
THE SUNNI PATH

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Bismi'llahi 'r-rahmani 'r-rahim

THE SUNNI PATH

PREFACE

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

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

Glory be to Allahu ta'ala. Peace and blessings be on Rasulallah, the Prophet Muhammad (sallallahu 'alaihi wa sallam). Benedictions be over his pure Ahl al-Bait and over all his just and devoted companions (radi-Allahu ta'ala 'anhum ajmain).

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

Muslims consist of scholars (hawas) and laymen (awam). The Turkish book Durr-i Yakta writes, "Laymen are those who do not know the rules of Arabic grammar and literature. They are unable to grasp the books of fatwa. It is fard for them to look for and learn the knowledge relating to Islamic belief and 'ibadat. On the other hand, it is fard for scholars to teach, by preaching and writing, first the belief and then the five tenets of ibadat, which make up the foundation of Islam. It is stated in the books Zahira and Tatarhaniyya that teaching the fundamentals of iman and the belief of Ahl as-sunnat is of primary importance". That is why the great scholar 'Abd-ul-hakim-i-Arwasi 'rahmatullahi 'alaih', an expert in the religious and experimental sciences, said towards the termination of his blessed life, "For thirty years, I have endeavored to explain the Islamic belief, the itiqad (credo, tenets) of Ahl as-sunnat, and Islam's beautiful ethical teachings in Istanbul's mosques." Therefore, in all our books, we too, have tried to explain the itiqad of the Ahl as-Sunnat and the good morals of Islam, stressing the importance of being kind to everybody and obeying and helping the State. We do not approve of the writings of some la-madhhabi people, who are unaware of the religion and who provoke people against the State and set brothers at loggerheads. Stating, "The religion is under the shadow of swords," Rasulallah (sall-Allahu 'alaihi wa sallam) explained that Muslims could live in comfort under the protection of the State and its laws. As the State becomes stronger, the people enjoy more happiness and peace. Muslims living happily and carrying out their religious duties with freedom in non-

Muslim countries, such as those in Europe and America, should not revolt against the State and the laws which give them freedom; they should not be tools for instigation (fitna) and anarchy. This has been a commandment of scholars of Ahl as-Sunnat.

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

Harmful separatist movements among Muslims attack books of 'ilm-i-hal and try to vilify the 'ulama' of Ahl as-Sunnat and great men of tasawwuf (rahmat-Allahi ta'ala 'alaihim ajmain). 'Ulama' of Ahl as-Sunnat wrote necessary answers against them and protected the true meanings which Rasulullah (sall-Allahu 'alaihi wa sallam) derived from Qur'an al-karim from their attempts to change it. We entreat Allahu ta'ala that, by studying this book carefully with their common sense and pure conscience, our valuable readers will judge it fairly and stick together in the right and true way of the Ahl as-Sunnat and avoid lying, slanderous and heretical people. By doing this, they will escape eternal damnation.

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

WAQF IKHLAS

Miladi (1993) Hijri Shamsi (1372) Hijri Kamari (1414)

MA'LUMAT-I NAFI'A (USEFUL INFORMATION)

This booklet was written by Ahmad Jawdat Pasha (rahmat-Allahi ta'ala 'alaihi), who rendered a great service to Islam by putting the rules of Qur'an al-karim into a code of law in his valuable book Majalla. In addition, he wrote The Ottoman History in twelve volumes, the most dependable book in its field, and the famous Qisas-i Anbiya' (The History of Prophets). He was born in Lofja in 1238 (1823 A.D.); he passed away in 1312 (1894 A.D.) and was buried in the graveyard of the Fatih Mosque in Istanbul.

This 'alam, that is, everything, was nonexistent. Allahu ta'ala created existence out of nothing. He wanted to enrich this world with human beings until the end of the world. Creating Adam ('alaihi 's-salam) out of soil, He ornamented the world with his children. To show people the things necessary for them in this and the next worlds, He honored some of them by making them prophets ('alaihimu 's-salam). He distinguished them from other people by giving them high ranks. He conveyed His commands to prophets through an angel named Jabraail (Jibril, Gabriel). And they conveyed these commands to their ummas exactly as Jabraail ('alaihi 's-salam) brought them to them. The first prophet was Adam ('alaihi 's-salam) and the last one was our master Muhammad Mustafa ('alaihi 's-salatu wa 's-salam). Many prophets came between these two. Only Allahu ta'ala knows their number. The following are the ones whose names are known:

Adam, Shees (or Sheet), Idris, Nuh (Noah), hud, Salih, Ibrahim, Ismail, Ishaq (Isac), Yaqub (Jacob), Yusuf (Joseph), Ayyub, Lut, Shu'aib, Musa (Moses), Harun (Aaron), Dawud (David),

Sulaiman, Yunus (Jonah), Ilyas (Elijah), Alyasa', Dhu'l-kifl, Zakariyya (Zechariah), Yahya (John), 'Isa (Jesus), Muhammad Mustafa ('alaihi 's-salatu wa 's-salam). Twenty-five of these Prophets, with the exception of Shees ('alaihiss-salam), are named in Qur'an al-karim. The names of 'Uzair, Luqman and Dhu 'l-qarnain are also mentioned in Qur'an al-karim. Some 'ulama' of the Ahl as-Sunnat said that these three, and Tubba and Hidir, were prophets, while some said they were awliya'.

Muhammad ('alaihi 's-salam) is Habib-Allah (Allah's Most Beloved). Ibrahim ('alaihi 's-salam) is Khalil-Allah (the Beloved of Allah). Musa ('alaihi 's-salam) is Kalim-Allah (one with whom Allah spoke). 'Isa ('alaihi 's-salam) is Ruh-Allah (one whom Allah created without a father). Adam ('alaihi 's-salam) is Safi-Allah (one whose fault was forgiven by Allah). Nuh ('alaihi 's-salam) is Naji-Allah (one whom Allah saved from danger). These six prophets are superior to other prophets. They are called Ulu 'l-'azm. The most superior of all is Muhammad ('alaihi 's-salam).

Allahu ta'ala sent one hundred suhuf (pl. of sahifa, booklet) and four books down to the earth. All of them were brought by Jabra'il ('alaihi 's-salam). Ten suhuf descended to Adam ('alaihi 's-salam), fifty suhuf to Shees ('alaihi 's-salam), thirty suhuf to Idris ('alaihi 's-salam), and ten suhuf to Ibrahim ('alaihi 's-salam). [Sahifa, (in this context), means 'a small book', 'a booklet'. It does not mean 'one face of a sheet of paper', which we know]. Of the four books, the Tawrat ash-Sharif [Torah] was sent to Musa ('alaihi 's-salam), the Zabur ash-Sharif [the original Psalms] to Dawud ('alaihi 's-salam), the Injil ash-Sharif [latin 'Evangelium'] to 'Isa ('alaihi 's-salam) and Qur'an al-karim to the Last Prophet, Muhammad ('alaihi 's-salam).

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

Nuh ('alaihi 's-salam) had his three sons on board the ship: Sam (Shem), Yafas (Japheth) and Ham (Ham). People on the earth today are their descendants. For this reason, he is called the Second Father. Ibrahim ('alaihi 's-salam) was Ismail's and Ishaq's ('alaihima 's-salam) father. Ishaq ('alaihi 's-salam) was Yaqub's father. Yaqub ('alaihi 's-salam) was Yusuf's ('alaihi 's-salam) father. Yaqub ('alaihi 's-salam) was called "Israil." For this reason, his sons and grandsons were called "Bani Israil" (the Children of Israil). Bani Israil increased in number and many of them became prophets. Musa, Harun, Dawud, Sulaiman, Zakariyya, Yahya and 'Isa ('alaihima 's-salam) are among them. Sulaiman ('alaihi 's-salam) was the son of Dawud ('alaihi 's-salam). Yahya ('alaihi 's-salam) was the son of Zakariyya ('alaihi 's-salam). Harun ('alaihi 's-salam) was Musa's ('alaihi 's-salam) brother. The Arabs are the descendants of Ismail ('alaihi 's-salam), and Muhammad ('alaihi 's-salam) was an Arab.

hud ('alaihi 's-salam) was sent to the 'Ad tribe, Salih ('alaihi 's-salam) to the Thamud tribe, and Musa ('alaihi 's-salam) was sent to Bani Israil. Also Harun, Dawud, Sulaiman, Zakariyya and Yahya ('alaihima 's-salam) were sent to Bani Israil. Yet none of them brought a new religion; they invited Bani Israil to Musa's ('alaihi 's-salam) religion. Though the Zabur was sent down to Dawud ('alaihi 's-salam), it did not have commandments, rules or 'ibadat. It was full of sermons and advice. Therefore, it did not abrogate or invalidate the Torah but emphasized it, and this is why the religion of Musa ('alaihi 's-salam) lasted up to the time of 'Isa ('alaihi 's-salam). When 'Isa ('alaihi 's-salam) came, his religion abrogated that of Musa ('alaihi 's-salam); that is, the Torah became invalid. So it was no longer permissible to follow Musa's ('alaihi 's-salam)

religion. From then on it was necessary to follow 'Isa's ('alaihi 's-salam) religion until Muhammad's ('alaihi 's-salam) dispensation. However, the majority of Bani Israil did not believe 'Isa ('alaihi 's-salam) and persisted in following the Torah. Thus Jews and Nasara separated. Those who believed 'Isa ('alaihi 's-salam) were called Nasara, who are today's Christians. Those who disbelieved 'Isa ('alaihi 's-salam) and remained in disbelief and heresy were called Yahud (Jews). Jews still claim that they follow Musa's ('alaihi 's-salam) religion and read the Torah and the Zabur; the Nasara claim that they follow 'Isa's ('alaihi 's-salam) religion and read the Injil. However, our master, Muhammad ('alaihi 's-salam), the master of both worlds and the prophet of all human beings and genies, was sent as the prophet for all 'alams (worlds of beings), and his religion, Islam, invalidated all previous religions. Since this religion will remain valid till the end of the world, it is not permissible in any part of the world to be in any religion other than his religion. No prophet will succeed him. We are, thanks to Allahu ta'ala, his Umma. Our religion is Islam.

Our Prophet, Muhammad ('alaihi 's-salam), was born in Mecca on the Monday morning of Rabi' al-awwal 12, which coincided with April 20, 571 (Miladi). He passed away in Medina in the 11th year of the Hegira (m. 632). At the age 40, the angel called Jabrail ('alaihi 's-salam) revealed to him his prophethood. He emigrated (hijra) from Mecca to Medina in 622; his arrival at the Kuba village near Medina on Monday, September 20, marks the beginning of the Muslims' Hijri Shamsi (solar) calendar[1], while Muharram 1 of the same year marks the beginning of the Qamari (lunar) calendar.

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

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

'Isa ('alaihi 's-salam) chose twelve of his companions to disseminate his religion after him; each of them was called a hawari [apostle, le Aporte, Apostel]. They were Sham'un [Simon], Peter, [Petros], Johanna [Johannes], the elder Yaqub, Andreas [Andrew, Peter's brother], Philippus, Thomas, Bartholomew [Bartholomaeus], Matiyya [Matthew], the younger Yaqub, Barnabas, Yahuda [Judas] and Thaddaeus [Jakobi]. Yahuda became an apostate and Matyas [Matthias] took his place. Petros was the chief of the apostles. These twelve believers, after 'Isa ('alaihi 's-salam) had ascended to heaven at the age of thirty-three, propagated his religion. Yet the true teachings of the religion sent by Allahu ta'ala could hold on only for eighty years. Later, Paul's fibbed doctrines spread out everywhere. Paul was a Jew and did not believe in 'Isa ('alaihi 's-salam). Yet, pretending to be a believer of 'Isa ('alaihi 's-salam) and introducing himself as a religious scholar, he said that 'Isa ('alaihi 's-salam) was the son of Allah. He fibbed some other things and said that wine and pork were halal. He turned Nasara's qibla from the Kaba to the East

where the sun rises. He said that Allahu ta'ala's Person (Dhat) was one and His Attributes were three. These attributes were called uqnum (hypostases). The words of this Jewish hypocrite were inserted into the earliest four books of the Bible (the Gospels), especially in Luke's book, and the Nasara parted into groups. Seventy-two conflicting sects and books appeared. In the course of time, most of these sects were forgotten and now they have only three major sects left.

[Abdullah ibn 'Abdullah at-Tarjuman, who had been a priest on Majorca, one of the Spanish Balearic Islands, and who changed his name after embracing Islam in Tunisia, writes: "The four Gospels were written by Matthew, Luke, Mark and John [Johanna]. They were the first books to defile the Injil. Matthew, a Palestinian, had seen 'Isa ('alaihi 's-salam) only in the year of his ascent to heaven. Eight years later he wrote the first gospel in which he narrated the extraordinary events witnessed in Palestine when 'Isa ('alaihi 's-salam) was born and how his mother Hadrat Mariam took him to Egypt when the Jewish King Herod wanted to kill her child. Hadrat Mariam passed away six years after her son had ascended to heaven and was buried in Jerusalem. Luke, who was from Antioch (Antakya), never saw 'Isa ('alaihi 's-salam). He was converted to the religion of 'Isa ('alaihi 's-salam) by the hypocrite Paul long after 'Isa's ('alaihi 's-salam) ascent to heaven. After being imbued with the poisonous ideas of Paul, he wrote his gospel, changing Allahu ta'ala's book (the Injil) altogether. Mark, too, accepted the religion of 'Isa ('alaihi 's-salam) after the Ascension and wrote in Rome what he had heard from Petros under the name of the Injil. John was the son of 'Isa's ('alaihi 's-salam) aunt. He had seen 'Isa ('alaihi 's-salam) several times. In these four Gospels there are many incongruous passages." [3]

In the two books Diya' al-qulub and Shams al-haqiqa by Is'hak Effendi of Harput, who died in 1309 (1892 A.D.); in the Arabic book As-sirat al-mustaqim by Haidarizzada Ibrahim Fasih, who died in 1299; in the Persian book Mizan al-mawazin, by Najaf Ali Tabrizi, which was printed in Istanbul in 1288, and in the Arabic book Ar-radd al-Jamil by al-Imam al-Ghazali, which was printed in Beirut in 1959, it is proven that the present copies of the Bible have been interpolated.[4]

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

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

All these men of religious authority of the past forgot the Oneness of Allahu ta'ala. They invented the Trinity. After some time, in the era of the Roman Emperor Claudius II (215-271), Yunus Shammas, the Patriarch of Antioch, declared the Oneness of Allahu ta'ala. He brought many people round to the right course. Yet later priests succeeding him relapsed to worshipping

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

The sect accepted in the Kadikoy council and ratified by King Mercianus is called Malakaiya (Melchite). It is similar to the sect accepted in the first ecumenical council held in Nicaea. Their chief is the Patriarch of Antioch. They term the attributes Knowledge and Life as "Kalima" (Word) and "Ruh al-quds" (the Holy Ghost), respectively, which are called 'uqnum' when they unite with man. They have three gods: 'Father', the uqnum of existence, is one of them; Jesus is the 'Son'; Mary (Mariam) is a goddess. They call 'Isa ('alaihi 's-salam) Jesus Christ.

The seventy-two Christian sects are described in detail in the Arabic book *Izhar ul-haqq* and in the Turkish book *Diya' ul-qulub*. [5]

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

As it is seen, most Christians are baser than Jews, and they will be punished more severely in the Hereafter because they both disbelieve Muhammad ('alaihi 's-salam) and trespass against the subject of Uluhiyya (Divinity); they believe in the Trinity and worship 'Isa ('alaihi 's-salam) and his mother Hadrat Mariam and divinize them; they also eat maita (killed, unslaughtered) flesh. As for Jews, they reject two prophets; but they know that Allahu ta'ala is one, and they do not eat

maita flesh. Nevertheless, Jews are more hostile towards Islam. Although a few Jews became polytheists like Christians by saying, "Uzair (Ezra) was Allah's son," they are all called ahl al-kitab. The Orthodox, Catholics and Protestants read different versions of the Bible and claim that they follow 'Isa ('alaihi 's-salam). However, each sect has many conflicting principles on creed and practice. All of them are called Nasara, Christians or ahl al-kitab. Jews think of themselves as being in Musa's ('alaihi 's-salam) religion.[6]

When our Prophet ('alaihi 's-salatu wa sallam) honored the Hereafter with his presence in the eleventh year of the Hegira, Abu Bakr as-Siddiq (radi-Allahu 'anh) became the Khalifa, who, 13 years after the Hegira, passed away at the age of sixty-three. After him, 'Umar al-Faruq (radi-Allahu 'anh) became the Khalifa. He was martyred at the age of sixty-three, in 23 of the Hegira. After him, 'Uthman Dhu'n-Nurain (radi-Allahu 'anh) became the Khalifa. He was martyred at the age of eighty-two, in the year 35 after the Hegira. Then, 'Ali (radi-Allahu ta'ala 'anh) became the Khalifa. He was martyred in 40 A.H. when he was sixty-three. These four Khalifas are called al-Khulafa' ar-rashidin. Exactly as in the 'Asr as-Saada, the rules (ah'kam) of the Sharia were carried out and righteousness, justice and freedom flourished everywhere during their caliphates. Rules of the Sharia were carried out without any misapplications. These four Khalifas were the most exalted among all the as-Sahabat al-kiram ('alahimu 'r-ridwan) and their superiority to one another was as in the order of the sequence of their caliphates.

In the time of Abu Bakr 'radi-allahu anh' Muslims went out of the Arabian Peninsula. They suppressed the tumults that had broken out in the peninsula, and struggled for the suppression of proselytes. After our Prophet (sall-Allahu 'alaihi wa sallam) honored the Hereafter with his presence, rebellions broke out on the Arabian Peninsula. Abu Bakr (radi-Allahu 'anh) quelled the rebellions and struggled to correct the apostates during his caliphate and re-established Muslim unity as had been the case during the 'Asr-as-Saada. 'Umar (radi-Allahu 'anh), when he became the Khalifa, delivered a speech:

"O Companions of the Messenger! 'radi-allahu ta'ala 'anhum ajmain'. Arabia can supply only the barley for your horses. Yet, Allahu ta'ala has promised His Beloved (the Prophet) that He would give Muhammad's ('alaihi 's-salam) Umma lands and homes in all parts of the world. Where are the soldiers to conquer those countries promised and to attain booties in this world and honors of ghazi and martyr in the Hereafter? Where are the ghazis who will sacrifice their lives and heads and leave their homes to rescue the human slaves of Allahu ta'ala from the paws of the cruel for the sake of Islam?". With these words, he encouraged the Sahabat al-kiram ('alahimu 'r-ridwan) to go for jihad and ghaza. It was this speech of 'Umar's (radi-Allahu 'anh) that prompted the rapid enlargement of Islamic countries on three continents and the purification of millions of people from disbelief. Upon this speech, the Sahabat al-kiram ('alahimu 'r-ridwan) took a unanimous oath to make jihad and to fight for Islam until death. With armed forces organized as the Khalifa had commanded, Muslims left their homes and went out of Arabia and settled everywhere. Many of them did not come back and struggled till death where they had gone. Thus many countries were conquered in a short time. In those days, there were two great empires: the Byzantine and the Persian. Muslims overcame both. Especially, the Persian Empire collapsed altogether, and all her lands came into Muslims' possession. Inhabitants of these countries, being blessed with the honor of becoming Muslims, attained peace in this world and endless bliss in the Hereafter. During the times of 'Uthman and 'Ali (radi-Allahu 'anhuma), too, Muslims dedicated themselves to ghaza. Nonetheless, during the caliphate of 'Uthman (radi-Allahu 'anh) some people rose against the Khalifa and martyred him. During the time of 'Ali (radi-Allahu 'anh) the Khariji

tumults arose. Differences among the Muslims commenced. And, since the greatest source of conquest and victory was unanimous unity, during their caliphates not so much land was conquered as had been the case during the time of 'Umar (radi-Allahu 'anh).

The era of al-Khulafa ar-rashidin lasted thirty years. These thirty years, like the time of the Prophet ('alaihi 's-salam), passed in prosperity. After them, many bidats and wrong paths appeared among Muslims and many people dissented from the right way. Only those who believed and adapted themselves to the Sharia exactly as the Sahabat al-kiram (radi-Allahu ta'ala 'anhum ajmain) had done were saved. Their way is that of Ahl as-Sunnat wal-Jamaat. This is the only correct way. The way which our Prophet ('alaihi 's-salam) and his companions followed was the way which is shown by the scholars of the Ahl as-Sunnat (rahmat-Allahi ta'ala 'alaihim ajmain). The wrong ways were forgotten in the course of time, and most Muslim countries today follow this correct way. Of those which were not compatible with the Ahl as-Sunnat wal-Jamaat, there is only the Shiite group left. The Shiites claim, "The Caliphate was 'Ali's (radi-Allahu 'anh) right and Abu Bakr and 'Umar (radi-Allahu ta'ala anhum) deprived him of his right by force," and they slander most of the Sahabat al-kiram. [Today, those who are called Muslims and are known as the al-Ummat al-Muhammadiyah are almost entirely composed of the Ahl as-Sunnat, the Shiites and the Wahhabis]. [7]

The Ahl as-Sunnat, with respect to fiqh (actions, 'ibadat), consists of four Madhhabs. The first one, the Hanafi Madhhab, was founded by al-Imam al-azam Abu Hanifa Numan ibn Thabit (rahmat-Allahi 'alaihi). 'Hanif' means 'a person who believes correctly, who clings to Islam.' 'Abu Hanifa' means 'the father of true Muslims.' Al-Imam al-azam did not have a daughter named 'Hanifa.' The second of the four Madhhabs of the Ahl as-Sunnat is the Maliki Madhhab of Imam Malik ibn Anas (rahmat-Allahi 'alaihi). The third one is the Shafi'i Madhhab of Imam Muhammad ibn Idris ash-Shafi'i (rahmat-Allahi 'alaihi). Hadrat Shafi', a Sahabi, was the grandfather of the Imam's grandfather. That was why he and his Madhhab were called Shafi'i. The fourth one is the Hanbali Madhhab of Ahmad ibn Hanbal (rahmat-Allahi 'alaihi). [As is written in the preface of Radd al-mukhtar by Ibn 'Abidin, these four imams were born in the Hijri years 80, 90, 150 (767 Miladi) and 164 and passed away in 150, 179, 204 and 241, respectively.]

With respect to itiqad (beliefs), these four Madhhabs are not different from one another. All of them belong to the Ahl as-Sunnat and their beliefs and the basis of their religion are the same. These four Imams of the Muslims were great mujtahids recognized and believed by everybody. Yet they disagreed with one another in some small affairs with respect to actions (the Sharia).

Because Allahu ta'ala and His Prophet (sall-Allahu ta'ala 'alaihi wa-salam) pitied Muslims, it was not declared clearly in Qur'an al-karim and Hadith ash-Sharif how some actions should be done. [8] These actions had to be done by comparing them to those declared clearly. Among religious scholars, those who are capable of understanding how such actions are to be done after comparing them were called mujtahid. It was wajib, that is, it was commanded in Qur'an al-karim and Hadith ash-Sharif for a mujtahid to strive with his utmost energy to find out how an action is to be done and, for him and for those who follow him, to perform it in accordance with his deduction or choice (ijtihad), which, he thought, was most probably the right solution. A mujtahid's mistake in exploring the way of doing an action will not be regarded as a sin, and he will be rewarded in the Hereafter for his efforts, for man is commanded to work as much as he can. If he erred, he will be given one reward for his efforts. If he discovered what was correct, he will be rewarded ten times as much. All the Sahabat al-kiram (radi-Allahu ta'ala 'anhum ajmain) were great scholars, that is, mujtahids. Among those who lived immediately after them, there

were many great scholars capable of ijthad, and each of them was followed by very many people. With the passage of time, most of them were forgotten, and among the Ahl as-Sunnat, only the four Madhhabs survived. Afterwards, lest someone might come forth and pretend to be a mujtahid and make up a heretical group, the Ahl as-Sunnat did not follow any Madhhab other than these four. Millions of people among the Ahl as-Sunnat followed one of these four Madhhabs. Since the beliefs of these four Madhhabs are the same, they do not consider one another wrong, nor do they regard one another as holders of bidat or heretics. After saying that the right way is the way of these four Madhhabs, a Muslim thinks that his own Madhhab is more likely to be correct. Since Islam does not reveal clearly how the actions that are to be determined through ijthad should be done, it is possible for one's own Madhhab to be wrong and the remaining three Madhhabs to be right, and it is better for everyone to say, "The Madhhab I follow is right, but it may be wrong as well; the other three Madhhabs are wrong, but they may be right as well." Thus, if there is no kharaj (compelling necessity), it is not permissible to mix the four Madhhabs with one another by doing one thing according to one Madhhab and another thing according to another. A person has to adapt himself in every respect to the Madhhab he follows by learning its teachings when there is no kharaj.[9]

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

The Al-adillat ash-Shariyya (documents, sources of Islam) consists of four parts: Qur'an al-karim, al-Hadith ash-Sharif, ijma' al-Umma and qiyas al-fuqaha'.

When mujtahids could not see in Qur'an al-karim clearly how an action is to be done, they would resort to Hadith ash-Sharif. If they could not find it clearly in Hadith ash-Sharif, either, they would declare that the action should be done in accordance with the ijma' on that action, if there had been any.[10]

If the way of doing an action could not be found through the ijma', either, then it would be necessary to follow the qiyas of mujtahids. Imam Malik (rahmat-Allahi 'alaih) said that, besides these four documents, the unanimity of the inhabitants of al-Madinat al-munawwara of that time was a document. He said, "Their tradition [unanimity] was handed down from their fathers, from their grandfathers, and originally from Rasulullah (sall-Allahu 'alaihi wa sallam)." He said that this document was more dependable than qiyas. Yet, the imams of the other three Madhhabs did not consider the inhabitants of Medina a source for documentation.

There were two methods for ijthad. One was the method of the 'ulama' of Iraq, called the way of ra'y (choice) or the way of qiyas (comparison): if it was not declared clearly in Qur'an al-karim or Hadith ash-Sharif how to do an action, another action that was clearly expressed in Qur'an al-karim or Hadith ash-Sharif and which was similar to the action in question would be searched for. When it was found, the action in question would be compared to it and done in a similar way. After the Sahabat al-kiram, the leader of the mujtahids of this way was Imam al-azam Abu Hanifa (rahmat-Allahi 'alaih).

The second way was the way of the 'ulama' of Hijaz, called the way of riwaya (tradition). They considered the traditions of the inhabitants of al-Madinat al-munawwara superior to qiyas. The greatest of the mujtahids of this way was Imam Malik (rahmat-Allahi 'alaih), who lived in al-Madinat al-munawwara. Al-Imam ash-Shafi'i and Imam Ahmad ibn Hanbal (rahmat-Allahi ta'ala

'alahima) attended his sohbat. Al-Imam ash-Shafi'i, after learning the way of Imam Malik, went to Baghdad and learned the way of al-Imam al-azam (rahmat-Allahi ta'ala 'alah) from his disciples and united these two methods. He established a new approach for ijihad. Because he was a very eloquent and literary man, he understood the context of ayats and hadiths and decided on each action in accordance with an alternative he found more emphatic. When he could not find an alternative strong enough, he himself employed ijihad according to the way of qiyas. Ahmad ibn Hanbal (rahmat-Allahi ta'ala 'alah), too, went to Baghdad after learning the way of Imam Malik (rahmat-Allahi ta'ala 'alah). There, he acquired a method of qiyas from the disciples of al-Imam al-azam (rahmat-Allahi ta'ala 'alah). Yet, because he had memorized a great many hadiths, he employed ijihad first by examining the way whereby hadiths corroborated one another. Thus, he disagreed with the other three Madhhabs on many points concerning the rules of the Sharia.

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

[Question: "Wahhabis and those who read their books say. 'The Madhhabs appeared in the second century of the Hegira. To which Madhhab did the Sahaba and the Tabiin belong?' "

Answer: An 'imam al-madhhab' was a great scholar who collected religious knowledge that he acquired from the Sahaba-t-al-kiram and which was clearly stated in Qur'an al-karim and Hadith ash-Sharif, and committed it to books. As for the teachings that were not declared clearly, he would examine them by comparing them to the ones declared clearly. "There were also many other imams each having his own Madhhab during the time of the well-known four imams. But

those who followed them decreased in number over the centuries, and, as a result, none are left today." [11] Each Sahabi was a mujtahid, a profound alim, and an imam al-madhab. Each had his own Madhhab and was more exalted and learned than the four aimmat al-madhahib. Their Madhhabs could have been more correct and superior. Yet, because they did not write books, their Madhhabs were forgotten. It soon became no longer possible to follow any Madhhab other than the four. Saying, "To which Madhhab did the Sahaba belong?" is like saying, "To which squadron does the colonel belong?" or, "To which class of the school does the physics master belong?"]

It is written in many books that four hundred years after the Hegira there were no longer any scholars capable of performing mutlaq (absolute) ijihad. The hadith ash-Sharif on the 318 th page of Al-Hadiqa states that false, heretical men of religious post will increase in number. For this reason, every Sunni Muslim today has to follow (taqlid) one of the known four Madhhabs. That is, he has to read and adopt the 'ilm al-hal books of one of these four Madhhabs and have iman and do all his actions in accordance with these books. Thus, he will become a member of one of these Madhhabs. A person who does not follow one of them cannot be a Sunni but a lamadhhabi person, who either belongs to one of the seventy-two heretical groups or has become a non-Muslim. [12]

The author of the book Mizan-ul kubra (rahmat-Allahi ta'ala 'alaih) writes in its preface: "All the forgotten Madhhabs and the present four are sahih and valid. None of them is superior to any other, because they all depend on the same sources of Islam. Each Madhhab has those things which are easy to do (rukhsa) as well as difficult ones ('azima). If a person, though he can do the 'azima, tries to do the rukhsa instead, he will have made a game of Islam. He who has an excuse [unable to do the 'azima] may do the rukhsa. His doing the rukhsa deserves as much thawab as would be the case if he had done the 'azima. It is wajib for an able person to do the 'azima instead of the rukhsa of his own Madhhab. Furthermore, if some action which has an easy way only in his own Madhhab has also a difficult way in another Madhhab, it will be wajib for him to do the latter. One should very much avoid disliking the words of any of the aimmat al-madhahib or hold one's own opinion superior to theirs. Others' knowledge and comprehension are next to nothing when compared with those of mujtahids." [13] Since it is not permissible for a person who has no excuse to act in accordance with the rukhsa of his own Madhhab, it is understood that it is never permissible to search for the rukhsas of other Madhhabs, which is called the talfiq of Madhhabs.

The author of the book Durr-ul-mukhtar (rahmat-Allahi ta'ala 'alaih) says in its preface and also it is said in Radd-ul-mukhtar, an annotation book to Durr-ul-mukhtar, "It is not sahih to look for the rukhsas of the Madhhabs and to do an 'ibada in accordance with them. For example, if the skin of a Shafi'i with an ablution bleeds, his ablution does not break, while bleeding breaks the ablution of a Hanafi; on the other hand, a Shafi'i's ablution breaks if a na-mahram woman's skin touches his skin, though it does not break according to the Hanafi Madhhab. Therefore, if a person's skin bleeds and touches a na-mahram woman's skin after he has made an ablution, the salat he performs with such an ablution is not sahih. Likewise, it is batil (invalid, wrong) to follow another Madhhab while doing something according to a Madhhab. For example, if a dog touches a Shafi'i who, according to his Madhhab, rubs lightly his wet hands on a small area of the hairy part of his own head when performing an ablution, it will not be sahih for him to perform salat [without washing the surface the dog has touched] by also following the Maliki Madhhab. The salat of a person whom a dog has touched will not be sahih according to the Shafi'i Madhhab. However, according to the Maliki Madhhab, a dog is not religiously impure

(najs), but one has to rub his wet hands on the entire hairy part of his head (when making ablution). Similarly, divorce given under duress is sahih in the Hanafi Madhhab, but it is not sahih in the other three Madhhabs. Therefore, it is not permissible for this person to follow the Shafi'i Madhhab and go on being married with the woman whom he has divorced while remaining married at the same time to her sister by following the Hanafi Madhhab. It is not sahih, according to the unanimity of the 'ulama' to make talfiq in doing an act, that is, to search for the rukhsas of the Madhhabs and to act in accordance with them. It is not permissible to do something without following one of the four Madhhabs." [14] Furthermore, "It is permissible in the Shafi'i Madhhab to perform the early and late afternoon prayers together and the night and evening prayers together when there is an excuse, such as traveling and hard rain. It is not permissible in the Hanafi Madhhab. It is haram if a Hanafi, when he is traveling, performs the early afternoon prayer in the time of the late afternoon prayer without any pressing circumstance or difficulty to do so; it is never sahih for him to perform the late afternoon prayer in the time of the early afternoon prayer. But both cases are sahih in the Shafi'i Madhhab. When there is a great difficulty (kharaj, mashaqqa) in doing something (e.g. an 'ibada) according to one's own Madhhab, it is permissible for him to choose the easy way (rukhsa) of doing that thing in his own Madhhab. If there is difficulty in doing the rukhsa, too, it will be permissible to follow another Madhhab for that particular 'ibada. But then he will have to perform the fard and wajib actions pertaining to that 'ibada in the second Madhhab." [15] A person who imitates another Madhhab when doing an act or 'ibada does not go out of his Madhhab; he has not changed his Madhhab. Only, while doing that act, he has to observe the principles of the other Madhhab, too.

Ibn 'Abidin (rahmat-Allahi ta'ala 'alaih) writes: "If a Hanafi who has performed an ablution without formally intending to perform an ablution performs the early afternoon prayer with this ablution, it will be permissible; if he becomes a Shafi'i after the arrival of the time for the late afternoon prayer and performs the late afternoon prayer with this ablution, it will not be sahih. He has to intend formally to perform an ablution and perform an ablution again." [16]

"If a person changes his Madhhab for worldly considerations without any religious necessity or without a necessity pertaining to knowledge, he makes a game of Islam. He must be punished. It is feared that he may die without iman. Allahu ta'ala declared: 'Ask those who know.' For this reason, it became wajib to ask a mujtahid, that is, to follow a Madhhab. Following a Madhhab is possible either by saying what one's Madhhab is or, without saying, by intending to be in it with one's heart. To follow a Madhhab means to read, learn and act according to the teachings of the imam al-madhhab. One cannot join a Madhhab by saying, 'I am Hanafi,' or 'I am Shafi'i,' without learning or knowing it. Such people should learn how to perform 'ibadat from religious masters and from 'ilm al-hal books." [17]

"A person who despises the Madhhabs and changes his Madhhab in order to choose the easy ways of doing something [that is, who unites the Madhhabs and selects and gathers their rukhsas] will not be accepted as a witness." [18]

Ibn 'Abidin states in his preface that Harun ar-Rashid, the Khalifa, said to Imam Malik, "I want to spread your books all over Muslim countries and order everybody to follow only these books." Imam Malik replied, "O Khalifa! Don't do that! Scholars' differing into Madhhabs is Allahu ta'ala's compassion upon the Umma. Everyone follows the Madhhab he likes. All the Madhhabs are correct."

A 'Mumin' or 'Muslim' or 'Musliman' is one who believes and accepts the Islamic teachings that were communicated to humanity through Muhammad ('alaihi 's-salam) by Allahu ta'ala and

which have spread over Muslim countries. These teachings were declared in Qur'an al-karim and in thousands of hadiths. The as-Sahabat al-kiram heard them from the Prophet (sall-Allahu 'alaihi wa sallam). The Salaf as-salihin, that is, the 'ulama' of Islam, who came after the Sahabat al-kiram in the second and third centuries, wrote them in their books as they heard them directly or through those who had heard them from the Sahabat al-kiram. Islamic scholars who succeeded them interpreted the knowledge reported by the Salaf as-salihin differently and differed from one another; thus, seventy-three groups differing in the teachings pertaining to beliefs came into being. Only one of these groups did not follow their own thoughts and opinions or change or add anything in their interpretation. This group with correct beliefs is called the Ahl as-Sunnat or Sunni. The remaining seventy-two groups who dissented as a result of wrong interpretation and explanation of unclear ayats and hadiths are called groups of bidat (or dalala, deviation, heresy) or the la-madhhabi; they are Muslims, too, but they are in heresy.

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

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

Today, it is not excusable for a person who lives in the free world not to know the six tenets of iman and the well-known fards and harams. It is a grave sin not to learn them. It is necessary to learn them briefly and to teach them to one's children. If one neglects to learn them as a result of flippancy, one becomes a kafir (disbeliever). Any non-Muslim who only says, "'Ashhadu an la ilaha ill'Allah wa ashhadu anna Muhammadan 'abduhu wa Rasuluh," and knows and believes its meaning becomes a Muslim immediately. Yet, later on he has to learn gradually the six tenets of iman and the well-known fards and harams for every Muslim, and Muslims who know them should teach him. If he does not learn them he goes out of Islam and becomes a murtadd. It is necessary to learn them from genuine 'ilm al-hal books written by the Ahl as-Sunnat scholars.

The itiqad or iman of the four true, correct Madhhabs is the same. There is no difference between them in Islam. All of them hold the beliefs of the Ahl as-Sunnat. Those who do not believe in the beliefs of the Ahl as-Sunnat are called the people of bidat, i.e. the "la madhhabi." They call themselves "members of the fifth madhhab." These words of theirs are not true. There is no such thing as a "fifth madhhab." Today there is no way other than learning the knowledge pertaining to religion from the 'ilm al-hal books of one of these four Madhhabs. Everyone chooses the

Madhhab that is easy for him to follow. He reads its books and learns it. He does everything compatibly with it, follows it, and becomes a member of it (taqlid). Because it is easy for a person to learn what he hears and sees from his parents, a Muslim usually belongs to the Madhhab of his parents. The Madhhabs being not one but four is a facility for Muslims. It is permissible to leave one Madhhab and join another, yet it will take years to study and learn the new one, and the work done for learning the former one will be of no use and may even cause confusion while doing many things. It is by no means permissible to leave one Madhhab because one dislikes it, for Islamic scholars said that it will be disbelief (kufr) to dislike the Salaf as-salihin or to say that they were ignorant.

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

1) The 'ulama' of the four madhhabs say, "The mulfiq's deduction is incorrect," that is, an 'ibada performed by following more than one Madhhab at the same time will be batil (invalid), not sahih, when this performance is not sahih in any one of the Madhhabs. A person who does not obey the unanimity of the 'ulama' of the four Madhhabs (rahmat-Allahi ta'ala 'alaihim ajmain) will not be in any Madhhab. He will be a la-madhhabi. Deeds of such a la-madhhabi person will not be compatible with Islam. They will be worthless. He will have made a game of Islam.

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

3) An attempt to do one part of an 'ibada according to one Madhhab and another part according to another Madhhab will mean to mistrust the knowledge of the imam of the former Madhhab. As is written above, it will be kufr to say that the Salaf as-salihin (rahmat-Allahi ta'ala 'alaihim ajmain) were ignorant.

History has witnessed many people who wanted to make changes in 'ibadat and who insulted the 'ulama' of the Ahl as-Sunnat (rahmat-Allahi ta'ala 'alaihim ajmain). It is obvious that the people who say it is necessary to select the rukhsas of the Madhhabs and to abolish the four Madhhabs cannot even correctly read or understand one page of the aimmat al-madhahib's books. For, understanding the Madhhabs and the superiority of the aimma requires being deeply learned. A person who is profoundly learned will not lead people to ruination by opening an ignorant, stupid path. Those who believed in the ignorant, and heretical people, who have appeared in the course of history, have ended up in perdition. Those who follow the 'ulama' of the Ahl as-Sunnat, who

have come in every century for fourteen hundred years and who have been praised in hadiths, attain to happiness. We, too, should hold fast to the right way of our ancestors, of those pious, pure Muslims, of those martyrs who sacrificed their lives for the Name of Allahu ta'ala and for the promulgation of Islam. And we should not be deceived by the poisonous, harmful articles of upstart reformers!

Unfortunately, the poisonous ideas of 'Abduh, the chief of the Cairo Masonic Lodge, have recently spread in Jami' al-Azhar in Egypt; thus, in Egypt there have appeared religion reformers such as Rashid Rida; Mustafa al-Maraghi, rector of the Jami' al-Azhar; 'Abd al-Majid as-Salim, Mufti of Cairo; Mahmud ash-Shaltut; Tantawi al-Jawhari; 'Abd ar-Raziq Pasha; Zaki al-Mubarak; Farid al-Wajdi; 'Abbas 'Aqqad; Ahmad Amin; Doctor Taha Husain Pasha; Qasim Amin; and Hasan al-Banna. Even more unfortunately, as was done to their master 'Abduh, these have been regarded as "modern Muslim scholars," and their books have been translated into many languages. They have caused many ignorant religious men and young Muslims to slip out of the right way.

The Great Muslim scholar Sayyid 'Abdulahakim-i Arwasi (rahmat-Allahi 'alaih), the mujaddid of the fourteenth century of the Hegira, said: "'Abduh, Mufti of Cairo, could not understand the greatness of the 'ulama' of Islam. He sold himself to the enemies of Islam and at last became a freemason and one of the ferocious disbelievers who have been demolishing Islam insidiously."

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

After 'Abduh's death in Egypt in 1323 (1905 A.D.), the novices whom he trained in Egypt did not stay idle; they published numerous harmful books which incurred manifestation of a Divine Curse and Wrath. One of them is the book Muhawarat by Rashid Rida. In this book, he attacked, like his master, the four Madhhabs of the Ahl as-Sunnat and, thinking of the Madhhabs as idealistic differences and misrepresenting the methods and conditions of ijtihaad as reactionary controversies, went so far into heresy as to say that they had broken Islamic unity. He simply made fun of millions of true Muslims who have been following one of the four Madhhabs for a thousand years. He journeyed as far away from Islam as to search for ways of meeting contemporary needs by changing Islam. The only thing that is common among religion reformers is that each of them introduces himself as a real Muslim and an Islamic scholar of extensive knowledge who has comprehended real Islam and modern needs. They describe as "imitators who think vulgarly" those true, pious Muslims who have read and understood Islamic books and who have been following in the footsteps of the 'ulama' of the Ahl as-Sunnat, who were given the good news that they were Rasulullah's ('alaihi 's-salam) inheritors and who were praised in the hadith ash-Sharif: "Their time is the best of times." The reformers' declamations and articles show clearly that they know nothing of the rules of Islam or the teachings of fiqh; that is, they are devoid of religious knowledge and are grossly ignorant. In the hadiths, "The highest people are the scholars who have iman"; "The 'ulama' of the religion are the prophets' inheritors"; "The heart's knowledge is a secret of Allahu ta'ala's mysteries"; "The alim's sleep is an 'ibada"; "Revere the 'ulama' of my Umma! They are the stars on the earth"; "The 'ulama' will intercede on the Day of Judgement"; "The fuqaha' are inestimable. It is an 'ibada to be in their company," and "An alim among his disciples is like a Prophet among his Umma," does our Prophet (sall-Allahu 'alaihi wa sallam) praise the Ahl as-Sunnat scholars of thirteen hundred years or 'Abduh and his

novices, the upstarts who sprang up later? The question is answered by our master Rasulullah (sall-Allahu 'alaihi wa sallam) again: "Each century will be worse than the century prior to it. Thus it will go on worsening till Doomsday!" and "As Doomsday draws near, men of religious post will be more rotten, more putrid than putrefied donkey flesh." These hadiths are written in Mukhtasaru Tazkirat al-Qurtubi. All Islamic scholars and thousands of Awliya', whom Rasulullah (sall-Allahu 'alaihi wa sallam) praised and lauded, unanimously say that the way which has been given the good news of salvation from Hell is the way of those 'ulama' who are called the Ahl as-Sunnat wal-Jamaat, and that those who are not Sunni will go to Hell. They also say unanimously that talfiq (unification), that is, selecting and gathering the rukhsas of the four Madhhabs and making up a single false Madhhab, is wrong and absurd.

Will a reasonable person follow the way of the Ahl as-Sunnat, which has been praised unanimously by the 'ulama' of Islam (rahmat-Allahi ta'ala 'alaihim ajmain), who have come during the period of a millennium, or will he believe the so-called "cultured, progressive" people who are unaware of Islam and who have sprung up within the last hundred years?

Eminent and talkative ones of the seventy-two heretical groups, who the Hadith ash-Sharif states will go to Hell, have always attacked the 'ulama' of the Ahl as-Sunnat (rahmat-Allahi ta'ala 'alaihim ajmain) and attempted to censure these blessed Muslims; yet they have been disgraced with answers corroborated with ayats and hadiths. Seeing that they were unsuccessful with knowledge against the Ahl as-Sunnat, they embarked on raid and murder, killing thousands of Muslims in every century. On the other hand, members of the four Madhhabs of the Ahl as-Sunnat have always loved one another and lived brotherly.

Rasulullah (sall-Allahu 'alaihi wa sallam) declared: "Muslims' parting into Madhhabs in matters of daily life is Allahu ta'ala's compassion [for them]." But such religion reformers as Rashid Rida, who was born in 1282 (1865 A.D.) and died suddenly in Cairo in 1354 (1935 A.D.), said that they would establish Islamic unity by uniting the four Madhhabs. But our Prophet (sall-Allahu 'alaihi wa sallam) commanded all Muslims throughout the world to unite on one single way of iman, on the right way of his four Khalifas. By working together, the 'ulama' of Islam (rahmat-Allahi ta'ala 'alaihim ajmain) searched and studied the four Khalifas' way of iman and transferred it into books. They named this unique way, which our Prophet had commanded, Ahl as-Sunnat wal-Jamaat. Muslims all over the world have to unite on this single way of the Ahl as-Sunnat. Those who wish for unity in Islam, if they are sincere in their words, should join this established union. But unfortunately, freemasons and zindiqs, who have been trying to demolish Islam insidiously, have always deceived Muslims with such false words as 'unity' and, under the mask of their slogan, "We shall bring cooperation," have broken the "unity of iman" into pieces.

Enemies of Islam have been trying to annihilate Islam since the time of our Prophet. Today, freemasons, communists, Jews and Christians attack with various plans. Also, those heretical Muslims, who, as it was declared, will go to Hell, play tricks and slander the Ahl as-Sunnat, the followers of the right way, and mislead Muslims off the true way. Thus they cooperate with the enemies of Islam in order to demolish the Ahl as-Sunnat. These attacks also have been pioneered by the British, who have employed all their imperial resources, treasuries, armed forces, fleets, technology, politicians and writers in this base war of theirs. So they have demolished the world's two greatest Muslim states that had been protectors of the Ahl as-Sunnat, namely the Gurganiyya State in India and the Ottoman Islamic Empire, which had extended over three continents. They have annihilated Islam's valuable books in all countries and swept away Islamic teachings from many countries. In the Second World War, communists were about to perish

altogether, when they received a last-ditch British succor, which helped them to regain their strength and spread all over the world. In 1917, British Prime Minister (1902-5) James Balfour established the Zionist organization, which worked for the reestablishment of a Jewish state in Palestine, a holy place for Muslims, and the continuous support given to this organization by the British Government resulted in the establishment of the State of Israel in 1366 (1947 A.D.). It is the British Government, again, that caused the establishment of the Wahhabite State in 1351 (1932 A.D.) by delivering to the Sons of Sa'ud the Arabian Peninsula they had grasped from the Ottomans. Thus they dealt the biggest blow to Islam.

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

Not only were Muslim countries stained with blood by the British for hundreds of years, but also Scotch freemasons deceived thousands of Muslims and religious men, made them freemasons, and through such empty words as "helping humanity, brotherhood," caused them to dissent from Islam and become apostates willingly. In order to annihilate Islam thoroughly, they used these apostate masons as tools. Thus, freemasons such as Mustafa Rashid Pasha, 'Ali Pasha, Fuad Pasha, Midhat Pasha and Tal'at Pasha were used to demolish Islamic states. Freemasons such as Jamal ad-din al-Afghani, Muhammad 'Abduh and novices trained by them were the cat's paws in defiling and annihilating Islamic knowledge. Of the hundreds of destructive and subversive books written by these masons, who occupied religious posts, the book *Muhawarat* by the Egyptian Rashid Rida has been translated into many languages and distributed in Islamic countries; with this method, they have been trying to defile Muslims' religion and faith. And it is seen that those young religious men who have not read or understood the books of the 'ulama' of the Ahl as-Sunnat (rahmat-Allahi ta'ala 'alaihim ajmain) have been seized by this current and pushed into perdition and have also brought perdition to others.

The book *Muhawarat* attacks the four Madhhabs of the Ahl as-Sunnat, denies ijma' al-Umma, one of the four sources of Islamic knowledge, and says that everybody should act upon what he deduces from the Book (Qur'an al-Karim) and the Sunnat (Hadith ash-Sharif); thus, it attempts to exterminate Islamic teachings.[19]

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

A person who is not a mujtahid should follow whichever one he likes of the four Madhhabs. But, when doing an act in accordance with a certain Madhhab, he has to observe all the conditions required by that Madhhab for it to be sahih. If he does not observe even one of the conditions, his act will not be sahih; it has been stated unanimously that such an act will be in vain (batil). Though it is not a must for him to believe that his Madhhab is superior, it will be good if he believes so. Talfiq, that is, to do any 'ibada or any act in accordance with the rules of more than one Madhhab that disagree with one another or, to put it more clearly, to select eclectically those rules of these Madhhabs which disagree with one another in performing that 'ibada, means to go out of the four Madhhabs and to make up a fifth Madhhab. This 'ibada will not be sahih in any of the Madhhabs mixed with one another; it will be in vain and will mean to make a game of Islam. For example, if some najasa has been dropped into a certain amount of water of less than hawd kabir and more than qullatain[20] and if the color, taste or odor of the water has not changed and if a person performs ablution with this water without intending formally (niyya) to perform an ablution and if he does not wash certain parts of his body in the prescribed succession and if he does not rub his hands against them and if he does not wash them one right after another and if he begins his ablution without saying the Basmala, his ablution will not be sahih according to any of the four aimmat al-madhhahib. He who says that it is sahih will have made up a fifth Madhhab. Even a mujtahid cannot give a fifth opinion disagreeing with the unanimity of the four Madhhabs. [The amount of water equaling a qullatain was explained in detail in the seventh chapter of the fourth fascicle of the book Endless Bliss.] Sadr ash-Sharia writes in his book Tawdih, "When two different views concerning something were transmitted from the Sahabat al-kiram, the posterior 'ulama' were not permitted to propose a third one according to unanimity. There are also those (scholars) who said that the 'ulama' of every century would be like the Sahabat al-kiram." Molla Khusraw (rahmat-Allahi ta'ala 'alaih) wrote in his work Mirat al-usul, "When two different views about doing something were transmitted from the scholars of the first century, it was not permissible, according to ijma', to give a third view. It is sahih to say that the 'ulama' of every century were like the as-Sahabat al-kiram." Jalal ad-din al-mihalli, the first author of the tafsir book al-Jalalain, says in the commentary to Jam' al-Jawami' by as-Suyuti, "It is haram to disagree with ijma'. It is prohibited in Qur'an al-karim. For this reason, it is haram to express a third opinion about something on which the Salaf as-salihin disagreed."

"One's doing an 'ibada by following rules of the two, three or four Madhhabs disagreeing with one another is disobedience to the ijma' of these Madhhabs; such an 'ibada will not be sahih in any of these Madhhabs. That is, talfiq is not permissible. Qasim ibn Qatlubagha writes in At-tashih, "It is unanimously stated that it is not sahih to do an 'ibada by following two different ijthahs. For this reason, if a person, while performing an ablution, does not rub his wet hands over all his head and if then a dog touches him and then he performs salat, his salat will not be sahih. It is also written in the book Tawqif al-hukkam by Shihab ad-din Ahmad ibn al-Imad (rahmat-Allahi ta'ala 'alaih), a Shafi'i scholar, that such a salat will be wrong according to the unanimity." According to Imam Malik and al-Imam ash-Shafi'i (rahmat-Allahi ta'ala 'alaihima), the ablution and salat of such a person will not be sahih because, according to the former imam, he did not rub his wet hands on his whole head and, according to the latter imam, he touched a dog.

Muhammad al-Baghdadi (rahmat-Allahi ta'ala 'alaih), a Hanafi scholar, writes in his booklet Taqlid, "There are three stipulations for imitating another Madhhab. The first one, which is also written by Ibn Humam in his work, Tahrir, is that a person cannot finish in another Madhhab an

'ibada which he began in accordance with his own Madhhab. For example, he cannot perform salat in accordance with the Shafi'i Madhhab with an ablution which he performed in accordance with the Hanafi Madhhab. The second stipulation, as quoted by Ibn Humam in his Tahrir from Ahmad ibn Idris al-Qarafi, is that the 'ibadat he is doing should not be considered invalid by both of the Madhhabs he is following; if he, while performing an ablution, follows the Shafi'i Madhhab and does not rub his hand on those parts of his body he has to wash in an ablution, and then if he touches a woman [he is permitted to marry] thinking his ablution will not break by doing so according to the Maliki Madhhab, the salat he performs with this ablution will not be sahih according to either Madhhab. The third stipulation is that one should not seek after the rukhsas of the Madhhabs." Imam an-Nawawi and many other 'ulama' emphasized the importance of this stipulation. Ibn Humam did not state this stipulation. Hasan ash-Sharnblali writes in his Al-'iqd al-Farid that the nikah performed without the presence of the wali (guardian of either of the intended couple who is not yet pubescent) by following the Hanafi Madhhab or that which is performed without the presence of eye-witnesses by following the Maliki Madhhab, will be sahih. However, the nikah performed with the absence of both the guardian and the eye-witnesses will not be sahih. Because it would be very difficult for the common people to observe this third stipulation they have been prohibited to imitate another Madhhab unless there is a pressing necessity (darura) to do so. It has been said that it will not be sahih to imitate another Madhhab without consulting an alim."

Ismail an-Nabulusi (rahmat-Allahi ta'ala 'alaih), in his annotation to the commentary for Ad-durar, refers to Al-'iqd al-Farid and says, "One does not have to remain attached to a Madhhab. He can do an 'ibada of his by imitating another Madhhab as well. But then he has to observe all the conditions required in that Madhhab for that 'ibada. He can perform two ibadas not related to each other in two different ways by following two different Madhhabs." The necessity of observing all of the conditions when imitating another Madhhab exposes the fact that unification (talfiq) of the Madhhabs is not sahih.

'Abd ar-Rahman al-'Imadi (rahmat-Allahi ta'ala 'alaih), a Hanafi scholar, says in his book Al-muqaddima, "A person can imitate any of the three Madhhabs other than his when there is a pressing necessity. Yet, he has to observe all the conditions required in that Madhhab for that 'ibada. For example, a Hanafi who performs an ablution from a qullatain amount of water stained with najasa by imitating the Shafi'i Madhhab, has to intend formally for performing the ablution, has to rub his hand on those parts of his body that has to be washed in ablution, has to recite al-Fatiha when performing the salat behind the imam [in congregation], and must certainly observe tadil al-arkan. It has been stated unanimously that his salat will not be sahih if he does not do all of these." His remark 'pressing necessity' for imitating another madhhab was superfluous. By 'necessity' he must have meant the 'need' for imitating; for, according to the majority of the 'ulama', one does not have to follow continuously the same Madhhab. One can follow another Madhhab if a difficulty (kharaj) appears while following one's Madhhab. All of what has been written so far shows that unification (talfiq) of the Madhhabs is not sahih.

Ibn Humam's work Tahrir does not contain any statements indicating that talfiq is sahih. Muhammad al-Baghdadi and al-Imam al-Manawi write that Ibn Humam says in the book Fath al-Qadir: "It is a sin to transfer oneself to another Madhhab by using an ijihad or a document as a proof. Tazir (chastisement) should be inflicted on such a person. It is even worse to transfer without an ijihad, a support. To transfer (in this context) means to act and perform an 'ibadat in accordance with another Madhhab. One cannot transfer by only saying that one has transferred.

This is called a promise, not a transfer. Even if one says so, one does not have to follow that Madhhab. The ayat al-karima, 'Ask those who know about what you do not know,' commands us to ask a person who is known [strongly thought] to be an alim about a (religious) rule. Scholars' prohibition against changing one's Madhhab is intended to prevent an attempt at collecting the rukhsas of the Madhhabs. To many scholars, every Muslim can follow the ijthihad which comes easier to him in different affairs." If an ignoramus says that Ibn Humam's last statement shows that unification of the Madhhabs is sahih, this reasoning of his is wrong; for, the statement shows that one action shall be done wholly in accordance with a single Madhhab, not by following more than one Madhhab. Those who do not belong to a Madhhab and religion reformers who cannot understand this put forward Ibn Humam as a false witness for themselves. On the contrary, Ibn Humam writes clearly in his work Tahrir that unification of the Madhhabs is not permissible.

Religion reformers point to Ibn Nujaim's (rahmat-Allahi ta'ala 'alaih) writing as an example for permission of talfiq, which says, "It is written in a fatwa issued by Qadi-Khan that if a piece of land area devoted to a waqf is sold at a ghaban fahish price, it will be unlawful, according to Abu Yusuf (rahmat-Allahi ta'ala 'alaih), because of the ghaban fahish price. On the other hand, according to Abu Hanifa, it is permissible for the deputy to sell at ghaban fahish (exorbitant) price; so the two ijthihads are unified to make the sale sahih." However, the talfiq in this example takes place within the same one Madhhab. Both judgements are the results of the same Usul. Not so is the case with the talfiq of two Madhhabs. Another evidence showing that Ibn Nujaym does not say that talfiq is permissible is his own statement, "A person who becomes imam for a jamaat whose members are in another Madhhab (and conducts the namaz in jamaat) has to observe the principles of that Madhhab, too," which exists in Bahr-ur-raiq, a commentary he prepared for the book Kanz.[21] At this point we end our translation from the final part of the book Khulasa-t-ut-tahqiq.

Muhammad 'Abd ar-Rahman as-Silhati (rahmat-Allahi ta'ala 'alaih), a scholar of India, wrote in his Persian book Saif al-abrar al-maslul 'ala 'l-fujjar, "While explaining the hadith ash-Sharif, 'Make it easy! Do not make it difficult!' in his explanation of Mishkat, 'Allama Hafiz Hasan ibn Muhammad at-Tayyibi[22] (rahmat-Allahi ta'ala 'alaih) says, "A person who gathers the easy ways of the Madhhabs becomes a zindiq." In summary:

- 1) Every Muslim has to follow one of the four Madhhabs when he performs an 'ibada or an act. It is not permissible to follow any alim who is not in one of the four Sunni Madhhabs.
- 2) Every Muslim may follow any of the four Madhhabs which he likes and which comes easier to him. He may carry out an 'ibada (or an act) in accordance with one Madhhab and another ibada in accordance with another Madhhab.
- 3) As for carrying out an 'ibada in accordance with more than one Madhhab, it will be necessary to observe all the requirements of one of these Madhhabs for the soundness of that 'ibada, and for that ibada to be sahih in that Madhhab. This is called taqwa, and is very good. One would have followed (taqlid) that Madhhab and would have observed the conditions in the other Madhhabs. Following a Madhhab is permissible provided one will observe all its conditions. If one's 'ibada is not sahih according to any of the Madhhabs he follows, this is called talfiq, which is never permissible.
- 4) One does not have to always remain attached to the Madhhab one has chosen. One can transfer oneself to another Madhhab any time one likes. Adapting oneself to any Madhhab requires learning well the teachings of fiqh in that Madhhab, which can be learned from 'ilm al-

hal books. Therefore, it will be easier to remain attached to one madhhab all the time. It is difficult to transfer oneself to or, for an affair, to imitate another Madhhab. It can be done only in case of a necessity, that is, when there is kharaj, and on condition that one shall observe all its conditions.

Because it is also very difficult to learn the knowledge of fiqh in another Madhhab, scholars of fiqh prohibited the ignorant, that is, those who do not have knowledge of fiqh, to imitate another Madhhab. For example, it is written in Bahr al-fatawa, "If a person in the Hanafi Madhhab has a wound bleeding continuously and if it is difficult for him to make an ablution at every prayer time, it is not permissible for him to perform salat as prescribed in the Shafi'i Madhhab without observing the conditions of this Madhhab." Ibn 'Abidin explains this in detail in the chapter about "Tazir." In order to protect the ignorant's 'ibadat against corruption, scholars of the Ahl as-Sunnat (rahmat-Allahi ta'ala 'alaihim ajmain) did not permit them to imitate another Madhhab except in case of kharaj.

At-Tahtawi writes: "Some scholars of tafsir say that the 103 rd ayat of Surat Al-i 'Imran, 'Hold fast to Allahu ta'ala's rope,' means, 'Hold fast to what the fuqaha say.' People who do not follow books of fiqh will fall into heresy, be deprived of the aid of Allahu ta'ala, and be burned in the fire of Hell. O believers! Meditate over this ayat-i karima and cling to the group of the Ahl as-Sunnat wa l'-Jamaat, who have been given the glad tidings that they shall be saved from Hell. Allahu ta'ala's approval and help are only for those who are in this group. Allahu ta'ala will treat those who are not in this group with wrath and torment in Hell. Today, belonging to the Ahl as-Sunnat requires following one of the four Madhhabs; one who does not follow one of the four Madhhabs is a man of bidat and will go to Hell." [23] A person who has gathered the easy ways of the four Madhhabs will not have followed any of the four Madhhabs. As it is seen, one who does not follow any of the four Madhhabs is a la-madhhabi. One who makes talfiq of the four Madhhabs, that is, by mixing the four, acts according to any Madhhab that comes easy to him, is a la-madhhabi, too. Also, one who follows one of the four Madhhabs but holds a belief unconformable to the Ahl as-Sunnat is a la-madhhabi. These three are not Sunnis, they are people of bidat who follow heresy (dalala). True Muslims, however, follow one of the four Madhhabs, that is, the 'true way.'

FOOTNOTES

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

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

[3] Tuhfat al-arib fi 'r-raddi 'ala ahli 's-salib, by 'Abdullah ibn 'Abdullah at-Tarjuman. He wrote this Arabic work in 823 (1420 A.D.), which was printed in London in 1290 (1872 A.D.) and in Istanbul in 1401 (1981 A.D.), and it was later translated into Turkish.

[4] A photostatic reproduction of the last three books was produced by Hakikat Kitabevi in 1986.

[5] Izhar al-haqq was printed in Arabic in Istanbul in 1280 (1864 A.D.). In this book, Rahmatullah Effendi of India (rahmat-Allahi ta'ala 'alaih), who passed away in Mecca in 1306 A.H., writes in detail about the discussions he had with Christian priests in India in 1270 and in Istanbul later, and tells how he silenced them. Comments on these discussions were added in the Istanbul impression of the Persian book Saif al-abrar. Izhar al-haqq has two parts: the first part, which was translated into Turkish by Nuzhet Effendi, the Chief Secretary of the Ministry of

Education, was printed with the title *Izah al-haqq* in Istanbul; the second part was translated into Turkish by Sayyid Amer Fehmi bin Hasan in 1292 A.H. and was printed with the title *Ibraz al-haqq* in Bosnia in 1293 (1876 A.D.). *Diya' al-qulub* by Ishaq Effendi of Harput was translated into English with the title *Could Not Answer* (in Istanbul in 1990).

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

[7] Those zindiqs who are called Ahmadiyya (Qadiyanis) and Bahais have no connection with Islam. Both groups are disbelievers.

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

[9] Yet, in case of kharaj (utter difficulty, impossibility of doing an action in accordance with his own Madhhab), it is permissible for him to follow another Madhhab in this matter. And this brings about some conditions. He has to observe the conditions of the latter Madhhab concerning the affair when making use of this option. It is written in Ibni Abidin, in the chapter headlined *Nikah-i-rij'i*, that the scholars of Hanafi Madhhab have issued a fatwa permitting to imitate Maliki Madhhab in such cases.

[10] *Ijma'* means 'unanimity, consensus; all of the Sahabat al-kiram's commenting on or doing an action in the same manner.' The *ijma'* of the Tabiin, who succeeded the Sahabat al-kiram, also is a document. What the people who succeeded them did or said is not *ijma'*, especially if they are today's people or religion reformers or religiously ignorant people.

[11] *Al-Hadiqa*, p. 318

[12] This fact is written in *Bahr, Hindiyya*, in the section on "*Zabayih*" of *at-Tahtawi* and in the section on "*Baghis*" of *Radd al-mukhtar*. Furthermore, it is written on page 52 of *Al-basa'ir* that the tafsir by Ahmad Sawi states that the same is written in the *Surat al-Kahf*.

[13] *Al-mizan al-kubra*, preface.

[14] *Durr al-mukhtar*, preface, and *Radd al-mukhtar*, annotation to it.

[15] *ibid*, section on times of salat.

[16] *Radd al-mukhtar*, v. II. p. 542.

[17] *Radd ul-mukhtar*, section on tazir.

[18] *ibid*, section on witness.

[19] In order to inform Muslim brothers of the tricks and harms of this book, we prepared our Answer to an Enemy of Islam in 1394 (1974 A.D.) and published it in Turkish and English. Also, seeing that the book *Khulasat at-tahqiq fi bayani hukmi 't-taqlid wa 't-talfiq* by the great Muslim scholar 'Abd al-Ghani an-Nabulusi (rahmat-Allahi ta'ala 'alaih) and the book *Hujjat-Allahi 'ala 'l-alam* by Yusuf an-Nabhani (rahmat-Allahi ta'ala 'alaih) and Saif al-abrar by Muhammad 'Abd ar-Rahman as-Silhati 'rahmatullahi ta'ala alaih', one of the 'ulama' of India, were the exact refutation to this harmful book, we reproduced these books by offset process and published them.

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

[21] *Khulasat at-tahqiq*, last part.

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

[23] At-Tahtawi's commentary to Durr al-mukhtar, section on 'Zabayih'.

THE FAITH OF THE AHL AS-SUNNAT

Imam Muhammad al-Ghazali (rahmat-Allahi 'alaihi) writes in his book Kimya-i Saadat: "When someone becomes a Muslim, it will primarily be fard for him to know and believe in the meaning of the phrase La ilaha ill-Allah, Muhammadun Rasul-Allah. This phrase is called the kalimat at-tawhid. It is sufficient for every Muslim to believe without any doubt what this phrase means. It is not fard for him to prove it with evidence or to satisfy his mind. Rasulullah (sall-Allahu 'alaihi wa sallam) did not command the Arabs to know or to mention the relevant proofs or to search and clarify any possible doubts. He commanded them to believe only and not to doubt. It is enough for everybody also to believe superficially. Yet it is fard kifaya that there should exist a few 'alims in every town. It is wajib for these 'alims to know the proofs, to remove the doubts and to answer the questions. They are like shepherds for Muslims. On the one hand, they teach them the knowledge of iman, which is the knowledge of belief, and, on the other hand, they answer the slanders of the enemies of Islam.

Qur'an al-karim stated the meaning of the kalimat at-tawhid and Rasulullah (sall-Allahu 'alaihi wa sallam) explained what is declared in it. All the Sahabat al-kiram learned these explanations and conveyed them to those who came after them. The exalted scholars who conveyed to us what the Sahabat al-kiram had conveyed, by committing them to their books without making any alterations in them, are called the Ahl as-Sunnat. Everybody has to learn the itiqad of the Ahl as-Sunnat and to unite and love one another. The seed of happiness is in this itiqad and in this unification.

The 'ulama' of the Ahl as-Sunnat explain the meaning of the kalimat at-tawhid as follows: Men were nonexistent. They were created later. They have one Creator. He is the One who has created everything. The Creator is one. He does not have a partner or a likeness. There is no second He. He has been ever-existent; His existence did not have beginning. He will be ever-existent; there is no end to His existence. He will not cease to exist. His existence is always necessary. His nonexistence is impossible. His existence is of Himself. He does not need any means. There is nothing that will not need Him. He is the One who creates everything and makes it go on existing. He is not material or a thing. He is not at a place or in any substance. He does not have a shape and cannot be measured. It cannot be asked how He is; when we say 'He,' none of the things which occur to the mind or which we can imagine is He. He is unlike these. All of them are His creatures. He is not like His creatures. He is the creator of everything that occurs to the mind, every illusion and every delusion. He is not above, below or at one side. He does not have a place. Every being is below the 'Arsh. And the 'Arsh is under His Power, under His Omnipotence. He is above the 'Arsh. Yet this does not mean that the 'Arsh carries Him. The 'arsh exists with His Favor and in His Omnipotence. He is the same now as He was in eternity, in eternal past. He will always be the same in the everlasting future as He had been before creating the 'Arsh. No change occurs in Him. He has His own attributes. His attributes called as-Sifat ath-Thubutiyya are eight: Hayat (Life), 'Ilm (Omniscience), Sam' (Hearing), Basar (Seeing), Qudra (Omnipotence), Irada (Will), Kalam (Speech, Word) and Takwin (Creativeness). No change ever occurs in these attributes of His. Change implies deficiency. He has no deficiency or defect. Though He does not resemble any of His creatures, it is possible to know Him in this world as

much as He makes Himself known and to see Him in the Hereafter. Here He is known without realizing how He is, and there He will be seen in an incomprehensible way.

Allahu ta'ala sent prophets ('alaihim us-salam) to His human creatures. Through these great people, He showed His human creatures the deeds that bring happiness and those which cause ruination. The most exalted prophet is Muhammad ('alaihi 's-salam), the Last Prophet. He was sent as the Prophet for every person, pious or irreligious, for every place and for every nation on the earth. He is the Prophet for all human beings, angels and genies. In every corner of the world, everybody has to follow him and adapt himself to this exalted Prophet".[24]

Sayyid 'Abdulahakim-i Arwasi[25] (rahmat-Allahi 'alaihi) said: "Rasulullah (sall-Allahu 'alaihi wa sallam) had three tasks. The first one was to communicate and make known (tabligh) the rules of Qur'an al-karim, that is, the knowledge of iman and of ahkam fiqhiyya, to all human beings. Ahkam fiqhiyya is composed of actions commanded and actions prohibited. His second task was to transmit the spiritual rules of Qur'an al-karim, the knowledge about Allahu ta'ala Himself and His Attributes into the hearts of only the highest ones of his Umma. His first task, tabligh, should not be confused with this second task. The la-madhhabi reject the second task. But, Abu Huraira (radi-Allahu 'anh) said, 'I learned two types of knowledge from Rasulullah (sall-Allahu 'alaihi wa sallam). I have told you one of them. You would kill me if I explained the second one.' These words of Abu Huraira's are written in the books Bukhari, Mishqat, Hadiqa, and in the letters of Maktubat, numbers 267 and 268. The third task was directed towards those Muslims who did not obey the advice and sermons concerning carrying out the ahkam fiqhiyya. Even force was employed to get them to obey the ahkam fiqhiyya.

"After Rasulullah (sall-Allahu 'alaihi wa sallam), each of the four Khalifas (radi-Allahu 'anhum) accomplished these three tasks perfectly. During the time of hadrat Hasan (radi-Allahu 'anh), fitnas and bidats increased. Islam had spread out over three continents. The spiritual light of Rasulullah (sall-Allahu 'alaihi wa sallam) receded away from the earth. The Sahabat al-kiram (radi-Allahu 'anhum) decreased in number. Later, no one was able to do all these three tasks together by himself. Therefore, these tasks were undertaken by three groups of people. The task of communicating iman and ahkam fiqhiyya was assigned to religious leaders called mujtahids. Amongst these mujtahids, those who communicated iman were called mutakallimun, and those who communicated fiqh were called fuqaha'. The second task, that is, making those willing Muslims attain the spiritual rules of Qur'an al-karim, was assigned to the Twelve Imams of the Ahl al-Bait (rahmat-Allahi ta'ala 'alaihim) and to great men of tasawwuf. Sirri (Sari) as-Saqati (d. 251/876 in Baghdad) and al-Junaid al-Baghdadi (b. 207/821 and d. 298/911 in Baghdad) were two of them (rahmat-Allahi ta'ala 'alaihima).[26]

"The third task, having the rules of the religion implemented by force and authority, was assigned to sultans, i.e. governments. Sections of the first class were called Madhhabs. Sections of the second one were called Tariqas, and the third one was called huquq (laws). Madhhabs that tell about iman are called Madhhabs of itiqad. Our Prophet (sall-Allahu 'alaihi wa sallam) had explained that Muslims would part into seventy-three groups in respect to iman, and that only one of them would be right and the others wrong. And happen it did. The group that was given the good news of being on the right way is called the Ahl as-Sunnat wal-Jamaat. The remaining seventy-two groups, which were declared to be wrong, are called the groups of bidat, that is, heretics. None of them are disbelievers. All of them are Muslims. But, if a Muslim who says he belongs to any of the seventy-two groups disbelieves any information that has been declared clearly in Qur'an al-karim, in Hadith ash-Sharif or that has spread among Muslims, he becomes a

disbeliever. There are many people today who, while carrying Muslim names, have already dissented from the Madhhab of the Ahl as-Sunnat and have become heretics or non-Muslims." Quotations from hadrat Abdulhakim Effendi end here.

Muslims have to keep on learning from the cradle to the grave. The knowledge which Muslims have to learn is called al-'Ulum al-Islamiyya (Islamic sciences), which consist of two parts:

I) al-'Ulum an-naqliyya, II) al-'Ulum al-'aqliyya.

I) Al-'Ulum an-naqliyya (also called 'religious sciences'): These sciences are acquired by reading the books of the 'ulama' of the Ahl as-Sunnat. The 'ulama' of Islam derived these sciences from four main sources. These four sources are called al-adillat ash-Shariyya. They are al-Qur'an al-karim, al-Hadith ash-Sharif, ijma' al-Umma and qiyas al-fuqaha'.

Religious sciences consist of eight main branches:

1) 'ilm at-tafsir (the science of interpretation of Qur'an al-karim). A specialist in this branch is called a mufassir; he is a profoundly learned scholar able to understand what Allahu ta'ala means in His Word.

2) 'ilm al-usul al-hadith. This branch deals with classification of hadiths. Different kinds of hadiths are explained in Endless Bliss, second fascicle, sixth chapter.

3) 'ilm al-hadith. This branch studies minutely the sayings (hadith), behavior (sunnat), and manners (hals) of our Prophet (sall-Allahu 'alaihi wa sallam).

4) 'ilm al-usul al-kalam. This branch studies the methods by which 'ilm al-kalam is derived from al-Qur'an al-karim and al-Hadith ash-Sharif.

5) 'ilm al-kalam. This branch covers the study of the kalimat at-tawhid and the kalimat ash-shahada and the six fundamentals of iman, which depend on them. These are the teachings to be believed in by heart. Scholars of kalam usually wrote 'ilm al-usul al-kalam and 'ilm al-kalam together. Therefore, the layman takes these two branches of knowledge as one single branch.

6) 'ilm al-usul al-fiqh. This branch studies the derivation of the methods of fiqh from Qur'an al-karim and Hadith ash-Sharif.

7) 'ilm al-fiqh. This branch studies afal al-mukallafin, that is, it tells how those who are sane and pubescent should act on matters concerning the body. This is the knowledge necessary for the body. Afal al-mukallafin has eight sections: fard, wajib, sunnat, mustahab, mubah, haram, makruh and mufsid. However, they can be briefly classified into three groups: actions commanded, actions prohibited and actions permitted (mubah).

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

It is fard-i 'ain for every Muslim, man or woman, to learn kalam, fiqh and tasawwuf as much as necessary out of these eight branches, and it is a guilt, a sin, not to learn them.[27]

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

Religious teachings do not change in the course of time. Making a mistake or erring while commenting on 'ilm al-kalam is not an excuse but a crime. In matters pertaining to fiqh, the

variations and facilities shown by Islam can be utilized when one has the excuses shown by Islam. It is never permissible to make alterations or to make reforms in religious matters with one's own opinion or point of view. It causes one to go out of Islam. Change, improvement and progress in al-'Ulum al-'aqliyya are permissible. It is necessary to develop them by searching, finding and even by learning them from non-Muslim, too.

The following article is quoted from the book Al-majmuat az-Zuhdiyya. It was compiled by an ex-minister of education, Sayyid Ahmad Zuhdu Pasha (rahmat-Allahi ta'ala 'alaih):

The word 'fiqh', when used in the form of 'faqiha yafqahu', that is, in the fourth category, means 'to know, to understand.' When it is used in the fifth category, it means 'to know, to understand Islam.' A scholar in 'ilm al-fiqh is called a faqih. 'Ilm al-fiqh deals with the actions which people should do and those which they should not do. The knowledge of fiqh is composed of Qur'an al-karim, Hadith ash-Sharif, ijma' and qiyas. The consensus of the as-Sahabat al-kiram and the mujtahids who came after them is called ijma' al-Umma. The rules of the religion derived from Qur'an al-karim, Hadith ash-Sharif and ijma' al-Umma are called qiyas al-fuqaha.' If it could not be understood from Qur'an al-karim or Hadith ash-Sharif whether an action was halal (permitted) or haram (forbidden), then this action was compared to another action which was known. This comparison was called qiyas. Applying qiyas required the latter action to have the same factor which made the former action permitted or forbidden. And this could be judged only by those profound 'ulama' who had attained the grade of ijtihad.

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

- 1) 'ibadat, composed of five subdivisions: salat (namaz), sawm (fast), zakat, hajj, jihad. Each has many sections. As it is seen, it is an 'ibada to make preparations for jihad. Our Prophet (sall-Allahu 'alaihi wa sallam) explained that jihad against the enemies of Islam was of two kinds: by actions and by words. It is fard to learn how to make and use new weapons in preparation for jihad by actions. Jihad is done by the State. It is fard for the people to join the jihad by obeying the State's laws and orders concerning jihad. Nowadays, enemy assault through publications, motion pictures, radio broadcast and every means of propaganda -the second kind of war- has tremendously increased; therefore it is also jihad to stand against the enemies in this field.
- 2) munakahat, composed of subdivisions, such as marriage, divorce, alimony and many others [written in detail in the book Se'adet-i Ebediyye].
- 3) muamalat, composed of many subdivisions, such as purchase, sale, rent, joint-ownership, interest, inheritance, etc.
- 4) uqubat (penal code), composed of five main subdivisions: qisas (lex talionis), sirqat (theft), zina (fornication and adultery), qadhif (accusing a virtuous woman of incontinence) and ridda (the case of becoming an apostate).

It is fard for every Muslim to learn the 'ibadat part of fiqh sufficiently. It is fard kifaya to learn munakahat and muamalat; in other words, those who have anything to do with them should learn them. After 'ilm at-tafsir, 'ilm al-hadith and 'ilm al-kalam, the most honorable ilm is 'ilm al-fiqh. The following six hadiths will be enough to indicate the honor of fiqh and the faqih: 'rahmatullahi ta'ala alaihim ajmain'

'If Allahu ta'ala wants to bestow His blessing on a slave of His, He makes a faqih of him.'

'If a person becomes a faqih, Allahu ta'ala sends what he wishes and his sustenance through unexpected sources.'

'The person about whom Allahu ta'ala says 'most superior' is a faqih in the religion.'

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

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

'The best and most valuable 'ibada is to learn and teach fiqh.'

Superiority of al-Imam al-azam Abu Hanifa (rahmat-Allahi ta'ala 'alaih) is also understood from these hadiths.

Rules of Islam in the Hanafi Madhhab were transmitted through a chain beginning with 'Abdullah ibn Masud (radi-Allahu 'anh), who was a Sahabi. Al-Imam al-azam Abu Hanifa (rahmat-Allahi ta'ala 'alaih), the founder of the Madhhab, acquired the knowledge of fiqh from Hammad, and Hammad from Ibrahim an-Nakhai. Ibrahim an-Nakhai was taught by Alqama, and Alqama studied under Abdullah ibn Masud, who was educated by Rasulullah (sall-Allahu 'alaihi wa sallam).

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

Al-Imam al-azam Abu Hanifa (rahmat-Allahi 'alaih) compiled the knowledge of fiqh, classified it into branches and sub-branches, and set usuls (methods) for it. He also collected the knowledge of itiqad as Rasulullah (sall-Allahu 'alaihi wa sallam) and the as-Sahabat al-kiram (ridwan-Allahi 'alaihim ajmain) had preached, and taught them to hundreds of his disciples. Some of his disciples became specialists in 'ilm al-kalam, that is, in the teachings of iman. Of them, Abu Bakr al-Jurjani, one of Imam Muhammad ash-Shaibani's disciples, became famous. And Abu Nasr al-'Iyad, one of his pupils, educated Abu Mansur al-Maturidi in 'ilm al-kalam. Abu Mansur wrote in his books the knowledge of kalam as it came from al-Imam al-azam (rahmat-Allahi ta'ala 'alaih). By contending against heretics, he consolidated the itiqad of the Ahl as-Sunnat. He disseminated it out far and wide. He passed away in Samarqand in 333 (944 A.D.). This great alim and another alim, Abu 'l-Hasan al-Ashari, are called the imams of the Madhhabs of itiqad of the Ahl as-Sunnat.

The fiqh scholars are grouped in seven grades. Kamal Pasha Zhada Ahmad ibn Sulaiman Effendi (rahmat-Allahi ta'ala 'alaih), in his work Waqf an-niyat, explained these seven grades as follows:

1. The mujtahids of Islam, who constructed the methods and principles of deriving tenets from the four sources of the religion (Adilla-i arba'a), and derived tenets in accordance with the principles they established. The four aimmat al-madhahib were of these.
2. The mujtahids in a Madhhab, who, following the principles formulated by the imam of the Madhhab, derived rules from the four sources. They were Imam Abu Yusuf, Imam Muhammad, etc. (rahmat-Allahi ta'ala 'alaihim ajmain).
3. The mujtahids of matters (masala), who for the matters that were not dealt with by the founder of the Madhhab, derived rules using the methods and principles of the Madhhab. Yet in doing

this, they had to follow the imam. They were at-Tahawi (238-321 A.H., in Egypt), Hassaf Ahmad ibn 'Umar (d. 261, in Baghdad), 'Abdullah ibn Husain al-Karkhi (340), Shams al-aimma al-Halwani (456, in Bukhara), Shams al-aimma as-Sarahsi (483), Fakhr-ul Islam 'Ali ibn Muhammad al-Pazdawi (400-482, in Samarqand), Qadi-Khan Hasan ibn Mansur al-Farghani (592), etc. (rahmat-Allahi ta'ala 'alaihim ajmain).

4. Ashab at-takhrij, who were not able to employ ijtiḥad. They were scholars who explained in brief, unclear rules derived by mujtahids. Husam ad-din ar-Razi 'Ali ibn Ahmad (d. 593 A.H., in Damascus) was one of them. He (rahmat-Allahi ta'ala 'alaihim) wrote a commentary to Al-Quduri.

5. Arbab at-Tarjih, who preferred one of the several riwayat (narrations or opinions of the mujtahids as narrated) coming from mujtahids. They were Abu l'Hasan al-Quduri (362-428 A.H., in Baghdad) and Burhan ad-din 'Ali al-Marghinani the author of Al-hidaya, who was martyred by the soldiers of Genghis in the Bukhara Massacre of 593 A.H. [1198 A.D.].

6. Those who wrote various riwayat about a matter in an order with respect to their reliability were called muqallids. They did not include any refused riwayat in their books. Abu l-Barakat 'Abdullah ibn Ahmad an-Nasafi (d. 710 A.H.), the author of Kanz ad-da'iq; 'Abdullah ibn Mahmud al-Musuli (d. 683), the author of Mukhtar; Burhan ash-Sharia Mahmud ibn Sadr ash-Sharia 'Ubaid-Allah (d. 673), the author of Al-wiqaya; and Ibn as-Sa'ati Ahmad ibn 'Ali al-Baghdadi (d. 694), the author of Majma' al-bahrain, are of these (rahmat-Allahi ta'ala 'alaihim ajmain).

7. They are also muqallids[28] incapable of distinguishing weak riwayat from genuine ones.

FOOTNOTES

[24] Kimiya' as-Saada. Muhammad al-Ghazali (rahmat-Allahi ta'ala 'alaihim) was one of the greatest Islamic scholars. He wrote hundreds of books. All his books are very valuable. He was born in 450 (1068 A.D.) in Tus, i.e. Meshed, Persia, and passed away there in 505 (1111 A.D.).

[25] He was born in Baskal'a in 1281 (1864 A.D.) and passed away in Ankara in 1362 (1943 A.D.).

[26] The 'ulama of Ahl as-Sunnat collected 'ilm at-tasawwuf by learning this second task of our Prophet ('alaihi 's-salam) from the Twelve Imams (rahmat-Allahi ta'ala 'alaihim). Some people do not believe in awliya', karamat or tasawwuf. This shows that they have no connection with the Twelve Imams. If they had followed the Ahl al-Bait, they would have learned this second task of our Prophet from the twelve Imams and there would have been many scholars of tasawwuf and awliya' among them. But there have not been any, and besides, they do not even believe that such scholars could exist. It is obvious that the Twelve Imams are the Ahl as-Sunnat's imams. It is the Ahl as-Sunnat who love the Ahl al-Bait and follow the Twelve Imams. To become a scholar of Islam, one has to be an heir of Rasulullah ('alaihi 's-salam) in these two tasks. That is, one has to be an expert in these two branches of knowledge. 'Abd al-Ghani an-Nabulusi (rahmat-Allahi ta'ala 'alaihim), one of such scholars, quoted, on pages 233 and 649 in his work Al-Hadiqat an-nadiyya, the hadiths describing the spiritual rules of Qur'an al-karim and pointed out that disbelieving these rules indicates ignorance and misfortune.

[27] Al-Hadiqa, p. 323 and in preface to Radd al-mukhtar.

[28] These were counted among fiqh scholars because they could understand what they read and explained it to the muqallids who could not understand

AL-IMAM AL-AZAM ABU HANIFA

(rahmat-Allahi ta'ala 'alaih)

The book Qamus al-alam states: Al-Imam al-azam Abu Hanifa's name was Numan. His father's name was Thabit. His grandfather's name was Numan, too. He was the first of the four great imams of the Ahl as-Sunnat. 'Imam' means 'profoundly learned scholar.' He was one of the main pillars of the brilliant religion of Muhammad ('alaihi 's-salam). He was a descendant of a Persian notable. His grandfather had embraced Islam. He was born in Kufa in 80 (698 A.D.). He was born early enough to see Anas ibn Malik, 'Abdullah ibn Abi Awfa, Sahl ibn Sad as-Sa'idi and Abu al-Fadl Amir ibn Wasila, four Sahabis (radi-Allahu ta'ala anhum). He learned 'ilm al-fiqh from Hammad ibn Abi Sulaiman. He enjoyed the companionship of many notables of the Tabiin, and of Imam Jafar as-Sadiq (rahmat-Allahi ta'ala 'alaih). He memorized innumerable hadiths. He was brought up so as to become a great judge, but he became an imam al-madhhab. He had a superior, and amazingly keen intellect. In 'ilm al-fiqh, he attained an unequalled grade in a short time. His name and fame became world-wide.

Yazid ibn 'Amr, Governor of Iraq during the time of Marwan ibn Muhammad, the fourteenth and last Umayyad Khalifa, who was a grandson of Marwan ibn Hakam (rahmat-Allahi ta'ala 'alaih) and was killed five years after assuming the caliphate in Egypt in 132 (750 A.D.), proposed to Abu Hanifa (rahmat-Allahi ta'ala 'alaih) to become a judge for the law-court of Kufa. But, since he had as much zuhd, taqwa and wara' as he had knowledge and intellect, he refused it. He was afraid of not being able to safeguard human rights because of human weaknesses. With a command from Yazid, he was given a whipping, hundred and ten blows to the head. His blessed face and head swelled. The next day, Yazid took the Imam out and oppressed him by repeating his offer. The Imam said, "Let me consult," and obtained permission to leave. He went to the blessed city of Mecca and stayed there for five or six years.

The 'Abbasid Khalifa Abu Jafar Mansur (rahmat-Allahi ta'ala 'alaih) commanded him to be the chief of the Supreme Court of Appeal in 150 A.H. [767 A.D.]. He refused it and was put into jail. He was subjected to whipping, ten blows more every following day. When the number of whipping reached one hundred, he attained martyrdom. Abu Sad Muhammad ibn Mansur al-Harizmi (rahmat-Allahi ta'ala 'alaih), one of the viziers of Malikshah (447-485 A.H., the third Saljuqi Sultan and the son of Sultan Alparslan), had a wonderful dome built over his grave. Afterwards, Ottoman emperors embellished and had his tomb restored several times.

Abu Hanifa (rahmat-Allahi ta'ala 'alaih) was the first who compiled and classified 'ilm al-fiqh, and he gathered information for each branch of knowledge. He wrote the books Fara'id and Shurut. There are innumerable books describing his extensive knowledge on fiqh; his extraordinary ability in qiyas; and his dumbfounding superiority in zuhd, taqwa, mildness and righteousness. He had many disciples, some of whom became great mujtahids.

The Hanafi Madhhab spread far and wide during the time of the Ottoman Empire. It almost became the official Madhhab of the State. Today, more than half of the Muslims on the earth and most of the Ahl as-Sunnat perform their 'ibada according to the Hanafi Madhhab. Citation from the book Kamus-ul alam ends here.

The book Mir'at al-ka'inat states:

The ancestors of al-Imam al-azam (rahmat-Allahi ta'ala 'alaih) come from the province of Faris, Iran. His father, Thabit, had met Imam 'Ali (radi-Allahu 'anh) in Kufa and Hadrat 'Ali had pronounced a benediction over him and his descendants. Al-Imam al-azam was one of the

greatest among the Tabi'in and saw Anas ibn Malik (radi-Allahu 'anh) and three or seven more of the as-Sahabat al-kiram. He learned hadith-i sharifs from them.

A hadith ash-Sharif, which al-Imam al-Harizmi reported from Abu Huraira (radi-Allahu 'anh) through isnad muttasil (an uninterrupted chain of reporters), states: "Among my Umma, there will come a man called Abu Hanifa. On the Day of Resurrection, he will be the light of my Umma." Another hadith ash-Sharif states: "A man named Numan ibn Thabit and called Abu Hanifa will appear and will revive Allahu ta'ala's Religion and my Sunnat." And another one states: "In every century, a number of my Umma will attain to high grades. Abu Hanifa will be the highest of his time." These three hadiths are written in the book Mawduat al-'Ulum and in Durr al-mukhtar. This hadith ash-Sharif is also well-known: "Among my Umma, a man called Abu Hanifa will appear. There is a beauty-spot between his two shoulder blades. Allahu ta'ala will revive His Religion through his hand."

[Preface to Durr al-mukhtar writes: "A hadith ash-Sharif states: 'As Adam ('alaihi 's-salam) was proud of me so I am proud of a man of my Umma named Numan and called Abu Hanifa. He is the light of my Umma.' " Another hadith ash-Sharif states: "Prophets ('alaihimu 's-salam) are proud of me. And I am proud of Abu Hanifa. He who loves him will have loved me. He who feels hostility towards him will have felt hostility towards me." These hadiths are also written in the book Al-muqaddima by the profound scholar Hadrat Abu 'l-Laith as-Samarqandi and in Taqadduma, which is a commentary to the former. In the preface to the fiqh book Al-muqaddima by al-Ghaznawi hadiths praising him are quoted. In Diya' al-ma'nawi, a commentary on it, Qadi Abi 'l-Baqa said, 'Abul-Faraj 'Abd ar-Rahman ibn al-Jawzi, based on the words of al-Khatib al-Baghdadi, said that these hadiths were mawdu'. Yet this remark of his is bigotry, for these hadiths were reported by several chains of transmitters. Ibn 'Abidin, in his commentary on Durr al-mukhtar, proved that these hadiths were not mawdu' and quoted the following hadith ash-Sharif from the book Al-khairat al-hisan by Ibn Hajar al-Makki: "The ornament of the world will be taken away in the year 150." He went on, "The great fiqh scholar Shams al-aimma 'Abd al-Ghaffar al-Kardari (d. 562/1166 A.D.) said, "It is obvious that this hadith ash-Sharif refers to al-Imam al-azam Abu Hanifa, since he passed away in 150." A hadith ash-Sharif given by al-Bukhari and Muslim says, "If iman went to the planet Venus, a man of Faris (Persian) descent would bring it back." Imam as-Suyuti, a Shafi'i alim, remarked, "It has been communicated unanimously that this hadith ash-Sharif refers to al-Imam al-azam." Numan Alusi writes in the book Ghaliyya that this hadith ash-Sharif refers to Abu Hanifa and that his grandfather descended from a Faris family. 'Allama Yusuf, a Hanbali scholar, quoted in his work Tanwir as-sahifa from Hafiz 'Allama Yusuf ibn 'Abd al-Barr (b. 368/978 and d. 463/1071 in Shatiba), Qadi of Lisbon, Portugal, 'Do not slander Abu Hanifa and do not believe those who slander him! I swear by Allahu ta'ala that I know not a person superior to him, having more wara', or being more learned than he. "Do not believe what al-Khatib al-Baghdadi said! He was antipathetic towards the 'ulama'. He slandered Abu Hanifa, Imam Ahmad and their disciples. The 'ulama' of Islam refuted al-Khatib and censured him. Ibn al-Jawzi's grandson, 'Allama Yusuf Shams ad-din al-Baghdadi, wrote in his forty-volume book Mirat az-zaman that he was astonished to know that his grandfather had followed al-Khatib. Imam al-Ghazali (rahmat-Allahi ta'ala 'alaih), in his Ihya', praises al-Imam al-azam with such words as "abid', 'zahid' and 'al-'arifu bi'llah'. If the Sahabat al-Kiram and the 'ulama' of Islam had different points of view from one another, it was not because they did not approve of each other's words or because they were unsociable to one another or because they disliked one another; mujtahids (rahmat-Allahi ta'ala 'alaihim ajmain)

disagreed with one another concerning ijthad for Allahu ta'ala's sake and to help the religion." [29]

An alim dreamt of Rasulullah (sall-Allahu 'alaihi wa sallam) and asked him, 'What would you say about Abu Hanifa's knowledge?' He answered, 'Everybody needs his knowledge.' Another alim asked in his dream, 'O Rasul-Allah! What would you say about the knowledge Numan ibn Thabit has, who lives in Kufa?' He answered, "Learn from him and do as he says. He is a very good person." Imam 'Ali (radi-Allahu 'anh) said, "Let me inform you of a person called Abu Hanifa, who will live in Kufa. His heart will be full of knowledge and hikma (wisdom). Towards the end of the world, many people will perish because of not appreciating him, just as the Shiites will perish because of not having appreciated Abu Bakr and 'Umar (radi-Allahu 'anhuma)." Imam Muhammad al-Baqir ibn Zain al-'Abidin 'Ali ibn Husain (rahmat-Allahi 'alaihim, b. 57 A.H. in Medina and d. 113, buried in the shrine of Hadrat 'Abbas [radi-Allahu 'anh] in Medina) looked at Abu Hanifa and said, "When those who destroy the religion of my ancestors increase in number, you will revive it. You will be the savior of those who fear and the shelter of those who are confused! You will lead the heretics to the right way! Allahu ta'ala will help you!" When he was young, al-Imam al-azam (rahmat-Allahi ta'ala 'alaih) studied 'ilm al-kalam and marifa and became very skillful. Then after serving Imam Hammad for twenty-eight years, he attained maturity. When Hammad passed away, he took his place as a mujtahid and Mufti. His knowledge and superiority became known far and wide. His virtue, intelligence, sagacity, zuhd, taqwa, trustworthiness, readiness of wit, devotion to Islam, righteousness and his perfection in every respect as a human being were above those of all others of his time. All the mujtahids and those who succeeded him and noble people -even Christians- praised him. Al-Imam ash-Shafi'i (rahmat-Allahi ta'ala 'alaih) said, "All men of fiqh are Abu Hanifa's children." He said once, "I get blessings (tabarruk) from Abu Hanifa's soul]. I visit his tomb every day. When I am in difficulty, I go to his tomb and perform two rak'as of salat. I invoke Allahu ta'ala, and He gives me what I wish." Al-Imam ash-Shafi'i was a disciple of Imam Muhammad.[30] He remarked, "Allahu ta'ala bestowed knowledge upon me through two persons. I learned the Hadith ash-Sharif from Sufyan ibn 'Uyayna and fiqh from Muhammad ash-Shaibani." He said once, "In the field of religious knowledge and in worldly affairs, there is one person to whom I am grateful. He is Imam Muhammad." And again, al-Imam ash-Shafi'i said, "With what I learned from Imam Muhammad I have written a pack-animal-load of books. I would not have acquired anything of knowledge had he not been my teacher. All men of knowledge are the children of the 'ulama' of Iraq, who were the disciples of the 'ulama' of Kufa. And they were the disciples of Abu Hanifa." Al-Imam al-azam acquired knowledge from four thousand people.

The 'ulama' of every century wrote many books describing the greatness of al-Imam al-azam.

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

Al-Hafiz al-kabir Abu Bakr Ahmad al-Harizmi wrote in his book Musnad, "Saif al-aimma reports that when al-Imam al-azam Abu Hanifa derived a matter from Qur'an al-karim and Hadith ash-Sharif, he would propound it to his masters. He would not give the answer to the inquirer unless all of them confirmed it." One thousand of his disciples attended all his classes when he taught in the mosque of Kufa city. Forty of them were mujtahids. When he found the answer for a matter he would propound it to his disciples. They would study it together and, when they were all in agreement that it was consistent with Qur'an al-karim and Hadith ash-Sharif and with the words of the Sahabat al-kiram, he would be delighted and say, "Al-hamdu

li'llah wallahu akbar," and all those who were present would repeat his words. Then he would tell them to write it down.

It is written in the book Radd al-Wahhabi[31]: "Being a mujtahid requires first being specialized in the Arabic language and in the various linguistic sciences such as awda', sahih, marwi, mutawatir; ways of radd; mawdu' vocabulary; fasih, radi and mazmun forms; mufrad, shadh, nadir, mustamal, muhmal, mu'rab, marifa, ishtiqaq, haqiqa, majaz, mushtarak, izdad, mutlaq, muqayyad, ibdal and qalb. Next you must be specialized in sarf, nahw, ma'ani, bayan, badi', balaghat, 'ilm al-usul al-fiqh, 'ilm al-usul al-hadith, 'ilm al-usul at-tafsir, and have memorized the words of the imams of jarh and tadil. Being a faqih requires, in addition to these, knowing the proof for every matter and studying the meaning, the murad and tawil of the proof. Being a muhaddith, that is, a scholar of hadith, requires only memorizing the hadiths as one heard them; it is not compulsory to know the meanings, murads, tawils, or to understand the proofs for the rules of Islam. If a faqih and a muhaddith disagree with each other about a hadith ash-Sharif, e.g. if the former says that it is sahih and the latter says that it is daif, the faqih's word will be valid. Therefore, al-Imam al-azam's word or decision is more valuable than all the others because he was the first mujtahid and the highest faqih due to his having heard many hadiths directly from the Sahabat al-kiram without any intervention. A hadith ash-Sharif that was said to be sahih by this exalted imam was said to be sahih by all Islamic scholars. A muhaddith cannot be in the grade of a faqih. And he can never reach the grade of an imam al-madhab.

'Abdulhaq ad-Dahlawi, a scholar of hadith, wrote in his book Sirat-i mustaqim, "Some hadiths which al-Imam ash-Shafi'i took as documents were not taken as documents by al-Imam al-azam Abu Hanifa. Seeing this, the la-madhabis used it as an opportunity for traducing al-Imam al-azam and claimed that Abu Hanifa had not followed the hadith ash-Sharif. However, Hadrat al-Imam al-azam Abu Hanifa found and took other hadiths which were more sahih and dependable in documenting the matter."

A hadith ash-Sharif states: "The most beneficial ones of my Umma are those who live in my time. The next most beneficial ones are those who succeed them. And the next most beneficial ones are those who will come after them." This hadith ash-Sharif shows that the Tabiin were more beneficial than Taba' at-Tabiin. The Islamic 'ulama' all agree that al-Imam al-azam Abu Hanifa saw some of the as-Sahabat al-kiram, heard hadiths from them, and, therefore, was one of the Tabiin. For example, al-Imam al-azam heard the hadith, "A person who builds a mosque for Allahu ta'ala's sake will be given a villa in Paradise," from 'Abdullah ibn Awfa, who was a Sahabi. Jalal ad-din as-Suyuti, a Shafi'i scholar, wrote in his book Tabyid as-sahifa that al-Imam 'Abdulkarim, one of the Shafi'i scholars, wrote a complete book describing the Sahabis whom al-Imam al-azam had seen. It is written in Durr al-mukhtar that al-Imam al-azam saw seven Sahabis. Among the four aimmat al-madhahib, only al-Imam al-azam was honored with being one of the Tabiin. It is a rule in 'ilm al-usul that the view of those who admit something is preferred to the view of those who refuse it. It is obvious that al-Imam al-azam Abu Hanifa, being one of the Tabiin, is the highest of the aimmat al-madhahib. The la-madhabis' denying al-Imam al-azam's superiority or their trying to vilify this exalted Imam by saying that he was weak in the knowledge of hadith, is similar to their denying the superiority of Hadrat Abu Bakr and Hadrat 'Umar (radi-Allahu 'anhuma). This perverse negation of theirs is not a sort of illness that can be cured by preaching or advice. May Allahu ta'ala cure them! The Muslims' Khalifa 'Umar (radi-Allahu 'anh) said during his khutba: "O Muslims! As I tell you now, Rasulullah (sall-Allahu 'alaihi wa sallam) told us during his khutba: "The most beneficial people are my Sahaba. The

most beneficial after them are their successors. And the next most beneficial are those who will come after them. There will be liars among those who will come after these.' " The four Madhhabs which Muslims have been following and imitating today are the Madhhabs of those beneficial people whose beneficence was corroborated by Rasulullah (sall-Allahu 'alaihi wa sallam). The Islamic 'ulama' declare in consensus that it is not permissible to adopt a Madhhab other than these four Madhhabs.

Ibn Nujaim al-Misri (rahmat-allahi ta'ala 'alaih), author of the book Bahr ar-ra'iq, wrote in his work Ashbah, "Hadrat al-Imam ash-Shafi'i said that a person who wanted to be a specialist in the knowledge of fiqh should read Abu Hanifa's books." Abdullah Ibn Mubarak said, "I have not seen another specialist as learned as Abu Hanifa in the knowledge of fiqh. The great alim Mis'ar used to kneel in front of Abu Hanifa and learn what he did not know by asking him. I have studied under a thousand 'ulama'. Yet, had I not seen Abu Hanifa, I would have slipped into the bog of Greek philosophy." Abu Yusuf said, "I have not seen another person as profoundly learned as Abu Hanifa in the knowledge of hadith. There is not another alim who can expound hadiths as competently as he did." The great alim and mujtahid Sufyan ath-Thawri said, "In comparison with Abu Hanifa, we were like sparrows with a falcon. Abu Hanifa is the leader of the 'ulama'." 'Ali ibn Asim said, "If Abu Hanifa's knowledge were to be measured with the total knowledge of all the 'ulama' contemporary with him, Abu Hanifa's knowledge would prove to be greater." Yazid ibn Harun said, "I studied under a thousand 'ulama'. Among them I did not see anyone who had as much wara' as Abu Hanifa did or who was as wise as Abu Hanifa (rahmat-Allahi ta'ala 'alaih)." Muhammad ibn Yusuf ash-Shafi'i, one of the Damascene 'ulama', praises al-Imam al-azam Abu Hanifa much, explains his superiority in detail, and says that he is the leader of all mujtahids in his book Uqud al-jaman fi manaqibi'n-Numan. Al-Imam al-azam Abu Hanifa said, "We esteem and love Rasulullah's ('alaihi 's-salam) hadiths above all. We search for the words of the Sahabat al-kiram, choose and adopt them. As for the words of the Tabiin, they are like our words. Translation from the book Radd-i Wahhabi ends here. This book was printed in India and in Istanbul, in 1264 (1848 A.D.) and in 1401 (1981 A.D.), respectively.

In the book Sayf-ul-muqallidin ala a'nak-il-munkirin, Mawlana Muhammad 'Abd al-Jalil wrote in Persian: "The la-madhhabi say that Abu Hanifa was weak in the knowledge of hadith. This assertion of theirs shows that they are ignorant or jealous. Al-Imam az-Zahabi and Ibn Hajar al-Makki say that al-Imam al-azam was an alim of hadith. He learned hadiths from four thousand 'ulama'. Three hundred of them were among the Tabiin and were 'ulama' of hadith. Al-Imam ash-Sharani says in the first volume of al-Mizan, 'I have studied three of al-Imam al-azam's Musnads. All of them transmit information from the well-known 'ulama' of the Tabiin.' Hostility which the la-madhhabi people bear against the Salaf as-salihin and their jealousy towards the mujtahid imams, particularly towards their leader al-Imam al-Muslimin Abu Hanifa, must have obstructed their perception and conscience to the extent that they deny the beauty and superiority of these Islamic 'ulama'. They are intolerant of the fact that pious people have what they do not have. It is for this reason that they deny the superiority of the imams of Islam and thus venture into the shirk (polytheism) of jealousy. It is written in the book Hada'iq: "When al-Imam al-azam Abu Hanifa memorized hadiths he wrote them down. He kept the hadith books he wrote in wooden boxes, some of which he always kept at hand wherever he went. His quoting only a few hadiths does not show that the number of hadiths he memorized was small. Only bigoted enemies of Islam may say so. This bigotry of theirs proves al-Imam al-azam's perfection; an inept person's slandering the learned indicates the former's perfection." Founding a great Madhhab and

answering hundreds of thousands of questions by documenting them with ayats and hadiths could not have been done by a person who was not deeply specialized in the sciences of tafsir and hadith. In fact, bringing forth a new, unique Madhhab without a model or an example is an excellent proof for al-Imam al-azam's expertise in the sciences of tafsir and hadith. Because he worked with extraordinary energy and brought forth this Madhhab, he did not have time to quote the hadiths or to cite their transmitters one by one; this cannot be grounds for denigrating that exalted imam by jealously casting aspersions on him by saying that he was weak in the knowledge of hadith. It is a known fact that riwaya (transmitting) without diraya (ability, intelligence) has no value. For example, Ibn Abd al-Barr said, "If riwaya without diraya were valuable, a dustman's quoting a hadith would be superior to Luqman's intelligence." Ibn Hajar al-Makki was one of the 'ulama' in the Shafi'i Madhhab, but he wrote in his book Qala'id: "The great alim of hadith A'mash asked al-Imam al-azam Abu Hanifa many questions. Al-Imam al-azam answered each of his questions by quoting hadiths. After seeing al-Imam al-azam's profound knowledge in hadith, A'mash said, 'O, you, the 'ulama' of fiqh! You are like specialized doctors, and we the 'ulama' of hadith are like pharmacists. We cite hadiths and their transmitters, but you are the ones who understand their meanings.' " It is written in the book 'Uqud al-jawahiri 'l-munifa: "While 'Ubaidullah ibn 'Amr was in the company of the great alim of hadith A'mash, someone came up and asked a question. As A'mash thought about the answer, al-Imam al-azam joined in. A'mash repeated the question to the Imam and requested an answer. Al-Imam al-azam immediately answered it in detail. Admiring the answer, A'mash said, "O Imam! From which hadith do you derive this?" Al-Imam al-azam quoted the hadith ash-Sharif from which he derived the answer and added, 'I heard this from you.' " Al-Imam al-Bukhari knew three hundred thousand hadiths by heart. He wrote only twelve thousand of them in his books because he feared very much the threat in the hadith ash-Sharif, "If a person quotes, in the name of hadith, what I have not uttered, he will be tormented very bitterly in Hell." Having much wara' and taqwa, al-Imam al-azam imposed very heavy conditions for the transmitting of hadiths. He would quote only those hadiths fulfilling these conditions. Some 'ulama' of hadith transmitted numerous hadiths because their branch was wider and their conditions were lighter. The 'ulama' of hadith never belittled one another on account of differing conditions. Had this not been so, Imam Muslim would have said something to offend al-Imam al-Bukhari (rahmat-Allahi ta'ala 'alaihima). Al-Imam al-azam Abu Hanifa's transmitting only a few hadiths because of his circumspection and taqwa could only be a good reason for praising and lauding him." [32]

The book Mirat al-ka'inat goes on: "Al-Imam al-azam Abu Hanifa (rahmat-Allahi ta'ala 'alaih) performed morning prayer in a mosque and answered his disciples' questions until noon every day. After noon prayer, he taught his disciples again until night prayer. Then he would go home and, after resting for a while, return to the mosque and worship until morning prayer. Mis'ar ibn Kadam al-Kufi, one of the Salaf as-salihin, who passed away in 115 (733 A.D.), and many other great people reported this fact.

He earned his living in a halal way by trading. He sent goods to other places and with his earnings he met the needs of his disciples. He spent much for his household and gave an equal amount as alms to the poor. Moreover, every Friday he distributed twenty gold coins to the poor for his parents' souls. He did not stretch his legs towards his teacher Hammad's (rahmat-Allahi ta'ala 'alaih) house, though he lived at a distance of seven streets away. Once he found out that one of his partners had sold a large amount of goods incompatibly with Islam. He distributed all the ninety thousand aqchas earned to the poor, not taking one penny of it. After brigands had

raided the villages of Kufa and had stolen sheep, he, thinking that these stolen sheep might be slaughtered and sold in the town, did not eat mutton for seven years, for he knew that a sheep lived seven years at the longest. He abstained from the haram to that degree. He observed Islam in his every action.

For forty years al-Imam al-azam (rahmat-Allahi ta'ala 'alaih) performed the morning prayer with the ablution he had made for the night prayer [that is, he did not sleep after the night prayer.] He performed hajj fifty-five times. During the last one, he went into the Kaba, performed a prayer of two rak'as and recited the whole Qur'an al-karim during the prayer. Then, weeping, he invoked, "O my Allahu ta'ala! I have not been able to worship Thee in a manner worthy of Thee. Yet I have understood very well that Thou cannot be comprehended through intelligence. For this understanding of mine, please forgive the defects in my service! At that moment a voice was heard, "O Abu Hanifa! You have acknowledged Me very well and have served Me beautifully. I have forgiven you and those who will be in your Madhhab and follow you until the end of the world." He read Qur'an al-karim from the beginning to the end once every day and once every night.

Al-Imam al-azam had so much taqwa that for thirty years he fasted every day [except the five days of a year on which it is haram to fast]. He often read the whole Qur'an al-karim in one rak'a or two. And sometimes, during salat or outside it, he read an ayat describing Heaven and Hell over and over again and sobbed and lamented.[33] Those who heard him pitied him. Among the Umma of Muhammad ('alaihi 's-salam), reciting the whole Qur'an al-karim in a single rak'a of salat fell to the lot of only 'Uthman ibn 'Affan, Tamim ad-Dari, Sad ibn Jubair and al-Imam al-azam Abu Hanifa. He did not accept any presents from anyone. He wore clothes like those of the poor. Yet at times, in order to exhibit the blessings of Allahu ta'ala, he wore very valuable clothes. He performed hajj fifty-five times and stayed in Mecca for several years. Only at the place where his soul was taken, he had read the whole Qur'an al-karim seven thousand times. He said, "I laughed once in my life, and I regret it." He talked little and thought much. He discussed some religious matters with his disciples. One night, while leaving the mosque immediately after performing the night prayer in jamaat, he began to talk with his disciple Zufar on some subject. One of his feet was inside the mosque and the other was outside. The conversation continued until the morning adhan. Then, without taking the other step out, he went back in for the morning prayer. Because 'Ali (radi-Allahu 'anh) had said, "It is permissible to have a personal allowance of up to four thousand dirhams," he distributed to the poor what was more than four thousand dirhams of his earnings.

The Khalifa Mansur revered the Imam very much. He presented him ten thousand aqchas and a jariya. The Imam did not accept them. At that time one aqcha was worth one dirham of silver. In 145 A.H., Ibrahim ibn 'Abdullah ibn Hasan ibn 'Ali was recruiting men in order to help his brother Muhammad (rahmat-Allahi ta'ala 'alaih) who had proclaimed himself the Khalifa in al-Madinat al-munawwara. When he came to Kufa, it was rumored that Abu Hanifa was helping him. Mansur heard this and had the Imam taken from Kufa to Baghdad. He told him to tell everybody that Mansur was rightfully the Khalifa. He offered him the presidency of the Supreme Court of Appeal as a recompense. He imposed on him very much. The Imam did not accept it. Mansur imprisoned him and had him thrashed with a stick thirty strokes. His blessed feet bled. Mansur repented and sent him thirty thousand aqchas, only to be refused again. He was imprisoned again and thrashed ten strokes more every day. [According to some report] on the eleventh day, for fear that the people might rebel, he was forced to lie down on his back and

poisonous sherbet (a sweet fruit drink) was poured into his mouth. As he was about to die, he prostrated (sajda). Some fifty thousand people performed janaza salat for him. Because of the enormous crowd, it was performed with difficulty and finished not before the late afternoon prayer. For twenty days many people came to his tomb and performed janaza salat for him near his tomb.

He had seven hundred and thirty disciples. Each of them was famed for his virtue and pious deeds. Many of them became Qadis or Muftis. His son Hammad (rahmat-Allahi ta'ala alaih) was one of his notable disciples. Passages from the book Mirat-ul-kainat ends here.

They have been leaders guiding the ahl-i din,
rahmat-Allahi 'alaihim ajmain.

There were some disagreements between al-Imam al-azam and his disciples on the information that was to be deduced through ijtihaad. The following hadith ash-Sharif declares that these disagreements were useful: "Disagreement (on the 'amal, practices) among my Umma is [Allahu ta'ala's] compassion." He feared Allahu ta'ala very much and was very careful in following Qur'an al-karim. He said to his disciples, "If you come across a document (sanad) inconsistent with my words on a subject, ignore my words and follow that document." All his disciples swore, "Even our words inconsistent with his words surely depend on a proof (dalil, sanad) we had heard from him."

Hanafi Muftis have to issue fatwas agreeable with what al-Imam al-azam said. If they cannot find his word, they should follow Imam Abu Yusuf. After him, Imam Muhammad should be followed. If the words of Imam Abu Yusuf and Imam Muhammad are on one side and those of al-Imam al-azam on the other, a Mufti may issue a fatwa according to either side. When there is darura (a pressing difficulty), he may issue a fatwa suitable with the words of the mujtahid who showed the easiest way. He cannot issue a fatwa that does not depend on the words of any of the mujtahids; such an issue cannot be called a fatwa.

FOOTNOTES

[29] It is explained in the second fascicle of Endless Bliss that a mawdu' hadith does not mean 'false, made-up hadith' in 'ilm al-usul al-hadith.

[30] Al-Imam al-azam Abu Hanifa's two leading disciples were Imam Muhammad ash-Shaibani and Imam Abu Yusuf (rahmat-Allahi ta'ala 'alaihim).

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

[32] Saif al-muqallidin 'ala a'naqi 'l-munkirin.

[33] Crying out of love for Allah ta'ala in salat does not break the salat in the Hanafi Madhhab.

WAHHABISM AND ITS REFUTATION BY THE AHL AS-SUNNAT

Although they say they are Muslims, Wahhabis, also called Najdis, are one of the groups who have departed from the Ahl as-Sunnat.

Ahmad Jawdat Pasha, a statesman, and Ayyub Sabri Pasha [d. 1308 (1890 A.D.)], Rear-Admiral during the time of the thirty-fourth Ottoman sultan 'Abd al-Hamid Khan II [1258-1336 (1842-1918), buried in the shrine of Sultan Mahmud in Istanbul] (rahmat-Allahi ta'ala 'alaihim), each wrote a history book, in which they explained Wahhabism in full detail.[34] The following is derived, for the most part, from the latter's book, who translated this information from Ahmad Zaini Dahlan's book "Fitnat al-Wahhabiyya." He passed away in 1308 (1890 A.D.).

Wahhabism was established by Muhammad ibn 'Abd al-Wahhab. He was born in Huraimila in Najd in 1111 (1699 A.D.) and died in 1206 (1791 A.D.). Formerly, he had been to Basra, Baghdad, Iran, India and Damascus with a view to traveling and trade. He was in Basra when, in 1125 [1713 A.D.], he succumbed to a snare set by Hempher, who was only one of the numerous British spies, and served as a tool in the British plans to (destroy Islam). He published the absurdities prepared by the spy in the name of Wahhabism. Our book Confessions of A British Spy gives detailed information on the establishment of Wahhabism. There he found and read books written by Ahmad Ibn Taymiyya of Harran [661-728 (1263-1328), d. in Damascus], the contents of which were incompatible with the Ahl as-Sunnat. Being a very cunning person, he became known as ash-Shaikh an-Najdi. His book Kitab at-tawhid[35], which he prepared in cooperation with the British spy, was annotated by his grandson, 'Abd ar-Rahman, and was interpolated and published in Egypt with the title Fat'h al-majid by a Wahhabi called Muhammad Hamid. Muhammad ibn 'Abd al-Wahhab's ideas spread among villagers, the inhabitants of Dar'iyya and their chief, Muhammad ibn Su'ud. Those who accepted his ideas, which he termed Wahhabiyya, are called Wahhabis or Najdis. They increased in number, and he imposed himself as the Qadi and Muhammad ibn Su'ud as the amir (ruler). He declared it as a law that only their own descendants should succeed them.

Muhammad's father, 'Abd al-Wahhab, who was a pious Muslim and a scholar of Medina, apprehended from Ibn 'Abd al-Wahhab's words that he would start a perverted movement and advised everybody not to talk with him. But he proclaimed Wahhabism in 1150 (1737 A.D.). He spoke ill of the ijthahs of the 'ulama' of Islam. He went so far as to call the Ahl as-Sunnat "disbelievers." He said that he who visited the shrine of a prophet or of a wali and addressed him as "Ya Nabi-Allah!" (O Allah's Prophet) or as, "Ya 'Abd al-Qadir!" would become a polytheist (mushrik).

The Wahhabi point of view is that he who says that anybody besides Allahu ta'ala did something becomes a polytheist, a disbeliever. For example, he who says, "Such and such medicine relieved the pain," or "Allahu ta'ala accepted my prayers near the tomb of such and such a prophet or wali," becomes a polytheist. To prove these ideas, he puts forth as documents the ayat al-karima: "Iyyaka nastain" (Only Thy help we ask) of the Surat al-Fatiha and the ayats expounding tawakkul.[36]

The book Al-Usul-ul-arba'a fi-terdid-il-wahhabiyya, at the end of its second part, says in Persian: The Wahhabis and other la-madhhabi people cannot comprehend the meanings of majaz[37] and isti'ara' (metaphor). Whenever somebody says that he did something, they call him a polytheist or a disbeliever though his expression is a majaz. However, Allahu ta'ala declares in many ayats of Qur'an al-karim that He is the Real Maker of every act and that man is the majazi maker. In

the 57 th ayat of Surat al-Anam and in Surat Yusuf, He says: "The decision (hukm) is Allahu ta'ala's alone," that is, Allahu ta'ala is the only Decider (hakim). In the 64 th ayat of the Surat an-Nisa', He says: "They will not be believers unless they make thee (the Prophet) judge (yuhakkimunaka) of what is in dispute between them." The former ayat states that Allahu ta'ala is the only Real Hakim, and the latter states that man can be metaphorically referred to as a hakim.

Every Muslim knows that Allahu ta'ala alone is the One who gives life and takes life away, for He declares: "He alone gives and takes life," in the 56 th ayat of the Surat Yunus, and, "Allahu ta'ala is the One who makes man dead at the time of his death," in the 42 nd ayat of the Surat az-Zumar. In the 11 th ayat of the Surat as-Sajda, He says as a majaz: "The angel who is appointed as the deputy to take life takes your life."

Allahu ta'ala alone is the One who gives health to the sick, for the 80 th ayat of Surat ash-Shu'ara states: "When I become sick, only He gives me recovery." He quotes 'Isa ('alaihi 's-salam) in the 49 th ayat of the Al-i 'Imran sura as saying: "I heal him who is blind and baras[38], and I bring the dead back to life by Allahu ta'ala's permission." The One who gives a child to man is actually He; the 18 th ayat of the Surat Mariam states [the Archangel] Jabrail's ('alaihi 's-salam) majazi words, "I will give you a pure son."

The real owner of man is Allahu ta'ala. The 257 th ayat of the Surat al-Baqara states this openly: "Allahu ta'ala is the Wali (Protector, Guardian) of those who believe." And by saying, "Allahu ta'ala and His Prophet ('alaihi 's-salam) are your walis," and "The Prophet protects the believers more than they protect themselves," in the 56 th and 6 th ayats of Suras al-Ma'ida and al-Ahzab, respectively, He means that man, too, though symbolically, is a wali. Similarly, the real helper is Allahu ta'ala, and He also calls men 'muin' (helper) metaphorically. He says in the third ayat of the Surat al-Ma'ida: "Help one another in goodness and piety (taqwa)." Wahhabis use the word 'mushrik' (polytheist) for those Muslims who call somebody an 'abd (servant, slave) of someone other than Allahu ta'ala, for example, "Abd an-Nabi' or "Abd ar-Rasul"; however, in the 32 nd ayat of Surat an-Nur, it is declared: "Give in marriage your unmarried women and those pious ones among your slaves and female slaves." The Real Rabb (Trainer) of men is Allahu ta'ala, but someone else can also be called 'rabb' metaphorically; in the 42 nd ayat of the Surat Yusuf is said, "Mention me in the presence of your rabb."

'Istighatha' is what the Wahhabis oppose most: 'to ask help or protection of someone other than Allahu ta'ala,' which they call polytheism. In fact, as all Muslims know, true istighatha is only for Allahu ta'ala. However, it is permissible to say metaphorically that one can do istighatha for someone, for, it is declared in the 15 th ayat of Surat al-Qassass: "People of his tribe did istighatha for him against the enemy." A hadith ash-Sharif says, "They will do istighatha for Adam ('alaihi 's-salam) at the place of the Mahshar." A hadith ash-Sharif written in Al-hisn al-hasin, says, "He who needs help should say, 'O Allahu ta'ala's slaves! Help me!' " This hadith ash-Sharif commands one to call for help from someone not near him." [39] Translation from the book Al-Usul-ul-arba'a ends here.

[Every word has a distinguishable meaning, which is called the real meaning of that word. The word will be called majaz when it is not used in its real meaning but in any other meaning which can be related to it. When a word special to Allahu ta'ala is used as majaz for human beings, Wahhabi people will think that the word is being used with its real meaning. So, they will call a person who uses the word mushriq, or kafir. But they should pay attention to the fact that these words are used as majaz in ayats and hadith ash-Sharifs for human beings.]

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

Since the words of Muhammad ibn 'Abd al-Wahhab were all in accordance with sensual desires, those who did not have religious knowledge believed them easily. They asserted that the 'ulama' of the Ahl as-Sunnat and Muslims of the right way were disbelievers. Amirs (leaders) found Wahhabism consistent with their desires to increase their power and to extend their lands and territories. They forced the Arab tribes to become Wahhabi. They killed those who did not believe them. Villagers, from fear of death, obeyed the amir of Dar'iyya, Muhammad ibn Sa'ud. Becoming soldiers of the amir suited their desires to attack the property, life and chastity of non-Wahhabis.

Shaikh Sulaiman, Muhammad ibn 'Abd al-Wahhab's brother, was an 'alim of the Ahl as-Sunnat. This blessed person refuted Wahhabism in his book *As-sawa'iq al-ilahiyya fi 'r-raddi 'ala 'l-Wahhabiyya* and deterred the dissemination of its heretical tenets. This valuable book was printed in the year 1306. It was also printed in offset process in Istanbul in 1395 [1975 A.D.]. Muhammad's teachers, who realized that he had opened a way leading to evil, refuted his corrupt books. They announced that he had deviated from the right way. They proved that Wahhabis gave wrong meanings to ayats and hadiths. Yet all these increased the villagers' resentment and hostility against the believers.

Wahhabism was spread not through knowledge but through cruelty and bloodshed by ignorant people. Of the cruel who soaked their hands with blood in this way, the amir or Dar'iyya, Muhammad ibn Sa'ud, was the most stone-hearted. This man was of the Bani Hanifa tribe and was one of the descendants of those idiots who had believed Musailamat al-kadhhab as a

prophet. He died in 1178 [1765 A.D.] and was succeeded by his son 'Abd-ul-'aziz, who, in his turn, was slain by a Shiite in 1217. He was succeeded by his son Sa'ud, who died in 1231. His son Abdullah took his place, only to be executed in Istanbul in 1240. His place was taken by Tarki bin Abdullah, a grandson of 'Abd-ul-'aziz's. The person to succeed him, in 1254, was his son Faisal, who in his turn was succeeded by his son Abdullah in 1282. His brother 'Abd-ur-rahman and his son 'Abd-ul-'aziz settled in Kuwait. In 1319 [1901 A.D.] 'Abd-ul-'aziz moved to Riyadh and became the Amir. In 1918 he attacked Mecca in cooperation with the British. In 1351 [1932 A.D.] he established the State of Sa'udi Arabia. We read in newspapers issued in 1991 that Fahd, the Amir of Su'ud, had sent four billion dollars as an aid to the Russian disbelievers who had been fighting the Mujahidin in Afghanistan.

It is said that Wahhabis are on the way of being sincere in believing in the Oneness of Allahu ta'ala and in escaping disbelief, that all Muslims have been polytheists for six hundred years, and that they have been trying to save them from disbelief. To prove themselves right, they put forward the fifth ayat karima of Surat al-Ahqaf and the 106 th ayat karima of the Surat Yunus. However, all the commentaries of Qur'an al-karim unanimously write that these two ayats and many others have all been sent down for polytheists. The first of these ayats is: "No one is more heretical than the one who turns away from Allahu ta'ala and prays to things which will never hear till the end of the world.' And the other is: "Tell the Meccan polytheists, 'I was commanded not to pray to things, which are neither useful nor harmful, other than Allahu ta'ala. If you pray to anyone but Allahu ta'ala, you will be torturing and doing harm to yourselves!"

The book Kashf ash-shubuhah deals with the third ayat karima of Surat az-Zumar, which declares: "Those who accept things other than Allahu ta'ala as guardians say, 'If we worship them, we worship them so that they might help us approach Allahu ta'ala and intercede for us.' " This ayat karima quotes the words of polytheists who worship idols. The book likens Muslims who ask for shafa'a to such polytheists and intentionally says that polytheists also believed that their idols were not creative but that Allahu ta'ala alone was the Creator. In an interpretation of this ayat karima, the book Ruh al-bayan says, "Human creatures are created with the ability to acknowledge the Creator, who created them and everything. Every human creature feels the desire to worship his Creator and to be drawn towards Him. Yet this ability and desire are worthless, for the nafs, Satan or bad companions might deceive man, [and as a result, this innate desire will be destroyed,] and man will become [either an unbeliever in the Creator and the Last Day like communists and freemasons or] a polytheist. A polytheist cannot approach Allahu ta'ala, nor can he know Him. The valuable thing is the marifa, the knowledge, which ensues after eliminating polytheism and embracing tawhid. Its sign is to believe in prophets ('alaihi 's-salam) and their books and to follow them. This is the only way of being drawn towards Allahu ta'ala. The merit of prostrating oneself was naturally given to Satan, but he refused to prostrate in a manner unsuitable for his nafs. Ancient Greek philosophers became disbelievers because they wanted to approach Allahu ta'ala not by following prophets ('alaihi 's-salam) but by their own reasons and nafses. Muslims, to approach Allahu ta'ala, adapt themselves to Islam, thus their hearts get filled with spiritual light. The attribute 'Jamal' (Beauty) of Allahu ta'ala manifests itself to their spirits. Polytheists, to approach Allahu ta'ala, follow not the Prophet or Islam but their nafses, their defective minds and bidats, and thus their hearts get darkened and their spirits get obscured. Allahu ta'ala, at the end of this ayat karima, states that they lie in their statement, "We worship idols so that they shall intercede for us." As it is seen, it is very unjust to take the 25 th ayat karima of Surat al-Luqman, which says, "If you ask disbelievers, 'Who created the earth and

the skies?' they will say, 'certainly Allahu ta'ala created them,' " and the 87 th ayat karima of Surat az-Zukhruf, which says, "If you ask those who worship things other than Allahu ta'ala, 'Who created these?' they will say, 'Certainly Allahu ta'ala created them,' " as documents and to say, "Polytheists, too, knew that the Creator was Allah alone. They worshipped idols so that they would intercede for them on the Day of Judgement. For this reason they became polytheists and disbelievers." [40]

We, Muslims, do not worship prophets ('alaihi 's-salam) or awliya' (rahimahum-Allahu ta'ala) and say that they are not companions or partners of Allahu ta'ala. We believe that they were creatures and human beings and that they are not worth worshipping. We believe that they are the beloved slaves of Allahu ta'ala, and He will pity His slaves for the sake of His beloved ones. Allahu ta'ala alone creates loss and profit. He alone is worth worshipping. We say that He pities His slaves for the sake of His beloved ones. As for polytheists, though they, owing to the knowledge inherent in their creation, say that their idols are not creative, and because they have not developed this latent knowledge by following prophets ('alahimu 's-salam), believe that their idols are worth worshipping, and so they worship them. Because they say idols are worth worshipping, they become polytheists. Otherwise, they would not become polytheists for saying that they wanted intercession. [41] As it is seen, likening the Ahl as-Sunnat to idolatrous disbelievers is completely wrong. All these ayats were sent for idolatrous disbelievers and polytheists. The book Kashf ash-shubuhah gives wrong meanings to the ayats, uses sophism and says that the Muslims of the Ahl as-Sunnat are polytheists. It also recommends that non-Wahhabite Muslims should be killed and that their property should be confiscated.

Two hadiths reported by 'Abdullah ibn 'Umar (radi-Allahu 'anhuma) state: "They have left the right course. They have imputed to Muslims the [meanings of the] ayats that descended for disbelievers," and "Of all my fears on behalf of the Umma, the most horrible thing is their interpretation of Qur'an al-karim according to their own opinions and their fallacious translations." These two hadiths foretold that the la-madhhabi would appear and by misinterpreting the ayats that had descended for disbelievers they would use them against the Muslims.

Another person who realized that Muhammad ibn 'Abd al-Wahhab had wrong ideas and would be harmful later on and who gave advice to him was Shaikh Muhammad ibn Sulaiman al-Madani (d. in Medina in 1194/1780, rahimah-Allahu ta'ala), one of the great 'ulama' of Medina. He was a Shafi'i scholar of fiqh and wrote many books. His annotation on Ibn Hajar al-Makki's (rahimah-Allahu ta'ala) At-tuhfat al-muhtaj, a commentary to the book Minhaj, has gained great fame. In his two-volume book, which is entitled Al-fatawa, he says, "O Muhammad ibn 'Abd al-Wahhab! Don't slander Muslims! I advice you for Allahu ta'ala's sake. Yes, if someone says that someone other than Allahu ta'ala creates actions, tell him the truth! But those who cling to causes (wasila) and who believe that both causes and the effective power in them are created by Allahu ta'ala cannot be called disbelievers. You are a Muslim, too. It would be more correct to call one Muslim a 'heretic' than calling all Muslims as such. He who leaves the community is more likely to go astray. The 114 th ayat karima of Surat an-Nisa' proves my word right: 'If a person who, after learning the way to guidance, opposes the Prophet ('alaihi 's-salam) and deviates from the believers' beliefs and 'ibadat, in the next world We shall resurrect him in disbelief and apostasy, with which he has been so intimate, and We shall hurl him into Hell.'

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

1 - They say that a'mal or 'ibadat are included in iman and that he who does not perform a fard though he believes that it is fard, for example, salat because of laziness or zakat because of stinginess, becomes a disbeliever and he must be killed and his possessions must be distributed among Wahhabis.

Ash-Shihristani states: "The 'ulama' of the Ahl as-Sunnat have unanimously said that 'ibadat are not included in iman. One who, though he believes it to be a fard, does not perform a fard because of laziness does not become a disbeliever. There has not been unanimity concerning those who do not perform salat; according to Hanbali Madhhab, one who does not perform salat because of laziness becomes a disbeliever." [42] [Thena-ullah Pani-Puti 'rahmatullahi alaih' states at the beginning of his book Ma-la budda, "A Muslim does not become a disbeliever by committing a grave sin. If he is put into Hell, he will be taken out of Hell sooner or later and will be put into Paradise. He will stay eternally in Paradise." This book is in Persian and was printed in Delhi in 1376 [1956 A.D.] and was reproduced by Hakikat Kitabevi in Istanbul in 1410 [1990 A.D.]. In Hanbali Madhhab, it was said that only he who did not perform salat would become a disbeliever. The same was not said for other kinds of 'ibadat. Therefore, it would be wrong to consider Wahhabis as Hanbali in this respect. As explained above, those who do not belong to the Ahl as-Sunnat cannot be Hanbali, either. [43] Those who do not belong to any of the four Madhhabs do not belong to the Ahl as-Sunnat.

2 - They say that one who asks for shafa'a from the souls of prophets ('alaihimu 's-salam) or awliya' (rahimahum-Allahu ta'ala) or who visits their tombs and prays while considering them mediators becomes a disbeliever. They also believe that the dead do not have any sense.

If a person who talked to a dead person in a grave had been a disbeliever, our Prophet (sall-Allahu 'alaihi wa sallam), great 'ulama' and the awliya' would not have prayed in this manner. It was our Prophet's (sall-Allahu 'alaihi wa sallam) habit to visit the Bakee Cemetery in Medina and the martyrs of Uhud. In fact, it is written on the 485 th page of the Wahhabite book Fath al-majid that he greeted and talked to them.

Our Prophet (sall-Allahu 'alaihi wa sallam) always said in his prayers, "Allahumma inni as-aluka bi-haqqi 's-sa'ilina 'alaika," (O my Allahu ta'ala! I ask Thee for the sake of those people whom Thou hast given whatever they asked) and recommended to pray so. When he interred Fatima, the mother of Hadrat 'Ali (radi-Allahu 'anhuma), with his own blessed hands, he said, "Ighfir li-ummi Fatimata binti Asad wa wassi' 'alaiha madkhalaha bi-haqqi nabiyyika wal-anbiya' illadhina min qabli innaka arhamu 'r-rahimin." (O Allahu ta'ala! Forgive Mother Fatimat binti Asad, her sins! Widen the place she is in! Accept this prayer of mine for the right [love] of Thy Prophet and of the prophets who came before me! Thou art the Most Merciful of the merciful!) In a hadith ash-Sharif reported by 'Uthman ibn Hunaif (radi-Allahu 'anh) one of the greatest of the Ansar, it is told how the Prophet ('alaihi 's-salam) ordered a blind man, who asked him to pray for his healing, to perform an ablution and a salat of two rak'as and then to say, "Allahumma inni asaluka wa atawajjahu ilaika bi-nabiyyika Muhammadi 'n-nabiyyi 'r-Rahma, ya Muhammad inni atawajjahu bika ila Rabbi fi hajati hadhihi li-takdiya li, Allahumma shaffi'hu fiyya." In this prayer the blind man was commanded to have recourse to Muhammad ('alaihi 's-salam) as a mediator so that his prayer would be accepted. The Sahabat al-kiram often recited this prayer, which is quoted in the second volume of Ashi'at al-lama'at and also in Al-hisn al-hasin with its references and, in its explanation, interpretation as, "I turn towards Thee through Thine Prophet." These prayers show that it is permissible to put those whom Allahu ta'ala loves as mediators and to pray to Him by saying "for their sake."

Shaikh 'Ali Mahfuz who died in 1361 (1942 A.D.), one of the great 'ulama' of Jami' al-Azhar, praises Ibn Taymiyya and 'Abduh very much in his book Al-ibda'. Nevertheless, he says in the two hundred and thirteenth page of the same book: "It is not right to say that the great awliya' (rahimahum-Allahu ta'ala) dispose worldly affairs after death, such as curing the ill, rescuing those who are about to be drowned, helping those who are against the enemy and having lost things found. It is wrong to say that, because the awliya are very great, Allahu ta'ala has left these tasks to them or they do what they wish or that one who clings to them will not go wrong. But whether they are alive or dead, Allahu ta'ala blesses, among His awliya', the ones whom He wills, and, through their karamat, He cures the ill, rescues those who are about to be drowned, helps those who are fighting an enemy and recovers lost things. This is logical. Also Qur'an al-karim reveals these facts." [44]

'Abd al-Ghani an-Nabulusi (rahimah-Allahu ta'ala) writes: "A hadith qudsi, which al-Bukhari reported from Abu Huraira (radi-Allahu ta'ala 'anh), says: Allahu ta'ala declared: 'My slaves cannot approach Me through anything as close as they approach me by means of the fard. If My slaves do the supererogatory 'ibadat, I like them so much that they hear with Me, see with Me, hold everything with Me, walk with Me, and I give them whatever they ask of Me. If they trust in Me, I protect them.' " The supererogatory 'ibadat mentioned here are [as clearly written in Maraqa al-falah and at-Tahtawi's annotation. Please see page 428.] the sunnat and supererogatory 'ibadat done by those who do the 'ibadat which are fard. This hadith ash-Sharif shows that one who, after doing the 'ibadat which are fard, does the supererogatory worships will earn Allahu ta'ala's love and his prayers will be accepted." [45] Whether alive or dead, when such people pray for others, people for whom they pray get what they wish. Such people hear even when they are dead. As they did not when they were alive, they do not turn down those who ask empty-handed, but they pray for them. For this reason, a hadith ash-Sharif states: "When you are in trouble in your affairs, ask for help from those who are in graves!" The meaning of this hadith ash-Sharif is clear, and its tawil (interpretation in a different way) is not permitted. Alusi's tawil is false.

In actual fact, "Muslims are still Muslims when they are dead just as is the case when they are asleep. Prophets are still prophets ('alaihi 's-salam) after death just as is the case when they are asleep; for, it is the soul who is a Muslim or a prophet. When a man dies, his soul does not change. This fact is written in the book 'Umdat al-'aqa'id by Imam 'Abdullah an-Nasafi [printed in London in 1259 (1843 A.D.)]. Likewise, awliya' are still awliya' (rahimahum-Allahu ta'ala) when they are dead just as they are when asleep. He who does not believe this is ignorant and stubborn. I have proven in another book that the awliya' possess karamat after they die, too." [46] The Hanafi scholar Ahmad ibn Sayyid Muhammad al-Makki al-Hamawi and the Shafi'i scholars Ahmad ibn Ahmad as-Sujai and Muhammad ash-Shawbari al-Misri wrote booklets in which they proved with evidence that awliya' possessed karamat, that their karamat continued after their death, and that tawassul or istighatha [see below] at their graves was permitted (jaiz). [47]

Muhammad Hadimi Effendi (rahimah-Allahu ta'ala) of Konya (d. 1176/1762 in Konya) wrote: "The Karamat of awliya' are true. A wali is a Muslim who is al-'arifu bi'llah (one who knows Allahu ta'ala and His Attributes as much as is possible). He performs many 'ibadat and taat. He very carefully avoids sins and the sensual desires of his nafs. Things created by Allahu ta'ala outside of His custom and scientific laws are called 'khariq-ul 'ada' (extraordinary things), which are of eight kinds: mujiza, karama, i'ana, ihana, sihr, ibtila, isabat al-ayn (effect caused by the evil eye) and irhas. Karama is an extraordinary occurrence that happens through a devoted believer who is al-'arifu bi'llah. He is a wali, not a prophet. Abu Ishaq Ibrahim al-Isfaraini, a

Shafi'i scholar, denied some of the karama, and all Mutazila denied karama. They said that it can be confused with mujiza and, therefore, belief in prophets might become difficult. However, a wali to whom a karama happened does not claim prophethood, nor does he want a karama to happen. It is permissible to pray to Allahu ta'ala through prophets and awliya' even after their death because their mujiza and karama do not cease after death. This type of prayer is called 'tawassul' or 'istighatha.' Ar-Ramli, too, said the same. Al-Imam al-Haramain said, 'Only the Shiites deny the continuity of karama after death.' 'Ali Ajhuri, a prominent Maliki scholar of Egypt, said, 'The wali, when he is alive, is like a sword in its sheath. After his death, his influence becomes stronger like that of a sword out of its sheath.' This statement is also quoted by Abu 'Ali Sanji in his book Nur al-hidaya. It is certified in the light of the Book (Qur'an al-karim), the Sunnat and ijma' al-Umma that karama is true. Hundreds of thousands of the karamat of the awliya' have been reported in many valuable books." [48] The translation from the book Bariqa ends here.

And, a sahih hadith conveyed by the hadith scholars Ibn Hudhaima, ad-Dara Qutni and at-Tabarani on the authority of 'Abdullah ibn 'Umar (radi-Allahu ta'ala anhum) states: 'It has become wajib for me to intercede for those who will visit my grave.' Imam al-Manawi, too, quoted this hadith in Kunuz ad-daqaq. In addition, he wrote the hadith ash-Sharif, 'After my death, visiting my shrine is like visiting me when I am alive,' from Ibn Hibban; and the hadith ash-Sharif, 'I will intercede for the one who visits my grave,' from at-Tabarani. The following two hadiths, which are marfu', the first one quoted by Imam al-Bazzar and the second one written in the Sahih of Muslim and both on the authority of 'Abdullah ibn 'Umar (radi-Allahu ta'ala anhum), are known by almost every Muslim: 'It has become halal for me to intercede for those who will visit by grave'; 'On the Day of Judgement I shall intercede for those who come to al-Madinat al-munawwara to visit my grave.' [49]

It is great news that is quoted in the hadith ash-Sharif, "A person who performs hajj and then visits my grave will have visited me when I was alive," which was quoted by at-Tabarani, ad-dara Qutni and ['Abd ar-Rahman] Ibn al-Jawzi. The hadith ash-Sharif, "A person who does not visit me after carrying out the hajj will have hurt me," which ad-Dara Qutni quotes, alludes to those who neglect to visit the Prophet's ('alaihi 's-salam) grave after hajj though they do not have an excuse (not to do so).

'Abd al-'Aziz, Rector of the Islamic University of al-Madinat al-munawwara, wrote in his Tahqiq wa Idhah, "None of the [above] hadiths [recommending the visit] has any support or document. Shaikh al-Islam Ibn Taymiyya said that all of them were mawdu'. " However, their sanads (documents) are written in detail in the eighth volume of az-Zarqani's commentary to Al-mawahib and at the end of the fourth volume of as-Samudi's Wafa' al-wafa'. In these books, it is also written that these hadiths were hasan and that Ibn Taymiyya's comment was groundless. The rector and instructors of Medina university thus try to calumniate the writings of the 'ulama' of the Ahl as-Sunnat and in their place spread the Wahhabi tenets all over the world with their books. In order to convince Muslim and non-Muslim nations that they are true Muslims, they follow a new policy; they have founded an Islamic center called Rabitat al-Alam al-Islami in Mecca and have gathered ignorant, and bribable men with religious educations that they have chosen from every country, and to whom they pay salaries hundreds of gold coins. These ignorant men with religious posts, having no knowledge about the books of the scholars of the Ahl as-Sunnat, are used like puppets. From this center they disseminate their tenets, which they call "fatwas of world Muslim unity," to the whole world. In the fallacious fatwa issued during the

Ramadan of 1395 (1975 A.D.), they said "It is fard for women to perform the salat of Juma. The Khutba of Juma and 'Iyd can be delivered in the native language of every country." A heretic named Sabri from among the followers of Mawdudi, a member of this center of fitna and fasad in Mecca, immediately took that fatwa to India, whereupon salaried, wealthy, and ignorant men being there forced women into mosques, and initiated the khutba to be read in various languages. To prevent this movement, scholars of the Ahl as-Sunnat and true men of religion in India (rahimahum-Allahu ta'ala) prepared fatwas from valuable sources and spread them. Wahhabis could not refute these fatwas -the truth. Hundreds of men with religious educations from Kerala, in southern India, realizing that they had been deceived, repented and returned to the line of the Ahl as-Sunnat. Four of those fatwas which are based on reliable sources, were printed in offset process and posted to all Islamic countries. Real men of religious authority in every country call the attention of Muslims to, and try to extinguish, the agitation which divides Islam from within. Thanks to Allahu ta'ala, the innocent and vigilant youth in every corner of the world can distinguish the truth from falsehood.

While explaining the subjects concerning the khutba of Juma, takbir iftitah and prayers in salat, Ibn 'Abidin (rahimah-Allahu ta'ala) wrote in his work Radd al-mukhtar: "Delivering the khutba in a language other than Arabic would be like saying the takbir iftitah ("Allahu akbar") in another language when beginning salat. The takbir iftitah is like the dhikrs of salat, and it is makruh tahrima to recite the dhikrs and prayers of salat in a language other than Arabic, as was forbidden by Hadrat 'Umar (radi-Allahu 'anh)." In the chapter on the wajibs of salat, he wrote: "To commit a makruh tahrima is a minor sin. If one continues to commit it, one loses one's 'adala[50]." It is written in at-Tahtawi that a person who continually commits a minor sin becomes a fasiq and that one should go to another mosque in order not to perform salat [in congregation] behind an imam who is a fasiq or a committer of bidat. Because it was a makruh and a bidat, which is a grave sin, to read the whole or a part of the khutba in another language, the as-Sahabat al-kiram and the Tabiin (rahimahum-Allahu ta'ala) always delivered the entire khutba in Arabic in Asia and Africa, even though the listeners had no knowledge of Arabic and could not understand the khutba. Though religious knowledge had not spread and had to be taught to them, they read the entire khutba in Arabic. And it was for this reason that for six hundred years the Ottoman Shaikh al-Islams and world-wide famous great Muslim scholars, though they seriously wanted the khutba to be read in Turkish so that the congregation could understand its contents, could not permit it for they knew it was not permissible for the khutba to be delivered in Turkish.

A hadith ash-Sharif, reported by Imam al-Baihaki on the authority of Abu Huraira (radi-Allahu 'anh) states: "When a person greets me, Allahu ta'ala gives my soul to my body and I hear his greeting." Relying on this hadith ash-Sharif, Imam al-Baihaki (rahimah-Allahu ta'ala) said that prophets ('alaihi 's-salam) were alive in their graves in a life unknown to us.

And 'Abdal-'Aziz ibn 'Abdullah of Medina quotes this hadith on the 66 th page of his Al-hajj wal-umra and comments that it expresses the death of the Prophet ('alaihi 's-salam). Yet, on the same page, he states that he is alive in his grave in a life unknown to us. His statements contradict each other. In actual fact, this hadith ash-Sharif indicates that his blessed soul is given to his body and he responds to greetings. Furthermore, the two hadiths quoted on the 73 rd page of the same book report the command that one should say, "As-salamu 'alaikum ahl ad-diyari min al-Muminin," while visiting graves. The hadiths order us to greet the graves of all Muslims. Someone who hears can be greeted or spoken to; although the la-madhhabi quote these hadiths,

they claim that the dead cannot hear and say 'polytheist' about those who believe that the dead can hear. They misinterpret ayats and hadiths!

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

If a Muslim goes to the grave of a dead Muslim whom he knew when he was alive and greets him the dead Muslim will recognize him and reply to him. A hadith ash-Sharif reported by Ibn Abi'd-dunya declares that a dead Muslim recognizes and answers the one who greets him and becomes happy. If a person greets dead people whom he did not know, they become pleased and acknowledge the greeting (salam). While good Muslims and martyrs (rahimahum-Allahu ta'ala) recognize and answer those who greet them, is it possible that Rasulullah (sall-Allahu 'alaihi wa sallam) will not? As the sun in the sky illuminates the whole world, so he answers all simultaneous greetings simultaneously.

A hadith ash-Sharif says, "After my death, I will hear as I do when I am alive." Another hadith ash-Sharif reported by Abu Yala says, "Prophets ('alahimu 's-salam) are alive in their graves. They perform salat." Ibrahim ibn Bishar and Sayyid Ahmad ar-Rifai and many awliya (rahimahum-Allahu ta'ala) said that they had heard a reply after they had greeted Rasulullah (sall-Allahu 'alaihi wa sallam).

The great Muslim scholar Hadrat Jalal ad-din as-Suyuti wrote the book Sharaf al-muhkam as an answer to the question asked of him: "Is it true that Sayyid Ahmad ar-Rifai kissed Rasulullah's blessed hand?" In this book, he proved with reasonable and traditional evidence that Rasulullah (sall-Allahu 'alaihi wa sallam) was alive in his shrine in an incomprehensible life and that he heard and answered greetings. He also explained in this book that on the Miraj Night Rasulullah saw Musa ('alaihi 's-salam) performing salat in his grave.

A hadith ash-Sharif, which our mother 'Aisha as-Siddiqa (radi-Allahu 'anha) related, says, "I suffer the pain of the poisonous meat I ate at Khaibar. Because of that poison my aorta almost fails to function now." This hadith ash-Sharif shows that, in addition to prophethood, Allahu ta'ala has given the status of martyrdom to Muhammad, the Highest of Mankind ('alaihi 's-salam). Allahu ta'ala declares in the 169 th ayat of Surat al 'Imran: "Never regard those who have been killed in the way of Allahu ta'ala as dead! They are alive in His view. They are nourished." No doubt this great Prophet ('alaihi 's-salam), who has been poisoned in the way of Allahu ta'ala, is the highest of those honored with the status defined in this ayat karima.

A hadith ash-Sharif reported by Ibn Hibban says, "Prophets' ('alahimu-'s-salam) blessed bodies never rot. If a Muslim recites the salawat for me, an angel conveys that salawat to me and says, 'So and so's son so and so has recited a salawat and greeted you.' "

A hadith ash-Sharif reported by Ibn Maja says, "On Fridays recite the salawat for me repeatedly! The salawat will be communicated to me as soon as it is recited." Abu 'd-darda' (radi-Allahu ta'ala 'anh), one of those who were in the company of the Prophet ('alaihi 's-salam) at that moment, asked, "Will it be communicated to you after you die, too?" The Prophet ('alaihi 's-salam) said, "Yes, I will be informed of it after my death, too, for, it is haram for the earth to decompose prophets ('alaihi 's-salam). They are alive after death, and they are nourished." [This hadith ash-Sharif is written also in the final section of the book Mawta-wal-qubur, by Thena-

ullahi Pani-Puti. This book is in Persian and was printed in Delhi in 1310 [1892 A.D.] and reproduced by Hakikat Kitabevi in Istanbul in 1990].

Hadrat 'Umar (radi-Allahu 'anh), after the conquest of Quds (Jerusalem), went into the Prophet's ('alaihi 's-salam) Blessed Grave (al-Qabr as-Saada) and visited his grave and greeted him. Hadrat 'Umar ibn Abd al-'Aziz, who was a great wali, usually sent officials from Damascus to Medina and had them recite a salawat at the Blessed Grave and greet him. Hadrat 'Abdullah ibn 'Umar, after returning from each journey, would go directly to the Hujrat as-Saada; first he would visit Rasulullah ('alaihi 's-salam), then Abu Bakr as-Siddiq (radi-Allahu 'anh) and then his father and greet them. Imam Nafi' said, "More than a hundred times I saw Hadrat 'Abdullah ibn 'Umar go into the Blessed Grave and say, 'As-salamu 'alaika ya Rasul-Allah!' One day Hadrat 'Ali (radi-Allahu 'anh) went into Masjid ash-Sharif and he wept when he saw the grave of Hadrat Fatima (radi-Allahu 'anh) and he wept all the more when he went to the Hujrat as-Saada. Then, saying, 'As-salamu 'alaika ya Rasul-Allah' and 'As-salamu 'alaikuma, O Two Brothers of Mine!' he greeted the Prophet ('alaihi 's-salam), Hadrat Abu Bakr and Hadrat 'Umar (radi-Allahu ta'ala anhuma)."

According to al-Imam al-azam Abu Hanifa (rahmat-Allahi 'alaih), one should perform hajj first and then go to al-Madinat al-munawwara and visit Rasulullah ('alaihi 's-salam). The same is written in the fatwa of Abu 'l-Laith as-Samarqandi.

Qadi 'Iyad, author of the book Shifa'; Imam an-Nawawi, a Shafi'i alim; and Ibn Humam, a Hanafi alim (rahimahum-Allahu ta'ala), said that there had been ijma' al-Umma on it being necessary to visit the Blessed Grave. Some 'alims said that it is wajib.' As a matter of fact, it is sunnat to visit graves, a fact which is also written in the Wahhabite book Fat'h al-majid.

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

A hadith ash-Sharif states: "It is suitable to set off on a long journey only for visiting three mosques." This hadith points out that it is thawab to go on a long journey with the purpose of visiting Masjid al-Haram in Mecca, Masjid an-Nabi in Medina and the Masjid al-Aqsa in Jerusalem. For this reason, those who go for hajj but do not visit the Blessed Grave in Masjid an-Nabi will be deprived of this reward.

Imam Malik (rahmat-Allahi 'alaih) said that it is makruh for those who visit the Blessed Shrine to stay too long near the Hujrat as-Saada. Imam Zain al-'Abidin (rahmat-Allahi 'alaih), while visiting, stood near the pillar which stood in the direction of the Rawdat al-Mutahhara and he approached no further. Until Hadrat 'Aisha (radi-Allahu 'anha) died, the visit was done by standing, facing the qibla, at the outer side of the door of the Hujrat as-Saada.

A hadith ash-Sharif says, "Do not make my grave a [place of] festival." Hadrat 'Abd al-'Azim al-Munziri, a hadith scholar, explained this hadith ash-Sharif as: "Do not consider it enough to visit my grave only once a year, like on 'Iyd days. Try to visit me frequently!" And the hadith ash-Sharif, "Do not make a cemetery of your houses," means that we should not make our houses look like a cemetery by not performing salat. Thus it is seen that Hadrat al-Munziri's explanation is correct. As a matter of fact, it is not permitted to perform salat in a cemetery. It was said that this hadith ash-Sharif might come to mean, "Do not fix a certain day like a feast for visiting my

shrine?" Jews and Christians, during their visit to their prophets, habitually assembled together, played instruments, sang songs and held ceremonies. These hadiths imply that we should not behave like them; that is, we should not make merry with forbidden things on feast days, nor play reeds or drums or gather to hold ceremonies during our visit. We should visit and greet, pray and then leave silently without staying long.

Al-Imam al-azam Abu Hanifa (rahimah-Allahu ta'ala) said that visiting the Blessed Grave is a most valuable sunnat, and there are some scholars who said that it is wajib. For this reason, visiting the Blessed Grave is allowed as a vow in the Shafi'i Madhhab.

In fact, "Allahu ta'ala, in His Word, 'If I had not created you, I would not have created anything!'[51] points out that Muhammad ('alaihi 's-salam) is the Habib-Allah (Allahu ta'ala's Most Beloved). Even an ordinary person will not refuse something asked for the sake of his beloved. It is easy to have a lover do something for the sake of his beloved. If a person says, 'O my Allahu ta'ala! For the sake of Thine Muhammad ('alaihi 's-salam), I ask of Thee,' this wish of his will not be refused. Trivial worldly affairs, however, are not worth putting Rasulullah's (sall-Allahu 'alaihi wa sallam) sake as a mediator." [52]

Al-Imam al-azam Abu Hanifa (rahimah-Allahu ta'ala) said, "I was in Medina. Shaikh Ayyub as-Sahtiani, one of the sulaha', went into Masjid ash-Sharif. I followed him. Hadrat Shaikh faced the Blessed Grave and stood with his back to the qibla. Then he went out." Hadrat Ibn Jamaat wrote in his book Al-mansak al-kabir, "While visiting, after performing a salat of two rak'as and praying near the minbar (pulpit), you should come to the qibla side of the Hujrat as-Saada and, with the Prophet's ('alaihi 's-salam) blessed head on your left, you should stay two meters away from the wall of the al-Marqad ash-Sharif (the Prophet's shrine), then, leaving the qibla wall behind and turning slowly till you face the Muwajahat as-Saada, you should greet him. This is so in all the Madhhabs."

'Abd al-Ghani an-Nabulusi (rahimah-Allahu ta'ala), while explaining the twenty-third of the "Disasters incurred by the tongue," writes: "It is makruh tahrima to say, while praying, 'for the right of the prophets' or 'for the right of [such and such living or dead] wali' or to ask Allahu ta'ala for something by saying so, for, it has been said that no creature has any rights on Allahu ta'ala; that is, he does not have to grant anyone's wish. This is true, yet He promised His beloved servants and recognized a right for them on Himself; that is, He will accept their wish. He declared in Qur'an al-karim that He placed a right of His servants on Himself, for example, 'It has become a right on Us to help believers.' "[53] It is declared in Al-fatawa al-Bazaziyya, "It is permitted to ask for something for the sake of a prophet or a dead or living wali by mentioning his name." The commentary on Shir'a states: "One must pray [to Allahu ta'ala] by making intermediaries of His prophets ('alaihi 's-salam) and salih believers. This is also written in Al-hisn al-hasin." As it is seen, Muslim scholars said that it is permissible to pray to Allahu ta'ala through the right and love which He has given to His beloved ones. And no scholar said that it would be polytheism to pray with the idea that men have rights on Allahu ta'ala. Only Wahhabis say so.

Though they praise Al-fatawa al-Bazaziyya in the book Fat'h al-majid and put forward his fatwas as documents, they oppose him in this respect. Also Hadimi, while explaining the "Disasters caused by the tongue," wrote: " 'For the right of Thy Prophet or wali' means 'his prophethood or wilaya is right.' Our Prophet ('alaihi 's-salam), too, with this intention said, 'For the right of Thy Prophet Muhammad,' and, during the wars he asked for Allahu ta'ala's help for the right of the poor among the Muhajirun. Also there were many Muslim 'ulama' who prayed, 'For the sake of

those people whom Thou hast given whatever they asked from Thee,' and, 'For the right of Muhammad al-Ghazali,' and who wrote these prayers in their books." [54] The book Al-hisn al-hasin is full of such prayers. The tafsir Ruh al-bayan says in an explanation of the eighteenth ayat of Surat al-Maida: A hadith reported by 'Umar al-Faruq (radi-Allahu 'anh) states: "When Adam ('alaihi 's-salam) made a mistake, he said, 'O my Rabb! Forgive me for the sake of Muhammad ('alaihi 's-salam).' And Allahu ta'ala said, 'I have not created Muhammad yet. How do you know him?' He said, 'O my Rabb! When Thou created me and gave me of Thine soul, I looked up and saw the phrase "La ilaha illa'llah Muhammadun Rasulullah" written on the skirts of the 'Arsh. Thou would only write the name of Thine most beloved by Thine Name. Considering this, I knew that Thou loved him very much.' Upon this Allahu ta'ala said, 'O Adam, you tell the truth. Of Mine creatures, he is the one I love most; so I have forgiven you for his sake. If Muhammad had not existed, I would not have created you.' " This hadith ash-Sharif is quoted in Imam al-Baihaki's Dala'il and in Alusi's Ghaliyya.

The Wahhabi writes: "Imam Zain al-'Abidin 'Ali (rahimah-Allahu ta'ala) saw a man praying by the Prophet's ('alaihi 's-salam) grave and interrupted him by telling him the hadith, 'Recite a salawat for me. Wherever you are, your greeting will be communicated to me.' " It narrates the event incorrectly and goes on, "Hence, it is forbidden to go near a grave for praying and reciting salawat, which is similar to making graves places of festival. It is forbidden for those who go to perform salat in Masjid an-Nabi to approach the tomb for greeting. None of the Sahaba did so, and they prevented those who wanted to do so. No other deed but the prayers and greetings said by his Umma will be communicated to the Prophet." [55] He also writes that the Sa'udi government placed soldiers near the Prophet's ('alaihi 's-salam) shrine in Masjid an-Nabi to prevent Muslims from doing so. [56]

Hadrat Yusuf an-Nabhani refuted these lies at many places in his book: "Imam Zain al-'Abidin (rahimah-Allahu ta'ala) did not forbid visitation to the Blessed Grave of the Prophet ('alaihi 's-salam). But he forbade non-Islamic, disrespectful behavior during a visit. His grandson, Imam Jafar as-Sadiq, used to visit the Hujrat as-Saada, and, standing near the pillar which stood in the direction of the Rawdat al-Mutahhara, greet and say, 'His blessed head is on this side.' 'Do not make my grave [a place of] festival', means 'Do not visit my grave on certain days like feast days. Visit me all the time.' " [57] "Abu 'Abdullah al-Qurtubi writes in his At-tazkira that the deeds of the Prophet's ('alaihi 's-salam) Umma are communicated to him every morning and every evening." (pp. 88, 106) "Khalifa Mansur, during his visit to [the shrine of] the Prophet ('alaihi 's-salam), asked Imam Malik, 'Shall I face the tomb or the qibla?' Imam Malik (rahimah-Allahu ta'ala) said, 'How could you turn your face away from Rasulullah (sall-Allahu 'alaihi wa sallam)? He is the cause of your and your father Adam's ('alaihi 's-salam) forgiveness!" (pp. 89, 116) "The hadith ash-Sharif, 'Visit graves!' is a command. If a haram is committed during the visit, not the visit itself, but the haram should be forbidden." (p. 92) "Imam an-nawawi says in his Adhkar, 'It is a sunnat to visit frequently the shrines of the Prophet ('alaihi 's-salam) and of pious Muslims and to stay for some time near such places of visitation.' " (p.98) "Ibn Humam, in his Fat'h al-Qadir, quotes the hadith ash-Sharif transmitted by ad-Dara Qutni and al-Bazzar which says, 'If someone visits me [at my shrine] only with a view to visiting me and not to do anything else, he will have the right to be interceded for by me on the Day of Judgement.' " (p. 100) "Allahu ta'ala favored the awliya' with karamat. Their karamat are witnessed frequently even after their death. They are able to be helpful after death, too. It is permitted to have them intercede with Allahu ta'ala. But one should ask help from them in a manner compatible with

Islam. It is not permitted to say, 'I will give that much... for you if you give me what I request,' or 'If you cure my sick relative,' which is often uttered by the ignorant. However, this cannot be regarded as an act causing disbelief or polytheism, for, even the utterly ignorant person will not think that the wali will create. He wants the wali to be the cause in Allahu ta'ala's creating. He thinks that the wali is a human creature whom Allahu ta'ala loves, and says, 'Please ask Allahu ta'ala to favor me with what I wish; He will not reject your prayer.' As a matter of fact, Rasulullah (sall-Allahu 'alaihi wa sallam) said, 'There are many people who are considered low and worthless but who are Allahu ta'ala's beloved slaves. When they want to do something, Allahu ta'ala certainly creates it.' [58] Obeying such hadiths, Muslims ask the awliya' to intercede. Imam Ahmad, al-Imam ash-Shafi'i, Imam Malik and al-Imam al-azam Abu Hanifa (rahimahum-Allahu ta'ala) said that it is jaiz (possible, permissible) to attain baraka (blessing) through the graves of the pious. Those who say that they are of the Ahl as-Sunnat or that they belong to one of the Madhhabs of the Ahl as-Sunnat must say as these imams said. Otherwise, they may be judged not to be of the Ahl as-Sunnat, but liars." (p. 118)

It is written in the subject concerning carrying out hajj on behalf of someone else in the book Al-fatwa al-Hindiyya, "It is permissible to devote the thawab of an 'ibada to someone else. Therefore, the thawab of salat; fast; alms; pilgrimage; recitation of Qur'an al-karim; dhikr; visitation of the tombs of prophets, martyrs, awliya' and salih Muslims; giving a shroud for a corpse; and the thawab of all gifts and good deeds can be devoted." It is understood from this passage, too, that visiting the graves of the awliya' does bring thawab.

Documents of what has been written so far are written at length in our Arabic and English books. Allahu ta'ala orders Muslims to unite. Therefore, all Muslims should learn the itiqad of the Ahl as-Sunnat wal-Jamaat and come together on the right way of Truth by believing as reported in the books of these great scholars of the Ahl as-Sunnat. The Prophet (sall-Allahu 'alaihi wa sallam) said that the only right way will be the way of the Ahl as-Sunnat. We must be very careful not to dissent from the unity of the Ahl as-Sunnat and not to be taken in by the deceitful writings of ignorant men with religious post who trade in religious books and the writings of heretics who want to deceive Muslims. Allahu ta'ala declares clearly in the 114 th ayat of Surat an-Nisa that those who dissent from the Muslims' unity will go to Hell. It is clear by documents and references that a person who does not belong in one of the four Madhhabs has separated himself from the unity of the Ahl as-Sunnat and that such a la-madhhabi person will become a heretic or a non-Muslim. [59]

The book At-tawassulu bi'n-Nabi wa jahalat al-Wahhabiyyin proves with examples and documents that Ibn Taymiyya had departed from the way of the Ahl as-Sunnat wal-Jamaat.

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

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

It is not makruh to bury corpses in a building that has been built before. The As-Sahabat al-kiram buried Rasulullah (sall-Allahu 'alaihi wa sallam) and his two Khalifas in a building. None of them stood against it. The Hadith ash-Sharif states that their unanimity could not be heresy. The

great Islamic scholar Ibn 'Abidin wrote: "Some scholars said that it was makruh to put a covering cloth, a skullcap or a turban over the graves of pious Muslims or awliya'. The book Al-fatawa al-hujja says that it is makruh to cover a grave with cloth. But, to us, it is not makruh if it is intended to show everybody the greatness of the one in the grave or to prevent him from being insulted or to remind those who visit him to be respectful and behave well. Acts that are not prohibited in the al-adillat ash-Shariyya should be judged in view of the intention involved. Yes, it is true that during the time of the Sahabat al-kiram neither domes were built over graves nor sarcophagi or clothes were put on graves. But none of them was against the interment of Rasulullah (sall-Allahu 'alaihi wa sallam) and the Shaikhain (his two immediate Khalifas) in a room. For this reason and for carrying out the commands, 'Do not step on graves!' and 'Do not be disrespectful to your dead!' and because they were not prohibited, they cannot be bidats only because of being done afterwards. All fiqh books state that right after the farewell tawaf it is necessary to leave Masjid al-Haram as an act of respect towards the Kaba al-Muazzama. However, the as-Sahabat al-kiram, because they respected the Kaba in every regard, did not use to do so. But since succeeding generations were unable to show due reverence, our 'ulama' declared that it was necessary to show respect by leaving the Masjid by walking backwards. Thus, they made it possible for us to be respectful like the as-Sahabat al-kiram. Likewise, it became permissible to cover the graves of the sulaha' and awliya with cloth or to build domes over them in order to be respectful as Sahabat al-kiram were. The great scholar Hadrat 'Abd al-Ghani an-Nabulusi explains this in detail in his book Kashf an-nur." [60] In Arabia, shrines are called "mashhad." In al-Madinat al-munawwara, there were many mashhads in the Baki' Cemetery. The la-madhabbi destroyed all of them. No Islamic scholar has ever said that it would be polytheism or disbelief to build domed tombs or to visit tombs. No one has ever been seen demolishing tombs.

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

The first of the Islamic tombs to exist on the earth was the Hujrat al-mu'attara, where Rasulullah (sall-Allahu 'alaihi wa sallam) is buried. Our master Rasulullah (sall-Allahu 'alaihi wa sallam) passed away in the room belonging to his beloved wife, our mother 'Aisha (radi-Allahu 'anha), before noon on Monday, the twelfth of Rabi al-awwal, 11 A.H. On Wednesday night he was buried in that room. Hadrat Abu Bakr and Hadrat 'Umar (radi-Allahu ta'ala 'anhuma) were buried in the same room. No Sahabi was opposed to this. Now, this unanimity of the Sahabat al-kiram is being opposed to. Even though denial of ijma' al-Umma by explaining away (tawil) of a dubious document (dalil) does not result in disbelief, it causes bidat.

Hadrat 'Aisha's (radi-Allahu 'anha) room was three meters high, somewhat more than three meters long and wide, and was made of sun-dried bricks. It had two doors, one facing the west and the other facing the north. Hadrat 'Umar (radi-Allahu ta'ala 'anh), when he was Khalifa, enclosed the Hujrat as-Saada with a low stone wall. 'Abdullah ibn Zubair (radi-Allahu ta'ala 'anhuma), when he became Khalifa, demolished this wall and rebuilt it with black stones and had it plastered beautifully. This wall was not roofed at the top and there was a door on the north.

When Hadrat Hasan (radi-Allahu ta'ala 'anh) passed away in 49 A.H., his brother Hadrat Husain (radi-Allahu ta'ala 'anh), as required by his last will, had his corpse brought to the door of the Hujrat as-Saada and wanted to take his corpse into the shrine to pray and ask for intercession; there were some people who opposed it, thinking that the corpse would be buried in the shrine. Therefore, to prevent the clamor, the corpse was not taken into the shrine and was buried at the Bakee' Cemetery. Lest such unsuitable events should happen again, the doors of the room and the one outside were walled up.

Walid, the sixth Umayyad Khalifa, when he was the governor of Medina, raised the wall round the room and had it covered over with a small dome. When he became Khalifa, he ordered 'Umar ibn 'Abd al-'Aziz, his successor as the governor of Medina, to enlarge the Masjid ash-Sharif in 88 (707 A.D.); hence, the room was surrounded with a second wall. This was pentagonal in shape and roofed with no door.[61]

The book Fat'h al-majid says: "A person who intends to get blessed (tabarruk) with a tree, stone, grave or the like becomes a polytheist. Graves have been idolized by building domes over them. The people of the Jahiliyya Ages, too, worshipped pious persons and status. Today, all such and even more excessive acts are committed at shrines and graves. To attempt to get blessed with the graves of pious persons is similar to worshipping the idol al-Lat. These polytheists suppose that awliya' hear and answer their prayers. They say that they approach the dead by making vows and giving alms for the graves. All these acts are major forms of polytheism. A polytheist is still a polytheist even if he calls himself something else. Praying to the dead respectfully and affectionately, slaughtering animals, making vows and other similar acts are all polytheistic whatever they call them. Today's polytheists, using the words 'ta'zim' (respect, honor) and 'tabarruk,' say that what they do is permissible. This supposition of theirs is fallacious." [62]

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

Qur'an al-karim, Hadith ash-Sharif, sayings and acts of the Salaf as-salihin, and most of the 'ulama' document that it is permissible to show ta'zim to somebody other than Allahu ta'ala. The 32 nd ayat of Surat al-Hajj states: 'When one shows honor (yu'azzim) to Allahu ta'ala's sha'a'ir, this behavior is out of the hearts' taqwa.' So it became wajib to show honor to Allahu ta'ala's sha'a'ir. 'Sha'a'ir' means 'signs and indications.' Abdulhaqq ad-Dahlawi (rahimah-Allahu ta'ala) said, 'Sha'a'ir is the plural of shaira, which means indication ('alama). Anything that reminds one of Allahu ta'ala is a shaira of Allahu ta'ala.' The 158 th ayat of Surat al-Baqara says: 'As-Safa and al-Marwa are among the sha'a'ir of Allahu ta'ala.' As understood from this ayat karima, not only the hills as-Safa and al-Marwa are the sha'a'ir of Allahu ta'ala, but there are other sha'a'ir as well. And not only the places called 'Arafat, Muzdalifa and Mina can be cited as sha'a'ir. Shah Wali-Allah ad-Dahlawi (rahimah-Allahu ta'ala) says on the 69 th page of his work Hujjat Allahi 'l-baligha, 'The greatest sha'a'ir of Allahu ta'ala are Qur'an al-karim, Kabat al-Muazzama, the Prophet ('alaihi 's-salatu wa 's-salam) and ritual salat.' And on the 30 th page of his book Altaf al-Quds, Shah Wali-Allah ad-Dahlawi (rahimah-Allahu ta'ala) says, 'To love the sha'a'ir of Allahu ta'ala means to love Qur'an al-karim, the Prophet ('alaihi 's-salatu wa sallam) and the Kaba, or, to love anything that reminds one of Allahu ta'ala. To love the awliya' of Allahu ta'ala is the same.' [63] While the two hills near Masjid al-Haram in Mecca, namely as-Safa and al-Marwa,

between which the Prophet Ismail's ('alaihi 's-salam) mother Hadrat Hajar walked, are among the sha'a'ir of Allahu ta'ala and can cause one to remember that blessed mother, why should not the places where the Prophet Muhammad ('alaihi 's-salam), who is the most superior of all creatures and the Beloved One of Allahu ta'ala, was born and brought up and the places where he worshipped, migrated, performed salat and passed away and his blessed shrine and the places of his Al (his blessed wives and Ahl al-Bait) and companions be counted among the sha'air? Why do they destroy these places?

When Qur'an al-karim is read attentively and objectively, it will be easily seen that many ayats express 'ta'zim' for Rasulullah ('alaihi 's-salam). The Surat al-Hujurat declares: 'O those who believe! Do not go ahead of Allahu ta'ala and His Prophet (sall-Allahu 'alaihi wa sallam)! Fear Allahu ta'ala! O those who believe! Do not speak louder than the Prophet's voice! Do not call him as you call one another! The reward for the deeds of those who do so will vanish! Allahu ta'ala fills with taqwa the hearts of those who lower their voices in the presence of Allahu ta'ala's Prophet; He forgives their sins and gives many rewards. Those who shout at him from the outside are thoughtless; it is better for them to wait till he comes out.' It is apparent to a person who reads and thinks over these five ayats impartially how much Allahu ta'ala praises the ta'zim that will be shown to His beloved Prophet ('alaihi 's-salam) and how seriously He commands the Umma to be respectful and modest towards him. The degree of its importance can be judged by the fact that all the deeds of those who speak louder than him will come to naught. These ayats came as a penalty for the seventy people of the Bani Tamim tribe who had called the Prophet by shouting disrespectfully in Medina. Today some people say that they are the descendants of the Bani Tamim tribe. It must have been for them that Rasulullah said, 'A violent and torturous people are in the East,' and 'Satan will arouse disunion from there,' pointing to a direction towards the Najd territory [on the Arabian Peninsula] with his blessed hand. Some of the lamadhhabi are 'Najdis,' who have spread out from the Najd. The disunion predicted in the above hadith appeared twelve hundred years later: they came from the Najd to the Hijaz, plundering Muslims' possessions, killing the men and enslaving the women and children. They committed baser evils than disbelievers.

WHAT IS MORE: In the above ayats, the repetitive phrase 'O those who believe,' shows that all Muslims of all centuries till the Last Day are commanded to be respectful towards Rasulullah (sall-Allahu 'alaihi wa sallam). If the command had been only for the as-Sahabat al-kiram, 'radi-allahu ta'ala anhum ajmain', 'O as-Sahaba,' would have been said. As a matter of fact, the phrases, 'O wives of the Prophet!' and 'O people of Medina!' are Qur'anic. The same phrase, 'O those who believe!' is used in the ayats stating that salat, fast, pilgrimage, zakat and other 'ibadas are fard for all Muslims of all times till the Last Day. So the Wahhabis' idea that 'the Prophet (sall-Allahu 'alaihi wa sallam) was to be respected when he was alive; neither respect is to be shown to nor help is to be asked from him after his death,' is groundless in view of these ayats.

The above ayats indicate that ta'zim towards others besides Allahu ta'ala is also necessary. The 104 th ayat of Surat al-Baqara states: 'O those who believe! Do not say "Ra'ina" [to the Prophet], but say, "look upon us." You, be listeners to Allahu ta'ala's commands.' believers used to say 'Ra'ina' (watch over, protect us) to the Prophet (sall-Allahu 'alaihi wa sallam). 'Ra'ina' also meant 'to swear, to blemish' in the Jewish language, and the Jews used this word for the Prophet (sall-Allahu 'alaihi wa sallam) in this sense. Because it also had this bad meaning, Allahu ta'ala forbade the believers to use this word.

The 33 rd ayat of Surat al-Anfal purports, "Allahu ta'ala will not punish them while you are with them," and promises not to punish them until the end of the world. This ayat refutes the Wahhabis' claim that the Prophet went away and became soil.

The 34 th ayat of Surat al-Baqara purports: "When We said to the angels, 'Prostrate yourselves before Adam,' they all fell prostrate, except the Satan (Iblis)." This ayat karima commands that Adam ('alaihi 's-salam) should be shown ta'zim. Satan refused to respect somebody other than Allahu ta'ala and slandered prophets, and thus disobeyed this command. Wahhabis are in the footsteps of Satan. Yusuf's ('alaihi 's-salam) parents and brothers, too, showed honor to him by prostrating themselves before him. If it caused polytheism or disbelief to show honor or respect to somebody other than Allahu ta'ala, He would not have praised His beloved slaves with the word 'sajda' (prostration) when describing them. According to the Ahl as-Sunnat, prostration before somebody other than Allahu ta'ala is haram because it resembles the prostration in 'ibada, not because it is a sign of respect!

Satan always appeared in the figure of an old man of the Najd to Rasulullah (sall-Allahu 'alaihi wa sallam). When the disbelievers assembled at a place called Dar an-Nadwa in Mecca and decided to kill the Prophet, Satan appeared in the figure of an old man of the Najd and taught them how to carry out the murder, and they agreed to do as the Najdi old man said. Since that day, Satan has been called Shaikh an-Najdi. Hadrat Muhyiddin Ibn al-'Arabi writes in his work Al-musamarat: "When the Quraish disbelievers were repairing the Kaba, each of the heads of the tribes said that he was going to replace the valuable stone called al-Hajar al-aswad. Later they agreed that the person who came [to the Kaba] first the following morning would be the referee to choose one from among them to place the stone. Rasulullah (sall-Allahu 'alaihi wa sallam) was the first who came, he was twenty-five then, and they said they were going to obey what he said because he was trustworthy (amin). He said, "Bring a carpet and put the stone on it. You all hold the carpet at its sides and raise it to the level where the stone will be placed." After it was raised, he took the stone from the carpet with his blessed hands and set it at its place in the wall. At that moment. Satan appeared in the figure of the Shaikh an-Najdi and, pointing to a stone, said, "Put this beside it to support it." His real purpose was for the foul stone he pointed to fall in the future, so that the Hajar al-aswad would lose its steadiness and, consequently, people would consider Rasulullah (sall-Allahu 'alaihi wa sallam) inauspicious. Seeing this, Rasulullah (sall-Allahu 'alaihi wa sallam) said, "A'udhu bi'llahi min ash-shaitani 'r-rajim," and Satan immediately ran away, disappeared.' Because Muhyiddin ibn al-'Arabi (rahmat-Allahi ta'ala 'alaih), with this writing, made known to the world that the Shaikh an-Najdi was Satan, the la-madhhabi hate this great wali. They even call him a disbeliever. It is understood also from this passage that their leader was a Satan. For this reason, they destroy the blessed places inherited from Rasulullah (sall-Allahu 'alaihi wa sallam). They say that these places make people polytheists. If it were polytheism to pray to Allahu ta'ala in sacred places, Allahu ta'ala would not have ordered us to go for hajj; "Rasulullah (sall-Allahu 'alaihi wa sallam) would not have kissed the Hajar al-aswad while he was performing tawaf; nobody would pray at 'Arafat and Muzdalifa; stones would not be thrown at Mina, and Muslims would not walk between as-Safa and al-Marwa. These sacred places would not have been respected that much.

When Sad ibn Muaz (radi-Allahu ta'ala 'anh), the head of the Ansar, came to where they assembled, Rasulullah (sall-Allahu 'alaihi wa sallam) said, "Stand up for your leader!" This command was intended for all of them to honor Sad. It is wrong to say, "Sad was ill. It was intended that he should be helped off his riding-animal," because the order was for all of them. If

it were intended for helping him, the order would have been for one or two persons only, and "for Sad" would have been said, and there would have been no need to say "for your leader."

Every time he went from Medina to Mecca for hajj, 'Abdullah ibn 'Umar (radi-Allahu 'anhuma) stopped and performed salat and prayed at the sacred places where Rasulullah (sall-Allahu 'alaihi wa sallam) had sat. He would become blessed by these places. He would put his hands on Rasulullah's (sall-Allahu 'alaihi wa sallam) minbar (pulpit) and then rub them on his face. Imam Ahmad ibn Hanbal (rahmat-Allahi ta'ala 'alah) would kiss the Hujrat as-Saada and the pulpit to become blessed by them. The la-madhhabi, on the one hand say that they belong to the Hanbali Madhhab, and, on the other, regard as 'polytheism' what the imam of this Madhhab did. Then, it is understood that their claim to be Hanbali is false. Imam Ahmad ibn Hanbal put al-Imam ash-Shafi'i's (rahmat-Allahi ta'ala 'alah) shirt into water and drank the water to get blessings. Khalid ibn Zaid Abu Ayyub al-Ansari (radi-Allahu 'anh) rubbed his face against Rasulullah's (sall-Allahu 'alaihi wa sallam) blessed grave and, when someone wanted to lift him up, he said: 'Leave me! I came not for the stones or soil but for the audience of Rasulullah (sall-Allahu 'alaihi wa sallam).'

The as-Sahabat al-kiram ('alahimu 'r-ridwan) used to get blessed with the things that belonged to Rasulullah (sall-Allahu 'alaihi wa sallam). They received blessings from the water he used in ablution and from his blessed sweat, shirt, scepter, sword, shoes, glass, ring, in short, from anything he used. Umm-i-Salama (radi-Allahu 'anha) the mother of the Faithful, kept a hair from his blessed beard. When ill people came, she would dip the hair into water and have them drink the water. With his blessed glass, they used to drink the water for health. Imam al-Bukhari's (rahmat-Allahi ta'ala 'alah) grave emanated the smell of musk, and people took soil from the grave to get blessed with it. No alim or Mufti disapproved of it. The 'ulama' of hadith and fiqh permitted such actions." [64] Translation from the book Usul-ul-arba'a ends here.

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

As the Last Age has set in, however, bidats and symptoms of disbelief have increased. The youth have been deceived by the enemies of Islam in the disguise of religious authorities and scientists, [65] and, because irreligiousness or apostasy has suited their purposes, dictators and the cruel, the slaves of their nafses, have given great support to this movement. The number of 'alims and walis has decreased, there even has not appeared any in the last decades, and, therefore, it has become a must to be blessed by the graves of and the things inherited from the awliya'. But, something, which are haram to do, have been inserted into these too, as if it was done in every affair and worship.

With unanimity of the 'ulama' [66] of Islam, not this lawful practice itself should be prevented, even though prohibited behaviors (harams) have been introduced into it, but instead the bidats introduced into it should be removed].

FOOTNOTES

[34] The seventh volume of the former's 12-volume Tarih-i Osmani and the third volume of the latter's 5-volume Mirat al-Haramain (p. 99. Turkish, the Library of Sulaimaniyya).

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

[36] The correct meanings of these ayats by the 'ulama' of the Ahl as-Sunnat and the matters of tawhid and tawakkul are written in detail in Endless Bliss, Third Fascicle, Chapter 35. Those who know the correct meaning of 'tawhid' will understand that the Wahhabis, who consider themselves muwahhids, are not muwahhids (believers in tawhid).

[37] Majaz is the use of a word not in its usual or obvious literal meaning but in a sense connected to its meaning. When a word special to Allahu ta'ala is used for men in a majazi (figurative, symbolic) sense, the Wahhabis take it in its literal meaning and call the one who uses it symbolically a polytheist and disbeliever; they are unaware that such words are used for men in symbolical senses in Qur'an al-karim and Hadith ash-Sharif.

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

[39] Al-usul al-arba'a fi tardid al-Wahhabiyya (in Persian), end of the second part, India, 1346 (1928 A.D.); photographic reproduction, Istanbul, 1395 (1975 A.D.). This book was written by Muhammad Hasan Jan Sahib, one of the grandsons of hadrat Imam Rabbani 'rahmatullahi ta'ala alaihim'. The author, Jan Sahib, refutes the Wahhabis and other la-madhhabi people also in his Arabic work Tariq an-najat, India, 1350 (with Urdu translation); photographic reproduction, Istanbul, 1396 (1976 A.D.).

[40] Jamil Sidqi az-Zahawi (rahmat-Allahi ta'ala 'alaih) an alim of Iraq, in his work Al-fajr as-Sadiq fi 'r-raddi 'ala 'l-munkiri 't-tawassuli wal-karamati wal-hawariq (published in Egypt in 1323 (1905 A.D.), photographic second reproduction, Istanbul, 1396 (1976 A.D.), explained this ayat-i karima and proved that it had been misinterpreted. Jamil Sidqi taught 'ilm al-kalam at the University of Istanbul. He died in 1355 (1936 A.D.). The 1956 edition of Al-munjid gives a picture of him.

[41] To ask the shafa'a (intercession) of idols is a superstitious, false belief. It is unlawful in Islam to believe in it, yet it is not polytheism. Worshipping idols is polytheism.

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

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

[44] Shaikh 'Ali Mahfuz, Al-ibda', p. 213, Cairo, 1375 (1956 A.D.); 'Abdullah ad-Dasuqi and Yusuf ad-Dajwi, professors at Jami' al-Azhar, wrote eulogies praising the book at the end of Al-ibda'.

[45] 'Abd al-Ghani an-Nabulusi, Al-Hadiqat an-nadiyya, p. 182, Istanbul, 1290.

[46] Al-Hadiqa an-nadiyya, p. 290.

[47] These three booklets were published together with Ahmad Zaini Dahlan's (rahimah-Allahu ta'ala 'alaih) Ad-durar as-saniyya fi 'r-raddi 'ala 'l-Wahhabiyya in Cairo in 1319 (1901 A.D.); photographic reproduction, Istanbul, 1396 (1976 A.D.).

[48] Bariqa, p. 269.

[49] Mirat al-Madina (Mirat al-Haramain) p. 106.

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

[51] This hadith qudsi is quoted also in al-Imam ar-Rabbani's (rahimah-Allahu ta'ala) Maktubat, vol III, 122 nd letter.

[52] Mirat al-Madina, p. 1282.

[53] Al-Hadiqa.

[54] Hadimi, Bariqa, Istanbul, 1284.

[55] Fat'h al-Majid, p. 259; see above p. 53 for this book.

[56] ibid, p. 234.

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

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

[59] Hashiyatu Durr al-mukhtar by the great scholar Ahmad at-Tahtawi and Al-basa'ir 'ala 'l-munkiri 't-tawassuli bi 'l-maqabir, which was written in Pakistan as a refutation to fat'h al-majid and reprinted in Istanbul.

[60] Ibn 'Abidin, Hashiyatu Durr al-mukhtar (Radd al-mukhtar) p. 232, vol. V, Bulaq, 1272; Kashf an-nur and Jalal ad-din as-Suyuti's (rahimah-Allahu ta'ala) Tanwir al-khalak fi imkani ruyati 'n-Nabi jiharan wal-malak were published together with the title Al-minhat al-wahbiyya, Istanbul, 1393 (1973 A.D.).

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

[62] Fat'h al-majid, p. 133.

[63] Because the Prophet said, 'When awliya' are seen Allahu ta'ala is remembered,' which is quoted in Ibn Abi Shaiba's Musnad, in Irshad at-Talibin, and in Kunuz ad-daqaq, this hadith ash-Sharif shows that, awliya', too, are among the sha'air. It is written in Jami' ul-fatawa that it is permissible to build domes over the graves of Awliya and 'Ulama in order to show them honor.

[64] Al-usul al-arba'a, part one.

[65] Those who are in the disguise of scientists are called "science impostors", while those in the disguise of religious men are called 'zindiqs'.

[66] The writings of the 'ulama' on this subject are quoted in Ahmad bin Zaini Dahlan's Ad-durar as-saniyya fi 'r-raddi 'ala 'l-Wahhabiyya, Egypt, 1319 and 1347; photographic reproduction, Istanbul, 1395 (1975 A.D.). Those who read them will have no doubts left.

FINAL REMARKS

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

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

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

A person who has Iman in his heart, i.e. who believes in the fact that Muhammad 'alaihi-salam' is the Prophet, is called a Muslim. A Muslim has to adapt all his actions to the Shariat of Muhammad 'alaihi-salam' and learn this Shariat from books written by those true scholars whom we call Ahl as-sunnat. He should not read religious books written by people without a Madhhab. As he adapts himself to the Shariat, he will gradually take a dislike to the world, that is, to harams. Once the heart is emptied of the desire to commit harams, love of Allah will pour into it. It is like that when a bottle is emptied of the water it has been containing air will immediately take the water's place. Senses unknown to us will develop in such a heart. It will begin to perceive the whole world, even life in the grave. It will hear a sound wherever it is. Wherever there is a sound it will hear it. All his worships and prayers will be accepted. He will lead a peaceful and happy life.

MASJID an-NABI

The four different stages of enlarging Masjid an-Nabi:

1. Bab as-salat
2. Bab al-Jibril
3. Bab an-Nisa
4. Bab ar-rahma
5. Bab at-tawassul
6. Shabakat as-Saada
7. Hujrat as-Saada
8. Muwajahat ash-Sharifa
9. Mihrab an-Nabi
10. Mihrab al-'Osmani
11. Part covered with sand

LETTER

To: Hakikat Bookstore

Dear Brothers in Islam.

Assalamu alaikum wa rahmatullahi wa barakatuh.

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

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

I have received your worthy and valuable books - ENDLESS BLISS IV, BELIEF AND ISLAM, and THE SUNNI PATH. The books arrived just six days after I wrote a letter asking questions on Qada and Qadar with music. However, I do not know how to thank you as no word, phrase nor letter could convey my feeling to you. In fact, I will never deem of limiting my thanksgiving through words and letters and I hope you will bear with the poor and weak mind of mine. In the first instance, I had written to express my thanks on Endless Bliss III and also requested for its price and those of other books published by Hakikat Kitabevi. What a great person you are! You did not ask me to pay for the book. Yet, you sent another without demanding anything. I don't just know what to say as you are pleasing my heart, making me to realize myself as a Muslim and protecting me against the enemies of Islam. There is not much to say than may Allah be pleased with you, favor you, provide for you in abundance and rewards you with everlasting bliss.

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

However, I am very sorry and bitterly touched to inform you that my father is not a practicing Muslim. This has served as hindrance towards my learning the religion of Islam many years ago. I have remain the victim of the oppressed for years and there is no peace everywhere in the house. All the times, days and years, I have been full of thinking and supplication sorting things with my best ability and planning a way out of this situation. It was during this time that a young man of my age came to my life. We are so intimate that we usually discuss our private affairs with each other. After discussing about my problem, he advised me to write to your publication. For many years, I have sat desperately to contemplate what makes me a Muslim. I scrutinized to discover how to be a Muslim to truly and unambiguously accept the Holy Qur'an and its injunctions and to put them into practice; sincerely, in its entirety.

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

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

Dear brothers in Islam, I have made up my mind and ready to learn the only religion. I don't want to sit down arms folded watching helplessly as they lead people to ruination. I would therefore

will be very pleased if you favorably consider my request of coming to Turkey. I would like to be with you in all spheres of your activities and struggles for Islam since it is my activities and struggles as well. I want to learn the correct din and adapt myself to the Hanafi Madhhab under your guidance and by your courtesy.

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

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

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

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

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

Your brother in Islam,

Alabi

c/o Muhammad Shaikh,

P. O. Box 1071

Ogbomoso, Oyo State

Nigeria
