though he was a Shâfi'î, wrote equitably about al-Imâm al-a'zam: '(One should never speak ill of him, for he was the greatest of the four imâms **(al-Imâm al-a'zam),** the first madhhab founder, the one whose documents resembled those of Rasûlullâh (sall-allâhu ta'âlâ 'alaihi wa sallam) the most and who saw the most the way as-Sahâbat al-kirâm and the Tâbi'ûn lived. Every word of his is based on the Qur'ân al-karîm and the Hadîth ash-sharîf. He never said anything out of his own opinion.' It is an unjustifiable imputation of some scholars of hadîth to use the term **As'hâb ar-ra'y** (people of opinion) for this great imâm and his disciples for whom the great 'âlim 'Abd al-Wahhâb ash-Sha'rânî used the title **'Rabbânî 'âlim'** and wrote that he had never said anything out of his own opinion. May Allâhu ta'âlâ forgive those who said so.

"Ibn Hajar al-Makkî (rahimah-Allâhu ta'âlâ), one of the prominent 'ulamâ' in the Shâfi'î madhhab, wrote a special book telling about al-Imâm al-a'zam, namely **Al-khairât al-hisân fî manâqibi'n-Nu'mân.**[1]

"Ibn 'Âbidîn (rahimah-Allâhu ta'âlâ), one of the Hanafî scholars, wrote in the preface to his work **Radd-al-Muhtâr:** 'The most apparent evidence showing the greatness of al-Imâm al-

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[1] Ahmad at-Tahâwî al-Hanafî's relevant work **'Uqûd al-marjân fî manaqibi 'l-Abî Hanîfati 'n-Nu'mân** is also well-known. At-Tahâwî passed away in 321 A.H. (933).

a'zâm is that his madhhab was the one which spread most widely. Other madhhab imâms regarded all his words as documents. The 'Ulamâ' of his madhhab have issued fatwâs based on his words everywhere even after him. Most awliyâ' attained to perfection by striving in accord with his madhhab. The Muslims of Anatolia, the Balkan Peninsula, India, Pakistan and Turkestan know solely his madhhab. Though the 'Abbâsid Dynasty followed the madhhab of their ancestor [Hadrat 'Abbâs, a sahâbî], most of the qâdîs, judges and 'ulamâ' of their time were Hanafîs. They practised Islam according to this madhhab for about five hundred years. After them, the Seljuqî and later the Harazmî rulers and the great Ottoman State all followed the Hanafî madhhab.'

"The Great 'âlim Muhammad Tâhir as-Siddîqî al-Hanafî [who passed away in 981 A.H. (1573)] wrote in his book **Majma' al-bihâr fî gharâ'ibi 't-tanzîl wa latâ'ifi 'l-akhbâr:** 'The evidence indicating that Allâhu ta'âlâ is pleased with al-Imâm al-a'zam is that He made it easier for his madhhab to spread every place. If there had not been a Divine Effect in this dissemination, the majority of Muslims would not have followed his madhhab.'

"Al-Imâm ar-Rabbânî Mujaddid al-Alf ath-Thânî Ahmad al-Fârûqî (qaddas-Allâhu sirrahu 'l-'Azîz) wrote in the 55th letter of the second volume of his Persian work **Maktûbât:** 'Al-Imâm al-a'zam Abu Hanîfa resembled [Prophet] 'Îsâ ('alaihi 's-salâm). Because the blessings of wara' and taqwâ were granted to him and because he lived up to the Sunnat as-Saniyya; he attained to a very high degree in deducing rules from the nasses and in ijtihâd. Some 'ulamâ' could not appreciate this ability of his, and, because the rules he had found out through ijtihâd were very subtle, they thought that he had not obeyed the Book and the Sunna and called him a man of opinion. Because they could not reach the reality of his knowledge and could not understand what he had understood, they were mistaken as such whereas, al-Imâm ash-Shafi'î ('alaihi 'rahma), understanding some of the knowledge he had understood said that all the 'ulamâ' of fiqh were Abu Hanîfa's disciples in fiqh. Muhammad Pârisâ (rahimah-Allâhu ta'âlâ) [who was a great 'âlim and walî of Bukhara and passed away in Medina in 822 A.H. (1419)] wrote in his book fusûl-i sitta that, when Hadrat 'Îsâ ('alaihi 's-salâm) descends [in Damascus], his ijtihâd and a'mal will be in conformity with al-Imâm al-a'zam's madhhab. May be this statement points to the resemblance between the Greatest Imâm and 'Îsâ ('alaihi 's-salâm):

Most of the 'ulamâ' and sulahâ' [and awliyâ'] of this umma

belonged to the Hanafî madhhab. The lâ-madhhabî, in many of their books, for example, **Al-jarhu a'lâ Abû Hanîfa,** have maligned such an 'âlim who lived up to his 'ilm, have called his muqallids (followers of his madhhab) 'kâfirs' and even wrote insolently: 'He who reads fiqh books becomes a disbeliever.' I wonder what could be the reason for these unfortunate people to attack this great and blessed imâm in such a manner? They are not aware that enmity against him means enmity against this umma. Most of what we have written from the beginning of the fourth section of [this book] **Al-usûl al-arba'a** up to here has been extracted from Mawlânâ Mahbûb Ahmad al-Mujaddidî al-Amratsarî's work **Al-kitâb al-majîd fî wujûbi 't-taqlîd.**

"The book **Al-musnad al-kabîr al-Imâm Abû Hanîfa** was collected in ten sections by Abu 'l-Muayyad Muhammad ibn Mahmûd al-Harazmî, who passed away in 665 A.H. (1266). In the first section, akhbâr (hadîths) and âthâr (saying of Sahâbîs) praising al-ımâm al-a'zam were quoted. He also quotes, in the first section, the hadîth ash-sharîf which was related to him by Sadr al-kabîr Sharaf ad-dîn Ahmad ibn Muayyid in Harazm. This hadîth sharîf, related on the authority of Abu Huraira (radî-Allâhu ta'âlâ 'anh), says: **'Among my umma, there will come a man called Abu Hanîfa. On the day of Resurrection he will be the light of my umma.'** Another hadîth sharîf, related through the same chain, says, **'Among my umma, there will come a man. His name will be Nu'mân and he will be called Abu Hanîfa. He is the light of my umma.'** Again through the same chain, a hadîth sharîf was related on the authority of Anas ibn Mâlik, which says: **'There will come a man after me, named Nu'mân ibn Thâbit and called Abu Hanîfa. Allâhu ta'âlâ will strengthen His Religion and my sunna through his hand.'** According to a khabar again through the same chain of transmitters, he was reported as saying, 'Let me inform you of a person called Abu Hanîfa who will live in Kûfa. His heart will be full of knowledge and hikma (wisdom). Towards the end of the world people called Banâniyya will perish because of not appreciating him.' The lâ-madhhabî oppose these hadîths, saying that, among those who related them, there were people whose authority was not well known. We reply to them that the posterity's not knowing does not prove the early generation to be defective. They might say that these hadîths do not exist in the **Kutub as-sitta** (the 'Six Books' of the Hadîth as-sharîf); however, the number of hadîths is not limited to those in the Six Books. It has been unanimously reported [by 'ulamâ'] that there are many

sahîh hadîths in other books of hadîth, too. In the hadîth ash-sharîf written in at-Tirmidhî on the authority of Abu Huraira, it is declared, **'If îmân goes to the planet Venus, a man of Fâris** (Persian) **descent will bring it back.'** This reference is certainly to al-Imâm al-a'zâm."[1]

A hadîth sharîf related by Hâkim on the authority of 'Abdullâh ibn Mas'ûd and quoted in **Durr al-mansûr** by Imâm 'Abd ar-Rahmân as-Suyûtî (rahmat-Allâhi ta'âlâ 'alaih) [who passed away in Egypt in 911 A.H. (1505)] declares, **"Each of the books that descended before** [the Qur'ân al-karîm] **was composed of one kind of harf or word and each communicated only one thing. The Qur'ân al-karîm descended in seven harfs communicating seven things: zajr** (restraint), **amr** (order), halâl, harâm, muhkam (clearly stated), **mutashâbih** (with hidden meanings), **and mithâl** (example, historical reports)**. Of these, know halâl as halâl! Know harâm as harâm! Do what is ordered! Do away with what is prohibited! Take warning from mithâls! Obey the muhkâm! Believe in the mutashâbih! Say, 'We believe all of them. Our Rabb has revealed them all!' "**[2] 'Allâma Muhammad Hâmid, the khatîb and mudarris at the Sultan mosque in Hama, Syria, writes about the Hanafî madhhab in detail and proves that it is wâjib to follow one of the four madhhabs in his work **Luzûmu ittibâ-i madhâhibi 'l-a'imma,** which was published in 1388 A.H. (1968) and reprinted in Istanbul in 1984.

22 - It is written on page 414 of the lâ-madhhabî book:

"It is grave polytheism to pray to anyone other than Allah, to ask anyone other than Him for help to relieve him of troubles, to expect what one needs from anyone other than Him, to esteem graves as great, to deify or to build domes over them, to perform salât at tombs, to worship those buried in graves, or to want anything from the dead by heart or in words or by worshipping. All these will cause one to stay in Hell forever. Those who do not fear to lie while swearing by Allah's Name do fear to lie when they swear by Ahmad al-Badawî's name, which shows that they esteem him more than they do Allah and know him as more powerful."

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[1] Muhammad Hasan Jân as-Sirhindî al-Mujaddidî (rahmat-Allâhi ta'âlâ 'alaih), **Usûl al-arba'a fî tardîdi 'l-wahhâbiyya,** Persian text published in India in 1346 A.H. (1928) and reprinted in Istanbul in 1975. Hasan Jân passed away in Hyderabad, Pakistan, in 1349 A.H. (1931).

[2] This hadîth sharîf is quoted also on page 406 of the Wahhâbite book.

The author of this book confuses the right with the wrong. He wants to burn the innocent with the guilty. It is polytheism and disbelief, of course, to expect anything from any dead or living person other than Allâhu ta'âlâ or to swear by somebody else's name whether it be a lie or truth. But, by showing the unbecoming actions of a few people to claim that visiting graves, performing salât at tombs for Allah's sake towards the Ka'ba while intending its thawâb for the dead and making mediators of Allâhu ta'âlâ's beloved servants for Allah's creating are polytheism and to destroy tombs and graves for this reason are slanderous actions against Islam and Muslims. He who says "kâfir" for a Muslim becomes a kâfir himself if he says so out of enmity and obstinacy. If he says so depending on his misinterpretation (ta'wîl) of ambiguous nasses, though he does not become a disbeliever, becomes a man of bid'a. The above quotation from his book is similar to the argument: "There is much theft in mosques. And some people go to mosques to propaganzide lâ-madhhabism. Some others go there to calumniate and report about preachers or to curry favour or for ostentation. Therefore, mosques should be demolished." However, mosques are not built to serve such evil causes but to perform salât, to preach and to listen to the Qur'ân al-karîm in them. Instead of abolishing mosques under the pretext of such evil misuse, it is necessary to prevent such evil people from entering mosques and penetrating into the society of good people. It indicates enmity against Islam to say, on the pretext of preventing evil heretics, that the pure Muslims of the Ahl as-Sunna are polytheists and to commit disrespect towards the tombs of Rasûlullâh (sall-Allâhu ta'âlâ 'alaihi wa sallam), the awliyâ' and 'ulamâ' (rahimahum-Allâhu ta'âlâ).

The great 'âlim 'Abd al-Ghanî an-Nabulusî (rahimah-Allâhu ta'âlâ) wrote:

"**Al-adillat ash-shar'iyya** (the sources of Islamic knowledge) are four: the **Book,** the **Sunna, qiyâs** and **ijmâ'.** Qiyâs and ijmâ' were derived from the Book and the Sunna. Therefore, the main sources of Islamic knowledge are the Book and the Sunna. Any action or idea taken from elsewhere is a **bid'a.** Bid'as, whether of belief, teaching or practice, are all heretical and lead man to disasters. For example, some people who claim to be men of tasawwuf or tarîqa commit a munkar (something inconsistent with the knowledge of ijmâ') and then say, 'We know the hidden, spiritual knowledge. This action is halâl for us. You learn from books, but we speak with Muhammad ('alaihi 's-salâm) and

understand the truth. And if we do not trust his words, we ask Allah and learn the truth from Him. Our shaikh's help makes us attain the ma'rîfat-Allah (Divine Knowledge). We do not need to learn anything from a book or a master. To attain the knowledge about Allah, it is not necessary to read a book nor to go to school. If our way were corrupt, none of the spiritual light, prophets or souls would have shown themselves to us. When we make a mistake or commit a harâm, we are informed of it and corrected in our dreams. Things considered bad by the men of knowledge were said not to be bad in our dreams. We do them because we know them to be good.'

"Men who utter such nonsensical words are zindîqs and heretics who ridicule Islam and insult and distrust the Qur'ân al-karîm and Hadîth ash-sharîf, and who allude that there are mistakes or inadequate teachings in the Qur'ân al-karîm and Hadîth ash-sharîf. We should not believe such hypocritical words.

"The 'ulamâ' of Ahl as-Sunna (rahimahum-Allâhu ta'âlâ) declared that the ah'kâm (religious rules) could not be determined through ilhâm (inspiration). In other words, knowledge revealed to the hearts of awliyâ' (rahimahum-Allâhu ta'âlâ) by Allâhu ta'âlâ cannot be documents for halâls or harâms. The ilhâm to Rasûlullâh's (sall-Allâhu ta'âlâ 'alaihi wa sallam) blessed heart, however, is a document for every Muslim and must be obeyed by every Muslim. If a walî's ilhâm is in agreement with Islam, it can be a document only for him, but not for other Muslims. Ilhâm is helpful in comprehending the meaning of the Book and the Sunna, and it is inspired to the pious (sâlih) believers. What dawns upon the hearts of holders of bid'a and heresy is satan's waswasa. Knowledge that occurs to the heart is called **"al-'ilm al-ladunnî,"** which may be either heavenly or satanic. The former kind is called **ilhâm** and the latter is **waswasa.** Ilhâm is concordant with the Book and the Sunna, while waswasa does not. A dream, too, is either heavenly or satanic. Rasûlullâh (sall-Allâhu ta'âlâ 'alaihi wa sallam) practised according to his dreams for six months before he was informed of his prophethood. Al-Junaid al-Baghdâdî, one of the leading men of tasawwuf and a high walî (rahimahum-Allâhu ta'âlâ), declared, 'The only way that leads men to Allâhu ta'âlâ's love is Muhammad's ('alaihi 's-salâm) way. Other religions, sects or ways and others' dreams are all blind alleys that do not take men to bliss. Anyone who has not learned the rules in the Qur'ân al-karîm and does not obey the Hadîth ash-sharîf is ignorant and negligent. Such people should not be

obeyed. Our knowledge and madhhab are based on the Book and the Sunna.' Muhyiddîn ibn al-'Arabî (rahimah-Allâhu ta'âlâ) [who passed away in Damascus in 638 A.H. (1240)] declared, 'A walî makes progress and his ilhâms increases as he lives up to Islam. Yet the ilhâms of walî cannot surpass the Book or the Sunna.' Sirrî as-Saqatî (rahimah-Allâhu ta'âlâ) said, 'There are three meanings of tasawwuf. In the first one, the sûfî's ma'rifa about Allâhu ta'âlâ in his heart does not extinguish the light of his wara'. By means of the light of the ma'rifa in his heart, [on the one hand,] he comprehends the truth and essence of substances and of their energies and attains the tajalîs of Allâhu ta'âlâ's Names and Attributes; by means of the light of wara' of his body, [on the other hand,] he understands the subtle knowledge of Islam. His actions are always consistent with the rules of Islam. In the second meaning, the sûfî's heart bears no knowledge in disagreement with the Book and the Sunna. The existence of disagreement can be distinguished only by the 'ulamâ' of profound learning in zâhirî (exterior) and bâtinî (interior, hidden) knowledge, who are able to understand the words used by the superiors of tasawwuf. In the third meaning of tasawwuf, the sûfî's karâmât do not contradict any teaching of Islam. Things discordant with the rules of Islam are not called **karâmât,** but **istidrâj.'**

"Not every learned man can understand whether the words and deeds of awliyâ' are in accordance with the rules of Islam or not; for this, it is necessary to know the teaching of tasawwuf thoroughly and have a good knowledge of the words of the great men of tasawwuf. For example, Bâyazîd al-Bistâmî (rahimah-Allâhu ta'âlâ) [who passed away in Bistan on the southern coast, of the Caspian sea in 261 A.H. (875)] said, 'Subhânî mâ a'zama shânî,' which may be interpreted by those who have only zâhirî knowledge as, 'I am free of the imperfections creatures have; my honour is very great.' However, Muhyiddîn ibn al-'Arabî (rahimah-Allâhu ta'âlâ) commented on this statement that it expressed in the best sense that Allâhu ta'âlâ is the Greatest and can never be imperfect. He said: 'This is a tanzîh (glorifying Allâhu ta'âlâ, saying that He is free of any unworthy thing) of a higher grade. In other words, he saw that he was incapable of glorifying Allâhu ta'âlâ properly. As Allâhu ta'âlâ manifested (tajallî) in a complete munazzah (free from any unworthy thing) state, there also occurred those tajallîs concordant with the tanzîh and tasbîh (glorifying Allah) he did to the extent of his ability and

power. He regarded his tasbîh of these manifestations as tasbîh of his own ability and said he glorified himself (subhânî). Then, seeing the tajallîs concordant with the tanzîh of other people and concluding that their tasbîh was inferior and that his own tasbîh was more suitable, he said his ability was great.' As it is seen, he wanted to explain something which was in agreement with Islam in this statement. Because he was in a state of sakr, he could not find some other expression for this subtle knowledge and said it in those words, which the ordinary man cannot understand. This great walî, again, took his students to visit a walî in the town of Bistâm. He saw that the walî, whose zuhd and taqwâ was the subject of conversation in those days, spit in the direction of the qibla. Thereupon, he did not greet him and went away. 'This man did not care for one of the adabs necessary for having respect towards Rasûlullâh (sall-Allâhu ta'âlâ 'alaihi wa sallam), so he could not observe the adabs necessary for being a walî, either,' he said. Being immodest towards the qibla is a misbehaviour. The 'ulamâ' of Ahl as-Sunna declared that it was makrûh to stretch out one's legs towards the qibla when lying down or sitting. Allâhu ta'âlâ ordered us to visit the Ka'ba and to be clean during the visit. Muhyiddîn ibn al-'Arabî (rahimah-Allâhu ta'âlâ) declared, 'A person who says that his prayers are accepted is not to be believed if he fails to observe one of the adabs of Islam, even if many karâmât occur on him.' Bâyazîd al-Bistâmî (rahimah-Allâhu ta'âlâ) declared, 'If somebody says he is a walî, do not believe him before having a look at his performance of 'ibâdât, abstention from harâms and obedience to Islam, even if he sits in the air.'[1]

" 'Abd ar-Ra'ûf al-Manwâwî (rahimah-Allâhu ta'âlâ) [who passed away in Egypt in 1031 A.H. (1621)] wrote in his commentary on **Al-jâmi' as-saghîr,** 'The 'ulamâ' unanimously have reported that it is not permissible for the awam, that is, those who are not mujtahids, to follow [directly the ijtihâds of] as-Sahâbat al-kirâm. Imâm Abu Bakr ar-Rdâdî (rahimah-Allâhu ta'âlâ) reported this unanimity. It is permissible for the mujtahid to follow ijtihâds other than those of the four madhhabs. But he has to observe all of the related conditions in the act he does by following.' Abu Sulaimân ad-Dârânî (rahimah-Allâhu ta'âlâ)

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[1] Today, one should scrutinize, in these respects, the present-day writers of books on the religion. One should not read the books written by those who do not obey Islam.

[who passed away in Damascus in 205 A.H. (820)] declared, 'Many a time thoughts occur to my heart. I accept them only if I find them to be in agreement with the Book and the Sunna.' Dhû 'n-Nûn al-Misrî (rahimah-Allâhu ta'âlâ) [who passed away in 245 A.H. (860)] said, 'The sign of love for Allâhu ta'âlâ is to follow His beloved Prophet, Muhammad ('alaihi 's-salâm), in all morals and deeds.' "[1]

'Abd al-Ghanî an-Nablusî quotes al-Imâm al-Qastalânî as writing in **Al-mawâhib al-ladunniyya,** "Love for Allâhu ta'âlâ is of two types: fard and non-fard. With the fard love, one obeys His orders, abstains from prohibitions and resigns oneself to His qadâ' and qadar. Committing harâms and not performing fards are indications of slackness in this love. The non-fard love makes one perform nâfila (the supererogatory) and abstain from mushtabihât. A hadîth qudsî reported by Al-Bukhârî on the authority of Abu Huraira (radî-Allâhu ta'âlâ 'anh) says, **'Allâhu ta'âlâ declared, "My human servants cannot approach Me through anything as close as they approach Me through the fard. If My human creatures do the supererogatory 'ibâdât, I like them so much that they hear with Me, see with Me, hold everything with Me and walk with Me, and I give them whatever they ask of Me. If they trust in Me, I protect them."** ' This hadîth sharîf shows that the worship Allâhu ta'âlâ likes most is the fard. The supererogatory 'ibâdât mentioned here are those that are to be performed along with the fard and that compensate for the deficiencies in performing the fard. 'Umar ibn 'Alî al-Fâqihânî [al-Iskandarî al-Mâlikî, who passed away in 734 A.H. (1334),] said, 'This hadîth sharîf shows that the one who performs nâfila along with the fard gains Allâhu ta'âlâ's love.' Abu Sulaimân Ahmad al-Khattâbî [al-Bustî, who passed away in 388 A.H. (998),] said, 'This hadîth sharîf shows that the prayers of those mentioned in the hadîth will be accepted.' Those for whom they pray will attain their wishes."[2]

'Abd al-Ghanî an-Nablusî (rahimah-Allâhu ta'âlâ) continues: "Beginning with [the quotation from] al-Junaid al-Baghdâdî up to here, I have quoted from **Ar-risâha** of the great sûfî 'Abd al-

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[1] Summarized from (page 153 and on) 'Abd al-Ghanî an-Nablusî's **Al-hadîqat an-nadiyya,** Istanbul, 1290.

[2] Ibid, p. 182. Saying, "It is polytheism to expect prayer and help of awliyâ' and to entreat them for this," indicates disbelieving this hadîth sharîf.

Karîm al-Qushairî (rahimah-Allâhu ta'âlâ). Study the preceding writings impartially! See how those above-mentioned superiors of tasawwuf and walîs had clung to Islam! They always tested their kashfs, karâmât, knowledge of heart and inspirations in view of the the Book and the Sunna. Is it appropriate for a Muslim to slander the 'ulamâ' of Ahl as-Sunna and the superiors of tasawwuf under the pretext of blaming the vile words of ignorant people who have departed from the way of Rasûlullâh (sall-Allâhu ta'âlâ 'alaihi wa sallam)? Is he to be believed when he says mushrik for those walîs and Muslims who love these men of Allah? The karâmât of awliyâ' are true. The things that Allâhu ta'âlâ grants outside His usual custom [that is, outside the known physical, chemical and physiological laws] to those who have the faith (i'tiqâd) of the Ahl as-Sunna and are seen to obey Islam are called **karâmât.** A walî does not say that he possesses karâmât. Nor does he wish to possess it. The karâmât of a walî can be witnessed both when he is alive and when dead. When they die, walîs are not deprived of their wilâya just as prophets are not deprived of prophethood after they die. Walîs know Allâhu ta'âlâ and His Attributes. The karâmât of many walîs are narrated in the Qur'ân al-karîm. [For example,] the karâmât witnessed Hadrat Mariam [Miriam, Mary] when she gave birth to 'Îsa ('alaihi 's-salâm) without a father can be mentioned. Zakariyyâ ('alaihi 's-salâm) would see food in Hadrat Mariam's room whenever he came to her room and, knowing that no one other than he would go in her room, would ask, 'Where did you get it from?' 'Allâhu ta'âlâ created it,' she would answer. The Qur'ân al-karîm also relates the karâmât of As'hâb al-khaf who had stayed in a cave without eating and drinking for years. Âsaf ibn Barkhiyâ's taking the throne of Belgîs [the Queen of Sheba] to Sulaimân ('alaihi 's-salâm) is also reported in the Qur'ân al-karîm. Thousands of the karâmât of as-Sahâbat al-kirâm and the Tâbi'ûn have been reported in books and spread from mouth to mouth. One should wonder why some people do not believe karâmât. The reason is obvious: no karâmât has ever occurred on them, nor have they ever heard that such things have been seen to occur on their masters and those whom they highly esteem. When he was asked about karâmâ, Imâm [Najm ad-dîn 'Umar] an-Nasafî [(rahimah-Allâhu ta'âlâ), who passed away in Samarkand in 537 A.H. (1143)] said, 'According to Ahl as-Sunna, it is jâ'iz that Allâhu ta'âlâ, changing His custom, may offer endowment to His awliyâ', that is, His beloved servants.' This is written at the

end of the subject on 'murtadd' in Ibn 'Âbidîn's **Radd al-muhtâr.**

"It is written also at the end of the chapter about **Thubât an-nasab** in Ibn 'Âbidîn's work that some awliyâ' travelled long distances in a short time. As a matter of fact, this became the subject of mas'alas (matters) in books of fiqh in the Shâfi'î and Hanafî madhhabs. Ibn Hajar al-Hîtamî [(rahimah-Allâhu ta'âlâ), who passed away in Mecca in 974 A.H. (1567)] wrote in his **Fatâwâ,** 'The number of those who said that if a walî goes to a very distant place in the west [in a short time] after he has performed the evening salât and if the sun has not set there yet, he need not perform the evening salât for the second time at that place are many.' Shams ad-dîn Muhammad ar-Ramlî [(rahimah-Allâhu ta'âlâ), d. 1004 A.H. (1596)-] said that he should perform it. It has also been often seen that food, drink or clothing have come about when needed. Books of history record that Ja'far Tayyâr (radî-Allâhu ta'âlâ 'anh), Rasûlullâh's (sall-Allâhu ta'âlâ 'alaihi wa sallam) cousin, flew in the air. It is also widely known that Luqmân as-Sarahsî and many others flew. Extraordinary events such as walking on water, talking with trees, stones and animals have been seen many times, too. Such an event, created by Allâhu ta'âlâ outside His usual custom and laws, is called a **mu'jiza** when it occurs to a prophet. Allâhu ta'âlâ bestows mu'jizas upon prophets ('alaihimu 's-salawâtu wa 't-taslîmât) even after they die. Likewise, He grants karâmât to walîs after their death, too. No walî can ever reach the status of a prophet. A walî, no matter how high his status may be, has to obey Allâhu ta'âlâ's orders and prohibitions.

"The highest of awliyâ' is Hadrat **Abu Bakr as-Siddîq** (radî-Allâhu ta'âlâ 'anh). The highest after him is **Hadrat 'Umar al-Fârûq** (radî-Allâhu ta'âlâ 'anh). There were thirty-nine Muslims before he embraced Islam. They used to perform 'ibâda secretly. When he became Muslim, he said, 'From now on, we shall not perform 'ibâda secretly.' The first Muslim who performed 'ibâda publicly was 'Umar (radî-Allâhu ta'âlâ 'anh). The highest walî after these two is Hadrat **'Uthmân Dhi 'n-Nûrain** (radî-Allâhu ta'âlâ 'anh). He was honoured with the name 'Dhi 'n-Nûrain' (Possessor of Two Lights) for he married, one after the other, Rasûlullâh's (sall-Allâhu ta'âlâ 'alaihi wa sallam) two daughters, Ruqiyya and Umm Ghulsum (radî-Allâhu ta'âlâ 'anhunna). Rasûlullâh (sall,Allâhu ta'âlâ 'alaihi wa sallam) declared, **"If I had a third unmarried daughter, I would marry her to 'Uthman, again,"** after Umm Ghulsum died. The next highest walî is Hadrat

'Alî Al-Murtadâ (radîallâhu ta'âlâ 'anh). Because Rasûlullâh (sall-Allâhu ta'âlâ 'alaihi wa sallam), when he started for the Ghazâ of Tabuk, appointed him as his deputy in Medina to protect his Ahl al-Bait and said, **'You are related to me like Hârûn was to Mûsâ, with the only difference that there will not be any prophet to come after me,'** he was called 'Murtadâ.' The caliphate of these four had been in the order of their superiorities. The highest awliyâ' after them are all the other **Sahâbîs** (radî-Allâhu ta'âlâ 'anhum ajma'în). Our hearts and tongues have to be respectful and good towards them when mentioning their names and talking about the wars between them. The cause of the wars between them was the difference of their ijtihâds. They deserved thawâb for such deeds of theirs, too. Those who were mistaken were given one thawâb, and two thawâbs were given to those who were right. Rasûlullâh said that the ten persons called **al-'Asharat al-mubashshara** would go to Paradise. They were the Four Caliphs, Talha, Zubair, Sa'd ibn Abî Waqqâs, Sa'îd ibn Zaid, Abu 'Ubaida ibn Jarrâh and 'Abd ar-Rahmân ibn Awf. We believe that Hadrat **Fâtimat az-Zahrâ,** Rasûlullâh's blessed daughter, her two sons, Hadrat **Hasan** and Hadrat **Husain, Khadîjat al-kubrâ** and **'Â'ishat as-Siddîqa** (radî-Allâhu ta'âlâ 'anhum ajma'în) are the people of Paradise, too. We cannot mention anybody else's name as someone who will certainly go to Paradise. We may have a fairly certain opinion (zann) that the 'ulamâ' and awliyâ' will go to Paradise, but we cannot say it as a certainty. The highest awliyâ' after as-Sahâbat al-kirâm are the superiors of the **Tâbi'ûn,** after whom comes the superiors of **Taba' at-Tabi'în** (ridwân-Allâhi ta'âlâ 'alaihim ajma'în)."[1]

The lâ-madhhabî author says,

"There are ten things that cause one to love Allâhu ta'âlâ. The ninth thing is to be together with the people who love Allah, to collect the sweet fruits uttered by them, and to talk only when necessary in their presence. The stages of love may be traversed one after the other by clinging to these ten causes. And the Beloved may be approached."

We believe so, too. We love the superiors of tasawwuf for this reason. It is for this that we gather in crowds around walîs whom Allahu ta'âlâ loves. We praise them because of this. We do not understand the reason why he regards the Muslims who do so as polytheists.

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[1] Extended summary from **Al-hadîqâ.**

23 - The lâ-madhhabî author writes on page 415:

"**Qasîdat al-Burda** is a work of great ignorance. It says that it is only through the Prophet's protection that one can attain salvation. This eulogy is in contradiction with the Book and the Sunna. People deem it as higher than the Qur'ân."

In the foreword to his book, he says:

"Sa'ûd's grandson, 'Abd al-'Azîz, revived the tawhîd. He brought peace and law to the Arabian Peninsula. And his son Sa'ûd invigorated the way of his ancestors. He reopened the path of the Khulâfa' ar-Râshidîn."

He prays for the swords of the sons of Sa'ûd to be sharper. It is not a guilt, in his opinion, to lie saying, "invigorated... reopened the path," about Sa'ûd so that he may praise and ask help from that dissolute, vile drunkard, who led a life in dissipation, drinking bouts and fornication parties for years with hundreds of concubines and Greek girls in the most luxurious hotels in Athens, Greece, extravagantly throwing away thousands of gold coins from Muslims to non-believers, and who died in sensuality, enjoyment and drinking revelries. However, again in his view, it is a guilt and polytheism for al-Imâm al-Bûsairî (rahimah-Allâhu ta'âlâ) to eulogize Allâhu ta'âlâ's beloved Prophet (sall-Allâhu ta'âlâ 'alaihi wa sallam), to regard the exalted Prophet as the highest of creatures, and to ask for help and intercession of that highest Prophet, who has been honoured with the good news, **"I will grant whatever you wish!"** He shamelessly markets such writings of his under the name of religious book for Muslims. He is not ashamed of calling the Islamic 'ulamâ', the apples of the eyes of Muslims, "polytheists and heretics" so that he may deceive the youth and make them lâ-madhhabî. What will he say about the hadîths[1] in which Rasûlullâh explained his own high status? Will he commit the insolence of smearing the dirt of his pen on that honourable Prophet (sall-Allâhu ta'âlâ 'alaihi wa sallam) because he has declared that he was the leader of prophets and the highest of human beings of all times?

24 - On the 416th page of his book he writes:

"Although Ibrâhîm an-Nahâ'i said that it was permissible to say, 'I trust in Allâhu ta'âlâ and then in you,' this word is to be

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[1] Quoted by al-Imâm ar-Rabbânî (rahimah-Allâhu ta'âlâ) in **Maktûbât, I,** 44th letter **(Endless Bliss, I,** p. 142). For **Qasîdat al-Burda,** see above, the 13th chapter, p. 38.

spoken to the one who is alive and present and who has the power of doing something and thus is causative. The dead do not feel or hear, neither are they able to help nor do harm. It is not suitable to speak in this way to the dead and the persons who are absent. It is not permissible to be bound to the dead in any way. This is explicitly stated in the Qur'ân. Asking the dead for something or esteeming them by saying anything, or being bound to them by heart or by any deed, comes to mean to deify them, to take them as persons to be worshipped, and to make them gods."

With these nonsensical statements, he calumniates the Qur'ân al-karîm, too. The 'ulamâ' of Islam have answered these heretical writings with âyats and hadîths and have proved that the lâ-madhhabî have mistaken and have been dragging the youth to disasters by deceiving them. For example, Sayyid Dâwûd ibn Sulaimân (rahimah-Allâhu ta'âlâ) wrote an invaluable book in Arabic, namely **Al-minhat al-wahbiyya fî raddi 'l-Wahhâbiyya**[1]. This chapter is devoted to the following long translation from his work:

Nowadays, the number of those who depart from the i'tiqâd (belief) and madhhabs of Ahl as-Sunna has been increasing. These heretics call Muhammad's ('alaihi 's-salâm) umma "mushriks." They say that they should kill this blessed umma and seize their possessions; thus, they topple down into disaster. By Allâhu ta'âlâ's help, I have intended to refute these heretics with this booklet of mine and to prove the corruptness of their arguments. They might read, and perhaps understand that they are mistaken, and attain salvation. And I will have done a great service.

The lâ-madhhabî do not believe that one may make a request to Allâhu ta'âlâ through the mediation and intercession of prophets ('alaihimu 's-salawâtu wa 't-taslîmât) and His pious awliyâ' (rahimahum-Allâhu ta'âlâ), and that one may ask them to relieve him of troubles by using the power Allâhu ta'âlâ has given them as a karâmât, and that one may visit their graves and ask them to intercede for him so that Allâhu ta'âlâ may give

[1] First published in Bombay in 1305 A.H. A photostatic edition was produced in Istanbul in 1389 (1969); second impression in 1973 in Istanbul. The author, Sayyid Dâwûd ibn Sulaimân (born in Baghdad in 1222, died in Baghdad in 1299 A.H./1881), was the Khalîfa of the profound 'âlim and great walî of karâmât Mawlânâ Diyâ'ad-dîn Khâlid al-Baghdâdî (rahimah-Allâhu ta'âlâ). For his biography see the entry 'Khâlidî' in the dictionary **Al-munjid.**

him his wish or relieve him of troubles. To them, men do not hear or see after death; they become soil. They say that there is no such thing as grave-life. They do not believe that the dead can be recourses in some way as the living people are made mediators for attaining something in this world. They would not make such a denial if they believed that the dead are alive with a kind of life called the life-in-the-grave, that is, being alive with this life, they know, hear, see and recognize visitors and answer the ones who greet them, that they visit one another, that they are in blessings or tortures, that favours or tortures come both to the soul and to the body, that they are informed of the deeds of the living people they knew when they were alive, that they thank Allâhu ta'âlâ, give good news to one another and pray for those who do good deeds when they are informed of the good deeds of the living people, and that they pray saying, "Oh my Allah! May You make them do good deeds! May You grant them salvation as You have granted to us," when they hear about their bad deeds. Because, death is migration from one house to another. The Qur'ân al-karîm, the Hadîth ash-sharîf and ijmâ' al-Umma teach these facts. He who does not believe in these will have not believed in the things which are wâjib to be believed and, therefore, will become a man of bid'a, departing from Rasûlullâh's (sall-Allâhu ta'âlâ 'alaihi wa sallam) sunna. Because it is one of the six pirnciples of îmân that men will rise alive from their graves on the Day of Resurrection to gather at the place of Mahshar, anyone who does not believe this becomes a kâfir. Disbelief in the fact that the dead live in the grave and feel the favours and punishments, by unanimity of the al-Ummat al-Muhammadiyya, is a disbelief in the Minor Resurrection which is an example of the Resurrection.

The ignoramuses who do not believe in the torture in the grave say:

"Bodies rot and organs disappear in graves. They do not hear nor see. There is neither torture nor blessing for the body."

We say to them, "You, too, believe that the soul does not die. Therefore, you should believe that the soul feels, hears and sees, too. Hence, you should not oppose Muslims' expecting souls to be mediators by asking them for intercession and help for Allâhu ta'âlâ to create. Because, all religions preach that the soul remains alive after death. You should not deny that living souls can be intermediaries or causes for Allâhu ta'âlâ's creating, while you believe that living men can be." Because they have not been able to think on this subject openmindedly, they say, "No

help can be expected from the dead. He who awaits help from the souls of Allâhu ta'âlâ's beloved servants and asks for their intercession for His creating of something becomes a disbeliever, a polytheist."[1]

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[1] Ahî-zâda 'Abdulhalîm ibn Muhammad (rahimah-Allâhu ta'âlâ), one of the distinguished 'ulamâ' who matured in the Ottoman State, proved with documents in his work **As-sâdât fî ithbâti 'l-karâmâti li 'l-awliyâi hâla 'l-hayât wa ba'da 'l-mamât** that Allâhu ta'âlâ gave karâmât to awliyâ' and that their karâmât continued also after their death. He passed away in 1013 A.H. (1604). His commentary on al-Marghinânî's **Al-hidâya,** supplement to **Ashbâh** and annotations to **Durar** and **Ghurar** are very valuable. Sa'd ad-dîn at-Taftâzânî (rahimah-Allâhu ta'âlâ), who passed away in Samarqand in 972 A.H. (1389), wrote in detail the karâmât of awliyâ' in his commentary to **Al-'aqâ'id an-Nasafiyya.** Many 'ulamâ' wrote annotations to his commentary. One of them is the Arabic, **Nabrâs,** by 'Abd 'al-'Azîz al-Farhârî (rahimah-Allâhu ta'âlâ) of India, who passed away there in 1239 A.H. (1824). And a very invaluable annotation of the latter is written by Muhammad Barhurdâr al-Multânî (rahimah-Allahu ta'âlâ), who said on page 476: "The strongest evidence which proves the soundness of karâma is that karâmât occurred on most of the Sahâbat al-kirâm. **Dalâ'il an-nubuwwa** by Imâm Ja'far al-Mustaghfirî an-Nasafî (rahimah-Allâhu ta'âlâ), who passed away in 432 A.H. (1041), is one of the many books that report their karâmât. Although those in the heretical path of the Mu'tazila denied karâmâ, the 'ulamâ' of Ahl as-Sunna have given them detailed answers." It was reported recently that the government of Saudi Arabia has organized a head office of propaganda for the dissemination of Wahhâbism all over the world and is spending millions of gold coins for this purpose every year. A few brainless people of bad race who might sell their religion and conscience play the broker's part for lâ-madhhabism, poison the youth and lead them to disasters for the sake of money. And there are many who do the same because they do not know Islam and, being deceived, have fallen into the current of reforming the religion. These ignorant people who introduce themselves as men of religious authority do not even recognize âyats and hadîths. They do not know the words of the as-Sahâbat al-kirâm and the Tâbi'ûn. They are extremely ignorant. It is a sign of redoubled ignorance for them to think of themselves as 'ulamâ' after they have learnt a smattering of Arabic. Such people are not willing to read and learn and become men of knowledge. They have dived into sensuality and enjoyment with the money they are given. They have been living unaware of both the religion and worldly knowledge. The unlucky youth think them to be men of religion and, the worst, to be 'ulamâ'. These men are those who gnaw and ruin Islam. It will be a great disaster if these so-called 'men of religious authority' come up to be the leaders of Muslims. Such ignoramuses write about images which occur to their empty heads as the teachings of Islam. They have gone astray and will lead others astray. The hadîth ash-sharîf in al-Bukhârî's **Sahîh** foretold that these people would increase.

In the grave there are blessings or punishment both to the soul and to the body. It is necessary to believe this fact as stated. Imâm Muhammad ibn Hasan ash-Shaibânî [135-189 A.H. (805)] expressed this in his poem **Al-aqâ'id ash-Shaibâniyya:** "There is torture in the grave. The torture in the grave will be both to the soul and to the body." That is, the blessing or torture will occur to the soul as well as to the body in the grave. Although the living cannot see, it is necessary to believe so. It is necessary to believe in ghaib (secret facts). Disbelief in this fact gives way to disbelief in the 'ba'th,' rising alive from the grave on the Day of Resurrection, because, both will happen by Allâhu ta'âlâ's Power. It is logical for anyone who believes the latter to believe the former. Although men cannot comprehend the torture in the grave when they are alive, âyats and hadîths and the posterity of this umma taught that there is punishment in the grave. Below we shall write at length on this subject and note the hadîths which prove that it is permissible to ask Allâhu ta'âlâ's beloved servants in graves to intercede and to be mediators for Allâhu ta'âlâ's creating. When these documents are read and understood, it will be seen that, contrary to the slanders of the lâ-madhhabî, the dead do not do anything by themselves, that they are not asked to make anything. The lâ-madhhabî, seeing the living people move and work, think that the ones who ask them for help or intercession ask these very people to do work. Whereas, asking the living for anything is no more than asking them to be the intermediaries for Allâhu ta'âlâ's creating. Allâhu ta'âlâ is the only One who creates and makes everything. All the living and the dead, the living and nonliving things are the vehicles for His creating. He Himself has wished creatures to be causes or vehicles for His creating. He wishes to create many things through some intermediaries so that the world is in order and regular. Nevertheless, He creates many things without any intermediary, too.

Prophets ('alaihimu 's-salawâtu wa 't-taslîmât) and awliyâ' (rahimahum-Allâhu ta'âlâ) are alive in their graves with the life called 'life-in-the-grave' that we do not know. They cannot do anything by themselves. Allâhu ta'âlâ grants them sufficient power and value to be mediators. As He loves them, He shows honour to them and offers them favours outside His usual custom. He creates wishes for their sake. They are asked to be mediators for the wishes to be created. It is a lie of the lâ-madhhabî that Ahl as-Sunna worship graves and become polytheists. It is slander

against Muslims. A few ignorant people or irreligious men, to cheat innocent villagers and obtain worldly advantages, may do bad deeds that are discordant with Islam, and it is obvious that such zindîqs and heretics will spring up when Islamic knowledge and morale fade away in a country. Instead of defending lâ-madhhabism under such pretexts, it is necessary to correct the corruptions and not be destructive, but constructive. There are some people among Muslims who believe in the life, blessings and tortures in the grave yet disbelieve that prophets and awliyâ' will be mediators after death for Allâhu ta'âlâ's creating. And there are others who say, "Why are solely the dead asked without considering Allâhu ta'âlâ's creating? Asking for their intercession and attainment of wishes through them are not stated in Islam." Those who say so are not as harmful as those who do not believe in the life in the grave. They say so because they do not know the Qur'ân al-karîm or the Hadîth ash-sharîf, or just because they are obstinate. Muslims should not be obstinate but readily accept the right word. We shall present our answers in eight parts.

PART ONE. Prophets ('alaihimu 's-salâtu wa 's-salâm) are alive in their graves. Their being alive is not in the metaphorical sense [but in reality]. It was declared in the Qur'ân al-karîm: **"Never regard those who have been killed in the way of Allah as dead! They are alive in Allah's view. They are nourished."** (âl 'Imrân, 169) This âyat karîma explains that martyrs are alive. Martyrs are like other Muslims and have no superiority over others. Prophets are, of course, higher and more superior than martyrs. The 'ulamâ' of Islam said that every prophet died a martyr, a fact which everybody knows. Although al-Halabî wrote in his book **Siyar,** "There may be a superiority in the one at a lower degree which may not exist in the one at a higher degree," this statement does not apply to this case, because it states a kind of superiority which is not stated clearly in an âyat karîma or a hadîth sharîf. Since it is stated in hadîths that prophets are martyrs, al-Halabî's statement cannot be applicable to this case. The hadîth ash-sharîf reported by al-Bukhârî and Muslim states, **"I was made to pass by Mûsâ's ('alaihi 's-salâm) grave on the Mi'raj night. He was performing salât standing up in his grave."** It was declared in a hadîth sharîf reported by al-Baihakî and many others, **"Prophets are alive in their graves. They perform salât."** Another hadîth sharîf says, **"Allâhu ta'âlâ forbade the soil to rot prophets."** This fact has been reported by the

’ulamâ’ unanimously. It is written in the **Sahîhain** of al-Bukhârî and Muslim: “Allâhu ta’âlâ sent all the prophets to our Prophet on the Mi’râj night. He became the imâm, and they performed two rak’as of salât.” The salât includes bowing (rukû’) and prostration (sajda). And this shows that they performed salât corporally, with their bodies. Mûsâ’s (’alaihi ’s-salâm) performing salât in his grave also indicates this. It was declared in the hadîth ash-sharîf quoted in the book **Mishkât**[1] on the authority of Muslim, **“Near the Ka’ba, the disbelievers of the Quraish asked me how the Bait al-muqaddas was. I had not looked at it carefully. I become very stressful. Allâhu ta’âlâ showed me. I saw myself among prophets. Mûsâ (’alaihi ’s-salâm) was performing salât standing up. He was thin. His hair was not untidy or drooping. He was like a brave young man of the Shan’a tribe** [of the Yemen]**. ’Îsâ** (’alaihi ’s-slâm) **looked like Urwat ibn Mas’ûd as-Saqafî.”** These hadîths prove that prophets are alive in Allah’s audience. Their bodies have become etheral like their souls. They are not dense or solid. They may become visible in material and spiritual worlds. It is for this reason that prophets can be seen in soul and body. The hadîth ash-sharîf explains that Mûsâ and ’Îsâ (’alaihima ’s-Salâm) were performing salât, which involves physical actions that are to be done with the body, not with the soul. Muhammad’s (’alaihi ’s-salâm) description of Mûsâ (’alaihi ’s-salâm) with medium height, lean and thin, and with tidy hair shows that he saw not his soul but his body. Prophets do not die like other human beings. They emigrate from the transitory world to the everlasting next world. Al-Imâm al-Baihakî [d. Nishapur, 458 A.H. (1066)] wrote in his book **I’tiqâd,** “Prophets’ souls are given back to their bodies after they are put into their graves. We cannot see them. They become invisible like angels. Only the distinguished people to whom Allâhu ta’âlâ has bestowed it as a karâma can see them.” Al-Imâm as-Suyûtî said so, too. Also, al-Imâm an-Nawawî, Imâm Abu ’l-Hasan ’Alî as-Subkî [d. Egypt, 756 A.H. (1355)] and al-Imâm Muhammad al-Qurtubî [d. 671 A.H. (1272)] relate the same from their masters. Ibn al-Qayyim al-Jawziyya [d. 751 A.H. (1350)], a Hanbalî ’âlim, wrote exactly the same in his **Kitâb ar-rûh.** The Shâfi’î ’ulamâ’ Ibn Hajar al-Hîtamî, Shams ad-dîn Muhammad ar-Ramlî [d. 1004 A.H. (1596)] and Qâdî Muhammad Zakariyyâ [d. Egypt, 926 A.H. (1520)]; the Hanafî scholars Akmal

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[1] Last volume, section on the Mi’râj, chapter one.

ad-dîn Muhammad al-Bâbartî [d. 786 A.H. (1384)] and ash-Sharnblâlî Hasan [d. Egypt, 1069 A.H. (1658)]; the Mâlikî scholars 'Abdullâh Ibn Abî Jamra [d. 675 A.H. (1276)] and his disciple Muhammad ibn al-Hâji al-Fâsî [d. 737 A.H. (1337)] in his book **Madkhal;** and Ibrâhîm al-Lâqânî [d. 1041 A.H. (1632)] in the book **Jawharat at-tawhîd,** and many other 'ulamâ' narrated the same. Sa'îd ibn Musayyab said, "The adhân and iqâma were heard being recited in the al-Hujrat an-Nabawiyya when the adhân could not be called and salât could not be performed in Masjid an-Nabî," on the day when the men of Yazîd tortured the people of al-Madînat al-munawwara -the 'Harra' event that took place in 61 A.H. Ibn Taimiyya [d. 728 A.H. (1328)], too, quoted this in his book **Iqtidâ' as-sirâti 'l-mustaqîm.** Many people have often heard greeting being answered from the Qabr as-Sa'âda. Answers to greetings have been heard many times from other graves, too. We will deal with this later. It is understood that, according to the unanimity of the 'ulamâ', prophets are alive in their graves. It was declared in a hadîth sahîh, **"When a person greets me, Allâhu ta'âlâ sends my soul to my body and I hear his greeting."** It cannot be said that this hadîth sharîf disagrees with the above-mentioned facts; that is, one cannot say that Rasûlullâh's (sall-Allâhu 'alaihi wa sallam) blessed soul has departed from his noble body and is given back to him when he is greeted. The 'ulamâ' have given various answers to those who said so. Al-Imâm as-Suyûtî (rahmat-Allâhi 'alaih) listed seventeen of these explanations. The finest of them is that Rasûlulâh is in the ecstasy of seeing Jamâl-Allâh and forgetful of his bodily senses, and when a Muslim greets him, his blessed soul wakes up from this trance and acquires his bodily senses. Such situations are not scarce in this world, either. One does not hear what people say to him when he is in a deep thought of wordly or heavenly affairs. Can someone who is in the ecstasy of contemplating Jamâl-Allâh hear any sound?

Can one see Rasûlullâh (sall-Allâhu ta'âlâ 'alaihi wa sallam) when one is asleep or awake? If he can be seen, is it him who is seen, or a vision similar to him? Our 'ulamâ' have given various answers to these questions. In addition to the unanimity that he is alive in his grave, most of them said that he himself was seen. This is also understood from hadîths. A hadîth sharîf declares, **"The one who sees me in his dream sees me as he would see me when he is awake."** This is why al-Imâm an-Nawawî said, "Seeing him in a dream is really seeing him." As a matter of fact, it was

declared, **"Anyone who has seen me in his dream has seen me truly, for the devil cannot appear in my shape,"** in a hadîth sharîf reported in the book **Kunûz ad-daqâ'îq** by al-Imâm al-Manâwî on the authority of al-Bukhârî and Muslim. We would not see him "truly" if we saw his likeness in a dream. In his book **Jawharat at-tawhîd,** Ibrâhîm al-Lâqânî wrote, "It has been reported unanimously by the 'ulamâ' of hadîth that Rasûlullâh can be seen both when one is awake and in one's dreams. However, it is not unanimous whether it is him who is seen or someone else who resembles him. Most of them said that he himself was seen. Al-Imâm al-Ghazâlî and al-Qurâfî and several other 'ulamâ' said that his likeness was seen. The ones who said the Prophet himself was seen are in the majority, including more than thirty imâms of hadîth and great 'ulamâ'. I have compiled the documents and proofs of each of them in a separate book.

PART TWO. As for the dead's hearing and seeing, it has been clearly stated in the Qur'ân al-karîm that martyrs are alive in their graves. Awliyâ' hear and see through Allâhu ta'âlâ's benevolence of karâma. Allâhu ta'âlâ creates things outside His usual custom and laws for the sake of His beloved servants. In order to silence the ignorant people who do not believe that prophets, especially the highest of them, Muhammad ('alaihi 's-salâm), martyrs and awliyâ' hear and see in their graves, we shall first explain that even dead disbelievers can hear and see. It was declared in a hadîth sharîf related by al-Bukhârî, **"The dead person hear the footsteps of the people walking away after a burial."** A hadîth sharîf written in [the **Sahîain** of] al-Bukhârî and muslim narrates that the corpses of the disbelievers who were killed in the Battle of Badr were ordered to be put into a hollow a few days after the battle, and a few days later Rasûlullâh (sall-Allâhu ta'âlâ 'alaihi wa sallam) came, stood by the hollow and said, **"Have you attained what your rabb promised you? I gained the victory my Rabb promised me,"** addressing each of them by their names and their fathers' names. Thereupon, Hadrat 'Umar (radî-Allâhu ta'âlâ 'anh) asked, "Oh Rasûl-Allâh! Are you speaking to the people who have become carcasses?" and Rasûlullâh (sall-Allâhu ta'âlâ'alaihi wa sallam) answered, **"I say by Allah, who has sent me as the true Prophet, that you do not hear me better than they do. But they cannot answer."** It was declared in a hadîth sharîf related by al-Bukhârî and Muslim, **"The dead person suffers pain for his relatives' loud crying over his death."** Al-Imâm an-Nawawî, in his commentary of the **Sahîh**

of Muslim, says, “The dead feel pain and are offended by the loud cry of their relatives.” Muhammad ibn Jarîr at-Tabarî [d. Baghdad, 310 A.H. (923)] said so, too. Qâdî ’Iyâd al-Mâlikî (rahmat-Allâhi ta’âlâ ’alaih) [d. Morocco, 544 A.H. (1150)] said that this was the best interpretation and noted that Rasûlullâh (sall-Allâhu ta’âlâ ’alaihi wa sallam) prevented a woman from crying loudly over her son’s death. **“Oh Muslims! Do not offend your brothers in graves by crying loudly,”** he ordered. This hadîth sharîf shows that the dead hear and are offended and feel pain for their relatives’ crying. Rasûlullâh (sall-Allâhu ta’âlâ ’alaihi wa sallam) declared, **“Say ’As-salâmu ’alaikum’ when you greet the ones in graves.”** This is why Muslims say, **“As-salâmu ’alaikum! Yâ ahla dâri ’l-qawmi ’l-mu’minîn.”** Obviously, such a greeting can be said to those who can hear and understand. If they did not hear, it would be a greeting for the nonexistent or stones. The Salaf, that is, the great ’ulamâ’ of Islam, unanimously said that this is the way the dead should be greeted.

PART THREE. The dead recognize the people who visit them. Abu Bakr ’Abdullâh ibn Abî ’d-dunyâ [d. Baghdad, 261 A.H. (894)] wrote in **Kitâb al-qubûr:** “Hadrat ’Â’isha (radî-Allâhu ta’âlâ ’anhâ) reported the Prophet as saying, **‘When a person visits the grave of his brother-in-Islam and sits by the grave, he recognizes him and replies to his greeting.’** A hadîth sharîf narrated by Abu Huraira (radî-Allâhu ta’âlâ ’anh) declares, **‘If anyone visits the grave of an acquaintance of his and greets him, the dead person recognizes him and replies to him. If he greets a dead Muslim whom he does not know, the dead person replies to his greeting.’** “ Yûsuf ibn ’Abd al-Barr [d. Shatiba, 463 A.H. (1071)] and ’Abd al-Haqq, the author of the book **Ah’kâm,** said that this hadîth sharîf was sahîh. Ibn al-Qayyim al-Jawziyya quoted this hadîth sharîf in **Kitâb ar-rûh** and gave many other khabars and added that there were many more khabars to be written in this subject. The word ‘ziyâra’ (visit) was used in the hadîth ash-sharîf, which would not have been used if the dead had not recognized the person who came to the grave. In all languages and every dictionary, this word is defined as the meeting of people who know and understand one another. And the word **“Salâmun ’alaikum”** is to be said to persons who will understand it. If a person performs salât near graves, the dead see him and understand that he is performing salât and admire him. Yazîd ibn Hârûn as-Sulamî [d. 206 A.H. (821)] narrated, “Ibn Sâsab attended a funeral. He performed two rak’as of salât by a grave.

Then he leaned against the grave. He swore by Allah that he was awake when he heard a voice from the grave which said, 'Do not hurt me! You worship. But you do not hear. You do not know. We know but cannot move. In my view, there is nothing more valuable than those two rak'as you performed.' The person in the grave had understood that Ibn Sâsab performed salât and leaned against the grave." After writing the above event, Ibn al-Qayyim quotes many other khabars reported from as-Sahâbat al-kirâm proving that the dead heard. The lâ-madhhabî regard Ibn al-Qaiyyim as a mujtahid and praise him highly but do not believe the above-mentioned writings of his and still claim that those who believe so are polytheists. This behaviour of theirs shows not that they respect the 'ulamâ' of Islam but that they praise them whenever it suits them and that they like none of the 'ulamâ'.

Hadrat 'Â'isha (radî-Allâhu ta'âlâ 'anhâ) said that the disbelievers who were put into the hollow after the Battle of Badr did not hear. This is the reason why some people supposed that the dead, even if they were believers, did not hear in their graves. Some ignorant people said that martyrs, even Rasûlullâh (sall-Allâhu ta'âlâ 'alaihi wa sallam), would not hear. Those who did not believe that the dead heard were mistaken, because, 'Â'isha (radî-Allâhu ta'âlâ 'anhâ) said that only those disbelievers in that hollow did not hear. They thought that this hearing was in the sense as used in the twenty-second âyat al-karîma of Sûrat al-Fâtir, which says, **"You cannot make the dead hear. You cannot make those in graves hear!"** However, it was not in this sense; as the great 'ulamâ' explained, the word 'hear' in the âyat al-karîma is used in the sense of 'accepting by hearing' or 'believing.' In such âyats, Allâhu ta'âlâ likens the living disbelievers who have ears, eyes and brains to the dead in graves. This analogy is not in respect of hearing or understanding, but of apathy and stubbornness, that is, unwillingness and disbelieving. Willingness to believe is of no use to the disbeliever when he, in his last illness, begins to see his place in the next world. **"Your call to belief to those who are decreed to be evildoers in eternity is of no use to them,"** Allâhu ta'âlâ declared. Inviting such people to belief is of no use for them just as the belief of the people in graves who believe after they see the things which they should have believed without seeing. Such belief of the dead is not accepted. 'Hearing' in the âyat al-karîma is used in the sense of 'accepting.' For example, when one says, "This woman is such that she does not hear any word," he means that she does not pay attention

though she hears. In the two âyats which were sent down about disbelievers, **'hear'** is in this sense. They are alive and have ears and eyes, but, because Allâhu ta'âlâ made them evil and sealed their hearts, he says to his Prophet, **"You cannot make them hear,"** that is, "They will not believe when you speak to them. They will not accept to believe just as the beliefs of disbelievers in graves are not accepted." It is stated in hadîths that the dead 'hear' -in a sense of hearing through ears. However, in the above-quoted two âyats, 'hear' is used to mean 'accept.' A reasonable person of sound thinking can distinguish between these two meanings of hearing, Allâhu ta'âlâ, after the âyat al-karîma, **"You cannot make the dead hear,"** declares, **"You can make only those who believe hear,"** thus informs that believers hear. From this statement, too, it is understood that 'hearing' in this context means 'accepting.' If one says that the statement 'You cannot make the dead hear,' means that they do not hear through ears, then it means that Allâhu ta'âlâ informs that believers in graves hear, [that is, he has to take the second statement in the same sense, too,] and this is what we are trying to say. Since it is clearly stated in the Qur'ân al-karîm that dead believers do hear, no one can deny it. One has to believe it even if he does not believe the Hadîth ash-sharîf which, for all Muslims, is the most sound source after the Qur'ân al-karîm.

Hadrat 'Â'isha (radî-Allâhu ta'âlâ 'anhâ) said that only dead disbelievers did not hear, for, it was declared in a hadîth sharîf narrated by her, **"When a person visits the grave of his brother-in-Islam and sits by the grave, he recognizes him and replies to his greeting,"** as we quoted above. This recognition and response of the dead person show that he sees the visitor and hears his greeting. Although 'Â'isha (radî-Allâhu ta'âlâ 'anhâ) said that disbelievers did not hear, she said that they were able to know: another hadîth sharîf narrated by her states, **"They now know that I told the truth."** The 'ulamâ' declared that one could 'know' by 'hearing.' Therefore, there is no disagreement between these two words. Ibn Taimiyya, Ibn al-Qayyim al-Jawziyya, ['Abd ar-Rahmân] Ibn Rajab [al-Hanbalî (rahmat-Allâhi ta'âlâ 'alaih), who passed away in Damascus in 795 A.H. (1393)] and as-Suyûtî and many other 'ulamâ' said that it was as explained above. If 'death' meant 'becoming nonexistent' as some ignorant people say, all the senses of the dead would become nonexistent. The senses do not vanish as it is understood from the hadîth ash-sharîf written in the **Sahîh** of al-Bukhârî and narrated by Hadrat 'Â'isha and

which says that the dead do know. In the hadîths narrated by other Sahâbîs, it is clearly expressed that the dead hear. Hadrat 'Âisha's thought that the word 'hear' meant [only] 'accept and believe' contradicts the consensus of the 'ulamâ'. The statement best reconciling her words and those of as-Sahâbat al-kirâm, then, is the hadîth ash-sharîf about visiting graves which is also narrated by her.

Ibn al-Humân wrote in **Fat'h al-qadîr,** his annotation of **Al-hidâya:** "The Hanafî 'ulamâ', commenting on 'oath,' said, 'The dead do not hear. If one who has sworn not to talk with somebody talks with that same person when the latter is dead, his oath will not be broken.' " However, it was said, "The words of the Hanafî 'ulamâ' on 'oath' are based on [linguistic] custom. These words do not show that the dead do not hear. The Hanafî 'ulamâ', in explaining the knowledge about 'oath,' say, 'If one swears not to eat meat but then eats fish, his oath will not be broken.' However, Allâhu ta'âlâ said 'pleasant meat' for fish. But the flesh of fish is different from meat according to custom. Similarly, if a person swears not to talk with someone and talks to him after he dies, his oath will not be broken. Because 'talking' means 'talking face to face' according to custom. A dead person hears, but since he does not talk in a conventional audible way, the two will have not talked with each other according to custom. This is why his oath will not be broken." It does not mean that it is not broken because the dead person did not hear. Ibn al-Humâm quoted Hadrat 'Â'isha as saying "non-sahîh" for the hadîth ash-sharîf in which Rasûlullâh (sall-Allâhu ta'âlâ 'alaihi wa sallam) talked to the disbelievers in the Badr hollow and swore that they heard not less than the living. Ibn al-Humâm further writes that Hadrat 'Â'isha had said that these words could not have been said by Rasûlullâh after Allâhu ta'âlâ declared, **"You cannot make the dead hear. You cannot make those in graves hear."** However, this hadîth sharîf was related in consensus, so it seems impossible that Hadrat 'Â'isha did not believe it. Besides, there is no contradiction between the hadîth ash-sharîf and the âyat al-karîma. 'The dead' in the âyat al-karîma refers to disbelievers, and the negative of 'hear' means 'it is of no use to them' and not that they did not hear. The 171st âyat al-karîma of Sûrat al-Baqara, **"They are deaf, dumb, blind; they do not understand,"** is in this sense, too. That is, they have ears and eyes, but Allâhu ta'âlâ declared that they were like the deaf and blind because they did not hear and see the Prophet as he called them to Islam and to the

right path. Al-Imâm al-Baidâwî, in the interpretation of the Qur'ânic verse, **"You cannot make the dead hear,..."** says, "They are like the ones who obstruct their ears from the right word. Allâhu ta'âlâ bestows salvation of those whom He wishes by making them hear." Allâhu ta'âlâ likens those who are obstinate in disbelieving to the dead. This âyat karîma resembles the 56th of Sûrat al-Qasas: **"You cannot lead those whom you love to belief. But Allah makes whomever He wishes attain belief."** Ibn al-Humâm further asserts: "Making the dead hear is peculiar solely to Rasûlullâh." To us, however, one must document a deduction that something is peculiar solely to Resûlullâh. There is no such document for this. Neither Hadrat 'Umar's question nor the answer given to him allude to such a peculiarity. Although Ibn al-Humâm said, "Talking to the dead disbelievers in Badr was like repeating a proverb," the answer to Hadrat 'Umar shows that it was not so. According to Ibn al-Humâm, "The hadîth ash-sharîf in Muslim's book which states that the dead will hear the footsteps of the people leaving the grave after the burial points to the fact that the dead hear and answer the questions of the angels only during this questioning, and that they will never hear after the questioning. Because, it is understood from the âyat al-karîma that the dead do not hear. Allâhu ta'âlâ, to mean that disbelievers did not hear, likened disbelievers to the dead." Our answer is that this argument contradicts itself. Because he who says that the dead hear just after burial should also believe that they always hear. No other 'âlim said that the dead would not hear after the questioning. Moreover, the claim that they would hear for some certain time after burial disagrees also with the âyat al-karîma.

According to the unanimity of the 'ulamâ' of Ahl as-Sunna, greeting the buried dead is a sunna. Great 'âlim 'Abd al-Latîf Ibn Malak [d. Tire, Izmir, 801 A.H. (1399)] in his commentary to **Masâbih,** explains the hadîth ash-sharîf about greeting the dead and says, "This hadîth sharîf proves that those who say the dead cannot hear are mistaken. At the end of the following hadîth about the 'fitna and questioning in the grave' which is quoted in the **Sunan** of Imâm Ahmad [d. Baghdad, 241 A.H. (915)] and in that of Abu Dâwûd [Sulaimân as-Sijistânî, d. Basra, 275 A.H. (888)], in **Mustadrak** by Hâkim [Muhammad an-Nishâpûrî, d. Nishapur, 405 A.H. (1014)], in **Al-musannaf** by ['Abdûllah Ibn Abî Shaiba [d. 235 A.H. (850)], in **Adhâb al-Qabr** by [Abu Bakr Ahmad] al-Baihakî [d. Nishapur, 458 A.H. (1066), in the **Musnad** by [Abu Dâwûd Sulaimân] at-Tayâlisî [al-Basrî, d. 204 A.H.

(818)], and in that by [Abu Muhammad] 'Abdu ibn Hamîd [al-Kashî, d. 249 A.H. (863)], and in **Az-zuhd** by Hanâd ibn as-Sirrî [ad-Dârimî, d. Kûfa, 243 A.H. (857)] and which was reported with sahîh chains listed by [Muhammad] Ibn Jarîr [at-Tabarî, d. Baghdad, 310 A.H. (923)] and [Abu Bakr Muhammad] Ibn Abî Khâtan [an-Nishâpûrî, d. 320 A.H. (932)] and other 'ulamâ' on the authority of Barâ' ibn 'Âzib (rahmat-Allâhi ta'âlâ 'alaihim ajma'în), Rasûlullâh ('alaihi 's-salâm) said: **'A voice is heard saying "My servant tells the truth" about the dead Muslim. A heavenly covering is spread in the grave. He gets dressed with the clothes of Paradise. A door opens for him to Paradise. The odours of Paradise diffuse into the grave. The grave broadens as vast as he can see. A beautiful-faced, well-dressed figure comes in with pleasing odours. Asks he, "Who are you? Why is your face so auspicious?" and is responded, "I am your pious deeds." Upon hearing this, he says, "Oh my Rabb! May the Resurrection happen soon! Oh my Rabb, may the Resurrection come soon so that I may meet my household and property." '** The opposite -torture happens to dead disbelievers. This hadîth sharîf shows that the dead hear and see and speak and smell and understand and think and answer. All these happen after the interrogation in the grave. The 'ulamâ' unanimously stated it as such. The imâms of hadîth, such as al-Imâm as-Suyûtî, said that this hadîth was **mutawâtir,** that is, one of the most sound hadîths. This hadîth shows that greeting the dead is like greeting living people and that the dead, too, hear."

The book **Al-fatâwâ al-Hindiyya** writes, "Al-Imâm al-a'zam Abu Hanîfa was the one who reported that visiting graves was not forbidden. [The Wahhâbite book, too, writes that visiting graves is permissible.] It is understood from Imâm Muhammad's words that it is permissible also for women to visit graves." It is written in the book **Tahzîb,** "Visiting graves is mustahab. Visiting the dead is like visiting them when they were alive, depending on the degree of relationship." The same is written in the book **Khazânat al-muftîn.** Shoes are taken off when visiting a grave; the dead person is faced, with one's back to the Ka'ba, and one says, "As-salâmu 'alaikum yâ ahl al-qubûr! May Allâhu ta'âlâ forgive you and us! You are our ancestors, and we are your descendants!" The book **Gharâ'ib** writes so, too. Surat al-Mulk may be recited, loudly or quietly, in the graveyard. In the section on "the benefits of reciting the Qur'ân by graves" of the book **Zahîra,** it is written that other sûras may be recited as well. As it is written in the

fatwâs of Qâdî-Khân, he who wishes that the dead be pleased by hearing the Qur'ân al-karîm should read aloud, and he who has not such an intention can read quietly. Because, Allâhu ta'âlâ hears the Qur'ân al-karîm however it is recited. The book **Bazzâziyya** says, "It is makrûh to pick up the green grass in a graveyard, because all its leaves are busy with tasbîh (proclaiming the glory of Allah). These tasbîhs help the dead in getting redeemed from torture. The dead feel better with these tasbîhs." The same is written in ash-Sharnblâlî's **Imdâd al-fitâh** and in many books of other Hanafî 'ulamâ'. In view of the fact that the dead hear the tasbîh of the grass which cannot be heard by living people, which was declared by such great 'ulamâ' who had become the authorities to issue fatwâs, how can it be claimed that they cannot hear the voice of a man talking to them? Those who said that the dead do not hear probably meant that they did not hear as one hears through the ear in this world. With this measure, the statements made in books of fiqh on the subject of "oath" can be brought into agreement with one another, and also Rasûlullâh's (sall-Allâhu ta'âlâ 'alaihi wa sallam) hadîth is believed and thus unanimity among the 'ulamâ' results. If someone says, "Al-Imâm al-a'zam Abu Hanîfa (rahmat-Allâhi ta'âlâ 'alaih), who was a madhhab leader, did not believe this," we answer that this great imâm, too, like other madhhab imâms, declared, "My madhhab is based on sahîh hadîths." In fact, he went so far in obeying Rasûlullâh (sall-Allâhu ta'âlâ 'alaihi wa sallam) that he took the **mursal** even **da'îf**- hadîths as documents in his madhhab. Can it ever be thought of such an imâm that he would disobey sahîh hadîths? It is understood here once more that a few 'ulamâ', by saying that the dead do not hear, meant that they do not hear as one hears in this world. Because, it is not permissible for any 'âlim to follow someone else's word leaving a sahîh hadîth aside.

According to the unanimity of the Hanafî 'ulamâ', visiting the graves of Rasûlullâh (sall-Allâhu ta'âlâ 'alaihi wa sallam) and his two companions [Abu Bakr and 'Umar (radî-Allâlu ta'âlâ 'anhumâ)] in his shrine, greeting them and asking for their intercession are sunna. If the 'ulamâ' had not believed that Rasûlullâh and his two companions heard, their words would have disagreed and even they would have contradicted their own declaration that it is sunna to visit any grave. There is no disagreement left as their remarks on the subject of "oath" are taken to be made for the hearing of living people in this world.

Supplement: Ibn Taimiyya wrote in his book **Kitâb al-intisâr**

fi 'l-Imâm al-Ahmad, "It is not a guilt for Hadrat 'Â'isha not to believe that the disbelievers thrown into the hollow in Badr heard Rasûlullâh, because she had not heard the hadîth ash-sharîf. However, it is a guilt for others not to believe, because this hadîth ash-sharîf spread so wide that it became one of those Islamic beliefs that must be believed absolutely." These words of Ibn Taimiyya proves that those who will not believe that the unbelievers in the Badr hollow heard will become unbelievers, because it is written in books of all the madhhabs that he who does not believe something which is to be believed absolutely in Islam becomes an unbeliever. Few 'ulamâ', including Hadrat 'Â'isha (radî-Allâhu ta'âlâ 'anhâ), who said that the dead do not hear, in fact meant that dead disbelievers in graves would not hear. But there has not been any 'âlim who has not believed that Rasûlullâh (sall-Allâhu ta'âlâ 'alaihi wa sallam) and the martyrs and awliyâ' of his umma hear in their graves. Hadrat 'Â'isha and others, too, believed this fact. One can imagine how bad and ugly is the assertion of the upstart lâ-madhhabî and some ignorant people deceived by them that the dead, even including Rasûlullâh, do not hear. Allâhu ta'âlâ, who is Qahhâr (the Subduer), will no doubt punish these ignoramuses and heretics. In his fatwâs on "bringing the dead back to life," Ibn Taimiyya asks, "Do the dead recognize the people who visit them? If someone, whom they knew or did not know, comes to their graves, do the dead understand that a visitor came?" and answers: "Yes, they recognize and understand." He further writes the narrations about the dead meeting and asking about one another and about the deeds of living people being shown to them. 'Abdullâh Ibn al-Mubârak reported, on the authority of Hadrat Khâlid ibn Zaid Abu Ayyûb al-Ansârî[1], the hadîth ash-sharîf which says, **"An angel of blessings takes the soul of a believer as he dies. The dead gather around him like those who want to hear good news in this world. They start asking him questions, while a few of them say, 'Leave your brother alone so that he may rest! He comes from a very embarrassing place.' They crowd around him. They ask about their acquintances in this world. 'What does so and so do?' 'Has**

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[1] Hâlid ibn Zaid (radî-Allâhu ta'âlâ 'anh) died of dysentery as one of the soldiers commanded by Sufyân ibn 'Awf, who besieged Constantinople (Istanbul) in 49 A.H. (670). His shrine at the location called "Eyyûb" in Istanbul is magnificient; visitors make tawassul of his soul.

so and so gotten married!' they ask."

Allâhu ta'âlâ declares that martyrs are alive and are given provisions (rizq). It is reported in a hadîth sharîf that the souls of martyrs have entered Paradise. Although a few 'ulamâ' said that these blessings were for martyrs only but not for siddîqs, what our imâms and the 'ulamâ' of Ahl as-Sunna said is true: being alive, blessings and souls' entering Paradise are not peculiar only to martyrs. They declared that this fact was deduced from âyats and hadîths. The reason why these were said only about martyrs is that Muslims, thinking that martyrs would become annihilated as they died, would hesitate in participating in jihâd. It is for the purpose of removing the doubt which would prevent Muslims from going on jihâd and being martyred. The 31st âyat al-karîma of Sûrat al-Isrâ, **"Do not kill your children for fear of poverty!"**[1] is in this same sense. Although it is not permissible to kill even when there is no fear of poverty, the âyat al-karîma was revealed at a time of particular events when many children were killed for fear of poverty.

Thus far, we conveyed the documents from Ahmad Ibn Taimiyya al-Harrânî's book. The Wahhâbîs say that they follow Ibn Taimiyya and that he is a prominent 'âlim. They call him "Shaikh al-Islâm." Whereas they do not accept his books and ideas. He says that all the dead, like martyrs, are alive and are given blessings. How can one believe those who claim to follow him while they disapprove his words and regard the people who approve his words as unbelievers and polytheists? These idiots who say that Rasûlullâh (sall-Allâhu ta'âlâ 'alaihi wa sallam) does not hear, see, know or recognize those who visit and entreat him, in fact, follow neither Ibn Taimiyya nor anybody, but their own nafs and desires. May Allâhu ta'âlâ give wisdom to them and show them the right path! Âmîn!

One of the proofs documenting that the dead see the living is the hadîth ash-sharîf, "Every dead person is shown his [future] **place in the next world every morning and every evening. The one who deserves Paradise is shown his place in Paradise, and the one who deserves Hell is shown his place in Hell,"** which is related by al-Bukhârî. The word 'shown' means that they see. **"They"** declared Allâhu ta'âlâ, referring to the people of **Pharaoh, "are shown the fire every morning and evening!"** 'Shown' would

[1] Muhammad ibn 'Abd al-Wahhâb misused this âyat for forbidding visiting graves.

mean nothing if the dead did not see. Abu Nu'aim related on the authority of 'Amr ibn Dînâr, **"An angel holds the soul when a person dies. The soul watches the body being washed and shrouded. 'Hear how men praise you,' he is told."** A hadîth sharîf narrated on the authority of 'Amr ibn Dînâr by Ibn Abi 'd-dunyâ declares: **"A person knows what happens to his household after his death. He looks at those who wash and shroud him."** The hadîth sahîh quoted by al-Bukhârî declares: **"The angels munkar and nakîr, after questioning, say, 'Look at your place in Hell! Allâhu ta'âlâ changed it and granted you a place in Paradise.' He looks and sees both of them."**

A hadîth sharîf quoted by Ibn Abi 'd-dunyâ and by al-Bayhakî in **Shu'ab al-îmân** on the authority of Abu Huraira (radî-Allâhu ta'âlâ 'anhum) declares, **"When a person comes near the grave of an acquaintance of his and greets, the dead person recognizes and greets him. If he comes near the grave of a person he does not know and greets, the dead person answers him."** This hadîth sharîf, too, indicates that the dead see the person who visits or stands by their graves. If they did not see, it would not have been noted in the hadîth ash-sharîf that a dead person answers the greeting of someone whom he did not know before death. The former recognizes and answers; the latter does not know but still answers the greeting.

Imâm Ahmad and Hâkim reported Hadrat 'Â'isha (radî-Allâhu ta'âlâ 'anhâ) as saying, "When I used to go in my room after my husband and father were buried there, I would take off my overcoat. I never took it off after Hadrat 'Umar (radî-Allâhu ta'âlâ 'anh) was buried. Because, he was not my near kin. I was restrained by my sense of modesty because he was there." It was declared in a hadîth sharîf quoted in the book **Arba'în at-tâ'iyya, "A dead person is pleased when a person whom he loved in this world visits him."** This hadîth sharîf affirms that the dead person sees the visitor. He would not recognize or be pleased if he did not see. 'Amr ibn al-Âs (radî-Allâhu ta'âlâ 'anh) is quoted in the **Sahîh** of Muslim as saying just before his death: "Throw soil on me when you bury me! Then, stay by my grave for the amount of time that it would take to slaughter an animal and cut it into pieces. Seeing you around, I may get used to my grave and thus answer easily the questioning angels sent by my Rabb." There are many such reliable narrations about the fact that the dead hear and see in their graves. We have quoted as many as necessary. I think there is no need to write any more.

We have written above that the deeds of the living people are shown to the dead. They would not be shown the deeds if they did not have any sense of sight. Because, as it is understood, 'they are shown the deeds' means that they are shown the things recorded by the kirâman kâtibîn angels on either shoulder. And this shows that the dead see. We, therefore, after explaining the fact that the dead see, deemed it proper to note the hadîths documenting that the deeds of the living people are shown to the dead.

Ignoramuses do not understand these teachings. It is because they have not heard Rasûlullâh's (sall-Allâhu ta'âlâ 'alaihi wa sallam) sunna and hadîths about this sujbect. These men, who take themselves to be scholars, are so ignorant and so stupid that they ask, "How do prophets and awliyâ' know those who visit heir graves and ask for intercession and entreat them?" We say, "Many things were made known to those great men when they were alive. Why should they not be made known after they die?" Or, we may say, "They hear and know by Allâhu ta'âlâ's grace and benevolence outside of His usual custom." It was told in hadîths that the deeds of living people were shown to the dead. We have quoted these hadîths for the ones who do not believe it. If a person who reads but does not understand these hadîths says, "The dead know and hear only the people whom they have known in this world," we say, "The hadîths do not differentiate acquintances from strangers." The lâ-madhhabî behave stubbornly. They will not believe until they die and all these things befall them.

There are a great many hadîths which state that the deeds of the Umma are shown to Rasûlullâh. The hadîth ash-sharîf transmitted by Bazzâz from reliable narrators and on the authority of Hadrat 'Abdullâh ibn Mas'ûd declares: **"My life is beneficial for you; you will tell it to me, and I will tell it to you.** [The time after] **my death, too, will be beneficial for you after I die; your deeds will be shown to me. I thank Allâhu ta'âlâ when I see your good deeds. And I ask for forgiveness and absolute remission for you when I see your bad deeds."** This hadîth ash-sharîf was reported with the affirmation, 'I heard Rasûlullâh say...' Some other trustworthy narrators transmitted this hadîth as **"mursal."** As for the hadîth ash-sharîf which states that one's deeds and actions are shown to one's acquaintances, it declares, **"Your deeds are made known to your dead relatives and acquaintances. They become happy when they see your good deeds. Upon seeing your bad deeds, they say, 'Oh our Rabb! Help this brother attain**

the right path as You have made us attain it. [Only] **after that may You take his soul.' "** This hadîth sharîf was quoted by Imâm Ahmad, by al-Hakîm at-Tirmidhî in **Nawâdir al-usûl** and by well-known hadîth scholar Muhammad ibn Is'hâq Ibn Manda. As great hadîth scholar Sulaimân Abu Dâwûd at-Tayâlisî reported in his **Musnad,** on the authority of Jâbir ibn 'Abdullâh, the Prophet said: **"Your deeds are shown to your dead relatives and acquaintances. They become happy if your deeds are good. If they are not good, they say, 'Oh our Rabb! Inspire their hearts with good deeds."** Ibn Abî Shaiba, in his book **Al-musannaf,** and al-Hakîm at-Tirmidhî and Ibn Abi'd-dunyâ narrate, on the authority of Ibrâhîm ibn Maisara, that Abu Ayyûb al-Ansârî went on jihâd to Istanbul [Constantinople], where he heard a passer-by say, "The deeds done at noon are shown to the dead in the evening. The deeds done in the evening are shown to them in the morning." "What do you say?" asked Hadrat Abu Ayyûb, and the man answered, "By Allah, I say this for you!" Abu Ayyûb prayed, "Oh my Rabb! I seek refuge in Thee! Do not disgrace me for what I did near [the graves of] 'Ubâdat ibnas-Sâmit and Sa'd ibn 'Ubâda after they died." That person remarked, "Allâhu ta'âlâ veils the short-comings of His servants; He makes their good deeds be seen." A hadîth sharîf quoted in al-Hakîm at-Tirmidhî's **Nawâdir** declares, **"The deeds of human beings are presented to Allâhu ta'âlâ on Mondays and Thursdays. To prophets, awliyâ' and parents, they are shown on Fridays. They become happy when they see good deeds. Their faces get brighter. Fear Allah! Do not hurt the dead!"** The deeds of men are also made known to the dead whom they do not know. The hadîth ash-sharîf reported by 'Abdullâh ibn al-Mubârak and Ibn Abî 'd-dunyâ on the authority of Abu Ayyûb al-Ansârî (radî-Allâhu ta'âlâ 'anh) declares, **"Your deeds are made known to the dead. They become happy when they see your good deeds. They become sad when they see your bad deeds."** It was said, **"Fear Allâhu ta'âlâ because of your brothers in the graves! Your deeds are shown to them,"** in a hadîth sharîf quoted by al-Hakîm at-Tirmidhi, Ibn Abi 'd-dunyâ and al-Baihakî in his book **Shu'âb al-îmân** on the authority of Nu'mân ibn Bashîr. These two hadîths refer to all the dead. Hadrat Abu 'd-dardâ (radî-Allâhu ta'âlâ 'anh) said, "Your deeds are shown to the dead. They become happy or sad upon seeing them." Ibn al-Qayyim al-Jawziyya quoted, in his book **Kitâb ar-rûh** and on the authority of Ibn Abi 'd-dunyâ, Sadaqat ibn Sulaimân al-Ja'farî as saying, "I was a man of bad habits. I

repented of them after my father's death. I gave up my impetuosities. Once I committed a fault. Thereupon, I dreamt of my father saying, 'Oh my son! I have been feeling comfortable in my grave with your beautiful deeds. What you do is shown to us. Your deeds have been like those of the sulahâ'. But I felt very sad and ashamed of what you did recently. Do not make me feel ashamed among the dead nearby." " This narration reflects that the dead who are not acquaintances can also be aware of the events in the world. Because, his father said, "Do not make me feel ashamed among the dead nearby," referring to the deeds of his son shown to him. He would not say so if the unacquainted dead did not understand that his son's deeds were being shown to the father. We also quoted above the hadîth ash-sharîf, related by Hadrat Khâlid ibn Zaid Abu Ayyûb al-Ansârî (radî-Allâhu ta'âlâ 'anh), stating that the deeds in this world were shown to all the dead whether acquainted or not.

PART FOUR. The dead's visiting and meeting one another was stated in sahîh khabars. It was declared, **"Make good shrouds for your dead people! They visit one another and praise themselves in their graves,"** in a hadîth narrated by Hârith ibn Abî Usâma [al-Baghdâdî, d. 282 A.H. (895)], 'Ubaid-Allâh ibn Sa'îd al-Wâyilî [d. 440 A.H. (1048)], in his book **Ibâna,** and [Muhammad ibn 'Umar al-Hijâzî] al-'Uqailî [d. 322 A.H. (934)] on the authority of Jâbir ibn 'Abdullâh. A hadîth sharîf in the **Sahîh** of Muslim declares, **"Those who undertake the funeral duties of their brothers, make their shrouds good!"** This is because, the dead visit and praise themselves to one another. It was declared, **"Make the shrouds of your dead people nice! Because, they visit one another wearing their shrouds,"** in a hadîth sharîf narrated by Abu Huraira. The hadîth ash-sharîf quoted by [Muhammad] at-Tirmidhî [d. Bag, 320 A.H. (932)], Muhammad Ibn Mâja [d. Kazvin, 273 A.H. (866)], Muhammad ibn Yahyâ al-Hamadânî [al-Misrî ash-Shâfi'î, d. 347 A.H. (959)], in his **Sahîh,** ['Abdullâh] Ibn Abi'd-dunyâ [d. Baghdad, 281 A.H. (894)] and [Ahmad Abu Bakr] al-Baihakî [d. Baihak, Nishapur, 458 A.H. (1066) (rahmat-Allâhu ta'âlâ 'alaihim ajma'în)], in his **Shu'âb al-îmân,** on the authority of Abu Qatâda, declares, **"He who performs the funeral service for his brother-in-Islam should make his shroud neat! Because, they visit one another in their graves."**

Ibn Taimiyya, in various parts of his fatwâs, says, "The dead visit one another whether the cities where they were buried are near or far away. The souls of the dead buried at distant cities

meet one another." The Hanafî 'ulamâ' write in books of fiqh that it is sunna that the shrouds be nice, because the dead praise themselves to one another and visit one another. In fact, the 'ulamâ' of all the madhhabs write so in their books of fiqh. Many amazing khabars and narrations confirming this fact have been reported. Those who wish to read more on this subject may refer to the book **Sharh as-sudûr** by Hadrat Imâm as-Suyûtî, a scholar of hadîth. The lâ-madhhabî say that they trust in the 'ulamâ' of hadîth, quote many hadîths as proofs and documents from books of hadîth and claim that Ibn Taimiyya was the greatest 'âlim of Islam. They read the books of hadîth which write that the dead see and hear in a way we do not know and understand, yet they do not believe them and label as 'unbelievers' or 'polytheists' those who believe that Rasûlullâh (sall-Allâhu ta'âlâ 'alaihi wa sallam) and awliyâ' hear. They claim that those pilgrims who say, **"Oh Rasûl-Allâh! Intercede for us!"** in front of Rasûlullâh's blessed tomb are polytheists. They say that hundreds of thousands of animals sacrificed by hundreds of thousands of pilgrims at Minâ [near Mecca] are najs (impure according to Islam) and, therefore, they do not eat them but cover them with soil with bulldozers. They say, "The animals slaughtered by polytheist[!] should not be eaten or sold."

PART FIVE. The dead know what living people do in the world even without it being shown to them. Ibn al-Qayyim al-Jawziyya, whom the lâ-madhhabî call an 'allâma and esteem greatly, wrote in his book **Kitâb ar-rûh** as follows:

"Hâfız (scholar of hadîth) Abu Muhammad 'Abd al-Haqq al-Ashbîlî [al-Mâlikî (rahimah-Allâhu ta'âlâ), d. 497 A.H. (1104) gives detailed information on this subject. The dead ask questions about the deeds of the living and understand their words and actions." On the next page of his book, he quotes 'Amr ibn Dînâr as saying, "One knows about the changes happening with what he left behind as he dies. He sees and watches the people who wash and shroud him." On the following page, Ibn al-Qayyim al-Jawziyya writes: "Sa'b ibn Jusâma[1] and 'Awf ibn Mâlik adopted each other as brothers in the next world. They agreed that the one who died first would appear in the dream of the other. Sa'b died first and appeared in 'Awf's dream, who asked, 'What did Allâhu ta'âlâ do about you?' Sa'b said, 'He

[1] He was the son of Zainab bint Harb, the sister of Abu Sufyân. He passed away during the caliphate of Hadrat Abu Bakr.

forgave me.' At the end of the conversation, Sa'b said, 'I am being informed of all the deeds of my acquaintances since my death to such details that, for instance, I now know that our cat died... days ago. My daughter will die within six days. You be the trustee after her.' It happened as he said in the dream." Next he narrates that Thâbit ibn Qays appeared in the dream of one of Khâlid ibn Walîd's (radî-Allâhu ta'âlâ 'anhuma) soldiers and said to him, "Go and tell Khâlid ibn Walîd that one of the Muslim soldiers came and took my steel shirt off my body to his tent after I was martyred. His tent is at the other end of the camp. A horse with a long halter grazes near his tent. May he take my shirt from that soldier." Ibn al-Qayyim al-Jawziyya says, "The man told his dream to Khâlid. They went to that tent and found the shirt therein."

PART SIX. Al-Imâm as-Suyûtî quotes in his book **Sharh as-sudûr** the hadîth ash-sharîf related by [Abu Nasr Shahr-dar] ad-Dailamî [d. 558 A.H. (1164)] on the authority of our mother 'Â'isha (radî-Allâhu ta'âlâ 'anhâ) about the fact that the dead are hurt by the news from the living. This hadîth sharîf declares: **"One gets offended in his grave by whatever he would have been offended by when he was** [alive] **at home."** In his work **At-tadhkîra,** al-Imâm al-Qurtubî wrote, "Allâhu ta'âlâ makes the dead know about the deeds of the people of this world through an angel or by a symbol, a sign or by some other means." Ibn al-Qayyim al-Jawziyya, in **Kitâb ar-rûh,** wrote, "One of the evidences indicating that the souls of the living meet those of the dead is that the living see the dead in dreams and ask them questions. The dead may inform the living about the things they do not know. Their answers about the past and the future turn out to be true. They often tell the places where they have buried something about which they had not talked to anybody when they were alive. It has been frequently seen also that the dead tell about those who owed them something and who witnessed the borrowing. They have also revealed many times about something they had done secretly, not known to anybody, and the things have turned out as they reported. Another very amazing phenomenon is that the person about whom they said would die on a certain date would die on that date. And it has been often seen that a secret deed of a living man has been revealed to another by a dead person. Sa'b and Thâbit, as mentioned before, talked with living persons in dreams after they were dead." Al-Imâm as-Suyûtî quoted in his **Sharh as-sudûr** Muhammad ibn Sîrin (radî-Allâhu

ta'âlâ 'anh) as saying, "What the dead reveal is all true, because the dead are in a world where there is no lie or mistake. The people of that world always tell the truth. Our observations and comprehension affirm these words of ours." Ibn al-Qayyim and others said so, too. Because the soul is latîf [etheral], it comprehends the events which cannot be perceived through the sense organs. Hâkim [Muhammad an-Nishâpûrî, d. 405 A.H. (1014)] and al-Baihakî, in his book **Dala'il,** narrate that Sulaimân [ibn Yasâr, ex-slave freed by Maimûna (radî-Allâhu ta'âlâ 'anh), d. 107 A.H. (726)] went once to Hadrat Umm Salama, who was then weeping, and asked why she was weeping. She said, "I dreamt of Rasûlullâh (sall-Allâhu ta'âlâ 'alaihi wa sallam). He was weeping. There was soil on his blessed head and beard. I asked, 'Why is your blessed face so?' 'I saw my [grand] son Husain get martyred,' he said." [Walî ad-dîn Muhammad] Al-Khatîb at-Tabrîzî [ash-Shâfi'î, d. 749 A.H. (1347)], too, quotes this in his book **Mishkât al-Masâbîh.** Ibn Abi 'd-dunyâ (rahmat-Allâhi ta'âlâ 'alaih) reports a grave-digger of the Banî Asad tribe as saying, "I was in the graveyard one night. A voice from a grave called, 'Oh 'Abdullâh!' Another replied, 'What do you want, oh Jâbir?' The first one said, 'Our brother will come to us tomorrow.' 'He will not be of any use to us. People will not pray for us [after he is buried beside us]. My father is angry with him and had sworn not to pray for him,' answered the other. The next morning a man came and told me to dig a grave in between the two graves. He was pointing at those two graves from which I heard the conversation the night before. 'What are the names of the persons in these graves?' I asked. 'This is Jâbir and that is 'Abdullâh,' he pointed out. I told him what I heard that night. 'Yes, it is true that I swore not to pray for him. But now I will break my oath and pray, but expiate (kaffâra) for it,' he said."

PART SEVEN. It is written in reliable books that, by Allâhu ta'âlâ's permission, the dead do work, and many things are witnessed from them. Hadîth scholar al-Imâm as-Suyûtî, in his book **Al-mutaqaddim,** and hâfiz [Ahmad] Ibn Hajar [al-Askalânî, d. Egypt, 852 A.H. (1448)], in his fatwâs, say, "The souls of believers are at the maqâm (stage, place) named **'Illiyyîn,** and those of disbelievers are in the place called **Sijjîn.** Every soul is bound to his body in an unknown way. This attachment is not like the relations in this world. This relation is like that of a person and what he sees in his dream. But the attachment of the dead to their bodies and to other things is much stronger than that of living

people to the things they dream. Therefore, it is not difficult to find an agreement between the above explanations and the statement. 'The souls are by their graves,' by [Hâfiz Yûsuf] 'Abd al-Birr [al-Mâlikî, d. Shâtiba, Andalusia (Spain), 463 A.H. (1071)]. The souls are permitted to affect and dispose (tasarruf) their bodies and be present in their graves. If a corpse is transferred to another grave, the attachment of the soul to the body will not be disturbed. This attachment will not fade even after the body decays and its earthen substances, liquids and gases diffuse into the soil." Al-Imâm as-Suyûtî said, "The hadîth narrated by Ibn 'Asâkir on the authority of 'Abdullâh ibn 'Abbâs shows that souls are permitted to attach to and to dispose their bodies even while they are at 'Illiyyîn: Rasûlullâh (sall-Allâhu ta'âlâ'alaihi wa sallam) declared, **'One night Ja'far Tayyâr came to me. There was an angel with him. It had two wings. The tips of the wings were stained with blood. They were going to the valley of Bîsha in Yemen,'** after Ja'far Tayyâr had been martyred. It was declared in a hadîth sharîf, **'I saw Ja'far ibn Abî Tâlib among angels. They were giving the good news of the coming rain to the people of Bîsha,'** which was related by Ibn 'Adî on the authority of 'Alî ibn Abî Tâlib. Hadîth scholar Hakîm reported 'Abdullâh ibn 'Abbâs as saying that he was sitting by Rasûlullâh (sall-Allâhu ta'âlâ 'alaihi wa sallam), and Asmâ' bint 'Umais was also present; Rasûlullâh (sall-Allâhu ta'âlâ 'alaihi wa sallam), after saying "Alaikum salâm," declared: **'Oh Asmâ! Your husband Ja'far came to me with** [Archangels] **Jabrâ'îl and Mikâ'îl just a moment ago. They greeted me. I answered their greeting. He said, "I fought with disbelievers in the Battle of Mûta for a few days. I got wounded on seventy-three points all over my body. I held the flag with my right hand. Then my right arm was cutoff. I held the flag with my left hand, then my left arm was cut off. Allâhu ta'âlâ gave me two wings istead of my two arms: I fly with Jabrâ'il and Mikâ'il. I fly out from Paradise whenever I wish. And I go in and eat its fruits whenever I wish." '** Upon this, Asmâ' said, 'May Allâhu ta'âlâ's favours do good to Ja'far! But I am afraid people will not believe it when they hear it. Oh Rasûl-Allâh! Would you tell them on the minbar! They will believe you.' Rasûlullâh (sall-Allâhu ta'âlâ 'alaihi wa sallam) honoured the masjid and ascended the minbar. After praising and glorifying Allâhu ta'âlâ, he said, **'Ja'far ibn Abî Tâlib came to me with Jabra'îl and Mikâ'îl. Allâhu ta'âlâ has granted him two wings. He greeted me.'** Then he repeated what he had told Asmâ' about her husband."

These hadîths reveals that Allâhu ta'âlâ permits His martyred and pious servants to do useful deeds for men. The 'ulamâ' of hadîth wrote many khabars conveying such information confirming this fact. Imâm Jalâl ad-dîn as-Suyûtî reports one of them: "Ibn Abî 'd-dunyâ said: Abu 'Abdullâh ash-Shâmî went to fight against the Byzantines. They were pursuing the enemy. Two Muslim soldiers departed from the main body of the army. One of them said, 'We saw the enemy commander and attacked him. We fought for a long time. My friend fell martyred. I gave up fighting and turned back and looked for our fellow soldiers. Then I said to myself, "Shame on you! Why do you flee?" and turned back and attacked the enemy commander. My sword blow missed him. He attacked me, knocked me down and sat on my chest. He made a grab at something to kill me with. Just at that moment, my martyred friend sprang up and caught the enemy by his hair and pulled him back. We together killed the unbeliever. Talking to each other, we walked to a distant tree where my friend again lay down dead. I came to my Muslim brothers and told them what had happened.' " The author of the book **Rawdat al-'ulamâ',** Hanafî scholar az-Zandawistî[1], quotes and the author of the book **zubdat al-fuqahâ'** narrated this event too. Hadith scholar [Ahmad] al-Mahâmilî ash-shâfi'î [d. Baghdâd, 415 A.H. (1024)] 'Abd al-'Azîz ibn 'Abdullâh as saying, 'We were in Damascus with a friend. His wife was with him, too. I already knew that their son had been martyred. A cavalryman approached us. My friend welcomed him. "This is our son," he said to his wife. "May Satan be far from you," she said, "You are wrong. Did you forget that your son was martyred long ago?" The man felt regret for what he said. But he went close to the cavalryman and, after looking carefully, said, "By Allah! This is our son!" The woman was compelled to look and cried, "By Allah! It's him!" My friend asked, "You were martyred, my son, were you not?" The cavarlyman said, "Yes Father! But, 'Umar ibn 'Abd al-'Azîz has just died now [in 101 A.H. (720)]. We martyrs asked our Rabb for permission to visit him. I asked for permission also to greet you." He bid farewell and departed from them. Soon it was heard that 'Umar ibn 'Abd al-Azîz had passed away.' " Al-Imâm as-Suyûtî adds, "These khabars are genuine and true. The 'ulamâ' of hadîth wrote them with their

[1] Another book of Husain Ibn Yahyâ az-Zanduwistî al-Bukharî **Rawdat al- 'ulamâ',** is famous, too. He passed away in 400 A.H. (1010).

documents. Al-Imâm ['Afîf ad-dîn 'Abdullâh] Yâfi'î [ash-Shâfi'î (rahmat-Allâhi ta'âlâ 'alaih), d. Mecca, 768 A.H. (1367),] wrote the last one. I also repeated it to support his writing." Many such events are written in as-Suyûtî's book. Those who wish to read further may refer to that book.

Al-Imâm al-Yâfi'î wrote: "Seeing the dead in good or bad conditions is what Allâhu ta'âlâ grants to some of His servants as a kashf or karâma. It is for the purpose of giving good news to the living, of giving admonition, of mediating benefactions on behalf of the dead or of helping the [dead's] debts to be paid. The dead are seen mostly in dreams. Nevertheless, there are people who see them when they are awake. This is a karâma for walîs and men of hâl." In another place in his book, he wrote: "The 'ulamâ' of Ahl as-Sunna declare that the souls of the dead in 'Illiyyîn or Sijjîn are sent back to their bodies in graves occasionally, that is, when Allâhu ta'âlâ wishes. This happens mostly on Friday nights. The dead meet and talk with one another. Those who deserve Paradise attain blessings. Those who are to be tortured are tortured. Souls are given blessings or tortures in 'Illiyyîn and Sijjîn respectively even though their bodies are not there. In the grave, however, both the soul and the body are granted blessings or punished." Ibn al-Qayyim al-Jawziyya says in his book **Kitâb ar-rûh:** "It can be concluded from these records [of events] that the state (hâl) of the soul varies with its strength or weakness, greatness or humbleness. The states of great souls are not the same as those of others. It is known that the souls in this world have different states depending on their strength or weakness or speed. Compared to the soul who is controlled by the body, the soul who has escaped the slavery, connection and disposition of his body has a different strength, influence, ability to help, speed and relation to Allâhu ta'âlâ and to the world of substances. The soul itself is superior, pure, great and capable of great help. He becomes more than he is after he departs from the body. He can do many other things. The souls of the dead are seen in dreams and can do extraordinary things they were not able to do when they were alive and attached to their bodies. It has been witnessed many a time that one, two or several persons have overcome a big army. Rasûlullâh (sall-Allâhu ta'âlâ 'alaihi wa sallam), Abu Bakr and 'Umar (radî-Allâhu ta'âlâ 'anhumâ) many times were seen in dreams, their causing a disbelieving and unjust enemy's rout and defeat. What we have written here is compatible with the tafsîrs by some mufassirs of the fifth âyat of Sûrat an-Nâzi'ât, for example, the

interpretation of [Qâdî 'Abdullâh] al-Baidâwî [ash-Shirâzî, d. Tebriz, 685 A.H. (1281)]: 'The soul of a walî goes to the world of angels when he departs from the body. Then he goes to wander in Paradise's gardens. He keeps a relation with his body, too, and influences it.' "

PART EIGHT. It was revealed by Allâhu ta'âlâ and His Rasûl that it is permissible for the living to be cognizant of the blessings and punishments in graves and to see it with their bodily eyes. The 'ulamâ' of the Ahl as-Sunnat wa 'l-Jamâ'a report unanimously that there is blessings or punishment in the grave and that it is necessary to believe that it happens both to the soul and the body. This is explained in books of **aqâ'id** in detail. Only the **Mu'tazila** and **Khârijîs** do not believe in the punishment in the grave. It is evident from hadîths, the athars of as-Sahâbat al-kirâm (radî-Allâhu ta'âlâ 'anhum ajma'în) and the written works of Salaf as-sâlihîn that there is punishment in the grave. Some ignorant people do not believe it because they do not know of these documents. It will be useful to note some of these documents to strengthen their îmân.

As dealt with above, prophets are alive in their graves with a kind of life we do not know. It is reported [in the **Sahîhain]** by al-Bukhârî and Muslim that they performed hajj after they died. As for the people who are not prophets, Abu Nu'aim quotes Thâbit al-Banânî as saying, "I asked Hamîd at-Tawîl, 'Do only prophets perform salât in their graves?' He said, 'No. Other people may perform it, too.' Then I said, 'Oh my Rabb! May You make it fall to Thâbit's lot, too, to perform salât in his grave if You ever permit a person to perform salât in his grave!' " Again Abu Nu'aim reports: Jubair said, "I swear by Allah who is the ony Creator! I placed Thâbit al-Banânî into the grave. Hamîd at-Tawîl was with me, too. We covered him with soil. The soil gave way on one side. I looked into the grave and saw him performing salât." [Muhammad] Ibn Jarîr [at-Tabarî, d. 310 A.H. (923)], in his book **Tahzîb al-Âthâr,** and Abu Nu'aim narrate from Ibrâhim ibn Sâmit that people who passed by Thâbit al-Banânî's grave at dawn said that they heard the Qur'ân al-karîm being recited from his grave. [Abu 'l-Faraj 'Abd ar-Rahmân] Ibn al-Jawzî [al-Hanbalî, d. 597 A.H. (1200)], too, writes this in his book **Safwât as-Safwa.** At-Tirmidî, Hâkim and al-Baihakî quote 'Abdullâh ibn 'Abbâs as saying, "Some Sahâbîs set up a tent at a place where there was a grave that could not be noticed. They heard Sûrat al-Mulk being recited inside the tent. Rasûlullâh (sall-

Allâhu ta'âlâ 'alaihi wa sallam) came in the tent after the recitation ended. When they told him what they had heard, he said, **'This honourable sûra protects men from the punishment in the grave.'** " In his book **Kitâb ar-rûh,** Abu 'l-Qâsim as-Sa'dî wrote: "This hadîth sharîf confirms that the dead recite [the Qur'ân al-karîm] in their graves. 'Abdullâh ibn 'Umar, too, had set up a tent somewhere, and he heard the Qur'ân al-karîm being recited in the tent. He told it to Rasûlullâh (sall-Allâhu ta'âlâ 'alaihi wa sallam), who confirmed his words." Hadîth scholar Zain ad-dîn ibn Rajab [Abu 'l-Faraj 'Abd ar-Rahmân al-Hanbalî, d. 795 A.H. (1393)], in his book **Ahwâl al-qubûr,** wrote: "Allâhu ta'âlâ endows His beloved servants with performing pious deeds in their graves. The duty of performing 'ibâda ends when a human being dies. 'Ibâda done in the grave will not be recompensed, but the dead enjoy remembering Allâhu ta'âlâ and performing 'ibâda. So do angels and the people in Paradise. They find pleasure in worshipping, because dhikr and 'ibâda are the sweetest things for pure-souled people. Those with sick souls cannot get the taste of this pleasure." Ibn al-Qayyim al-Jawziyya, in his **Kitâb ar-rûh,** Ibn Taimiyya, al-Imâm as-Suyûtî in his **Sharh as-sudûr,** and many other 'ulamâ' wrote the same. Abu 'l-Hasan ibn Barâ' wrote in his work **Rawda,** "Ibrâhîm, a grave-digger, said, 'I dug a grave. I perceived a smell of musk from the grave and from pieces of adobe. I looked into the grave and saw an old person reciting the Qur'ân al-karîm.' Muhammad ibn Is'hâq ibn Manda [d. 395 A.H. (1005)] quoted 'Âsim as-Suqâtî as saying, 'We dug a grave in the city of Balkh. The interior of the neighbouring grave became visible. A green-shrouded old person was reading the Holy Qur'ân which he was holding in his hands.' " There are many such events written in this book. Hadîth scholar Abu Muhammad Halâl ['Abdullâh al-Mâlikî, d. Egypt, 616 A.H. (1219),] wrote in his book **Karâmât al-awliyâ'** that Abu Yûsuf al-Ghasûlî said he visited Hadrat Ibrâhîm ibn Ad'ham in Damascus. "I saw a wonderful thing today," Hadrat Ibrâhîm said. "What was it?" Abu Yûsuf asked. "I was standing by a grave in that graveyard. The grave split open. A green shrouded old person appeared. 'Oh Ibrahîm! Allâhu ta'âlâ brought me back to life for you. You may ask any question you wish,' he said, 'How did Allâhu ta'âlâ treat you?' I asked. 'My bad deeds had surrounded me. [But] He said He forgave me for three reasons: Because I had loved whom He loved, because I had never drank alcoholic drinks in the world and because I had arrived in His Audience

with my white beard. He declared He would be ashamed of punishing Muslims who would come to His Audience in that manner.' Then the old person disappeared in the grave." Ibn al-Jawzî wrote in his book **Safwat as-Safwa:** "Umm al-Aswad quoted Mu'âza, her wet-nurse, as saying, 'The world has become a prison for me since Abu 's-Sahbâ and my son got martyred. I enjoy nothing. Yet I want to live only with the hope that I might do something that would make me attain Allâhu ta'âlâ's pleasure and in this way meet Abu 's-Sahbâ and my son in Paradise.' Muhammad ibn Husain said that Mu'âza wept when she was about to die. And then she smiled. When asked why she did so, she said, 'I was sorry because I was quitting [because of coming death] salât, fasting, reading the Qur'ân al-karîm and repeating Allâhu ta'âlâ's Name. Then I saw Abu 's-Sahbâ. He was wearing a green, two-pieced dress. I had not seen him so when he was alive. And this is why I smiled.' Mu'âza had seen Hadrat 'Â'isha (radî-Allâhu ta'âlâ 'anhâ) and narrated hadîths on her authority. Great 'ulamâ' such as Hasan al-Basrî, Abu Qilâba and Yazîd ar-Rakâshî narrated hadîths from Mu'âza."

There have been people who witnessed the punishment in the grave. The 46th âyat karîma of Sûrat al-Mu'min says, **"The fire of Hell they are to go to is shown to Pharaoh and his people every morning and evening."** The hadîth ash-sharîf in the **Sahîhain** of al-Bukhârî and Muslim says, **"If you were able to keep it a secret, I would pray that He shall make you hear the torture in the grave as He has made me hear it."** The punishment in the grave is inflicted both on the soul and the body together because they had committed unbelief and sins together. The punishment of the soul solely is not compatible with Divine Wisdom and Justice. The 'ulamâ' declare that, although the body is seen to decay and disappear in the grave, it exists in Allâhu ta'âlâ's knowledge. Many Sahâbîs saw and told that both the souls and the bodies of the dead were tortured. Ibn al-Qayyim al-Jawziyya, in **Kitâb ar-rûh,** al-Imâm as-Suyûtî, in **Sharh as-sudûr,** and Ibn Rajab, in his book **Ahwal al-qudûr,** wrote: "A person said in the presence of Rasûlullâh (sall-Allâhu ta'âlâ 'alaihi wa sallam), 'I saw someone come out from the earth. A man struck him with a stick and he disappeared into the ground, and this was repeated whenever he rose from the earth.' Rasûlullâh remarked, **'It was Abu Jahl that you saw. He will be tortured like that until the Resurrection.'** " This khabar and similar ones confirm that everyone may see what is happening inside a grave like prophets and awliyâ' do.

Awliyâ's seeing can never be denied. They see by Allâhu ta'âlâ's Qudra (Omnipotence).

All of what we have written up to here proves that the dead are alive in graves with a life unknown to us, which may be called 'gravelife.' All 'ulumâ' of Islam have said that death is not the end of existence but a migration from one house to another. Prophets ('alaihimu 's-salâwâtu wa 't-taslîmât) and awliyâ' (rahimahum-Allâhu ta'âlâ) endeavoured to disseminate Islam, so they all acquired the degree of being martyrs [after death]. It is openly stated in the Qur'ân al-karîm that martyrs are alive. Then, why should it be strange to make tasabbub, tashaffu' and tawassul through them? **'Tasabbub'** means to ask them as causes (sabab) to help in Allâhu ta'âlâ's Audience. **'Tawassul'** means to ask them to pray for us, because they are Allâhu ta'âlâ's beloved servants both in this world and the next. The Qur'ân al-karîm declares that they will attain whatever they want and that they will be granted whatever they wish. Can a person be blamed for asking of such dead people for the things that may be asked of living people? Can a person be reproved for having recourse to dead prophets and walîs as causes or mediators, while he believes that Allâhu ta'âlâ Himself alone will create the things expected from them and that there is no creator but Allah? Those who think that they decayed and became soil or nonexistent deny all these. Those who do not know Islam and cannot understand their honour and superiority do not believe. People who do not understand the honour and superiority of prophets and awliyâ' are ignorant of the religion. They have not comprehended Islam. Muslims whom they regard as ignorant are more learned and intelligent than they are. It was stated in hadîths and conveyed unanimously by Muslim 'ulamâ' that it is permissible to go to the graves of prophets ('alaihimu 's-salâwâtu wa 't-taslîmat) and awliyâ', to ask Allâhu ta'âlâ for something through their mediation and causation and to entreat them to intercede for us on the Day of Judgement. Our praise and thanks be to Allâhu ta'âlâ who has bestowed on us the belief in the hadîths of the Highest of Mankind, Muhammad ('alaihi 's-salâm), and in the books of the distinguished beloved people who have followed him! If our Rabb had not granted this great favour, we would not have been able to understand and find it out by ourselves and would have perished.

Now we shall quote the âyats which verify that it is permissible to ask Allâhu ta'âlâ to create through prophets and awliyâ', that

is, by taking them as causes and mediators: **"Oh Believers! Fear Allâhu ta'âlâ! Seek for a means to approach Him!"** (Al-Mâ'ida, 38) **"There are those who pray and perform 'ibâda. They seek a means, a cause, to approach their Rabb. They want the cause that will take them closest to Allâhu ta'âlâ."** (Al-Isrâ, 57)[1] In these âyats, Allâhu ta'âlâ commands men to hold fast to the causes, the intermediaries, through which, He declares, they may approach closest to Him. He did not prescribe intermediaries as certain things. Therefore, everything which makes people attain Allâhu ta'âlâ's approval, that is, not only [the dead's] prayers -contrary to what the Kharijîs believe- but also their intercession, status and virtues in Allâhu ta'âlâ's view and they themselves are all intermediaries. The 'ulamâ' of Ahl as-Sunna have said that prophets and their followers themselves, their intercession, grades, karâmât and prayers are mediators as well as the path, that is, the belief, **'ibâda** and ikhlâs they possessed. Those who claim that they could not be mediators thus slander the Qur'ân al-karîm, the Hadîth ash-sharîf, prophets and awliyâ. It is clearly stated in the Qur'ân al-karîm and the Hadîth ash-sharîf that prophets and awliyâ' can be made intermediaries.

The 33rd âyat of Sûrat al-Anfâl declares, **"I shall not punish those unbelievers as long as you are near them."** As written in books of tafsîr and [the **Sahâh** of] al-Bukhârî, the disbelievers mocked our Prophet by saying, "Tell your Allah to punish us soon." The above âyat karîma was revealed upon this, declaring that the existence of Rasûlullâh's (sall-Allâhu ta'âlâ 'alaihi wa sallam) blessed body near them prevented the punishment. It cannot be said that Rasûlullâh prevented the punishment by the virtue of his prophethood or by praying or interceding, because neither the unbelievers were to be prayed or interceded for nor the prophethood in which they disbelieved would do them any good.

The same âyat says, **"Allâhu ta'âlâ does not punish them because they ask for forgiveness."** Most of Salaf as-sâlihîn said that this âyat karîma meant, "I do not punish them because they will have children who will ask for forgiveness." Allâhu ta'âlâ

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[1] This âyat is written on the 97th page of the Wahhâbite book, which also quotes Qatâda as saying, "Approach closer to Allâhu ta'âlâ by performing the **'ibâda** He approves," but adds that prophets and their followers' paths were intermediaries and that they themselves were not.

declared, "I do not punish them," for He had decreed in the eternity to have kâfirs' descendants believe. Therefore, according to the 'ulamâ' who said so, the motes of the coming Muslims in the blood of the kâfirs were the causes which prevented the punishment.

Allâhu ta'âlâ declares, **"The earth would be upset if Allâhu ta'âlâ had set mankind free against one another."** (Al-Baqara, 251; al-Hajj, 40) Some 'ulamâ' of tafsîr interpreted this âyat karîma as, "The world would have been in utter disorder if Allâhu ta'âlâ had created no believer, but solely unbelievers. The [existence of] bodies of believers protect the world against disorder." Salvation is in man himself and cannot be attained as a result of his deeds. This is why it was declared, **"A human being is sa'îd** (good) **or shaqî** (bad) **before he comes to this world,"** in a hadîth sharîf. It is in appearance that good deeds affect being sa'îd, but it is not so in reality. This is why it was declared, **"A person commits bad deeds which will take him to Hell; he nears Hell. If he is sa'îd in Umm al-kitâb, that is, in Divine Knowledge, he does something which will take him to Paradise in his last days and goes to Paradise,"** in a hadîth sharîf. Man's deeds do not take him to Paradise. They act as causes for his going to Paradise. And that is why a hadîth sharîf says, **"No one is to go to Paradise for his good deeds or 'ibâdât."** When it was asked, "Is it the same for you, Oh Rasûl-Allâh?" he answered, **"It is the same for me, too. I am to attain salvation only through Allâhu ta'âlâ's Mercy and Benevolence."** One cannot say that a man who performs good deeds and 'ibâdât will certainly go to Paradise. But it can be said that a man who was determined to be sa'îd in eternity will certainly go to Paradise. Being sa'îd or shaqî does not depend on man's deeds, but on his very person (or essence, dhât). It was for his blessed person that Allâhu ta'âlâ chose Muhammad (alaihi 's-salâm) from among men and made him superior to His other prophets. Every believer acknowledges this. It is the same for the superiorities of rasûls, nabîs and walîs. Degree, rank and every superiority depends on one's dhât, which does not depend on rank in turn. [For example, a man is not valuable because he is a general, but he has become a general because he is a valuable person.] Then, it has become apparent that the Wahhâbite claims, such as "The matter, objects and persons cannot be causes," are wrong. Âyats, hadîths and Rasûlullâh's (sall-Allâhu ta'âlâ 'alaihi wa sallam) sunna show that they are on a wrong and heretical path.

A hadîth sharîf says, **"Our sick people recover by means of the blessings of our soil and the saliva of one of us and by Allâhu ta'âlâ's permission."** Allâhu ta'âlâ grants health if someone mixes clean soil with his clean saliva and gives it to a sick person as medicine. Soil and saliva, or the medicines of a druggist with certain effects, are all substances, materials, that is, they are dhâts. They cannot be thought to have rank or virtue or to intercede. It is declared, **"The Zamzam water has uses according to the intention of the one who drinks it,"** in a hadîth sahîh in the **Sahîh** of Imâm Muslim ash-Shâfi'î (rahmat-Allâhi ta'âlâ 'alaih). Zamzam water, when drank with the intention of obtaining whatever use, whether it pertains to this world or the hereafter, renders that use. This has been witnessed many times. Everyone knows that Zamzam water is a dhât, a substance, and cannot be thought to affect through its rank or to pray and intercede so that it may give health and help.

As defined in a hadîth sahîh and unanimously reported by all scholars of fiqh, the place of visiting (tawâf) between the door of the Ka'ba and the stone, **Hajar al-aswad,** is called **Multazam.** If someone touches his belly to the wall of the Ka'ba at this place and, making Multazam a means for the acceptance of his prayer, entreats Allâhu ta'âlâ, He protects him against loss and defect. This has been experienced many times. As everyone knows, Multazam is a group of several stones in the wall of the Ka'ba. These stones are dhâts, that is, materials. As Allâhu ta'âlâ has given certain peculiarities to each substance, so He has given these stones the property of being a means for goodness, for good use. [As He has given aspirin the effect to relieve pain, quinine to kill malarial plasmodia, and alcoholic drink to cause intoxication, so He has given these stones the effect of being a means for the acceptance of prayers, unlike other stones.]

Such useful effects have been given to the visiting-place under the spout on the northern side of the Ka'ba, to the place named **Maqân al-Ibrâhîm,** which is opposite the door of the Ka'ba in Masjid al-Harâm, and to kissing and touching with the hand or face Hajar al-aswad, the black stone on one corner of the Ka'ba. Allâhu ta'âlâ has given these substances the effect of making acceptable the prayers of those who recommend themselves through them, that is, who pray putting them as intermediaries. While it is known, seen and believed that these substances act as means for the acceptance of prayers, wouldn't it be possible that prayers will be accepted through the mediation of Rasûlullâh and

Allâhu ta'âlâ's beloved servants who follow him? If someone dares to say that the established beneficial causation or mediation of earthly soil, some certain people's saliva, Zamzam water, the stones of Multazam, Maqâm al-Ibrâhîm, where there are the footprints of the Prophet Ibrâhîm's blessed feet, and Hajar al-aswad does not prove the graves of prophets and awliyâ' to be causes or intermediaries, these words of his show that he is ignorant of Islam and is not ashamed before Allâhu ta'âlâ and Rasûlullâh and Muslims. For this reason, as-Sahâbat al-kirâm ('alaihimu 'r-ridwân) esteemed Rasûlullâh's (sall-Allâhu ta'âlâ 'alaihi wa sallam) honourable personality very much and respected him very deeply.

'Urwat ibn Mas'ûd as-Saqafî's words which were quoted by al-Bukhârî and others were well known: "I went to Rasûlullâh as the envoy for the unbelievers for the Hudaibia Peace. Afterwards, I returned to Mecca and said to the notables of the Quraish, 'As you know, I have visited Persian shahs called Chostroe, Byzantian kings called Caesar and Abyssinian sovereigns called Negus many times. I have not seen them respected in any way as much as Muhammad ('alaihi 's-salâm) is respected by his companions. I did not see his saliva fall to the ground -his companions catch it with their hands and rub it on their faces and eyes. Rushing to catch the water he used while taking ablution, they save it for its blessing. His companions catch every hair of his before it falls to the ground when his hair is cut or beard is trimmed, and they keep it as a most precious gem. They cannot look at his face because of their respect for him and modesty.' " It is understood from this report how much as-Sahâbat al-kirâm respected the tiny particles from Rasûlullâh's (sall-Allâhu ta'âlâ 'alaihi wa sallam) dhât, even the things which may be regarded as dirty and ugly by other people. Can it be said that this deep respect and modesty were because his blessed saliva and the ablution-water which touched his blessed organs would pray or intercede for them, or had any rank or value? They were all substances. But they were valuable for having come from the most honourable dhât, his [body] material. The lâ-madhhabî, although they say that they are real religious men and monotheists, hold Rasûlullâh (sall-Allâhu ta'âlâ 'alaihi wa sallam) equal to the idol al-Lât. They liken to idolatry what Rasûlullâh (sall-Allâhu ta'âlâ 'alaihi wa sallam) and his Companions (radî-Allâhu ta'âlâ 'anhum ajma'în) had done and ordered. We seek refuge in Allah from saying, thinking or believing as they do.

There are so many hadîths which comfirm that it is permissible to ask for a wish from Allâhu ta'âlâ by putting prophets (*'alaihimu 's-salawâtu wa 't-taslîmât*) and distinguished, beloved awliyâ, who have followed them, as intermediaries, that our wicked enemies cannot ever answer them. They fall into utter bewilderment. As it is written in the books of al-Bukhârî and Muslim, Asmâ' bint Abî Bakr (radî-Allâhu ta'âlâ *'anhâ wa Abîhâ*), showing a silken-collar, green gown (jubba) of our Prophet to the people around her, said, "Hadrat 'Â'isha had this gown with her. I took it after her death. We cure our sick people by putting it on. Our sick people get well by wearing it." As it is seen as-Sahâbat al-kirâm (*'alaihimu 'r-ridwân*) used that gown as a means to restore health, because Allâhu ta'âlâ's beloved Prophet (sall-Allâhu ta'âlâ *'alaihi wa Âlihî wa* sallam), the possessor of all kinds of superiorities, had worn it.

Al-Hamîdî quotes 'Abdullâh ibn Mawhib in his book, which he composed from the two sahîh books [of al-Bukhârî and Muslim], as saying, "My wife gave me a cup of water and sent me to our mother Umm Salama. Hadrat Umm Salama brought a silver box. These was Rasûlullâh's (sall-Allâhu ta'âlâ *'alaihi wa* sallam) blessed beard in it. She stirred the water in the cup with the blessed [hairs of] beard and took it out. People who were struck by an evil eye or had some other trouble used to bring water and have it done so and recovered health by drinking it. I looked into the silver box and saw a few red hairs."

Al-Hamîdî quotes Sahl ibn Sa'd in the same book: "Rasûlullâh (sall-Allâhu ta'âlâ *'alaihi wa* sallam) gave me his blessed shirt as a gift. My mother wanted to take it from me. 'I shall keep it for my shroud,' I told her. She said, 'I wanted to get blessings from our master Rasûlullâh's (sall-Allâhu ta'âlâ *'alaihi wa* sallam) blessed shirt.' " It is seen that the Prophet's Companions used his blessed shirt as a means and a cause to attain salvation from punishment [in the next world].

It is written by al-Bukhârî and Muslim that Umm Salîm said, "Rasûlullâh (sall-Allâhu ta'âlâ *'alaihi wa* sallam) was sleeping near me. His blessed face was in pearls of sweat. He woke up while I was collecting his sweat and putting it some where. **'Oh Umm Salîm! What are you doing?'** he asked. 'Oh Rasûl-Allâh! I want our children to be blessed with your sweat,' I said, 'You are doing well,' he said." In the commentary of the book **Masâbih,** Ibn Malak wrote: "This hadîth sharîf shows that it is permissible to seek Allâhu ta'âlâ's approval through the things that the superiors

of tasawwuf, 'ulamâ' and sulahâ' used."

Imâm Muslim wrote in his **Sahîh:** "Medinans used to take cups of water to Rasûlullâh (sall-Allâhu ta'âlâ 'alaihi wa sallam) after he performed the morning salât. He would dip his blessed hands into every cup." And Ibn al-Jawzî wrote in his **Bayânu 'l-mushkîli 'l-hadîth:** "Thus, Medinans would attain blessings through Rasûlullâh. It is better that an 'âlim should not refuse those who come to him to attain blessings in this way." It is understood from this statement of Ibn al-Jawzî and the writings of al-Imâm an-Nawawî in the commentary to the **Sahîh** of Muslim, of Qâdî 'Iyâd in **Sharh-i Muslim** and of the Hanafî 'âlim Ibn Malak that this way of asking for blessings and advantages, contrary to what the Khârijîs think, is not peculiar to Rasûlullâh (sall-Allâhu ta'âlâ 'alaihi wa sallam) only.[1]

Al-Bukhârî quoted Ibn Sîrîn in his **Sahîh:** "It fell to my lot to have a piece of our master Rasûlullâh's blessed beard. I mentioned it to 'Ubaida. 'I would like more than anything else in the world to have a hair of that blessed beard,' he said."

Al-Bukhârî wrote that Anas ibn Mâlik, who had the honour of being in Rasûlullâh's (sall-Allâhu ta'âlâ 'alaihi wa sallam) service for a long time willed that a hair of the blessed beard be buried with him, wishing to enter Allâhu ta'âlâ's Audience with it. It is written in the book **Shifâ':** "One of Rasûlullâh's (sall-Allâhu ta'âlâ 'alaihi wa sallam) superiorities and karâmât and blessings is this: Khâlid ibn Walîd (radî-Allâhu ta'âlâ 'anh) used to carry in his turban a hair of the blessed beard of Rasûlullâh. He won all the battles in which he had that hair with him." Why, then, should not the wishes be granted by Allâhu ta'âlâ when Rasûlullâh's (sall-Allâhu ta'âlâ 'alaihi wa sallam) blessed person is intended as a intermediary, while Khâlid attained his wishes due to a blessed hair of his? Al-Imâm al-Bûsûrî (rahmat-Allâhi 'alaih), the great scholar of Islam and a lover of Rasûlullâh, expresses this subtlety very beautifully in **Qâsidat al-Burda.**

Al-Bukhârî and Muslim quote 'Abdullâh ibn 'Abbâs in their **Sahîhain** as saying, "Rasûlullâh (sall-Allâhu ta'âlâ 'alaihi wa sallam) came by two graves. He understood that both of them were in torture. He asked for a date branch. He broke it into two

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[1] It is obvious that the Khârijîs either do not know of these scholars' books or knowingly persist in obstinacy which means they have evil intentions and thoughts.

and planted them on the graves. **'Their suffering will be less as long as these remain green,'** he said." The Hadîth ash-sharîf teaches that green branches of a date tree may be put on graves in order that the suffering be diminished. Allâhu ta'âlâ lessens the torture in the grave as a blessing of green grass. Green grass is a dhât, a substance. Diminution of torture through planting is not peculiar to Rasûlullâh. It is an unanimity among the 'ulamâ' of Islam that green date branches may be planted on graves at any time. It is for this that cypresses have been planted in Muslim graveyards. Why should it not be permissible to put the most superior of all beings and creatures [the Prophet] as a cause or an intermediary, while such an object as a date branch can cause diminution of torture? Can anyone have any objections to this if he has wisdom and can think reasonably?

It is permissible to make the substance, the dhât, a means to please Allâhu ta'âlâ. Hind, Abu Sufyân's wife, had chewed a piece of Hadrat Hamza's (radî-Allâhu ta'âlâ 'anhumâ) liver during the Battle of **Uhud.** Rasûlullâh (sall-Allâhu ta'âlâ 'alaihi wa sallam) said, **"Hamza is very estimable in Allah's view, and He will not burn any part of his body in Hell."**[1] Rasûlullâh said, **"The fire of Hell will not burn you!"** to Mâlik ibn Sinân (radî-Allâhu ta'âlâ 'anh) when he swallowed Rasûlullâh's blessed blood. Similarly, when 'Abdullâh ibn Zubair (radî-Allâhu ta'âlâ 'anh) drank his blessed blood of cupping, he did not rebuke him but said, **"Many things will happen to you through men. And many things will happen to men through you."** And he said, **"You will never suffer stomach pain,"** to the woman who drank the remains of his drink. This hadîth sharîf is sahîh, and her name was **Baraka.** Many 'ulamâ', for example, Qâdî 'Iyâd in his book **Shifâ'** and al-Qastalânî in **Al-mawâhib al-laduniyya,** reported this. Oh Muslims! While even blood and similar things which once belonged to Rasûlullâh's (sall-Allâhu ta'âlâ 'alaihi wa sallam) blessed body are causes or intermediaries for salvation from the fire of Hell and for relief of pain, why should it not be believed that his blessed body, or person, can be an intermediary or a cause for similar advantages? His blessed dhât was of Allâhu ta'âlâ's Nûr (Divine Light), [so] his shadow never fell on the ground. Jâbir and many others (radî-Allâhu ta'âlâ 'anhum) related this. If someone says, "He cannot be taken as a mediator; he cannot be a cause for

[1] This hadîth sharîf clarifies once more that Hind became a believer and will not go to Hell.

Allâhu ta'âlâ's creating," should that person be regarded as a member of his umma or an enemy of that exalted Prophet, who is the darling of Allâhu ta'âlâ and the highest of prophets? It has been stated in âyats that he is rahma (blessing) even for unbelievers. Why should he not be a means and cause of rahma for Muslims and **Ahl as-Sunnat wa 'l-Jamâ'a** who love him?

The 'wasîla' (intermediary, recourse) in the âyat al-karîma, **"Search for a wasîla!"** includes 'ibâdât, prayers and also blessed, estimable dhâts (persons, substances, themselves). The hadîths and events reported above prove this fact clearly.

There are many âyats indicating that it is permissible to ask creatures for everything, even for things which men are unable to do but Allâhu ta'âlâ may bestow upon His awliyâ' as karâmât. One of these âyats is the one in Sûrat an-Naml which quotes the Prophet Sulaimân ('alaihi's-salâm) as saying, **"Oh my people! Who will bring her throne here?"** There were genies and men and even satans among the people he addressed. Ifrît, one among an evil group of genies, said, "I can bring before you stand up." Sulaimân ('alaihi's-salâm) said, "I want it to be brought faster." Âsaf ibn Barhiyâ, Sulaimân's ('alaihi 's-salâm) secretary, said, 'I can bring it faster." Bilqîs' throne was in the Yemen, and Sulaimân ('alaihi 's-salâm) was in Damascus. There was a distance of three months between the Yemen and Damascus [on foot]. He brought [her with her throne] to Damascus under the ground just at that moment. The throne was a couch ornamented with gold and jewels. This was a karâma. Allâhu ta'âlâ grants karâmât, outside His usual custom or laws to His awliyâ', to His human servants whom He loves. Allâhu ta'âlâ talks in praise of the karâma He granted to a walî, a pious servant of His, in the Qur'ân al-karîm, and He did not reprove Sulaimân ('alaihi 's-salâm) because he asked for this karâma. He does not question, "Why did you ask someone else for this while I am closer to you than your aorta? Why did you not ask Me for something which men are not able to do and which no one else but I have the power to do?" For this reason, Sulaimân ('alaihi 's-salâm) was Allâhu ta'âlâ's Prophet. He knew that this word or wish of his was nothing but clinging to causes, which was compatible with his religion; Allâhu ta'âlâ orders men to cling to causes. Asking Rasûlullâh, martyrs and sâlih people for something is a similar action. It is a way of making use of the karâmât granted to them by Allâhu ta'âlâ. They are causes (sabab), means (wâsita) or recourses (wasîla). Allâhu ta'âlâ is the only one who creates and makes. The karâmât of

awliyâ' are [or stem] from the superiorities and mu'jizas of prophets (salawât-Allâhi 'alaihim ajma'în). Awliyâ' attain karâmât through prophets, for they follow them.

The 89th âyat al-karîma of Sûrat al-Baqara is one of the âyats which reveals that it is permissible to have recourse to and ask intercession of Allâhu ta'âlâ's beloved servants, and first of all, the master of prophets, Muhammad ('alaihi 's-salâm). The 'ulamâ' of hadîth unanimously report that this âyat karîma descended for the Jews of Khaibar. These Jews were in war with the **Asad** and **Ghatfân** tribes during the Jahiliyya Ages. They prayed, "Oh our Rabb! Help us for the right of the Prophet You will send in the Last Age!" while they fought, and they won victories by making an intermediary of the last Prophet. But when Rasûlullâh (sall-Allâhu ta'âlâ 'alaihi wa sallam) came and proclaimed Islam, they envied and persisted in disbelieving him. In the book **Badâyi' al-Farâ'id,** Ibn al-Qayyim al-Jawziyya wrote, "Jews were in war with their neighbour Arabs during the Jahiliyya Ages. They asked Allâhu ta'âlâ for help through Rasûlullâh's blessed body before he came to this world. Allâhu ta'âlâ helped them and they became victorious. But they did not believe Rasûlullâh (sall-Allâhu ta'âlâ 'alaihi wa sallam) after he started disseminating Islam, and thus they became unbelievers. If they had not believed him before, they would have not asked for help through him." Some of the commentaries of the tafsîr book by **al-Baidâwî** quote Sa'd ad-dîn at-Taftâzânî [Mas'ûd ash-Shâfi'î, d. Samarqand, 792 A.H. (1389)] as saying, "They [the Jews] asked for help by mentioning Rasûlullâh's blessed name. They made Rasûlullâh's blessed name an intercessor for themselves." Taqî ad-dîn al-Husnî, a pious and ascetic 'âlim, wrote in his book **Mawlîd an-Nabî:** "A Muslim makes Rasûlullâh a mediator for his every affair when he learns of his high moral qualities, tenderness, mercy and patience and thus comprehends Rasûlullâh's prominence and superiority in Allâhu ta'âlâ's esteem; because he is the intercessor, and Allâhu ta'âlâ does not refute his intercession. He is Allâhu ta'âlâ's mahbûb (beloved). Allâhu ta'âlâ answers the requests made through his mediation, his intercession. Allâhu ta'âlâ announces this in the Qur'ân al-karîm and revealed it to His awliyâ'! The Qur'ân al-karîm explains that even the enemies of Rasûlullâh and all Muslims had attained their wishes by making him an intermediary, a wasîla. Allâhu ta'âlâ declares that he gave them what they wished because He loved him very much and made him the highest of all that is created. 'Abdullâh ibn 'Abbâs related that

the Jews of Khaibar used to fight with the Arab unbelievers called Ghatfân during the Jâhiliyya Ages and were always defeated. After they prayed begging, 'Oh our Rabb! Help us for the sake of Your beloved Prophet whom You promised us You would send in the last Age,' they became victorious over the Ghatfân unbelievers. But they did not believe Muhammad ('alaihi 's-salâm) when Allâhu ta'âlâ sent him as the Prophet. They became unbelievers. Allâhu ta'âlâ states this fact in the [above-mentioned] âyat al-karîma. We see that Muhammad ('alaihi 's-salâm) is so estimable, honourable and superior in Allâhu ta'âlâ's view that He accepted even the prayers of unbelievers who regarded him an intermediary. Although Allâhu ta'âlâ knew that the Jews would become the most prominent enemies of that beloved Prophet of His and that they would be very harmful for him, He accepted their prayers when they made him a wasîla. While his honour and intercession were at such a degree even before he honoured the world, can a wise, sensible person claim that it is a sin to make him a wasîla, an intercessor, after the Prophet was sent as a blessing upon all 'âlams (worlds of beings)? Hence, those who do not believe this [intercession] are worse than the Jews. The prayer of the first Prophet, Âdam ('alaihi 's-salâm) was also accepted when he prayed making him [Muhammad ('alaihi 's-salâm)] a wasîla, which is written in books of tafsîr and hadîth in detail. Those who understand these documents will fully see what kind of people are those who do not believe that it is permissible to have recourse to him."

Supplement: It is from their karâmât and superiorities that the things asked from Allâhu ta'âlâ are granted when prophets and awliyâ' are regarded as wasîlas and intercessors. They possess karâmât in their graves after they die, too. The 'ulamâ' of Ahl as-Sunna unanimously reported that the karâma is true and it is wâjib to believe in it. Allah declares that awliyâ' have karâmât; as mentioned, an âyat karîma states that Sulaimân ('alaihi 's-salâm) wanted the throne of Bilqîs to be brought from Saba' (Sehaba), in the Yemen, to Damascus in a moment. This throne was ornamented with gold and jewels. Âsaf ibn Barhiyâ brought it in a moment. The throne was brought without any harm to any part of it. Âsaf was a walî. It was a karâma of his that he brought the throne in a moment. Hadrat Mariam's karâma is told in the 37th âyat-al-karîma of Sûrat Âl 'Imrân in the Qur'ân al-karîm. Though only the Prophet Zakariyya ('alaihi 's-salâm) used to go to her room, he would see fresh fruits beside Hadrat Mariam

whenever he visited her. She would say that they had come from Allâhu ta'âlâ. The 'ulamâ' of Ahl as-Sunna have unanimously declared that awliyâ' have karâmât like prophets have mu'jizât, since Allâhu ta'âlâ loves very much those who obey and follow prophets. He grants them karâmât, in life as well as after death. That prophets and awliyâ' have mu'jizât and karâmât [respectively] even after they die confirms that they were truthful, because the disbelieving enemies who saw their mu'jizât and karâmât when they were alive thought that they worked them after learning from others, and it is impossible to think and say so about the mu'jizât and karâmât which occur after they passed away. Allâhu ta'âlâ Himself creates the mu'jizât and karâmât. They occur solely by His Power. He creates them as a benevolence and favour to His prophets and awliyâ', through them and through their intercession. **Mu'jiza** is [a miracle] witnessed of a prophet, and **karâma** is that witnessed of a pious believer who is known as a follower of a prophet. Prophets are ma'sûm, that is, they never commit any sins. The devil cannot appear in the shape or body of a prophet. Awliyâ' are the inheritors of prophets, and the devil cannot approach them. It was recorded in many books that the devil fled from 'Umar, 'Abdullâh ibn Mas'ûd and many other Sahâbîs (radî-Allâhu ta'âlâ 'anhum). 'Alî 'Ushî al-Farghânawî (rahmat-Allâhi 'alaih), in his qasîda entitled **Bad' al-Amâlî,** says,

"Walî has karâma in the world;
They are the men of benevolence."

There is nothing to be confused about in this couplet for sensible, wise people. It stresses that the karâmât of awliyâ' occur in this world, because there was disagreement between Ahl as-Sunna and the Mu'tazila about the karâmât in this world. The Mu'tazila said that there was no karâma in this world. They thought that karâma would be confused with mu'jiza, and a prophet could not be distinguished from a walî. According to Ahl as Sunna, the possessor of mu'jiza had to announce that he was a prophet while it is forbidden for the possessor of karâma to say that he is a walî. It should be concluded that he is not a walî if he says so. If the lâ-madhhabî understood this fact, they would not dare to slander awliyâ' by using the ugly words of zindîqs and liars as pretexts. The above couplet means, "The karâmât of a walî occur in this world, too. Allâhu ta'âlâ grants the wishes of those who ask a walî for something or for intercession." Those with a short comprehension take this couplet as meaning that a walî has

karâmât in this world only and say that no karâma occurs from a walî after he dies. This interpretation is completely wrong, because profound 'ulamâ', for example, Sharaf ad-dîn Khalîl an-Najjârî al-Yamânî al-Hanafî [d. 632 A.H. (1235)], in his commentary **Nafîs ar-riyâd** to the **Qasîdat al-Amâlî,** and Shaikh Ahmad, commentator of **Ashbâh,** [and also Sayyid Ahmad Âsim Effendi Ayntâbî (rahmat-Allâhi 'alaih), translator of **Qâmûs** who died in Istanbul in 1234 A.H. (1820), in his commentary to the **Qasîdat al-Amâlî**] explained this couplet the same as we did above. It may even be said that all people are in this world [even after death] until the Resurrection, that is, the beginning of the life in the other world. This is also explained in detail in the book **Nuhbat al-laâlî,** a commentary by Muhammad ibn Sulaimân al-Halabî ar-Raihâwî [d. 1288 A.H. (1813)] (rahmat-Allâhi 'alaih) to the **Qasîdat al-Amâlî.**

Innumerable karâmât of awliyâ' have been seen after their death. The 'ulamâ' have reported them unanimously. We are now going to relate a few of them. Al-Bukhârî wrote in his **Sahîh:** "Hadrat 'Âsim, a Sahâbî (radî-Allâhu ta'âlâ 'anh), had promised Allâhu ta'âlâ that he would not touch any mushrik and that no mushrik should ever touch him. Disbelievers wanted to approach his corpse when they martyred him. Allâhu ta'âlâ, to protect 'Âsim from being touched, sent bees. There were so many bees that they could not come near him. This was a karâma granted to 'Âsim after his death... Disbelievers imprisoned Hadrat Hubaib, a Sahâbî. They threatened him saying, 'We shall release you if you say that Muhammad ['alaihi 's-salâm] is a liar. If you do not say so, we will kill you!' Hubaib said, 'I would sacrifice my life lest a thorn should hurt his blessed foot!' They martyred him. A few Sahâbîs came at night and cut the rope around the martyr. [As they took him away,] his body fell to the ground. They could not see him on the ground. They could not understand where he had gone... A Sahâbî named Hanzala made haste to join Rasûlullâh who was going to a holy war. He had not had time to perform a ghusl. He was martyred. Angels washed him. Therefore, he became well known with the name Ghasîl al-Malâika." It is written in the book **Mishkât:** "Hadrat 'Â'isha (radî-Allâhu ta'âlâ 'anhâ) said, 'The Abyssinian sovereign Najâshî (Negus) became a believer. I have heard many people say that nûr glowed over his grave all the time.' Rasûlullâh reported that Hadrat 'Alî's brother Ja'fâr, after getting martyred, went to the town of Bîsha in Yemen with angels and gave them the good news that it was going to rain.

A qâri', that is, a hâfiz, was reciting Sûrat al-Kahf by Hadrat Husain's (radî-Allâhu ta'âlâ 'anh) blessed head. When the âyat al-karîma, **'As-hâb al-Kahf were astounded by Our âyats,'** was recited, a voice from the blessed head [of Hadrat Husain] was heard saying, 'It is a more astonishing event to kill and drag my body than that of the As'hâb al-Kahf.' Nasr al-Hazâ'î was hanged by Caliph Ma'mûn ibn Hârûn [who passed away in 218 A.H. (833)] (rahmat-Allâhi ta'âlâ 'alaihim). A man armed with a spear was left on guard to turn Nasr's face away from the qibla. His blessed face turned towards the qibla at night. At that moment, he was heard to recite the second âyat al-karîma of Sûrat al-'Ankabût: **'Is it thought that those who said they believed were left alone by themselves?'** Sûrat al-Mulk was heard from a grave being recited from the beginning to the end." These events are all true and are conveyed by the 'ulamâ' of hadîth.

Ibn 'Asâkir explained that 'Umair ibn Habbab as-Salamî said, "We, eight friends, were imprisoned by Byzantine Greeks at the time of the 'Umayyads. They took us to the Byzantine emperor. 'Behead them!' he ordered. I went ahead before my friends to be killed first. The priests pitied me. They were astounded by my behaviour. They implored the emperor, kissings his hands and feet, so that he would forgive me. One of the priests took me to his house. He brought a beautiful girl and introduced her to me. 'This is my daughter. I will marry her to you, and you shall accept our religion,' he said. 'I will not give up my religion for a wife or wealth,' I answered. After a few days, his daughter invited me to their garden and said, 'Why don't you do as my father advises?' 'I will not resign my religion for a woman or wealth,' I answered. 'Would you like to stay here or return to your country?' she asked. I said I wanted to return home. Pointing at a star in the sky, 'Go in the direction of that star during the night and hide during the day! You will reach your country,' she said and went in. I walked for three nights. While I was hiding on the fourth day, I heard some people calling me by name. I looked out and saw my friends who had been martyred. 'Have you not been martyred?' I asked. They said, 'Yes, we have, but Allâhu ta'âlâ now ordered martyrs to attend the funeral of 'Umar ibn 'Abd al-'Azîz (rahmat-Allâhi ta'âlâ 'alaih).' They were on horseback. 'Oh 'Umair! Give me your hand!' said one of them. I stretched out my hand. He gave me

a lift on the back of his horse. We went fast. I found myself at home in Al-Jazîra."

Ibn al-Jazwî wrote, "Abu 'Alî al-Barbarî was one of the first three who settled in Tarsus. He fought against the Byzantine Greeks. He and his friends were imprisoned. The same happened to them as it had to 'Umair. They martyred his friends. A priest saved him and took him to his house. He offered his daughter to deceive him. But Allâhu ta'âlâ granted the girl guidance [to the right path of Islam]. The two set out together. They hid during the day. They heard footsteps. He saw his two martyred friends. There were angels with them. He greeted his two friends and asked how they were. They said, 'Allâhu ta'âlâ sent us to you. We shall witness your marriage (nikâh) with this girl.' They went away after the nikâh. The couple came to Damascus and long lived together. This event became well known in Damascus."[1] Such events and details of the dead's life in the graves are noted in Ibn Abî 'd-dunyâ's work, Abû Nu'âim's **Hilya** and Ibn al-Jazwî's **Safwat as-safwa** and **'Uyûn al-hikâyât** and in many other books. Ibn Taimiyya and Ibn al-Qayyim al-Jawziyya, too, narrated the karâmât of awliyâ' beautifully.[2]

It is strange that a few Hanafî men of religious duty and the Wahhâbîs do not believe that awliyâ' may go to very distant places in a short time [thay al-makâ], which is a kind of karâmât. The Hanafî 'ulamâ' have given good answers in their books of fiqh and 'aqâ'id to those who deny it. They said, for example, that if a person from the West married a woman from the East and if he stayed far away from his wife for a long time and if his wife became pregnant a few years later, the expected child would be attributed to that man, for it is possible that the man might go to

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[1] Muhammad Ma'sum al-Fârûqî as-Sirhindî left India by ship at the beginning of the year 1068 A.H. (1658) and first went to al-Madînat al-Munawwara and came to al-Makkat al-Mukarrama at the beginning of the month of Rajab. After performing hajj with his blessed sons, he returned to India at the beginning of 1069. During his visits to the great personages at Jannat al-Mu'allâ and Jannat al-Baqî' and to Rasûlullâh (sall-Allâhu 'alaihi wa sallam) at Hujrat as-Sa'âda in this one year, they appeared in their own figures and everyday he reported to his sons the good news they had given.

[2] Ismâ'il al-Mûsulî (rahmat-Allâhi 'alaih), one of leading Shafi'î scholars who passed away in 654 A.H. (1255), proved with documents that awliyâ' are the possessors of karâmât.

his wife by tayy al-makân. It is possible (jâ'iz) that such a man might be a man of karâma. This has been unanimously declared by the 'ulamâ' of fiqh and noted in books of 'aqâ'id, too. The book **Wahhâbiyya** writes: "Tayy al-masâfa, that is, traversing long distances in a moment, is a karâma bestowed upon awliyâ'. It is wâjib to believe in this." This fact is also written in **An-Nasafî, Al-fiqh al-akbar, As-siwâd al-a'zam, Wasiyyatu Abî Yûsuf, Mawâqif** and **Maqâsid** and commentaries on them [and in **Radd al-muhtâr**]. Why should it not be believed while it is stated openly in the âyat al-karîma? The 'ulamâ' of Ahl as-Sunna based this contention on an âyat karîma. The event, as reported in the âyat, that the throne of Bilqîs was brought do Damascus in a moment verifies that tayy al-masâfa is a karâma.

The karâmât of awliyâ' are finely explained in the 32nd article of the book **As-siwâd al-a'zam** by Hakîm as-Samarqandî Is'haq ibn Muhammad (rahimah-Allâhu ta'âlâ), whom we thought it proper to quote: "It is necessary to believe in the karâmât of awliyâ'. Anyone who does not believe in their karâmât becomes a man of bid'a, a heretic. There are two kinds of disbelieving in their karâmât: one becomes a kâfir if he disbelieves the âyats which narrate karâmât; if he believes in the âyats but says, 'They were prophets,' again he becomes a kâfir. If one believes in the âyats and does not say that they were prophets, it is permissible for him to say, 'The âyats narrate the karâmât of awliyâ'.' For this reason, Allâhu ta'âlâ declares in the [above-mentioned] âyat that the one who brought the throne of Bilqîs in a moment was a learned man. That learned man was Âsaf ibn Barhiyâ. He was a walî. He was not a prophet. He belonged to the umma of Sulaimân ('alaihi 's-salâm). While a karâma of one among the umma of Sulaimân ('alaihi 's-salâm) is narrated in the Qur'ân al-karîm, why should it not be believed that the umma of Muhammad ('alaihi 's-salâm) have karâmât? Certainly Muhammad ('alaihi 's-salâm) is superior to Sulaimân ('alaihi 's-salâm) and the former's umma is superior to that of the latter. If the lâ-madhhabî say, 'This karâma belonged to Sulaimân ('alaihi 's-salâm),' we say, 'The karâmât of this umma are of Muhammad (alaihi 's-salâm) as an answer. Allâhu ta'âlâ declares: **'Pull the date-wood to yourself! Therefrom fresh dates will fall for you,'** in the 24th âyat al-karîma of Sûrat al-Mariam. Allâhu ta'âlâ reveals that He grew fruit from the dry date-Wood for Hadrat Mariam. who was not a prophet. The fruits which Zakariyyâ ('alaihi 's-salâm) saw beside Hadrat Mariam and the event of As'hâb al-kahf

were all karâmât. The ones who possessed these karâmât were not prophets. Why should there not be awliyâ' who have karâmât among the umma of Muhammad ('alaihi 's-salâm) while there were awliyâ' who had karâmât among the ummas of earlier prophets? The 110th âyat al-karîma of Sûrat Âl 'Imrân declares, **'You have come as the best of ummas.'** If those who do not believe in karâmât say, 'A person cannot go to the Ka'ba and come back in one nighttime,' then we say, 'Rasûllullâh (sall-Allâhu ta'âlâ 'alaihi wa sallam) was taken up through the seven heavens to the places where Allâhu ta'âlâ wished and was taken back in a moment. Could there be a karâma greater than this?' And again we say, 'Who is estimable, a believer or an unbeliever? We know of an unbeliever who goes from the East to the West and from the West to the East instantaneously, and we believe it. This is Iblîs [the Satan] as we know. Why should the ability given to an unbeliever not be bestowed upon Allâhu ta'âlâ's beloved servants? One should think deeply on this and be just,' " The translation from the commentary to **As-iswâd al-a'zam** ends here. Ibn Taimiyya and many others wrote that those who did not believe in the karâmât of awliyâ' were the Khârijîs, Mu'tazilîs and some Shî'ites. Therefore, these heretics do not have karâma. There is not a man of karâma among them. Therefore, they do not see, hear or believe any karâma.

The translation from Dâwûd ibn Sulaimân's work **Al-minhat ul-Wahbiyya fî raddi 'l-Wahhâbiyya,** as a refutation to the lâ-madhhabî author's book, ends here. By this beneficial occasion, the translation of the whole book came about.

'Abd al-Ghanî an-Nablusî wrote in his work **Kashf an-Nûr min as-hâbi 'l-qubûr:** "Allâhu ta'âlâ has bestowed karâmât upon those human servants of His who have approached Him. **Karâmât** are the things that are created outside of customs ('âdat) and scientific knowledge by Allâhu ta'âlâ that appear from human beings called awliyâ'. Allâhu ta'âlâ, with His Power and Will, that is, whenever He wishes, creates such things in these servants of His. The power in human beings, too, is created by Allahu ta'âlâ. In the creation of such things, the power or will of servants does not have any effect (ta'thîr). Their will and power only cause the creation of **karâmât.** One becomes a kâfir if he says and believes that a man may make a karâma with his power whenever he wishes.

"A walî upon whom a karâma has occurred knows that this karâma has been created with only Allâhu ta'âlâ's Will and

Power, that his own will and power have had no effect. Similarly, every moment he knows that his bodily senses of seeing, hearing, tasting, feeling of hardness or heat, thinking, memorizing, remembering and the functions of his external and internal organs, in short all his movements come out always as a result of Allâhu ta'âlâ's Will, Power and Creation. This is what being a walî means; that is, one who knows and believes every moment that all these happen as such has come close to Allâhu ta'âlâ and has become a walî. This knowledge of his covers his whole existence every moment. Allâhu ta'âlâ occassionally gives ghafla (unawareness) to His walî and makes him forget this knowledge of his. His being a walî has left during this period, but because he has been a walî formerly, he is still called a walî. Similarly, because one who has îmân is called a believer, he is also called a believer while he is asleep or in a state of ghafla. The time of ghafla is the walî's inferior state (hâl). The state of being dead mentioned by Allâhu ta'âlâ as in **"You are certainly dead. They, too, are dead,"** is also similar to this state. Therefore, awliyâ' (Rahimahum-Allâhu ta'âlâ) has called the state of their understanding that their everything is from Allâhu ta'âlâ [**'fanâ' fi 'llah'** or] **'mawt ikhtiyârî'** (optional death). A hadîth sharîf says, **'One who recognizes himself will have recognized his Rabb.'** One who understands that all his actions, work and apparent or secret powers are not from himself but are created by another possessor of will and power has, in fact, understood Allâhu ta'âlâ who is the Possessor of that Power. A Muslim who carries out all the fards ordered by Allâhu ta'âlâ and, in addition, does the supererogatory (nâfila) 'ibâdât, that is, the 'ibâdât, way of living and ahwâl of Muhammad ('alaihi 's-salâm), gets close to Allâhu ta'âlâ and becomes a walî. It becomes evident that his senses and actions are not from himself but from Allâhu ta'âlâ. The hadîth ash-sharîf stating this fact is written in books on tasawwuf.

"According to 'ârifîn, in order to become a walî one has to know that he is dead in the sense that is called mawt ikhtiyârî. For the occurrence of karâmât on awliyâ', they should be dead in this sense. Can a person who understands this say that karâmât do not occur on the dead? Ignoramuses and the ghâfil (those in ghafla) suppose that they do their actions with their own will and power and forget that everything is created by Allâhu ta'âlâ.

"The books on fiqh, too, report that awliyâ' possess karâmât also after death. In the Hanafî madhhab, it is makrûh to step, to sit, to sleep or to break an ablution on a grave, because these mean

betrayal and insult. The hadîth ash-sharîf says, **'I prefer to step on fire rather than stepping on a grave.'** These words state that it is necessary to respect human beings also after their death; that is, our religion preaches that the dead are possessors of karâmât; that is, they are respectworthy. As we have reported above, 'karâmâ' is the work done outside customs. Because men's walking and sitting on the earth are customary, not stepping or not sitting on a believer's grave is a karâma, that is, a favour and an endowment on him. Our religion, which gives such a karâma upon every believer after death, indicates that more valuable karâmât are bestowed upon awliyâ' who are the possessors of 'ilm and 'irfân.

"Our Prophet (sall-Allâhu 'alaihi wa sallam) used to visit the Bakî cemetery and prayed standing at the side of graves. This also shows that the dead are the possessors of karâma; for he would not have prayed there if he did not know that the prayer said at the grave of a believer will be accepted. That the prayer said at the grave of a believer is acceptable shows that the believer is a man of karâma. While there is such a karâma for every believer, it is apparent that there should be many more for awliyâ'.

"It is necessary to wash, shroud and bury a believer when he dies. Our religion orders us to do these. This order shows that a believer is a possessor of karâma after death, too. There is no such karâma of dead disbelievers and animals.

"A believer's body becomes dirty (najâsa) when he dies. Washing it has been ordered to clean, to free him from this dirtiness. This order shows that a believer is a possessor of karâma after death, too.

"It is writen in the book **Jâmi' al-fatâwâ**[1] that it is not makrûh to construct a building or tomb over the graves of 'ulamâ' and sayyids. The same book states that one who washes a corpse should be clean, that it is makrûh for him to be junub (bodily unclean, so in need of a ghusl, a bodily ablution). This, too, shows that every believer is a possessor of karâma after death. However, not every believer possesses karâma when alive. Only awliyâ' possess karâmât also in life. Imâm 'Abdullâh an-Nasafî [al-Hanafî (rahimah-Allâhu ta'âlâ), who passed away in Baghdad in 710 A.H. (1310),] wrote in his book **Umdat al-i'tiqâd:** 'A believer is still a believer after his death just as he is a believer while he is asleep. Similarly, prophets are still prophets after

[1] Author, Muhammad as-Samarqandî al-Hanafî passed away in 556 A.H. (1162).

death. This is because the one who is a prophet or believer is the soul. When a human being dies, no change takes place in his soul.' 'Human being' means not the 'body' but the 'soul.' The body is the temporary house for the soul. Not the house but those who stay in the house are valuable. Jabrâ'il ('alaihi 's-salâm) showed himself to our master, the Prophet, in the figure of a human being, usually in the figure of Dihya, a Sahâbî. Some of the as-Sahâbat al-kirâm also saw Jabrâ'il in the figure of a human being. It cannot be said that Jabrâ'il became non-existent when he, discarding the human figure and donned his own figure, became like a soul. It can be said that he changed his figure. It is similar for the human soul, too. When a man dies, his soul goes from one 'âlam (world) to another. Such a change in the soul does not show the absence of karâmât.

"Many events and stories are written in books revealing that awliyâ' possess karâmât also after death. For example, various karâmât of Abû 'Abdullâh ibn Zain al-Burî al-Ishbilî are written in the great walî Muhyiddîn ibn al-'Arabî's book **Rûh al-Quds.** A person named Abu 'l-Qâsim ibn Hamdin became blind one night while he was reading a book that criticized and belittled Imâm Muhammad Al-Ghazâlî. He immediately prostrated (sajda) and entreated Allâhu ta'âlâ. He vowed not to read that book any more. Allâhu ta'âlâ accepted and favoured him with seeing again. This exemplifies a karâma of al-Imâm al-Ghazâlî which happened after his death.

"Al-Imâm al-Yâfi'î [d. Mecca, 768 A.H. (1367)] wrote in his book **Rawd ar-riyâhîm:** 'A walî prayed that the degrees of those in graves shall be shown to him. One night, many graves were shown to him:

Some lied on board, while others on silk bed or among fragrant flowers, and some were cheerful or laughing while others were crying. He heard a voice saying that these states of theirs were the recompense for their deeds in the world. Those good-tempered, martyrs, those who also performed nâfila fasts, those who loved one another for Allah's sake, those who sinned and those who repented for their sins each were in different situations. The state of those in graves is shown to some awliyâ' while they are asleep and to some other awliyâ while awake.' In the book **Kifâyat al-mu'taqat,** also by al-Imâm al-Yâfi'î (rahmat-Allâhi 'alaih), it is written that some awliyâ' visited their fathers' graves and talked with them.

"In his book **As-Sunna,** [Hibatullâh] al-Lalkâ'î [rahmat-Allâhi

’alaih, d. 418 A.H. (1027)] quoted Yahyâ ibn Mu’în [al-Baghdâdî ash-Shâfi’î, d. Medina, 233 A.H. (848),] as saying, ‘A grave digger friend of mine in whom I believed and trusted said that he witnessed many astonishing events. The one he was surprised most at was that a dead Muslim repeated the adhân recited by the muadhdhin.’

“Abu Nu’aim [al-Isfahânî ’alaih), d. 430 A.H. (1038)] wrote in his book **Hilya** that Sa’îd ibn Jubair said, ‘We interred Thâbit al-banânî. Hamîd at-Tawîl was next to me. A brick of the grave fell off, and I saw Thâbit performing salât in the grave. When he was alive, Thâbit had always prayed, “Oh Allah! If You ever favour a servant of Yours with the karâma of performing salât in his grave, favour me with it, too!” ’

“Al-Imâm at-Tirmidhî, Hâkim and al-Baihakî quoted ’Abdullâh ibn ’Abbâs as saying that he and some other Sahâbîs set up a tent somewhere while travelling. They did not know of the presence of a grave there. They heard someone recite Sûrat al-Mulk from beginning to end. When they arrived in Medina, they reported it to Rasûlullâh (sall-Allâhu ’alaihi wa sallam), who said, **‘This sûra saves the dead from ’adhâb.’** Abu ’l-Qâsim Sa’dî relates this in his book **Ifsâh** and comments, ‘This proves that a dead Muslim can recite the Qur’ân in his grave.’

“[Muhammad] Ibn Mandah [rahmat-Allâhi ’alaih, d. 395 A.H. (1005)] reported: Talhâ quoted Ubaid-Allâh as saying that he was in the forest one evening. He sat by ’Abdullâh ibn Âmir ibn Hizâm’s grave, wherein, he heard, the Qur’ân was being recited beautifully. Later he reported it to Rasûlullâh, who said, **‘Oh ’Abdullâh! When Allâhu ta’âlâ takes the souls, they are kept at their places in Paradise. Every night they are left in their graves until morning.’**

“When a human being dies, the soul does not die. The soul is a different being than the body. Its relation with the corpse in the grave does not end even after it becomes soil. Ignoramuses who have not read the books by the ’ulamâ’ of Ahl as-Sunna, the lâ-madhhabî and the heretics of the seventy-two groups who, as reported, will go to Hell do not know that the soul is a different being than the body. They suppose that, like a man’s movements are lost when he dies, the soul also becomes non-existent as if it is an attribute or property of the body. They say that, like other human beings, awliyâ’, too, die and become soil, and their being human and spiritual cease to exist. They do not show respect to their dead people but insult them. They deny getting blessed

(baraka) and tawassul from awliyâ' by visiting their graves. One day, I was on my way to visit walî Arslan Dimishqî's grave; a heretic said to me, 'Is soil to be visited?' I was very surprised at this. Such words of a person who says he is Muslim grieved me a lot.

"A hadîth sharîf says, **'The grave is either a garden among the gardens of Paradise or a hollow among the hollows of Hell.'** This hadîth sharîf openly explains that souls get united with rotten corpses and reveals that believers' graves are venerable and blessed. It is feared that one becomes a disbeliever if he blemishes or hears enmity against an 'âlim.

"Both dead and living people are the creatures of Allâhu ta'âlâ. None of them has an effect (ta'thîr) on anything. The one who has an effect on everything is solely Allâhu ta'âlâ. But, it is wâjib to show respect (ta'zîm) towards a muslim whether he is alive or dead; because both the dead and the living Muslims are Allâhu ta'âlâ's **sha'âir,** and He orders us to show respect to them in the Qur'ân al-karîm: **'Respecting the sha'âir of Allâhu ta'âlâ stems from the hearts' taqwâ.'** 'Sha'âir' means the 'things that remind, reflect Allâhu ta'âlâ!' 'Ulamâ' and sulahâ', both when alive and dead, are sha'âir.

"Respectfulness towards 'ulamâ' and awliyâ' can be done in various ways. One of them is to make wooden coffins for them and to build domes over their graves. The size of their turbans and ampleness and cleanliness of their dresses are also intended for respecting them. In the book **Jâmi' al-fatâwâ,** it is written that constructing buildings and tombs over the graves of 'ulamâ', awliyâ' and sayyids is not makrûh. In our opinion, it is permissible to put a coffin, cover and turban on the graves of awliyâ' so that they will not be hated but be respected, or with the intention of protecting them against insults and causing them to be venerated. In the time of Salaf as-sâlihîn these were not done, but everybody showed respect to graves in those days. In the books of fiqh, it is written that, after the farewell tawâf, Masjid al-Harâm should be left walking backwards and that this manner of leaving will indicate respect towards the Ka'ba. Salaf as-sâlihîn did not use to leave by walking backwards, but their respect for the Ka'ba was not defective. The cover over the Ka'ba was not formerly done, and the fatwâ rendering it permissible (mashrû') was issued later. Similarly, putting covers over graves has become permissible. The Hadîth ash-sharîf says, **'If one opens a beautiful [that is, conformable to Islam] way, he is given thawâb also as much as that**

given to each of those who follow it.'

"It is written in **Jâmi' al-Fatâwâ:** 'We have not seen any narration reporting that it is sunna or mustahab to put one's hand on graves. However, we cannot say that is not jâ'iz, either.' Those who say that it is harâm have no evidence or document at all. In order to declare it as harâm, one has to Submit proof from one of the **adillat al-arba'a,** that is, the **Qur'ân al-karîm,** the **Hadîth ash-sharîf, Ijmâ' al-Umma** or **Qiyâs al-fuqahâ'.** The qiyâs made by one who is not a mujtahid is of no value at all. Some ignoramuses say, 'If the graves of awliyâ' are respected, and if baraka and help are requested from them, some people may think that they can do whatever they wish and can affect like Allâhu ta'âlâ. Thus, those who think so become disbelievers or polytheists. This is why we take preventive action and demolish their graves and tombs. By our insulting them in this way, the people are saved from becoming disbelievers or polytheists by seeing that they cannot protect themselves against insults.' This argument of the heretics is disbelief and resembles the words of Pharaoh, who is quoted in the 26th âyat of Sûrat al-Mu'min as having said, **'Let me kill Mûsâ. Let him protect himself against me by supplicating to his Rabb. I fear that he will change your religion and plot mischief on the earth.'** These ignoramuses deny that Allâhu ta'âlâ loves awliyâ' and that He will accept the prayers of those whom He loves and that He will create the wishes of their souls after they die. The ignoramuses are talking out of surmise, suspicion, illusion and imagination. They are not able too distinguish the truth from falsehood. One who is a Muslim cannot say that the **Ummat al-Muhammadiyya** of a thousand years have been in dalâla (heresy). He cannot think ill of them. Rasûlullâh (sall-Allâhu 'alaihi wa sallam) did not expose any munâfiqs, that is, those disbelievers who pretended to be Muslim, though he knew all of them. To those who asked him about them, he would say, 'We look at words, actions and appearance. Only Allâhu ta'âlâ knows the hearts.' "[1]

If one hundred meanings can be derived from a statement or action of a Muslim, and if one of them indicates that he is a

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[1] **Kashf an-Nûr min as'hâbi 'l-qubûr** by 'Abd al-Ghanî an-Nabulusî, d. 1143 A.H. Hand-written copy in the Suleymaniyya Library, Istanbul. Magnificent first edition in Pakistan, Lahor, 1397 A.H. (1977); reproduced by photo-offset in a volume with the book **Minhat al-Wahbiyya** in Istanbul in 1398 A.H. (1978).

Muslim while ninety-nine of them show that he is a disbeliever, we have to say that he is a Muslim. That is, ninety-nine meanings that convey disbelief are ignored, and the meaning that indicates the presence of îmân is taken into account. Therefore, one should not say "disbeliever" or "polytheist" for Muslims; he should not think ill of Muslims. This word of ours should not be misunderstood! In order not to misunderstand this, attention should be paid to two points. Firstly, the person whose statement or action is in question is noted to be a Muslim. In contrast, if not only one statement or action, but many statements or actions of a disbeliever indicates îmân, he cannot be said to have become a Muslim. When a Frenchman praises the Qur'ân al-karîm, or a Briton says that there is only one Creator, or a German philosopher says that the best religion is Islam, it cannot be said that they are Muslims. In order for a disbeliever to become a Muslim, he has to say, "I believe in Allah. He is unique. Muhammad (*'alaihi 's-salâm*) is the Prophet of Allah. He has sent him as the Prophet for all the people who will live all over the world till the end of the world. I have believed in everything," and immediately learn the six fundamentals of îmân and 33 fards and believe all of them. The second point to pay attention to is what was said about **one hundred meanings from a single statement or a single action.** If, however, one out of a hundred statements or actions indicates îmân while ninety-nine of them show disbelief, we are not ordered to call such a person a Muslim. Because, if only one statement or action of a person openly shows disbelief, that is, if it does not have a meaning that indicates the presence of îmân, he is judged to be a disbeliever. He is not protected from disbelief and is not judged to be a Muslim by his other statements or actions that show the presence of îmân in him.

25 - The Wahhâbîs themselves say that what the *'ulamâ'* of Ahl as-Sunna (rahimahum-Allâhu ta'âlâ) have written is right. Allâhu ta'âlâ makes them, too, to tell the truth. See how that book praises Ahl as-Sunna on its 432nd page:

"Rasûlullâh (sall-Allâhu ta'âlâ *'alaihi wa sallam*) asked Mu'âdh how he was going to judge when he ordered Mu'âdh to go to Yemen as a judge. 'According to Allâhu ta'âlâ's Book,' he said. **'What if you cannot find** [a solution] **in it?'** asked Rasûlullâh. 'I will look at Rasûlullâh's sunna,' he answered. And when Rasûlullâh asked, **'If you cannot find it there, either?'** Mu'âdh said, 'I shall do it according to what I understand as a result of my ijtihâd.' Thereupon, Rasûlullâh said, **'My thanks be**

to Allâhu ta'âlâ who bestows what His Rasûl agrees upon His Rasûl's judge.' Mu'âdh was one of the most learned among the Sahâbîs in the knowledge of fiqh, halâl and harâm. Therefore, he was a profound 'âlim who was able to make ijtihâd. It was permissible for him to judge according to his ijtihâd if he could not find any clear evidence in Allâhu ta'âlâ's Book and Rasûlullâh's sunna. But, today and in the past, there have been some people so ignorant as not to know the laws in Allâhu ta'âlâ's Book and His Rasûl's sunna, but who still think that they can make ijtihâd. Shame on them!"

That outhor has taken these lines from the books of great 'ulamâ' of Ahl as-Sunna (rahimahum-Allâhu ta'âlâ) as he has taken all his documentary evidence from them. There was no one who wrote heretical ideas before Ibn Taimiyya. He was the first to start this cult of false concepts. Those who came later went too far in this line to the extreme of impetuousity. They interpreted wrongly the invaluable words they quoted from the books of Ahl as-Sunna. They said that everybody should learn Arabic and make ijtihâd. They dissented from the right path and led astray millions of people. The above quotation refutes their assertions and shows that ignorant people like them do not have the ability to make ijtihâd, that the conclusions or meanings they derive are wrong and heretical.

Nowadays, the number of people who do not believe ijtihâd has been on the increase. They say,

"What is the use of madhhabs. They disunited Muslims. They made the religion difficult. Allah orders easiness. There is no such things as a 'madhhab' in Islam. They have been made up later. I follow the path of as-Sahâba and do not recognize another path."

Such words are made up by the ignorant of Islam, who now cunningly disseminate them among Muslims. After quoting correct statements from the 'ulamâ' of Ahl as-Sunna, they add their lies in as if the quotations going on. The people who see the correct statements consider all what they read as correct and thus are taken in. The path of salvation is that of the Sahâbat al-kirâm (ridwân-Allâhi ta'âlâ 'alaihim ajma'în). The hadîth ash-sharîf narrated by al-Baihakî and written in **Kunûz ad-daqâ'iq** declares, **"My Companions are like the stars in the sky. You follow any one of them, and you will find the right path."** This hadîth sharîf shows that anyone who follows any one of the Sahâbîs will attain bliss in both worlds. The hadîth ash-sharîf

related by ad-Dailamî (rahmat-Allâhi 'alaih) declares, **"My companions are good human beings. May Allâhu ta'âlâ always bestow goodness upon them."** Two hadîths, again related by ad-Dailamî, declare, **"Do not talk about the faults of my Companions!"** and, **"Mu'âwiya will certainly become a ruler."**

From which source will those who claim that they follow the path of as-Sahâbat al-kirâm learn this path? Will they learn from the lâ-madhhabî who came about a thousand years after them? Or will they learn it from the books of those 'ulamâ' who lived during the time of and were educated by as-Sahâbat al-kirâm? The 'ulamâ' educated by as-Sahâbat al-kirâm and the students of those 'ulamâ' formed the 'ulamâ' of the madhhab of **Ahl as-Sunnat wa 'l-Jamâ'a** (rahimahum-Allâhu ta'âlâ). **Madhhab** means path. Ahl as-Sunnat wa 'l-Jamâ'a means the Muslims who follow the path of Rasûlullâh and his jamâ'a, that is, his Companions. The blessed 'ulamâ' of this path wrote exactly what they learned from as-Sahâbat al-kirâm. They did not write their personal opinions. There is not a single statement in their books for which they did not give documents and proofs. The belief of all the four madhhabs is the same. The path of as-Sahâbat al-kirâm can only be learned from the books by the 'ulamâ' of Ahl as-Sunna.

Those who want to be in the path of as-Sahâbat al-kirâm (ridwân-Allâhu ta'âlâ 'alaihim ajma'în) have to belong to the madhhab of Ahl as-Sunna and should avoid upstart, corrupt movements.

26 - The book was compelled to note the true teachings of the Ahl as-Sunna on its 485th and following pages, but also wrong, poisonous, aggressive statements were inserted:

"Rasûlullâh [sall-Allâhu ta'âlâ 'alaihi wa sallam] ordered his umma to remember the hereafter, to do the dead favours by praying for them, to pity them and to ask for their forgiveness when visiting graves. Thus, the visitor will be doing good both for the dead and for himself. The hadîth narrated by Muslim on the authority of Abu Huraira (radî-Allâhu ta'âlâ 'anh) declares, **'Visit graves! Visiting graves will remind you of death.'** 'Abdullâh ibn 'Abbâs said that Rasûlullâh [sall-Allâhu ta'âlâ 'alaihi wa sallam] said, **'As-salâmu 'alaikum yâ ahl al-qubûr! Yaghfir-Allâhu lanâ wa lakum, antum salafunâ wa nahnu bi 'l-athar,'** while looking at the graves when he was passing by the cemetery in Medina. Imâm Ahmad and at-Tirmidhî related this hadîth sharîf. A hadîth sharîf related by Ibn al-Qayyim al-Jawziyya from Imâm Ahmad declares, **'I forbade you to visit**

graves before. Now you may visit graves! You will thus remember the hereafter.' A hadîth sharîf related by Ibn Mâja from 'Abdullâh ibn Mas'ûd, declares, **'I forbade you to visit graves before. Now you may visit! Thus, you will be redeemed from giving your hearts to the world and remember the hereafter.'** The hadîth sharîf narrated by Imâm Ahmad from Abu Sa'îd declares, **'I forbade you to visit graves. From now on you may visit. Thus, you will take a warning and wake up from ghafla.'** Ibn al-Qayyim al-Jawziyya reports Salamat ibn Wardan as saying, 'I saw Anas ibn Mâlik greet Rasûlullâh. Then he leaned against the wall of a grave and prayed.' Polytheists changed [the true form of] visiting graves. They turned the religion upside down. They go to graves and make the dead partners with Allah. They pray to the dead. They pray to Allah through the dead. They ask the dead for their needs, expect blessings and ask them to help them against their enemies. Thus, they are harmful both to themselves and to the dead. Rasûlullâh [sall-Allâhu ta'âlâ 'alaihi wa sallam] had forbidden men to visit graves in order to abolish such bad customs. After monotheism settled in their hearts, he permitted the visiting of graves. But, to say hujr [nonsensical, bad words] by graves was forbidden. The greatest hujr is to commit polytheism with words or action at graves. People now ornament tombs but do not care for mosques. They reverse the religion which is revealed by Allah through prophets. Because the Shî'ites are the most ignorant and far away from the religion, they build tombs and demolish mosques."

We agree with the Wahhâbîs about the ignoramuses and heretics who, at graves, behave impetuously, commit polytheism and disregard Allâhu ta'âlâ's creating. We are certainly hostile to polytheism and polytheists. 'Al-Imâm ar-Rabbânî (rahmat-Allâhi ta'âlâ 'alaih) explains this finely and clearly in his various letters.[1] However, although the Wahhâbîs note that they believe that it is permissible to visit graves and that reciting the Qur'ân al-karîm to send its thawâb for the souls of the dead and praying for the dead will do good for the dead, they say that the dead do not feel or hear and that talking to the dead, asking the Prophet for shafâ'a and praying to Allâhu ta'âlâ through awliyâ' are polytheistic acts. Their statements disagree with each other. As

[1] Especially in the 41st letter in Maktûbât, 111 (Endless Bliss III, 1981, p. 149.)

it can be concluded from the beginning of our book to here, the difference between the Wahhâbîs and Ahl as-Sunna stems from this point. Therefore, to protect Muslim brothers, we deemed it proper to discuss this point.

Great scholar of Islam and perfect walî Sayyid 'Abdulhakîm Arwâsî (rahmat-Allâhi ta'âlâ 'alaih), who was a professor of tasawwuf at the **Madrasatu 'l-mutahassisîn,** the most advanced educational institution of the Ottomans, equivalent to present-day universities in Istanbul, wrote:

"It is called **râbita** to attach one's heart to and to keep in one's imagination the image of the face of a walî, in his presence or absence, who has been qualified with the Qualities of Allâhu ta'âlâ and attained to the stage of mushâhada. Thinking of those who have attained perfection is very useful, as expressed in the hadîths, **'Allâhu ta'âlâ is remembered when they are seen,'** and **'Those who are with them do not become rebels** [against Allâhu ta'âlâ]', which are related by al-Bukhârî and Muslim. A faithful, pure Muslim attains the qualities and hâls of such a man of Allah by thinking of him. The hadîths order Muslims to stay with pious Muslims, that is, Allâhu ta'âlâ's beloved servants. [A hadîth sharîf noted by ad-Dailamî and at-Tabarânî and in **Kunûz ad-daqâ'iq** declares, **'I am the city of knowledge. 'Alî is its gate.'** As indicated in this hadîth sharîf, faid, ma'rifa and nûr flow from the hearts of the men of Allah, who are like the gate of Allâhu ta'âlâ's endless ocean of faid, to the hearts of Muslims who love and remember them. To attain this faid, first it is necessary to possess the belief of the Ahl as-Sunna, to live up to Rasûlullâh thoroughly, to love the men of Allah and to keep love for them in the heart. Those who lack these prerequisites remain deprived of the faid and ma'rifa of the men of Allah. They can find no other way out than to deny the facts they do not know. The second condition necessary to receive faid is that the man of Allah should be a perfect inheritor of Rasûlullâh, should be following in his footsteps and should be a beloved servant of Allâhu ta'âlâ. Since there is no such man of Allah among the Wahhâbîs, the doors to faid and ma'rifa are closed from them. It is for this reason that polytheists, who worship idols and statues, and those wretched Muslims who follow ignorant people and false rehbers cannot gain any faid or benefit. The reason why Abu Jahl, Abu Tâlib and Abu Lahab and the like could not obtain any faid or guidance from Rasûlullâh (sall-Allâhu 'alaihi wa sallam) was because they themselves did not fulfil the first condition. Prophets

('alaihimu 's-salâm) are the khalîfas of Allâhu ta'âlâ on the earth. And awliyâ', because they are the inheritors of prophets, have taken a share of this honour, and their blessed hearts have become a mirror of Allâhu ta'âlâ. The 26th âyat al-karîma of Sûrat as-Sâd and the 165th âyat al-karîma of Sûrat al-An'âm and many other âyats document our words. A Muslim who attaches himself to the heart of a perfect (kâmil) walî will attain Allâhu ta'âlâ's faid through the blessed heart of that walî. The hadîth sharîf quoted in ad-Dailamî's book and in **Kunûz ad-daqâ'iq** declares, **'A scholar among his people is like a prophet among his umma.'** It does not make any difference for the heart's attaining faid and ma'rifa whether the man of Allah is alive or dead. His perfections (kamâlât) never depart from his soul. And the soul is not bound by time, place, death or life. If the above-mentioned two conditions are fulfilled, any Muslim who attaches himself to, that is, who loves and remembers, a man of Allah -wherever he is, alive or dead- immediately attains faid and ma'rifa. It is necessary to believe that the tasarruf (disposal, possession) of their souls is by Allâhu ta'âlâ's tasarruf on them. Until a man can receive faid from Allâhu ta'âlâ without a mediator (wâsita), he needs a mediator whom Allâhu ta'âlâ loves and who can receive and transmit faid to his disciples.]

"That the 'ulamâ' of Bukhara, Khîwa, Samarqand and India (rahmat-Allâhi ta'âlâ 'alaihim ajma'în) have unanimously declared and performed and ordered their students to perform râbita since 200 up to 1200 A.H. is the greatest support and document of our above statements. An attempt to search for another document besides this would mean humiliating, even slandering, millions of Islamic 'ulamâ' who have come up in the huge continent of Asia for more than one thousand years. Their books which exist now show that they were 'ulamâ' and that most of them were perfect walîs.

"The 32nd âyat al-karîma of Sûrat al-Ma'ida declares, **'Look for wasîla to attain Him.'** The wasîla, or wâsita, in this imperative âyat karîma is not bound by any condition but is used in a general sense. 'Ibâdât, dhikr, du'â' (prayers) and the rûhs of awliyâ' are included in this command. An attempt to put limits to this general order is nothing but a calumny against the âyat al-karîma. That the wasîla is Rasûlullâh (sall-Allâhu 'alaihi wa sallam) is made known in the Divine Command in the 31st âyat al-karîma of Surat Âl 'Imrân: **'If you love Allâhu ta'âlâ, adapt yourselves to me! Allâhu ta'âlâ loves those who adapt themselves to me.'**

Everyone who says that he is a Muslim should believe this âyat. The hadîth ash-sharîf, **''Ulamâ' are the inheritors of prophets,'** shows that awliyâ' (qaddâs-Allâhu ta'âlâ sirrahum) are wasîlas, too. It is impossible to obey the Qur'ânic command **'adapt yourselves'** without loving.

"Al-Bukhârî wrote [in his **Sahîh**] that Abu Bakr as-Siddîq (radî-Allâhu 'anh) said that Rasûlullâh was never away from his heart and mind so much so that he complained that Rasûlullâh's image was in his memory even when he was in the toilet.

"Allâhu ta'âlâ declared, **'Oh Believers! Fear Allah! Be with the faithful!'** in the 120th âyat al-karîma of Sûrat at-Tawba. Here also, **'be with'** is not bound by any condition. It is a general statement. Therefore, it includes 'being with' the faithful in the material sense as well as spiritual. To be with the faithful bodily, materially, means to stay modestly, respectfully and affectionately in their presence. And to 'be with' spirit vis-a-vis spirit means to remember a beloved faithful servant of Allâhu ta'âlâ respectfully.

"The 'burhân' (proof) mentioned in the 20th âyat al-karîma of Sûrat Yûsuf **(If Yûsuf** ['alaihi 's-salâm] **had not seen his Allah's burhân...)** is, almost by unanimity, the visual appearence of Ya'qûb ('alaihi 's-salâm) to him. Az-Zamakhsharî, the author of the tafsîr **Kashshâf,** though he was one of the heretics of the Mu'tazila, joined the majority of the 'ulamâ' of tafsîr and said that Prophet Ya'qûb who was in Jordan became visible to the Prophet Yûsuf who was in a room with Zalîkhâ in Egypt.

"Sayyid Ahmad al-Hamawî [al-Misrî, passed away in 1098 A.H. (1686)], a Hanafî 'âlim and the annotator of the book **Ashbâh,** noted in his book **Nafakhât al-qurb wa 'l-ittisâl bi-ithbâti 't-tasarrufi li awliyâ'i'llâhi ta'âlâ wa 'l-karâmati ba'd al-intiqâl** that the rûhaniyya (spirituality) of awliyâ' was more powerful than their jismâniyya (physical existence), and they therefore could be seen in different places at the same moment. He quoted the following hadîth sharîf as a document for his words: **'There are people who will enter Paradise through every gate. Each gate will call them to itself,'** upon which Abu Bakr as-Siddîq (radî-Allâhu 'anh) asked, 'Will there be anyone to enter through all of the eight gates, oh Rasûlullâh?' and Rasûlullâh (sall-Allâhu Alaihi wa sallam) answered, **'I hope you will be one of them.'** One can appear in different places at the same moment when his soul acquires the power of having connection with his original position in **'âlam al-amr.** Since the soul's interest in the world decreases when a man dies, his soul becomes more

powerful. It becomes easier for him to appear in different places at the same moment.

"It is written in the commentary on **Shamâ'il** by Ibn Hajar al-Makkî and in **Tanwîr al-halak** by Jalâl ad-dîn as-Suyûtî that 'Abdullâh ibn 'Abbâs said, 'I dreamt of Rasûlullâh. He treated me with favour. I visited one of his wives after I woke up. I looked at the mirror. I saw not me but Rasûlullâh in the mirror.' This state (hâl) is not one of the things peculiar (makhsûs) only to Rasûlullâh. For this reason, the 'ulamâ' of Islam collected Rasûlullâh's (sall-Allâhu ta'âlâ 'alaihi wa sallam) khasâ'is (peculiarities, special virtues) in books and did not record this state as one of the khasâ'is. According to the basic rules of fiqh and usûl al-fiqh, the 'ulamâ' and awliyâ' of Rasûlullâh's umma are the inheritors of his every hâl, which is not among his khasâ'is. For example, talking with Rasûlullâh when performing salât does not break one's ritual salât. But this is a khâssa (peculiarity) of Rasûlullâh belonging to him exclusively, and talking with 'ulamâ' or awliyâ' therefore breaks salât. It is not one of his khasâ'is to call down blessings upon (salât) and to greet (salâm) Rasûlullâh (sall-Allâhu 'alaihi wa sallam) as if he is in sight -by visualizing him. Therefore, it is permissible to imagine, to form in the mind a picture of, a walî and expect help from this soul. Jalâl ad-dîn as-Suyûtî, a Shâfi'î scholar, says, 'The twenty-second kind of karâmât is that awliyâ' can appear in forms of different persons,' in his book **At-tabaqât al-Kubrâ.** The 26th âyat al-karîma of Sûrat al-Mariam declares, **'He** (Archangel Gabriel) **became visible to her** (Hadrat Mariam) **in** [the form of] a **human being.'** 'Ulamâ' have interpreted this âyat karîma as that the souls of awliyâ' may appear in various forms. The well-known event of Qadîb al-Bân Hasan al-Mûsulî (d. Musul, 570 A.H.) is one of this kind of karâmât.[1]

" 'Allâma Sayyid Sharîf al-Jurjânî (rahmat-Allâhi 'alaih), a Hanafî scholar, noted before writing about the 72 Muslim groups at the end of his book **Sharh al-Mawâqif** and in his annotation to the book **Sharh al-Matâlî'** that living or dead awliyâ' (rahimahum-

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[1] For details of this and other karâmât of his, see Yûsuf an-Nabhânî's **Jâmi' al-karâmât al-awliyâ'.** 'Allâma al-Jailî, a Shâfi'î scholar, wrote in his commentary to the **Sahîh** of al-Bukhârî: "The Devil cannot appear in the shapes of perfect walîs, who are Rasûlullâh's (sall-Allâhu 'alaihi wa sallam) inheritors, just as it cannot take Rasûlullâh's shape."

Allâhu ta'âlâ) become visible to their students in various forms and that their disciples receive faid and get much benefit from those images.

"Tâj ad-dîn Ahmad ibn 'Atâ'-Allâh al-Iskandarî ash-Shâdhilî (rahmat-Allâhi 'alaih), a Mâlikî scholar who passed away in Egypt in 709 A.H. (1309), wrote in his work **Tâjiyya** that one can get much benefit from a perfect walî when he sees or thinks of him.

" 'Allâma Shams ad-dîn ibn an-Nu'aim (rahmat-Allâhi 'alaih), a Hanafî scholar, wrote in **Kitâb ar-rûh,** 'Souls may be in a different state other than when they are in their bodies. The souls of awliyâ' are at **Rafiq al-a'lâ** and also have a relation with their dead bodies. If a person visits such a walî's grave and greets him, his soul at Rafîq al-a'lâ anwers that person.' This is also noted in al-Imâm as-Suyûtî's **Kitâb al-Munjalî.** All these proofs show that awliyâ' have powerful tasarruf (disposal) and influence after their death in a way which we may not know.

"Khalîl ibn Is'hâq al-Jandî (rahmat-Allâhi 'alaih), a Mâlikî scholar and author of the book **Mukhtasar,** who passed away in 767 A.H. (1365), wrote, 'The ability to appear in various forms is given by Allâhu ta'âlâ to a walî when he becomes perfect. This is not impossible, because the images that are seen in different shapes are non-material; the body is not seen. Souls are not material and do not occupy a place in space.'

"Disbelieving the teachings and documents which are clearly reported by so many profound 'ulamâ' and awliyâ' is nothing but disagreeing with the religion and reason. May Allâhu ta'âlâ bestow reason and justice upon those who classify the Muslims of Ahl as-Sunna as non-believes or polytheists on account of this belief of theirs! Shame on those who liken the Muslims who believe this fact to the polytheists who worshipped graves and regarded idols and creatures as creator! 'Umar ibn al-Fârid (rahmat-Allâhi 'alaih), a Mâlikî and a Qâdirî, who passed away in Egypt in 576 A.H. (1180) and was known as 'Sultân al-'âshiqîn' (Head of the lovers) and whose heart burnt in flames with love and affection for Rasûlullâh and the awliyâ', the inheritors, praises the superiors of tasawwuf befitting their honour in his famous eulogy **Khamriyya.** The heretics who are marked as 'heretic' and 'sufferer of calamity' in the eternity cannot attain the blessings of being believers no matter how well it is explained and how many documents or even karâmât they are shown. Hadrat Mawlânâ 'Abd ar-Rahmân Jâmî (rahimah-Allâhu ta'âlâ), who passed away

in Herat in 898 A.H. (1492), answers them very well in the following quatrain:

World's lions are all links of the same chain;
how dare a fox break it with wile?
If a heretic takes awliyâ's names in vain,
they remain spotless, he proves himself vile.

Only his beard will catch fire if someone tries to blow out the torch lit by Allâhu ta'âlâ."[1]

27 - This author has felt obliged to write the truth on the 486th page, too. He quotes the hadîth ash-sharîf, **"Do not make a cemetery of your houses! Do not make a** [place of] **festival of my shrine! Recite salawât for me! Wherever you are, your greeting will be conveyed to me,"** which was related by Abu Dâwûd on the authority of Abu Huraira (radî-Allâhu ta'âlâ 'anh). This hadîth sharîf, though he quotes it to support his heresies to be true, proves in fact that prophets ('alaihimu 's-salawâtu wa 's-salâm) are alive in their graves. Because, verbal communication may be made known only to the ones who are alive.

28 - On the 490th page, he says,

"The hadîth ash-sharîf related in the **Sahîh** of Muslim and by Abu Dâwûd and at-Tirmidhî on the authority of 'Imrân ibn Husayn (radî-Allâhu ta'âlâ 'anh) declares, **'The best among my umma are those who live during my time. The best after them are the ones who comes after them. And the best after them are the people who come after them.'** This hadîth sharîf is written in the **Sahîh** of al-Bukhârî, too, and begins with **'The best of you'.** 'The best' means the best in knowledge, faith and deeds. They had refused and annihilated the bida'. Although the bida' increased in the third century after the Hegira, still there were many 'ulamâ', and Islam was much respected and people performed jihâd. The hadîth ash-sharîf written in the **Sahîh** of Muslim and related by 'Abdullâh ibn Mas'ûd is one of similar hadîths. But, in this hadîth, reference is made to three following centuries. Thus, it is understood that goodness was greater than evil until the end of the fourth century of the Hegira."

This hadîth sharîf praises the 'ulamâ' of the Ahl as-Sunna (rahimahum-Allâhu ta'âlâ) since they were the greatest and most

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[1] Seyyid 'Abdulhakîm Arvâsî, **Râbita-i Sharîfa,** Istanbul, 1342 (1924).

prominent people of those four best centuries. This superiority of the 'ulamâ' of Ahl as-Sunna was affirmed through the unanimity of millions of Muslims who lived during their time. That author praises the 'ulamâ' of Ahl as-Sunna and quotes as documents for himself the ijtihâds they wrote in their books whenever it suits his interest. On the one hand, he feels obliged to praise the 'ulamâ' of Ahl as-Sunna, and on the other hand, he dislikes the meanings they gave to âyats and hadîths and alleges that many of these interpretations were polytheistic. He is not ashamed of saying "polytheists" for Ahl as-Sunna. That author frequently quotes from the book of hadîth scholar Ismâ'îl ibn 'Umar ibn Kathîr 'Imâd ad-dîn, because Abu 'l-Fidâ 'Imâd ibn Kathîr ash-Shâfi'î al-Basrî, who died in Damascus in 734 A.H. (1372), based his fatwâs on Ibn Taymiyya's opinions.

29 - That author writes on page 503:

"It is permissible to ask any living person for shafâ'a, that is, help and prayers. Rasûlullâh (sall-Allâhu 'alaihi wa sallam) said, **'Oh brother! Do not forget us in your good prayers!'** to Hadrat 'umar who was then leaving Medina for Mecca to carry out umra. This hadîth sharîf is written in the **Musnads** of Ab Dâwûd and Imâm Ahmad. Hadrat 'Umar said, 'I had never heard in my life a word lovelier than **brother** in that hadîth sharîf.' Islam permits only to pray for the dead. Asking the dead for their prayer is not stated in Islam. Ayats and hadîths forbid this. The 13th âyât of Sûrat al-Fâtir declares, **'The idols you worship other than Allâhu ta'âlâ cannot be useful to you even as much the membrane around the stone of a date is. Those idols do not hear when you pray to them. They would not answer you even if they heard, because they do not have the power to help you. And the idols will tell you on the Day of Judgement that you made a mistake by attributing them as partners to Allâhu ta'âlâ.'** This âyat indicates that those who ask the dead for prayer will be treated as unbelievers on the Day of Judgement. This is also expressed in the statement, **'Their idols will become enemies to unbelievers on the Day of Judgement and tell them that their worship was wrong,'** which is the sixth âyat of Sûrat al-Ahqâf. Therefore, no dead or absent person can hear, help or do harm. As-Sahâba and al-Khulafâ' ar-Râshidîn, who were their superiors, did not go to Rasûlullâh's grave to ask for anything. Hadrat 'Umar (radî-Allâhu 'anh) took Hadrat 'Abbâs for rain-prayer and asked him to pray for rain, for he was alive and could

pray to Allah. If it had been permissible to ask the dead to pray for rain, Hadrat 'Umar and as-Sahâba would have asked Rasûlullâh's grave for it."

That author has quoted the hadîth ash-sharîf, **"Wherever you are, your greeting will be conveyed to me,"** and remarked that this hadîth sharîf was sahîh and mashhûr on page 486, but here, he alludes that Rasûlullâh would hear nothing and could not pray and that it was polytheistic to ask him to pray. His statements disagree with one another. The âyat al-karîm of Sûrat al-Fâtir, which he quotes as a document for his ideas, is about the unbelievers who do not believe in and worship Allâhu ta'âlâ, but worship idols and statues. It is slander aganist the Qur'ân al-karîm and Muslims to quote the âyats about kâfirs as documents to call 'disbelievers' those Muslims who visit the grave of the Beloved Prophet or of a walî of Allâhu ta'âlâ to ask for intercession and prayer. The above âyat al-karîma is not about graves or the dead, but it is about idolatrous disbelievers who do not believe in Allâhu ta'âlâ. Nobody has any right in the least to support his idea of showing Muslims as the subject of this âyat. In the âyat al-karîma just before the one he quotes from Sûrat al-Ahqâf, Allâhu ta'âlâ declares, **"There is no one worse and more heretical than the one who does not believe in and worship Allâhu ta'âlâ but worships idols that do not hear."** This âyat karîma is about unbelievers, too. It was with the intention of following the Sunna that Hadrat 'Umar set out for rain-prayer. Because Rasûlullâh (sall-Allâhu 'alaihi wa sallam) had prayed for rain, Hadrat 'Umar, too, copying his sunna, prayed for rain. Performing rain-prayer is as 'ibâda, and an 'ibâda must be performed in accordance with the Sunna. Moreover, as written in **Marâqi'l-falâh,** an invaluable Hanafî book of fiqh, "It is better for the Medinans to assemble in Masjid an-Nabî for rain-prayer. Because, in Masjid an-Nabî, no request is made to Allâhu ta'âlâ with the mediation of someone other than Rasûlulâh (sall-Allâhu 'alaihi wa sallam) since nothing is attained otherwise. It is written by al-Bukhârî and Muslim that Rasûlullâh (sall-Allâhu 'alaihi wa sallam), too, had performed rain-prayer in Masjid an-Nabî. The more honourable the place where the prayer is performed, the more the rain of blessings will fall. First, Rasûlullâh is begged through the mediation of his two khalîfas. Then, Allâhu ta'âlâ is begged through the mediation of the three of them." Another lie of that author is that he writes that one should turn his face to the qibla, leaving the graves behind him, when visiting the Qabr as-Sa'âda. The book **Marâqî 'l-falâh** says,

"The visitor turns his face to the grave and leaves the qibla behind. It is the same with visiting other graves too." Assembling and praying for rain in accordance with the Sunna is an 'ibâda confirmed by the Qur'ân al-karîm and Sunna. To ask for rain at the Qabr as-Sa'âda without observing the associated sunna is to change this 'ibâda. It is ordered that a Muslim should make up (qadâ') for the salât he has omitted so that he may be forgiven for the sin of omitting the salât. As it is not permissible to ask forgiveness at the Qabr as-Sa'âdâ without performing the qadâ' of an omitted salât, so it is not permissible to ask for rain at the Qabr as-Sa'âda. Nevertheless, it is stated in the well-known hadîth ash-sharîf that it is thousands of times more beneficial to perform such 'ibâdâ near the Qabr as-Sa'âdâ than at any other place.

Of course, salât is not to be performed for a walî. One should not face a walî's grave while performing salât. This is a grave sin or even polytheism. However, it is very meritorious to perform salât near the graves of awliyâ', but only for Allah and facing the qibla. Because, blessings flow to the graves of awliyâ'. If it had not been permissible to perform salât near graves or tombs, as-Sahâbat al-kirâm would not have placed the Qabr as-Sa'âdâ in a mosque. All the Sahâbîs and billions of Muslims for over fourteen centuries of Islam have performed salât near the Qabr as-Sa'âda. The high virtue of performing salât at that place was revealed in a Hadîth ash-sharîf. Those who perform salât in the rear line in Masjid as-Sa'âda face the Qabr as-Sa'âda. No scholar of Islam has ever objected to this in fourteen hundred years. Can there be any other document greater than this to prove that it is permissible to perform salât near the graves of awliyâ'? It is prohibited by a Hadîth ash-sharîf to perform salât towards a grave with the intention of performing salât towards a grave. But it is certain by consensus (ijmâ' al-Umma) that it does not harm one's salât which is intended to be performed towards the qibla if a grave happens to be between him and the Ka'ba.

Ibn Hajar al-Hîtamî al-Makkî (rahimah-Allâhlu ta'âlâ), on the 91st page of his book Zawâjir quotes the hadith qudsî written in the **Sahîh** of al-Bukhâri: **"Allahu ta'âlâ declared, 'He who hostiles to one of My awliyâ' should know that he is at war with Me. The approach of My servant to Me by means of the things which I have decreed as fard on him is lovelier to Me than his approach by any other means. I love My servant when he comes to Me by performing the nafila, and I grant him whatever he wishes.' "** He

writes on page 95, "A hadîth sharîf declares, **'It is made known to me when someone says salawât for me. And I pray for him.'** Another hadîth sharîf declares, **'My soul comes to my body when a Muslim greets me. I reply to his greeting. Prophets are alive in their graves.'** It is declared in a hadîth sharîf related by Abu 'd-Dardâ, **'The earth does not rot prophets' bodies. On Fridays, recite salawât onto me repeatedly! The salawât recited by my umma will be communicated to me every Friday.'** He was asked: 'Oh Rasûl-Allâh! How are the salawât made known to you after your body rots in the grave?' **'Allâhu ta'âlâ has made it harâm for earth to rot prophets,'** he answered. Such hadîths show that prophets ('alaihimu 's-salawâtu wa't-taslîmât) are alive in their graves and do not rot. And awliyâ' are their inheritors." The hadîths related by Ibn Abî Shaiba and Abu Nu'aim, as quoted in the book **Kunûz ad-daqâ'iq,** declare, **"Allâhu ta'âlâ is remembered when His awliyâ' are seen,"** and **"Allâhu ta'âlâ has awliyâ'. Allâhu ta'âlâ occurs to the mind when they are seen."** The hadîth ash-sharîf transmitted by ad-Dailamî and quoted in **Kunûz ad-daqâ'iq** declares, **"If those in graves did not exist, the people in the town would have burnt."** These hadîths show that Allâhu ta'âlâ bestows goodness upon living people through the cause and grace of the dead. The hadîth ash-sharîf narrated by al-'Askarî and quoted in the book **Kunûz** by 'Abd ar-Ra'uf al-Munawî ash-Shâfi'î (rahmat-Allâh 'alaih), who passed away in Cairo in 1031 A.H. (1621), declares, **"I would visit Yahyâ ibn Zakariyyâ's grave if I knew where it was."**

30 - On pages 146 and 158 of his book, that author writes:

"Slaughtering animals for anybody other than Allah is harâm. When they slaughter animals with this intention, just as the hypocrites of this umma did in order to approach the stars, they will become murtadds (apostates) even if they say the Basmala while slaughtering. It is not halâl to eat what they butcher. Az-Zamakhsharî [Abu 'l-Qâsim Mahmûd Jârullâh al-Mu'tazilî, who died in Jurjâniyya in 538 A.H. (1144),] says that it is the same with slaughtering animals to prevent the harms of genies when one buys or builds a new house. Ibrâhîm al-Marûzî [Abu Is'hâq ash-Shâfi'î, who passed away in 340 A.H. (952),] says that it is harâm to slaughter animals to curry favour with the sultan and governors when they come, because those animals will be slaughtered for somebody other than Allah. Ihlâl means cutting an animal while saying vocally the name of a person other than Allah. **Nadhrs** or vows of slaughtering animals performed

in the name of a person other than Allah are of this kind. Mentioning the name of that person, for example, saying, 'This is for sayyida so-and-so,' or 'for sayyid so-and-so,' [even if said long] before slaughtering animals, does not make any difference. Saying 'Bismi'llâh' when cutting such nadhrs is of no use. Vowing food and drink for persons other than Allah to approach them is another example of this. Taking food and drink to tombs and giving it to the poor there for the benefit of the dead or to receive blessings from them is also equal to performing nadhr for somebody other than Allah, for example, for idols, for the sun, the moon or graves, or swearing in the name of a person other than Allah. Both are polytheistic. It is a sin by the unanimity of Muslims that some heretics vow candles or oil for lamps at tombs. Vowing to give some goods to the poor who serve at tombs is like vowing for servants of idols in a church. These deeds are of worship, but are polytheistic when done in someone else's name other than Allah. Shaikh Qâsim, a Hanafî scholar, writes in his book **Durar: '**Some ignorant people, whose friends or relatives are travelling in a far country or are ill or who have lost something, visit graves of pious Muslims and vow to give them that much gold coins or candles or this much food or drink if Allâhu ta'âlâ makes the traveller return safely or the sick recover or the lost thing be found. Such vows are superstitious. Vowing is an 'ibâda to be performed for nobody but Allah. The dead do not possess anything and nothing can be given to them. Only Allah does everything. The dead cannot do anything. It is kufr to believe that they can.' Ibn Nujaim says in his book **Bahr,** 'Such heresies are often committed at Ahmad al-Badawî's tomb. Hanafî scholar Shaikh Sun'-Allâh al-Halabî[1] said that it was not permissible to slaughter animals or to make a vow for awliyâ'. Ahmad al-Badawî's tomb is in the city of Tanta. He was a spy of the Mulassama State, which was near Morocco. This spy deceived Muslims with tricks and lies. His tomb is like a church now. People vow for him. They worship him. Three hundred thousand people go on pilgrimage to this idol every year.' "

When the above lines of his book are carefully analysed, it is

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[1] Sun'-Allâh al-Halabî al-Makkî al-Hanafî passed away in 1117 A.H. (1705). His work **Saif-Allâh 'alâ man kadhdhaba 'alâ awliyâ'illâh** narrates the karâmât of awliyâ' (rahimahum-Allâhu ta'âlâ) in detail.

seen that he first cheats Muslims by quoting âyats and hadîths and invaluable statements from the 'ulamâ' of Ahl as-Sunna and then lists harâms, makrûhs, even mubâhs as for polytheism and unbelief. He likens the beloved pious servants of Allâhu ta'âlâ to idols, and their tombs to churches. He proclaims the awliyâ' of Ahl as-Sunna (rahimahum-Allâhu ta'âlâ) and the pure, faithful Muslims to be unbelievers or polytheists under the pretext of criticizing the unbecoming and corrupt deeds of the ignorant and stupid people of the seventy-two heretical groups. To protect Muslims from being deceived by such tricks and from deviating from the right path conveyed by the 'ulamâ' of Ahl as-Sunna, we will translate ten pages of the Arabic work **Ashadd al-jihâd fî ibtâli dâ'wa 'l-ijtihâd**[1] by Dawûd ibn Sulaimân al-Baghdâdî, which will enable the reader to understand that the Wahhâbîs are lying.

Before the translation, it is proper to give a short biography of Ahmad ibn 'Alî al-Badawî (rahmat-Allâhi 'alaih), whom that author called an idol and who passed away in Tanta, Egypt, in 675 A.H. (1276). Shemseddîn Sâmi Beg (rahmat-Allâhi ta'âlâ 'alaih), who passed away in Erenköy, Istanbul, in 1322 A.H. (1904), wrote about him in **Qâmûs-ul-a'lâm:** "Hadrat Ahmad al-Badawî was one of the famous awliyâ' and a sharîf, that is, a descendant of [the Prophet's grandson] Hadrat Hasan. His great-grandfather escaped from oppression of al-Hajjaj to Morocco. He was born in Morocco in 596 A.H. (1200). He came to Mecca with his father and brothers when he was seven years old. Upon a dream, he went to Iraq and Damascus in 633. Later he settled in the town of Tanta in Egypt. Many karâmât were witnessed of him, and it was understood that he was a superior walî. His fame spread far and wide, and his visitors and students were over thousands. He passed away in Tanta in 675 A.H. (1276)." That he was a spy of the Mulassama State is another vile and very ugly slander of the Wahhâbite book. The Islamic State of Mulassama, or Murabbitîn, was founded in southern Morocco in 440 A.H. Its capital was Marrakesh. The Mulassama conquered Spain. A century later in 540 A.H. the Muwahhidîn State was founded on its lands. There was no longer a Mulassama government when Hadrat Ahmad al-Badawî was born. It had gone and its name was the subject of history. That author is pitiably poor in history and scientific

[1] This work was reproduced with the book **Minhat al-Wahbiyya** in one volume many times by Hakikat Kitabevi, Istanbul.

knowledge just as he is ignorant in the sciences of tafsîr and hadîth. Because Arabic is his mother tongue, he gives corrupt meanings with a swift pen to âyats and hadîths and to the quotations from the 'ulamâ' of Islam. He reads these statements, which are full of subtle and high knowledge, much like the way he reads a newspaper and thinks that they mean what he himself understands with his empty head and short reasoning. Sayyid Qutb, who was one of such lâ-madhhabî men ignorant of Islam and who was killed upon the fitna he started in Egypt in 1386 A.H. (1966), made up a tafsîr of the Qur'ân al-karîm according to his personal understanding, entitled **Fî dhilâl al-Qur'ân,** and filled it with the destructive, disunionist and wrong ideas of the modernist Muhammad 'Abduh, who was the chief of the Cairo Masonic Lodge. May Allâhu ta'âlâ protect the Muslim youth from reading such corrupt, poisonous books and from being deceived! May He protect us from falling into the traps of such upstart men of religion! Âmîn.

Sayyid Dâwûd ibn Sulaimân (rahmat-Allâhi 'alaih) wrote:

"Some people say that it is unbelief and polytheism to make a vow and slaughter animals for Allâhu ta'âlâ, to give their meat to the poor and to send the resultant thawâb as gifts to prophets ('alaihimu 's-salawatu wa 't-taslîmât) and awliyâ' (rahimahum-Allâhu ta'âlâ). It is necessary to answer them immediately. They are the lâ-madhhabî people. They follow neither the imâms of madhhabs nor any of the 'ulamâ' of Islam. They make statements out of their own short sight and deficient logic. Here, we shall first refute them and then present what the 'ulamâ' of Islam have written.

"Allâhu ta'âlâ declares, **'Allâhu ta'âlâ knows the alms you give to the poor and the nadhrs you vow,'** in the 272nd âyat al-karîma of Sûrat al-Baqara and, **'They should perform their nadhrs!'** in the 29th âyat al-karîma of Surat al-Hajj. He praises those who vow nadhr by declaring, **'They perform what they have vowed,'** in the seventh âyat al-karîma of Sûrat ad-Dahr. In these âyats, Allâhu ta'âlâ means that He knows those who vow nadhr and praises them. He declares that nadhr is the livelihood (nafaqa) for the poor. It was asked of Rasûlullâh (sall-Allâhu ta'âlâ 'alaihi wa sallam): 'If a man or a woman vows to cut a camel somewhere outside Mecca, will it be like the camels that were slaughtered in front of the idols in the time of Jâhiliyya?' He said, **'No, it will not be so! He or she should perform that nadhr! Allâhu ta'âlâ is present at and sees every place. He knows what intention**

everybody has.' This hadîth sharîf is sufficient as a refutation to heretical words. It is permissible to slaughter an animal, which has been vowed as nadhr for the sake of Allâhu ta'âlâ, near the grave of a pious person, to give the meat as alms to the poor who are there and to send the resultant thawâb to the soul of that pious person. It is not sinful. The animal vowed to be slaughtered for Allah's sake should no doubt be cut. Slaughtering an animal for Allah's sake is an 'ibâda. And giving the meat as alms to the poor is another 'ibâda. Each of these two 'ibâdas will be rewarded separately.

"That author's likening nadhr for the dead and slaughtering animals near graves for Allah's sake to idolatry is a great slander against Muslims. He should have proven this by documenting it with âyats and hadîths, but he has not been able to provide such a proof against nadhr. He presents Muslims as the subject of the âyats which were revealed about unbelievers and polytheists. Mentioning the things which are reported to be harâm or makrûh or even jâ'iz (permissible) in the books of fuqahâ', he raises the outcry, 'This is kufr and that is shirk!' In fact, he does not respect the imâms of madhhabs and fuqahâ'. He quotes passages which suit his interests or help his wrong proofs to deceive and to delude the Muslims of Ahl as-Sunna. However, he follows what he himself understands from âyats and hadîths. He puts forward the 173rd âyat al-karîma of Sûrat al-Baqara: **'Polytheists commit ihlâl** (calling loudly the name) **of someone other than Allah.'** He always puts forward this âyat karîma as a basis for his arguments. He says that anyone who slaughters an animal with the intention of it being for someone other than Allâhu ta'âlâ becomes an unbeliever or a polytheist. Then, according to his statements all Muslims become unbelievers, for millions of animals are butchered in Muslim countries everyday not for Allâhu ta'âlâ's sake or with the intention of worship but just for commercial or nutritional purposes. What will he say about this while he says that anyone who slaughters an animal for any being other than Allah becomes an unbeliever?

"The lâ-madhhabî say that it is permissible to slaughter animals away from graves and send the thawâb to the souls of the dead. But this, too, should be unbelief and polytheism according to them. They say that they cut animals for Allah and give the meat to the poor and send the thawâb to the souls of the dead. We say, 'We, too, cut with this same intention for prophets and awliyâ'. How do you know that the one who cuts animals for them

has a wrong intention? Only Allâhu ta'âlâ and the one to whom He reveals it can know someone's intention. No one else can ever know.' The world **ihlâl** in the above âyat al-karîma, used frequently by them, means 'calling loudly.' During the time of Jâhiliyya, idolaters would shout 'for al-Lât' or 'for al-'Uzzâ' when they cut animals. Muslims say **'Bismi'llâh'** or **'Allâhu akbar'** when they cut, whereas the idolaters called the names of the idols instead of Allah. If a Muslim says 'for 'Abd al-Qâdir al-Jîlânî' (rahmat-Allâhi 'alaih) or 'for Ahmad al-Badawî' (rahimah-Allâhu ta'âlâ) instead of mentioning Allah while cutting and if he says this intentionally, this deed of his is harâm. If he said so because he is ignorant, the 'ulamâ' should teach him to correct his intention. He cannot be said to be an unbeliever at once. We shall give further explanation on this subject.

"The book **Radd al-muhtâr,** derived from Qâsim ibn Qatlûbugha's commentary to **Durar al-bihâr,** and the books **Bakhr ar-râ'iq** and **Nahr al-fâ'iq** write: 'If the nadhr that ignorant people vow and the candle-oil or candle and money taken to tombs to approach awliyâ' are only for the dead, then these deeds are superstitious and harâm and are not acts of unbelief or polytheism. They are permissible if done with the view of giving them to the poor and sending the thawâb to the souls of awliyâ'. Qâsim ibn Qatlûbugha [al-Misrî al-Hanafî, who passed away in 876 A.H. (1474),] says that vowing nadhr is an 'ibâda and that it is not permissible to perform an 'ibâda for a creature. This statement does not agree with the hadîth ash-sharîf, **"Nadhr does not bring any use; it causes the possession of a miser to be spent."** This hadîth sharîf shows that nadhr is makrûh and a makrûh act cannot be an 'ibâda. Muslims vow animals and other things with the intention of giving them as alms to the poor who live near the tombs of awliyâ' or somewhere else. No one thinks of giving the goods or meat to the dead to be used. According to the Hanafî madhhab, it is not necessary to determine a certain place to perform the nadhr. Nor is it necessary to perform it at a predetermined place. For example, it is permissible to say, "Let there be nadhr of mine of walî so-and-so." This means "The thawâb of the nadhr I shall perform for Allah's sake shall be for that walî." It is not necessary to cut the animal near the grave of that walî. It is permissible to cut it somewhere else and give the meat as alms to the poor who live at some other place. The thawâb will go to the soul of the walî for whom the thawâb is intended regardless of the place where the animal is cut. However,

the above statement belongs to Qâsim, who was the disciple of Kamâl ad-dîn Muhammad ibn al-Humâm [b. 790 A.H. (1388), d. 861 (1456)]. Except Ibn Taimiyya, none of the former 'ulamâ' said as Qâsim did. Ibn Taimiyya went too far in blaming Muslims on the subject of vowing various nadhrs, especially a sacrifice, and grave-visiting. Most 'ulamâ' of Ahl as-Sunna who lived in his time and who came later refuted his heretical ideas and proved them to be baseless. Even if Qâsim's statement is said to be true, the 'ulamâ' of Ahl as-Sunna remarked that it does not belittle Muslims, because Qâsim, too, said that it was permissible if an animal was cut with the intention of giving its meat to the poor as alms. We wrote above that all Muslims perform nadhr with this intention. The lâ-madhhabî quote statements from the 'ulamâ' of Ahl as-Sunna which are similar to that of Qâsim as documents only with the view to deceive Muslims, for they themselves do not accept statements other than those of the Qur'ân al-karîm or the Hadîth ash-sharîf as documents. Therefore, we ask them to show us an âyat karîma or a hadîth sharîf which states that it is polytheism to vow nadhr for prophets and awliyâ'. They show only the above âyat al-karîma about **'ihlâl'.**[1] The ideas they derive from this âyat karîma are based on suspicion and probability. Judgement and deduction cannot be based on suspicion or probability. It is not ihlâl to cut an animal for food, for example, for guests, since it was Prophet Ibrâhîm's ('alaihi 's-salâm) sunna. If it had been ihlâl, he certainly would not have committed the ihlâl of polytheists.'[2]

"In summary, three intentions are kept together in mind while vowing to cut an animal for awliyâ', the beloved servants of Allâhu ta'âlâ: to cut the animal for Allâhu ta'âlâ; to give its meat and other parts as alms to the poor; to send the resulting thawâb to the soul of the walî. Every Muslim vows to cut animals with this composite intention. Performing such a vow is better than cutting an animal for guests, because, guests may be rich and it may not

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[1] It is written in **Durr al-mukhtâr,** a book of fiqh, that this âyat karîma is about the action of slaughtering and burying animals and not giving them to the poor. Therefore, it is ihlâl to bury and not to allow the hungry and needy poor in Minâ to take the animals slaughtered during the season of hajj. Those who do so might become polytheists or unbelievers.

[2] The information about nadhr in Shams ad-dîn Muhammad al-Qonawî's commentary to **Durar al-bihâr** is explained in **Radd al-muhtâr** by Ibn 'Âbidîn.

be permissible for them to accept alms. However, cutting an animal for a sultan or statesman or one's expected travelling visitor on their arrival, without distributing it to the poor but leaving it to rot, is like the idolaters' slaughtering animals for their idols. In fact, this is harâm according to the Shâfi'î madhhab.

"People asked 'Allâma Ibn Hajar al-Makkî (rahmat-Allâhi 'alaih): 'Is it permissible to vow nadhr for a living walî? Is it necessary to give the things vowed to that walî or to a poor person? Is it permissible to vow nadhr for a dead walî? Is it necessary to give the property vowed to the walî's children and relatives or to the ones who follow him, his students? Is it sahîh to vow a nadhr to construct domes, walls or banisters over the grave or to plaster it?'

"He answered: It is sahîh to make a vow for a living walî. It is wâjib to give the goods vowed to him. It is not permissible to give it to anybody else. As for making a vow for a dead walî, it is false and non-sahîh if one intends the thing vowed to be for the dead; the vow is sahîh when intended for charity, for example, to be given to the walî's children, students or the poor who live near his tomb or somewhere else, and it is wâjib to give the things vowed. If the one who vows has not determined the way he will perform his vow, he will act according to the customs of his contemporary Muslims. Almost every Muslim thinks of giving it to one of the above-mentioned kinds of people and sending the thawâb as a present to the dead when he vows saying 'this be my nadhr' for a dead person, and, since the one who vows knows the firmly established customs, he will have vowed according to the customs. His nadhr is sahîh like it is in waqf; if the one who devotes something to a waqf does not mention any condition, he will have devoted under the conditions of the conventional customs. Vowing to construct or to plaster tombs is bâtil (superstitious). To al-Imâm al-Izra'î [Ahmad ash-Shâfi'î, who passed away in Damascus in 783 A.H. (1381)] and az-Zarkashî [Muhammad ash-Shâfi'î, who passed away in Egypt in 794 A.H. (1392) rahmat-Allâhi ta'âlâ 'alaihimâ,] and some others, however, it is permissible to build walls and to construct gratings around the graves of prophets, awliyâ' and 'ulamâ' and those graves where there is the fear that wild animals, burglars or enemies may dig them up; so it is sahîh and permissible and good to make such useful vows and to make a will stipulating such constructions. Ibn Hajar al-Makkî's fatwâ is longer but this is enough for our purpose. Khair ad-dîn ar-Ramlî, too, issued fatwâs on this subject.

The source of these fatwâs were the articles written about the nadhr made for al-Imâm ar-Rafi'î's ['Abd al-Karîm ash-Shâfi'î, who passed away in Kazvin in 623 A.H. (1227)] grave in Jurjân. Ibn Hajar al-Makkî quoted them in his book **At-tuhfa** and in his fatwâs. The vows explained above are unanimously permissible in the Shâfi'î madhhab.

[In the book **Durar wa Ghurar,** one of the most valuable books of fiqh in the Hanafî madhhab, Molla Muhammad Husrev (rahmat-Allâhi 'alaih), who passed away in Bursa in 885 A.H. (1480), wrote on the subject of oaths: "It is necessary to perform one's nadhr if one has vowed to do something similar to one of the 'ibâdât which are fard or wâjib, or something which is an 'ibâda by itself like salât, fast, alms or i'tikâf. Deeds which are not fard or wâjib, such as visiting a sick person, carrying a corpse, going into a mosque, constructing a road or fountain, building a hospital, school or mosque, cannot be vowed. It is not a must to perform it if vowed. It is wâjib to perform the 'ibâda vowed in a **nadhr mutlaq** (absolute vow) which is made by saying, for example, 'I shall fast in the month of Rajab for Allah's sake,' or when the condition is fulfilled in a **nadhr mu'allaq** (conditional vow) which is made by saying, for instance, 'Let it be my nadhr to give alms for Allah's sake if my (expected) visitor arrives safely,' and which depends on a condition. A hadîth sharîf declares, **'It is necessary to perform the nadhr.'** It is not a nadhr if one says, 'Let it be my nadhr to cut a sheep if I recover from my illness,' and he does not have to slaughter the sheep. It is necessary to say 'to cut a sheep for Allah's sake.' It becomes a nadhr only if he says, 'for Allah's sake,' and it is then necessary for him to slaughter a sheep. If someone vows to give one thousand units [of money] as alms but possesses only one hundred he must give one hundred. If he possesses some goods, he sells them and gives one thousand units as alms. If one has vowed to give certain banknotes as alms to a certain poor person on a certain day, he is permitted to give other banknotes to other poor persons at any place on another day." Ibn 'Âbidîn, in the section on the supererogatory salât, quotes the hadîth ash-sharîf, **"Nadhr does not prevent anything from occuring,"** and comments, "Therefore, it is forbidden to make it a conditional nadhr to perform a supererogatory salât." Because, the salât vowed might be regarded as a payment for the wish. Although the annotators of al-Bukhârî's book said, "Such a vow is forbidden for those who believe that the salât vowed would cause the fulfilment of the condition," the hadîth ash-

sharîf prohibits the performance of supererogatory salât as the fulfilment of an absolute vow, too. As it is understood, performing an 'ibâda for a conditional vow is in no way a payment for the fulfilment of the condition, but it is a thanksgiving to Allâhu ta'âlâ like performing sajdat ash-shukr (prostration meant to thank Him); Allâhu ta'âlâ's Mercy is asked through that 'ibâda and through the prayers of the pious person to whom the thawâb of the 'ibâda is sent as a present.]

"According to the **Mâlikî** madhhab, as written in the annotation of **Mukhtasar-i Khalîl,** 'A person who takes an animal, e.g. a camel or a sheep, to a place out of Mecca, for example, to Rasûlullâh's (sall-Allâhu 'alaihi wa sallam) or a walî's grave with a verbal or non-verbal intention of slaughtering shall slaughther it and give its meat as alms to the poor. If a person wishes to send things such as clothing, money or food to such a tomb with the intention of distributing them among the servants there, he shall send it to them even if they are wealthy. If he intends to present the thawâb to them, he distributes them among the poor in his own country. If he has not determined a certain intention, or if he dies before communicating his intention, it is carried out according to the customs of his country.' Ibn 'Arafa [Ahmad al-Andalusî, who died in Morocco in 536 A.H. (1142),] and al-Burzulî [Abu 'l-Qâsim Muhammad al-Mâlikî, who died in Tunisia in 844 A.H. (1438)], too, wrote the same.

"As for the **Hanbalî** madhhab, Mansûr ibn Yûnus al-Bahutî [d. in Egypt in 1051 A.H. (1642)], in his annotation to the book **Iqnâ',** and [Shams ad-dîn Muhammad] Ibn Muflih [d. in Damascus in 763 A.H. (1361)], in his book **Furû',** wrote with references to Ibn Taimiyya: 'Making a vow so that a certain walî shall relieve the one who vows of a burden or make him meet a person whom he misses much is a vow for someone other than Allah. It is like taking an oath in someone else's name other than Allah. This kind of nadhr is sahîh but sinful according to others.' It is understood from this passage that making a vow for awliyâ' to ask them for help is makrûh tanzîhî according to Ibn Taimiyya. And by 'sinful according to others,' that is, other Hanbalî 'ulamâ', he means that it is not a sin in his opinion. It is also noted in the annotation of **Iqnâ'** that Ibn Taimiyya said that a person who vowed oil-lamps or candles for the Prophet (sall-Allâhu ta'âlâ 'alaihi wa sallam) should give them to the poor in Medina.

"Making a vow to slaughter an animal for a prophet or walî means to slaughter for Allâhu ta'âlâ's sake and to offer the

thawâb to him. The hadîth ash-sharîf declares, **'May Allah damn the one who slaughters animal for someone other than Allah!'** Ibn al-Qayyim al-Jawziyya, in his book **Kitâb al-kabâ'ir,** Imâm Muhammad az-Zahabî [d. in Egypt in 748 A.H. (1348)], in his work **Kabâ'ir,** and Ibn Hajar al-Makkî, in his book **Zawâjir,** expounded upon this hadîth sharîf and said that "the one who slaughters for someone other than Allah' is the one who would say 'for my master walî so-and-so' when slaughtering. Unbelievers, too, slaughter saying the name of their idol. As such is slaughtering by saying another name other than Allah". Al-Imâm an-Nawawî (rahmat-Allâhi 'alaih) wrote in his book **Rawda:** 'It is permissible to slaughter saying "for the Ka'ba" because it is Bait-Allâh (Allah's Home) or "for the Prophet" because he is Rasûlullâh (Allah's Prophet). Sending gifts to Mecca or to the Ka'ba is similar to this.'

"We stated above that it is harâm to slaughter animals to curry favour with the sultan or a statesman when he comes. It is permissible to slaughter when one becomes happy for their arrival or for the birth of one's child or for the purpose of calming the anger of a person. Conciliating someone is different from currying favour with that person. And slaughtering for idols is a completely different deed. As for the animals slaughtered for genies, it is permissible to slaughter for Allah and to expect that Allah will thus protect one against genies. It is harâm to slaughter without this expectation.

"It is seen that the 'ulamâ' of Islam have dealt with every matter and have left nothing to be added by anybody. In their books, everybody has found answers to his problems. If a stupid and ignorant man comes out to disseminate corrupt ideas with a view to divide Muslims, to bring discord, to blame the 'ulamâ' of Islam and to disfavour the ones who work on the right path, it will be understood that he is a heretic or zindîq, and a wise person will not believe or be deceived by him. Only those who resemble the Dajjâl's soldiers will believe such a stupid man and say 'wrong' for what is right and 'ugly' for what is beautiful.

"Muslims touch their closed eyes with the nails of their thumbs and say, "You are the light of my eyes, oh Rasûl-Allâh! when they hear the muadhdhin (müezzin) call out Rasûlullâh's (sall-Allâhu ta'âlâ 'alaihi wa sallam) name. This is written by some 'ulamâ', for example ad-Dairabî in his book **Mujarrabât.** We have not seen any hadîth sharîf about this before, but the hadîth ash-sharîf, **'Rahmat** (Allah's Mercy) **descends where the pious persons are mentioned,'**

indicates that this deed is permissible. Imâm Ahmad ibn Hanbal, Ibn al-Jawzî and Ibn Hajar confirmed the authenticity of this hadîth sharîf, which is also quoted by al-Imâm as-Suyûtî in his **Jâmi' as-saghîr.** Our Prophet (sall-Allâhu ta'âlâ 'alaihi wa sallam) is certainly the highest of all prophets and the pious. And Allâhu ta'âlâ shows Mercy and Grace when His name is mentioned. Prayers said when Allâhu ta'âlâ shows Mercy will be accepted. It is a prayer for one's happiness in this world and the hereafter to say, 'My eyes gain light and my heart is joyful with you, oh Rasûl-Allâh!' when the adhân is heard. Such a prayer is compatible with Islam. Hanafî scholar at-Tahtâwî, writes on the authority of al-Quhistânî in his annotation of **Marâq al-falâh:** It is mustahab to put the thumbs on one's eyes and say, **'Qurrat 'aynayya bika yâ Rasûl-Allâh! Allâhumma matti'nî bi 's-sam'i wa 'l-basari,'** when the muezzin recites Rasûlullâh's (sall-Allâhu ta'âlâ 'alaihi wa sallam) name for the second time in the adhân, because Rasûlullâh will take the one who does so to Paradise. In his annotation of the tafsîr by al-Baidâwî, Shaikh-zâda [Muhammad al-Hanafî, who passed away in Istanbul in 951 A.H. (1544),] narrates from Abu 'l-Wafâ [who passed away in Istanbul in 896 A.H. (1490)] that he saw some fatwâs stating that Abu Bakr as-Siddîq (radî-Allâhu 'anh) kissed the nails of his two thumbs and then touched his eyes with them when he heard Rasûlullâh's (sall-Allâhu 'alaihi wa sallam) name in the adhân, and when the prophet asked why he did so, he said, 'To attain blessings through your blessed name.' Rasûlullah then declared, **'You did well. He who does so never suffers from eye-disease.'** One should say, **'Allâhu 'm-mahfuz 'aynayya wa nawwirhumâ,'** when the nails touch the eyelids. Ad-Dailamî quotes the hadîth ash-sharîf narrated by Abu Bakr as-Siddîq: **'If one, when the muezzin says, "Muhammad Rasûlullâh," kisses his two thumbs and then rubs his eyes with them and says, "Ashhadu anna Muhammadan 'abduhû wa Rasûluh, radiytu bi'llâhi Rabban wa bi'l-Islâmî dînan wa bi Muhammadin sall-Allâhu 'alaihi wa sallama nabiyyan," my intercession becomes halâl for him.'** Here ends the passage from at-Tahtâwî. A hadîth sharîf declares, **'I will look for and find and take to Paradise on the Day of Judgement the ones who put their two thumbs on their eyes upon hearing my name in the adhân.'** Al-Quhistânî [Muhammad al-Hanafî, who passed away in Buhara in 962 A.H. (1508),] reports from the book **Kanz al-'ibâd** that it is mustahab to say, **'Sall-Allâhu wa sallama 'alaika yâ Rasûl-Allâh!'** when one hears the first 'Muhammad' in the adhân

and to say, **'Qurrat 'aynayya bika yâ Rasûl-Allâh!'** upon hearing that blessed name being repeated and then to put the two thumbs on one's eyes and to say, **'Allâhumma matti'nî bi 's-sam'i wa 'l-basari!'** before removing one's thumbs; our master Rasûlullâh (sall-Allâhu 'alaihi wa sallam) will take this person to Paradise."

31 - The following is again a translation from the book **Ashadd al-jihâd:**

Muhammad ibn Sulaimân al-Madanî ash-Shâfi'î (rahmat-Allâhi 'alaih), [who passed away in Medina in 1194 A.H. (1780),] was questioned about Muhammad ibn 'Abd al-Wahhâb an-Najdî. He said, "This man is leading the ignoramuses of the present age to a heretical path. He is extinguishing Allâhu ta'âlâ's light. But Allâhu ta'âlâ will not let His light be extinguished in spite of the opposition of polytheists, and He will enlighten everywhere with the light of the 'ulamâ' of Ahl as-Sunna." The [collection of the] questions and his answers at the end of Muhammad ibn Sulaimân's fatwâs are as follows:

"**Question:** Oh great 'ulamâ', the stars who lead to the path of the Best of Creatures (the Prophet)! I ask you: Is a person to be permitted to disseminate his ideas if he says that this umma has wholly dissented from the essence of Islam and from the path of Rasûlullâh (sall-Allâhu 'alaihi wa sallam), just by measuring with his short sight and narrow mind the knowledge he has gathered from various religious books, and if he says that he is mujtahid and, therefore, is able to derive knowledge on Islam from Allâh's Word and Rasûlullâh's hadîths, although he does not have any of the qualifications stated as necessary by the 'ulamâ' of Islam for being a mujtahid? Should he not give up this claim of his and follow the 'ulamâ' of Islam? He says that he is an imâm, that it is necessary for every Muslim to follow him and that his madhhab is necessary. He forces Muslims to accept his madhhab. He says that those who do not obey him are unbelievers, that they should be killed and that their possessions should be confiscated. Does this man tell the truth? Or, is he wrong? Even if a person fulfilled all the requirements necessary for making ijtihâd and founded a madhhab, would it be jâ'iz for him to force everyone to adopt this madhhab? Is it necessary to adopt a certain madhhab? Or, is everyone free to choose any madhhab he like? Does a Muslim go out of Islam if he visits the grave of a Sahâbî or a pious servant of Allâhu ta'âlâ, vows something for him, cuts an animal near a grave, prays making a mediator of a dead person, takes some soil from such a grave to

receive blessings or asks help from Rasûlullâh or a Sahâbî to get redeemed from danger? Is it permitted to kill such a Muslim even though he says, 'I do not worship the dead person and do not believe that he has the power to do anything. I make an intercessor, mediator, of that person with Allâhu ta'âlâ to make me attain my wish, because, I believe that he is a beloved servant of Allâhu ta'âlâ.' Does a person go out of Islam if he swears by something [or somebody] other than Allah?

"Answer: It should be well understood that knowledge is to be learned from a master. Those who learn knowledge, one's religion, from books by themselves make many mistakes. Their mistakes are more than their correct conclusions. There is no one who can employ ijtihâd today. Al-Imâm ar-Râfi'î, al-Imâm an-Nawawî and Fakhr ad-dîn ar-Râzî said, 'The 'ulamâ' have come to a unanimous conclusion that there is no one left capable of employing ijtihâd today.' No 'âlim argued with al-Imâm as-Suyûtî, who was like an ocean in every science and a profound 'âlim, when he declared that he was a relative (nisbî) mujtahid, that is, a mujtahid belonging to a formerly established madhhab, though he did not say that he was an absolute (mutlaq) mujtahid or that he had his own madhhab. He wrote more than five hundred books. Every book of his shows that he was at a very high level in the sciences of tafsîr and hadîth and in every branch of Islamic knowledge. Is it apt to believe similar words of those who are very far from the high level of an 'âlim such as al-Imâm as-Suyûtî while he was not accepted as a relative mujtahid? They should not even be listened to. And if one of them goes so far as to say that the books by the 'ulamâ' of Islam were wrong, we shall doubt his reason and faith. Because, we may ask: From whom has he acquired his knowledge? Since he has seen neither Rasûlullâh (sall-Allâhu ta'âlâ 'alaihi wa sallam) nor any Sahâbî, he should have learned by reading the books by the 'ulamâ' of Islam if he knows anything. If he says that the books of those 'ulamâ' are distorted, then how has he himself found the right path? He should explain this point to us! The imâms of the four madhhabs and the great 'ulamâ' who came up in these madhhabs derived all their knowledge from âyats and hadîths. From which source has he acquired his knowledge which disagrees with theirs? It is obvious that he has not attained the degree of employing ijtihâd. The thing this man should do when he encounters a hadîth sharîf which he cannot comprehend is to search for the interpretations of that hadîth sharîf by mujtahids. He should adopt the

interpretation he likes. Al-Imâm an-Nawawî (rahimah-Allâhu ta'âlâ), a profound 'âlim, wrote in his book **Rawda** that his was the way to be followed. Only those profound 'ulamâ' who had attained the degree of ijtihâd could comprehend âyats and hadîths. Non-mujtahids are not permitted to attempt to understand âyats and hadîths. So, Ibn 'Abd al-Wahhâb had better return to the right path and give up his heresies.

"As for his calling Muslims 'unbelievers,' a hadîth sharîf declares, **'If a person calls a Muslim an "unbeliever," one of the two becomes an unbeliever. If the accused is a Muslim, the one who accuses becomes an unbeliever.'** Al-Imâm ar-Râfi'î (rahmat-Allâhi 'alaih), with reference to **Tuhfa,** wrote in his book **Ash-sharh al-kabîr,** 'The one who calls a Muslim a disbeliever but is unable to explain it away becomes a disbeliver himself, for he will have called Islam disbelief.' Al-Imâm an-Nawawî, too, wrote the same in his book **Rawda.** Abu Is'haq al-Isfarâînî, al-Hâlimî, an-Nasr Al-Muqaddasî, al-Ghazâlî, Ibn Daqiqi 'l-Îd and many other 'ulamâ' said that he becomes a disbeliever whether he is able to explain it away or not.

"As to his permitting killing Muslims and confiscating their properties, a hadîth sharîf declares, **'I have been commanded to fight against disbelievers until they say Lâ ilâha illa'llâh.'** This hadîth sharîf shows that it is not permissible to kill Muslims. This hadîth sharîf was said in the light of the sixth âyat al-karîma of Surât at-Tawba which declares, **'Free them who make tawba and perform salât and give zakât.'** The twelfth âyat al-karîma of Sûrat at-Tawba declares, **'They are your brothers in Islam.'** It is declared, **'We judge according to the appearance we see. Allâhu ta'âlâ knows the secret,'** in a hadîth sharîf.[1] Another hadîth sharîf declares, **'I am not ordered to dissect the hearts of men and see their secrets.'** Hadrat Usâma killed a man who had been heard to have said, 'Lâ ilâha illa'llâh'; when Usâma claimed that the man had not had îmân in his heart, Rasûlullâh declared, **'Did you dissect his heart?'**

"It is not permissible for a mujtahid to compel people to accept his madhhab. If he is a qâdî at the court, he may give a ruling according to his ijtihâd and may order that his decree be executed.

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[1] That author opposes this hadîth sharîf too, and says, "We do not care about the words. We look for the intentions and meanings," on the 146th page of his book. There are many such statements, incompatible with âyats and hadîths, in his book.

"As for making nadhr for awliyâ', the Shâfi'î 'ulamâ' explained this subject in detail. It is noted in the book **Hiba** with reference to the book **Tuhfa:** 'If someone makes a vow for a dead walî with the intention that the goods he vowed be for the walî, this nadhr is not sahîh. If he vows without this intention his nadhr is sahîh, and the goods vowed are to be given to the servants of the walî's tomb, the students and teachers of the madrasa near the tomb and to the poor who live near the tomb. If the people who are used to receiving the vowed goods assemble near the tomb, and if it is a custom of that country that the goods vowed should be given to them, the goods are given to them. If there is no such custom, then the nadhr is invalid. This is reported from as-Samlâwî and ar-Ramlî, too. Everyone knows that no one amongst those who make nadhr for a dead walî would ever think the goods vowed should be given to the dead walî. Because, everyone knows that the dead do not take or use anything and that the goods are to be given to the poor or to the people who serve at the tomb. This is why it is an 'ibâda. In fact, according to the Shâfi'î madhhab it is not permissible to vow to do mubâh, makrûh or harâm things. The 'ibâdas and sunnas which are neither fard nor wâjib can be vowed as nadhr.'

"Some 'ulamâ' said 'permissible' and some said 'not permissible' for kissing and rubbing one's face on graves. Those who said 'not permissible' said that it was makrûh. Nobody said it was harâm.

"As declared in the hadîths quoted at the beginning of our book, to have recourse to prophets and pious Muslims, that is, to put them as intermediaries, or to entreat Allâhu ta'âlâ through them is permissible. There are many hadîths which show that it is permissible to have tawassul (recommendation of oneself to Allâhu ta'âlâ) through pious deeds. It is certainly permissible to have recourse to the mediation of pious men while it is permissible to make so of good deeds.

"As to swearing by some being other than Allâhu ta'âlâ, it is disbelief only if that being is highly esteemed and attributed as a partner to Allâhu ta'âlâ. The hadîth ash-sharîf, **'He who swears by someone other than Allah become a disbeliever,'** which was related by Hâkim and Imâm Ahmad and quoted in al-Munâwî's book, explains this fact. But al-Imâm an-Nawâwî, depending on the majority of the 'ulamâ', wrote that it was makrûh and added that the ijmâ' of Muslims was a document.

"The 114th âyat al-karîma of Sûrat an-Nisâ' declares, **'We put into Hell in the hereafter together with unbelievers the person who, after tawhîd and guidance have been taught to him, dissents from the right path of Rasûlullâh and departs from the Believers in belief and deeds.'** It is understood from this âyat karîma also that it is necessary for every Believer to follow the path of Ahl as-Sunnat wa 'l-Jamâ'a. It should not be forgotten that the wolf will devour the lamb out of the flock. Likewise, he who remains outside Ahl as-Sunnat wa 'l-Jamâ'a will go to Hell."

After the above passage, Hadrat Dâwûd ibn Sulaimân goes on:

"This is the end of our short quotation from the profound scholar Muhammad ibn Sulaimân al-Madanî's long fatwa on this subject. This will be sufficient for those whom Allâhu ta'âlâ has decreed guidance. Muhammad ibn Sulaimân died in 1195 A.H. (1780). The heretic Muhammad ibn 'Abd al-Wahhâb was born in the Najd desert in 1111 A.H. (1699) and died in 1206 (1792). Muhammad ibn Sulaimân unmasked the ignorance of this man and refuted his opinions and claim that he employed ijtihâd. He proved and disseminated in Muslim countries the fact that Muhammad ibn 'Abd al-Wahhâb had not learned anything or received faid from any scholar of Islam and that he had fallen into heresy on account of calling Muslims polytheists.

"Hanafî scholar Muhammad ibn 'Abd al-'Azîm al-Makkî [(rahmat-Allâhi 'alaih) d. 1052 A.H. (1643)] listed and confuted the heretical statements of Ibn Hazm Muhammad 'Alî [az-Zâhirî, d. 456 A.H. (1064)] in his book **Al-qâwl as-Sadîd.** Ibn Hazm ordered everybody to employ ijtihâd and said that it was harâm to follow other people. He presents the 58th âyat al-karîma of Sûrat an-Nisâ', **'If you cannot agree on a matter, do it the way Allâhu ta'âlâ and His Prophet said,'** as a support for these words of his. 'Abd al-'Azîm said in answer: 'Thanks to Allâhu ta'âlâ, we are not outside the state of following the great Islamic scholar al-Imâm al-a'zam Abu Hanîfa. We are honoured by following that exalted imâm and his great students and the profound 'ulamâ' who poured light into the world such as Shams al-a'imma and other real 'ulamâ' who came throughout a millennium (rahimahum-Allâhu ta'âlâ).'

"Ibn Hazm was an Andalusian. He was in the Zâhiriyya madhhab, which was founded by Dâwûd al-Isfhânî [az-Zâhirî, d. Baghdad, 270 A.H. (883)], whose madhhab was forgotten in a short time. Ibn al-Ahad, az-Zahabî and Ibn Ahmad ibn Khallikân [d. Damascus, 681 A.H. (1281)] said, 'Even those who greeted Ibn

Hazm hated him. They disliked his ideas. They all agreed that he was a heretic. They could not speak good of him. They warned the sultans to beware of him. They told Muslims to keep away from him.' Ibn al-'Ârif said, 'Ibn Hazm's tongue and al-Hajjâj's sword did the same thing.' Ibn Hazm had many wicked, heretical ideas incompatible with the Hadîth. Al-Hajjâj[1] killed one hundred and twenty thousand innocent people without any reason. And Ibn Hazm's tongue led astray hundreds of thousands of Muslims who came after the 'good time' defined in the Hadîth ash-sharîf. He died in 456 A.H. (1064).

"May Allâhu ta'âlâ protect all my Muslim brothers against heretical and corrupt paths! May He bestow upon us the belief and deeds compatible with the correct ijtihâds of the 'ulamâ' of the four madhhabs! May He assemble us as the followers of their madhhabs beside the prophets, siddîqs, martyrs and the pious on the Day of Judgement! Âmîn."[2]

32 - We came across a book titled **Mesâil-i mühimmiyye jewab-i Nu'mân**[3] (Nu'mân's Answer to Important Problems) which was written in Turkish by a Wahhâbî named Osmân Zekî, the son of Osmân Effendi ibn Mustafâ, the late mudarris of Ṣîrân (suburb of Gümüşhane, Turkey). It is understood that this young man had gone to the Hijaz and fell into the traps of the Wahhâbîs and, being deceived by their lies, deviated from the right path. This corrupt and harmful book has been distributed free of charge to Turkish pilgrims in the Hijaz. Those who have little knowledge of Islam regard the wrong statements and lies in this book as true and thus drift into disasters. The hajj and other 'ibâdas of those deceived by the people of bid'a are not acceptable by Allâhu ta'âlâ, and they will deviate from the right path into the calamity of bid'a and heresy while they are trying to perform hajj.

This small book writes:

"The Qur'ân al-karîm and the Prophet of Rabb al-'âlamîn declared that he who did not perform salât was a polytheist and

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[1] Al-Hajjâj az-zâlim as-Saqafî, who died in 95 A.H. (714), was the Governor of Medina and Iraq during the caliphate of 'Abd al-Malik and his son Walîd.

[2] Dâwûd ibn Sulaimân, **Ashadd al-jihâd,** written in 1293 A.H., published in Bombay, 1305 A.H. Arabic reprint and Turkish version in 1390 (1970).

[3] Second edition, in Islamic letters, 96 pages, Damascus, 1385 A.H. (1965).

a disbeliever. It is sufficient to perform the salât al-witr in one rak'a without reciting the Qunût. Even Rasûlullah did not know the new moon of the month shawwâl. Therefore, those who say, 'So-and-so knows the ghaib and helps against danger,' should fear Allah and be ashamed of themselves before human beings. Because, the Qur'ân and the Prophet forbid such beliefs. These impudent men say that they talk with our master the Prophet and do as he orders. They display the fact that they are meaner than asses. If this belief of theirs had been true, there would have been no conflict between as-Sahâbat al-kirâm who would have talked with Rasûlullâh and got disembarrassed of the distress. The âyat about 'wasîla' means that we should do what is ordered, abstain from the prohibitions and try to perform the nâfila. It does not suggest asking the dead for help or blessings, which is a polytheistic and ass-like behaviour. There is no such thing in Islam. Islam calls such people 'polytheists and disbelievers.'

"Allah and His Prophet say that he who omits deliberately a fard salât is a kâfir. Their performing qadâ' for it will not be accepted.

"The words of this or that person will not save one on the Day of Judgement. Those who do not trust in the Book and the Sunna but perform 'ibâda according to the words of this or that person will go to Hell. In the grave, one will not be questioned about those who are said to be great but about Allah and His Prophet, Allâhu ta'âlâ has ordered, 'Ask what you do not know from the competent.' Some people, to avoid responsibility, say, 'There are apparent and hidden meanings of âyats and hadîths. We cannot understand the hidden.' Allah has not ordered the believers what they are not able to understand or do. Refer to Ömer Rızâ's book on this subject and view the subject through this brilliant telescope!

"It is ordered in the 238th âyat of Sûrat al-Baqara to perform salât while walking during time of danger. Reciting the Qunût is not ordered in the Hadîth. It is valid to perform salât al-witr without the Qunût. The one who performs only the fard and one rak'a of salât al-witr cannot be blamed. There is thawâb for those who perform [those salâts which are] sunnas, but there is no sin for he who does not perform them.

"Oh my brothers! I am telling what âyats and hadîths convey, not out of my head. The polytheists who bark and growl are like those who charge Rasûlullâh with mendacity and sorcery. And

those who keep away from those who convey [the orders of] the Book and the Sunna are like the cowards who run away from Reality.

"Recitation of mawlîd and dalâ'il, tarîqas, the isqât and talqîn are recent innovations. These are superstitious and prohibited. Those who started them regarded themselves as Allâhu ta'âlâ, and those who accept and do them are in a position of worshipping them. Everything has been explained in Islam, and nothing has been left hidden. It has been declared, **'The umma will divide into seventy-three groups, and only those who follow me and my companions' path will attain salvation.'** All tarîqas are superstitious. The things which did not exist in the time of Rasûlullâh should be rebutted. The Qâdirî, Shâdhilî, Mawlawî, Naqshabandî, Rifâî, Tijânî, Khâlidî, Uwaisî and many other tarîqas are examples of deviation from the true path and disobedience to the Qur'ân. Any title other than 'Muslim' should be omitted. And Muslims should be brothers as in the time of Rasûlullâh. People should not become a disbeliever or a polytheist by committing the deeds which are not Islamic, such as asking graves or the souls of the dead for salvation. Our religion did not order us to make beads to use for dhikr, tasbîh and takbîr, or to build tekkes and tombs or domes over graves, but it orders us to demolish tombs. Allâhu ta'âlâ said, **'Pray to Me! I accept.'** He did not say, 'Pray to prophets,' or 'to awliyâ.' That is, He did not say, 'Make mediators of the dead,' or 'Ask graves and the souls of the dead for help.' Allah declared that prophets would not be able to do any harm or good to us. It is a disbelief in Allah to do what the Qur'ân tells us not to do. Those who ask the dead for help are polytheists and disbelievers. The salawât said by Rasûlullâh were out of wahî. Salawât said by others are bida'. Bid'a cannot be superior to wahî. The author of the book **Dalâ'il** put himself in the position of Allah and made up a new rite. He scheduled the book to be recited on certain days. Instead of confessing repentance to Allah, they repent in front of shaikhs. As-Sahâbat al-kirâm did not make up to introduce any tarîqa, mawlîd or salawât. The posterity ordered people such bid'as as salât-i munjiyya and salât-i nâriyya for the protection of a country and the defeat of enemies. Thinking of the isqât, Muslims do not perform any 'ibâda. The dead do not hear the talqîn, and it has no place in Islam."

Allâhu ta'âlâ and His Rasûl said that those who did not

perform salât were disbelievers if they did not believe that salât was an order and if they regarded it as unimportant. He who does not perform salât because of laziness does not become a disbeliever. He becomes a fâsiq, a sinner. In the Hanafî madhhab, it is wâjib to perform salât al-witr as three rak'as. It is written in **Marâq al-falâh,** Abu Dâwûd's **Sunan** and al-Munâwî's **Kunûz ad-daqâ'iq** that our Prophet performed three rak'as of salât al-witr. And it is wâjib to recite the Qunût and, according to Imâm Abu Yûsuf, Imâm Muhammad, Imâm Ahmad and al-Imâm ash-Shafi'î (rahimahum-Allâhu ta'âlâ), it is sunna. Al-Munâwî, with reference to Abu Dâwûd, wrote: "Rasûlullâh used to recite the Qunût prayer when he performed the salât al-witr." Reciting the well-known prayer called the "Qunût" is unanimously reported as sunna. The hadîth ash-sharîf documenting this fact is quoted in ash-Sharnblâlî's **Marâq al-falâh.** He who omits a wâjib or a sunna becomes a disbeliever if he does not regard it as important. He who regards it as important but omits a wâjib once or neglects a sunna everytime because of laziness becomes a sinner. This man tries to make the Hanafî Muslims forsake their madhhab and become lâ-madhhabî. One who becomes lâ-madhhabî departs from the Ahl as-Sunna. One who departs from the Ahl as-Sunna, as written in the book **Al-basâ'ir**[1], becomes either a heretic or a disbeliever.

Rasûlullâh (sall-Allâhu 'alaihi wa sallam) knew the ghaib not by himself but by Allâhu ta'âlâ's informing him about the ghaib through wahî, as He does to His awliyâ' through ilhâm and karâma. Hadrat 'Umar's seeing the Muslim soldiers in Persia and calling out to their commander Sâriya and Sâriya's hearing him was such an event.[2] Awliyâ' do not know the unknown by themselves, but Allâhu ta'âlâ makes them know whatever He wishes, or they see and know through the power He bestows upon their souls. The Qur'ân al-karîm and the Hadîth ash-sharîf convey this. Even the book **Fat'h al-majîd** quotes the hadîth ash-sharîf, **"The world was made smaller for me. I saw the East and the West as if they were in a mirror in my hand,"** on its 268th page. Rasûlullâh prophesied the fitna (disunion, dissolution) which would occur amongst his Companions to whomever he wished to tell, both before and after his death. He told them to consent to Allâhu ta'âlâ's Decree. He gave many of them the good

[1] Published by Hakikat Kitâbevi, Istanbul, 1395 A.H. (1975).

[2] See p. 92. See also the 24th article, p. 131, for further examples.

news that they would be martyred. The hadîth ash-sharîf related by at-Tabarânî and quoted in the book **Kunûz ad-daqâ'iq** declares, **"Husain will be killed in the year sixty."** Similarly, he foretold that Hadrat 'Uthmân, Hadrat 'Alî and many other Sahâbîs (radî-Allâhu 'anhum) would be martyred. He ordered them to be patient. It was good news for as-Sahâbat al-kirâm to hear that they would be martyred. They used to pray for getting martyred, but not for the opposite. It is an ignorant absurdity to say, "Why did not Rasûlullâh help his Companions?" It is like asking, "Why did not Allâhu ta'âlâ help His Prophet in the Battle of Uhud?" Such stupid statements as, "The Prophet would have ordered as-Sahâba and relieved them of the troubles if he had seen the conflict amongst them and heard their voices," mean that Allâhu ta'âlâ -may He forbid- did not see the tragedy and the difficulty of the Muslims in the Battle of Uhud and did not hear their prayers and istighâtha. We seek refuge in Allâhu ta'âlâ from believing and being taken in by such absurd, vile statements in that book. Great scholars of Islam do not try to change but consent to qadâ' and qadar when they hear about them. A hadîth sharîf declares, **"Ask the ones in graves for help when you are confused about your affairs!"** The lâ-madhhabî suppress the hadîths which do not serve their interest, but, fortunately, the sun cannot be stained with mud. They break into a fury of polemics by saying, "It is a polytheistic and ass-like behaviour," when they are unable to disprove through sound documents. The one who does not perform salât out of laziness or indulgence in worldly affairs does not become a disbeliever, he who does not regard salât as a duty, as a debt, and does not believe that it is fard becomes a disbeliever.

He alludes to the 'ulamâ' of Ahl as-Sunna by saying "the words of this or that person." However, the **'ulamâ' of Ahl as-Sunna** wrote in their books what they understood from the Qur'ân al-karîm and the Hadîth ash-sharîf and heard from as-Sahâbat al-kirâm. They did not rely upon their own opinions and ideas. Every subject in their books is supported by a document from among âyats, hadîths or words of as-Sahâbat al kirâm. Those who want to obey the Qur'ân al-karîm and the Sunna and to follow the path of as-Sahâbat al-kirâm have to read the books of Ahl as-Sunna. One should be crazy or a blockhead or zindîq if he says that those 'ulamâ' of Ahl as-Sunna who were the best of the best century praised in the hadîth ash-sharîf, which is also written on the 492nd page of the book **Fat'h al-majîd,** could not comprehend

the Book and the Sunna but they, the Wahhâbite heretics, who sprang up in the desert ten centuries later, could understand them better. Their illogical writings show openly that they have not understood the Qur'ân al-karîm and the Sunnat an-Nabawiyya in the least. They have been playing with âyats and hadîths and interpreting them as they like. In the grave, there will be questioning about Allâhu ta'âlâ and His Prophet. Those who are unable to answer as the 'ulamâ' of Ahl as-Sunna have written will go to Hell. This author, too, quotes the âyat al-karîma, **"Ask and learn what you do not know from the competent!"** Every Muslim, obeying this âyat karîma should read the books of Ahl as-Sunna and learn his religion. He who does not read the books by the 'ulamâ' of Ahl as-Sunna will be disobeying this âyat. He will remain ignorant and, being taken in by the lies of the lâ-madhhabî, will go to Hell. The hadîth ash-sharîf related by ad-Dailamî and al-Munâwî declares, **"The science of bâtin is one of Allâhu ta'âlâ's mysteries. It is one of His orders."** Our master, Rasûlullâh, revealed 'ilm al-bâtin and said that it was Allâhu ta'âlâ's order, but this author says that the 'ulamâ' of Ahl as-Sunna made up 'ilm al-bâtin. Allâhu ta'âlâ revealed His orders and prohibitions for every human being, and they are understandable and practicable. It is fard for everyone to obey them. However, everybody cannot understand the knowledge of bâtin and those âyats that are mutashâbih. It was the task peculiar to the 'ulamâ' ar-râsikhîn to comprehend and fulfil what was revealed in them. The 'ulâma' ar-râsikhîn were those profound 'ulamâ' who have progressed on the way of tasawwuf and attained to perfection. Those who have not heard about these branches of knowledge and about those 'ulamâ' are in denial. Ömer Rızâ's heretical writings are approved only by the lâ-madhhabî.

Sûrat al-Baqara states that salât may be performed towards a suitable direction when facing the enemy or when there is the fear of being drowned or burnt or being attacked by wild animals. It is written in books of fiqh that salât need not be performed in congregation (jamâ'a) when there is fear of danger. It may be performed individually while standing or on horseback. It may be performed while riding only when escaping from these dangers and when there is the possibility of missing the proper time of salât. The related âyat, as explained in the book **Imdâd,** meant that salât is to be performed towards a suitable direction. It is openly stated in books of tafsîr and in the book of fiqh **Jawhara** that the word **'rijâlan'** in the âyat al-karîma meant 'standing' but not

'walking.' That author tries to deceive the Hanafî Muslims and make them perform salât while they are walking and does not refrain from interpreting the âyat al-karîma wrongly. The Muslim who does not perform the salâts which are sunna because he regards them as unimportant becomes a disbeliever. If he regards sunnas as important but continually omits them, he becomes a sinner. Although that author writes that he explains what âyats and hadîths convey, he in fact gives made-up meanings to them. The 'ulamâ' of Ahl as-Sunna (rahimahum-Allâhu ta'âlâ) have not made up meanings but searched for Rasûlullâh's and as-Sahâba's interpretations and quoted those correct meanings. The Wahhâbîs, too, confirm this fact. It is written on the 388th page of the book **Fat'h al-majîd:**

"Abu Hanîfa said, 'If you find a statement of mine incompatible with Allah's Book and Rasûlullâh's Hadîth and as-Sahâba's words, abandon that statement of mine and accept theirs!' Al-Imâm ash-Shâfi'î said, 'If you find something incompatible with Rasûlullâh's Sunna in my book, abandon my statement and accept Rasûlullâh's Sunna!"

This quotation from the Wahhâbite book, too, indicates how tightly the 'ulamâ' of Ahl as-Sunna (rahimahum-Allâhu ta'âlâ) have clung to the Qur'ân al-karîm and the Hadîth ash-sharîf. This is why those who want to learn the correct meaning of the Qur'ân al-karîm and the Hadîth ash-sharîf should read the books of kalâm and fiqh by the 'ulamâ' of Ahl as-Sunna. Then, also the book by the lâ-madhhabî author confesses that those who run away from these books, which reflect the Book and the Sunna, resemble those vile knaves who flee Reality.

By reciting mawlid, Muslims explain about Rasûlullâh's (sall-Allâhu 'alaihi wa sallam) birth, the Mi'râj and his life, and remember and praise him. It is necessary for every Muslim to love Rasûlullâh very much. He who loves Rasûlullâh much remembers him, repeats his name and praises him very frequently. The hadîth ash-sharîf narrated by ad-Dailamî and quoted in **Kunûz ad-daqâ'iq** declares, **"The one who loves very much remembers the beloved very frequently."** All 'ulamâ' of Islam have written in detail that it is necessary to love Rasûlullâh very much. Even the Wahhâbite book notes this fact on the 336th page:

"It is declared in a hadîth sharîf, **'One's îmân is incomplete unless he loves me more than his children, his parents and everyone.'** That is, 'His belief is not perfect,' he meant. It is wâjib for him who loves Allah to love His Prophet. And he also has to

love Allah's pious servants."

Rasûlullâh (sall-Allâhu 'alaihi wa sallam) used to give a feast to as-Sahâbat al-kirâm on the Mawlid nights and narrate the events that had happened when he honoured the world and during his childhood. Hadrat Abu Bakr, when he was the Caliph, used to call as-Sahâbat al-kirâm to assemble on the Mawlid nights, and they used to talk about the miraculous events that happened when Rasûlullâh honoured the world. Christians learned and adopted celebrating birthdays from Muslims. Muslims all over the world have read the books about Rasûlullâh, felt happy and celebrated that honourable night on which he honoured the world as he and as-Sahâbat al-kirâm did on that night. The 'ulamâ' of Islam have paid much attention to this night. All creatures, angels, genies, animals and non-living substances feel joyful and give one another the good news of the arrival of this night on which Fakhr al-'âlam (Honour of all creatures) honoured the world. Mawlânâ Jalâl ad-dîn Rûmî revealed that the places where a mawlid was read would be safe from disasters and difficulties. It is more effective and beneficial to recite a mawlid in verse.

The 'ulamâ' of Islam have written books in every language to explain the blessings of reciting a mawlid, the way of reciting it and that reciting it is an 'ibâda. As listed in Mustafâ Kâtib Chelebî's (rahmat-Allâhi 'alaih) book **Kashf az-zunûn** and its appendix, ten of these books are:

1) The Turkish mawlid eulogy of Sulaimân Chelebî of Bursa has won great fame. He was the imâm [at ritual prayers] of Ottoman Sultan Yildirim Bâyezîd Khan (rahmat-Allâhi 'alaih) and passed away in 800 A.H. (1398). It has been loved and recited everywhere in Turkey as it was throughout the Ottoman Empire. Its original title was **Wasîlat an-najât.**

2) The mawlid eulogy written by Hamdullâh Effendi (rahmat-Allâhi 'alaih), who was the son of Ak Shams ad-dîn Effendi.

3) Another mawlid was written by Molla Hasan al-Basrî (rahmat-Allâhi 'alaih), who passed away in 994 A.H. (1586).

4) That written by Wâiz Muhammad ibn Hamza.

5) Another one was written by Shams ad-dîn as-Siwâsî (rahmat-Allâhi 'alaih), who passed away in 1006 A.H. (1598).

6) **Jâmi' al-âsâr fî mawlidi 'l-muhtâr** by Hâfiz ibn Nâsir ad-dîn ad-Dimishkî (rahmat-Allâhi 'alaih).

7) **At-ta'rîf bi 'l-mawlidi 'sh-sharîf** by Ibn Asîr Muhammad al-

Jazrî, who passed away in 833 A.H. (1430).

8) **Durr al-munzam fî mawlidi 'n-Nabîi 'l-mu'azzam** by Abu 'l-Qâsim Muhammad al-Luluwî (rahmat-Allâhi 'alaih), who passed away in Damascus in 867 A.H. (1463).

9) **Mawlidi 'n-Nabî** by 'Afîf ad-dîn Muhammad at-Tabrîzî, who passed away in al-Madînat al-munawwara in 855 A.H.(1451).

10) **Mawlidi 'n-Nabî** by Sayyid Muhammad Kawukju al-Hanafî, who passed away in 1305 A.H. (1887).

Moreover, that the recitation of a mawlid is an 'ibâda is proven with documents in the book **An-ni'mat al-kubrâ 'ala 'l-'âlam fî mawlid as-Sayyid al-walad al-Âdam** by Ibn Hajar al-Hîtamî, in **Ar-raddu 'alâ man ankara qirâ'at al-mawlidi 'n-Nabî** by Jalâl ad-dîn as-Suyûtî, in **Jawâhîr al-bihâr** (Part Three) and **Hujjat-Allâhi 'ala 'l-'âlamîn** (pages 233-9) by Yûsuf an-Nabhânî, in **Ithbât al-mawlid** by Ahmad Sa'îd al-Mujaddidî and in **Sharh al-Mawâhib al-laduniyya** (Part One, pages 136-40) by 'Allâma Muhammad az-Zarkânî. These six books have been reproduced in a single volume in Istanbul in 1397 A.H. (1977). **Sa'îd al-bayân,** the book of mawlid written in Urdu by Ahmad Sa'îd al-Fârûqî al-Mujaddidî, and the Turkish **Mevlid Kirâetinin Fazîleti** (The Virtue of Reciting Mawlid) by Sayyid 'Abdulhakîm Effendi (rahmat-Allâhi 'alaih) are very valuable.

In the Persian book **Tas'hîh al-masâ'il,** which was written in 1266 A.H. (1850), Mawlânâ Muhammad Fadl ar-Rasûl al-Badâyûnî (rahimah-Allâhu ta'âlâ), one of the prominent scholars of Islam in India, refuted the book **Miata Musa'îl** by Muhammad Is'hâq, an Indian man of religious profession who had sold himself to the Wahhâbîs. On page 253 of his book, Fadl ar-Rasûl wrote, "The recitation of mawlid was not practised in the first three centuries [of Islam]; it was introduced later. Therefore, the 'ulamâ' disagreed on whether it was permissible to congregate for a mawlid; their words did not conform with one another's. This disagreement of the 'ulamâ' has been dealt with in detail in the book **As-sîrat ash-Shâmî** by Muhammad ibn Yûsuf ash-Shâmî (rahimah-Allâhu ta'âlâ), who passed away in Egypt in 943 A.H. (1536). Yet, only the opposing views are reported and no preference is made in this book. Nevertheless, he quoted many 'ulamâ' who, had said that congregating for a mawlid was mustahab. He also noted that his master had refuted those who opposed it. If, leaving the majority aside, the mawlid congregation is accepted as permissible on account of a few opposing ones, confidence in many of the affairs of fiqh will lessen," and quotes

the book **As-sîrat ash-Shâmî:**

"Hâfiz (scholar of hadîth) Shams ad-dîn Muhammad as-Sahâwî [d. al-Madînat al-Munawwara, 902 A.H. (1496)] said, 'On [assembling for] a mawlid, there is no report from the Salaf. It appeared after the third century. Every year Muslims give alms and rejoice on the mawlid night. They do charitable and pious deeds. They congregate and listen to the mawlid eulogy recited.' Hâfiz 'Izz ad-dîn 'Alî ibn Asîr al-Jazrî [d. Musul, 630 A.H. (1234)] said,'Reciting a mawlid renders protection against harms and dangers for a whole year. Blessings and an abundance of rain fall on places where a mawlid is recited throughout the year.' Hâfiz 'Imâd ad-dîn Ismâ'il ibn Kathîr [d. 774 A.H. (1372)] reported that the amîr of Arbil gathered huge congregations for a mawlid in the month of Rabî' al-awwal. Abu 'l-Khattâb 'Umar ibn Dihya [d. 633 A.H. (1236)] gave long details of mawlid congregations organized by the amîr of Arbil in his book **At-tanwîr fî mawlidi 'l-Bashîr.** Many 'ulamâ', for instance, hâfiz Abû Shâma [d. 655 A.H. (1266)], who was the master of al-Imâm an-Nawawî, praised and lauded this book. 'Abd ar-Rahmân Abû Shâma's work **Al-bâ'is 'alâ inkâri 'l-bida' wa 'l-hawâdith** is full of such praises. 'Allâma Saif ad-dîn ibn Tughrul Beg [d. 670 A.H. (1271)] wrote in his work **Durr an-nazîm fî mawlidi 'n-Nabîi 'l-karîm:** 'Those who love Rasûlullâh (sall-Allâhu 'alaihi wa sallam) hold meetings of mawlid on the nights of mawlid. Among them are the great meeting of mawlid in Egypt by Abu 'l-Hasan, who is famous with the title "Ibn Afdal"; that held by Abu 'Abdullâh ibn Muhammad ibn Nu'mân, who was the master of our master; and two others held by Jamâl ad-dîn al-'Ajamî al-Hamadânî and Yûsuf ibn 'Alî Hajjar al-Misrî. These 'ulamâ' have remarked that they dreamt of Rasûlullâh (sall-Allâhu 'alaihi wa sallam) saying that those who rejoiced for him also made him rejoice.'

"The great scholar 'Allâma Ibn Battâh said in his hand-written fatwâ: 'It is an act of respectfulness towards the mawlid night to give alms, to gather Muslims and give them food that is permissible to eat, to have permitted things recited and listened to, and to give clothing to pious Muslims. It is permissible and very meritorious to do these to please Allâhu ta'âlâ. It is not a must to do these only to the poor. It is more meritorious, though, to make the needy happy. If, as done in these days, intoxicating things are used, young boys come together, men and women are mingled or poems and songs that incite lust are said [or musical instruments such as the reed, flute and drum are played], it is very

sinful.' [Doing such harâm things as if they are 'ibâdât or during 'ibâdât is much more sinful. One should not get deceived by those who call such harâm 'Islamic music.'] Imâm Jalâl ad-dîn 'Abd ar-Rahmân ibn 'Abd al-Malik al-Kattânî said, 'The day and night of mawlid are estimable, sacred and reverend. It is very honourable and valuable. Rasûlullâh's (sall-Allâhu 'alaihi wa sallam) existence is a means for the salvation of his followers after his death. Rejoicing for his mawlid causes the tortures in Hell to lessen. Getting happy and showing respect towards this night cause the whole year to be fruitful. The virtue of the day of mawlid is similar to that of Friday. The Hadîth ash-sharîf says that the tortures in Hell are interrupted on Fridays. Likewise, there is no torture on the day of mawlid. One should display his happiness, give alms and presents and go to the feast he is invited to on mawlid hights.' [One should not go to meetings where the harâm is committed or present; one should strictly avoid committing the harâm, keeping company with those who commit the harâm or introducing the harâm into 'ibâdât.]

" 'Allâma Zahîr ad-dîn ibn Ja'far said, 'Meeting for a mawlid is a bid'a hasana (good innovation). It is always meritorious (thawâb) to assemble the pious, to say salâwât and to give food to the poor. Yet it is a great sin to introduce any harâm, musical instrument, singing or dancing into such meetings.' 'Allâma Nasîr ad-dîn said, 'Holding a mawlid meeting is not a sunna, but it is very meritorious to give alms or presents, to show joy and happiness, to get the mawlid eulogy recited where male and female Muslims are not gathered together and to attend such a meeting. However, one should not ask for anything from anybody unless there is darûra (compulsion). It is harâm to do so if there is no darûra. It is an 'ibâda for the pious to congregate and to say the dhikr of Allâhu ta'âlâ and salawât. It is very meritorious.' 'Allâma Abû Shâma wrote in his book **Al-Bâ'is:** 'Rabî' reported from al-Imâm ash-Shâfi'î that bida' are of two types: One type does not conform to the Book, the Sunna, words of as-Sahâbat al-kirâm or to ijmâ'. It causes dalâla or dissention. The other type comprises those that conform to these four sources of Islam and are beneficial. No 'âlim has regarded this type to be bad. 'Umar (radî-Allâhu 'anh) said "very beautiful bid'a" for performing the tarâwih prayer in congregation on Ramadân nights. Such innovations are called **bida' hasana.** It has been unanimously reported that it is jâ'iz and mustahab to do bida' hasana, and it has been said that those who do them for love of

Allah will be given thawâb. As such are all the innovations that are compatible with the rules of Islam. Pulpits for mosques, inns for travellers and schools for students are good and compatible with the rules of Islam and are bida' hasana. These did not exist during the time of as-Sahâbat al-kirâm and the Tâbi'ûn and were introduced later, but they were accepted as bida' hasana for they were helpful in carrying out Allâhu ta'âlâ's orders.' One of such bida' hasana is the annual meeting of mawlid held in the town of Arbil near Musul: alms are given on the night of mawlid an-Nabî (sall-Allâhu 'alaihi wa sallam), ornaments and joy are displayed, and gifts are distributed among the poor; hence, the love and respect towads Rasûlullâh are revealed. This meeting was first organized by 'Umar ibn Malâ, a great scholar and a sâlih, in Musul. The Sultan[1] of Arbil followed him. 'Allâma Sadr ad-dîn 'Umar, a Shâfi'î scholar said that holding mawlid meetings was not makrûh but jâ'iz and was given thawâb according to intention. [If the intention is bad, no thawâb is given.] Hâfiz said that holding mawlid meetings was a bid'a [that is, an 'ibâda that appeared later], but it was a bid'a hasana, since good, beneficial things were done without doing wrong things. Rasûlullâh (sall-Allâhu ta'âlâ 'alaihi wa sallam) saw on his arrival to Medina that the Jews were fasting on the tenth day of the month Muharram. He asked them why they did so. They answered that Allâhu ta'âlâ had drowned Pharoah and rescued Musâ ('alaihi 's-salâm) on that day and, therefore, they fasted out of happiness and in thanksgiving to Allah. He said, **"Musâ's ('alaihi 's-salâm) salvation makes me much happier,"** and fasted. And he ordered Muslims to fast on the Ashûra day. This hadîth sharîf indicates that it is necessary to thank Allâhu ta'âlâ on the anniversaries of the days on which one receives blessings or is relieved of his distress. Thanking Allâhu ta'âlâ is done by prostrating, giving alms, reciting the Qur'ân al-karîm or by performing any similar 'ibâdât. Is there a blessing greater than the birth of the most benevolent, blessed and great Prophet? One should look for that day every year and think of this blessing. Thus, one will have copied Rasûlullâh's thanking for Musâ's ('alaihi 's-salâm) salvation. Without this intention in mind; this sunna of Rasûlullâh will not have been followed and

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[1] Abu Sa'îd al-Muzaffar al-Kukbûrî (rahimah-Allâhu ta'âlâ) was the brother-in-law of Salâh ad-dîn al-Ayyûbî. He got martyred during the jihâd of Akka castle in defence against the attacks of the Christian armies called "Crusaders" in 630 A.H. (1232).

such a deed does not deserve any thawâb.' Hâfiz ibn Jazrî said, 'When Abu Lahab was seen in a dream and was asked about his situation, he answered that he was suffering torture in the grave but, every year, the torture was lessened and he felt relieved by sucking the cool water issuing between his two fingers on the twelfth night of the month of Rabî' al-awwal, on which his concubine Suwaiba had given him the good news of Rasûlullâh's birth and he had freed her out of his joy and ordered her to be the foster mother. This is why his torture is lessened on that night. If the torture is lessened for a ferocious disbeliever like Abu Lahab, whose wickedness has been confirmed by the Qur'ân al-karîm, then a believer among the umma of the Great Prophet deserves to be favoured and to be put into Paradise by Allâhu ta'âlâ if he feels happy and shows his love for Rasûlullâh (sall-Allâhu ta'âlâ 'alaihi wa sallam) by distributing alms on that night.' My master has stated in his fatwâs: 'By holding mawlid meetings, to recite the Qur'ân al-karîm and mawlid an-Nabî, then to offer food and to disperse is bid'a hasana.' Hâfiz reports on the authority of al-Baihakî: 'Rasûlullâh (sall-Allâhu ta'âlâ 'alaihi wa sallam) slaughtered an 'aqîqa for himself after being informed of his prophethood although he knew that his grandfather 'Abd al-Muttalib had slaughtered an 'aqîqa for him on the seventh day of his birth. Furthermore, it is not jâ'iz to repeat the 'aqîqa. It has been concluded that he did the second one as a thanks for his being created as a blessing for all 'âlams and that he wanted to set an example for his umma. As a matter of fact, many times he was seen to say the salawât on himself to encourage his umma. Therefore, it became mustahab for Muslims to congregate on mawlid nights, to recite mawlid eulogies, to offer sweet food and to do pious, charitable deeds, thus to fulfill the thanks due to that night. The commentary on **Sunan Ibn Mâja** reports that holding mawlid meetings without mixing the harâm, prohibited things, into them is mustahab and a bid'a hasana.' "

In **As-sîrat ash-Shâmî,** quotations from 'Umar ibn 'Alî al-Isqandarî al-Mâlikî al-Fâqihânî (F), who died in 734 A.H. (1334), and his master's (M) answers to them are given as follows:

"F: 'I do not know any basis that makes holding mawlid meetings conformable to the Book and the Sunna.'

"M: 'Not knowing something does not indicate that it is non-existent. Ibn Hajar, the imâm of the scholars in hadîth, reported that mawlid meetings had an origin in the Sunna. We noted above that it had a second origin as well."

"F: 'None of the great 'ulamâ' has been reported to have held a mawlid meeting.'

"M: 'The first mawlid meeting was organized by a pious ruler who was an 'alim. He did it to please Allah. Innumerable 'ulamâ' and sâlihûn attended it. Ibn Dihya praised it. Great 'ulamâ' wrote books in praise of this deed of the ruler. No one has ever censured it.'

"F: 'How can the mawlid meeting be mustahab? Mustahab means the thing required by Islam.'

"M: 'Requirement in Islam is either through the Nass or through the qiyâs. Though there is no nass about this point, there is a qiyâs.'

"F: 'The mawlid meeting cannot be said to be mubâh, either. The introduction of a bid'a into the religion has not been called "mubâh" by any 'âlim.'

"M: 'Bida' may not only be makrûh or harâm; those bida's that are mubâh, mustahab or wâjib have also been reported. Al-Imâm an-Nawawî said that bida' in the religion were the things that, having not existed in the time of Rasûllullâh (sall-Allâhu 'alaihi wa sallam), were introduced later and were of two types: hasana (good) and sayyia (evil). [Shaikh al-Islâm] 'Izz ad-dîn ibn 'Abdi 's-salâm [ash-Shâfi'î, d. 660 A.H. (1261)] said that bida' were divided into wâjib, harâm, mustahab, makrûh and mubâh types and that inns, schools, all charities and commendable deeds were mustahab bida', as were the tarâwîh prayer and the ways of tasawwuf. Al-Baihakî quoted al-Imâm ash-Shâfi'î as saying that bida' are of two categories: those that contradict with the Book, the Sunna, the Athar or the Ijmâ' are heretical, and those that are compatible with any of these four sources are not heretical.'

"F: 'It is not sinful to congregate one's household and friends and offer them food on the mawlid night. [However,] it is an ugly bid'a to congregate everybody.'

"M: 'Congregating everybody on such a blessed night is not in contradiction with the Book, the Sunna, the Athar or the Ijmâ'.'

"F: 'If there is singing or dancing, if men and women are mixed and if there are other harâms, such meetings are harâm by unanimity.'

"M: 'This statement is correct. However, these harâms are the very things that make such meetings harâm. If such things are present in a meeting to perform the Jum'a prayer, such a meeting

also becomes harâm. Nevertheless, it cannot be said that it is harâm to congregate for the Jum'a prayer just because such a congregation has been harâm. Similarly, one cannot say that it is harâm to congregate on mawlid nights. Nowadays, it is seen that such prohibited things are introduced into congregations for tarâwîh on Ramadân nights. Can it be said that congregating for tarâwîh prayer is harâm because such things are introduced? It can never be said! It is good to congregate for the tarâwîh prayer. It can be said that it is bad to introduce unbecoming, prohibited things into such congregations. Similarly, one should say that it is good to congregate for a mawlid, but it is bad to introduce ugly, prohibited things into them.'

"F: 'Although Rasûlullâh (sall-Allâhu 'alaihi wa sallam) was born in the month of Rabî' al-awwal, he passed away in this month, too. It is necessary not to feel happy but to feel sorry and to mourn in this month.'

"M: 'As Rasûlullâh's (sall-Allâhu 'alaihi wa sallam) birth is a great blessing, so his passing away is no doubt a great misfortune. Our religion orders us to thank for the blessings and to be patient and silent in case of misfortune and to conceal it. Though we are ordered to slaughter an 'aqîqa when a child is born, we are not ordered to do so or anything else when one dies; furthermore, shouting and mourning are forbidden. Therefore, one should feel joyful and happy instead of feeling sad and mourning in this month.' "

[According to the rules of Islam, one should not be sorry but be happy by remembering the happy events and not thinking of the sad events on the anniversary of a day on which there had been both happy and sorrowful events. In accord with this order of our religion, one should not mourn but, following Rasûlullâh's sunna, be thankful and happy on the tenth of the month Muharram, on which Hadrat Husain (radî-Allâhu 'anh) was martyred. Martyrdom of this great imâm has been a greatly sorrowful misfortune for all Muslims. The martydom of Hadrat 'Uthmân and Hadrat Hamza in a very tragic manner was also a greatly sorrowful misfortune. However, our Prophet (sall-Allâhu 'alaihi wa sallam) did not mourn on the anniversaries of the day Hadrat Hamza was martyred. He did not order Muslims to mourn. He used to visit the grave of and pray for Hadrat Hamza on those days. On the tenth day of Muharram, we should not mourn by following our own reason, but we should fast in thanksgiving and be joyful by following our Prophet.]

Rasûlullâh (sall-Allâhu 'alaihi wa sallam) had poet companions, who used to refute the slanders of the enemies and eulogize him. He liked the poetry of Hassân ibn Thâbit the most. He put a pulpit in the masjid for Hassân, who would censure the enemies and praise him on that pulpit. Rasûlullâh used to say, **"Hassân's words are more effective against the enemies than arrow-wounds are."** He declared, **"If Allâhu ta'âlâ endows a servant of His with the art of writing and speech, he should eulogize the Prophet of Allah and censure His enemies!"** Reciting mawlids, as done in Muslim countries, is an 'ibâda also compatible with the order in this hadîth sharîf. One's opposition to the recitation of mawlids shows his disapproval of what Rasûlullâh and the as-Sahâbat al-kirâm did, as well as his disobedience to this hadîth sharîf.

Dalâ'il al-khairât is a book of salawât, a book of prayers. The Qur'ân al-karîm orders us to say salawât on Rasûlullâh. The one who prevents the recitation of this book opposes this order of the Qur'ân al-karîm. Every Muslim may pray in any language, and he cannot be called a disbeliever. The prayer stated in âyats and hadîths should be recited without any alteration. The prayers which are not stated in âyats or hadîths may be recited except in salât. Islam does not forbid this. One lies if he says that they cannot be recited. One who says 'prohibited' or especially 'unbelief' or 'polytheism' for something which is not prohibited by Allâhu ta'âlâ or His Prophet is in danger of becoming a disbeliever. It is a great 'ibâda to eulogize Rasûlullâh very highly without deifying him, to esteem him as the highest of all creatures, to speak about the superiorities endowed upon His beloved Prophet by Allâhu ta'âlâ and to ask for his intercession. Opposition to this fact is an indication of deep ignorance and very ugly obstinacy. Moreover, it is stupidity to say,

"The author of this book has divided it into seven parts and has said, 'Reading one part a day, the book should be finished within a weak.' This statement is polytheistic. It is like occupying the office of Allah and ordering, 'Perform salât five times a day.' This is a behavior which implies that he holds himself superior to the Creator of the Universe."

The Wahhâbite book writes on the 335th page that there are ten things that cause one to love Allâhu ta'âlâ and explains each of them. His charging the author of **Dalâ'il al-khairât** with polytheism resembles somebody's charging the Wahhâbîs with polytheism because of their raising the number of the principles

of belief from six to ten.

The book **Dalâ'il al-khairât** is critized very violently. This book was written by an 'âlim of Ahl as-Sunna, a perfect walî and the leading 'arif of his time, namely Muhammad ibn Sulaimân al-Jazûlî (rahmat-Allâhi 'alaih). He explained at the beginning the importance and use of saying salawât on Rasûlullâh, then gave in a list the prayers of salawat he had extracted from hadîths and a collection of prayers recited by as-Sahâbat al-kirâm.

Tarîqa means 'way.' It means the way of tasawwuf. Al-Imâm ar-Rabbânî Mujaddid al-Alf ath-Thânî Ahmad al-Fârûqî and Muhammad Ma'sûm al-Fârûqî (rahmat-Allâhi 'alaihimâ) wrote in their **Maktûbât**s that tasawwuf is not a bid'a and that all its ways are agreeable with the Sunna of our master Rasûlullâh. We have already translated some parts of them from Persian.[1]

Those who know nothing about tasawwuf criticize it and blame Muslims for this reason, too. Muhammad Ma'sûm al-Fârûqî explained tasawwuf briefly in the 177th letter of the first volume of his **Maktûbât:**

"Do not rely upon kashfs and ru'yâs (dreams)! The very things to be trusted and that will save men from Hell are the Book and the Sunna. Cling tightly, with all your power, to Allah's Book and the Prophet's Sunna! Be very cautious in doing all your affairs compatibly with these two! The dhikr, too, is one of Allâhu ta'âlâ's orders. Perform the dhikr constantly! Busy your every moment with the dhikr! [The 46th âyat al-karîma of Sûrat al-Anfâl declares, **"Oh Believers! Remember (dhikr) Allâhu ta'âlâ with heart and tongue constantly! You will attain salvation!"** The tenth âyat al-karîma of Sûrat al-Jum'a declares, **"Remember Allâhu ta'âlâ very frequently! You will attain salvation both in this world and in the hereafter!"** The 41st âyat al-karîma of Sûrat al-Ahzâb declares, **"Oh Believers! Remember Allâhu ta'âlâ at every moment!"** In the tafsîr book **Tibyân,** 'Abdullâh ibn 'Abbâs (radî-Allâhu ta'âlâ 'anhumâ) is quoted as saying, "Allâhu ta'âlâ has put a limit to every order of His and has regarded it excusable when this limit is exceeded. He forgives those who have excuses. But, the order to perform the dhikr is not like other orders, and there is no limit or excuse for this 'ibâda. There is no excuse for neglecting the dhikr. He ordered us to perform the dhikr while standing, sitting or lying down at every place, in any situation and

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[1] See the articles 7 and 19.

with the tongue and the heart. He said He should never be forgotten." The 152nd âyat al-karîma of Sûrat al-Baqara declares, **"Remember Me! And I shall remember you!"** A hadîth qudsî quoted in **Tibyân** declares, **"I am with My servant who thinks of Me."** The hadîths narrated by al-Baihakî declare, **"Those who are at the highest degree are those who perform the dhikr of Allah"; "The symptom of love for Allâhu ta'âlâ is the love for the dhikr of Him"; "The dhikr of Allah is the remedy for the hearts"; "The dhikr is better than** [supererogatory] **alms and fasting,"** and **"Allah loves him who thinks of Him very much."** Rasûlullâh performed the dhikr every moment. Tasawwuf is the means of performing the dhikr of Allah very much. Can such tasawwuf be criticized?]

"Men of Allah have unanimously reported that the highest status in this way is the virtue of ma'rifa (knowing Allâhu ta'âlâ), which means one's annihilation in Allâhu ta'âlâ. That is, 'knowing Allâhu ta'âlâ' means comprehending that only He exists and everything else is nonexistent. Then, tasawwuf is the way that leads to ma'rifa, to such comprehension. A couplet says:

'Know that you are nonexistent, this is the very perfection,
Be annihilated in Him, this is the way to union!'

"This annihilation is called **fanâ'.** There are two kinds of fanâ'. One of them is **fanâ' al-qalb,** in which the heart (qalb) forgets everything but Allâhu ta'âlâ. He cannot remember anything other than Him however hard he tries. The heart does not know or love anything but Allah. The second kind is **fanâ' an-nafs.** This is the annihilation of the nafs; one becomes unable to say 'I' for himself. The 'ârif himself and his indications disappear. He cannot recognize or love anything other than Allah. There remains no connection with himself or with others. The most fatal poison which leads men to ruin is being fond of something other than Allâhu ta'âlâ. The imân of such an 'ârif is like a bright mirror. His every deed is consistent with Islam. It is very sweet and easy for him to obey Allâhu ta'âlâ's orders and prohibitions. There is no evil quality left in him such as 'ujb (admiration of one's 'ibâdât) or riyâ' (hypocrisy). There is ikhlâs in his every deed and 'ibâda; that is, he does them only for the sake of Allâhu ta'âlâ. The nafs, though it was formerly disobedient and hostile to Allâhu ta'âlâ's orders, attains to itmi'nân (tranquillity) and becomes real, perfect Muslim.

"The purpose of progress on the way of tasawwuf is to know

oneself as non-existent and become an absolutely faithful servant of Allâhu ta'âlâ. The progress on this 'way' is called **sair** and **sulûk.** The end of this way is **fanâ'** and **baqâ',** that is, forgetting everything but Allâhu ta'âlâ and recognizing that only He exists. The one who attains fanâ' and baqâ' is called an **'ârif,** who is able to be servant as perfect as a human being can be. Laziness or slackness caused by the nafs has disappeared in him. Following the way of tasawwuf is not for the purpose of avoiding being a servant of Allah, nor to make oneself superior to others, nor to see souls, angels, genies or nûrs. What is the use of searching for such things while there are enough well-designed, beautiful, and lovely things that everybody can see through the eyes? Both the former ones and the latter ones are beings created by Allâhu ta'âlâ. All of them were nonexistent and have been created recently. Meeting Allâhu ta'âlâ's Audience and seeing His Jamâl will be possible only in the hereafter, in Paradise. It cannot happen in this world. This fact has been unanimously reported by the 'ulamâ' of Ahl as-Sunna and the great leaders of tasawwuf. It is only **îqân**[1] that one can obtain in this world.

"Progress on the way of tasawwuf is intended to attain complete [obedience to] Islam in this world. Islam consists of three parts: 'ilm, 'amal and ikhlâs. Tasawwuf is the means of attaining the third part. It will be possible only in the hereafter to meet Allâhu ta'âlâ, to join His Audience and to see Him. Therefore, you should hold tightly onto the footsteps of Muhammad ('alaihi 's-salâm) with all your power! Make it a habit to perform al-amru bi'l-ma'rûf wa 'n-nahyu 'ani 'l-munkar. Try to restore the sunnas which are forgotten![2] Do not rely upon dreams! Is it worth anything to dream of oneself as the ruler of a country or as a qutb? These two positions are valuable if they are obtained while awake. Is it a real perfection to be a ruler even when awake and even if every being on the earth is at one's service? Does it help one to be saved from the punishments in the grave and after the Resurrection? A wise, fore-sighted person does not set his heart on such things but tries to perform everything that Allâhu ta'âlâ approves and

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[1] See Endless Bliss, III.

[2] Muslims should not arouse mischief (fitna) while teaching a forgotten sunna. It is harâm to start fitna. One should not commit the harâm while trying to teach a sunna, but be careful not to make the matter worse.

likes. He tries to attain the state of fanâ'."

Al-Imâm ar-Rabbânî wrote in the 306th letter of the first volume of **Maktûbât:** "Fanâ' means the heart's forgetting about the mâ-siwâ [that is, everything other than Allâhu ta'âlâ; those whom He does not love]. For clearing the heart of the love and attachment of the things other than Allâhu ta'âlâ, it is necessary to reach fanâ'. As the creatures are forgotten, the heart's attachment to them will be annihilated, too. On the way of wilâya, fanâ' is necessary for getting rid of the love of creatures. However, it is not necessary on the way of nubuwwa. Because, on the way of nubuwwa, there exists the love for Allâhu ta'âlâ and for those whom he loves. When this love exists there cannot be love for creatures whether they are forgotten or not. Knowing them is bad for it causes loving them. When love for them ends, it is not bad to know and recognize them. It is the same for those who attain through the way of wilâya.

Muhammad Ma'sûm (rahmat-Allâhi 'alaih) wrote in the 93rd letter of the first volume of his **Maktûbât:** "Fanâ' takes place in the bâtin [the heart]. After attaining to fanâ', the 'ârif recognizes his wife, children and friends as he did before. The heart's understanding is different from the zâhir's [mind's, intellect's] understanding. After the heart rescues itself from seeing and knowing, [that is, when it attains to fanâ'], the zâhir will go on seeing and knowing."

On all ways of tasawwuf, faid (ma'rifa, help) is received from Rasûlullâh. All the Sahâbat al-kirâm received light and ma'rifa directly from that source. The posterity obtained ma'rifa from as-Sahâbat al-kirâm. Only the faid or ma'rifat that had been received from Hadrat Abu Bakr and Hadrat 'Alî has reached the present time. The faid of other Sahâbîs could live only for a few centuries. One who wants to receive faid should find a sâlih person who has attained that faid, should love him and make progress under his supervision. Even the Wahhâbite book points to this necessity on page 335 and writes that the ninth of the ten things that lead one to love Allâhu ta'âlâ is to keep company with the faithful lovers of Allâhu ta'âlâ, to listen to their beneficial speeches, and to talk less in their presence. Such a pious servant of Allâhu ta'âlâ is called a **murshid kâmil** or **rehber.** The hadîth ash-sharîf related by at-Tabarânî and quoted in **Kunûz ad-daqâ'iq** declares, **"Everything has a source. The sources of taqwâ are the hearts of 'ârifin."** The hadîths related by ad-Dailamî declare, **"Remembering the pious (sâlihûn) clears the sins away"; "It is an**

'ibâda to keep company with 'âlims," and **"It is an ibâda to look at the face of an 'âlim."** The hadîth ash-sharîf related by Abu Habbân declares, **"The dhikr is more beneficial than alms."** A hadîth sharîf related by ad-Dailamî declares, **"The dhikr is better than supererogatory fasting."** The book **Kunûz ad-daqâ'iq** writes that Rasûlullâh performed the dhikr at his every step and quotes the hadîth ash-sharîf, **"Performing the dhikr of Allah clears the heart from nifâq** (enmity, hypocrisy.)" The hadîth ash-sharîf narrated by ad-Dailamî and al-Munâwî (rahimahuma'llâhu ta'âlâ) declares, **"There is a cure for every disease. The cure of the heart is the dhikr of Allâhu ta'âlâ."** Tasawwuf means performing the dhikr, remembering and loving 'ârifîn and holding fast to the footprints of Rasûlullâh (sall-Allâhu ta'âlâ 'alaihi wa sallam). These hadîths and similar ones and the âyats from which these hadîths were extracted by Rasûlullâh orders tasawwuf.

The existence of many ways of tasawwuf with various names should not confuse the ignorant! The followers of a way have used frequently the name of their rehber who caused them to receive faid, and thus such names have become the names of tarîqas. For example, though there is a common curriculum, or the same subjects are instructed, in hundreds of high schools in a country, the teachers are different in each school, so the method of teaching differs from one school to another. Every high-school graduate gains similar knowledge and the same rights. Each of them remembers and praises his teachers until death. It is not a defect for any of them to have learned from different teachers and with different methods. The case is similar for the existence of different ways of tasawwuf. Faids and ma'rifas have come to all of them from Rasûlullâh's (sall-Allâhu ta'âlâ 'alaihi wa sallam) blessed heart. It cannot be a deficiency for them to have different masters and different names.[1]

Of course, neither Allâhu ta'âlâ nor His servant likes evil people who do not obey the rules of Islam or perform 'ibâdât, but run after wordly interests and follow their nafses and shahwa. We should not believe when one of such people says he is an authority in tasawwuf and a man of karâmât. Furthermore, tasawwuf should not be criticized because of such people; we should think of the saying, "The jewel does not lose its value by falling to the ground."

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[1] For the reason that ways of tasawwuf bear different names, see also the seventh article, p. 26.

The isqât and talqîn are not bida'. That they are performed as orders of our religion is written in detail with documents in the books **Al-basâ'ir** and **Se'âdet-i Ebediyye.** The hadîth ash-sharîf quoted by al-Bukhârî, Muslim, Imâm Ahmad, in his **Musnad,** and al-Munâwî (rahimahum-Allâhu ta'âlâ) declares, **"Inculcate (talqîn) kalimat at-tawhîd to the dead!"** One will have put the blame on these two orders of our religion if he claims that some lazy, evil people, relying on these orders, would abandon 'ibâdât and do evil deeds. What will the lâ-madhabî say for those lazy and evil people who neglect 'ibâdât and do every evil by impetuously putting forward the fact that Allâhu ta'âlâ is Merciful and Forgiving?

Everything concerning Islam has been made known; the 'ulamâ' of Ahl as-Sunna searched all these teachings and wrote down what they heard and learnt from as-Sahâbât al-kirâm. And now we learn our religion from those books of the 'ulamâ' of Ahl as-Sunna. The lâ-madhhabî author tries to distort these teachings and to alter Islam. He fabricates false and distorted meanings for âyats and hadîths in order to deceive everybody. Rasûlullâh (sall-Allâhu 'alaihi wa sallam) prophesied that the people who would bear the name 'Muslims' would divide into seventy-three groups, that seventy-two of them would go to Hell and only those who belonged to the seventy-third group and followed the way of as-Sahâbat al-kirâm would go to Paradise. This group comprises the Muslims of **Ahl as-Sunna,** because the 'ulamâ' of Ahl as-Sunna (rahimahum-Allâhu ta'âlâ) obtained all their knowledge from as-Sahâbat al-kirâm and held on to the Qur'ân and the Sunna in every affair. **'Ahl as-Sunnat wa 'l-Jamâ'a'** means the Muslims who follow the path of Rasûlullâh and his Jamâ'a, that is, as-Sahâbat al-kirâm. That author would have done something correct if he had blamed the corrupt, heretical seventy-two groups instead of Ahl as-Sunna. But, he did the reverse and attacked the truth and the real Islam. Because the âyat al-karîma declares, **"The wicked, evil people co-operate with the wicked,"** and because he himself is a wicked heretic, he united with heretics and attacked Ahl as-Sunna. All Muslims should unite and be brethren. But they should unite on the right path, the path of Ahl as-Sunna. Rasûlullâh foretold that heretics would not unite but part into seventy-two groups. Muslims should not go astray but should join the right path of Ahl as-Sunna, thus attain salvation and get redeemed from heresy.

Our master Rasûlullâh (sall-Allâhu ta'âlâ 'alaihi wa sallam)

declared, **"Ask the ones in graves for help when you are confused about your affairs!"** All the Sahâbat al-kirâm observed this hadîth sharîf and visited the Qabr as-Sa'âda. They made istighâtha, asked Habîb-Allâh for help, and thus obtained their wishes. Rasûlullâh, too, clung to the wasîla and made istighâtha through human beings. As narrated by Ibn Abî Shaiba and written in the book **Kunuz ad-daqâ'iq,** Rasûlullâh would ask Allâhu ta'âlâ for help for the love of the poor among the as-Sahâbat al-kirâm, putting them as wasîlas at times when he was in distress. This is noted in al-Imâm ar-Rabbânî's **Maktûbât,** too. The 'ulamâ' of Islam, awliyâ' and sulahâ' have held fast to this hadîth sharîf for centuries. That author opposes this and similar hadîths by saying that there is no such thing in Islam. He does his best to blemish Islam by lying and slandering, and calls true Muslims "disbelievers" or "polytheists." In many âyats, Allâhu ta'âlâ orders us to perform the dhikr and to say the tasbîh and "Allâhu akbar," and Rasûlullâh did and ordered us to do all of them. He did not prevent a Muslim who made a tasbîh (rosary) of date stones, but that author claims that there was no such thing in Islam. The sun cannot be stained with mud! He lies saying that our religion ordered tombs to be demolished. Did the as-Sahâbat al-kirâm demolish Rasûlullâh's tomb? No, they did not! They visited that tomb with wet eyes and begging heart.

Allâhu ta'âlâ ordered, **"Obey My Prophet!"** And Rasûlullâh declared, **"Ask the ones in graves for help!"** A hadîth sharîf related by ad-Dailamî and al-Munâwî declares, **"If those in graves did not exist, the people on the earth would burn."**

Muslims do not ask any grave or any dead person for help. They ask it from Allâhu ta'âlâ for the love and credit of dead Muslims in the view of Allâhu ta'âlâ. And Allâhu ta'âlâ grants what is asked out of His love for the dead beloved servants of His. Muslims request faid and ma'rifa from the soul of an 'ârif or walî and thus receive faid from the soul of that walî and gets help. Those who become walîs by getting benefit from souls are called **Uwaisî.** Muslims, on the one hand, work for worldly achievements and make progress in technology and, on the other, pray to Allâhu ta'âlâ and beg for His help.

33 - The lâ-madhhabî author does not accept believing in tasawwuf. He says,

"There were no madhhabs during the time of as-Sahâba. They were made up later. And tasawwuf was introduced into

Islam by Jews."

These slanderous lies are refuted best by the following passage from the Persian book **Irshâd at-tâlibîn** by Muhammad Thanâ'ullâh al-'Uthmanî ad-Dahlawî, a great 'âlim from India:

"Some people do not believe in awliyâ'. And there are some who say, 'There were awliyâ', but there are none now.' And there are some others who say, 'Awliyâ' never commit any sins. They know the ghaib. Whatever they wish happens immediately, and anything they do not want soon vanishes,' and who, therefore, make wishes to the graves of awliyâ'. Those who think so do not believe the awliyâ' of their time when they see that what they think about the awliyâ' is not true for these awliyâ' and remain deprived of their faid. There are those who are so ignorant as to be unable to distinguish between a Muslim and a disbeliever, yet claim to be awliyâ'. And there are those stupid people who regard such ignoramuses as awliyâ' and are attached to them as students. Furthermore, there are some people who say "disbelievers" for awliyâ' putting forward the statements uttered by awliyâ' unconsciously in the state of **sakr,** that is, when they are covered with love for Allâhu ta'âlâ and have lost themselves in this love. There are those who by themselves draw wrong meanings from such statements of awliyâ' and make up wrong beliefs, and thus disbelieve the correct meanings derived from the Qur'ân al-karîm and the Hadîth ash-sharîf by the 'ulamâ' of Ahl as-Sunna and go astray. There are those who have learned the zâhirî knowledge which Rasûlullâh (sall-Allâhu 'alaihi wa sallam) was ordered by Allâhu ta'âlâ to preach, but who do not believe the ma'ârif of tasawwuf (bâtinî knowledge) which Rasûlullâh was permitted to teach as much as he wished to those Sahâbîs whom he selected. There are those who worship awliyâ', vow nadhr to them and go around their graves as if performing tawâf around the Ka'ba, as well as those who do not esteem or respect awliyâ'. This is why I wish to explain to my Muslim brethren what wilâya, that is, the state of being a walî, is. I have written the Arabic book **Irshâd at-tâlibîn** on this subject. And now, I am writing the same in Persian. This book consists of five parts:

"The first part proves that wasîla is true.

"The second part is about the âdâb (manners) to be observed on the way of tasawwuf.

"The third part is about the âdâb to be fulfilled by the rehber.

"The fourth part is about the âdâb to be obeyed during the

progress on the way of tasawwuf.

"The fifth part deals with the knowledge of approaching Allâhu ta'âlâ and making others approach Him.

"**Part one.** There is the knowledge of wilâya and tasawwuf in Islam. There are batinî perfections or excellences in men as well as zâhirî excellences. Zâhirî excellences include believing in accordance with the knowledge comprehended and derived from the Qur'ân al-karîm and the Hadîth ash-sharîf by the 'ulamâ' of Ahl as-Sunna, carrying out fards, wâjibs, sunnas and mustahabs, and abstaining from harâms, makrûhs, mushtabihât and bida'. Bâtinî excellences pertain to the ascent of one's heart and soul. Al-Bukhârî and Muslim reported from Hadrat 'Umar (radî-Allâhu 'anh) that somebody he did not know came to Rasûlullâh's (sall-Allâhu 'alaihi wa sallam) audience and asked him, **'What is Islâm?'** Rasûlullâh answered: **'To say the kalimat ash-shahâda, to perform salât five times a day, to fast in the month of Ramadân, to give zakât, and to go on hajj when one is able.' 'You told the truth,'** said that person. The audience was confused to see him ask a question and approve the answer given. Then, **'What is îmân?'** he asked. **'Îmân is to believe in Allah, in His angels, in His books, in His prophets, in the Last Day, and that good and evil occur as the result of Allah's Will,'** Rasûlullâh answered. **'You told the truth,'** he said again. Next, **'What is ihsân?'** he asked. **'To worship Allâhu ta'âlâ as if one sees Him; He always sees you although you do not see Him,'** Rasûlullâh answered. Then, **'When will the Last Day come?'** he asked. **'I do not know about it more than you do,'** Rasûlullâh said. Then, **'What are the indications of the Last Day?'** he asked. Rasûlullâh (sall-Allâhu 'alaihi wa sallam) listed the indications that would precede the Last Day, and then he looked at us and said, **'The one who asked these questions and has gone now was** [Archangel Gabriel, Jibrîl] **Jabrâ'il** ['alaihi 's-salâm). **He came to teach you your religion.'**[1]

"As it is understood from the Hadîth al-Jibrîl, there is the

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[1] This hadîth sahrîf, named the **Hadîth al-Jibrîl,** is quoted as the second hadîth in **Al-hadîth al-arbâ'în** (Forty Hadîths) by al-Imâm an-Nawawî (rahmat-Allâhi 'alaih). These forty hadîths were translated into Turkish and published by Ahmad ibn Kemâl Pasha (rahmat-Allâhi 'alaih). Mawlânâ Khâlid al-Baghdâdî (rahmat-Allâhi 'alaih) commented the Hadîth al-Jibrîl in his Persian book titled **I'tiqâd-nâma,** which is annotated and translated into English under the title **Belief and Islam** by Hakikat Kitabevi, Istanbul.

perfection, an excellence, besides îmân and 'ibâdât, named **ihsân,** which we call wilâya. The heart of a walî loses itself in the observation (mushâhada) of his Beloved when love for Allâhu ta'âlâ occupies him. This hâl is called **fanâ' al-qalb.** This mushâhada does not mean seeing Allâhu ta'âlâ. Allâhu ta'âlâ cannot be seen in this world. But a hâl occurs to the walî as if he sees Allâhu ta'âlâ. This hâl occurs not as the result of one's desire for it. This hâl is described by Rasûlullâh (sall-Allâhu 'alaihi wa sallam) in his words, **'To worship Allâhu ta'âlâ as if one sees Him.'**

"Secondly, we say that a hadîth sharîf declares, **'There is a piece of flesh in man. If it becomes pious (sâlih), the whole body becomes pious; if it becomes evil (fâsid), the whole body becomes evil. This piece of flesh is the heart (qalb)!'** This piety of the heart, which is necessary for the piety of the body, is called 'fanâ' al-qalb' by mutasawwifs. When the heart gets annihilated in the love for Allâhu ta'âlâ this fanâ' of the heart influences its neighbour, the nafs, which starts getting saved from being ammâra. It attains **'al-hubb fi 'llâh wa 'l-bugdh fi 'llâh';** that is, it likes the things approved by Allâhu ta'âlâ and dislikes those disapproved by Him. Therefore, the whole body wishes to obey the rules of Islam.

"**Question:** 'Is there anything else, other than îmân and 'amal, for the piety of the heart?'

"**Answer:** The hadîth ash-sharîf says, **"The body becomes pious when the qalb becomes pious."** The piety of the body means its living up to the rules of Islam. There are many people who do not obey the rules of Islam although îmân is present in their hearts. It is known that those believers who have pious deeds less than evil deeds will be tortured in Hell. Then, the presence of îmân in the heart cannot cause the body to be pious. Therefore, 'piety' of the heart does not mean 'îmân' of the heart. Nor can it be said that the heart's piety is made up of its îmân plus the piety of the body; because, it is illogical to take the piety of the body as a cause [indirectly through the heart] for its own piety. In conclusion, the piety of the heart implies the existence of something else in the heart besides îmân and 'ibâdât. And this is the hâl **fanâ al-qalb** as described by mutasawwifs.

"Thirdly, we point to the unanimity that any Sahâbî is superior to all non-Sahâbî Muslims, even though there have been and there will be, until the Day of Resurrection, many 'ulamâ' of Islam with knowledge and deeds as much as those of some Sahâbîs.

Besides, it was declared, **'If others gave alms in gold as much as Mount Uhud for Allah's sake, they would not attain the thawâb of barley of half a sâ' given for Allah's sake by my companions.'** Such superior value of the 'ibâdât of as-Sahâbat al-kirâm (radî-Allâhu ta'âlâ 'anhum ajma'în) was because of the **bâtinî kamâl** (inner excellence) in their hearts which formed as a result of attending Rasûlullâh's (salla-Allâhu 'alaihi wa sallam) suhba. Their bâtins, that is, their hearts, received nûr (spiritual light) from Rasûlullâh's blessed bâtin and became enlightened. When Hadrat 'Umar passed away, his son 'Abdullâh said that nine tenths of all knowledge had gone away, and, seeing the confusion of the young people around him, added, 'I do not mean the sciences of fiqh and kalâm that you know. I mean nine tenths of the science of bâtin, the ma'rifa, that had emanated from Rasûlullâh's blessed heart.'[1] Among the Muslims who came after as-Sahâbat al-kirâm, those who attained this nûr of bâtin achieved it at the suhbas of their rehbers. They attained the nûr emanating from Rasûlullâh's blessed heart through their rehbers. Of course, the nûr obtained at their suhbas could not be as much as that attained in Rasûlullâh's suhba. This is the reason for the superiority of as-Sahâbat al-kirâm. It is concluded, also from this explanation, that there are perfections of bâtin besides those of zâhir, and there are various degrees of these perfections. This is pointed out in a hadîth qudsî, in which Allâhu ta'âlâ declares, **'I go closer to My servant if he comes to Me a little way. If My servant comes nearer to Me, I go much closer to him. By performing supererogatory 'ibâda much, My servant approaches so close to Me that I love him very much. I accept his prayers when I love him. He sees, hears and does everything with Me.'** The supererogatory (nâfila) 'ibâdât, for which Allâhu ta'âlâ loves one very much, are those efforts made on the way of tasawwuf.

"Fourthly, we say that millions of Muslims who have come on the three great continents of the world for over a millennium have said and written that some hâl occurred in their hearts by studying on the way of tasawwuf and by attending the suhbas of the sâlihûn. No one can ever think that such a tremendous unanimity could be based on a lie. Biographies of most of those who contributed to this unanimity have been recorded in books; it is obviously seen that they had knowledge, taqwâ and ikhlâs. It is

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[1] See also article 7, p. 26.

impossible for such perfect, good personalities to have lied. Millions of such pure, perfect Muslims have unanimously communicated that their hearts, by attending the suhbas of their rehbers, have attained the nûr that emaneted from Rasûlullâh's suhba, that a hâl besides îmân and the knowledge of fiqh have occurred in their hearts at such suhbas, that, after this hâl, love for Allah and for those whom Allah loved and for Allâhu ta'âlâ's orders have occupied their hearts, that it has become lovely for them to do pious deeds and 'ibâdât, and that the correct beliefs transmitted by the 'ulamâ' of Ahl as-Sunna have settled in their hearts. This hâl which occurs to the heart is certainly of perfection and excellence; it is a hâl that causes perfection.

"Fifthly, we say that awliyâ' possess karâmât. **Karâmât** are the extraordinary things created by Allâhu ta'âlâ outside His usual custom, that is, out of the scope of scientific and natural laws. However, occurrence of some extraordinary things does not necessarily make one a walî. Such marvellous things may also occur on those whom Allâhu ta'âlâ dislikes and even on disbelievers. The marvel that occurs on a disbeliever is called **sihr** (magic). The walî possesses taqwâ along with karâma. **Taqwâ** is the quality of fearing Allâhu ta'âlâ, obeying His orders and prohibitions.

"WHAT IS WILÂYA? Now we will explain what 'wilâyâ' means. 'Wilâya' means 'the state of being close to Allâhu ta'âlâ.' The closeness of human beings to Allâhu ta'âlâ is of two kinds. The first kind is the closeness of Allâhu ta'âlâ to every human being. Allâhu ta'âlâ declares, **'We are closer to him than the big artery in his neck,'** in the 16th âyat al-karîma of Sûrat al-Qâf, and, **'Allâhu ta'âlâ is with you wherever you happen to be!'** in the fourth âyat al-karîma of Sûrat al-Hadîd. The second kind of closeness is Allâhu ta'âlâ's closeness to the superior human beings and to angels only. The last âyat al-karîma of Sûrat al-'Alaq declares, **'Prostrate and come closer to Allah!'** The above quoted hadîth qudsî declares, **'By performing supererogatory 'ibâda much, My servant approaches so close to Me that I love him very much.'** The closeness mentioned in this âyat karîma and this hadîth qudsî occurs to those distinguished, superior persons only. This closeness is called **wilâya,** that is, the state of being a walî. It is necessary to have beliefs compatible with the i'tiqâd of Ahl as-Sunna in order to attain this kind of closeness. The 68th âyat al-karîma of Sûrat Âl 'Imrân dclares, **'Allâhu ta'âlâ loves those who believe.'** But, He loves the distinguished ones among the

Believers more. Allâhu ta'âlâ's love for every believer is called **wilâyat 'âmma.** His love for the distinguished believers is called **wilâyat khâssa,** which is the kind of love indicated in the above hadîth qudsî. There are degrees of this love. We should also note that Allâhu ta'âlâ's Attributes (sifât) cannot be comprehended by human reason ('aql), just as His Person (Dhât) cannot be understood. There is nothing similar to Allâhu ta'âlâ's Person or to any of His Attributes. Therefore, the two kinds of closeness of Allâhu ta'âlâ to men are incomprehensible and unknowable to human reason. It is not like the closeness in time or space. Allâhu ta'âlâ's closeness to His servants is not like the material closeness that can be understood by reason or perceived through the sense organs. It can only be comprehended through the knowledge called ma'rifa bestowed by Allâhu ta'âlâ upon some distinguished believers. This knowledge is called in 'ilm al-hudûrî. Our knowledge is **'ilm al-husûlî.**

"Since these two kinds of closeness of Allâhu ta'âlâ to His servants are stated in âyats and hadîths, it is wâjib for us to believe in both of them. We should believe in these two kinds of closeness of Allâhu ta'âlâ to us as we believe that He sees us. Allâhu ta'âlâ's closeness is not measurable with any unit [such as meter or Angstrom] as His seeing is not with the help of the reflection of light as explained in physics. It was not for the purpose of giving a measure but just for the sake of comparison that some units, such as ell, dhrâ' (arm's length), span and length of a barley-grain were used in some hadîths.

"**Question:** 'Why has wilâya been defined with the word yaqîn (closeness), though wilâya is only an incomprehensible-to-man hâl between Allâhu ta'âlâ and His servant?'

"**Answer:** We shall first explain two points before answering the question:

"1) The kashf that occur upon a walî, or the ru'yâ (dream) seen by everybody is nothing but the vision of the like or example of something in the mirror of the hayâl (the mind). It is called **'ru'yâ'** if it occurs when one is asleep. It is called **'kashf'** if it occurs when awake. The purer and cleaner the mirror of the mind gets, the more correct and reliable the kashf or ru'yâ is. Therefore, prophets' ('alaihimu 's-salâm) dreams are absolutely reliable and believable; they make a kind of **wahî,** for all prophets were ma'sûm; that is, they never made any mistakes. Their minds were very pure. Their bâtins or hearts were very clean. Most dreams of awliyâ' have been correct, too, because the minds of

awliyâ' have been cleared and their hearts have been polished by obeying Rasûlullâh's orders and by the nurs attained at his suhba either directly from him like as-Sahâbat al-kirâm or through their rehbers like the ones who came after as-Sahâbat al-kirâm. Jalâl ad-dîn Rûmî (rahmat-Allâhi 'alaih) expressed this subtlety very finely in a couplet in his **Mathnawî:**

'Do you know what are the images that hunt the awliyâ'?
They are the visions of the beauties of the garden of Khudâ!'

"The bâtins of awliyâ' are polished and are like bright mirrors because of their obedience to prophets. Sometimes the old dark spots of their bâtins come back into vision like black stains, and the mirrors of their minds become blurred, and there occur mistakes in their kashfs and dreams. This blur occurs sometimes as the consequence of committing a harâm or mushtabih or going beyond the limits [in using mubâhs] or, at another time, as a result of being smeared by ignoramuses and heretics. Most dreams of sinners are wrong, and they err much since their bâtins are dark.

"2) All the beings created by Allâhu ta'âlâ are called **'âlam.** There are three kinds of 'âlam: **'âlam ash-shahâda,** the material 'âlam which everybody knows; **'âlam al-arwâh,** the immaterial, immeasurable 'âlam of souls; and **'âlam al-mithâl,** where there is nothing material or immaterial. In 'Alâm al-mithâl, there are mithâls [see below] of all beings that are in the first and second 'âlams, a mithâl of Allâhu ta'âlâ, and even the mithâls of thoughts and meanings. Allâhu ta'âlâ has no mithl [see below], but it was said that He had a mithâl. If a being resembles another being in respect of its dhât (essence, person) and sifât (attributes), the former is called a **mithl** of the latter. There is no mithl of Allâhu ta'âlâ's Person **and** Attributes, and such a mithl cannot exist. A being which is likened to another in respect of not the very person but only its attributes is called a **mithâl** of the latter. For example, when the sun is called the 'sovereign,' the 'sovereign' is meant to be a mithâl of the sun. Allâhu ta'âlâ declares, **'Allah's nûr in the heart of a believer is like a candle in the lantern,'** in the 35th âyat al-karîma of Sûrat an-Nûr. A mithâl of Allâhu ta'âlâ is expressed in the hadîth ash-sharîf, **'He is such a Hâkim that He has built a house and filled it with substances.'** Therefore, it was said that Allâhu ta'âlâ could be dreamt of. [Prophet] Yûsuf ('alaihi 's-salâm) saw the famine years as 'lean cattle' and the fruitful years as 'fat cattle and spikes of wheat' in a dream. It was

declared, **'I dreamt that many people came to me. They wore shirts. Some had shirts down to their chests and some had longer shirts. I saw 'Umar (radî-Allâhu ta'âlâ 'anh). His shirt was long, down to the ground,'** in a hadîth sharîf reported in the **Sahîh** of al-Bukhârî, as-Sahâba asked his interpretation of it. **'The shirt means knowledge,'** he explained. These âyats[1] and hadîths show that the mithâl of an immaterial being that does not have any mithl may be seen in a dream or through kashf.

"After explaining the foregoing two points, we say that there is an incomprehensible hâl called wilâya. This hâl is seen, in 'âlam al-mithâl, through kashf as the closeness of two objects. As the hâl of wilâya makes progress, it looks, in kashf, like a walk towards Allâhu ta'âlâ or a passing from one Attribute of His to another. And because the changes in the incomprehensible hâls of awliyâ' (rahmat-Allâhi 'alaihim ajma'în) have been seen as such in the 'âlam al-mithâl, these hâls have been called **'qurb-i ilâhî,'** and the changes have been given such names as **'as-sair ila 'llâh'** and **'as-sair fi 'llâh.'**

"There is no return [or degradation] once fanâ' is attained on the way of tasawwuf. Those who have returned have done so before the attainment of fanâ'. This faqîr [the author, Hadrat Thanâ'ullâh] deduced this from the 143rd âyat al-karîma of Sûrat al-Baqara which declares, **'Allâhu ta'âlâ does not make your îmân go away. He is very Merciful to His servants.'** Rasûlullâh (sall-Allâhu 'alaihi wa sallam) declared, **'Allâhu ta'âlâ does not take back the îmân of His servants. But, He makes the knowledge fade away by annihilating the 'ulamâ'.'** This hadîth sharîf, too, shows that Allâhu ta'âlâ does not take back the real faith and bâtinî knowledge.[2]

"Perfect taqwâ develops only in awliyâ' and is not attainable unless the evils of the nafs such as jealousy, malice, arrogance, hypocrisy, and desire for fame are completely cleared away. For these to be completely cleared away, it is necessary to attain to **fanâ' an-nafs,** that is, annihilation of the nafs. Perfect belief and perfect taqwâ cannot be attained unless love for Allah is more

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[1] One of the âyats is about Yûsuf ('alaihi 's-salâm).

[2] This âyat karîma and hadîth sharîf are the evidences of the fact that none of the Sahâbat al-kirâm ('alaihimu 'r-ridwân) became a murtadd, because the îmân of all of them was real (haqîqî). If the Shî'ites had known this subtlety, they would have slandered none of the Sahâbat al-kirâm.

than love for other beings, or unless the heart is cleared of any love for every being except for Allah. And this is only possible through **fanâ' al-qalb.** Fanâ' al-qalb was expressed as **'the piety of the heart'** in the hadîth ash-sharîf. A hadîth sharîf quoted by al-Bukhârî and Muslim declares, **'Îmân of a Muslim is not perfect unless he loves me more than his parents, children and everyone.'**[1] Another one declares, **'Three** [kinds of] **persons relish îmân: he who loves Allah and His Prophet more than everything; he who loves only those whom Allah loves; he who, after attaining îmân, is afraid of becoming a disbeliever more than he is afraid of being burnt in fire.'** One day, Hadrat Râbi'a [al-'Adwiyya, a great woman walî among the Tâbi'ûn,] was carrying two dishes in her hands, one full of water and the other full of fire. When she was asked where she was going, she said, 'I am going to extinguish the fire of Hell and burn Paradise. Thus I want to save Muslims from worshipping Allâhu ta'âlâ **with** the fear of Hell **and** the wish of attaining Paradise.' And as such is wilâya.

Rasûlullâh (sall-Allâhu 'alaihi wa sallam) declared, **'Show honour to my companions!'** Allâhu ta'âlâ declared, **'Those who deserve to be honoured are those who fear [Allah] much,'** in the 13th âyat al-karîma of Sûrat al-Hujurât. Therefore, the 'ulamâ' of Islam unanimously have said that all as-Sahâbat al-kirâm were the most superior and most muttaqî (fearful of Allah) among this umma. Because, all as-Sahâbat al-kirâm attained to the highest stages of wilâya by attending the suhba of Allah's Rasûl. Allâhu ta'âlâ praises as-Sahâbat al-kirâm in the 101st âyat al-karîma of Sûrat at-Tawba: **'Those who are advanced in belief and those who were the first to migrate...'** He declares, **'Those who have advanced in believing are those who are advanced in approaching Allah. They all are muqarrabûn,'** in the tenth âyat al-karîma of Sûrat al-Wâqi'a.

"It is wâjib to try to attain to the perfection of bâtin by joining a way of tasawwuf. In the 102nd âyat al-karîma of Sûrat Âl 'Imrân, Allâhu ta'âlâ declares, **'Oh believers! Abstain completely from the things which Allah has forbidden!'** that is, He wanted that, in the deeds of the zâhir and in the morals and faith of the bâtin, there should not be left anything which Allâhu ta'âlâ dislikes. The order in this âyat karîma shows that the endeavours on the way of tasawwuf are wâjib. Perfect taqwâ can only be

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[1] This hadîth sharîf is quoted also in the Wahhâbite book **Fat'h al-majîd.**

attained through wilâya. The above-mentioned evils of the nafs are harâm. Perfect taqwâ cannot be attained unless these evils are cleared away. And these evils can be cleared away by **fanâ' an-nafs. Taqwâ** means abstention from sins. This was called **'the piety of the body'** in the Hadîth ash-sharîf. The piety of the heart is necessary in order that the body be pious. The piety of the heart is called **'fanâ' al-qalb'** by mutasawwifs.

"We have explained that wilâya is the annihilation of the qalb and the nafs. The 'ulamâ' of tasawwuf (rahmat-Allâhi 'alaihim ajma'în) have said that wilâya has seven stages, five of them being the annihilation of the five latîfas, namely the qalb, rûh, sirr, khafî and akhfâ; the sixth, the annihilation of the nafs; the seventh, the annihilation of the substances of the body. The annihilation of the substances of the body was called **'the piety of the body.'**

"Taqwâ is not attained by performing only the supererogatory (nâfila) 'ibâdât. Taqwâ is the performance of the fard and the wâjib and the abstention from the harâm. The fard and the wâjib that are performed without ikhlâs are of no value at all. Allâhu ta'âlâ declares, **"Worship Allah with ikhlâs! Only He is to be worshipped,"** in the second âyat al-karîma of Sûrat az-Zumar. Abstention from the harâm cannot be achieved before fanâ' an-nafs is attained. It is seen that attaining to the perfections of wilâya is possible through performing the fard. However, attaining to [the very] wilâya is a favour of Allâhu ta'âlâ; He bestows it upon those whom He wishes, and it cannot be obtained by labour. Allâhu ta'âlâ has ordered men to do what they are able to do. He orders, **'Diet yourself with all your might to what Allah has forbidden!'** in the 16th âyat al-karîma of Sûrat at-Taghâbun. It is seen that it is necessary to try as hard as one can.

"The degrees of wilâya are infinite. In his book **Ghulistan,** Sa'dî Shirâzî (rahmat-Allâhi 'alaih) expresses this with the couplet:

'His Beauty is Infinite, Sa'dî's words are unending;
Drinking does not satiate the sick, nor lessen the oceanic water!'

Similarly, the degrees of taqwâ are infinite, too. A hadîth sharîf declares, **'I am the one who knows Allah best and fears Him most.'** The fear of Allâhu ta'âlâ increases as one makes progress through the degrees of wilâya. It is declared, **'The highest of you in the sight of Allâhu ta'âlâ is the one who fears Him most,'** in the 13th âyat al-karîma of Sûrat al-Hujurât. It is wâjib to

endeavour continuously to advance along the degrees of wilâya since the degrees of taqwâ are infinite. It is always fard to desire one's knowledge of bâtin to increase. The 114th âyat al-karîma of Sûrat at-Tâhâ states this fact: **'My Beloved Prophet! Always pray, saying, "Oh my Rabb! Increase my knowledge!" '** It is harâm for a walî to stay at a degree he has attained and not to wish to advance further. Muhammad Bâqî bi'llâh (rahmat-Allâhi 'alaih) versified it:

'You should be observant on Allah's Way, be observant!
You should request till you pass away, should request!
Even if a sea-full is poured into your mouth,
Never should you satiate, but seek water thenceforth!'

Jalâl ad-dîn Rûmî said:

'Oh my brother, this path has no end,
March on no matter how long you have gone!'

Khwâja Muhammad Bâqî bi'llâh said:

'No matter how much You make me drink,
My fervent love for You increases!'

"It is wâjib to look for a rehber (guide) since it is wâjib to try to advance in the bâtin and because it has fallen to the lot of very few people to approach Allâhu ta'âlâ without the mediation of a rehber. Therefore, Jalâl ad-dîn Rûmî said:

'No one but the rehber leads the men,
Find one and cling to him very tight then!

But, one should not get deceived by false rehbers.

"The distinguishing characteristic of a rehber is that he should have the faith of Ahl as-Sunna and obey the rules of Islam perfectly. A person whose deeds and words are incompatible with the rules of Islam [who does not prevent his wife and daughter from going out without veiling their arms and hair] cannot be a rehber even if he flies in the air. [It is harâm for Muslim women and girls to go out with their hair, arms and legs unveiled and to show themselves to the religiously strange men. It is fard for Muslim men to make their wives and daughters veil themselves before men. A person who does not obey the books by the 'ulamâ' of Ahl as-Sunna (rahmat-Allâhi 'alaihim ajma'în) cannot be a rehber. Such a person harms one's religion instead of

being useful.] Allâhu ta'âlâ declares, **'Do not obey the one who commits sins or who disbelieves!'** in the 24th âyat al-karîma of Sûrat al-Insân or ad-Dahr. In this âyat, Allâhu ta'âlâ orders us not to obey first the sinner and secondly the disbeliever, because a Muslim seldom meets a disbeliever, whereas he is frequently subjected to the command of a sinner. Besides, this âyat karîma shows that company with a sinner is more harmful than that with a disbeliever. The 28th âyat al-karîma of Sûrat al-Kahf declares, **'Do not obey the one whose heart is negligent of the dhikr of Us and who runs after the desires of his nafs and who oversteps the limits of Islam in his actions.'**[1] It is understood from this âyat karîma that following the nafs is an indication of the heart's negligence. The body's degeneration, that is, committing sins, indicates that the heart has degenerated.

"The second characteristic of a rehber, as explained in the Hadîth ash-sharîf, is that talking with him and seeing him causes the remembrance of Allâhu ta'âlâ. Nothing else but Allâhu ta'âlâ seems lovable to the heart. As related by al-Imâm an-Nawawî, Rasûlullâh (sall-Allâhu 'alaihi wa sallam) declared, **"Allah is remembered when they are seen,"** when he was asked about the characteristics of awliyâ'.

Ibn Mâja, too, reports this hadîth sharîf. Another hadîth sharîf related by al-Imâm al-Baghâwî says, **'Allâhu ta'âlâ declared, "My awliyâ' are remembered when My Name is mentioned, and I am remembered when they are mentioned." '** But, it is necessary to have affiliation with a walî in order to remember Allah. One who denies a walî and does not believe that he is a walî has no connection with that walî. One who does not believe cannot attain this blessing. A couplet says:

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[1] Nowadays, those women who go out unveiled and those who take alcoholic drinks, that is, sinners, and those who do not perform 'ibâdât, defend themselves against Muslims by saying, "You should judge one by one's heart; our hearts are pure. Allah judges our hearts." This âyat karîma shows that such claims are wrong and corrupt. We noted above that the Hadîth ash-sharîf declared about the heart: **"If it becomes evil, the whole body becomes evil,"** which also proves that such words of sinners are lies. The hadîth ash-sharîf, **"Allah does not look at your appearance; He looks at your hearts and intentions,"** is about those who perform 'ibâdât and charities. In other word, 'ibâdât must be performed for love of Allâhu ta'âlâ in order for them to be accepted.

'That person whom Allah does not favour,
Can't get faid even if he sees the Prophet!'

Every walî has this power of affecting (ta'thîr). Some rehbers are more powerful in influencing so that they pull their disciples to the high stages of the way of tasawwuf. Such a rehber is called **kâmil-mukammil.**

"Ignoramuses and liars cannot recognize a walî after a single or a few meetings. They should consult those whom they trust. Allâhu ta'âlâ declares, **'Ask and learn what you do not know from those who know!'** in the 43rd âyat al-karîma of Sûrat an-Nahl and in the seventh âyat al-karîma of Sûrat al-Anbiyâ. A hadîth sharîf declares, **'The way of getting redeemed from ignorance is asking and learning from those who know.'** A person who has been in the company of someone who is known as a rehber for years but has not felt any change for the better in his heart should leave his company.

"Al-Imâm ar-Rabbânî al-Mujaddid al-Alf ath-Thânî Ahmad al-Fârûqî as-Sirhindî (rahmat-Allâhi 'alaih) declared, as-Sahâbat al-kirâm (radî-Allâhu 'anhum) elected the Four Caliphs successively after Rasûlullâh (sall-Allâhu 'alaihi wa sallam) passed away. Their appointing caliphs was not solely for the purpose of managing worldly affairs. They chose them so that they should also perfect their bâtins.'

"**Question:** 'When awliyâ' die, they do not cease to be sources of faid. Is it necessary to always look for a living walî to get faid?'

"**Answer:** The emanation of faid from awliyâ' does not end but even increases when they die. However, it is seldom possible for a deficient person to receive sufficient faid from the dead to enable him to attain to perfection. If it were possible to receive faid from a walî after his death as much as the faid attainable when he was alive, all the Muslims of Medina would have reached the high degrees of as-Sahâbat al-kirâm by receiving faid from Rasûlullâh over the centuries, and no one would have had to look for a rehber. Because, a relation between the faid donor and a faid receiver is necessary to receive faid from a rehber. This relationship ends when the rehber dies. Although it is possible to attain much faid also from a dead rehber after fanâ' and baqâ' have been attained and a connection between the bâtins [of the rehber and the disciple] has been established, this faid cannot be as much as that received when the rehber was alive.

"The 'ulamâ' of the Ahl as-Sunna (rahmat-Allâhi 'alaihim ajma'în) have said that no walî knows the ghaib, but he may report only about what is made known to him by Allâhu ta'âlâ through kashf or ilhâm; he who says that awliyâ' know the ghaib becomes a disbeliever. Awliyâ' cannot make existent what is nonexistent, nor vice versa. Awliyâ' cannot give food or [render a family] child or make anyone recover from an illness. In the 187th âyat al-karîma of Sûrat al-A'raf, Allâhu ta'âlâ ordered His Beloved Prophet to say: **'I do not have the power to help or harm myself. Only what Allah has decreed happens.'** It is not permissible to expect help from anybody but Allâhu ta'âlâ, who orders us to say, **'Only You we worship, and Your help we ask,'** in Sûrat al-Fâtiha; **'Iyyâka'** means 'only peculiar to You.' This is why it is not permissible to make a vow (nadhr) to awliyâ', because nadhr is an 'ibâda (a form of worship). Anyone who makes a nadhr to a walî should not fulfil this nadhr of his, because it is wâjib to abstain from sins as much as possible. It is not permissible to go around a grave with the intention of respect, because it would resemble going around the Ka'ba, which is an 'ibâda like performing salât.

"It is not jâ'iz to pray to and to ask prophets and dead or living awliyâ' to do anything by themselves. A hadîth sharîf declares, **'Praying is an 'ibâda.'** It is declared, **'Pray to Me! I accept your prayers. Those who do not want to worship Me out of arrogance will go to Hell in humiliation!'** in the 60th âyat al-karîma of Sûrat al-Mu'min. Ignoramuses say, 'Oh 'Abd al-Qâdir al-Jîlânî! Oh Shams ad-dîn Pâniputî! Oh Tezveren Dede! Give me... for Allah's sake!' This behaviour is polytheism and disbelief. One should say, 'Oh my Allah! Give me... for 'Abd al-Qâdir al-Jîlânî's love! Make my ill loved one recover for as-Sayyidat Nafîsa's love!' This way of praying to Allâhu ta'âlâ is permissible and beneficial. The 193rd âyat al-karîma of Sûrat al-A'râf declares, **"Whomever you pray to beside Allah are slaves like you. They do not have the power to help anybody."**

"**Question:** 'This âyat karîma was revealed to make it known that the disbelievers' worshipping their idols was polytheism. Is it right to liken awliyâ' to idols?'

"**Answer:** The âyat al-karîma says 'beside Allah,' which means 'everything other than Allah.' However, a hadîth sharîf declares, **'Mentioning** (**dhikr,** see below) **prophets is an 'ibâda. Mentioning the pious people is an atonement for sins. Remembering death is like giving alms. Remembering the grave makes you closer to**

Paradise.' This hadîth sharîf is quoted in Abu Nasr ad-Dailamî's (rahmat-Allâhi 'alaih) book **Musnad al-firdaws.** Ad-Dailamî quotes also the hadîth ash-sharîf, **'It is an 'ibâda to mention 'Alî.'** By the word **'dhikr,'** these hadîths mean talking about their high status, hâls and beautiful morals. To love them as such is due to love for Allah. Those who hear about those pious people try to be like them. It is an 'ibâda to mention Muhammad's ('alaihi 's-salâm) name after Allâhu ta'âlâ's Name only in the adhân and iqâma. It is declared, **'For [the sake of] you, We lifted up your** [name's] **dhikr,'** in the fourth âyat al-karîma of Sûrat al-Inshirâh. This promotion is only for Muhammad. If someone, after saying, **'Lâ ilâha illa 'llâh Muhammadun Rasûl-Allâh,'** adds, ''Alî walî-Allâh', he deserves ta'zîr; that is, he should be punished. Mentioning Muhammad's ('alaihi 's-salâm) name is permissible only within the limits shown by our religion. For example, it is not permissible to repeat, 'Yâ Muhammad, yâ Muhammad...' using a rosary.

"'Isma is peculiar to prophets ('alaihumu 's-salawâtu wa 't-taslîmât). **'Isma** means never commiting any major or minor sin knowingly or unknowingly. It is disbelief to say that awliyâ' posses 'isma.

"Every Sahâbî is higher than all [non-nabî and non-Sahâbî] awliyâ'. Hadrat 'Abdullâh ibn Mubârak, one of the prominent among the Taba' at-Tâbi'în, said, 'The dust that entered the nose of Hadrat Mu'âwiya's (radî-Allâhu ta'âlâ 'anh) horse while he was riding beside Rasûlullâh was more beneficial than Uwais al-Qarânî and 'Umar ibn 'Abd al-'Azîz.'

"Building the graves of awliyâ' high building shrines over them as a sign of respect, giving feasts near their graves and lighting candles, lamps in their shrines are all bid'as. Some of these are harâm and some are makrûh. Rasûlullâh (sall-Allâhu 'alaihi wa sallam) had ordered Hadrat 'Alî (radî-Allâhu 'anh) to demolish high-built graves of the disbelievers and their pictures, and so he did. It is necessary to love and respect awliyâ' after their death, too. Faid and benefits are received from their souls in this way; one's heart can get cleaned. It is permissible, even necessary, to build shrines over the graves of awliyâ' (rahmat-Allâhi 'alaihim ajma'în) so that the visitors, recognizing the graves of awliyâ', may show respect and may be protected against the cold, heat, rain and wild animals. [The shrine is built not for the walî but for the people who come to visit.]

"The sunnas in visiting Rasûlullâh's (sall-Allâhu 'alaihi wa

sallam) grave are to have wudû, to say salawât on him, to donate the thawâb of the good deeds already done such as salât, alms, fasting and reciting the Qur'ân al-karîm to him, to keep one's heart ready [to think of Allah's love for him], to ask Allâhu ta'âlâ to make one love him and obey his sunna. If one visits the grave of the walî he has associated (mansub) himself with, he should clear his heart of worldly thoughts and expect to receive faid from him. It is permissible to recite the Qur'ân al-karîm beside graves.

"Those who pass themselves off as rehbers to obtain worldly advantages, possessions and a reputation, and to attract respect are the deputies of satan. They are like Musailamat al-kadhdhâb.

"It is permissible for a walî to reveal to his disciples the favours he receives from Allâhu ta'âlâ and the high degrees he has attained. A hadîth sharîf declares, **'To disclose the favours that have been bestowed by Allâhu ta'âlâ is a way of expressing thanks for them.'** Boasting is harâm. If he attributes the good qualities and the favours on him to himself and does not think that Allâhu ta'âlâ gives them to him, this is called boasting or **tazkiya-i nafs.** If he believes that all of what he has came from Allâhu ta'âlâ and thinks how defective he himself is, this is **shukr** (thanksgiving).

"Men approach Allâhu ta'âlâ only through His attraction **(jadhba).** If He attracts directly, without any intermediary, this is called **ijtibâ'.** His indirect attraction is of two kinds: attraction by means of 'ibâdât and riyâdât,[1] which is called **sulûk,** and attraction through the suhba of a rehber. The basic cause of attraction is man's own abilities (isti'dâd), which have been endowed to men during their creation. These abilities vary with every person. The greatest obstacle that prevents man from approaching Allâhu ta'âlâ is composed of the desires of his nafs and the needs and evils of his body. The second obstacle is the inattention (ghafla) of the latîfas of the **'âlam al-amr** towards themselves and towards Allah. 'Ibâdât and riyâdât that will make one approach Allâhu ta'âlâ should be assigned to him by a rehber. Not only the nafs and the body attain tadhkiya (purification of bad qualities) by means of riyâdât and 'ibâdât, but also the latifas of 'âlam al-amr are cleared of the darkness caused by substances of the body and by

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[1] Since the effects of the duties on the way of tasawwuf are confirmed, performance of supererogatory 'ibâdât as riyâdât is preferred.

the nafs and get saved from being ghâfil. The sulûk is the first step to be taken in most ways of tasawwuf, and the two obstacles are cleared away. Thus the five latîfas of the 'âlam al-amr become purified, and the nafs gets embellished with good morals called **al-maqâmât al-'ashara.** Then the rehber attracts (jadhb) the sâlik (one busy with sulûk) to Allâhu ta'âlâ. This sâlik [at this state of jadhba] is called **sâlik al-majdhûb.** This progression is called **as-sair al-âfâqî,** because the rehber understands the purification of the sâlik by seeing into the 'âlam al-mithâl. This sair (progression, journey) is full of difficulties and takes a long time. Allâhu ta'âlâ inspired (ilhâm) Bahâ' ad-dîn al-Bukhârî to take jadhba before sulûk. [On his way,] one first performs -under tawajjuh- dhikr in every latîfa and gets annihilated in every latîfa. This is called **as-sair al-anfusî.** Most of the as-sair al-âfâqî happens along with it. Then comes riyâdât to purify the nafs and the body. The sâlik at this state is called **majdhûb as-sâlik.** This sair is easy and quick. Those who are deficient and ignorant either do not advance or advance very little by means of doing 'ibâdât [assigned] by themselves, because the thawâb for their 'ibâdât is very little. They may reach only the lowest degree of wilâya after performing 'ibâdât for fifty years. Hence, wilâya cannot be attained only by mujâhada (striving) and riyâdât. 'Ibâdât and riyâdât are helpful if they are compatible with the Sunna. Therefore, it is a must to abstain from bida'. A hadîth sharîf declares, **'Words** (advice, al-amru bi'l-ma'rûf) **one gives but does not do himself are not acceptable. Deeds done without** [a good] **resolution are not acceptable. None of them are acceptable if they are incompatible with the Sunna.'** That is, none of them deserves thawâb. 'Ibâdât and riyâdât should not be difficult or strenuous but in accord with the Sunna.

"**Question:** 'It is seen that those who undertake very heavy riyâdât make good progress and show kashfs and karâmas. How would you explain this?'

"**Answer:** Kashf, karâma and success (tasarruf) in worldly affairs can be obtained by undertaking riyâdât. Ancient Greek philosophers and Indian priests undertook austerities for this purpose. Men of Allah do not attach any importance to such results. It is possible to save the nafs from evils, or to kill the [inner] satan, only by obeying the Sunna.

"**Question:** 'As implied in your answer, no one should become a walî in those ways of tasawwuf in which only riyâda is

undertaken. How would you explain this?'

"**Answer:** All the ways of tasawwuf follow the Sunna. Although a bid'a has been introduced in some of them, their following the sunnas in many respects may cancel the harm caused by bid'a. This introduction of bid'a is due to the mistake in their ijtihâds. A mujtahid's mistakes are forgivable. The faults of ignoramuses and liars are not forgivable, and such people always suffer a loss.

"Everyone, defective or perfect, may attain much faid from a more perfect person. Wilâya can only be attained in the suhba of a perfect master. The suhba of defective, ignorant people cannot make anybody attain wilâya, because they do not have any relationship with Allâhu ta'âlâ. A perfect rehber can make people attain wilâya by transmitting the faid he gets from Allâhu ta'âlâ to them because his zâhir is in relation with khalq (the creatures) and his bâtin is with Haqq (Allah). The 95th âyat al-karîma of Sûrat al-Isrâ declares, **'If there were angels to walk on the earth, I would send them an angel as a prophet from the heaven.'** It is for this reason that not everybody can receive faid from the Qabr as-Sa'âda when no apparent relationship with Rasûlullâh (sall-Allâhu 'alaihi wa sallam) was left after his death. Thenceforth, faid has been attained from 'ulamâ' and rehbers, who are Rasûlullâh's inheritors according to the hadîth ash-sharîf, **'Those who are learned in the sciences of zâhir and bâtin are the inheritors of prophets.'**

"He who attains to perfection and becomes a walî can receive faid directly from Allâhu ta'âlâ without any intermediary and makes progress by performing 'ibâdât. The âyat al-karîma, **'Perform sajda and come closer to Allah,'** indicates this fact. Such a walî can attain faid from the graves of Rasûlullâh (sall-Allâhu 'alaihi wa sallam) and awliyâ' too.

"It is for the effectiveness of the suhba that prophets have been sent from among human beings; for, the sciences of i'tiqâd and fiqh may be learnt through angels, too. Hadîth al-Jibrîl indicates this fact, where Rasûlullâh said, **'It was Archangel Gabriel who came to teach you your religion.'** It is essential that a perfect relationship be present for the suhba to be effective and to obtain faid from a rehber. And this influence is necessary to attain wilâya.

"There have been few people of very high talents who attained the virtue of wilâya by receiving faid from the soul of the Prophet or from that of a walî. Such people are called

Uwâisîs. There was faid in the suhbas of as-Sahâbat al-kirâm, too, but one suhba was not sufficient and many suhbas were necessary. The suhbas of the awliyâ' who came after [as-Sahâbat al-kirâm] could only be effective when accompanied with undertaking riyâda.

"Allâhu ta'âlâ has created in men the capability of approaching and knowing Him. This ability varies with the individual.

"After performing fards and wâjibs and abstaining from harâms and mushtabihât, the dhikr is the most effective supererogatory (nâfila) 'ibâdât. One should always perform the dhikr of Allâhu ta'âlâ. A hadîth sharîf says, **'What the people of Paradise regret most is the time spent without the dhikr of Allâhu ta'âlâ in the world.'** Allâhu ta'âlâ cannot be approached by performing supererogatory 'ibâdât and reciting the Qur'ân al-karîm before fanâ' an-nafs is attained. No progress can be made with them unless the bâtin is purified. The bâtin can be purified by the dhikr of Allah. The Hadîth ash-sharîf declares, **'The best dhikr is Lâ ilâha illa 'llâh.'** Therefore, one should always repeat this **kalimat at-tawhîd** in one's free time. And in his remaining spare time, one should meet and attend the suhba of the people who always think of the next world and are sâlih. If one cannot find pious company, one should not make friends with renegades, bid'a-followers or fâsiqs (those who commit harâms), but read books written by the sâlih. One should not converse with those who are ignorant of Islam, those who have set their hearts on the world and who are lâ-madhhabî. Conversation with such people is detrimental to one's bâtin (heart, soul). Attending the suhba of awliyâ' is more useful than the dhikr and other supererogatory 'ibâdât. As-Sahâbat al-kirâm (radî-Allâhu ta'âlâ 'anhum) used to say, 'Would you stay with me for sometime so that I may refresh my îmân,' when they saw one another. Jalâl ad-dîn Rûmî (rahmat-Allâhi 'alaih) said:

'Little time spent in the presence of awliyâ'
Is more helpful than a century with taqwâ!'

Khwâja 'Ubaid-Allâh al-Ahrâr (rahmat-Allâhi 'alaih) said:

'Nâfila salât can be performed any time,
But our suhba will not be found again!'

"Somebody was recommended to attend the suhba of Bâyazîd al-Bistâmî. 'I am always in my Allah's suhba,' he said. "Bâyazîd's suhba is more beneficial for you,' was replied. It was meant that he would receive faid from Allâhu ta'âlâ proportional to his own talent and to his relation with Him, whereas he would attain faid proportional to Bâyazîd's high degree [of wilâya] in Bâyazîd's suhba.

'Never talk with a bad companion,
He is worse than a poisonous snake!

It will not take away your life alone,
He will take away your life and faith!' "[1]

Muhammad Pârisâ wrote in his work **Risâla-i qudsiyya,** "People asked Yûsuf al-Hamadânî: 'What shall we do if we cannot find a perfect rehber?' He said, 'Read their books every day,' " Today, to attain salvation, one should read al-Imâm ar-Rabbânî's (rahmat-Allahi 'alaih) book **Maktûbât**[2]. It is very beneficial for those who wish to attain happiness.

34 - 'Abd al-Ghânî an-Nabulusî wrote:

"One should be neither lax nor excessive but moderate in performing 'ibâdât. The 185th âyat al-karîma of Sûrat al-Baqara says, **'Allâhu ta'âlâ wills ease for you. He wills not hardship for you.'** This is why He has permitted the sick and the traveller not to fast. He did not order us to do heavy, distressing duties. If a person is to make a choice between doing two things, it is right for him to do the lighter and the easier. The Prophet (sall-Allâhu 'alaihi wa sallam) heard that a man kept performing salât in the mosque for hours. He went to the mosque and, holding the man's shoulders, said, **'Allâhu ta'âlâ wants this umma to do easy things and He does not approve of hardship.'** Allâhu ta'âlâ has ordered easy things for this umma. It is very easy to follow the rules of Islam.

"The 90th âyat al-karîma of Sûrat al-Mâ'ida declares, **'Oh believers! Do not forbid** (make "harâm" or "unlawful") **the**

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[1] Thanâ'ullâh ad-Dahlawî, author of the Persian book **Irshâd at-tâlibîn** from which we have translated the above extracts, was a great walî educated by Mazhar-i Jân'i Jânan. He passed away in Paniput, India, in 1225 A.H. (1810).

[2] More than a hundred letters selected from **Maktûbât** are translated in our **Endless Bliss.**

beautiful things that Allâhu ta'âlâ has made lawful (halâl) **for you, and do not say "harâm" for what is "halâl"! Allâhu ta'âlâ does not love those who say "harâm" for which He said "halâl"!'**[1]

"The Hadîth ash-sharîf says, **'Allâhu ta'âlâ likes you to do what He has permitted as He likes you to do what He has ordered you to do.'** He has given permission (rukhsa) to commit a harâm and omit a fard in case of darûra (compulsion or emergency necessity); that is, there will not be any punishment for it. Carrying out the orders of Islam even in case of darûra is called **'azîma.** It is sometimes better to do the 'azîma, for example, not to conceal one's îmân when threatened with death; one becomes a martyr if he is killed. And sometimes, it is better to do the rukhsa, for example, for a traveller not to fast when travelling. The traveller will have committed a sin if he dies of an illness as a result of fasting.

"It is not permissible to search for the rukhsas and easy ways of the four madhâhib and do one's affairs according to them to avoid practising the rules of Islam. Such an attempt is called **talfîq.** In case of necessity it is permissible to change one's madhhab or to do a few things according to another madhhab. It is harâm to cheat in order to omit a fard or commit a harâm. This is called **hîlat bâtila.** However, it is permissible to prevent something from becoming fard or harâm before it becomes fard or harâm. This preventions is called **hîlat Shar'iyya.**

"In the book **Ikhtiyâr,** the annotation of the book **Mukhtâr,** it is written: 'Riyâdâ, or eating very little, if it weakens one to the degree of preventing one from performing the fard, is not permissible. It is fard to work and earn enough money to afford the livelihood of oneself and one's wife and children and to pay one's debt. If a person who works with this intention dies, he will

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[1] Ibn 'Abd al-Wahhâb said 'harâm' for many things which are halâl, even for 'ibâdât. Even more, he said 'polytheism' for some of them. This âyat karîma shows that Allâhu ta'âlâ does not love him. He has shown the way to get saved from punishment when a believer commits a sin. He declares that the one who commits a sin will be forgiven if he repents of it and gives the kaffâra (attonement). Ibn 'Abd al-Wahhâb attacked against dawr (performance in a circle of poor Muslims) of isqât and said that such things were fabricated practices that caused evil people to sin. Would he charge against Allah's forgiving sins of those who repent and atone? Would he dare slander the ease and mercy shown by Allâhu ta'âlâ by claiming that this would cause ill-willed people to commit sins?

not be punished [for it in the next world]. A hadîth sharîf declares, **"It is fard for every man to earn his livelihood."** It is permissible not to work for more than this. Âdam ('alaihi 's-salâm) grew wheat and baked bread; Nûh [Noah ('alaihi 's-salâm) was a carpenter; Ibrâhîm ('alaihi 's-salâm) was a clothmerchant; Dâwûd ('alaihi 's-salâm) was a smith; Sulaimân ('alaihi 's-salâm) wove baskets, and Muhammad ('alaihi 's-salâm) was first a shepherd, later he became a merchant, and later he was engaged in jihâd and became a soldier. Abu Bakr as-Siddîq was a cloth-merchant; 'Umar al-Fârûq was a shoe-repairer and shoemaker; 'Uthmân Dhi 'n-Nûrain was a food-importer, and 'Alî (radî-Allâhu ta'âlâ 'anhum ajma'în) was a workman. It is mubâh to work so as to earn the amount of one year's livelihood of one's household. It is mustahab to work hard and earn more to help Muslims and to perform jihâd. A hadîth sharîf declares, **"The best of mankind is the one who is beneficial to human beings." '** It is makrûh tahrîma to earn for ostention and boasting. The book **Multaqâ** writes that this is harâm. Working does not increase the sustenance (rizq). Allâhu ta'âlâ is the One who grants sustenance. By working, one holds fast to the causes, which is a sunna.

"Those who work are of five categories: in the first group are those who believe that sustenance is earned only as an exchange for work; disbelievers believe so. The second group of people believe that Allâhu ta'âlâ grants the sustenance, and working is meant to hold fast to the causes, and they do not disobey Allâhu ta'âlâ while working; they do not commit the harâm and are sincere, pious Muslims. The third group of people disobey Allâhu ta'âlâ while working, although they believe that Allâhu ta'âlâ grants them the sustenance; sinning believers are of this group. The fourth group of people believe that the sustenance comes both from Allâhu ta'âlâ and from their efforts; polytheists are of this group. The fifth group knows that sustenance is granted only by Allâhu ta'âlâ, but they are not sure whether He will grant it or not; munâfiqs are of this group.

"It is written in the fatwâ book **Tâtârkhâniyya** that it is makrûh tahrîma to shut oneself in a mosque or house and worship all the time and to neglect eating, marrying, pleasures like going for a walk, and earning halâl sustenance.

"**Question:** 'The above statements of the 'ulamâ' of the religion do not agree with those statements of mutasawwifs which praise undertaking riyâda and leading an ascetic life. Which one is better of the two?'

Answer: Some mutasawwifs said that he who keeps himself hungry for forty days starts comprehending the Divine Mysteries. Sahl ibn 'Abdullâh [at-Tusturî, d. Basra, 283 A.H. (896)] used to eat once in fifteen days. Al-Imâm al-Ghazâlî [d. Tus, 505 A.H. (1111)] wrote: 'Abu Bakr as-Siddîq (radî-Allâhu 'anh) ate once in six days. Al-Junaid al-Baghdâdî performed four hundred rak'as of salât every day. Sahl ibn 'Abdullâh became a hâfiz when he was seven years old. He fasted every day and ate solely barley-bread for twelve years." Abd al-Wahhâb ash-Sha'rânî [(rahmat-Allahi 'alaih), d. 973 A.H. (1365)] recited the whole Qur'ân twice during the time between the evening and night salâts. One should not hesitate to believe this; awliyâ' have spiritual (rûhânî) power, and the soul (rûh) can do many things in a moment.

"The 'ulamâ' have declared that one should not be excessive and distress oneself in performing 'ibâdât. This statement is related to the things that are fard, wâjib or sunna for the whole Umma. Every Muslim should do as such. The austerities undertaken by mutasawwifs are the supererogatory (nâfila) 'ibâdât. Not every Muslim should do them. The 16th âyat al-karîma of Sûrat Taghâbun declares, **'Fear Allah as much as you can!'** The 70th âyat al-karîma of Sûrat al-Furqan says, **'For those who believe and repent and do pious deeds, I convert their sins into thawâbs. Allâhu ta'âlâ is the Forgiver of sins and Merciful.'** Upon hearing this âyat, Wahshî said, 'It states conditions to be fulfilled for being forgiven. I fear if I cannot fulfil them. Is there no easier way out?' Then, the âyat, **'Allâhu ta'âlâ forgives everything but polytheism of His human servants whom He wishes,'** was revealed. Then, Wahshî worried: 'What shall I do if Allâhu ta'âlâ does not wish to forgive me?' Thereupon, the âyat al-karîma, **'Oh My servants who tyrannize themselves! Do not be hopeless of Allah's Grace! Allâhu ta'âlâ forgives all sins. He is ghafûr** [and] **rahîm!'** was revealed. 'This good news is sufficient for me,' said Wahshî, and he became a believer. This âyat karîma is good news for everyone on the earth until the Resurrection. For those who cannot find water and are to perform tayammum for ablution, Allâhu ta'âlâ first declared, **'Rub your hands and face with clean soil!'** but later declared, **'Rub your hands and face with your hands dusted with clean soil!'** He ordered men not to rub with soil and made the order easier. When Allâhu ta'âlâ told His Prophet that He would turn the hills around Mecca into gold if he wanted, Rasûlullâh (sall-Allâhu ta'âlâ 'alaihi wa sallam)

did not think of spending that much gold for Allah's sake to perform jihâd against the enemies and did not want it, but he wished to experience difficulties. However, he asked his companions' help before the Battle of Tabuk, saying, **'I give him the good news of becoming destined for Paradise who supplies the needs of this army.'** It is noted in books that Rasûlullâh did not break his fast for days and tied stones on his blessed abdomen [not to feel hunger]. It is also reported that he performed salât late at nights until his blessed feet were swollen. His blessed wives (radî-Allâhu ta'âlâ 'anhunna), too, performed that much 'ibâda. But, because he was very merciful to his umma, he did not want them to undertake that much difficulty. He ordered them in rukhsa, but he himself performed 'ibâda in 'azîma. Islam is not a religion of mere orders; it is composed of both rukhsas and 'azîmas. The âyat al-karîma of Sûrat at-Tahrîm, **'Do not make harâm the beautiful things which Allâhu ta'âlâ has made halâl for you!'** means 'Do not deny those rukhsas which are permitted! It is zuhd and good for you if you give up the rukhsas and abstain from them without regarding them as harâm. It is not a sin to do or use them.' The hadîth ash-sharîf, **'He who does not accept my sunna has no relation with me,'** means 'He who does not accept the things I permit but undertakes difficulties does not belong to my umma.'

"The superiors of tasawwuf have preferred 'azîmas, yet they have not denied the right of practising ('Amal) with rukhsas. As Rasûlullâh (sall-Allâhu 'alaihi wa sallam) did, they have ordered everyone to practise with rukhsas. Tasawwuf means obeying the Qur'ân al-karîm and the Sunna, abstaining from bida', being respectful towards the superiors of tasawwuf and being merciful towards everyone and omitting the practices that are rukhsas. The 'ulamâ' of the Ahl as-Sunna would give up about seventy halâls lest they should commit a harâm, for they acted with 'azîma and warâ'. Abu Bakr as-Siddîq (radî-Allâhu 'anh) declared, 'We would abstain from seventy halâls lest we should commit a harâm.'

"Rasûlullâh (sall-Allâhu 'alaihi wa sallam) ordered Abû Huraira (radî-Allâhu ta'âlâ 'anh) **'Do with warâ' so that you will become the best of the 'âbids.'** It is understood from this hadîth sharîf that Islam is not a system of rukhsas or being moderate in every affair; 'azîma, zuhd and warâ' are Islamic, too. It is for those who cannot endure and whose body and mind may suffer harm that undertaking riyâda or hunger is makrûh

tahrîma, because it is harâm to expose oneself to danger. Undertaking riyâda is permissible and useful for those whose spiritual powers prevent this danger.

"The necessity of a rehber can be appreciated from this point, too: the perfect rehber perceives the condition of the health, character and spiritual power of the disciple and orders him to undertake riyâda appropriate for his capacity and protects him against dangers. The perfect rehber is an expert in both the knowledge of the body and that of the soul and religion. He is an inheritor, a deputy, of our master Rasûlullâh. No one among those trained by perfect rehbers have been seen to suffer any harm or danger. They all have made progress and attained to perfection. None of them have shown any slackness in obeying Islam during their progress on the way of tasawwuf. It is harâm to do something that causes the omission of a fard. A rehber protects one against such harâms. It is for this reason that it is necessary to perform supererogatory 'ibâdât with his permission.

"Rasûlullâh (sall-Allâhu 'alaihi wa sallam) was very merciful to his umma. On the Mi'râj Night, he asked that salât of fifty times a day be reduced to only five times a day. He did not permit his companions to undertake severe riyâda so that heavy orders would not be conveyed to his umma. It cannot be thought that he did not inform his umma of the 'ibâdât which would be very helpful, or that he prevented those who performed them. He taught, performed and made others perform the best and most useful of everything. Since the practice of rukhsas, that is, being a human servant without excessiveness or laxity would be useful for all his umma, he openly practised them and ordered their practice. However, he also taught secret knowledge and 'ibâdât to the superior ones among as-Sahâbat al-kirâm. The 282nd âyat al-karîma of Sûrat al-Baqara declares, **'Fear Allah! Thus, He will teach you many things,'** which are Divine Ma'rifa and secret [esoteric] knowledge. A hadîth sharîf declares, **'Knowledge has subtle and secret constituents. Only the men of Allah know them. The ignorant will not believe if they disclose what they know.'**

"The hadîth about the Mi'râj, written in **Al-mawâhib** by al-Imâm al-Qastalânî, declares, **'My Rabb revealed to me three different sciences. He told me not to reveal the first one to anyone, because no one but I can understand this science. He said, "You may communicate the second science to those whom you wish. Teach the third science to all of your umma!" '** It is seen that

Rasûlullâh (sall-Allâhu 'alaihi wa sallam) did not declare, 'The science revealed to me by Allâhu ta'âlâ is solely the science ordered to be taught to all the umma.' He told that there were two other true sciences, too. The second science which Rasûlullâh had been permitted to teach to whomever he wished was wilâya, that is, the science of tasawwuf. This science deals with the bâtin and reality of Islam, and it can only be obtained through taqwâ. Referring to Khidir ('alaihi 's-salâm), Sûrat al-kahf declares, **'Knowledge from Us was given to him.'** This âyat karîma indicates the science of wilâya. As the knowledge of fiqh, which was ordered to be revealed to everybody, is the collection of the blessed sayings and deeds of Rasûlullâh, so the ma'rifas of wilâya have been flowing from his blessed heart into other hearts. This is why Abu Huraira (radi-Allâhu 'anh) said, 'I learnt two sciences from Rasûlullâh. I have conveyed to you the first one. You cannot comprehend the second one and you would kill me if I disclosed the second one.' The first science is **'ilm az-zâhir,** and the second one is **'ilm al-bâtin.** Only awliyâ' and siddîqs know the latter.

"Mutasawwifs undertake riyâdât and perform mujâhada to attain 'ilm al-bâtin. As there are false 'âlims in 'ilm az-zâhir, so there are false, ill-willed people who pass themselves off as mutasawwifs and make this blessed way a means for their worldly interests. It is necessary to identify such liars and to know them in order not to be trapped by them. Therefore, one should learn Islam very well, because it is the only touchstone to distinguish the true from the false. It is very good and useful if someone who practises fiqh also tries to make progress in tasawwuf. However, the supervision of a perfect rehber is necessary to make progress on this way, who is a specialist of the heart and soul. He diagnoses the illness in the heart of the tâlib (aspirant), chooses the proper riyâda and dhikr for him and orders him to do it. The tenth âyat al-karîma of Sûrat al-Baqara says, **'Their hearts are ill.'** Rasûlullâh's suhba cured that illness, and there was no need for any riyâda for as-Sahâbat al-kirâm because they all received faid from his blessed heart through the blessings of his suhba and reached the highest degrees of tasawwuf, thus being superior to all awliyâ' who came after them. The successors of as-Sahâbat al-kirâm have tried hard to get saved from the heart diseases by undertaking riyâdât, because they have not had the chance of attending Rasûlullâh's suhba. 'Ilm al-bâtin does not occur separately from 'ilm az-zâhir; those who gain both of them are called **'ulamâ' ar-râsikhîn.** Only those are the 'ulamâ' who are

Rasûlullâh's inheritors. Those who cure their hearts by undertaking riyâdât give up riyâdât after they attain to 'ilm al-bâtin. They do only what are fard and sunna. They perform 'ibâda also through their bâtins, their hearts, like the as-Sahâbat al-kirâm (radî-Allâhu ta'âlâ 'anhum) did. Even their buying or selling does not harm their bâtins' 'ibâda. They do not forget Allâhu ta'âlâ even for a moment. They are praised in the Qur'ân al-karîm: the 37th âyat al-karîma of Sûrat an-Nûr says, **'Buying or selling does not make them forget Allah.'** The as-Sahâbat al-kirâm reached this high degree very easily and quickly without undertaking riyâda. Hadrat 'Umar (radî-Allâhu 'anh) attained to this degree just in the first suhba. If as-Sahâbat al-kirâm had been permitted to undertake riyâda, the 'ulamâ' of Islam, the imâms of madhhabs, would have recorded their riyâda in their books and all Muslims would have to do as they did.

"The hadîth ash-sharîf related in the book **Mustadrak** by Muhammad ibn 'Abdullâh Hâkim an-Nishâpûrî, a scholar of hadîth [(rahimah-Allâhu ta'âlâ), d. Nishâpur, 405 A.H. (1014)], declares, **'The food of the believers in ad-Dajjâl's time will be their praising and sanctifying** [Allâhu ta'âlâ]**, as it is the food of angels. Allâhu ta'âlâ will satisfy the hunger of those who praise and sanctify in that time.'** This shows that Allâhu ta'âlâ may put His servants whom He wishes into such a state that they do not need eating and drinking, and He will grant this state to every believer in the time of ad-Dajjâl. One of the mischievous acts of ad-Dajjâl will be his saying, 'Worship me and obey me!' wherever he goes. If people obey him, he will order the sky and the earth, and it will rain and crops will grow. If people do not obey him, he will order it not to rain and crops not to grow and they will suffer hunger. The above hadîth sharîf reveals that his mischief will not do any harm to the believers; they will not suffer hunger by praising and sanctifying Allâhu ta'âlâ.

"One should not get the feeling that undertaking austerities such as zuhd, patience, riyâda and hunger are incompatible with Islam, because Islam forbids the things that are painful and harmful to the body. These austerities are not harmful to mutasawwifs. They, like every rule of Islam, make up a part of the Islamic religion inherited from Rasûlullâh (sall-Allâhu ta'âlâ 'alaihi wa sallam). Denial of these austerities and of the awliyâ' who undertake them is the denial of a part of Islam.

"One should not think that mutasawwifs were superior to prophets ('alaihimu 's-salawâtu wa 't-taslimât) or even to as-

Sahâbat al-kirâm (ridwân-Allâhi 'alaihim ajma'în) because they undertook riyâdât. Nor should one slander any walî. One should recognize that he himself is defective by being unable to understand the greatness of awliyâ'. A hadîth sharîf declares, **'Good news to him who thinks about his own faults and defects so much that he cannot find time to look for others' faults.'** Sahl ibn 'Abdullâh at-Tusturî said, 'The worst sin is to eye a Muslim with suspicion. Most people do not regard this as a sin and never repent of it.' A person's respect and praise for all awliyâ' are of no avail if he speaks ill of only one of them without any reason based on Islam. He who does not accept and approve of all awliyâ' cannot become a walî. If one hurts a walî of Allâhu ta'âlâ by eyeing him with suspicion, he will have slandered a part of Islam. Abu'l-Mawâhib ash-Shâdhilî (rahimah-Allâhu ta'âlâ) said, 'He who does not respect the awliyâ' of his time is immediately dismissed from the circle of awliyâ'.' Muhyiddîn Ibn al-'Arabî (rahmat-Allâhi 'alaih) declared, 'Most of our great scholars said that it caused disbelief to bear hostility towards awliyâ' and towards those 'ulamâ' who practise their 'ilm.' 'Alî al-Khawwâs, who was 'Abd al-Wahhâb ash-Shârânî's master, said that one must stay away from the person who bore hostility to a walî or an 'âlim. Opposing a walî or an 'âlim is a heresy, which leads one to destruction.

"Allâhu ta'âlâ's awliyâ' are those 'ulamâ' who are 'âmil of (living up to, practising) their 'ilm. Denying with heart or tongue any dead or living walî is an obvious kufr (disbelief). Anyone who denies a walî becomes a kâfir (disbeliever) according to the unanimity of all Muslims, of all the madhhabs of Muslims, because this is a denial of the Islamic religion. An ignorant and stupid person may not be aware of his denial and may think that he denies a superistition or a bid'a or something unbecoming in his opinion, but he ruins himself by saying 'fâsiq', 'kâfir' or 'zindîq' for awliyâ' and by misjudging their deeds and words. In reality, however, Allâhu ta'âlâ's awliyâ' are very far from his defamatory deferences. Their words and deeds are tâ'at and qurba and are compatible with Islam. But the ignoramus insists in obstinacy and does not understand the knowledge of awliyâ' and the ma'rifa of siddîqs. His heart is dead, and he cannot see the truth. He has sunk into the abyss of disbelief, deviation, heresy and hypocrisy. He thinks he is a man of tawhîd and tâ'a who enlightens mankind. In the next world, he will be punished because of his kufr and suffer torture for his oppressions and slanders. He does not say 'kâfir' for himself and for the people who believe like him, because they all participate in this denial and

consider themselves Muslims. On the contrary, to Muslims, they are kâfirs. Muslims believe Allâhu ta'âlâ's awliyâ' and their true hâls. Not knowing or misunderstanding is not an excuse for those who deny, since it is not an excuse not to know the religion. Their misunderstanding awliyâ' is like the denial of Muhammad's ('alaihi 's-salâm) true religion by Jews, Christians, Magians and idolaters. It is not an excuse for them to be ignorant of wilâya, just as it is not an excuse for non-Muslims to be ignorant of Islam.

"The denial of Allâhu ta'âlâ's awliyâ' implies disbelief like the denial of a rule of Islam. The punishment inflicted upon the renegade who denies Islam should also be inflicted upon the kâfir who denies awliyâ'. But he is first allowed to give up his denial and to repent.

"Awliâ' and prophets cannot go beyond being Allah's human servants, no matter how high their degrees are. As human beings have no influence on the occurence of marvellous events or miracles, so they have no influence on those happenings that are created within the scope of [His] usual custom [or natural laws]. Allâhu ta'âlâ alone creates everything. Awliyâ' and prophets have no influence on the creation of anything. But, Allâhu ta'âlâ has regarded His awliyâ' and prophets as higher than other human beings and has bestowed upon them favours that He has not given to others. He creates the optional actions of every human being if He wills after he wishes. He does not create what men want if He does not will. He, too, always wills and creates some certain wishes of human beings. For example, when one wishes to raise his arm or blink his eyes, He instantaneously wills it and raises his arm and blinks his eyes; very rarely He does not will to create such wishes. There are some other wishes of human beings which He seldom wills to create and usually does not will and create. Most of our wishes in this world are of this kind. But, as it is witnessed every day, this condition is not the same for every human being. Hence, Allâhu ta'âlâ wills and creates most of the wishes of His awliyâ' and prophets immediately, as if they were wishes like the raising of an arm or blinking of an eye. This is a favour of Allâhu ta'âlâ for them. Awliyâ' differ from one another in this respect, and no walî can ever reach the degree of a prophet. Awliyâ' do not wish anything worldly because none of them regards the world as valuable. And whatever they want of the world is for the other world and for Allah."[1]

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[1] 'Abd al-Ghanî an-Nabulusî, **Al-hadîqat an-Nadiyya,** v. I, p. 190, Istanbul, 1920.

Allâhu ta'âlâ's awliyâ' (rahimahum-Allâhu ta'âlâ) centuries ago foresaw as a karâma that there would be the lâ-madhhabî who would deny awliyâ' and become heretics and even apostates. They wrote everything necessary to protect Muslims against being deceived by them. Is not this apparent karâma sufficient to make one believe awliyâ'?

35 - Hadrat 'Abd al-Ghanî further wrote:

"Those who have learned a few things in 'ilm az-zâhir but know nothing of 'ilm al-bâtin find 'ârifs' words to be unbelief or heresay-causing words when they read books of tasawwuf. They disbelieve the knowledge of ma'rifa which they do not understand. Thus, they disapprove of the great leaders of tasawwuf (rahimahum-Allâhu ta'âlâ) such as Muhyiddîn Ibn al-'Arabî [d. Damascus, 638 A.H. (1240)], 'Umar ibn al-Fârid [d. Egypt, 636 A.H. (1238)], Ibn Sab'în al-Ishbîlî [d. Mecca, 669 A.H. (1270)], 'Afîf ad-din Sulaimân at-Talamsânî [d. Damascus, 690 A.H. (1290)], 'Abd al-Qâdir al-Jîlânî [d. Baghdad, 561 A.H. (1166)], Jalâl ad-dîn Rûmî [d. Konya, 672 A.H. (1237)], Sayyid Ahmad al-Badawî [d. Egypt, 675 A.H. (1276)], Ahmat at-Tijânî [d. Morocco, 1230 A.H. (1815)], 'Abd al-Wahhâb ash-Sha'rânî [d. Cairo, 973 A.H. (1565)] and Sharaf ad-dîn Muhammad al-Busairî [d. Egypt, 695 A.H. (1295)]. They disbelieve bâtinî sciences, thus, in fact, disbelieve the inner aspects of the religion of Muhammad ('alihi 's-salâm). Such people are called ahl al-bid'a or -dalâla. Though they look like believers, they are like munâfiqs. The hadîth ash-sharîf related by al-Imâm as-Suyûtî and Khatîb declares, **"Religious knowledge has two parts: one part covers the useful knowledge in the heart. The second is the knowledge of zâhir that can be expressed verbally.'** Another hadîth sharîf, related by as-Suyûtî and ad-Dailamî, declares, **'The science of bâtin is one of Allâhu ta'âlâ's mysteries and one of His orders. He gives it to the heart of His servant whom He wills.'** Imâm Mâlik said, 'He who possesses 'ilm az-zâhir can attain 'ilm al-batîn. If a person who has 'ilm az-zâhir lives up to his 'ilm, Allâhu ta'âlâ endows him with 'ilm al-bâtin.' Imâm 'Umar al-Bulqînî [Sirâj ad-dîn al-Misrî, d. 805 A.H. (1402)], who was astonished at the 'ârifâna (sagacious) statements of 'Alî ibn Muhammad Wafâ' [d. Medina, 807 A.H. (1404)], asked him, 'Where did you learn all of these things?' 'Alî ibn Muhammad Wafâ' recited the âyat al-karîma of Sûrat al-Baqara, **'Fear Allah! Allâhu ta'âlâ teaches those who fear Him what they do not know,'** as an answer. Abu Tâlib Muhammad al-Makkî [d. Baghdad, 386 A.H. (996)] wrote: ' 'Ilm az-zâhir and

'ilm al-bâtin do not separate from each other but stay together like the body and the heart do. 'Ilm al-bâtin flows from the 'ârif's heart to others' hearts. 'Ilm az-zâhir is learnt through an 'âlim's words. It reaches the ears but does not go into the heart.' A hadîth sharîf declares, **'The 'ulamâ' are the inheritors of prophets.'** These 'ulamâ' are not those who possess only 'ilm az-zâhir but those who live up to their 'ilm, possess taqwâ and have attained to all the knowledge bestowed upon prophets. The light (nûr) of knowledge does not enter the hearts and brains of those who possess only 'ilm az-zâhir, since they have not become khâlis in their resolutions and have not been rescued from the claws of shahwa (bodily desires, lust) yet. The fire of Hell will clear their hearts and brains. Al-Imâm al-Munâwî quoted al-Imâm al-Ghazâlî (rahimahuma'llâhu ta'âlâ): 'The knowledge about the other world is of two kinds. One of them is attained through kashf and is called **'ilm al-mukâshafa** or **'ilm al-bâtin.** All sciences are only means or vehicles to attain this science. The second kind is called **'ilm-al-mu'âmala.** According to most 'ârifs, there is the danger of dying in unbelief for those who have not got any share of 'ilm al-bâtin. The smallest share of this science is one's accepting to believe it. It does not fall to the lot of those who are men of bid'a or are haughty. And those who have set their hearts on the world and follow the wishes of the nafs cannot attain anything of 'ilm al-bâtin even if they are very learned. 'Ilm al-bâtin is a light that occurs to purified hearts. Our Prophet (sall-Allâhu 'alaihi wa sallam) declared, **"There are those 'ilms that are very secret; only people of ma'rifa know them."** This hadîth sharîf indicates 'ilm al-bâtin. 'Ilm az-zâhir, which was defined by Imâm Mâlik as a means to attain 'ilm al-bâtin, was the science that was known and lived up to in his time. It is not what is studied nowadays to earn worldly wealth and fame. The knowledge called **'ilm al-hâl,** which is necessary for everyone in order to obey Allâhu ta'âlâ's orders and prohibitions, can be learnt easily in a very short time, and 'ilm al-bâtin may occur by practising 'ilm al-hâl.'

"Men of religious authority who have not attained 'ilm al-bâtin do not believe the sciences they are ignorant of. What they know and say a 'ilm al-bâtin is either the hearsay they quote from ignoramuses like themselves or the words they have memorized from ignoramuses like themselves or the words they have memorized from the books of the 'ulamâ' of 'ilm al-bâtin. Their stained hearts have not opened (fat'h) and have not attained the

Divine Light. The ignoramuses who talk as if they were experts in 'ilm al-bâtin are slaves of their minds. They misunderstand, by reasoning with their short minds, the words of those great 'ulamâ' just as they misunderstand the Qur'ân al-karîm and the Hadîth ash-sharîf. They write false, harmful books of tafsîr and lead Muslims to ruin. The 40th âyat al-karîma of Sûrat an-Nur, **'If Allâhu ta'âlâ does not give nûr to someone, he cannot become munawwar** (enlightened),**'** refers to these ignoramuses."[1]

[Attaining to, approaching, acknowledging and loving Allâhu ta'âlâ; getting faid, enlightenment, becoming an 'ârif or a possessor of 'ilm al-bâtin and similar things can be achieved through the heart. The intellect ('aql) cannot comprehend them. Allâhu ta'âlâ has created a cause for attaining everything. It is necessary to hold fast to the cause of attaining anything. The cause of attaining to the above-mentioned things is to clear one's heart of creatures (mâ-siwâ), that is, to get rid of their existence of love from the heart. This is called **fanâ' al-qalb.** If the heart forgets about everything other than Allâhu ta'âlâ, the heart is automatically filled with the above-mentioned things. The heart (al-qalb) is an invisible thing that cannot be touched. That is, it is not material and does not occupy space. It has a relation with the flesh known as the heart, similar to the intellect's relation with the brain. To fill a bottle with air, no effort is needed except emptying it of the liquid in it. As the liquid is poured, air enters spontaneously. It is the same for the heart. When the love, or thought, of creatures are removed from the heart, it is spontaneously filled with love for Allâh, faid, nûr and ma'rifa. The faith of Ahl as-Sunna, refraining from the harâms and carrying out the halâls and the supererogatory 'ibâdât, however, are the causes to purify the heart of creatures. Among the supererogatory 'ibâdât, performing the dhikr and keeping company with one of Allâhu ta'âlâ's awliyâ' are the most effective and most rapid.]

Again 'Abd al-Ghanî an-Nabulusî wrote:

"Jamâ'a is rahma, that is, the union of Muslims on truth brings forth Allâhu ta'âlâ's Compassion. Tafriqa is 'adhâb, that is, separation from the community of Muslims brings about punishment from Allâhu ta'âlâ. Hence, it is necessary for every Muslim to unite with those who are on the right path. He must join and believe like them even if they are only a small group. The right path is the path of as-Sahâbat al-kirâm. Those who follow

[1] Ibid, p. 648.

this path are called **Ahl as-Sunnat wa 'l-Jamâ'a.** It should not confuse us that many heretical groups appeared after the time of the as-Sahâbat al-kirâm. Al-Imâm al-Baihakî said, 'When Muslims go astray, you should follow the right path of those who came before them! You should not give up that path even if you are left alone on that path!' Najm ad-dîn al-Ghazzî wrote: **'Ahl as-Sunnat wa 'l-Jamâ'a** are those 'ulamâ' who keep on the right path of Rasûlullâh and as-Sahâbat al-kiram. **As-siwâd al-a'zam,** that is, the majority of the Islamic 'ulamâ', have followed this right path. The **Firqat an-nâjiyya** which was defined to be the group of salvation among the seventy-three groups is this true jamâ'a.' The Qur'ân al-karîm declares, **'Do not disunite!'** This âyat karîma means 'Do not disunite in i'tiqâd, in the teachings of belief!' Most 'ulamâ', for example, 'Abdullâh ibn Mas'ûd, interpreted this âyat karîma as above and said that it meant 'Do not deviate from the right path by following your nafses and corrupt ideas.' This âyat karîma does not mean that there should be no disagreement in the knowledge of fiqh. It forbids separation which causes discord and dissension in the knowledge of i'tiqâd. The disagreement in the knowledge [of fiqh] derived through ijtihâd in the field of practices (a'mâl) is not a discord, because such disagreement has brought to sight the rights, the fards and the subtle teachings in a'mâl and 'ibâdât. As-Sahâbat al-kirâm, too, differed from one another in those teachings that explained daily life, but there was no disagreement among them in the knowledge of i'tiqâd. A hadîth sharîf declares, **'Disagreement among my umma is** [Allah's] **compassion.'** The disagreement in the teachings of a'mâl, among the four madhhabs is of this kind. Their existence [in the present age] is Allâhu ta'âlâ's guidance and mercy. They have all attained thawâb. The same amount of thawâb attained by the followers of each of these four madhhabs is given to the imâm of that madhhab until the Resurrection. The different specialization of 'ulamâ' in various branches of knowledge on a'mâl is another example [of what the hadîth ash-sharîf refers to]; thus, many 'ulamâ' have specialized in separate sciences of hadîth, tafsîr, fiqh and Arabic. It is compatible with this hadîth sharîf, too, that mutasawwifs have followed different methods in undertaking riyâda and in training the students, that various tarîqas have formed. Najm ad-dîn al-Kubrâ[1] (rahmat-Allâhi 'alaih) said,

[1] He was martyred by the soldiers of Jenghiz in Harezm in 618 A.H. (1221).

‘There are as many ways of approaching Allâhu ta’âlâ as the number of human beings.’ This statement, too, points to the difference between the methods of training the students, but not to any difference in i’tiqâd. All awliyâ’ have had the same i’tiqâd. They all have been in the i’tiqâd of Ahl as-Sunnat wa ’l-Jamâ’a. The multiplicity of craftsmen practising different crafts is rahma, too. But disunion in i’tiqâd is the opposite, for Rasûlullâh (sall-Allâhu ’alaihi wa sallam) said, **‘Jamâ’a is rahma; tafriqa is ’adhâb.’** ”[1]

Hadrat ’Abd al-Ghanî further wrote:

“Rasûlullâh (sall-Allâhu ’alaihi wa sallam) declared, **‘One will be with whom one loves.’** As written in Muslim’s book, someone asked Rasûlullâh about the next world, and Rasûlullâh asked, **‘What have you prepared for the next world?’** That person said, ‘I have prepared my love for Allah and for His Rasûl.’ Rasûlullâh said, **‘You will be with those whom you love.’** Al-Imâm an-Nawawî, in comment to this hadîth sharîf, wrote: ’This hadîth sharîf reveals the value and use of loving Allâhu ta’âlâ, His Rasûl and dead or living pious and charitable people.’ Loving Allâhu ta’âlâ and His Rasûl means obeying the orders, abstaining from the prohibitions and being observant of and respectful to them. It is not necessary to do what the pious [sâlih or awliyâ’] do in order to love them and to get benefit from them, because, when one does what they do, he becomes one of them. A hadîth sharîf declares, **‘A person may love a jamâ’a but not become one of them.’** ‘To be with them’ does not mean ‘to have been promoted to their high degrees’. A hadîth sharîf declares, **‘He who loves a jamâ’a will be resurrected among them.’** Abu Dharr (radî-Allâhu ’anh) asked, ‘Oh Rasûl-Allâh! If a person who loves a jamâ’a cannot do what they do, how will he be?’ Rasûlullâh declared, **‘Oh Abâ Dharr! You will be with those whom you love.’** However, Hadrat Hasan al-Basrî (radî-Allâhu ’anh) said, ‘You should not misunderstand these hadîths! You may approach good people only by doing their good deeds! Although Jews and Christians love their prophets, they will not approach their prophets for they are not like their prophets.’ About this statement, al-Imâm al-Ghazâlî (rahmat-Allâhi ’alaih) said, ‘One will not be with them by merely loving them unless he performs a few or all of their good deeds.’ In summary, a person

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[1] ’Abd al-Ghanî an-Nablusî, **Al-hadîqat an-Nadiyya,** v. II. p. 103.

who loves a jamâ'a belongs to one of these three types:[1] he who adopts all their good deeds and manners; [2] he who adopts none of them; and [3] he who adopts a few of them and leaves aside or does the opposite of the remaining. He who does all of them [1] becomes one of them and is among them. His love for them has made him completely like them. He has attained the highest degree of love and is certainly one of them. He who does not ever follow or look like those whom he loves [2] can never be one of them. Al-Imâm al-Ghazâlî meant that Hasan al-Basrî had referred to this type of persons. [Such love remains only in words and does not reside in the heart, which is the place for love. Love in mere words is not called love at all. His saying 'I love' is not true.] As for the one who follows a few deeds of the people he loves [3], he cannot be one of them if he does not have the same faith. He is never sincere when he says he loves. There is no love but hostility towards them in his heart. No enmity is greater than the enmity against faith. An example for this case is the Jews' and Christians' saying that they love their prophets. As for him who claims that he believes like those whom he loves do, but does not follow them fully in tâ'a and 'ibâdât, his claim to love is of no avail if he does not follow them just because he dislikes those deeds [3i]. He cannot be with those whom he says he loves. But, if he cannot fully follow them because he is not powerful enough or is unable to take control of his nafs [3ii], there is nothing to prevent him from being with them. The hadîths refer to this second group [3ii] and were said for the one who loved a jamâ'a but who could not fully be like them. The hadîth ash-sharîf addressed to Abu Dharr illustrates this openly and makes [us, this type of] Muslims very happy [increases the hope of salvation]. In his last breath, Muhammad ibn as-Sammâk [(rahimah-Allâhu ta'âlâ), d. Kûfa, 183 A.H. (799)] prayed saying, 'Oh Allah! I have always disobeyed You. But, I have loved those who obey You. Forgive me on account of this love of mine!'[1] Najm ad-dîn al-Ghazzî [ash-Shafi'î (rahimah-Allâhu ta'âlâ), d. 1061 A.H. (1651)] likened cruel people's love for the pious to the love of the first group of the third type [3i],

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[1] Sayyid 'Abdulhakîm-i Arwasî used to pray saying, "Oh my Allah! I have done nothing for You worthy of mentioning -I come to Your Audience with my face in shame! But, I have borne hostility towards those who want to destroy and annihilate Your Religion, Islam! Forgive me on account of this hostility of mine on Your behalf!"

that is, those who believe as those whom they love but who do not want to follow them in their deeds and manners; he said that this love and help of the cruel for the pious was of no use to them. But, to us, the love of the cruel is like that of the second group [3ii], that is, they believe as those whom they love but cannot become like them in all respects. Ibn as-Sammâk, too, expressed this viewpoint in his prayer. The cruel have tyrannized by following the nafs, but they love the pious and try to win their prayers."[1]

Hadrat 'Abd al-Ghanî went on:

"Rasûlullâh (sall-Allâhu 'alaihi wa sallam) declared, **'One will be with whom one loves.'** We will attain the blessings of this good news if we love Salaf as-sâlihîn, that is, the 'ulamâ' of Ahl as-Sunna, even though we are not like them. A person who loves dead or alive ones among those whom Allâhu ta'âlâ loves and those who love Allâhu ta'âlâ attains great bliss and virtue. To love them is, for example, to praise and defend them against their enemies and the ignorant people who speak ill of them. The worst of those who set their hearts on the world are those who speak ill of awliyâ' whom Allâhu ta'âlâ loves. Addiction to the world gives way to all evil deeds and causes one to commit harâms such as jealousy, theft, bribery and haughtiness. The haughtiness of ignorant men of a religious profession arises from their addiction to the world. Muhyiddîn ibn al-'Arabî personally said that the opening (fat'h) of his heart, or his attaining the sciences of bâtin, was due to his love for the great leaders of tasawwuf and the defence he made on behalf of them. It is written in his book **Rûh al-quds:** 'Al-hamdu li'llâh! I have always defended mutasawwifs against ignorant men of a religious profession. And I will go on defending them till I die. I have been endowed with the knowledge of the heart due to this deed of mine. He who attacks them and, mentioning their names, slanders them exposes his ignorance. This person will fall into ruin in the end.'

"Muhyiddîn ibn al-'Arabî (rahmat-Allâhi 'alaih) wrote in his commentary to his book **Al-wasiyyat al-Yûsufiyya** that he dreamt of Rasûlullâh (sall-Allâhu ta'âlâ 'alaihi wa sallam), who asked, **'Do you know how you have attained this favour of Allâhu ta'âlâ?'** 'No, I do not know,' he answered. The Prophet said, **'You attained them due to your respect towards those who said**

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[1] **Al-hadîqa,** v. II, p. 113.

they were men of Allah!' Whether they told the truth or not, his respect towards them caused him to attain bliss.

"He who looks for his own faults and tries to correct himself cannot find time to see the faults of others. He always sees Muslims as better than himself. In other words, he regards every Muslim he encounters as better than himself. He believes that he who says that he is a walî is telling the truth.[1] He who looks for others' faults and does not see his own faults does not believe the walî.

"Najm ad-dîn ad-Ghazzî wrote in his book **Husn at-tanabbuh:** 'You must love, attend the suhba of, visit and attain blessings through the sulahâ' who are awliyâ'.' Shâh al-Karmânî said, 'There is no 'ibâda more valuable than loving awliyâ'. Love for awliyâ' leads to love for Allâhu ta'âlâ. And Allâhu ta'âlâ loves the one who loves Him.' Abu 'Uthmân Khairi said, 'He who attains the suhba of awliyâ' finds the way to approach Allâhu ta'âlâ.' Yahyâ ibn Mu'âdh (rahimah-Allâhu ta'âlâ) said, 'A faithful person who attains the suhba of awliyâ' forgets about everything. He is with Allâhu ta'âlâ. He can never approach Allâhu ta'âlâ otherwise.' Muhammad [ibn 'Alî ash-Shâmî] ibn Irâq wrote in his book **As-safînat al-'Irâqiyya:** 'Muhammad ibn Husain al-Bajlî, a faqîh, saw Rasûlullâh (sall-Allâhu 'alaihi wa sallam) in his dream and asked him which deed was the most beneficial. Rasûlullâh said, "Being in the audience of a walî among the awliyâ' of Allah" And when he asked, "If we cannot find a living one?" Rasûlulâh answered, "Loving and thinking of him is the same whether he is alive or dead." '

"Imâm Muhammad al-Birgiwî [(rahmat-Allâhi 'alaih), d. Birgi, Anatolia, 981 A.H. (1573)] used to pray saying, 'Oh the Best of the helpers! Oh the Shelter of the hopeless people! Oh the Most Merciful of the merciful! Oh my Allah who veils sins and who is very compassionate! Pity us, who are very sinful, for the love of Your Habîb, Your Beloved Prophet, and for the love of all

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[1] See above, p. 126, where it is meant that a walî, unlike a prophet, is not permitted to tell the friend or the enemy that he is a walî. But as meant here, a walî, who has been given the duty to guide (irshâd), has to tell by implication (e.g. "Inshâ-Allâh, you will obtain faid,") that he is a walî, a rehber, and has to prescribe assignments (wazîfa) to the disciple who comes with ikhlâs to him to obtain faid. He who, though with sincerity and devotion, affiliates with and carries out the wazîfa given by one who is not a real walî, will be harmed rather than get any faid or good from him.

prophets, angels, companions of Your Prophet and the Tâbi'ûn! Forgive our sins!' It is permissible and lawful to pray to Allâhu ta'âlâ for the love of His Prophet (sall-Allâhu ta'âlâ 'alaihi wa sallam), as-Sahâbat al-kirâm (radî-Allâhu ta'âlâ 'anhum ajma'în) and the Tâbi'ûn and to have recourse to them so that the prayers may be accepted. This way of praying is nothing but asking for their intercession which is regarded as permissible by the 'ulamâ' of Ahl as-Sunna. The Mu'tazila did not accept this. The prayer said by taking a walî as a wasîla is accepted by Allâhu ta'âlâ out of its being a karâma of that walî, which shows that karâma occurs on awliyâ' after their death, too. Heretics, the people of bid'a, do not believe this fact.

"In the commentary to **Jâmi' as-saghîr,** al-Imâm al-Munâwî (rahmat-Allâhi 'alaih) quoted al-Imâm as-Subkî (rahmat-Allâhi 'alaih) as having said, 'It is good to make Rasûlullâh (sall-Allâhu 'alaihi wa sallam) a wasîla, to seek intercession through him and to ask for his help in prayers. None of Salaf as-sâlihîn and the 'ulamâ' who came after them opposed this, except Ibn Taimiyya, who denied it and departed from the right path. He turned off into a way which no 'âlim before him had ever followed. He gained fame in the Muslim world for his heresy.' Our 'ulamâ' said that, as a superiority peculiar to Rasûlullâh, it was permissible to pray through Rasûlullâh but not others. However, al-Imâm al-Qushairî (rahmat-Allâhi 'alaih) wrote: 'Ma'rûf al-Karkhî (rahmat-Allâhi 'alaih) said to his disciples that they should pray through him, that he was a mediator between Allâhu ta'âlâ and them. Because, awliyâ' are the inheritors of Rasûlullâh, and an inheritor attains all superiorities of the person of whom he is an inheritor.' "[1]

[1] **Al-hadîqa,** v. II, p. 124. See also the article 20, p. 102.

PART TWO – THE BEGINNING AND SPREADING OF WAHHABISM[1]

36 - During the time when the Ottoman reign was dominant in the Arabian Peninsula, each state was governed by an official selected from the state. Later on, every region except the Hijaz came into the possession of whomever could usurp it and was governed as shaikhdoms.

The tenets of Wahhâbism disseminated by Muhammad ibn 'Abd al-Wahhâb changed into a political form in a short time in 1150 A.H. (1737) and spread all over Arabia. Later, by the order of the Caliph in Istanbul, Muhammad 'Alî Pasha, the Governor of Egypt, liberated Arabia from them with the armed forces of Egypt.

'Abd al-'Azîz ibn Muhammad, who believed in the Wahhabîs, declared war for the first time in 1205 A.H. (1791) against the amîr of Mecca, Sharîf Ghâlib Effendi. They had disseminated Wahhâbism secretly till then. They had killed and tortured many Muslims, enslaved their women and children and usurped their possessions.

Muhammad ibn 'Abd al-Wahhâb belonged to the Banî Tamîm tribe. He was born in Uyaina village near the town of Huraimila in the Najd Desert in 1111 A.H. (1699) and died in 1206 (1792). Formerly, with the idea of trading, he went to Basra, Baghdad, Iran, India and Damascus, where he won the name "Shaikh an-Najdî" due to his clever and aggressive attitude. He saw and learnt a great deal at these places and set his heart on the idea of becoming a chief. In 1125 (1713 A.D.), he met Hempher, a British spy, in Basra, who understood that this inexperienced young person (ibn 'Abd al-Wahhâb) has a desire to be a chief by way of revolution, established a long-term friendship with him. He inspired him the tricks and lies that he had learned from the British Ministry of the Commonwealth. Seeing that Muhammad enjoys these inspirations, he proposed him to establish a new religion. So, the spy and Muhammad ibn 'Abd al-Wahhab got what they were looking for. He had thought it proper to found a new tarîqa to reach his goal, and, in preparation for this goal, attended the lectures of the Hanbalî 'ulamâ' in the blessed city of Medina and later in Damascus for some time. When he went back to the Najd, he wrote pamphlets on religious subjects for villagers.

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[1] Translated, for the most part, from Ayyûb Sabri Pasha's Turkish work **Mir'ât al-Haramain;** 5 volumes, Matba'a-i Bahriye, Istanbul, 1301-1306 A.H.

He wrote what he learned from the British spy and mixed corrupt information from the Mu'tazila and other groups of bid'a. Many ignorant villagers, particularly the inhabitants of Dar'iyya and their ignorant chief, Muhammad ibn Sa'ûd, followed him. The Arabs esteemed ancestral distinctions very highly, and because he did not belong to a wellknown family, he used Muhammad ibn Sa'ûd as a tool to disseminate his tarîqa, which he named Wahhâbism. He introduced himself as the Qâdî (Head of the Religious Affairs) and Muhammad ibn Sa'ûd as the Hâkim (Ruler). He had it passed in their constitution that both would be succeeded only by their children.

In 1306 (1888) when the book **Mir'ât al-Haramain** was written, the amîr of the Najd was 'Abdullâh ibn Faysal, a descendant of Muhammad ibn Sa'ûd, and the qâdî was a descendant of Muhammad ibn 'abd al-Wahhâb.

Muhammad ibn 'Abd al-Wahhâb's father, 'Abd al-Wahhâb, who was a pious, pure 'âlim in Medina, his brother Sulaimân ibn 'Abd al-Wahhâb and his teachers had apprehended from his statements, behaviour and ideas, which he frequently had put forward as questions to them when he was a student in Medina, that he would become a heretic who would harm Islam from the inside in the future. They advised him to correct his ideas and advised the Muslims to avoid him. But they soon encountered the very thing they were afraid of, and he started disseminating his heretical ideas openly under the name of **Wahhâbism.** To deceive ignorant and stupid people, he came forward with reforms and innovations incompatible with the books of the 'ulamâ' of Islam. He dared to be so impetuous as to deem the true Muslims of **Ahl as-Sunnat wa 'l-Jamâ'a** as disbelievers. He regarded it as polytheism to ask Allâhu ta'âlâ for something through the mediation of our Prophet (sall-Allâhu 'alaihi wa sallam) or other prophets or awliyâ', or to visit their graves.

According to what Muhammad ibn 'Abd al-Wahhâb learned from the British spy, he who talks to the dead while praying near a grave becomes a polytheist. He asserted that Muslims who said that someone or something beside Allah did something, for example, saying "such-and-such medicine cured" or "I obtained what I asked through our master Rasûlullâh" or "such-and-such walî" were polytheists. Although the documents Ibn 'Abd al-Wahhâb made up to support such statements were nothing but lies and slanders, the ignorant people who could not distinguish right from wrong, the unemployed, raiders, ignoramuses, opportunists

and the hard-hearted soon assented to his ideas and took their part on his side and regarded the pious Muslims of the right path as disbelievers.

When Ibn 'Abd al-Wahhâb applied to the rulers of Dar'iyya with the view of disseminating his heresies easily through them, they willingly cooperated with him with the hope of extending their territories and increasing their power. They strove with all their might do disseminate his ideas everywhere. They declared war against those who refused and opposed them. The bestial people and pillagers of the desert competed with one another in joining the army of Muhammad ibn Sa'ûd when it was said that it was halâl to plunder and kill Muslims. In 1143 (1730), Muhammad ibn Sa'ûd and Muhammad ibn 'Abd al-Wahhâb hand in hand arrived at the conclusion that those who would not accept Wahhâbism were disbelievers and polytheists, and that it was halâl to kill them and confiscate their possessions, and publicly announced their declaration seven years later. Then, Ibn 'Abd al-Wahhâb started fabricating ijtihâd when he was thirty-two years old and announced his false ijtihâds at the age of forty.

As-Sayyid Ahmad ibn Zainî Dahlân (rahmat-Allâhi 'alaihi), Muftî of the blessed city of Mecca, described under the topic "Al-fitnat al-Wahhâbiyya" the tenets of Wahhâbism and the tortures the Wahhâbis inflicted upon Muslims?[1] He wrote: "To deceive the 'ulamâ' of Ahl as-Sunna in Mecca and Medina, they sent their men to these cities, but these men could not answer the questions of the Muslim 'ulamâ'. It became evident that they were ignorant heretics. A verdict declaring them disbelievers was written and distributed everywhere. Sharîf Mas'ûd ibn Sa'îd, Amîr of Mecca, ordered that the Wahhâbîs should be imprisoned. Some Wahhâbîs fled to Dar'iyya and recounted what had happened to them."[2]

The 'ulamâ' of the Hijaz belonging to all the four madhhabs, including Muhammad ibn 'Abd al-Wahhâb's brother Sulaimân and also his teachers who had trained him, studied Muhammad's books, prepared answers to his disunionist writings, which were destructive to Islam, and wrote, to call to the attention of Muslims,

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[1] **Al-futûhât al-Islâmiyya,** second volume, page 228, Cairo, 1387 (1968); photo-offset reproduction of a comparable part, Istanbul, 1395 (1975).

[2] Ibid, p. 234.

well-documented books in refutation to his heretical writings.[1]

These books did not help much but rather increased the Wahhâbîs' resentment against Muslims and excited Muhammad ibn Sa'ûd to attack Muslims and augment the bloodshed. He belonged to the Banî Hanîfa tribe, so was a descendant of a stupid race that believed in the prophethood of Musailamat al-Kadhdhâb. Muhammad ibn Sa'ûd died in 1178 (1765), and his son 'Abd al-'Azîz succeeded him. 'Abd al-'Azîz was assasinated, stabbed in the abdomen by a Shî'ite, in the Dar'iyya Mosque in 1217 (1830). Then, his son Sa'ûd ibn 'Abd al-'Azîz became the chief of the Wahhâbîs. All three strove very hard, as if competing with one another, to shed Muslim blood in order to deceive the Arabs and to disseminate Wahhâbism.

The Wahhâbîs say that Ibn 'Abd al-Wahhâb disseminated his thoughts in order to attain sincerity in his belief in the unity of Allah and to rescue Muslims from polytheism. They allege that Muslims had been committing polytheism for six centuries and that he came forth to renew and reform the religion of Muslims. He put forward the 5th, 106th and 14th âyats of the respective Sûras al-Ahqâf, Yûnus and ar-Ra'd as documents to make everyone believe his ideas. However, there are many similar âyats, and the 'ulamâ' of tafsîr unanimously declared that all these âyats were about idolatrous unbelievers or polytheists.

According to Ibn 'Abd al-Wahhâb, a Muslim becomes an idolatrous polytheist (mushrik) if he receives istighâtha from our-Prophet (sall-Allâhu 'alaihi wa sallam), from another prophet, a walî or a pious person near the Prophet's grave or far away from it, that is, if he asks for help from him to relieve him of a burden or trouble, or if he asks for his intercession by mentioning his name or if he wants to visit his grave. Allâhu ta'âlâ describes the situation of idolatrous disbelievers in the third âyat al-karîma of Sûrat az-Zumar, but the Wahhâbîs display this âyat as a document to justify their using the word "mushrik" for a Muslim who prays by putting a prophet or a walî as an intermediary. They say that the idolaters, too, believed that not the idols but Allâhu ta'âlâ created everything. They further say that Allâhu ta'âlâ declared, **"They** [idolaters] **say, 'Of course, Allah created them,' when**

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[1] See above, p. 23, for the passage translated from Hadrat Sulaimân ibn 'Abd al-Wahhâb's work **As-sawâ'iq al-ilâhiyya fî 'r-raddi 'ala 'l-wahhâbiyya;** first published in 1306; second edition (reproduced by photo-offset) in Istanbul in 1395 (1975).

you ask who created them," in the 61st and 87th âyats of Sûrat al-'Ankabût and Sûrat az-Zuhruf, respectively. They say that the idolaters were polytheistic disbelievers not because they believed as such but because they spoke as quoted in the third âyat of Sûrat az-Zumar: **"Those who make friends with those other than Allah say, 'They help us approach** [Allâhu ta'âlâ] **by interceding for us with Allâhu ta'âlâ.' "** They claim that Muslims who ask at the graves of prophets and awliyâ' for intercession and help become polytheists by saying such.

It is very unsound, foolish and ridiculous of Ibn 'Abd al-Wahhâb to liken Muslims to disbelievers and polytheists in the light of this âyat. Because, disbelievers worship idols so that idols may intercede for them; they leave aside Allâhu ta'âlâ and ask only idols to give them their wishes, whereas we Muslims worship neither prophets nor awliyâ' but expect everything only from Allâhu ta'âlâ. We wish awliyâ' to be a wâsita or wasîla for us. Disbelievers believe that idols intercede for whatever they wish and make Allâhu ta'âlâ create everything they want. Whereas, Muslims ask intercession and help of awliyâ' whom they know as the beloved servants of Allâhu ta'âlâ, because Allâhu ta'âlâ has revealed in the Qur'ân al-karîm that He will permit His beloved servants to intercede and will accept their intercession and prayers and because Muslims believe this good news stated in the Qur'ân al-karîm. There is no analogy between disbelievers' worshipping idols and Muslims' asking help of awliyâ'. Muslims and disbelievers are human beings in appearance; they are similar in being human beings, but Muslims are Allâhu ta'âlâ's friends and will remain in Paradise eternally, whereas disbelievers are Allâhu ta'âlâ's enemies and will remain eternally in Hell. Their superficial resemblance does not prove that they will always remain the same. Those who entreat idols who are Allâhu ta'âlâ's enemies and those who entreat Allâhu ta'âlâ's beloved servants may look alike in appearance, but entreating idols leads one to Hell and entreating awliyâ' causes Allâhu ta'âlâ to forgive and show Mercy. The hadîth ash-sharîf, **"Allahu ta'âlâ's Mercy descends where His beloved servants are mentioned,"** too, indicates that Allâhu ta'âlâ will show Mercy and forgive when prophets ('alaihimu 's-salawâtu wa't-taslîmât) and awliyâ' are entreated.[1]

Muslims believe that prophets and awliyâ' are not to be

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[1] See the last paragraph of article 30.

worshipped and are not gods or Allâhu ta'âlâ's partners. Muslims believe that they are Allah's powerless servants who do not deserve to be worshipped or performed 'ibâda or prayed towards. Muslims believe that they are Allah's beloved servants whose prayers He accepts. The 35th âyat al-karîma of Sûrat al-Ma'ida says, **"Look for a wasîla to approach Me."** Allâhu ta'âlâ means that He will accept the prayers of His pious servants and endow them with what they wish. A hadîth sharîf quoted by al-Bukhârî, Muslim and in **Kunûz ad-daqâiq** declares, **"Verily, there are such human servants of Allâhu ta'âlâ that He creates it if they swear for something; He does not belie them."** Muslims take awliyâ' as wasîlas and expect prayers and help from them because they believe the above âyats and hadîths.

Although some disbelievers state that idol-statues are not creators and that Allâhu ta'âlâ creates everything, they claim that idols deserve to be worshipped and are able to do and make Allah to do whatever they wish. They attribute idols as partners to Allâhu ta'âlâ. If someone asks help of a person beside Allah and says that he will certainly help him and that whatever he wishes will happen in any case, this person becomes a disbeliever. But, he who says, "My wish will not be granted for sure through his will. He is only a cause. Allâhu ta'âlâ likes those who hold fast to the causes. It is His Custom to create as consequences of causes. I ask this person for help so as to be holding fast to the cause, but expect my wish to be granted from Allah. Rasûlullâh, too, held fast to the causes, and I am following the Sunna of that exalted Prophet by holding fast to the causes," he gains thawâb. If he obtains his wish, he thanks Allâhu ta'âlâ; if not, he resigns himself to Allâhu ta'âlâ's qadâ' and qadar. The idolatry of disbelievers is not like Muslims' asking awliyâ' for prayers, intercession and help. A wise, reasonable person cannot liken these two to each other but fully comprehends that they are different. Allâhu ta'âlâ alone creates both what is useful and what is harmful. No one but He deserves to be worshipped. No prophet, walî or creature can ever create anything. There is no creator besides Allah. Only, Allâhu ta'âlâ shows Mercy to those who mention the names of His prophets, awliyâ' and pious, beloved servants and who regard them as mediators, and He grants them their wish. He and His Prophet revealed this, and Muslims, therefore, believe as they revealed.

Polytheists and disbelievers, however, regard idols as ilâhs (gods) or ma'bûds (one to be worshipped) and worship them

though they know that idols do not create anything. Some of them become polytheists by regarding idols as ilâhs while some others by worshipping or regarding them as ma'bûds. They are polytheists not because they say their idols would intercede for them and make them closer to Allah, but because they regard them as ma'bûds and because they worship them.

Rasûlullâh (sall-Allâhu 'alaihi wa sallam) declared, **"A time will come when the âyats revealed about disbelievers will be used as documents to slander Muslims,"** and **"What I fear most is that some people will come to use the âyats for purposes which Allâhu ta'âlâ does not approve of."** These two hadîths, which were related by 'Abdullâh ibn 'Umar (radî-Allâhu 'anhumâ), foretold that the lâ-madhhabî people would appear and ascribe the âyats revealed about disbelievers to Muslims and calumniate the Qur'ân al-karîm.

Muslims visit the graves of those whom, they believe, Allâhu ta'âlâ loves. They beg Allâhu ta'âlâ through the means of His beloved servants. Rasûlulâh and as-Sahâbat al-kirâm did so, too. Rasûlullâh said in his prayers, **"Oh my Rabb! I ask You for the right (love) of Your servants to whom You grant their wishes."** He taught this prayer to his companions and ordered them to say it, and, therefore, Muslims pray as such.

Rasûlullâh (sall-Allâhu 'alaihi wa sallam) put Hadrat 'Alî's mother Fâtima bint Asad's corpse into the grave and prayed, **"Oh my Rabb! Forgive Mother Fâtima bint Asad! Show much mercy unto her for the love of Your Prophet and the prophets who came before me!"** He ordered a blind man, who wanted to gain his sight, to perform a salât of two rak'as and to pray, **"Oh my Rabb! I ask You for the love of Your Prophet Muhammad ('alaihi 's-salâm) whom You, out of Mercy, sent to Your human servants, and I make him a wasîla. I entreat You. Oh the beloved Prophet, Muhammad ('alaihi 's-salâm)! I entreat my Rabb through you so that He may accept my prayer and grant me my wish. Oh my Rabb! Let that exalted Prophet be an intercessor for me so that my prayer may be accepted!"**

Âdam ('alaihi 's-salâm) prayed, "Oh my Rabb! Forgive me for the love of my son Muhammad ('alaihi 's-salâm)!" When he had descended onto the Serandib Island (Ceylon) after he had eaten the fruit from the tree which Allâhu ta'âlâ had forbidden. And Allâhu ta'âlâ declared, "Oh Âdam! I would have accepted your intercession if you had asked for intercession through Muhammad for all beings on the earth and in the skies."

Hadrat 'Umar took Hadrat 'Abbâs (radî-Allâhu 'anhumâ) with him to pray for rain with the intention of making him a wasîla, and his prayer was accepted.

The words **"Oh... Muhammad!.. You..."** in the above prayer, which Rasûlullâh ordered a blind man to say, prove that it is permissible to mention the names of awliyâ' when praying through them.

Biographies of the as-Sahâbat al-kirâm and the Tâbi'ûn (radî-Allâhu 'anhum) are full or documents which show that it is lawful and permissible to visit graves, to ask for intercession by mentioning the name of the dead person and to make the dead wasîlas.

Muhammad ibn Sulaiman Effendi (rahmat-Allâhi 'alaih), who is well known for his annotation to Ibn Hajar al-Hîtamî's **Tukhfa,** a commentary of **Minhâj,** proved well with documents that Ibn 'Abd al-Wahhâb was on a corrupt and heretical path and that he ascribed wrong meanings to âyats and hadîths. He wrote: "Oh Muhammad ibn 'Abd al-Wahhâb! Do not slander Muslims! I advise you for Allah's sake. Tell him the truth if there is anyone who says that there is a creator besides Allah! Lead him to the right path by proving through documents! Muslims cannot be said to be disbelievers! You are a Muslim, too. It is more correct to call one person a 'disbeliever' than calling millions.It is certain that one who departs from the community is in danger. The 114th âyat al-karîma of Sûrat an-Nisâ' declares, **'We will leave in disbelief and apostasy the person who, after learning the way to guidance, opposes the Prophet ('alaihi 's-salâm) and deviates from the Believers' path in îmân and 'amal, and then We will throw him into Hell, which is a a very terrible place.'** This âyat karîma points to the situation of those who have departed from Ahl as-Sunnat wa 'l-Jamâ'a."

There are a great number of hadîths which explain that it is permissible and useful to visit graves. As-Sahâbat al-kirâm and the Tâbi'ûn (radî-Allâhu 'anhum) frequently visited Rasûlullâh's (sall-Allâhu ta'âlâ 'alaihi wa sallam) blessed shrine, and many books have been written on the way and uses of this visiting.

It is never harmful to pray by holding a walî as a mediator (wasîla), to ask for his help by mentioning his name. It is disbelief to believe that the person who is mentioned would be influential and certainly do what he is asked for and would know the ghaib. Muslims should not be accused of having such a tenet since they do not believe so. Muslims ask a beloved servant of Allâhu ta'âlâ

only to be a mediator, to intercede and to pray for them. He who creates what is asked for is only Allâhu ta'âlâ. His beloved servants are asked for prayers because He has declared in the 27th âyat al-karîma of Sûrat al-Mâ'ida, **"I accept the prayers of those whom I love."** The dead are not asked to grant the wish asked for but to be an intermediary (wâsita) for Allâhu ta'âlâ's granting the wish. It is not permissible to ask the dead to grant anything, and Muslims do not do so. It is permissible to ask for their mediation for that wish to be granted. The words **istighâtha, istishfâ'** and **tawassul** all mean 'asking for wâsita or wasîla.'

Allâhu ta'âlâ alone is the One who creates everything. It is His Custom that He makes a creature of His an intermediary or a cause in creating another thing. He who wishes Allâhu ta'âlâ to create something should hang on to the intermediary which is the cause for the creation of that thing. Prophets ('alaihimu 's-salâtu wa 's-salâm) all hang on to the causes.

Allâhu ta'âlâ commends the act of holding on to the causes, and prophets ('alaihimu 's-salâtu wa 's-salâm) ordered it. Daily events also indicates its necessity. One should cling to the causes in order to obtain the things one wishes for. It is necessary to believe that Allâhu ta'âlâ alone makes those causes be the causes of certain things, makes man hang on to those causes and creates them after man holds on to the causes. The one who believes so may say, "I obtained this thing by holding on to that cause." This statement does not mean that the cause created the thing; it means that Allâhu ta'âlâ created the thing through that cause. For example, the statements, "The medicine I took relieved my pain"; "My sick relative recovered when I vowed a nadhr for Hadrat as-Sayyidat Nafîsa"; "The soup satiated me," and "Water slaked my thirst," all imply that these causes are only wasîlas or wâsitas. It is necessary to think that the Muslims who make similar statements believe in this manner, too. The one who believes so cannot be called a disbeliever. The Wahhâbîs, too, say that it is permissible to ask for something from those who are near and alive. They ask one another and the government officers for many things; they even entreat them to obtain their wishes. To them, it is polytheism to ask something from the dead or people far away, but it is not so to ask living people. However, to the 'ulamâ' of Ahl as-Sunna, the former is not polytheism since the latter is not, and there is no difference between them. Every Muslim believes the fundamentals of îmân and Islâm and that the fard are fard and the harâm are harâm. It is also obvious that every

Muslim believes that Allah is the only One who creates and makes everything, that no one besides Him can create anything. If a Muslim says, "I won't perform salât," it should be understood that he means that he will not perform salât at that moment or in that place, or because he has already performed it. No one should slander him by alleging that he meant he did not want to perform salât any more. Because, his being a Muslim should prevent others from calling him a "disbeliever" or "polytheist." No one has the right to use the word "disbeliever" or polytheist" for a Muslim who visits graves, asks the dead for help and intercession or says, "May my such-and-such wish be accepted," or "Oh Rasûl-Allâh! Please intercede for me!" His being a Muslim indicates that his words and deeds are in accord with the permitted, lawful belief and intention.

Ibn 'Abd al-Wahhâb's beliefs and writing will be demolished and refuted at their very foundation by the full comprehension and judgement of the preceding explanations. In addition, many books have been written to prove with documents that he was on a wrong path, that he slandered Muslims and tried to demolish Islam from within. Sayyid 'Abd ar-Rahmân (rahimah-Allâhu ta'âlâ), the muftî of Zabid, Yemen, wrote that it would suffice to quote nothing but the following hadîth ash-sharîf to show that he was on a wrong path: **"Some people will appear in eastern Arabia. They will read the Qur'ân al-karîm. But the Qur'ân al-karîm will not go down their throats. They will leave Islam as the arrow leaves the bow. They shave their faces."** Their faces' being shaved clearly indicates that those people reported to be on a wrong path are his followers. There is no need to read other books after seeing this hadîth sharîf. It is ordered in Ibn 'Abd al-Wahhâb's books that his followers should shave the scalp and sides of the face. There is no such order in any of the seventy-two heretical groups.

A WOMAN'S SILENCING IBN 'ABD AL-WAHHÂB:

Ibn 'Abd al-Wahhâb also ordered women to shave off their hair. A woman said to him: "Hair is the precious ornament of a female as is the beard for a male. Is it apt to leave human beings deprived of their ornaments bestowed upon them by Allâhu ta'âlâ?" Ibn 'Abd al-Wahhâb was unable to give any answer to her.

Although many wrong, heretical beliefs exist in the path led by Ibn 'Abd al-Wahhâb, there are three main beliefs:

1. He taught that rites ('a'mâl) make up a part of îmân and that

he who omits a fard (for example, does not perform salât once because of laziness or does not give the zakât of one year because of stinginess, though he believes that salât and zakât are fard) becomes a disbeliever, and he must be killed and his possessions must be distributed among the Wahhâbîs.

2. They believe that it is polytheism to make wasîla of the souls of prophets (’alaihimu ’s-salawâtu wa ’t-taslîmât) and awliyâ’ (rahimahum-Allâhu ta’âlâ) and to ask them to pray on behalf of one who, thus, may attain his wish or be safe against what he fears. They say that it is forbidden to read the prayer book **Dalâ’il al-khairât.**

3. They believe that it is polytheism to build a dome over a grave, to light oil-lamps for those who perform ’ibâda and serve in shrines and to vow alms or nadhr of an animal for the souls of the dead. To them, each of these acts is a form of worshipping a person besides Allâhu ta’âlâ.

All the shrines of as-Sahâbat al-kirâm, Ahl al-Bait (radî-Allâhu ta’âlâ ’anhum ajma’în), awliyâ’ and martyrs (ridwân-Allâhi ’alaihim ajma’în), except that of our master Rasûlullâh (sall-allâhu ’alaihi wa sallam), were destroyed when Sa’ûd ibn ’Abd al-’Azîz attacked Mecca and Medina. The graves became indistinct. Although they attemped to pull down Rasûlullâh’s shrine, too, those who took hold of pickaxes either went mad or suffered paralysis, and they were not able to commit that crime. When they captured Medina, Ibn Sa’ûd assembled Muslims and, slandering them, said, “Your religion is now completed by Wahhâbism, and Allah became pleased with you. Your fathers were disbelievers and polytheists. Do not follow their religion! Tell everybody that they were disbelievers! It is forbidden to stand and beg in front of Rasûlullâh’s shrine. You may only say ‘As-salâmu ’alâ Muhammad’ when passing by the shrine. He is not to be asked for intercession.”

37 - ’Abd al-’Azîz ibn Muhammad, who ruthlessly massacred Muslims in order to disseminate Wahhâbism, sent three Wahhâbîs to Mecca in 1210 A.H. (1795). The ’ulamâ’ of Ahl as-Sunna responded to them with âyats and hadîths and the Wahhâbite representatives could not make any rejoinder. They could not find any way out but to admit the truth. They wrote and signed a long declaration which stated that Ahl as-Sunna was right and that they themselves were on a wrong, aberrant path. But ’Abd al-’Azîz did not even lend an ear to the advice of the men of religious authority, for he was running after political ambitions and had set

his heart on increasing the taste of his chieftain. He increased his torture of the Muslims day by day behind the curtain of religiousness.

The three Wahhâbîs put forward twenty points to convince Meccan Muslims. These twenty points are summarized in the three main groups in the above. Ibn 'Abd al-Wahhâb said that it was Imâm Ahmad ibn Hanbal's (rahmat-Allâhi 'alaih) ijtihâd that 'ibâdât formed a part of îmân. However, all of Imâm Ahmad's ijtihâds were recorded in books and the Meccan 'ulamâ' knew all of them in detail, so they easily proved and convinced the three Wahhâbîs that this allegation of Ibn 'Abd al-Wahhâb was false.

The three Wahhâbîs were extremely sure that they were right in their second belief. They said, "Muslims in Mecca visit the graves of Rasûlullâh (sall-Allâhu 'alaihi wa sallam), 'Abdullâh ibn 'Abbâs and Mahjûb[1] and say, 'Oh Rasûl-Allâh!' or 'Oh Ibn 'Abbâs!' or 'Oh Mahjûb!' However, according to our imâm Ibn 'Abd al-Wahhâb's ijtihâd, those who say, 'La ilâha illa'llâh Muhammadun Rasûlullâh,' but pray to a person other than Allah become disbelievers. It is halâl to kill them and confiscate their possesions." The 'ulamâ' of Ahl as-Sunna said in reply: "Visiting the graves of Allâhu ta'âlâ's beloved servants to make tawassul of them or to ask them to pray does not mean worshipping them. They are visited not with the intention of worshipping them but with the purpose of asking Allâhu ta'âlâ by making them wasîla, that is, holding on to them as causes and intermediaries." And they proved with documents that it was permissible and even necessary to hold on to the causes.

There are many documents in proof of the lawfulness of visiting the graves of awliyâ' to make them wasîlas or to beg them to be wasîlas while asking something from Allahu ta'âlâ: the 38th âyat al-karîma of Sûrat al-Mâ'ida declares, **"Oh Believers! Fear Allâhu ta'âlâ and look for a wasîla to approach Him!"** All books of tafsîr write that whatever or whomever Allâhu ta'âlâ loves or approves of is a wasîla. The 79th âyat al-karîma of Sûrat an-Nisâ' declares, **"Whoever obeys the Rasûl has obeyed Allah."** This is the reason why the 'wasîla' in the former âyat is Rasûlullâh according to the majority of the Muslim 'ulamâ'. Therefore, it is permissible to make wasîlas of prophets and their

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[1] Mahjûb Sayyid 'Abd ar-Rahmân, the most profound 'âlim of his time, passed away in 1204 A.H. (1790) and was buried in the Mu'allâ Cemetery.

inheritors -awliyâ' and pious Muslims- and to try to approach Allâhu ta'âlâ with their help. If it were disbelief or polytheism to address or to beg the Prophet, those who perform salât would all be disbelievers; the Wahhâbîs, too, would be disbelievers according to the above-quoted fatwâ of Muhammad ibn Sulaimân (rahmat-Allâhi 'alaih), for every Muslim says salâm on Rasûlullâh and prays for that exalted Prophet in every salât by reciting the prayer, "As-salâmu 'alaika ayyuha 'n-Nabiyyu wa rahmat-Allâh."

There are benefits in visiting graves and praying to Allâhu ta'âlâ by making wasîlas of awliyâ'. Because, the hadîth ash-sharîf related by Ibn 'Asâkir and quoted in **Kunûz ad-daqâ'iq** declares, **"The Muslim is the mirror of his Muslim brother."** The hadîth ash-sharîf related by ad-Dâraqutnî declares, **"The Muslim is the mirror of** [another] **Muslim."** It is understood from these hadîths that souls are like mirrors for one another. They are seen in one another. Faid emanates from the soul of a walî to the heart of a person who thinks of him and makes a wasîla of him while visiting the grave of that walî. The weaker of the two souls gains strength. This is similar to two liquid containers connected with a tube. The soul with a higher degree or level suffers a loss. If the soul of the one in the grave is at a lower degree the soul of the visitor feels distressed. This is the reason why visiting graves was forbidden in the beginning of Islam, since the dead in the graves belonged to the Jâhiliyya Ages at that time. It was permitted later when there were dead Muslims who could be visited. One will be thinking about the Prophet (all-Allâhu 'alaihi wa sallam) or the walî when visiting his grave. A hadîth sharîf declares, **"Allâhu ta'âlâ shows Mercy when pious persons are thought of."** It is understood from this hadîth sharîf too, that Allâhu ta'âlâ shows Mercy upon him who visits graves, and He accepts the prayer of His servant upon whom He shows Mercy. It is obvious that the saying, "Graves should not be visited. Awliyâ' cannot be taken as wasîlas," is a baseless dissent of opinion. The hadîth ash-sharîf, **"He who visits my grave after carrying out the hajj will be as if he has visited me when I am alive,"** refutes this belief at the very foundation and shows that it is necessary to visit graves. This hadîth sharîf is quoted along with its documents in the book **Kunûz ad-daqâ'iq.**

The Wahhâbîs put forward the hadîth ash-sharîf, **"Curse be upon those women who visit graves and those who perform ritual prayers over graves and those who light candles on graves,"** as a pretext for demolishing shrines. They said that there had been no

such things in the Prophet's time and quoted the hadîth ash-sharîf, **"The things which do not exist in our time but will be introduced later do not stem from us."** The Wahhâbite representatives agreed with the 'ulamâ' of Ahl as-Sunna because the answer to their second claim refuted these statements of theirs, too.

38 - When the 'ulamâ' of Ahl as-Sunna silenced the Wahhâbîs in 1210 A.H. (1796), the 'ulamâ' of Mecca prepared and signed a declaration containing the âyats and hadîths which showed that Wahhâbism was a path different from Islam, a trap insidiously set up by the enemies of Islam to demolish Islam from the inside. The three Wahhâbîs who repented of their beliefs ratified this document. The copies of the declaration were then sent to all Muslim countries.

Some Meccan Wahhâbîs went to 'Abd al-'Azîz, the ruler in Dar'iyya, and told him that the representatives could not refute the Meccan 'ulamâ' and that a declaration stating that their system of beliefs was hostility against Islam was sent to every country. 'Abd al-'Azîz ibn Muhammad ibn Sa'ûd and his followers bitterly resented the Ahl as-Sunna and attacked Mecca in 1215. The Amîr of Mecca, Sharîf Ghâlib ibn Musâ'id ibn Sa'îd Effendi, resisted them. Much blood was shed on both sides. Sharîf Ghâlib Effendi did not allow them to enter Mecca, but the Arab tribes around Mecca accepted Wahhâbism. Between the two 'îds of the same year, Sa'ûd sent an army to the town of Tâ'if. They oppressed and massacred Tâ'ifian Muslim women and children.[1]

The torture of the inhabitants of Tâ'if, including women and children, was committed by the order of an enemy of Islam, a ferocious brigand named 'Uthmân al-Mudâyiqî. This man and Muhsin had been sent by Sharîf Ghâlib Effendi to Dar'iyya. They were supposed to negotiate about the renewal of the earlier treaty in order to prevent the Wahhâbîs from besieging Medina and oppressing Muslims. But this hypocrite was a spy near Sharîf Ghâlib Effendi. He deceived his companion, Muhsin, on their way to Dar'iyya by promising him many advantages. The two disclosed their thoughts to Sa'ûd ibn 'Abd al-'Azîz in Dar'iyya. Sa'ûd, seeing that they were his faithful slaves, put his looters under their

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[1] For the details of this oppression and massacre which is unbearable to the heart, see Ahmad ibn Zainî Dahlân's **Khulâsat al-kalâm** (reprint, Istanbul, 1395/1975) and Ayyûb Sabri Pasha's **Târîkh-i Wahhâbiyyân,** Istanbul, 1296 A.H. (1879).

command. They went to a place named Abîla near Tâ'if and sent a letter to Sharîf Ghâlib Effendi writing that Sa'ûd and they, the two traitors, disregarded the validity of the former treaty and that Sa'ûd was preparing to besiege Mecca. Sharîf Ghâlib Effendi wrote answers advising them with soft words, but 'Uthmân the ferocious, who was an enemy of Islam, tore up the letters. He attacked the Muslims sent by the Amîr and defeated them. Sharîf Ghâlib Effendi retreated into the Tâ'if fortress and took measures for defence. This ferocious Wahhâbî encamped his army at Malîs near Tâ'if at the end of Shawwâl in 1217 A.H. (1802). He also asked help from the vile amîr of Bîsha, Sâlim ibn Shakbân, who had a much harder, stony heart that was full of enmity towards Islam. There were about twenty desert shaikhs and each shaikh had about five hundred Wahhâbite brigands in addition to one thousand under Sâlim's own command.

Led by Sharîf Ghâlib Effendi (rahmat-Allâhi 'alaih), the people of Tâ'if bravely attacked the brigands at Malîs. He put fifteen hundred looters of Sâlim ibn Shakbân to the sword. Sâlim and those with him fled Malîs. But they rallied together again and raided Malîs. They looted the town. Sharîf Ghâlib Effendi went to Jidda to obtain military help. Most Tâ'ifians fled and secretly escaped with their household. Although those Tâ'ifians who took refuge in the fortress defeated the packs of Wahhâbîs coming one after the other, they hoisted the white flag of truce, because the enemy continually received aid. They agreed to surrender under the condition that their lives and chastity would be safe. Though the enemy, too, had become weak for many of them had died or fled, the Tâ'ifian messenger, who was a base villain, though he saw the Wahhâbîs flee, shouted after them, "Sharîf Ghâlib fled from fear! And the Tâ'ifians do not have the power to resist you! They sent me to communicate that they will surrender the fortress, and they ask you to forgive them. I like the Wahhâbîs. Come back! You have shed much blood! It is not right to go back without capturing Tâ'if. I swear that the Tâ'ifians will immediately surrender the fortress. They will accept whatever you want." It was Sharîf Ghâlib Effendi's fault that Tâ'if was lost in vain. If he had stayed in Tâ'if, Muslims would not have suffered that doom. Since **"Traitors are cowards,"** the Wahhâbîs did not believe that the Tâ'ifians would surrender readily. But, seeing the flag of truce on the fortress, they sent an envoy to the fortress to investigate the situation. The Tâ'ifians, pulled the envoy up to the fortress with a rope. "Gather all your goods here and surrender

if you want to save your lives," said the envoy. All their possessions were gathered with the effort of a Muslim named Ibrâhîm. "This is not enough!" said the envoy, "We cannot forgive you for this much. You should bring more!" He gave them a notebook and said, "List the names of those who do not give! The men are free to go wherever they wish. The women and children will be put in chains." Although they begged him to be a little bit softer, he increased his aggression and harshness. Ibrâhîm, unable to be patient any more, hit him on the chest with a stone and killed him. During this confusion, the Wahhâbîs attacked the fortress, thus they escaped from being hit by cannon balls and bullets. They broke the gates and entered the fortress. They killed every woman, man and child they saw, cutting even the babies in cradles. The streets turned into floods of blood. They raided the houses and plundered everywhere, attacking outrageously and madly till sunset. They could not capture the stone houses in the eastern part of the fortress, so they besieged and put those houses under a shower of bullets. A Wahhâbite scoundrel shouted: "We forgive you! You may go wherever you want with your wives and children," but they did not yield. Meanwhile, the Wahhâbîs gathered the people, who had set out to migrate, on a hill and encircled those pure Muslim families, who had grown up amid fondling and affection and most of whom were women and children, and held them to die of hunger and thirst for twelve days, and tortured them by slandering, stoning and cudgelling. The Wahhâbîs called them one by one and beat them and said, "Tell us where you hid your possessions!" and howled, "Your day of death is coming!" to those who begged for mercy.

Ibn Shakbân, after pressing the stone houses violently for twelve days and being unable to make them yield, promised that those who would come out of the houses and give up arms would be forgiven. Muslims believed him and came out, but, with their hands tied behind their backs, they were drawn by Ibn Shakbân to the hill where the other Muslims were encircled. Three hundred and sixty-seven men, together with women and children, were put to the sword on the hill (rahmat-Allâhi 'alaihim ajma'în). They made animals trample on the bodies of the martyrs and left them unburied to be eaten by beasts and birds of prey for sixteen days. They plundered Muslims' houses and gathered all they took into a big heap in front of the gateway of the fortress and sent one fifth of the goods and the money they collected to Sa'ûd, sharing the remainder among themselves. The traitors and

torrential rains swept away uncountable money and invaluable goods, and there remained little, only forty thousand gold rials, in the hands of Ahl as-Sunna; ten thousand rials were distributed to the women and children, and the goods were sold very cheaply.

The Wahhâbîs tore up the copies of the Qur'ân al-karîm and books of tafsîr, hadîth and other Islamic books they took from libraries, masjids and houses, and threw them down on the ground. They made sandals from the gold-gilded leather covers of the Qur'ân copies and other books and wore them on their filthy feet. There were âyats and other sacred writings on those leather covers. The leaves of those valuable books thrown around were so numerous that there was no space to step in the streets of Tâ'if. Although Ibn Shakbân had ordered the looters not to tear up the copies of the Qur'ân al-karîm, the Wahhâbite bandits, who were gathered from the deserts for looting and who did not know the Qur'ân al-karîm, tore up all the copies they found and stamped on them. Only three copies of the Qur'ân al-karîm and one copy of the **Sahîh** of al-Bukhârî were saved from plunder in the big town of Tâ'if.

A mu'jiza: The weather was calm during the plunder of Tâ'if. There was no wind. A storm broke out after the bandits went away, and the wind lifted up all the leaves of the Qur'ân al-karîm and Islamic books and swept them away. Soon there was no piece of paper left on the ground. Nobody knew where they were taken.

Under the hot sun, the corpses of the martyrs decayed on the hill in sixteen days. The atmospere became fetid. Muslims begged, wept and lamented in front of Ibn Shakbân to permit them to bury their dead relatives. At last he agreed, and they dug two big hollows, put all the decayed corpses of their fathers, grandfathers, relatives and children into the hollows and covered them with soil. There was no corpse that could be recognized; some of them were only one half or one fourth of a body, for other parts were scattered around by birds and beasts of prey. They were permitted to collect and bury these pieces of flesh because the bad smell bothered the Wahhâbîs, too. Muslims searched all around and collected and buried them, too, in the two hollows.

It was also for the purpose of insulting and taking revenge on the dead Muslims that the bandits kept the martyrs unburied until they decayed. But, as said in a couplet.

'It will bring ascent, do not grieve that you have fallen,
A building is not restored before it turns to a ruin.'

The status of martyrs (rahmat-Allâhi 'alaihim ajma'în) in Allah's esteem increases when their corpses are left unburied to decay and to be prey for birds and beasts.

The bandits completely ruined the shrines of as-Sahâbat al-kirâm, awliyâ' and 'ulamâ' after putting the Muslims of Tâ'if to the sword and dividing up the loot and the money. When they attempted to dig a grave with a view to take out and burn the corpse of Hadrat 'Abdullâh ibn 'Abbâs, who was one of our Prophet's most beloved companions, they were frightened by the pleasant scent that came out when the first pickaxe hit the ground. They said, "There is a great satan in this grave. We should blow it up with dynamite instead of losing time by digging." Although they put much powder and tried hard, the powder misfired and they went away in astonishment. The grave was left level with the ground for a few years. Later, Sayyid Yasîn Effendi put a very nice sarcophagus on it and protected that blessed grave from being forgotten.

The bandits also tried to dig up the graves of Sayyid 'Abd al-Hadî Effendi and many other awliyâ', but they were prevented by a karâma at each grave. Facing extraordinary difficulties in carrying out this vile intention of theirs, they gave it up.

'Uthmân al-Mudâyiqî and Ibn Shakbân also ordered that the mosques and madrasas should be demolished together with the shrines. Yasîn Effendi, a great scholar of Ahl as-Sunna, said, "Why do you want to demolish mosques, which are built for the purpose of performing salât in congregation? If you want to ruin this mosque because the grave of 'Abdullâh ibn 'Abbâs (radî-Allâhu 'anhumâ) is here, I tell you, his grave is in the shrine outside the big mosque. Therefore, it is not necessary to demolish the mosque." 'Uthmân al-Mudâyiqî and Ibn Shakbân could not make any rejoinder. But, Matû, a zindîq among them, made a ridiculous statement: "Anything doubtful should be annihilated." Then, Yasîn Effendi asked, "Is there anything doubtful about mosques?" and the demagogue was silent. After a long silence, 'Uthmân al-Budâyiqî said, "I do not agree with either of you," and ordered, "Do not touch the mosque, demolish the shrine!"

39 - Although the rascals also attacked Mecca after shedding much Muslim blood in Tâ'if, they did not dare to go into the city because it was the time for pilgrimage. Sharîf Ghâlib Effendi was in

Jidda to raise an army to resist the Wahhâbîs, and the people of Mecca, frightened by the Tâ'if calamity, sent a committee to the Wahhâbite commander and begged him not to torture them. The Wahhâbîs entered Mecca in Muharram 1218 A.H. (1803) and disseminated their beliefs. They anounced that they would kill those who would visit graves or go to Medina to entreat in front of Rasûlullâh's shrine. Fourteen days later, they assaulted upon Jidda to capture Sharîf Ghâlib Effendi, who straightforwardly attacked the Wahhâbite bandits from the Jidda fortress and killed most of them. The remainder fled to Mecca. Upon the Meccans begging, they appointed Sharîf Ghâlib Effendi's brother Sharîf 'Abd al-Mu'în Effendi as the amîr of Mecca and went back to Dar'iyya. Sharîf 'Abd al-Mu'în Effendi accepted being the amîr in order to protect the Meccans from being tortured by the Wahhâbîs.

Sharîf Ghâlib Effendi returned to Mecca with the Jiddan soldiers and the governor of Jidda, Sharîf Pasha, thirty-eight days after the bandits were defeated in Jidda. They drove away the bandits left in Mecca, and he became the amîr again. The bandits attacked the villages around Tâ'if and killed many people to take revenge on the Meccans. They appointed the bandit 'Uthmân al-Mudâyiqî as the governor of Tâ'if. 'Uthmân called together all the bandits around Mecca and laid siege to the city with a big gang of looters in 1220 (1805). The Meccan Muslims suffered distress and hunger for months, and there was not even left a dog to eat on the last days of the siege. Sharîf Ghâlib Effendi understood that there was no other way out but to enter into a treaty with the enemy in order to save citizens' lives. He surrendered the city under the condition that he should be left as the amîr of the city and that the Muslims' lives and possessions should be safe.

The bandits captured Medina after Mecca and plundered the most valuable historical treasures of the world, which had been collected in the **Khazînat an-Nabawiyya** (the Prophetic Treasure) for over a millennium. They treated the Muslims in so rude a manner that it is impossible to put into words. Then, they went back to Dar'iyya after appointing somebody named Mubârak ibn Maghyan as the governor of the city. They stayed in Mecca and Medina and did not let the pilgrims of Ahl as-Sunna into Mecca for seven years. They covered the Ka'ba with two sheets of black cloth called **Qailan.** They forbade smoking the hookah and badly cudgelled those who smoked it. Meccans and Medinans disliked and kept away from them.

Ayyûb Sabrî Pasha (rahimah-Allâhu ta'âlâ) reported in the first volume of his book **Mir'ât al-Haramain,** which was published in 1301 A.H. (1883), the tortures inflicted upon the Meccan Muslims as follows:

"The tortures done to the Muslims in the blessed city of Mecca and to the pilgrims every year were so heavy that it is very difficult to describe in detail.

"The chief of the bandits, Sa'ûd, frequently sent letters of threat to the amîr of the Meccans, Sharîf Ghâlib Effendi. Although Sa'ûd had laid siege to Mecca several times, he had not been able to penetrate into the city until 1218 (1802). Sharîf Ghâlib Effendi, with the governor of Jidda, assembled the leaders of the pilgrim caravans from Damascus and Egypt in 1217 and told them that the bandits intended to attack the blessed city of Mecca, and that if they would help him they altogether could capture Sa'ûd, their chief. But his proposal was not accepted. Then, Sharîf Ghâlib Effendi appointed his brother Sharîf 'Abd al-Mu'în Effendi as his deputy and went to Jidda. Sharîf' Abd al-Mu'în Effendi, as the amîr of Mecca, sent five scholars of Ahl as-Sunna, namely Muhammad Tâhir, Sayyid Muhammad Abu Bakr, Mîr Ghanî, Sayyid Muhammad 'Akkâs and 'Abd al-Hâfiz al-'Ajamî, as a committee of goodwill and forgiveness to Sa'ûd ibn 'Abd al-'Azîz in 1218.

"Sa'ûd responded and went to Mecca with his soldiers. He appointed 'Abd al-Mu'în as the head official of the district and ordered that all shrines and graves should be demolished, because, in view of the Wahhâbîs, the people of Mecca and Medina were not worshipping Allâhu ta'âlâ, but shrines. They said that they would be worshipping Allah in its true form if shrines and graves were demolished. According to Muhammad ibn 'Abd al-Wahhâb, all the Muslims had died as disbelievers or poytheists since 500 A.H. (1106); the true Islam was revealed to him, and it was not permissible to bury those who became Wahhâbîs near the graves of polytheists, by which he referred to the real Muslims.

"Sa'ûd attacked Jidda to seize Sharîf Ghâlib Effendi (rahmat-Allâhu 'alaih) and capture Jidda. But, the people of Jidda, hand in hand with the Ottoman soldiers, bravely defeated the enemies and put Sa'ûd's soldiers to flight. Sa'ûd, gathering those fleeing, returned to Mecca.

"Although Sharîf 'Abd al-Mu'în Effendi (rahmat-Allâhi 'alaih) tried to be friendly with the Wahhâbîs in order to protect the Meccan Muslims against massacre and torture, the ferocious

Wahhâbîs increased the severity of torture and pillage day by day. Seeing it was impossible to get along with them in peace, he sent a message to Sharîf Ghâlib Effendi saying that Sa'ûd was in Mecca with his soldiers encamped at the Mu'allâ Square and that it would be possible to capture Sa'ûd if he assaulted them with a small number of soldiers.

"Upon the message, Sharîf Ghâlib Effendi took some distinguished soldiers with the governor of Jidda, Sharîf Pasha, and attacked the Wahhâbîs in Mecca at nighttime. He encircled their tents, but Sa'ûd fled alive. His soldiers said that they would surrender their arms if they would be forgiven, and their wish was accepted. Thus the blessed city of Mecca was saved from those cruel people. This success frightened the Wahhâbîs in Tâ'if, who also surrendered without any bloodshed. The cruel 'Uthmân al-Mudâyiqî fled to the mountains in Yemen with his men. Seeing that those who were driven out of Mecca had started robbing villagers and tribesmen in the countryside, Sharîf Ghâlib Effendi sent messengers to the Banî Saqîf tribe and ordered, 'Go to Tâ'if and raid the Wahhâbîs! Take for yourself whatever you capture!' The Banî Saqîf tribe attacked Tâ'if to take revenge on the looters, and thus Tâ'if was saved, too.

" 'Uthmân al-Mudâyiqî gathered the ignorant, savage villagers of the Yemen Mountains and, with the Wahhâbîs he met on his way, laid siege to Mecca. Meccans suffered severely in the city for three months. Sharîf Ghâlib Effendi failed in his attempts to sally out against the besiegers, although he tried ten times. The food stocks vanished. The price of bread went up to five rials and butter to six rials per oke (2.8 lb), but later no one sold anything. Muslims had to eat cats and dogs, which later could not be found. They had to eat grass and leaves. When there was nothing left to eat, the city of Mecca was surrendered to Sa'ûd on the condition that he should not torture or kill the people. Sharîf Ghâlib Effendi was not faulty in this event, but he would not have fallen into this situation if he had called for aid from the allying tribes before. In fact, Meccans had begged Sharîf Ghâlib Effendi, 'We can go on resisting till the time of pilgrimage if you obtain help from the tribes who love us, and we can defeat them when the Egyptian and Damascene pilgrims come.' Sharîf Ghâlib Effendi had said, 'I could have done it before, but it is impossible now,' confessing his former mistake. He did not want to surrender, either, but the Meccans said, 'Oh Amîr! Your blessed ancestor Rasûlullâh (sall-Allâhu ta'âlâ 'alaihi wa sallam), too, made

agreement with his enemies. You, too, please agree with the enemy and relieve us of this trouble. You will be following our master Rasûlullâh's sunna by doing so. Because, Rasûlullâh had sent Hadrat 'Uthmân [from Khudaibiya] to the Quraish tribe in Mecca to make an agreement.' Sharîf Ghâlib Effendi distracted people from this idea of surrender until the last moment and did not go into an agreement. He yielded to the constraint of a man of religious duty named 'Abd ar-Rahmân when the people could not endure the difficulty any longer. It was very intelligent of Sharîf Ghâlib Effendi to have listened to 'Abd ar-Rahmân and to use him as a mediator in preventing Sa'ûd from torturing the Muslims. He also won the favour of Meccans and soldiers by saying, 'I yielded to make an agreement unwillingly; I was planning to wait till the time for pilgrimage.'

"After the capitulation, Sa'ûd ibn 'Abd al-'Azîz entered Mecca. He covered the Magnificient Ka'ba with coarse felt. He dismissed Sharîf Ghâlib Effendi (rahmat-Allâhi 'alaih). He attacked here and there like a pharaoh and tortured the people in an unconceivable way. Because no help had come from the Ottomans, Sharîf Ghâlib Effendi was offended. He disseminated the hearsay that the reason for the surrender of Mecca was due to the slackness of the Ottoman government, and he incited Sa'ûd not to let the Egyptian and Damascene pilgrims into Mecca in order to provoke the Ottomans to start action against the Wahhâbîs.

"This behaviour of Sharîf Ghâlib Effendi made Sa'ûd get more ferocious, and he increased the torture. He tortured and killed most of the 'ulamâ' of Ahl as-Sunna and prominent and rich people of Mecca. He threatened those who did not announce that they were Wahhâbîs. His men shouted, 'Accept Sa'ûd's religion! Shelter under his vast shadow!' in markets, bazaars and streets. He forced Muslims to accept Muhammad ibn 'Abd al-Wahhâb's religion. The number of the faithful people who could protect their true faith and correct madhhab decreased greatly, as it was in the deserts.

"Sharîf Ghâlib Effendi, seeing the dismal situation and apprehending that Islam would be annihilated also in the Hijaz and the blessed cities as it had in the Arabian deserts, sent a message to Sa'ûd, saying, 'You cannot resist the Ottoman army that will be sent from Istanbul if you stay in Mecca after the season of the pilgrimage. You will be captured and killed. Do not stay in Mecca after the pilgrimage, go away!' This message was

of no avail but only increased Sa'ûd's ferocity and cruelty in torturing Muslims.

"During this period of tyranny and torture, Sa'ûd ibn 'Abd al-'Azîz asked an 'âlim of Ahl as-Sunna, 'Is Hadrat Muhammad ('alaihi 's-salâm) alive in his grave? Or is he dead like every dead person as we believe he is?' The 'âlim said, 'He is alive with a life which we cannot comprehend.' Sa'ûd asked him this question because he expected such an answer on account of which he would easily torture him to death. 'Then, show us that the Prophet is alive in his grave so that we may believe you. It will be understood that you are obstinate in refusing my religion if you answer incongruously, and I will kill you,' said Sa'ûd. 'I shall not try to convince you by showing something unrelated to the subject. Let's go to al-Madînat al-Munawwara together and stand in front of the Muwâjahat as-Sa'âda. I shall greet him. If he returns my greeting, you will see that our master Rasûlullâh is alive in his blessed grave and that he hears and answers those who greet him. If we get no answer to my greeting, it will be understood that I am a liar. Then you may punish me in any way you wish,' answered the 'âlim of Ahl as-Sunna. Sa'ûd got very angry at this answer but let him go, for he would have become a disbeliever or polytheist according to his own beliefs if he had done as the 'âlim proposed. He was stupefied for he was not learned enough to make any rejoinder to this answer. He set the 'âlim free so that he might not be disreputed. However, he ordered one soldier to kill him and to immediately let him know when he was killed. But the Wahhâbî soldier, by the Grace of Allah, could not find an opportunity to attain his goal. This terrible news reached the ear of that mujâhid scholar, who then migrated away from Mecca thinking that it would not be good for him to stay in Mecca any longer.

"Sa'ûd sent an assassin after the mujâhid when he heard of his departure. The assassin travelled day and night, thinking that he would kill one belonging to Ahl as-sunna and win much thawâb. He caught up with the mujâhid but saw that he had died a normal death shortly before he reached him. He tethered the mujâhid's camel to a tree and went to a well for water. When he returned, he found that the corpse was gone and only the camel was there. He went back to Sa'ûd and told him what had happened. 'Oh, yes!' Sa'ûd said, 'I dreamt of that person ascending to the heavens among voices of dhikr and tasbîh. People with shining faces said that the corpse was his (the mujâhid's) and was being raised up

to the heavens because of his correct belief in the Last Prophet (sall-Allâhu ta'âlâ 'alaihi wa sallam).' Thereupon, the Wahhâbî said, 'You sent me to murder such a blessed person! And now you do not correct your corrupt belief although you see Allâhu ta'âlâ's favour on him!' and swore at Sa'ûd. He repented. Sa'ûd did not even listen to the man. He appointed 'Uthmân al-Mudâyiqî to be the governor of Mecca and went back do Dar'iyya.

"Sa'ûd ibn 'Abd al-'Azîz lived in Dar'iyya. He captured the blessed city of Medina, too. Later, he set out for Mecca with those who wanted to go on pilgrimage and those who were able to talk well. Men of religious attire who were to praise and disseminate Wahhâbism went ahead. They started reading and explaining the book written by Ibn 'Abd al-Wahhâb in the Masjid al-Harâm in Mecca on Friday the 7th of Muharram, 1221 (1806). The 'ulamâ' of Ahl as-Sunna refuted them.[1] Sa'ûd ibn 'Abd al-'Azîz arrived ten days later. He settled in Sharîf Ghâlib Effendi's mansion at Mu'allâ Square. He put a part of the cover he wore on Sharîf Ghâlib Effendi as a demonstration of friendship. And Sharîf Ghâlib Effendi showed friendship towards him. They went together to Masjid al-Harâm and performed tawâf around the Magnificient Ka'ba together.

"Meanwhile, the news came that a caravan of Damascene pilgrims was coming towards Mecca. Sa'ûd sent Mas'ûd ibn Mudâyiqî to meet the caravan and tell them that they would not be allowed into Mecca. Mas'ûd met the caravan and said, 'You disregarded the previous agreement. Sa'ûd ibn 'Abd al-'Azîz had sent you an order with Sâlih ibn Sâlih that you should not come with soldiers. But you come with soldiers! You cannot enter Mecca, for you have not obeyed the order.' The leader of the caravan, 'Abdullâh Pasha, sent Yûsuf Pasha to Sa'ûd to ask his forgiveness and permission. Sa'ûd said, 'Oh Pasha! I would kill all of you if I did not fear Allah. Bring me the sacks of gold coins which you intend to distribute to the people of the Haramain and Arab villagers, and immediately go back! I forbid you the pilgrimage this year!' Yûsuf Pasha surrendered to him the sacks of gold and turned back.

"The news that the Damascene caravan was prevented from carrying out the pilgrimage spread as a terrible shock among

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[1] For details, see **Saif al-Jabbâr,** a collection of the Meccan 'ulamâ's refutations of Wahhâbism, later printed in Pakistan; reprint in Istanbul in 1395 (1975).

the Muslim world. Meccan Muslims wept and lamented for they thought that they, too, were forbidden to got to 'Arafât. The following day they were given permission to go to 'Arafât, but were forbidden to go on mahfas or camel-palanquins. Everybody, even judges and 'ulamâ', went to 'Arafât on donkey or camel. Instead of the qâdî of Mecca, a Wahhabî delivered the khutba at 'Arafât. They returned to Mecca after carrying out the acts necessary to the pilgrimage.

"Sa'ûd dismissed the qâdî of Mecca, Khatîb-zâda Muhammad Effendi, from service upon his arrival to Mecca and appointed a Wahhâbî named 'Abd ar-Rahmân as the qâdî. 'Abd ar-Rahmân summoned Muhammad Effendi, Su'adâ Effendî, the mullah (chief judge) of Medina, and 'Atâ'î Effendi, the naqîb (representative of the Sharîfs in Mecca) of the blessed city of Mecca, and made them sit on the felt on the floor. He told them to pay homage to Sa'ûd. These 'âlims clasped hands saying, **'Lâ ilâha illa'llâh wahdahu lâ Sharika lah,'** in accord with the Wahhâbite belief and sat down on the floor again. Sa'ûd laughed and said, 'I command you and the pilgrims of the Damascene caravan to Sâlih ibn Sâlih's care. Sâlih is one of my good men. I trust him. I permit you to go to Damascus on the condition that you will pay 300 kurushes for each mafha -and load- camel and 150 kurushes for each donkey. It is a great favour for you to be able to go to Damascus at such a low price. You may go comfortably and happily under my protection. All pilgrims will travel under these conditions. And this is a justice of mine. I wrote a letter to the Ottoman Sultan, Hadrat Salîm Khan III [rahmat-Allâhi 'alaih]. I asked that it be forbidden to build domes on graves, to make sacrifice for the dead and to pray through them.'

"Sa'ûd stayed in Mecca for four years. Muhammad 'Alî Pasha, the Governor of Egypt, came to Jidda in 1227 A.H. (1812) upon the order of the Ottoman Sultan, Mahmûd-i 'Adlî (rahmat-Allâhi 'alaihimâ). The Egyptian forces he sent from Jidda and Medina jointly drove Sa'ûd out from Mecca after a bloody battle."

40 - Sulaimân Khan I, the seventy-fifth khalîfa of Islam and the tenth Ottoman Sultan (rahmat-Allâhi 'alaih) had restored the walls around the blessed city of Medina; the city had not suffered any assault of bandits for 274 years owing to its strong walls, and Muslims had lived in comfort and peace in the city till early 1222 A.H. (1807), when they fell prey to the hands of Sa'ûd.

Sa'ûd sent the looters he raised from the villages to Medina

after capturing al-Makkat al-Mukarrama and the villages around it. He appointed two brothers named Badây and Nâdî as commanders of the looters. They plundered the Muslim villages on their way and killed many Muslims. Most of the villages around Medina were set to fire and demolished. The Muslims who were on the right path shown by the 'ulamâ' of Ahl as-Sunna were looted and put to the sword. There were so many villages burnt and Muslims killed that nobody could make an approximate estimate. The villages around Medina accepted the Wahhâbite beliefs for fear of plunder, torture and death. They became servants and slaves to Sa'ûd. Sa'ûd sent a letter addressing the Medinan Muslims with Sâlih ibn Sâlih:

"I begin with the name of He who is the Owner of the Day of Judgement. May it be known by the 'ulamâ', officials and merchants of Medina that comfort and peace in the world is only for those who attain guidance. Oh the people of Medina! I invite you to the true religion. The 19th and 85th âyats of Sûrat Âl 'Imrân says, **'The correct religion in Allah's esteem is Islam. The religion of those who adopt any religion other than Islam will not be accepted. They will suffer loss on the Day of Judgement!'** I want you to know about my feelings about you. I bear love and faith towards the people of Medina. I want to come and live in Rasûlullâh's city with you. I will not distress or torture you if you listen to me and obey my orders. The people of Mecca have been enjoying favour and kindness from me since the day I entered Mecca. I want you to become Muslims anew. You will be safe against plunder, death and torture if you obey my orders. Allah will protect you and I shall be your protector. I send this letter by my trustworthy man Sâlih ibn Sâlih. Read it carefully and make a decision with him! What he says is what I say."

This letter frightened the Medinans very much. They had heard about the tortures and massacre inflicted upon the Tâ'ifian women and children (rahmat-Allâhi ta'âlâ 'alaihim ajma'în) a few days before and had shuddered with fear. They could say neither 'yes' nor 'no' to Sa'ûd ibn 'Abd al-'Azîz's letter. They could surrender neither their lives nor their religion.

Seeing no answer to the letter, the head of the bandits, Badây the treacherous, attacked Yanbû', the seaport of Medina. After capturing Yanbû', he laid siege to Medina and severely attacked the 'Anbariyya gate of the walls. Just on that day, the Damascene pilgrims came with their leader 'Abdullâh Pasha. Upon seeing the city under siege, the pilgrims and the accompanying soldiers

started fighting against the bandits. About two hundred bandits were killed in two hours of bloody battle while the remainder ran away.

The Muslims enjoyed peace in Medina until 'Abdullâh Pasha completed his duties of pilgrimage, but the traitorous Badây besieged the city again after the Damascene pilgrims left. He captured Qubâ, Awalî and Qurban and built two bastions in the district. He barred the roads to the city and demolished the aqueducts called the **'Ain az-zarqâ.'** Thus, the Muslims were left without food and water.

A mu'jiza: The water of the well at the Baghchat ar-Rasûl in Masjid an-Nabî increased and its hardness decreased and brackish taste disappeared after the 'Ain az-zarqâ' was demolished and the water-supply in the city was exhausted. No Muslim suffered thirst. Formerly, this well was known for its brackish water.

The siege continued for months. The Muslims endured heavy distress in the hope that the Damascene pilgrims would come and rescue them again. At last, the pilgrims arrived, but the head of the caravan, Ibrâhîm Pasha, said, "Surrender the city to them," because he did not have sufficient armed forces to fight against them. The Muslims thought that Ibrâhîm Pasha had talked and agreed with Badây and obtained promise that the Muslims would not be tortured or harmed. They wrote the following letter to Sa'ûd and sent it by a council of four representatives, namely Muhammad Tayyâr, Hasan Chawush, 'Abd al-Qâdir Ilyâs and 'Alî:

"We offer the respect to be paid to you and say salâms. May Allâhu ta'âlâ make you successful in your deeds which are compatible with His approval! Oh Shaikh Sa'ûd! Ibrâhîm Pasha, the amîr of the Damascene pilgrims, arrived and saw that the city was besieged, the roads barred, and the water cut off by Badây. He asked the reason and learnt that it was an order of yours. As we hope you bear no evil intention towards the people of Medina, we think that you have no information about these unbecoming and evil events. We, the notables of Medina, assembled and decided to inform you of what has been happening to us. We unanimously elected the four best, purest persons and sent them to you as messengers. We pray to Allâhu ta'âlâ that they will come back to us with good news to make us happy."

Sa'ûd treated the messengers very violently upon reading the letter and was not ashamed of saying that he was very angry with and hostile towards the people of Medina. The messengers

begged him much to forgive them and imploringly cast themselves at his filthy feet. But, he said, "I conclude from your letter that you will not obey my orders, that you will not accept my true religion, that you are trying to deceive me with soft words for you are overwhelmed by thirst, hunger and distress, and that you are begging just to get rid of this distress. There is no other way out but to do whatever I wish. I will make you groan and vanish as I did with the people of Tâ'if, if you pretend to be accepting my orders but speak or act unfavourably." He forced the Muslims to renounce their madhhabs.

The fallacious, heretical terms dictated to the Medinan messengers by Sa'ûd are written in detail in the book **Târîkh-i Wahhâbiyyân.**

The Medinan messengers went back to Medina after accepting Sa'ûd's orders under compulsion. The Medinans, stupefied by these events, showed acceptance unwillingly, as the one who falls into the sea grasps the serpent. They surrendered the Medina fortress to seventy men of Badây as required by the seventh clause of the agreement. One of the terms of the agreement was that the shrines in Medina should be demolished. They unwillingly fulfilled the terms in order not to be tortured. Although they did so unwillingly, these deeds of theirs gave way to very bad consequences.

No answer came from the letters written to Istanbul for help. The Medinans lived under torture and oppression for three years. When they lost hope of help from Istanbul, they wrote a letter to Sa'ûd asking for forgiveness and mercy and sent it to Dar'iyya with Husain Shâkir and Muhammad Saghâyî. But Sa'ûd did not receive the messengers for he had heard that the people of Medina had asked Istanbul for help before. He set out for Medina with a large flock of brigands to increase the oppression and torture on the Medinans.

All the savages and villagers of the deserts of Arabia recognized Sa'ûd as the ruler of the Najd, who signed the letters he wrote to here and there with the title **"al-Imâm ad-Dar'iyyat al-majdiyya wa 'l-ahkâmi 'd-da'wati 'n-Najdiyya."**

As soon as he entered Medina, Sa'ûd ordered the servants of shrines themselves to demolish the shrines. Although the Muslims had demolished many noble shrines as required by the third clause of the terms accepted three years before, they had not dared to touch a few shrines which they knew to be great and blessed. The servants of these shrines started demolishing them

while weeping and lamenting. The servant of Hadrat Hamza's (radî-'Allâhu 'anh) shrine said he was very old and could not do anything, and Sa'ûd ordered a treacherous slave of his to demolish the shrine. That person climbed up the dome to start demolishing it but fell down and died, and Sa'ûd, the filthy, gave up demolishing Hadrat Hamza's shrine, yet he had its door removed. After supervising the operation of this base order of his, he made a speech on the dais constructed in Manâha Place. He said that the Medinans did not want to obey him, but became munâfiqs out of fear and wanted to go on being polytheists as before. He added, in a very ugly and impertinent voice, that those who took refuge in the fortress should come and show humility, and that those who did not come would suffer the "Wahhâbite justice" performed in Tâ'if.

Everybody was frightened when the fortress gates were closed and it was announced in every street that all the people should assemble in Manâha Place. They supposed they, too, like the Tâ'ifians, would be tortured to death. They went to Manâha Place after kissing away, the children's tears and saying good-bye to and mutually asking forgiveness from their wives. Men and women assembled in two separate groups and bowed their neck towards the bright dome of Rasûlullâh's (sall-Allâhu 'alaihi wa sallam) blessed shrine. The blessed city of Medina had not suffered such a sad day ever before. Sa'ûd was mad and enraged with a blind grudge towards the Muslims. But, Allâhu ta'âlâ protected the city of Medina from being painted with blood, with the blessing of Rasûlullâh. After insulting the Muslims with unbecoming and mean words incompatible with modesty, Sa'ûd ordered his bandits to settle in the Medina fortress. He appointed Hasan Chawush, one of the rascals he trusted the most, to be the governor of Medina and went back to Dar'iyya. He came to Medina again after performing hajj in Mecca during the pilgrimage season. Sa'ûd came out from his den to the courthouse when the Damascene caravan went two or three days' way away from Medina. Without even a tremble of his dark, stony heart, he let his bandits plunder the precious gifts; the works of art of great historical value; invaluable pieces of art gilded with gold and inlaid with jewels and with precious stones; and select copies of the Qur'ân al-karîm and rare books, which had been kept in Rasûlullâh's blessed shrine and in the treasure of Masjid an-Nabawî that had been sent as choice, elaborate gifts by Muslim sultans, commanders, artists and 'ulamâ' from the whole Muslim

world over a millennium. The fire of hatred in him against the Muslims did not calm down even after this shameful vileness of his, and he went on demolishing the remaining graves belonging to the Sahâbîs and martyrs. Although he attempted to demolish the dome of Rasûlullâh's blessed shrine, the Muslims' cries and entreaties made him give up; yet he ruined the Shabakat as-Sa'âda, fortunately not touching the walls. He ordered that the walls around Medina should be repaired. He assembled the Medinans in Masjid an-Nabî. He closed the gates of the Masjid and delivered the following speech on the dais:

"Oh congregation! I have summoned you here to advise you and to warn you to obey my orders. Oh people of Medina! Your religion has now been completed. You became Muslims. You pleased Allah. Do not ever admire the false religion of your fathers and grandfathers any more! Do not pray to Allah to show mercy upon them! They all died as polytheists. They all were polytheists. I have explained how you should worship and pray to Allah in the books which I gave to your men of religious authority. It should be known that your possessions, children, wives and blood are mubâh for my soldiers if you do not obey my men of religious authority! They will chain and torture all of you to death. It is forbidden in the religion of Wahhâbism to stand in front of the Prophet's shrine with an attitude of respect to say salât and salâm as your grandfathers used to do. You must not stand in front of the shrine, but walk away and say only, **'As-salâmu 'alâ Muhammad,'** while passing by. According to the ijtihâd of our imâm Muhammad ibn 'Abd al-Wahhâb, this much respect is sufficient for the Prophet."

Sa'ûd, after making many similar unbecoming and vulgar slanders, which we dare not to quote, let the gates of Masjid as-Sa'âda be opened. He appointed his son 'Abdullâh the govenor of Medina and went to Dar'iyya. Thereafter, 'Abdullâh ibn Sa'ûd left no harm undone to the Medinan Muslims.

41 - During those years, the Ottoman State was busy with foreign affairs and was trying to extinguish the fire of rebellion incited by freemasons. When Sa'ûd's torture to the Muslims and insults towards Islam reached an unbearable severity in 1226 A.H. (1811), the Caliph of the Muslims, Sultan Mahmûd Khân 'Adlî II (rahmat-Allâhi 'alaih), sent a written order to the Governor of Egypt, Muhammad 'Alî Pasha (rahimah-Allâhu ta'âlâ), to punish the bandits. Muhammad 'Alî Pasha set out an army corps from Egypt under the command of his son Tosun

Pasha in the month of Ramadân. Tosun Pasha captured Yanbû' town, the seaport of Medina, but he was defeated in a severe battle at a place between the Safrâ Valley and the Judaida Pass on his way to Medina during the first days of Dhu 'l-Hijja, 1226. Although Tosun Pasha did not suffer any harm, most of the Ottoman Muslims were martyred. Muhammad 'Alî Pasha grieved about this misfortune and set out with a bigger army corps armed with eighteen cannons, three big mortars and many other weapons. They passed the Safrâ Valley and the Judaida Pass in Sha'bân 1227 (1812). They captured many villages without any combat in Ramâdan. Muhammad 'Alî Pasha, as he was advised by Sharîf Ghâlib Effendi, acted very intelligently in gaining these successes by distributing 118,000 rials to the villages which easily gave in to money. If Tosun Pasha had consulted Sharîf Ghâlib Effendi as his father did, he would not have lost his big army corps. Sharîf Ghâlib Effendi was the amîr of Mecca appointed by the Wahhâbîs; however, he had a heartfelt desire to liberate Mecca from those ferocious bandits. Muhammad 'Alî Pasha also captured Medina without bloodshed at the end of Dhu 'l-Qa'da. Reports of these victories were sent to Egypt to be communicated to the Caliph. The people of Egypt rejoiced over the victories for three days and nights, and the good news of the victories were made known to all Muslim countries. Muhammad 'Alî Pasha had sent a division to Mecca via Jidda. The division arrived in Jidda early in Muharram 1228 and marched on towards Mecca. They entered Mecca easily by following the plans secretly organized by Sharîf Ghâlib Effendi. The bandits and their commander had fled the city and taken refuge in the mountains when they had heard the news that the Ottoman division was nearing Mecca.

Sa'ûd ibn 'Abd al-'Azîz had turned back to his den of mischief, Dar'iyya, in 1227, after the pilgrimage and a visit to Tâ'if where much Muslim blood had been shed. He was astonished to learn that al-Madînat al-Munawwara and then al-Makkat al-Mukarrama were taken by the Ottomans when he arrived in Dar'iyya. Just during those days, the Ottoman soldiers attacked Tâ'if but met no resistance, for the tyrant of Tâ'if, 'Uthmân al-Mudâyiqî, and his soldiers had fled from fear. The good news was presented to the Caliph of the Muslims in Istanbul, Hadrat Sultan Mahmûd Khan 'Adlî, who felt very happy and expressed thanks in the deepest sense for this blessing of Allâhu ta'âlâ. He sent his thanks and gifts to Muhammad 'Alî Pasha and ordered him to go

to the Hijaz again to inspect and control the bandits.

Muhammad 'Alî Pasha, obeying Sultan Mahmûd Khan's order, set out from Egypt again. At that time, Sharîf Ghâlib Effendi was in Tâ'if with the Ottoman soldiers, busy with searching for the bloodyhanded tyrant 'Uthmân. After a well-organized search, 'Uthmân was arrested and sent to Egypt and then to Istanbul. Muhammad 'Alî Pasha sent Sharîf Ghâlib Effendi to Istanbul when he arrived in Mecca and appointed his brother Yahyâ ibn Mas'ûd Effendi (rahimah-Allâhu ta'âlâ) to be the amîr of Mecca. Mubârak ibn Maghyan, another bandit, was also arrested and sent to Istanbul in Muharram 1229. These two bandits, who shed the blood of thousands of Muslims, got the punishment they deserved after being paraded in the streets of Istanbul for exposition. Sharîf Ghâlib Effendi, who served as the amîr of Mecca for 26 years, was given a warm welcome of respect and love in Istanbul, and he was sent to Salonika where he reposed until he passed away in 1231 (1815). His shrine in Salonika is open to visitors.

A division was sent out to clear the places far down to Yemen after sweeping the bandits out from the blessed cities in the Hijaz. Muhammad 'Alî Pasha went to help this division with his soldiers and cleared the whole district. He came back to Mecca and stayed there until Rajab 1230, then he appointed his son Hasan Pasha to be the governor of Mecca and returned to Egypt. Sa'ûd bin 'Abd al-'Azîz died in 1231 and his son, 'Abdullâh ibn Sa'ûd, succeeded him. Muhammad 'Alî Pasha sent his son Ibrâhîm Pasha with a division under his order against 'Abdullâh ibn Sa'ûd. 'Abdullâh made an agreement with Tosun Pasha that he would be loyal to the Ottomans on the condition that he would be recognized as the governor of Dar'iyya, but Muhammad 'Alî Pasha did not accept this agreement. Ibrâhîm Pasha set out from Egypt towards the end of the year 1231 and arrived in Dar'iyya in the beginning of 1232. 'Abdullâh ibn Sa'ûd resisted against Ibrâhîm Pasha with all his soldiers but was arrested after very bloody battles in Dhu 'l-Qa'da 1233 (1818). The good news of the victory was welcomed in Egypt with a salute of a hundred guns from the castle and rejoiced over for seven days and nights. All the streets were decked with flags. Takbîrs and munâjât (supplications) were recited on the minarets.

Muhammad 'Alî Pasha, who deemed it a very important duty to clear the blessed cities in Arabia of the bandits, struggled hard to achieve this goal and expended innumerable gold coins

for this cause.[1]

'Abdullâh ibn Sa'ûd with his ferocious looters who had tortured Muslims were arrested and sent to Egypt. They were all taken to Cairo before the eyes of innumerable people in Muharram 1234. Muhammad 'Alî Pasha gave a very kind and happy welcome to 'Abdullâh ibn Sa'ûd. The conversation between them was as follows:

"You have struggled very hard!" the Pasha said.

"War is an affair of fate and luck," Ibn Sa'ûd answered.

"How do you find my son Ibrâhîm Pasha?"

"He is very brave. His intelligence is much greater than his bravery. We strove hard, too. But, it happened as Allah had decreed."

"Do not worry! I shall write a letter of intercession for you to the Caliph of the Muslims."

"What was fated will happen."

"Why do you carry that chest with you?"

"In it, I keep very valuable things that my father took from the Hujrat an-Nabawiyya. I shall offer it to our magnificent Sultan."

Muhammad 'Alî Pasha ordered the chest to be opened. Three copies of the Qur'ân al-karîm with invaluable gildings, 330 very large pearls, a large emerald and gold chains, all stolen from the Hujrat an-Nabawiyya, were seen.

"This is not all of the valuable treasures taken from the Khazînat an-Nabawiyya. There should be more, shouldn't there?" Muhammad 'Alî Pasha inquired.

"You are right, my noble lord. But, this is all I could find in my father's treasure. My father was not the only one who attended the plunder of the Hujrat as-Sa'âda. The Arab chiefs, notables of Mecca, the servants of the Haram as-Sa'âda and the amîr of Mecca, Sharîf Ghâlib Effendi, were all his partners in the plunder. What was seized belonged to whomever grasped it."

"Yes, that is right! We found many things with Sharîf Ghâlib Effendi [rahmat-Allâhi 'alaih] and took them from him," said

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[1] It is now seen with sorrow that the Saudi government is in a struggle to disseminating their heretical beliefs all over the world by expending many more dollars. There is no way out other than to learn true Islam by reading the books of religion written by the 'ulamâ' of Ahl as-Sunna in order to save ourselves from the destruction of lâ-madhhabism.

Muhammad 'Alî Pasha.[1]

After this conversation, 'Abdullâh ibn Sa'ûd and his accomplices were sent to Istanbul. These ferocious bandits, who had murdered thousands of Muslims were hung in front of a gate of the Topkapi Palace.

Ibrâhîm Pasha demolished the Dar'iyya fortress and returned to Egypt in Muharram 1235 A.H. And one of Muhammad ibn 'Abd al-Wahhâb's sons was brought to Egypt and kept in prison till he died.

After 'Abdullâh ibn Sa'ûd, Tarkî ibn 'Abdullâh of the same lineage became the chief of the Wahhâbîs in 1240 (1824). Tarkî's father, 'Abdullâh, was the uncle of Sa'ûd ibn 'Abd al-'Azîz. In 1249, Mashshârî ibn Sa'ûd killed Tarkî and took the reign. And Faysal, Tarkî's son, murdered Mashshârî to succeed him in leading the Wahhâbîs in 1254 A.H. (1838). Though he tried to resist the soldiers sent by Muhammad 'Alî Pasha the same year, he was captured by Mîrliwâ (Brigadier-general) Khurshîd Pasha and was sent to Egypt, where he was imprisoned. Then, Sa'ûd's son Khâlid Bey, who had lived in Egypt till then, was appointed to be the amîr of Dar'iyya and sent to Riyadh. Khâlid Bey, who was trained according to Ottoman manners, was a polite person with the faith of Ahl as-Sunna. Therefore, he managed to remain as the amîr only for one and a half years. Someone named 'Abdullâh ibn Sazyân, pretending to be faithful towards the Ottoman State, captured many villages. He assaulted Dar'iyya and announced himself as the amîr of the Najd. Khâlid took refuge in Mecca. Faysal, who was in prison in Egypt, fled and, with the help of Ibn ar-Rashîd, the amîr of Jaba as-Samr, went to the Najd and killed Ibn Sazyân. Taking the oath of allegiance to the Ottoman State, he was appointed the amîr of Dar'iyya in 1259. he kept his word till he died in 1282 (1865).

Faysal had four sons, namely 'Abdullâh, Sa'ûd, 'Abd ar-Rahmân and Muhammad Sa'îd. The eldest one, 'Abdullâh, was appointed as the amîr of Najd. Sa'ûd rose in rebellion against his elder brother with the people he gathered around him on the

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[1] Ayyûb Sabrî Pasha comments in his text: "It should be thought that Sharîf Ghâlib Effendi took them with the purpose of saving them from being plundered by the Wahhâbite looters. Muhammad 'Alî Pasha said, 'Yes, that is right!' not because he believed that Sharîf Ghâlib Effendi really looted, but because he accepted the reason why there were so very few things in the casket."

Bahrain Island in 1288 A.H. (1871). 'Abdullâh sent his brother Muhammad Sa'îd to defeat Sa'ûd, but Sa'îd's soldiers were defeated. Sa'ûd had the desire of capturing all the cities of the Najd, but, because 'Abdullâh was an amîr appointed by the Ottoman State, Farîq (Major-General) Nâfidh Pasha was sent with the sixth army to defeat Sa'ûd. Sa'ûd and all the rebels with him were annihilated, and the Najd regained comfort and peace, and all the Muslims prayed for the Caliph of the Faithful (rahmat-Allâhi 'alaih). In 1306 (1888), however, Muhammad ibn ar-Rashîd captured the Najd and imprisoned 'Abdullâh.

About one millon savages of Asîr who lived in the Sawwat Mountains between the cities of Tâ'if and San'a had been made Wahhâbîs when Yemen had been invaded. Muhammad 'Alî Pasha, after clearing the home of raiders had postponed the clearance on these mountains to a later date. This district was also taken under the control of the Ottomans during the time of Sultân 'Abd al-Majîd Khân (rahmat-Allâhi 'alaih) in 1263 A.H.

The people of Asîr had an amîr, whom they elected, and a governor, who was appointed by the Ottoman State. They frequently rebelled against the governor who treated them kindly, but they deemed it an act of worship to obey their amîr. They even attacked the port of Hodeida in Yemen during a rebellion when Kurd Mahmûd Pasha was the governor, but they were killed by a fatal simoom. Although they rebelled and attacked Hodeida again in 1287, a small number of Ottoman soldiers heroically prevented them from entering the town. Thereupon, a group of soldiers were sent under the command of Radîf Pasha and the dens of brigands on the steep mountains were captured one by one by the fine plans and organization of Radîf Pasha and the Ottoman staff officers. The dens of mischief and rebellion were cleared away. When Radîf Pasha fell ill, Ghâzî Ahmad Mukhtâr Pasha was appointed to civilize the savages in the deserts of Yemen and in the Asîr Mountains and to establish and disseminate Islamic knowledge and morals in that district.

The Arabian Peninsula had been governed by the Ottomans since 923 A.H. (1517), when Yâwûz Sultan Salim Khân (rahmat-Allâhi 'alaih) conquered Egypt and became the first Turkish caliph. Although the cities were governed in full peace and quietness, the nomadic, ignorant people in the deserts and on the mountains were left to be governed by their own shaikhs or amîrs. These amîrs occasionally rebelled. Most of them became Wahhâbîs and started attacking people and killing Muslims.

They robbed and killed the pilgrims.

In 1274 (1858), the British organized a revolution and overthrew the Islamic State in India and worked mischief also in Jidda; nevertheless, peace was maintained with the policy implemented by Nâmiq Pasha, the governor of Mecca at that time.

All the rebellious, savage amîrs were brought to obedience and put under the control of the Ottoman State in 1277.

It is noted in the book **Mir'ât al-Haramain** that twelve million people lived on the Arabian Peninsula in 1306 A.H. (1888) when the book was written. Although they were very intelligent and understanding, they were also extremely ignorant, cruel and murderous. Their allegiance to Sa'ûd increased the intensity of their barbarism.

Amîr Ibn ar-Rashîd, the great grandson of Ibn ar-Rashîd, fought with the Ottomans against the British during the First World War. 'Alî, his son, the amîr of Hâ'il, a town south-east of Medina, passed away in 1251 (1835) and was succeeded by his elder son 'Abdullâh ar-Rashîd, who governed as the amîr for thirteen years. His eldest son and successor, Tallâl, was poisoned by Faysal ibn Sa'ûd and, as a result, went mad and committed suicide with a revolver in 1282 (1866). Mu'tab, his brother, became the amîr after him, but Bandar ibn Tallâl killed his uncle Mu'tab and took the reign. This amîr, too, was assassinated by his uncle, Muhammad ar-Rashîd, who later captured the Najd and Riyadh and imprisoned amîr 'Abdullâh ibn Faysal, who belonged to the Sa'ûdî family, and took him to Hâ'il. 'Abd ar-Rahmân, 'Abdullâh ibn Faysal's brother, fled with his son, 'Abd al-Azîz, and took refuge in Kuwait. Muhammad ar-Rashîd died in 1315 (1897). He was succeded by his brother's son, 'Abd al-'Azîz, whose cruelty caused the rise of Wahhâbism again: the amîrs of Riyadh, Qâsim and Buraida, united with 'Abd al-'Azîz who was then in the village of Al-Muhanna. 'Abd al-'Azîz ibn 'Abd ar-Rahmân ibn Faysal [ibn Sa'ûd] set out for Riyadh from Kuwait with twelve dromedaries. He entered Riyadh one night in 1319 (1901). At a feast, he killed Ajlân, the governor of Riyadh, appointed by 'Abd al-'Azîz ibn ar-Rashid. The people of Riyadh, who had suffered much cruelty till then, elected him as the amîr. Thus, the Saudi State was established in Riyadh. Many battles took place for three years. 'Abd al-'Azîz ibn ar-Rashîd was killed. The Ottomans intervened in the dispute in 1333 (1915) and an agreement was made with 'Abd al-'Azîz ibn Sa'ûd on the condition that he would be the head official in Riyadh. Later, Rashîdîs and Sa'ûdîs fought a battle in Qasîm; Abd al-

'Azîz ibn Sa'ûd suffered defeat and retreated to Riyadh.

On the 17th of June, 1336[1] (1918), 'Abd al-'Azîz ibn 'Abd ar-Rahmân, with the encouragement from the British, published a declaration saying that Sharîf Husain and those with him in Mecca were disbelievers and that he was performing jihâd against them; he assaulted Mecca and Tâ'if but could not capture these two cities from Sharîf Husain Pasha. The British soldiers seized Sharîf Husain ibn 'Alî Pasha and took him to Cyprus in 1342 (1924). The Pasha died in a hotel where he was imprisoned in 1349 (1931). 'Abd al-'Azîz ibn 'Abd ar-Rahmân easily captured Mecca and Tâ'if in 1924. Earlier, on February 28th, 1337 (1919), the Ottoman soldiers, who had guarded Medina against the amîr of Mecca, Sharîf Husain Pasha, who was not on friendly terms with the Ittihâdjilar[2] who had taken the government of the Ottoman Empire under their own control at that time, had left the Hijaz in accord with the terms of the Mondros Armistice. Sharîf 'Abdullâh, Sharîf Husain Pasha's son, had settled in Medina but the British government banished him from Medina to Amman after his father's death. He founded the State of Jordan in 1365 (1946) but was killed by British assassins while he was performing salât in Masjid al-Aqsâ in 1307 (1951). His son, Tallâl, succeeded him but soon handed the rule to his son Malik Husain because of his illness. Sharîf Husain Pasha's second son, Sharîf Faysal, founded the State of Iraq in 1339 (1921) and died in 1351 (1933). He was succeded by his son, Ghâzî, who died in 1939 at the age of twenty-one. The next ruler of Iraq, his son Faysal II, was murdered by General Qasim in the coup of August 14, 1958, when he was twenty-three years old. Qasim was killed in a second coup. Iraq and Syria were captured by the socialist Ba'th Party after several coups and became dependencies of Russia.

'Abd al-'Azîz ibn 'Abd ar-Rahmân attacked Medina many times. He even bombed Rasûlullâh's (sall-Allâhu ta'âlâ 'alaihi wa sallam) blessed shrine in an attack in 1926 but, fortunately, could not capture the city. The following news was reported in the

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[1] This is not in the year of the Hijra (Hegira), with which Arabic months are used, but in the Rûmî calendar, which was introduced after the Tanzîmât (1839). The Ottoman State used only the Hijrî calendar before the Tanzîmât.

[2] 'Unionists'; members of Ittihâd wa Taraqqî Jam'iyyati, the secret 'Union and Progress Society,' which later became the Union and Progress Party.

paper **Son Sâ'at** in Istanbul on September 9, 1344 (1926):

MEDINA BOMBARDED - We had previously reported that the Muslims of India were agitated by the bombardment of Medina by 'Abd al-'Azîz [Ibn Sa'ûd]. The Times of India published in India says:

"The recent news that Medina was assaulted and the Qabr an-Nabawî was bombarded caused such a great agitation among Indian Muslims as no other event has ever caused before. The Muslims living all over India showed how much they respected that sacred place. This serious grieving in India and Iran will certainly influence Ibn Sa'ûd and prevent him from such vile actions so that he may not incur the hatred of all Muslim countries against him. The Indian Muslims have openly expressed this to Ibn Sa'ûd."

The partisans of the Union and Progress Party who governed the Ottoman Empire during the First World War were ignorant of Islam. They lacked Islam, Islamic training and morals. Most of those who took active parts in the government were freemasons, who tortured the Muslims in Arabia, too, as they did all over the Empire. They oppressed Muslims very ruthlessly. The people of Arabia, who were used to justice, mercy, favour and respect during the reign of Sultân 'Abd al-Hamîd Khân II (rahmat-Allâhi 'alaih), loved the Turks as their brethren. They were astonished at the torture and robbery committed by the Unionists. The son-in-law and other relatives of Sharîf Husain ibn 'Alî Pasha, the Amîr of Mecca (rahmat-Allahi 'alaih), and many Arab notables were tortured to death by the Unionist Jamâl Pasha in Damascus.

After the Unionist army came from Saloniki to Istanbul and dethroned Sultân 'Abd al-Hamîd Khân II, they locked in dungeons many notables of the government, 'ulamâ' and authors of the time of the Caliph, and murdered others by shooting them from behind when they were leaving their offices or mosques after prayer. They used Sultân Rashâd (rahmat-Allâhi 'alaih), whom they brought to the Caliphate, like a puppet, and the legislators they appointed like tools under the threat of pistols in running the Empire from war to war, from one disaster to another. Ignoring Islam totally, they took to torturing the people and amusing themselves in dissipation. They sent into exile or hanged those zealous patriots, foresighted and sincere Muslims who opposed this crazy current flowing at full speed. Sharîf Husain ibn 'Alî Pasha was one of these sagacious Muslims who held the rank of Mîr-i mîran or Beghler Beghi (provincial governor) and served

the Caliph and the Empire during Sultân 'Abd al-Hamîd Khân's reign. To keep him away from Istanbul, he was appointed the Amîr of Mecca when he opposed the Unionists' putting the Empire into the disaster of the First World War. The unionists gave the name of "Jihâd-i akbar" falsely to the declaration of war, which was prepared by Anwar Pasha and signed by Sultan Rashâd on 22 Dhu'l-Hijja 1332 (October 29, 1914), and sent its copies to all Muslim countries. Poor Sultân Rashâd supposed that he was the real caliph but could not help complaining, "They do not listen to me at all!" to his close companions, expressing that he was aware of the tricks played, when he was forced to sign orders incompatible with Islam.

Sharîf Husain Pasha (rahmat-Allâhi 'alaih) saw that the Unionists, exploiting the faith of Muslims and talking about jihâd against non-Muslims, were leading the great empire to partition, that they were throwing thousands of Muslim youth into the fire, that their unawareness and dissipation were not compatible with their words in the least. He tried to find a way out to save Muslims from the hands of these bandits, and the Empire from the dangerous consequences likely to come. Upon hearing that Jamâl Pasha amused himself outrageously and killed the notable personages of the Sharîf in Damascus, he sent his son Sharîf Faysal Effendi to Damascus [to investigate the matter]. Faysal Effendi saw what they had heard was true and informed his father of all the wicked events. Sharîf Husain Pasha could not endure any more and published two declarations, one on 25 Sha'bân 1334 (1916), and the second on 11 Dhu'l-Qa'da 1334, in order to make Muslims aware of what was going on. The Unionists called those two just invitations "declarations of rebellion." The hired pens of the Unionist press in Istanbul swore at and slandered Sharîf Husain Pasha vilely and spitefully. The Unionists, instead of paying attention to Sharîf Husain Pasha's declarations, proclaimed him to be a traitor disloyal to the country. They sent regiments on him to defeat him. They made brothers fight with one another for years. They caused the martyrdom of many innocent people in order not to leave Mecca and Medina to those khâlis Muslims who were the sons of our Prophet (sall-Allâhu ta'âlâ 'alaihi wa sallam). Worst of all, they surrendered those blessed places to the murderers of Islam, ignorant and cruel bandits of deserts. Nevertheless, it eventually came out that Sharîf Husain Pasha was right. The Unionists handed the Ottoman Empire to the enemies and fled the country.

If it were not for the Turkish Independence Victory on 30th of August 1340 (1922), the Turks and Islam would have been completely annihilated as Sharîf Husain Pasha feared, and the dagger thrusted by the British through the terms of the Sevres Treaty (Aug. 10, 1920) would have annihilated the Muslim World.

It will be clearly understood from a careful study of Sharîf Husain Pasha's declarations translated below that he did not have any such idea as **"Arab independence."** He was not a nationalist. He wanted all Muslims to go on living brotherly under the flag of Islam. The pure Muslims in Mecca and Medina believed that all Muslim nations were brethren and loved them as their brothers, while the Unionist newspapers insulted the Arabs by calling black dogs "Arab, Arab!" and making up such terms as "Arabic hair" for "Fuzzy hair" and "Arabic soap" for "soft soap" and "black Fatma (Fâtima)" for "cockroach." What a pity the Unionist partisans lacked the faithful soul and noble understanding of those Muslims. While regarding those sincere Muslims as rebels, they kept silent for the rebellion of those who attacked the Turkish soldiers and captured the Ottoman lands. The Unionists, who ordered the Turkish soldiers again and again to fight with the pure Muslims of the Prophet's family, wrote letters of alliance to the rebellious 'Abd al-'Azîz ibn 'Abd ar-Rahmân ibn Faysal, saying, "Come to Medina with your soldiers; we shall go to Mecca with you and arrest amîr Husain who raised rebellion against the Sultan." 'Abd al-'Azîz did not even answer their letters, because he did not want Turks in Mecca. He had already made an agreement with the commander of the British forces, which were on Bahrain Islands in those days. He was in a struggle of assualting and capturing the Ottoman cities on the coast of the Persian Gulf with the weapons he obtained from the British and was expecting Arabia to be given to him. And so it happened as follows:

Fârûqî Sâmi Pasha was appointed the mutasarrif (governor of a subdivision of a province) of the Qasîm town to end the bloody battles which had been taking place between the tribe of 'Abd al-'Azîz and that of Ibn ar-Rashîd in the Najd deserts. Although 'Abd al-'Azîz planned to capture Sâmi Pasha and the Turkish soldiers with the view of taking them to Riyadh, the shaikhs in Qasîm prevented him by advising him that it would be very hard to settle the problem that would arise with the [Ottoman] State. But he played a trick on Sâmi Pasha, saying, "It will be difficult to supply food for all these soldiers in Qasîm. You may suffer hunger.

Go back to Medina." Sâmi Pasha thought that this was friendly advice and went to Medina. After the soldiers left, "Abd al-'Azîz removed the Ottoman flag from the castle, and thus Qasîm was captured. Next, he attacked al-Khâssa, the capital of the province of Najd, and captured the city by defeating the Ottomans. The Unionists approved and did not react against 'Abd al-'Azîz, especially Tâlib an-Naqîb, a modernist reformer of religion and the deputy of Basra, introduced his assaults as service to Islam. Meanwhile, "Abd al-'Azîz attacked Ibn ar-Rashîd, too, but he was badly defeated and ruined. Many in the Sa'ûdî family were killed. There were British-made weapons and many hats among the booty taken from 'Abd al-'Azîz. This blow to 'Abd al-'Azîz postponed his attacks upon Mecca and Medina. With the incitement of the famous British spy Captain [later Colonel] Lawrence, he declared war against Sharîf Husain Pasha and attacked Mecca on June 17th, 1336 (1918) but was defeated and went back to the Najd.[1]

The commandants of Medina, Basrî Pasha and Fakhrî Pasha, although they closely observed the perfidies of 'Abd al-'Azîz, proclaimed Sharîf Husain Pasha and his sons to be rebels, deeming it a duty for themselves to obey the orders of the Unionists. They were used like tools to make Muslim brothers strangle one another. Ghâlib Pasha, the Governor and Commander of the Hijâz, was not deceived by the Unionists for he was a foresighted, experienced commander of extensive Islamic knowledge. He understood from his detailed, careful investigation and examination that Sharîf Husain Pasha was right and that he wrote his two declarations out of his love for Islam and the whole Muslim nation. He issued the following "Daily Command" to defend Sharîf Husain Pasha against the slanders:

"There should not be any doubt about the sincerity of Hadrat

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[1] 'Abd-ul-'Azîz ibn 'Abd ar-Rahmân took over Mecca and Tâ'if in 1342 A.H. (1924) and Medina in 1349 (1931) from the British forces and founded the state of Saudi Arabia on September 23, 1351 (1932). After his death in 1373 (1953), his successor was his son, Sa'ûd, who was the twentieth descendant of the Sa'ûdî lineage. Having led a life of debauchery, he died in a drunken sexual debauch in Athens in 1964. His succeeding brother Faisal generously expended millions of gold coins, which he collected from petroleum companies and pilgrims every year, in the dissemination of Wahhâbism in every country. He was killed by his nephew in his palace in Riyadh in 1395 (March 1975), and his brother Khâlid became the ruler of Saudi Arabia. In 1402 (1982), Khâlid died and was succeeded by Fahd.

Amîr [Sharîf Husain Pasha]. There is no such possibility that he would incite rebellion. The hearsay about him is not true in the least. Sharîf Husain Pasha is devoted to the Caliph of the Faithful in full obedience and always prays for the long life of His Majesty."

Ghâlib Pasha sent copies of this statement to Jamâl Pasha, the commander of the fourth army and one of the ring-leaders of the Unionist bandits, and also to Istanbul. He openly defended Sharîf Husain Pasha by stating that he was a sincere Muslim and was correct in his cause. Unfortunately, the Unionists deemed Sharîf Husain Pasha and his sons as great obstacles in their way and feared very much that they would enlighten Muslims and prevent their oppressions and other excessive behaviour. They plotted filthy tricks to put the Sharîfs in the position of rebels. The brave Turkish officers in Medina were ordered to fight against them, and the brothers were made to shed one another's blood for years. At last, most innocent officers, who shot the Sharîfs regarding them as rebels or even traitors, understood that they were misled. Hundreds of officers united and founded **Merkez hey'eti** (the Central Council) under the leadership of Colonel Emîn Begh, the Chief of Staff of the Division. They revealed the murders that had been committed in the Hijaz by publishing various declarations. They said: "The commandant [Fakhrî, or Fakhr ad-dîn Pasha] and his flatterers are lying. The Arabs and the Turks will go on living together as two brother nations as they have done before. Haven't we been already brothers? Are we not connected to each other with historical and religious bonds? Will the Noble Nation of the Arabs (Qawm-i Najîb-i 'Arab) be our enemies if they become independent? If you ask it to them, they, too, will say 'No!' We shall continue working in unity. Hadrat Sharîf [Husain Pasha] prepared camels for our soldiers to go to the sea-port Yanbû'. He sent medicine for the sick. He kindly thought of our comfort on our journey to Yanbû'. Is this not a sign of great humanity? Can there be a better example of brotherhood? If, instead of this favour, he had said, 'You can go to Yanbû' on foot,' would we say, 'No! We are heroes! We shall hang and slay you! We want cars? It is not bravery to die aimlessly from now on. This declaration of ours is meant for those who could not see the truth. The majority has come to understand the truth. Would our master Hadrat Prophet (sall-Allâhu 'alaihi wa sallam) approve of this cruelty?"

Fakhr ad-dîn Pasha, the Commandant of Medina, was still insisting on obeying the orders of the Unionist government. The Turkish officers encircled his bedroom early on 10 January 1337

(1919). First Lieutenant Shawkat Bey, his aide-de-camp, heard the noise and came out. He saw colonels, lietunant-colonels, lieutenants, selected infantrymen and gendarmes climbing up the stairs. They took away the aide-de-camp. Those who entered the bedroom held the pasha by the wrists and took him to the sea-port of Yanbû' between two officers in a car. The officers and the soldiers were happy to travel homeward to Istanbul. However, the British forces took them to Egypt and kept them in prison for six months. The pasha was banished as a prisoner of war to Malta on August 5th. He was kept there for two years. Because he had deemed it a duty to his country to obey the mad orders of the Unionists, this brave Turkish commandant had remained inactive in Medina and had not found the opportunity of fight against the British forces, the ferocious enemies of Islam. The Unionists, after they took hold of the government, not only partitioned the country of heroes but also caused many patriots of this country like Fakhr ad-dîn Pasha to groan in the enemy dungeons. They shed the blood of thousands of innocent Muslims and Muslim Turks in order not to give the Sacred Lands, Mecca and Medina, to the Sharîfs who were khâlis Muslims of our Prophet's family. They left the Sacred Lands to the bloody-handed, stony-hearted people who were the historical enemies of true Muslims and Turks.

SHARÎF HUSAIN PASHA'S FIRST DECLARATION:

Those with a good knowledge of history know very well that the amîrs of al-Makkat al-Mukarrama have been the first among those Muslim leaders and rulers to affiliate with ad-Dawlat al-'aliyyat al-'Uthmâniyya (the Supreme Ottoman Empire) to strengthen Muslim Unity.

These Arab amîrs have always been strictly loyal to the Ottomans because the Ottoman sultans have been zealous in executing the Holy Book of Allah and the Sunna of Rasûlullâh and obeying Islam and because they sacrificed their bodies for this purpose. For instance, I tried to break up the siege of Abhâ by attacking with armed forces raised from Arabs against Arabs to protect the honour and dignity of ad-Dawlat al-'Uthmâniyya in the year 1327 [1909]; one year later, I carried out that action to success under the command of one of my sons, again for the same purpose. As everyone knows, I have never deviated from this great aim.

The appearance of Ittihâd wa Taraqqî Jam'iyyati, their taking control of state affairs and their administration, which is corrupt at its very foundation, have caused, as known by everyone, many domestic and foreign disorders and many battles and shocked the greatness and power of the Empire, and, by entering into the last war[1], led the Empire into a very dangerous situation. There is no one who does not see and experience the dismal situation; it is not necessary to explain the details.

We do not want to see any people of Islam loosen their relations with this great Muslim empire and be in grief and difficulties. The unity of the people of the Ottoman [Empire] has been spoilt and thus the people's trust in the security of their possessions and lives is lost because of the executions by hanging and imprisonment in dungeons and the banishment of Muslim and non-Muslim citizens who live on the last portion of our empire. The distress that the people in the Sacred Lands suffered has been so severe that the people of moderate status have had to sell the doors and windows of their houses and household utensils, and even the timber from the roofs of their houses.

The Unionists, unsatisfied with all of what they have done, have also attempted to distort the Book of Allah and the Exalted Sunna, which are the only bonds between the Exalted Ottoman State and the Muslims; the newspaper **Ijtihâd,** which is published

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[1] The First World War.

in the capital of the Exalted Ottoman State before the eyes of the Grand Vizier, Shaikh al-Islam and all viziers and senators, is not ashamed of insulting our Prophet with unbecoming writings and, in addition, taking advantage of not being criticized, presumptuously tries to change the âyats of the Qur'ân al-karîm and dares to ridicule the âyat about inheritance.[1]

Besides, they have attempted to abolish one of the five fundamentals of Islam as follows: they ordered the soldiers in al-Makkat al-Mukarrama, al-Madînat al-Munawwara and Damascus not to fast in the honourable month of Ramadân to make them feel as if they were like the soldiers fighting against the Russian army. They have not held back from removing many such Islamic fundamentals and committing and making others commit the things Allâhu ta'âlâ forbids.

They have deprived our Majestic, Exalted Sultân (rahmat-Allâhi 'alaih) even of the right of appointing a general secretary to the Palace as they have taken away all rights from His Majesty. They themselves have ignored the constitution they themselves wrote [and announced to the world by depriving the Ottoman Sultan of the right of serving Muslims' affairs.] They have left the Ottoman Sultân deprived of his constitutional rights. All Muslims and foreigners see this vile behaviour and feel disgusted. The reason why we have kept silent about and attributed to [their possible] good [intention] such behaviour [of theirs, which, in fact, was] meant to abolish Islam up to now, was because it was feared that it would be an act of sowing seeds of mischief and discord among Muslims.

[We see now that] the wide-spread hearsay that the government of the Supreme Ottoman Empire was left in the hands of Anwar, Jamâl and Tal'ât pashas was not without foundation. The meaning of this hearsay is getting clearer day by day; as everybody understands openly, they do whatever they wish, and they make others do whatever they say, and their orders are more powerful than the constitution and the laws. An order sent to the Qâdî (judge) of the mahkamat ash-Shar'iyya (canonical court) of Mecca states that the witnesses should be listened to in the presence of the judge and that the tazkiya[2] not

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[1] See our book **The Religion Reformers in Islam** for these insolent writings by Ziyâ Gökalp.

[2] (Pronouncement of the) investigation of the antecedents of a witness in order to assess whether his testimony is acceptable.

recorded in the presence of the judge should not be accepted. This order is an abrogation of the explicit order of the Qur'ân al-karîm that tazkiya should be practised among Muslims.

Moreover, the famous 'ulamâ' of Islam and the notable Arab citizens such as Amîr 'Umar al-Jazâ'irî, Amîr 'Ârif ash-Shahâbî, Shafîq Begh, al-Mu'ayyad Shukru Begh, al-Asanî, 'Abd al-Wahhâb, Tawfîq Begh, al-Basat, 'Abd al-Hamîd az-Zarâwî and 'Abd al-Ghanî al-Arisî and many other virtuous, useful people like them have been hanged or shot illegally, without any trial. Many families have been ruined by their orders given when they were in a drunken stupor. Perhaps I could find an excuse for those murders which would not be committed even by hard -and stony-hearted dictators, but what excuse could be found acceptable for banishing their remaining sinless, innocent families, wives and children, from their homes and countries, thus loading them with sorrow over sorrow and calamity over calamity?

It is obvious that it is never compatible with logic, justice and humanity in any case to banish and tyrannize women and children while it has already been a sufficient penalty [upon women and children] to see their husbands and fathers killed or decay in dungeons for whatever reason it was. The 164th âyat al-karîma of Sûrat al-An'âm declares, **"No one should be punished for another's guilt!"** To what rule could these brutal actions of the Unionists be conformable, while this [Qur'ânic] commandment enlightening upon justice is explicitly obvious? Even if we could find a political reason, a law, supporting this second murder, what excuse could be made for the unjust seizure of the possession and property of those women and children who have lost their husbands and fathers? Let us be silent about this very vile action of theirs for a moment; let us neglect our duty of protecting the innocent and oppressed people for the peace of the nation and the country. But, what reason can ever be shown as an excuse for insulting, playing with the dignity and personified chastity of the chaste, honest and honourable daughter of the famous mujâhid, heroic amîr 'Abd al-Qâdir al-Jazâ'irî? Was there no common woman left to be played and amused with? Is there anyone who cannot understand the ideas and the aim of those who attack the historically certified nobility and honour of the blessed ladies who are the apples of Muslims' eyes?

We have mentioned above some of the scandals, which everybody knows of among the illegal, immoral, unfair, excessive and stupid actions of the Unionists. I reveal these for all of

humanity and our faithful brethren. Those who read and understand will make their conscientious decision. I cannot help writing another heart-breaking, very mean and insolent action of these militant partisans [Unionists] against Muslims, in order to clearly expose their understanding of Islam and their final aim:

During the demonstration arranged by the people of al-Makkat al-Mukarrama to end the attacks directed towards their lives and honesty, two of the shells fired from the guns at Qal'at al-Jiyâd to **Bait-Allâh** (the Holy Mosque), the qibla of Muslims and the Ka'ba of the Believers, by the order of a Unionist commander, hit one at a point one meter and the other three meters from the sacred Stone, the **Hajar al-aswad.** The **Sutrat ash-Sharîfa,** the cover of the **Ka'bat al-mu'azzama,** caught fire from these shells and the people, to extinguish the fire, had to open the door and climb on the Ka'bat al-Muazzama. Although they [the soldiers] saw the fire, they kept **Maqâm al-Ibrâhîm** and the mosque **Haram ash-Sharîf** under cannonade and martyred some Muslims. The people could not enter the masjid, and salât could not be performed in the masjid for days. I leave it to all the Muslims all over the world to see the beliefs and ideas of those who attempt to insult and harm the Ka'bat al-Mu'azzama, despite the necessity that Muslims should respect and revere mosques and the Ka'bat al-Mu'azzama. We cannot leave the future of the Islamic religion and that of all my compatriots as a plaything in the hands of the Unionists with such mentalities and beliefs. Allâhu ta'âlâ protected our people from being caught unaware. The Muslims of the Hijaz have now taken independence by their own endeavour and have decided to protect this country of heroes from the Unionist partisans who have been annoying this country. They have attained a perfect and absolute independence by the power of their own faith and heroism, which has added golden pages to the history, without going into any agreement with a foreign country or accepting foreign aid of any kind.

We are making progress towards our sacred aim of protecting the **Religion of Islam** and glorifying the **kalimat at-tawhîd** by departing from the countries groaning under the tyranny and torture of the Unionist partisans who have pestered the people of Islam. We shall learn every branch of science which is conformable to and fit for Islam. We shall found advanced industry. We shall try with all our hearts and souls to advance on the way of civilization. We expect that all our brothers-in-Islam in the Muslim world will brotherly support this action of ours,

which is intended to execute the wâjib, the duty, and that they will help us in our sacred jihâd.

We hold out our hands to our glorious Allah, who is the Lord of lords, and pray and beg Him to lead us to and make us attain success on the right path for the love of His exalted Prophet. His help reaches to and is sufficient for everyone who begs Him. He is the Best Helper.

25 Sha'bân, year 1334 [1916]
Amîr of al-Makkat al-Mukarrama
Sharîf Husain ibn Alî

SHARÎF HUSAIN PASHA'S SECOND DECLARATION:

I thought it proper to publish this second declaration for the enlightened compatriots and learned Muslims, thinking that there might be some doubt about the endeavours and ideas of ours, the people of the Hijaz, who have started an action for the reasons stated in the first declaration. I am warning our brothers in the light of the latest apparent proofs and evidences.

The foresighted Muslims and the learned, experienced personages of the Ottoman community and the wise and intelligent ones of the whole world do not approve of the Ottoman Empire having entered into the General War.[1] There are two reasons for this [disapproval]:

The first reason is domestic: the Supreme Ottoman State had recently come out from the wars of Trablusgharb [Tripoli] and Balkan, and her military and economic powers had suffered great fatigue, even ruination, and the people who were her source of power had become exhausted. The soldiers in the Ottoman nation had been called under arms for wars one after another just after they had returned home and started earning the livelihood for their household, and this situation had become a tragedy for the people. Because the General War to which the Unionists have recently forced the State is extremely terrible and destructive compared to the previous wars, it has been very unwise to have led the people to such a dangerous war by loading the people with heavy taxes and torturous duties.

The second reason is foreign: the Unionist government has

[1] The First World War.

made a big mistake in choosing the side on which to take part. The Ottoman Empire is an Islamic State. The geographical situation of her lands is of great importance and extends widely. The length of her coastlines is greater than the length of her borderlines. Therefore, the Ottoman dynasty, those exalted sultans, have almost always cooperated with those states which have had a Muslim majority and a dominant naval power. This policy of theirs has nearly always been successful. The inexperienced, ignorant leaders of the Unionists, being taken in by the appearance and deceived by baseless, false words, have changed this policy of the Ottoman sultans (rahmat-Allâhi 'alaihim ajma'în). Those who are able to distinguish right from wrong and who are well versed in history have foreseen the bad and very bitter results of this stupid decision and avoided cooperating with the Unionists. Even I explained my view in detail and tried to warn them by giving historical examples when my opinion was asked for by telegram about entering into this last war, this disaster. The answer I then telegraphed is a sound document showing my ideas, goodwill and loyaltly towards the Empire and my struggle for the protection of the honour of Islam.

The bitter, destructive consequences we had feared and piteously told of at the beginning of the war are coming about now: the border of the Ottoman Empire in Europe is almost drawn back down to the city walls of Istanbul today; the vanguards of the Russian army are torturing the Ottoman people in the provinces of Sivas and Musul; the British army captured the provinces of Basra and Baghdad; thousands of Ottoman children have been captured in the desert of al-Arish as the result of Jamâl Pasha's stupid guidance. There is no doubt that the faithful compatriots, who see this grievous course and the disaster the Empire will suffer as a consequence of this course directed by the Unionists, are to choose between two things:

The first is [to accept] the eradication of the Ottoman Empire from the [world] map - her annihilation.

The second is to find the means of protection against this disastrous annihilation. I leave it to the whole Muslim world to investigate, to think, to consult one another, and to make the necessary proposals on this matter.

We took action rightfully before the dangers encircled the country and annihilated Muslims. If we could know, or even hope, that we would be helpful to the country and the nation by being

loyal to this unconscious, stupid administration of the Ottoman Empire, which is a plaything in the hands of a dictatorial minority, we would not say anything or move in any way, but be patient and endure every hardship, even die. But it is very obvious that this [silence] will do not good but make the situation worse. How could it not be obvious while there is a hundred-percent probability that if we follow the way we are forced to follow [by the Unionists], we will suffer the disaster which the nations who followed such ways have suffered. Is there anyone who does not see that the Unionists have broken the huge empire into pieces and put the people into utter trouble? The huge empire is being sacrificed for the pleasure of Anwar, Jamâl, Tal'ât and their friends.

The foreign policy of the Ottoman Empire has been the established policy accepted by the Ottoman sultans over the centuries of experience and consultations with the notables of the Empire. This policy is the policy of co-operation with the British and French governments. This policy has always been beneficial to our State and nation throughout history. Those who made us neglect this policy are the said Unionist dictators.

Now we oppose the ignorant, foolish policy and brutal, torturous administration of the Unionists. We see that the Empire is being led to destruction and we never approved of it. It should be known by everyone that our opposition is against Anwar, Jamâl, Tal'ât and their accomplices. Every Muslim approves this just action. Every compatriot supports and is with us on this right cause. Even the Head of the Empire, the Caliph of the Faithful, is on our side with his heart and conscience. The most sound evidence supporting this is that the Walî-'ahd (Heir to the Throne) Yûsuf 'Izz ad-dîn Effendi has been attacked and martyred by the Unionists.

I say again: the great Ottoman Empire is being sacrificed for the evil intentions and by the destructive actions of these dictators. We seek refuge in Allâhu ta'âlâ from their wickedness.

I can't help exposing another evil deed of the Unionists, which warned and made us take action, for the noble Turkish nation:

Jamâl Pasha, one of the excessive chiefs of the Unionist society, hangs or shoots to death whomever he wishes in Damascus. He has founded a night-club in Damascus, and the daughters of the notable families of the city have been used as servants in this scandal-house of prostitution and drink during the orgies he arranged with the officers he ordered to accompany him. Speeches insulting our national and religious feelings have been yelled out.

Is not this vile behaviour of his a trampling on the chastity and dignity of Turkish Muslim women as well as a disregard for the commands in Sûrat an-Nûr of the Qur'ân al-karîm? Does not this behaviour of Jamâl Pasha show that the Unionists do not at all respect the religion of Islam or Turkish and Arabic customs?

I have mentioned some of the grievous, destructive behaviour of the Unionist partisans, who lead the people and the Empire to ruination. I write all these in order to awaken my Muslim brothers living on Ottoman lands and in Muslim countries, thus to serve my milla [Muslim world] and country. I want to communicate to my fellow-countrymen that the Unionists are acting out of caprice wihout thinking of the safety of the Empire and the nation. Let alone believing and respecting the Divine Orders and Prohibitions, they are even striving to change and spoil these sacred rules. Therefore, I ask my Muslim brothers not to support this destructive, discordant, stupid and vile course of theirs. It is not proper to obey those who disobey Allâhu ta'âlâ and who oppress men! He who has the power to reverse their actions should try to do so with his hand, tongue and heart! If there are those who cannot see the harm of the Unionists and who approve of their actions, I am ready to hear them out. Our salâm be upon those who are on the right path and who do useful work!

11 Dhu'l-Qa'da, year 1334 [1916]
Amîr of al-Makkat al-Mukarrama
Sharîf Husain ibn 'Alî

These two declarations reveal Sharîf Husain Pasha's sincere intention and whole faith, as well as his wrong ideas and harmful conclusions. His greatest mistake was that he could not understand the aggressiveness of the British against Islam throughout history. [It was certainly wrong to fight against the British who would dominate the seas and had big power of army and arms. But, to cooperate with this fierce enemy of Islam is a bigger mistake.] It is seen that he had not heard about the raid made by the British forces upon Istanbul to annihilate the Ottomans during the time of Sultan Salim Khân the Third. The British even barbarously attacked Muslim countries in Asia and Africa and colonized and exploited them during that same period. They annihilated the Muslim 'ulamâ', Islamic books, Islamic culture and morals in those countries. The British deceived the Ottoman Sultan 'Abd al-Majîd Khân (rahmat-Allâhi 'alaih) and placed freemasons in important posts of the State and started

spoiling the faith and morals of Muslims through them. These freemasons brought up those who acted as spies for the British during the First World War. They annihilated the Great Empire demolishing it both from within and from without. In his book **Inhitat-i Islâm,** Grand Vizier Sa'îd Hâlim Pasha wrote in detail how the State was annihilated. Sharîf Husain Pasha supposed that the most perilous enemy of Islam would help Islam, very probably because he had not studied the historical evidences.

An influential person like Sharîf Husain Pasha, who understood the evilness of the Unionists, could have done away with Jamâl Pasha and the degenerates hired by the British in Damascus and could have prevented the treachery committed on the Palestinian front by those who fought to win better posts. He could have done this easily. If he had done so, the Ottomans would not have suffered defeat, and a great Hâshimî Muslim state would have been founded on the Arabian Peninsula, and the blessed cities of Mecca, Medina and Jerusalem would have remained in his hands.

42 - After Muhammad 'Alî Pasha, the Governor of Egypt, cleared the district of the Hijaz by order of the Caliph of the Muslims, Sultan Mahmûd 'Adlî Khân the Second (rahmat-Allâhi 'alaih), the tombs of the Sahâbat al-kirâm, the wives of Rasûlullâh and martyrs (radî-Allâhu ta'âlâ 'anhum) were built up again, and Masjid as-Sa'âdâ and the Hujrat an-Nabawî were restored. Sultan 'Abd al-Majid Khân spent hundreds of thousands of gold coins for their construction, ornamentation and maintenance. His endeavours in this respect were amazingy grand.[1] Sultan 'Abd al-'Azîz Khân (rahmat-Allâhi 'alaih) restored the walls around Medina in 1285 A.H. Also a big arsenal, a government office, a jail and two store-houses, one for arms and one for ammunition, were built through his efforts. Sultan 'Abd al-Hamîd Khân the Second (rahmat-Allâhi 'alaih) constructed the railway from Damascus to Medina. The first train to Medina arrived at the blessed city on August 19th, 1326 (1908). The sixteenth division was in Mecca at the time.

There were six mosques with minarets, sixty-seven small mosques without minarets, six madrasas, two public libraries, one secondary and forty-three primary schools, two covered bazaars, nine inns, nineteen tekkes, two public baths, twenty-five

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[1] See article 15.

large stores, three thousand shops, one hospital and forty fountains in Mecca when 'Abd al-Hamîd Khân the Second was the Sultan. Large and comfortable guesthouses were built for the pilgrims as well. A water-supply had been constructed from a distance of three days' way to 'Arafât in Hârun ar-Rashîd's time; Mihr-u Mâh Sultân, the daughter of Sultan Sulaimân Khân, extended this water-supply to Mecca. The population of Mecca was about eighty thousand at that time.

Medina is surrounded with a wall which is thirty meters high and has forty turrets and four gates. The length and width of the Haram ash-Sharîf are 165 and 130 paces, respectively. There is the gate Bâb as-Salâm ornamented with marble and gold writings on the south west corner of the Haram ash-Sharîf. The Hujrat an-nabawî is in the southeast corner of the Haram ash-Sharîf. Bâb as-Salâm is on the right and the Hujrat as-Sa'âda is on the left when one stands in front of the qibla wall facing the qibla. The Hujrat an-Nabawî is designed with very precious ornaments all over it. Most of the houses in Medina are built of stone and four -or five-storied like those in Mecca. Sultan Sulaimân Khân (rahmat-Allâhi 'alaih) constructed the water-supply from Qubâ to Medina. The Mount Uhud is to the north of the city at a distance of two hours' way. There were ten mosques, seventeen madrasas, one secondary and eleven primary schools, twelve public libraries, eight tekkes, nine hundred and thirty-two shops and stores, four inns, two public baths, one hundred and eight guesthouses in the city. The population was twenty thousand.[1]

The Wahhâbîs have been demolishing and annihilating the invaluable historical and artistic works in the cities of Mecca and Medina.

As written in the book **Mir'ât al-Madîna,** the **Masjid ash-sharîf** in Medina was built by Rasûlullâh (sall-Allâhu 'alaihi wa sallam) and as-Sahâbat al-kirâm in the first year of the Hegira. When it was commanded that the qibla should be changed from

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[1] According to the atlas titled **Mamlakat al-'Arabiyyat as-Su'ûdiyya,** which was published in England in 1398 A.H. (1978), the distance through recently-constructed roads from Medina to Riyadh is 1011, to Taif is 535, to Jidda is 424, to Mecca is 442 and to Tebuk is 686 kilometers; from Mecca, it is 989 kilometers to Riyadh, 88 to Taif, 72 to Jidda, 1133 to Tebuk, 898 to Nejran and 1879 to Kuwait. The road from Mecca to Taif runs through Minâ, Muzdalifa and 'Arafât squares.

Quds (Jerusalem) to the Ka'ba in the month of Rajab in the next year, the gate of the masjid on the Meccan side was closed and a new gate on the opposite, that is, the Damascene side, was opened. This gate is called **'Bâb at-tawassul'** now. In Medina, salât was performed towards Quds for about 16 months. In Mecca, salât had been performed formerly towards the Ka'ba, and it had been commanded to perform it towards Quds a little before the Hegira. While the qibla of the masjid was changed, the direction of the qibla was determined by Rasûlullâh's seeing the Ka'ba with his blessed eyes. The place where Rasûlullah performed salât is between the minbar and the **Hujrat as-Sa'âda,** and it is closer to the former. The copy of the Qur'ân al-karîm sent in a big wooden box by Hajjâj to al-Madînat al-Munawwara was placed with this box on the right side of the pillar which is in front of this place. The first mihrâb was placed here by 'Umar ibn 'Abd al-'Azîz. After the second fire, Masjid as-Sa'âda was repaired and the present marble mihrâb was constructed in the year 888 A.H. But this marble mihrâb was placed somewhat closer to the Hujrat as-Sa'âda. Formerly, there was not a minbar in **Masjid an-Nabî,** and Rasûlullah delivered the khutba standing, where a branch of a date tree was erected later. And still later a minbar of four stairs was made, and Rasûlullâh stood on the third stair. A curtain was hung at the door of the minbar during the time of Hadrat Mu'âwiya. During the time of the Prophet, there were eight pillars in Masjid an-Nabî. At the times when the religious necessity for the enlargement of the masjid was concluded, the number of pillars added up to 327. At the **Rawdat al-mutahhara,** there are three lines of pillars and in each line there are four pillars. Some of these pillars are in the walls. The number of pillars in sight is 229. The southern wall of the masjid faces the qibla. The bower where the **As'hâb as-suffa** used to reside is outside the northern wall. In order not to lose this blessed place by time, its base was raised half a meter from the level, and a wooden fence of half a meter height was put around it.

While Masjid ash-sharîf was being constructed, a room for each of the two pure wives of the Prophet was constructed (next to the masjid). The number of rooms became nine later on. Their ceiling was one and a half meters high. They were on the east, north or south of the masjid. Every room, including those of some Sahâbîs, had two doors, one opening to the masjid and the other to the street. Rasûlullâh (sall-Allahu 'Alaihi wa sallam) stayed mostly at 'Â'isha's (radî-Allâhu 'anhâ) room, whose door to the masjid

was made of teak. During the time of the Four Caliphs, as-Sahâbat al-kirâm competed with one another for a place in one of the eight rooms for the Jum'a salât. Hadrat Fâtima's (radî-Allâhu 'anhâ) room was next to and on the north of Hadrat 'Â'isha's room. This room was later included in the Shabakat as-Sa'âda. Except the one belonging to Abu Bakr, all the doors opening to the masjid were closed on the order of Rasûlullâh five days before he passed away.

Abu Bakr, the first Caliph (radî-Allâhu 'anh), endeavoured against the murtadds on the Arabian Peninsula as his first job, and could not find time to enlarge Masjid as-Sa'âda.

In the seventeeth year of the Hegira, Hadrat 'Umar (radî-Allâhu 'anh) gathered as-Sahâbat al-kirâm and reported to them the hadîth ash-sharîf, **"Masjid ash-sharîf should be enlarged."** As-Sahâbat al-kirâm unanimously accepted it and, demolishing the Damascene and west walls of the masjid, enlarged it by fifteen meters. Many houses were bought and their plots were added to the masjid. In the year 35, Hadrat 'Uthmân (radî-Allâhu 'anh), consulting with the **As'hâb ash-shûrâ** and getting the unanimity of as-Sahâbat al-kirâm demolished the southern, northern and western walls and enlarged the masjid ten meters in width and twenty meters in length. Meanwhile, the rooms of Hadrat Hafsa, Talha ibn 'Abdullâh and 'Abbâs were added to the masjid. On the written order of Caliph Walîd to his cousin 'Umar ibn 'Abd al-'Azîz, the Governor of Medina, the houses of the pure wives of the Prophet and that of Fâtimat az-Zahrâ, which were on the north, were demolished and their plots were added to the masjid in the year 87. Thus, Rasûlullâh's (sall-Allâhu 'alaihi wa sallam) blessed tomb was included in the masjid. As-Sahâbat al-kirâm, the four a'immat al-madhâhib and the Muslim 'ulamâ' of fourteen centuries did not say anything against this. It is written in the Sha'bân 1397 A.H. (1977) copy of the weekly periodical **Ad-da'wa,** which was prepared by a madrasa named **Jâmi'at al-Islâmiyya** in Riyadh, Saudi Arabia, "In the coming enlargement of Masjid an-Nabî, only the west side should be widened and the great bid'a should be ended. The great bid'a is the inclusion of the three graves in the masjid. The eastern wall should be brought back to its former place, and the graves should be left outside the masjid." This assertion of the periodical is a disrespect against ijmâ' al-Umma and dissention from the Muslim community. That this is disbelief has been unanimously reported

by the 'ulamâ' of the four madhhabs (rahimahum-Allâhu ta'âlâ).

We wish that the Saudi Arabian government should not get involved in such an ugly act and should not break the hearts of Muslims all over the world. Disrespect to the Hujrat as-Sa'âda has been witnessed many times, but those who committed it have been punished by Allâhu ta'âlâ even in this world, the examples of which are very many. It is written at the end of **Mir'ât al-Madina,** "When the Governor of the Hijâz, Hâlat Pasha, visited Medina in 1296 A.H. (1879), the head of the servants at the Hujrat as-Sa'âda, Tahsin Agha, with a view of winning the favour of the Pasha, said, 'Let's have the women of your house visit the Hujrat as-sa'âda. This chance would not be met at other times.' The Pasha, though refrained from it at first, took the women of close and distant relations of his house into the Shabakat as-Sa'âda at midnight upon the urging of the Agha. Since there were unclean women without an ablution among them and because of this disrespect towards Rasûlullâh (sall-Allâhu 'alaihi wa sallam), a violent earthquake occurred three times in Medina the next morning. People ran to and fro in panic. When its cause was understood, the Pasha was disgraced and was let out of Medina. A little later, he died and his family melted away. Similarly, all those who have committed acts of disrespect to Rasûlullâh's tomb have been doomed and troubled."

During the time of Shams ad-dîn Effendi, the head of the servants at the Hujrat as-Sa'âda and several vagabounds from Aleppo entered Masjid an-Nabî one night with the view of taking away the blessed corpses of Hadrat Abu Bakr and Hadrat 'Umar (radî-Allâhu 'anhumâ). But all of them sank into the earth and vanished. This event is written in detail at the end of **Mir'ât al-Madîna** and in **Riyâd an-nadara.**

The brigand named Artat, who was the ruler of the Karak castle and the villages on the outskirts of Nabulus town near Damascus, wanted to take the Prophet's corpse and had small ships be constructed for the transportation in 578 A.H. (1183). He had the ships come together in the Red Sea and sent them to Yanbû', the seaport of Medina, with 350 bandits. The Sharîfs of Medina heard of this and reported it to Salâh ad-dîn al-Ayyûbî (rahmat-Allâhi 'alaih), who was in Harrân. Salâh ad-dîn was grieved much by this news, and he sent an order to the Governor of Egypt, Husâm ad-dîn Saif ad-dawla (rahimah-Allâhu ta'âlâ). Husâm ad-dîn sent soldiers under the command of Lulu', who

killed some of the bandits near Medina and captured others, who were taken to Egypt. This event is written in detail in Rawdat al-abrâr. Those who have attempted to commit impudence towards Rasûlullâh during his life or after his death have been severely punished by Allâhu ta'âlâ. And, one day, if the Saudis, following their heretical beliefs and evil thoughts, dare to stage such a vile attempt, they should know it well that that day will be the end of both their State and madhhab, and that they will be remembered with damnation until the Last Day.

TRANSLATION OF A LETTER
182nd LETTER

Muhammad Ma'sûm as-Sirhindî (rahmat-Allâhi 'alaih), one of the great Islamic scholars of India, wrote in the 182nd letter of the first volume of his work **Maktûbât:**

"Holding fast to causes is not inconsistent with tawakkul since the power of affecting, too, is given to causes by Allâhu ta'âlâ. While holding fast to causes, one should know that the effectivity of causes originates from Allâhu ta'âlâ and should confide in Him. Holding fast to those causes whose effectivity has been experienced is a form of performing tawakkul. It is not conformable to tawakkul if one holds fast to those causes whose effectivity is not established or is not even hoped for. It is necessary, even a duty, to hold fast to the causes whose effectivity is absolute. Fire has the effect of burning; Allâhu ta'âlâ is the One who gives the property of burning to fire. When we are hungry, we will eat food; we are to believe that Allâhu ta'âlâ has given to food the effect of satiating. If we do not use such causes with absolute effects and are harmed, we will have disobeyed and opposed Allâhu ta'âlâ. Causes are of three categories: those whose effects have not been seen or heard of, so not permitted to use; those that have been experienced and seen to be effective, so it is necassary (wâjib) to use and is sinful to ignore; and those with doubtful effectivity, so using them is not necessary but permitted (jâ'iz). Allâhu ta'âlâ orders us to consult with experienced, learned persons before doing our important affairs, to do them after consulting and, while doing, to have tawakkul towards Allâhu ta'âlâ and to expect the outcome from Him. Consulting, too, is a way of holding fast to causes. This order explains that holding fast to causes is wâjib and that it is necessary to expect their effect from Allâhu ta'âlâ. Tawakkul is not employed in affairs pertaining to the next world, that is, in 'ibâdas and tâ'as. We have been ordered to perform 'ibâdas, to endeavour to carry on 'ibâdas. In affairs pertaining to the next world, we have to fear and hope instead of having tawakkul. It is

necessary to perform these orders and to have confidence in Allâhu ta'âlâ's Mercy and Benevolence for His accepting and rewarding them. It is a human duty to carry out [His] orders and to abstain from [His] prohibitions.

"[You ask,] 'Is there such a high status in our religion so that one who attains to it will have forgotten about himself and about everything?' In response to your question, we say that there is the status called fanâ' in tasawwuf. One who endeavours on the way of tasawwuf forgets about himself and about everything when he attains to that status. Nevertheless, his bâtin (heart, soul) is the one who reaches the status of fanâ' or baqâ'. This hâl (state) occurs in one's heart and soul. The zâhir (body, intellect) of a human being has to supply his own needs. Even if he has advanced much further, he cannot rescue himself from this duty.

"You ask whether discovering others' thoughts, getting information about lost things and the acceptance of the prayers said are the signs of advancing on the way of tasawwuf, of attaining to Allâhu ta'âlâ's love. Dear brother! These are the extraordinary things Allâhu ta'âlâ creates outside His usual custom ('âdat). Their occurrence to somebody does not show his advancement and acceptance. They may occur also to the people of istidrâj who are devoid of felicity. They may also be observed in disbelievers who polishes their nafses through undergoing riyâda. In some, they happen without riyâda, too. Since undergoing riyâda is not a condition for becoming a walî, that is, for attaining to the degrees of wilâya, so it is not a condition for the people of istidrâj to display khâriqas and for awliyâ' (rahimahum-Allâhu ta'âlâ) to display karâmas. Undertaking riyâda facilitates their frequent occurrence.

"Most awliyâ' are protected from the sin called 'ujb (self-admiration). 'Ujb and riyâ' (hypocrisy) are not left in the one who has reached the status of fanâ'. It is true that he may be mistaken out of being human, because awliyâ' are not protected against erring. However, they immediately awaken from ghafla (unawareness) and get rid of its harm by asking for Allâhu ta'âlâ's Forgiveness (istighfâr) and by doing charitable deeds.

"Eating little and sleeping little are beneficial for advancing on the way of tasawwuf, but one should not be as excessive as to harm the body and intellect. These and riyâdât should be done in consistency with the Sunna. If they are done excessively, it will be ruhbaniyya (monastic life), which does not exist in Islam. The kashfs of awliyâ' are not imaginative things; they are the things

inspired (ilhâm) to the heart. Imaginative kashfs should not be trusted in. Wahm and imagination (hayâl) help in understanding the information coming to the heart. Fifty thousand years' distance between the Creator and the created is passed in a short time with the help of wahm. And the imagination is beneficial to understand ladunnî knowledge easily. Both help much on the way of tasawwuf. It has been reported that some prayers are helpful in worldly affairs. Saying Allâhu ta'âlâ's names are much more helpful.

"It is very good not to remember one's own body while performing salât. Things that occur while performing salât are more valuable than those occurring outside salât. The importance of salât should be understood well. We should perform salâts in their mustahab times and with attention to their conditions and to ta'dîl al-arkân. [It is condition that one, while beginning a salât, knows that it is the time for that salât.] It is stated in a hadîth ash-shrarîf that the curtains between the one who performs salât and Allâhu ta'âlâ are removed.

"You write that you see awliyâ's copies or figures in 'âlam al-mithâl and talk with them. These are good things, but they are not our aim. Since they do not harm our aim, they are not regrettable things, either.

"You ask whether it is necessary to believe that Khidir ('alaihi 's-salâm) is alive. Our 'ulamâ' have not reported it in unanimity. Though some awliyâ' have said that they saw and spoke to him, such reports does not show that he is alive; his soul might have been seen in human figure, and his soul might have done things that are done by human beings. If he were alive during that time, this does not mean he is alive now. Many of the things done by Khidir ('alaihi 's-salâm) are written in the book **Al-isâba fî ma'rifati 's-Sahâba.** Most 'ulamâ' reported that he had passed away. If he had been alive, he would have gone to our master, the Prophet, performed the prayer of Jum'a together and attended his suhba and jihâds.

"The souls of the awliyâ' who have died are sometimes seen in their [human figures or] copies in 'âlam al-mithâl. Because, everything in the world has a copy in 'âlam al-mithâl. Even more, spiritual, non-material things, too, have copies there. 'Âlam al-mithâl does not consist of imaginary things. It is an 'âlam that exists as this visible, material 'âlam does. The souls of awliyâ' sometimes are seen in the figures of their own bodies and sometimes, without bodies or figures, meet and talk with people's souls.

The teachings about souls and the life in the grave are very subtle. We should not speak on them out of supposition or surmise. We should believe briefly what has been reported openly in the nasses (âyats and hadîths) and should not speak more. It should be believed that there are blessings and tortures in the grave. It has also been reported that the dead talk with one another and because of the tortures, they cry and lament. Except human beings and genies, all creatures hear their cries. Souls cry not only alone but also through their bodies.

"However much a person advances in tasawwuf, reaches perfection or attains to qurb al-ilâhi, neither his body nor his soul can escape being creatures. Everything other than Allâhu ta'âlâ is hâdith (created), and all creatures had been non-existent before becoming existent. They will become non-existent again. For being a Muslim, believing as such is a must. It is the same for the souls of prophets ('alaihimu 's-salawâtu wa 't-taslîmât) and awliyâ'. To escape the tortures of the next world, we have to follow what the 'ulamâ' of Ahl as-Sunna have reported. Those kashfs and karâmât that do not conform to their books are worthless. The aim on the way of tasawwuf consists of seeing the faults and defects of one's own nafs, making the adaptation to the rules of Islam easy and tasteful and escaping from secret polytheism and disbelief.

"You write about the good hâls of your students, for which you shall be much thankful to Allâhu ta'âlâ. Try hard for your students to be perfect Muslims and to attain to Allâhu ta'âlâ's Consent! Tell them about the âdâb in the rules of Islam, the âdâb of the scholars of Ahl as-Sunna and the hâls and morals of Salaf as-sâlihîn. Do not refrain from preaching and advising them! Allâhu ta'âlâ does not love those without âdâb. Recite the Qur'ân al-karîm much! Perform your salât in khushû' (reverence) and in accord with the books of fiqh [written by the 'ulamâ' of Ahl as-Sunna] and always say the beautiful word **lâ ilâha illa'llâh!** May Allâhu ta'âlâ show Mercy upon all of us! May He bestow upon all of us the good deeds through which His Consent is attained! I express my salâm and say my prayers for you and for those who follow the true path, the footsteps of Muhammad ('alaihi 's-salâm)! Since much time has past since the time of Rasûlullâh (sall-Allâhu ta'âlâ 'alaihi wa sallam) and the Doomsday is nearing, bida' are widespread everywhere now. Darkness and the harms of bida' have disseminated throughout the world; the sunnas have been

forgotten. Their lights have been covered. Now the most valuable deed that will make one attain to Allâhu ta'âlâ's Consent is the endeavour to uncover the forgotten sunnas, that is, to disseminate Islamic sciences. Those who want to be near Muhammad ('alaihi 's-salâm) on the Day of Judgement should work for this purpose. A hadîth sharîf says, **'There is the thawâb of a hundred martyrs for the one who uncovers a forsaken sunna of mine.'** [That is, it is very meritorius to uncover, preach and promulgate an Islamic teaching.] The first thing to do for uncovering a sunna is one's performance of that sunna personally. Next comes the endeavour to make others perform it.

"You write about the fear of the last breath. There has been nobody who has escaped this fear. The last breath of everyone other than prophets ('alaihimu 's-salawâtu wa 't-taslîmât) is uncertain. The good news of being rescued in the last breath can be known only through wahî. Though good signs, works and tidings indicate the safety of the last breath, they only make up a strong supposition. However strong the supposition is, it cannot rescue one from this suffering, this fear.

"You say, 'I see that my 'ibâdas and tâ'as do not deserve being acceptable. Therefore, there sometimes appear some slackness in performing 'ibâda.' We are ordered to perform 'ibâdas in this world. We have to perform them even if we do not know whether they will be accepted or not. We will not only perform them but also, asking forgiveness of our defects in them, entreat by crying and moaning for their acceptance. Repenting and entreating may cause their acceptance. We are human servants. We are obliged to do our human duties. The Devil, the accursed, tries to deceive us so that we may not undertake our human duties.

"You ask about our tawajjuh and love towards you. Is there any need to express it? Your love towards us is the work, the result, of our love towards you. All the flowers and fruits on the tree stem from the trunk. This rule has always worked as such. Sûrat al-Mâ'ida states, **'I love them. And they love Me,'** in the 54th âyat and, **'Allah is pleased with them. And they are pleased with Allah,'** in the 109th âyat. Allâhu ta'âlâ expressed His love and consent before those [of His lovers]."

Kâdî-zâde Ahmad Effendi (rahimah-Allâhu ta'âlâ) wrote in his Turkish work **Farâ'id al-fawâ'id,** which is a commentary of Âmantu: "When one does a charitable deed and presents its thawâb to any dead person, it reaches him. As written in the book **Wasat** by al-Imâm at-Tabarânî (rahimah-Allâhu ta'âlâ), Anas ibn Mâlik (râdî-

Allâhu 'anh) reported that Rasûlullâh (sall-Allâhu ta'âlâ 'alaihi wa sallam) had said, **'When one gives alms for a dead person of his acquaintance, Jabrâ'il** ('alaihi 's-salâm) **takes the thawâb of the alms to him in a dish of lights (nûr) and says, "Oh the owner of the grave! This present is sent by your friend, take it!" The dead person rejoices to receive that present. Upon seeing this, those dead people to whom no present is sent feel sorrow.'**

"As said by 'Amr ibn Jarîr (rahimah-Allâhu ta'âlâ), if a person prays or does a charitable deed for a religious brother of his who has passed to the next world and if he gifts its thawâb to him, an angel takes the thawâb to that dead person and says, 'Such person among your friends sent this to you.' The hadîth ash-sharîf reported by Imâm Muslim (rahimah-Allâhu ta'âlâ) on the authority of Abu Huraira (radî-Allâhu ta'âlâ 'anh) says: **'When a believer dies, all his deeds end; only three of his deeds do not end, and their thawâbs go on being written in this deed-book. These three deeds are his sadaqa al-jâriyya** (continuing good works), **his useful books and his pious children who pray for his blessedness.'** The prayers and thawâbs presented to all Muslims reach all of them. When one goes to a believer's grave and greets him, the dead one in the grave hears him, replies to his greeting and, if they were acquainted, recognized him. Rasûlullâh (sall-Allâhu 'alaihi wa sallam) ordered us to visit graves and to greet those in them. The hadîth ash-sharîf related by 'Abdullâh ibn 'Abbâs (radî-Allâhu 'anhumâ) says, **'When one visits the grave of a believer of his acquaintance and greets him, the latter recognizes him and responds to the greeting.'** Another hadîth sharîf says, **'When one visits the grave of a religious brother of his and sits by the grave, the dead one rejoices.'**

"When a believer recites a salawat sharîfa for our Prophet (sall-Allâhu ta'âlâ 'alaihi wa sallam), angels convey the salawât to our master, who is **Fakhr al-'âlam** (Glory of the world). The Hadîth ash-sharîf says, **'Allâhu ta'âlâ has angels that move on the earth. They convey to me the salawât recited by my umma,'** and, **'When one recites salât for me, his salât is immediately conveyed to me.'** These two hadîths mean 'Angels convey some of them, and I [directly] hear the others.' There are many hadîths that report that he personally will hear and reply to the salât and salâm that will be said by the Rawdat al-muqaddasa.

"The blessed bodies of prophets ('allahimu 's-salâtu wa 's-salâm) do not rot. This is stated in many hadîths, one of which says, **'Prophets are alive in their graves.'** Some 'ulamâ' said that

martyrs do not rot, either. Al-Imâm al-Qurtubî said that the bodies of believers who were patient during troubles and sufferings and those of the pious who followed Islamic rules did not rot. The body that has not sinned does not rot. The bodies of the 'ulamâ' who practise their knowledge, those of hâfizes and muezzins [who do not commit sins or bid'a] and those of awliyâ' (qaddas-Allâhu ta'âlâ asrârahumu 'l-'azîz) do not rot. Even more, the earth does not affect their shrouds. Others' bodies rot. A hadîth sharîf says, **'Earth rots the body of every dead person. Only the bone called coccyx does not rot.'**

"Our religion does not openly describe how the soul is. The soul is neither a substance nor an attribute but, unlike substances, it exists without needing any matter. After man dies, his soul does not become non-existent. It exists needing no matter. It possesses perception and comprehension. It is not openly reported where the soul goes. In the commentary to **Jawhara,** Ibrâhîm al-Lâqânî wrote various narrations. Al-Imâm as-Suyûtî, in his work **Sharh as-sudûr,** and Ibn al-Qayyim al-Jawziyya said that the souls of rebels (shaqî), that is, unbelievers and sinners, are in torture while the souls of the happy (sa'îd), that is, believers and the pious, are in blessings and pleasures. The Jews' souls come together with other Jewish souls. [The souls of Christians, the lâ-madhhabî and unbelievers without a holy book reside with one another.] The place where the souls are tortured is called **Sijjîn.** The place of blessings and pleasures is called **'Illiyyîn.** The highest rank at 'Illiyîn is called **Mala al-'a'lâ.** Our master Rasûlullâh said as his last statement, **'Oh my Rabb! Forgive me! Show mercy to me! Make me attain to Rafîq al-a'lâ,'** which is the place of prophets. Their ranks, too, are different. On the night of Mi'râj, our Prophet (sall-Allâhu ta'âlâ 'alaihi wa sallam) saw 'Âdam ('alaihi 's-salâm) in the first sky, 'Îsâ and Yahyâ ('alaihima 's-salâm) in the second sky, Yûsuf ('alaihi 's-salâm) in the third sky, Idrîs ('alaihi 's-salâm) in the fourth sky, Hârûn ('alaihi 's-salâm) in the fifth sky, Mûsâ ('alaihi 's-salâm) in the sixth sky and Ibrâhîm ('alaihi 's-salâm) in the seventh sky. The souls of the 'ulamâ' of Ahl as-Sunna are near those of prophets ('alaihimu 's-salawâtu wa 't-taslîmât). A hadîth sharîf says, **'Martyrs' souls are at the 'Arsh al-ilâhî. Whenever they want, they go to the places they wish in Paradise, and then they return to their dwellings.'** Morning and evening, or day and night, do not exist in the life of the next world. Paradise is nûrânî (glorious; formed of the Glory of Allâhu ta'âlâ). Some martyrs do not enter Paradise but remain under the green domes

along the river called **Bâriq** near Paradise. The blessings of Paradise are brought to them in the morning and evening; here, 'morning and evening' are used as metaphors to liken to the time in this world. According to a narration, all believers' souls are under these domes. Martyrs say, 'If our brothers-in-Islam in the world saw the blessings and happiness we have attained to, they would rush out to perform jihâd.' The 170th âyat al-karîma of Sûrat Âl 'Imrân says, **'Do not say "dead" for those who became martyrs in the way of Allah. They are alive. Nutrition is always given to them. The fear of being tortured does not exist in them. They do not worry about being deprived of blessings, either.'** In the world, their bodies decay and putrefy under soil, and animals eat their flesh; those who see this condition of theirs think that they suffer pains and are under torture. They cannot comprehend the blessings and happiness martyrs attain to. While martyrs are alive as such, prophets, too, are certainly alive since every prophet possesses the rank of martyrdom. A hadîth sharîf says, **'The one whose death comes while he is learning knowledge is met by Allâhu ta'âlâ in the rank of prophets.'** 'Uthmân ibn 'Affân (radî-Allâhu 'anh) reported that Rasûlullâh (sall-Allâhu ta'âlâ 'alaihi wa sallam) had said, **'On the Day of Judgement, prophets will intercede firstly and the 'ulamâ' next.'** A hadîth sharîf says, **'Those who die of tâ'ûn attain to the rank of martyrs.'** Ta'ûn means any epidemic disease like plague.

"During the life in the grave, one will be in the company of those with whom he will be together with on the Day of Judgement. He will be assembled for Judgement among those whom he loves and lives with in this world. Imâm Ahmad ibn Hanbal (rahimah-Allâhu ta'âlâ) said, 'Believers' souls are in Paradise. Unbelievers' souls are in Hell.' To some 'ulamâ', the former are in Jannat al-mawâ, the Paradise under the 'Arsh. The souls of those who habitually commit fornication or who dwell on interest or orphans' property are under torture in Hell. The souls of those on whom others have rights do not enter Paradise. Such are the souls of those who commit sins and cruelty. The souls of awliyâ' (rahimahum-Allâhu ta'âlâ) and pious believers come to their graves and visit their bodies. Believers' souls visit one another. They talk with one another especially on Friday nights. When a believer dies and his or her soul ascends to the sky, the souls of [dead] believers come and ask about their acquaintances in this world. The souls of those who die without making a testament are not permitted to talk."

Glossary

ahl: people; **Ahl al-Bait** (an-Nabawî), immediate relatives of the Prophet (’alaihi ’s-salâm)**; ahl-al-bid’a, Ahl as-Sunna (t wa’l-Jamâ’a).**

’âlim: scholar trained in Islamic knowledge and his contemporary science.

Allâhu ta’âlâ: Allâhu ta’âlâ to whom all superiority belong.

’amal: (p. a’mâl) deed; practice of, living up to, ’ilm; ’ibâda.

Amantu: the six fundamentals of îmân.

âmin: “accept my prayer, my Allâhu ta’âlâ the Greatest”.

-amru bi ’l-ma’rûf wa ’n-nahyu ’ani ’l-munkar: duty to teach Allah’s commands and to prevent or to disapprove other’s committing His prohibitions.

-’Arsh: the end of matter bordering the seven skies and the **Kursî,** which is outside them and inside the **’Arsh.**

’azîma: difficult way of doing a religious act or affair: **taqwâ.**

Basmala: the phrase **“Bismi’illâhi ’r-rahmâni ’r-rahîm”** (In the Name of Allâhu ta’âlâ the Compassionate, the Merciful).

bâtinî: (**’ilm**) of heart and soul; **Bâtinî,** a heretic of **Batiniyya.**

bid’a: (pl. **bida’**) false, disliked belief (see **ahl**) or practice that did not exist in the four sources of Islam but has been introduced later as an Islamic belief or **’ibâda** in expectation of **thawâb;** heresy.

da’îf: (considered to be) reported not as genuinely as sahîh; a kind of **hadîths.**

faid: outpouring that flow from the guide’s heart to a heart, which thus gains motion, cleanliness and exaltation; ma’rifa.

faqîr: i) form of introduction of oneself, meaning poor, humble servant in need of Mercy; ii) poor Muslim who has more than his subsistence but less than nisâb.

fard: (an act) that commanded by Allâhu ta’âlâ in the Qur’ân al-karîm; **fard ’ain**, fard for every Muslim; **fard kifâyâ,** fard that must be done at least by one Muslim.

fâsiq: sinful believer, sinner.

ghazâ: battle against non-Muslims; ghâzî, one engaged in ghazâ.

hadîth: a saying of the Prophet; the Hadîth, all the hadîths as a whole; science, books, of hadîths.

haid, nifâs: menstrual,

puerperal period.

-Hajaral-aswad: a stone in the wall of the Ka'ba, touched and kissed by the Prophet, so very estimable.

hajj: fard pilgrimage to Mecca.

halâl: (an act, thing) permitted.

hamd: glory, glorification.

harâm: (an act, thing) forbidden.

hodja: master (esp, in a religious school).

'ibâda: (pl -ât) worship, rite: thawâb.

'îd al ad'hâ: festival of sacrifices and hajj.

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

'ilm: knowledge, science, **'ilm al-'aqâ'id** or **-kalâm = 'ilm al-fiqh =** fiqh; **'ilm al-hadîth,** science of hadîths; 'ilm al-hal, (books of Islamic teachings of one madhhab) ordered to be learned by every Muslim; **'ilm al-qirâ'a,** science of the Qur'ân; **'ilm as-sulûk = tasawwuf.**

imâm: i) profound 'âlim; founder of a madhhab; ii) leader in congregational salât; iii) caliph.

inshâ-Allâh: 'if Allâhu ta'âlâ wills'.

i'tikâf: retreat, religious seclusion during Ramadân.

i'tiqâd: faith, îmân.

junub: state of a Muslim needing ablution of his whole body.

-Ka'ba: the big room in **al-Masjîd al-Harâm.**

kâfir: non-Muslim; one guilty of kufr.

kalâm: (the knowledge of) îmân in Islam.

kalimat at-tawhîd

karâma: (p. -ât) miracle worked by Allah through a **wâlî.**

kashf: revelation.

khalîfa: (p. **khulafâ'**) caliph; **Khulafâ' ar-Râshidîn,** the Prophet's immediate four caliphs.

Khawârij: (Khârijîs) those heretical Mulims hostile to Ahl al-Bait.

khutba: the preaching delivered at mosque.

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

-kutub as-sitta: the six great, authentic books of the Hadîth.

ma'ârif: pl. of **ma'rifa.**

madrasa: Islamic school or university.

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

makrûh: (act, thing) improper, disliked and abstained by the Prophet: **makrûh-tahrîma,** prohibited with much stress.

ma'rifa: knowledge about Allâhu ta'âlâ's **Dhât** (Essence, Person) and **Sifât** (Attributes), inspired to

the hearts of awliyâ'.

ma'rûf: good acts approved by Islam.

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

masjid: mosque: **al-Masjid al-Harâm,** the great mosque in Mecca.

mawdû': a kind of hadîths.

mihrâb: niche of a mosque indicating the direction of Mecca.

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

mudarris: professor at madrasa.

mufassir: expert scholar of tafsîr.

muftî: 'âlim authorized to issue fatwâ.

mujâhid: a Muslim who tries to spread Islam by means of publication, speech or struggle.

mu'jîza: (pl. **-ât**) miracle worked by Allâhu ta'âlâ through a prophet.

munâfiq: hypocrite in the disguise of a Muslim though he believes in another religion.

nafs: a force in man which wants him to harm himself religiously; **an-nafs al-ammâra.**

nass: (general term for an âyat or a hadîth.)

nikâh: Islamic act of engagement for marriage.

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

-**Qabr as-Sa'âda:** the Prophet's shrine.

qadâ: the instance of happening or creation of what is predestined; **qadar,** predestination of everything as Allâhu ta'âlâ has decreed from eternity.

qibla: direction towards the Ka'ba.

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

qutb: a walî of highest degree.

Rabb: Allâhu ta'âlâ as the Creator and 'Trainer'.

rak'a: unit of salât.

Rasûlullâh: Muhammad, the Prophet of Allâhu ta'âlâ.

ribâ: charging or paying interest.

ru'ûs: final exam at the university level madrasa.

sahâbî: (pl. **as-Sahâba)** Muslim who saw the Prophet at least once; a companion of the Prophet.

sahîh: i) valid, lawful; ii) **(hadîth)** authentic soundly transmitted.

Salaf as-sâlihîn: as-Sahâba and the distinguished ones among the **Tâbi'ûn** and their companions.

sâlih: one who is pious and abstains from sins.

sâlik: one who is on a certain way in tasawwuf.

shafâ'a: intercession.

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

suhba: companionship; company of a prophet or walî.

sulahâ: pl. of **sâlih.**

sultan al-Haramain: ruler of Mecca and Medina; **Khâdim al-Haramain,** one who serves Mecca and Medina.

sunna: an act (done and liked by the Prophet as an **'ibâda**) for which there is **thawâb** if done, but sin if continually omitted and kufr if disliked; the **Sunna**, i) (with **fard**) all sunnas as a whole; ii) (with the Book) the **Hadîth;** iii) (alone) the **Sharî'a.**

sûra (t): a chapter of the Qur'ân.

tâ'a: those acts that are liked by Allâhu ta'âlâ.

ta'addud az-zawjât: (permission for) a Muslim man's marrying up to four women.

-Tâbi'ûn: successors of **as-Sahâba.**

tafsîr: (a book of, the science of) interpretation of the Qur'ân.

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

tarîqa: a 'way' or school of tasawwuf, defined by Islamic scholars.

tashaffu': asking **shafâ'a.**

tawakkul: trust in expectation of everything from Allâhu ta'âlâ.

tawâtur: state of being widespread, which is a document for authenticity and against denial.

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

thawâb: (unit of) reward in Paradise.

'ulamâ': pl. of **'âlim; 'ulamâ' ar-râsihîn,** those learned in both **zâhirî** and **bâtinî** sciences.

umma: the community, body of believers, of a prophet.

'umra: minor (not fard but sunna) pilgrimage to Mecca.

usûl: i) methodology or fundamentals of a religious science; ii) methodologies of basic Islamic sciences.

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

walî: one loved and protected (by Allâhu ta'âlâ).

waqf: a pious foundation.

wara': abstention from mushtabihât (doubtful things).

wilâya: state of being a walî.

zâhid: a man of **zuhd;** ascetic.

zâhirî: antonyme of **bâtinî.**

zindîq: an antheist who pretends to be a Muslim.

zuhd: not setting one's heart on worldly things, even mubâhs.

WHAT IS A TRUE MUSLIM LIKE?

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

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

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

One should not spread gossip (carry words) among Muslims. It has been declared that various kinds of torments would be done to those who commit these two kinds of sins. Also, it is harâm to lie and slander, and must be abstained from. These two evils were

harâm in every religion. Their punishments are very heavy. It is very blessed to conceal Muslims' defects, not to spread their secret sins and to forgive them their faults. One should be compassionate towards one's inferiors, those under one's command [such as wives, children, students, soldiers] and the poor. One should not reproach them for their faults. One should not hurt or beat or swear at those poor persons for trivial reasons. One should attack nobody's property, life, honour, or chastity. Debts to everyone and to the government must be paid. Bribery, accepting or giving, is harâm. However, it would not be bribery to give it in order to get rid of the oppression of a cruel one, or to avoid a disgusting situation. But accepting this would be harâm, too. Everybody should see their own defects, and should every hour think of the faults which they have committed towards Allahu ta'âlâ. They should always bear in mind that Allahu ta'âlâ does not hurry in punishing them, nor does He cut off their sustenance. The words of command from our parents, or from the government, compatible with sharî'a, must be obeyed, but the ones, incompatible with sharî'a, should not be resisted against so that we should not cause fitna. [See the 123rd letter in the second volume of the book **Maktûbât-ı Ma'sûmiyya.**]

After correcting the belief and doing the commands of fiqh, one should spend all one's time remembering Allahu ta'âlâ. One should continue remembering, mentioning Allahu ta'âlâ as the great men of religion have communicated. One should feel hostility towards all the things that will prevent the heart from remembering Allahu ta'âlâ. The more you adhere to the Sharî'at, the more delicious it will be to remember Him. As indolence, laziness increase in obeying the Sharî'at, that flavour will gradually decrease, being thoroughly gone at last. What should I write more than what I have written already? It will be enough for the reasonable one. We should not fall into the traps of the enemies of Islam and we should not believe their lies and slanders.

Bangsamoro Students Union
Pakistan

HAKIKAT KITABEVI
Darussafaka Cad. No. 57/A P.K. 35
34262-Fatih
İstanbul, Turkey

Respected Brothers in Islam,

Assalamu Alaykum Warahmatullah!

Alhamdulillah. It is our great pleasure to express our million thanks for all efforts and assistance you are extending to us. We are very much happy upon receiving and reading numbers of your books. We deeply admire your beautiful publications, bless and pure, guiding humanity to the straight path and truth. How much we appreciate the effort you are exerting in order to produce it. For us, it appears, with its main Islamic topics, as the full moon, gleaming in the night, shedding light and attracting everybody's attention.
We are grateful for the blessed task you are undertaking, applying the ordinace of the following verse:

"CALL UNTO THE WAY OF THY LORD WITH WISDOM AND MAIR EXHORTATION AND REASON WITH THEM IN THE BETTER WAY" (Qur'an 16: 125).

In this connection, we are very much grateful if you could send us more copies of your other books, magazines or any other reading materials.

By the way, here is the list of the books we received last 6th of May 1992.

1. Endless Bliss-from First to Fifth Fascicle except the 4th
2. The Religion Reformers in Islam
3. The Sunni Path
4. Belief and Islam
5. The Proof of Prophethood
6. Answer to an Enemy of Islam
7. Advice for the Muslim
8. Islam and Christianity
10. The Confessions of A British Spy

Lastly, kindly accept our gratitude once again for all the efforts you are exerting towards consolidating ties among Muslims and our brotherly regards to all staff of your publication.

May the Almighty Allah help you to spread the voice of Truth, Justice and Faith.

WASSALAM!

Your Brother in Islam,

HÜSEYN HİLMİ IŞIK, 'Rahmat-Allahi 'alaih'

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

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

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

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5– Endless Bliss V, 512 pp.
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4- О Сын Мой (256) стр.
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4- Nije Mogao Odgovoriti. (432) str.
5- Put Ehl-i Sunneta. (128) str.
6- Ispovijesti Jednog Engleskog Spijuna. (144) str.

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٦٠ – مصباح الانام وجلاء الظلام فى رد شبه البدعى النجدى ويليه رسالة فيما يتعلق بادلة جواز التوسل بالنبى وزيارته صلى الله عليه وسلم ٢٢٤
٦١ – ابتغاء الوصول لحبّ الله بمدح الرسول ويليه البنيان المرصوص ٢٢٤
٦٢ – الإسلام وسائر الأديان ٣٣٦
٦٣ – مختصر تذكرة القرطبي للشعراني ويليه قرة العيون للسمرقندي ٣٥٢

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٢٣ – خلاصة الكلام في بيان امراء البلد الحرام ويليه ارشاد الحيارى في تحذير المسلمين من مدارس النصارى ويليهما نبذة من الفتاوى الحديثية ٢٨٨
٢٤ – التوسل بالنبي وبالصالحين ويليه التوسل لمحمد عبد القيوم القادري ٣٣٦
٢٥ – الدرر السنية في الرد على الوهابية ويليه نور اليقين في مبحث التلقين ٢٢٤
٢٦ – سبيل النجاة عن بدعة اهل الزيغ والضلال ويليه كف الرعاع عن المحرمات ويليهما الاعلام بقواطع الاسلام ٢٨٨
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٢٨ – المستند المعتمد بناء نجاة الابد ١٦٠
٢٩ – الاستاذ المودودي ويليه كشف الشبهة عن الجماعة التبليغية ١٤٤
٣٠ – كتاب الايمان (من رد المحتار) ٦٥٦
٣١ – الفقه على المذاهب الاربعة (الجزء الاول) ٣٥٢
٣٢ – الفقه على المذاهب الاربعة (الجزء الثاني) ٣٣٦
٣٣ – الفقه على المذاهب الاربعة (الجزء الثالث) ٣٨٤
٣٤ – الادلة القواطع على الزام العربية في التوابع ويليه فتاوى علماء الهند على منع الخطبة بغير العربية ويليهما الحظر والاباحة من الدر المختار ١٢٠
٣٥ – البريقة شرح الطريقة (الجزء الاول) ٦٠٨
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٣٧ – البهجة السنية في آداب الطريقة ويليه ارغام المريد ٢٥٦
٣٨ – السعادة الابدية فيما جاء به النقشبندية ويليه الحديقة الندية ويليهما الرد على النصارى والرد على الوهابية ١٧٦
٣٩ – مفتاح الفلاح ويليه خطبة عيد الفطر ويليهما لزوم اتباع مذاهب الائمة ١٩٢
٤٠ – مفاتيح الجنان شرح شرعة الاسلام ٦٨٨
٤١ – الانوار المحمدية من المواهب اللدنية (الجزء الاول) ٤٤٨
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٢ – حاشية شيخ زاده على تفسير القاضى البيضاوى (الجزء الاول)	٦٠٤
٣ – حاشية شيخ زاده على تفسير القاضى البيضاوى (الجزء الثانى)	٤٦٢
٤ – حاشية شيخ زاده على تفسير القاضى البيضاوى (الجزء الثالث)	٦٢٤
٥ – حاشية شيخ زاده على تفسير القاضى البيضاوى (الجزء الرابع)	٦٢٤
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